

శ్రీమతే రామానుజాయ నమః

శ్రీమద్వరపరమునయే నమః

Virodhi Parihaaranga

or

Removal of Obstacles

related by Udaiyavar (Ramanujar) to

SriVangipurattuNambi

Introduction : (In Tamil by SriUve SriShailaddanki Tirumala samayoddanda Kolahala Lakshminrisimha kumaretyadi birudankita Vidwan TiruvenkataTatacharyaswamigal).

The Omnipotent Sriyahpati, after a long time, thought of redeeming the Atmas in the LeelaVibhuti (Recreation Domain) and repented for subjecting them to recreational activities. He then desired to subject them to Bhoga in the BhogaVibhuti i.e. Vaikuntha. Being declared by Vedas as "Ajaayamaano Bahudha Vijaayate", he took many births and attempted to correct the Atmas by protection of the meek and punishment of the violators and establishment of Dharma, but was unsuccessful as the Atmas were chronically addicted to this Leela Vibhuti due to the God's will. Due to the karma vaasana the Atmas were reluctant to leave this World and they did not perceive the hatability of Samsara and on the other hand began to antagonise with the Lord Himself and drifted afar as mentioned in 'Twam may aham may '. He proposed to correct the Atmas with the help of similar Atmas and deputed some from the Nityasuris as Alwars and Acharyas to correct people by tutoring them. Even these were unsuccessful in their mission and said ' For this mission, another great person has to

incarnate in this world and fulfill the want of the Lord.' They said 'Kaliyum kedum kandukonmin' and ' Irul taru maajnaalattul Ini ppiravi yaan venden' and returned to the Lord's Vaikuntha.

Then the Lord contemplated on the right person for deputation. He said "you are the only person that has the ability to lift the people in the LeelaVibhuti from their plight and fulfill My wants; as per 'Brahmavaadino vadanthi' and 'aamudalvan ivanenru' you are extolled by the elders; hence, you alone incarnate and fulfill that need " to the intimate Tiruvananthalwan as a command and deputed him for this mission. Accordingly, as per "idaiye iramaanuja muni yaayina innilatte" incarnating as Ramanuja, he was leading his life. Sriranganathan (Periya Perumal), once invited Ramanujar and gave tirtha, prasada and honourings and as per "tuyararu sudaradi" placed the Tiruvadi on Ramanuja's head, and said ' Engage yourself in the purpose of your incarnation of redeeming all Chetanas and transferring them to the other bank of the Samsara ocean and stay for long in this temple. I give you the authority on both the worlds; hereafter, you be 'Udaiyavar' and thus crowned Ramanuja as the master of both the Worlds and ordained him. From then on, Ramanuja dedicated himself to the mission of redeeming all the chetanas. Seeing the plight and suffering of the people due to the influence of Kali, as per ' kaliyirule midaitaru kaalattu' and ' sirukaliyaal varundiya jnalattai vanmaiyaal vandeduttavan engal iramanujan' etc, he found a solution to the plight by his divine knowledge and coming with a big retinue of Srivaishnavas, worshipped the feet of Sriranganathan, and as per 'appodoru sindai saidu', thought of a plan and was elated and returned to the Monastery and was seated in an assemblage. Then, Vangipurattu Nambi stood up

and with great humility fell at the feet of Ramanuja. When Ramanuja asked 'why this, Nambi', he got up and told 'we, your servant class, are suffering in this cruel world from many births due to karma vaasana and have been trapped in the many obstacles to our swarooma as taught by you. Kindly teach us clearly regarding the obstacles to our Atma swarooma, remedies for the obstacles, method of enhancing the swarooma of the Atmas. Then Ramanuja was greatly pleased and related this 83 point VirodhiParihaarangal to Vangipurattu Nambi in the great assemblage. As such, this information is to be learnt and practised by every Srivaishnava who had pancha samskara. They are respectively given as follows:

The 83 Virodhiparihaarangal taught by Udaiyavar to VangipurattuNambi:--

1. స్వర్గత్తుక్కు సంసారం విరోధి.. 2. స్వర్గేచ్ఛువుక్కు ఐహికసుఖం విరోధి.
- 3...ఆత్మానుభవత్తుక్కు స్వర్గానుభవం విరోధి. 4. ఆత్మానుభవకామనుక్కు స్వర్గం విరోధి. 5. భగవదనుభవత్తుక్కు ఆత్మానుభవం విరోధి. 6. భగవదనుభవకామనుక్కు ఆత్మానుభవేచ్ఛై విరోధి. 7. గుణనిష్ఠనుక్కు గుణి విరోధి. 8. కైజ్జుర్యనిష్ఠనుక్కు భగవత్సాందర్యం విరోధి. 9. భాగవతకైజ్జుర్యనిష్ఠనుక్కు భగవత్కైజ్జుర్యం విరోధి.
10. ప్రపత్తినిష్ఠనుక్కు కర్మాదుష్టపాయంగళ్ విరోధి. 11. ప్రపత్తిపాయ నిష్ఠనుక్కు ఇతరోపాయంగళ్ విరోధి. 12. భగవత్కర్మనిష్ఠనుక్కు దేవతాంతర కర్మనిష్ఠై విరోధి.
13. భగవత్కైజ్జుర్యనిష్ఠనుక్కు దేవతాంతరభజనం విరోధి. 14. భగవదుపాయ నిష్ఠనుక్కు ప్రపత్తి విరోధి. 15. సాధ్యోపాయనిష్ఠనుక్కు నివృత్తి విరోధి.
16. సిద్ధోపాయనిష్ఠనుక్కు ప్రవృత్తి విరోధి. 16. సిద్ధోపాయనిష్ఠనుక్కు ప్రవృత్తి విరోధి.
17. ఉపాయవిరోధి. 18. ఉపేయవిరోధి. 19. ఉపేయత్రివిరోధి. 20. ముఖ్యప్రమాణ విరోధి. 21. యావదాత్మభావి విరోధి. 22. నిత్య విరోధి. 23. అనిత్య విరోధి.
24. స్వస్వరూప విరోధి. 25. పరస్వరూప విరోధి. 26. స్వానుభవ విరోధి.
27. పరానుభవ విరోధి. 28. సంక్లేషవిరోధి. 29. విక్లేషవిరోధి. 30. విషయవిరోధి.
31. విశ్వాసవిరోధి. 32. ప్రవృత్తివిరోధి. 33. నివృత్తివిరోధి. 34. శయనవిరోధి.

35. ఉత్థానవిరోధి. 36. గతివిరోధి. 37. స్థితివిరోధి. 38. అవశ్యకవిరోధి.
39. శరీరశుద్ధివిరోధి. 40. స్నానవిరోధి. 41. అనుష్ఠానవిరోధి. 42. లక్షణవిరోధి.
43. స్మరణవిరోధి. 44. సంకీర్తనవిరోధి. 45. శ్రవణవిరోధి. 46. సేవవిరోధి.
47. సమారాధనవిరోధి. 48. వందనవిరోధి. 49. అంజలివిరోధి. 50. కాలక్షేపవిరోధి.
51. ఆర్జనవిరోధి. 52. గృహవిరోధి. 53. క్షేత్రవిరోధి. 54. భోజనవిరోధి.
55. భోజ్యవిరోధి. 56. తీర్థవిరోధి. 57. ప్రసాదవిరోధి. 58. ఉక్తివిరోధి.
59. సంగవిరోధి. 60. సంబంధవిరోధి. 61. స్నేహవిరోధి. 62. భక్తివిరోధి.
63. దాస్యవిరోధి. 64. సఖ్యవిరోధి. 65. సమర్పణవిరోధి. 66. దర్శనవిరోధి.
67. ఆశ్రమవిరోధి. 68. జాతివిరోధి. 69. ఆప్తవిరోధి. 70. అనాప్తవిరోధి.
71. సిద్ధాంతవిరోధి. 72. తత్వవిరోధి. 73. పుంస్త్యవిరోధి. 74. అంతిమదశావిరోధి.
75. అవిశ్వాసవిరోధి. 76. సంగతివిరోధి. 77. సంతానవిరోధి. 78. వర్ణవిరోధి.
79. జపవిరోధి. 80. ఆరాధనవిరోధి. 81. పతిత్వవిరోధి. 82. వర్జనీయవిరోధి.
83. అవర్జనీయవిరోధి.

The following is the english translation of the manipravaala commentary for these, kindly provided by Vangipurattu Nambi :--

1. స్వర్గత్తుక్కు సంసారం విరోధి. (Swargattukku samsaram virodhi) For Swarga, the obstacle is samsara, that is, one's body, its associated kith and kin like parents, wealth, women, food, children friends and wives etc.
2. స్వర్గేచ్ఛువుక్కు ఐహికసుఖం విరోధి. (Swargechchuvukku Aihikasukham virodhi) For a seeker of Swarga, the obstacle is worldly pleasure, in association with the above mentioned kith and kin.
3. ఆత్మానుభవత్తుక్కు స్వర్గానుభవం విరోధి. (Atmanubhavattukku swarganubhavam virodhi) The desire of enjoyment of swarga is the obstacle for enjoyment of Atma.
4. ఆత్మానుభవకామనుక్కు స్వర్గం విరోధి. (Atmanubhavakaamanukku

- swargam virodhi) The attainment of swarga is the obstacle for the seeker of enjoyment of Atma.
5. భగవదనుభవత్తుక్కు ఆత్మానుభవం విరోధి. (Bhagavadanubhava kaamanukku Atmanubhavam virodhi) For the experience of Paramatma who has the swarooma, roopa guna and vibhooti and is the right master, the obstacle is the experience of the atomic, subservient Atma.
6. భగవదనుభవకామనుక్కు ఆత్మానుభవేచ్ఛై విరోధి. (Bhagavadanubhava kaamanukku Atmanubhavechchai virodhi) For one desirous of the experience of befitting Paramatma, the obstacle is the birth of the desire for the experience of the Atma.
7. గుణనిష్ఠనుక్కు గుణి విరోధి. (Gunanishthanukku guNi virodhi) For the experience of the Kalyana gunas of Paramatma as per "soshnuthe sarvaan kaamaan saha brahmaNaa vipashchitha", the obstacle is the enjoyment of Paramatmaswarooma as per "raso vaisa:" "rasag hyevayam labdhvanandI bhavati".
8. కైకార్యనిష్ఠనుక్కు భగవత్సాందర్యం విరోధి. (Kainkarya nishthanukku bhagavat saundayam virodhi) For one who has engaged in the service to God, which is apt for the swarooma and inspired by the pleasure arisen from the enjoyment of God, the obstacle is the beauty of the God's form which makes us "kaalaazhum nenjizhiyum kann shuzhalum" and is "pumsaam drishti chittaapahaari".
9. భాగవతకైకార్యనిష్ఠనుక్కు భగవత్కైకార్యం విరోధి. (Bhaagavata kainkarya nishthanukku Bhagavat kainkaryam virodhi) As per "avanadiyaar sirumaamanisaraay inge tiriya naru maavirai naaN malaradik kiizh pugudal urumo" "tadaanarchita sadbhaktam Bhagavan naabhinandati" , for one engaged in the service to the servants of the Lord, most appropriate for the swarooma, the obstacle is the service to the Lord leaving the Bhaagavata kainkaryam, which even the Lord Himself

- does not entertain.
10. ప్రపత్తినీష్ఠనుక్కు కర్మాద్యుపాయంగళ్ విరోధి. (prapatti nishthanukku karmaadyupaayangal virodhi) For one who considers the Lord Himself, who is the synonym for prapatti, who is the readymade instrument(siddha saadhana) , as the instrument for liberation, the obstacle is karma and jnana etc.
11. ప్రపత్త్యుపాయనిష్ఠనుక్కు ఇతరోపాయంగళ్ విరోధి. (prapattyupaya nishthanukku itaropayangal virodhi) For one who considers the act of surrender to the Lord as the strategy for liberation, the obstacle is the other strategies that may be employed by him that can yield fruit only after a long time.
12. భగవత్కర్మనిష్ఠనుక్కు దేవతాంతరకర్మనిష్ఠై విరోధి. (Bhagavat karma nishthanukku devatantara karmanishthai virodhi) For one who is devoted to the prescribed duties for the pleasure of the Lord, the obstacle is the doing of duties with the aim of pleasing other demigods.
13. భగవత్కైకార్యనిష్ఠనుక్కు దేవతాంతరభజనం విరోధి. (Bhagavat kainkarya nishthanukku devatantara bhajanam virodhi) For one entrenched in the service of the proper Lord as per "patim vishvasya " etc, the obstacle is service to other demigods.
14. భగవదుపాయనిష్ఠనుక్కు ప్రపత్తి విరోధి. (Bhagavadupaya nishthanukku prapatti virodhi) For the best order candidate who considers the Lord Himself as both the strategy and the goal as per "upayo peya bhaavena tameva sharanam vrajet", the obstacle is doing the act of surrender considering it as the strategy for liberation as done by a second order candidate who is a staunch adherent of other strategies (upayantara nishtha).
15. సాధ్యోపాయనిష్ఠనుక్కు నివృత్తి విరోధి. (sadyopaya nishthanukku nivritti virodhi) For the other strategies which call for the chetana's personal involvement and cultivation, the obstacle

is retirement from that cultivation.

16. సిద్ధోపాయనిష్ఠనుక్కు ప్రవృత్తి విరోధి. (siddhopaya nishthanukku pravrutti virodhi) For one who relies on the readymade strategy, that is the Lord Himself, which does not call for any activity on the candidate's part for its fulfillment, the obstacle is engaging in any activity for liberation.

17. ఉపాయవిరోధి. (upaya virodhi) The obstacles under this head are: considering strategies other than the Lord as strategy ; treating the Lord and the other strategies on an equal footing ; thinking that one's active personal decision was instrumental in choosing the strategy for liberation and that otherwise the case of everyone's liberation would arise ; not thinking that adopting a strategy is only to highlight the difference from inanimate things (achit) ; and not realising that even this depends on the divine dispensation of the Lord.

18. ఉపేయవిరోధి. (upeya virodhi) The obstacles under this head are: after having adopted the Lord as the strategy, aiming at some thing other than God as the fruit; employing other strategies, aiming at the Lord as the goal; doing service to God, thinking of oneself as the doer; neglecting service thinking of oneself as not doer; enjoying the service to the Lord, thinking of oneself as the enjoyer; not feeling delighted by the satisfaction and pleasure shown by the Lord with His smiling face when He is pleased with one's service.

19. ఉపేయత్రివిరోధి. (upeya trivirodhi) The obstacles are: longing for some fruit; by the side of the Lord, desiring other seen benefits; expecting unseen fruits; not aspiring for things unseen; being satisfied with service only to the Lord; and in service to the men of God, feeling alienation; and feeling a sense of adequacy in the service of one's Acharya.

20. ముఖ్యప్రమాణవిరోధి. (mukhya pramana virodhi) The obstacles

are: not accepting the authority of the vedanta which bestows impeccable knowledge; treating vedanta and other Pramanas on an equal footing; not having faith in the words "Maa Sucha: " ; not considering the Psalms of Alvars as the most important authority; and having distrust in the words of Poorvacharyas.

21. యావదాత్మభావి విరోధి. (yaavadaatma bhaavi virodhi) The obstacles under this are: thinking of the body and sense organs as the soul; thinking of the soul as self-dependent (independent); considering the Lord as unsatisfied or incomplete; considering Brahma and Rudra etc as Lords; presuming persons other than the Lord as protectors; committing breach of right conduct and respect to God's people, Acharyas and devotees of the Lord.

22. నిత్య విరోధి. (nitya virodhi) The obstacles under this are: Sense organs - not realising that sense organs are obstacles for spiritual progress; indulging in sensual pleasures and providing the sense organs with their objects; not being wary of the sense organs due to over-confidence; immersing in enjoying the beauty of God , instead of involving in the services to the God's men.

23. అనిత్య విరోధి. (anitya virodhi) The obstacles under this are : joys and sorrows - by confounding of the body as the soul, planning to get happiness by using sandal wood paste etc, being afraid and saddened on encountering poisons and weapons etc, becoming delighted on obtaining materialistic things and becoming depressed on not getting them.

24. స్వస్వరూప విరోధి. (swaswaroopa virodhi) Under this, the obstacles are: incomprehension, misrealisation, and anti-realisation of the true knowledge; when, in the stage of enjoyment (bhoga dasai), God assigns a position to one, not

accepting that assignment in view of being a servant (sheshatva); under the excuse of Paaratantrya (being under the dictate of God), not doing actions that would delight God; thinking of service to God's men as unimportant; thinking of submitting to the dictates of Acharya as unimportant.

25. పరస్వరూప విరోధి. (paraswaroopa virodhi) The obstacles under this head are; becoming a slave to Nature which draws a curtain as it were on the swarooma or characteristics of God; thinking of materialistic people as great; not realising that great and small - all are under the dictates of the Lord; owing to the easy accessibility of the Lord, suspecting His Greatness; having ignorance and misunderstanding about the characteristics and form (swarooma, roopa) of the Lord.

26. స్వానుభవ విరోధి. (swaanubhava virodhi) The obstacles are: the (previous birth) trace (vasana) of one's body; trace (vasana) of those associated with this body; interest in the body etc which are the result of trace (vasana).

27. పరానుభవ విరోధి. (paraanubhava virodhi) The obstacles are: wanton and autocratic behaviour; jealousy on hearing the qualities of the Lord; elation on hearing the qualities of others; disliking the greatness of the Lord.

28. సంశ్లేషవిరోధి. (samshlesha virodhi) The obstacles are: disliking the Lordship of the Lord; instead of bearing with one's nature, harping on one's inferiority; approaching the Lord without purushakara or the recommendations of Sridevi; hesitation to approach, thinking of the Lord's inaccessibility.

29. విశ్లేషవిరోధి. (vishlesha virodhi) The obstacles in separation are: staying cool without pangs of separation and not showing devotion; not seeking the company like-minded people suffering the pangs of separation and not consoling or being consoled as stated in 'Bodhayanta: parasparam'

30. విషయవిరోధి. (vishaya virodhi) The obstacles are: indulging in sense objects not connected with God; that is; not listening to God's names but listening to other's names; listening only to God's names and not to names of God's men or Bhaagavatas; not seeing God's form but only other forms; seeing only God's form and not looking at the group of Bhaagavatas; not reciting God's names but reciting names of others; not going to God's places of pilgrimage but going only to other places; coming into contact with people other than those that are God's people; not reciting the names of God's people but reciting only the names of God; not smelling the fragrance of Tulasi that has been placed on the feet of God but only smelling other inferior fragrances; not smelling the feet of God's men but only the fragrance of Tulasi placed on the feet of God.

31. విశ్వాసవిరోధి. (vishwasa virodhi) The obstacles in this head are: having the feeling of triviality of the strategy (upaya) and the feeling of greatness of the goal and the feeling of the multitude and enormity of the obstacles; and distrust in the last or the ultimate strategy (charamopayam).

32. ప్రవృత్తివిరోధి. (pravrutti virodhi) The obstacles in this head are: doing service to God, not out of duty but owing to fear of the commands of the scriptures; not serving out of innate attraction to God; not having an enthusiasm in service to God in view of one's Paaratantrya (the obedience to God) to God; and the assumption and belief of instrumentality in one's own performance and religious rituals.

33. నివృత్తివిరోధి. (nivrutti virodhi) The obstacle in this head are: Even after having surrendered to God after renouncing other activities and even though it is the supreme policy to be followed, getting doubts as to what to do if sin is committed by renouncing other activities; secretly doing the other activities which were renounced; thinking that other activities

are left due to inability; leaving the other activities out of one's higher ability; constantly recalling that one has renounced the other activities instead of forgetting the other activities for good; and constantly thinking that one has renounced the other activities

34. శయనవిరోధి. (shayana virodhi) The obstacles in this head are: sleeping in the houses of materialistic people; sleeping along with them; sleeping on their beds; sleeping near their legs; sleeping below them; giving them place to sleep; not sanctifying the place at which they had slept; not sleeping in the houses of Srivaishnavas; sleeping side by side with srivaishnavas as their equal; sleeping in srivaishnavas' beds without respect to them; hesitating to sleep near the legside of srivaishnavas; sleeping at a greater height when srivaishnavas are sleeping at lower height; sleeping without giving place for srivaishnavas to sleep; sanctifying a place at which srivaishnavas had slept; sleeping with srivaishnavas even though one is indulgent in sensual pleasures; sleeping with srivaishnavas without thinking of them as God's men; sleeping with a recall of topics other than God; sleeping without thinking of God; sleeping without avidly thinking of Acharya; sleeping with worries about the body and its maintenance; sleeping without worrying about the future of one's soul; sleeping with spread legs in the proximity of God and His people and Acharyas without hesitation; sleeping with legs pointing in the direction of God's temple, God's sleeping room and Acharya's residence etc; sleeping at a time when service to Acharya is to be done; sleeping before Acharya goes to sleep; continuing to sleep in spite of being awakened by Acharya.

35. ఉత్థానవిరోధి. (utthaana virodhi) The obstacles in this head are: reluctantly waking up when Acharya and srivaishnavas

wake one up; enthusiastically waking up when other ordinary people wake one up; waking up without reciting prayers prescribed for the time of awakening; when Acharya and srivaishnavas are awaiting one, waking up slowly after reciting the prayers; when one's Acharya is sleeping with his head on one's lap, abruptly getting up to scratch an itch at one's leg; standing up in the middle of the assembly of srivaishnavas; waking up srivaishnavas by shouting and shocking them; waking up Acharya when he is in sleep; not waking up before the waking up of Acharya; snapping one's hairlocks, yawning, stretching the body in laziness, etc., near co-students who wake up with one; when waking up with other srivaishnavas, not rushing first to offer respects and service to others; when Acharya and his wife and son etc., wake up, not rushing to offer prostrations to them immediately.

36. గతివిరోధి. (gati virodhi) The obstacles in this head are: stepping on the beds on which srivaishnavas had slept; not coming in front of acquainted srivaishnavas; politely coming in front of ordinary people; when seeing the castles of the Lord's temples, ignoring them and going away without joining the palms in respect; on seeing castles of temples of other gods, not covering and going away fast; not keeping to the right (pradakshinam) of Praakaarams of temples when going from place to place; when listening to the sound of psalms of Alvars, not stopping a while to listen more but going away fast; when other sounds fall to the ears, not closing the ears and going away fast from the place; while walking stepping on the shadows of Acharya and srivaishnavas; walking in such a way that one's shadow falls on them; walking in such a manner that one's shadow or the shadows of ordinary people fall on each other without hesitation; when going for earning

cash for the sake of propitiating God and His people, going near the places of Brahma Rudra etc.; stepping on the discards of other gods; going shoulder to shoulder with Paashandis; when srivaishnavas make way for one, one going away without recognising and seeing them; when callers to one's house take leave, not going to the edge of the boundary and standing till they go out of sight and then returning; even when coming to know of Acharya's and srivaishnavas' arrival, not going and meeting them on their way; going ahead to meet ordinary people; making way for them; for a mere maintenance of the body going to houses of all ordinary people; not visiting divine places of interest to God and His people; under the excuse of family relations, going to the functions and ceremonies of materialistic relatives; not going to functions of God and His people for the welfare of one's soul; walking and conducting in such a way as to shock the God residing permanently in one's heart; not catching up with one's Acharya and prostrating to him; following Acharya for some other benefit; not going away when he asks one to go; not coming when asked to do so; trying to go to the front line in Iyal goshthis (walking group of srivaishnavas going in front of the Lord's procession reciting Alwar's psalms) and hesitating to go to back lines in the Iyal; in big crowds, leaving behind people who cannot walk fast and going fast ; instead of giving a supporting hand to Acharya for walking, going ahead without fear or favour to Acharya.

37. స్థితివిరోధి. (sthiti virodhi) The obstacles in this head are: standing too close to materialistic people touching clothes; sitting in one chair with them; standing in such a way that one's attire falls on srivaishnavas; sitting in one chair with srivaishnavas presuming equality; sitting below by the side of materialistic people sitting on chair; living with them in one

house; standing awaiting their arrival; sitting in their assembly; staying in places colonised by them; disliking to sit under chairs occupied by srivaishnavas; hesitating to stay in one house with them; shying away to stand awaiting their arrival; disliking to attend their assembly; disliking to stay in their colony; remaining in house when Acharya and God are passing by the road; on seeing Acharya and srivaishnavas, not jumping up from seat; instead of ignoring materialistic people (samsaaris) like grass, politely getting up in their honour; on hearing of the arrival of srivaishnavas and Acharya, not jumping and dancing in ecstasy but being cool; at the time of worshipping God, if one God's man (bhaagavatar) comes home, not jumping up and welcoming him, but continuing to worship God thinking that priority is for God and one need not get up to welcome a god's man; when one is in the process of washing a srivaishnava's feet for taking sripadatirtha, if some other srivaishnava comes there, one instead of just saying 'Adiyen Adiyen', leaving the process in half and going to welcome the second srivaishnava; similarly the first srivaishnava also instead of just bowing saying 'Adiyen Adiyen' to the second one, taking out one's feet and standing; stepping the shadows of movable and immovable temple of God (Bhaagavatas and temple castles etc.); standing in such way that the shadows of castles of temples of other gods and devotees of other gods; standing under the shadow of trees in possession of other gods; camping in places belonging to them; camping in houses of non-bhaagavatas instead of doing so in bhaagavatas' houses; sitting when Acharya is standing; sitting when Acharya is walking; not complying when Acharya asks one to stand and wait; in the vicinity of God and bhaagavatas, sitting disrespectfully with spread legs; when sighting srivaishnavas in the surrounds of temples, not

standing up; in the vicinity of bhagavad- bhaagavatas sitting coolly and meditating

38. అవశ్యకవిరోధి. (aavashyaka virodhi) The obstacles in this head are: defiling the precincts of srivaishnavas and Acharyan; defiling the passage roads of God and mudalis; defiling the divine gardens where Nithyasooris have born as flowering trees for serving God; defiling in Acharyan's residence; following the Acharyan with defiled hands or giving such hand or giving tirumanjanam water; touching God (idols) or Bhaagavatas with defiled hands; not walking with respect and fear; trespassing residences and gardens.

39. శరీరశుద్ధివిరోధి. (sareera suddhi virodhi) The obstacles under this head are: polluting bathing ghats; using and leaving as remainder and defiling bathing water intended for Acharyan and srivaishnavas; using the remainder of water left by them for washing one's body; after partaking of sripadatirtha, using the leftover for washing one's feet; washing one's hand and feet at the place where Acharyan used to wash his hands; gargling and spitting water such that it sprays and falls on srivaishnavas; not understanding that the sight of bhaagavatas itself is purifying to the body; even thinking of purifying the body after having seen srivaishnavas.

40. స్నానవిరోధి. (snana virodhi) The obstacles under this head are: bathing for the sake of cleaning the body; being a prapanna or surrendered, bathing on special days; having followed the worldly people for the sake of straightforwardness, not fearing the state of the body which was the reason for that following, when it comes to the matter of taking food; bathing in bating ghats; bathing in areas where worldly people take bath; bathing in front of worldly people; bathing with srivaishnavas standing behind one; bathing with recalling reciting of other mantras; bathing

reciting the name of Ganges; bathing with a view of purifying oneself for coming in contact with others during the festivities of God and bhaagavatas; bathing with a view of purifying oneself for coming in contact with vimala charama deha or the final bodies of great people (supposed to be as sanctifying as archavataara or the incarnation of Lord as idol) on their final journey ; not bathing out of fear of contact of non-bhaagavatas; on the special days of Acharyas, not taking the customary headbath; snapping drenched hairlocks such that the water falls on srivaishnavas; bathing without knowing the sanctifying powers of special srivaishnavas; bathing after doing tirumanjanam to God; bathing after helping srivaishnavas to take bath; bathing after giving farewell to srivaishnavas; not taking bath thinking that it is only for the sake of the body.

41. అనుష్ఠానవిరోధి. (anussthana virodhi) The obstacles under this head are: doing services other than those to Acharya or God or bhaagavatas; thinking that the service to God is eternal and service to Acharya is temporary and doing it; doing things that have to be done to show pity, for the sake of lokasangraha (as a model for the public to follow); doing those duties that are done for the sake of pity but which are not befitting the swaroopu perceiving of them as service (kainkaryabuddhi); when God is coming in procession or is seated in temple goshti, thinking that one should show mildness and pity; when involved in a temple goshti and experiencing the goodness of God's qualities, suddenly thinking that it is time to show some pity, breaking out from the assembly and walking out; perceiving of activities befitting the swaroopu, like wearing tirunamam or tirumankaappu, taking tirtham and prasaadam, washing the feet, reciting Arulichchayals or Alwars' psalms, lighting lamps, putting garlands, tending the

divine gardens, felicitating the srivaishnavas, reading and teaching principles, secrets and divya prabandhams and others as instrumental in achieving Moksha; doing new activities not done by the ancients; doing service to God with an expectation of some fruit and not doing the service that He is pleased with but doing a service of one's own choice.

42. ಲಕ್ಷಣವಿರೋಧಿ. (lakshana virodhi) The obstacles in this head are: not having the visible impression of sankha chakra in the shoulders; wearing flower marks which are not prescribed for srivaishnavas; not wearing the hot stamp accepted by disciplined ones; wearing the hot stamp for the sake of curing some ailments; not wearing the hot stamp for the sake of eliminating the disease of samsaara; not wearing it as the symbol of God; wearing it hesitatingly with the fear that worldly people will abandon one; not delightedly wearing it perceiving that good people will take one into their fold; procuring the sacred white mud from unholy places not prescribed by disciplined srivaishnavas and wearing tirumankaappu; not procuring the sacred white mud from holy places like Tirumalai etc., as prescribed by srivaishnavas and not wearing tirumankaappu from such tirumans; wearing tirumankaappu without understanding and having respect for the greatness of the divya desam from which the tiruman was brought; being a mumukshu, one eager for liberation, not wearing white tiruman mark; wearing coloured tirumans which are intended to give different optional benefits; wearing vertical marks having gaps in the middle, lamp-flame shaped, and not in the shape Lord Hari's feet; wearing very short tirunamam; not wearing it in the shape and size ancients used to wear; not wearing twelve marks; wearing without telling Keshava and other names; not wearing the marks at the right places on the body; using finger nails to shape the

marks; wearing tirunamam without the middle mark of srichoornam; wearing by uttering other manthras; using some device to wear the marks; using remainder of water used by others to dissolve the white mud and wearing the mark; not using remainder of water used by bhaagavatas to dissolve the white mud and wearing tiruman; using water intended for the bath of Acharya to dissolve the white mud and wearing tiruman; wearing tirumankappu in front of worldly people; taking tiruman from hands of ordinary people and wearing the marks; wearing the marks for other benefits and as instrumental for some other goal; not wearing the marks for the sole purpose of wearing the marks as the symbol of vaishnavatwa; wearing only as a commandment of the scriptures; not wearing the marks perceiving it to be accepted and worn by great special people; repeatedly erasing and drawing the marks; not wearing the marks from the remainder tiruman and srichoornam of Acharya; not wearing the marks after recalling the Acharya and as his remainder; using the items of the Acharya for wearing the marks before he wears and leaving the remainder to him; showing the face without wearing the marks in the vicinity of God, God's men and Acharya; not wearing two clothes and a kaupeenam; wearing black blanket for covering; shaving below the neck; spinning moustache; wearing sandal paste around the neck; wearing flowers; especially wearing the musk of Namberumal; brushing teeth on fridays; wearing ointments and powders for attraction; wearing talismans for protection; wearing silver ring and carrying arms; not reciting Always' psalms and not thinking about surrender; talking crudely; laughing loudly; not carrying joint palms; not walking softly; walking with great force; in the listening to God's qualities and in the sight of Bhaagavatas not getting eyes wetted with tears of joy; not

having hair-rising experience; not being dejected in the separation from bhaagavatas; not having knowledge, devotion and detachments evident in the attitudes of the body; and not having the pride of being a srivaishnava.

43. స్మరణవిరోధి. (smarana virodhi) The obstacles in this head are : as per "anye tu purusha vyaghra chetaso yepyapaashraya: ashuddhaaste samastaastu devaadya: karmayonaya:", thinking of the forms and bodies of all gods except the treasure of all auspiciousness, Lord Vishnu; not meditating upon the vighraha or form of the good Acharya; not remembering the group of bhaagavatas; remembering the crowd of ordinary uncultured people; not recalling the divine places which are prided upon by God and the Bhaagavatas; recalling other places; not continually remembering the sight, conversation and acceptance etc of supreme bhaagavatas; recalling even once, the sight and conversation of others; not contemplating on the richness of the good qualities of God and bhaagavatas; meditating upon the richness of qualities of others; consideration and memory of the materials of used in the manufacture of idols ; consideration and memory of the inferiority of the conditions of birth etc., of exceptional bhaagavatas; consideration of the Acharya who is the veritable incarnation of God, as a mortal human being; not having the consideration of gratitude in the case of Acharya; consideration in the case of people equivalent to the Acharya, as equal to oneself; consideration of inferiority of language in the psalms of Alwars; forgetting the spiritual livelihood; sole consideration of the physiological livelihood; consideration of the nature of the swaropa (soul's characteristics) which is not befitting the God's enjoyment; forgetting the adherence to the readymade strategy or instrument of liberation (siddha saadhana) ; consideration of aptness in the sadhya saadhana

like bhakti yoga etc; consideration of totalness of instrumentality in the service to the Lord; not having the consideration of totalness of instrumentality in the service to the bhaagavatas; consideration of only favourable actions done in respect of the God and bhaagavatas; not becoming afraid of the future owing to unfavourable actions committed in respect of them; especially not remembering the help and favours received from Acharya; and taking recourse to the final remembrance (antima smriti) which is essential for only those who are adopting and adhering to other instruments of liberation (saadhanaantara nishtha).

44. సంకీర్తనవిరోధి. (sankeertana virodhi) The obstacle under this head are: while describing a particular quality of God, not becoming upset if some other relevant quality is taken up for narration; narrating the gunas or qualities for the purposes of attaining fame, profit or adoration etc; narrating the works of those authors who have some fault or defect (vaktru dosha); not not narrating the works of those authors who are free from defects just because the language is different (from sanskrit); narrating about others from the same tongue that narrates about God; narrating works that all are authorised to narrate, under the belief that only a few elites are authorised to narrate; after becoming a special scholar, narrating things other than the works and psalms of Alwars and Acharyas; narrating these without learning them from a good Acharyan or after overhearing across a wall; narrating God's names with only a view of their sanctificatory quality; narrating God's names without developing or having a sense of enjoyability in them; narrating only God's names and exploits without mixing in with the narration of the names and greatness of Bhaagavatas; in the presence of Acharya, narrating God's names without his sanction; not narrating even though asked by Acharya to do

so; in a goshti, rushing to begin recitation first; not reciting the following line if some one else takes the lead in recitation; hesitating to recite the second line; reciting fast in such a way that the divine letters and words of the hymns are skipped; correcting some one in the recitation group if he erred in recitation; sneering and laughing for some one's error; not reciting the first and last verses twice; not joining palms in prostration for the name of 'Satakopa'; not properly completing and winding up the recitation of divya prabandhams; reciting for a trivial materialistic profit; conducting recitation (tiruvadhyayana) for the sake of wages; just as doing nitya karmanushthana or daily ablutions in places that are defiled and polluted (is futile), conducting tiruvadhyayana in houses that have routine worship of other gods and getting swaroopa haani or loss of one's spiritual characteristics as a srivaishnava; for the sake of curing one's disease, doing japa or reiterative utterances of 'vishnu sahasranamam' or 'yelai yedalan' or 'Azhi yezha cchangum' etc; and praying to god without preceding by the prayer to guru or Acharyan.

45. శ్రవణవిరోధి. (shravana virodhi) The obstacles in this head are: not objecting to discussion of other topics where God's stories are being narrated; not listening with concentration, owing to mental distraction; when listening to the qualities of God, lending ears to extraneous conversations; when hearing new unheard-of aspects of God's stories, nodding the head and pretending as though there is nothing surprising in them; to show off one's knowledge, making lewd comments in the middle; frowning out of jealousy on hearing some interesting aspects; after hearing good words, not expressing appreciation; expressing envy with respect to intelligent co-listeners; after hearing God's qualities which can melt

diamond, not experiencing any melt down of the heart; not listening with devotion; not experiencing any choke of voice or tears in the eye or thrill in the body on hearing God's qualities; not implementing in to action in real life, the aspects heard and understood; not hearing from a Good Acharyan; passing on important significant meanings and implications heard from an Acharya, to unauthorised persons; listening to God's stories narrated by non-vaishnavas; listening to non-traditional meanings; with the ears that listen to the greatness of God, his devotees and Acharyas, listening to their censure and defamation; not taking seriously to heart, the significant final implications; and where God's stories are being disseminated, tabling stories of other gods.

46. సేవవిరోధి. (seva virodhi) The obstacles in this head are: when undertaking a pilgrimage to the divine places of the God, going to the places of other gods and becoming wonder struck with some specialities there; bowing or joining palms in respect towards temple castles etc of other gods without inquiring about their antecedents; after learning the details of that temple, not having repentance, if found to belong to other gods; on sighting the temple castles etc from afar, not getting excited and not joining the palms and not falling prostrate on the ground; not removing the footwear; not getting down from vehicles; entering the divine domains (tiruppati) of the God with footwear on; entering the residences of Acharya and srivaishnavas without prostrating at the doors; going directly to the temple precincts without entering the residences of Acharya and srivaishnavas; entering temple without first prostrating at the entrance; entering temple with body fully covered from top to bottom (top covering should be uncovered); entering by crossing the path between God and the balipeetham; entering the temple by approaching from the

left side (apradakshina); stepping on the bottom vestiges (tiruvashalpadi) of the doors; not visiting the external sannidhis around the sanctum sanctorum first before entering the main sannidhi; stepping and walking over the shadows of the divine vimanas over the sancta sanctora; entering the sannidhis without requesting permission from the doorkeeping attendants (JayaVijayas); entering without further visiting the commander-in-chief Sri Vishvaksenar and taking his permission; not visiting the sannidhis with Acharyan in the lead; walking without hesitation in front of the God; entering the sannidhi without humility; in spite of having free space on the right side, standing on the left side and making darsanam; mixing with materialistic people and making darsanam; not making darsanam of the God starting from the feet to the end of the hairs (padadikeshantam) to the eyes' and heart's content; not chanting the first two hymns of Tiruppallandu and other hymns that were chanted usually by poorvacharyas at the time of darsanam; paying obeisances to God by chanting verses that ordinary uninitiated people used to chant during the darsanam of God; paying obeisances soliciting material benefits unfit for spiritual progress; making darsanam reluctantly with mind elsewhere; entering like fly in a new vessel and going out unsystematically; during the progress of tiruvaradhanam, making a quick darsanam and going out; during nivedanam or Amshi, going out before balipradanam, the offering of foods to the Bhootas; when they offer dhoopa deepa and tiruvandikkappu (evening Arathi) and nivedanam of Food to the God, talking loudly etc; not reciting the appropriate hymns for those periods; being interested in dances and musics, not taking a proper darsanam of God; seeing a lamp about to extinguish, not correcting the wick or pouring oil to keep it burning; setting eyes upon the garland,

jewellery and head gears adorning the God; smelling them; drooling in the mouth looking at the tiruppavadai (special food pile) before being offered to God; in the precincts of temple surrounding God, not carefully avoiding misbehaviours like stretching the legs and body, wearing the upper covering, yawning, snapping the hairs, sneezing, making a deep cough within the boundary, masticating betel leaf, clapping and calling loudly, behaving haughtily etc; respecting materialistic people and insulting srivaishnavas there; doing only service to God and roaming about; avoiding service to bhaagavatas and roaming about; wandering about without involving in service to Acharyan; not being always with Acharya (as his paadachchaya) as the shadow of his feet, and following him wherever he goes and doing all service to him.

47. సమాసాధనవిరోధి. (samaaraadhana virodhi) The obstacles in this head are: worshipping by the fear of violating the commandment of scriptures; not worshipping by the innate love of it; reluctantly and lazily worshipping; doing worship by appointing someone for it; not worshipping at the right times; doing at one's convenience; doing it for fame; worshipping for wages; worshipping with prayer for some benefit; not worshipping with the understanding that it is the apt engagement for the organs and limbs given by Him; not worshipping with the understanding that it is befitting occupation for one's swaroopa; or doing with the knowledge that He is full and self sufficient and has no wants; worshipping with the belief that He is greedy and waiting for our offerings; not worshipping with the knowledge that He is accepting His own things; worshipping with the feeling that He is accepting my things; worshipping with a feeling that oneself is very pure; not worshipping with a knowledge of His

purity; not realising that He looks only for the purity of thoughts and feeling; not worshipping with a feeling that He will accept the faulty materials ; worshipping with a feeling that it is very difficult to worship; not worshipping with a feeling that it is very easy and gives happiness; in view of the easy accessibility of God, worshipping with scant attention; not realising that Archavataaram (or the incarnation of God as the idols) idol of God is the breathing live representation of God; not worshipping (as an agent of Acharya) with the understanding that one is led by the Acharya and one is helping the Acharya by supplying the right materials to Acharya to worship God; not taking Acharya's permission for worshipping God; worshipping in full view of materialistic people; when srivaishnavas are present, closing the curtain and worshipping behind the curtain; not using the right traditional materials for worship; not worshipping after learning the proper traditional system of worship; Using or chanting other mantras and worshipping; not worshipping after reciting guruparampara and hymn jewel or mantra ratna; not chanting the hymns of Alwar and compositions of Acharya which are interpretative and descriptive of the mantra ratna or dwaya; while doing the divine bath of God, showing lamp, and offering other paraphernalia, not chanting Alwar srisookthis which are traditionally chanted by poorvacharyas; not reciting the hymns that experts in the field do chant; doing without concentration; not realising that Alwars and Acharyas are much superior to God and as a consequence placing them separately and worshipping them; hesitating to wash their feet; offering them food after making them wait; not realising that acharyas are superior to Him; hesitating to make them partake food in as is where is state; placing in one place the Gods in the house of materialistic people and the houses of

srivaishnavas and worshipping; worshipping devotees and others not worshipped by scholars; when the exceptional idol is available, worshipping the God in the ordinary places like the orb of the Sun etc; not worshipping with a sense that external yaga is better than the inner yaga; in the archavataara shown by the Acharya, doing invocation and exvocation of God and suffering; not understanding that the worship of God's men is superior to His worship and not implementing it; not understanding that specially, one need only do Acharya's worship and not implementing it; not worshipping with the understanding that one worships God for the gratification one's Acharya alone; not understanding that more than Acharya his feet are a higher target for worship and not implementing it; not realising that more than the feet of Acharya, the feet of the persons devoted to those feet are the target of one's worship and not implementing it; neglecting the worship of God and His people which would generate the pleasure to Acharyan; doing double treatment to them; not catching srivaishnavas at random and washing their feet and offering them food; showing differences and shortenings in the worship of Acharya and his likes and God; when worshipping God, doing worship of both using the ordinary protocol of worship; doing yawning etc out of laziness.

48. వందనవిరోధి. (vandana virodhi) The obstacles in this head are: choosing good ones and prostrating; doing short prostrations; prostrating with mind elsewhere; not prostrating with chanting of dwaya; prostrating for the sake of scriptural commandment; not prostrating out of love for it; hesitating to prostrate bhaagavatas as willingly as to God; not placing the head at the feet of Acharya and prostrating; remaining cool with a sense that one has already done prostration once; getting up from prostration to Acharya before he asks to; just

prostrating to Acharya and not taking his Sripaadas, on the head; not first prostrating to Acharyan and then to God; in the precincts of God, hesitating to prostrate to bhaagavatas; tolerating the prostration to oneself from srivaishnavas and then returning with prostration to them; presuming oneself as the acceptor of their prostration and returning the prostration; if it were their pleasure to prostrate to oneself, then even at the cost of damage of one's swarooma, not tolerating their prostration and going away; not doing a long prostration to God after the daily tiruvaradhanam; after completion of Iyal, not doing mutual prostrations; in a Goshti, not offering prostrations at the beginning and ending of sevas; if the Acharya has gone far away, not offering prostrations daily, in the direction of Acharya's camp; just like offering the Purodasha or the fire offering to a dog, offering prostrations to ordinary materialistic relatives; prostrating near temples of other gods and pashandis (heretics); at the entrance to a tiruppati or divyakshetra, entering without offering prostration; in a group of people, hesitating to prostrate to Acharya and his equivalents; to persons who teach one a knowledge that is not a spiritual knowledge, offering a long prostration; bowing to persons who teach mantras other than the mantra ratna or Dwayam; in times of distress, falling at the feet of ordinary men; feeling lazy to prostrate to God; in the precincts of God, bowing to non-bhaagavatas; and not prostrating to bhaagavatas there.

49. అంజలివిరోధి. (anjali virodhi) The obstacles in this head are: not making the divine feet of God as the subject of bowing to; making wrong persons as the subject of one's bowing; not realising that there is no time regulation for doing anjali (joining palms in supplication); waiting for the time to do anjali; not knowing that everybody is authorised to do anjali;

presuming that only some are authorised to do anjali; not knowing that there is no method for doing anjali; assuming that there is a procedure for doing anjali; not knowing that anjali is done once only; presuming that anjali has to be repeated several times; presuming that anjali will bear fruit in some future time; not thinking that it will instantly bear fruit; thinking that one anjali is repentance for one transgression; not believing that one anjali is repentance for all transgressions; thinking that one anjali can eliminate some sins; not believing that one anjali can uproot and eradicate all sins; thinking that one anjali will bring just one good; not knowing that one anjali will bestow all benefits without any shortcoming; thinking that anjali is done till receiving the solicited fruit; not thinking that anjali's effect continues even during the enjoyment of the fruit; just as Garuda hand pose (Garuda Mudra) suppresses poison, not believing that the anjali mudra is capable of restraining the independence of God; just like the abhaya and varada hastas of God are befitting his greatness as the master, not doing anjali, with the understanding that anjali is indicative of one's having no other go and is appropriate for one's swarooma or characteristics; doing anjali to God without dissociating from self-protection; doing anjali with some other fruit in mind; doing anjali to the satakopa (divine feet of the God) near other gods' temples; replying to an anjali of some non-bhaagavata immediately; replying to the anjali of bhaagavatas after some time; doing only anjali to an Acharyan without prostration; doing an anjali with a sort of temerity or hesitation; doing anjali with hesitation in the hands; not bowing with joint palms on head to Satakopan.

50. కాలక్షేపవిరోధి. (kalakshepa virodhi) The obstacles in this head are : being overcome by Tamoguna, dozing off half the

time; if awake, spending time by thinking of other peoples' tribulations; spending time craving for mingling with spear-eyed (velkannaar) girls; spending time without craving for the sight of the feet of the dark-bodied (kariyaan kazhal kaana) God; spending time doing itineraries and schedules suiting one's varna or caste; not passing time with the chanting of Dwaya; spending time by praying to other gods; not spending time by worshipping the God; passing time by studying ordinary common scriptures; not spending time by listening to and meditating upon special scriptures dealing with the God; spending time by following various strategies for earning which result in tribulations and disaster; not spending time for following strategies for redeeming the soul; passing time by causing nuisance to others; not spending time by obliging others; passing all time eating others' food alone; passing time indulging in one's own food; passing time being subservient to other women and owing to that, not showing interest in one's wife; spending time by stealing other's articles only; passing time without being able to spend one's own articles; spending time with chess and betting; not spending time by writing, reading listening, bowing and worshipping the philosophical aspects; spending time without one's own house; spending time gardening and doing other activities for the sake of one's own livelihood; not spending time by tending and caring a garden for the sake of Acharya's service; spending time for protecting one's own family; not spending time for protecting Acharyan's family; spending time tending one's own physical needs; not spending time guarding the physical frame of Acharyan; spending time bathing oneself alone; not spending time helping and serving srivaishnavas to bathe etc; spending time feeding oneself with milk, pudding etc; not feeding srivaishnavas with ghee- rice -milk- pudding

etc; spending time tending oneself wearing good dress and flowers and smearing sandal paste and enjoying; not spending time by adorning God with flowers sandal pastes and perfumes, silken robes etc; spending time watching mean quality dances; not visualising the dance of God (maayakkootthu) and passing time; wasting time telling dirty jokes and poems; not passing time telling divyaprabandham; wasting time merely going in search of visiting punyateerthas and wearing the feet out; not spending time going in search of the sripaadataerthams of srivaishnavas; spending time merely going in search of punyakshetras; not spending time going in search divyakshetras to visit God; spending time in poetry and drama; not spending time perusing the God's ballad SriRamayanam; spending time merely with itihisas and puranas; not spending time perusing the outpourings of Alwars (Aruli Ccheyals); spending time studying other darsanas or philosophies which are the hypothesis or purva paksha; not spending time with a deep study of one's own darsana or the established philosophy; spending time in mere service to God; not spending time in the service of a good Acharyan.

51. అర్జునవిరోధి. (aarjana virodhi) The obstacles in this head are; being a vaishnava, earning money by accepting daana or gifts; earning by prescribing praayaschittam to others; earning by eating for Sraaddha; earning money by calculating planetary positions; earning by acting as village head, earning by teaching a class; earning by exhibiting scholastics; earning by weaving poems; earning by stealing; earning by deceiving others; earning by waylaying others; earning by sophisticated cheating; earning by narration of puraanas as puraanaabhata; earning by stealing books; earning by weighing earrings; earning by announcing the highness of one's tribe; earning by

appearing as orthodox; earning by confusing others that I am Brahma; earning by recounting the greatness of one's learning; earning by talking of valour and adventure; earning by alluring people; earning by brainwashing innocent people; earning by drugging others; earning by showing magic; earning by tempting others with hidden treasure; earning by serving mean chaps; earning by touting citing one's influence with a king or ruler; earning by learning the science of poisons; earning by sermonising on God; earning by exhibiting devotional sentiment; earning by reciting Aruliccheyals; earning by displaying a sense of renunciation; earning by earning confidence; earning by displaying a sense of helplessness; earning in the name of some kankaryam or service; earning by wearing saffron dress; earning by tending a divine nandavanam; earning by the name of God; earning by the name of a divya kshetram; earning in the name of honouring some srivaishnavas; earning in the name of completing a prabandha; earning in the name of some tiruvadhyayanam; earning by cultivation; not earning at least by begging and telling the name of God and going round for fists of food; being a vaishnava hesitating to go round for fists of alms; for earning plenty of food by his method of unchavritti, going round with a fist basket for long time; not taking to unchavritti (collecting food as fistfuls of alms in a few houses) considering it as the befitting method for one's swaroopa ; not taking to unchavritti considering it as preceded by elite vaishnavas; not being satisfied with what was collected in the fist basket; feeling insulted that they offered less than a fist of alms; being elated they offered more of alms; not being satisfied with what can be collected by hands; not loud chanting the names of God for asking fist of alms; while going round for fistfuls of alms, not reciting the name of God to

indicate that one is not an ordinary alms beggar; reciting the name of God as inviting people to put fistful of alms; going round to houses where other gods are worshipped; going round to houses which are polluted by worship of planets; taking fist of alms in houses which have been cleaned on Fridays; accepting fist of alms in houses where they do not get elated by hearing the name of God; taking alms from houses where mean people censuring bhagavad-bhaagavatas reside; taking alms from houses where the members censure and criticise one without knowing that it is the right activity for srivaishnava; going to a town which is presided by other gods and going round taking alms in houses; going for fist collection in houses in a city having no divya praakaara of God; taking alms from a house in which tiruvaraadhana is not conducted; being a prapanna, on special days going round collecting fist of alms reciting tirumozhi; on other days than special, going round without reciting Aruliccheyals; going round loudly telling Rahasyams such that others hear it; going round in association with bad people; not going round without having eyes to see other material objects; not going round taking careful steps ahead; walking with insolent attitude; going round not being initiated by a good Acharyan and given a basket for collecting alms; going round without a knowledge that the basket is an ornament for the srivaishnavasri; not going round everyday reciting Dwaya and carrying the food basket; going round carrying a fist basket which is not specially made with the number of nodes equal to the number of letters in Dwaya; accepting fist from people not wearing the special divine symbols; taking fist alms from people who are haughty; not offering a part from the fist collections to the Acharyan; not setting aside a part in the name of srivaishnavas; eating the collections without allotting

a part to God; after the round of fist collection, not placing the basket in front of the Acharya, and if and after Acharya takes a look at it and gives it, taking the basket and going home; not taking care to see that, others' eyes do not fall upon the basket collection after collection rounds; earning by usurping the property of Acharyan; earning by usurping the property of God; and earning by begging at people who usurp the property of God.

52. గృహవిరోధి. (gruha virodhi) The obstacles in this head are : having a house in areas which are polluted by being in the pride of possession of other gods; having house in the streets where heretics live; having a house without the symbol of chakram; having a house which ordinary people pride as their own; having a house which is devoid of pride in Acharya; having a house which has no entry for bhaagavatas; having a house to which the natural relatives liberally come and go; being a house which not containing the God's room and the God; having a conch in front of the house; being a house without the vessel for sripadatirtham; being a house not containing the basket for food and box of tirunamam; having things like skin etc., used by heretics in the house; being a house containing the books of shaiva, bouddha, jaina charvaka etc who are externals and misinterpreters of the Vedas; being a house which is cleaned with water on special days like Fridays and newmoon days; being a house in which the kitchen is viewed by outsiders; being a house where ashes are scattered everywhere; being a house in which northeast corner gods are installed; being a house in which protective talisman is hung; in the bathroom etc., the absence of symbol of tirunamam; the house not being sanctified by the dust of bhaagavatas; if heretics come and go in the surroundings, not purifying that area; tying calves etc., which have symbols of

other gods; having gods in the house not preceded by disciplined Acharyas; not growing the basil (tulasi); being a house not having the sound of recitation of aruliccheyals; and being a house where Acharya never calls on.

53. క్షేత్రవిరోధి. (kshetra virodhi) The obstacles in this head are : having residence in an area which belongs to other gods; an area having the emblems of other gods; having residence in an area in a place not prided (abhimana) in by the God; area not having the emblem of God; being an area usurped from the God's property; or usurped from the property of other gods; an area being prided in by oneself; an area having no allotment for the Acharya; and an area not being available for bhagavad bhaagavatas.

54. భోజనవిరోధి. (bhojana virodhi) The obstacles in this head are: when a srivaishnava offers prasadam with love, then the acceptor criticising the qualities of the food and taste; not showing respect as the prasadam of bhaagavata; the giver of prasadam wondering whether the prasadam will be unfavourable to the acceptor; discriminating in the distribution of food and enjoying the good food oneself; polluting the prasadam with the thought that oneself is offering the prasadam to others; not thinking that the acceptor of the food is taking his own food; the eater of the food neglecting the equality in the congregation, thinking of highs and lows; getting angry assuming an insult in the serving of food; being angry, walking out after scattering the served food; the host being inside the house; keeping eater outside; the host eating earlier than the guests; oneself getting up from get-together before the guest; guest being slow, complaining that he was kept out; guest having eaten before retreating saying that he was served later; taking it as an insult that the other person got

up before one; the host not telling welcome words to one deserving to be told; host telling welcome and self-crediting words to other guests that do not need to be told; feeling hurt that he did not tell welcome words; being elated that the host hurriedly offered welcoming words; not feeling with inferiority that I do not need welcome words; in the house, one taking teertham before another finishes his food, making him take the remainder (if one takes teertha before another finishes his food, everyone's food becomes a remainder which should not be eaten further by the others); one person eating before another lets him have food; hesitating to eat further because it became remainder; without connection or pride about Acharyan, just by mutual acquaintance , exchanging prasadam food mutually, after getting to know of the Acharya sambandham, not accepting the bhaagavata prasadam; taking each other's prasadam with defiled hands; instead of humbly partaking of prasadam taking it haughtily; if remainder prasadam is given, not understanding that it is the rare thing and it is blessed to get it; when after food a srivaishnava is lifting his leaf to throw, the host just standing with indifference; not snatching the leaf from him by force; instead of the wife and oneself lifting the eaten leaves of the guests, getting other servants to lift it; in a srivaishnava house, when oneself is the guest, leaving the eaten leaf and getting up without lifting the leaf; even if the host requests not to lift the leaf, not lifting the leaf forcibly, in a house not eating carefully in such a way that, food is not scattered; after food, rushing to wash the hands before the srivaishnavas; if they wash first, then thinking that the remaining water is their remainder not liking to wash the hands after them; sprinkling water (prokshanam) on places where srivaishnavas ate, to purify; sprinkling ashes to purify; not taking care not to tread

on places where srivaishnavas have eaten; accepting the betel leaves before giving to the srivaishnavas; leaving one's remainder of lime for srivaishnavas; finding defects in srivaishnavas houses; and not behaving in such a way as not to hurt their feelings.

55. ಭೋಜ್ಯವಿರೋಧಿ. (bhojya virodhi) The obstacles in this head are: food eaten in the houses of materialistic family; food eaten in houses of ordinary people related by natural kinships; the god's prasadam at special occasions given by people desirous of trivial objectives; not accepting prasadams in divyadesams of great influence; food eaten in houses of mere devotees of God; food self-cooked in srivaishnava houses; food given on an account; food offered for fame; wedding food; food for posthumous rites; food given for a price; defiled food; food given on a declaration; food given with some pride; food touched by others; food kept in vessels touched by others; food cooked by people thinking of other god or chanting other verses; food not cooked by people thinking of the God and reciting divyaprabandham; food not prepared with the objective of God and bhaagavatas but with the objective of oneself; food served from vessels not having the emblem of tirunamam; food not already offered to the God; food offered by ordinary people to the God; food cleaned of others sight; food offered only to the God and not to Sesha Sesaashana (Anantha Garuda adhi nithyasooris) and Alvars; food defiled as a category; food defiled owing to its possession; food circumstantially defiled owing to falling of worms, insects hair etc; food eaten in the row of non-bhaagavatas; food eaten after chanting bad things; food not offered with dvaya chanting; food eaten with the sense of enjoyability; food eaten without sense of its being prasadam of bhagavan; food eaten without a sense of worship of internal God; food eaten without

completion of the God's worship; food not eaten as the prasadam of the food accepted by bhaagavatas; food not taken as the prasadam of a good Acharya; food eaten with a mere wrong sense as the remainder of pancha prana aahuthis; food eaten without an understanding of the power of sanctification of the seeing and touch etc of special bhaagavatas; food eaten with hesitation to mix with bhaagavatas who are sanctifiers of the row in which they are sitting (pankti pavanar); regular food in one's house and regular food in the houses of persons equal to the Acharya.

56. తీర్థవిరోధి. (teertha virodhi) The obstacles in this head are: Taking the teertha of God in the houses of persons having other aims (prayojanantaraparar); taking teertham in front of persons adopting other means than surrender; taking teertham in front of persons adopting other mantrams (than tirumantram and dvayam) ; in a divyadesam taking teertham after investigation; in a place not a divyadesam, taking teertham without consideration; taking teertham standing by the side of samsaris or ordinary family people; taking teertham ahead of srivaishnavas; taking teertham after following rules like facing eastwards etc; after taking teertham, not pressing it to the eyes and head; after taking teertham, trying to purify the hand by washing it and doing achamanam etc; not washing hand after taking teertham at the place of serving the God of the Acharya; dropping teertham when sipping it; like uninitiated ignorant people, sprinkling teertham over the head; taking teertham talking to someone; taking teertham which the samsaris (family people) have looked at; not knowing that sripadateertham is superior to God's teertham; not knowing the teertham which is taken after having the proper form and name; not knowing the teertham which is taken once after special chanting; not knowing the teertham which is taken

several times out of Acharyaabhimana; being a prapanna, taking prayashchitta teertham; on a doubt of touch from saivas and other tamasas, not taking sripadateertham for prayaschittam; taking teertham only from the point of view of its sanctifying nature; not having the perception of bhogyatva or enjoyability in the teertham; being with the thought that it is adequate to take the teertham on one occasion only; not taking it with the same state of thirst as the suckling child which is crying for the long-denied breastfeeding; not perceiving that the sadacharyan or the good Acharyan is living with the last impeccable body; taking teertham through a proxy; taking teertham oneself; and not giving and taking teertham with the chanting of only Dvayam.

57. ప్రసాదవిరోధి. (prasada virodhi) The obstacles in this head are: accepting prasadam with a perception that is the prasadam of God in a low class country (not a divyadesam); in a divya desam temple, hesitating to accept and eat the prasadam immediately; accepting the prasadam after defining and considering its source; neglecting the prasadam on account of fasting etc; wishing to do suddhachamanam when taking prasadam; in the sanctifying bhaagavata prasadam, getting a perception of uchchishta (or defiled by contact with saliva or mouth); in the prasadam of Acharyan having a perception of ordinariness; in a goshti, hesitating to accept or eat the prasadam of Acharyan; feeling defiled by the touch of Acharya prasadam; not being ever hungry for accepting the Acharyaprasadam; not accepting it when Acharya himself comes down offering it; when Acharyan is partaking food, then accepting prasadam; not waiting till the Acharyan finishes his food and then accepting prasadam; taking prasadam by oneself from the vessels after Acharyan has eaten; defiling the food that has to be eaten by Acharyan;

taking prasadam without allotting shares for other co-disciples; not knowing the traditionally (by elders) accepted method of accepting the prasadam; and handling prasadam without respect and strewing it and stepping on it etc.

58. ఉక్తివీరోధి. (ukti virodhi) The obstacles in this head are: Asking 'why' impatiently when srivaishnavas call; telling 'adiyen, here I am' when materialistic people call; when by mistake, making a wrong move, then not showing repentance; when talking to srivaishnavas, not using highly polite language like 'please grace by washing hand (tirukkai vilakki arula), please grace by eating (amudusaidarula), please grace by sleeping (kannvalarndarula)' etc befitting words from prapannas; when talking to ordinary people running after material desires, instead of using rough language like 'speak up (varthai chchollu), be (iru), put oil (ennai idu), take bath (snanam pannu), wash leg (kaal kazhuvu), eat (bhujji), wash hands(kai kazhuvu), take betel nut and leaves (tambulam sweekari), sleep (urangu)' etc, using polished respectable language; not knowing and using the special words like teertha maada for kulikka, prasada ppada for unna or tinna, amudupadi for arisi, kariyamudu for kari, and like prasadam teertham tirumanjanam, ilai prasadam, ilaiamudu, moonravadu etc for plain words like kari, choru, tanneer, vettilai, chunnambu etc; employing words like tiruppadi, tiruchchulai, tiruppoygai, tiruggopuram, tirumadil, tiruveedhi, tirumaaligai, tiruvashal, tirumandapam, tiruchchutthu, tiruvalakkam, tiruppalli arai, tiruppallikkattil, tirumelkattu, tiruttirai, tirukkotholiyal, tiruvenchaamaram, tiruvaalavattam, tiruvadnilai, tiruppadikam, tirumanjanakkudam, tirupparikaram, tiruvandikkaappu, tiruvilakku, tirumaalai, tiruvaabharanam, tiruppalithaamam, tiruvadnilaigal, and so

on till tiruvabhishekam etc and tiruvazhagerinda tirumeni, tirunaal etc., for other gods who are tiruvillaatthevars (not the lord of Sree); being a vaishnava calling Koil as Srirangam; after a sneeze not telling tiruvarangam; telling the names of other tiruppathis; calling Tirumalai as mere Vengadam; Perumal Koil as Kancheepuram; Tiruvananthapuram as Ananthasayanam; Perumal as SriRaman; Naychchiyaar as Sita; Ilaiya Perumal as Lakshmanan; Krishnan as SriKrishnan; AzhagiyaSingar as SriNrisimhan; JnaanaPpiraan as Varaahan; SriGuhapperumal as Guhan; Tiruvadi as Hanumaan; Mahaaraajar as Sugrivan; Periyavudaiyaar as Jataayu; Tirutthuzhaayi as Thulasi; not using names like Sri Vibheeshanaazhvan, Sri Gajendraazhvaan, Tiruvaazhiyaazhvaan, SriPaanchajanyaazhvan, Sri Bharataazhvaan, Satrugnaazhvaan, Koyilaazhvaan, Nammaazhvaar; calling Teerthanaayanaar as Saaligramam; not using names like Srimadwaaraapati Naayanaar, Senaimudaliyaar, Tiruvaashal Kaarkum mudaligal, NambiMoothapiraan, SriMaalaakaarar, SriVidurar SriNandagopar etc which were used by elders with appropriate respect; chanting God's names that were not chanted by the previous elders; not chanting the name of good Acharya which was specially chanted by the previous elders; considering and dealing with Ekanthi srivaishnavas by their locality descent and birth; referring to those who reached tiruvadi as merely dead, referring to those who reached Paramapada as those who reached tiruvadi, referring to those who have reached tirunaattu as having gone to paramapadam; not referring to persons devoted in the pride of Acharya as having reached Acharyan tiruvadi; talking sharply to srivaishnavas; talking in such a way that listener's heart trembles; proclaiming one's merits; hiding one's demerits;

telling the demerits of materialistic people; not proclaiming the merits and greatness of Acharya; being a scholar, not reciting the hymns of Azhvaaars and Acharyas; telling the hymns of rishis of yore; reciting and chanting the words of other Manthras not taught and ordained by the Acharya (Guruparampara and Dvayam) ; totally leaving that manthra which is to be incessantly repeated.

59. సంగవిరోధి. (sanga virodhi) The obstacles in this head are: Associating with people who are treating the body as the soul (dehatmabhimanis); associating with people indulging in sensual pleasures; associating with people having superiority complex; with their supporters; with those inflicting on others; with sinners; with those who are accusing others; with those who are jealous of others' merits; with those desirous of going to heaven; with those doing dry activities; with those who are devoted other gods like Brahma and Rudra; with those heretics like Bouddha and Mayavadis; with those rough people who do not wear religious symbols like tirunamam etc; with skinheads who do not sport shikhas; with those who frequently sin against God; with those who frequently sin against bhaagavatas; with those who frequently do asahyaapachaaram; with those who frequently sin against Acharya; with those who are established in other manthras; not associating with those who are established only in Dvayamanthram; associating with those who are firmly following other Upayas; not associating with those who are firmly following the God as Upaya; not associating with those who help the growth of knowledge or jnana; not associating with those who help in the augmentation of bhakti; not associating with the charamadhikaris who are established in following the Acharya; being involved in the body and its needs; not being involved in seshatwa or servitude; being

involved in things other than God; not being involved in the God and His belongings; being involved in other mean and trivial benefits; not being involved in the service of God and bhaagavatas which gives the supreme benefit; and not being involved in service of Acharya perennially.

60. సంబంధవిరోధి. (sambandha virodhi) The obstacles in this head are: showing the attitude of relationship with body relatives (dehasambandhigal); not having the attitude of relationship with persons related to God; retaining relationship with totally materialistic people even after having done prapatthi (surrendered unto God); not associating with vaishnavas; taking those who merely gave us birth as our parents; taking only those born in one womb as our fraternity; not thinking of co-students who have learnt from one Acharya as fraternity; not realising that other relationships are limited to the existence of the body (oupadhikam); not realising that relationship with God is eternal; not realising that our contact with Achith or our body is not perennial and is terminable by the mercy of God; not knowing that connection with Ayanam (Path or Narayana) is eternal and interminable; not knowing that connection with Achith (body) is injurious to the swaroopaa (basic characteristic of the Atma); not knowing that connection with Ayana (path or Narayana) is very beneficial and redeeming to the swaroopaa; not knowing that the connection with Naara which embodies the God is produced by the God; not knowing that the connection with Narayana who is embodied by all is fundamental to the existence of oneself; Taking connection with one of the God's bodies, thinking that there is relationship with the samsaaris or ordinary materialistic people; not conceiving that there is eternal relationship with srivaishnavas who have very clear conscience; not conceiving that there is all type of relationship

with God; not knowing that connection with God can lead to both bondage and liberation; not knowing that connection with Acharyan is solely the source of liberation; and not realising that the connection with Acharyan is fundamental to one's existence and not just for guidance and teaching.

61. స్నేహవిరోధి. (sneha virodhi) The obstacles in this head are : showing friendly attitude with natural relatives; not being affectionate with the relatives of the soul; not being affectionate with regard to God; having excess affection in regard to other subjects; being affectionate with one's own body; not showing affection in regard to Acharya's embodiment (vigraha); showing affection in regard to one's children etc; not being affectionate in regard to Acharya's children etc; being friendly with people who are givers of material things; not being friendly with givers of thirumantharatham; being a lover of one's own hometown; not being a lover of the hometown of the Acharya; taking care of one's living and bodily welfare; not attending to the welfare of the soul; showing excessive love out of possessiveness over and above the limit allowed by the scriptures with regard to children, spouses and estates etc which are antagonistic to one's connection with God and His men; not having love with regard to Iconic incarnation of God (archavataram) ; having no love with regard to the greatest places of iconic incarnations like Koil (srirangam) and Tirumalai; having love for other manthras; having no love for mantra ratnam (dwayam) ; having affection with people who are givers of other manthras; and having no affection for people who are givers of the big Tirumanthram (Ashtaksharam).

62. భక్తివిరోధి. (bhakti virodhi) The obstacles in this head are: Presuming that Bhakti or devotion is a sadhana or instrument; not understanding that remembering and name-chantings etc,

which are the beginnings of bhakti, also belong to the set of goals (sAdhya); mixing or adulterating with bhakti to others; not having unswerving and exclusive bhakti; presuming that sAdhya bhakti (bhakti itself being the goal) and prapatthi (surrender) are equal; not knowing that for a prapanna (surrendered person or refugee), his prapatthi becomes ineffective if he takes to sadhya bhakti; not knowing that the bhakti expected of those steadfast in prapatthi, is to be embedded in the prapya (the God); not knowing that the bhakti which the Alwars were endowed with by God's grace, was nothing but the bhakti which was a result of their goodness and which they had just before taking up the servitude to God; if all the materials for a purpose are provided with out any shortcoming, thinking that God will indeed be pleased because of one's completeness of material provisions for a ritual rather than the grace of God; not understanding that the birth of bhakti and its growth and the paramabhakti or the highest devotion are the results of God's grace; not understanding that by the loss of ananyopayatva (or the dependence on no other strategy but God for liberation) brought about in the state of the height of devotion, no damage is caused to one's swaroopa; and not knowing that the mangalashasanam or the wishing of the welfare of the God, in the state of bhakti, is very favourable or conducive to one's swaroopa or inner characteristics.

63. దాస్యవిరోధి. (daasya virodhi) The obstacles in this head are: indulging in independence or being at liberty; suffering ignominy by being subservient to others; being subservient to other gods on the basis of one's caste and colour; thinking that one is subservient to one's parents on account of having birth from them; thinking that one is subservient to one's husband on account of past deeds; being subservient to mean

materialistic fellows; in return for trivial benefits; not understanding that one is subservient only to that master (God) who has all forms of kinship, who is the protector of all and the master of all; not submitting oneself to God to be assigned as per His wish; not understanding that one's assignment as per His wish extends to servitude to His devotees; not understanding that the master's desirables and undesirables should be one's desirables and undesirables ; not striving to enhance pleasure of God, out of fear of one's destruction; taking a backseat when God offers the opportunity to serve Him; not involving in the act of servitude to Him; thinking that the servitude to Acharya is timebound; not understanding that one is perennial servant to the perennial master; engaging in servitude with respect to other gods and filials (pitrus etc).

64. సఖ్యవిరోధి. (sakhya virodhi) The obstacles in this head are: befriending lowly materialistic people; making friendship with esteemed srivaishnavas on an equal footing; after befriending and mingling together , finding faults and weaknesses with each other; not becoming friends with everyone with the understanding that they belong to Him; without understanding that everyone enshrines God, carrying enmity with them; mingling without giving due respect to srivaishnavas; befriending only on grounds of mutual obligations; not seeing their fault as their good point; being pleased with those who are pleased and hating those those who are inimical; developing deep relationship with those opposing one's Acharya; and not mingling intimately with the other devotees of one's Acharya;

65. సమర్పణవిరోధి. (samarpana virodhi) The obstacles in this head are: egoism and possessiveness right from times without a beginning, that prevents one from submitting oneself and

one's belongings to the God and His people; after the birth of the desire to submit oneself to God, not fulfilling that desire owing to the cropping up of possessiveness; mistaking His belonging as my belonging and submitting as my offering; not realising that the submission of myself and my belonging to Him is another crime equated to the earlier usurpation of these from God by me; not submitting oneself as per the precedent of wise elders thinking ' what is the need to offer that which is already His ? ' ; submitting my possessions defiled by my insolent ownership; not offering with the perception that He is accepting His own possessions; not fearing with the worry concerning the right method of submitting my belongings defiled by my pride of ownership; offering to Him with the assumption that He is wanting, not knowing that He is self-sufficient; thinking that we are submitting something that He does not have; not realising that though He is full and devoid of wants; He accepts our offerings with a view to redeem us from this world; being under the impression that we are repaying Him for favours received from Him; not getting confounded and languishing futilely, wondering how to repay our debt to Him as expressed in "eduvum onrum illai saivadingumange", "muyalginren untan moikazhalk anbaiye "; and when submitting one's soul to Him being under the impression that I am submitting my soul that belongs to me.

66. దర్శనవిరోధి. (darsana virodhi) The obstacles in this head are: lingering doubt about the likely supremacy of Brahma and Rudra; lingering doubt about the likely equality of trinity of Godheads; lingering doubt about the likely surrenderability of Brahma and Rudra on account of their belonging to the God; getting mesmerised by the strategic arguments of Bouddha, Saiva, Mayavadi and other tenets alien to the Vedas; being

absorbed in the understanding of common law scriptures; having nama and rupa (of srivaishnava), accusing other bhaagavatas; not surrendering to a good Acharyan; not imbibing the characteristics of a good srivaishnava; not being authorised to tell dwaya; not involving in Aruliccheyals; not being trained in the confidential tatwa rahasyas; not being interested in srivaishnava discipline; not having jnana, bhakti and vairagya (knowledge, devotion and renunciation); not attaching oneself under the affection and tutelage of a knowledgable srivaishnava; and associating with persons antagonistic to our philosophy.

67. ఆశ్రమవిరోధి. (Ashrama virodhi) The obstacles in this head are: thinking of myself as in such and such an ashrama (varnashrama) instead of as perennial servant of the Lord; priding oneself when in the best ashrama (grihastha); not realising that a person in a varnashrama is still inferior to a shwapacha (chandala) when not a vaishnava; while following the duties of varnashrama, not nurturing the attitude of a servant of the Lord; conducting against the rules of an ashrama; having trace of fear of omitting the basic duties of an ashrama even after understanding the final meaning (charamartha) of the philosophy; doing acts which are favourable to one's swarupa, but which are against the principles of the ashrama; not overcoming all the obstacles of vaishnavatva as listed below and above; under cover of varnashrama hesitating to serve the Acharyan; and doing actions that are against one's Ashrama like brahmacharya.

68. జాతివిరోధి. (jaati virodhi) The obstacles in this head are: losing the great trust or confidence that should be the characteristic of the caste of prapannas (surrenderers), consisting of ignorants, high scholars and those ruled by devotion; doing activities against the human caste; attitude of

reliance on one's own effort; worrying about one's states of purity and impurity when surrendering to God; omitting the daily activities appropriate for a slave of God; association with people who have boycotted such daily activities; not understanding that the birth by virtue of learning the Tirumantram (TiruAshtaksharam) Upadesham is the best one; not knowing that the birth in to other mantrams is of a low order; not realising that the tag " a vaishnava residing in Koil (Srirangam) "is the most apt and famous identification for a person; not realising that the identification of a person by village and lineage is perilous (for prapanna); not knowing that the persons in the forefront of the prapannas (surrenderers) are Parankusa, Parakala etc; taking other mean people in the holds of desires and kinships as forerunners of prapannas; not understanding, learning and mastering all the thousand cchandasa (Tiruvaimozhi) which gives the certification of Srivaishnavatva; not knowing that that caste which breeds insolence and transgressions towards Bhaagavatas should be eschewed; not perceiving that the caste which makes one bite into desired things and so is disastrous, and is well-knit with haughtiness and necessitates one to artificially feel inferior (naichyanusandhanam), is in fact, the low caste; not knowing that that low caste which has no perils (of falling down) and hence has no cause for fear, and having congenital inferiority, is blemish-removing, and hence is , in fact the superior caste; not perceiving that extraordinary jnanis or learned people are equal to Acharya and superior to God;

69. అప్తవిరోధి. (aapta virodhi) The obstacles in this head are: disrespecting persons who have the upper hand either in bhagavadvishaya or bhaagavata vishaya; respecting those persons who are neither of the above; being selfish and

self-oriented; having a knowledge of sheshatva without paratantrya (service without obedience) ; having a sense bhoktritva against the necessary sense of bhogyatva; even after having bhogyatva and paratantrya, treating it as for one's pleasure rather than for the pleasure of God;

70. అనాప్తవిరోధి. (anaapta virodhi) The obstacles in this head are: having recourse to other paths which is against prapatthi; even though knowing that the association with bad elements is to eschewed, not doing so with the excuse that what can be done if such association arises due to natural reasons; being interested in other benefits which is against attaining the final goal; being interested in other gods, which is against the principle of not adoring other gods except Srimannarayana; being interested in other mantras which is against the principle of being solely interested in Dvayam; being indulgent in sensual pleasures , which is against the principle of not finding pleasure in anything except God; studying the scriptures (leading to) of bondage which goes against the scriptures (leading to) of liberation; being preoccupied in one's own livelihood which is against the service of the highest order;

71. సిద్ధాంతవిరోధి. (siddhanta virodhi) The obstacles in this head are: accepting works which speak against the tenets established by the Vedas ; not conceding inherent and spontaneous authority to the Vedas which are characteristically distinguished from the other tools like direct (Pratyaksha) and inference (Anumana) ; not having a firm sense of authority in the Smritis, Itihasas and Puranas which elaborate the meaning of the Vedas; among the elaborated and the elaborative works, not knowing that only the Sattvika portions are to be accepted by the Sattvikas (cool and pure virtued people) as strong authorities; not knowing that the

Sattvika portions which are aimed at the Rajasa (sullied-virtued people) and Tamasa (vile-virtued people) are also to be eschewed by the Sattvika people; not having full confidence, in the Arulicheyals (Divya prabandhas) which have been wholly accepted by supreme Sattvikas, as the faultless authority; not considering that only the words of the Poorvacharyas are highly trustworthy for Sattvikas; having a shortage of confidence in the authority of SriPancharatra dictated by SrimanNarayana; not seeing that the goal of all authorities (works attempting to mensurate the God) is to describe the characteristics etc., of the God; not realising that all words irrespective of Loukika or Vaidika classification, indicate the Paramatma (the God) who is qualified by and combined with the achits and chits (lifeless things and the souls) ; not knowing that the God has everything in the universe as his bodies; in the section of Samanadhikarana, ignoring the special qualifications and considering only the souls (not interpreting it properly as indicative of Paramatma possessing many special qualifications); not knowing that the denial of manyness is only regarding the substance called Brahma; in respect of annihilation, the denial of chidachits is only interpreted as their taking the appropriate microforms; not knowing that, in Sodhaka vakyas, the denial of merits or qualities is only regarding the bad or undesirable qualities; turning blind eye to guna vidhayaka vakyas or sentences proclaiming God's good qualities ; not knowing that the denial of embodiment of God is only interpreted as not being embodied owing to the bondage of karma; turning a blind eye to sentences which proclaim God as having a body; not realising that possessing a special embodiment and being Sriya:pati, and being known by the letter 'a', He is the one above all else; not realising that

He is the cause of all the Universe; being confused by other tenets like pradhana vaada atomic vaada, kaarana vaada etc (sankhya bouddha kaapila etc); suspicion of causality and supremacy etc in Brahma and Siva who are created by Narayana; equating of the trinity; thinking that there are other protectors also apart from the omni-protector; thinking that there are other master apart from Sriya:pati; thinking that there is another god to be worshipped apart from the supreme God that is worshipped by those craving for liberation; not realising that there is no other person that can bestow one's desired fruits apart the Purushottama who bestows Moksha; adoring and devoting to demigods; being desirous of baser or meaner fruits; not having developed the desire for Moksha which is endless and permanent; being desirous of Moksha, not having developed the attitude of renunciation in the worldly matters; not realising that the fruits that can be obtained by Actions (karma) are trivial and temporary and thereby becoming disappointed and eagerly and curiously turning towards the knowledge of Brahma; not understanding that the word Parabrahma actually points only to that entity to which the word Narayana eulogised in Narayanaanuvaaka points; not understanding that the Vedic part dealing with Actions or karma bhaga is actually the commandments of the (Archa) God ; not understanding that the Brahma bhaga elaborates about the characteristics, nature, form etc of the God and finishes by throwing light on the method of attaining Him; not realising that the Purushartha or the human aspiration of attaining the God completes only by the concomitant fruit of servitude to Him; not knowing that the equality in aspects to Him is only in so far as the mutual happiness is concerned; continuing with illusion of oneness of swaropa or characteristics; not realising the possibility of

taking many suitable forms in the service of the Lord in Vaikuntha and continuing with the illusion that there is no embodiment for the released soul in Vaikuntha; instead of understanding that liberation means reaching the permanent abode through Archiradi path , being under the delusion that liberation is attained in the alive state; thinking that candidates for liberation are only in this karma bhoomi world rather than realising that everyone in this world as well as in heavens are candidates awaiting liberation; doubting the fact that even after the karma is eliminated here, a microbody or sukshma sarira accompanies the soul till touching the Virajaa waters, by the power of bhagavatsankalpa ; (thinking that for attaining God after the severance of samsara one has to have specific bhakti); not realising that only surrender is the instrument for attaining God after severance of samsara (life cycle); and not believing that the entity pointed to by the word prapatti is the God Himself who is to be surrendered to; though the the volition of surrender is an act of a person desirous of liberation, thinking of the surrender as a strategy or upaya; surrendering without the proper channel of purushakaara; regarding the Acharya, considering him only as a recommender or purushakaara instead of as an independent upaya or strategy for liberation; thinking that upaya or the strategy and upeya the goal are two different entities; and befriending people of other tenets who do not agree with the universal embodiment (jagat sareeratwa) of God.

72. తత్త్వవిరోధి. (tatwa virodhi) The obstacles in this head are : not knowing that there is no principle or entity other than Bhoktr, Bhogyia and Niyanta, (enjoyer, enjoyed and the controller); (that is, thinking that there is a fourth passive and neutral entity which is none of these three principles); confusing the real principle with the six materials proposed by

Vaisheshika; confusing the real principle with the sixteen authorities as quoted by Naiyayika; confusing the real principle with twentyfive entities beginning with the fundamental Nature as propounded by Saankhya; confusing as the real principle, the twentysix entities propounded by Patanjali; confusing as the real principle, the thirtysix entities listed by the Paasupatha; confusing the elements like Earth etc proposed by Chaarvaaka as true principle; confusing the five Skandhas etc propounded by Bouddha as the true principle; confusing as the real principle, the Dharma Adharma etc proposed by the Jaina; confusing that the unqualified Chit alone as propounded by Mayavadi is the true principle; confusing as Bhaatta Praabhaakaras that there is no existence of Iswara other than the souls; when it comes to the equality of the three gunas, confusing that there is another superior fundamental principle; confusing the organs which are the product of Ahankaara as the product of the bhootas (elements); confusing that there is no organ of actions (karmendriya); confusing that the mind (manas) is not created and that it is eternal; confusing that there are no entities other than tanmatras ; confusing that the tanmatras are irrelevant due to the variety of the organs; confusing that the tanmatras are born from the bhootas; confusing that, from the primeval bhoota shabda tanmatra and aakaasha are born, from shabda tanmatra are born the sparsha tanmatra and vaayu, and so on from the earlier tanmatra are born the successive tanmatra and its special element ; confusing that from the primeval bhoota, aakaasha is born and from aakaasha, sparsha tanmatra is born and from that sparsha tanmatra, vayu is born and thus all tanmatras without shabda tanmatra and all elements without Earth have the ability to originate other bhootas and tanmatras; confusing that disregarding the hierarchy of

tanmatras, bhootas generate other bhootas; not understanding the essence that in this shrouta matam (tenet) too, the word bhoota stands for all the tanmatras, their characteristics and the bhootas like aakaasha etc; not understanding that the traditional belief that the earlier tanmatras generate the successive tanmatras and their visheshas is a valid creation protocol and held by the authorities scriptures and scholars; confusing that the lack of a covering is the aakaasha- it is eternal, without peripherals and is omnipresent; confusing that there is a separate entity called direction; confusing that there is no entity called time; confusing that vayu is apratyaksha or invisible element; not realising that all the effects of nature inside and outside the universe are dependent on the decisions of a chetana; not realising that effects on the universe (jagatparinaama) are the direct results of God's decision; not realising that all things are the embodiments of the God; not realising that since all things are having the God as their soul, all things are favourable to each other; not knowing that the feeling of enmity is due to the confusion of body as the soul; not knowing that the nityavibhooti or Vaikuntha is eternal due to the perennial wish of the eternal lord; not knowing that the transformations of the divine things (apraakrita achit- divine elements) are solely due to the wish of the Lord; not realising that, the divine elemental pentad are free of the microstate and macrostate cycles; not realising that the misconception that there (in vaikuntha) are tanmatras is valid to the extent that only absence of calmness and fierceness is meant; not realising that only the five great forces are the constituents of the God's physique; not realising that owing to the sixth force of effulgence in the body of the God, He is termed as Poorna shaadgunya vigraha (body of full six qualities); not realising that even though the God and Nityasooris are of the same

genre, the God's body is uniquely distinguished by the the force of effulgence; not realising that even though the bodies taken during incarnations, are of divine constituents, seeing the appearance in the worldly forms of Siva etc., which are the acts of God's independent wishes, suspecting that the incarnations also are of earthly constituents; not realising that the living (souls) and non-livings are all bodies of God; misunderstanding the soul which is God's body as body and organs; misunderstanding the soul as mere knowledge and that the consciousness is only a temporary quality; fancying the characteristic of dependence as a characteristic of independence; fancying one's character of servience to God as servience to others; not realising that one is servant to the divine couple; not understanding that one is servant to the God's people; not realising that the all-embodying master of all is God alone; not seeing that autocracy is the characteristic of Him; not seeing that thereby results, His subjection to His refugees; not seeing that it is true for ever; not realising that its reason is His loving nature; not realising that its reason is the result of the act of love He showed to the universal mother as quoted in 'kolamalar pavaik kanbahiya ennanbeyo'; not realising that She is beloved of Him, befitting Him, defining Him, ever-inseparable from Him, queen and the mother of the universe; not realising that even though She is of same genre as Him, She is distinct from the three types of souls; not realising that, the monarchy that cannot rest with two persons is with Her also; stating that the unique characteristic of Brahma (the supreme being) that is primordial causality is with Her also; stating that among Sree and Sreesha, there is only a difference of body but not any difference of characteristics; stating that the characteristic of God is also having two forms (that is Sree and Sreesha); stating that God's

characteristic or Sree's characteristic cannot exist without the other; bracketing Sree who is of the nature of knowledge along with categories of the knowledge, power etc; not realising that She is like the defining quality of 'I'ness (ahantaa) and He is like the defined quality of 'I' (aham); not realising that even though She is of the nature of atom, She has, by virtue of a special power, taken a huge all-pervading form ; not realising that just as the liquid is everywhere in the divine milky ocean , the God's characteristics etc; are present everywhere along with Her; not realising that the purpose of so being present everywhere together is to do, irrespective of location and time, purushakaara (referencing introducing etc;) to chetanas or souls ; not realising that only with reference to such a Sree, we have to determine the characteristic of God as Sriya:pati only; not realising that the God's characteristic consists only of total benign knowledge and joy, combats everything that is reprehensible, embodies all auspicious and benevolent qualities, is above the three-fold classification, is all pervading by its characteristics and virtue, has no expectations due to its having obtained the entire gamut of wishes, yet being the cause of the creation, sustenance and destruction of the entire universe and having experienced much pleasure in the same activity, and in the eternal world of Vaikuntha, in the divine canopy bedecked with jewels, on the divine throne, on Thiru Anantalwan, being seated with the divine pair of consorts, resembling a black cloud on the foothills of a crystal mountain with two lightning ribbons, and ruling the seven worlds like a monarch, and experiencing infinite enjoyment in the company of nithyasooris devoid of amnesia, yet for the benefit of worshippers, incarnating into various shells in the form Vasudeva etc, and yet, with the intention of waking up the samsaari or the bonded soul in the

Earth who is sleeping in separate cot, and mingling with him and desiring to take him into his own cot, assumes similar forms as the earthly beings, takes birth in the wide world, suffering adversities unsuffered by other human beings, and having showed His greatness, yet being able to impress few people, yet being too fond of the human beings, decides to attract and kidnap them by residing in each and everyone and everything, and yet fails to gather any fan, gets disappointed and still attempts to impress men by standing and sitting and sleeping in various temples, and is such a supreme being who is still crazy to take humans into His fold; in His extra-terrestrialness or highness (paratva) there is obviously enjoyment sans intermission, but not realising that the incarnations are laid for the pleasure of everyone sans discrimination between the bonded, released and the eternal souls; attributing the respective genus to Him in the important incarnations; considering as worshipworthy in the secondary or unimportant incarnations; seeing impotence in Archaavataara or the iconic incarnations; seeing incompleteness in the incarnation of preceptor or Acharya; not realising that the incarnations are superior to paratva or highness in Vaikuntha; and finally not considering the final incarnation as Acharya (charamaavataara Achaarya) as something supernatural.

73. పుంస్తవవిరోధి. (pumstwa virodhi) The obstacles in this head are: considering oneself as a male, when everyone except that Purushottama riding the Garudalwan, can only be considered as a female; seeing Brahma and Rudra as males just because they are in the masculine form which leads them to be called as males; not realising that actually, femininity which is opposite to the masculinity of God, is the naturally befitting form for us; not realising that just like the skin overcoat, the

masculine form is just a fleeting and temporary appearance; not realising that both the feminine and masculine forms which one takes by turns right from the beginning of creation, are both not one's permanent forms; not realising that the form which is permanent and befitting one's characteristics for one is the form of obedience or resignation to God; the continuation of one's delusion as an independent male even after the realisation of the knowledge of one's characteristic of obedience or paaratantya to God; searching for a woman for oneself after thus having realised oneself as someone's (God's) woman; not realising that everyone is a parastree or (here) God's woman; not seeing oneself and one's wife who was wedded for the purpose of service to God and His retinue are both female slaves in the service of Sriyahpati the supreme master; considering oneself as a male servant of the Lord; not totally submitting oneself to the fancy of God, with this knowledge of oneself as a woman slave of God; continuation of the trace of memory of oneself as being masculine; even after reading and hearing the psalms sung by Alwars who in spite of being males, considered themselves as females longing for the God's form and blinded by love pined for His union, becoming blinded in love of and pining for other reprehensible bodies, without leaving the delusion of rebirth; (and being scorned by disciplined persons as unfit and unwomanly; and thereby angering one's Acharya to renounce him as an aastikanaastika; and becoming derided by rightminded people as one who cannot discriminate between the essence and the trash.

74. అంతిమదశావిరోధి. (antima dashaa virodhi) The obstacles in this head are: by the swelling of one's fondness for one's property and estates, sons and wife, etc, welling tears in the eyes with the prospect of having to leave them behind and die;

as per ' kshEtraani mitraNi dhanaani naatha ', not considering them as poisonous sights because of their unfavourability; as per ' maaga vygundham kaaNbadarku yenmanam EkmeNNum ' not having the deep pining nature to reach the destination (vykuntham); as per ' kodu vulagam kaattEIE ', not feeling remorse to see the shunnable world; as per ' pinnumaakkai vidumpoludenne ', not pining for the time when one can shed the mortal coil; as per ' unnai yena naal vandu kooduvan ', not becoming ripened in the fondness for paratva to pine to see the God in the Paramapadam; as per ' marulolu nee madanenje ', continuing to be fond of archaavataaram ; being agitated in tension and worrying that ' this is my last stage; what is favourable or beneficial (thanjam) now for me " ; not realising that NOT worrying about ' what is good for me ' alone is the actual good ; as per ' kaashtha paashaana sannibham ', not remaining cool and unagitated at the last moments; not realising that the action of the ' essential ' last recall (taadaatvika smriti) causes a violation of firm fixity in following siddha saadhana or ready instrument (God himself) for liberation; not realising that the 'unskippable' action of last recall is only the agenda of the praapya or the goal; considering that at that moment the utterance of Acharya's name is essential; not understanding that the utterance of Acharya's name at that time that comes by the force of habit, is only meant for sustenance during the extra terrestrial travel; considering the recall of Acharya's lotus feet at that time which comes by force of habit, as an instrument for liberation; not realising that that highly intimate person (God) alone is the best escort during the travel on the path after life; considering that in the elimination of the unwanted adversities like avidyaa (nescience ignorance) and in the attainment of the desired

archiraadigati and the praapya (goal), the enjoyer of the fruits is oneself; not realising that these fruits really belong to the master who eliminates the obstacles and provides the desired things and offers an overall protection; considering the desired events and the undesirable occurrences as affecting oneself; not realising that wanted and the unwanted things and events actually affect the great master who is the personification of the word 'aham' (I principle) ; lacking the firm belief that the eternal master who provided knowledge alone is the provider of Moksham too.

75. అవిశ్వాసవిరోధి. (avishwasa virodhi) The obstacles in this head are: reposing faith in the untrustworthy samsaris, other gods, and basic (entry level) scriptures.

76. సంగతివిరోధి. (sangati virodhi) The obstacles in this head are: developing relations with followers of other tenets after realisation of the knowledge of God in one's own tenet.

77. సంతానవిరోధి. (santaana virodhi) The obstacles in this head are: not abandoning one's own son who speaks bad and has committed offences against God, Bhaagavatas and Acharya. (SriVaaraaha puraane - Maa janishta sa no vamshe jaatovaa draagvisriyataam . Aajanma maranam yasya vaasudevo na daivatam).

78. వర్ణవిరోధి. (varna virodhi) The obstacles in this head are: engaging in activities which are unbecoming of one's varnas or caste.

79. జపవిరోధి. (japa virodhi) The obstacles in this head are: meditating upon other topics or other gods instead of the form of the particular target God specified in the mantram when making rosary countings of moolamantram or other mantrams.

80. ఆరాధనవిరోధి. (aaraadhana virodhi) The obstacles in this head are: wishing for other fruits or benefits in the worship

of God which is its own benefit; offering (to God) things defiled by virtue of their category, or source of possession or a particular reason; and offering things like wine and flesh etc forbidden by the scriptures.

81. పతిత్వవిరోధి. (patitwa virodhi) The obstacles in this head are: considering the authorities of prajaapati, pasupati, brihaspati, surapati, dhanapati, senapati ganapati etc as valid authorities, which are unbecoming of the authority of God as per 'patim vishvasya ' phrase.

82. వర్జనీయవిరోధి. (varjaneeya virodhi) The obstacles in this head are: consuming wine and flesh which are taamasa foods forbidden by scriptures; abandoning saatvika foods, saatvika scriptures and saatvika activities.

83. అవర్జనీయవిరోధి. (avarjaneeya virodhi) The obstacles in this head are: in the stage of mumukshu, while hankering for liberation, even after forgetting unbecoming desires, the pestering thirst for money and desires; the consequent offences against Bhaagavatas; In the mukta stage or liberated stage, considering the joy of attaining God as one's own; and the attitude of enjoyership in oneself which is the reason for that consideration; and owing to that, losing the attitude of seeing enjoyability only in the God; (in that liberated stage, when it is proper to have the sense of enjoyership as per 'aham admī', it is not an obstacle when it is inspired by the God, enhances the pleasure of God and the God presents as extremely enjoyable; As per 'agalvishumbum nilanum irulaar vinaikkeda chengol nadaavudir ', even in that mukta stage, even after efforts to repel the obstacle in the form of feeling of enjoyership which is in one's control, still the God's eternal decision is otherwise, after all. Besides, the unskippable obstacle is irrespective of in this world and in Paramapadam, the God's beauty which is against the service to the Acharya,

but He accepts the service along with that obstacle.); and the doing of forbidden activities which comes about because of the actions of previous births.

Thus, (1) as the association with samsara is severed, swarga obtains, (2) as the craving for worldly pleasures is severed, the desire for swarga arises, (3) as desire for the enjoyment of swarga is severed, Atma is obtained, (4) as the realisation of the shunnability of swarga arises, the experience or enjoyment of Atma is obtained, (5) as the realisation of the shunnability of enjoyment of Atma arises, the experience or enjoyment of God is obtained, (6) as the desire of enjoyment of Atma is severed, the love of experiencing the God grows, (7) as the mind distances from the experience of God's swarupa, the fixity in the enjoyment of God's qualities grows, (8) as the eye is taken away from the beauty of God, service to God grows, (9) as the taste of service to God is reduced, the service to Bhaagavatas grows, (10) as the delusion of instrumentality of action, knowledge and devotion is cleared, firm adherence in Iswara (God) alone as the instrument arises, (11) as the realisation of shunnability of other instruments arises because of the difficulty of execution, feasibility for the accomplished alone and delayed yielding of fruits, firm fixity in the instrument of surrender arises, (12) as the interest in the rituals done in the name of Agni, Indra and other gods wanes, adherence to the rituals in the name of the God (bhagavan) arises, (13) as the realisation of the shunnability of service to other gods takes root, adherence to the service of the God which is appropriate for the swarupa, is born, (14) as the presumption of instrumentality in the surrender done by one weakens, realisation of the God as the instrument is born' (15) as the

involvement in the execution of methods established by the scriptures grows, adoption of other instruments (saadhanaantara) becomes concrete, (16) as the involvement of oneself in the matter of one's own redemption disappears, the aid of readymade or the instant instrument (siddhopayam) is obtained, (17) as the obstacle of instruments is eliminated, fixity of adherence to the God alone as the instrument or tool is established, (18) as the obstacle to the goal is eliminated, adherence to the God alone as the target or destination is established, (19) as the three obstacles of the destination are eliminated, the three characteristics of the target namely infinity, eternity and supreme enjoyability become apparently established, (20) as the obstacle to main proof (mukhya pramaana) is eliminated, one becomes faithful to reality, (21) as the obstacle that eternally accompanies the Atma, is eliminated, the Atma becomes well established, (22) as the perennial obstacle is cleared, disinterest in other objects becomes established, (23) as the temporary obstacle is cleared, eternal joy becomes established, (24) as the obstacle to swaroopa is cleared, the swaroopa's fitness for God's enjoyment is established, (25) as the obstacle to God's swaroopa is cleared, the knowledge of obedience or slavery to God becomes established, (26) as the obstacle of self enjoyment is cleared, absence of self interest becomes established, (27) as the obstacle to God's enjoyment is cleared, the absence of the attitude of self dependence becomes established, (28) as the obstacle to union (with God) is cleared, the ease of attaining God becomes established, (29) as the obstacle to separation (from God) is cleared the prolongation of union becomes established, (30) as the obstacle of objects is cleared, victory over the senses becomes established, (31) as the obstacle to confidence is cleared, the

adherence to the final upaya or instrument becomes established, (32) as the obstacle of activity (pravritti) is cleared, the motivation of activity for God's benefit becomes established, (33) as the obstacle of inactivity is cleared, withdrawal from activity becomes established, (34) as the obstacle of sleeping is cleared, realisation of swaroopa becomes established, (35) as the obstacle of awaking is cleared, the knowledge of the principle becomes established, (36) as the obstacle of walking or motion is cleared, the stopping of coming again (to the samsara) becomes established, (37) as the obstacle of station or standing is cleared, the endless joy of union with servants of God becomes established, (38) as the obstacle of necessity is cleared, possession of the impeccable final body becomes established, (39) as the obstacle of purity of the body is cleared, the purity of the soul becomes established, (40) as the obstacle of bath is cleared, bathing in the Virajaa river becomes established, (41) as the obstacle of conductance is cleared, the traditional conductance becomes established, (42) as the obstacle of characteristic is cleared, extra-ordinariness becomes established, (43) as the obstacle of remembrance is cleared, the purity of its quality is established, (44) as the obstacle of chanting is cleared, the purity of words (speech) becomes established, (45) as the obstacle of listening is cleared, the purity of good tradition (sampradaaya) becomes established, (46) as the obstacle of service is cleared, the acceptance of service by the pleased God becomes established, (47) as the obstacle of worship is cleared, the joyous acceptance of worship by the worshipped God becomes established, (48) as the obstacle of prostration or bowing is cleared, the happy acceptance of prostration becomes established, (49) as the obstacle of joint palms

(anjali) is cleared, the stealing of the heart of God becomes established, (50) as the obstacle of pastime is cleared, the proper usage of time and the joy of remembrance becomes established, (51) as the obstacle earning or procurement is cleared, the sobriety (saatvikatva) becomes established, (52) as the obstacle of home is cleared, the arrival of good persons, touching them etc and such great benefits are obtained, (53) as the obstacle of field is cleared, the dedication of its outcomes to God is established, (54) as the obstacle of eating is cleared, the characteristic suitable for the characteristic of the giver and enjoyer becomes established, (55) as the obstacle of eatable is cleared, the growth of satva or virtuosity is established, (56) as the obstacle of teertha or holy water is cleared, the sanctification or upgradation of the svaroop by that teertha becomes established, (57) as the obstacle of prasaada or the holy eat is cleared, the realisation of purification of self by it becomes established, (58) as the obstacle of speaking is cleared, the distinction from a common samsari becomes established, (59) as the obstacle of association is cleared, the virtue of srivaishnavatva becomes established, (60) as the obstacle of relationship is cleared, the knowledge of the unbounded eternal relationship becomes established, (61) as the obstacle of affection is cleared, the attainment of the target of affection becomes established (62) as the obstacle to devotion is cleared, servitude and wishing of welfare (mangalaashaasana) become established, (63) as the obstacle to slavery (daasya) is cleared, the knowledge of eternal relationship to the object of slavery becomes established, (64) as the obstacle of friendship is cleared, the knowledge of being amicable with everyone becomes established, (65) as the obstacle of submission is cleared, the knowledge of oneself's possession and God's

possession becomes established, (66) as the obstacle of seeing (discrimination) is cleared, the acceptance by Acharya becomes established, (67) as the obstacle of Ashrama (various stages or divisions in life) is cleared, the supreme adherence and dedication to one sole target becomes established, (68) as the obstacle of caste is cleared, the knowledge of servitude to God's servants becomes established, (69) as the obstacle of the trustworthy is cleared, the brightness of the impeccability of the trustworthy becomes established, (70) as the obstacle of untrustworthy is cleared, the attitude of the , (71) as the obstacle of siddhaanta (tenet) is cleared, the strong fixity in the pramanas or authorities becomes established, (72) as the obstacle of principle is cleared, the wisdom of good prameya becomes established, (73) as the obstacle of masculinity is cleared, the identity as a wife (to God) becomes established, (74) as the obstacle of final stage is cleared, the virtue of refugeehood (prapannatva) becomes established, (75) as the obstacle of disbelief is cleared, the belief and confidence in the utterances of God, Bhaagavatas and Acharya and in special scriptures becomes established, (76) as the obstacle of association is cleared, the knowledge regarding God becomes established, (77) as the obstacle of progeny is cleared, the progeny of Vaishnava becomes established, (78) as the obstacle of varna (caste) is cleared, the the caste of the soul viz., sheshatva (servitude) becomes established, (79) as the obstacle of mantra counting (japa) is cleared, the iteration of Dvayamantra becomes established, (80) as the obstacle of worship is cleared, the worship of God becomes established, (81) as the obstacle of lordship is cleared, the knowledge of servitude to the Lord becomes established, (82) as the obstacle of shunnable (varjaneeya) is cleared, the saatvika food, saatvika scripture and saatvika rituals become established,

(83) as the obstacle of non-skippable (avarjaneeya) is cleared, the access to Moksha at the end (fall) of the body becomes established.

In this way, Vangipurattu Nambi, having learnt all the eightythree types of obstacles as taught by Ramanujar, and having removed them in the appropriate way, and having adhered properly to the right principles, hoping to enlighten the future generation with proper understanding and implementation in their lives, kindly provided the commentary to these and ordained, through a commandment, the Srivaishnavas desirous of liberation, to practically implement these in their lives.

These obstacles pursue the swaropa (characteristic), sattaa (existence), sthiti (preservation) and pravritti (activity) of a chetana (conscious being). By the iteration of the meaning of pranava or Omkara, which is dependent on the para prakara swaropa and on the sattaa prakasha swaropa, the oppositions of swaropa and sattaa are removed. By the iteration of the meaning of Omkara, which is indicated by the word namah, the oppositions of sthiti are removed. By the iteration of the meaning of the word Narayana, which inculcates the God-inspired activities, the fruits of which are meant for the benefit of God, the oppositions of pravritti are removed.

Thus, after doing service to sadaachaarya, and after obtaining the meaning of Tirumantram which consists of three words, and having got rid of the oppositions, one is supposed to spend his life.

Thus, the commentary on the eightythree sentences framed by paramahansa parivraajaka Bhagavad Ramanuja acharya, provided by Sri Vangipura Poornacharya, who is a forerunner of scholars of all scriptures, is completed

Alwar tiruvadigale sharanam
Emberumanar tiruvadigale sharanam
Vangippurattu nambi tiruvadigale sharanam
Jeeyar tiruvadigale sharanam.

Slokam : Poodooril vanduditta punniyano, poongamalat
taadoor magill maaran taanivano, toodoora vanda nedumaalo,
manavaala maamunivan endhai ivar moovarilum Yaar.

Srimathe Ramanujaya namaha

Virodhi parihaaram completed

Srimathe Ramanujaya Nama:



మండయం నాయక రామానుజ