

SERVICE AS AN END IN ITSELF: VIŚIṢṬĀDVAITIC MODIFICATIONS OF PĀÑCARĀTRA RITUAL

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In a paper read at the XXVIII. Deutscher Orientalistentag in Bamberg in March 2001,¹ I compared the Nityagrantha, traditionally ascribed to Rāmānuja,² to its presumed source, the 28th chapter of the Ahirbudhnyasaṃhitā.

Both texts are descriptions of the daily *pūjā*, from the morning bath through the proper worship of God. The NG follows the twenty-eighth chapter of the AS very closely and the words of large passages are the same.³ For this reason, outwardly the *pūjās* that are performed according to the prescriptions of the two texts look similar. However, the NG also gives prescriptions that are not included in the AS. These primarily prescribe meditations through which the worshipper is to assume a particular attitude, and meditations done in order to visualise God and His cosmological environment. Both kinds of meditation reveal concepts that do not derive from the AS but rather from the Viśiṣṭādvaitic milieu of the NG's origin. I would like to deal here with the devotee's attitude and leave the NG's cosmology aside for now.⁴

The attitude as it is to be assumed according to the NG refers mainly to two matters, namely, the ritual's purpose and the relationship between God and His devotee.

According to the AS, the ritual's purpose is the fulfilment of various wishes such as long life, victory, land, money, sons as well

¹ RASTELLI 2005.

² Although it is disputed whether he really authored this work (cf. CARMAN 1974: 18-22, 63f., and 298-300), I won't deal with this question here, since in our context it is not of importance. Crucial to us is that the NG is an authority for the school of Viśiṣṭādvaita Vedānta and highly valued by this tradition (cf. the references to the NG in Venkaṭanātha's Pāñcarātraraḥṣā: 55,15f.; 56,3; 57,17ff.; etc.; cf. also n. 14).

³ Cf. the parallel wording of the two texts in the appendix of RASTELLI 2005.

⁴ For cosmology in the NG and especially the concept of Vaikuṅṭha cf. RASTELLI 2003: 427f.

as emancipation from transmigration.⁵ According to the NG however, the ritual is not performed to fulfill wishes. Its purpose is the service (*kaiṃkarya*) of God.⁶ Service of God should be the worshipper's only pleasure and thus, his only desire.⁷ This purpose of the ritual is reflected by the worshipper's attitude during the ritual. He is to assume the devotion of a servant and is to be humble and filled with fear.⁸

This already reveals the relationship between the devotee and God as described in the NG. As the worshipper is God's servant, he does not operate actively and self-confidently as is common in the Pāñcarātra, in which ritual is usually simply a means for a goal, but rather he is dependent upon God in his acts. The real agent is God and not the worshipper. God causes the devotee to worship Him. He uses the devotee as an instrument to please Himself. The NG prescribes several meditations to be done at certain points during worship to make the devotee aware of this relationship.⁹ Thus, by means of these particular meditations, the ritual's purpose and his relationship to God are always present in the devotee's mind.

The NG, being based on a Pāñcarātra text, is an impressive example of how Pāñcarātra ritual was modified by the Viśiṣṭādvaita Vedānta. Although not externally changed, in their essence the meaning and context of the ritual have indeed become different, in its adaptation to the Viśiṣṭādvaitic view of religious action. In this paper, I would like to present yet another example of Viśiṣṭādvaitic modifications of Pāñcarātra ritual.

⁵ AS 28.1-2.

⁶ Cf. NG 182,5f., 182,15, 182,17, 186,15, 187,5 and RASTELLI 2005: 120ff.

⁷ Cf. the description of the devotee as "one whose only pleasure is the service of the Venerable" (*bhagavatkaikāyakaikaratiḥ*, NG 181,5).

⁸ Cf. NG 187,13f.: "[Thinking] 'accept this, which is exceedingly numerous, complete, dearest, and which causes endless *bhakti*', he should make the offering while prostrating and bowing down on account of his endless fear and modesty." (*atiprabhūtam atisamagram atipriyatamam atyantabhaktikṛtam idaṃ svīkurv iti praṇāmapūrvakam atyantasādhvasavinayāvānato bhūtā nivedayet*). For further examples see RASTELLI 2005: 121.

⁹ Cf. NG 181,5f., 182,7-9, 182,24, 187,20-23 and RASTELLI 2005: 122ff.

Veṅkaṭanātha's Pāñcarātrarakṣā also describes a Pāñcarātra ritual. In the second and third chapters of this text, the prescriptions for the so-called *pañca kālas*, the five periods of time, are taught. These prescriptions determine the entire daily routine. The daily routine is divided into five periods of time which are called approaching (*abhi-gamana*), appropriating (*upādāna*), worship (*ijyā*), studying (*svādhyāya*), and Yoga. The prescriptions for the *pañca kālas* are given in several Pāñcarātra Saṃhitās.¹⁰

These Saṃhitās, which according to the tradition were revealed by Viṣṇu Himself, are the main authorities for Veṅkaṭanātha in the PRR and one of the main sources of his treatise. To give but one example: his description of the *pañca kālas* starts with quotations from the Jayākhyasaṃhitā and the Pādmasaṃhitā.¹¹

Another source used by Veṅkaṭanātha are texts of the Viśiṣṭādvaita Vedānta tradition, namely, texts of Yāmuna, Rāmānuja, Rāmānuja's disciples (*śiṣya*), and his disciples' disciples (*praśiṣya*).¹² Veṅkaṭanātha writes that this last group, Rāmānuja's disciples and in turn, their disciples, also taught the *pañca kālas* as the daily routine and used the Saṃhitās as the basis of their descriptions.¹³ Further, he

¹⁰ E.g. JS 22.64c-81b, PauṣS 38.282-293a, SanS *ṛṣirātra* 1, PādS *cp* 13, NārS 30.1-21, ŚrīprśS 17. For the *pañca kālas* according to the early Saṃhitās cf. RASTELLI 2000.

¹¹ PRR 47,9-49,10 = JS 22.64c-81b; PRR 50,7-19 = PādS *cp* 13.1-6b.

¹² For Yāmuna see e.g. the quotation of GAS 29-31 in PRR 80,7-12; for Rāmānuja e.g. n. 13. According to Veṅkaṭanātha, Vaṅgivaṃśeśvara is an example of one of Rāmānuja's disciples (PRR 52,17f.), and Nārāyaṇamuni is a disciple of Vaṅgivaṃśeśvara (PRR 152,6f. and 153,1). For these two disciples see below pp. 294ff. and n. 40.

¹³ Cf. PRR 52,15-17: "For this very reason the Bhāṣyakāra's (i.e., Rāmānuja's) disciples and their disciples (...) taught the daily routine solely as divided by the five periods of time." (*ata eva hi bhāṣyakārāṇām śiṣyāḥ praśiṣyāś ca (...) pañcakālakalpanayaiva dinacaryām upadidiśuḥ.*) and 81,10f.: "First, in this case, for the one who is devoted to the daily practice as taught by the Bhāṣyakāra, when *brāhma muhūrta*, etc., have arrived, the obligation is summarized according to the works of his disciples and their disciples as well as according to the Saṃhitās, etc., which are their sources." (*tatra bhāṣyakāroktanityānuṣṭhānaniṣṭhasya brāhmamuhūrtādiprāptau yat kartavyam tat tāvat tacchisyapraśiṣyagranthatanmūlabhūtasamhitādyanusāreṇa samgryate.*).

argues that the prescriptions for the *pūjā* of the NG, which he considers to have been written by Rāmānuja,¹⁴ imply the performance of the *pañca kālas* and that thus Rāmānuja had also already prescribed them.¹⁵

A third source used by Veṅkaṭanātha are texts of the orthodox tradition, the Smṛtis. Veṅkaṭanātha argues at length that the prescriptions of the Smṛtis do not contradict those for the five periods of time as taught in the Saṃhitās, but rather that the *pañca kālas* are implied in the Smṛtis.¹⁶

Through these arguments, Veṅkaṭanātha establishes relationships between the texts of all three traditions, the Pāñcarātra Saṃhitās, the works of the Viśiṣṭādvaita Vedānta Ācāryas and the Smṛtis of the Vedic orthodoxy, and finally argues that all three traditions teach the same ritual. This argumentation was necessary for the ensuing modifications of the original Pāñcarātra ritual as well as the Smārta ritual by the Viśiṣṭādvaitic tradition.

In the PRR, the purpose of ritual is also *kaimkarya*, service of God. This service is often qualified by the term *ananyaprayojana*, “without any other end” or *svayaṃprajojana*, “end in itself.”¹⁷

¹⁴ Cf. e.g. PRR 81,3f.: “And at the beginning of every ritual, the respective *mantra* that is taught in the scripture of the Venerable and in other [texts] and the sentence ‘only the Venerable’, etc. (= NG 182,24) that is taught in the Nitya[grantha] of the Bhāṣyakāra are to be recited.” (*sarveṣu ca karmārambheṣu bhagavacchāstrādyuktatattanmanthro bhagavān evetyādīkam bhāṣyakāranityoktam ca vākyam paṭhitavyam.*)

¹⁵ This is argued in the discussion of whether *prapannas* must follow the prescriptions for the *pañca kālas* or not. According to Veṅkaṭanātha, they must indeed follow these prescriptions. In the first step of the discussion, he shows that the prescriptions of the NG are meant for *prapannas* (PRR 55,14-56,9). Then he argues that the NG’s prescription for the *pūjā* also implies the appropriating (*upādāna*; PRR 56,10-16) and approaching (*abhiḡamana*; PRR 56,16-57,1) done first as well as the following studying (*svādhyāya*; PRR 57,1-9) and Yoga (PRR 57,9-16) and that thus Rāmānuja had also taught the *pañca kālas*.

¹⁶ PRR 60,1-76,15.

¹⁷ Cf. PRR 45,5; 57,15; 58,3f.; 59,7; 72,10-16; 73,8-10; 78,5; 92,10; 158,12; 159,1; 159,13; 159,18; 175,7; 177,1 and the passages quoted in the following footnotes.

The term *svayaṃprayojana* is also used by Rāmānuja in his commentary on two verses of the Bhagavadgītā. These verses state that a sacrifice or any act should be performed because “it is to be performed” (*yaṣṭavyam*, *kāryam*), meaning because it is a duty and not because one expects a result.¹⁸ Rāmānuja explains that the gerundives *yaṣṭavyam* and *kāryam*, by which the idea of duty is expressed in the BhG, mean that the sacrifice or act is to be performed “as worship of the Venerable as an end in itself (*svayaṃprayojana*).”¹⁹ This means, firstly, that all acts are to be performed as worship of God and, secondly, that these acts do not have any other end than the acts themselves.

Acts of this kind are also imaginable in the worldly sphere, as Veṅkaṭanātha, commenting on the above passage of Rāmānuja, explains: “Although there is no activity without aiming at an end, following the principle of gratifying a friend as previously mentioned, the meaning that an activity such as a sacrifice, etc., itself is the end is still possible.”²⁰ By the principle of gratifying a friend, Veṅkaṭanātha refers to Rāmānuja’s Gītābhāṣya on BhG 5.29. The verse in the BhG states that he who has recognised God as a friend of

¹⁸ BhG 17.11: “A sacrifice that is prescribed by a rule [and] that is performed by [persons] who do not desire a result, having directed [their] mind upon [the thought] ‘[it] is to be sacrificed’, is endowed with *sattva*.” (*aphalākāṅkṣibhir yajñō vidhidṛṣṭo ya ijyate | yaṣṭavyam eveti manas samādhāya sa sāttvikaḥ ||*) and 18.9: “Arjuna, an act that is laid down [and] performed [while] [thinking] only ‘[it] is to be performed’, having renounced attachment and a result [of the act], is known as the renunciation endowed with *sattva*.” (*kāryam ity eva yat karma niyatam kriyate ’rjuna | saṅgam tyaktvā phalam caiva sa tyāgas sāttviko mataḥ ||*).

¹⁹ GBh 439,30f. on BhG 17.11: “[It] is to be sacrificed, [meaning] it is to be sacrificed as worship of the Venerable as an end in itself.” (*yaṣṭavyam eveti bhagavadārādhanaṭvena svayaṃprayojanatayā yaṣṭavyam iti*) and 454,18 on BhG 18.9: “[It] is to be performed as a form of My worship, [meaning] as an end in itself.” (*madārādhanaṭpatayā kāryam svayaṃprayojanam iti*).

²⁰ TC 440,5f.: *yady api prayojanam anuddiśya na pravṛttis tathāpi prāguktasuhṛtsamārādhanaṭnyāyena yajñādipravṛtter eva prayojanaṭvābhisandhis sambhavati*.

all beings obtains peace (*śānti*).²¹ Rāmānuja interprets this in the sense that having recognised God as a friend, one thinks easily and naturally of the practice of *karmayoga*, which includes various forms of God’s worship, because everyone wishes to gratify a friend with no other purpose than to please him and to cultivate the friendship.²²

This is also the purpose of God’s worship. The purpose is only to worship God, that is, to please him, as an end in itself.²³ The reason for a devotee’s desire to please God can also be explained by the comparison to gratifying a friend. A person wants to gratify a friend because he or she likes him and thinks that he is a very special person. The same is true for God’s devotee. He knows that there is no other object that can be compared to the unsurpassed nature of God. That is why he does not long for any other object, which would be only of lesser value in comparison.²⁴

²¹ BhG 5.29: “Having recognised me as the enjoyer of [all] sacrifices and austerities, as the great sovereign of all worlds [and] as the friend of all beings, he will obtain peace.” (*bhoktāraṃ yajñatapasāṃ sarvalokamaheśvaram | suhrdaṃ sarvabhūtānāṃ jñātvā māṃ śāntim rcchati ||*).

²² GBh 178,7f. on BhG 5.29: “That is to say, having recognised me as the great sovereign of all worlds [and] as the friend of everybody, then [the thought of] *karmayoga* that has the form of My worship arises easily, for everybody strives to gratify a friend.” (*māṃ sarvalokamaheśvaram sarvasuhrdaṃ jñātvā madārāadhanarūpaḥ karmayoga iti sukkena tatra pravartata ityārthaḥ suhrda ārāadhanāya hi sarve prayatante.*). Cf. also TC 178,24f.: “if the reason of gratification, that disregards any other end, is friendship” (*sauhārdasya prayojanāntaranirapekṣasamārāadhanaheturve*).

²³ Cf. PRR 58,11: “[Daily worship] is to be performed only for the purpose of the Venerable’s pleasure.” (*bhagavatprītyekaprayojanatayānuṣṭheyam*) and 78,6: “by the performance of service that is prescribed by the scriptures and has the form of delighting the Venerable” (*bhagavatsampriṇanarūpaśāstrīyakainkaryavyāpāreṇa*). Cf. also TC 440,1f.: “by [persons] who are free from desire for a result, that is to say, by [persons] who disregard [everything] beyond the pleasure of the *paramātman*” (*phalākāṅkṣā-rahitair iti. paramāmaprīyatiriktanirapekṣair ityārthaḥ*).

²⁴ PRR 140,3-5: “The fact that there is no other end due to the aversion to any other object because of the certainty of the Venerable’s nature, etc., which can be enjoyed and is unsurpassed, is also proved in the same place (i.e., in the three Gadyas). In this condition [of aversion], he who is appropriate for worship for his pleasure is the Venerable, who is extremely

However, if we please a friend, it usually also gives us pleasure. This is also true of the worship of God as indicated by Veṅkaṭanātha in his portrayal of the devotee's question: "How will this great bliss of the service of the Lord, which is an end in itself and a sprout of emancipation, (...) be achieved?"²⁵ Here we see that service of God is a source of pleasure for the devotee as well, and that it gives him hope for emancipation from transmigration. Thus the worshipper could also benefit from his service.

Unfortunately, Veṅkaṭanātha robs us of these illusions. In the end, the pleasure of worship felt by the devotee and even the bliss of emancipation are not his. As everything exists only for the pleasure of God, this is also true for the devotee's pleasure and bliss. Veṅkaṭanātha compares the devotee to a domesticized parrot in a king's harem. When the parrot is fed with milk this is not for the parrot's pleasure, but for the amusement of the king and his harem. In the same way the devotee's pleasure is not for himself but for God. Thus, service or worship of God is really an end in itself, and disregards any pleasure of the devotee that it may cause.²⁶

close, as a friend, etc., are." (*niratiśayabhogyabhagavatsvarūpādīnīścayena viṣayāntaravaimukhyād ananyaprayojanatvam api tatraiva sidhyati. yasyāṃ daśāyāṃ bhagavān atyantāsannaḥ suhrdādivat svacchandārādhanayogyo bhavati.*)

²⁵ PRR 93,1-3: *ayam apavargāṅkurabhūtasvayamprayojanasvāmi-kainkāryamahānandalābho (..) katham bhaviṣyati.*

²⁶ Cf. PRR 139,10-15: "And the fact that it has no other purpose ends in the disregard of the bliss of the experience of the *ātman*. This is also taught: 'The three remaining devotees, however, are known to desire a result. The *dharma* of them all is decreasing. The enlightened one, however, resorts to emancipation.' (MBh 12.328.31). As [here] the same principle is [applicable], with this the wish for possessing fruits even with regard to the bliss of the experience of the Venerable is refused, because even the bliss of an emancipated [soul] is caused by the Highest One alone, who is independent, for the sake of His own pleasure just as the joy of a parrot of an emperor's harem when it tastes milk." (*ananyaprayojanatvam cātmanubhavanandanairapekṣyaparyantam. tad apy uktam – ye tu śiṣṭās trayo bhaktāḥ phalakāmā hi te matāḥ | sarve cyavanadharmāṇaḥ pratibuddhas tu mokṣabhāk || iti. etena tulyanyāyatayā bhagavadanubhavanānde 'pi phalitivābhiprāyo nirastaḥ. muktānandasyāpi sārvaḥ bhāumāntaḥ puraśukakṣīrāsvādanasukhavad svatanreṇa pareṇaiva svaprītyartham upapāditatvāt.*)

The concept of ritual as being service of God and an end in itself is characteristic of the Viśiṣṭādvaita Vedānta tradition. In the early Pāñcarātra Saṃhitās such as the Jayākhyā-, Sātvata-, and Pauṣkarasaṃhitā this concept cannot be found at all. In some parts of the Pauṣkarasaṃhitā and Paramasaṃhitā, as well as in the later Pādmasaṃhitā and Pārameśvarasaṃhitā, it is stated that ritual is to be performed without expecting a result,²⁷ but, at least in the earlier Saṃhitās, the view that ritual leads to both emancipation (*mukti*) and worldly pleasures (*bhukti*) is more prevalent.²⁸

Thus this feature of service as an end in itself is not originally part of the Pāñcarātra ritual but essential to the Viśiṣṭādvaitic view of ritual, and therefore had to be introduced into the ritual performance as it was adopted from the Pāñcarātra. As we have seen in the NG, this was not done by external changes of the ritual, but by the inclusion of a special attitude that the worshipper must assume. The means for assuming this attitude are auto-suggestive meditations and reflections that are to be performed in the course of the ritual. In the following I would like to describe an example of these meditations that is particularly interesting. My description is based primarily on Venkaṭanātha's PRR as well as on Vaṅgivaṃśeśvara's Āhnikakārikā, which was also used as a source by Venkaṭanātha.

The meditation in question is to be performed everyday immediately upon waking up in the morning while still sitting in bed. In this meditation, the devotee is to critically reflect upon his own past, that has uselessly elapsed, until he feels despondent. Having reached this despondency (*nirveda*), he must shake it off again and then decide to perform the service of God in the future.

In detail, how is this to be done? The devotee wakes up in the morning, usually at *brāhma muhūrta*, that is, presumably about one

²⁷ According to the PauṣS, the PādS, and the PārS (see e.g. PauṣS 36.261, PādS *cp* 21.35cd, PārS 10.145cd, 19.526ab), the renunciation of results of rituals is a characteristic of the Ekāyanas, a group among the Pāñcarātrins, and, according to the PādS, also of the Mantrasiddhāntins (PādS *cp* 21.11c-12; for these different groups of Pāñcarātrins cf. RASTELLI forthcoming). For the PārS see e.g. 30.5c.

²⁸ See e.g. PauṣS 32.127cd, 38.19cd, JS 20.243ab, SS 5.85ab.

and a half hours before sunrise.²⁹ Already while waking up he thinks of God, uttering His name several times: “*harir harir hariḥ*.”³⁰ Then he sips water or, if water is not available, touches his right ear, which is a possible substitute.³¹ Subsequently, still sitting in bed and recollecting the Yoga that he has practised as the fifth of the five *kālas* in the night, he begins to meditate on the infinite time that has uselessly passed, reflects on past and future stages of his life as well as on what he did or did not do, and reaches thereby great despondency.³²

According to Venkatanātha, this meditation is to be carried through by means of a specific yogic method called ‘consciousness of distinction’ (*vyatirekasamjñā*). The ‘consciousness of distinction’ is the second of four successive stages of consciousness that are

²⁹ In his commentary on the Yāj (Mit 33,16), Vijñāneśvara explains *brāhme muhūrte* as being *paścime ’rdhaprahare*, “in the [second] half of the last *prahara*” (one *prahara* is three hours). If we consider the sunrise as the beginning of the day and the end of the night, this is one and a half hours before sunrise. According to Medhātithi, the *brāhma muhūrta* is in the last *yāma* (= *prahara*) of the night (ManuBh 500,26).

³⁰ PRR 87,17-89,7.

³¹ For sipping water (*ācamana*) cf. KANE II: 315f., for touching one’s right ear as its substitute, *ibid.* 653.

³² PRR 89,8-13: “He is to get up in this manner [and] perform the sipping after sleep, which is primary, or [its substitute] in the form of touching the right ear, which can be done at that time. [Then], still sitting in bed, having recollected the Yoga, [which has been performed in the previous night,] having the senses subdued in order to consider the different past and future stages of life and to examine what has been done and what has not been done by means of the method of the ‘consciousness of distinction’, which is the form of the second state among four successive consciousnesses called ‘endeavouring’ (*yatamāna*), ‘distinction’ (*vyatireka*), ‘only one sense organ’ (*ekendriya*), and ‘subduing’ (*vaśīkāra*), which are taught in the Yoga scriptures, he is to reflect upon the infinite time that has uselessly passed with concentration [and thereby] reaches greatest despondency.” (*evam utthāya nidrāntācamanaṃ mukhyaṃ dakṣiṇaśravaṇasparśarūpaṃ vā tadānīm śakyaṃ vidhāya tasmīn eva śayane samāsinaḥ pratīsamhitayogo yogaśāstrokte yatamānavyatirekaikendriyavaśīkāraḥkhye kramabhāvinī samjñācatuṣṭaye dvitīyāvasthārūpavyatirekasamjñānyāyena bhūtabhāvīdāśāviśeṣaparāmarśāya kṛtākṛtapratyavekṣāṇāya ca niyatendriyaḥ samāhito ’tikrāntam anantaṃ kālam nīrarthakam avalokya nirvedaṃ paraṃ gacchet.*)

mentioned by name in Śāṅkara's *Yogasūtrabhāṣyavivarāṇa* and that are described in several other commentaries on *Yogasūtra* 1.15.³³ According to these Yoga texts, these four states of consciousness are characterized by *vairāgya*, absence of worldly desires, and are reached by specific mental exercises.

The 'consciousness of distinction' is preceded by an initial form of consciousness that is called *yatamāna*, literally 'endeavouring'. In this state of consciousness, absence of desires is reached by recognising the defects of the objects of the senses.³⁴ Then, in the state of the 'consciousness of distinction' with which we are concerned here, the *yogin* reaches the ability to distinguish between the goals that he has already achieved and those that he has yet to

³³ See *YSūBhV* 44,15f., *Bhāvāgaṇeśa's Pradīpikā* 18,32-19,3, *Nāgojībhāṭṭa's Vṛti* 19,5-16, *Rāmānandayati's Maṇiprabhā* 19,19-24, and *Sadāśivendra Sarasvatī's Yogasudhākara* 19,31-35. Unfortunately, with the exception of the *YSūBhV*, these commentaries are much later than *Veṅkaṭanātha* (seventeenth/eighteenth to twentieth centuries; see the *bhūmikā* of *YSū*). To date, I have not found any earlier explanations.

³⁴ Cf. *Bhāvāgaṇeśa*, quoting a description of the four stages of consciousness from "another treatise" (*tantrāntare*): "The first degree is the freedom from desires that is taught as 'endeavouring consciousness', [that is,] the practice of perceiving defects and other [exercises] that cause the absence of desires, that (that is, the practice) is preceded by knowledge." (*Pra* 18,37f.: *jñānapūrvakam vairāgyasādhanānām doṣadarśanādinām anuṣṭhānam yatamānasamjñātvena paribhāṣitā vitṛṣṇā prathamā bhūmikā*.). *Nāgojībhāṭṭa* follows *Bhāvāgaṇeśa* almost verbatim (*NVṛ* 19,6f.). Cf. also *Rāmānandayati's Maṇiprabhā*: "Among these, the absence of desires that is the 'endeavouring consciousness' is the endeavour for the maturation of the impurities such as attachment and others that are present in the mind and drive the sense organs to [their] objects." (*Maṇi* 19,19f.: *tatra rāgādinām citta-sthānām kaṣāyānām viṣayeṣv indriyapravartakānām pākārtham prayatno yatamānasamjñāvairāgyam*). The explanation of the *YSĀ* deviates from the others and emphasizes the aspect of endeavouring in particular: "The state of endeavouring (*yatamānatvam*) is the effort in the sense of: 'I will discern what is substantial [and] what is unsubstantial in this world by help of the *guru* and the scriptures'." (*YSĀ* 19,32f.: *yatamānatvam nāmāsmiṅ jagati kiṃ sāraṃ kiṃ asāraṃ iti guruśāstrābhyāṃ vijñāsyāmīty udyogaḥ*).

achieve, as expressed in this yogic context: ‘these senses are subdued and these are still to be subdued’.³⁵

In this manner the devotee is to meditate upon his past and his future and ascertain what he has achieved and what is still to be achieved, what his successes were and what his failures were.

Veṅkaṭanātha also describes the aim of this meditation in yogic terms. He says that it is to be performed “in order to remove defects such as attachment to objects, etc., that have derived from the fact of being connected with primary matter, which is the substratum of the three *guṇas*, which are characterized by uneven ripening”³⁶ and “in order to increase the indifference to transmigration (*samsāra*) by perceiving the continuity of the stream of unfavourable groups such as sleep made of *rajas* and *tamas*, etc., that are most rejectable as [they] disturb the experience of the Venerable”³⁷. The terminology used here is characteristic for the *Yogaśāstra*, and the aim described by Veṅkaṭanātha, namely, indifference (*vairāgya*) to objects that is attained by perceiving their defects, is also an important step on the Yogic way to salvation and is thus characteristic for the Yoga sys-

³⁵ Cf. Pra 18,38-19,1: “The second degree is the ability to ascertain the distinction: ‘these senses are subdued and these are to be subdued’.” (*jī-tāny etānindriyāṇi etāni ca jetavyāniti vyatirekāvadhārāny ayogyatā dvitīyā bhūmikā.*), NVṛ 19,8 (almost verbatim), Maṇi 19,20f.: “Then the absence of desires that is the ‘consciousness of distinction’ is the ascertainment of the difference between certain impurities that have matured and those that will mature.” (*tataḥ pakvānām keṣāmcit kaṣāyānām pakṣyamāṇebhyo vibhāgā-vadhāraṇam vyatirekasamjñāvairāgyam*), YSĀ 19,33f.: “Distinction is the discrimination: ‘among the defects that were recognised before [as being present] in one’s own mind, so many have matured by the discernment that was practised [and] so many are left’.” (*svacitte pūrvaṃ vidyamānānām do-ṣāṇām madhye ’bhyaśyamānena vivekenaitāvantaḥ pakvā etāvanto ’vaśiṣṭā iti vivecanaṃ vyatirekaḥ.*). For the two other states see Pra 19,1-3, NVṛ 19,8-16, Maṇi 19,21-24, YSĀ 19,34f.

³⁶ PRR 90,7f.: *viśamavipākaviśeṣaguṇatrayāśrayabhūtaprakṛtisambaddhatayā sambhāvitaviśayasamgādidoṣaparihārāya.*

³⁷ PRR 90,11f.: *bhagavadanubhavavicchedakatayā heyatamarajastamomayanidrādipratikūlavargapravāhānuvṛttidarśanena samsāravairāgyopacayārtham.*

tems.³⁸ Veṅkaṭaṇātha's manner of describing the morning meditation conveys the impression that it is a yogic technique by which the devotee's past and future is reflected upon without any emotion in order to achieve complete indifference. However, *nirveda* is understood as being despondency rather than indifference. This is indicated by Veṅkaṭaṇātha in another passage³⁹ and is impressively shown by Vaṅgivaṃśeśvara's Āhnikakārikā, which is referred to and quoted in part by Veṅkaṭaṇātha.⁴⁰ In this text, the aim of the morning

³⁸ Cf. e.g. YSūBh 44,2-5 on YSū 1.15: "Indifference is the subduing consciousness, [i.e., consciousness] that has nothing to reject and nothing to accept and that does not enjoy [objects], of one who has no greed for objects seen [by him] such as women, food, drink [or] power, who has no greed for objects heard about, [i.e.,] the attainment of heaven, bodilessness, being absorbed into primary matter, [i.e.,] a mind that perceives the defects of objects even in contact with heavenly and non-heavenly objects by means of reflection." (*striyo 'nmaṃ pānam aiśvaryaṃ iti dṛṣṭaviṣaye vitṛṣṇasya svargavaidehyaprakṛtilayatvaprāptāv ānuśravikaviṣaye vitṛṣṇasya divyādīvyaviṣayasamprayoge 'pi cittasya viṣayadoṣadarśinaḥ prasamkhyā-nabalāt anābhogātmikā heyopādeyaśūnyā vaśikārasamjñā vairāgyam.*). Cf. also the descriptions of the 'endeavouring consciousness' in n. 34.

³⁹ Cf. PRR 9,14f. which describes the inner defects as *nirvedaviṣaya* (see for the entire passage n. 58). This term can only be understood as "objects of despondency" and not as "objects of indifference."

⁴⁰ PRR 89,19-90,4. For the manner how this meditation is concretely done, Veṅkaṭaṇātha also refers to the Saṃhitās and to Nārāyaṇamuni: "And the different manners of [practising] despondency are to be examined in several special Saṃhitās. This very [subject] is summarised by Nārāyaṇamuni: 'Having got up at *brāhma muhūrta*, uttering *harir hariḥ* [and] being characterized by *sattva*, sitting in bed [and] being concentrated, I consider the time that has uselessly passed [and] thereafter become despondent.'" (PRR 89,13-18: *nirvedaparakārāś ca vividhās tattatsaṃhitāviśeṣeṣy anusandheyāḥ. tad idaṃ saṃgrhitam nārāyaṇamunibhiḥ – brāhme muhūrte sattva-stho harir harir iti bruvan | utthāya śayane tatra samāsinah samāhitaḥ | vyartham vikṣya gataṃ kalam nirvidyāham itaḥ param || iti.*). It is striking that Veṅkaṭaṇātha does not quote any passages from the Saṃhitās. The reason for this is perhaps that in fact no such passages from a Saṃhitā describing a meditation of this kind exist. To date, I have not found any passage of this kind. I will come back to this point later (see p. 309). The title of this work by Nārāyaṇamuni that Veṅkaṭaṇātha quotes is as yet unknown. Cf. for

meditation is clearly despondency and not indifference,⁴¹ and consequently the devotee directs his attention rather to his failures than to his successes.

Vaṅgivaṃśeśvara's description first explains how the devotee is to feel while meditating and subsequently portrays what he is to think concretely:

“When *brāhma muhūrta* has arrived, the man who is devoted to Viṣṇu is to abandon sleep with a clear mind and is to utter *harir harir hariḥ*. (2) He is to get up [and, still] sitting in this bed, having the senses subdued, he is to consider the period of [his] life that has uselessly passed with a trembling, despondent heart (3) and overwhelmed by severe threefold pain such as the [pain] related to one-self, etc.,⁴² like a deer, which has been licked by a forest fire, roaming in the forest, (4) [or] like a bird whose wings have been cut in the trap of transmigration, seeing no means for a way out even in future lives. (5) Ashamed and dejected by his improper [and] exceedingly loathsome acts that he does and that he remembers having done, (6) he should understand that his own *ātman*, which is the inauspicious support of insentient (*acit*) [objects], etc., is ill-bred, unable to be instructed, [and] a mine of bad qualities. (7) Standing [there] between death and birth, not having reached a way out, like a worm that is bursting in a burning [piece of] wood, (8) distressed and dejected while reflecting on this, his condition, he should think in the following manner at first, [thereby] approaching his well-being (*hitam ātmanah*)⁴³. (9)

Alas, for me, having been caused to mount the wheel of transmigration, being drawn towards [it] by the strong ropes of actions in the course of time, in the form of movable and immovable beings, a

Nārāyaṇamuni and titles of his works that are available in the form of manuscripts SINGH 1958: 124f.

⁴¹ This is also a possible meaning of *nirveda* according to APTE 1992 (see s.v. *nirveda*: complete indifference to worldly objects).

⁴² The threefold pain is pain related to one self (*ādhyātmika*), i.e., mental or bodily pain, pain inflicted by other beings (*ādhibhautika*) and pain effected by the powers of nature (*ādhidaiivika*); see, e.g. YBh 82,9 and YSūBhV 82,22-27 (on YSū 1.31).

⁴³ For this formulation see below, p. 307.

long fruitless series of births has passed, in which Govinda's pair of lotus feet was not worshipped, (11) in which the flavour of the nectar of good deeds, knowledge and devotion (*bhakti*) was not tasted, in which the boat for bringing [myself] over the infinite ocean of transmigration was not seen, (12) which was adverse to all virtuous conduct that is taught by the *śruti* and the *smṛti*, in which good, elderly [people] were not respected, in which intercourse with bad [people] was chosen, (13) in which disobedience even to the *gurus*, the *ācāryas* and the forefathers was practised, in which conduct according to the *varṇa* and the stage of life was abandoned, in which the Vedic way was lost, (14) in which the conception of oneself was wrongly ascribed to the bodies of deities and other [beings] that were produced by one's own acts, in which happiness and sorrow that arise accordingly from this conception were steadfast, (15) in which the supreme satisfaction that is produced by the knowledge about one's real nature did not arise, which was, like an animal, exceedingly satisfied by the [three] constituents of primary matter, (16) in which [there] was no end of acts, which did not know the *ātman*, which was not filled with devotion (*bhakti*) to Hari, which was not zealously active [with regard to the desired end] because of the want of devotion in the rituals, beautiful homages, etc., for Him, (17) [a series of births] which was constantly enticed (*pralobhyamānā*) by the *māyā* of the Venerable, which is called 'primary matter' and made of [three] constituents, which, based upon the three constituents, infinitely transforms herself into various forms according to the acts that were done by the infinite individual soul (*jīva*), which is concealed in itself, [the *māyā*], which is exceedingly difficult to be overcome by the souls that are free from surrender (*prapatti*) to God, having concealed the knowledge of the embodied [*ātman*] with good and bad deeds, which are also called 'ignorance', like a flame of fire with smoke, having adorned her body with the [elements'] qualities, [namely,] sound and such like, which rest on herself, having shown her beauty to the *ātman*, standing [in front of him], having concealed the *paramātman*'s true form, which is characterised exclusively by being joy and delight that together destroy the superiority [of all else], with only her [three] constituents, [a series of births], which was absolutely satisfied by this [*māyā*] but did not know its own well-being, which resembled mute sleep, (18-23) which increases the great fear of myself, who is walking without a companion towards Yama's abode on a very long, inauspicious path that cannot be pro-

tected, that is without any support, without any shadow [and] without any refuge. Even if [this series of births] is gone by, it always stands in front of me as if [it were still there]. (24-25) Even if it is over, it also [produces] a form of this kind in the present birth. Through just this [series of births], a very long time has passed as though it were a tiny moment. (26) Alas, I, who indeed sees [all this], did not reach contact with joy, did not expiate the flood of sins, [because I did] not worship Hari's feet. (27) What shall I do? At whose feet shall I possibly throw myself down? Whom shall I possibly tell about these circumstances of mine that are so difficult to overcome?"⁴⁴

⁴⁴ ĀK 2-28: *brāhṃe muhūrte saṃprāpte tyaktvā nidrāṃ prasannadhīḥ | harir harir harir iti vyāhared vaiṣṇavaḥ pumān || 2 utthāya śayane tasmīn āsīno niyatendriyaḥ | trastanirviṇṇahṛdayaḥ vyartham vīkṣya gataṃ vayaḥ || 3 tāpatrayeṇa cākrāntaḥ tīvrenādhyātmikādinā | dāvajenāgninā liḍhaḥ bhrāmyann iva vane mṛgaḥ || 4 saṃsāravāgurāntasthaḥ lūnapakṣa ivāṇḍajah | apaśyan nirgamopāyam āgāmiṣv api janmasu || 5 akāryair atibībhatsaiḥ kriyamāṇaiḥ kṛtair api | lajjitāś ca viṣaṇnāś ca smaryamāṇaiḥ svakarmabhiḥ || 6 avinitam aśīkṣārham asadguṇagaṇākaram | avadhārya svam ātmānam acidādyaśubhāśrayam || 7 dahyamānenndanāntasthaḥ visphuṭann iva kīṭakaḥ | alabdhanirgamas tiṣṭhan madhye maraṇajanmanoḥ || 8 vihvalāś ca viṣaṇnāś ca vimṛśan svām imāṃ daśām | cintayet prathamam caivam ācaran hitam ātmanaḥ || 9 saṃsāracakram āropya balibhiḥ karmarajjubhiḥ | kālenākṛṣyamāṇasya jaṅgamasthāvarātmanaḥ || 10 aho me mahatī yātā niṣphalā janmasantatiḥ | anārādhitagovindacaraṇāmbhoruhadvayā || 11 anāsvādītasatkarmajñānabhaktisudhārasā | adṛṣṭānantasaṃsārasāgarottaraṇaplavā || 12 śrutismṛtyuditāśeṣasadācāraparāṇmukhī | anupāsitasadvṛddhā svikṛtā satsamāgamā || 13 asaṃpādītaśūśrūṣāgurvācāryapitṛṣv api | tyaktavarṇāśramācārā bhraṣṭā vaidikavartmanaḥ || 14 nijakarmajadevādidehādhyastātmabhāvanā | tadbhāvanānugodbhūtasukhaduḥkhavyavasthitiḥ || 15 anudbhūtasvayāthātmyajñānajottamanirvṛtiḥ | paśuvat prākṛtair eva guṇair adhikanirvṛtā || 16 na karmaniṣṭhā nātmaññā nāpi bhaktiyutā harau | noduyuktā bhaktihīnatvāt tatkriyāsvarcanādiṣu || 17 karmabhiḥ puṇyapāpākhyaiḥ avidyāparanāmabhiḥ | dhūmair ivārcirāgneyam jñānam āvṛtṭya dehinaḥ || 18 bhūṣayitvā svakaṃ deham śabdādyaḥ svāśrayaiḥ guṇaiḥ | darśayitvā svasaundaryam ātmane tiṣṭhamānayaḥ || 19 nirastātiśayāhlādasukhabhāvaiikalakṣaṇam | saṃchādya svaguṇair eva svarūpaṃ paramātmānaḥ || 20 guṇamayā prakṛtyākhyabhagavanmāyayānayaḥ | svasaṃlīnānantajīvakṛtakarmānurūpataḥ || 21 guṇatrayāśrayānantavicitraparīṇamayā | atidustarayā devaprapattirahitātmabhiḥ || 22 pralobhyamānā satatam tayavāṭyantanirvṛtā | ajānātī tu svahitam mūkasvapnānukāriṇī || 23 niṣpāṇīye nirālambe nicchāye nirapāśraye | drāghīyasy aśubhe māṛge yamasya sada-*

We see that the aim of this meditation is despondency, despair and depression. The devotee is far from indifference. He has become desperate, overwhelmed by the failures committed in the past, and does not see any way out.

What to do now? It is morning, the beginning of a new day. The devotee is entirely despondent. This is not the best prerequisite for the successful performance of a daily routine. Veṅkaṭanātha and Vaṅgivaṃśeśvara were also aware of this. Veṅkaṭanātha says: “This being so, the activity of the subsequent service by means of the increase, which has arisen, of one of the seven [disciplines] such as discernment, abandoning, etc., and the decline of the opposite [activities] cannot arise.”⁴⁵ The seven disciplines mentioned here are essential requirements for the *bhaktiyoga*. They are *viveka*, explained as bodily purity through the intake of appropriate food, *vimoka*, explained as absence of attachment, *abhyāsa*, explained as the regular practice of meditation, *kriyā*, explained as the performance of the five great sacrifices, etc., *kalyāṇa*, explained as virtues such as sincerity, uprightness, compassion, munificence, non-violence and non-attachment, *anavasāda*, explained as freedom from mental affliction caused by adverse outward circumstances or the recollection of sorrowful objects, and *anuddharṣa*, explained as the opposite of great contentment.⁴⁶ If the devotee is completely despondent, he is not able to do activities of this kind and thus cannot serve God. Vaṅgivaṃśeśvara, who is quoted by Veṅkaṭanātha, also says that all activity is exhausted by *nirveda* (*sarvakāryāvasādaka*).⁴⁷

Thus, it is necessary to shake the despondency off and to assume what is called “firmness characterized by *sattva*” (*sāttvikī*

nam prati || 24 gacchato me 'sahāyasya vardhayantī bhayaṃ mahat | aṭṭāpi sadaivaiṣā tiṣṭhatīva puro mama || 25 gatayāpīdr̥ṣaṃ rūpaṃ vartamāne 'pi janmani | tayaiva sumahān kālaḥ gataḥ kṣaṇa ivālpakaḥ || 26 alabdhasukhasaṃsparśo hy akṛtāghaughaniṣkṛtiḥ | vinaiva haripādārcām aho paśyata eva me || 27 kiṃ kariṣyāmi padayoḥ nīpatiṣyāmi kasya vā | dustarāṃ mad-daśāṃ etāṃ kathayiṣyāmi kasya vā || 28.

⁴⁵ PRR 90,14f.: *evaṃ sati vivekavimokādisaptakānyatamabhūtānavasādaviruddhāvasādavaśād uttarakainkaryapravṛtter anīṣṭatiḥ syāt.*

⁴⁶ Śrībh vol. 1, pp. 63,4-65,4.

⁴⁷ See n. 48.

dhṛti).⁴⁸ The concept of *sāttvikī dhṛti* derives from the BhG. In this text, three kinds of firmnesses are distinguished, each characterized by one of the three *guṇas* of the *prakṛti*. Firmness characterized by *sattva* is defined as follows: “Firmness by which one holds on to the activities of the mind, the vital breaths and the senses because [this firmness] is permanent by means of Yoga, is the firmness characterized by *sattva*, O Pārtha.”⁴⁹ Why the *sāttvikī dhṛti* is the most suitable for shaking off *nirveda* can be better understood when we look at its counterparts, the *rājasī* and the *tāmasī dhṛti*: “Firmness, however, by which [a person] who desires a result holds on to *dharma*, *kāma* and *artha* with attachment, O Arjuna, is the firmness characterized by *rajas*, O Pārtha. [Firmness] by which a dull [person] does not give up sleep, fear, grief, despair, and passion is the firmness characterized by *tamas*, O Pārtha.”⁵⁰ Hence *sāttvikī dhṛti* does not only control the mind, the vital breaths and the senses, but also abandons desires for results as well as fear, despondency, etc.

So the devotee shakes off his despondency and realizes that although he cannot change his past, he does have an influence on his future. Vaṅgivaṃśeśvara writes: “He, being firm-minded, makes the following resolve again in order to obtain his goal, and [thereby] he will raise his *ātman* that is sinking in the ocean of births: ‘A birth bygone simply is bygone. Which act [can] possibly [be done] with regard to it? For if water flows away, a wise person must build a dam. Wishing my well-being [and] fearing the ocean of births, I can [only] act now to this extent, since time has passed.’”⁵¹ Then he de-

⁴⁸ ĀK 29: „Having become despondent in this way, after that having assumed the firmness characterized by *sattva* and having shaken off this despondency that exhausts any activity, (...)” (*iti nirvidya tadanu dhṛtim ālambya sāttvikīm | vidhūya cemaṃ nirvedaṃ sarvakāryāvasādakam ||*, also quoted in PRR 90,17f.).

⁴⁹ BhG 18.33: *dhṛtyā yayā dhārayate manaḥprāṇendriyakriyāḥ | yogenāvvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī ||*, also quoted in PRR 91,1f.

⁵⁰ BhG 18.34-35: *yayā tu dharmakāmārthān dhṛtyā dhārayate ’rjuna | prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī || 34 yayā svapnaṃ bhayaṃ śokaṃ viṣādaṃ madam eva ca | na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī || 35.*

⁵¹ ĀK 30-32: *uddhariṣyan svam ātmānaṃ majjantaṃ bhavasāgare | punar niścinyād evaṃ sthiradhīḥ svārthasiddhaye || 30 gatam eva gatam*

cides to spend his days henceforward worshipping Viṣṇu: “Henceforward I strive to worship the feet of Śrī’s splendour⁵² with concentration for the rest of [my] life. Approaching Hari at dawn, afterwards appropriating substances [for sacrifice], then worshipping God, then also reciting *mantras* [and] also visualising the Supreme God at the five times prescribed, in this manner always staying on the path of the five periods of time, with devotion worshipping Hari with auspicious perfumes, flowers, etc., that I procured according to [my] ability, [in this way] I will spend [my] days.”⁵³

However, the mere decision to worship Viṣṇu is not enough, as all kinds of obstacles may appear. Hence the devotee asks God to make any such obstacles disappear.⁵⁴ Vaṅgivaṃśeśvara writes: “He is to request: ‘Having destroyed my former inauspicious, infinite, imperishable, beginningless, impure acts, which obstruct the ritual for

*janma kā nu tatra prati kriyā | pravahaty eva hi jale setuḥ kāryo vijānātā || 31 idāniṃ kartum etāvat śakyaṃ kāle gate sati | mayātmahitakāmena bibhyatā bhavasāgarāt || 32. Cf. also PRR 90,19f.: “Thereby, etc., the resolve [to do] service that is capable of being done in future [and] is characterized by being supported by the *sattva*-made firmness [arises], preceded by quieting the remorse that equals the wish for building a dam for water that has flowed off.” (*ityādinā gatajalasetubandhanābhilāṣatulyānutāpaprāśamanapūrvakam sātṭvikadhṛtyavalambanātmakāgāmikālaśakyakainkaryaniścayaḥ*).*

⁵² Cf. StR 12: “Who is the splendour of Śrī?” (*kaḥ śrīḥ śriyaḥ*).

⁵³ ĀK 33-36: *ita ūrdhvam ahaṃ tāvat yāvajjīvam śriyaḥ śriyaḥ | padayor arcanam kartum yatamānas samāhitaḥ || 33 abhigacchan hariṃ prātaḥ paścāt dravyāṇi cārjayan | arcayamś ca tato devaṃ tato mantrān japann api || 34 dhyāyann api param devaṃ kāleśūkteṣu pañcasu | vartamānas sadā caivam pāñcakālikavartmanā || 35 svārjitair gandhapuṣpādyaiḥ śubhaiḥ śaktyanurūpataḥ | ārādhayan hariṃ bhaktyā gamayiṣyāmi vāsārān || 36, also quoted in PRR 91,4-11.*

⁵⁴ PRR 93,1-3: “Then, as the next [step], the disappearance of hindering [things] is requested out of fear of how this great bliss of the service of the Lord that is an end in itself and a sprout of emancipation will be achieved [since] ‘the devotion of human beings is hindered by a myriad of obstacles, O Govindā’ (Viṣṇudharma 72.94cd).” (Venkaṭanaṭha then quotes ĀK 37-38) (*tad ayam apavargāṅkurabhūtasvayamprayojanasvāmikainkaryamahānandalābho vighnāyutena govinde nṛṇāṃ bhaktir nivāryata iti katham bhaviṣyatīti bhayāt anantaram pratibandhakanivṛttiḥ prārthyate*).

Him, by only His grace, may God fulfil my wishes’ and he is to utter the following *mantra*: ‘He who wishes to worship You desires to observe a vow. O Venerable, fulfil his wishes [so that he] realizes [his] intention.’”⁵⁵ Subsequently, Viṣṇu is to be visualised, that is, made mentally present, in order to achieve His grace, which is essential for doing service without encountering obstacles.⁵⁶

⁵⁵ ĀK 37-39: *etatkrīyāvirodhīni prācīnāny aśubhāni me | karmāny anantāny acchedyāni anādīny aśucīny api || 37 svayaiva kṛpayā devo vināś-yāśmanmanorathān | pūrayatv iti saṃprārthya mantram etam udirayet || 38 tvayy ārādhanakāmo [’]yam vratam caritum icchati | saṅkalpasiddhyai bhagavan pūrayāsyā manorathān || 39. ĀK 37-38 is also quoted in PRR 93,4-7. The *mantra* given in ĀK 39 derives from SS 8.7c-8b. There it is uttered by a *guru* for his disciple who wants to observe a vow (*vrata*). It seems odd to recite this *mantra* also in the context of daily worship, but Alaṅga Bhaṭṭa, commenting the SS, is not lost for an explanation as to why the *mantra* is also suitable for daily worship: “Although this stanza is to be declared by the *ācārya* only on the occasion of a vow because the word ‘vow’ is observed in this stanza beginning with ‘he who wishes to worship You’ and because the disciple who is standing in front [of the teacher] is mentioned by the two words ‘he’ [and] ‘his’, it is still also taught in the Nityārcaṇakārikā (= ĀK) written by Vaṅgivaṃśeśvara and other [works] because daily worship has the form of a hundred years’ vow and because the two words ‘he’ [and] ‘his’ are also appropriate for speaking about oneself.” (SSBh 143,19-23: *yady apy asmin tvadārādhanakāmo ’yam ityādiśloke vrataśabdasya vidyamānatvād ayam asyeti padadvayena purova(rti)śiṣyasyoyatvāc ca vrataprakaraṇa evācāryeṇa vijñāpanīyo ’yam ślokaḥ tathāpi nityārādhanasyāpi śātvārśikavratarūpatvād ayam asyeti padadvayasya svātmavyavahāre ’pi yogyatvāc ca vaṅgivaṃśeśvarakṛtanityārcaṇakārikādiṣv apy ayaṃ ślokaḥ pratipāditaḥ*).*

⁵⁶ PRR 93,15-94,3: “Also the accomplishment of unhindered service of such a kind will arise only through the Venerable’s grace (...). Also for the achievement of this [grace] at first the visualisation only of Hari is taught by ‘Having requested in this manner, he should visualise Hari in order to realize his [intention] at first’ (ĀK 40ab), etc.” (*evamvidhanirvighnakainkaryasiddhir api (...) bhagavatprasādād eva bhaviṣyatīti tatsiddhyartham api prathamam harer eva dhyānam ucyata iti saṃprārthya tatsiddhyai saṃsmaret prathamam harim ityādinā*). Veṅkaṭaṇātha adds that the devotee should actually take refuge in the lineage of his teachers (*guruparamparā-prapatti*) before visualising Viṣṇu (PRR 94,4-13).

This procedure, namely, sinking into complete despondency and the ensuing resolve to henceforward live a life filled with the service of God, must be done everyday. Venkaṭanātha provides detailed explanations of why this is necessary. *nirveda* must be realised daily in order to remove attachment to the objects of senses and in order to increase indifference to these objects, as has already been mentioned.⁵⁷ The decision to perform service of God is to be done in order to intensify this service, in order to remove inner defects such as greed, lust and anger, which continue to exist as objects of despondency [and] which obstruct devotedness to the Venerable, and in order to avoid the service's interruption through contact with objects of the senses.⁵⁸ In short, the daily repetition of this procedure is necessary in order to bear in mind that it is appropriate to lead a life in the form of service of God as an end in itself and why it is so.

A meditation in the morning is not an invention of the Viśiṣṭādvaita Vedānta Ācāryas. It is also taught in the Smṛtis. Manusmṛti 4.92 gives the following prescription for the householder (*grhastha*): "He is to wake up at *brāhma muhūrta* and think of [his] religious merit (*dharma*) and [his] attainment of worldly prosperity (*artha*), of

⁵⁷ See above, p. 297.

⁵⁸ PRR 91,12-18: "First of all, here the words 'henceforward', 'for the rest of [my] life', 'always', etc., show his desire on the day [he] begins [to do] service. On the successive days this beginner's first wish should indeed be also pursued in the same way in order to accomplish the intensification of unconditional service, in order to achieve the excellence characterized by the complete disappearance of particular inner defects that are to be designated by the words 'eighteen *caṇḍālas*', 'six *vṛśalas*', etc., that continue to exist as objects of despondency [and] that obstruct the devotedness to the Venerable, and in order to avoid the interruption of the optional service, which is effected by very powerful causes such as the senses, organs, etc., which destroy the wisdom of the wise ones." (*atreta ūrdhvaṃ yāvajjīvaṃ sadetyādayaḥ śabdāḥ kairākaryaprārambhādivase tāvat svarasavāhinaḥ. uttarottarādivaseṣv api nirupādihikakairākaryopacayasiddhyartham nirvedaviṣayatayānuvartamānānām bhagavadāsaktivirodhinām āntarānām aṣṭādaśacaṇḍālaśaḍvṛśalādisābdavyapadeśyānām doṣaviśeṣānām niḥśeṣanivṛtilakṣaṇavaiśiṣṭyālābhārtham prājñāprajñāpahārakaprabalataraviṣayendriyādīmūlasambhāvitapākṣikakairākaryavicchedaparihārārtham cedam prathamam pravartamānenaivaṃ (v.l.) manorathānuvartanam kāryam eva.*)

the bodily toil caused by them, and of the true meaning of the Veda.”⁵⁹ Medhātithi (ninth century A.D.?⁶⁰), the commentator of the Manusmṛti, does not explain what thinking of *dharma* and *artha* exactly means, but he writes that the householder is also to reflect upon the relationship of *dharma* and *artha* to the bodily toil that he must take upon himself in order to achieve his goals. If a small religious merit (*dharma*) is produced by great bodily toil this contradicts other *dharmas* and it is to be abandoned. Thinking about the true meaning of the Veda means reflection on the “secret knowledge of the *ātman* (*ātmajñāna*),” that is, the teachings of the Upaniṣads, or a mental analysis of the Vedic ritual prescriptions.⁶¹ According to Kullūka Bhaṭṭa (A.D. 1150-1300?⁶²), thinking about *dharma* and *artha* means thinking of one’s goal to practice both without their mutual contradiction.⁶³

The Yājñavalkyasmṛti⁶⁴ prescribes the following as the householder’s practice in the morning: “And having got up at *brāhma muhūrta*, he is to think of his well-being.”⁶⁵ “His/One’s well-being” (*ātmano hitam*) is the same formulation that was used by Vaṅgivaṃśeśvara,⁶⁶ and the Smṛtis certainly are his source.⁶⁷ The opinions about the meaning of this formulation differ among the commentators of

⁵⁹ Manu 4.92: *brāhma muhūrte budhyeta dharmārthau cānucintayet | kāyakleśāṃś ca tanmūlān vedatattvārtham eva ca || 92.*

⁶⁰ KANE I: 583.

⁶¹ ManuBh 500,26-501,6.

⁶² KANE I: 759.

⁶³ ManuA 501,12: “And he should consider [his] religious merit and [his] attainment of worldly prosperity, [i.e., his] goal to practise [both] without a mutual contradiction.” (*dharmārthau ca parasparāvirodhenānuṣṭhānārtham avadhārayet.*)

⁶⁴ The Yājñ is later than the Manusmṛti. Its author knew the Manusmṛti and was intent upon improving it in many sections; cf. DERRETT 1973: 34.

⁶⁵ Yājñ 1.115ab: *brāhme muhūrte cotthāya cintayed ātmano hitam |.*

⁶⁶ However, in the ĀK “the well-being of the *ātman*” is not the object but the goal of the reflection.

⁶⁷ Manu 4.258 also prescribes a meditation on *hitam ātmanaḥ* in seclusion, here as a means of salvation.

the Yājñavalkyasmṛti. According to Viśvarūpa (A.D. 800-825?⁶⁸), one's well-being is the *paramātman*.⁶⁹ This means that the householder is to meditate on the *paramātman* in the morning. According to Vijñāneśvara (A.D. 1125?⁷⁰), thinking about one's well-being means reflection upon what has been done, what will be done, and upon the doubts concerning the meaning of the Veda.⁷¹

Some commentators of the Smṛtis also provide information as to why the early morning is a particularly suitable time for a meditation of this kind. In their view, the mind is particularly bright and not distracted by other objects in the early morning.⁷²

We see here the similarities of these reflections with the morning meditation as described by Veṅkaṭanātha and Vaṅgivaṃśeśvara. The meditating person looks at his life, takes stock of it, and considers how he could achieve his goal. The goals in the Smṛta texts are different from those in the Viśiṣṭādvaitic texts. In the former, the goals are *dharma*, *artha*, and, as a result of the reflection on the meaning of the Veda, emancipation (*mokṣa*). In the latter, the goal is service of God as an end in itself. The verse of Manu mentioned above is explicitly interpreted by Veṅkaṭanātha in this manner: "If the thought of [his] religious merit (*dharma*) and [his] attainment of

⁶⁸ KANE I: 564.

⁶⁹ BK 99,18-20: "He should think of his well-being, [i.e.,] of the *paramātman*, because in reality only the [*paramātman*] is [his] well-being, because [the reflection upon the *paramātman*] is not taught at another time, and because this time is appropriate [for this reflection]." (*ātmano hitaṃ paramātmānaṃ cintayet tasyaiva paramārthato hitatvāt kālāntarānupadeśāc cāsyā ca kālasya yogyatvāt*).

⁷⁰ KANE I: 609.

⁷¹ Mit 33,16f.: *ātmano hitaṃ kṛtaṃ kariṣyamāṇaṃ ca vedārthasaṃśayaṃś ca cintayet*.

⁷² ManuA 501,14: "because the intellect is bright at this time" (*tasmin samaye buddhiprakāśāt*); Mit 33,17: "because this time is suitable for truth to occur as the mind is not distracted" (*tadānīm cittasyāvvyākulatvena tattva-pratibhāsayogyatvāt*). Veṅkaṭanātha writes about the time of *brāhma muhūrta*: "In this way [the devotee] is characterized by *sattva* and has a clear mind, as the darkness of the sleep has been removed at the right time." (PRR 82,7: *evaṃ prāptakālam apanītanidrātamaskatvena sattvasthaḥ prasannadhīś ca bhavati*).

worldly prosperity (*artha*) as well as the thought of the bodily toil, which is the means for both [religious merit and attainment of worldly prosperity], is laid down [in the Manusmṛiti] in this respect, then the religious merit (*dharma*) has the form of service. The attainment of worldly prosperity (*artha*) is subsidiary to it. Thinking of bodily toil serves the purpose of discriminating between the difficult and easy means for these two.”⁷³ Here, we clearly see the reinterpretation of a Smṛti text from the Viśiṣṭādvaitic point of view.

Let us now look at the Pāñcarātra Saṃhitās, which Veṅkaṭanātha claims to be sources for the morning meditation as he describes it.⁷⁴ Of the Saṃhitās that are extant, those that are most likely the earliest, namely, the Sātvatasamhitā, the Jayākhyasamhitā, and the Pauṣkarasamhitā, do not describe a meditation of this kind at all. The same is true of the Ahirbudhnyasamhitā. According to these Saṃhitās, the devotee must take his morning bath immediately after waking up.⁷⁵

As a comparison: according to Veṅkaṭanātha’s PRR, after the visualisation of Viṣṇu in order to remove obstacles for doing service, the devotee is to praise (*√kīrt*) the *vyūhas*, *vyūhāntaras*, and other deities.⁷⁶ Only then is he to get up and go for his bath.⁷⁷

According to the Pādmasamhitā, the devotee, still sitting in bed, is to visualise Viṣṇu and praise his name.⁷⁸ According to the Pā-

⁷³ PRR 92,14-16: *yad atra dharmārthacintanaṃ tadupāyabhūtakāyākleśacintanaṃ ca smaryate tatra kainkaryarūpo dharmas taccheṣabhūto ’rthas tayoṛ gurulaghūpāyavivekārthaṃ kāyakleśacintanaṃ.*

⁷⁴ Cf. n. 40.

⁷⁵ SS 6.216, JS 9.1ff. (The JS does not mention getting up, and starts its prescriptions with the morning bath. Hence we do not actually know what the devotee should do immediately after waking up. However, if a morning meditation was important for the authors of the JS, they would have prescribed it.), PauṣS 34.6, 38.285, 41.57, AS 28.3ff. (Here too, the description starts only with the bath. In the NG, which is based on AS 28, before going to his bath the devotee brings to his mind that the actual agent is God and not he himself [181,5-7]).

⁷⁶ PRR 94,19-96,10.

⁷⁷ PRR 96,11-98,2.

⁷⁸ PādS *cp* 13.5c-6b.

rameśvarasaṃhitā, the Īśvarasaṃhitā, the Bhārgavatantra, the Śāṅḍilyasmṛti, the Mārkaṇḍeyasaṃhitā, and the Aniruddhasaṃhitā, the devotee praises the names of various forms of Viṣṇu while still sitting in bed.⁷⁹ According to the Nārādīyasaṃhitā, the devotee thinks of the *puruṣottama* and, having got up, respectfully greets Mādhava.⁸⁰ According to *brahmarātra* 5.134 of the Sanatkumārasaṃhitā, the devotee visualizes Nārāyaṇa after waking up.

The Viṣvaksenasaṃhitā may have been influenced by the Smṛtis. According to this text, the devotee thinks of *dharma*, *mokṣa* and *artha* (*dharmamokṣārthacintakaḥ*) after waking up.⁸¹ According to the Lakṣmītantra, the devotee prays for the welfare of all beings while getting up.⁸²

According to the prescriptions for the *pañca kālas* of the SanS, in the morning the devotee is to recall that everything he does is done for God.⁸³ This comes close to the Viśiṣṭādvaitic view of ritual: performing ritual or any acts only to please God.⁸⁴

The prescriptions for the *pañca kālas* of the Śrīpraśnasaṃhitā are clearly influenced by the Viśiṣṭādvaita Vedānta. According to

⁷⁹ PārS 2.5-14 (names of the *vyūhas*, the *vyūhāntaras*, and the *avatāras*), ĪS 2.1c-2b, BhT 25.3cd (names not specified), ŚS 2.3c-4 (names of *vyūhas* and *prādurbhāvas*), MārKS 15.4 (names of Viṣṇu and the ten *avatāras*), AnS 16.2ab (names not specified).

⁸⁰ NārS 11.53c-54b.

⁸¹ ViṣS 20.21ab.

⁸² LT 28.18c-19: “He should get up praying for happiness for all beings to arise: ‘May all beings be on the pure path characterized by *sattva*! May they resort to the husband of Śrī forever! May they enter the supreme abode!’” (*āśāmsānaḥ samuttiṣṭhet sarvabhūtasukhodayam || 18 bhavantu sarvabhūtāni sātvike vimale pathi | bhajantiām śrīpatiṃ śaśvad viśantu paramaṃ padam || 19*).

⁸³ SanS *ṛṣirātra* 1.3c-4b: “He should recall to mind: ‘Every [act], beginning with the act of getting up from bed, that I do now I do as an act for the Venerable.’” (*śayanotthānakarmādi kriyate ’tha yathā* (em. *mayā*) *tu yat || 3 tat sarvaṃ bhagavatkarma karomīty anucintayet*).

⁸⁴ Cf. also SanS *ṛṣirātra* 1.6ab: “The period of time [called] ‘approaching’ is taught in this manner. The Lord of the gods is pleased by it.” (*ity ukto ’bhigamaḥ kālaḥ prītas tena sureśvaraḥ*).

these prescriptions, in the morning the devotee is to wash his hands and feet, think of Viṣṇu and then become conscious, among other things, of the eternal union of the individual soul and the supreme soul, which are in the relationship of a remnant (*śeṣa*) and the owner of the remnant (*śeṣin*).⁸⁵ The teaching of the relationship between God and the individual soul as that of a *śeṣin* and a *śeṣa* is one of the characteristics of the Viśiṣṭādvaita Vedānta.⁸⁶

Finally, I would like to present the example of a Saṃhitā that has been heavily influenced by the Viśiṣṭādvaita Vedānta, namely, the Bṛhadbrahmasaṃhitā.⁸⁷ According to this text, in the morning the devotee recalls his own dependence and Viṣṇu's independence. He remembers that Viṣṇu is the only acting agent (*kartr̥*) and he resolves to be Viṣṇu's slave: "Having woken up at the end of the night, reciting the list of Hari's names, constantly keeping the Venerable *guru*'s lotus feet in his mind's thoughts, (29) [his] nature and [his] divine game, the wise one is to bow to [His] attendants, [His] retainues, the pavilion of the liberated [souls and] the lotus-born Goddess. (30) He is to think of the Lord's independence, of his own dependence, of his own form as one who has taken refuge (*prapannam*), of the imper-turbable service that must be attained, (31) of the exceedingly compassionate God who helps him, the Lord who is endowed with knowledge and in whom ignorance disappears, (32) the faultless Hari who is the agent after [the devotee] has shaken his agenthood off. 'I am going to perform servitude mentally, verbally and by bodily acts.

⁸⁵ Śrīpr̥s̥ 17.5c-7a: "Having washed [his] hands and feet, he should think of Hari, who removes the sins. Having recognised the knowledge [that arises] by the grace of the *guru*, [his] being a *vaiṣṇava*, which is unsurpassed, [and] the eternal union of the individual soul and the supreme soul, whose relationship is that of remnant and owner of the remnant, ..." (*prakṣālya pāṇipādaṃ ca smaret pāpaharaṃ harim || 5 guror anugrahāj jñānaṃ vaiṣṇavatvam anuttamam | śeṣaśeṣitvasambandhaṃ jīvātmaparamātmānoḥ || 6 nityayogam iti jñātvā*). Being a *vaiṣṇava* is considered as mercy; cf. ParS 29.33cd: "But I wish only being a *vaiṣṇava* in all lives." (*kāmaye vaiṣṇavatvam tu sarvajanmasu kevalam ||*).

⁸⁶ For e.g. Rāmānuja's teachings on the *śeṣin-śeṣa* relationship see CARMAN 1974: 147-157.

⁸⁷ The BBS mentions Rāmānuja by name (see 2.7.67-71). Cf. also SMITH's description of the text (1975: 297-315).

(33) I am a slave. [I will] think of [my] inferiority mentally, verbally and by acts. [I will perform] rituals of anointing, sprinkling and adorning of the temple, (34) I will not do anything else that lacks the union with the Lord of Śrī, [and] even not die without the union with Hari. (35) I will not verbally nor even mentally touch the thought of not [being] a slave. Even in misery, I will not enter into non-slave[hood], O You who is compassionate towards miserable [beings]. (36) Being afraid of the serpent of transmigration, I did not have any other resort.’ Having become resolute with a pure mind in this way, he is to wash [his] feet with joy (or with clay, *mṛdā*?) (37) and remove [his] night dress⁸⁸

Here we see clear differences between the Saṃhitās. The Saṃhitās that are most likely the earliest do not prescribe any reflection or meditation immediately after waking up at all. Other Saṃhitās prescribe the visualisation of Viṣṇu and/or the praising of His names. Only one Saṃhitā of those that I have examined prescribes all acts of the devotee to be devoted to God. Two other Saṃhitās reveal having been influenced by the Viśiṣṭādvaita Vedānta as seen by the ideas expressed in them and the terminology used for this purpose. However, no Saṃhitā teaches a reflection with the purpose of becoming despondent before resolving to live a life as a servant of God. Thus we can conclude that this idea does not derive from the Pāñcarātra Saṃhitās.

⁸⁸ BBS 3.7.29-38a: *pratibudhya niśāprānte harināmāvaliṃ japan | śrīguroś caraṇāmbhojaṃ cetasā cintayan muhuh || 29 svarūpaṃ divyalilāṃ ca pārśadān saparicchadān | vimuktamaṇḍapam devīm padmajām praṇamed budhaḥ || 30 svatāntryaṃ svāminah svasya pāratantryaṃ vicintayet | prapannam ātmano rūpaṃ prāpyaṃ kaiṅkaryam acyutam || 31 mahākāruṇikaṃ devam ātmānam apakāriṇam (em. upakāriṇam) | svāminam vidyayā yuktam avidyānilayaṃ tathā || 32 svakartrvaṃ vinirdhūya kartāram anagham harim | dāsyam kariṣye manasā vacasā dehakarmaṇā || 33 dāso 'ham manasā caiva vacasā naicyabhāvanam | karmaṇā mandirālepasekālamkaraṇakriyā(m, em.) || 34 nāham anyat kariṣyāmi śrīśaṃbandhavarjitam | dehayātrām api harer neva (em. naiva) saṃbandhavarjitām || 35 nādāsabhāvanam vācā manasāpi ca saṃsprṣe | nādāsavesaṃ kṛcchre 'pi kariṣye dīnavatsala || 36 saṃsārasarpabhīto 'ham ananyaśaraṇo 'bhavam | iti saṃkalpya pūtātmā prakṣālya caraṇau mudā || 37 rātrivāsaḥ parityajya.*

The procedure of causing oneself to become despondent and then to make a new resolve is reminiscent of the *śaraṇāgati* as described in Yāmuna’s *Stotraratna* and Rāmānuja’s *Śaraṇāgati*gadya. Here too, the devotee first emphasizes his failures and then takes refuge in God.⁸⁹

A comparable reflection can also be found in the Pāñcarātric *Paramasamhitā*. This reflection is called *tattvadarśana*, “looking at the truth.”⁹⁰ Its purpose is to increase *bhakti*.⁹¹ In this reflection, the devotee thinks about life and his general situation in it: its impermanence, his actual loneliness in life, and his dissatisfaction resulting from these aspects of life. Reflecting in this way, the devotee sees only one resort, namely, Viṣṇu, and thus takes refuge in him.⁹² However, here the emphasis is not on the devotee’s personal failures but rather on a general dissatisfaction with life. Therefore, the devotee is not as emotionally involved as in the meditations intended to create despondency, but he can look at the “truth” of life more dispassionately. Nevertheless the end result of the meditations is similar: the increase of *bhakti* on one hand and the increase of service on the other.

To conclude let me summarize the material we have seen. Venkṭaṇātha teaches a ritual daily routine that is, according to his view, prescribed by the Pāñcarātra *Samhitās*. These rituals, collectively called *pañca kālas* in the *Samhitās* and they, too, being based

⁸⁹ See e.g. StR 22-23: “I am not grounded on the *dharma*, I do not know the *ātman*, I am not devoted to your lotus-feet. I am worth nothing, without any other resort. O Yielder of Shelter, I take refuge with Your foot’s sole. There is no despicable act in the world that I have not done a thousand times. O Mukunda, now, at the time of their ripening, I, having no resort, cry out before you.” (*na dharmaniṣṭho ’smi na cātmavedī na bhaktimāms tvaccaraṇāravinde | akiñcano ’nanyagatiḥ śaranyā tvatpādamūlaṃ śaraṇaṃ prapadye || 22 na ninditaṃ karma tad asti loke sahasraśo yan na mayā vyadhāyi | so ’haṃ vipākāvasare mukunda krandāmi sampraty agatis tavāgre || 23*), 47ff., 58f., 62, ŚarG 10 und 17.

⁹⁰ ParS 30.36, 69b, 71c.

⁹¹ ParS 30.35b and 36.

⁹² ParS 30.37-67b. For a translation and discussion of this passage see OBERHAMMER 1998a: 30-37; see also OBERHAMMER in this volume, pp. 42f.

on the Smārta daily ritual,⁹³ are adjusted to the Viśiṣṭādvaitic view of ritual by inserting them into the framework of a special purpose and meaning of ritual. This framework is service of God as an end in itself. An important means for conveying this purpose and meaning of ritual are meditations that are performed before, during and after the ritual. I have given you an example of such a meditation, which was adapted from the Smārta ritual structure and whose content was re-designed from the Viśiṣṭādvaitic point of view.

In addition considering the examples of morning meditations characterized by Viśiṣṭādvaitic ideas that are described in some Saṃhitās, we have seen that the influence on the performance of ritual was not only in one direction, but there was also influence on the Pāñcarātra from the Viśiṣṭādvaita Vedānta.

⁹³ See RASTELLI 2000: 123-129.