

FOREWORD

It is heartening to note that Śrī Ramchandra Puhlishers have come forward with this volume on the system of Viśtādvaita. This volume VIII of the complete works of Dr.K.C. Varadachari is the fourth one covering his extensive study of the system of Viśtādvaita. The Volume deals specifically with post Rāmānuja Viśtādvaita covering extensively the works of Vedānta Desika. The author through the articles in this volume gives a constructive and erudite interpretation of the system of Viśtādvaita as it developed in post Rāmānuja period. The System of Viśtādvaita is a composite one as envisaged by the great teacher Rāmānuja. The author has presented herein the philosophy answering many a present day criticisms of the same. The author discusses extensively on the aspect of Mysticism which forms an integral part of the philosophy of Rāmānuja.

The author discusses the various aspects of the rahasyatrayasara or the Yoga of Surrender of Śrī Venkatanātha and succeeds in bringing out various intricate aspects of the philosophy of Sarangati. This should be a revelation to persons who consider Saranagati or the philosophy of Nyasa as a routine ritual. As a seeker the author succeeds in coupling his extensive individual experiences as part of his writings.

Śrī Vedānta Desika in Paramata Bhanga refutes various other philosophies prevalent at his time. Dr. K.C. Varadachari in his article on The Buddhistic Schools of Thought deals extensively on this and the whole work is a reflection on the extent of his sincere effort and dedication to explain the philosophy of Śrī Venkatanātha.

The Bhasya on the Īśāvāsyopanisad by Śrī Venkatanātha is presented as part of this volume along with introduction. The translations on the various bhasyas of Śrī rangaRāmānuja on the Kenopanisad, Prasnopanisad and Kathopanisad are also presented as part of this volume.

This volume will be a valuable addition to the study of Viśtādvaita. The author succeeds in this volume in presenting a synergetic view of the philosophy of Viśtādvaita in a very comprehensive manner.

I myself have been a student of philosophy under my father and for my doctoral thesis on Bhakti and post doctoral research. I have drawn heavily from his works and my discussions with him were most educative. Dr. K.C. Varadachari was a man of unimpeachable honour and carried himself with dignity always. He had an extraordinary intellect but which capacity never prevented him from presenting a subject in manner which is understandable to the seeker. This capacity of his is evident in this volume as in any other work of his. He was always keen to share whatever he knew with real seekers and this desire was never dulled, even in his later years. I consider it a fortune as the eldest son and disciple of Dr. K.C. Varadachari to have the privilege to write the foreword for this volume.

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