

## ATMIC GUNAS AND GOD'S KINSHIP WITH SOUL

The soul possesses the *atmajnana* out of the affection showered by the Lord upon it and by knowing it, the soul has to render its eternal *kainkarya* upon the Lord. As that of *atmajnana*, there are *atmic gunas* which also makes the Lord more pleasurable. For understanding it, a study about the *atmic gunas* and their impact upon the *atma* would be a necessary one. The soul is possessing two kinds of *gunas* as *sama*, means of controlling passion through the restraining of the external sense organs; and as *dama*, means controlling of internal psychic organs. These two qualities are making the soul so perfect and through it they stand as the basic cause for the *prapanna* to approach *acarya*. Through the *acarya*, the *prapanna* has to understand the knowledge of *Tirumantra*, it is quite nature, that, the aspirant learned the nature of the god, which helps him to attain salvation. Through as such, that, the knowledge about this virtues of *sama* and *dama* are common to the three classes as, *aysvaryakarma* 'those who see wordly property', *upasarkar*, 'those who are worshipper' And *prappanna*, these *atmic gunas* are darest necessary for the *prappanna*.

By the following the *sama* and *dama*, the soul could identify its relation with the Lord. The relation between them could discuss over here, so that the closeness of the, maybe understood. The soul enjoys the bliss at its extreme when both are in union. Upon the theme, if there is a critical question as 'is there enjoyment of the soul at the time of separation?', then, the answer for the same would be positive. Within it, there is another question, 'when there is separation, is it possible for the soul to remain without love towards the Lord?'; then, the answer would be, that, 'the soul cannot be so?'. Based on this, it could be further presumed, that, the enjoyment of the soul depends not upon the union or separation but purely based on the kinship of the Lord. So, directly it is conceived, that, the love of the soul upon the Lord is not due to the God's enjoyment but the kinship of God with the soul, i.e., the love is the medium within which the relation between the Lord and soul is understood. This truth is understood through the words of *Sitapiratti* when the answered to the question of the *Atri Rsi's* wife at his *asrama* 'hermitage'. Moreover the same fact is well confirmed out of the *álvars'* word as, 'My stubborn mind clings to Him alone. From this analysis, a new fact regarding the service of *prapanna* upon the Lord could be deducted. Since the relation between them is decided based on the God's kinship with the soul, the service extended by the soul upon Him on the basis of this kinship is stronger and greater than that of on the basis of the enjoyment of Him. It is quite appropriate, that, the view on service upon the Lord is unique and rare principle in *Srivaisnavism*.