

When we study the texts of Pillai Lokacharya and Vedanta Desika one can identify the inner thought of each Acharya in understanding the meanings on various topics. I am herewith enumerating the views expressed by both Acharyas in knowing the comprehensive account of Saranagati. Some of their expressions relating to Saranagati are :

1. Vedanta Desika believed that the Jiva should seek God's grace in helpless conditions, only then the Jiva can receive refuge and help from Lord, while Pillai Lokacharya opines that God's mercy is flowing towards Jivas unceasingly and there is no necessity for Jiva to surrender to God.

2. According to Vedanta Desika, 'Sri' is as omnipervasive like Lord Vishnu (Her husband), whereas in Pillai Lokacharya's opinion that Sri is like other infinite souls. But 'Sri' is an exceptional soul because Sri cannot undergo the state of bondage.

3. Vedanta Desika further describes that the path of Saranagati can be adopted for those who cannot follow other sadhanas such as Karmayoga, Jnanayoga and Bhaktiyoga and for those who seek to attain Moksha immediately. But for Pillai Lokacharya, Saranagati becomes Sadhana for any one who knows one's nature to be absolutely servitude (Seshatva) to God.

4. In Vedanta Desika's opinion, the successful practice of Saranagati depends on five important Angas such as Anukulyasamkalpa, etc., whereas, for Pillai Lokacharya, simple surrender to God with full faith would follow all other things automatically like sweet follows when one threshes paddy.

5. Vedanta Desika considers that Saranagati is a consequence of the grace of God, while Pillai Lokacharya says that Saranagati may be considered as mean for the grace of God.

6. Vedanta Desikā believes that God's forgiveness can be received only on performing Saranagati, irrespective of whether Prapanna has committed sins knowingly or unknowingly. On the contrary, Pillai Lokacharya opines that it is enough if one can remember one's Saranagati performed earlier.

7. Another important interpretation is Vedanta Desika explained the mystic experiences of the soul by drawing a comparison of baby monkey clinging to its mother monkey that jumps from tree to tree. This is also called Markatakisoranyaya. It implies that in Saranagati, the Prapanna must cling to God, so that he can be carried to Moksha by God's grace. This is also called Simhavanaguptanyaya. But Pillai Lokacharya compares the mystical experiences of soul to a cat carrying a kitten with its mouth without the effort of the kitten. It is also known as Marjalakisoranyaya. It says when cat-kitten is helpless and the mother cat grasps it with its mouth and carries it from place to place for its welfare. In the same way, in extreme helpless conditions the prapana is taken by God Himself to the ultimate destination namely, Moksha. The above examples are nothing but different stages of helpless conditions to overcome such impediments by the grace of God.

The religion of Saranagati was a subject of study from ancient Vedas down to the hymns of Alvars'. Also a number of post and pre-Ramanujaite Acharyas have formulated their views to this doctrine and the fact is known from the fore gone pages.

From the accounts given in the above pages of this chapter, it is learnt that important Acharyas like Yamuna, Ramanuja, Pillai Lokacharya and Vedanta Desika, who established the path of Saranagati systematised this doctrine to play a pivatal role as a