

The lives of Śrī Pillai Lokācārya and Madame Blavatsky were irradiated by the Great Ones who are ever seeking for interpreters of Occult Knowledge in the outer world..... Their contribution and catholicity of thought remain a source of perennial inspiration to the true aspirants of Divine Wisdom.

Religious synthesis is the need of the hour, rather, the crying need. Dogmatism has no place in religion since it leads to fanaticism which is the mother of bigotry and the consequent evils. It is for this spirit of synthesis that I welcome the present study attempted by Dr Ramanujachary with courage, conviction and dedication.

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The Theosophical Society encourages the study of comparative religion, philosophy and science with a view to widen the horizons of the human mind, and help it to realize the truth of unity, whose corollary is the practice of mutual service, brotherliness and tolerance in daily life.....

The regenerative stream of human consciousness is like a river, small at the origin, but it gains volume as it flows on. Every individual who awakens himself to the truth of life adds volume to the sum of spiritual knowledge and helps humanity as a whole to proceed towards enlightenment.

*Mrs Radha Burnier
International President
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PRĀPTI BOOKS

THE HUMAN AND THE DIVINE



*[Nine-fold Relationship according to
Śrī Pillai Lokācārya and Madame H.P. Blavatsky]*

Dr N.C. Ramanujachary

Foreword by Mrs Radha Burnier

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चक्रवर्तीति विख्यातः
विष्णुसिद्धान्तपारगः
श्रीनल्लान् कालमेघोऽयं
वनमध्ये प्रवर्षति ॥

कौशिकान्वय संजातं कारुण्यामृत सागरम् ।
राघवाचार्य सत्पुत्रं तिरुवेङ्कट गुरुं भजे ॥
कौशिकान्वय संजातं कल्याण गुणशालिनम् ।
तिरुवेङ्कट गुरोः पुत्रं जगन्नाथार्यमाश्रये ॥
कौशिकान्वय संजातं जगन्नाथगुरोः सुतम् ।
वन्देऽहं सततं श्रीनिवासवेङ्कटदेशिकम् ॥

Salutation and Refuge
at the Lotus Feet of
The Masters of The Wisdom

FOREWORD

Dr N.C. Ramanujachary, author of this thesis, has for many years studied the Ancient Wisdom, also called the Perennial Philosophy. Madame Helena P. Blavatsky, one of the two Founders of the Theosophical Society, who brought that Ancient Wisdom to the western world in the latter half of the nineteenth century, made it clear to her readers that this Wisdom does not belong to any one people or age. From time to time, different Teachers and Sages revealed it in forms suitable for a particular age, region or race. Whenever there was decline of righteousness, a fresh spiritual impulse was provided by the great invisible assembly of advanced souls, to save the world from disasters, and reduce the suffering arising from racial, religious, personal and other divisive traits of the unenlightened human mind. The material vestures of the one spiritual Principle which pervades everything vary widely. Their diversity casts a spell on the unwary mind and makes it believe in separative existence. A study of the different streams of the Ancient Wisdom shows how they speak of the same truths, and emphasize the spiritual unity of all beings.

The Theosophical Society encourages the study of comparative religion, philosophy and science with a view to widen the horizons of the human mind, and help it to realize the truth of unity, whose corollary is the practice of mutual service, brotherliness and tolerance in daily life. As a member of the Theosophical Society, Dr Ramanujachary has pursued this Object of the Society by researching the

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similarities and the juxtapositions in the teachings of Pillai Lokacarya, born in South India in the thirteenth century and speaking the language of Srivaishnavism, and the Theosophical expositions of Madame Blavatsky, whose spiritual mission was to invigorate the modern world, particularly the western world, by recalling to it the fundamental truths of the Ancient Wisdom scattered in a variety of scriptures and traditions. Like teachers in every other age, she sought to help aspirants to tread the razor-edged path to freedom from suffering, and carefully avoid the precipices of materialistic non-belief on the one hand, and dogmatic religious belief and superstitions on the other hand. Dr Ramanujachary argues that the effect of the Srivaishnava teaching of Pillai Lokacarya was to usher in a spiritual renaissance; similarly, the teachings of Madame Blavatsky were directed to regenerating the human mind by awakening it to eternal verities.

The particular aspect that is dealt with in this comparative study is the relationship between the finite and the Infinite, between man who is a conscious seeker for truth and God who is truth, and the source, support and end of all life. The teaching of Pillai Lokacarya describes this relationship in nine ways, comparing it to the bond between Parent and offspring, the Protector and the protected, and so on. Madame Blavatsky's approach centres on the integral Unity, the All, in which all relationships are blended and lost. As the author says, 'Both, God and man are inseparably united, as the seeming separation is superficial and not intrinsic.'

FOREWORD

It is obvious that no expositions and books can liberate the finite mind and make it experience the Bliss of the Infinite, the sacredness of God. The ultimate secret of life is only known by labouring towards inner purification, which calls for disciplining of the selfish tendencies of the mind. The role of the teacher is to point the way and encourage serious enquiry into these sublime matters. A comparative study such as Dr Ramanujachary has engaged himself in, is intended to stimulate interest in the highest of human goals. The regenerative stream of human consciousness is like a river, small at the origin, but it gains volume as it flows on. Every individual who awakens himself to the truth of life adds volume to the sum of spiritual knowledge and helps humanity as a whole to proceed towards enlightenment.

I wish success to the author in bringing increased understanding about our ultimate goal and the regenerative purpose which all Teachers had in communicating their insights.

Adyar,
18 April 1995

Radha Burnier
President
The Theosophical Society



SRI PILLAI LOKĀCĀRYA
[1264-1369 AD]



MADAME H. P. BLAVATSKY
[1831-1891 AD]

AN OPINION

I am immensely delighted in writing this Foreword to the book, 'Nine-fold Relationship between the Human and the Divine according to Sri Pillai Lokacharya and Madame H.P. Blavatsky' written by Dr N.C. Ramanujacharyulu, which earned for him the Ph.D. Degree of the University of Madras. He worked under my guidance between 1989 and 1992.

I know the author for quite sometime as an ardent Theosophist; and when he wanted to join the Department of Vaishnavism as a full-time research scholar I thought it would be worth while if he studied the Navavidhasambandha of the South Indian Srivaishnava savant, Sri Pillai Lokacarya and compared the concepts with those of Mme. Blavatsky whose contribution to Theosophy is of a very high order. As rightly pointed by the author himself in the introductory portion, a thorough and plenal comparison of Blavatsky and Pillai Lokacarya regarding the relation between the devotee and the Deity is rather difficult. Blavatsky does not spell out, like her South Indian counterpart, the relationship in clearer terms. But one can draw parallels by implication. And I hope that the present study makes an interesting reading, devoted as it is, to a comparative study of an avowed Theologian and an acknowledged Theosophist divided by at least a period of five centuries.

Dr N.C. Ramanujacharyulu, I am sure, is commendably qualified to undertake this task, combining in himself the twin characteristics of a theologian and theosophist. He hails from a distinguished traditional South Indian Srivaishnava family, and also lectures on theosophy with professional skill and authority.

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I am particularly impressed by his keen power of observation, analytical acumen and a rare gift for synthesis, which is a rare combination. Religious synthesis is the need of the hour, rather, the crying need of the hour. Dogmatism has no place in religion since it leads to fanaticism which is the mother of bigotry and the consequent evils which send whole nations to despair. People have consequent evils which send whole nations to despair. People have nowadays forgotten the basic principles of Religion—equality, dignity and divinity. Instead, they harp on apparent divergences and differences, flaring up communal feelings. Studies of the present kind go a long way in focusing on the right approach to appreciate one's religion in comparison with other's, although the latter may appear quite alien and divergent.

It is for this spirit of synthesis that I welcome the present study attempted by Dr Ramanujacharyulu with courage, conviction and dedication. I do fervently hope that this work will also form a model for future studies of this nature. 'Religion' should show the way to 're-legion' ourselves with the prime goal of life which is common to all, to whatever denomination they apparently belong. It should make us realize the Divinity both within and without. With this hope I congratulate the author on this publication, which I am certain, will be received well by people with discretion and discernment and who are gifted with the true religious outlook.

Madras 5
19th April 1995

Dr M. Narasimhachary
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INTRODUCTION

THE ABSTRUSE part of the philosophic studies is the relationship between the Universal Soul (Absolute) and the Individual Soul (Human). This has engaged the attention of many men and women over the world; and the result is the countless systems of thought that arose from the many nations, many times and at many stages of mental development of the thinkers. Sometimes these systems are studied as supplementary and complementary to each other, but in many occasions we find schisms being overplayed and curtains drawn, which situation is undoubtedly unfortunate.

The relationship, though it may start in speculation in the initial stages, always draws the study together and brings out many commonalities in thought. Ideas and concepts are uniform throughout, though not exactly similar. The dissimilarities can be often reconciled and synthesized though not compromised either way.

An attempt is made in the present thesis at placing together the thoughts of *Śrī Pillai Lokācārya* (1264-1369 A.D.), a South Indian promulgator of the *Śrīvaiṣṇava* thought and Madame H.P. Blavatsky (1831-'91 A.D.) an Asian-Russian born upbringer of the Theosophic thought to the modern world ridden with scientific dogmatism and religious orthodoxy. Neither of them proclaims that they were bringing up something new but were emphatic of their 'restatement' of the Eternal verities.

Śrī Pillai Lokācārya had his spiritual descent from *Śrī Rāmānuja* hierarchically through *Periyavāccān Pillai*, *Nampīllai*, *Nañjiyar*, *Bhaṭṭar* and *Embār*. He professed the 'Sat-

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Sampradāya-Paḍi (Right Tradition School) of the *Śrīvaiṣṇava* Thought and laid great stress on the concept of Surrender (*Nyāsa*) to the embodied Divinity through the Teacher (*Ācārya*) who is equally important and adorable. Divinity was personified in this school and the worship of 'Consecrated Idols' was considered a 'must' for individual progress and regeneration into spirituality. He annotated upon the 'Tiru-Mantra' and 'Dvaya-Mantra', other spiritual texts and tried to explain the relationship of the Absolute to the material world (*Jagat*) and to the Individual Soul (*Jivātmā*).

Madame Blavatsky claims her spiritual descent from 'The Masters of The Wisdom' in the trans-Himalayan Tradition. Her endeavour was to bring back to the attention of the world the 'Ideal of the Masters', who are custodians of the Spiritual Wisdom and the direction of the human evolution. She refers to the age-old archaic Wisdom which is well-kept and recorded in Astral Light, *Ākāśhic* Records and advocates the capacity of the eligible Initiates into the spiritual path, to tap this source and obtain a taste of the Wisdom. She refers to an 'OLD BOOK' which is the source for all world-mythologies, systems of thought and revelations. Texts of *Kei-tu*, Books of Golden Precepts and Occult Commentaries were referred to by her in her works explaining the Cosmogenesis and Anthropogenesis. She did not support the concept of an Anthropomorphic God but laid great stress upon the collective activity of High Intelligences and forces. The unfoldment of the universes and creation at various levels were explained by her in the backdrop of world-philosophies and scientific thought. Her frequent references to the 'Books of ancient origin in the 'ORIENT' such as the *Viṣṇupurāṇa* and the *Manusmṛiti* make her propositions very interesting and undisputable.

Śrī Pillai Lokācārya has contributed a special Text by name

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'*Nava-Vidha-Sambandham*' (Nine-fold relationship) where he asserts the following:

*"Pitā ca Rakṣakaḥ Śeṣi Bhartā Jñeyo Ramāpatih
Svāmi Ādhāro Mama Ātmā ca Bhoktā cādy-Manūditaḥ"*

The Lord is attributed nine roles with reference to the material universe as well as the Individual Souls:

"Father; Protector; Master; Husband;

Object to be known; Owner; Support; Soul; Enjoyer."

This relationship is explained by him in particular context of the *Tiru-Mantra* '*OM NAMO NĀRĀYANĀYA*' which is the first esoteric truth (*Prathama-Rahasya*) in the *Śrīvaiṣṇava* Tradition. This is further annotated by him grammatically, literally and philosophically.

The relationship and its varieties are to be well understood, reflected upon and lived through by an aspirant for Spiritual Wisdom in his life.

Though Madame Blavatsky does not categorically state the nine-fold relationship, she draws the correspondences as to the Absolute, Cosmos, World and the Individual Soul, emphatically stating that everything available in 'manifestation' is essentially of the 'Divine nature and Spirit'. Her three fundamental propositions read thus:

"The Secret Doctrine establishes:

a) An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought-in the words of the *Māṇḍūkya*, unthinkable and unspeakable.

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b) The Eternity of the Universe in toto as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing,” called the “Manifesting Stars” and the “Sparks of Eternity.” The Eternity of the Pilgrim is like a wink of the Eye of Self-Existence,” (Book of Dzryan). “The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.”

c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul— a spark of the former—through the cycle of the Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term.’

The inseparable relation between the individual and the Over-Soul, the constant flow of Spirit (Divine Consciousness) into Matter to energize every particle in the Cosmos/world is clearly and logically explained by her. “The whole order of nature evinces a progressive march towards a higher life.” She deprecates the ‘general ignorance of the worshippers of goblins and demons (Spiritualists) and their materialism in many terms. She states, ‘There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and the infinitesimal point of the whole infinite cosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it.’

The personal lives of *Śrī Piḷḷai Lokācārya* and Madame Blavatsky too bear certain resemblances. Both were not “tuned” to wedded life but preferred to have celibate state. Their devotion to the highest ideal of life is comparably the same. They were moved by deep compassion for the Bound Souls (*Baddhas*-materially prone individuals) and endeavoured to help their liberation. Explaining and elucidating the

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scriptural texts and applying them to the normal life appears to be the common trend of their compositions. Not content with teaching the men and women who came in contact with them, both left large works of commentary and instruction to the future generations. Thus they deserve recognition as ‘*Parama Ācāryas*.’

Śrī Piḷḷai Lokācārya used the special ‘*Maṇipravāḷa*’ style of the Tamil language in writing his books. Being an admixture of Sanskrit and Tamil, this brought forth his scholarly depth as well as a marked felicity for a commoner in understanding the abstract philosophic truths. Madame Blavatsky principally used the English language as it is the most influential means to reach the world-readership. Her explanation in English of the esoteric, occult and philosophic terms in Sanskrit is her unique accomplishment in carrying the Wisdom of the East to the West.

The lives of *Śrī Piḷḷai Lokācārya* and Madame Blavatsky were irradiated by the Great Ones who are ever seeking for interpreters of Occult Knowledge in the outer world. Both have carved their unique stature in the Spiritual arena of Knowledge and Wisdom. As messengers of the ‘True Light of Wisdom’ they will be remembered by future generations. They stand as landmarks on the path of Spiritual Progress. Their contribution and catholicity of thought remain a source of perennial inspiration to the true aspirants of Divine Wisdom.

This study is concerned solely with the Nine-fold relationship between the human and the Divine, as presented by *Śrī Piḷḷai Lokācārya* and the corresponding pointers in the writings of Madame Blavatsky. This consists of five Chapters.

Chapter One gives an account of *Śrī Piḷḷai Lokācārya*, his life and times; as also of Madame Blavatsky, her life and times. Chapter two makes an attempt to present the basic principles of

Both the Teachers did expound many philosophical concepts but the study here is particularly limited to the Relationship between the Human and the Divine. The general principles of both the systems were discussed only to the extent they are helpful in understanding this relationship in its true essence.

ŚRĪ PILLAI LOKĀCĀRYA [1264-1369 AD] (referred to as PL hereafter for reasons of brevity) belonged to the third generation of Śrīvaiṣṇava preceptors who brought into currency what is known as the '*Sat-Saṁprādāya-Paḍi*' (The School of Right Tradition). The progenitor of this school of thought was Nañjiyar who was followed by Nambillai.

Śrī Rāmānuja extolled the *Bhakti* tradition. Ardent prayer for knowledge which assumes the form of loving devotion,

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expressed in the line “*Bhavatu Mama Parāsmiṇ Śemuṣi Bhakti Rūpā*” occurs in the opening verse of his *Śrī Bhāṣya*. Bhakti is the ultimate means to liberation, according to him. The term ‘*Prapatti*’ was not used by him even in any explanatory context but its undercurrent is visible throughout his works. Recognising the need to supply an operational form of the concept of effort needed for liberation, the preceptors of the *Sat-Sampradāya-Paṭi* added a new dimension to understanding. Reliance placed by *Śrī Rāmānuja* on the *Tiruvāymozi* by Nammālvār, for composing his *Śrī Bhāṣya* is mentioned as an internal evidence for his allegiance to *Prapatti*. Performance of rites and intellectual understanding may generate “disinterestedness” (*vairāgya*) and lead one to *Bhakti*, but when ‘grace of God’ (*Bhagavad-anugraha*) sets on, it necessarily and invariably forms the outcome of one’s following the path of *Prapatti*. Right communion with the Lord becomes easier when *Bhakti* is ripened into surrender to the Supreme. While *Bhakti* can be a mere intellectual factor, *Prapatti* embodies in itself a spiritual renaissance on the part of an aspirant involving complete self-abnegation and absolute reliance on God. Philosophical understanding of a Truth cannot be complete with a verbal or intellectual understanding. It should invariably pave way for right insight or intuitive knowledge which can be obtained or graced when an unconditional surrender is accomplished. *Bhakti* can be an esoteric doctrine (*antaraṅga jñāna*). But *Prapatti* is an esoteric wisdom itself (*antaraṅgavijñāna*). In the course of the spiritual evolution of man a stage is reached when one “awakens” to the esoteric regions of understanding. Considering that this awakening (turning) point is reached by the human souls, the progenitors of the Śrīvaiṣṇava school of thought worked on this and gave us the ‘*Sat Sampradāya*’, the ‘right tradition.’

ŚRĪ PIḢḢAI LOKĀCĀRYA: HIS LIFE AND TIMES

The spiritual lineage of PL who is an advocate of this *Sampradāya* is known thus:



Śrī NambiḢḢai’s original name was ‘*Nambūr Varadācārya*’. His commentary on the *Tiruvāymozi* goes by the name *Īdu*. His disciple *Vaḍakkuttiruvithi PiḢḢai* wrote down this commentary as was narrated to him by his teacher. NambiḢḢai was also known by the name ‘*Lokācārya*’. He gave his consent to *Vaḍakkuttiruvithi PiḢḢai* to name his own son [VTP’s] after him. Thus *PiḢḢai* (child or *Bāla*) *Lokācārya* was the name graced to the child who was to do meritorious work in revealing the Secret Doctrines to the community at large. PL wrote out 18 such treatises, *granthas* large and small in extent, enshrining the spiritual wisdom handed down by tradition. The language adopted by him was *Maṇi-pravāḷa*, an admixture of Sanskrit and Tamil. This literary style was considered useful for conveying the sophisticated philosophical ideas to the masses.

“*Tulāyām śravaṇe Jātari Lokāryam Ahamāśraye*
Śrī Kṛṣṇapāda-tanayam Tatpādāmbujasaṁśritam”

is a dedicatory stanza ("taniyan" in Tamil) composed in his honour by his disciple.

PL was born at *Śrīraṅgam*, the seat of *Śrīvaiṣṇava* learning and the abode of the Supreme Lord *Raṅganātha*. His birth took place in the *Krodhana* year, *Āśvayuja-māsa* (Aippasi in Tamil), *Śravaṇa-nakṣatra* under the sign Capricorn, corresponding to the English year 1264 AD. But this year is subject to many variants and is severally stated as 1205, 1207, 1215 by scholars.¹ He is known to have lived for 105 years which again is subject to variations. But the widely accepted period of his physical life was from AD 1264 to AD 1369. Another date assigned to him is AD 1205 to AD 1311.

He belonged to the *Vadama Kulam*, *Mudumbai Kuḍi*, *Śrīvatsagotra*, *Yajuśśākhā* and *Āpastamba Sūtra*.

Nambiḷḷai, his father's preceptor, conducted the *Pañcasamskāra* and assigned his own name *Lokācārya*, to him.

His mother was known by the name *Śrī-raṅga-Nācciyār*. His younger brother was *Aḷagiya Maṇavāḷa Perumāl Nāyanār*, who was a preceptor in his own right and author of a substantial work, the *Ācārya-Hṛdaya* ("The Heart of the Spiritual Preceptor").

After *Śrī Rāmānuja*, *Parāśara Bhaṭṭa* (Born 1074 AD) continued the work of propagating *Viśiṣṭādvaita* philosophy, and after him *Naṇjiyar* followed suit. In one of his travels *Naṇjiyar* came across *Nambūr Varadarāja*, initiated him into *Śrīvaiṣṇavism* and renamed him as *Nambiḷḷai*. *Periya Vāccān Piḷḷai*, *Pinbazhagiya Perumāl Jeeyar*, *Iyūṇṇi Mādhava*, *Śrī Kṛṣṇapāda Deśika* and other *Śrīvaiṣṇava* scholars associated themselves with *Nambiḷḷai*. *Pinbazhagiya Perumāl Jeeyar* excelled all of them in his *Ācārya Niṣṭhā* (Devotion and obedience to the preceptor). It is said that one *Kandāḍai Toḍappar* became jealous of the stature of *Nambiḷḷai*, but soon

through the interference of his wife could realise his nobility and greatness.² These qualities along with others such as deep erudition and expository skills, brought him the name of '*Lokācārya*'.

PL's father, *Śrī Kṛṣṇapāda*, was living in the northern street of *Śrīraṅgam*. His native place was a hamlet called '*Mudumbai*' near *Kāñcipuram*. *Śrī Kṛṣṇapāda* wished to remain a bachelor throughout his life. But destiny willed otherwise. His mother got him married at a very early age. He was being taught by one *Kalivairidāsa* and was committing all the teaching to writing.

After an year of his marriage, *Śrī Kṛṣṇapāda*'s mother complained to his *Guru Kalivairidāsa* that her son was not leading a married life and thus there was no progeny. *Kalivairidāsa* admonished his student to follow the dictates of his mother. It was after this that he had a male child and named the progeny after his own *Guru*, *Lokācārya*. As another three year passed, *Kṛṣṇapāda* had another male child and got him named after the Lord of *Śrīraṅgam* - *Ramyajāmāṭṭ Deva* (*Azhagiya Maṇavāḷa Perumāl Nāyanār*).³

Both the boys were receiving religious and scriptural instruction from *Kalivairidāsa*. One day it was reported that a friend of *Śrī Kṛṣṇapāda* told him that had he not pursued the married life the fortune of presenting to the world two genius-sons for the propagation of the *Śrīvaiṣṇava* philosophy would not have been there. Even as *Śrī Kṛṣṇapāda* agreed to this sentiment he explained his personal dissatisfaction by mentioning that *Hanumān* and *Bhīṣma* — the eternal bachelors were still his ideals and left to himself, he would have preferred a celibate life. It so happened that the two boys overheard this conversation, and this had an impact upon them to strongly determine to lead lives of celibacy and carry on the work of

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propagating the ideals of philosophy to the common-folk with unswerving devotion, dedication and determination.⁴

After the passing away of Kalivairidāsa and Śrī Kṛṣṇapāda, the Vaiṣṇava disciples and learners flocked around PL for instruction and guidance. PL who liked a very solitary and sublime place for residence moved to a temple of Lord Narasimha in the outskirts of Śrīraṅgam and at this place delivered discourses on spiritual philosophy to his admirers and disciples.⁵

PL in his discourses was elucidating the scriptural texts, annotating in support the mythological events. To make the teaching more direct and appealing he was enumerating very many instances from day to day life. At the request of his disciples he wrote the 18 *Rahasya* (esoteric) texts. He was explaining the need of *Avatāras* and Idols (*Vibhava* and *Arcā* aspects of the Lord) as means for better and fuller unfolding of the Spiritual Wisdom. He was accessible to all earnest students, and his books were simple in style and structure, crisp enough for easy grasp and retention.

PL advocated and preached a caste-race-nation-sectless religion. He exemplified the doctrinal teaching of *Śrīvaiṣṇavism* that the universe was the body of the Lord and all beings are necessarily a part of Him. For a real and true *Śrīvaiṣṇava*, the cosmos is ONE THING without any distinction whatsoever; Lord *Nārāyaṇa* is the Father, *Śrī Lakṣmī* the Mother - They are the Divine Parents. For those who earnestly desire to live in Divinity, there has to be a cognizable relationship. One has to look upon everything around in equal poise and stability. A *Vaiṣṇavite* ought not to count upon the faults (*Doṣas*) of others. He should become capable of looking into the brighter side of the beings. No friend, no foe; no joy; no misery; but one should preserve the

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Divine Order (*Dharma*) and seek the good of all beings and be beneficent to all.

PL and his brother never considered that there was occasion for inequalities among men and women that one is great and the other insignificant. Their choice of equality and Universal Brotherhood did not appeal as good to some contemporary *Vaiṣṇavaite*s who considered that sections and grades are essential and that the scriptures sanctioned such a distinction. They took an opportunity to complain to Lord *Raṅganātha* through the *Arcakas* that PL was doing immense harm to tradition by preaching the concepts of equality and fraternity and by codifying the Secret Doctrines.⁷ When called upon to explain their conduct, *Aḷagiya Maṇavāḷa Perumāl Nāyanār* appeared on behalf of his brother and stated that what they were doing was mere annotation of the Divine Doctrines for the benefit of the lesser learned but competent disciples. *Śrī Raṅganātha* is stated to have endorsed this explanation and conferred on PL the title '*Lokācārya*' (World Teacher).⁸ He also directed *Nāyanār* that all the statements now made be complied into a text as '*Ācārya Hṛdaya*' and that this text too should receive equal veneration.

When Muslims invaded the Southern parts of the country and there was threat to the Temple at *Śrīraṅgam*, scriptures and Idols alike, PL took upon himself the sacred duty of protecting them. Not minding his old age and incidental disabilities he is said to have moved from place to place along with the *Utsava Idols* to the neighbouring states and sacred places, made arrangements for the preservance of Sacred texts including *Sudarśana Bhaṭṭa's Śrutaparakāśikā* at safe spots.⁹ His deep interest was in preserving the sacred spiritual culture. He was directly accosted by invaders in these travels and was subjected to physical and mental agony.

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On the twelfth day (*Dvādaśi*) of a dark fortnight (*Kṛṣṇapakṣa*) in the month of *Jyeṣṭha* - corresponding to the English year AD. 1369 - he passed away from his physical incarnation.

His life was devoid of all ambition except that of serving the cause of Traditional Wisdom and through that, the Lord; and of enlightening the masses by providing them easy means of spiritual understanding. He belonged to that tribe of human benefactors who turned martyrs for the values they held supreme, whose number unfortunately is always very low and dwindling in this age of *Kali*.

PL wrote 18 treatises of Secret Doctrine of the *Śrīvaiṣṇava* (*Viśiṣṭādvaita*) philosophy, all of which are published.¹ They are:

- I. 1. *Yādṛcchikappāḍi*
2. *Parandappāḍi*
3. *Śrīyaḥpatipāḍi*
4. *Mumukṣupāḍi*
5. *Tanidvayam*
6. *Tanīcaramam*
7. *Tanipranavam*
- II. 8. *Sārasaṅgraham*
9. *Arthapañcakam*
10. *Tattvairayam*
11. *Tattvaśekharam*
12. *Prameyaśekharam*
13. *Arcirāḍi*
- III. 14. *Samsārasāmrāḍyam*
15. *Navaratnamālā*

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16. *Navavidhasambandham*

17. *Prapannaparitrāṇam* and

18. *Śrīvacana-Bhūṣanam*.

Works listed as Section I (1 to 8) above are commentaries and elucidations on the *Rahasya Traya*, viz., the *Aṣṭāksara* (the eight-syllabled *mantra* called the *Tirumantra* in Tamil); *Dvayamantra*; and *Caramaśloka*.

Works enumerated in Section II (9 to 13) are analytical studies on the *Tattvairaya* (*Cit-Acit-Īśvara*).

Works under Section III (14 to 18) are treatises on the *Śrīvaiṣṇava* religious Tradition (*Sampradāya*).

This is the broad classification of the literary output of this *Ācārya*.

Though we do not have a chronological order in which PL wrote his books, we can clearly see that the focus common to all of them is the Three *Mantras* and their ramifications. '*Maṇipravāla*' rendering of philosophical texts had become common with him and added to that he adopted the method of writing in short, cryptic and pithy sentences, popularly known as '*sūtras*'.

The three *Rahasyas** viz., the *Tiru-mantra*, the *Dvayamantra* and *Caramaśloka*, received unique attention in each of the following texts:

1. *Yādṛcchikappāḍi*
2. *Mumukṣupāḍi*

*The '*Tirumantra*' is the *Aṣṭāksara-mantra* viz., '*Oṃ Namo Nārāyaṇāya*'. The *Dvayamantra* is '*Śrīman-Nārāyaṇa-caraṇau Śaraṇam prapadye; Śrīmate Nārāyaṇaya namaḥ*'; and the *Caramaśloka* is the following esoteric verse of the *Bhagavadgītā* (XVIII-66):

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3. *Śriyaḥ patipaḍi*
4. *Parandapaḍi*

Not content with the above generalizations, he independently dealt with each of the *Rahasyās* in the following texts:

5. *Tanidvayam* on *Dvayamantra*
6. *Tanicaramam* on *Caramaśoka*
7. *Tanipraṇavam* on the first part of *Tirumantra*
8. *Sāra-saṅgraham* on *Dvayamantra*

A special effort is made here to relate the *Dvayamantra* to the 10 sections of *Nammāzhvār's* *Tiruvāymozi*.

9. *Navavidhasambandham* on *Tirumantra*

Here an effort is made to relate the syllables of the *Mantra* to the ninefold relationship between the Ultimate soul (Divinity) and the World of *cit* (Individual souls) and *acit* (material world) (Detailed text available in Ch.V)

The following texts see PL excelling in commenting upon the *Tattvatraya*, the basic eternal principles of the *Śrīvaiṣṇava* tradition viz., *cit*, *acit* and *Īśvara*.

10. *Tattvatrayam* A detailed explanation of the

Sarvadharmān parityajya Māmekam śaraṇam vraja
Ahaṁ tvām Sarva-pāpēbhyo Mokṣayiṣyāmi mā śucaḥ

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three eternal principles viz., *cit*, *acit* and *Īśvara*.

11. *Arthapañcakam*

On the five bases needed for an aspirant viz., the essential nature of God, nature of *jīva*, means of liberation, nature of the actual fruit of spiritual endeavour i.e., liberation and the impediments in the path of its attainment.

12. *Tattvaśekharam*

More pointed refutation of other schools of thought.

The other texts are too general subject-wise:

13. *Śrīvacanabhūṣaṇam*

Considered to be the masterpiece as it contains detailed statements on *Ācāryābhimāna* and *Prapatti*. The matter of service an aspirant can render to the Lord, Preceptor and devotees is elaborately discussed.

14. *Prapannaparitrāṇam*

A basic text on the qualifications of a *Prapanna* and his unconditional surrender to the Lord.

15. *Prameyaśekharam*

Deals more with the *Bhagavatkṛpā* (Grace of God) so that the aspirant-devotee is helped on the way in this and the worlds beyond.

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16. *Navaratnamālā* Concerns the nine aspects that an aspirant must understand: himself as a total entity, his body, his relatives, other beings, gods other than Lord Viṣṇu, Śrīvaiṣṇavas, Preceptors, Lakṣmī and the Lord Himself.
17. *Śaṁsāra Sāmrājyam* Indicates the turning point from the world to the Lord which invariably occurs in every life. Also indicates Ācāryābhimāna.
18. *Arcirādi* Endows the journey of the Individual soul by the 'path of light' after casting away the physical (*sthūla*) body, ultimately reaching the region of the Lord (*Paramapada*).

His 18 doctrines are considered by traditional scholars to be corresponding in number and content to the 18 Puranas in Sanskrit.

Thus we see very clearly that PL not merely describes and annotates the philosophical texts of Śrīvaiṣṇava tradition, but gives in great elaboration the way an aspirant has to adopt if he is to attain the ultimate purpose of life. This evidently makes him a Lokācārya (World-Teacher) specifically interested in spiritual regeneration of humankind.

His facile style of rendering aphoristic pattern, providing evidences in support of his arguments from the popular scriptural texts, make his works more authentic, appealing and readily convincing.

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His compassion to be of guidance to the aspirants on the safe and sure path of occultism and mysticism is unparalleled. His aim is undoubtedly the spiritual regeneration of humanity (*Adhyātma-Punarujivana*).

An ordinary individual soul (*Jīva*) caught up in worldly existence cannot protect and liberate himself. For this he needs the aid and assistance of an Ācārya.¹² An Ācārya who is 'compassionate' (*dayālu*) speaks out the precepts and enlightens the aspirants. This he can do when a proper contact is established between the two (*Ācāryasambandha*). But a 'most compassionate' Ācārya (*Paramadayālu*) writes down his precepts and directional teachings for the benefit of those contemporaries who cannot get in personal contact with him because of the constraints of time and space; and for the use of future generations of humanity as well. PL belongs to this class of 'Paramadayālu' - *Parama Ācāryās*. His directional preceptive treatises inspire all categories of aspirants over the world.

The term '*Divya Prabandha*' occurring in Śrīvaiṣṇava traditional literature needs to be understood well, at the outset. Normally the word '*Prabandha*' means a well written, systematic text or composition. The word '*Divya*' means 'Divine in Spirit'. Thus the compound word '*Divyaprabandha*' refers to the entire body of hymns sung by the mystic Śrīvaiṣṇava saints who were 12 in number, in a mood of divine ecstasy and trance.¹³

The word '*Divyaprabandha*' may also be interpreted in another way. '*Bandha*' means 'binding together'. '*Prabandha*' means an intense close and irrevocable binding or relationship. 'Divine' is the approximate equivalent term for '*Divya*'. Thus '*Divyaprabandha*' is a compendium of 'inspired texts' binding the aspirant very intensely with the Lord, implying that spiritual understanding obtained by textual study awakens one

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to the living of the precept.

The Universal Soul (*Paramātman*) and the material World (*Jagat*) are inter-related; so are the Universal Soul and the Individual soul. Their relationship is eternal (*Nitya*), and without a beginning (*Anādi*). One who reiterates this relationship, disseminates a knowledge of this and by that act leads the Individual souls towards the Supreme Splendour is *Ācārya* (Spiritual Preceptor). Without *Ācārya-Sambandha* (relationship with the Teacher), that with the Lord Divine (*Bhagavat-sambandha*) will not be established, as suggested by PL in his *Śrīvacana bhūṣaṇam*.

The *Tirumantra*, or *Aṣṭāksari-mantra* according to the *Śrīvaiṣṇava* tradition, is the means for removing the worldly bonds (*saṁsāranivartana*). All other *Mantras* excluding the *Dvaya* and the *Caramaśloka* are of lesser significance and can even be abandoned, because they can all be included in the all-comprehensive *Aṣṭākṣari* itself (called the *Vyāpakamantra*).¹⁴

SECTION 'B'

MADAME H.P. BLAVATSKY:
HER LIFE AND TIMES

HELENA PETROVNA VON HAHN, later known as Madame H.P. Blavatsky (referred to as HPB in the text for purpose of brevity) was born at Ekaterinoslav, a town on the river Dnieper, in Southern Russia on the 12 August 1831. She was the daughter of Colonel Peter von Hahn and Helena de Fadeyev. Her mother passed away in 1842 and HPB was brought up by her maternal grandparents. Her grandfather was a Civil Governor.

HPB was an exceptional child and had shown psychic powers at an early age.¹ She was deeply sensitive, averse to authority and loved a spirit of inquiry. At the age of 18 she married Nikifor V. Blavatsky, Vice-Governor of the Province of Yerivan. This marriage meant nothing to her and was not consummated. It appeared that she married at this early age only to gain independence from the family environment. She escaped from this bondage too and widely travelled over Turkey, Egypt and Greece. Her father took care of her pecuniary needs.

It was in her twentieth year that she, at London, met her Master of psycho-spiritual dreams and visions. This moment made a turn in her life and she determined to devote all her life for the service of humanity under His guidance. She continued her travels to Canada, parts of USA, Mexico, South America

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and the West Indies and arrived in India in 1852 via the Cape and Ceylon. Her attempt to reach Tibet got foiled. She was back in England in 1853 via Java. Next year she again travelled to America crossing the Rockies with a caravan of emigrants, probably in a covered wagon.

Again in 1855 via Japan and the Straits she came to India and succeeded in entering the Tibetan land through Kashmir and Ladakh. She underwent spiritual training at Tibet under her Master for three years and returned to Russia in 1858, visiting France and Germany on the way. The period 1860-65 was spent by her in occult practices to gain mastery over herself. Leaving Russia in 1865, she toured extensively through the Balkans, Greece, Egypt, Syria and Italy and various other places. Again in 1868 she travelled to Tibet via India and this time acquainted herself with another Master of the Wisdom where she stayed till 1870. After incessant travels thereon, she arrived at New York City on July 7, 1873.

By now, she obtained utmost control of many spiritual and occult powers and was 42 years of age.

She was inspired by her Teachers to establish an organization called 'The Theosophical Society' along with one Col. H.S. Olcott and a few others.⁴ Her main work was to show the fallacy of "spiritualistic" phenomena and to redirect the intellect towards "spirituality".⁵ The organization she co-founded was at New York for three years and then she moved along with that to Bombay, India in 1879. Three years later the founders moved their world-head quarters to a place called Adyar near Madras in 1882.⁶

HPB remained in India till 1885 and had to leave for Europe on March 31, 1885 for health reasons. She did not return to India later.

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During 1888, HPB started the Esoteric Section (School) of Theosophy for a deeper study of the Esoteric Philosophy. In 1890 she initiated an Inner group of students into this study.

HPB died on May 8, 1891 at London, during a severe epidemic of flu in England.

Writings of Madame H.P. Blavatsky:

HPB was a prolific writer and her books were available to the reading public since 1877. Her writings are now made into 15 volumes known as Collected Writings, chronologically arranged and carefully edited by Boris de Zirkoff.

Vol. I.	1874-1879	lxxx+570 pp.
II.	1879-1880	xlvi+590 pp.
III.	1881-1882	xxxviii+583 pp.
IV.	1882-1883	xliv+718 pp.
V.	1883	xxxii+416 pp.
VI.	1883-1885	liv+481 pp.
VII.	1886-1887	xxxiv+433 pp.
VIII.	1887	xxviii+507 pp.
IX.	1888	xxx+487 pp.
X.	1888-1889	xxxi+463 pp.
XI.	1889	xxxvi+632 pp.
XII.	1889-1890	xxx+859 pp.
XIII.	1890-1891	xxxii+465 pp.
XIV.	Miscellaneous	xlvi+733 pp.
XV.	Cumulative Index	xiii+633 pp.

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Besides, certain major works have been published as unnumbered volumes.

Her Major Works:

<i>Isis Unveiled</i> (1877)	A Master Key to the Mysteries of Ancient and Modern Science and Theology.
The Secret Doctrine (1888)	The Synthesis of Science, Religion and Philosophy.
The Key to Theosophy (1889)	This is a clear exposition in the form of Questions and answers, on the Ethics, Science and Philosophy for a study of which the Theosophical Society was formed.
The Voice of the Silence (1889)	A Collection of select portions from 'The Book of the Golden Precepts' for the daily use of Lanoos (Disciples). In the preface she explains that the book was available in her Master's <i>Ashrama</i> and she had occasion to get some of its parts by heart.

SECTION 'C'

SIMILARITIES AND DISSIMILARITIES

THE very purpose of philosophy is to show that there is misery in human life and that this misery can be eliminated if only the individual is alert to all 'facts of life'. "*Samsāra-duḥkha*" is the term employed to indicate the human misery.

Intellectuals the world over, at all times, have gone into this topic and the result is a presentation of various systems of thought as we see today. Underlying all these there is invariably a spiritual current or Divine Wisdom in play. Sorts of dychotomy and interivalry have developed and so a need arose to synthesize or integrate the numerous and apparently divergent system of thought.

While the truth is one, the wise speak of it severally. To drive home to the human intellect this fact and also to bring out that Liberation or Realization has its functional aspects, many efforts are made through ages.

In the system of Indian Philosophy we have six distinct schools named as *Sāṃkhya*, *Yoga*, *Nyāya*, *Vaiśeṣika*, *Mīmāṃsā* and *Vedānta*. They are not opposed mutually but are supplementary and complementary to one another. They reveal the human thought and its working in a sequence aiming at a possibly comprehensive understanding of the Universe in its visible, invisible and supreme aspects. Again, *Vedānta*

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(Metaphysics) has a chronological presentation in the three important schools of *Advaita*, *Viśiṣṭādvaita* and *Dvaita*.

Viśiṣṭādvaita advocates that Matter, Puruṣa and Īśvara (*Cit-acit* and *Īśvara*) are distinct eternal elements¹. Nature and Puruṣa constitute the body of *Īśvara*. The realisation of *Īśvara* is possible through loving devotion and whole-hearted surrender to Him (*Bhakti* and *prapatti*).

In the modern context, we have Madame HP Blavatsky who was the chief founder of the Theosophical Society, presenting the norms of Eternal Wisdom to the man-of-the-world, including the material scientist, in terms aptly intelligible to him. Her system goes by the name 'Theosophy'.² She never concealed the fact that whatever her findings were, they are not 'new statements' but only those that were veiled or obscured because of the human misconceptions. She introduced a system of 'Cosmogenesis' and 'anthropogenesis' drawing inspiration from an 'Old Book' and spoke about the emanation of the world and living beings from a central Principle (*Tattva*). She tried to draw distinct parallels or correspondences between the Cosmos and the Individual beings, thus establishing an inseparable and ever-strengthening relationship between all.

These relationships and correspondences though available in all other systems of Indian philosophy too, are strikingly comparable to the '*Navavidha Sambandham*' explored and annotated by *Śrī Piḷḷai Lokācārya* of the *Śrīvaiṣṇava* thought.

We see many workable pointers in the presentations of both PL and HPB that are immediately relevant for improving upon the human understanding of the abstract metaphysical thoughts.

An effort is made in this study to bring out common points as well as variants in the philosophical concepts of these two great preceptors of humanity, making special reference to the

SIMILARITIES AND DISSIMILARITIES

manifold relationship subsisting between the Deity and the devotee.

Relying upon the ancient thought and Tradition, both have brought to light a new conceptual understanding, for which reason they are recognised today as pioneers of a modern outlook. Both were totally devoted to the Cause they cherished viz., the spiritual regeneration of humanity. They suffered a great personal loss of honour before the eyes of the world. But nothing deterred them from carrying out their task which they did at the peril of their lives. Not satisfied with 'mere pointing out the way', they gathered round them personal disciples, inspired them by their personal lives, taught, and left a great legacy in the form of instructions and books for posterity.

While PL remained a confirmed bachelor (*naiṣṭhika - brahmacārin*) throughout his life, HPB though married twice for some trivial reasons, retained her chastity unsullied. She lived for sixty years while PL had a full life of one hundred and five years. There is a distance of five centuries and more between them. Yet their spiritual understanding and method of presentation are almost identical. They presented the Ancient Wisdom or Wisdom Religion which is current for all times in all nations, reflecting various stages of development in the spiritual renaissance and regeneration of mankind.

CHAPTER *III*
SECTION 'A'

BASIC PRINCIPLES OF THE
VIŚIṢṬĀDVAITA PHILOSOPHY

VISĪṢṬĀDVAITA is a term employed to indicate the philosophical system enunciated by preceptors Nāthamuni, Yāmunācārya and Rāmānuja. This term does not appear as such in any of the treatises written by them. Research has revealed that it was Sudarśana Sūri, who wrote the *Śrutaprakāśikā* and *Tātparyadipikā*, who coined this term. He belonged to the 13th century A.D. and the works mentioned above are his commentaries on the *Śrī Bhāṣya* and *Vedārthasaṅgraha* of Śrī Rāmānuja respectively. According to him the term 'Viśiṣṭādvaita' means "the oneness of that principle which is 'differenced'. The term gained further circulation in the second half of the 16th century and came to be considered as 'a school of thought'.¹

The meaning of the term is further explained in two ways:

- (i) non-duality or oneness of Brahman, a Reality with qualities; and
- (ii) the oneness of Brahman in its causal state and the effect-state.

BASIC PRINCIPLES OF THE VIŚIṢṬĀDVAITA PHILOSOPHY

In common parlance, *Viśiṣṭādvaita* is the philosophy of a 'personal God', who is related to the 'material nature' and the 'individual souls'.

The philosophy of *Viśiṣṭādvaita* was epitomized by Śrinivāsadāsa in his *Yatīndramatadipikā* thus:²

'The purport of the Vedānta is that the non-dual Brahman qualified by the sentient and the non-sentient, is the Only Reality. — Nārāyaṇa, the Supreme Vāsudeva, known by the name of Viṣṇu, expressed by the term 'Brahman' and qualified by the *sentient* and the nonsentient the only Reality; that is the philosophy of the adherents of *Viśiṣṭādvaita*.'

Considering the above it becomes difficult to refute the idea that the Ultimate Reality is Supreme Divine Principle which has many attributes but is not confined to a particular name and form. The impersonality of the personal God unfolds itself to us as we study Him through the various manifestations and attributes. It is more akin to a 'Divine Justice' or 'Divine Law' than a person executing that Justice or Law.

It is stated that Śrī Rāmānuja (1017-1137 AD) formulated his system of philosophy after the earlier preceptors, who are:

Bhagavad Bodhāyana, a Rishi whose commentary on the *Brahmasūtra*, [which is not available now], is known as *Bodhāyana Vṛtti* from which Rāmānuja quotes;

Taṇkācārya, also known as Brahmanandin, whose 'Vākya' on the *Chāndogya Upaniṣad* is known from Rāmānuja's quotations;

Draṇḍācārya whose 'bhāṣya' on the *Chāndogya, upaniṣad* is also known from quotations by Rāmānuja ;

Guhadevācārya;

Ācārya Bhāruḥi;

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Ācārya Kapardin, whose works are not available;

Nāthamuni [824-924 AD];

Yāmunācārya [916-1041 AD].

The traditional list of preceptors in fact begins with Nāthamuni considered to have been the first Śrivaishnavācārya of South India. The list also mentions Śaṭhakopa who precedes Nāthamuni and he is also known as Nammālvār.

Tradition also refers to Nāthamuni's disciple Puṇḍarikākṣa (Uyyakkonḍār, in Tamil) who in turn was followed by his disciple Śrī Rāmamiśra (Maṇakkāl Nambi, in Tamil). He initiated Yāmunācārya (Ālavandār) into the secrets of this school.

The central teaching of the philosophy is that Parabrahman, the Supreme Spirit, is in reality the only 'One Truth' (*Tattva* or Principle). It is eternal (*Nitya*), Unconditioned Real (*Satya*), Infinite (*Ananta*), Omnipresent (*Vibhu*), Omniscient (*Sarvajña*) and Ominipotent (*Sarvasakti*) to mention only a few of its qualities.

It is the material cause (*Upādāna-Kāraṇa*), the instrumental cause (*Nimitta-Kāraṇa*) as well as the auxiliary cause (*Sahakāri-Kāraṇa*) of the universe. The other names given to the Parabrahman in the Vedas and sacred scriptures are: *Sat*, *Ātmā*, *Brahman*, *Hiraṇya-garbha*, *Prajāpati*, *Īśa*, *Īśvara*, *Viṣṇu*, *Nārāyaṇa*, *Puruṣottama*, *Vāsudeva*, etc.

It is significant to note that *Viśiṣṭādvaita*, as a system of *Vedānta*, came to be fully enunciated and expounded by Śrī Rāmānuja in the 11th century, 'at a time when European Science still believed in the squareness and flatness of the earth, of Cosmos-indicopleustes of the 6th century. It teaches that before evolution began, *Prakṛti* (Nature) was in a condition

BASIC PRINCIPLES OF THE VIŚIṢṬĀDVĀITA PHILOSOPHY

of laya or absolute homogeneity, as matter exists in two conditions, viz., *sūkṣma* or subtle latent and undifferentiated, and the *sthūla* or gross, patent and differentiated conditions. It teaches of *śuddha-sattva* 'a substance consisting of pure *sattva* with no admixture of *Rajas* and *Tamas*'. It is out of that substance that the entire *Vaikuṇṭhaloka*, including the bodies of its inhabitants are formed. *Prakṛti* forms the *śarīra* (body) of *Jīva*, and the *Jīva* in its turn forms the *śarīra* of the Supreme Spirit, as 'Parabrahman pervades every *Jīva*, as well as every particle of matter'. Dualistic and anthropomorphic as may be the philosophy of the *Viśiṣṭādvaita*, when compared with that of the *Advaita*-the non-dualistic, it is yet supremely higher in logic and philosophy than the cosmogony accepted by either Christianity, or its great opponent, modern science.'

Parabrahman, being the only ultimate Reality (*Tattva*), is the cause of the Universe or Worlds. It is knowable in the condition of manifestation but does not belong to the category of 'material' in the normal sense of the term.

While Parabrahman is the independent Reality, *Cit* (*ātmā*) and *Acit* (*anātmā*) are the two realities dependent on That. In fact these two are the 'attributes' of that independent reality.

These three categories (*tattvatraya*) maintain an indissoluble union among themselves, forming as it were a single two-in-one triune entity.

All seen and unseen worlds are rooted and located in this principle, Parabrahman.

Parabrahman, the Divine Principle, has its own unique perfections, which are six in number.

Jñāna (Wisdom, that is the centre of all intelligence)

Śakti (Potency, doing anything and everything)

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- Bala* (Strength, containing everything in itself)
Aiśvarya (Lordship, of having everything in an order)
Virya (Virility by which it has no *vikārās* or modifications although it is the basis of the universe)

Tejas (Splendour by which it is superior to everything).

There are other *guṇas* also attributed to Parabrahman such as *Kṣamā* (Forgiveness), *Kṛpā* (Mercy), *Vātsalya* (parental love), *Śīla* (Purity), *Ārjava* (Straight forwardness) and *Sauharda* (Goodness, friendliness). In essence all virtues belong to Him or That. Parabrahman has no particular name because all names belong to Him or That. It has no colour, shape or form because it is omnipresent, infinite and all-prevasive. It can take upon itself by its own Will, any form or body which is finite.

The Supreme Being has five distinct aspects. Parabrahman is One Absolute Principle which is also the source of all the emanations of the worlds with all beings within, and indicator of the way for all towards the supreme goal.

1. *Para*: The manifested *Īśvara* remains always in the *Vaikunṭhaloka*. He is endowed with various ornaments and weapons such as *Śaṅkha* and *Cakra* which are emblematic of certain divine qualities and principles. This is a form which is not just a form in the limited sense of the term but an all-total of the Universes and emanations emerging from Parabrahman. *PARAVĀSUDEVA* is the name specially given to this aspect.

2. *Vyūha*: This aspect is supposed to be situated in *Satyalo*ka, again within the manifested world. The names and correspondences in the states of consciousness for this aspect are *Vāsudeva*, *Saṅkarsaṇa*, *Pradyumna* and *Aniruddha*. These forms are worshipped by the *Upāsakas* who attain *Mokṣa* when

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the *Prākṛta-Pralaya* takes over the worlds. These are the planners and builders of the universes and worlds. It has to be noted that the *Vāsudeva* mentioned here is different from *Paravāsudeva* referred to earlier. Though all the six perfections are found in each of the four *Vyūha*-emanations, a pair of two qualities is said to be predominant in *Saṅkarsaṇa*, *Pradyumna* and *Aniruddha* each. Thus *Saṅkarsaṇa* is said to have *Jñāna* and *Bala*; *Pradyumna*, *Aiśvarya* and *Virya*; and *Aniruddha*, *Śakti* and *Tejas*.

3. *Vibhava*: This happens in the manifested world. The principle itself takes a form like *Rāma* or *Kṛṣṇa* among the mortals to employ and instruct the humans and to set an example for their conduct and behaviour. The moral and social virtues needed for the humans are expressed by these manifestations in flesh and blood. These manifestations are remembered by humanity through ages as '*Avatārās*' and have a distinct imprint upon the human minds and hearts. This aspect is also idolized with all aesthetic spirit so that the image is as well physically retained and enjoyed. This body naturally dovetails into the next in sequence. Though the list of 'ten' *avatāras* viz., *Matsya*, *Kūrma*, *Varāha*, *Narasirṇha*, *Vāmana*, *Paraśurāma*, *Śrīrāma*, *Balarāma*, *Kṛṣṇa* and *kalkin* is popular, some *purāṇas* and *āgamas* enumerate as many as 36 *avatāras*.

4. *Areā*: This is an invisible body of subtle and intellectual nature, which is made to enter into the idols by certain rituals, forces of consecration and *mantras*. This form is specially provided to the world to enable the humans constantly remember their allegiance and loyalty to the 'Invisible Divine Principle'. The sanctity of the 'idol' is to be maintained by periodic worship and rituals, otherwise it becomes polluted and impure; and the presence of the subtle principle may become obscured.

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In the *Śrīvaiṣṇava* traditional theology, the *arcā* is also recognised as an *Avatāra*. It is in fact the most easily accessible aspect of the Lord, the other four being totally out of reach for an ordinary individual. Once properly consecrated and installed, it is no longer an image for the devout. It is in fact the Lord in a tangible form, ready to receive prayers and grant boons.

5. *Antaryāmin*: This is the principle indwelling the human material body in a subtle form and, in general terms known as the 'Divine in Human' or '*Īśvarāṁśa* within the person'. When the aspirants meditate on the Divine Principle Absolute, at the early stages of *Sva-Svarūpa-Jñāna*, they get in touch with this subtle form. This marks a definite beginning of the real spiritual life.

Īśvara, the embodiment of the Divine Principle, is infinite. He finites Himself at various levels and takes up 'bodies'. When the term 'material' is used with reference to these 'bodies' of the Lord it is not just the physical matter or nature that is meant. The bodies of the Divine Principle, the Absolute are also composed of matter which is far superior and in no way comparable to this mundane material 'nature'. In the *Śrīvaiṣṇava* tradition *Śrī* or *Lakṣmi* forms invariably an integral part of the manifested forms of the Lord at all levels.³

Parabrahman is not subjected to the *Guṇas* of *Prakṛti* which are three in number viz., *Sattva*, *Rajas* and *Tamas*; and it is in this sense that it is stated to be '*Nirguṇa*'. He has no material limitations, vices, pettinesses or imperfections.

Prakṛti normally termed as '*Acit*' has three *Guṇas* as stated above. The Divine Principle is not touched or affected by any of these qualities or tendencies belonging to *Prakṛti*. The '*sattva*' that appears in the three *Guṇas* is far lower to the

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'*Sattva*' attributed to the Parabrahman, which latter *Sattva* is distinctly mentioned as '*Śuddhasattva*'. Thus the bodies of Parabrahman discussed above are not the resultant forms of interaction of the constituents of Nature. They are composed of '*Śuddhasattva*' or a peculiar Intellectual substance, which is free from the influence of *Rajas* and *Tamas*.

By the interaction of the manifested *Īśvara* upon the Nature, Intelligence (*Mahat*) and Egotism (*Ahaṁkāra*) are produced. The Intelligence and Egotism are again classified into three groups based on the three qualities of Nature. *Sāttvic* Egotism produces the Mind (*manas*), the five *Jñānendriyas* and the five *Karmendriyas*. *Tāmasic* Egotism produces the five *Tanmātras*: *Śabda*, *Sparśa*, *Rūpa*, *Rasa*, and *Gandha* (Sound, Touch, Form, Taste and Smell). From these *tanmātras* are produced the five gross Elements (*bhūtas*), viz., *Ākāśa*, *Vāyu*, *Tejas*, *Bala* and *Pṛthivī* respectively. *Rājasic Ahaṁkāra* helps the above twin types, acting like a catalyst, without undergoing any modification. The will of the Lord (*Saṅkalpa*) is responsible for the first vibration (*ādyā-parispanda*) in the unmanifest *prakṛti* (*Avyakta*) which in turn, sets in the chain-reaction of evolution.

The Individual souls (the *Cit* or *Jiva*) are divided into three categories, viz., *Nitya*, *Mukta* and *Buddha*. *Mokṣa* is the *Paramapuruṣārtha* (supreme goal of human life) for the Individual souls, which is the highest state of consciousness, beyond the plane of material existence. It is severally known as *Paramapada*, *Vaikuṇṭha* etc. As is already mentioned, the matter in this plane of nature is not 'material' but a product of *Śuddhasattva*.

Once the *Jiva* separates and liberates himself consciously from the range of the material worlds and transecends the influence of actions (*karma*) both good and bad, that state is commonly termed as *Mokṣa*. This is again twofold: one being

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Kaivalya where the *Jiva* enjoys the bliss of self-consciousness; the other being '*Brahmānanda* or *śāyujya*' where the being enjoys the supreme bliss of Parabrahman is His company, rendering loving service '*Kainkarya*' to Him. It is here that *Viśiṣṭādvaita* and other theistic schools like *Dvaita* differ from *Advaita*. *Jiva* and Brahman are numerically one, declares *Advaita*, in the ultimate sense. This view is not acceptable to *Viśiṣṭādvaita* school.

Jivas once they attain the state of *Mokṣa* do not however revert to the lower position of *Bandha*. They are no longer bound by the normal limitations of time and space; they carry on *Kainkarya* and enjoy supreme bliss thereby. But if the Lord so chooses, for the sake of doing good to the world through them, they may incarnate on earth. These reincarnations are referred to in various systems of philosophy. The Doctrine of *Nirmāṇakāyas* (the surviving spiritual principle of human) is referred to by HPB in her *The Secret Doctrine*.

Means for attaining liberation (*Mokṣa*) are principally stated to be five in the *Śrīvaiṣṇava* tradition.

1. The Path of Action; *Karma Yoga* which is inclusive of *Japa*, *Homa*, *Yajña*, *Dāna*, *Tapas*.
2. The Path of Wisdom: *Jñāna Yoga* which is inclusive of *Yama*, *niyama* etc.
3. The Path of Devotion: *Bhakti Yoga* which is inclusive of *Upāsana* the steps of which are *Viveka*, *Vimoka*, *Abhyāsa*, *Kriyā*, *Kalyāṇa*, *Anavasāda* and *Anuddharṣa*. *Upāsana* is broadly divisible in two classes, *Pratika* and *Apratika* (with form and without form).
4. The Path of Surrender: *Prapatti Yoga* which is casting away all other means and surrendering whole-heartedly at the feet of the Lord, in total faith in His saviourship with utter meekness and humility.

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5. The path of winning of Grace of *Ācārya* (*Ācāryā-bhimāna*) which is either resorting to a spiritual preceptor, or self-effort according to his own lights awaiting the grace of Lord.

The position of an *Ācārya* in this system is unique. He is loved, admired and adored as the Lord Himself. He has all the Divine qualities in him and has no shade of *Ahaṁkāra* (egotism).

It may be seen that in addition to the usual paths of *Karma*, *Jñāna* and *Bhakti*, *Viśiṣṭādvaita* has added two more. The later exponents of this school stressed that *prapatti* or *Ācāryābhimāna* alone is enough to bring about *Mokṣa*.

Both intellectual and intuitional understanding are needed for a 'holistic' means which constitute the comprehension of both the subjective and objective planes of existence.

Viśiṣṭādvaita is a system which may be called philosophical religion or religious philosophy. Considering the religious factors in isolation from those of philosophy cannot reveal the total spectrum. In fact, in the theological schools of the East, Philosophy and religions are inseparably interwoven. A clear understanding of each becomes possible only when they are studied together. This philosophy specifically deals with the nature of the Brahman, its relationship with the beings and Matter. It gives importance to human impulses and emotion in relation to the Supreme as a personal God who is full of innumerable auspicious qualities, of which *Dayā* (compassion) is foremost.

Śrī Rāmānuja's definition of the term Brahman runs as below:

'By the word Brahman is denoted the Highest Person who, by nature is devoid of all evil and is possessed of hosts of

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auspicious qualities, which are innumerable and unsurpassable in excellence'.⁴ For, everywhere in the contexts the word Brahman is seen to have been derived from the association of *Bṛhattva* (greatness). Whatever greatness is, by nature as well as by qualities, unsurpassable in excellence, that is its primary and natural meaning. And He, who possesses such greatness alone is the Lord of all. Hence the word Brahman is primarily used to signify Him alone. In cases where, on account of the association of a modicum of that quality, beings other than the Lord are meant by the word Brahman, it must have been used in a secondary sense; because it is improper to postulate a variety of meaning for it, as it is improper in the case also of the word, Bhagavat. He is the supreme-self known as *Nārāyaṇa* whose abode is *Śrī-vaikuṇṭhaloka* and whose consort is *Śrī* or *Mahālakṣmī*.

It has already been stated before that the Divine Principle - Parabrahman - is the material cause (*Upādānakāraṇa*) as also the instrumental and auxiliary (*Nimitta and Sahakāri*) causes of the manifested world. The entire position of cosmos is explained in terms of "*Śarīra-Śariri*" relationship. This Divine principle is the *Śaririn* (Soul) and the *Śarīra* is the universes and worlds. Their relationship is inseparable. The *Cit* and *Acit* being eternally real, in the state of emanation (*sṛṣṭi*) one becomes many and the non-differentiated becomes differentiated. By knowing this 'One' all else is known.

Nature exists for consciousness and not in consciousness. In the state of creation, it emerges and evolves into Mind and *Ahaṁkāra* (Manas and Egotism). Mind becomes the coordinator of the human activities and functions as the principle for desire and for higher intelligence.

The Divine Principle in gradation enters into nature (*Prakṛti*) and produces all beings, the higher and lesser intelligences,

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human beings and human entities (elementals). Each of these Jivas is eternal and persists independently in its own nature even in the state of Pralaya. In this state of *sṛṣṭi* it is, of course, 'the inner ruler immortal'. Each new *sṛṣṭi* is a repetition of the earlier order at a higher level. The cyclic spiral evolution carries on till the peak is touched. Thus Pralaya and *sṛṣṭi* cause the enfolding and unfolding of the total process. The imperfections in life are because of the normal freedom of the self. These cannot be traced to the original source i.e. the Divine Principle. The workings of the humans in the lower nature bring in all the misery and therefore the need for a clearer understanding as to the right kind of living and the purpose of life.

Kaiṅkarya or Service is one of the key-notes in the Viśiṣṭādvaita thought. Human, it says, has to live performing *Kaiṅkarya* perpetually. *Bhagavat-kaiṅkarya* and *Bhāgavata-kaiṅkarya* are the two distinct types of service ordained on man. *Bhagavat-kaiṅkarya* (service to God) does not merely mean reciting His name and glory but acting in His name for the glory of the entire universe.

Service is threefold: Physical, emotional and mental. One has to attain the purpose of life (*Puruṣārtha*) by rendering this service. *Bhāgavata - kaiṅkarya* (service to those belonging to God) is of a superior stature compared to *Bhagavat-kaiṅkarya*. The entire creation and all beings belong to Him. Serving them is expected of all.

According to *Rāmānuja*, action is to be performed in the right spirit and this alone leads one to the wisdom and thenceforth to 'devotion to The Lord'. He dictates to his disciples include the following:

'Let not the performance of your duties be regarded as

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means for achieving wordly ends, but consider that to be the service rendered to the Supreme Being'.⁵

The essential nature of souls is "servitude" to the Lord. This, however, is sheathed by various layers of 'independence' and 'egoity' consequent to material embodiment. This essential character has to be understood, excavated and realised by the *Jīvas* in a subjective mode. Service to the devotees of the Lord and the devotion of devotees is the path by which this can be done best. Service makes the temporal nature of man subservient to the immortal nature.

Each act, be it a word spoken to another, a thought sent out or an act of *karmendriyas*, must be treated as a service offered to God. Therefore, it must be purified to produce the right result. This becomes possible only when we are conscious of the Divine presence within and without.

God, being the central reality of soul and matter, is the soul of all souls. In his daily *saṅkalpa*, a *Viśiṣṭādvaitin* repeats the words: '*Sri Bhagavadāññayā Bhagavatkaiṅkarya-Rūpam, Śrīmannārāyaṇa prītyartham*', etc., meaning 'in obedience to the dictates of Divinity, in the form of service to Divinity and for the happiness of *Śrīmannārāyaṇa*, the Supreme Self', this daily worship is offered. This is the true spirit of service. Every minute action in life is consecrated to the glory of God and to the perfection of humanity. The sacred *Aṣṭāksari* of *Vaiṣṇavites* means 'The individual soul exists for the Supreme Lord *Nārāyaṇa* alone and for none else'.

Kaiṅkarya (service) is God-oriented because all life is God-inspired. For a *Viśiṣṭādvaitin*, the world is real and cannot be neglected or trifled at. Performance of right action in this world leads one on to the higher states of consciousness. Worldly life is to be carried on in a normal and natural way without any mental reservation or equivocation. '*Kaiṅkaryarati*' (enjoyment

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of the bliss of Service) is widely known in this system. Humans find great pleasure in rendering service to all beings.

The Universality of the Principle (*Sarva-Vyāpīva*) is obvious. The universe without the Divine Principle is akin to matter without energy. Deeply rooted in the 'Oneness of the Divine Principle' humans have to conduct in such a way that they never fall apart from their source but tend to add to its excellence through their very nature, existence and functions.

In the words of P.N. Srinivasachariar, '*Viśiṣṭādvaita* is the perception of the one in many and makes for social solidarity and religious toleration. It insists not only on the brotherhood of man, but also on the quality of all *Jīvas*, sub-human, human and celestial, and delights in spiritual service'⁶.

PL taking these ideas from the earlier *Ācāryas* has adequately expounded them in his treatises: *Tattvatrayam*, *Arthapañcakam*, *Srivacanabhūṣaṇam* etc. During his time and later, certain schisms in philosophical thought crept in. The particular school to which PL is devoted is known as *Sat-Sampradāyap-Paḍi* (*Tengalai* or the Southern school). The points of difference between this and its counterpart, the *Vaḍagalai* (Northern school) are mainly 'doctrinal' and are known as '*Aṣṭādaśa Bhedās*' since they are 18 in number. The views held by the school to which PL belonged can be stated as under:

1. God's grace is sovereignly free, and therefore, has no price; it is 'irresistible'.
2. Grades of Bliss in *Mokṣa* exist but they are neither quantitative nor qualitative.
3. Mental attitude of the person is the determinant of the distinctions; but all lead to *Mokṣa*.

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4. Śrī has attributive pervasion and corporeal pervasion but not essential pervasion.
5. Nārāyaṇa alone possesses the power to grant Mokṣa; Śrī can only act as Puruṣakāra (mediator).
6. God's love for soul is so overpowering as to evince a relish for the so-called taint.
7. Dayā is the feeling which cannot simply bear to see the pain of others; but is itself painful or pain-feeling.
8. Prapatti is not one among other means to Mokṣa, but "The Way".
9. Prapatti is for all. It is all-powerful.
10. There are no conditions for Prapatti.
11. Other ways are disqualification for Prapatti.
12. Philanthropy is the motive for Work, not for currying the favour of God.
13. Prapatti is a posterior effect, not an anterior cause.
14. Prapatti is the act, once for all, of freely surrendering oneself into God's hands.
15. Prapatti is that which completely resigns and leaves Him the Master of the situation. It is acceptance by God of His own free will and choice, unasked, uncompelled.
16. No inequalities as to caste, creed or colour.
17. God's pervasive power passes our power of comprehension.
18. Kaivalya Mokṣa is perennial. Being a soul-state, rising to Divine planes or God-state is shut off.

SECTION 'B'

BASIC PRINCIPLES OF THEOSOPHIC
THOUGHT

THE TERM 'Theosophy' is of recent origin in the modern world, popularized by Madame Blavatsky, the chief founder of the Theosophical Society, and other leaders of the movement.

HPB says that the term 'Theosophy' was first used by the Alexandrian philosophers. 'The name Theosophy dates from the third century of our era, and began with Ammonius Saccas and his disciples, who started the Eclectic Theosophical System.'

According to her, Theosophy is Divine Knowledge or Science. "The word Theos means 'God' in Greek, one of the divine beings, certainly not 'God' in the sense attached in our day to the term. Therefore it is not 'Wisdom of God' as translated by some, but Divine Wisdom such as that possessed by the gods".²

Asserting that theosophy is no new religion, she also says that it is 'Wisdom-Religion'. 'The Wisdom-Religion was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded, by long ages the Alexandrian theosophists reached the modern, and will survive every other religion and philosophy'.³

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In her long article, 'What is Theosophy?', HPB again says: 'According to lexicographers, the term *theosophia* is composed of two Greek words - *theos*, 'god' and *sophia* 'wise'. So far correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as 'a supposed intercourse with God and superior spirits, and the consequent attainment of superhuman knowledge, by *Physical processes*, of the German-fire-philosophers'.

It is evident from this that the term has not been defined by HPB. But we find many descriptive statements in her theosophical literature. The declared objects of the Theosophical Society, founded by HPB, do not contain any definition of the term but it is implied that each person (member) has to come to his own understanding of the term.

When the Society was founded in 1875 the object was declared as below:

"To collect and diffuse a knowledge of the Laws which govern the Universe."

The object underwent evolution through years and the present form is that which came into being in 1896. The declared objects of the Society as they appear today are:

1. To form a nucleus of Universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of Comparative Religion, Philosophy and Science.
3. To investigate unexplained laws of nature and the powers latent in man.

The objects and their evolution were discussed in 'The Golden Book of the Theosophical Society'.⁵

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The expression 'declared objects' naturally implies certain 'undeclared objects' as well.

The theosophical thought is mainly derived from the Writings of HPB and the Letters of The Masters of The Wisdom, who, according to her, inspired and guided her work throughout.

Certain statements appearing in the literature indicate the objects of the movement and also define and describe the purpose and meaning of the term "Theosophy". Some such statements may be noted.

'Theosophy has to inculcate ethics; it has to purify the soul; if it would relieve the physical body, whose ailments, save cases of accidents are all hereditary'.⁶

'A true theosophist must put in practice the loftiest moral ideas, must strive to realize his unity with the whole of humanity, and work ceaselessly for others'.⁷

'Our duty is to keep alive in man his spiritual intuitions'.⁸

'Our duty is to encourage and assist individual fellows in self-improvement, intellectual, moral, and spiritual; not to blame or condemn those who fail'.⁹

'Intrinsically, Theosophy is the most serious movement of this age, and one, moreover, which threatens the very life of most of the time-honoured humbugs, prejudices, and social evils of the day — those evils which fatten and make happy the upper ten and their imitators and sycophants and wealthy dozens of the middle classes, while they positively crush and starve out of existence the millions of the poor'.¹⁰

'The chief object of the Theosophical Society is not so much to gratify individual aspirations as to serve our fellow-men'.¹¹

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'Universal Brotherhood is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the true adept'.¹²

'The only object to be striven for is the amelioration of the condition of man by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to'.¹³

HPB writes that she had occasion to visit the monasteries in Tibet and had access to certain mystic teachings there.

'The following pages are derived from *The Book of the Golden Precepts*, one of the works put into the hands of mystic students in the East. The work from which I here translate, forms part of the same series as that from which the stanzas of *The Book of DZYAN* were taken, on which *The Secret Doctrine* is based. The Book of the Golden Precepts claims the same origin. The book of the Golden precepts — some of which are pre-Buddhistic while others belong to a later date, contains about ninety distinct small treatises. Of these I learnt thirty-nine by heart, years ago'.¹⁴

The Masters of the Wisdom, in the course of their correspondence to certain individuals, have given out definite thoughts on occult and philosophical matters.

These two sources viz., writings of HPB and Masters' Letters form the basis for modern theosophic thought. This has been further amplified and elucidated by later writers and leaders of the Movement. However, the present study is primarily based on the writings of HPB and Masters' Letters.

HPB opens her book *Isis Unveiled* with a reference to an 'Old Book' as below:¹⁵

'There exists somewhere in this wide world an Old Book—

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so very old that our modern antiquarians might ponder its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning - the Siphra Dzeniouta - was compiled from it, and that at a time when the former was considered in the light of a literary relic'.

Again in her *The Secret Doctrine*, she says,¹⁶ "This very 'Old Book' is the original work from which the many volumes of Kiu-ti were compiled. Not only the latter and the Siphra Dzenioutha but even Sepher Yetzireh — the Puranas in India, — are all derived from that one small parent volume. Tradition says that it was taken down in Senzar, the secret sacerdotal tongue from the words of Divine Beings, who dictated it to the Sons of Light —"

This speaks for her knowledge of numerous (certain) Occult Traditions. She further develops on the information and says: 'The Old Book, having described cosmic evolution and explained the origin of everything on earth, including physical man, after the First down to our Fifth race, goes no further. It stops short at the beginning of this Kali Yuga, just 4,989 years ago, at the death of Krisna, the Bright Sun-god, the once living hero and reformer'.¹⁶

Her statements on Cosmogenesis and Anthropogenesis found in her work *The Secret Doctrine* are based on this knowledge and are supported by many occult texts of earlier times.

HPB's statements on God, the Soul and Man are stated in clear terms in the following:

'In their origin and in eternity, the three, like the Universe and all therein, are one with the absolute Unity, the unknowable

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deific — We believe in no creation, but in the periodical and consecutive appearances of the universe from the subjective on to the objective plane of being at regular intervals of time, covering periods of immense duration'.¹⁷

'Man is composed of (i) a mortal body, (ii) an immortal principle and (iii) a separate mortal kind of soul'. Having cited the views of Plato and Pythagoras at length, she tries to explain 'the septenary nature of man' according to the theosophical division, as in the table given below:¹⁸

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Sanscrit Terms	Exoteric Meaning	Explanation
LOWER QUATERNARY:		
(a) <i>Rūpa</i> or <i>Sthūla Śarīra</i>	(a) Physical body.	(a) Is the vehicle of all the other 'principles' during life.
(b) <i>Prāṇa</i>	(b) Life or Vital Principle.	(b) Necessary only to a, c, d and the functions of the lower Manas, which embrace all those limited to the (physical) brain.
(c) <i>Līṅga Śharīra</i>	(c) Astral body.	(c) The Double, the phantom body.
(d) <i>Kāma rūpa</i>	(d) The seat of animal desires and passions.	(d) This is the centre of the animal man, where lies the line of demarcation which

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Sanskrit Terms	Exoteric Meaning	Explanation
		separates the mortal man from the immortal entity.

IMPERISHABLE TRIAD:

(e) Manas-a dual principle in its functions	(e) Mind, Intelligence; which is the higher human mind, whose light, or radiation links the Monad, for the lifetime, to the mortal man.	(e) The future state and the Karmic destiny of man depend on whether Manas gravitates more downward to Kāma rūpa, the seat of the animal passions or upwards to Buddhi, the Spiritual Ego. In the latter case, the higher consciousness of the individual spiritual aspirations of mind (Manas), assimilating Buddhi, are absorbed by it and form the Ego, which goes into Devachanic bliss.
(f) Buddhi	(f) The Spiritual Soul.	(f) The vehicle of pure universal spirit.
(g) <i>Ātmā</i>	(g) Spirit.	(g) One with the Absolute, as its radiation.

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'Man is a correlation of spiritual powers, as well as a correlation of chemical forms, brought into function by what we call "Principles".'¹⁹

The theosophic thought does not rely on an anthropomorphic God. It believes in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being.²⁰

The three fundamental propositions she made in her work *The Secret Doctrine* explicitly give out the relationship among the three entities viz., God, Matter and Souls which may be explained as follows: God, Soul and Man or God Soul and Matter.

- I. An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of the *Māṇḍūkya*, 'unthinkable and unspeakable' (अचिन्त्यम् अव्यपदेश्यम्).
- II. The eternity of the Universe in toto as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing', called the 'Manifesting Stars', and the 'Sparks of Eternity'. 'The Eternity of the Pilgrim is like a wink of the Eye of Self-Existence', as the *Book of Dzyan* puts it. 'The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux'.
- III. The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for

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every Soul—a spark of the former—through the Cycles of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term.²¹

Speaking about Man, she expressly states 'that Man and Soul have to conquer their immortality by ascending towards the unity with which, if successful, they will be linked and into which are finally, so to speak, absorbed'.²²

The following three statements are considerably the quintessence of the theosophic thought:²³

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit."

"The principle which gives life dwells in us, and without us, is undying and beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception."

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

"These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them . . ."

HBP again makes three new propositions concerning Man and his evolution.²⁴

"As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas. It teaches: (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the astral before the physical body, the former being a model for the latter; and (c) that man, in this Round, preceded

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every mammalian—the anthropoids include—in the animal kingdom.”

HPB has a well-defined plan for human development and conduct. She indicated the steps that would lead him to the Temple of Divine Wisdom in the following words:²⁵

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

Spiritual regeneration of humanity should constitute the ultimate object and aim of each individual and the theosophic thought ever exhorts men and women to work with this aim at heart.

SECTION 'C'

PARALLELS AND CONTRASTS

THERE ARE consideration parallels and contrasts in the two systems of thought under study. But before going into them, it must be noted that 'theosophy' is catholic in its character; and whatever its tenets on life and philosophy are, they are placed before the public for careful consideration only and not for blind acceptance without examination. HPB's work is preparatory in nature in elevating the human mind in getting nearer the Truths.¹ In fact, this ought to be the stand of any philosopher who expounds his system of philosophy.

The Right Tradition School (*Satsāmprādayappadi*) of *Viśiṣṭādvaita* philosophy may be said to have its origin in the 13th century AD.² As time passes on, the transmission and interpretation of Wisdom from generation to generation will decidedly bring in many variants. Thus, by itself, this new tradition could be an interpretational avenue to the basic *Śrīvaiṣṇava* thought as envisaged by *Śrī Rāmānuja* and his earlier *Ācāryas*. The theosophical thought, as is too often mentioned by HPB, is a restatement of the Eternal verities, with a view to combat the scientific dogmatism or materialism and religious orthodoxy of the 19th century AD. Timewise the two systems are divided by six centuries and yet thoughtwise they are one in essential teachings of the Ancient Wisdom; such as Oneness of All Existence and a deep concern for relationships between the Divine (Unseen) and the Human (seen).

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Both the systems claim very ancient origin and have 'man' as pivotal concern and are keen on his development in the right direction. A sort of Teacher-Disciple relationship on the spiritual path and its relative importance to human conduct is apparent in both. While PL speaks of '*Ācārya-abhimāna*' and '*prapatti*', HPB projects the idea of 'a loyal sense of duty to the Teacher, a willing obedience to the behests of Truth, once we have placed our confidence in him and believe that Teacher to be in possession of it' etc. Surrender to Life and 'a constant eye to the ideal of human progression and perfection' are advocated by both the systems. While surrender is to a Deity in the *Viśiṣṭādvaita* school, it is only to a Principle and Life that is all the time emanating from That, in the theosophical thought.

The matter of 'evolution' in manifestation and the unfolding of consciousness is a common factor. Both the systems lay great stress on the ethical side of human nature and its primary role in making the 'total man'. This position brings them nearer in approach and understanding, in spite of certain philosophical contrasts.

The point of vital contrast in the two schools of thoughts is the 'concept of God' as an Absolute. While *Viśiṣṭādvaita* philosophy asserts a personal God as a creator, Theosophy refuses to 'anthropomorphize' the idea, arguing that great absurdity surrounds such a thought.³ The Divine spark in each being (*antaryāmin*) is the personal God who can claim attention and respect. HPB, perhaps, also holds a view that the idea of a god as Person will dull the faculties and slacken the unfolding of the potential in man. In negating the deification, HPB emphasises the correspondences between the Divine and the Human; and speaks of right relationship among all facets of life. In the matter of the role of a Teacher too, though the idea at both the places is identical, Theosophy does not put up a

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Preceptor in a physical form, immediately present. Every instance, object of life and situation is a sort of Teacher for a learner, only if he is keen enough in his observation.



CHAPTER *IIII*
SECTION 'A'

NAVAVIDHA-SAMBANDHAM OF
ŚRĪ PIḢḢAI LOKĀCĀRYA and
PARALLELS FROM MADAME BLAVATSKY'S WORKS

SECTION A
NAVAVIDHA SAMBANDHAM
(Nine-fold Relationship)

PL wrote 18 treatises named together as *Aṣṭādaśa Rahasyas* (18 Secret Doctrines of *Śrīvaiṣṇavism*) annotating upon the three sacred mantras; the three Eternal Principles and the Tradition of *Viśiṣṭādvaita*.

'Navavidha Sambandham'¹ constitutes one of his traditional texts, wherein he explains the relationship between *Paramātmān* and the world of matter and the Individual Souls from different viewpoints. What is applied to the world of matter is equally applicable to the Individual Soul.

A correct knowledge of this ninefold relationship is necessary for an aspirant. This knowledge alone leads him to the ultimate stage of liberation (*Mokṣa*), continuously shaping

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his spiritual life in this world at every stage. PL in his *Śrīvacanabhūṣaṇam* also says that unless there is relationship with *Ācārya* (spiritual preceptor), there is no opening of the door to Divinity. Without *Ācārya-sambandha* there will be no *Bhagavat-sambandha*. This, incidentally, is the fundamental requirement for the spiritual progress of an aspirant, accepted by all schools of thought.

The term '*Bandha*' in Sanskrit means 'relationship'. '*Pradandha*' is that relationship which substantiates and strengthens the position of man vis-a-vis the Supreme. The *Śrīvaiṣṇava* Tamil literature (collection of hymns of the *Āḷvārs*) is known as '*Divya Prabandha*' because (i) it fosters and strengthens the relation between human and God and also because (ii) it is a divinely inspired and ordained composition. The word '*Prabandha*' also means a literary composition of a very high order.

PL in this text indicates that the *Paramātmān* (*Ramāpati* is the name used here) is related to the Individual Soul as well as the world (*Jagat*) in nine different ways. It is a nine-fold (*Navavidha*) Sambandha and yet a collective relationship. The matter of division into kinds and categories is always employed to explain in greater detail the subject but it must be constantly remembered that it is always ONE. This is true in respect of materials as well as metaphysics. There is only one thing or ONENESS but it is well understood by anatomising that and studying in parts, and yet not losing sight of the '*Totality*' and integral synthesis which are always inherent in it.

PL takes up the *Ādya-Mantra* or '*Prathama-mantra*' (literally, the 'first mantra') also called the *Tiru-Mantra* in the Tamil tradition, the first and primordial *mantra* to explain the subtleties of the ninefold relationship. This is the famous '*Aṣṭākṣari-mantra*' 'OM NAMO NĀRĀYAṆĀYA'.

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The term *Mantra* in Sanskrit etymologically means 'that which is contemplated upon' (*Manyate Iti Mantrah*); 'that, which when contemplated upon, protects one' (*Mananāt Trāyate iti Mantrah*).

The following *śloka* is the opening part of the concise text of the *Navavidha Sambandha*. The remaining part is in the *Manipravāla*-style (in Sanskritized Tamil) which is by way of commentary on this verse. It is quite probable that PL himself is the author of this verse, which is highly condensed and pregnant with meaning.

*Pitā ca Raksakah Śeṣi
Bhartā Jñeyo Ramāpatiḥ
Svāmi Ādhāro Mama Ātmā ca
Bhoktā ca Ādya - Manūditaḥ*

"This first and fundamental Mantra says: *Ramāpati* is the Father-Protector-Principal entity-Husband-Object of Knowledge-Proprietor-Prop-my Soul and Enjoyer."

While the Lord is all these nine, the individual souls become the recipients or beneficiaries of such relationships with the Lord. In correspondence with these relationships, an individual soul will be the 'Son- the Protected-the subsidiary entity-Wife-Knower-Property-Proposed-Body-and Object of enjoyment'.

Thus the personal nine types of relationship of the Lord with the Individual Souls have been designated as follows by Sri A. Govindacharya Swami in his book 'A Metaphysique of Mysticism'.²

1. Relation between Father and Son
(Filial Love) *Pitr-Putra Sambandha*.
2. The Protector and The Protected *Rakṣaka-Rakṣya*
(Loyal Love) *Sambandha*.

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3. The Principal Entity and the Subsidiary entity - (The Disposer and Disposable) *Śeṣa-Śeṣi-Sambandha*.
(Purposive Love)
4. Bridegroom and Bride *Bhartṛ-Bharyā-*
(Matrimonial Love) *Sambandha*.
5. The Knower and the Known *Jñātr-Jñeya-Sambandha*.
(Rational Love)
6. Proprietor and Property *Sva-Svāmi-Sambandha*.
(Lordly Love)
7. The Supporter and The Supported
(Basic Love) *Ādhāra-Ādheya-*
Sambandha.
8. Soul and Body *Śarira-Śariri (or Deha-*
(Metaphysical or *Ātmā) Sambandha*.
Psychic Love)
9. Enjoyer and the Enjoyed. *Bhoktṛ-Bhogyā-*
(Fruitional Love) *Sambandha*.

A simple statement of the *Navavidhasambandham* in English appears in the work of Dr K.K.A. Venkatachari, viz. *The Manipravāla Literature of the Śrivaishnava Ācāryas 12th to 15th Century AD*:

"There are nine kinds of relationship that man has with God: The relationship between father and son; the protector and the protected; master and servant; the person who understands and the object that is understood; the owner and his property; body and soul; of the thing that is dependent and the thing on which it depends; and the person who enjoys and the thing that is enjoyed."

PL says that understanding the intricacies of these nine kinds of relationships is essential for the salvation of humans.

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He also says that these nine kinds of relationship are interlinked.

The relationships are tagged as having been suggested by the *Ādya-mantra*, which is:

"OM NAMO NĀRĀYANĀYA"

This *mantra* has only three words: *Om*, *Namaḥ* and *Nārāyaṇāya*. The syllables of the *mantra* are dissected to nine parts and each part is explained to be suggesting one type of relationship in consecutive order.

Of the three words comprising the *mantra* the first word called '*Praṇava*' (viz. *OM*) is split as three syllables viz., A(अ), U(उ) M(म). Here again the vowel 'A' (अ) is understood in three different ways, which will be dealt with in the sequel. While the second word '*Namaḥ*' is taken as it is, without any splitting into syllables, the third word '*Nārāyaṇāya*' is split into three units viz., *Nāra*, *Ayana* and *Āya*. Thus, the *mantra* on the whole affords three + one + one + one + one + one + one = nine different interpretations in terms of the relationship.

However the enumeration in the order of '*Ādhāra*' and '*Ātmā*' is reversed in the explanatory portions of the text. And again, the '*Pitā-Putra*' and '*Ādhāra-Ādheya*' relationships are recast as '*Viśeṣaṇa-Viśeṣya*' and '*Dhārya-Dhāraka*' relationships.

The *mantra* is taught to the aspirants who have already attained a sort of knowledge about themselves (*Sva-Svarūpajñāna*) and have made the *mantra* a subject of daily recitation and pious contemplation (*Nitya-Anusandheya*). According to the *Nyāya-śāstra*, the relation between a substance and its attribute (*guṇa* and *guṇin*) is called '*Samavāya*' (Inherence) and is considered to be eternal. It may

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be noted that the *Naiyāyikas* also refer to '*Viśeṣaṇa-Viśeṣya-bhāva*'; but it is different from the one referred to here by PL. What the *Naiyāyikas* call '*Viśeṣaṇa-Viśeṣya-bhāva*' is one of the six types of *Sannikarṣa* (relation) which they recognise between a sense-organ and its respective object, giving rise to 'perceptual knowledge' (*pratyakṣajñāna*). The *Naiyāyikas* accept '*Viśeṣaṇa-Viśeṣya*' relation to subsist when one 'perceives' 'non-existence' (*abhāva*) as in the following instance: '*Ghaṭābhāvavad Bhūtaḥ*' ('The floor is the seat of the non-existence of a jar'). For details, see *Tarkasaṅgraha*, concluding portion of Ch. I).

Introducing this relationship, PL says that '*Viśeṣaṇa-Viśeṣya*' relation consists in (a) being '*prakṛtyarthaśaṅkānivartaka*', (b) '*āśrayāśrayi*' and (c) '*vyāvartyavyāvartaka*'. Then he explains each of these three epithets, which on the whole, constitutes the explanation of the intended relationship. This is the methodology he adopts to explain each relationship.

Given below is the annotation provided by PL for the relationships. It has to be noted that each of these relationships is again understood in a threefold way, which is again explained by the author in the sequel.

This is the methodology adopted by him to explain each and every relationship.

The first of these relationships according to the basic verse comprising the text is '*pitā-putra-sambandha*'. However, as pointed out earlier, this relationship is redesignated by PL as '*Viśeṣaṇa-viśeṣya-sambandha*', meaning the relationship between the Attribute and its Substantive'. It may be noted in this context that the *Naiyāyikas* refer to one '*Viśeṣaṇa-viśeṣya-bhāva*' which is one of the six types of '*sannikarṣa*' (relation) they recognise between a sense-organ and its respective object,

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giving rise to Perceptual knowledge (*pratyakṣa-jñāna*). But that is different from the *Viśeṣaṇa-viśeṣya-sambandha* intended by PL here.³

I. *VIŚEṢAṆA-VIŚEṢYA-SAMBANDHA*:

On a superficial view, the '*pitā-putra-sambandha*' which PL mentions as '*Viśeṣaṇa-viśeṣya-sambandha*' here appears to involve filial or parental affection involving a father and his offspring. But the interpretation given by PL overlooks this 'apparent' emotional aspect and goes into greater depths of '*janya-janaka-sambandha*' (relation between the cause and its effect, also known as '*kārya-kāraṇabhāva*'). Going for a further anatomy of this relation, PL says that '*Viśeṣaṇa-viśeṣya-sambandha*' can be understood as (a) '*prakṛtyarthaśaṅkā-nivartaka*', (b) '*āśraya-āśrayi*' and (c) '*vyāvartya-vyāvartaka*'.

(a) *Prakṛtyarthaśaṅkā-nivartaka*:

This may roughly be translated as 'that which removes the doubt concerning the nature of an entity, the doubt being based on the nature of its original source'. Incidentally it has to be kept in mind that PL is explaining here the opening syllable of the Pranava (OM), viz., A (अ). This syllable 'A' is the source of all other letters of the alphabet, and is indeed, the origin of all words.⁴ If 'A' is the source of all words, it becomes the '*vācaka*' (expressive syllable). What is expressed (*vācya*) by it is but the entire world of *Cit* and *Acit*. To explain, 'A' denotes the Eternal (*nitya*) Supreme Lord, the prime cause of all.⁵ It is equally well-known that *Cit* and *Acit* are also eternal since they, along with *Īśvara*, constitute the *Tattvatraya*. Now the doubt that rises is this: '*Cit* and *Acit*, on one hand, are eternal (*nitya*) being part of the triune reality, the *Tattvatraya*. They, by virtue of their being the products of the prime cause, viz., the Lord who forms the meaning of 'A', will also be non-eternal (*anitya*) because, whatever is produced is liable to destruction, for example, a

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pot. This is what is meant by the expression '*prakṛtyarthaśaṅkā*'. '*Prakṛti*' means the source, which is 'A', meaning the Lord, who is *Nitya*. '*Prakṛtyartha*' means the connotation of '*Prakṛti*', i.e. 'eternality' which is the nature of the Lord, the *Prakṛti*. '*Prakṛtyarthaśaṅkā*' means the 'doubt' regarding the 'eternality' of *Cit* and *Acit*. Since they are the expressed content of the source (*Prakṛti*) viz., 'A', they become the products (*kārya*) and consequently, turn out to be non-eternal. 'While they are eternal, could they also become non-eternal by virtue of their being the products?' is the doubt in question. According to PL, understanding the '*viśeṣaṇa-viśeṣya-sambandha*' in its true import removes this doubt. When we realise the fact that both *Cit* and *Acit* form the 'attribute' (*viśeṣaṇa*) of the Brahman who is eternal (*nitya*), the apprehension of their non-eternality gets annulled. The relation between an attribute and its substantive (*guṇa* and *guṇin*) is eternal and it is called technically, '*Samavāya*' (inherence). Since the substantive viz., the *Brahman* is eternal, the attributes of His, viz., *Cit* and *Acit* also by the same token, become eternal. Thus the '*Prakṛtyarthaśaṅkā*' is removed.

(b) *Āśraya-āśrayi*:

The second of the epithets used by PL to explain the '*viśeṣaṇa-viśeṣya-sambandha*' is '*āśraya-āśrayi*', which means the relation between the substratum (*āśraya*) and that which is based upon it (*āśrayi*). This again, is another dimension of the '*viśeṣaṇa-viśeṣya-sambandha*'. For instance, the quality called 'whiteness' (*śauklya*) cannot exist independent of some substratum, say, a piece of cloth. On the same analogy, *Cit* and *Acit* cannot exist independently, without depending on a substratum, viz., the Lord's essential nature (*svarūpa*).

(c) *Vyāvartya-Vyāvartaka*:

The third epithet employed by PL as part of the '*viśeṣaṇa*-

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viśeṣya-sambandha is 'vyāvartya-vyāvartaka', which may be rendered as 'the relation between the distinguisher and the distinguished'. *Cit* and *Acit*, according to this explanation, bring out or manifest (*prakāśaka*) the 'distinction' (*vyāvṛtti*) of the essential nature of the Lord from every other entity (*itara*). The essential nature of the Lord which is thus distinguished (*vyāvartya*), in its turn, depends upon *Cit* and *Acit*, for its manifestation.

In other words, unless *Cit* and *Acit* are there, the nature of the Lord cannot be manifested effectively as distinguished from every other entity e.g., all other deities (*devatāntara*). PL concludes that this third epithet thus points to the 'eternality' or 'beginninglessness' (*anāditva*) of the Eternal Lord (*nitya*) and His products or effects, (*kārya*), viz., *Cit* and *Acit*.

II. RAKṢYA-RAKṢAKA-SAMBANDHA :

According to PL, the first syllable of the *Praṇava*, viz., 'A' refers to the Lord as one who protects (*rakṣaka*), since 'A' can be derived from the root 'ava' (*rakṣane*), meaning, 'to protect'. Averting to his usual methodology, PL explains the '*rakṣya-rakṣaka-sambandha*' (relation between the protector and the protected) from three aspects, viz., (a) '*Dhātusiddha*', (b) '*Prakṛtyarthānantarabhāvi*' and (c) '*ubhayaśvarūpocita*'.

(a) *Dhātusiddha*:

This expression means, 'having been established or settled by virtue of the connotation of the verbal root itself'. The word 'A' (अ) referring to the Lord is traced to the root 'ava' (First Conjugational Root), which means 'protection'. By its very nature 'protection' involves an 'object' (*Viśaya*) and a 'substratum' (*āśraya*). In other words, the concept of 'protection' involves a person who protects, and another person or entity that is protected by the former. As such, the word 'A'

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denotes the Lord who forms the natural protector of all the living beings who have emanated from Himself. This idea is already well-established from the *Taittiriya* text 'yato vā imāni bhūtāni jāyante; yena jātāni jivanti [III-1]' ('That from which all these beings are born; that by which all these beings thus born are sustained... is the *Brahman*').

(b) *Prakṛtyartha-anantara-bhāvi* :

This second epithet forming part of the '*rakṣya-rakṣaka-sambandha*' may be explained as 'the sequel which follows the causal character of the source (*prakṛti*)'. The Lord, expressed by 'A' is the *prakṛti* (source) who forms the cause (*kāraṇa*) of everything else in creation. One who forms the '*kāraṇa*' or the prime cause of something will naturally form its protector (*rakṣaka*) also. This goes without saying.

(c) *Ubhaya-svarūpocita* :

This third epithet forming part of the '*rakṣya-rakṣaka-sambandha*' may be explained as 'being in accordance with the nature of each other'. In other words, the essential nature of the protector (*rakṣaka*) is 'independence' (*svātantrya*), whereas the essential nature of the protected (*rakṣya*) is 'dependence' (*pāratantrya*). The '*rakṣya-rakṣaka-sambandha*' gets vitiated if the dependent person (*paratantra*) assumes independence (*svātantrya*) in matters such as trying to protect himself, instead of being passive to the protective care and influence of the protector, viz., the Lord.

III. ŚEṢA-ŚEṢI-SAMBANDHA :

This may be translated as the 'relation between the Principal entity and its auxiliary'. As usual, PL interprets this in a three fold manner, viz., (a) '*vibhakti-siddha*' (b) '*dhātvartha-parārthatāprakāśaka*' and (c) '*bhogānurūpatādarśaka*'. What PL explains here is the implication of what is called the '*Iupta*'

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caturthi', i.e., the Dative Case suffix which had been added first to the nominal stem 'A' (अ) and then elided according to the rules of Sanskrit Grammar.

(a) *Vibhaktisiddha* :

PL explains this expression as the '*śeṣatva*' or subsidiary character of the individual soul, which is the connotation of the Dative Case Suffix added to the Nominal Stem 'A' (meaning the Lord), and subsequently dropped by a rule of Grammar. [The rule of *Pāṇini* is '*supām suluk*' etc., (Vaidic. VII.1.39) which means that the case-affix added after Nominal Stems may be elided]. It has already been stated that 'A' of the syllable *OM* denotes Lord *Nārāyaṇa*. The Dative Case suffix '*āya*', (actually, '*rie*' according to *Pāṇini*) conveys the sense of '*Sampradāna*' technically. The Fourth case affix is added to a nominal stem in the sense of 'for the sake of'. Thus, when the nominal stem 'A' (अ) denoting the Lord receives the Dative Suffix '*āya*' it means that the individual soul expressed by the syllable 'ma' (of *OM*) exists 'for the sake of' the 'A' viz., the Lord. But the suffix '*āya*' is not apparent. That is, what we notice is just the stem 'A', but not the case-suffix '*āya*' which it is said, is added to it. It is true. It is not to be seen because, it gets elided by the *Pāṇinian* rule quoted earlier. This is what is referred to by PL as '*lupta-caturthi*' earlier. This is the import of the expression '*vibhakti-siddha*'. This '*śeṣatva*' of the Lord is quite popular from statements like '*yasyāsmi*' (He, to whom I belong/He, for whose sake I am.)

(b) *Dhātvarthaparārthatā-prakāśaka* :

This second epithet may be rendered as 'that which brings out (*prakāśaka*) the fact that the connotation of the verbal root (ava = to protect), viz., 'protection', (*dhātvartha*) constitutes the very purpose of the principal entity (*parārthatā*).

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In other words, Lord the soul denoted by the word 'A' has to protect the auxiliary entity (*śeṣa*) which belongs to Himself; therein alone lies His principal character as the *Śeṣin*.

(c) *Bhogānurūpatādarśaka* :

This epithet may be translated as 'that which presents the essential nature of an auxiliary entity (*śeṣasvarūpa*) as being fit for appropriation by a principal entity (*śeṣiviniyoga-anuḡaṇa*). According to PL, the '*lupta-caturthi*' further points out that a subsidiary entity can be valued only in terms of its being apportioned by a principal entity to which it is related. That alone constitutes its essential nature. When the principal entity (*śeṣin*) viz., the Lord accepts the subsidiary entity (*śeṣa*) viz., the individual soul, the Lord must bring home his essential character to the *jīva* in such a way that he does not try to (evade) or 'run away' from the Lord.

Thus the *śeṣa-śeṣi-relation* is explained.

IV. *BHARṢṢ-BHĀRYĀ-SAMBANDHA* :

This may be translated as 'relation between the husband and his wife', or as 'relation between the supporter and the supported'. PL has so far explained the first syllable of *OM* viz., 'A' (अ) in terms of three relationships. He now takes up the next syllable of the *Praṇava*, viz., 'u' (उ) for elucidation.

The three epithets by which PL explains the '*bharṢṢ-bhāryā-sambandha*' are: (a) '*ukārasiddha*', (b) '*vibhaktyartha-śodhaka*' and (c) '*svarūpa-prāpta*'.

(a) *Ukāra-siddha*:

The relation between the Lord and the souls, which is understood as the relation subsisting between the husband and his lawfully wedded wife, according to PL, is inherent in the meaning of the word 'U' itself. In Sanskrit the letter 'U' has

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several meanings, of which 'specification' (*avadhāraṇa*) is one. The popular indeclinable which expresses this idea of *avadhāraṇa* is 'eva' ('only'). In other words, the syllables of OM, viz., 'A', 'U' and 'MA' mean, 'for Lord *Nārāyaṇa*', 'Only' and 'is the individual soul', respectively. The stress 'only' is the connotation of the letter 'U'. So, by its very nature this letter points out that the essential nature of the individual soul which comes under the category of 'the entity to be protected' (*rakṣya*), exists for the sake of the protector (*rakṣaka*) viz., *Puruṣottama*, the Supreme Lord.

(b) *Vibhaktyartha-śodhaka*:

This expression may be translated as 'that which determines exactly the connotation of the (elided) case-suffix, by removing certain doubts or possible misconception in its wake'. According to PL, 'husband-wife relation' intended here between the Lord and the individual soul is reinforced in terms of the '*śeṣa-śeṣi-sambandha*' explained before under III above. The Dative-Case-suffix 'āya' added after 'A' the nominal stem, has already been explained as having been 'dropped' (*lupta*). This elided suffix connotes the '*śeṣatva*' of the soul to the *Bhagavān* alone and to nobody else (*ananyārha-śeṣatva*). By, *Bhartṛbhāryā-sambandha* the same idea is confirmed. In other words, the '*śeṣatva*' of a chaste wife to her husband is also irrevocable and it cannot exist with reference to anybody else. The possible doubt that such a relation with another person (*anyārhatva*) may exist, is completely eliminated in this process.

(c) *Svarūpa-prāpta*:

This third epithet may be translated as 'being the outcome of other's inherent nature'. The status of being a husband and wife belongs respectively to a man and a woman. The relationship in terms of 'husband' and 'wife' denotes

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'independence' and 'dependence' respectively. This relationship i.e. '*bhartṛ-bhāryā-sambandha*', in other words cannot brook any infringement of the mutual loyalty of each other.

V. *Jñātr-jñeya-sambandha*:

This may be rendered as the 'relation between the knower and the thing to be known'. This analysed by PL as (a) '*ma-kāra-dṛśya*', (b) '*ukāra-artha-anusandhāna-apekṣita*' and (c) '*acid-vyāvṛtti-veṣa*'. Incidentally it has to be kept in mind that PL is explaining here the syllable 'MA' forming the third component of the sacred syllable, OM. 'MA' is synonymous with the individual soul. The chief characteristic of the soul is '*Jñāna*', which in this system, is technically called *Dharmabhūta Jñāna* (Attributive Consciousness). PL explains that it is by virtue of this *Jñāna* that the *jīva* is able to know the Lord, realise and recapitulate his relation with the Lord as His '*bhāryā*' and also recognise that he is different from the inert matter.

(a) *Makāra-dṛśya*:

This epithet means, 'to become the object of/or the outcome of being 'MA'. The word 'MA' (meaning the *jīva*), is derived from the verbal root '*mana*' (meaning, to know). Therefore, the word 'MA' means, 'one who knows'. The knowership thus implied, has, as its content, the essential nature of the Lord, His form, attributes and the like. In other words, the knowership of the *jīva* becomes significant and meaningful only when it is directed towards its proper object, viz., the Lord, His form, etc.

(b) *Ukāra-artha-anusandhāna-apekṣita*:

This second component of the '*jñātr-jñeya-sambandha*' may be explained as "that which is required for recapitulating the meaning (or relationship) which is implied by the letter 'u'."

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It had been explained before that the syllable 'u' in the sacred syllable *OM* shows the relation between 'A' and 'MA'. This relation is none else than the husband-wife relationship, which formed the content of the previous discussion under IV. To recapitulate this relationship between man and God, 'knowership' of the former is of great importance. To explain, the very purpose of 'knowership' belonging to an individual soul is to remember that he is related to the Lord as His wife.

(c) *Acid-vyāvṛtti-veṣa*:

This third epithet used by PL to bring out the full implication of the relationship of 'knower and the knowable' between man and God may be explained as 'that which has the appearance of being distinct from an insentient entity'. It is quite well-known that an individual soul distinguishes himself from the inert matter by virtue of his 'consciousness' or 'knowledge', which forms his attribute. It is because of this 'knowership' that a *jīva* can be distinguished from matter which does not have any 'knowership'. Therefore an individual soul alone is able to realise the various relationships that subsist between himself and the Lord, is able to know what is to be known (or the objects presented for perception), is dependent upon that Entity to be known (*jñeya*) i.e., the Lord and has, as the aim of his life, knowledge of that Entity. All these are implied in this relation called '*jñātr-jñeya-sambandha*'.

VI. *SVA-SVĀMI-SAMBANDHA*:

This is the sixth relation between man and God explained by PL as the implication of the word '*namaḥ*', forming part of the *Aṣṭākṣari-mantra*. This may be translated as 'the relationship between a property and its rightful proprietor'. As usual the author explicates this relationship with the help of three epithets, viz., (a) '*namaśśabda-tātparya*', (b) '*makārārtha-nibandhana-bhrama-nāśaka*' and (c) '*svābhāvika*'.

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(a) *Namaśśabda-tātparya*:

PL explains that the 'owner-owned' relation between the Lord and man forms the import (*tātparya*) of the word '*namaḥ*' of the *Aṣṭākṣari-mantra*. This word (actually, an Indeclinable in Sanskrit Grammar), can be split as '*na + maḥ*'. When read along with the 'MA' of the previous word '*OM*' of the *Aṣṭākṣari*, the expression '*na maḥ*' means, 'the individual soul (*ma*) does not (*na*) exist for the sake of his own self (*maḥ*)'. Taken as a single expression without splitting, and reading it after the following word '*Nārāyaṇāya*' of the *mantra*, it means that even the service (*Kainkarya*) which forms the goal of life, is for the Lord only and not for the soul.⁶

This can be explained thus : The word '*namaḥ*' connotes the cessation of '*ahaṃkāra*' ('I'ness) and '*mamakāra*' (the sense of 'mine'). This word further shows that 'being a recipient of the result (*phalitva*) of an action' and 'having a sense of self-respect' (*abhimānitva*) are not the characteristics of the *jīva*, but of the Supreme Lord alone. The *jīva* should realise this truth and should conduct himself in such a way that he, forever, remains the property of the Lord who is the real proprietor.

(b) *Makārārtha-nibandhana-bhrama-nāśaka*:

This second dimension of the '*sva-svāmi-sambandha*' according to PL may be explained as? 'that which removes the erroneous conception of? 'agency of action' (*kartṛtva*) which is the outcome of the *jīva*'s knowership (*jñātrtva*). It had already been stated that the *jīva*, referred to as 'MA' in the *mantra*, is called so because of his 'knowership' (*jñātrtva*), having traced the word to the root '*mana*' (meaning, 'to know'). Consequent upon his 'knowership' is 'doership'. Man wrongly thinks that he is the doer of certain actions, although the real doer is the

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Lord alone. This is therefore called '*bhrama*' (erroneous conception). This erroneous conception is removed by the '*sva-svāmi-sambandha*', says PL. Explaining further, he says that this relation removes the feeling of the individual soul that his essential nature and characteristics, being dependent upon the Supreme Being, really belong to himself since they belong to the Lord *alone*.

(c) *Svābhāvika*:

This third epithet means, 'being natural'. PL points out that the relation of the 'property and its proprietor' is something that is inherent to the individual and the Lord respectively. It is not like the sense of egoity and possession (*ahamkāra* and *mamakāra*) which is unnatural, being superimposed upon the soul. That being a 'property', is inborn to the soul and being the 'proprietor' is inborn to the Lord. '*Svatvam ātmani sañjātam, svāmitvam brahmaṇi sthitam*' is a well-known passage which corroborates the above view. An object for example, has no agency in protecting itself. That activity falls within the jurisdiction of its owner (master) alone.

VII. ŚARĪRA-ŚARĪRI-SAMBANDHA:

This term which can be translated as 'the relation between the body and its soul' is the connotation of the stem '*Nārāyaṇa*' of the word '*Nārāyaṇāya*' (which is the third word of the *Aṣṭākṣari-mantra*). PL uses three epithets again to describe this relation. They are: (a) '*nārāyaṇa-pada-samāsaviśeṣa-siddha*', (b) '*namaśśabdārtha-svarūpa-prakāśaka*', and (c) '*sāmānādhikarāṇya-yogya*'.

(a) *Nārāyaṇapada-samāsaviśeṣasiddha*:

This epithet means, "that which is the outcome of taking the stem '*Nārāyaṇa*' (in '*Nārāyaṇāya*' of the *mantra*) as a particular Compound". Explaining this, PL states that the

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'body-soul' relation between the Universe and the Lord is conveyed by the term '*Nārāyaṇa*' taken as a *Bahuvrihi* Compound (which implies the sense of possession). The stem '*Nārāyaṇa*' as a *Bahuvrihi* Compound is expounded as '*Nārāyaṇam yasya saḥ*' (He who has the *nārās* as His resort). '*Nārās*' i.e., multitudes of living beings with all their belongings are pervaded by the Lord from within (*antar-vyāpti*). Therefore the former (multitudes of living beings) appear as the 'body' of the Lord who becomes the pervader (soul) thereof.

(b) *Namaśśabdārtha-svarūpaprakāśaka*:

This may be rendered as "that which brings out the meaning of the indeclinable, 'namas' ". Explaining, PL points out that the term '*namas*' connotes the idea of '*sva-svāmi*' relation, analysed under VI above. The 'body-soul' relation in question clarifies that the '*sva-svāmi*' relation connoted by '*namas*' is something that inseparably co-exists between the world and the Lord, unlike the relationship between a man and his property like a house, field, etc.

(c) *Sāmānādhikarāṇya-yogya*:

This epithet can be rendered as 'being suitable for coordinate predication'. Clarifying, PL says that the body-soul relation under discussion explains all cases of coordinate predication, e.g., Upaniṣadic statements like '*Tattvam asi*' (That Thou Art) and '*Aham Brahmāsmi*' (I am Brahman). Here, though the individual soul and the brahman are essentially distinct from each other, they are put in co-ordinate predication, which is based on their 'oneness' (*aikya*) in terms of the 'body-soul' relation. This relation brings forth the concept of *Viśiṣṭādvaita* (which is the name of the system of *Rāmānuja*).

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VIII. DHĀRYA-DHĀRAKA-SAMBANDHA:

It has to be kept in mind that this is originally known as 'ādhāra-ādheya-sambandha' in the verse comprising the Text. This expression may be translated as the relation between the 'supporter and the supported'. PL analyses this relation as three constituent limbs, viz., (a) 'samāsāntara-siddha', (b) 'śārira-śāriri-sambandhaika-lakṣaṇa' and (c) 'acidaviśeṣa-sthiti-hetu'.

(a) Samāsāntara-siddha :

This may be explained as "that which is established by explaining the stem 'Nārāyaṇa' as another specific Compound". PL explains that the relation between the Lord and the world in terms of the Supporter and the Supported is clear through the interpretation of the stem 'Nārāyaṇa' as a Compound belonging to the *taṭpuruṣa* kind. In other words, the stem 'Nārāyaṇa' which has earlier been explained as a 'Bahuvrīhi' Compound (Under VII (a) above), can also be explained as a 'Śaṣṭhi Taṭpuruṣa' Compound, i.e., as 'Nārāṇām ayanam' (One who is the ultimate goal or destiny of the Nārās (multitudes of living beings). According to this interpretation, the Lord who is the import of the word 'ayana' by virtue of his 'external pervasion' (*bahir-vyāpti*), becomes the 'supporter' (*dhāraka*) of the multitudes of living beings (*nārās*) which become the 'supported' (*dhārya*) ones.

(b) Śārira-śāriri-sambandhaikalakṣaṇa :

This may be rendered as 'constituting the unitary relation which is crucial for the body-soul relation'.

PL explains that the chief characteristics of a body are: 'being supported' (*ādheyatva*), 'being ordained' (*vidheyatva*) and 'being subsidiary' (*śeṣatva*). The chief ingredients of a soul are, by correspondence: 'being the supporter' (*ādharatva*),

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'being the ordainer' (*vidhāyakatva*) and being the 'principal entity' (*śeṣitva*). Of these different connotations, the most important one is the *ādhāra-ādheya* relation (the supporter and the supported). This is so because, the other two relationships of '*vidheyatva-vidhāyakatva*' and the '*śeṣatva-śeṣitva*' are only corollaries of the '*ādhāra-ādheya*' relationship.

(c) Acidaviśeṣa-sthitihetu :

This third epithet comprising the '*Dhārya-dhāraka-sambandha*' may be rendered as 'being the source of existence for the *Acit* (insentient matter) in such a way that there is no distinction from the *Cit* (sentient beings) in this respect'. PL explains that the '*dhārya-dhāraka*' sambandha can exist not only between the Lord and the living beings (*Cit*) as explained before through the Lord's immanence (*antarvyāpti*) (and as evidenced in such texts as '*anena jivena ātmanā anupraviśya nāma-rūpe vyākaraṇāni*' (*Chāndogya* Up. VI-2-3) [meaning, 'I shall enter these three Elements with the individual soul as my body and give them a name and form'], but also between the Lord and the inanimate matter (*Acit*) in regard to its essential nature, existence and function. This relation, viz., the *Dhārya-dhāraka-sambandha* is thus responsible for the eternality of the existence of both *Cit* and *Acit*. In other words, since the *Dhāraka* is eternal, the *Dhārya* viz., *Cit* and *Acit* also become eternal.

IX. BHOKTR-BHOGYA-SAMBANDHA:

This is the last relationship mentioned in the original text. This may be translated as 'the relation between the enjoyer and the enjoyed' or 'the experiencer and the experienced'. PL, as usual, analyses this into three elements. They are: (a) '*Caṣamavibhakti-siddha*', (b) '*Pūrvasambandha-Prayojana-pradarśaka*' and (c) '*Pratisambandhi-bhogānurūpa*'.

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(a) *Caramavibhakti-siddha:*

This may be rendered as 'being established or brought into light through the Fourth Case-ending'. Explaining this epithet, PL observes that the Fourth Case-ending 'āya' (which is, strictly speaking, the 'manifest' (*vyakta*) Fourth-Case (*caturthi*), which is part of the word 'nārāyaṇāya' (of the *mantra*), points out that the agency of action (*kartṛtva*) and 'experiencership' (*bhokṛtva*) really belong to the ultimate Śeṣin, viz., the Lord, but not to the living being who forms the body of the Lord, being his śeṣa. This makes the śeṣatva of the *jīva* natural to him, which idea is conveyed by his being the meaning of the word 'ma' (in AUM) explained before. He (the *jīva*) forms the śeṣa to the Lord alone and to none else.

(b) *Pūrvasambandha-prayojana-pradarśaka:*

This second epithet may be rendered as 'that which shows the previous relationship to be purposeful.' PL explains this as follows: The relation of 'Dhārya-dhāraka' (supporter and the supported) has been explained before under VIII. The relation of the supporter and the supported subsisting between the Lord and the world of *Cit* and *Acit* has a purpose. It is not purposeless or insignificant as in the case of poison and the serpent which bears it. On the other hand, the relationship is significant as in the case of the tongue (*rasanā*) and the object tasted (*rasavastu*). So, the relation of 'dhārya-dhāraka' becomes useful or purposeful as in something being acceptable favourably (*anukūlagrāhya*) with reference to the person who accepts it favourably (*anukūlagrāhaka*).

(c) *Prati-sambandhi-bhagānurūpa:*

This third epithet may be translated as 'being in conformity with the experience or enjoyment of the correlate of experience or enjoyment'. Explaining, PL says that the person

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who receives the service 'kaiṅkarya' rendered by the *jīva* is the Lord who is the śeṣin. The *jīva* is the subsidiary entity (śeṣa) who is the locus for the act of service (i.e., the one who renders the service). The one who experiences the fruit of *kaiṅkarya* is the śeṣin. The śeṣa is the locus in whom there is the absence of such an experience. If the śeṣa has such an experience, then it will be inimical to the interests of the śeṣin. This relation, observes PL in the end, removes the defect found in śeṣatva and the śeṣitva. In other words, a clear understanding of the relationship of *Bhokṛ-bhogya* makes the śeṣa clear from the erroneous notion that the service he renders to the śeṣin is for his personal happiness/enjoyment. In the same way, this relation removes the notion from the śeṣin also that the *kaiṅkarya* rendered by the śeṣa makes the latter happy (which is normally the notion current in the ordinary world).

Having thus annotated the ninefold relation, PL sums up the discussion thus: when one understands the correct relation of the 'protector and the protected' one gets rid of the doubt of there being some other 'protector' (*rakṣakāntara-śaṅkā*). A clear understanding of the 'śeṣa-śeṣi' relation removes the erroneous feeling of having another 'śeṣin', apart from the Lord. A perfect knowledge of the 'Bharṭṛ-bhāryā' relation removes the impression that the *jīva* exists for the sake of somebody, apart from the Lord (*ananyārha-śaṅkā*). A full comprehension of the 'jñāṭṛ-jñeya sambandha' clears the doubt of there being an object to be known different from God. A true awareness of the 'sva-svāmi' relation absolves the feeling of being 'independent'. Likewise, a clear comprehension of the body-soul relation sets at rest the feeling that one is identical with the Lord in essence (*svarūpaikyāśaṅkā*). The 'Dhārya-dhāraka' relation makes one free from the impression of there being yet another supporter, distinct from the Lord. A real comprehension of the 'bhokṛ-bhogya' relation removes the feeling that the individual soul is the enjoyer/experiencer.

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PL states in conclusion that having understood these nine types of relation subsisting between himself and the Lord, a true devotee should lead a life of joy and satisfaction. Since the real nature of an individual is thus expounded in relation to the Supreme Lord, there need be no room for any misapprehensions and misgivings. This makes the *jiva* sure of his own nature that he is the attribute, object of protection, the subsidiary entity, the wife, the knower, the property, body, the supported entity, and the object of enjoyment in relation to the Supreme, Life divine is a natural sequel to this awareness and correct judgement.



SECTION 'B'

PARALLELS FROM MADAME
BLAVATSKY

HPB, besides annotating on the seven stanzas on Cosmology upto the point of birth of the human-being on this planet, draws clear correspondences between the Cosmos, the emanation from The Absolute, Divinity and the Human in her diagram appended (see Diagram I in Notes and References.)

'In the diagram we see that physical man (or his body) does not share in the direct pure waters of the divine Essence which flows the One in Three, the unmanifested, through the Manifested loges (the upper face in the diagram). *Puruṣa*, the primeval spirit touches the human head and stops there. But the Spiritual Man (the synthesis of the seven principles) is directly connected with it'.¹

'The reason why public mention of the Auric Body was not permitted was on account of its being so sacred. It is this Body, which, at death, assimilates the essence of Buddhi and Manas and becomes the vehicle of these spiritual principles, which are not objective, and then with the full radiation of *Ātmā* upon it ascends as Manas-Taijasi into the Devachanic State (Heaven). -- This is the *Sūtrātmā*, the silver "thread" which incarnates from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence, in other words, the spiritual aroma of every personality it follows through the pilgrimage of life'.²

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She further says, 'Each human beings is an incarnation of his God. --- As many men on earth, so many gods in heaven; and yet these gods are in reality, ONE, for at the end of every period of activity, they are withdrawn, like the rays of the setting sun, into the Parent Luminary, the Non-manifested Logos, which in its turn is merged into the ONE ABSOLUTE'.³

These correspond to the *Pitṛ-Putra* (Father and Son) relationship in PL's *Navavidha Sambandha*.

Let us see what HPB had to say on 'AUM', the first part of the *Ādya Mantra* from which the first four relationships of the nine are drawn (by PL).

'The word' AUM (or OM) which corresponds to the Upper Triangle, if pronounced by a very holy and pure man, will draw out, or awaken, not only the less exalted potencies residing in the planetary spaces and elements, but even his Higher Self, or the 'Father' within him. Pronounced by an averagely good man, in the correct way, it will help to strengthen him morally, especially if between two 'AUMS' he meditates intently upon the AUM within him, concentrating all his attention upon the ineffable glory'.⁴

This suggests the '*Rakṣya-Rakṣaka*', '*Śeṣa-Śeṣi*' and '*Bharṭr-Bhāryā*' relationships in a very subtle way. 'This universe has, in truth, neither a centre nor a periphery, but in the individual and finite mind of man it has such a definition, the natural consequences of the limitations of human thought'.⁵

Citing Iamblicus, an exponent and mystic of Greece, HPB elaborates his way of the union of the Higher Soul with the Universal Soul, with the gods, and says, A man arrives at:

1. Prophetic Discernment through our god (the respective Higher egos of each individual) revealing to us the truths of the plane on which we happen to be acting.

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2. Ecstasy and illumination.
3. Action in Spirit (in astral body or through will) and
4. Domination over the minor senseless demons (elementals) by the very nature of our purified Egos.

Theurgy (*Rāja Yoga*) has to be preceded by a training of our senses and the knowledge of the human self in relation to the divine Self. So long as man has not thoroughly mastered his preliminary study, it is idle to anthropomorphize the formless. By 'formless' I mean the higher and lower gods, the supermundane as well as mundane spirits, or beings which to beginners, can be revealed only in colours and sounds. For none but a high adept can perceive a 'God' in its (His) transcendental form (Para) which to the untrained intellect, to the *chela*, will be visible only by its aura. Students will now better comprehend the necessity of first studying the correspondence between our 'principles' which are but the various aspects of the triune (Spiritual and Physical) man and our Paradigm, the direct roots of these in the Universe'.⁶

This, while further strengthening the viewpoint of correspondences, emphasizes the need for 'study' so that all illusions (*Śaṅkas*) are eliminated.

HPB's analysis of the *Tattvas* is also considerable here. She says 'Esoteric Science speaks of seven *tattvas*, while in *Tantra* practice the two superior ones are ignored. The relationship of the *Tattvas* to Principles, stages of matter and parts of body are clearly tabulated (See Notes and references.)

'Man alone is capable of conceiving the Universe on this plane of existence. Existence is, but when the entity does not feel it, for that entity it *is not*'.⁷

This statement suggests the '*Jñātr-Jneya*' sambandha of

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PL. She further emphasizes this when she speaks of the seven planes and the capacity of one to perceive things in a totality.

The body is not a Principle in Esoteric parlance. The body is an *Upādhi* rather than a Principle. -- The perception of a physical object is sevenfold:

- (1) directly contact it; (2) retinally reproduce it;
- (3) remember it; (4) dream of it;
- (5) view it automatically; (6) view it disintegrated; and
- (7) Idea, the privation of matter.

She talks about the perception and its rise to the level of 'unveiled spiritual perception'. Her correspondences to the Elementals, Divine Lokas, Principles, Consciousness and different organs of the body are tabulated in her Diagram appended (See Notes and References.)

This speaks much for the '*Sva-Svāmi*', '*Śarira-Śariri*', '*Ādhāra-Ādheya*', and '*Bhoktr-Bhogya*' relationships. The corresponding faculties, facilities and the work of the planetary Devas who are builders of Forms is amply illustrated. (See Notes and References.)

While commenting on the Stanzas on cosmic evolution, HPB always draws parallels from the *Vedānta* Philosophy of India. At six instances she enumerates the principles of *Viśiṣṭādvaita* and expresses its agreement or otherwise with the Esoteric philosophy she was attempting to elaborate. The following are extracts from her text:

I. Stanza 2: *Śloka* 2^a speaks of 'Ceaseless Eternal Breath' (Motion). She says: The 'breath' of the One existence is used in application only to the spiritual aspect of cosmogony by Archaic Esotericism. Otherwise, it is replaced by its equivalent on the material plane—Motion. But the 'Breath of the One Existence' does not, all the same, apply to the One Causeless

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Cause which is *Brahmā*, or the Universe. *Brahmā* the four-faced god, who after lifting the earth out of the waters, 'accomplished' the creation, is held to be only the Instrumental, and not, as already implied, the Ideal Cause: *Viṣṇupurāṇa* says, "from it proceed the potencies that will create as they become the real cause (on the material plane)". Save that One (causeless) Ideal Cause, there is no other to which the universe can be referred. -- If in the *Vedānta* and *Nyāya*, *nimitta* is the efficient cause, as contrasted with *Upādāna*, the material cause (and) in the *Sāṃkhya*, *Pradhāna* implies the functions of both; 'in the Esoteric Philosophy, which reconciles all these systems, and the nearest exponent of which is the *Vedānta* as expounded by the *Advaita Vedāntists*, none but the *Upādāna* can be speculated upon. That which is, in the minds of the *Vaiṣṇavas* (the *Viśiṣṭādvaitins*), as the ideal in contradistinction to the real - or Parabrahman and *Īśvara* - can find no room in published speculations, since that ideal even is a misnomer when applied to that of which no human reason, even that of an Adept, can conceive'.

Thus she upholds the point of view of the *Viśiṣṭādvaita* philosophy.

II. Stanza 2: *Śloka* 4 speaks of the state where the Primordial Substance has not yet differentiated itself into objectivity.¹⁰

HPB says, 'The idea of Absolute Unity would be broken entirely in our conception, had we not something concrete before our eyes to contain that unity. And the Deity, being absolute, must be omnipresent; hence not an atom but contains IT within 'itself'. The roots, the trunk, and its many branches, are three distinct objects; yet they are one tree.-- This manifestation is triple in its aspects for it requires, as Aristotle has it, three principles for every natural body to become objective : privation, form, and matter.

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She adds a footnote to say 'A *Vedāntin* of Viśiṣṭādvaita Philosophy would say that, though the only independent Reality, Parabrahman is inseparable from His trinity. That He is three, 'Parabrahman, cit and acit, the last two being dependent Realities unable to exist separately; or to make it clearer, Parabrahman is the Substance-changeless eternal and incognizable and cit (*Ātmā*) and acit (*Anātmā*) are its qualities, as form and colour are the qualities of any object. The two are the garment or body, or rather aspect (*Śarīra*) of Parabrahman. But the Occultist would find much to say against the claim, and so would the Advaita *Vedāntin*'.

Thus HPB suggests that 'the first and fundamental dogma of Occultism is Universal Unity (Homogeneity) under three aspects; and that this leads to a possible conception of Deity, which as an absolute Unity must remain forever incomprehensible to finite intellect'.¹¹

III. Stanza 3: *Śloka* 1¹² speaks of the 'Seventh Eternity' dividing the indivisible, according to Esoteric Philosophy.

She says, 'Mahat is the first-born of *Pradhāna* (undifferentiated substance), or the periodical aspect of *Mūlaprakṛti* (the root of Nature), which (*Pradhāna*) is called *Māyā*, Illusion. In this respect, I believe, Esoteric teaching differs from the *Vedāntic* doctrines of both the Advaita and the *Viśiṣṭādvaita* schools. For, it says that, while *Mūlaprakṛti* is self-existing and without any origin is, in short, parentless (*Anutpādaka*), as one with *Brahman-Prakṛti*; its phenomenon is periodically and no better than a phantasm of the former; so *Mahat*, the first-born of *Jñāna*, knowledge, Wisdom or the Logos - is a phantasm reflected from the Absolute *Nirguṇa* (*Parabrahman*), the One Reality, devoid of attributes and qualities, while with some *Vedāntins* *Mahat* is a manifestation of *Prakṛti* or Matter'.¹³

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IV. Stanza 5: *Śloka* 6¹⁴ speaks of the 'unreachable plane of Absoluteness and Infinity'. She calls this the 'Ring Pass Not'.

She says, 'If one carefully searches through the exoteric and grossly anthropomorphic allegories of popular religions, even in these the doctrine embodied in the circle of 'Pass Not', guarded by the Lipika, may be dimly perceived. Thus one finds it even in the teachings of the *Vedāntin* sect of *Viśiṣṭādvaita*, the most tenaciously anthropomorphic in all India. For we read of the Released Soul (*Mukta*) that, after reaching *Mokṣa* - a state of bliss meaning 'release from Bandha' or bondage - bliss is enjoyed by it in a place called *Paramapada*, which place is not material, but made of *Śuddhasatva*, the essence out of which the body of *Īśvara* - the Lord is formed'.¹⁵

She asserts that the region beyond 'Ring Pass Not' - which separates the Finite from Infinite is crossed by the Celestial beings, Entities of higher worlds in the Hierarchy of Being.

V. Stanza 7: *Śloka* 3¹⁶ speaks of evolution of Man-plant (*Saptaparna*).

HPB says that 'the work of each Round is said to be apportioned to a different Group of the so-called creators or architects; so is that of every Globe, that is, it is under the supervision of special Builders and Watchers - the various *Dhyāna Chohans*'.¹⁷

Commenting upon the word 'creators' (Creation) she says that this is an incorrect word to use, as no other religion, not even the school of the *Viśiṣṭādvaitins* in India, one which anthropomorphizes even *Parabrahman*, believes in creation *ex nihilo* (*Śūnyavāda*) but only in evolution out of pre-existing materials'. It may be noted that *Rāmānuja's* followers believe in *Sat-Kārayavāda*, that all creation pre-exists in its cause

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itself, as against the *Śūnyavāda* accepted by the *Mādhyamika* sect of Buddhists.

VI. *Speaking on creation again she says:*

'The first creation: *Mahat-tattva* creation, so called because it was the primordial self-evolution of that which had to become *Mahat*, the 'Divine Mind, conscious and Intelligent; esoterically the 'spirit of the universal soul'. It is on the right comprehension of the tenet in the *Brahmaṇas* and *Purāṇas* that hangs, we believe, the apple of discord between the three *Vedāntin* sects: the *Advaita*, *Dvaita* and *Viśiṣṭādvaita*. The first argues rightly that Parabrahman having no relation, as the Absolute All, to the manifested world, the Infinite having no connection with the Finite, can neither will, nor create, ... Creative Gods and all, are simply an illusive aspect of *Parabrahman* in the conception of the conceivers, while the other sects identify the impersonal cause with the Creator or *Īśvara*. *Mahat* or *Mahā-Buddhi*, is, with the *Vaiṣṇavas*, however, Divine Mind, in active operation'.¹⁸

The basis and unique thought of *Viśiṣṭādvaita*. Philosophy is juxtaposed and not accepted by HPB. Anyway, this is with reference to Esoteric philosophy as such, but not Indian philosophies on the subject.

VII. HPB cites from the Catechism of the *Viśiṣṭādvaita*. Philosophy (written by Pandit H. Bhashyacharya at the behest of Col H.S. Olcott, the President of the Theosophical Society) and says it is 'an orthodox and exoteric system, yet fully enunciated and taught in the 11th century at a time when European 'Science' still believed in the squareness and flatness of the Earth or Cosmos Indicopleustes of the 6th century. It teaches that before Evolution began, *Prakṛti*, Nature, was in a condition of *Laya*, or of absolute homogeneity, as 'Matter

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exists in two conditions, the *sūkṣma* or latent and undifferentiated, and the *sthūla*, or differentiated condition'. Thus it becomes *Aṇu*, atomic. It teaches of '*Śuddhasattva*' a substance not subject to the qualities of matter, from which it is quite different', and adds that out of that substance the bodies of gods, its inhabitants of *Vaikuṇṭhaloka*, the heaven of *Viṣṇu*, are formed; that every particle or atom of *Prakṛti* contains *Jīva* (Divine life), and is the *Sārira* (body) of that *Jīva* which it contains, while every *Jīva* is in its turn, the *Sārira* of the Supreme Spirit as 'Parabrahman pervades every *Jīva*, as well as every particle of matter'. Dualist and anthropomorphic as may be the philosophy of the *Viśiṣṭādvaita*, when compared with that of the *Advaita* - the non-dualist - it is yet supremely higher in logic and philosophy than the cosmogony accepted either by Christianity or its great opponent, modern science'.¹⁹

HPB has 'Some Practical Suggestions for Daily Life', where she made indications that a sort of "surrender" is needed on the part of every aspirant.

'Rise early, as soon as you are awake, without lying idly in bed, half-waking and half-dreaming. Then earnestly pray that all mankind may be spiritually regenerated, that those who are struggling on the path of truth may be encouraged by your prayer, and work more earnestly and successfully, and that you may be strengthened and not yield to the seductions of the senses'.

Here she suggests in a subtle way the *Rakṣya-Rakṣaka* relationship as also the *Dhārya-Dhāraka* relationship. As a next step she says that an aspirant should make a mental picture of the Master and think of him with reverence and pray that all mistakes of omission and commission be forgiven.

The following passage is more expressive of the '*Śeṣa-śeṣi*' and '*Sva-Svāmi*' relationships:

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'Self-knowledge is worth seeking by virtue of its being knowledge, and not by virtue of its pertaining to self. The main requisite for acquiring self-knowledge is pure love. Seek knowledge for pure love, and self-knowledge eventually crowns the effort. The fact of a student growing impatient is proof positive that he works for reward, and not for love, and that, in its turn proves that he does not deserve the great victory in store for those who really work for pure love. The God in us - that is to say, the spirit of love and Truth, Justice and Wisdom, Goodness and Power - should be our only true and permanent love, our only reliances in everything, our only faith, which standing firm as a rock, can forever be trusted, our only Hope which will never fail us if all other things perish; and the only object which we must seek to obtain, by our patience, waiting contentedly until our evil karma has been exhausted and the divine Redeemer will reveal to us his presence within our soul'.

'One could be confined in a prison and yet be a worker for the cause. A man must believe in his innate power of progress. A man must refuse to be terrified by his greater nature, and must not be drawn back by his lower or material self. Resist not evil, that is, do not complain of or feel anger against the inevitable disagreeables of life. Forget yourself in working for others. Feel that you have nothing to do yourself, but certain charges are laid upon you by the Deity, which you must fulfil. Desire God, and not anything he can give'.

'The true life of man is rest in identity with the Supreme Spirit. This life is not brought into existence by anyone; it is a reality, 'the truth' and is altogether independent of us. Man's liberation is in no way related to his acts. In so far as acts promote the realisation of our utter inability to emancipate ourselves from conditions existence, they are of use, after this stage his realised acts become obstacles rather than helps.

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Those who work in obedience in Divine Commands knowing that power thus to work as a gift of God, and no part of man's self-conscious nature, attain to freedom from the need of action. -- A man must first get rid of the idea that he himself really does anything, knowing that all action takes place in the 'three natural qualities' and not in the soul at all. Then he must place all his actions on devotion. That is, sacrifice all his actions to the Supreme and not to himself. He must either set himself up as the God to whom he sacrifices, or the other real *God-Īśvara*; and all acts and aspirations are done either for himself or for all. He must be devoted inwardly to all; knowing that he is not the doer of the actions, but the mere witness of them.

'Life thus becomes worth living for its own sake when its mission becomes plain, and its splendid opportunities are once appreciated. The most direct and certain way of reaching this higher plane is the cultivation of altruism, both in thought and life'.²⁰

In all these statements, HPB without specifically indicating the relationship, suggests the attitude an aspirant should cultivate towards the Supreme. Strengthening this relationship is always consequential to one's conduct.

We have seen that HPB made three fundamental propositions (full text available earlier in this study).

The first proposition is about the Principle from which all manifestation proceeds. This is clear indication of the '*Pitr-putra-sambandha*' and '*Ādhāra-Ādheya-sambandha*'.

The second proposition speaks of the periodicity of the emanations and manifestations and their inevitable reabsorption in the source. This is clear indication of '*Rakṣya-Rakṣaka*', '*Śeṣa-Śeṣi*', and '*Sva-Svāmi*' relationships.

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The third proposition is about the identity between the individual souls and the Universal Over-Soul. 'Sva-Svāmi' 'Śarīra-Śarīri' and 'Bhokṭṛ-Bhogyā' sambandhas are indicated here.

In fact all the Laws of Nature and factors concerning the numerous emanations therefrom are derived from these three fundamental propositions of HPB. The division of polarities in the course of manifestation is directly related to the 'Bhartṛ-Bhāryā-sambandha'.

The manifestation in its entirety being filled with Divine Consciousness, this again being shared by all beings, there is an underlying responsibility upon the man to know for himself the matter of relationship and how it is centered in the Principle. What can be known by the man is invariably more and more about this Principle and its working systems. Thus the *Jñātṛ-Jñeya-sambandha* between the Divine and Human is well established here.

Saying that there is a Path for adoption by the human and its sure lead to the Ultimate Reality clearly is indicative of the relationship in sum-total i.e., the *Ādhāra-Ādheyā-sambandha*.

While all the relationships are well-established here in the fundamental propositions, it is to be noted that HPB does not number them as also name them as such. Yet an insight into her statements provides a clear indication of all the nine as mentioned by PL in his *Nava-Vidha Sambandha*.

HPB has revealed through her writings, the basic factors for theosophical philosophy as also the ethics, and pointers for the social and spiritual development of human-beings.

The relationship between the Divine and the Human by the very structure of their being is Eternal, Infinite and

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Omnipresent. Both God and Man are inseparably united. All the seeming separation is superficial and not intrinsic. HPB reasserts this relationship and also emphasizes that its re-establishment is possible for a *chela* (aspirant for spiritual understanding). The very process of human regeneration into the spiritual arena is scientifically and radically presented by her.

Some more 'extracts' and explanations are appended; in support of the relationships: [S.D. Vol 1, pp 91-99; 109-311]

Extracts from the Stanzas and Explanations provided by HPB.

I. i (*Stanza and Śloka*)

The Eternal Parent wrapped
in her Ever-Invisible Robes,
had slumbered, once again
for seven Eternities.

Eternal Parent is ever-
present Cause of all -- the
Incomprehensible Deity.
Invisible Robes are the mystic
Roots of all Matter of the
Universe. Hindus call it
Mūlaprakṛti, which is the
basis of the *Upādhi* or Vehicle
of every phenomenon, whether
physical, psychic, or mental.
It is the Source from which
Ākāśa radiates.

(*Pitṛ* and *Ādhāra* relationships between Divinity Universe and Human are derived from this.)

V. *Śloka*

Darkness alone filled the
Boundless All, for Father,

Darkness is Father-Mother;
Light their Son.

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Mother and Son were once more One; and the Son had not yet awakened for the new Wheel and his pilgrimage thereon.

The Father-Mother are the male and female principles in Root-nature, the opposite poles that manifest in all things on every plane; or Spirit and Substance; the resultant of which is the Universe, or the 'Son'.

(*Ādhāra-Ādheya*, *Bhāryā-Bhartṛ*, *Sva-Svāmi* relationships are derived from this.)

Stanza II. *Śloka* v.

The seven were not yet born from the web of light; Darkness alone was Father-Mother svabhavat; and Svabhavat was in Darkness.

Seven represents the creators of the planetary chain. Svabhavat is the *Mūlaprakṛti* of Hindu Philosophy. It is the body of the soul, and that which Ether would be to *Ākāśa*, the latter being the informing principle of the former.

(*Ādhāra-Ādheya* and *Jñāṭṛ-Jñeya* relationships are derived.)

Stanza II. *Śloka* vi.

These two are the Germ, and the Germ is one.

The Universe was still concealed in the Divine

The Divine Thought does not imply the '*icchā*' of a Divine Thinker.

The Universe, not only past, present and future -- a human

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Thought and the Divine Bosom.

and finite idea expressed by finite thought -- but in its totality, the *Sat*, Absolute Being, with the past and future crystallised in an Eternal Present, is that Thought itself reflected in a secondary or manifested cause. -- The idea is at the root, and forms the origin, of all allegories about the 'Sons of God' born of Immaculate virgin.

(*Ādhāra-Ādheya* and *Śeṣa-Śeṣi* relationships can be seen here.)

Stanza III. *Śloka* iv.

The three fall into the Four. The Radiant Essence becomes seven inside, seven outside. The Luminous egg, which in itself is Three, curdles and spreads in milk-white curds throughout the depths of Mother, the Root that grows in the depths of the ocean of life.

Three is the upper triad. Four is the lower quaternary. The metaphysical and the physical stand in relation to each other as Matter stands to Spirit-the extreme poles of the One substance. Luminating egg is the *Hiraṇya-garbha*.

Spreading in the milky way is the world stuff of Primordial Matter in its first form.

Hindu allegorical is the 'churning of the ocean'.

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(Śeṣa-Śeṣi, Sva-Svāmi relationships are derived from the process.)

Śloka x.

Father-Mother spin a web, whose upper end is fastened to Spirit, The light of the one darkness, and the lower one its shadowy end Matter; And this web is the Universe spun out of the two substances made in one, which is Svabhavat.	Brahma is the material from which all evolves and develops. Brahma-Creator (derived from root 'brih', to increase or expand) Brahma expands and becomes the universe woven out of his own substance.
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(Bhartṛ-Bhāryā and Ādhāra-Ādheya relationships can be derived from this.)

Stanza III. Śloka 12 :

The Svabhavat sends Fohat to harden the atoms. Each is a part of the web, reflecting the 'self- existent Lord' like a mirror, each becomes in turn a world.	'Each' of the atoms is part of the universe. Self-existent Lord is the Primeval light. The flame from a fire is inexhaustible, and the Lights of the whole universe could be lit from one simple rush-light without diminishing the flame.
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(Śeṣa-Śeṣi, Sva-Svāmi and Bhogya-Bhokṭṛ relationships can be derived from this.)

Stanza VII. Śloka 1 :

Beginnings of Sentient Formless Life:

First, The Divine The one from the Mother Spirit Then, the spiritual The three from the one. The four from the one and the five From which the three the five and the seven These are the threefold and The shining seven It is they who are Thou, Me (I), He, O Lanoo (disciple), They who watch over thee and thy Mother <i>Bhumi</i> (Earth).	The Hierarchy of creative power The first order are the Divine; The second order, of the Celestial Beings (First Differentiation); The third order are <i>Ātma- Buddhi-Manas</i> . The fourth order are substantial entities (Highest group among the <i>Rūpas</i>) Atomic forms Imperishable <i>Jivas</i> The fifth order is a very mysterious one; the five pointed star, representing 'Man'; The sixth and seventh orders partake of the lower qualities of the quaternary
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(Śeṣa-Śeṣi and Sva-Svāmi as well as Śārira-Śāriri relationships can be seen here.)

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Śloka 2 :

<p>The one Ray multiplies the smaller rays. Life precedes From, and Life survives the Last atom. Through the countless rays The Life-Ray, The One, like a thread through many beads.</p>	<p><i>Sutrātmā</i> running through successive generations. Earth gives man his body. The Gods (<i>Dhyānis</i>) give him his five inner principles, the psychic shadow of which these gods are often the animating principle. Spirit (<i>Ātman</i>) is one and indivisible.</p>
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(*Rakṣya-Rakṣaka*, *Sva-Svāmi*, *Śarira-Śariri* relationships can be established from this.)

Stanza VII. Śloka 3:

<p>When the one becomes two, the three-fold appears. The three are one. And it is our thread, O Lanoo. The heart of the Man-plant called <i>Saptaparṇa</i>.</p>	<p>This is a metaphysical explanation and refers to the very beginning of evolution. In another stand-point it refers to the Mystery of man and his origin. Man-plant, <i>Saptaparṇa</i>, refers to this seven-leaved plant.</p>
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(*Sva-Svāmi*, *Śarira-Śariri* relationships can be seen here.)

Śloka iv.

<p>It is the root that never dies. The three-tongued flame of the four wicks and the sparks that</p>	<p>Three tongued flame is the Triad: <i>Ātma-Buddhi-Manas</i>. Four wicks are the lower</p>
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<p>draw from the three tongued flame, shut out by the seven, Their Flame. The beams are sparks of One moon, reflected in the running of waves of all the rivers of the earth.</p>	<p>quaternary. Beams of the spark: Our evanescent personalities -- the illusive envelopes of the Immortal Monad-ego; Dance on the waves of <i>Māyā</i>. Running waters: One <i>Manvantara</i>.</p>
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(*Ādhāra-Ādheya*, *Śeṣa-Śeṣi*, *Śarira-Śariri* relationships are indicated here.)

Śloka v.

<p>The spark hangs from the flame by the finest thread of Fohat. It journeys through the seven worlds of <i>Māyā</i>. It stops in the first, and is a metal and a stone. It passes into the second, a plant. The plant whirls through seven forms and becomes a sacred animal; From the combined attributes of these, <i>Manas</i>, the thinker is formed. Who forms him? The seven lives and the One life. Who completes him? The five-</p>	<p>Seven worlds of <i>Māyā</i>: Seven globes of the planetary chain and the seven rounds. Fohat = Life. Spark = <i>Jīva</i> (monad) in conjunction with <i>Manas</i> or rather its aroma. Sin = Moon (Chinese term)</p>
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fold LHA.
And who perfects the last
body? Fish, Sin, and Soma.

(Śeṣa-Śeṣi, Rakṣya-Rakṣaka and Śarīra-Śarīri relationships
can be established from this.)

Śloka vi.

From the first-born, the	First born = Primitive
thread between the Silent	First man.
Watcher and his shadow	Watcher = Divine prototype,
becomes more strong and	is at the upper rung
radiant with every change.	of the ladder of
The morning sunlight has	being.
changed into noonday glory.	Shadow: at the lower rung.

(Śarīra-Śarīri, Rakṣya-Rakṣaka relationships can be seen
here.)

Stanza VIII: Śloka vii.

'This is thy present wheel'- said the flame of the spark	The day when the spark re- becomes the Flame, when man
'Thou art myself, my image and my shadow.	will merge into his <i>Dhyan</i> <i>Chohan</i> .
I have clothed myself in thee, and Thou art my	Myself and others, thyself and Me = the past, present
Vahan, To the day 'Be with us' when Thou shall become	and even future humanities.
Myself and others. They self and Me.	Everything will be 'merged in Brahman' or the Divine
Then the builders, having	Unity.
	Watchers - descend on radiant

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doned their first clothing, Earth and reign over men, who
descend, on Radiant Earth, are themselves.
and reign, over men - who
are themselves.

(Śeṣa-Śeṣi, Jñātr-Jñeya relationships are indicated here.)

The stanzas and explanations shown are only illustrative. The
Viśeṣaṇā-Viśeṣya, *Pitā-Putra*, *Śeṣa-Śeṣi*, *Ādhāra-Ādheya*,
Sva-Svāmi, *Śarīra-Śarīri* relationships are predominant
throughout and others are implied.

In the 'Summing Up' of the stanzas, HPB says: 'The
Secret Doctrine teaches no atheism; it admits a Logos (*Īśvara*);
or a Collective Creator of the Universe. 'The *Dhyan-Chohans*
are dual: Irrational brute energy, and Intelligent Soul'.

'Matter is eternal. It is *Upādhi* or physical basis, for the
One Infinite Universal Mind, to build thereon its Ideations'.

'Universe was evolved out of its ideal plan, upheld
through Eternity in the Unconsciousness of that which the
Vedāntins call Parabrahman'.

'All that which is, emanates from the Absolute; stands as
the One and only Reality' [S.D. Vol. pp. 322, 3 & 4]

The above statements speak for themselves the many-
fold relationship, which in the ultimate, is *Viśeṣaṇa-Viśeṣya*
or the *Pitā-Putra* relationship.

SECTION 'C'

CONCLUSIONS

THE SUBJECT of the relationship between the devotee and the Deity engaged the attention of many *Śrīvaiṣṇava* thinkers even among the contemporaries of PL of whom *Śrī Vedāntadeśika*, the polymath, is the important one. He conceived the relationship between man and God in several ways. In the introductory chapter (*Upodghatadhikaraṇa*) of his *Rahasyatrayasāra* he observed that the individual soul stands in relationship to God, the Lord of *Śrī*, as a son to his father, disciple to his Guru, servant to his master, subject to his ruler, subsidiary to the Principal and the like.¹

In the *Paripūrṇa-brahmānubhava-adhikāra*² of the same text, *Vedāntadeśika* refers to the characteristics of the Lord as 'Sarvaśariritva', 'Sarvasabda-vācyatva', 'Sarva-vedavedyatva', 'Sarvaloka-śaraṇyatva', 'Sarvamumukṣu-upāśyatva', 'Sarvaphalapradātva', 'Sarvavyaptatva' etc., and speaks of the liberated soul as being characterised by 'ādheyatva', 'Vidheyatva', 'Śeṣatva', 'aṇutva', etc. These statements imply the following relationships between man and God:

- 'Ādhāra-Ādheya' (the supporter and the supported),
- 'niyantr-niyāmya' (the controller and the controlled),
- 'śeṣa-śeṣi' (the main and the subsidiary),
- 'śarīra-śarīri' (body and the soul),

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'Upāśya-upāśaka' (the meditator and the meditated or the object of meditation),

'vyāpya-vyāpaka' (the pervader and the pervaded).

But the credit of codifying these relationships as nine in number and analysing them goes to PL.

T. Subba Row writes in his article, 'The Constitution of the Microcosm':³

'There is but one source from which all the various writers on occult science have derived their classification. It is one of the oldest directions of the occult Wisdom-Religion that the macrocosm should be interpreted according to the plan revealed by Malchuth, and that Shechinah, should be accepted as a guide to the interpretations of the constitution of the microcosm. I use the Kabbalistic names, though not precisely in the Kabbalistic sense, as I am not at liberty to use the Samskrit equivalents. This Shechinah is an androgyne power, and is the *Turiya Chaitanyam* of the Cosmos. Its male form is the figure of man on the mysterious throne in the vision of Ezekiel. Its mystic constitution gives us, as it were, the equation to the microcosm. It is the eternal model of the perfected microcosm. The universal life copies this model in its work of evolutionary construction. This question can be interpreted in nine ways, and it has been so interpreted by the ancient teachers. There are nine stand-points from which the microcosm can be looked at, and in nine ways has the construction of the microcosm been explained.'

The nine-fold classification of relationship as elaborated by PL is nearer to the 'Evolutionary Construction' indicated by T Subba Row and has the sanction of the ancient Wisdom-Religion too.

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'*Viśiṣṭādvaita* is neither pure philosophy nor pure religion but is philosophy of religion. As such it offers a contrast, on the one hand, to mere philosophical speculation on the whole of reality, especially of the western type, and on the other hand, to religion in the sense of a faith in revealed theology based on the evidence of miracles'⁴, states Sri P N Srinivasachariar.

'Theosophy is not a religion, but is Religion itself. A religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs—one based on unity, which is so universal and all embracing that no man, as no speck - from gods and mortals down to animals, the blade of grass and atom - can be outside of its light'⁵, asserts Madame Blavatsky. She also says, 'Theosophy includes spiritualism - as it should be, not as it is - among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such visits from Beings on the higher planes'⁶.

'Theosophy has brought back from materialism and blank despair to belief (based on logic and evidence) in man's divine Self, and the immortality of the latter'⁷.

'Viewed as a philosophy, Theosophy in its practical work is the alembic of this Mediaeval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind'⁸.

'Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can

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only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both 'Religion' and 'Science', for theosophy is the essence of both. It is for the sake of and love of the two divine abstractions - is, theosophical religion and science, that the Society has become the voluntary Scavenger of both the relentless Nemesis of those who have degraded the two noble truths to their own ends and purpose, and then divorced each violently from the other, though the two are, and must be, one'⁹.

HPB subtitled her book *The Secret Doctrine* as 'The Synthesis of Science, Religion and Philosophy'.

The highest philosophical truths are held in secrecy. The terms '*Aṣṭadaśa Rahasyas*' and 'The Secret Doctrine' by PL and HPB respectively indicate this. Certain things are not knowable and cannot be stated expressly. Certain other things can be expressed through allegories and analogies. Human mind can grasp things at the intellectual level only to an extent. One has to gain eligibility to know the secrets.

Philosophers have always used 'blinds' in their writings, so that the unscrupulous, if they gain access somehow, would not grasp the total meaning of the Teachings and use it for their self-advancement and advantage. Perfect unselfishness and altruistic spirit are needed for anyone who would aspire to acquire the real knowledge of the Sacred/Secret Lore.

Compassionate philosophers have taught the secrets of Divinity, laws of Nature and similar higher aspects of Life to those who have gained their trust and confidence.

HPB says, 'Not even an accepted *chela* (disciple) let alone lay students, could expect to have the secret teachings explained to him thoroughly and completely, before he had irretrievably pledged himself to the Brotherhood and passed

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through at least one Initiation, because no figures and numbers could be given to the public, for figures and numbers are the key to Esoteric system. That which was revealed was merely Esoteric lining of that which is contained in almost all the exoteric scriptures of the world-religion-pre-eminently in the *Brāhmaṇas* and *Upaniṣads* of the Vedas, and even in the *Purānas*. It was a small portion of what is divulged far more fully now in the present volumes; and even this is very incomplete and fragmentary'¹⁰.

Terms like '*Gupta-Vidyā*' and '*Guhya-Vidyā*' '*Rāja Vidyā- Rāja Guhyam*' are familiar in the East as designations of this Secret learning.

The aspirant has to rise above the limitations of his 'particular' mind and seek for higher knowledge in the realm of 'Intuition' (*Antaḥsphūrti*, *Pratibhā* or *Prajñā*).

Leading a particular kind of life, adapting a definite discipline and surrendering to the Ultimate Reality are some of the pointers that make one eligible to receive the teachings of Secrecy.

The role of a Teacher in helping the students to come to a right understanding and awakening his latent powers and intuitions is stressed both by PL and HPB.

'An Adept (Teacher) can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ as he chooses the spirits of elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike, sparks of the Divine Essence and not subject to any foreign domination'¹¹.

Thus, it becomes necessary for a true aspirant to strive along the right lines and awaken his Intuitions.

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The *Nava-vidha Sambandha* of PL supplies the premise for as aspirant to move upon such lines.

The parallels drawn from HPB's works decidedly provide a sure support for the aspirant as her knowledge is derived from 'The Wisdom Religion' which was 'ever one, and being the last word of possible human understanding, it was, therefore, carefully preserved'¹².



CHAPTER IV

CONSTITUTION AND THE FUTURE OF MAN ACCORDING TO PIḶḶAI LOKĀCĀRYA AND MADAME BLAVATSKY

SECTION 'A'

ACCORDING TO ŚRĪ PIḶḶAI LOKĀCĀRYA

VISĪṢṬĀDVAITA Philosophy speaks of three eternal principles, viz., God (*Lord/Īśvara*); Matter (*Substance/Acit*); and Individual Souls (*Sentient beings/Cit*). These three are inter-related and interdependent. But it has to be noted that God is the main Principle on which the other two depend, but not vice-versa.

The terms 'Brahman' and 'Īśvara' may be translated as God and Lord. *Rāmānuja* in his *Śrī Bhāṣya* uses the word Brahman to denote the Highest Being (*Puruṣottama*). He is free from all imperfections (*heya-guṇas*) and has innumerable auspicious qualities (*Kalyāṇa-guṇas*) of unsurpassable excellence. The term is derived from the verbal root 'Bṛh'

which means 'to grow/ to be great'. This greatness is from the viewpoint of His essential nature (*svarūpa*) and also auspicious qualities (*guṇa*).

PL deals with the three Eternal Principles in his *Tattvatraya*¹ devoting one chapter for each. It is not possible to deal with them in isolation because of their interrelated nature. Brahman, being Supreme and unaffected by anything else, becomes the source of the universe, worlds and individual souls, as also of all forms and changes. He uses Matter (*Acit*) as His ground of play for the purpose of manifestation and gradual evolution of all changes (*Vikāras*).

Matter (*Acit*) is divided into three classes: Pure *Sattva*, Mixed *Sattva* and that which is totally devoid of all *Sattva*. All these three are again eternal.

Pure *Sattva* produces Knowledge and Bliss, evolves through the Will of the Lord, does manifest itself and evolves into bodies. It produces Sound and Touch.

Mixed *Sattva* is also called *Prakṛti*, *Avidyā* and *Māyā*, illustrating its operational aspects in the manifestation. Basically it is this mixed *Sattva* that is the playground for the sport of the Lord and in that course it undergoes many changes in time and space. It is the root of 24 principles which constitute the manifested world. Their order is as below:

- 1 *Prakṛti*
- 1 *Mahat*
- 1 *Ahaṁkāra*
- 5 Sense-organs
- 1 Mind
- 5 Motor-organs
- 5 *Tanmātras*

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5 Gross elements (Sense-objects)

The 25th Principle is the *jīva* (individual soul) which is of the mixed *Sattva*. Thus, the individual soul is a compendium of 24 *tattvas*. He has the following characteristics:

1. He is different from the body, sense-organs, mind, vital breath, discriminating Intellect (*Deha, Indriya, Antarindriya, Prāṇa* and *Buddhi*)
2. Not non-sentient (*A-jaḍa*)
3. Of the form of Bliss (*Ānanda-rūpa*)
4. Eternal (*Nitya*)
5. Atomic in size (*Aṇu*)
6. Not manifest to the senses (*Avyakta*)
7. Incontemplatable to be the matter (*Acintya*)
8. Has no parts (*Niravayava* or partless)
9. Immutable (*Nirvikāra*)
10. Of the nature of Knowledge (*Jñāna-svarūpa*)
11. Controlled by the Lord (*Niyāmya*)
12. Supported by the Lord (*Dhārya*)
13. Subservient to the Lord (*śeṣa*)

These attributes establish and explain the relationship of the Individual Soul to the Supreme Soul or Brahman in several dimensions, which are essentially nine in number, according to PL's *Navavidha-sambandha*, and which have been explained before.

Mixed *Sattva* is a veil over the Knowledge and Bliss by its aspect of *Avidyā*. It undergoes many changes and modifications in both time and space.

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Mixed *Sattva* in its course of operation makes places for innumerable universes and worlds to manifest. It provides the base for the Elements of Earth, water, Fire Air and Ether (*Prthvi, Ap, Tejas, Vāyu* and *Ākāśa*) and of the peculiar/unique qualities of sound, touch, form, taste and odour (*Śabda, Sparśa, Rūpa, Rasa* and *Gandha*) in the reverse order of enumeration.

Lord himself is the cause of the creation of the world (*Jagat*) which He does by his mere Will (*Saṁkalpa*). As He 'transforms' Himself into the world in the sport of evolution, He also forms the material cause of the world (*Upādāna Kāraṇa*). 'He creates the egg-shaped universe and the various causes of the egg-shaped universe. He creates all objects within the egg-shaped universe by remaining the Internal Ruler of all souls'. 'The egg-shaped universes are many in number. Each has fourteen worlds and is surrounded by seven coverings (or barriers - *āvaraṇas*). They are, to the Lord, like halls to play in. They appear simultaneously at one and the same time as in the case of bubbles appearing on a sheet of water.

Individual Souls may be classified into three groups: The Bound (*Baddhās*); The Freed (*Muktas*) and The Eternally Free and Omniscient (*Nityas*). The classification is a consequence to the association or otherwise of the individual souls with Matter (*Acit*). The Bound souls are subject to cycles of birth and death. The Freed ones are those who are released from these cycles. The eternally free are those who were never involved in the cycles. Thus is suggested the possible transformation or regeneration of the souls from one stage on to the other, in an ascending order of spiritual evolution.

An attitude of inquiry (*Jijñāsā*) is also introduced by the Lord in the individual souls and because of this they acquire that knowledge which ultimately releases them from bondage.

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Thus is suggested the importance of a philosophical bent of mind and contemplation which are generated by listening to Preceptors (*Śravaṇa*), reflection (*Manana*) and Divine Meditation (*Nididhyāsana*).

‘The *Jīva* (individual soul) is as eternal (*Nitya*) as the Brahman Himself. When we speak of Brahman’ ‘creating’ the *Jīvas* what is meant is that they are ‘projected’ into manifestation, (by providing them suitable bodies, senses, etc.) The *Jīva*, prior to this manifestation, lies inactive like a fledgling whose wings are yet to grow. God awakens it from its torpidity [distinguishes it from matter (*Acit*)] and sets it on a career of creative activity, [giving it a name and form].²

‘The soul is a knowing subject and unique centre of experience. It has *Dharmabhūtajñāna* or ‘attributive consciousness’. Attributive consciousness consists in the *Jīva* being a subject and a self-luminous entity. It forms an attribute of the *Jīva* in all states of existence - waking, dream, deep sleep and the state beyond. It transcends the limitations of an object.³

‘The soul is also an agent (*Kartā*). This is indicated by his being the locus of volitional experiences (*Samkalpa Jñānāśrayatvam*). Out of this emanate ideas of the *Jīva*’s moral and social responsibility’.⁴

Rāmānuja’s standpoint that *Jīva* is (i) self-luminous (*svasmai bhāsamānatva*), (ii) sentient (*Cetanatva*), (iii) subject of experiences (*Jñānāśrayatva*), and Agent (*Kartṛtva*) is elaborated for popular understanding by PL with the 13 characteristics enumerated earlier. Explaining further the directional aspect of the Lord to the individual soul, PL says:

“Even the all-loving Father, the great *Īśvara*, does not force His presence on the soul not yet ripe to receive Him.

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With infinite patience He waits and watches the struggle of the soul in *saṁsāra* since the struggle is necessary for the full unfoldment (*Vikāsa*) of the faculties of the soul’.⁵

This opens the new topic of the evolution of the individual soul, its becoming devoid of all *Avidyā* (Ignorance) and *Māyā* (Illusion) and ultimately seating himself in pure *Sattva*.

The individual soul has to pass through a series of experiences and may take up several bodies. ‘The varied reactions of joy and pain, to knowledge of different things, are due to our confounding the body for the soul, our burden of *karma* and our failure to realise that all things, as having the Lord for their soul, are desirable in knowledge’.⁶

PL builds up the nature of training that the individual souls have to undergo in strict accordance with the *Nava-vidha-sambandha* (nine-fold relationship) and gives yet smaller treatises like *Samśāra-sāmrāṇyam* and *Nava-Ratnamālai*. His another large text, the *Śrīvacana-bhūṣaṇam* is a classic indicating the relationship between the *Ācārya* (Preceptor) and the Aspirant (Disciple for spiritual understanding).

Samśāra Sāmrāṇyam:

The world is full of misery (*Duḥkha-sāgara*), ignorance (*Ajñāna*) and is very wide and expansive (*Vistāra*). Caught up in this the individual soul does not know how to proceed further and attain liberation. He is possessed by ‘I-ness’ and ‘My-ness’ (*Ahaṁkāra* and *Mamakāra*). He has forgotten the very source of his being (*śuddhasattva*) and entails himself in a series of life and death. The compassionate Lord because of His motiveless Grace descends to the earth accompanied by His associates. With His enlightened sword of compassion He rends asunder all ignorance and bestows consciousness on the

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individual souls. The latter who regains the memory of his origin and association with the Lord, takes upon himself the path of attainment and at-one-ment. By the grace of Lord and the recommendation of Śrī (*Puruṣakāra*) he achieves his *Prāpya* (Ultimate goal).

Nava-ratnamālai:

The aspirant who has set his feet towards the *Prāpya* (Ultimate goal) realises his relationship with (i) himself, (ii) body, (iii) relatives by birth, (iv) other-worldly beings, (v) lesser gods, (vi) Śrīvaiṣṇavas, (vii) Preceptor (viii) World-mother 'Śrī', and (ix) The Lord.

The Lord to the individual soul is the redeemer of all bondages. By being his Inner Ruler Immortal (*Antaryāmi*) He leads him to the path of 'nitya-kaiṅkarya' i.e., servitude as long as the soul lasts (*Yāvadātmabhāvi*).

Śrīvacana-bhūṣaṇam:

This masterly treatise, written in the form of pithy aphoristic statements, deals with six distinct topics:

1. *Purusakāra Vaibhavam* (Greatness of Śrī, the Divine Mother as the mediator between God and Man).
2. *Sāadhanasya Gauravam* (Merit of Surrender).
3. *Tadadhikāri-Kṛtyam* (Code of conduct for one who is qualified for it, i.e., surrender).
4. *Sad-Gurūpasevanam* (Serving the Preceptor)
5. *Haridaya Ahetukam* (Motiveless Grace of Lord)
6. *Gurorupāyatam* (Preceptor as the means of removing the bondage of *saṁsāra*)

The aids supplied to the aspirant and his taking advantage of them to move forward are explained in greater detail. The

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moral and social responsibilities of the aspirant are also explained at great length in this text. This may be termed the *magnum opus* of PL.

Understanding the right relationships, executing them with all faith and reverence leads the individual soul to the state of ultimate bliss.

According to PL, an aspirant must perform the following two acts:

1. Emptying himself of egotism (*Ahaṁkāra*).
2. Filling himself with Divinity.

The '*Sat-Sampradaya-Padi*', the school of new thought elaborated by PL, stresses the position of *Prapatti* (Total surrender to the Lord) as the easiest and surest means of attaining Him. PL explains this exercise as involving the following ingredients:

1. Acquisition of qualities similar to Lord.
2. Deprivation of qualities dissimilar to Him.
3. Pure Faith that Lord alone is the protector (*Ananyagatitva*).
4. An earnest appeal for protection.
5. Feeling a sense of his own insignificance (*Ākiñcanya*).
6. Absolute surrender to the Lord.

The individual soul is assisted and guided in his reopening to the original source.

That Principle which constantly propels the individual soul to know more and more, and urges him to attain or unfold his own true nature is the *Antaryāmin* aspect of the Lord, which indwells in him. *Antaryāmin* (inner controller) is one of

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the five aspects of Divinity, the other four being 'Para', the transcendental, 'Vyūha' (Emanation), 'Vibhava' (Incarnation) and 'Arcā' (Idol).

The Inner Dweller is very often referred to as the 'Jīvā-Ātmā'; the Higher Self, or the Inner Ruler. He is also the promotor of the inner impulses, urges, or motive-forces in terms of the psychology of the human-beings.



SECTION 'B'

ACCORDING TO MADAME BLAVATSKY

H^{PB} explains 'the cosmogony of our planetary system and what is visible around it, after a solar pralaya'.¹ She asserts that 'the secret teachings with regard to the evolution of the Universal Kosmos cannot be given, since they could not be understood even by the highest minds, in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate on the subject'.² She, however, attempts to draw correspondences and explains the events.

The source of her information is 'The Stanzas from the Book of Dzyan'. She picks 7 stanzas to explain the cosmogenesis and 12 stanzas for Anthropogenesis. Her book *The Secret Doctrine* elaborates the structure of the universe and also the occult constitution of the human beings. There is correspondence between the two and so she prefers to study these two together.

'The seven stanzas give an abstract formula which can be applied, *mutatis mutandis*, to all evolution, to that of our tiny earth, to that of the chains of planets of which that earth forms one, to the Solar universe to which the chain belongs and so on, in an ascending scale. The seven stanzas refer to, and describe, the seven great stages of the evolutionary process'.

The summary of the seven stanzas reads thus:

Stanza 1 describes the state of the One All during Pralaya, before the flutter of the reawakening manifestation.

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Stanza 2 describes a state which is almost identical with that mentioned in the above stanza.

Stanza 3 describes the awakening of the universe to life after Pralaya. It depicts the emergence of the 'Monad' from the stage of absorption withing the One.

Stanza 4 shows the differentiation of the germ of the universe into the septenary heirarchy of cosmic divine powers which are active manifestations of the One Supreme energy.

Stanza 5 describes the process of world-formation.

Stanza 6 indicates the subsequent stages in the formation of the 'world' and brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are living.

Stanza 7 continues the history of evolution tracing the descent of life down to the appearance of man.

According to occult cosmology the universe passes through alternative periods of activity and rest. This is the law inherent with the universe.

The unmanifest is the root of the manifest. At the end of the activity, the manifest absorbs itself into the unmanifest. The unmanifest is what is known in *Vedānta* as Parabrahman (Beyond Brahman) and is also named 'Absolute'.

Absolute is the unknowable, eternal and infinite source of the periodical universes. It is called 'Space' by HPB since the term 'space' is the one eternal thing we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it, of an objective universe. This space is also void, for, in fact it contains nothing objective. But it is also a fullness, being 'the absolute container of all that is, whether manifested or unmanifested'.

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At the first flutter of differentiation, the subjective proceeds to emanate or fall like a shadow into the objective, and becomes what is called the 'Mother Goddess'. This is also called '*Mūlaprakṛti* or Root-matter and is sexless, unconditioned and eternal'. Its periodical '*Manvantaric* emanation, or primal radiation, is also One, androgynous and phenomenally finite'.³ It underlies all the objective planes of Nature.

HPB summarises the terms for a clearer idea as below:⁴

1. The Absolute : Parabrahman: SAT.
2. The First Logos : Impersonal : Unmanifest Logos (Precursor of the manifested) First cause.
3. The Second Logos : Spirit-Matter, Life (Spirit of the Universe) *Puruṣa* and *Prakṛti*.
4. The Third Logos : Cosmic Ideation, *Mahat* or Intelligence; Universal World-soul.

The first Logos or Unmanifested, is a centre of force, let out during Pralaya and also during part of the first stage of Cosmic manifestation. It is the Son and Father, God at the same time; sleeping in the bosom of *Mūlaprakṛti*, it is her Son. As soon as it awakes, it becomes her Spouse and the Hidden Father, pouring out universal energy, called '*Daiviprakṛti*' in the *Bhagavad Gītā*. The first Logos also serves as the transmitting centre of the force, 'the Light of the Logos'. It is this 'Light of the Logos' that constitutes the real *Jiva* or the ego of the man⁵. Life comes forth from Parabrahman and the First Logos acts as its distributing centre.

The Second Logos is also called the 'Heavenly Man'. He is the *Brahmā* of the Hindus. He unites in himself 'the totality

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of beings' called into manifestation in the yester-being universe.

In the initial stages of manifestation, there are only forces and no human beings. These forces are conscious only 'in so far as they act within the universal consciousness'. While they remain formless in the highest planes, they attain a form in the second, become '*Mānasaputras*' in the third.

The *Mūlaprakṛti* is one element and from it come forth the six cosmic elements which are but modifications and aspects of the One and only element.

The primordial substance contains within itself the essence of that which goes to make up man; it has not only all the elements of his physical being but even the 'breath of life' itself in a latent state, ready to be awakened.

The seven elements are: *Ākāśa* (sometimes called Aether); Water (Soul of the world, its higher part); Ether, Fire, Air, Water (Soul of the world, its lower part) and Earth. These elements, one after another, increase their materiality. The first three are formless (*Arūpa*) and the later four are with form (*Rūpa*). Each of them again is seven-fold. They exist on all planes of Nature.

The Third Logos, *Mahat*, is the great soul, the vehicle of Spirit, the first primeval reflection of the formless Cause, and that which is even beyond Spirit, the universal soul in the dual aspect of Spirit and Matter, the true anthropomorphic God. This God is a personification of the Universal Creative Agent, owing to its manifested condition and differentiation in the *Mayavic* World --- God and Devil, truly. It is 'the Divine Mind in creative operation'.⁶

'Every living thing is composed firstly of a spirit furnished by the higher portions of the *anima-mundi*, that is by

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the sixth cosmic principle, secondly of a soul coming from the lower part of the soul of the world and finally of a physical body'.⁷

'Man is a little world, a microcosm inside the great universe. Like foetus, he is suspended, by all his three spirits, in the matrix of the macrocosmos; and his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima-mundi*, that is, with the lower part of the soul of the world. He is in it, as it is in him, for the world-pervading element fills all space, and is space itself, only shoreless and infinite. As to the third spirit, the divine, what is it but an infinitesimal, say, one of the countless radiations proceeding directly from the Highest cause-the Spiritual Light of the world?'.⁸

'Man has seven states and principles'. Our philosophy teaches us that, as there are seven fundamental forces in nature, and seven planes of being; so there are seven states of consciousness in which man can live, think, remember and have his being. For this, one has to turn to the study of Eastern metaphysics'.⁹

HPB classified the septenary division in the constitution of Man, broadly dividing it into two segments as below:¹⁰

A. *The Upper Imperishable Triad:*

<i>Ātmā</i>	One with the Absolute and Its radiation.
<i>Buddhi</i>	The vehicle of pure universal spirit.
<i>Manas</i>	Mind, Intelligence: which is the
(a dual	highest human mind, whose light or
principle	radiation links the Monad, for the
in its	life-time to the mortal man.
function)	

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B. Lower Quaternary

<i>Kāmarūpa</i>	Centre of the animal man.
<i>Liṅga Śarira</i>	The Double, the phantom body.
<i>Prāṇa</i>	Life or Vital principle.
<i>Rūpa (or Sthūla Śarira).</i>	Physical body: Vehicle of all the other principles during life.

Here are some more ideas regarding cosmology and the place of man and his development therein, from HPB.¹¹

1. The physical universe is septenary --- The evolution of life proceeds on these seven globes or bodies; from the First to the seventh, in seven rounds or seven cycles.

2. These globes are formed by a process which the Occultists call the 'rebirth of planetary chains (or rings) --- (When) 'The planetary dissolution (*Pralaya*) is at hand, and its hour has struck, each Globe has to transfer its life and energy to another planet.

3. Our Earth, as the visible representative of its invisible superior fellow-globes, its 'Lord' or 'Principle' has to live, as have the others through Seven rounds: During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three, it gradually returns to its first ethereal form; it is Spiritualized, so to say.

4. Its humanity develops fully only in the Fourth --- our present round. Upto this fourth life-cycle, it is referred to as 'Humanity' only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, man or rather that which becomes man, passes through all forms and kingdoms during the first round, and through all the human shapes during the two following Rounds. Arrived on our Earth at the

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commencement of the fourth, in the present series of Life-cycles or Races, Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdom --- even the latter having to develop and continue its further evolution through Man. Man tends to become a God, and then God, like every other atom in the universe.

5. Every life-cycle on our earth is composed of seven Root races. They commence with the ethereal and end with the spiritual, on the double line of physical and moral evolution --- from the beginning of the Terrestrial Round to its close.

6. The First Root-Race i.e. the first 'Men' on earth (irrespective of forces), were the progeny of the 'Celestial Man' rightly called in Indian Philosophy 'Lunar ancestors' or the *Pitrs*, of which there are seven classes or Hierarchies.

HPB explains the internal workings of the cosmos, bringing her sources from certain esoteric teachings, the evolution of a human-being as a cosmos-in-miniature drawing all his forces from the Absolute, aided by the various forces in nature.



SECTION 'C'

THE FUTURE OF MAN AS ENVISAGED BY THE TWO THOUGHTS

THE FUTURE OF MAN is a subject that attracted the attention of every school of thought in philosophy, Eastern and Western. That man is merely his physical vesture is long derided. The visible man disintegrates, leaving the invisible man or the interior layers in the consciousness that ensoul a being which are studied at great depth not only in philosophy but in all sciences. The speculative philosophic thoughts are becoming more and more concretized in the writings of biologists and psychologists.

Man is defined as 'that being in the universe, in whichever part of the universe he may be, in whom the highest spirit and lowest matter are joined together by Intelligence, thus ultimately making a manifested God who will then go forth conquering and to conquer, through the illimitable future that stretches before him'.¹

'Man is considered an unfinished animal. Even for physical scientists such as Werner Heisenberg the material world is not a machine but is made up of a multitude of separate objects, but rather as an indivisible whole; a network of relationships that included the human observer in an essential way'.²

Werner Heisenberg is stated to have said that 'the relation between the ancient teaching of the East and the

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philosophical consequences of the modern Quantum Theory' are always fascinating.³

HPB indicates that there are three finite aspects or reflections in the field of Cosmic Ideation, of *Ātmā*, the One Reality⁴:

1. The Monadic -- concerned with the growth and development into still higher life of activity of the Monads.
2. The Intellectual -- represented by the *Châyās* of the *Manas-Dhyāni's* (the solar devas or *Agni-śvāttā-pitṛs*), the giver of intelligence and consciousness to man, and
3. The physical, represented by the *Châyās* of the *Lunar Pitṛs*, round which Nature has concretized the present physical body. This body serves as the vehicle for the 'growth' to use a misleading word, and the transformations through Manas, and owing to the accumulation of experience --- of the Finite into Infinite, of the Transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest *Dhyānis* or Logos. Each is represented in the constitution of Man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him, which makes him the complex being he now is'.

One Eternal Truth (No. 3) of the Theosophical philosophy suggests that 'each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment'.⁵

Having identified the man to an original source of beings, every philosophy indicates a process of transformation or metamorphosis as a result of which one can rebecome and attain his own pure and pristine nature.

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HPB suggests in her 'Diagram of Meditation' a process of this transformation in a system of daily practice.⁶

'First conceive of Unity by expansion in space and as infinite in time (either with or without self-identification). Then meditate logically and consistently on this in reference to the states of consciousness. Then the normal state of our consciousness must be moulded by 'Acquisitions and Deprivations'. Acquisitions are again classified into three groups:

- I. (i) Perpetual presence in imagination in all Space and Time.
(ii) From this originates a substratum of memory which does not cease in dreaming or waking. Its manifestation is 'courage'.
(iii) With a memory of universality all dread vanishes during the dangers and trials of life.
- II. (i) Continued attempt at attitude of mind to all existing things which is neither love, hate, nor indifference.
(ii) Different in external activity to each, because in each the capacity alters. Mentally the same to all.
(iii) Equilibrium and constant calm. Greater ease in practising the 'virtues' which are really the outcome of wisdom; for, the benevolence, sympathy, justice etc., arise from the intuitive identification of the individual with others, although unknown to the personality.
- III. (i) The perceptions in all embodied beings of limitation only.
(ii) Criticism without praise or blame.

Acquisition is complete by the conception: 'I am all Space and Time', beyond that (it can't be said).

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Deprivations are classified into five groups:

- I. (i) Separation and meetings, association with places, times and forms.
(ii) Futile longings, expectations, sad memories, broken-heartedness.
- II. (i) The disjunction, friend and foe.
(ii) Resulting in absence of anger and bias (replaced by judgement).
- III. (i) Possessions.
(ii) Greed, Selfishness, Ambition.
- IV. (i) Personality.
(ii) Vanity, Remorse.
- V. (i) Sensation
(ii) Gluttony, Lust, etc.

These deprivations are produced by the perpetual imagination --- without self-delusion (if the personality is deliberately forgotten) -- of 'I am without', the recognition of their being the source of bondage, ignorance, and strife. Deprivation is complete by meditation in the form, 'I am without attributes'.

All the passions and virtues interblend with one another. Therefore the diagram gives only general hints. [Diagram reproduced: See Notes and References.]

Man is supposed to understand the total scheme of things in the universe and his own place therein. His senses, intellect and intuition should lead him to this. A right understanding alone will lead him to the liberation from the bondage of life and death. The philosophic systems suggest the study of

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Scriptures and right kind of allied literature so that man comes to a sure and certain steady path.

'The pivotal doctrine of the Esoteric philosophy admits no privilege or special gifts in man, save those won by his own ego through personal effort and merit throughout a long service series of metempsychoses and reincarnations', says HPB.⁷

Commenting again on the source of her knowledge and the Tradition, she says:

'Whether the Masters of Wisdom have a full and consecutive history of our race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he developed into a complete physical being, and became thereby the king of the animals and master of this Earth --- is not for the writer to say. Most probably they have, and such is our own personal conviction. But if so, this knowledge is only for the higher Initiates, who do not take their students into their confidence. The writer can, therefore, give but what she has herself been taught, and no more, and even this will appear to the profane reader rather as a weird, fantastic dream, than as a possible reality'.⁸

'The Human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying modern Science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one would say that there was no external difference between an Englishman, an African Negro, and a Japanese or Chinaman. --- Yet the fifth (Race) will not die, but will survive for a while; overlapping the New Race for many hundred thousands of years to come, it will become transformed with it more slowly than its new successor --- still getting entirely altered in mentality, general physique

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and stature. Mankind will not grow again into gaint bodies as in the case of the Lemurian and the Atlanteans; the present Race is on its ascending arc, and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh. Thus it is the mankind of the New World --- whose mission and Karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know at present. The cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. Humanity is the child of Cyclic Destiny, and not one of its units can escape its unconscious mission, or get rid of the burden of its cooperative work with Nature. Thus will Mankind, race after race, perform its appointed Cyclic Pilgrimage'.⁹

According to PL, the individual souls (human beings) by constant practice of virtues will cast away their bondage. Totally filled with divine qualities such as self-illumination, Bliss and Wisdom they will regain their full splendour and remain with the Lord all the time, serving him in different capacities.¹⁰ They continue to have their bodies so that they can practise dispassion (*Vairāgya*). The bodies also assist them in acting in Divine Love (*Bhakti*). Their incessant remembrance (*Avicchinna-smṛti*) of the Lord by itself is Divine Meditation. Liberation for the individuals is their total involvement is Service to the Lord. Their ultimate is to take refuge in the Universal Soul who by all counts is the source and redemption of all beings. Surrender to Him, ever keeping in readiness to understand and obey his dictates and directions, is the only means.¹¹

Individual souls, as everything else in nature, are the property of the Lord. He shall recall them to his abode when they earn such admissibility and eligibility. It is more a state of consciousness of being, than a geographical locale, when we speak of His abode.

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Individual souls make their effort and earn the eligibility. This is both a personal as well as a collective movement. Humanity to move as a group is a concept current both in the two systems of thought of PL and HPB. To awaken this urge and enlighten the way for such collective action, the Preceptors and Teachers extend the necessary support.

Shedding away the personality and personal idiosyncrasies by itself will amount to taking a definite step forward in the realm of spirituality. As all this is within the compass of the Lord (Divinity), this equally, is a transformation. Terms like 'journey' and 'pilgrimage' are used in the systems in an allegorical way to make the subject intelligible; and so they should not be taken in a literal sense.

The reality of the individual soul and the world is accepted in these two systems. Both are made subordinate to spiritual life. It is possible to have spiritual communion with the Lord in the event of absolute surrender and Love, however incomprehensible be the nature of Divinity. Without such communion, realisation or Liberation is not possible.

God is eternally pervasive in nature and Universe. Man is equally and eternally a spiritual being. There is no need for a merger. Man always attempting and living in the Absolute, by itself, is Liberation. This is the stand taken in *Viśiṣṭādvaita* philosophy.

At every stage of spiritual ascent, HPB says: 'The Key is the aspirant himself'. She says, 'Nature is triune: (i) a visible objective nature, (ii) an invisible indwelling, energizing nature, the exact model of the other, and its vital principle and (iii) spirit (above these two), the source of all forces, absolutely eternal and indestructible. While the lower two constantly change, the higher third does not. Man is also triune; he has his physical body, his vitalizing astral body (or soul), the real man;

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and these two are inspired and illuminated by the third -- the Sovereign, the Immortal Spirit. When the 'real man' succeeds in merging himself with the latter, he becomes an Immortal Entity'.¹² There is no need for him to merge anywhere else.



CHAPTER



ŚRĪ VAIṢṆAVA AND THEOSOPHIC THOUGHTS AS
MOVEMENTS OF RENAISSANCE IN THE WORLD.
WISDOM TRADITION OF THE TWO SCHOOLS.

SECTION 'A'

ŚRĪ VAIṢṆAVA THOUGHT

*Sarvadeśa-Daśa-kaleṣvavyāhata-parākramā
Rāmānujārya-Divyājñā Vardhatām Abhivardhatām
(Pūrvācārya)*

MAY ŚRĪ RĀMĀNUJA'S thought, which is explanatory of the Divine Order, grow from strength to strength among all lands, times and stages of mental development', is the prayer made by an exponent and admirer of the Teacher.

Śrī Rāmānuja's thought did not emanate from him spontaneously for the first. In other words, he was not the founder of a new faith. It is the accumulated wisdom of ages. The *Viṣṇu-siddhānta* he expounded is based on the ancient wisdom derived from the Vedas and well annotated by *Ācāryas* earlier to him, such as *Nāthamuni* and *Yāmuna*.

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A *Viśiṣṭādvaitin* in the course of his daily meditations remembers the '*Guru Paramparā*', the spiritual lineage of teachers and contemplates on them. This *Paramparā* is as below:

*'Asmaddeśikamasmadiya-paramācāryān aśeṣan
Gurūn Śrīmat Lakṣmaṇayogipuṅgava-Mahāpūrṇau
Muniṁ Yāmunaṁ Rāmaṁ Padmavilocanaṁ
Munivaraṁ Nāthaṁ Śaṭhadveśinaṁ Seneśaṁ
Śrīyaṁ Indirāsahacaraṁ Nārāyaṇaṁ Śaṁśraye'*

He starts with his own teacher, his teacher's teacher, all their teachers and extends the lineage upwards thus:

*Śrī Lakṣmaṇa yogin (Rāmānuja); Mahāpūrṇa (Peria
Nambi), Yāmuna, Rāmamiśra, Puṇḍarikākṣa,
Nāthamuni, Śaṭhakopa (Nammālvār), Viṣvaksena,
Śrī (Lakṣmi) and ultimately culminating in Śrīdhara
(Nārāyaṇa; Viṣṇu).*

The philosophy of *viṣṇu-siddhānta* primarily indicates that the Universe (Cosmos) is the Lord Himself. He is omniscient and is the spiritual part of all beings sentient and insentient. *Kaiṅkarya* (service) to all beings is part of the work of a *Śrīvaiṣṇava*.

Besides enlightening the living beings on moral and spiritual development, which is a must for their liberation or regeneration, the philosophy necessarily suggests that service is needed at the physical and emotional levels of the beings too. This is the practical approach imbedded in the thought.

Śrī Rāmānuja while popularising these thoughts had laid great stress on the ethics that must guide the everyday life of the aspirants. The concept of human evolution and relationship with God received wider attention and treatment at his hands. He is renowned as one who democratized the highest

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ideals of philosophy such as ONENESS and EQUALITY of all. History avers that when he received the highest *Aṣṭākṣari-mantra* from his teacher, *Rāmānuja* proclaimed it to all and sundry from the top of the temple tower at *Tirukkottiyūr*, ignoring the caution made to him by the teacher that its indiscriminate revealing would place him in worst circumstances. He exhibited remarkable courage in expressing his renunciation of personal bliss for the sake of humanity at large. This incident in his life is indicative of his large-heartedness and compassion towards the common man.

Śrī Rāmānuja accepted the aspirants of the so-called '*caṇḍālā*' (untouchable class) to his order and has shown in a delightful way how philosophy and religion can be made a powerful means of ushering renaissance of the Land and people bogged down by dogmatism and bigotry. *Rāmānuja* gave those unfortunate people the name '*Tirukkulattār*' which in Tamil means, 'people of high or noble descent'. He opened the door of religious instruction to all without any distinction of caste, creed and sex. The hallowed name '*Tirukkulattār*' carries us back to those good old days when the practice and the preaching of religion meant really to elevate man; and the saints considered it a part of their duty to minister to the religious cravings of the lowest and the humblest classes of people.¹

The *Āḷvārs* who preceded *Rāmānuja* composed verses in Tamil extolling Lord *Viṣṇu*² and had already paved the way carrying highest and noblest truths of philosophy to the masses in a language that is current and familiar to them in the times.

Śrī Rāmānuja wrote his commentaries and treatises in the Sanskrit Language.³ There is no evidence to say that he did not employ the local languages such as Tamil and Telugu while talking to the masses.

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'The *Āḷvārs* were mystics and poets, whereas the *Ācāryas* like *Nāthamuni* and *Yāmuna*, *Rāmānuja* and *Parāśara* were scholars and thinkers. The aim of the latter was to unite *Bhakti* with *Karma* and *Jñāna*; to reconcile the *vedānta* with the Tamil *Prabandha*. Of these, *Nāthamuni* is said to have introduced the Tamil *Prabandha* into Temple worship, and raised it to the rank of the *Veda* in the eyes of the *Vaiṣṇavas*. The concept of *Ubhaya Vedānta* (the Twin *Vedānta*) seems to have gained currency and credibility thereafter.⁴

PL who entered the scene well after a hundred years to *Rāmānuja*, realised the need to communicate to the masses in the language spoken by them. He employed what is known as the *Maṇipravāla* style in his texts. This is an admixture of Tamil and Sanskrit.⁵ Thus the work of the Master 'to open the portals of the city of God even to the lowest' continued in all its vigour.

PL explained that 'Grace is the free gift of God, and it flows spontaneously like the mother's milk' and '*Prapatti* has its fruition in service to God and to the *Bhāgavatas* in a spirit of utter humility without the slightest trace of egotism. A *Bhāgavata* is known by his spiritual worth and not by his birth, and the conceit of birth is an impediment to a devotee, and becomes a heresy when a *Bhāgavata* of low birth is not duly respected.⁶

The Preceptor, *Śrī Rāmānuja*, formulated a code of conduct for a *Prapanna* which can be termed as the quintessence of his ethical teachings. This has been treated very elaborately in treatises of PL such as *Śrīvacanabhūṣaṇam*. A close look into the code formulated will amply reveal that this is strictly based on the philosophical ideas and is aimed at renaissance leading to human regeneration and perfection.

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The code of conduct presented by PL primarily keeps in view the 'Prapannas' for whom the Lord is the means and the end same time; but it can equally be applicable for any cultural group of humanity. The pointers in the code are⁷:

"Conceit, Abundance in Riches, Sensual pleasure are to be abandoned by one. Conceit has in it the potential to hurt the sensibilities of others and hence to be put to a stop. Abundance in riches drags one into too much indulgence in luxury and becoming 'Worldly' in all manners. Similarly sensual pleasure or lust increases foolhardiness in one.

"One must zealously promote such activities that will augment the love of God and His creation. Right conduct and behaviour is the only adoptable way of life to reach Divinity."

The impact of *Śrivaishṇava* thought on society has served the great needs of the times in ushering a renaissance in the human values of life. It has gained name as a Movement and its place in history is remarkable.

SECTION 'B'

THEOSOPHIC THOUGHT

'THE HISTORY of the Theosophical Movement in modern times begins with HPB, a Russian lady who is reported to be possessing extraordinary occult powers. She states again and again in her writings that she started the Movement only at the bidding of a great hierarchy of adepts or Masters of the Wisdom living unseen somewhere in Tibet'.¹

HPB writes: [1886]

'Sent to US of America in 1873 for the purpose of organising a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form a nucleus of a regular society whose objects were broadly stated as follows:

1. Universal Brotherhood.
2. No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt with on his personal merits.
3. To study the philosophies of the east - those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings.
4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of

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occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man, trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in production of phenomena besides the 'spirits' of the dead. Superstition had to be exposed and avoided, and occult forces, beneficent and malificent -- ever surrounding us and manifesting their presence in various ways -- demonstrated to the best of our ability.²

The society was organised in 1875 with membership open to all. Next year it became a semi-secret body. This characteristic of a Secret Society was given up soon after the Society's Headquarters were transferred to India.³

With the lofty aims, as stated above, HPB besides forming the Society along with Col. H.S. Olcott and others, had also supplied the basic literature elucidating the philosophy of the Movement. Her *Isis Unveiled* [1877] and *The Secret Doctrine* [1888] supplied the core of the teaching.

Her *Isis Unveiled* is a 'master key to the mysteries of Ancient and Modern Science, and Theology'. In her Preface 'Before The Veil' to this book, she states:

'We venture to say a few words in explanation of the plan of this work. Its object is not to force upon the public the personal views or theories of its author; nor has it the pretensions of a scientific work, which aim at creating a revolution in some department of thought. It is rather a brief summary of the religions, philosophies and universal traditions of human kind, and the exegesis of the same, in the spirit of those secret doctrines of which none -- thanks to the prejudice and bigotry -- have reached christendom in so unmutilated a form, as to secure it a fair judgment -- Deeply sensitive of the Titanic struggle that is now in progress between materialism

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and the spiritual aspirations of mankind, one constant endeavour has been to gather into our several chapters, like weapons into armouries, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French revolution and its reaction, against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of science or theology'.⁴

Backed by the philosophical statements drawn from the teachings of the Eternal Wisdom, HPB made the theosophical movement a vital force in the modern world.

The following statements indicate the influence of the movement on the modern world-thought:

'HPB is surely among the most original and perceptive minds of her time. -- Buried in the sprawling bulk of her two major books -- there lies, in rudimentary form, the first philosophy of psychic and spiritual evolution to appear in the modern world. With all criticisms weighed up against her, HPB stands forth as a seminal talent of our time -- Above all, she is among the modern world's trail blazing psychologists of the visionary mind. At the same historical moment that Freud, Pavlov, and James had begun to formulate the secularized and materialist theory of mind that has so far dominated modern Western thought, HPB and her fellow Theosophists were

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rescuing from occult tradition and exotic religion a forgotten psychology of the superconscious and the extrasensory. HPB may be credited with having set the style for modern occult literature.⁵

'HPB stands out as the fountainhead of modern occult thoughts, and was the originator and/ or popularizer of many of the ideas and terms which have a century later been assembled within the New Age Movement. The Theosophical Society, which she cofounded, has been the major advocate of occult philosophy in the West and the single most important avenues of Eastern teaching to the West.'⁶

'Theosophy occupies a central place in the history of new spiritual movements, for the writings of Blavatsky and some of her followers have had a great influence outside of her organization... The importance of Theosophy in modern history should not be underestimated. Not only have the writings of Blavatsky and other inspired several generations of occultists, but the movement had a remarkable role in the restoration to the colonial peoples of nineteenth century Asia, their own spiritual heritage.'⁷

The Theosophical Movement has led the men of the modern world to reawaken themselves to the eternal verities of life and to reorganize their lives in high-spirited totality. Its work from India received much acclaim. 'The Theosophical Society with its centre at Adyar, near Madras, is a world-wide organization. But it became more popular in India than elsewhere. That was because most of its teachings were substantiated by the Hindu and Buddhist scriptures and modified in the light (or twilight) of Occultism derived from various sources. We should feel grateful to the Theosophical Society and especially to Mrs Besant, for, some of the fundamental principles of our faith, viz., Karma, Reincarnation,

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Yoga and spiritual evolution, have been broadcast by this great and wide-spread International Association. The Society has more over, a library of rare books and manuscripts at Adyar and it regularly publishes useful editions and translations of Hindu scriptures. It is a centre of culture and art. And above all, to its lasting credit it must be said that, at a time when colour-prejudice ran high, it deliberately set its face against it and did its best to bring together men from the East and the West on terms of equality and fraternity not as a matter of policy but as a basic religious principle, not in mere theory but in actual practice. This alone would entitle it to a high place in the Kingdom of Spirit.'⁸

As a movement, the Theosophical Society worked, and continues to work, strenuously in the fields of education, citizenship, politics, and human relations besides the main plank of Religion, Philosophy and Science.

The Indian National Congress [1885] and many associations that continue to strive for Indian renaissance were formed by the members of the Theosophical Society, inspired by its philosophy and public character. Col. Olcott, the founder-president of the Movement laid foundation for work among the *Pañcamas*, later termed as Harijans by Mahatma Gandhi.

The movement 'New Life for India' [1968] strives for propagating ideas on Right Citizenship, Right Means and Right Values; and it is the saga of the selfless and untiring work of the Society.

SECTION 'C'

PRESENT AND FUTURE OF THE THOUGHTS

ANY MOVEMENT for an overall upliftment of human thoughts has its ups and downs. Human memory, capacity to learn and assimilate the Truths being astonishingly short and limited, there is always a need for reorientation and reclamation of the basic truth time and again.

Śrīvaiṣṇavism as a movement for unification of all humankind on faith and surrender to the Divine Order has undergone many changes in character and behaviour. The social upheavals and turmoils had their course. As T Subba Row (1856-90) says, 'The philosophy contained in our old books is valuable, but it has been turned into superstition. We have lost almost all our knowledge. What we call religion is but a shell of a religion that once existed as a living faith. We have assimilated a whole collection of superstitious beliefs and practices which did not by any means tend to promote the welfare of the Hindu nation, but demoralize it and sap its spiritual strength, which I believe, is not entirely due to political domination'.¹

The schisms in the philosophic thought and their overplay, beyond reasonable limits, has conventionally made the modern mind run away from the basic teachings and their

inevitable application to daily living. Again, in the words of Subba Row, 'it ought to be the duty of every one of us to try to enlighten our own countrymen on the philosophy of religion, and endeavour to lead them back to a purer faith -- a faith which, no doubt, did exist in former times, but which now lives but in name or in the pages of forgotten books'.²

The philosophical thoughts have gradually to enter into one's subjective nature, and then they no longer remain insipid or abstruse. An earnest and devoted effort is needed to carry these thoughts in a presentable manner and this work remains to be done.

The theosophic Movement, after the passing away of HPB too, had suffered to an extent. The basic teachings remained unstressed over years. Many splinter groups of the Movement appear in the world today, each working in its own way of understanding. The parent Association still remains intact in its philosophy and work. The dissemination of the basic teachings and holding together the 'concept of oneness' and the incidental factor 'universal Brotherhood' without any distinction whatsoever is an all-time need. The different groups could justify their existence by being 'principle-oriented' rather than 'person-oriented'. HPB spoke of the 'great need' of unbiased and clear judgement in guiding the Society. 'All our members have been bred and born in some creed or religion; all are more or less of their generation both physically and mentally, and consequently their judgement is but too likely to be warped and unconsciously biased by some or all these influences. ... The society will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices, it will break down

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social and national antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men. --- The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings ... the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth'.³

The teachings of any philosopher necessarily are expressions of the Eternal Wisdom. Each one has dealt with the reality of the world, the organic relation of all life to the Divine Principle, the workings within the Cosmos which are all matters of great appeal to a rational human. Stressing the solidarity of man, aiding him and his mind to the cosmic Mind, and leading each to the inevitable state of embracing the whole of the Universe has been the aim effort of both PL and HPB in their own chosen way.

NOTES AND REFERENCES

CHAPTER I

SECTION 'A'

1. PL belonged to 13th Century and his life span, actual dates are variant.

Dates assigned	Source
1264-1369 AD	Dr K.K.A. Venkatacharya in his <i>Śrī vaiṣṇava Maṇipravāla</i>
1205-1311 AD	Patricia Y. Mumme in her <i>Mumukshupaḍi</i>
1205 1207	Mentioned as 'Vartiants' in M.B. Narasimha Iyengar's <i>Mumukshupaḍi</i> . Span is said to be 105 years.
1264-1327 AD	Prof P.N. Srinivasachariar in his <i>The Philosophy of Viśiṣṭādvaita</i> .

2. The data about PL was compiled from the Text *Ācārya Sūkti Muktāvali* (Telugu) by *Nambūri Keśavāchārya* (Pub : R. Venkateswar And Company; 1922). The episode about *Kandāḍai Thoḍappar* is available in Chapter 2, *Uttara Bhāga* (Later Part), verses 22 to 43. pp. 337-8.

3. *ibid.* verses 99-104, pp. 351-52.

4. *ibid.*

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5. *ibid.* verse 27, pp. 365-6.
6. PL : *Śrīvacana Bhūṣaṇam*.
7. *Ācārya Sūkti Muktāvali*: Chapter 3, *Uttara Bhāga*, Verse 24-27, pp. 365-6.
8. Same as above.
9. *ibid.* verse 28, p. 366.
10. *ibid.* verse 32, p. 367.
11. *ibid.* verse 23, pp. 364-5.
12. "Ācārya" - the term is derived in the *Nirukta* (I.ii.4):
"ācāram grāhayati; acinoti arthān; acinoti buddhim" etc.
13. The names of the 12 *Ālvārs* are traditionally listed as under:
 1. *Poygai-Ālvār* (Saroyogin)
 2. *Pūdatt-Ālvār* (Bhūṭayogin)
 3. *Pey-Ālvār* (Bhrānta yogin)
 4. *Tirumaṅgai-Ālvār* (Bhakti Sāra)
 5. *Madhurakavi-Ālvār* (Madhurakavi)
 6. *Nammālvār* (Parāṅkuṣa, Śaṭhakopa, Vakulābharana yogin)
 7. *Kulaśekharā-Ālvār* (Kulaśekhara)
 8. *Periya-Ālvār* (Viṣṇu-citta)
 9. *Āṇḍāl* (Godā-devī)
 10. *Toṇḍaraḍippōḍi-Ālvār* (Bhaktāṅghrīreṇu)
 11. *Tiruppāṇ-Ālvār* (Prāṇā-nātha, Yogivāha, Munivāhana)
 12. *Tirumaṅgai-Ālvār* (Parakāla)

NOTES AND REFERENCES

The compositions of the 12 *Ālvārs* run into 4000 verses and are collectively known as *Nālāyira Divya Prabandham*. Each of the *Ālvār*'s text(s) named distinctly are available for detailed study by all, in Tamil. Many of them are yet to be translated into English in full.

14. Classification of Mantras as *Vyāpaka* and *Avyāpaka* is traditional. For details see *Aṣṭaśloki*, p. 22-24 (Bharathi Publications, Indore, 1971).

SECTION 'B'

The data about Madame Blavatsky is collected from

'H.P. Blavatsky: A Sketch of Her Life' a part of her book 'The Secret Doctrine'. Vol (i).

1. *ibid.* p. 14.
2. *ibid.* p. 15.
3. *ibid.* p. 15
4. *ibid.* p. 16.
5. *ibid.* p. 15.
6. *ibid.* p. 16
7. *ibid.* p. 17

Daniel M. Caldwell : *The Occult World of Madame Blavatsky* (Pub : Impossible Dream Publications, P.O. Box No.1844. Tucson, Arizona 85702) 1991; also gives a brief biography of Madame Blavatsky (pp. 13-19) which was adapted (with additions and deletions) from an article written by Boris de Zirkoff (Pub : Theosophic, Los Angeles, Summer 1968). This

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sketch is more explicit about her travels and formation of Sections for Study of Esoteric Philosophy; and other literary work.

SECTION 'C'

1. Viśiṣṭādvaita speaks of an organised unity between Individual Souls, Nature and the Absolute Brahman. This is a more complete and scientific unity than that postulated by the *Advaitins*.
2. Theosophy is Divine Knowledge or Science. HPB : *The Key to Theosophy*, Chapter 1. pp 1-15. HPB asserts that Theosophy is the WISDOM-RELIGION.
3. HPB : *The Secret Doctrine*, Vol. I
Three Fundamental Propositions, pp. 79-83.
4. Boris de Zirkoff : Biographical article on HPB (Published in *Theosophia* (Los Angeles) Summer 1968) as quoted by Daniel H. Caldwell in his *The Occult World of Madame Blavatsky*, p. 13. (See reference under section B).

Her first marriage with Nikifor V. Blavatsky, Vice-Governor of the Province of Erivan, was in 1849. Her second marriage with Michael C. Betansky, a Georgian was on 3 April 1875.

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CHAPTER III

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1. Dr V. Varadachari, 'Antiquity of the term Viśiṣṭādvaita' : *Viśiṣṭādvaita: Philosophy and Religion*, pp. 109-112.
2. Śrīnivāsādāsa: *Yatīndramatāpikā*, pp.155-6.
Tr. Svāmi Ādidevānanda.
3. *Viṣṇupurāṇa*,
'Rāghavatve' bhavat sī tā, Rukmiṇi Kṛṣṇajanmani
Anyeṣu cāvatāreṣu Viṣṇoreṣānapāyini'.
4. Sri M.B. Narasimha Iyengar : *Vedāntasāra of Bhagavad Rāmānuja*, p. XXV.
5. *Rāmānuja*: Eighty-two *Sūktis*, Traditional account as quoted in 'Living in the Absolute', pp. 43-49.
6. P.N. Srinivasachariar, "Sri Ramanuja's Conception of Mukti", *Viśiṣṭādvaita Philosophy and Religion*, p. 107.

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1. H.P. Blavatsky, *The Key to Theosophy*, p. 1.
2. *ibid.* p. 1.
3. *ibid.* pp. 7-8.
4. H.P. Blavatsky, "What is Theosophy?"
The Theosophist, Oct. 1879; Also reprinted in Basic Questions about Theosophy, Pub : Theosophy Company Pvt Ltd, (MYSORE), 1981. p.5.
5. *The Golden Book of the Theosophical Society*, 1925. C. Jinarājadāsā, pp. 243-250.
6. H. P. Blavatsky, *The Key to Theosophy*, p. 24.
7. *ibid.* p. 25.
8. *ibid.* p. 47.
9. *ibid.* pp. 48-9.
10. *ibid.* p. 269.
11. *The Mahatma Letters to A.P. Sinnett*, ed. Christmus Humphrys and Elsie Benjamin, pp. 7-8.
12. *ibid.* p. 17.
13. *ibid.* p. 393.
14. H. P. Blavatsky, *The Voice of The Silence*, pp. 1, 2 and 7.
15. H. P. Blavatsky, *Isis Unveiled*, p. 1.
16. H. P. Blavatsky, *The Secret Doctrine* (Vol. I) pp. 64-5.
17. H. P. Blavatsky, *The Key to Theosophy*, p. 82.

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18. *ibid.* p. 90.
19. *ibid.* p. 101.
20. *ibid.* p. 62.
21. Same as 16 above, pp. 79-82.
22. Same as 17 above, p. 102.
23. Mabel Collins : *The Idyll of the White Lotus*, p. 123.
24. Same as 16 above, Vol. III. pp. 14-15.
25. HPB : *The Golden Stairs*,
as quoted in *A Short History of The Theosophical Society*, p. v.

SECTION 'C'

1. H P Blavatsky : *The Key to Theosophy* : See Appendix, information for Enquirers : p. 306.

'A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit.'

'No person's religious opinions are asked upon his joining, nor is interference with them permitted, but every one required, before admission (into the Theosophical Society) to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.'

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2. *Kandāḍai Seshāchāryulu : Tirumantrārthamu* (Telugu) Preface to the Text p. 1.

3. HPB : *The Key to Theosophy*, (See 1 above) "We reject the idea of a personal, or an extra-cosmic and anthropomorphic God, who is but the gigantic shadow of man, and not of man at his best, either". (p. 61).

"We believe in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being. (p.62)

"An Occultist or a Theosophist addresses his prayer to *his Father which is in Secret*, not to an extra-cosmic and therefore finite God, and that 'Father' is in man himself (p. 66).

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CHAPTER *III*

SECTION 'A'

1. Text of *Nava-vidha Sambandham* is part of '*Aṣṭādaśa Rahasyamulu*' by *Piḷḷai Lokācārya*. Translated into Telugu and edited by *Sriman Gattupalli Seshāchāryulu*, Pub : Sasilekha Press, Madras, 1918. pp. 25-29.
2. A. Govindacharya : *A Metaphysique of Mysticism*, p.38.
3. According to *Nyāya*, '*Viśeṣaṇa-Viśeṣya-bhāva*' subsists when one 'perceives' 'non-existence' (*abhāva*) as in the following instance: '*Ghaṭābhāvavad bhūtaḥ*' (The floor is the seat of the non-existence of a pot). For further details, see *Tarkasaṅgraha*, end portion of Ch.I (See Mm.S. Kuppuswami Sastri, *A Primer of Indian Logic*, Madras, 1961).
4. This is based on the traditional belief that 'A' is the source of all verbal manifestation. Cf. '*akṣarānām akārosmi*' (BG. X. 33).
5. Cf : *Bhartṛhari* the Grammarian-Philosopher who is credited with the statement, '*a iti Bhagavato Nārayaṇasya prathamābhidhānam*' q. in *Śrutaprakāśikā*, p. 4.
6. *Parāśara Bhaṭṭa's Aṣṭaśloki*, verse 2.
7. *Patañjali* defines co-ordinate prediction thus - '*Bhinna pravṛttinimittānām arthānam ekasmin arthe vṛttiḥ sāmānādhikaranyam*'.

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SECTION 'B'

1. H P Blavatsky : *The Secret Doctrine*, Vol V. p. 426.
2. *ibid.* p. 427.
3. *ibid.* p. 430-1.
4. *ibid.* p. 431.
5. *ibid.* p. 436.
6. *ibid.* pp. 452-3.
7. *ibid.* p. 513.
8. Stanza 2 : *Śloka* 2 (SD. Vol. I. p. 92)
... Where was Silence? Where the ears sense it? No,
there was neither silence nor sound; naught save
Ceaseless Eternal Breath, which knows itself not.
9. HPB : *The Secret Doctrine* (Vol. I) pp. 125-6.
10. Stanza 2 : *Śloka* 4 : (SD. Vol. I. p. 92)
Her Heart had not opened for the One Ray to enter,
thence to fall, as Three into Four, into the Lap of Maya.
11. HPB : *The Secret Doctrine* (Vol. I), p. 128.
12. Stanza 3 : *Śloka* 1 (SD. Vol. I. p. 92)
...The last vibration of the seventh Eternity thrills
through Infinitude. The Mother swells, expanding from
within without, like the Bud of the Lotus.
13. HPB : *The Secret Doctrine* (Vol. I), p. 131.
14. Stanza 5 : *Śloka* 6 (SD. Vol. I. p. 96)
The Lipika circumscribe the Triangle, the First One, the

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- cube, the Second One and the Pentacle within the Egg. It is the Ring called 'Pass Not' for those who descend and ascend : who during the Kalpa are progressing towards the Great Day 'Be with Us'. Thus we formed the Arupa and the Rupa: from One Light, Seven Lights : from each of the Seven, seven times seven lights. The wheels watch the Ring.
15. HPB : *The Secret Doctrine* (Vol. I), pp. 189-90.
 16. Stanza 7 : *Śloka* 3 (SD. Vol. I) p. 98.
When one becomes Two, the Threefold appears, and the Three are One, and it is Our Thread, O Lanoo; the Heart of the Man-Plant Called Saptaparna.
 17. HPB : *The Secret Doctrine* (Vol. I), p. 279.
 18. *ibid.* (Vol. II), pp. 169-70.
 19. *ibid.* (Vol. II), pp. 246-7.
 20. HPB : *Practical Occultism* : Chapter Head, 'Some Practical Suggestions for Daily life', pp. 67-106.

SECTION 'C'

1. *Śrī Vedāntadeśika* : *Rahasyatrayasāra*, with 5 commentaries, Telugu Script, Vol. I. pp. 67-68.
'KUMĀRANENNUM, PUTRANENNUM, SIS-
YANENNUM, PREṢYANENNUM, ŚEṢABHU-
TANENNUM, DĀSABHŪTANENNUM' etc.
2. *ibid.* Vol. II. p. 358.
3. T. Subba Row, *Esoteric Writings* pp. 371-2.
4. P.N. Srinivasachariar, *The Philosophy of Viśiṣṭādvaita*, p.1.

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5. HPB : *Is Theosophy a Religion?*

HPB Series No.5, Theosophy Company (Mysore) Pvt Ltd, Bangalore 1981. (Article originally appeared in her Journal The Theosophist, November 1888).

6. *ibid.* p. 3.

7. *ibid.* p. 31.

8. *ibid.* p. 23.

9. *ibid.* p. 32.

10. HPB : *The Secret Doctrine*, Vol. I. pp. 218-9.

11. HPB : *Isis Unveiled*, Vol. II. p. 590.

12. HPB : *The Key to Theosophy*, pp. 7-8.

CHAPTER IV

SECTION 'A'

1. *Tattvatraya; A Manual of Viśiṣṭādvaita by 'Śrī Piḷḷai Lokācārya;*

The ideas that follow are taken from the translation into English by Sri M.B. Narasimha Iyengar, Pub : M.C. Krishnan, The Educational Review, Madras 1956.

The Text is divided into 3 Chapters :

Section on Sentient Beings

Section on Non-Sentient Beings

Section on the Lord.

In all it contains 202 aphorisms. PL wrote this in *Maṇipravāla*, *Manavāla Mahāmuni* made elaborate commentary on this manual. This text is available in the principal languages viz., English, Sanskrit, Hindi, Telugu and is widely relied upon for attaining a reasonable understanding of Ontology, epistemology, Cosmology and Psychology of *Viśiṣṭādvaita* Philosophy.

2. M. Yamunacharya: *Ramanuja's Teachings in His Own Words.* p. 99.

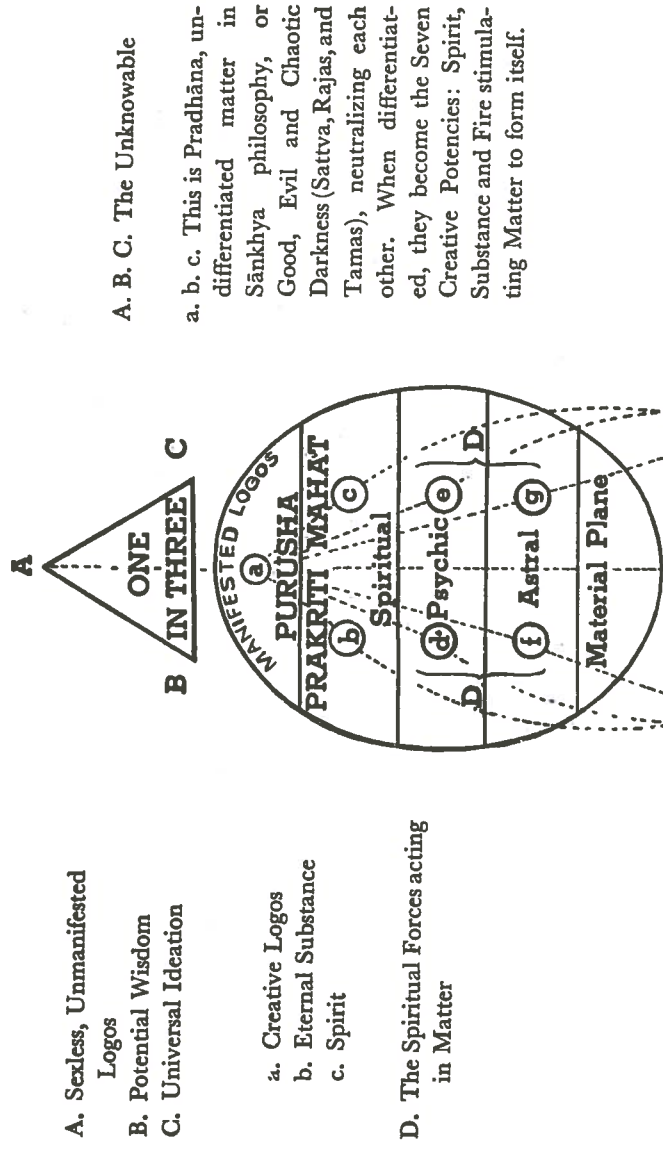
3. *ibid.* p. 101.

4. *ibid.* p. 102.

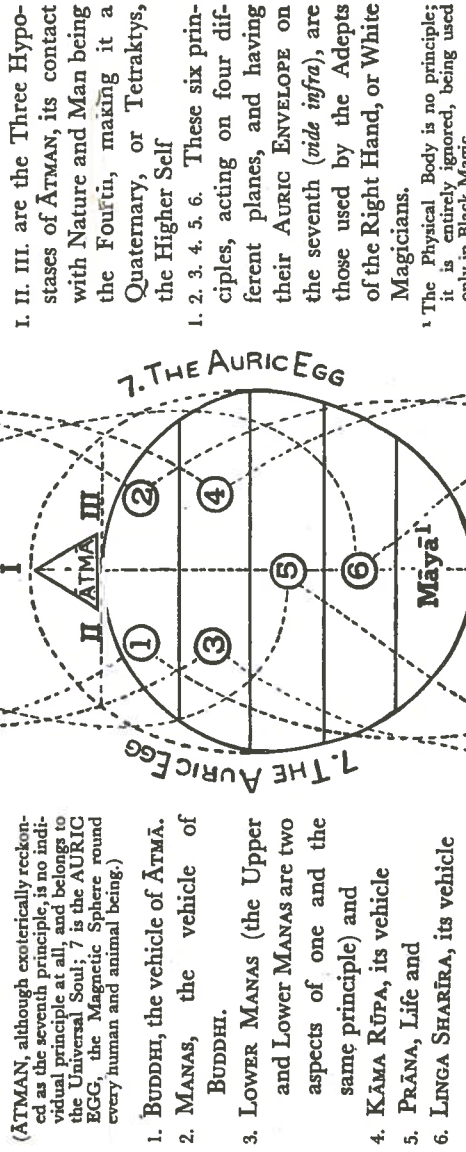
5. *ibid.* p. 105.

6. *Tattvatraya* : Aphorism 76, fn. 33. p. 9.

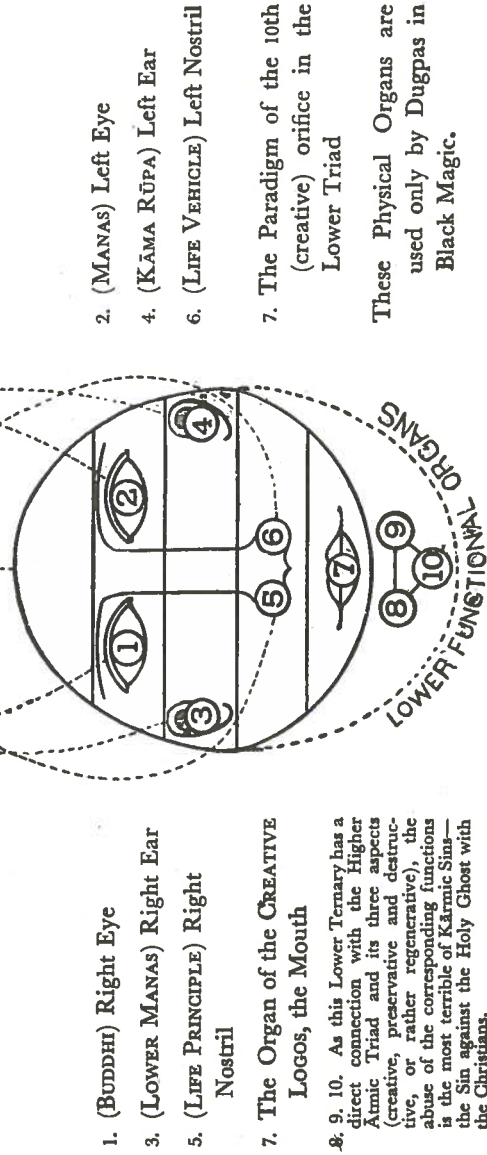
1st.—Macrocosm and Its 3, 7, or 10 Centres of Creative Forces



2nd.—Microcosm (the Inner Man) and His 3, 7, or 10 Centres of Potential Forces



3rd.—Microcosm (the Physical Man) and His 10 Orifices, or centres of Action



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1. HPB : The Secret Doctrine, Vol. I, p. 79.
2. *ibid.*
3. *ibid.* p. 83.
4. *ibid.* p. 81.
5. *ibid.* II. 148.
6. *ibid.* II. pp. 138-9.
7. S. Lanchri, *Selected Studies in the SD*, p. 40.
8. HPB : Isis Unveiled, Vol. I. p. 212.
9. HPB : The Key to Theosophy, p. 88.
10. *ibid.* p. 90.
11. HPB : The Secret Doctrine Vol. I. pp. 213-4.

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1. Annie Besant, *The Pedigree of Man*, The Theosophical Publishing House, Adyar, Madras. p. 22
2. Fritjof Capra, *Uncommon Wisdom*, pp. 45-5. Flamingo : 1988.
3. *ibid.* p.39.
4. HPB : *The Secret Doctrine*, Vol. I. p. 233.
5. Mabel Collins : *Light on the path*, pp. 44-5 Theosophical Publishing House, Adyar.

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6. H.J. Spierenburg : *The Inner Group Teachings of HPB to Her Personal Pupils* (1890-91), p. 130.
7. HPB : *The Secret Doctrine*, Vol. I, p. 83.
8. *ibid.* Vol. III. p. 435.
9. *ibid.* pp. 441-4.
10. PL : *Aṣṭādaśa Rahasyamulu* (Telugu),
Chap : Tattvaśekharam; Chap. 3. pp. 41-46.
11. *ibid.* Chap. 4. pp. 47-53.
12. HPB: *Isis Unveiled*, pp. 587-8 (Vol. II).

CHAPTER

V

SECTION 'A'

1. M. Yamunacharya, *Rāmānuja's Teachings in his own Words*. pp. 35-36.
2. The Verses of Ālvārs are collectively known as *Nālāyira Divya Prabandham* (4000 verses of Divine composition) or *Nālāyiram* or *Divyaprabandham*.
3. The Works of Śrī Rāmānuja are :
(1) *Śrībhāṣya* (2) *Vedāntasāra* (3) *Vedāntadīpa*
(4) *Gītābhāṣya* (5) *Vedārthasamgraha* (6) *Gadyatraya*
(Consisting of Śaranāgatigadya, Śrīraṅagadya and *Vaikuṇṭhagadya* and (7) *Nityagrantha*.
4. D.S. Sarma : *Hinduism Through the Ages*, p. 42.
5. For further details on the Maṇipravāla employed by the Śrīvaiṣṇava writers, See *Śrīvaiṣṇava Maṇipravāla* by Dr K K'A Venkatachari.
6. P N Srinivasachariar, *The Philosophy of Viśiṣṭādvaita*, p. 525.
7. For a full statement of the Code of Conduct, See *Śrīvacana Bhūṣhaṇam* by PL; English Translation and Glossary by Sri Sātyamurti Aiyangar, Gwalior, pp.48-60 (Aphorisms 243-307).

SECTION 'B'

1. D.S. Sarma, *Hinduism Through the Ages*, Pub : Bharatiya Vidya Bhavan, 1989, pp. 109-110.
2. HPB : *The Original Programme of the Theosophical Society*, pp.1 and 2.
3. *ibid*. Introduction by C. Jinarājādāsa, p. vii.
4. HPB. *Isis Unveiled*, 1877.
5. Theodore Roszak : *The Unfinished Animal*, pp. 118, 124-125.
6. J. Gordon Melton, Jerome Clark and Aidan H. Kelley (Ed), *New Age Almanac*, 1991, p.16.
7. Robert S. Ellwood and Hany B. Partin, *Religious and Spiritual Groups in Modern America*, pp. 63, 79-80.
8. Same as 1, p. 121.

SECTION 'C'

1. T. Subba Row, *Notes on the Bhagavadgītā*, pp. 126-7.
2. *ibid*.
3. HPB : *The Key to Theosophy* pp. 303-5.

DIAGRAM II

Ref. to Text: P. 75

Source: The Secret Doctrine V. 478
ESOTERIC AND TANTRA TABLES OF THE TATTVAS

Esoteric Principles, Tattvas or Forces, and their Correspondences with the Human Body, States of Matter and Colour.					Tantra Tattvas and their correspondences with the Human Body, States of Matter and Colour.			
TATTVAS	PRINCIPLES	STATES OF MATTER	PARTS OF BODY	COLOUR	TATTVAS	STATES OF MATTER	PARTS OF BODY	COLOUR
(a) Ādi	Auric Egg	Primordial, Spiritual Substance; Ākāsha; Substratum of the Spirit of Ether	Envelopes the whole body and penetrates it. Reciprocal emanation, endosmotic and exosmotic	Synthesis of all Colours. Blue	(a) Ignored	Ignored	Ignored	Ignored
(b) Anu-pādaka	Buddhi	Spiritual Essence, or Spirit; "Primordial Waters of the Deep"	Third Eye, or Pineal Gland	Yellow	(b) Ignored	Ignored	Ignored	Ignored
(c) Ālaya or Ākāsha	Manas EGO	Ether of Space, or Ākāsha in its third differentiation. Critical State of Vapour	Head	Indigo	(c) Ākāsha	Ether	Head	Black or colourless
(d) Vāyu	Kāma Manas	Critical State of Matter	Throat to Navel	Green	(d) Vāyu	Gas	Navel	Blue
(e) Tejas	Kāma (Rūpa)	Essence of gross Matter; corresponds to Ice	Shoulders and Arms to Thighs	Red	(e) Tejas	Heat?	Shoulders	Red
(f) Āpas	Linga Sharīra	Gross Ether or Liquid Air	Thighs to Knees	Violet	(f) Āpas	Liquid	Knees	White
(g) Prithivī	Living Body in Prāna or animal life	Solid and Critical State	Knees to Feet	Orange-Red ¹	(g) Prithivī	Solid	Feet	Yellow ²

¹ The colours, I repeat, do not here follow the prismatic scale—red, orange, yellow, green, blue, indigo and violet—because this scale is a false reflection, a true Māyā, whereas our esoteric scale is that of the spiritual spheres, the seven planes of the Macrocosm.

² One may see at a glance how reversed are the colours of the Tattvas, reflected in the Astral Light, when we find the Indigo called black; the green, blue; the violet, white; and the orange, yellow.

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GLOSSARY

(Notes based on H.P. Blavatsky's Theosophical Glossary)

AETHER (Gk) :

The divine luminiferous substance which pervades the
whole universe, the 'garment of the Supreme Deity.

ĀKĀŚA :

The Subtle, supersensuous spiritual essence which
pervades all space; the primordial substance erroneously
identified with Ether.

ALEXANDRIAN PHILOSOPHERS:

Students and exponents of a famous school of
philosophy in Alexandria (Egypt) of 3rd Century B.C.

AMMONIUS SACCAS:

Founder of the Neo-Platonic school of Philaletheians
(Lovers of Truth), lived between the second and third
century A.D.

ANDROGYNE :

The first differentiation.

ANIMA-MUNDI (Lat) :

The Soul of the World, the divine-essence which
permeates, animates and informs all.

ANTHROPOGENESIS :

The Science of man, combining physiology and
psychology.

DIAGRAM III

Ref. to Text: P. 76

Source: The Secret Doctrine V. 543

ELEMENTS	DIVINE LOKAS, OR STATES	INFERNAL (TERRESTRIAL) TALAS, OR STATES	PLANES OF CORRESPONDING HIERARCHIES	PRINCIPLES	SENSES	COLOURS	CONSCIOUSNESS	ORGANS OF SENSATION	ORGANS OF ACTION	SPIRITUAL CORRESPONDING ORGANS AND SEATS OF SENSATION
Bhūtas		Rūpa			Tanmātras		Jñānendriyas		Karmendriyas	
1. Earth Bhūmī Prithivī	1. <i>Bhūloka</i> . The habitat of thinking and good men. Psychic State.	1. <i>Pātāla</i> . Man's animal gross body and the personality dwell here.	1. Abode of men, animals, state of infancy. At one pole, innocence: at the other, instinctual selfishness.	1. <i>Body</i>	1. <i>Gandha</i> (Smell)	1. <i>Blue</i>	1. Through objective perceptions: smell.	1. <i>Nose</i>	1. <i>Upastha</i> Organ of generation.	1. <i>Root of Nose</i> , between eyebrows. Highly developed in some animals, as dogs and others.
2. Water Āpas	2. <i>Bhuvāloka</i> . State in which the man thinks more of his inner condition than of his personality. His Astral passes into this sphere, and so does its substance. Higher Psychic State.	2. <i>Mahātala</i> . Abode of man's astral, shadow of the gross body, which shadow takes up the characteristics of this sphere.	2. Region of the Astral Light and of Kāma Loka. Abode of elementals, nature spirits, elementaries. At the other end the Rūpa Devas, the guardians of the animal world. Plane of instinct.	2. <i>Astral Image</i>	2. <i>Rasa</i> (Taste)	2. <i>Violet</i>	2. Through instinctual perceptions: taste.	2. <i>Tongue</i>	2. <i>Pāni</i> Hands	2. <i>Spleen and Liver</i> : the former more spiritual; the latter on the material plane. Spleen corresponds with little finger of left hand; liver with that of right.
3. Air Vāyu	3. <i>Svarloka</i> . State when the Yogi has lost all tastes and started towards Reunion. Holy State.	3. <i>Rasātala</i> . Where the Kāma longs for the taste (Rasa) of everything.	3. Devachanic state. Abode or plane of bliss and unreasoned happiness, of pure aspiration and realization, of Kāma-Manas, of higher elementals.	3. <i>Kāma</i>	3. <i>Rūpa</i> (Sight)	3. <i>Red</i>	3. Through magnetic perceptions: sight.	3. <i>Eyes</i>	3. <i>Pāda</i> Feet	3. <i>Stomach</i> : corresponds with spine, and the little toes on both feet.
4. Fire Agni Tejas	4. <i>Maharloka</i> . Where the Lower Manas has lost all Kāmic affinity. Super-holy State.	4. <i>Tālātala</i> . Where the Lower Manas clings to the sentient and objective life; is Kāmic.	4. Plane where Māyā is giving way and becoming weak. Abode of the holiest among the Rūpa Devas. The sphere of compassion at one end, and that of intense selfishness at the other.	4. <i>Lower Manas</i>	4. <i>Sparsha</i> (Touch)	4. <i>Green</i>	4. Through psychophysiological perceptions: touch, contact.	4. <i>Body</i> (Skin)	4. <i>Pāyu</i> Organ of evacuation, excretion	4. <i>The Region of the Umbilical Cord</i> : corresponds with Pāyu for ejecting foreign magnetism.
Bhūtas		Rūpa								
Elementary Substances	5. <i>Janarloka</i> . Manas is entirely freed from Kāma, and becomes one with the Ego. Kumāra State.	5. <i>Sutala</i> . Manas becomes in it entirely the slave of Kāma, and at one with the animal man.	5. Abode of the Kumāras, the Sons of Mahat, or Brahmā. Omniscience regarding all that belongs to the realm of Māyā and is under its sway.	Arūpa 5. <i>Higher Manas</i>	5. <i>Shabda</i> (Hearing)	5. <i>Indigo</i>	5. Through purely mental perceptions.	5. <i>Ears</i>	5. <i>Vāk</i> Organ of speech Karmendriyas	5. <i>Heart</i> (spiritual) <i>Throat</i> (physical)
5. Ether										
6. Divine Flame	6. <i>Taparloka</i> . Even if it is again reborn, it has now become invulnerable, inconsumable. Innate Christos State.	6. <i>Vitala</i> . When this is reached, the Higher breaks off entirely from the Lower. The cord is snapped.	6. Plane of the eternal, inconsumable substance, of divine fire. Abode of the Vairājas, the Pitri Devas of the Sun.	6. <i>Buddhi</i>	6. <i>Spiritual Understanding</i> (Jnyāna)	6. <i>Yellow</i>	6. Through soul perceptions.	6. <i>Astral Body and Heart</i>	6. <i>Soul</i>	6. <i>Pineal Gland</i>
7. <i>Ākāsha</i> , Elementary Substances	7. <i>Satyalo</i> . In this state the Yogi reaches the highest Samādhi. He is at the threshold of the great choice.	7. <i>Ātala</i> . Man dies but to be directly reborn. No place means no Devachan. Spiritual death, annihilation.	7. Plane of the consummation est in the manifested universe: the Noumenal.	7. <i>Ātmic Aura</i> Arūpa	7. <i>The Highest Synthetic Sense</i> , embracing all Tanmātras	7. <i>Entire prismatic septenary</i> ; when auric Blue	7. Spiritual, through the auric synthetical perceptions	7. <i>The Light of Kundalini</i>	7. <i>Spirit</i>	7. <i>The Ākāsha</i> that fills the skull, and for which all the contents of the latter, brain, glands, etc., are non-existent.
							Jñānendriyas			

THE HUMAN AND THE DIVINE

ANTHROPOMORPHISM (Gk) :

The act of endowing god or gods with a human form and human attributes or qualities.

CHOHAN (Tib) :

'Lord' or 'Master' a chief.

COSMOGENESIS :

The birth of Universe and its worlds. (Planes of being with its inmates).

DAIVĪPRAKRITI :

Primordial, homogeneous light, called by some Indian Occultists 'The Light of the Logos'.

DHYAN CHOHANS :

'The Lords of Light', the divine Intelligences charged with the Supervision of Kosmos.

DZYAN, THE BOOK OF (Tib) :

A Corruption of the Sanskrit Dhyan and Jnana - Wisdom, Divine Knowledge.

ESOTERIC PHILOSOPHY :

That Philosophy which insists of a Single Reality, the source and cause of all that ever was, is and is to be, beneath the manifold world of experience.

FOHAT:

The active potency of the Śakti in nature; the universal propelling vital Force, at once the propeller and the resultant.

GLOSSARY

GOLDEN PRECEPTS, THE BOOK OF:

Contains about ninety distinct little treatises, some pre-Buddhistic and others of a later date; one of the works put into the hands of mystic students in the East.

INITIATE (Lat):

The designation of anyone who was received into and had revealed to him the mysteries and secrets of either Masonry or Occultism.

ISIS (Egyptian) :

Personified nature; the goddess Virgin-Mother.

KOSMOS (Gk) :

The Universe, as distinguished from the world, which may mean our globe or earth.

LANOO :

A disciple, the same as 'chela'.

LHA (Tib) :

Spirits of the highest spheres.

LIPIKA :

The celestial recorders; the agents, of Karma - the retributive Law.

LOGOS B(Gk) :

The manifested deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed.

THE HUMAN AND THE DIVINE

MAHAT :

also Mahābuddhi (Sk.). The Intelligent Soul of the World; *The Seven Prakritis* or seven 'natures' or planes, are counted from Mahābuddhi downwards.

MONAD (Gk) :

The Unity, the One; the Occultism often means the unified triad, Ātma-Buddhi-Manas, or the duad, Ātma-Buddhi, that immortal part of man, which reincarnates in the lower Kingdom, and gradually progresses through them to Man, and then to the final goal.

MŪLAPRAKṚTI :

The Parabrahmic root, the abstract deific feminine principle-undifferentiated substance. Literally, the root of Nature of Matter.

MYSTIC (Gk) :

One Initiated. In general, one who believes in a direct interior communication with God, analogous to the inspiration of the prophets.

MYSTICISM (Gk) :

A spiritual and non-discursive approach to the union of the soul with God, or with whatever is taken to be the 'Central Reality of the Universe'.

OCCULTISM :

The whole range of psychological, physiological, cosmical, physical and spiritual phenomena. Occult (=hidden or secret); The study of the Kabala, astrology, alchemy, and all arcane sciences.

GLOSSARY

OCCULT SCIENCE :

The science of the secrets of nature - physical, psychic, mental and spiritual; called Hermetic and Esoteric Sciences. In the West, the Kabbalah may be named; In the East, mysticism, magic and Yoga, Philosophy, which latter is often referred to by the Chelas in India as the *Seventh Darshana* (School of philosophy), there being only Six Darshanas in India known to the world of the profane.

SAPTAPARṂA:

The 'Sevenfold', the symbol of the 'sevenfold Man-plant'.

SPIRITUALISM :

The state or condition of mind opposed to materialism or a *Material conception* of things. Belief in the constant communication of the living with the dead, whether through the mediumistic powers of oneself or a so-called medium.

SPIRITUALITY :

The Science or study of the immortal, immaterial, and purely divine principle in man the crown of the human Triad.

SVABHAVAT :

World substance and stuff, which is behind it - the spirit and essence of substance.

THE HUMAN AND THE DIVINE

WISDOM, ETERNAL :

The Principle of all the Principles, the mysterious Wisdom, the crown of all that which there is of the most High. The essence, or that which is in the Principle of Wisdom, still above that highest wisdom.

WISDOM RELIGION :

The one religion which underlies all the now-existing religions. That 'faith' which, being primordial and revealed directly to humankind by their *progenitors* and informing Egos. It is on this Wisdom Religion that *Theosophy* is based.



DIAGRAM IV

Ref. to Text: P. 118

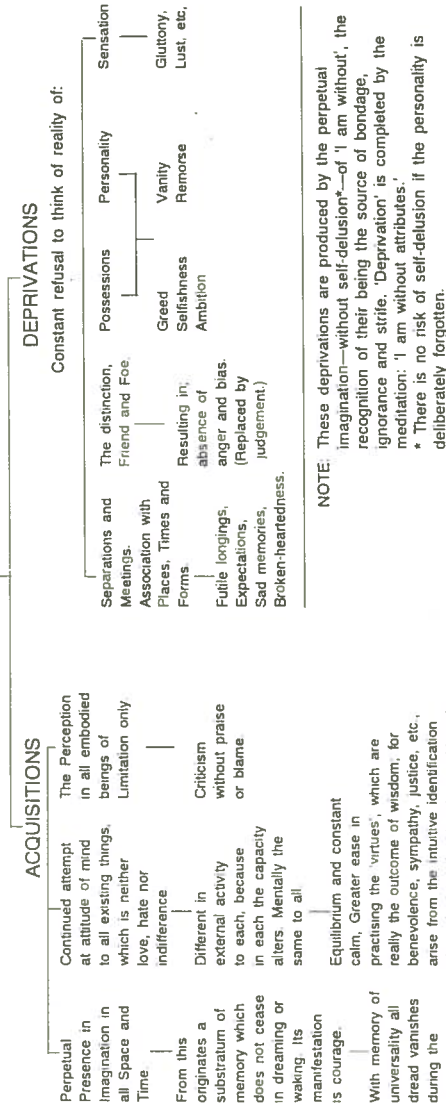
Source: The Inner Group Teachings of HPB to her Personal Pupils P. 130

Diagram of Meditation

Dictated by H.P. Blavatsky to E.T. Sturdy in London 1887-88

First conceive of UNITY by Expansion in Space and Infinite in Time.
(Either with or without self-identification)

Then meditate logically and consistently on this in reference to states of consciousness.
Then the normal state of our consciousness must be moulded by:



NOTE: Acquisition is completed by the conception 'I am Space and Time.' Beyond that. (It cannot be said).

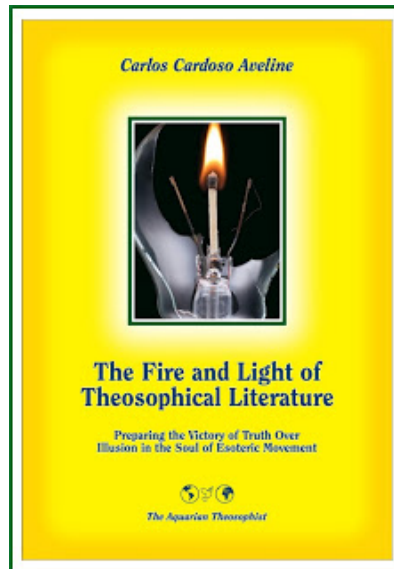
GENERAL NOTE: All the passions and virtues interblend with each other. Therefore the Diagram gives only general hints.

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The end of “The Human and the Divine”.

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On the role of the esoteric movement in the ethical awakening of mankind during the 21st century, see the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline.



Published in 2013 by **The Aquarian Theosophist**, the volume has 255 pages and can be obtained through [Amazon Books](#).

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