

## Twitter Thread by Viṣṇudāsa



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**śrīya Abhimānam** (taking spiritual refuge in a preceptor/teacher/śrīya) is greatly lauded by Svāmī Pillai Lokāchārya in the **rāvāchāna Bhāṣaṁ** while laying out the nuts and bolts of the process.

**Svāmī** establishes in **Sūtram 461** that it's another one of Viṣṇu's . . .

Upāyam-s (means) that enables all of us Jīvātma-s to attain Mokṣam, though one can/should also use it as a compliment if they conduct āraṇāgati. That's what Lokāchārya states: "śrīya-abhimāna tīrtham, prapatti pāramārthikāntaraṅgaṁ ukku āgamum y svatantram y irukkum".

How is śrīya Abhimānam's efficacy established? Svāmī Lokāchārya in Sūtram 459 states, "pāramārthikāntaraṅgaṁ . . . eṁgi āpāramārthikāntaraṅgaṁ pāramārthikāntaraṅgaṁ pramāṇam āka anusandhip-patu."

Here, the fourth Thiruvantāni, pūrānam 89, is quoted to prove the efficacy of . . .

this upāyam + endorse it. This pūrānam reads: "I have realized an infallible means: worshipping those who resort to the Lord, meditating on the feet of the Lord of the milky ocean, without any distraction — whoever endures this life with humility will destroy accumulated . . .

sins, will open the doors of Vaikuṇṭha and remain there with glory."

Now, what scriptural sources are considered the authorities of śrīya Abhimānam? Svāmī Lokāchārya in Sūtram 460 mentions four. First, he mentions pūrānam 10:10 of āndā's Nacchiyār Thirumozhi . . .

where She says, "O my good maid! The supreme Lord, our supreme One, elevated on the serpent-couch is a wealthy, great Lord; we are insignificant humans, so what can we do? Viṣṇu-citta (Periyāzhvār) of rāviliputhur, if he is able to obtain a suitable prize from their God . . .

, let me see that!" In other words, āndā turns to Periyāzhvār, her father and teacher as She feels in this pūrānam that Lord Viṣṇu may be too beyond Her.

The second pūrānam that Svāmī Lokāchārya cites as an authority is the 18th one of the Fourth Thiruvantāni.

This reads: "The merits of these who praise those that praise in a special way the man-lion that ripped open the chest of the inimical demon, with sharp nails, will themselves vanquish those of the latter (the merits of those who praise the Lord directly)." In other words, . . .

praising those who praise Viṣṇu (such as śaṅkṣya-s) is greater than those who do so directly.

The third pūsuram that Svāmī Lokacharya cites as an authority is the 65th one of Svāmī Ilavandār's Stotra Ratnam. This one reads: "Grant me your grace regardless of my own . . .

conduct, having in view my grand-father, Nāthamuni, the self-realised one who is the paragon of devotion to your lotus-feet." Thus, Svāmī Ilavandār seeks Mokṣam by taking refuge in his grandfather, a well reputed śaṅkṣya.

The last pūsuram that Svāmī Lokacharya cites as an . . .

authority on śaṅkṣya Abhimānam is from an unknown, lost text (all we know is that it starts with 'paṇḍur manuṣya'). This pūsuram reads, "Those creatures who even associate with Vaiṣṇavas, be they animals or humans or birds, will enjoy that highest place of Viṣṇu."

Interestingly, Nandhapārā (Vaduga Nambi) and Madhurakavi āzhvār, who solely took refuge in Rāmānujācārya and Nammāzhvār, respectively, are not mentioned as authorities, BUT their acts of śaṅkṣya Abhimānam are lauded by Svāmī Lokacharya in Sūtram-s 409-411 of the ārvachana . . .

Bhāṣam.

śaṅkṣya Abhimānam's benefits are many (Mokṣam itself). To end by quoting Svāmī Lokacharya's 462nd Sūtram in ārvachana Bhāṣam, "At first this [śaṅkṣya-abhimānam] makes the [latent] quintessence sprout, then flower and finally, produce the full fruit."