

SRIBHASHYAM SIMPLIFIED



ANBIL RAMASWAMY

Founder-President, Swami Desika Darsana Satsangam (SDDS)
and

Founder-Editor and Publisher, "Sri Ranga Sri" (SRS) Electronic Journal
(<http://groups.yahoo.com/group/srirangasri>)

"A SRI RANGA SRI PRODUCTION"

Publishers

"SRI RANGA SRI"

1646 Omara Lane, Smyrna, GA 30082, U.S.A.

SRIBHASHYAM SIMPLIFIED

By

ANBIL RAMASWAMY

Founder - President,

"Swami Desika Darsana Satsangam" (SDDS) from 1996

and

Founder - Editor & Publisher,

"Sri Ranga Sri" (SRS) Electronic Journal from 2000

(<http://groups.yahoo.com/group/srirangasri>)

A **"Sri Ranga Sri"** Production

Pblished by

"Sri Ranga Sri"

1646, Omara Lane, Symrna, GA 30082, U.S.A.

Phones: (770) 434 – 9596, Mobile: (770) 876 - 9188

SRIBHASHYAM SIMPLIFIED

Written by Anbil Ramaswamy

1646 Omara Lane, Smyrna, GA – 30082, U.S.A.

Phones (770) 434 – 9596 – Cell: (770) 876- 9188

Fax: (770) 234 – 5818

E.Mail: ramanbil@hotmail.com

(c) Author

Year of Publication: 2013

Price

In India: RS. 300/=

Ex-India: USD 30.00 or equivalent
(S & H and postage etc: 10% extra)

Printed by

RNR Printers & Publishers

19 Thandavarayan Street

Triplicane, Chennai – 600 005

Phones: 044 – 2844 7071 Cell: 92821 65727

E.Mail: rnrprintersch5@yahoo.com

SRIBHASHYAM – SIMPLIFIED**LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!****Contents**

A. Contents	(iii-iv)
B. Dedication	(vi)
C. Titles conferred on the Author	(vii)
D. Books by the same Author	(viii-ix)
E. Sales Outlets	(x)
F. A Revolution in Internet Journalism	(xi)

PROLOGUE PAGES

I. SB with parallel readings	(xii)
II. Commentaries	(xiii)
III. Curtain Raiser	(xiv-xvii)
IV. Preface	(xviii->xix)
V. Introduction	(xxvi-xxx)
VI. Darsanas refuted by Ramanuja	(xxxi->xxxvi)
VII. Structure of Sri Bhashyam	(xxvii->xlv)
VIII. Resources & References 1 (Scriptural)	(xlvi-xlvii)
IX. Resources & References 2 (Others)	(xlviii-liii)
X. Sri Bhashyam in a nutshell	(liv-lix)
XI. Prayers	(lx)
XII. Quotable Quotes	(lxi-lxiv)
XIII. Author's Acknowledgements	(lxv-lxviii)
XIV. Publisher's Note	(lxix-lxx)

XV. Srimukham Forewords from Acharyas

(i) H.H. Poundarikapuram Swami Asramam	(lxxi)
(ii) H.H.Srirangam Srimad Andavan	(lxii)
(iii) H.H. Srimad Azhagiarsingars	(lxiii)
(iv) H.H. Sri Ranga Narayana Jeeyar	(lxxiv->lxv)
(v) Sri Karunakarachariar	(lxvi)

Chapter I

I	(01 to 20)
II	(21 to 36)
III	(37 to 54)
IV	(55 to 68)

Chapter II

I	(69 to 82)
II	(83 to 98)
III	(99 to 114)
IV	(115 to 124)

Chapter III

I	(125 to 138)
II	(139 to 154)
III	(155 to 182)
IV	(183 to 200)

Chapter IV

I	(201 to 210)
II	(211 to 224)
III	(225 to 234)
IV	(235 to 244)

EPILOGUE PAGES

EPILOGUE I. Bibliography	(245 to 250)
EPILOGUE II. Glossarial Index	(251 to 270)

HOW TO READ THIS BOOK?

**PLEASE READ THE PROLOGUE PAGES I TO XV
BEFORE READING THE CHAPTERS.**

**THIS WOULD GIVE YOU THE PROPER
PERSPECTIVE TO THE TEXT OF THE CHAPTERS.**

DEDICATION

This book is dedicated to My Achaaryan,

**H.H. ParavaakkOTTai Sri Gopala Desika Maha
Desikan who blessed me with Bharanyaasam
20 years ago and Praayashchita Prapatti
a few months before becoming VaikuNTavaasi*

**H.H. Rayapuram Sri Raghuveera Maha Desikan,
Prakritam Srimad Andavan,
Poundarikapuram Swami Asramam*

and

**My Parents
who set a sublime example of
'Noble thinking and Simple living'*



Sri ANBIL R. KRISHNASWAMY AIYANGAR (August 14, 1891 - June 23, 1957 - Author's Father)

Smt. SRIRANGAMMAL KRISHNASWAMY (February 13, 1902 - July 26, 1984 - Author's Mother)



SRI RAMANUJA MISSION
of Srirangam Srimath Andavan Periyaashramam
Proudly confers the title

"Kaimkarya Rathnam"
on
U.Ve. Sri Anbil Ramaswamy

for his LIFETIME achievement in serving the cause of
Sri Ramanuja Philosophy outside India

*May His Holiness Sri Rangaramanuja Mahadesikan and
Sri Ranganatha Divyadhampathi shower their choicest
blessings on him and his families for the philanthropic support :
promoting the awareness of Sri Ramanuja Philosophy*

May 15, 2005

Sri Ramanuja Mission, Inc.
14433 Settlers Landing Way
North Potomac, MD 20878
www.ramanujamission.org



*Conference, Fete cum Family Meet
at Buffalo, New York*
December 27, 1996 to December 30, 1996

Swami Desika Darsana Seva Samithi
is pleased to confer the title of

**"SWAMI DESIKA DARSANA NIDARSAKA SIMHAM"
ON SRI ANBIL KRISHNASWAMY RAMASWAMY**
For His Outstanding Kainkaryam
TO THE SRI VAISHNAVA COMMUNITY OF NORTH AMERICA.

S.D.D.S. Members

Titles conferred on Sri Anbil Ramaswamy

SATSAMPRADAAYA PRACHAARA VICHAKSHANA

By His Holiness Srimad Andavan, Poundarikapuram Swami Asramam, Srirangam on the occasion of Silver Jubilee of PeeTaarOhaNam of His Holiness on 14th February 2007.

(Conferred through Satsampradaya SamrakshaNi Sabha, Srirangam.)

KAIMKARYA RATHNAM

By Sri Ramanuja Mission Inc. of His Holiness Srirangam Srimath Andavan, Periyasramamam, Srirangam on the occasion of Saptadi of His Holiness on 15th May 2005.

(Conferred as an award for LIFETIME achievement in serving the cause of Sri Ramanuja Philosophy outside India.)

SWAMI DESIKA DARSANA NIDARSAKA SIMHAM

By Swami Desika Darsana Seva Samithi on the occasion of the first ever Sri Vaishnava Conference, Fete and Family Meet held in U.S.A. at Buffalo, New York from 27th December to 30th December 1996.

(Conferred as an award for his outstanding Kainkaryam to the Sri Vaishnava Community of North America.)

(viii)

REQUISITION FORM FOR BOOKS BY THE SAME AUTHOR

1646 Omara lane, Smyrna, GA- 30082, USA
E. Mail: ramanbil@hotmail.com/ Phones: (770)434-9596/ Mobile: (770) 876- 9188

REQUISITION FOR BOOKS EX- INDIA

Item# Title If taken INDIVIDUALLY + 10% S&H= Total (in USD or equivalent)

I.	Hinduism Rediscovered – from Vedic roots to present times	50.00 + 5.00 = 55.00
II.	Pearls of wisdom from Srimad Ramayanam	25.00 + 2.50 = 27.50
III.	Thus spake the divine chauffeur (Bhagavad Gita)	25.00 + 2.50 = 27.50
IV.	Swami Desika sanctifies some holy places & holy waters	20.00 + 2.00 = 22.00
V.	Sri Bhashyam Simplified	30.00 + 3.00 = 33.00

In the Explaining the Unexplained Series

VI- Vol. 01: Myths, Miracles & Mysticism	20.00 + 2.00 = 22.00
VII- Vol.02: Beliefs, Faiths &Superstitions	20.00 + 2.00 = 22.00
VIII-Vol.03: Dreams, Omens & Moles	20.00 + 2.00 = 22.00
IX- Vol.04: Fasts, Feasts & Festivals	20.00 + 2.00 = 22.00
X- Vol. 05: Vedic & Non-Vedic Rites & Passage Rites –	20.00 + 2.00 = 22.00

Total: 250.00 + 25.00 = 275.00

**{S&H waived, if the whole set of 10 books are taken together:
= \$ 250.00 only} Saving: \$ 25.00.**

I am interested in acquiring the books at Sls. # (OR)
All the 10 books as a set (Tick one)
Mode of Payment: CASH / CHECK (Tick one)

Please fill in the Requisition form attached, enclose your check favoring "Ramaswamy Anbil" and send to him to the address given above. Books will be dispatched by USPS within 2 - 3 weeks.

Check Dated Drawn on Bank Amount in USD.

NAME (Write LEGIBLY in CAPITAL LETTERS)

ADDRESS for receiving the packet (Write LEGIBLY in CAPITAL letters - with Zip-code)

E.MAIL ID:

PHONE #

Signature Date

REQUISITION FORM FOR BOOKS BY THE SAME AUTHOR

25 (22) 2nd East Park St, Pritvipakkam, Ambattur, Chennai 600 053
E. Mail: ramanbil@hotmail.com/ Phones: (044) 2657 3246/99400 48188

REQUISITION FOR BOOKS IN INDIA

Item #	Title	If taken INDIVIDUALLY + 10% S&H= Total	Rs.	Rs.	Rs.
I	Hinduism Rediscovered – from Vedic roots to present times		500.00	+ 50.00 =	550.00
II	Pearls of wisdom from Srimad Ramayanam		200.00	+ 20.00 =	220.00
III	Thus spake the divine chauffeur (Bhagavad Gita)		200.00	+ 20.00 =	220.00
IV	Swami Desika sanctifies some holy places & holy waters		200.00	+ 20.00 =	220.00
V	Sri Bhashyam Simplified		300.00	+ 30.00 =	330.00

In the Explaining the Unexplained Series

VI- Vol. 01: Myths, Miracles & Mysticism	200.00 + 20.00 =	220.00
VII- Vol.02: Beliefs, Faiths &Superstitions	200.00 + 20.00 =	220.00
VIII-Vol.03: Dreams, Omens & Moles	200.00 + 20.00 =	220.00
IX- Vol.04: Fasts, Feasts & Festivals	200.00 + 20.00 =	220.00
X- Vol. 05: Vedic & Non-Vedic Rites & Passage Rites –	200.00 + 20.00 =	220.00

Total: 2400.00+240.00=2640.00

**{S&H waived, if the whole set of 10 books are taken together:
= 2,400/= only} Saving: 240.00.**

I am interested in acquiring the books at Sls. # (OR)

All the 10 books as a set (Tick one)

Mode of Payment: CASH / CHECK (Tick one)

Please fill in the Requisition form attached, enclose your check favoring "Ramaswamy Anbil" and send to him to the address given above. Books will be dispatched within 2 - 3 weeks.

Check	Dated	Drawn on Bank	Amount in Rs.
-------	-------	---------------	---------------

NAME (Write LEGIBLY in CAPITAL LETTERS)

ADDRESS for receiving the packet (Write LEGIBLY in CAPITAL letters - with Pin-code)

E.MAIL ID:

PHONE #

Signature

Date

(x)

SALES OUTLETS

Copies of all the books can be obtained from the Author

At the following addresses:

IN USA

1646 Omara Lane, Smyrna, GA-30082 USA- Phone: (770)434-9596
25807 Iris Court, Westlake, OH-44145 USA -Phone: (440)716-0771
1037 Welsh Ayers way, Downingtown, PA-19935 USA
Phone: (610)873-2523

IN INDIA

25(Old 22) 2nd East Park Street, Prithvipakkam, Ambattur,
Chennai TN-600 053
Phone: (044)2657 3246 /Cell: 91-99400-48188

Check/DD in favor of "Ramaswamy Anbil" may be sent to any of the
addresses with full details of Name/ Address/ Phone No/ E-Mail id etc for
expediting dispatch

COPIES CAN ALSO BE OBTAINED FROM:

1. Poundarikapuram Swami Asramam, 43, A/13, Asramam Road,
Srirangam, Trichy-620006. Ph: 0431 2436 100
2. Sri Nrisimhapriya, 30, Venkatesa Agraharam, Mylapore,
Chennai-600 004. Ph: 044-2461 1540
3. Jayalakshmi Indological Book Stores, Mylapore,
Chennai-600 004. Ph: 044-2499 0539
4. Higginbothams, 116, Anna Salai, Chennai-600002.
Ph: 044-2852 2420
5. K.Devanathan, Flat 204, Udai Sai Mansion, Ashoknagar,
Hyderabad-500 024. Ph: 2766 5758/98480 35717
6. M.G. Vasudevan, Flat 1, Ramyam Selva Apts., Plot 16,
2nd Cross St., VGP Selvanagar, Velachery, Chennai-600 042.
Ph: 044-2243 1602
7. **Singapore**
Madhavakkannan. V, Mi Casa, #02-35, Tower C3, 327 Choa Chu Kang
Ave 3, Singapore - 689867, Tel: +97762760.
email id: srievaishnavan@yahoo.com.

A REVOLUTION IN INTERNET JOURNALISM! JOIN TODAY!

"Swami Desika Darsana Satsangam (SDDS) and its Electronic Journal in English "Sri Ranga Sri" (SRS), blessed by all Yathisreshtas and Acharyas of Bhagavad Ramanuja- Swami Desika Satsampradayamas *Poshakars* and *AalOchakars* respectively has today a membership of around 5200 plus

**Worldwide
*And, is growing!***

The Issues are sent by Email

ABSOLUTELY FREE
To our members purely as
Bhagavad-Bhaagavata kainkaryam.

All the Issues have been
ARCHIVED FOR PUBLIC VIEW
at
<http://groups.yahoo.com/group/srirangasri>.

We cordially invite all those interested
in learning and / or teaching our philosophy (Satsampradayam)
and practices (anushTanams) to join us by sending an E-Mail to
Srirangasri-subscribe@yahoogroups.com

SRIBHASHYAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!

I. WITH PARALLEL READINGS FROM

Bhagavad Ramanuja's –

- Veda Artha Sangraha (VAS),
- Vedanta Saara (VS) and
- Vedanta Deepa (VD)

* **Sudrasana Soori's -**

- **Sruta Prakaasika (SP)**

* **Swami Desika's -**

- **Adikarana Saaravali (AS)**

- Nyaaya Parisuddhi (NP),
- Nyaaya Siddhaanjana (NS),
- Para Matha Bhangam (PMB),
- Sarvaarthaa Siddhi (SS),
- Tattva Muktaa Kalaapam (TMK) and
- Tattva Teeka (TT) which reinforce the basic tenets of SriBhashya (vide ANC Swami's Tele-bridge lecture (September 2001)

* **Kumara Varadacharaiar Swami's –**

- AdhikaraNa ChintaamaNi (AC)

* **KEtaaNDiPaTTi Swami's –**

- Saareera AdhikaraNa Sangati (SAS)

* **Kapisthalam Sri Desikacharya Swami's –**

- AdhikaraNa Ratna Maalaa (ARM) (vide Purisai Swami - 3 (p.372)

* **Abhinaava Ranganatha Parakala Swami's –**

- Bhaava Prakaasika (BP)

* **Sri Ranga Ramanuja's -**

- Upanishad Bhashya

* **Vaatsya varada Guru –**

- Tattva Saara

* **InjimEDu Azhagiya Singhar -**

- Rahsaya Traya saara Commentary

SRIBHAASHYAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

II. OTHER COMMENTARIES

Each one has Interpreted Brahma Sutras in his own way. Some of them are given below for Information.

Advaita commentators: (in alphabetical order)

Adi Sankara's Sankara Baashyam
 Akshapaada 149
 Ananda BOdhar's Nyaya DeepaavalI
 Appayya Deekshidhar's Parimalam and Nayamayooka maalika
 Chit Sukhachaaariar's Tattva PradeepikaI
 Madhusoodana saraswati's Advaita Siddhi and Vedanta Kalpa latika
 Mandana Misra's Brahma Siddhi
 Padmapada's Pancha Paadikaa – Vyakhyaanam
 Prakaasaananda's Vedanta Siddhanta MuktaavaalI
 Prakaasatma muni's Pancha Paadika VivaraNam
 Sarvagjnata Maamuni's SamkshEpa Saareerakam
 Vaachaspati Misra's Baamatee Teeka
 VidhyaaraNya's Panchadasee, Anubooti Prakaasam and Jeevan Mukti VivEkam
 Vimuktatma's IshTa Siddhi

Dvalta Commentaries:

Madhvacharya's Bashyam and Sankara Vijayam

VisishTadvaita Commentators (in alphabetical order)

In addition to those mentioned on the previous page, the following:

Alavandar's Agama PraamaaNyam and Atma Siddhi
 Bhagavad Ramanuja's Gita Bhaashyam
 Kozhiyalam Srinivasachariara's Saareeraka KaarikaavalI
 Mahaacharya's (16c) ChaNda Maarutam and Vijaya panchakam
 Naarayanaarya's Nitimaalaa
 Paraasara Bhattar's Tattva Rathnaakaram
 Purisai Krishnamachariar's (Sribhaashya Simhasanam) Sukha Bodhini
 Raamamisra's Sad-artha SankshEpa
 Ranga Ramanuja Muni's Moola BhashyaPrakaasilai and Saareeraka sastraartha Deepikal
 Uttamur Veeraraghavacharya's (Abhinava Desika) Bhashyaartha DarpaNam
 Vadoola Srinivasachariar's Sri Bhaashya Prakaasilai (Madras Oriental Manuscript Library)
 Varadanaaraaayana's Pragjna Paritantra
 Vatsya Varadaarya's Tatvasaaram

Other Commentators

AatrEya, Apasthamba 295, AshmaraatyA 62,129, Baadari 63. Barthrumitra, Bartruhi, Bhaaruchi, Brahma Datta, Brahma Nandi, Dramida, Guhadeva, Harsha's KaNDana KaNdakaadhyam, Kapardi, Karshanyakjani, Kasakrutsna 131, Neelakhantar, OudulOmi 130, Sri Vishnuchitta, Srivatsaanka Misra, Vaamana 310, Yadhava Prakaasa 272

Foreigner's Commentary

Max Muiller's Ramanuja Bhashyam by Thibaut (Sacred books of the East)

SRIHASHYAAM –SIMPLIFIED
LEARN BADARAYANA'S VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

(III. A CURTAIN-RAISER)

SRI BHASHYAM AND OTHER BHASHYAMS

Bhagavad Ramanuja's *Sri-Bhashyam* is the most celebrated scripture in *Sri Vaishnava Satsampradayam* being the fundamental text of *VisishTadvaita* philosophy based on Veda Vyasa's *Brahma Sutras*.

Though Sankara, Bhaaskara, Yaadhava Prakaasa, Nilakanta and others wrote commentaries on Brahma Sutra, they were known only after their respective names but the one written by Ramanuja alone got the honorific of "Sri" before the word "Bhashyam" proclaiming its unsurpassed excellence in giving the correct interpretations of the *Upanishadic* texts. The name of the work as Sri-Bhashyam was conferred by Goddess Saraswati herself when Ramanuja presented this work to her and she named him as *Bhashyakarar*.

In writing this work, Bhagavad Ramanuja fulfilled last wish of Sri ALavandar that he would write a commentary in accordance with the *Brahma Sutras*.

BHAGAVAD RAMANUJA'S 5 COMMANDMENTS

While directing his followers, Bhagavad Ramanuja laid down 5 conditions, with their relative importance in the descending order:

- 1) Study Sri-Bhaashyam and propagate it
- 2) Study Azhwars' *Divya Prabandam* and propagate it
- 3) Do *Anugjnaa kainkaryams* in Vishnu temples
- 4) Keep on uttering *Dvaya Mantram* at all times
- 5) If none of them is possible, at least resort to a *Bhaagavata* who can accept you as his disciple.

From the above, it can be seen that by putting on top of the commands, Bhagavad Ramanuja emphasized the study of Sri-Bhashyam as of prime importance.

THE MAGIC CONTACT

It is said that even Acharyas who preceded him like Periya Nambi, ALavandar, MaNakkaal Nambi, Uyyak koNDAar, NaathamunigAL and even Nammaazhwar attained *mOksha* by having the magic contact with **the sacred head** of Bhagavad Ramanuja and those who succeeded him also attained *mOksham* by having the magic contact with his **sacred feet**. This gives us hope that even we can attain *mOksha* by steadfastly holding on to his holy feet and doing *Prapatti* as demonstrated by him.

WHAT ARE BRAHMA SUTRAS?

Hinduism has no single founder, no father-figure like Abraham, Moses, Buddha, Mahavir, Jain, Jesus Christ or Muhammad, no single event that started the religion like the exodus or the genesis. A series of scriptural literature believed to have originated from what Hindus call the "*Brahman*" (in the neuter gender) but not created by him either. These are called the *Vedas*.

The commentary written on these by Sage *Veda Vyasa* also known as *BaadraayaNa* and *Krishna Dvaipaayana* is called "Brahma Sutras". Sage Vyaasa is deemed to be an incarnation of Lord VishNu.

"*Vyaasaaya VishNu roopaaya, Vyaasa roopaaya VishNu*" is a famous saying that occurs at the very beginning of "*Sri VishNu Sahasranaamam*" that conveys this fact.

VEDAS

From HINDUISM REDISCOVERED:

The word "VEDA" itself means 'wisdom', 'knowledge'. Scholars say that it bears resemblance to the English 'Wit', the German 'wisen' or the Latin 'videre', stemming from 'vid' to See.

The wisdom of the Vedas is absolute and inherent and not the material or empirical knowledge. Vedas were not created by anybody - not even by God. Hence, they are called "*Apaarusheyam*" (Authorless); Teachers passed on the *Vedic* hymns to pupils through an oral tradition. 'It is essentially an auditory phenomenon'.

Vedas are known to have existed always (*nitya*) and absolutely blemishless (*nirdOsha*). After every deluge (*PraLaya*) when the universe re-manifested, God remembered the texts of the *Vedas* exactly as they were before the deluge and taught them to the four-faced Brahma and through him to succeeding generations through "*Guru-Sishya-Parampara*" (generations of preceptor - pupil relationship).

Even when an alphabet was sought to be introduced or altered there was strong opposition and the tradition was conveyed through '*Sruti*'(heard or revealed) and "*Smriti*"(remembered)"

Vedas are an infinite treasure of knowledge but they were a conglomerate of such knowledge. Sage Veda Vyaasa divided the *Vedas* into 4 categories named

Rik,
Yajur,
Sama and
Atharva Vedas.

Every such category is further divided into 4 sub-categories called *Samhitas*,
BraahmaNas,
AraNyakas and
Upanishads.

Samhitas are a collection of *Mantras* recited or uttered in a *Yaaga* or Sacrifice.

Braahmanas that followed are detailed handbooks, manuals or guidelines specially formulated for the benefit of the *Hotas*, *Adharvyus*, *Udgathas* and *Brahmaas* - the priestly classes for the proper observance of the procedural chores involved in the sacrifices. One of the important *Braahmanas* is the "*Sata Patha Braahmana*" of 100 paths forming part of *Sukla Yajur Veda*, which deals with modes of worship.

Together the *Samhitas* and *Braahmanas* are called "*Poorva KhaaNda*" or earlier works and deal with rituals, formulas and formalities called '*Karma*' and called "*Karma KhaaNda*"

Samhitas' relate to holy dictates and 'Braahmanas' relate to holy performances.

AaraNyakas and Upanishads that came later deal with philosophical disputations and intellectual discussions and explanations about realization of God or '*Brahman*' - the ultimate reality (**not to be confused with the four-headed *Brahma***).

While the *Aaranyakas* were mantras recited usually in the hermitages or forests (*Aaranya* means 'belonging to forest') *Upanishads* were the ones that contain the essence of wisdom enshrined in the *Vedas*.

Together, the *AaraNyakas* and *Upanishads* are called "*Uttara khaanda*" (Later works) or "*Jnaana khaaNda*" (knowledge works) or "*Brahma khaanda*" (works relating to *Brahman*) and they embody an intellectual approach.

When we refer to *Veda* in general, we usually refer to the "*Upanishads*". There are very many *Braahmanas*, *AaraNyakas* and *Upanishads* attached to the *Vedas* either individually or collectively. In fact, we are told that there are more than a hundred *Upanishads* but only 10 of them are accepted as most authoritative by all sections of Hindus - known as "*DasUpanishads*" - the principal ten *Upanishads*, while a few others are listed as supplementary. *Upanishads* are also known as *Veda-anta*, *Traiy-anta*, *Nigama-anta*, and *Sruti-anta*.

LE MAITRE, SOLANGE observes:

"What is found in the *VEDA* has no equivalent anywhere in the religious history of mankind. A philosophic teaching of lofty range is expressed in

hymns of exceptional poetry, powerful in their lyricism and often and deliberately in their symbolism, it seems the secret of the *Veda* must remain impenetrable to the profane”.

ANC Swami -2 Nirvaham in his Talk over Conference call in September 2001

“Sometimes, statements appear to be mutually contradicting on the very face of them and proper interpretation is essentially required to remove the doubted contradictions. This is something similar to the President of India referring to the Supreme Court for proper interpretation of some of the articles of Indian Constitution when a doubt arises regarding the same”

This interpretation is provided by the supplementary scriptures called *Veda-angas* and *Mimaamsa*, *Nyaaya*, *PuraaNa* and *Itihaasas* like Ramayana and Mahabharata. Of these, the word “*Mimaamsa*” basically means conclusions arrived at after a debate.

The classification of *Vedas* depending upon the subject matter it deals with are as follows:

(1) Karma KhaaNDa: Refers to that portion of *Vedas* relating to performance of *Yaagas* or sacrifices considered as forms of worship of Lord Sriman Narayana. BaadaraayaNa entrusted this to his disciple, *Jaimini*.

(2) DEvataa KhaaNDa refers to the portion of Vedas that deal with the nature and attributes of celestial Gods called *DEvatas* like *Agni*, *sOma*, *Indra*, *Soorya*, *Yama*, *Rudra*, *Prajaapati*, *Vaayu*, *Mitra*, *Varuna* etc. BaadaraayaNa directed his disciple **Kaasakritsna** to write commentaries on this part. Unfortunately, these Sutras are not available now.

(3) Brahma KhaaNDa refers exclusively to the *Upanishads* that deal with the nature, form, attributes, omnipotence, omniscience and omnipresence of Lord Sriman Narayana. **BaadaraayaNa** decided to compose Sutras for (3) *Brahma KhaaNDa* by himself.

They are called *Brahma Sutras* or *Veda-anta Sutras* and *Brahma-Mimaamsa* or *Saareeraka-Mimaamsa* to bring out how *Brahman* is the indweller (*Antaryaami*) of sentient beings and insentient things in the world and who is the ultimate object of these sacrifices. And, these beings and objects constitute the body (*Sareeram*) of *Bhagavaan* who is his “*Sareeri*” for them. It is therefore known as “*saareeraka MImaamsa*”

It is for this that Bhagavad Ramanuja wrote the famous commentary popularly known as “*Sri-Bhashyam*” which is the subject matter for this book.

SRIHASHYAAM – SIMPLIFIED
LEARN BADARAYANA'S VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

IV. PREFACE

WHY SANSKRIT?

Bhagavad Ramanuja wrote 9 *Granthas* in Sanskrit though he knew *Dravida Basha* (*Tamil*) very well, especially the works of Nammaazhwar, considered to be the Chief among *Azhwars* and Chief among *Achaaryas*. In fact, he was known as "Tiruppavai Jeeyar" due to his total involvement with Naachiyaar's work.

Why did he write in Sanskrit?

It is because from early times till about the period of about 1000 years and more, the lingua-franca of the elite, the nobility, the intelligentsia and the civilized creamy layers of society spoke through Sanskrit - Sanskrit is explained as that which is done perfectly. "*samyak kritam yath, tath Samskritam*".

As a language, it is deemed the "perfect language" – the classical sacerdotal language of Ancient India. In fact, it is recognized as the "mother of all languages".

Sanskrit is perfectly constructed, refined, polished and cultivated literary speech in contrast to other dialects. Others in society including womenfolk and lower segments of society spoke in a dialect called "*Praakrit*" meaning a kind of natural, raw and undeveloped language (as can be seen in dramas (*NaataKa Grantas*) of those times. Sanskrit had a pan-Indian appeal being the spoken language cream of society.

In other words, Sanskrit was culture and Religion spoke through the medium of Sanskrit.

Both Sanskrit with its hallmark of standardization and the *Vedas* with their eternal appeal combined to assume a cross- country dimension. In a world subject to constant wobbling changes, the one thing that stood changeless with noblest thoughts expressed through the divine language.

Urupattur Rajagoplachariar Swami explains:

"About a thousand years ago, those who followed the *Vedic* religion (of living their lives in conformity with what the *Vedas* have taught) established their principles and philosophy basing them on what is known as "*Prastaana Trayam*". Those were the days when the *Vedic* persons would not agree with anything that was not in strict conformity with the *Prastaana Trayam*.

So Ramanuja had perforce to quote the content and import of even *Azhwars' aruLicheyalkal* in the form of *Visishtadvaitic* features/ points/ examples recognized as "Prastaana Traya" In his nine *Granthams* and could not straightaway cite them as quotations from the *Paasurams* in his nine compositions. This is the true state".

PRASTAANA TRAYAM AND GRANTA CHATUSHTAYAM

While Hindus are expected to study the *Prastaana Traya* consisting of

- (1) *Brahma Sutram*
- (2) *Bhagavad Gita* and
- (3) *Upanishads*

SriVaishnavas of Bhagavad Ramanuja- Swami Vedanta Desika *Darsanam* are required to study *Granta Chatushtayam* consisting of

- (1) Bhagavad Ramanuja's magnum opus *Sri-Bhaashyam* (commentary on *Brahma Sutram*),
- (2) Swami Vedanta Desika's magnum opus *Srimad Rahasya Traya Saaram*,
- (3) Lord Krishna's *Srimad Bhagavad Gita* and
- (4) Azhwars' *Divya Prabandams* or 4000 holy collects known as *Bhagavad Vishayam*.

It will be seen from the above that the study of *Brahma Sutram* as dealt with by Bhagavad Ramanuja in his *Sri-Bhaashyam* takes the foremost pride of place.

Anantacharaiar Swami in foreword to his translation of Vedanta Saram published by "Sri Vedanta Deepikai" in 1941:

"Bhagavad Ramanuja has explained the commentary on the very same *Brahma Sutram* in three different ways through *Sri-Bhashyam*, *Vedanta Deepam* and *Vedaanta Saaram*. "*Deepam*" is a short version of *Sri-Bhashyam*; "*Saaram*" is much shorter version of the same. While some prior knowledge of *Saastras* and Sanskrit would be necessary to understand *Bhashyam* and *Deepam*, such deep exposure is not necessary for learning the contents of "*Saaram*". It is so simple that even those with a smattering familiarity with these would be able to grasp the exposition in the "*Saaram*"

REGARDING TRANSLATIONS

Rajaji observes: "Sir Walter Scotts once humorously remarked that in most translations, the noble transmutation is from gold into lead". I would add: "from sublime to the ridiculous"

THE SCHOLAR IS NOT PART OF THE SOLUTION;

THE PUNDIT IS THE PROBLEM!

Kindly see "**Resources and References-I and II**" elsewhere in this book. Most of these run into thousands of pages. In an attempt to understand, I have perused their contents laboriously with utmost patience not once, not twice but several times. In most cases, they have been authored by Scholars and Pundits who have mastered not only the nuances of Sanskrit but also of the topics covered. In spite of their best of intentions to explain, their very mastery of the subject as also of the language has stood in the way of explaining in simple terms for the understanding of the lay folks like us. Taking us for granted as to be of their own standards, most of the hierophantic Scholars could not avoid these jargons and clichés.

May be, in the days of Ramanuja and thereabout, the ordinary reader might have been able to follow their expositions. Perhaps due to our own limited capacity of absorption and much less of retention, we find ourselves unable to follow their explanations. Because, the Scholars and Pundits could not help avoiding technical terms contained in the *Sutras*, they could not condescend to our level of understanding and only our confusion gets worse confounded with each reading, rendering the whole exercise of dialogical presentation absolutely recondite.

Prof. V. Varadachari Swami who was my Sanskrit professor in College and who later on rose to became the Director of French Institute of Indology in Pondicherry writes in his Foreword to Prof. A. Srinivasa Raghavan Swamis' English translation of Purisai Swami's "SukhabOdhini" Volume 4 (vi) on 23rd December 1985:

"Sanskrit words are widely used with Tamil endings. Modern Scholars, who are not conversant with Sanskrit, may meet with disappointment, being unable to understand the exposition. A version of this requires a rendering into English which is quite necessary to the modern readers.

The task of rendering a Sanskrit text into Tamil or any other Indian language is comparatively easy, since the words of Sanskrit origin are already in use in those languages, but rendering the Sanskrit text into English is by no means easy. The idioms, phrases and expressions in Sanskrit and Indian languages differ widely from those in English.

Rendering into another language does not lie in merely clothing the meanings of the expressions in the original text with words in the language into which they are required to be conveyed. The full import of the passages in the original text requires to be conveyed in the other language with precision and appropriate expressions. A literal rendering of the original

cannot bring forth this full import through the other language. It is only a scholar of eminence who possesses a deep insight into the workings of both the languages that can make an attempt to undertake the task of rendering the original text into a foreign language like English. In particular, it must be admitted that such a scholar should be well up in Sanskrit, Tamil and English”

Due to lack of our familiarity with the divine language, we may not be able to follow them closely. Some of us may be having a smattering of Sanskrit and may be able to understand to some extent, if not, wholly. This, I believe is the reason that scares away ordinary readers (like me) from studying the mighty work, the masterpiece of Bhagavad Ramanuja, namely Sri-Bhaashyam so emphatically recommended by Ramanuja himself and by subsequent Acharyas.

I wonder if I am alone or if any of my readers share this experience.

I would, however, say that these scholars are not solely to blame.

K. Bhashyam Swami in his *Vedanta Deepa* English translation Introduction to First Edition -1957) says:

“Every translator suffers under great disadvantage in interpreting the meaning of the original. A close and literal translation is very often obscure and the translator has therefore necessarily to allow himself some freedom in the translation. However the main purpose of translation has always been kept in view to be as close to the original without sacrificing the meaning”

Dispute in a Court of Judicature:

In a dispute before a court of law, we see plaintiffs and defendants trying to present their respective sides. In this effort they quote from legal authority enshrined between the covers of tomes of case-law books and keep close to the originals lest they should distort the spirit of the earlier rulings or create unnecessary antimony between interpretations.

Attorney Norton's experience

It would appear that a famous attorney Sir Norton by name was handling a defendant's case in a court. He had so many cases on hand that at one stage he mistakenly was arguing the case of the plaintiff with damning proof to the consternation of the judge and his own assistants!. One of them gently reminded him of the mix-up. Immediately, the attorney started rebutting his own earlier arguments quoting chapter and verse so effectively that the presiding Hon. Judge finally had to rule in favor of the his client.

In the case of Bhagavad Ramanuja, however, there was no mix-up of any kind. He had to present the opponent's views with which the audience was somewhat familiar only to advance later on the *Siddhanta* views clearly to strike the opponents down with greater force and carry conviction with the audience.

In Sri-Bhashyam, Bhagavad Ramanuja catalogues -

- (1) The doubts of opponents
- (2) The reasons for such doubts
- (3) How these doubts shaped their views
- (4) How their doubts are baseless and full of misinterpretation of the texts by nailing the fallacies in their arguments and finally
- (5) Conclusions arrived at in the form of Aphorisms or Sacraments called "*Sutras*"

We should remember that there were far too many opponents in the field who opposed each other on some issues but were all united only in one thing - in debunking *Veda Vaakhyas* even though Adi Sankara had demolished them earlier.

As **Oliver Goldsmith** in "Deserted Village" said - "Though vanquished, they could argue still".

As **Dale Carnegie** put it "A man convinced against his will is of the same opinion still!"

In the process, the opponents succeeded in obfuscating the listeners with their pedantic and pedagogic dialogical skills.

The entire work of Sri-Bhashyam is based on the arguments and counter-arguments stemming from quotations of the text passages in the authoritative scriptures that are in Sanskrit for historical reasons explained above. At this distant date, their style may appear to the modern student as abstruse and involved, their vocabulary full of *Vedic* idioms and phrases, formulations not conforming exactly to *Paninian* grammatical stipulations.

As both sides quote from these authoritative texts which are in cryptographic style, we have no choice but to stick on carefully to the very words used in the originals for fear of vitiating the spirit and force of the arguments. This can be achieved only if the expressions on the most essential points are taken out 'straight from the 'horse's mouth' while the rest of the matter could be condensed and presented in a readable form. This latter is equally important because, otherwise, the presentation would

appear to be a hotchpotch of disjointed and disconnected matter full of jerks and devoid of unity, order or perspective.

We have to admit that for the same reason, we too are unable to wholly avoid Sanskrit words for example in quoting the Topics (*AdhikaraNas*) and Aphorisms (*Sutras*). But, as far as possible, we have taken care to first give approximate (if not the actual) translations in English followed by the original Sanskrit words in brackets or giving quotes in Sanskrit followed by translations in English.

There are several passages in the *Vedas* that seem to be contrary and even contradictory to one another. As already mentioned, they are relied upon by both the proponents and the opponents to buttress their arguments. The commentators quote extensively from the original texts.

To present every one of them with original quotes from Sanskrit texts through transliterations followed by translations along with needed explanations would make this book prohibitively voluminous and may cause ennui for the readers.

This is especially so, for the novice without knowledge of the divine language, Sanskrit. They might feel over-awed by the seemingly hair-splitting arguments leading to a lot of confusion and they may become confounded while trying to understand the true purport. Most of our readers have no exposure to Sanskrit or Tamil or *MaNi-pravaaLam* (a mixture of Sanskrit and Tamil) or Granta scripts or cryptographic style in which these commentaries have been written.

True to the caption "***Sri-Bhashyam Simplified***", we have avoided using these dichés (*pari-baasha*) **as far as possible** in this presentation unless quoting them is found unavoidable to explain the contexts.

To further help the readers to grasp the meanings of technical expressions, a comprehensive "Glossarial Index" has been provided with cross references to *Adhikaranam* numbers and/ or *Sutram* numbers in which they occur. They can be referred to, if and when needed. This would help readers who find difficulty in following the Sanskrit expressions. Readers may feel free to ignore these terms in Sanskrit without jeopardizing their understanding of the purport.

Added to this, even the scholars who tried to explain in English or in Tamil use such technical, convoluted, flamboyant and meandering expressions in these languages - more intended to show off their own supposed erudition and their command over these languages than any honest attempt to help the reader to have a better understanding of the subject.

I hope that I myself have avoided falling into this tricky trap. It is for you, readers to judge, whether and if so, how far I have succeeded in this effort.

A PROMISE KEPT UP!

When "Sri Ranga Sri" was launched way back in 2000, I had promised that I would be presenting all the four Granta ChatushTayams" in due course.

* **Srimad Rahasya Traya Saaram** was included as Chapter 18 "Prapatti" in my book "Hinduism Rediscovered"

* **Srimad Bhagavad Gita** was brought out in the form of a book entitled "Thus spake the divine chauffeur" (being a compilation of my lectures arranged by Sri Ramanuja Mission Inc of Periyasramam).

* **Bhagavad Vishayam** postings have appeared in "Sri Ranga Sri" over the years. Some of them have been reproduced as "Nammaazhwar's Snippets" in the website of Sri Vedanta Desika Devastaanam" (SVDD), Mylapore, Chennai.

* **Sri Bhashyam:** I have been postponing writing on Sri-Bhaashyam because of the reasons mentioned above.

Somehow, may be due to the mercy of Asmad Acharyas, especially, Sri Purisai Krishnamachariar Swami and Tirupputtukuzhi Vidwan Sri Narasimha Tatachariari Swami, Taramani at whose feet I had the opportunity to learn "Sri-Bhashyam" through kalakshepams, **I have ventured to present it to the best of my knowledge and understanding. The notes that I took down during those sessions helped in shaping this monologue. Hope I have not made myself "a fool rushing to where angels fear to tread"!**

A WORD ABOUT AUTHORITIES QUOTED

In the body of the text, brief references are given about the authorities quoted in this book. Readers may look at "Resources and References-I and II" sections in this book for a fuller description of these authorities.

ABOUT MYSELF

I am not a scholar or a Pundit. So, I believe that I am not guilty of the same pedagogy that characterizes these scholars. As far as possible, I have avoided technical and linguistic jargons with a view to make the presentation clear especially to those whose exposure to Sanskrit and the subject is either nil or only a smattering acquaintance.

If anything is presented correctly, the credit goes to these Acharyas and Scholars quoted. For all commissions and omissions

I claim absolute responsibility and seek your kind forgiving. I will be grateful to be informed of any flaws in ideas, quotations, expressions or even typographical errors and proof reading, so that the next edition could be presented free from such defects. I would welcome and gratefully acknowledge comments, criticisms, questions and suggestions as much as any words of appreciation.

READERS! YOU BE THE JUDGE!

Kumarila Bhattar wrote: (and I quote from Purisai Swami's work):

*Na cha atra ateeva kartavya dOsha drishTi param mana: /
dOshO hi avidyamaanO api thad chittaanaam prakaasatE //*

Meaning: "If one scrutinizes any work with the sole intention of finding fault, one would 'see' it only as full of defects but which are really not there".

I would earnestly request you to kindly read through with an open mind and tell me whether and if so, how far I have made myself clear in my effort.

Thank you for your unbiased feedback!

Dasoham

Anbil Ramaswamy

E.Mail: ramanbil@hotmail.com

SRIBHASHYAAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

V. AN INTRODUCTION

Ramanuja Matam and Desika Darsanam

"After the great Sri Nammaazhwaar, our *VisishTa-Advaita Siddhantam* (philosophy) came to be redeemed by Sri Naatha Muni through his yogic powers; nourished by Sri Yaamuna Muni, but finally systemized by Sri Ramaanuja Muni - this came to be known as "**Ramaanuja Matam**".

Subsequently, however, due to some malign influences, doubts arose in the minds of people. Swami Vedanta Desika, effectively and efficiently cleared all doubts through his numerous works and firmly re-established it once again. So, our philosophy came to be called also as "**Desika Darsanam**".

What is Siddhaantam?

That which is based on the *Vedas* is called *Siddhaantam*. Therefore, it is also known as "**Parama Vaideeka Matam**". (Foreword from Srimad Andavan, Poundarika puram Asramam, H.H. ParavakkoTTai Sri Gopala Desika Maha Desikan, Srirangam for "*Sribhashya Saaraaswaadinee*" by Vidwan Tirupputkuzhi Sri Narasimha Tatachariar Swami of Sri Hayagriva Vidyaa Peetam, Taramani).

V. Anantacharaiar Swami in foreword to his translation of Vedanta Saaram published by "Sri Vedanta Deepikai" in 1941:

"The decision based on a correct knowledge of the *Tattvas* alone can be called a "*Matam*". When there are apparent contradictions among statements, they should be reconciled in such a way as being not repugnant to the *PramaaNams*. In this light, Bhagavad Ramanuja's Sri Bhaashyam is considered to be the shining example of such authoritative works. Those who desire to understand the basic tenets of *VisishTaadvaita* philosophy cannot afford to skip this work"

What is 'VisishTaadvaitam'?

"*Dvaitam*" means "two". *Dvaita* philosophy holds that the two entities of *Parama-Atma* and *Jeeva-atma* are true but also truly different from each other.

"*Advaitam*" means "Not two". *Advaita* philosophy holds that only *Brahman* is true and all else is false. *Jeeva-atma* is himself *Brahman* but this *Brahman*

suffers under an illusion that it is different. Once this illusion is dispelled by knowledge, the *Jeeva-atma* will shine in its true colors as *Brahman*.

"VisishTa-Advaitam" provides the correct exegesis of the exilic scripture and holds that the world with the sentient beings and insentient objects and *Brahman* are true and the former two constitute the body of *Brahman* and in this sense may be deemed to be one. Together (*VisishTa*), they are One (*Advaita*). This is the view of Srivaishnavas. Paraasara Muni in *Vishnu PuraaNam* and Veda Vyasa in *Maha Bharatham* and especially in *Brahma Sutram* confirmed this view."

S.S. Raghavachar observes:

"The *Sri-Bhashya* regards the *Sutras* as a single document with no internal stratification in terms of authenticity. There is no lower and higher *Brahman*, and there is no lower and higher knowledge. It is the same logic of indivisible truth that is discerned in the *Upanishads*.

- * When *Brahman* is spoken of as without attributes, the motive is to deny imperfections characteristic of the finite existents.
- * When attributes like omniscience are ascribed, they are to be taken in metaphysical seriousness.
- * When *Brahman* is exhibited as other than matter and finite spirits, the truth of transcendence is being proclaimed.
- * When *Brahman* is spoken of as one without a second, the significance is that *Brahman* is the central substantive reality to which the finite realities belong in the relation of predicates or subsidiary associates"

The full truth is conveyed without any chance of misconception when *Brahman* is described as the Atman, and the world of matter and individual selves are said to constitute its 'Body'"

Important Note:

Though the word "*Brahman*" means only *Parama-Atma* (Supreme-Soul) this *Parama-Atma* is variously described as "Bhagavaan", "Emperumaan", "Param-Jyoti", "Param-Brahma", "Param-Dhaama", "ParO- Dharma", "ParO- Dhaataa" and "Sriman Narayana" etc. Occasionally, it is found to be used to denote *Jeeva-atma* (individual self) also. To avoid confusion, we have adopted in this write up, as far as possible, the terms "*Parama-Atma*" for "Supreme-Soul" and "*Jeeva-atma*" for "individual-self". However, in order to avoid monotonous repetition of the same terms over and over again, we have also used the above terms inter-changeably to suit the contexts.

It may be noted that *VisishTaadvaita* is a monism that does not involve any illusionism as held by the *Advaitins*. Bhagavad Ramanuja opposes illusionistic monism, the grosser forms of *Bheda-abheda* and also dualism. He says: Apart from the consideration of *Brahman* as the Soul of all, the alternative meditation of *Brahman* as the *Jeeva* or the *Jeeva* as *Brahman* cannot be true"

S.S. Raghavachar Swami observes: (Vide *Taatparya-Deepika* p. 48, Tirupati edition; and *Pancaratra-Raksha* (p.121 Kanchi edition)

"Ramanuja himself does not use the term "***VisishTaadvaita***" but his authoritative commentators, Sudarsana Suri and Vedanta Desika employ it"

Tirupputkuzhi Vidwan Sri Narasimha Tatachariar Swami observes:

"All beings in the world seek happiness and take efforts to obtain this. But, what they need seems to elude them but sometimes, they seem to get what they want, quite unexpectedly. What does this show? It shows that we are dependent (*para- Aadeenam*) on some other force. What is this force? On whom are we so dependent? This is answered unambiguously by our *Vaideeka* philosophy, as no other philosophy has been able to.

Upanishad declares: "*bhOktA bhOghyam prEritaaram cha matvaa yajushTa: tata: tEna amrutatvam Eti*". This means that *Paramaatma* is the one on whom everyone and everything depends. He accepts our total surrender to Him and relieves us from all sins and grants liberation, when one can get whatever one desires without let or hindrance.

Vedam is true; *Paramaatma* known through *Vedam* is true; this Universe created by *Paramaatma* is true; so also, is the *Parama Vaideeka Matam* that declares these is true. This has been established by great *Achaaryas* like BhOdaayana. BhOdaayana wrote a "*Vritti*" (commentary) for the *Brahma Sutram* of Sage Vyaasa. Naatha Muni and Yaamuna Muni wrote several "*PrakaraNa Granthas*" like *Nyaaya Tattvam*, *Siddhi-trayam* etc. Based on all these, Sri Ramanuja Muni wrote a commentary. This clearly brings out the inner meanings of *Vaideeka Siddhaantam*. This is his magnum opus.

If we carefully ponder over the nature of life on earth, we would find it not wholly happy. What little pleasure we seem to enjoy is insignificant and impermanent, mixed with displeasure and resulting in disappointment. The only way to attain absolute bliss and unalloyed happiness is to reach Sriman Narayana's feet and serve Him in his abode known as *SrivaikunTam*. Several means are prescribed in the *Vedas* on how to attain this through *Karma*, *Jnaana* and *Bhakti* routes.

To clear doubts and explain the correct position in this regard, Sage Vyasa wrote *Brahma Sutram* also called “*Sareeraka Mimaamsa*” because it establishes that all sentient beings (*chEtanas*) and non-sentient things (*achEtanas*) constitute the body (*Sareera*) of the All-sentient Lord who is their soul (*Sareeri*).

Since *Brahma Sutram* was in the form of cryptic statements, *Aachaaryas* belonging to different streams of philosophy wrote commentaries but according to their own lights. Thus, arose one for *Advaita*; another for *Dvaita* and yet another one for *VisishTa-Advaita*. The last one written by Sri Bhagavad Ramanuja brings out the purport of “*Saareeraka Saastram*”.

How he came to write this is as follows:

When he came to Srirangam to meet with ALavandaar, he found that the ALavandaar had already left for his permanent abode and groups of his disciples had gathered to perform his last rites. Sri Ramanuja noticed that 3 of the fingers of ALavandaar were in a folded mode and understood that he had left 3 unfulfilled wishes and Ramanuja promised to fulfill them. One of them was to write a commentary *VisishTa-Advaitam* on the lines of *Brahma Sutram*. Ramanuja traveled all the way to Kashmir to procure the *Vritti*- a commentary on *Brahma Sutram* by Sage BhOdaayana. Mysteriously, the *Vritti* obtained with great effort was lost. But, his disciple, Koorathaazhwaan, who accompanied Sri Ramanuja consoled him by reproducing verbatim the text of the *Vritti* from memory gained through a single cursory glance at it just in one night before it was found missing. Assisted by Koorathaazhwaan, Ramanuja wrote his *Bhashyam* - a majestic work that was true to the *Vritti* repudiating the faulty interpretations of others.

Sri Ramanuja has bequeathed *Vedaarthha sangraha* besides three other works on the *Brahma-Sutra*: the *Vedanta-Sara*, *Vedanta-Deepa*, and the *Sri-Bhaashya*.

***Sri-Bhaashya*:** This third work is the fullest and all-sufficient commentary.

S. S. Raghavachar in his “*Sri Bhashya Introduction*” observes:

“*Sri-Bhashya* is a stupendous and masterly work, its style matching its substance. Sri Ramanuja chooses the hard way on every issue, that of thoroughness, massive in the statement of *prima-facie* views and also in his vindication of his own findings. The language of exposition is lucid as well as grand. Desika, himself a great master of style, acknowledges that his own style acquired grace through a devout application to the writings of Sri Ramanuja. In the compass of vision, fullness of execution, and splendor of style the *Sri-Bhashya* reaches heights of excellence”

S. S. Raghavachar in his "*Sri Bhashya Introduction*" observes further:

"It is in the fitness of things that **Jiva Gosvamin**, the celebrated *Vedantin* of the *Chaitanya* School says of Sri Ramanuja, "Pramita Mahimnaam", "as one whose glory is established."

The great **Appayya-Diksitar** used the *Sri-Bhashya* considerably in his "Sivaarka-MaNi-deepika" and also wrote a condensation of it called "Naya-Mayukha-Maalika"

S. S. Raghavachar in his "*Sri Bhashya Introduction*" observes again:

"It is to be understood that Sri Ramanuja included in the category of secondary scriptures, the body of inspired mystical poetry, collectively named *Divya Prabandha* composed and sung by the *Azhvars*, but he does not use this source in the *Sri-Bhashya* by direct statement for the understandable reason that it was not acknowledged as authoritative by the other schools of *Vedanta*. This was a case of personal inspiration and probative influence"

SRIHASHYAAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

VI. Darsanas (Schools of philosophy) Refuted by Bhagavad Ramanuja.

What is "DARSANA"?

The word **Darsana** is derived from the root 'DRS'- to look at, to view. It came to refer to schools of philosophy or facets deliberately chosen with selectiveness rather than comprehensiveness; in short - points of view.

"NASTIKA DARSANAS" (Atheistic Philosophies)

Those who deny Iswara himself are known as "Naastika Darsanas".

They do not accept the authority of the *Vedas* and are called *Nastika* (Atheistic). They are heterodox in their outlook and cannot in the strictest terms, be called "Darsanas" Though there arose several schools of atheistic thoughts, most of them had no significant following and no foundations strong enough to sustain and therefore perished with their founder exponents (e.g.) *Paasupata*, *BhaTTa Prabhaakara*, *Bhaaskareeya*, *Yaadava-prakaasa* and *Ekaayana*. Only *Charuvaaka* or *Lokaayata* (materialistic), Buddhism and Jainism held attention - that too in sections of society for any recognizable length of time, and with their polemical ability gained the fealty and brouhaha of the ignorant and gullible hoi-polloi.

(1) CHARUVAKAM: Attributed to one "*Charuvaka*" about whom very little is known.

It is a materialistic school. The word "*Charu-vaka*" means "beautifully" (*Charu*) 'told' (*Vak*). The work representing its views is the *Brihaspati Sutra* (600 BC) is lost. It arose out of growing skepticism towards Vedic dogmas. They recognize only *Pratyaksha* (Direct perception) or *Anubhava* (Experience) and to a limited extent *Anumaana* (inference) and *Upamaana* (Analogy) and rejected all *PramaaNa* (Authority) and *Sampradaaya* (Traditional Practices). Their philosophy is known as "*Yadrechaa Vaada*" - the theory of accidental causation. Hedonistic pursuit of pleasure was their only aim and object in life. "*Yaavat Jeevam sukham jeevEt*". This philosophy of these world-ling materialists remained no more than mere sophism.

(2) BUDDHISM: of **Gautama Buddha** (6c. B.C): This was founded by **Siddhartha** who came to be known as "Buddha" (Enlightened) who advocated an eight fold path of Right view, Right thought, Right speech,

Right livelihood, Right effort, Right action, Right mind-fullness and Right concentration to achieve what he called "Nirvana" and accepted only the three-fold jewels to surrender oneself to viz. *Buddham, Sangam and Dhammam*(a *Prakrit* word for *Dharma*). The curious thing about Buddhism is that while Buddha started as an 'iconoclast', he soon came to be worshipped as 'icon' himself. Buddhism was inevitably drawn into the vortex of Hinduism and became totally extinct in the land of its birth. While early Buddhism was known as "*Hinaayaana*", (or *Theravaada*) later day *Buddhism* came to be known as "*Mahaa-yaana* - meaning little vehicle and the Great vehicle respectively - finally, Buddhism split into several scattered communities. *Hinaa-yaana* split into "*vaibhaashika*" and "*Soutrantrika*" who hold that atoms of *Prithvi, Ap, TEjas* and *Vayu* combine to create while *Mahaa-yaana* split into "*yogaacharas*" or *Vinama-vaada* (*Kshanika* theory) and "*Maadhyamika*" (or *sunya-vaada* - Universal Voidness) - only to disintegrate and disappear into void in due course in India.

(3) JAINISM: Founded by **Parsvanatha (8c.B.C)** and **Mahavira Vardhamana (6c. BC)**. The word is derived from the root "*jit*"(victorious), a celibate order of itinerant monks which also split into "*Dig-ambara*" (Sky-clad) and "*Sveta-ambara*"(White-robed) based on discipline and convention rather than on doctrine. They united again as "*Aarhatas*" and belonged mainly to the ruling class (*kshatriyas*) and placed great emphasis on *ahimsa* (Non Violence). In a sense, both Buddhism and Jainism thrived on a symbiosis between them. According to them, Individual souls will be of the same size as the corresponding individual bodies (vide Page 93 of Bhagavad Vishayam by Puttur Swami).

ASTIKA OR ORTHODOX DARSANAS

They are *Samkhya, Yoga, Nyaaya, VaisEshika, Purva-mimamsa* and *Uttara-mimamsa*.

(1) Samkhya (School of enumeration) of **Kapila**: Also known as evolutionary dualism founded by Sage Kapila. This is a philosophy of "dualistic monism". Their philosophy is called "*Nireeswara Vaada*". They accept *Purusha* and *Pradaana* and a total of 24 *Tattvas*. *Samkhya* has several meanings like 'enumeration', 'investigation' or 'analysis' of the categories of the phenomenal world. It differentiates between spirit (*Purusha*) and matter (*Prakriti*). It holds that salvation is to be obtained by a complete separation of soul and matter. The most important works on *Samkhya* philosophy are Vachaspati Misra's "*Tattva Kaumudhi*" and Isvarakrishna's "*Saamkhya Kaarika*".

(2) *Yoga* (School of link) of **Patanjali**: *Ashtanga Yogam* – They hold that there is only *Jnaanam* (ideas). It was founded by Patanjali and is a school dealing with mystical praxis and disciplined meditation. (Taitt up II.4) and (Kath up II.12) specify that the aim of *Yoga* is the ‘relinquishment of existence’ through methods of re-integration as ‘*Hata yoga*’ (forceful union), ‘*Mantra yoga*’, (union by chanting) ‘*Raja yoga*’ (Kingly union), ‘*Laya yoga*’ (union by consonance) etc. Patanjali’s *Yoga Sutra*, the primary work on the philosophy declares that “when mental agitation is stilled, supra-mental perceptions appear and the fundamental unity of all that exists is realized” (whatever it means!)

(3) *Nyaaya* (School of Rule and Logical Analysis or realism). This was founded by **Gautama** also known as **Aksha-paada**. The achievement of individual liberation (*Moksha*) where one does not feel pleasure or pain is sought to be proved by logical analysis and philosophical argument. But, the system was empirical, relying too rigidly on perception and inference like Aristotle’s syllogistic analysis, comparison and testimony and on its inductive premises. Subsequently, the *Nyaaya* philosophy got absorbed into *Uttara Mimamsa* (*Vedanta*). They admit *Iswara* but do not assign a particular role to him.

(4) *VaisEshika* (School of distinct characteristics also known as Atomistic or Realistic pluralism) This was founded by **KaaNaada** also known as ‘*Uluka*’. This refers to ‘*VisEsha*’ - Speciality theory implying a category of knowledge concerning essential differences, individuality, particularity of the eternal substances called ‘*dravya*’ comprising *prithvi* (Earth), *apas* (Water) *tejas* (Light) *vaayu* (Air), *Akaasa* (Ether) *kaala* (Time) *dis* (Space), *Atman* (Self) and *manas* (mind) which differed from each other essentially. *VaisEshika* also accepted only perception and inference. Like the *Nyaaya* School it failed to carry its theism to the point where the Supreme Being is the reality. Ultimately, like *Nyaaya*, the *VaisEshika* philosophy became integrated with *Veda-anta*.

All the above schools are called “*Haituka*” from ‘*Hetu*’ meaning questioning why and seeking the cause, reason for everything in the phenomenal world. What binds them is the verisimilitude in their projections.

(5) *Purva Mimamsa* (School of reflection, interpretation) of **Jaimini**: This was founded by **Jaimini**. Other votaries include **Bhatta Prabhakara** and **Kumarila**. They hold that the early (*Purva*), a prudent and orthodox exegesis and interpretation of the original parts of the *Veda*, as distinct from the *Uttara Mimamsa* School. The term ‘*Mimamsa*’ is from the root ‘*mann*’ - ‘to think’ and means analytical examination of the goal of *Moksha*,

the means to attain it by *PuNya* acquired through *Karma AnushTaana*. *Bhatta* and *Prabhakara* represent two sub schools of *Purva Mimamsa* and differed only slightly on the issue of the nature of the 'Soul' and did not break away from the basic views of Jaimini.

(6) *Bhaaskareeyam* of *Bhaaskara*: They accept *VarNaasrama Dharma*. They hold that " *Vaakhya - Jnaanam*"(knowledge born out of sayings alone) is the obstruction to liberation and removal of such *Jnaanam* is *mOksham*. (Page 106-107 of *Bhagavad Vishayam* by Puttur Swami)

(7) *Yaadhava Prakaaseeyam* of *Yaadhava Prakaasa*: They hold that *Brahman* is real but is deluded (*Brama*) by differentiating the sentient and insentient and when this differentiation is removed it represents *MOKsham* (Page 108-109 of *Bhagavad Vishayam* by Puttur Swami)

(8) *Ekaayana*: They do not accept Lakshmi in the joint activity of Laksmini-Narayana and accept only Narayana. So, they are called "*Ekaayana*".

(9) *Advaita (Maayavada)* as propagated by *Adi Sankara* and his followers who accept *Iswara* but deny his *Aiswarya* (the world): Founded by *GauDapada*, the first exponent of *Advaita*, it was followed by **Adi Sankara**. Influenced by *Sunya vaada* (nihilist philosophy) of Buddhists, the *Advaita* philosophy relied on *AbhEda Srutis*(Non-differential) of the Vedas. They held that *Atma* of *Jeevatma* and *Parama-Atma* are one and the same. They were never different. If they appeared different, it is due to *Maaya* (illusion). Except *Parama-Atma* all the rest was unreal very much akin to *Sunya-vaada* (not existent or void or Nirvana) argument of the Buddhists. Because of their nihilistic philosophy, the *Advaitins* were called "*Prachanna Bouddhas*" - Crypto-Buddhists. **Sankara Bhashyam has 191 AdhikaraNams & 555 Sutrams (p25) of Jagan Swami's Brahma Vidya- Part 2)**

(10) *Dvaita* (Dualism): Founded by **Madhvacharya** the proponents of this system relied heavily on " *BhEda Srutis*"(Differential) which were predominant in the *Veda Sutras* and which emphasized the duality of the individual soul and the universal soul. They held that the two remained eternally different like parallel lines and the *Jeeva-atma* had eternally subservient existence in relation of *Parama-Atma*. In other words, there was no non-existence of the individual soul, nor did it nor will ever merge with the Universal soul. **(Vide: Sri Madhva Bhashyam has 223 AdhikaraNams& 564 Sutrams (p25 of Jagannarayanan's Brahma Vidya –Part 2)**

(11)Uttara Mimamsa or Saareeraka Mimaamsa also called **Veda-Anta** (End of knowledge of the *Vedas* or the ultimate wisdom): Reinterpretation and explanation of the basic truths of *Veda* in the light of *Upanishadic* revelation was founded by **BaadaraayaNa** or Veda-Vyaasa in his *Brahma-sutras*. It refers to the upper or later (*Uttara*) examination of the *Vedas* and constitutes the chief intellectual background of Hinduism. Three separate schools of interpretation of *Brahma Sutras* arose based mainly on the subject of relationship between the *Jeeva-atma* and the *Parama Atma* (Individual and universal soul) namely, *Advaita*, *Dvaita* and *Visishtadvaita*. (*Vide: Bhagavad Ramanuja's Sribashyam has 156 AdhikaraNams and 545 Sutrams - Pages 4, 5 of Sri Bhashya Saaraswaadinee by Vidwan Tirupputkuzhi Narasimha Tatachariar Swami*)

SOME GENERAL REMARKS:

Some hold that since *Sri-Bhashyam* came in between *Advaita Bhashyam* of Sankara and *Dvaita Bhashyam* of Madvacharya, it could not have refuted *Dvaita* philosophy. This is not correct. The very word *Advaita* means "Not two". (**Page 4: Sri Bhaashya Saaram-Uttamur Swami's Tirunakshatra Malar 1989**).

So, even during Sankara's time *Dvaita* was in existence very much like *Saankhya*, *YOga*, *Tarka* etc. which were also holding *Dvaita* views in some aspects. Except in Sankara *Advaita*, other *Advaita* philosophies like Bhaaskara etc accept the world to be true (**Page 5 ibid**). **Sankara Advaita is incongruous because a false world and a true Brahmam cannot go well together!** (**Page 8 ibid**)

IN DEFENSE OF SANKARA:

Having said this, it is necessary for us to record our thanks to Sri Sankara for having debunked all other schools of philosophy (except of course VisishTaadvaita philosophy), if we recall the times and circumstances in which he presented his views. It was a time when *Charuvakam*, *Buddhism* and *Jainism* (with all their variations) and other atheistic schools had in their vice grip the minds of that generation. The revolt against the *Vedic* sacrifices involving violence (*himsa*) had literally brain-washed the thought process of the masses. The concept of non-violence (*a-himsa*) had taken a strong hold of the imagination of people. People naturally veered away from the *Vedic* philosophy so much that it would have been well-nigh impossible for anyone to re-establish the *Astika* philosophy.

The only way as the saying goes was to "Hunt with the hound and run with the hare". One had to toe in line with the prevailing predominant

thoughts in order to expose later, the fallacies inherent in them. Any amount of persuasion on any different line would have fallen flat in the circumstances. Adi Sankara took this route with such consummate skill that he was successful admirably in demolishing them, risking his being dubbed as "*Prachanna Bhoudhha*"(Buddhism in disguise).

(Sri Ramanuja's Vedanta Deepa English translation K. Bhashyam UVGM 1990 Introduction to First Edition -1957):

"It was the function of Sankara to free Indian thought from the nihilistic and agnostic doctrines of Buddhism and the enthronement of the spirit of *Upanishads* and *Vedantism*, on its pride of place. In this process, he cannot but be influenced by the prevailing circumstances and situation of the age. Hence, his philosophy of illusion or *Maaya* fulfills the needs of the times and responds to the necessities of the day". This made *Advaita* as the only opponent left in the field for being tackled by Ramanuja. No wonder, we find that he (in his *Sri-Bhaashyam*, *Veda-anta Deepam*, *Veda-anta Saaram* etc) and his followers like Swami Desika (in *Sata-Dhooshani* and *Para-Mata Bhangam*) devote a major portion of their works targeting attacks against *Advaita* philosophy. However, they did not hesitate to take a potshot at other schools as there were some diehard segments in society that were still entrenched in the faulty philosophies of the other schools.

It may be noted in this connection that our Acharyas did not attack the persons but only pointed out the fallacies in the philosophies of opponents. This is a lesson our present day disputants need to learn.

Sri R. Kesava Iyengar concludes:

"Visishtadvaita as explained by Swami Sri Vedanta Desika is from the first to last a rational product that it has stood all these centuries without a counter dialectic from the mighty minds of other schools is eloquent tribute to the work as a dialectic masterpiece"...That his contemporaries as well as those who came after him were fully conversant with and were profoundly influenced by his interpretations would be evident from their own works. Though they clung to their own systems, they were nevertheless deeply impressed by his rational excellence and held him in high esteem. They all remained his silent admirers and none attempted any refutation. This explains the absence of any counter during all these seven centuries by masters of the other schools" (**Introduction to "Sata-dhooshani" by Sri Srivatsankachariar. p.50**)

SRI BHASHYAAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

VII. STRUCTURE OF SRI-BHASHYAM

A WORD ABOUT "SANGATI"

A casual reader in a hurry may feel that there is no continuity in the flow of thought as between successive Volumes (*KhaNDas*), between successive Chapters (*Adhyayas*), between successive Topics (*AdhikaraNas*) and even between successive Aphorisms (*Sutras*). A closer look would reveal that they are not disjointed ramblings but there is a cogent and coherent connection running through all these like a thread (as the term *Sutram* implies), that there is a logical sequence and appropriate association of ideas uniting these entities.

We should understand that Bhagavad Ramanuja had to face several opponents who raised objections not in any logical order or sequence and he had to answer each one of them in the manner in which they were raised. A query may be raised subsequently on a matter already discussed, (may be as an offshoot of the earlier question) but raised again by the same or a different opponent with a new dimension. While tackling these queries, he had to answer these queries in the same order in what they call '*AshTa -avadaanam*' and '*Sata -avadaanam*' modes. We will find that sometimes he has to revisit the earlier discussion to meet the fresh objection on the same subject. If we keep this in mind, we can discern some overlapping and repetition as inevitable and this cannot be put down as "*Punar-ukt!*"

As far as possible, he has taken care not to lose sight of cogency and coherence in his arguments. This coherence in Sanskrit is called "*Sangati*" or "linkage" as between consecutive parts. We have provided these "*Sangati*" for facilitating understanding. The reader may profit by looking into them.

The Aphorisms (*Sutras*) under the relevant topics may be seen to veer round the same subject under the concerned topic (*Adhiikaranam*).

A WORD ABOUT THE NUMBERING

The work consists of 4 Chapters called "*Adhyaayas*" and each Chapter has 4 Quarters called "*Paadas*". These have been indicated seriatim as I/I to IV/IV, the first number denoting the Chapter number and the second the Quarter number. As many as 156 Topics called *AdhikaraNas* have been taken up for discussion and the entire work has a total of 545

Aphorisms called *Sutras*. These Topics / Aphorisms have been indicated by progressive Arabic numerals seriatim from 1/1 to 156/545, the first denoting Topic number and the second the Aphorism number.

KHAANDA SANGATTI (Link between different KhaaNDas)

The earlier part of the *Vedas* a.k.a. *Poorva or Karma khaaNDam* details the procedural methodology in adopting the various *Karmas*. The later part a.k.a. *Uttara or jnaana or Brahma khaaNDam* lets us know the object of such *Karmas*, namely, the Lord whom we desire to attain. "*Poorva Meemaamsa*" details elaborately the various methods of *Aaraadhanas* (practices) like *Yaaga, Yagna, Nitya, Naimittika and other karmas*. Why should we do these? This is because "*Uttara Meemaamsa*" points out who is this *Aaraadhyaa* (the one to whom these practices are directed and who is ultimately pleased). This is the connection between the two *KhaaNDams*.

(MR&MBV-1) M. Rangacharya and M.B. Varadaraja Aiyangar "The Vedanta Sutras Volume 1 (Page xxi): "The historical relation between the *Karma KhaaNDa* (the Old Testament) of the *Vedas* and the *Jnaana KhaaNDa* or (New Testament) thereof is one of **antecedence and sequence**".

"As *Poorva KhaaNDam* begins with words "*athatO Dharmo jignaasa*" and *Uttara KhaaNDam* ends with "*anaavruurri Sabdaath, anaavruttii Sabdaath*" the two are considered to be part of a single *Saastra*. This naturally leads to the conclusion that one who desires to study the *Saastras* should not skip the former and right away resort to the latter. The practitioner should **study both and in that order**.

This is also because the *Dharmas* described in *Poorva KhaaNDam* per se cannot yield *mOKsham* without the knowledge of *Bhagavaan* described in *Uttara KhaaNDam*. The reason for this is further explained later on in this write up while discussing "Small objection" called "*Laghu Poorva Paksha*" and suitably answered by Ramanuja in "*Laghu Siddhaanta*" and "Great Objection" "*Maha Poorva Paksham*" and answered in "*Maha Siddhanta*" (page xxii ibid)

Though several Sages like **Dankar, DramiDar, and GuhadEvar** wrote commentaries on *BhOdaayana Vritti* of *Brahma Sutram* of Sage Veda Vyasa, they wrote in such short and cryptic form that people could not understand the full purport; Later, **Sankara, Bhaaskara, Yaadhava** and others also wrote but most of them were repugnant to the intentions of *BhOdaayana Vritti*. There are more than 14 commentaries on the *Brahma Sutras*, each slightly different from the other, each one claiming to be the only correct interpretation of the *Sutras* **It was given to Bhagavad Ramanuja to present the correct import strictly in sync with Upanishads, Nyaaya Granthas etc.**

In *Vedaartha Sangraha*: Bhagavad Ramanuja presented his special philosophical point of view in this earliest work in a brilliant and spirited manner.

In explaining the Brahma Sutras, He wrote -

(1) *Sri-Bhashya*, his well known commentary on *Vedanta Sutras* of *BaadaraayaNa*, This work is severely argumentative and controversial and highly technical and terse.

This was his third work and Ramanuja's 'magnum opus' he gives the fullest and all-sufficient commentary on *Brahma Sutras*. In his infinite mercy, to help those who do not have the time or capacity to study deeply this elaborate and voluminous work, he wrote -

(2) *Vedanta Deepa* in which much of the controversy and elaborateness of arguments are eschewed for making the doctrine easily comprehended by ordinary people. In this Ramanuja has explained the significant meaning of *Vedanta Sutras* by analyzing the main issues, omitting all serious dialectics. Even while seeking brevity, he has taken care not to sacrifice the main issues. The *Deepa* makes the doctrine clearly understood without any confusion.

Veerapuram VenkaTa Dikshitar (VVD-1) observes:

"Bhagavad Ramanuja first wrote *Veda- artha- sangraha*. Only those well- versed in *Nyaayam*, *VyaakaraNam*, *Meemaamsam*, *Saankhyam*, *YOgam* and other *Saastras* would be able to clearly understand 'Sri-Bhaashyam'" So, he wrote also -

(3) *Vedanta Saara*, a much more brief explanation of the meanings of *Vedanta Sutras*. In this, he merely enunciates the meaning of the *Sutras* in just a line or two giving the essential meaning and purport of the *Sutras*.

These 3 commentaries serve the purpose of different kinds of aspirants and are complementary to one another (Page iii ibid).

NS Ananta Rangachariar Swami -2:

"From internal evidence we understand that *Vedaartha sangraha* was written BEFORE Sri-Bhaashyam. Similarly, we understand that *Vedanta Deepa* was written AFTER Sri- Bhashyam"

As time passed on, it became difficult to understand the secret teachings due to the general inability of the pupils and even the teachers. So it became necessary for the latter teachers to codify the truths and explain them. Swami Vedanta Desika quotes extensively from great *Achaaryas*, who went before him. Some of the *Poorva-Achaaryas* works referred to by Swami Desikan are given under "Commentaries".

(xl)

ADHYAYA SANGATI (Link between the successive Chapters)

In the 1st Chapter, Ramanuja shows how *Bhagavaan* is the primordial cause of all creation and how this can be understood through the authority of *Vedas*.

In the 2nd Chapter, Ramanuja demolishes the view points of other systems and proves how Sri^m Narayana as the indweller of both sentient beings and insentient things is the real cause of the Universe.

In the 3rd Chapter, Ramanuja explains how this primal cause, namely Sri^m Narayana is the ultimate goal and how to reach him through *Bhakti*.

In the 4th Chapter, Ramanuja proves how this *Bhakti* leads the soul to attain *Bhagavaan* through what is known as "Archiraadi maarga"

The 4 Quarters (*Paadas*) of the various Chapters (*Adhyaayas*) are as follows:

Adhyaayams	Paadams	AdhikaraNams	Sutrams
I	I	11	32
I	II	06	33
I	III	10	44
I	IV	08	29
Total for Ist	4	35	138
II	I	10	36
II	II	08	42
II	III	07	52
II	IV	08	19
Total for IInd	4	33	149
III	I	06	27
III	II	08	40
III	III	26	64
III	IV	15	51
Total for IIIrd	4	55	182
IV	I	11	19
IV	II	11	20
IV	III	05	15
IV	IV	06	22
Total for IVth	4	33	76

TOTAL FOR ALL THE FOUR ADHYAAYAMS

Quarters 16

Topics 156

Aphorisms 545

PADA SANGATTI (Link between successive Quarters):

The 16 Quarters (*Paadams*), 4 in each Chapter have been named as follows.

(Vide Pages 3 and 4 of "Brahma Vidya – Part 2" by S. Jagannarayanan, Deputy Secretary (Retd), Ministry of Finance, Govt. of India, published in 1986) This is provided for the information of those who understand Sanskrit. These will be explained in English as we proceed. You may choose to ignore, if you wish.

Sl) Ch/Quarter. Name of the Paadam	(What it deals with)
1) I/I AyOga VyavachEta Paadam (<i>a-spashTa-tara</i> jeevaati linga vaakhya vichaaram)	
2) I/II AnyOnya VyavachEta Paadam (<i>a-spashTa</i> jeevaati linga vaakhya vichaaram)	
3) I/III Anya yOga vyavachEta Paadam (<i>SpashTa</i> jeevaati linga vaakhya vichaaram)	
4) I/IV Anya yOga vyavachEra Paadam (<i>spashTa-tara</i> jeevaatilingavaakhya vichaaram)	
5) II/I Smriti Paadam	(Sva-Paksha Sthaapanam)
6) II/II Tarka Paadam	(Para Paksha Nirasanam)
7) II/III Viyat Paadam	(NiroopaNam of Kaaryatva of Akaasa etc)
8) II/IV Praana paadam	(NiroopaNam of Kaaryatva of Indriyas)
9) III/I Vairaaghya Paadam	(Jeeva DOsha NiroopaNam)
10) III/II Ubhaya Linga Paadam	(Parama-Atma GuNa NiroopaNam)
11) III/III GuNOpasamhaara Paadam	(Upaasya GuNa Chintanam)
12) III/IV Anga Paadam	(Upaasana Anga Karma Vichaaram)
13) IV/I Aavrittii Paadam Prakaaram)	(Upaasana AnushTaana)
14) IV/II Utkraanti Paadam	(Archiraadi Gati – Part 1)
15) IV/III Gati Paadam	(Archiraadi Gati – Part 2)
16) IV/IV Mukti Paadam	(Moksha Phalam)

WHAT IS ADHIKARANAM?

Uttamur Swami Tirunakshatra Malar 1989 (page 12) says:

"*Adhikaranam* is intended to dispel doubts on any particular topic by presenting the correct conclusion. In some cases, the nature of objection of the opponent is not mentioned. From the repartee of the author of *Brahma Sutra*, one can infer what objection his reply relates to"

When Ramanuja refers to opponent's views, he presents their arguments so adroitly, deftly and cogently as to make us believe in their veracity. When he demolishes them one by one with indisputable proofs in exposing the fallacies contained in their arguments, we change course and 'cross the floor' (as they say in modern day Politics) and feel absolutely convinced on the conclusions he arrives at (called *Siddhaantam*) which are in sync with *Srutis* and *Smritis*.

ADHIKARANA SANGATI (Link between successive Topics)

These will be explained in the relevant contexts.

WHAT IS APHORISM (*SUTRAM*)?

Sutram (aphorism) means a thread, a brief statement, a sacrament, a rule or direction, a rubric, a precept etc. The author generally employs a *Sutram* to convey the

Siddhantam which means an axiom, a maxim, a demonstrated truth, a proved fact, and a settled conclusion arrived at after a debate, a precept, a doctrine establishing a principle.

But, sometimes he devotes a *Sutram* or two to bring out the *Poorva Paksham* or prima- facie assertion of the opponent, objector, or contestant and presents it so forcefully that a casual reader might doubt whether it is *Poorva Paksham* or *Siddhantam*!

This confusion is usually cleared by the author himself in the immediately following counter-assertions in one or more *Sutrams*. It is therefore recommended that the reader should fully go through all the arguments and counter-arguments contained in such *AdhikaraNam*s to understand the correct interpretation in sync with *Vedic* texts.

Dr. N.S. Ananta Rangachariar Swami-1 (Page 2 of his "Chatus Sutri"

"The *Sutras* are cryptic formulae and they also become difficult to understand in course of time. These *Sutras* have been commented upon by a number of masters even from the very early times. The *Sutras* fall into a magnificent pattern and design"

S.S.Raghavachar Swami in his "Sri-Bhashya: An Introduction" adds:

"In spite of the greatness of the design, the *Sutras* offer insuperable difficulties. Excepting a few, the *Sutras* in general do not indicate the theme of discussion or the particular line of thought adopted. They definitely require an interpretative tradition to convey their import. Hence authoritative commentaries utilizing such tradition or traditions were supplied from time to time".

Dr. N.S. Ananta Rangachariar Swami -2, – (page. v) explains:

The *Sutra* style of composition is unique to Sanskrit literature. The definition of the *Sutra* is as follows:

*Alpaaksharam asadidham saaravat viswatO mukham/
astObham anavadhyam cha sootram sootra vidO vidu: //*

Bhashyam Iyengar Swami (K) clarifies:

"Essence of arguments on a topic (i.e.) Maximum of thought is compressed or condensed into as few words as possible. The method employed by the *Sutras* consists in choosing a particular *Upanishadic* topic and establishing its true import by refutation of all other possible and plausible theories. Such a composition naturally cannot be understood without a commentary or *Bhashya* and without the help of a teacher"

FROM SWAMI DESIKA'S ADHIKARANA SAARAVALI

"A Sloka from Swamy Desikan's *Adhikarana Saaraaval*i explains the meaning of entire Brahma Sutras Topics as follows:

"Srashtra DEhi SwanishTa: Niravadhi Mahimaa

***Apasta Baadha: Sritaapta: Kaatmaa DEhEndriyaadE Uchita
Jananakruti/***

***Samsrow Tantra Vaahi NirdhOshatvaadi RamyO Bhahu Bhajana
Padam Swaarha Karma Prasaadya:***

***Paapachid Brahma Naadi Gatikrut Athivaahan Saamyadascha
Atra VEdhya: //***

Synopsis of Brahma Sutra Chapters-*Paadas* based on the above

CHAPTER I

Quarter I: "*Srashtaa*" – *Brahman* is the one who creates, sustains and destroys the Universe.

Quarter II: "*DEhi*" – *Brahman* is the Universal soul of all sentient beings and In-sentient things (*Chit & Achits*) and they constitute his body.

Quarter III: "*SwanishTaa*:" *Brahman* is Supreme Soul who supports, directs and controls the entire Universe. He is known as "*SEshi*" to whom all else are known as "*SEshas*".

Quarter IV: "*Niravadhi Mahimaa*" – *Brahman* has none equal to him or superior to him

CHAPTER II

Quarter I: "*Apaasta Baadha*:" – The Supreme position of *Brahman* as mentioned in the first chapter cannot be refuted or rejected by other systems of philosophy like *SAankhya*, *Yoga*, *CharuvAka*, *VaishEsika*, *Bauddha*, *Jaina*, *Paasupata* etc.

Quarter II: "*Srita-Apta*:" *Brahman* is the only unfailing and dependable refuge for all those who surrender unto him. He is the author of Sri *Pancha-Raatra Agama* recognized by *Brahma Sutra* as being in sync with *Vedas* and is therefore equates to *Vedas*.

Quarter III: "*Kaatmaa*" – *Brahman* is the creator of ether and all individual souls.

Quarter IV: "*DEhEndriyadE Uchita Janana-krut*" – *Brahman* bestows bodies and senses to individual souls strictly in accordance with their beginning-less *karma*.

CHAPTER III

Quarter I: "*Samsrow Tantra Vaahi*" – *Brahman* is the controller of the entire universe's actions and also its inactions.

Quarter II: "*Nirdhoshatvaadi RamyO*" – *Brahman* has twin qualities of possessing infinite divine virtues and at the same time absolutely bereft of any blemish.

Quarter III: "*Bhahu Bhajana Padam*" – *Brahman* is the goal of all the 32 *Bhakti Vidyas* enumerated in the *Upanishads*. He alone is to be meditated upon by those who wish to get liberation (*mOKsha*).

Quarter IV: "Swaarha Karma Prasaadaya:" – Brahman alone grants the results to all as per their *karma* as also all the four objectives of life also called *Purushaartha*s, namely, *Dharma, Artha, KAma* and *MOKsha*.

CHAPTER IV

Quarter I: "Paapachid" – Brahman destroys all obstacles (*pApa & puNyA*) of those who practice *Bhakti* or *Prapatti* and purifies them and thus makes them eligible for securing liberation.

Quarter II: "Brahma NaaDi Gatikrut" – Brahman arranges for the individual soul (who has done *Bhakti* or *Prapatti*) the path for leaving the material body through the subtle vein called "*Brahma NaaDi*"

Quarter III: "Athivahan" – Brahman leads the individual soul in the shiny path called "*Archiraadi Maarga*" to his eternal abode called *Sri VaikunTa*.

Quarter IV: "Saamyadas cha Atra VEdya:" –

Finally, the Author identifies who is this Brahman?

It is Mahalakshmi *SamEta* Sri man Narayana who grants to the liberated soul -

SaalOkya"(Same as his own World) "*Saaroopya*"(Same form as himself)) "*Saameepya*"(Same nexus to himself), and "*Saayujya*" (Same ultimate beatitude to enjoy with himself)

(SMS Chari's Fundamentals of Visishtadvaita Vedanta - page 21)

"There are far too many details, some dialectical in character and so more useful for a debate than for understanding the essentials of Visihtadvaita Vedanta. Therefore, all the points have not been included in the interest of brevity without sacrificing the essentials"

SRIBHASHYAAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

VIII. RESOURCES & REFERENCES -**I – SCRIPTURAL TEXT (QUOTED IN THIS BOOK)****IMPORTANT NOTE:**

The numbers denote the *Sutram* (Aphorism) numbers

"T" prefixed to the number denotes the *AdhikaraNam* (Topic) numbers.

POORVA KHAANDAM

SankarshaNa KhaaNdam of *Poorva Meemaamsa* 396

Karma – Mimaamsa 509

BaadaraayaNa 530

Baadari 533

Purva M: Purva Mimaasmsa of *Jaimini* 528, 534

UTTARA KHAANDAM**VEDA SAMHITAS**

Ahribudnya Samhita 545

AvS: Atharva Veda Samhita T-21, 258, 357

KS: Kathaka Samhita 357

RvS: Rig veda Samhita 12

SBV: Saatayaayani Branch of Vedas 380

SyvS: Sukla Yajur veda Samhita 53

Syv Madh. Sam.: Sukla Yajur Veda Maadhyantika Samhita 500

SVS RAN: Sama Veda RaNaayaNeeya Branch 377

Tai. S: Taittriya Samhita 396, 463

Vaj. S: VajasEneti Samhita 480

Yaj. S: Yajur Veda KhaaNdam 436

BRAAHMANAS

Aita. Br: Aitareya Braahmana 312

Anta Br: Antharyami Braahmana 325, 326

Arsh, Br: Aarsheya Braahmana 281

Kaus. Br: Kaushitaki Braahmana T-11

Satap. Br: Satapatha Braahmana 53

Satap. Br AR: Satapatha Braahmana – Agni Rahasya T-102

Sub. Antar. Br: Subala Anatryaami BraahmaNa T- 17

ARANYAKAS

Brih Ar: Brihadad Aranyaaka T-33, 392

Tait. Ar: Taittriya Aranyaaka 66, 357

UPANISHADS

Aitr.up: Aitareya Upanishad 11, 370

Brih up: Brihadaranyaka Upanishad

9, 11, 22, T-9, 31, 39, T-15, 51, 52, 53, 75, 76, 80, 96, 108, 109, 117, T-30, 120, 121, 122, 126, T-33, 128, 219, T-60, 273, 290, 320, 325, T-85, 392, 470, 492, 504, 529

Brih. (M) up: Brihadaranyaka Upanishad (Madhyandina) 372

Chan up: Chandokya Upanishad

9, T-7, 21, T-9, 25, T-12, 34, 36, 37, 39, T-14, 45, 49, 57, T-19, T-22, 79, 95, 100, 102, 124, 219, 222, T-60, 277, 278, 286, 314, 323, 358, 359, T-85, 372, T-91, 380, 381(3), 392(2), 410, 424, 439(2), 446, 505, 509

Garb.up: Garbopanishad 247

Kata up: Kata Upanishad T-13, T-17, T-23, 105, 106, 110, 114, 116, 449, 504

Kous.up: Koushitaki Upanishad 30, T-32, T-85, 364, 380, 381, 497

MN up: Maha Narayana Upanishad 358

Mund.up: Mundaka Upanishad

11, T-12, 40, T-16, 54, 55, 56, T-18, 67, 70, 71, 270, 337, 357, 380, 517

Pras. Up: Prasna Upanishad 134, 241

Suba up.: Subalopanishad T-60

Svet up: Svetasvatara Upanishad 11, 94. T-29

Tait. up: Taittriya Upanishad

2, 11, T-6, 15, 16, 18, 19, 20, 32, 33, 92, 218, 222, T-60, 272, 286, 358, T-91, 397 (2)

SMRITIS

Daks sm: Daksha Smriti 297

BG: Bhagavad Gita 21, 25, 38, 87, 249, 260, 273, 294, 331, 337, 522, 545

MB: Maha Bharatha T-53

DHARMA SUTRAS &

Apas.Ds: Aapastamba Dharma Sutra 498

PURANAS

BrhV P: Brahma Vaivartha purana 482

Kurm P: Kurma purana 522

**IX. RESOURCES AND REFERENCES – II
(OTHER THAN SCRIPTURAL TEXTS AND QUOTED IN THIS BOOK)**

The numbers denote the Aphorism (*Subram* numbers). "T" prefixed to the number denotes the Topic (*AdhikaraNam*) number. Those not quoted but consulted are included in "Bibliography" (vide Epilogue Pages)

40th Azhagiya Singhar Jeeyar of Sri Ahobila Mutt:

"*Sri Bhaashyaartaha maNipravaaLa Deepikai*" + its Translation by Sokkanavur V.Narasimhacharya PhD entitled "*Sri BhAshyArtha Deepikai*" (1989)

T-19, 86, 97, 120, T-34, 132, 135, 159, 183, T-52, 253, 273, 292, 295, 310, 328, 354, 478 482, 509, 513

44th Azhagiya Singhar Jeeyar of Sri Ahobila Mutt:

"*Sri Bhaashyaartaha maNipravaaLa Deepikai*" with his "*Sutraartha Padhya Maalikai*"+ its Translation by Sokkanavur V.Narasimhacharya PhD entitled "*Sri Bhaashyaarthaa Deepikai*" (1989)

T-19, 110, 117, 120, 129, 130, 131, 241, 272, 319, 480, 495

Anatachariar (V) Swami: Vedanta Saaram Published by Sri Vedanta Deepikai, Krishnapuram, Kodambakkam, Chennai and printed by Hindi Prachara Mudralaya, Chennai, April 1941:

4, 27, 39, 89, 119, 136, 137, 144, 146, 157, 179, 256, 273, 309, 483, 486, 494, 495, 521

Ananta Rangachariar (N.S) Swami

He has many titles awarded to him including Vedanta Vidwan, Desika Darsana Choodamani, Satsampradaya Bhushanam, Vedanta Vidya Vageesa. (780, Vth Main Road, Vijayanagar, Bangalore -560 040). He has written several books:

(NSA-1) "Ramanuja on Chatus Sutri" (2000) 1, 2, 3, 4

(NSA-2) "Vedanta Deepam", (2005):

T-7, 30, 31, 37, 39, 43, 44, 47, 52, 58, 59, 63, 65, 72, 75, 89, 98, 105, 119, 128, 132, 136, 192, 255

Ananta Narasimhachariar Swami (ANC Swami)

Fondly called “ANC Swami”, was Principal of Sri Seshasayee Institute of Technology, Tiruchy (SIT). He was a KaalakshEpa Adhikaari of repute. He was an Editor of Sri Kaanchi PeraruLaalan monthly Religious Journal. He has written on various subjects on Visishtadvaita Satsampradayam with an unsurpassed clarity. The present quotes are from Sribashyam lectures delivered through Tele-bridge in 2001-2002 and his article in Navati Mangala Maalika Souvenir 91st Jayanthi of Sri Gopala Desika Maha Desikan of PPA, 2011:

140, 152, 234, T-60, 277, T-68, 286, 295, 302, 325, 336, 348, 352

Anbil GopalaChariar Swami (A.V.G): Senior Advocate, Tiruchy and Prime Sishya of Poundarikapuram Swami Asramam, Srirangam and an author of many works in Sanskrit, Tamil and other languages and who organized Vidwat Sadas in the Asramam for over 40 years. The article by him is from Vedanta Madukara: Souvenir on 151st Jayanthi of Sri Gopala Desika Maha Desikan, 1997: T-13, T-17, 215, 217, 286, 324, 504, 509

Arupaadi Sri Raama Desikachariar Swami

Quote from his article on “Ubbayalinga Paadam” in H.H. Paravakkottai Gopala Desika Maha Desikan Swami’s “SathabhishEka Ratna Maalaa” Souvenir on H. H’s 80 the birthday in 2001. The author is the Poorvaasrama grandson of H.H. He studied under Sri Purisai Swamy: 325

Bala Gangadhar Tilak:

The Arctic home of the Aryans’ 508

Bhashyam Iyengar (K) Swami:

He was Hon. Minister in Govt. of Tamil Nadu. The quotes are from his book in English “Vedanta Deepa” Published by Ubhaya Vedanta Granta Maala of Uttamur Swami, 1990:

T-6, 21, 33, 38, 39, 41, 59, 64, 93, 102, 117, 128, 132, T-36, 205, 209, 229, 238, 239, 273, 285, 294, 297, 311, 314, 319, 320, 335, 473, 475, 482, 487, 495, 509 (2), 525, 531

Jagannarayanan (S) Swami

He was Deputy Secretary, Ministry of Finance, Govt. of India, New Delhi. His address: 10 Thiruveedhi Amman Street, R.K. Nagar, Chennai 600 028 He is the author of Tulasi RamayaNam, Triveni Ramayanam, Tiruppaavai, Nammazhwar’s Tiruvoimozhi, Gita Govindam, Meera Bhajans, Thyagaraja’s Pancha Ratna keerthanais.

Quotes in this book are from his series “Brahma Vidya” Parts III to VI Published by him from 1986 to 1990)

(I)

(Jagan-3) Brahma Vidya- Part III 66, 67, T-19, 98, 99, 105

(Jagan-4) Brahma Vidya- Part IV 290, 299, 312, 315

(Jagan-5) Brahma Vidya - Part V 325

(Jagan -6) Brahma Vidya- Part VI 475, 482, 495, 507, 524

Kapishtalam Sri Desikacharya Swami

AdhikaraNa Ratna Maala 504

Karunakarachar (V.S) Swami (Sribhaashya Simhaasanam):

Sribashya Simhasanam Saastra Sahitee Vallabha Karunakara Chariar Swami retired from SISI. His father and Acharya was Aasukavi Sri Srinidhi Swami.

The quotes in this book are from his article in the Souvenir of H.H Gopala Desika Maha Desikan of PPA SatabhishEka Ratna Maala –2001

Keith A.B. "Karma – Mimaamsa" 509

Kesava Iyengar (R) Swami

(Senior Advocate, Supreme Court and father of Parasaran, Attorney general of India). He has written several books like "Paadukaa Maalai" (1949) "VaLLuvar ULLam" (1985) etc. Quote in this book are from his Introduction to "Satha Dooshani" commentary by MahamahOpaadhyaya, Nyaya SirOmani, Vyaakarana Vidyaa PraveeNa Sri Srivatsankacharaiar (1974): 335

MR&MBV M. Rangacharya (b. 1861) was a Professor of Sanskrit and Comparative philosophy at Presidency College, Madras. He wrote a number of books out of which translation of Sri Bhashya of Ramanujacharya in English and the Hindu philosophy of conduct being lectures on Bhagavad Gita (3 Vols) stand out foremost. He passed away in 1916.

M.B. Varadraaja Aiyangar was a close relative and associate of Professor M. Rangacharya. He assisted him in the translation of Sri Bhashya in English and later helped Sri M.R. Sampathkumaran, son of M. Rangacharya in bringing out his books. He passed away in 1942. Quotes in this book are from the series co-authored by them and published by Professor M. Rangacharya Trust through Munshiram Manoharlal Publishers, New Delhi (First published and Reprinted in 2002)

(MR&MBV-1) Rangacharya M. and Varadaraja Aiyangar M.B. The Vedanta Sutras Vol. 1:

1, 12

(MR&MBV-2) Rangacharya M. and Varadaraja Aiyangar M.B. The Vedanta Sutras Vol. 2:

33, 34, 39, 47, 53, 54, 57, 66, 117, 124, 132, 149, 151, T-45

(MR&MBV-3) Rangacharya M. and Varadaraja Aiyangar M.B. The Vedanta Sutras Vol. 3:

177, T051, 216, 247, 251, 257, 284, 294, 297, 312, 326

(MR&MBV-4) Rangacharya M. and Varadaraja Aiyangar M.B. The Vedanta Sutras Vol. 4:

470, 482, 486, 493, 498, 505, 506, 507, 509, 512, 517, 522, 533, 535, 540

Ross Nancy Wilson -

"Three ways of Asian Wisdom" Pub; Simon Schuster, N.Y. 1960: 506

Narayanaachaarya Swami (K.S)

He was Head of Dept. of English, Karnataka Arts College, Dharwad, Sri RamAnuja on "Tattvamasi" and "Neti Neti" published by Veda Vidya Prakashana, Malola, Kalyananagar, Dharwad in February 1989: He has written several books.

320, 335

(Pudukkotai & Purusai - 4) Pudukkottai Srinivasa Raghavachariar Swami:

Translation in English of Purisai Swami's Sukha Bodhini Part III (Adhyayam 3) 1992: Chapter 3 Introduction, 305, 306, 310, 323, 326, 329, 337, 339, 344

(Pudukkotai & Purisai - 5) Pudukkottai Srinivasa Raghavachariar Swami

Translation in English of Sukha Bodhini of Purisai Swami Part V 1985:

471, 476, 484, 504, 505(4), 509 (3), 522, 524, 527, 530

Purisai Nadadur Krishnamachariar Swami Sri Bhashya Simhasanam

Adiyen had the bhaghyam of learning Sri Bhasyam through KaalakshEpams at his TirumaaLigai. He was Sri Ahobila matam Aastaana Vidwan, Sri Nrismhapriya Sampaadakar, and had several titles like Desika Darsana Choodamani, Nyaya SirOrmani etc.

Quotes in this book are from the following books published by Sri Visishtadvaita Research Centre and Sukhabodini Trust+ Notes taken down in his KalakshEpams. With regards Adhyaayam 3 and 4, the translations in English by Sri Pudukkottai Srinivasa Raghavachariar Swami came in handy.

(Purisai-1) - Sareeraka Mimamsa - Adhyayam 1 /1 (1993)

(Purisai-2) - Sareeraka Mimamsa + Adhyayam I /2 (1996) 140, 151, 163, 172, 173

(iii)

(Purisai-3) - Sareeraka Mimamsa - Adhyayam II (2001): 204, 209, 215, 222, 223, 233, 241, 250, 257, 272, 285

(Purisai-4) - Sareeraka Mimamsa – Adhyayam III (1992):302

(Purisai-5) - Sareeraka Mimamsa – Adhyayam IV (1985)

Ramanuja Tatachar (N.S.R) Swami

He was awarded the title of Chevalier by French Government for his outstanding service to Sanskrit. He is Retd. Vice Chancellor, Rashtriya Sanskrit Vidyapeeth, Tirupati and was Editor, Sri Kanchi Perarulalan Religious Monthly). Quotes in the present book are from his series of articles entitled “SriBhashya Chintamani” which appeared in Sri Kanchi Perarulalan Religious Monthly during the period from 1997 onwards: 12, 13, T-19, 72, 90, 94, 134

Ranga Ramanuja Muni 504

Puttur Krishnaswami Ayyangar Swami

Editor, “Sri Vaishnava Sudarsanam”

Bhagavad Vishayam with all commentaries published by Sri Vaishnava Granta Prachaara Samiti, 3, Puttur Agaraharam, Tiruchy 620 017 (1975)

Raghavachariar (S.S.R.) Swami

“Sri-Bhashya - An Introduction” 1, 2, 3

Srivatsankachariar Prof. (V) Swami MahamahOpaadhyayaaya, Nyaaya SirOmani, Vyaakarana Vidyaa PraveeNa. Quotes in this book are from -

(Srivatsankachariar -1) His article in SatabhishEka Malar- Souvenir on 81st Jayanthi of H.H. Gopala Desika Maha Desikan, 2001:

74, 276, T-73, 470, 488, 495, 506

(Srivatsankachariar -2) Swami Desika’s “*Satha DushaNi*” an excellent Introduction by Sri Srivatsankachariar Swami for which a brilliant foreword was provided in English (pp. 50 and 64 and p.xii in Preface) - by Sri R. Kesava Iyengar, Senior Advocate, Supreme Court of India

(Sugavan -1) A.V. Sugavaneswaran Swami

“Brahma Sutram” published by Kalaignan Pathippakam, T. Nagar, Chennai 600 017 (2005): 13, 21, T-12, 33, 35, 45, 49, 51, 55, 58, 80, 94, 115, 120, 128, 131, 138, 147, 195, 222, 225, 262, 284, 305 481, 500, 502, 504, 523, 540,

(Thibhaut) The Vedanta Sutras-with Sankara Baashyam and Ramanuja’s Sri Baashyam, Sacred books of the East, Vol.xlviii Oxford, 1879-1904

Tirupputkuzhi Swami "MahamahOpaadhyaaaya Krishna Taatayaarya Maha Desikan - R̄atna PEtika' commentary on Nyāaya – Siddhaanjanā of Swami Desika 505

Tirupputkuzhi Vidwan Tirupputkuzhi Narasimha Tatachariar

Sri Hayagriva Vidya Peetam. He was a great scholar. **I have learned "Sri Bhāshyam" by attending his KaalakshEpmas at his TirumaaLiga at Taramani, Chennai.**

- "Sri Bhāshya sArAswAdhiee

T.S. Rajagopalan Swami

Headmaster, Hindu High School, Triplicane, Chennai 5, *Sri Bhāshya sAram*" published by AzhwArgal Amudha Nilayam, 37, South Cooum Road, Komaleeswaranpet, Chennai 600 002 (1993)

T-12, T-19, 72, T-20, 80, 81, 92, 151, 219, 474, 485

Uttamur Vatsya Viraraghacharya Abhinava Desika Tirumalai Nallan Chakravarthy

Quotes in this book are from -(Uttamur -10) "Deepa Prabha" - Tamil commentary on "Vedanta Deepa" of Sri Bhagavad Ramanuja published by Ubhaya Vedanta Granta Mala, 7 Nathamuni Street, T.Nagar, Chennai – 600 017 (1989)

T-48, 209, 230, 235, 286, 312, 334, 474, 504, 51

Veerapuram Sadagopa Tatachar - Vedartha sangraham (1990) 5

Veerapuram Venkata Dikshidar: Vedanta Saaram (1990)

2, 15, 21, T-12, 43

Anbil Ramaswamy:

"Hinduism Rediscovered": Published by The Tiruvenkatam Group, Kuwait in 2004:

54, T-48, T-51, T-60, 287, 320 (2), 335 (2), 432-434, 472, 497, 504, 506, 509, 540, 543, 545

"Myths, Miracles and Mysticism in Hinduism" Published by Sri Ramanuja Mission Inc. USA in 2005 and released by H.H. Srirangam Srimad Andavan of Periyaasramam 446

Points noted down during KaalakshEpmas by Yathivaras, Achaaryas and Other Scholras (especially, Purisai Krishnamachariar Swami and Tirupputkuzhi Vidwan Sri Narasimha Tatachariar Swami), whose lectures I had the bhaghyam to listen for over half a century.

SRIHASHYAAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

X. IN A NUTSHELL

CHAPTER I: SAMANVAYA AADHYAYA.

Samanya means good connection. In the 1st Chapter, the author shows how *Bhagavaan* is the primordial cause of all creation and how this can be understood through the authority of *Vedas*. *Upanishads* refer to various objects as the cause of the world (*Jagat KaaraNa vastu*) like *Sat*, *Asat*, Individual soul (*Jeeka-atma*), sky (*Akaasa*), air (*PraaNa*), Fire (*TEjas*), Vital air (*Mukhya PraaNa*), the Golden egg from which emerged the four-faced Brahma (*HiraNyagarbha*) *Shiva* (*Shambhu*) and last but not least Sri man Narayana. It is established that Sri man Narayana with his consort Mahalakshmi is the real creator who created even the above *Brahma*, *Siva*, *Indra* and the rest.

There are 4 Quarters (*Paadas*) in Chapter I as shown below:

I/I: This quarter deals with those statements advanced by opponents that are **NOT VERY CLEAR**. It's therefore called "*AyOga VyavachEta Paadam*" (*a-splashTa-tara jeevaati linga vaakhya vichaaram*)". *Siddhantam* concludes that Sri man Narayana with his infinite auspicious qualities (*kalyaaNa guNas*) is the real creator.

This Quarter emphasizes these qualities and establishes Lord's "Srashtru-tvam"

I/II: This quarter examines some arguments of opponents that are **NOT CLEAR**. Hence, it is called "*AnyOnya VyavachEta Paadam*" (*a-splashTa jeevaati linga vaakhya vichaaram*)"

It is established in this quarter that Sri man Narayana is the indweller (*Sareeri*) of the world which is his body (*sareera or dEha*).

The quality that is brought forth in this quarter is "DEhi-tvam"

I/III: This quarter deals with statements of opponents that are **SOMEWHAT CLEAR**.

It is called "*Anya yOga vyavachEta Paadam*" (*SpashTa jeevaati linga vaakhya vichaaram*). *SpashTa* means clear. It is established here that the

Lord supports not only the entire universe but also himself by his sheer will.

The quality brought out is "Sva-nishTa-tvam".

I/IV: This quarter deals with statements of opponents that are **RATHER VERY CLEAR**. It is called "Anya yOga vyavachEra Paadam" (*splashTa-tara jeevaati linga vaakhya vichaaram*)? It is established here that *Brahman* is having unsurpassed greatness. This greatness is because of the fact that he is the material cause (*Upaadaana kaaraNa*), Operational Cause (*Nimitta KaaRaNa*) and Instrumental cause (*Sahakaari Kaarana*).

The quality brought out is "Niravadi Mahima-tvam"

CHAPTER II AVIRODA ADHYAAYA

virOda means objection. *A-virOda* means no objection. In this Chapter, the *Sutrakaarar* effectively demolishes the arguments of opponents by means of convincing logical repartees and establishes beyond question that Sri man Narayana is the sole creator of the Universe.

The quality brought out in this Chapter is "Abhaadya-tvam" which means unassailable.

There are 4 Quarters (*Padas*) in Chapter II as shown below:

II/I: This is called "Smriti Paada" or (*Sva-Paksha Sthaapanam*)

Sage Kapila is the author of Kapila Smriti. According to him, *Prakriti* or primordial matter is the cause of the Universe. The *Sutrakaarar* demolishes this view and **defensively** establishes that Sri man Narayana is the real creator and that this fact cannot be challenged. Therefore, this quarter is called "*Apaaastha Baadha*".

The quality brought out is "**Apaaastha baada-tvam**".

II/II: This is called "Tarka Pada" also known as "Para Paksha Nirasanam"

In this, he mounts an **offensive** based on well reasoned logic (*Tarka*) charge in exposing the flaws in other views like *Saankhya*, *VaisEshika*, *Bouddha*, *Jaina*, and *Paasupatas* He finally establishes the authority of "*Paancha Raatra Saastra*" enunciated by *Bhagavaan* himself. The quality brought out is "*Srita-Aapta*" which means that he is friendly to those performing the rituals as per *Paancha Raatra Saastra*.

(vi)

The quality brought out is "**Srita-Aapta-tvam**"

II/III: This is called "*Viyat Pada*" (*NiroopaNam* of creation of sky etc)

In this, he deals with the creation of the five natural elements (*Pancha bhootas*) by physical transformation also called "**Sva-roopa anyatha bhaavam**". In the case of individual souls or sentient beings (*ChEtanas*), they are not subject to this kind of transformation but of a different kind called "**Sva-bhaava anyatha bhaavam**" which deals with the expansion and contraction of **extrinsic perception** (*Dharma-bhoota-Jnaanam*) as distinct from **intrinsic consciousness** (*Dharmi-bhoota-Jnaanam*).

Hinduism Rediscovered (p.143-144): "Each living being whether human, animal or plant has a soul or *Jeeva-atma*. The *Jeeva-atma* has the cognition of the self as a living entity. Every living being understands that it is a living being as evidenced from the instinct of self-preservation. The hen runs away from the vulture; the rabbit from the dog; the deer from the tiger. This realization of 'being' and 'desire to continue to be' is this intrinsic consciousness or "**Dharmi-bhoota Jnaana**".

The ability to look out for what is around, to discern the means to 'continue life' by seeking nourishment, to sense dangers to life (and by extension to offspring) and the like constitute external perception (*Dharma-bhoota-Jnaanam*). Humans are endowed with a higher state of intellect and are able to observe, ponder over, contemplate, reason out and comprehend. This is known as the 'sixth sense' as distinct from the five senses of the animal kingdom. This sixth sense enables humans to understand things falling within one's comprehension and be prognostic about even those that are beyond one's comprehension. It is said that the celestials (who are also sentient) have attained a much higher order in evolution and therefore have a higher level of intellectual activity with which they could perceive even those that humans are not able to comprehend"

The quality brought out in this quarter is called "*KhatmadE: uchita Jnaana kri-tvam*"

II/IV: This is called "*PraaNa Padam*" (*NiroopaNam* of *Kaaryatva* of *Indriyas*)

Indriya means senses. Sriman Narayana creates the senses.

The quality brought out in this quarter is called "*IndriyaadE uchita Jnaana Kri-tvam*".

CHAPTER III: SAADHANA ADHYAAYA

Saadhana refers to the means to be adopted for attaining emancipation known as "MOksa". This Chapter establishes how SriMaa Narayana is the only means (*Upaaya*) to attain it and also that he is the only goal (*UpEya*) to be attained. The established means of loving devotion to him called *Bhakti* or unconditional surrender to him (*SaraNaagath* or *Prapatti*) for those who are incapable of doing *Bhakti*.

The quality brought out in this Chapter is "Upaaya-tvam".

This is also called "SaadhyOpaayam"

There are 4 Padas in Chapter III as shown below:

III/I: Vairaaghya Pada (Jeeva DOsha NiroopaNam)

Vairaaghya means sense of detachment both from worldly pleasures and the pleasures in Heaven (*Swarga*). One who aspires to attain liberation should first have this detachment. How could one acquire this detachment? When one realizes the miseries projected by the cycle of births and deaths (*Samsaara*) while living in this world. It is *Parama-Atma* who conducts the *Jeeva-atma* through *Samsaara* and also bestows the sense of detachment when the *Jeeva-atma* is ripe enough to receive it.

The quality brought out in this Paada is called "Samsrutahautantra vahitvam"

III/II Ubhaya Linga Padam (Parama-Atma GuNa NiroopaNam)

This Paada highlights the two exclusive characteristics of SriMaa Narayana.

They are

- (1) Being totally bereft of all evil qualities (*HEya Pratyaneeka-tvam*) and
- (2) Being the repository of all auspicious qualities (*KalyaaNa GuNaka-tvam*).

This Paada brings out these twin characteristics of SriMaa Narayana. *NirdOsha* means blemish-less-ness and *Ramyatvam* means auspiciousness.

Therefore, it is called "NirdOshataavaadi Ramya-tvam".

III/III GuNa Upasamhaara Paadam (Upaasya GuNa Chintanam)

This details the 32 methods of meditation (*Vidyas*) prescribed in *Bhakti YOga* as the means of attaining *mOksham*. The object of meditation in all these *Vidyas* is Sri man Narayana. The absolute and unconditional surrender to the Lord called *Prapatti* or *SaraNaagati* (as distinct from *Bhakti*) is mentioned as an independent means.

This is called "Bahu Bhajana Padam".

III/IV Anga Padam (Upaasana Anga Karma Vichaaram)

The various pre-requisites to *Bhakti Yoga* are dealt with. That Sri man Narayana is gracious to those who perform their daily rituals appropriate to their station in life (*VarNa Dharma*) and stage of life (*Ashrama Dharma*) is brought out by the words "*Naanaa Sabdhaadi BhEdaat*".

Therefore, it is called "Anga Padam"

CHAPTER IV: PHALA ADHYAAYA

"*Phala*" means fruit. What does one get by doing *Bhakti* or *Prapatti* as aforementioned is explained here. The *Jeeva-atma* attains the lotus feet of the inseparable divine couple (*Divya Dampati*) to render eternal service to them.

The quality brought out in this Chapter is "UpEya-tvam"

There are 4 Paadas in Chapter IV as shown below:

IV/I Aavritti Padam (Upaasana AnushTaana Prakaaram)

"*Avritti*" means repeatedly doing *Bhakti yoga* at all times and everyday till attaining *mOksha*. The Lord is designated as "*Paapa-chith*" which means that he destroys sins of those who repeatedly do *Bhakti yoga* or resort to the one-time performance of *Prapatti*.

The quality brought out in this Padam is "Destruction of Sins" by repeated performance of *Bhakti*.

IV/II Utkraanti Padam (Archiraadi Gati – Part 1)

This describes the mode of departure of *Jeeva-atma* on its way to *mOksha* after casting off the mortal coil. The soul is said to go upwards through one of the one hundred one stalks of veins and exiting through the cranium on the head.

This Paada describes the modus operandi of the exit of the soul from the body.

IV/III Gati Padam (Archiraadi Gati – Part 2)

This describes the route “from here to eternity” through what is known as “Archiraadi Maarga” with the help of 12 divine guides called “*Aati Vaahikas*”

This Paada describes the shiny path.

IV/IV Mukti Paadam (Moksha Phalam)

This describes how the liberated soul reaches the feet of the divine couple and acquires 8 virtues and infinite bliss by eternal service to them. The Lord is designated as “*Samyaada*” which means ‘one who bestows ultimate beatitude to the liberated soul’.

This explains the attainment of ultimate beatitude by the soul.

We will now proceed to study the *AdhikaraNams* along with the *Sutras*.

SRBHASHYAAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

**XI. PRAYERS TO BHAGAVAD RAMANUJA AND PRAYERS
BY BHAGAVAD RAMANUJA TO LORD SRINIVASA**

*Yo nityam achyuta pada ambuja yugma rukma
VyaamOhata: tad itaraaNi truNaaya mEnE/
Asmad gurO: BhagatOsya dayaika SindhO:
Raamaanujasya charaNou saraNam prapadhyE //*

Meaning:

I surrender unto the feet of our Guru, Bhagavad Ramanuja who is compassion incarnate, who dispelled attachments to worldly things reckoned as a dried piece of grass and took us to the eternal bliss at the lotus feet of the one who never forsakes those who surrender to him.

*Tasmai Raamaanuja Aaryaaya nama: Parama yOgiE/
Ya: Sruti Smriti SootraaNam antar jvaram aseesamat //*

Meaning:

I bow to that Sri Ramanuja, the great yOgi who became the very soul of *Vedas*, Upanishads, and other Sutras.

*PraNaamam LakshmaNa numi: pratigrihNaatu maamakaam /
Prasaadayati yath sookti: svaadeena patikaam Srutim //*

Yathiraja Saptadi of Swami Desika (Slokam 10)

Meaning:

May I pray to Sri Ramanuja Muni to accept my humble prostration – whose works received the acclamation of the Lord and his consort and adorned the Upanishads.

Prayer by Sri Bhagavad Ramanuja to Lord Srinivasa

*Akhila bhuvana janma stEma pankhaadi leelE
Vinata vividha bhoota vraata rakshaika deekshE /
Sruti sirasi videeptE BrahmaNi SreenivasE
Bhavatu mama parasmai ChEmushee Bhakti roopaa //*

Meaning:

Bhagavaan creates, maintains and destroys all the worlds and the souls of their occupants as a matter of sport. He has taken a solemn vow to bestow immense grace and protect those who have surrendered unto him and protect them from the vice-grip of the cycle of births and deaths. He shines as the brilliant flame in the *Vedas*. He is full of auspicious qualities. He is in the inseparable company of Mahalakshmi. He is Srinivasa. Let him grant me unshakeable devotion unto him.

SRBHASHYAAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

XII. SOME QUOTABLE QUOTES

ADVAITA GRANTHA, which is the basis of Saivite philosophy acknowledges *Brahma* is governed by *Rajoguna* and *Siva* by *Tamoguna*

Murti trayam vishno brahma sivaatmakam thu

Satva rajas tamo gunaanmaka mayo padika chaitanyam eva

ADHI SANKARACHARYA (the founder pontiff of *Advaita* philosophy himself acknowledges Sri Narayana as the one who has the leadership of all and that this is by his very nature thus:

Nirupadikam Aisvaryam Asya Asti Iti Isvarah.

The word *Isvara* is derived from "*Isate iti Isvarah*" One who lords over.

He further confirms that Sri NARAYANA is indeed *Isvara* since he is wielding all powers" "*Sarva Saktimatvath Isvarah*"

ADHI SANKARACHARYA in his commentary on the Kali Santarana Upanishad (2.1): "That which takes away ignorance and its effect is 'Hari'; He destroys the belief that things can exist apart from Hari. Hari, the remover is the remover of sorrows, the giver of consolation"

APPAYYA DIKSHITAR: Even the great APPAYYA DIKSHITAR, a staunch devotee of *Siva* swears in his commentary on *ANANDA LAHARI* called '*CHANDRIKA*' that Sri Narayana is the *PARAMATMA*, the supreme deity and bases his conclusions on the statements of Sri Vyaasa, Parasara and other great authorities. He proceeds to caution bitterly 'that anyone who equates other deities with Lord Vishnu deserves to have his head smashed to smithereens'

LEELAASUKAR was a great *Siva* Bhakta. He wrote "*Krishna Karnaamrutam*" He says: "There is no doubt that I am a Saivite (*saivaa vayam iti na samsayah*) and all the time I recite "*Panchaakshari*" with the *Dyaana sloka* dedicated to Lord *Siva*. But, my mind incessantly runs after the great glow of light that hovers over the banks of River Yamuna, the light of that fascinating figure of Lord Krishna. Krishna (*GOpa vadoo kishOra*) seems to sport a derisive smile on his face (*smEraanam*) on my dichotomy!"

MADHUSUDANA SARASWATI was a staunch "Advaiti" He wrote "Advaita Siddhi", an authoritative treatise on *Advaitam*, which advocates obeisance to a *Nirguna, Nishkriya, Nirvisesha Brahman* (*Brahmam* without qualities, without form, without action). But, in spite of this, his Personal God is Lord Krishna whom he passionately describes as the one with Lotus eyes, with face blooming like the full moon and holding a flute in his hand (*Aravinda nEtram, PoornEndu Sundara mukham, vamsee viboooshita karam*). He goes on to say that if others of his group wish to see any other God. "Let them see what they want to see, (*Pasyanthi, pasyantu tE*) -but for me, I see only the one playing on the sands of Kaalindi River who is my favorite God"

JAYENDRA SARASWATI, the present pontiff of the KAMAKOTI PEETAM at Kanchipuram has this to say:(Vide The Hindu International Edition dated February 18,1995 (p 16):

"In his exposition on 'Vishnu Sahasranama', Adhi Sankara, while analyzing the meaning of the term 'Vishnu' appeals to the Lord to make him shed his ego and grant him the quality of humility. "Enable me to turn the attention of my senses towards you seated in the heart' adds the Acharya. Even now, those who swear, place their hands on the chest indicating their belief that God is firmly seated in the heart"

Prof. K.S. NARAYANACHARYA comments:

"We do not need philosophies to tell us that life is meaningless. That comes easily enough, with no guide whatsoever, in our moments of distress, dis-illusionment and despair, as the most natural outcome of helplessness, ignorance and perversions. Philosophy, if it has any meaning, must combat this challenge to show us the path of wisdom, towards greater and ever greater fulfillment of life and a way towards perfection. It is not a false comfort that we, however, seek of philosophy. That comfort must be based on wisdom, enlightenment and hope, argued out and supported on experience as evidence and harmonized, so as to leave out no aspect of given experiences in life. Where this is not done, we have only visions of impatience and fatigue, anti-life, anti-philosophical"

AUROBINDO comments on Advaita philosophy:

"Therefore, we arrive at the escape of an illusory non-existent soul from an illusory non-existent bondage in an illusory non-existent world as the Supreme good which that non-existent soul has to pursue!

For, this is the last word of knowledge: There is none bound, none freed, none seeking to be free. "Vidya" turns out to be as much a part of the phenomenal as "A-vidya"; Maya meets us even in our escape and laughs at the triumphant logic which seemed to cut the knot of her mystery" (Life Divine p.47)

DR. S. RADHAKRISHNAN in "Hindu view of Life" has the last say on *Maaya*: "One or two later followers of Sankara lend countenance to this hypothesis but it cannot be regarded as representing the main tendency of Hindu thought...The uniformity of nature, the orderliness of the cosmos and the steady reaching forward and upward on the course of evolution proclaim not the unconscious throbbing of a soulless engine but the directing mind of an all-knowing Spirit...the different theistic systems adopted by the large majority of the Hindus do not advocate the doctrine of '*Maayaa*'. Sankara, who is regarded often as representing the standard type of Hindu thought, holds this theory"

EXCERPTS FROM SOME WESTERN AUTHORS ON THE SUBJECT

Let us see a few excerpts from some Western authors on the subject it should be noted that these are views of authors who have made intensive study of our religious scriptures and cannot be faulted on grounds of partiality or prejudice.

LOUIS RENOU: "Great religions of Man" (p37) Pub. George Brazillier Inc NY, 1961

"The worship of Vishnu reveals the agreeable and happy aspects of Hinduism. In fact, as a religion in the strict sense of the term Hinduism can be summarized as VISHNUISM"

"MAN, MYTH AND MAGIC the illustrated encyclopedia of Mythology, Religion and the Unknown Marshall Cavendish, NY, 12 Vols. NY, 1985 "Vishnu in his incarnation as Krishna is above all a God of love and the ideal becomes intimate union and communion with the incarnate God, both in his limitless essence and in his beneficent activity in the world of action. After the Gita, popular Hinduism becomes predominantly a religion of love" (Vol.5 / P.1313)

WANGU, MADHU BAZAZ:

Professor, Religious Studies, University of Pittsburgh, in his " Hinduism World Religion" Facts on file, p. 46 says

"Vishnu is known as powerful but kind God. He is father-like figure and a just ruler. He is worshipped with great devotion and little fear. The *Vaishnavites* worship him as the greatest of Gods the preserver and the Ever present spirit"

TROY WILSON ORGAN:

Prof. of Philosophy, Ohio University, Athens, Ohio in 'Hinduism' (p.95) Pub: Barron's educational series Inc., NY, 1974

"When an error took place in Vedic sacrifices, it was Vishnu who was invoked, for he is associated with grace, love, tenderness and forgiveness.

As God of the three steps, he could take man's petitions and finally man himself to the highest heaven where in the words of Rig Veda 1.155.5 'even birds dare to fly, the safe refuge for the sorrows of life and death"

GEORGE THIBAUT in his introduction to his translation of Sankara's commentary on the *Vedanta Sutras* "Sacred Books of the East", Vol. 48, Oxford, 1879 1896 after much argument and evidences states:

"In some important points, Ramanuja's commentary more accurately interprets the *Vedanta Sutras* than does Sankara's"

"The *Vedanta Sutras* with the commentary of Shankaracharya" in "Sacred books of the East" Volume 34 (p. cxxv)

ALAIN DANIELOU observes in his "Myths and Gods of India", Pub. Bollinger Foundation, NY, 1964: (p12 and p100)

"Just as we can say, the French call a spoon a '*cuisse*', the Hindu will say 'The Christians worship a form of Vishnu named Christ 'because for him Vishnu is not an individual God pertaining to a particular region but a general principle, as inevitably represented in any theology, in any code of symbols, as words representing objects (nouns) actions (verbs) and qualities (adjectives) are inevitably found in any language. In short, all religion is a form of VISHNU"

3 MS, VOL.9, P. 2362 QUOTES THE STATEMENT OF ERIC J SHARPE

"On the theological level, attempts have also been made to classify the Hindus as an 'anonymous Christian' an attitude that finds its exact counterpart in the tolerant Hindu statement that "Christianity is Vaishnavism not yet come to full self consciousness'. Vaishnavism emphasizes the love and worship of God. These are, however, very recent developments and it is far too early to see what is likely to come of them".

There is a similar sentiment in vogue while referring to the *Vadama* sect of *Saivites* viz., 'when a *Vadama* becomes fully evolved, he would become a *Vaishnava*' *'Vadama Muthinaal Vaishnava'*

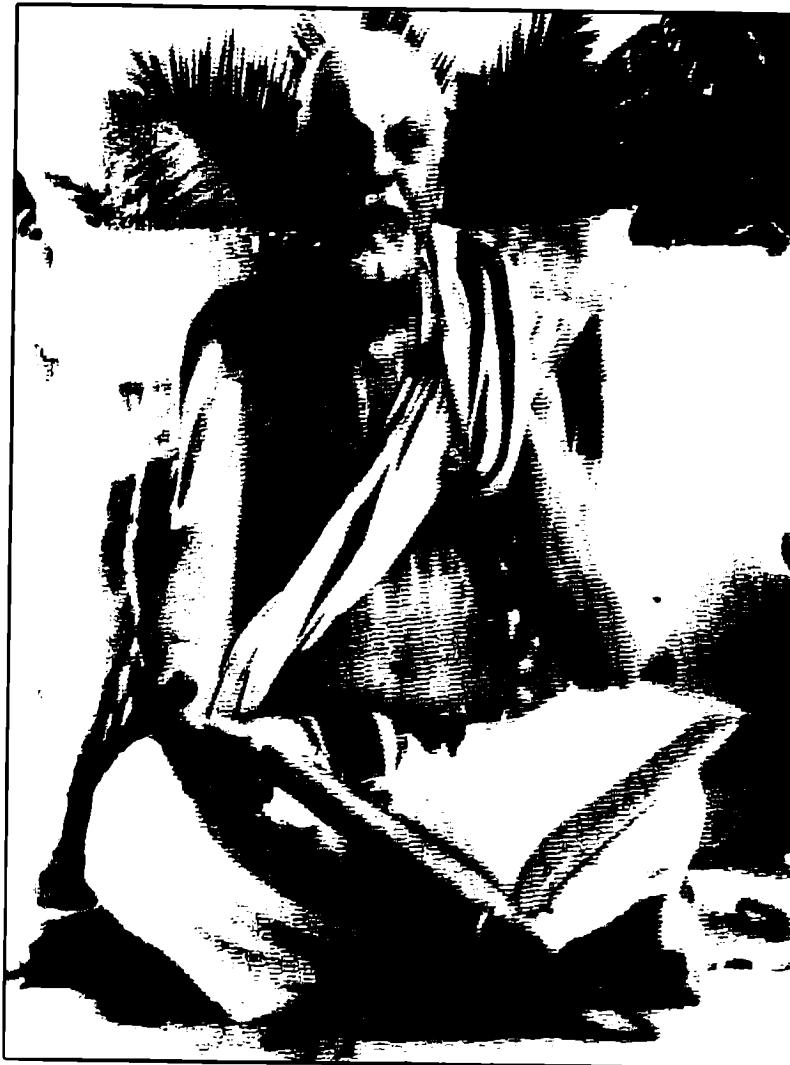
We are tempted to exclaim with **HANS DENK**:

**O! My God! How does it happen in this poor world
That thou art so great and yet nobody finds thee!
That thou callest so loudly and nobody hears thee!
That thou art so near and nobody feels thee!
That thou givest thyself to everybody and nobody knows Thy name!**

HANS DENK, Christian Mystic, quoted by HUXLEY, ALDOUS in his

"The doors of perception" Pub: Chattat Windus, London.

ஸ்ரீ அஹோபிலமடம் ஆஸ்தான வித்வான் தேசிக துர்ச
குடாமணி புரிசை நடாதூர், ஸ்ரீ பாஷ்ய ஸிம்மாஸனம்
ஸ்ரீ உ.வே. க்ருஷ்ணமாச்சாரியார் ஸ்வாமி



Sri Puri Sai Krishnamachariar Swami :

SriImad ra~nga SaThAri yOgi yastAtma rakshA bharam -

SriImad ra~nga SathAri VIraraghurAT labdha aagama-antam dvayam

Rershya-Dambha vivarjitam SubhaguNaiH bhAntam mahatvamSajam

vande vatsya vibhUshaNam budhavaram Sri KRshNamAryam sadA ||



கிருப்புட்குழி ஸாந் நரவளிம்ம தாதயார்ய மஹா தேசிகன்
தேவராஜாக்ஞயா ஜாதா ந்தூஸில்லமார்ய ப்ரகாசிதா |
வேதாந்த விஷயா சேயம் பத்ரிகா புவிராஜதாம் ||
போருளாள நரமேயம் ஸ்ரீ பாஷ்யாதி ப்ரகாசின் |
பாஷ்யகாரஸ்ய ப்ரதமாம் ஆக்ஞா மாபால்ய வர்த்ததாம் ||

SRIHASHYAAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

XIII. AUTHOR'S ACKNOWLEDGEMENTS

Dear Readers:

Although the author usually gets the credit (or in my case, may be, debit) for writing a book, there are always others who are instrumental in its creation. It gives me great pleasure in recording my gratitude for the following for making this publication possible:

1. KaalakshEpa Adhikaris and Scholars

(i) Sri Bhashya Simhasanam Sri Purisai Krishnamachariar Swami: I am deeply indebted to him. He was Editor and Publisher of "Sri Nrisimhapriya, Official Journal of Ahobila Mutt). I had the opportunity to learn "Sri Bhashyam" through KaalkshEpams at his TirumaaLigai in West Mambalam before coming to U.S.A. some 30 years ago.

(ii) Vidwan Sri Narasimha Tatachariar Swami, Taramani

I had the bhaghyam of attending his kaalakshEpams also at his TirumaaLigai at Taramani, Chennai.

As indicated in the "Preface", the notes that I took down during these sessions as also the most invaluable publication of "**Sukha Bodhini**" volumes of Sri Purisai Swami in Tamil (some of which were translated in English by Pudukkottai Srinivasa Raghavachariar Swami) as well as the "**Sri Bhashya Saara Swaadini**" of Tirupputkuzhi Vidwan Sri Narasimha Tatachariar Swami inspired me and helped me in shaping this monologue, without which I personally feel that I am least qualified to make such an attempt.

(iii) Sri Jagannarayanan Swami, RK Nagar, Chennai

I came into contact with him before coming to USA, when he presented a whole lot of books written by him including a series of volumes on Brahma Vidya.

(iv) Sri A.V. SugavanEswaran Swami, Vannanturai, Adyar, Chennai

My friend, Sri G. Ramachandran, Govt. Archeological Department introduced me to Sri SugavanEswaran Swami. I was privileged to have philosophical discussions with him from which I learned quite a lot. He was kind enough to present me his book in Tamil entitled "Brahma Sutram"

and published by "Kaaignan Pathippagam", Chennai -600 017. These also helped me a lot in understanding Sri Bhashyam.

2. DEDICATION: THIS BOOK IS HUMBLY DEDICATED TO -

(i) H.H. ParavaakkOTTai Sri Gopala Desika Maha Desikan who blessed me with Bharanyaasam more than 2 decades ago and Praayaschita Prapatti a few months before his becoming VaikuNTavaasi in 2011.

(ii) H.H. Rayapuram Sri Raghuveera Maha Desikan, Prakritam Srimad Andavan, Poundarikapuram Swami Asramam, who readily consented to release this book and also blessed this effort and

(iii) My parents who set a sublime example of Noble thinking and Simple living by their absolute self-abnegation in helping those in need and bringing me up in our tradition.

3. A PROMISE KEPT UP!

When "Sri Ranga Sri" was launched way back in 2000, I had promised that I would be presenting all the four *Granta ChatushTayams*" in due course.

(i). *Srimad Rahasya Traya Saaram* was included as Chapter 18 called "Prapatti" in my book "Hinduism Rediscovered"

(ii). *Srimad Bhagavad Gita* was brought out in the form of a book entitled "Thus spake the divine chauffeur" (being a compilation of my lectures arranged by Sri Ramanuja Mission Inc of Periyasramam).

(iii). *Bhagavad Vishayam* postings have appeared in "Sri Ranga Sri" over the years. Some of them have been reproduced as "Nammaazhwar's Snippets" in the website of Sri Vedanta Desika Devasthanam" (SVDD), Mylapore, Chennai.

(iv). *Sri Bhashyam:* I have been postponing writing on *Sri-Bhaashyam* because of the tough nature of the subject that scares away writers (who perhaps may feel comfortable about writing on the other 3 *Grantas* mentioned above).

I have ventured to present it to the best of my knowledge and understanding. Hope I have not made myself "a fool rushing to where angels fear to tread"!

4. REFERENCES AND RESOURCES I and II

The first part catalogues Scriptural texts and the second part catalogues commentaries by Yathivaras, Acharyas and Scholars of repute (past and present) who have gifted us with their master pieces. My heartfelt thanks

are due to them. I have quoted profusely from them for purpose of parallel readings to enrich this presentation.

5. MY SPECIAL THANKS ARE DUE TO –

(i) Sri Madhava Kannan Vasudevan Swami (de facto Moderator of "Sri Ranga Sri" and Publisher of my books).

Years ago, he presented to me the Volumes I, II and III of "The Vedanta Sutras with the Sri Bhashya of Ramanujacharya" authored by Sri M. Rangacharya Swami and Sri M. B. Varadaraja Aiyangar Swami (first published in 1899, 1964 and 1965 respectively and republished by Prof M. Rangacharya Memorial Trust in 2000 and 2002

(ii) Sri Tiruvallur Nanda Pathangi Swami

I have with me in my personal library all the 9 *Grantas* of Bhagavad Ramanuja including Sri Bhashyam, *Vedartha Sangraham* and *Vedanta Deepam*. But, I remember to have given away my copy of "*Vedanta Saram*" to someone and forgot to whom I had given it. **Sri Tiruvallur Nanda Pathangi Swami** helped me download "Sri Bhashya Saaram" by Sri V. Anantachariar Swami.

These books greatly helped me in my presentation.

6. YATHISRESHTAS, ACHAARYAS AND OTHER SCHOLARS WHO HAVE KINDLY BLESSED THIS EFFORT.

7. PUBLISHER'S NOTE

I sincerely thank Sri Madhava Kannan Vasudevan Swami, for his wonderful "Publisher's Note. He is truly a treasure-house of knowledge but always remains humble and modest. (*Vidyaa vinaya Sampanna:*). I have nothing but admiration for his qualities and hope that one day (if I live long enough) I will be able to imbibe at least a modicum of his humility, if not knowledge.

8. PRINTERS:

Sri G. Rajan, M/S RNR printers and Publishers, Triplicane

He has been offering unstinted co-operation in printing and publishing many of my books including this one. He goes the extra mile to see that not only the printing and publishing part is done in a professional and elegant manner in an astonishingly record time but also in helping me in dispatching the books in response to orders within India and abroad. I owe him and his dedicated band of workers my deep sense of gratitude for all their help.

9. SALES OUTLETS:

I am deeply appreciative of the efforts of those in charge of various "Sales Outlets" both within India and abroad for their unstinting support in marketing my books from 2004 on through now and thank them sincerely.

10. LAST BUT NOT THE LEAST, A BIG THANKS TO YOU, THE READERS:

You have unfailingly encouraged and supported me. In the process, you have provided me with an opportunity to expand my exposure to the works of great masters on the subject. We find that with the information explosion through internet and other media channels, book- reading has been put on the back-burner. Now-a-days, people generally tend to read (if at all), just 2 or 3 lines of boxed 'tit-bits' (as in the case of Readers' Digest) and have no patience to read articles exceeding a page or two! In this background, it is really gratifying to note that my readers have been not only relentless in reading through my books but also in taking time to give me their feedback and constructive suggestions. I am really proud of you.

Dasoham

Anbil Ramaswamy

SRIBHASHYAAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

XIII. SB – PUBLISHER'S NOTE

It is indeed our fortune to be associated with Sri U Ve Anbil Ramaswamy. Anbil Ramaswamy needs no introduction to the Aastika community in general and to Sri Vaishnavas in particular. He has been contributing to Sri Vaishnavas across the globe for decades. He is the Founder-President of "Swami Desika Darsana Satsangam" (SDDS) and the Founder- Editor of "Sri Ranga Sri" (SRS), which today represents the most popular Internet / Electronic Journal with a membership of nearly 5200 from all regions and all religions worldwide.

He studied the Hindu sacred scriptures under

* Srimad Andavan, H.H. Parvakkottai Gopala Desika Maha Desikan of Sri Poundarika puram Swami Asramam, Srirangam who blessed him with Bhara Samarpanam 20 years ago and Praayschitta Prapatti a few months before his becoming VaikunTavaasi.

*He also studied Srimad Bhagavad Gita, Bhagavad Vishayam and Sri Rahasya Traya Saaram under the 45th Jeeyar of AhObila Mutt (in his Poorvasramam)

* He studied Sri-Bhashyam from Purisai Sri Krishnamachariar Swami of Nrisimhapriya and Tirupputkuzhi Sri Narasimha Tatachariar Swami of Sri Hayagriva Vidya PeeTam, Taramani

* He studied "AnushTaana Granthas" from MahamahOpaadhyaya Sri Srivatsaankachariar Swami.

* He has attended discourses of many other KaalakshEpa Adhikaaris, Achaaryas and Scholars of our Satsampradayam.

I wish to recall the observation of one of our readers some 10 years ago. He said: "It is no big deal for any one to claim that he knows one or the other of the various Acharyas of our Siddhantam. If there is one whom all such Acharyas unanimously acknowledge as knowing and knowing intimately - it is our revered Sri Anbil Swami"

He came to the USA with the mandate of the above stalwarts to spread our Siddhantam among those interested. Ever since he landed in USA, he has been indefatigably disseminating Hinduism in general and Srivaishnavam in particular earning the awe and admiration of innumerable readers worldwide.

(box)

Besides delivering lectures on invitation from Universities and Temples, he writes articles in various Internet groups and in almost all Religious Journals and Souvenirs both in India and in USA with reliable information and copious quotes from Scriptural texts and Poorva and Prakritam writers. His writings stand out as classical because of his command over language conveyed in a simple style that appeals equally to the erudite and the novice.

His first book and a massive volume "Hinduism Rediscovered – A contemporary study of Hindu philosophy from Vedic roots to the present times" was released by His Holiness Srimad Gopala Desika Maha Desikan in **2004**.

Since then, he has been relentlessly bringing out **every year a new book** bearing on our philosophy and practices and on various research-oriented subjects germane to our Satsampradayam released through the divine hands of asmad Acharyan and other YathisrEshTas of our Siddhantam.

To do him justice, it would be necessary to mention all his books; the only specimen of his masterpiece is simply all that he wrote. The catalogue of his books can be seen under the caption "Books by the same Author" elsewhere in this volume.

This volume "Sri-Bhashyam Simplified" is his 10th book.

He has drawn from great thinkers in both hemispheres to make the presentation at once authentic and interesting especially to readers who are not familiar with either Sanskrit or other Indian languages.

His writing is always in lucid, and easy to understand style.

It is quite useful for youngsters to get a taste of what wealth our rich Sri Vaishnava sampradaya possesses and be inspired to take up more formal learning at the feet of Acharyas. We thank him profusely for his tireless kainkaryam to the community.

We pray to our Acharyas and Divya Damaptis to shower on Kainkarya Ratnam U.Ve. Sri Anbil Ramaswamy long and healthy life so that we may be benefitted by his Kainkaryams through many more such wonderful and useful books on our religion and his scintillating lectures, even at his advanced Octogenarian age.

Namo Narayana

Madhava Kannan Vasudevan

Moderator and Publisher: "Sri Ranga Sri"





Srimatha Raghavaeera Mahadesikaya Nama : Srimatha Gopala desika Mahadesikaya Nama
Srianga Devya Thampatithiyum Nama :

REFERENCES

கும்பாந்திராவீர மத்தோத்துவமிகு

Srimad Andavan Poundarikapuram Swamy Asramam

43-A/13, Aeromax Road, Srirangam - 623 008.

Phone : 0431 - 2436100

E-mail : ernidhi1921@gmail.com

84

अग्निवासं परं कृत् तद्वा तेऽप्युक्तं ग्रुषसमानं ।
गोपन् यज्ञिकाचार्यं प्रणवेचेद् विलिरुयोऽ ॥

Brown Brown



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramenuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Nechedesikaya Namaha
Srimathe Nigamamatha Mahadesikaya Namaha
Srimathe Bhagavatthe Basyakaraya Mahedesikaya Namaha
Srimathe Ranganatha Divyemani Padukasayam Namaha

**SRIRANGAM
SRIMATHI ANDAVAN ASHRAMAM**

31, (Old No. 21) Sir Desikachari Road,
Chennai - 600 004 - India
Tel : 91 - 44 - 24932656 / 42106778
email : sramandavaneashram@yahoo.co.in
Website : www.andavan.org
www.ramanajamission.org



ஸ்ரீ உவே அன்பில் இராமசாமி அய்யங்கார் ஸ்ரீபாஷ்யத்திற்கு
பலர் எழுதியுள்ள உரைகளை தெரிந்து கொண்டு அதன்படியே 545
ஒத்ரங்களைக் கொண்ட 156 அதிகங்களுக்கும் சிறந்த முறையில்
கருக்கமாக ஆஸ்விலத்தில் உரை எழுதியுள்ளார்.

ஆஸ்விலம் அறிந்த எல்லோருக்கும் ஜிது மிகவும் பயன்படும்
எனவே ஜிதனை வாங்கி படித்து எல்லோரும் பயன்தையும்படியாக
நாராயண ஸ்மிருதி செய்கின்றேன்.

இவண்

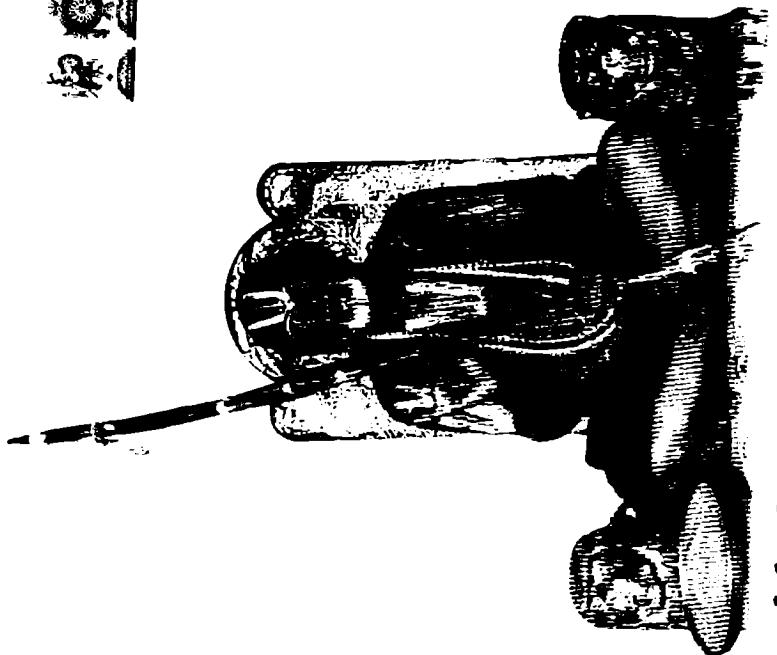
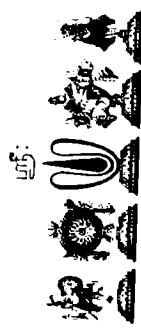
ஸ்ரீ ரங்கநாத ராமராத்தீஸ் யாதி:

ஃ

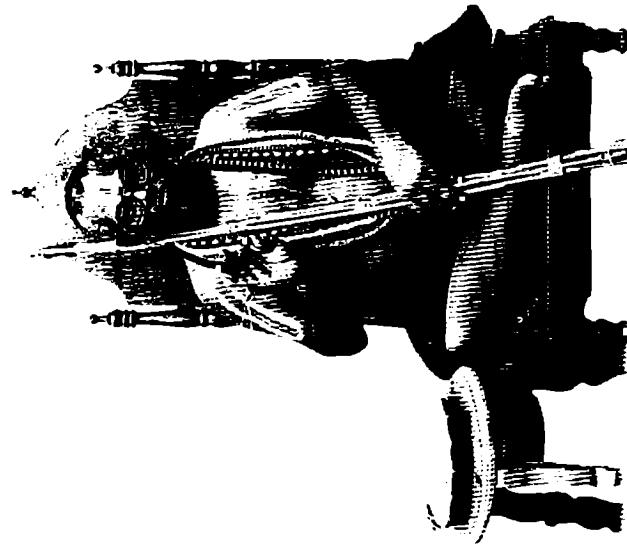


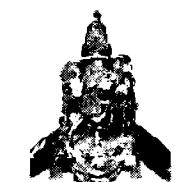
மானுஜ மஹாதேசிகன் (வர்த்தமான பூர்முஷணம் ஆண்டவர்கள்)

ஸ்ரீமதே ஸ்ரீவண்ட சட_கோப ஸ்ரீரங்கநாத
யத்ந்தர மஹாதேசிகாய நம:



ஸ்ரீமதே ஸ்ரீ வக்ஞம் ந் ருளிம்வூ தில்ய பா துகா ஹேவக
ஸ்ரீவண்ட சட_கோப ஸ்ரீ நாராயண யத்ந்தர மஹாதேசிகாய நம:



From:
SRI KARYAM
SRI AHOBILA MATH


SRI AHOBILA MATH
8-A, Azhini Nagar,
(Bolind Selaiyur Police Station)
East Tambaram, Chennai-600 059.

॥ శి: ॥

04-04-2013



॥ శ్రీమతే శ్రీలక్ష్మీనృసింహ పరాపూర్ణమః ॥ యతీన్
॥ శ్రీమతే శ్రీలక్ష్మీనృసింహ దివ్యాటుకా సేవక శ్రీవిషణుశాఠకోప శ్రీ నారాయణ/శాహిదగింగికాయ నమః ॥
॥ శ్రీమతే శ్రీవిషణు శాఠకోప శ్రీరఙ్గనాథ యతీన్ యహా దేఖికాయ నమః ॥

04/04/2013

శ్రీ వీరాంగుమాన ఆశ్రమ మిట్ట
ANUGRAHAMAA DESHALAHANA STHIRAPUJAKAM MUNIVENKATESWARAM CITY
HOS MUDALUR 600 106 " SRIVALLA AZTHAVULAI SINGALAI
OF SRI AHOBILA MUTT

We, with profound obeisance to Our Periya Perumal Sri Lakshmees Nrsimha, Are thoroughly delighted in conveying our Anugraha Bhashanam as follows:

Ours is a deeply religious country, people have unshakeable faith in religion, and seek the guidance of Acharyas in matters both worldly and other-worldly. It is for strengthening the ethical edifice of mankind the world over. Vedic scriptures, epics, puranas and vedanta shastra are the guiding principles of our great Hindu Dharma, and We are pleased to note the palpable penchant in the minds of the present generation youth and old alike, and proficient adaptation of great works like the "Sree Bhashyam", etc., for the benefit of today's youth would be an immeasurable great service for humanity.

WE are happy and proud to go through the English work "Sree Bhashyam Simplified" by Shri. Anbil Ramaswamy Iyengar, an erudite scholar who served the great Poundrekkapuram Srimad Andavan Ashramam, Srirangam in various capacities, for the benefit of Aastikas, in a simple compilation easy enough to permeate even in the minds of those who do not know Sanskrit OR Tamil. It is Our endeavor to accentuate ALL astikas to imbibe the essence of Desika Sampradaaya, make use of this great book and get Invigorated themselves by attaining Aathma Labham.

Seeking the grace of our Poorva-Acharyas, We hereby record Our admiration for his great work AND bestow Our munificent blessings on Sri Ramaswamy Iyengar, and pray Our Periya Perumal Lakshmees Nrsimha to gift him with a long, eventful, prosperous life, and be an Inspiration to the mankind !

May the immense benevolence of Lord Lakshmees Nrsimha be showered on one and all !!

MANGALANI BHAVANTHU.

విభ్రాంతి ఉచ్చారించు గుర్తు.
R. R. THE JEER OF
SRI AHOBILA MUTT



Srimukham from H.H. Sri Ranga Narayana Jeeyar

(Koil Jeeyar of Srirangam where Bhagavad Ramanuja submitted his Gadya Trayam during "Serthi SEvai" on a Panguni Uttram day and where lie in state his Taan aana TirumEni).

Sage Veda Vyasa known as BaadaraayaNa wrote several PuraaNas besides Mahabharata, the longest epic in the world. However, his magnum opus was his treatise on Brahma Sutras also called Vedanta Sutras. After him, several authorities belonging to several schools of thought wrote commentaries. Bhodayana's commentary called "BhOdaayana Vritti" was by far the most authentic but it was housed in Saraswati PeeTam in Kashmir and was out of reach for a long time. Bhagavad Ramanujacharya along with his disciple Koorathaazhwaan travelled to Kashmir and secured it. It was snatched away from him but Koorathaazhwaan comforted him saying that he had committed to memory the entire Vritti by looking at it just once. With his help Bhagavad Ramanujacharya wrote his own commentary and got it approved by Goddess Saraswati who named it "Sri Bhashyam" and named him as "Bhashyakaarar". Ramanuja's first command was that everyone should learn and propagate Sribhashyam as a primary duty.

Sribhasyam was also in Sutra style in Sanskrit explaining Vedic truths so thoroughly that it became the standard text for all philosophical schools. But, in course of time, the capacity of students to grasp the intricacies of the great work declined needing further explanations by authorities like Nadadur Ammal and Sudarsana Suri who attended Ammal's lectures and published them in his "Sruti Prakaasika" (literally publishing what was heard).

While KaalakshEpa Adhikaris in India have been explaining the contents of Sribhashyam in various languages in India, there arose a need for explaining them in English for the benefit of those outside India who are not conversant with Sanskrit or other Indian languages.

Sri U. Ve. Anbil Ramaswamy, who has undergone KaalakshEpams from many Acharyas in India, has very ably rendered them in his "Sribhashyam Simplified". True to its title, he has written the subject in simple, understandable English. Such a work is very much needed because a considerable segment of Aastikas have migrated especially to America for various reasons but yearn to find their moorings in the ancient texts.

Sri Anbil Ramaswamy has been relentlessly doing service to Aastikas for nearly two decades through his lecture tours from coast to coast and his popular Electronic Journal "Sri Ranga Sri" (with over 5000 members all over the world) and through publishing valuable books like "Hinduism Rediscovered from Vedic roots to the present times", "Pearls of wisdom from Srimad Ramayanam", Srimad Bhagavad Gita under the title "Thus spake the divine Chauffeur", a series of research oriented books captioned "Explaining the unexplained" This is his 10th book and rightly becomes a classic on Sribhashyam".

All his books and especially this one should be in the hands of all English knowing readers who desire an insight into the nuances of Vedic thoughts. I strongly recommend this book for all Aastikas.

I offer my prayers to Srirangam Divya Damaptis to bless Sri Anbil Ramaswamy with long and healthy life to enable him to continue his kainkaryams for the benefit of Aastikas all over the world.

॥ श्रीः ॥

॥ श्रीनिधये रामानुजाय नमः ॥

श्रीमुखः

By

Sri U.Ve. Villur Nadadoor Sri Bhashyasimhasanam

Sastrasahithee vallabha Vidwanmani

Karunakarachariar Swamy B.E. (Mech) & M.A. (Sanskrit)

The first of the five commands of Bhagawan Ramanuja to his followers on the eve of his departure to Nitya Vibhoohti is that one should study the Sri Bhashyam and also explain it to others. Any work that helps a student in the study of Bhashyam to understand it is very welcome. That is why the famous Srutaprakasika, a compilation of the lectures on Sri Bhashyam by Sri Nadadoor Ammal (1165-1275A.D) says

कः कृतस्तं वेति भाष्यार्थ
 श्रुतांशस्थितये कृतिः ।
 आद्यैः काकणिकैवेषा
 नोपेक्ष्या भाष्यवित्तमैः ॥

This means:

“Who knows all that is in Sri Bhasya? I am compiling this to save at least those aspects I heard from my Preceptor. But then this work should not be ignored but be accepted with greed even by the expert Scholars in Sri Bhasya as a penny is accepted and added to his account even by the rich.”

Even a cursory Glance of this book by the great but humble Anbil Ramaswamy Iyengar shows how useful this to students of Sri Bhashyam like me.

It is a simple but fantastic presentation and all the students of Sri Bhashya like me are indebted to him for this additional help provided.

May Lord Sri Ranganatha Sri Ramanuja Sri Nadadoor Ammal and Swamy Desika bless him and all the students of Sri Bhashya that will use this simple but elegant aid.

With best wishes

V.S.Karunakaran

SRI BHASYAM I/I

CHAPTER I: Bhagavaan to be worshipped is different from all else SAMANVAYA ADHYAAYAM

Adhyaya sangati:

This Chapter establishes that only the omniscient, omnipotent and omnipresent with unquestionable will is the cause of the world.

QUARTER I:

Statements advanced by opponents which are NOT AT ALL CLEAR.

(*Ayoga Vyavacheta Padam*)

Paada Sangati:

This describes why *Brahman* should be worshipped.

“*SrashTaa*” – *Brahman* creates, sustains and destroys the Universe.

TOPIC 1: DESIRE TO KNOW ABOUT *BRAHMAN*

(*Jigjnaasa AdhikaraNam*)

AdhikaraNa 1 Sangati:

Some sacrifices may lead to Heavens but after enjoying for a while, when the merits get exhausted, the soul has to return to earth. Having known this, it becomes desirable to commence studying about *Brahman* through *Veda-anta* (end of Vedas) in order to secure permanent bliss.

Opponent: Is it possible to do this research on the basis of *Veda-anta* Statements? When someone asks “Bring the horse” and the horse is brought, it becomes clear that the animal referred to is a horse. Why do we need *Veda-anta* to know this?

There is only 1 Aphorism (*Sutram-1*) in this Topic # 1.

(2)

I/I/1/1: THEN, THEREFORE, an enquiry into Brahman may be commenced.

(*Atha: ata: Brahma Jigjnaasaa*)

Atha: "Then" denotes 'sequence' i.e. after studying the *Vedas* and *Veda-angas*.

Ata: "Therefore" denotes that AFTER realizing that the fruits of sacrifices dealt with therein are insignificant (*asaaram*) and impermanent (*asthiram*) – desire arises to commence the enquiry into Brahman.

(NSA) Ananta Rangachariar Swami's Nirvaham – 1- "Ramanuja on Chatus Sutri" Page18:

Jigjnaasa: means "*Jnaatum ichchaa*"(desire to know).

(MR&MBV) Rangacharya M. and Varadaraja Aiyangar -1/ (p.2) observe:

"Here the word "Then" is used in the sense of "coming immediately after"; the word "therefore" is used in the sense that the enquiry which has been concluded (viz., the enquiry into *Karma khaanda*) which is the reason for undertaking the present enquiry. The *Karma Khaanda* is that section of the *Vedic* scriptures that includes the *Samhitas*, *BraahmaNas* and *Aranyakas* as deal with rituals and their predominance" ... (**p.3 ibid**) By the word "Brahma" is denoted the Highest person who, by nature is devoid of all evil and is possessed of hosts of innumerable auspicious qualities of unsurpassed excellence.

(NSA) Ananta Rangachariar Swami Nirvaham-1 (p. 4) "Jigjnaasa' literally means "the desire to know". As every desire has for its basis the thing to be desired, here, that very knowledge of the *Brahman* which is the thing desired, is indicated. BOdaayana says "The desire to know the *Brahman* comes immediately AFTER the acquisition of the knowledge of ritualistic works is completed" ... (**p.5 ibid**) "There are past *karmas* that are obstacles to the origination of meditation and they are to be destroyed by performance of the ordained Caste and Stage of life requirements (*Varna-Asrama Dharmas*). Then alone one will be able to resort to meditation by means of which one can attain *Brahman*.

(SSR) S.S. Raghavachariar Swami Nirvaham – 1:

"The first aphorism of the *Brahma-Sutra* is very important as it initiates the inquiry into *Brahman*. It lays down the precondition into the inquiry and also the reason for it. The precondition is the inquiry into the nature, limitations, and value of *karma* as elucidated in the *Karma-Mimamsa* of *Jaiminis*. Such discrimination is the "antecedent" to the enquiry into "Brahman"...The reason for the inquiry is the unsatisfactory character of

the ends procured by religious life devoid of knowledge. The inquiry is for purposes of gaining knowledge of *Brahman*, the knowledge that is said to bring about the *summum- bonum*. The knowledge that could accomplish such a supreme consummation is no mere intellectual and intermediate understanding, but a devout and intense meditation on *Brahman*. It is, in short, *bhakti*"

It is not merely the words of 'someone' but also those of other reliable persons who advise this. *Veda-anta* statements are of such reliable Sages. So, it is necessary to know and study *Veda-anta*"

Advaitins hold that it is not necessary to study about rituals because it would only create further desire for life and consequent immersion in the cycle of births and deaths. What is responsible to liberation is knowledge (*Jnaana*) which destroys all desire for *Karma*.

Bhagavad Ramanuja refutes the view that enquiry into ritual is not required for enquiry into *Brahmam* and concludes that "*Upaasana*" or *Bhakti* towards *Brahman* as the means (*Upaaya*) which includes religious rites and rituals for attaining *Bhagavaan* (*UpEya*).

Bhaaskara agrees that ritual and knowledge should be combined. Unless one knows rituals that can be combined with knowledge and those that cannot be so combined, one cannot proceed to understand *Brahman*.

TOPIC 2: Distinguishing features of Brahman

(janma-Adhi Adhikaranam)

Adhikarana 2 Sangati:

Brahman mentioned in the previous Topic is the omni-parent of all creation

Opponent:

To know about something, its distinctive feature (*lakshaanam*) should first be understood. *Brahman* is not visible. How can we know *Brahmam's* distinctive features? If we describe a cow without horns, with horns and with broken horns they should naturally relate to 3 different cows and not to one and the same cow. In the same way *Brahman* cannot be the cause of 3 different activities of creation, existence and destruction.

There is only 1 Aphorism (*Sutram*-2) in this Topic # 2.

(4)

I/I - 1/2: From whom, in whom and into whom?

(Janmaadhi asya yata:)

Asya: For this world **Janma Aadi:** Appearance, existence and disappearance etc.

yata: from which (they) happen - That is *Brahman*. *Brahman* is the cause of appearance, maintenance and disappearance of the World.

(SSR) Raghavachariar Swami-1 Nirvaham:

"The second aphorism offers a definition of *Brahman* to focus further elucidation and Sri Ramanuja defends the definition as perfectly legitimate. The definition according to him means: That Supreme Person who is the ruler of all; whose nature is antagonistic to all evil; whose purposes come true; who possesses infinite auspicious qualities such as knowledge, bliss and so on; who is omniscient, omnipotent, supremely merciful; from whom the **creation, subsistence, and re-absorption of this world take place** — with its manifold wonderful arrangements, not to be comprehended by thought, and comprising within itself the aggregate of souls from the four-faced *Brahma* down to blades of grass, all of which experience the fruits (of their past deeds) in definite points of space and time — proceed to know *Brahman*: such is the meaning of the *Sutra*"

Taitreeyam Briguvalli(3.1.1) states: Varuna instructed his son, Brighu that the one from whom all are born, all that are born exist in Him and finally merge into him, that one is *Brahman*. ("yatO imaani bhootaani jaayantE, yEna jaataani jeevanti, yat prayanty abhivisanti tad vijijnaasava tad Brahma"). This is adequate description of *Brahman*. A person can be dark in complexion, youthful in age and also wearing an ear-ring - all co-existing in him.

(NSA) Ananta Rangachariar Swami Nirvaham -1 (p.70) says

"When different attributes in an entity like "from which", "in which", and "into which" are not contradicting to each other, they can signify the same entity. Similarly, *Brahman* can be the cause of all the three activities because they do not contradict each other".

(VVD) Veerapuram Venkata Dikshitar Swami Nirvaham (KP/10/90 p. 26) cites an example by saying that the same person who was a child became a youth and then became old. The changes relate to the body and not to the soul. "baalO yuva(jara):"

The experience of knowledge, happiness etc relate to the soul. They do not get mixed up. So, what occurs in the result stage cannot affect the causal stage though both belong to the same person.

In "**Purusha Suktam**", Bhagavaan (*Brahman*) is referred to as having as his wives, Sridevi and Bhoo-dEvi (*hrees cha tE lakshmee cha patnyou*). This is a case of synecdoche (*upa-lakshaNam*) of *Bhagavaan*.

Ramanuja substantiates this with a *slokam* from **Vishnu PuraaNam I.1.35**

*VishNOOr sakaasaath Utbhootam jagat tatraiva samasthitam/
Sthithi- saamyam – Karthaasou jagatO asya jagat Cha Sa: //*

This means: "Lord Vishnu creates the world, it is preserved in him and it finally disintegrates in him". Thus, *Brahman* is the cause of all the three activities.

Incidentally, it negates the view that Four-faced Brahma and Parama Sivan could be the cause for creation, destruction etc. as held by some.

TOPIC 3: SCRIPTURES ARE THE AUTHORITY

(Sastra yOnitva AdhikaraNam)

AdhikaraNa 3 Sangati:

The above mentioned *Brahman* can be known only through *Saastras*.

Opponent:

The doubt is whether these statements authoritatively denote *Brahman* or not. We see in the world that a man makes a pot out of mud. But, the whole world or the ocean or sky cannot be made by one man or many men. It can be inferred that only someone other than the above having required knowledge and capacity could do so. Thus, inference is a useful medium in knowing the cause of creation etc. *Saastras* would be irrelevant in matters that can be known by means of inference.

There is only 1 Aphorism (*Sutram-3*) in this Topic # 3.

I / I - 3/3: Scriptures are the authority

(Sastra yOnitvaath)

The statement '*yatO vaa imaani bhhotaani*' is based on the authority of the *Vedas*. Other instruments like perception, inference etc cannot fully

(6)

reveal Brahman. What cannot be understood **fully** through these can be **fully understood** only by *Vedic* statements.

(SSR) S.S. Raghavachariar Swami-1 Nirvaham:

"The *VisishTaadvaita Veda-anta* School does not dispute but actually recognizes the validity of perception and inference in their respective spheres. It does not subscribe to the thesis that they are infected with an error or nescience at their very root". All that it holds is that they are **not fully reliable** in contrast to *Vedic* statements. For example, we know that *Viswaamitra* created a kind of duplicate Universe. It can therefore be inferred that people with great powers are also capable of creation. At best, this can only be inference and does not prove anything beyond that. What proves that *Brahman* created the universe can be gleaned only from *Saastras*. Therefore, there is the need to know about *Brahman*"

TOPIC 4: WHAT IS THE ULTIMATE OBJECTIVE OF LIFE?

(Samanvaya AdhikaraNam)

AdhikaraNa 4 Sangati:

All *Saastras* are in unison in explaining this *Brahman*

Opponent:

It is not clear whether the *Vedic* statement cited indicates *Brahman* as the ultimate objective of life. An objective is one that guarantees what is desired and dispels what is not agreeable. Then only, would anyone desire that objective. Since *Veda-anta* does not provide such guarantee about *Brahman*, one will not take efforts to know about *Brahman*. Statements like "YajEta" Perform sacrifices; "Sathyam Vada": Speak the truth. "na himsyaaat sarva bhootaan!". "Do not harm living beings" etc found in *Karma KhaaNDA* encourage man to engage in good deeds and prevent him from doing bad deeds. *Vedic* statements do not indicate such commands. They do not show *Brahman* like for example, showing a treasure saying "Here is a treasure". So it is doubtful whether the *Veda-anta* statement can be reliably taken as indicating *Brahman* as the objective

There is only 1 Aphorism (*Sutram-4*) in this Topic # 4.

I /I - 4/4: *Saastras* are in perfect agreement in identifying *Brahman*
(Tath tu Sam-anvayaat)

Tu: means "On the contrary. **Tath:** That which can be known through *Saastras*. **Sam-anvayaath:** is in sync with *Brahman* having absolute happiness. Therefore, *Vedic* statements do indicate *Brahmam*.

(VA) V. Anantachariar Swami Nirvaham (p.27): "

Anvayam"means 'agreement'; with the word "*Sam*"prefixed, it indicates "Perfect agreement". All *Saastras* are in perfect agreement in confirming that *Brahman* is the sole cause of the universe"

It is true that the *Karma khaANDa* gives commands for doing sacrifices but their performance does not guarantee final salvation but only evanescent results like *Swarga*. *Veda-anta* points to ultimate objective of attainment of infinite bliss.

Bhagavad Ramanuja says that both the parts should be correlated and read together to get at the true purport.

Taittreyi upanishad. (III.6.1) says "AanandO Brahma" "Aanandam BrahmaNO vidwaarl" etc. These directly declare that *Brahmam* is of absolute bliss. To attain *Brahman* is to attain this bliss. This is corroborated by all *Vedic* statements. These statements carry greater validity than **mere commandments** quoted by the opponent.

(SSR) S.S. Raghavachariar Swami Nirvaham -1:

"*VisishTaadvaita Veda-anta* is not a cult based on mere faith, but is a philosophical inquiry employing methods of logical investigation. Reason is also of value in the examination of schools of thought opposed to the philosophy of the *Upanishads*...It is to be understood that Sri Ramanuja included in the category of secondary scriptures, the body of inspired mystical poetry, collectively named *Divya Prabandha*, composed and sung by the *Azhwars*, but he does not use this source in the *Sri-Bhaashyam* by direct statement for the understandable reason that it was not acknowledged during his time as authoritative by the other schools of *Veda-anta*".

(VSK) V.S.Karunakarachariar Swami Nirvaham in PPA Sathabisheka Ratna Maala - 2001 (page 161): "Sri-Bhaashyam is not a dry-as-dust literature but the essence of it is in enjoying the auspicious qualities (*KalyaaNa guNas*) of *Bhagavaan*, Bhagavad Ramanuja is never tired of presenting this aspect whenever occasion arises"

The above 4 Sutras are together known as "*Chatus Sutree*" and present a summary of the entire Sri-Bhashyam.

(8)

(NSA) N.S. Ananta Rangachariar Swami Nirvaham -1 (Page 4)
says:

"The **first Sutra** dismisses the view of the *Mimaamsakas* that the word "Brahman" cannot signify an already existent object.

The **second Sutra** answers the objection that *Brahman* cannot be defined.

The **third Sutra** refutes the view that *Brahman* can be known also through other means by stoutly stating that *Brahman* can be known only through *Saastras*.

The **fourth Sutra** refutes that an enquiry into *Brahman* is futile"

TOPIC 5: WHO RESOLVED TO CREATE THE WORLD?

(EEkshati AdhikaraNam)

AdhikaraNa 5 Sangati:

Saastras recognize Brahman, NOT primordial matter as the world-cause

Subject: Only the all powerful *Parama-Atma* can create the universe.
Only the all powerful *Parama-Atma* can create the universe. In this *Adhikaranam* the statement in "*Sat Vidya*" is examined. It is said that the cause should be determined first. (*kaaraNam tu dhyEya*:

Opponent:

Saankhya established by *Kapila* says that "*Moola Prakriti*" a.k.a. "*Pradaana*" is the one who resolved to create and so it should be deemed to be the cause of creation. The doubt arises whether it is *Moola Prakriti* or *Brahman* that is the cause of creation. The raw material for making a pot is mud. We can identify mud in pots, pans, bowls etc made of mud. We can identify the raw material of gold in all ornaments made of gold like chain, ear rings, crown etc, Similarly, *Moolaprakriti* made up of *Sattva*, *Rajas* and *Tama guNas* can be identified as the source of the world as per *Saankhya* philosophy. Also later on, it is said "*Tath tEja aikshata*" meaning the "Fire desired" and '*aapa aikshta*' meaning "water desired" etc, a doubt arises whether these insentient elements can desire. It is not clear whether it is these or *Brahman* that desired. Therefore, the one who desired is not *Brahman* but light (*tEjas*) and water (*Aapa*:) that represent *Moola Prakriti*.

There are 8 Aphorisms (*Sutrams 5 to 12*) under this Topic # 5.

I/I - 5/5: Brahman's Resolution (*EekshatE na- a-sabdam*)

EekshatE: indicates *Bhagavaan's* resolve (*Sankalpam*) to create.

A - Sabdam: shows that without such resolution by the All-sentient *Brahman* there can be no creation. An insentient thing cannot create.

(VST) Veerapuram Sadagopa Tatachar Swami Nirvaham:

"*Moola Prakriti* is insentient and therefore known as "*Ja Tam*". An insentient thing cannot desire or resolve. Mud and gold examples do not apply here. This is because the *Veda*s says that omniscient *Brahman* who is the indweller in all beings "*Sarva Sareeri*" desired and resolved to become many "*Tath Eikshata bahu syaam*". Therefore, insentient "*Prakriti*" cannot be the cause but only the sentient inner principle "*Atma*" can be the cause"

I/I - 5 / 6: Insentient cannot meditate

(*GouNas chEt na Atma sabdaat*)

It only means that *Brahman* being the indweller of "*TEjas*" and "*Aaapa*:" is the one who desired, NOT the elements like fire, water etc. One who meditates on this insentient *Moola Prakriti* cannot get mOksham but will become as insentient as the *Moola Prakriti* itself because it is said that after death, one becomes the same as what one meditates on just before death. It is clear, therefore, that *Bhagavaan* is the one who desired and who should be meditated upon. The correct interpretation is that *Brahman* as the indweller of fire, water etc resolved as seen from *Vedic* statement (*aitat aatmyakam idam sarvam*)

I/I / 5 / 7: Meditation on *Brahman* alone leads to liberation

(*Tan nishTasya mOksha UpadEsaat*)

Tan nishTasya: The one who does *Upaasana* of that *Brahman*.

mOkshOpadEsaath: will get *mOksham* at the fall of present body acquired on account of *Praarabda Karma*.

Therefore *Moola Prakriti* cannot be the cause. The *Vedic* statement "*Tasya TaavadEva Sareeram*" means that *Jeevatma* pointed out by the word "sath" is the *Sareeram* of *Brahman*. Therefore, the insentient *Prakriti* cannot be the cause and only the higher entity called *Brahman* alone can be the cause.

I / I - 5 / 8: *Prakriti* is not mentioned as one leading to liberation (*hEyavtaa vachanaas cha*)

(10)

Prakriti is opposed to *mOksham* and is actually the cause of the cycle of births and deaths (*Samsara*). As *Svetaketu* was desirous of *mOksham* (*mumukshu*), he was not advised on *Prakriti*. He was advised clearly that only *Parama-Atma* as the cause of all.

I /I - 5 /9: ***Prakriti* has no knowledge**

(*Pratigjnaa VirOdhaat*)

The *Veda* commencing with the words “*yEnaa srutam srutam bhavati*” confirms that the knowledge of the cause would result in knowledge of all else. If *Prakriti* which is insentient were to be the cause, it cannot result in the soul becoming knowledgeable. Knowledge is a natural quality of the soul and does not need *Prakriti* for acquiring it.

(**Sugavan**) Sugavaneswaran -1. (Page 44) explains:

In weddings, the bride is shown a big star to indicate the adjacent small star of *Arundati*. It is in this spirit that *Prakriti* is mentioned to enable the individual soul to identify the adjacent *Brahman*. Otherwise, it will be contrary to the *Vedic Statement* mentioned above.

(VA) V. Anantachariar Swami Nirvaham (p.33) *Chand. Up. (VI.8.1)* and *Brih. UP. (IV.3.21)* say that in the state of deep-sleep the individual soul rests in *Brahman*. In other words, it gets reposed in its cause. During deluge, individual souls rest without names or forms and in a subtle manner in *Parama-Atma*. Thus both in deep dreamless sleep and final departure, the individual souls rests on the lap of *Parama-Atma*. In any case, *Prakriti* is not the cause and so the question of soul reposing in it does not arise.

I/I/5/10: During sleep, a living being rests in *Brahman*

(*svaapyaataat*)

Chan.Up.6.8.1 (*sva hi abheetO bhavati*) and *Brih. Up. 4.3.21* (*ayam purusha: praagjnena aatmanka samparishvakta:*) clearly state this fact.

I /I - 5 /11: All *Vedic statements declare Brahman as the cause*

(*Gatisaamaanyaat*)

To fall in line with other *Upanishad* statements like *in Mund. Up 1.1.9, Svet Up. 6.9, Ait.Up 1.1.1, Taittriya Up. 2.1, Narayana MahOpanishad* and *Brih. Up I.4.3* etc, it is necessary to hold that *Prakriti* cannot be deemed as cause because it is insentient. For example, *Upanishad* statements like “*Atma vaa idam Eka eva agra aaseet*”, “*EkO ha vai Naarayana aaseet*”, “*Purusha eva idam sarvam yad bhootam yas cha bhavyam*” etc. unambiguously dedclare that *Parama-Atma* is the sole cause of creation.

Decision 8: I /I -5 /12: Sruti confirms this fact
(Srutatvaas cha)

(NSRT) NSRamanuja Tatachar Swami Nirvaham: The **Rik. Vedam** (**X.90**) specifically refers to "Sahasra Seershaa Purushah" and "Atmaa Eva idam sarvam" meaning that the 1000 headed "Parama-Atma" is the cause, rejecting "nir-visEsha Chaitanya-maatra svaroopam" as the cause of creation etc

TOPIC 6: WHO IS THE HAPPIEST?

(Ananada maya AdhikaraNam)

AdhikaraNa 6 Sangati:

The above mentioned Brahman who is world-cause is totally blissful

(KB) Bhashyam K Swami's Nirvaham (Page 20) says that the topic taken up for discussion is *Anandavalli* where it talks about the body being covered by sheaths of food (*Anna-maya*), air (*PraaNa-maya*), mind (*ManO-maya*) and finally Bliss (*Ananda-maya*).

Taitreeya Anuvaka II.9 avers that the body is directed by mind and enjoys happiness. Computing the extent of happiness it says that the happiness of humans is multiplied with progressive increments of 100s to human *Gandarvas*, divine *Gandarvas*, *Pitrus*, *Karma dEvas*, *Devas*, *Indra*, *Brihaspati*, *Prajaapati*, and four-faced *Brahma* in that order. *Bhagavaan's* happiness is infinite times more than that of the four-faced *Brahma*.

Opponent:

As there is another statement "*Tasyaisha Eva Saareera Atmaa*" which means that the "*Ananda-mayan*" has a *Sareera* or body. We know that body contact arises on account of one's spiritual merit (*PuNya*) and sin (*Paapa*). Only the individual soul has this condition and *Parama-atma* is not subject to either. Therefore, only this individual soul is this "*Ananda mayan*" and it should be deemed the cause of creation etc.

(MR&MBV) Rangacharya M. and Varadaraja Aiyangar Swamins Nirvaham -1 (vide footnotes on page 88-89).

In the earlier Topic, it was established that *Parama-Atma* is different from *Prakriti*. Being insentient, *Prakriti* cannot make a *Sankalpam* (resolve). But, because an ordinary soul has the capacity to resolve (determine),

(12)

the doubt arises whether it is possible to conclude that soul can be the cause of creation etc. This is addressed now. There is a statement “*Tasmaat vaa Etasmaat vigjnaana mayaat anyOntara Ananda maya:*” meaning that happiness relates to the soul. A doubt arises whether it is individual soul or *Parama-Atma* that can be said to be the object of happiness.

There are 8 Aphorisms (*Sutrams 13 to 20*) in this Topic # 6.

I /I - 6 / 13: That *Brahman* is the happiest is reiterated everytime, everywhere

(*Aananda mayO abhyaasaat*)

The *Vedic Statement* says that happiness of Celestials (*Deva-Anandam*) is 100 times that of humans; the happiness of others is in progressively incremental scale in terms of 100s from one to the next and *Bhagavaan's* happiness is infinitely more than the highest measure of happiness thus reckoned. The *Vedas* which commenced to describe these and other qualities of *Bhagavaan* returned crest fallen because they got exhausted in the effort. “*YathO vaachO nivartantE apraapya manasaa saha*”. The individual soul does not have this kind of unlimited plentitude of happiness. Also, though *Brahman* does not have a body as a result of *Karma* like us, all sentient beings and insentient things by nature constitute his body. Therefore, *Brahman* is the only one who is most blissful.

(Sugavan) Sugavaneswaran -1- clarifies (P.47):

This is like one who bestows wealth on others has to be really wealthier than the recipients. This shows that the soul may at best be “*Vigjnaana-mayan*” and definitely NOT “*Ananda-mayan*” but only *Parama-Atma* is.

(NSRT) NSRamanuja Tatachariar Swami Nirvaham -1:

Why others should be mentioned before *Ananda mayan*? This is to show the real “*Ananda Mayan*” by contrast.

I/I- 6 / 14: In the word “*Anandamaya*”, the word “*Maya*” means ‘abundant’

(*Vikaara Sabdaan nEti chEt na praachuryaat*)

As the suffix ‘*maya*’ in ‘*Ananda-maya*’ means ‘changing’ the doubt arises whether it will not belong to *Parama-atma* because he is changeless. The answer is that suffix “*maya*” has another meaning “abundant” or “copious”, it applies to *Bhagavaan* who is having abundant and incomparable happiness.

I/I/6/ 15: All parts of Taittreeya-declare Brahman as bestower of happiness

(*Tadha hEtu tulya apa dEsaas cha*)

Tait. Up. Statement “*Esha hi aanandayati*” shows clearly that *Brahman* alone can bestow happiness on individual souls.

(VVD) Veerapuram Venkata Dikshitar Nirvaham (KP 4/91 p.26):

“The one who bestows happiness and the one who receives it have necessarily to be different”

I / I / 16: Because, Brahman by himself is the happiest

(*Maantra varNikam Eva cha geeyatE*)

Tait. Up. 2.1: “*Sathyam Jnaanam anantam Brahma*” is called “*Mantra-VarNam*”. It also indicates that the “*Ananda-mayan*” is ONLY *Parama-Atma* and NOT the soul.

I / I -6/ 17: None else, not even a liberated soul can be happiest (na itarO anupattE:)

In the previous *Sutra*, the general statement was that the bonded soul (*Bhaddha Jeeva-atma*) is not ‘*Ananda-mayan*’. Here, it negates the doubt whether the term would apply to the liberated soul (*Mukta*). It shows that a liberated soul was once in bondage (*Bhaddha*) and so cannot be “*Ananda-mayan*” **at all times**. The word “*itara:*” denotes one other than both bonded soul (*Bhaddha*) and *Brahman*. It also denotes “*Mukta*” is not capable of creation of the world. It is said that *Brahman* is “*Vipaschit*” meaning one who has the will to create and many varieties and to become such worlds himself. This is not possible for even a “*Mukta*” but it is possible only for *Brahman*.

I / I -6 / 18: Soul can be at best only Vigjnaanamaya but not Anandamaya

(*BhEda vyapadEsaas cha*)

Tait. Up. 2.8 declares: “*Tasmaat vaa Etasmaat vigjnaana mayaat anyOntara atma-ananda maya:*” This shows that the soul known as “*Vigjnaana-maya*” cannot be the cause of creation etc. “*Ananda-maya*” can be applied only to *Brahman*”

I / I -/6 /19: As for wishing, insentient Prakriti cannot wish to create

(*Kaamaat cha na anumaana apEkshaa*)

Tait. Up. 2.6 clarifies that the four-faced “*Brahma*” who is subject to the vagaries of *Karma* can create only with the help of “*Moola Prakriti*”. Only *Bhagavaan* can and will create **without** the help of “*Moola Prakriti*”

I / I - 6 / 20: The soul attains beatitude only on reaching *Brahman* (*asmin asya cha tad yOgam saasti*)

Tait. Up. 2.7 declares: "*rasa grihyE vaa ayam labda aanandee bhavati*" This means that on reaching "the wholly blissful *Brahman* the soul attains its own beatitude. It is clear that the one who **attains**, namely, the soul and the one who is **attained**, namely, *Brahman* are different. So, "*Ananda-mayan*" is only *Brahman* and NOT the individual-self.

TOPIC 7: WHO IS THE INDWELLER?

(*Antara AdhikaraNam*)

AdhikaraNa 7 Sangati:

This *Brahman* is at the center of Sun (*Soorya MaNDala*)

There is a golden hued *Purusha* residing at the center of the Sun.

Opponent:

This does not mean that the "*Purusha*" who resides at the centre of the Sun is *Brahman*. As this *Purusha* is described as having golden beard, golden hairs, golden nails etc. these can be seen only in a person who has a body born out of *Karma*. Therefore, it is *Jeeva-atma* that is referred to in this saying.

(NSA) NS Ananta Rangachariar Swami Nirvaham-2 (page 54) quotes *Chand Up. (1.6.6, 1.7.5)*: "*ya Esha antar aadiytyE hirNmaya: purushO drisyatE*". "*ya EshO antar akshiNi purushO DrisyatE*" meaning it is this *Purusha* who is seen within the eye.

There are 2 Aphorisms (*Sutrams 21 and 22*) in this Topic #7.

I / I - 7 / 21: Who is seen within the eye? It is *Brahman* (*antas tad DharmOpadEsaat*)

The saying quoted proceeds to declare that this *Purusha* is bereft of evil qualities and beyond all *karma*. He is glorified by *Rik*, *Yajus* and *Saama*. He is within the eye (*Akshi*). Such a one cannot be *Jeeva-atma*.

(VVD) Veerapuram Venkata Dikshitar Swami Nirvaham (KP 5/91/ p. 22): *DramiDaachariar* confirms that the form of this Supreme-Soul cannot be seen and described but can be known only by a pure mind.

(Sugavan) Sugavaneswaran -1 says: “*Chand. up. 1.6.7* Identifies him as “*UT*” meaning that he is above all else”. Also, it is the basic tenet of our *Sampradayam* as established in the *Upanishads* and ***Bhagavad-Gita*** that besides having all auspicious qualities (*KalyaaNa guNas*), *Brahman* has no evil qualities (*hEya pratyaneeka*) As *Brahman* does not have sinful *karma* (*apahata paapma tvam*) that means he is without sin, old age, death, hunger, thirst etc. Such a body cannot belong to *Jeeva-atma*.

(KB) K. Bashyam Swami Nirvaham:

“*sukritam Dushkritam sarVE Paapmaana: atO nivartantE*”. *Brahman* is also described as having a unique and auspicious body (*Divya MangaLa Vigraham*). Further, Sun and other celestials are his *Sareeram* as per *Vedas*. Therefore, this *Purusha* who is in the eye and in the Sun (*Aditya*) is ONLY *Brahman*.

I / I - 7 / 22: There are differences between Individual soul and Brahman.

(BhEDA vyapadEsaat cha anya :)

Brih. Up. (3.7.9 and 3.7.22) “*Ya AadityE tishTan aadityaat antara:*” The *Purusha* who is in all souls and in *Surya MaNDalam* is distinct and different from *Jeevas* and Sun god (*Surya*) but some one else. This someone else is none other than *Parama-Atma*.

TOPIC 8: CAN WELKIN BE THE CAUSE?

(Aakaasa AdhikaraNam)

AdhikaraNa 8 Sangati:

The world-cause is NOT elemental ether but *Brahman*

This *AdhikaraNam* # 8 refers to the statement that in some contexts, Welkin or Sky (*Aakaasa*) is spoken of as the cause as in “*asya lOkasyakaakadi iti aakaasa iti hOvaacha*”.

Opponent:

It is well known that Ether is one of the 5 natural elements (*Panchabhootas*). Therefore, this elemental “Ether” may be considered as the cause of creation.

There is only 1 Aphorism (*Sutram 23*) in this Topic # 8.

(16)

I / I - 8 / 23: Brahman is the indweller of the sky (Aakaasaas Tallingaat)

No doubt, there is a statement in. **Up. (1.9.1)** to the effect that all things came from Aakaasa. "sarvaaNi havaa imaani bhootaani aakaasaad Eva samutpadyantE". But, there are other *Srutis* that say: "EkO ha vai NaarayaNa aaseet" which means it is *Brahman* denoted by the term Aakaasa as its indweller (*Antar-yaamI*) who is the cause of creation etc. The word "Aakaasa" means only that which is effulgent everywhere (aa samantaat kasayatE iti aakaasa:). Such a one is only *Brahman*.

TOPIC 9: CAN VITAL AIR BE THE CAUSE?

(PraaNa AdhikaraNam)

AdhikaraNa 9 Sangati:

The world-cause is NOT the elemental air but *Brahman*

Chand.Up. 1.10.11 and *1.11* there is a statement: "Katham aasa dEtEti-praaNa iti hOvaacha"

Brih.Up. V.4.18 also confirms this saying "praaNasya PraaNam"

Opponent:

Vital air (*PraaNa*) is most important for existence of life. Therefore, more than "Akaasa", it is vital air that should be deemed responsible for all life and may be considered to be the cause of creation, sustenance etc.

There is only 1 Aphorism (*Sutram 24*) in this Topic # 9.

I / I- 9 / 24: Can vital air be the cause? No.

(Ata Eva praaNa:)

No doubt, it is air that helps a body of *Jeeva-atma* to survive. But, *Vedic* Statements declare that the sustenance and continued existence of life is made possible only by *Brahman* who is the indweller of air. As in the case of sky, the insentient element of air has no function to perform for example in the case of inanimate objects like stone or wood and other non-sentient things that exist without vital air or even in the case of a *mukta* soul who has escaped its clutches.

TOPIC 10: CAN FIRE BE THE CAUSE?*(Jyotir AdhikaraNam)*

ADhikaraNa 10 Sangati:**The world-cause is NOT the elemental fire but only Brahman**

There is a saying "ata yata: paraavEti Jyotir deepyatE" that means the one whose brilliance is indescribable.

Opponent:

It is only Sun whose brilliance is indescribable. There is also a *Vedic Statement* that brackets the digestive fire in the tummy (*JaaTara-agni*) with this brilliance. It does not specifically refer to *Brahman*. Obviously, it is the brilliance of fire that is referred to.

There are 4 Aphorisms (*Sutrams 25 to 28*) in this Topic # 10.

I / I - 10 / 25: Can fire be the cause? No*(Jyoti: charaNa abhidaanaat)*

Chand. Up. states that "VaayOr agni;" which means that fire is an emanation of air. It is this fire that shines above both aggregate (*SamashTi*) creations and individualized ones (*VyashTi*). This is also in the stomach of all living beings and is called "*JaaTaraagni*"

Chand.Up 3.12.6 also says that this fire and all other 4 elements together represent only one fourth (*CharaNa = Paadam*) of the Universe whereas the brilliance of *Brahman* covers the other 3 /4ths also and imparts shine to all the elements.

Bhagavad Gita 15.14. Lord Krishna reiterates that fire is also in the stomach of living beings. So, this "*NarayanO parO JYoti*" is ONLY *Brahman*. The conclusion is that one should meditate on him as indweller.

I / I - 10 / 26 Brahman compared to Gayatri*(Chando abhidaanaan nEti chEt na tathaa cHEtOrpaNa nigamaat tathaa hI darsanam)*

When (*Paada*) is mentioned, a reference to *Chandas* (metre) is alluded to in this *Sutram*. Cf. the sayings "*Gaayatri vaa idagum Sarvam*" and "*RaadOsya viswaa bhootaani*"

(18)

Opponent:

Though *Gaayatri* is having 4 *Paadas* and there is no mention in it of *Brahman*, it is only *Gaayatri* that is taken to be the subject of creation etc. and not *Brahman*.

I/I/10/27 *Gayatri* is *Brahman* only

(Bhoota-Aadi paada vyapadEsa upapathEs cha E�am)

The elements, earth, body and heart are together called “*saishaa Chatushpadaa*” meaning they denote the 4 *Paadas* of *Gaayatri*. It is only proper to conclude that by *Gaayatri* in this context only *Brahman* is implied. The conclusion is that *Brahman* should be meditated upon in the form of *Gaayatri* and the allusion to *Gaayatri* is to emphasize the likeness of the two in having 4 *Paadas*.

(VA) V. Anantachariar Swami Nirvaham (p.52):

“*Gaayatri* is said to have four *Paadas* consisting of *Bhoota*, *Prithvi*, *Sareeram* and *Hridayam*. Unless these are interpreted as relating to *Brahman*, it would become futile and meaningless”

I/I/10/28: Where is the eagle?

(UpadEsa bhEdaa nEti chEt na ubhaya asmin api avirOdhaat)

Pointing out an eagle sitting on top of a tree, it is the same thing as to say that the eagle sits at the **tip** of the tree or the eagle sits **above** the tree. Similarly, both the *Vedic* Statements “*Etaavaan asya mahimaa/ atO jyaayaagums cha poorusha:*” and “*PaadO asya sarvaa bhootaani tripaada asya amrutam divi*” mean *Brahman* as made clear by “*VEdaaham Etam purusham mahaantam/ Aaditya varNam tamasas tu paarE*” as both of them describe the “*a-praakrita svaroopam*” (*sui generis*) of *Bhagavaan*. So, the word “*TEjas*” mentioned earlier denotes only *Parama-Atma*.

TOPIC 11: CAN INDRA BE THE CAUSE?

(Indra PraNa AdhikaraNam)

AdhikaraNa 11 Sangati;

Indra, celestial master is not world-cause but only Brahman, his indweller

Subject: Whether Indra, the master of Sun-God, Wind-God and Fire-God is the cause of creation.

Opponent:

In **Kausheetaki BrahmaNa 3.1.28**, Indra, the master of celestials is reported to have directed **King Pratardana** that for attaining what is most beneficial to him (meaning meditation leading to liberation), is to meditate upon Indra (himself) because he was an personification of all knowledge and was the very life of living beings and therefore one who grants life and longevity to all. "*PraaNosi pragjnaatmaa tam maam aayur amrutam iti upaaseeta*". Therefore, Indra is the cause of creation etc.

There are 4 Aphorisms (*Sutrams 29 to 32*) in this Topic # 11.

I/I - 11 / 29: Can Indra be the cause? No.

(*PraaNas tathaa anu-gamaat*)

No doubt, the above is the statement of Indra. But, what it means is that the terms Indra, *PraNa* etc refer to *Brahman* who is indwelling in them. This is because qualities such as limitless happiness, changelessness, granting of liberation etc cannot be attributed to Indra who after all is also an individual soul like us subject to *Karma*. Therefore, the terms in this context refer only to *Parama-Atma*.

In the first place, Indra tells Pratardana "*triseershnam tvaashTram hanyaham*" meaning "I killed the three headed Vritra-asura. Meditate on me". Opponents say that this is another reason why Indra should be deemed the cause of creation etc.

I/I/11/30: Who is the Lord of all?

(*Na vaktur Atma UpadEsaat iti chEt Adhyaatma sambandha bhoomaa hi asmin*)

There are several *Vedic* statements like "*Esha Eva saadu karma kaarayati*", "*Esha sarva LOkaadhipati*" etc which mean that "He causes all actions in the world" and "He is the Lord of all the worlds" etc., These are the qualities of *Brahman*. Therefore, ONLY *Brahman* is the cause of all creation etc.

(NSA) N.S. Ananta Rangachariar Swami Nirvaham 2 (p.67) Kau. Up. 3.9 says:

"The fact of "*Sarva Aadhaarata*" or being support of all other entities is like in the case of chariot, the circumference of the wheel is supported by the spokes and the spokes are supported by the nave. In the same way, the elemental objects are supported by the intelligent selves and in turn,

(20)

the intelligent selves are supported by *PraaNa* which is none other than the Supreme *Brahman*.

I/I/11/31: Why Vaama Deva also claimed to be *Brahman*?

(*Saastra dhrishTyaa tu upadEsO vaama dEvavat*)

Brih.Up.1.4.10: Sage Vaama dEva also said that he was verily Manu, Surya etc. He also meant that *Brahman* who was indwelling in him should be meditated upon as the indweller of Manu, Surya and others. Indra knew this very well. So, he also was referring to *Brahman* indwelling in him.

(NSA) N.S. Ananta Rangachariar Swami Nirvaham – 2 (p.68):

"So, when Indra and Vaama Deva refer to "I" and "me", they mean the connotation extends up to *Brahman* who in-dwells in them as per the *Saastras*"

I/I/11/32: Triple meditation

(*Jeeva mukhya praana lingaat na iti chEt na upaasaa traividyaat aasrita tatvaat iha tad yOgaat*)

In the above statements three entities have been mentioned as fit to be meditated upon, namely, (1) in his own form (2) as indweller of sentient beings and (3) as the indweller of insentient things.

Tait. Up.2.6: "*Tad anupravisya Sat-cha Tyat-cha abhavat*", the word "*Sat-cha*" refers to his being the indweller of **sentient beings** and the word "*Tyat-cha*" refers to *his* being the indweller of **insentient things**. Similarly, the words Indra, Praana etc should be interpreted in the same manner.

THUS CONCLUDES QUARTER I OF CHAPTER I

SRI BHASHYAM I/II

CHAPTER I: Bhagavaan to be worshipped is different from all else

SAMANVAYA ADHYAAYAM

Adhyaya sangati:

This Chapter establishes that only the omniscient, omnipotent and omnipresent with unquestionable will is the cause of the world.

In Chapter I - Quarter 1 -

1 to 4 Topics deal with the desirability of Studying *Veda-anta*.

In 5th, Ramanuja established that the insentient cannot be the world-cause.

In 6th, he established how individual self cannot be the world-cause.

In 7th, he explained how even though some words are used refer to a thing having a body, it cannot be the *Brahman* who has a non-material body.

In 8th and 9th, he proved that though some words denote insentient things, in the relevant contexts only *Brahman* is indicated.

In 10th and 11th he demolished the views that fire, air, sky, Indra etc may be the world-cause, saying that they are mentioned only because of their having *Brahman* as their indweller. He concluded how the *Brahman* is different from the sentient beings and insentient things by reason of his having countless auspicious qualities and being devoid of all blemishes and how he is the cause of creation, maintenance and dissolution of both the sentient and the insentient.

QUARTER II:

Opponents advance arguments that are NOT CLEAR.

(AnyOnya VyavachEta Padam)

Paada Sangati:

"DEhi": *Brahman* is the Universal Soul of all sentient beings and Insentient things (*Chit* and *A-chit*) and they constitute his body.

(22)

In Quarter 1: he demolishes hypothetical and **Indistinct speculations** of some *Vedic* statements that seem to suggest that some one other than the Supreme self may be the cause of creation etc.

In 2 he deals with some **vague** objections based on more distinct characteristics.

In 3 he deals with objections that **seem** to deal directly with various *Vedic* statements.

In 4 he deals with some objections that **actually** are based on other *Vedic* Statements

Ramanuja concludes by proving that the *Brahman* is Sri man Narayana who is the indweller of both sentient beings and insentient things that form his body.

TOPIC 12: ALLTHIS IS BRAHMAN

(Sarvatra Prasiddha AdhikaraNam)

AdhikaraNa 12 Sangati:

Brahman was proved to be world-cause. His auspicious qualities are absent in other agencies. So, only Brahman should be meditated upon.

Subject: *Chand. Up. Vakhya* on *ChaaNDilya Vidya* is examined here: It is “sarvam Khalu idam Brahma” “Tad jalaan iti saanta upaaseeta” meaning “All this is *Brahman*. *Brahman* becomes many; all living beings are born of him and sustained by him. They finally dissolve into him. Therefore, *Brahman* should be meditated upon with a peaceful and tranquil mind (*Saanti*).

Opponent:

(TSR) TSRajagopalan Swami Nirvaham (p.27) gives the opposition view:

“The word “*Tad-jalaan*” quoted in the *Chand. Up.* means being born with different bodies and minds. Only an individual-self can take different bodies according to its *karma*, the word *Brahman* mentioned here is only an individual soul.”

(Sugavan) Sugavaneswaran-1 (p.57) summarizes the opposition view:

"Mun. Up.11.1.2says that *Brahman* is without *PraaNa* and without mind (*a-praaNO hi a-manaa:*) whereas **Chan. Up 3.14**says that *Brahman* is "ManO-maya" and "*PraaNa-Sareera*". There seems to be a conflict in these. How to reconcile?

Bhagavad Ramanuja says that both are correct. *Brahman* has a mind of its own and a body of its own but it does not depend on either for its functioning.

(VVD) Veerapuram Venkata Dikshitar Nirvaham – 1 (KP 9/91. p. 29):

"*Tad Jalaan*"in the ***Chand. Vakhya*** means "that which originated from *Brahmari*".

There are 8 Aphorisms (*Sutram*s 33 to 40) in this Topic # 12.

I/II/12/33: It is very well known everywhere

(*sarvatra Prasiddha Upadesaat*)

(MR&MBV) Rangacharya M. and Varadaraja Aiyangar - 2: (p.xx)

Bhagavad Ramanuja quotes ***BOdayana's Vrittis***to hold that the word '*sarvatra*' in this *Sutra* can point to '*Sarvam*'in the Scriptural passage"

(Sugavan) Sugavaneswaran - 1 comments (p.57):

"All the renowned *Vedic mantras* declare *Brahman* as the cause of the creation of the world. And they talk about meditation (*Dhyaana*). The one who meditates and the one who is meditated upon come together only in meditation"

This means that everything is controlled and directed by the *Brahman*. There are other *Vedic*statements like "*ekO ha vai NarayaNa aaseeth*"etc that declare that *Brahman* is the indweller of every being and every thing constitutes his body.

(KB) K. Bashyam Swami's Nirvaham (p29):

"To attribute all these imperfections and faults to *Brahman* which is free from all imperfections is to make it imperfect"

Tat. Upavers that from which all are verily born, living in it and withdrawn into it – that is *Brahman*. "*YathO vaa imaani bhootaani jaayantE, yEna jeevanti, yat prayaanti samvisanti tat vijignaasava Tat BrahmEt'*". This means that these functions are the exclusive privileges of *Brahman*. 'No, it cannot be the individual soul.'

(24)

I/II/12/34: Only a pure mind can realize *Brahman*

(*Vivakshita guNOpapattE cha*)

It is said that *Brahman* can be felt only through a sinless and pure mind. "manOmaya praaNa sareerO papa roopa:" **Chan. Up 2.III.14.2** says that beginning with "manO-maya"(meaning a person to be realized by a purified mind) and concluding with "Sathya Kaama, Sathya Sankalpa" etc, that *Brahman* is the indweller of vital airs and is extremely effulgent. These are the exclusive qualities (*guNas*) of *Brahman*.

I/II/12/35: Auspicious qualities of the Indweller

(*anupa pattEs tu na saareera:*)

All these auspicious qualities relate to *Brahman* who is described as residing in the bodies of all living beings while at the same time also all-pervading and bigger than everything.

(Sugavan) Sugavaneswaran - 1 (p 58): *Chan. Up 3.14. 3:*

"Such a one rests in my heart - "Esha mE Atma antar hridayE, Jyaayaan pritiyaa, Jyaayaan antarikshaat, Jyaayaan divO, Jyaayaan Ebhya; lOkEbhya:" These qualities do not belong to the bonded soul (*Bhaddha*) who has little happiness but has life filled with sorrow, is ignorant and is governed by *Karma*. Nor do they relate to the freed soul (*mukta*) who was once a bonded soul (*Bhaddha*)."

I/II/12/36: One attains and the other one is attained

(*Karma Kartru vyapadEsaas cha*)

Chan. Up. (3.14.4) says that on being relieved from the cycle of births and deaths, the individual soul attains *Brahman*. "Etam ita: prEtya api sambhaavitaa asmi"

Bhagavad Ramanuja clarifies: The one who **attains** is the individual soul and one who is **attained** is *Brahman*.

I/II/12/37: Even grammatically speaking

(*Sabda VisEshaat*)

Chan. Up. (3.14.3 and 4) say: "Esha mE aatmaa antar hridayE" the meditating soul is mentioned in the genitive case (*mE*), while the object of meditation, namely *Brahman* is in the nominative case (*Esha:*)

(NSA) N.S. Ananta Rangachariar Swami's Nirvaham - 2 clarifies: Therefore, the one that is signified by the term *Brahman* is different from the individual self.

I/II/12/38: Smriti also confirms this

(*SmritEs cha*)

(KB) K. Bashyam Swami's Nirvaham (p.31) quotes Bhagavad Gita 15.15: "I am present in the heart of everybody. From me, memory, knowledge and reasoning faculty or forgetfulness arise". Thus, the Smriti statement "*sarvasaya cha aham hridi sannivishTa:*" also means "I am residing permanently in the heart of all beings and from me comes memory, knowledge and their loss".

Bhagavad Ramanuja clarifies: The one rendering devotion is the individual soul and the one who receives such devotion is *the Brahman*. So, the individual soul cannot be *Brahman*.

I/II/12/39: Why the all pervasive be housed in a small heart?
(*arbhakoukastvaat tad vyapadEsaat cha nEtichEt na nichaayyatvaad Evar vyOmavat cha*)

Opponent: When *Brahman* is all pervasive, how can it be said that he is stationed in the small space of heart of beings? **The answer is:**

Chan. Up. 3.14.7: *Brahman* is indeed all-pervasive but to facilitate meditation he is stated to be residing in the minuscule cavernous space of the hearts of beings in subtle and atomic form, smaller than a corn or a grain of wheat or a mustard seed, or a canary seed.

(MR&MBV) Rangacharya M. and Varadaraja Aiyangar's Nirvaham - 2 (p. 15):

It is only to show that out of infinite mercy, *Brahman* condescends to be near unto us within our heart.

(VA) V. Anantachariar Swami's Nirvaham (p.61-62):

"Just like the sky that is vaster than everything else is seen through a small mirror, it is possible to view the omnipresent *Brahman* in the cavern-like space of heart"

Chan. Up. 3.14.3: He is also referred to as smaller than the atom and at the same time also bigger than the biggest "Jyaan Prithivya".

(NSA) N.S. Ananta Rangachariar Swami -2- (p.78) clarifies: *Brahman* who is so enormous is also reflected in the hearts of beings in a subtle and atomic form. As we see the huge Sun reflected in a small mirror, or the hole of a needle. This is only to facilitate meditation. (*ata upasanaartham Eva alpatva – vyapdEsa:*)

(KB) K. Bashyam Swami (P.31) adds:

"The word 'VyOmavat' brings out both the meanings of minuteness and largeness common to both"

Opponent:

If *Brahman* resides in the body of individual souls, does he have a body too? If so, like the individual soul, should he not also be subject to pain and pleasure? **The reply is as follows:**

I/II/12/40: Happiness and misery

(*SambhOga praaptir iti chEt na vaisEshyaat*)

Happiness and misery of individual soul arises not because of having a body but because of having a body as a result of *karma*. *Brahman's* body is not as a result of any *karma*.

So, Pain and pleasure do not occur to him. Also, he has a unique body with an intrinsic nature that distinguishes him from other individual souls having corporeal bodies.

Mund. Up. 3.1.1 points to the same saying "The two birds perch on the same branch of a tree; one eats the fruits while the other one just looks on and shines without eating".

TOPIC13: One who eats

(*Attra AdhikaraNam*)

Adhikarana 13 Sangati:

***Brahman* himself has no experience of joy and sorrow but he enables the individual souls to experience them.**

KaTa. Up (1-2-25) says that he consumes everything using the Lord of death and *rta* or fruits of *karma* as his drink. It reads as follows: *yasya Brahmas cha Kshatram cha ubhE bhavata Odana: mrityur yasya upasEchanam*"

(AVG) Anbil V. Gopalachariar Swami's Nirvaham (p.137):

One is "an-eesan" and "attaa" who consumes; the other is One is "Eesar" and "an-attaa" who does not eat but is a witness "Saakshee"

Opponent:

Consuming something as food depends upon the merit (*PuNya*) or sin (*Paapa*) incurred in one's previous births. Therefore, it is the individual soul who has this merit and demerit. This is replied as follows:

There are 4 Aphorisms (*Sutras 41 to 44*) in this Topic # 13.

I/II/13/41: The cosmic destroyer*(Attha cha achara grahaNaat)*

There is none who consumes *BraahmaNa* and *Kshatriya* using cosmic destroyer (Lord of death) as side dish or as flavored with condiment. The reference to *BraahmaNa* and *Kshatriya* is just figurative and is indicative of all mobile and immobile things. "Consuming" here means "destruction of the world". The one who destroys the world at the end is *Brahman* only.

(KB) K. Bashyam Swami observes (p.32):

The ordinary eating, which is subject to *karma*, is not what is intended"

I/II/13/42: Who can realize *Brahman*?*(Prakaranaat cha)*

The Vedic statements in this context are "*Mahaantam vibhum aatmaanam, matvaa dheerO na sOchatI/*" and "*na ayam aatmaa pravachanEna labhya: na mEDayaa na Bahudaa srutEna/ tasyaisha aatmaa vivruNutE tanum svaam*" are mentioned in the context of describing *Brahman*.

Opponent:

Since *Brahman* helps in the individual soul in experiencing happiness or misery (albeit due to its past *Karma*), the conscience (*anta: karaNam*) of individual soul is meant as the one who consumes.

I/II/13/43: Why are they spoken together?*(guhaam pravishTou Atmaanou hi tad darsanaat)*

Though *Brahman* and individual self enter the body, *Brahman* does not experience joy or sorrow triggered by *Karma*, though he helps the individual soul to experience them.

(VVD) Veerapuram Venkata Dikshitar Swami's Nirvaham (KP 10/ 91. p.27): They are spoken of together as per "*Chatree Nyaaya*". A crowd of people holding umbrellas may be going though a few of them many not actually carry umbrellas. The person who sees them from at a distance may describe them as "holding Umbrellas"

(NSA) N.S. AnanataRangachariar Swami's Nirvaham -2- (p.78)

Brahman who is so enormous is also reflected in the infinitesimal abodes like the cavernous interior of the hearts of beings in a subtle and atomic form and said to be consuming, not that *antah KaraNa* (conscience) or *Buddhi* (intellect) is consuming.

I/II/13 /44: The Chariot and the charioteer*(VisEshaNaas cha)*

(NSA) NS Ananta Rangachariar Swami 2 (p. 84) quoting *KaTa up.*

3.9remarks: "He who has sound intellect as his charioteer and controlled mind as the bridle, reaches the end of the road which is verily that Supreme abode of VishNu" "*Vigjaana saarathir yastu mana: pragrahavaan nara: / SOdhvana: param aapnOti tad VishNO: paramam Padam //*"

TOPIC14: One who is seen in the eye

(Antara AdhikaraNam)

AdhikaraNa 14 Sangati:

Brahman in the eye has his own unique qualities.

Chan. Up. (4.15.1) UPakOsala Vidhya says that the "Purusha" who is seen within the eye is *Brahman* (*ya EshO akshiNi purushO drisyatE*)

Opponent:

The doubt is whether the one that is seen within the eye is

(1) The Sun god or (2) The presiding deity of eye or (3) Just a reflection of the individual self or (4) The Supreme-Soul.

The reflection of things seen is practically experienced. So, the *Purusha* said to be in the eye may be one of them. Alternatively, the saying "*rasmi pirEshO asmin pratishTita:*" indicates that it is the Sun-god. Also, at the time of death, if one were to open the eyelids of the dying person, it can provide the clue whether the person is dead or still alive. This means that the individual soul may be indicated by the term "Purusha" in the context.

This is answered as follows:

There are 6 Aphorisms (*Sutras 45 to 50*) in this Topic # 14.

I/II/14/45: The Peerless Purusha

(antara upa pattE:)

In the succeeding passages, this *Purusha* is described as having peerless brilliance, ability to grant whatever the devotee desires and other such qualities.

(Sugavan) Sugavaneswaran -1 (p.65) clarifies: *Chan. UP. 4.15.1* says that the one in the eye is fearless and deathless. He is "Atma". These belong exclusively to *Brahman*. Therefore, the "Purusha" in the context means *Brahman* only.

I/II/14/46: On who abides

(Sthaanaadi vyaadEsaas cha)

The one who in the eye is the indweller of all (*sarva-Antaryaami*). The *Sutra* specifically uses the word “*sthaanam*” meaning “abiding in” (i.e.) controlling from within instead of “*sthithi*” in order to emphasize that eye is the **place** for meditation. The word “*drisyate*” confirms that he can be seen by *Yogis* who are steadfast in their meditation.

I/II/14/47: The fires instruct UpakOsala

(*Sukha visishTa abhidhaanaad Eva cha*)

To indicate that this *Brahman* happily resides in the eye is amply substantiated by the expression “*ya EshO akshiNi purushO drisyate*”.

(NSA) N.S. Ananta Rangachariar Swami 2 (p. 86) phrases the objection by the opponent as follows: “So much so, it is verily a “*pratikOpaasana*” or meditation upon a symbol just like meditation upon name and others. **This is answered in the next Sutra.**

(MR&MBV) Rangacharya M. and Varadaraja Aiyangar's Nirvaham -2 (p.25 and p.27 footnotes):

When Satyakama Jabala went out without instructing Upakosala on the saving knowledge of *Brahman*, he learned this form of worship from the fires in the preceptor's home. They instruct him on the subject. “These fires are

(i) *Gaarhaapatya* or household fire, which is perpetually maintained by the householder and transmitted from father to son and from which fires for sacrificial purposes are lighted and (ii) *Anavaahaarya* or the fire on the right altar used in the ceremony performed in honor of the ancestral manes every new moon and house-holders' perpetual fire used for any sacrificial purpose”

I/II/14/48: Elemental sky and *Brahmasy*

(*Ata Eva cha sa Brahma*)

When dejected with the interminable sorrow in this life, **UPakOsala** wanted to know the road to liberation, he was directed to meditate on *Brahman* who has unlimited happiness by citing *Brahman* as the very sky “*Etad AakaasamsOsu*”. The word “*Aakaasa*” in this context is NOT the “*bhoota Aakaasa*”(element of sky) but “*Brahma Aakasa*”.

I/II/14/49: The one in the eye is the one who leads to liberation
(*Sruta Upanishat gaty abhidhaanaas cha*)

Chan. Up. (4.15.5) declares meditation of “*Brahma Svaroopam*” for passing through the route from here to eternity known as *Archiraadi Maarga*. Here also the meditation on *Brahma Svaroopam* is prescribed for those desirous of reaching *Moksham*.

(Sugavan) Sugavaneswaran 1 (p.66) quoting *Prasna. Up1.10* says: Therefore, the *Purusha* in the eye and the one who leads the worshipper on the said route are one and the same *Brahman*.

(30)

I/II/14/50: Unique qualities can be only in the Supreme Soul
(anavasthitEr asmabhaavaas cha na itara:)

As the unique qualities mentioned above do not happen in the case of reflection, individual soul, Sun-God etc. they cannot be deemed to be the "Purusha" in the eye. He is only the *Brahman*.

TOPIC 15: The Indweller

(Antaryaami AdhikaraNam)

AdhikaraNa 15 Sangati:

The same *Brahman* who was said to be in the eye is the indweller of all.

The subject discussed is the ***Brih. Up statement (3.7.7 et seq)*** that says:

"ya: pritivyaam tishTān antarO yam pritvi na vEda asya pritvi Sareeram" etc meaning "He who dwells in earth, who is within earth, whom earth does not know, whose body is earth who controls earth from within. He is your *Atma*, the inner ruler, the immortal".

It proceeds to describe in **(3.7.27)** how it is the indweller of water, fire, atmosphere, air, the upper world, Sun, the Directions, the Moon, the Stars etc. and how he is everywhere both within and without "antar bahis cha tat sarvam vyapya Narayanas sthitha:"etc.

Opponent:

Mention about the "indweller" (*antar-yaami*) was made in the earlier *AdhikaraNam*. The doubt is whether this indweller is *Brahman* or the Individual self. The doubt arises because this indweller is said to "see" and "hear" "*DrashTaa*" and "*SrOtaa*" which are possible only for one who has sense organs. *Brahman*'s knowledge does not depend on sense organs. So, the indweller must be only Individual self.

There are 3 Aphorisms (*Sutrams 51 to 53*) in this Topic # 15.

I/II/15/51: What does the Indweller do?

(antaryaamy adhi-deiva adhi-IOkaadishu tath Dharma vyapadEsaat)

(Sugavan) Sugavaneswaran 1: Brih. Up. 3.7.1 et seq describe the "antar-yaami or indweller". Who is this indweller? Dwelling inside, he controls, directs and supports all living beings including the celestials and

he is *Brahmar*'. This indweller not only directs the activities of earth and its denizens but also grants liberation etc. These are not possible for the individual-self. *Brahman* is reputed to see without eyes "Pasyati a-chakshu:" His knowledge is natural to him and he does not depend on sense organs for gaining knowledge. So, it is clear that *Brahman* is the Indweller. He can see without eyes and hear without ears.

I/II/15/52: *Smartam* is not the world cause

(na cha smaarta mata Dharmaabhilaapaat Saareeras Cha)

(NSA) N.S. Ananta Rangachariar Swami's Nirvaham - 2 (p.90): "*Smartam*" means "*Pradhaana*" or primordial matter". In *Kapila Smriti* of *Sankhyas*, *Moolaprakriti* is said to be the World-cause. But, like individual self, *Moola Prakriti* (primordial matter) also does not have the power of ordering, directing etc activities of others.

Brih. Up. 3.7.23 also avers: "They do not have other qualities like "*Svaabhabika Drishtrutvam*, *Sarva aatmatvam*, *amrutatvam*"etc. So, it is only the *Brahman* who has these qualities"

I/II/15/53: *KaaNvasand Maadhyantikas* agree

(UbhayEpi hi bhEdEna Enam adheeyatE)

Sukla Yajur Veda has two branches, namely, ***KaaNvas*** and ***Maadhyantikas***.

Both hold that the indweller is one different from individual self.

(MR&MBV) Rangacharya M. and Varadaraja Aiyangar -2 (p. xxv): They cite statements like "*Ya aatmani tishTan*" (**Br.Up. 3.7.22**) by clear expression and "*YO vigjnaanE Tishtan*" (**Brih.Up. 3.7.26**) by means of a synonym.

Sata pada BraaahmaNam concurs.

Bhagavad Ramanuja clarifies: "The indweller is one who supports (*Aadhaara*), directs (*niyantaa*) and the *Jeeva-atma* is one who is supported (*Aadeya*) and directed (*niyaamya*). Therefore, *Jeeva-atma* is NOT the indweller. Only *Parama-Atma* is.

TOPIC 16: The one unseen

(Adrisyatva AdhikaraNam)

AdhikaraNa 16 Sangati:

***Brahman* is invisible indweller; Not primordial matter.**

The early part of **Mund.Up**: describes the Supreme-Soul is invisible and ungraspable –beginning-less and endless, all pervading, subtlest etc”

Opponent: Of course, the statement “*yat tat adrEsyam agraahyam*” means that what cannot be seen or grasped cannot be *Prakriti* and the statement “*aksharaat parata: Para*:” confirms that it is not *Moola Prakriti*. Then, it should be understood that individual-self is the indweller. The doubt is how in the circumstances, *Brahman* could be the indweller.

There are 3 Aphorisms (*Sutrams 54 to 56*) in this Topic #16.

I/II/16/54: The spider example

(*Adrisyatvaat adi guNakO DharmOktE:*)

It is also said in other *AtharvaNa* statements that this indweller is all omniscient (*Sarvagjna-tvam*), cause of the world (*Jagat KaaraNat-vam*) etc. These attributes do not belong to either *Prakriti* or individual-self. *Brahman* only has all these qualities.

Hinduism Rediscovered (p.48) "Mund.Up.1.1.7 which is related to this gives another example saying that just like a spider weaving its web with the thread issuing out of its own body and later draws the threads back into itself, God creates the world from out of him and draws back all his creations into himself”

(MR&MBV) Rangacharya M. and Varadaraja Aiyangar Nirvaham-2 (p. 42):

“Just as medicinal herbs grow out of the earth, just as hairs on the head and on the body spring forth from the living person, similarly this whole universe is born out of the *Akshara*” ...The spider example suggests how the *Brahman* creates the universe out of himself and draws it within him during the process of dissolution. From the example of the earth, we see that the material cause can remain undestroyed and unconcealed even after producing the effect. The growth of hair and nails points out the possibility of the non-living springing from the living”

I/II/16/55: The high, higher and the highest

(*VisEshaNa bhEda vyapadEsaabhyaaam cha na itarou*)

Mund. Up. 2.1.2 statement says “Knowing this that is higher than the one considered still higher and even higher than the indestructible individual soul would mean knowing all” (*asmin tu bahavO vigjnaanE idam sarvam vigjnaataam bhavati*) etc, it is clear that knowing one who is higher than the *Prakriti* and the individual-self is the one who should be known. This highest one is *Brahman*.

(Sugavan) Sugavaneswaran (p.71);

Bhagavad Ramanuja says that **Mund. Up.** and other **Dharma Saastras** deal with "A-paraa vidya" which invests a *Saadhabha* and *Brahma-Saakshaatkaaram*. "Paraa Vidyā" is still higher than this. It leads to loving devotion (*Bhakti*) to *Brahman*. "*Upaasanaakhyam Brahma Saakshaatkaara lakshaNam Bhakti-roopaapanna Jnaanam*" By knowing mud, one can discern all that is made of mud like bowls, pots etc. Similarly, by knowing *Brahman* one can gain knowledge of all else.

I/II/16/56: The figure explained

(Roopa- Upa Nyaasas cha)

Mund. Up. 2.1.4: The one who is described is the form of *Brahman* that is invisible and is also described as "agnir moordhaa". This means that he has all the worlds as his body with fire as his head. This invisible entity is only *Brahman*. The *Upanishad* proceeds to describe him as "agni"-another name for *Dyu/Oka*, head, Sun, eyes, directions, ears, breath in the form of *Vedas*, air, vital air, heart of the worlds, hands and legs of the worlds and finally indweller of all beings etc. These are not attributes seen in *Prakriti* or individual-self. So, the entity identified by "BhootayOni aksharam" is *Brahman*.

TOPIC 17: Who is *Vaiswaanara*?

(Vaiswaanara AdhikaraNam)

AdhikaraNa 17 Sangati:

The qualities of *Brahman* are seen in *Vaiswaanara*. So, he is *Brahman*.

The word "*Vaiswaanara*" denotes fire, the presiding deity of fire, the digestive fire in the tummy and *Brahman*. As the unique qualities of Supreme-Self are mentioned, the term signifies primarily *Brahman*. Vide *Vedic* statements like the following:

"aatmaanam eva imam vaiswaanaram samprati adhyEkshi" to "abbhuivimaanam aatmaanam vaiswaanaram upaaseeta". Also, he is described as the thousand headed *Purusha* "Sahasra Seershaa Purusha." It can be none other than Supreme-Soul, definitely NOT the digestive fire in the tummy.

Opponent:

The doubt is whether the term signifies Supreme-Soul or not. Because the word signifies fire, presiding deity of fire, the digestive fire in the

tummy and Supreme-Soul, it cannot be said conclusively that it relates only to "Brahman". Also, there are sayings that equate fire with *Vaiswaanara*. (*agni*: *vaiswaanara*) and "*Hridayam Gaarhapathyam manOnvaahaarya pachana:*," "*aasyamaapavaneeyaa*"etc. which mean that the threefold fires of *Gaarhaapatya*, *Aahavaneeyaa* and *DaakshiNa agni* are within the body. Therefore, *Vaiswaanara* means "*JaaTara-agni*" (digestive fire in the tummy). Also, we see that the first offering is "*PraaNaya Svaaha'*. Obviously this refers only to the digestive fire in the tummy and not to *Brahman*.

(AVG) Anbil Gopala Chariar's Nirvaham (p. 138): *KaTavalli* establishes unambiguously that VishNu is the Supreme-soul. ***Subala Anataryaami BrahmaNam*** also establishes that Narayana is the Supreme-Soul.

There are 9 Aphorisms (*Sutrams 57 to 65*) in this Topic # 17.

I/II/17/57: Who is *Vaiswaanara*?

(*Vaiswaanara saadhaaraNa sabda visEshaat*)

Chan. Up. Mantra 5.11.18 is referred here. The term "agni" is derived as follows: "*agram nayati iti agni:*" meaning "one who leads" and the term "*Vaiswaanara*" is derived from "*VisvEshaNaam naraaNaam nEtaa Vaiswaanara:*" meaning "One who leads all the beings to the higher realms is "*Vaiswaanara*".

(MR&MBV) Rangacharya M. and Varadaraja Aiyangar-2 (xxviii):

"An enquiry is made by **Aupamanyava** and other sages like **Praacheena-saalar**, **Sathya-yagjnar**, **Indra-dhyumnar**, **janar**, **PuTilar** to **Uddalaka**. Uddalaka takes them to KEkaya **King Aswapati**. The King explains commencing from who is the soul? *ko na: aatmaa kim Brahma?* and finally closes with the affirmation that it is *Brahman* otherwise known as *Vaiswaanara* (*aatmaanam Vaiswaanaram*). The term "*VisEshaat*" makes it clear that Supreme-Self is this *Vaiswaanara*."

I/II/17/58: Recognized and inferred

(*smaryamaanam anumaanam syaad iti*)

(NSA) NSAnanta Rangachariar Swami's Nirvaham -2 (p. 97)
"*Smaryamaanam*" means that which is being recognized. *Anumaanam* means that which is inferred by this".

(Sugavan) Sugavaneswaran (p.73): Up. 2.1.4: describes *Vaiswaanara*'s form as follows: "His mouth is fire; his head is the Heaven; his belly button is sky; his legs are the earth; his eye is Sun; his ears are the 4 directions. We bow to such *LOka-Atma*" (*yasya agnir aasyam dyour*

moordnaa, Ka: naabhir SaraNamkashiti, Surya: chakshu, disa: srOtram tasmai lOKaatmanE nama:) In other words from the skies to the earth, all are his limbs. Such a universal form (*ViraAT svaroopam*) cannot be attributed to any entity other than Supreme-Soul. That Supreme-Soul is *vaiswaanara or Brahman*.

I/II/17/59: Why *Vaiswaanara* is *Brahman*?

(*Sabdaadibhy: anta: pratishTaanaat cha nEti chEt, na tathaa DrishTi UpadEsaat asambhavaat purusham api cha Enam adheeyatE*)

(KB) K. Bhashyam Swami (p.39): Agni Rahasya of Sukta Yajurveda dealing with the same *Vaiswaanara Vidya* describes "He is agni *Vaiswaanara*".

If *Vaiswaanara* is having different limbs beginning with heaven and up to the earth with "fire as his head, the Sun and the Moon as his eyes" in conjunction with sky, fire, presiding deity of fire and digestive fire in the tummy etc it is for the purpose of instructing that *Vaiswaanara* should be meditated upon as the indweller of these. For example, the vast expanse of skies cannot be a limb of digestive fire in the tummy. Thus, *Sruti* and *Smriti* declare that the word *Vaiswaanara* denotes only Supreme-Soul. When a person in authority is approached for a favor, he is called not by his given name but by the position he occupies. Similarly, when digestive fire is mentioned, it is to indicate that *Brahman* should be meditated upon through the digestive fire. If this fire itself is to be meditated upon, it will be inappropriate because this fire cannot be encompassing the vast skies etc. Also, this *Brahman* is called "*Purusha*" both here and also in "*Pursuha Sooktam*". So, *Vaiswaanara* is *Brahman*.

(NSA) N.S. Ananta Rangachariar's Nirvaham - 2 (p.99)

"DRishTi" means "Upaasana"

I/II/17/60: He is described so elsewhere also

(*ata Eva na DEvataa bhootam cha*)

In many other contexts this *Vaiswaanara* is denoted as "*Purusha*", "*Brahman*" and one who is the cause of creation of the skies etc. Therefore, definitely this description does not fit in to the ordinary elemental fires.

I/II/17/61: Sage Jaimini's view

(*Saakshaad api avirOdam – Jaimini*)

Sage Jaimini says that there is nothing inappropriate in taking the terms *Vaiswaanara* as directly referring to *Brahman* (*ViswEshaam – NaraaNaam NEta*) instead of saying that *Vaiswaanara* should be meditated upon as the *Sareeram* (body) of *Brahman* because "agni" in its etymological sense signifies "one who leads all upwards to the end of the goal" (*agrE nayati iti*)

I/II/17/62: Sage Aasramathyā's view*(AbhivaktEr iti Aasramathyā;)*

Sage Aasramathyā avers that sky and others mentioned are only to facilitate their manifestation to the worshipper to meditate on that *Brahman* more easily, because the ordinary mind cannot grasp the limitless *Brahman* whereas it could comprehend something smaller that can be well within the reach of one's mind.

I/II/17/ 63: Sage Baadari's view*(AnusmritEr Baadari)***(NSA) N.S.Ananta Rangachariar Swami's Nirvaham -2 (p102):**

"*Anusmrithi* means "meditation"

Sage Baadari also concurs saying that it is only to facilitate comprehension of *Brahman* that everything from the sky to the earth are described as the limbs of *Brahman* – the entities that mind can easily grasp.

I/II/17/64: Sage Jaimini's advice*(sampattEr iti Jaimini tathaa hi darsayati)*

Sage Jaimini advises the worshipper to consider his heart, chest and other limbs as offerings into the fire like *Gaarhaapatyam* (*sirO vEdir iOMaanibarhi*). *Sruti* also avers to the same effect by saying "ataya Etad E�am vidwaan agnihOtram juhOti". This means that the worshipper should consider his body with its limbs as materials for offering into the sacrificial fire. This is known as "*PraaNa-Ahuti*". This is the characteristic of "*Vaisvaanara Vidya*". The reference to **Jaimini, Asramatyār and Baadari** is to show that this has the sanction of *Vedic* authorities.

(KB) K. Bashyam Swami's Nirvaham (p.40):

"Generally, a Brahmin before he commences his meals puts into his mouth a small quantity of food with ghee five times uttering some *Mantras*. Here the worshipper has to deem this offering as *AgnihOtra*

I/II/17/65: Why meditate upon Vaiswanara?*(Aamananti cha Enam asmin)***(NSA) N.S. Ananta Rangachariar Swami's Nirvaham 2 (p104):**

The word "*Enam*" means the "Supreme self, " *Vaisvaanara*". The worshipper is required to think of *Vaisvaanara* at the time of doing "*PraaNa Ahuti*" because *Vaisvaanara* is verily *Brahman*.

THUS CONCLUDES THE QUARTER II OF THE CHAPTER I

SRI BHASYAM I/III

CHAPTER I: Bhagavaan to be worshipped is different from all else SAMANVAYA ADHYAAYAM

Adhyaya sangati:

This Chapter establishes that only the omniscient, omnipotent and omnipresent with unquestionable will is the cause of the world.

QUARTER III:

OPPONENTS OFFER SOMEWHAT CLEAR OBJECTIONS

(Anyā yOga vyavachEta Padam (SpashTa jeevaati linga vaakhya vichaaram)

Paada Sangati:

"Swanishta": Brahman is supreme Soul who supports, directs and controls the entire Universe of sentient beings and insentient things

TOPIC 18: Heaven and Earth – Whose body they are?

(Dhyubhva AdhikaraNam)

AdhikaraNa 18 Sangati:

Heaven and earth are Brahman's body

Mun.Up. 2.2.5: There is a passage saying: (*yasmin dhyou: prithvee cha antarikshamOtam mana: saha praaNais cha sarvai: tam eva Ekam jaanayaatmaanam anya vaachO vimunchya/ Amruta: YEsha sEtu :*) meaning: "Brahman alone is the one without a second and is immutable. In him are strung the earth, heaven, the space, mind, the vital forces and all the sense organs. Leave out other words. He is the bridge leading to immortality". As per this, Sound (*Sabdam*) is an unparalleled authority for knowing *Brahman*. It is this authority that shows *Brahman* to be the basis for all the worlds and how he has unconditional self-hood.

Opponent:

As there is a saying that describes *Brahman* is without *Praana* and without mind, the one who is mentioned in the above statement cannot be *Brahman* because he has both.

There are 6 Aphorisms (*Sutras* 66 to 71) in this Topic # 18.

I/III/ 18/66: The bridge to cross *Samsaara*

(*Dhyoo-bhoo- aadi Aayatanam sva Sabdaat*)

He is the basis of all the worlds. The usage of the words "*amrutasya yEsha SETu*:" means the bridge to carry one from this shore (this world) to the other shore (*Moksham*). So, it cannot be individual-self.

(Jagan-3) Jagannarayananan Swami - 3 quotes (p.4) Uttamur

Swami's Nirvaham: "*AmrutasEtu pada paratayaa vyakhyaas cha Atma sabdastva JeevEswara satva mati*" meaning that the use of the word *Atma* implies that *Parama-Atma* pervades everything by his own intrinsic nature unaffected by other forces.

(MR&MBV-2) Rangacharya M. and Varadaraja Aiyangar -2(67):

Taitt. AraNyaka 3.13.11 says "Although he is un-born, He is born in various ways; only wise men know his source. In order to be capable of being approached (in worship) by gods and other beings, the highest person gets into association with the form, configuration, qualities and actions suited to each particular class of beings; and without in the least giving up his own nature, is born in many ways of his own accord"

I/III/18/ 67: The final destination of the liberated souls

(*Mukto upasrupya vyapadEsaat cha*)

He is the destination of freed souls.

Mun. Up. 3.1.3 and 3.2.8 : "*tadaa vidvaan puNya paapE vidhooya niranjana: paramam Saamyam upaiti*" which means "One who knows *Brahman* is freed from both merit and demerit, both name and form and attains close likeness to *Brahman* who is higher than the highest".

(Jagan-3) Jagannarayanan Swami's Nirvaham -3 (p.6):

This applies equally to the liberated soul (*Mukta*) who also has to worship *Brahman* for attaining him.

I/III/18/68: No mention of *Pradaanam* or individual soul

(*Na anumaanam ata Sabdaat praaNa bhrus cha*)

There is no mention about primordial matter (*Ata sabdat*). Actually, there is no mention either of Primordial matter or the individual-self (*praaNa bhrus*). So, neither of them can be the basis of the world.

I/III/18/69: Why the *Jeeva* does not realize the difference?

(*Bheda VyapadEsaat*)

The individual-self deluded by primordial matter and his being always subject to *Karma* is prevented from knowing the glory of *Brahman*. Once it realizes this, it becomes free from delusion and sufferings caused by *Karma*.

I/III/18/70: See the context (*PrakaraNaat*)

The context also points to this. The context is that the entire ***2nd Mundakam of Mund. Up.*** that deal exclusively with *Brahman* only and NOT the individual-self.

I/III/18/71: The individual soul 'eats' (*Sthiti adanaabhyaaam cha*)

The individual-self is said to be abiding and eating the fruits of *Karma* like fruit of the Peepul tree (*Pippala* fruit) and so, he cannot be the basis of Earth, heaven etc.

40th Jeeyar + Sokkanavur Swami (p. 71) quote

dvaas SuprarNaa sayujaa sakaayaa samaanam vriksham parishasvajaatE/tayOr anya: pippalam svaad vatti anasnan anyObhi saaka seeti //

Meaning: "Two birds are perching on the branch of the same tree; the one eats the fruit "*Pippala*", while the other shines on its own without eating"

Mund up. 3.1.1: We saw earlier that the individual-self enjoys the fruit of *Karma* while the Supreme-Soul shines brilliantly without eating. This is enough to show that *Brahman* is the basis and NOT the *Jeeva-atma*.

TOPIC 19: WHO is BHOOmA?

(*Bhooma AdhikaraNam*)

AdhikaraNa 19 Sangati:

The context relates to *Jeeva*. This refutes the doubt whether *Jeeva* could be taken as "*Bhooma*". It confirms that that only *Brahman* who is infinitely higher than *Jeeva* is "*Bhooma*" and NOT *Jeeva*

Subject: The enquiry here is about "*Bhooma Vidya*"

Chan. Up.7.24.1 says: "*yatra na anyat pasyati, na anyat sruNOTi, na anyat vijaanaati sa Bhoomaa*". This means that he does not see anything,

(40)

does not hear anything other than that (meaning *Brahman*) who is called "Bhooma" because he derives immense bliss.

Opponent:

(TSR) TSRajagopalan Swami (p.38) sums up the opponent's view as follows:

Sage Narada went to his elder brother, Sanatkumara to learn what was the greatest. Sanatkumara first said "Naamam"; then, he said "Vak"; He went on cataloguing other things as being greater than the preceding one until he came up to "Praana". Nothing else was mentioned after this. So, "Bhooma" is "Praana" which is life itself.

(40&SVN) 40th Jeeyar + Sokkanavur Swami (p. 73): list 13 entities in the catalogue thus:

- (1) *Sankalpa Naama*
- (2) *Chittam*
- (3) *Dhyaanam,*
- (4) *Vigjaanam,*
- (5) *Balam*
- (6) *Annam,*
- (7) *TOyam*
- (8) *TEjas,*
- (9) *Akaasa,*
- (10) *Manmata,*
- (11) *Disai,*
- (12) *Praana also known as Jeevan,*
- (13) *Sathyam.*

He concluded that this *Satayam* is *Bhooma*.

(44&SVN) 44th Jeeyar + Sokkaavur Swami (p.81): However, lists the entities as follows:

- (1) *Naama*
- (2) *Vaak*
- 3) *Mana:*
- (4) *Sankalpa Naama*
- (5) *Chittam*
- (6) *Dhyaanam*
- (7) *Vigjaanam*
- (8) *Balam*

- (9) *Annam*
- (10) *T Oyam*
- (11) *TEjas*
- (12) *Akaasa*
- (13) *Manmata:*
- (14) *Aasaa*
- (15) *PraaNa Sabda Vachya Jeevan.*

After a short break, he mentioned that over and above these is "Satya Sabda Vaachya Parama-Atma. This Satya is Bhooma"

(NSRT) NSRamanuja Tatachar Swami Nirvaham (p. 39 of 2/97)

It is declared in *Sru^{ti}* that the word "Satyam" represents *Para-Brahmam*. (*Vide - satyam Jnaanam Anantam Brahma*)

(Jagan-3) Jagannarayanan Swami's Nirvaham - 3 (p.13 and 17):
 Sanatkumara gives the names of 14 such entities beginning with "Naamam" and took a break at "PraaNa". He proceeded further only later in 24th KaaNdam to name "Bhooma" as the ultimate beyond even "Praana" and that this Bhooma is none other than *Parama-Brahman*.

There are 2 Aphorisms (*Sutrams 72 and 73*) in this Topic # 19.

I/III/19/72: Who is Bhooma?

(Bhoomaa samprasaadaat Tadh upadEsaat)

(TSR) TSRajagopalan Swami's Nirvaham (p.38):

The same *Brahma Vidya* clarifies later that "Satyam" meaning *Parama-Atma (Brahman)* is verily "Bhooma".

The words "YeEsha tu vaa atividati, ya: satyEnaa ati vadati" etc show that the one who worships *Parama-Atma Brahman* known as "Sat" is infinitely greater than the one who worships the individual-self.

(NSA-2) Ananta Rangachariar N. S Swami – 2 (p.111) quotes Chand. Up. 7.24.1: "In the experience of which one will not see anything other than that, one will not hear anything other than that, one will not know anything other than that. That is "Bhooma"

(NSRT) NSR Tatachariar Swami's Nirvaham (2/97) P.43:

One who experiences this "Bhooma" will not see death, will not see disease and will not see misery. For him everything will become agreeable"

(42)

(na Pasyati mrityum pasyati na rOgam nO ata duhkam/
sarvam ha pasya: pasyati sarvam aapnOti sarvasa: //)

I/III/19/73: Description of "Bhooma"

(DharmEpapathEs cha)

"Bhooma" also means one that has no demise but one who shines by his own glory, one who pervades everything everywhere etc. These are the characteristics of Brahman.

TOPIC 20: WHO IS AKSHARAM?

(Akshara AdhikaraNam)

AdhikaraNa 20 Sangati:

Because Brahman supports the sky, he is called "Aksharam"

Subject: In *Gaargi Prasnam* occurs the statement "Etad vai tad aksharam Gaargi"

Opponent:

The doubt is whether the one called "aksharam" is Brahman or is it someone else. When asked who created the skies, the answer given was that it was created by primordial matter.

(TSR) TSRajagopalan Swami (p.39)

"Yagnavalkya declared that "Akaasa" is dependent upon "Akshara" which he described as not too heavy, nor too small, not viscid, not red in color, not having a shadow etc. It is held by some that the basis for Akaasa should therefore be *Moola Prakriti*.

There are 3 Aphorisms (*Sutrams 74 to 76*) in the Topic # 20.

I/III/20/74: Who created the sky?

(aksharam ambaraanta dhrutE:)

No doubt, the sky is said to be the creator of all things that lie over the heavens, the earth below and all that are in between. But, who created the sky? It is not created by primordial matter because even that primordial matter was created by *Parama-Atma* only.

(Srivats -1) Srivatsankachar-1 (p.53) observes:

"Parama-Atma" shines by his own intrinsic glory. (*sva mahimni partishTita:*)

I/III/20/75: Who keeps the Sun and Moon in their places?
(Saa cha Prasaasanaat)

(NSA-2) NSAnanta Rangachariar Swami -2 (p.116):

“saacha” means being the support of that which is beyond ether”.

Brih. Up 3.8.8 certifies that the Sun and the Moon are held in their positions by His command (*pra-saasanam*). As *Moolaprakriti* is insentient, it cannot order or hold the Sun and the Moon in their places nor can the individual-self deemed capable of doing such acts.

I/III/20/76: Now you see, now you don't!

(Anyā bhaava vyāvṛittēs cha)

Brih. Up. 3.8.10 employs the words “*a-drush Tam drash Ta*” means “one that sees but cannot be seen”. This can only be *Parama-Atma Brahman*. It literally excludes entities other than *Brahman*. Therefore, “Akshara” is only *Brahman*.

TOPIC 21: WHO IS VISIBLE?

(Eekshati Karma AdhikaraNam)

AdhikaraNa 21 Sangati:

Four faced Brahma is also subject to Karma. He is not the object of meditation. So, only Brahman is the object of meditation.

Subject: Does Brahman become visible?

(AVS) Satyakaama Prasna of Atharva says: “*ya: punarEtam tri maatrENA Om iti anEnaiva aksharENA param purusham abhi dhyaayeeta*” meaning that “One who meditates upon the Supreme-Soul with the syllable ‘Om’ in three measures will be elevated to the abode of *Brahman* by the “*Saaman Mantras*”

Opponent:

The doubt is whether it refers to *Brahman* or the four-faced *Brahma*?

This is because of the statement that one who meditates on *PraNavam* in 1 measure attains this world (*BhooOKa*), in 2 measures the Atmospheric world (*Antariksha*) and in 3 measures the *Satya Oka* which is the abode of the four-faced Brahma.

There is only 1 Aphorism (*Sutram 77*) in this Topic # 21.

I/III/21/77: Brahma's world is different from Brahman's world
(Eekshati karma vyapdEsaat sa :)

Brahman is described as "Saantam, a-jaram, a-mrutam" meaning "one who is Peaceful (not tainted by desire and anger), who is not affected by birth and death, who is highly enjoyable". These characteristics do not fit the four-faced Brahma. Brahma's abode is *Satya lOka* and NOT *Parama Padam*.

TOPIC 22: WHO IS IN THE HEART?

(Dahara AdhikaraNam)

AdhikaraNa 22 Sangati:

This dispels the doubt if the one who resides in the heart is not Brahman.

Subject: This is to examine the statement in *Chan. Up. 8.1.1* "atha yad idam asmin purE" and ending with "dahara: asmin antara: aakaasa: tasmin yad antara: tad anvEshTavyam tadvaava vijigraasitavyam". The Upanishad statement says that there is a person residing at the center of the lotus-like heart who is called "*Dahara-Aakaasa*". He is the one who should be searched for and understood.

Opponent:

The doubt is whether this person in the "*akaasa*" means the elemental sky or the individual-self or *Brahman*. It is only the individual-self that is identified by this statement because *Prajaapati* attributes absence of sin to it ultimately.

There are 10 Aphorisms (*Sutrams 78 to 87*) in this Topic # 22.

I/III/22/ 78: Maaya does not taint Brahman

(Dahara uttarEbhya:)

The individual-self is first governed by "*Maya*" and becomes cleansed of all sins only after attaining liberation whereas *Brahman* is never tainted by sins. He is not affected with debility as experienced by the individual-self. Therefore, he is the one known as "*Dahara-Akaasa*"

I/III/22/ 79: Treasure under one's feet not realized!

(gati sabdaabhyaaam tathaa hi drishTam linga cha)

Chan.up. 6.8.1 "Like a person who walks on the ground without realizing the great treasure lying underground, the individual-self rests on the lap of *Brahman* while in deep sleep stage without realizing that he is so resting. He is also said to be in *Dahara-Akaasa* at that time in that context. Therefore, the word denotes only *Brahman* and not the element of sky"

I/III/22/80: Who supports the entire Universe?

(*DrutEsva mahimnO asyaasmin upalabdhe:*)

Brahman is known to support the entire universe. This is seen in "*Dahara-Akaasa Svaroopam*".

**(TSR) TSRajagopalan Swami (p.41) & (Sugavan-1)
Sugavaneswaran -1 (p.85):**

Brih. Up 4.4.22 also says that it is this *Dahara Akaasa* that keeps the various worlds in their respective orbits to avoid colluding and clashing with one another. One who could do this can be only *Parama-Atma Brahman*.

I/III/22/81: This is proved in several contexts

(*PrasiddhEs cha*)

This concept of "Akaasa" is prominently seen in *Parama-Atma* in several contexts.

(TSR) TSRajagopalan Swami's Nirvaham (p.45):

The statements "Sarvasya Adhipati", "Sarvasya vasee" and "Sarvasya Eesaana:" occurring in the *Upanishads* show that this *Dahara Akaasa* is different from *Jeeva-atma* whether during sleep or when it reaches the abode of the Lord finally.

I/III/22/82: Individual Soul is excluded. Why?

(*Itara paraamarsaat sa: iti chEt na asambhavaat*)

Though the individual-self is also mentioned in the context along with *Parama-Atma*, qualities like "being bereft of sin" etc mentioned excludes the individual self.

I/III/22/83: When does the individual soul get rid of sins?

(*Uttaraa chEt aavirbhoota svaroopas tu*)

Though *Prajaapati Vaakhya* mentions that *Jeeva-atma* is also devoid of sins etc. it only means that it becomes so only after the end of merits and demerits caused by *karmas*.

I/III/22/84: Then why should it be mentioned at all?

(*Anyaarthas cha Paraamarsa:*)

(46)

In that case, why mention *Jeevaatma* at all in this context? It is to show that after ending the *karmas*, *Jeevaatma* attains *Parama-Atma* known as "Dahara-Akaasa"

I/III/22/85: It is only to facilitate meditation

(*Alpa srutEr iti chEt tad uktam*)

If the limitless *Dahara-Akaasa* is depicted as being small, it is to facilitate meditation.

I/III/22/86: At the time of liberation, the individual soul does not merge.

(*AnukritEs tasya cha*)

Even when the *Jeevaatma* gets rid of sins etc and reaches *Dahara-Akaasa*, he does NOT BECOME ONE with "*Dahara-Akaasa*" but only attains '*Saamyam*"(likeness)

(40&SVN) 40th Jeeyar + Sokkanavur Swami (p. 78): quote:
"niranjana: paramam Saamyam upaiti")

I/III/22/87: Bhagavad Gita confirms this

(*Api SmaryatE*)

This has been confirmed in ***Srimad Bhagavad Gita*** also thus:

"idam jnaanam Upaasritya mama saadrmyam aagataa:"

TOPIC 23: THE THUMB RULES!

(*Pramita AdhikaraNam*)

AdhikaraNa 23 Sangati:

One that is of the measure of thumb is only Brahman

The enquiry is about **KaTa .Up. 2.1.12** statement: "He who is measured by the size of a thumb resides at the center of the heart (*angushTa Maatra: purushO madhya aatmani tishTati*)

Opponent: The saying "*PraaNaadhipa: sancharati sva-karmabhi: angushTa maatra:*" describes *Jeeva-atma* in these terms. So, this is only *Jeeva-atma*.

There are 2 Aphorisms (*Sutrams 88 and 89*) in this Topic # 23.

I/III/23/88: The individual soul is subject to *Karma*
(Saabdaad Eva pramita:)

The words “*Sva Karmabhi:*” quoted by the opponent above indicates that the *Jeeva-atma* is activated by merit and demerit. Only *Parama-Atma* is not affected by *Karma*.

I/III/23/89: Why the heart?

(Hridhi apEkshayaa tu manushya adhikaaratvaat)

The reference to *Parama-Atma* residing in the heart is to facilitate meditation on his form in the cavern-like space in the heart, not that he is tiny by nature.

(VA) V, Anantachariar Swami's Nirvaham (P.86):

Saastras are meant for human beings. So, to help them in understanding and to enable their meditation, *Parama-Atma* is shown as residing in the tiny location of their hearts.

(NSA-2) NS Ananta Rangachariar Swami's Nirvaham -2 (P.133):

“As the heart of the *Upaasaka* is of the size of the thumb, this declaration of the Lord having the measure of a thumb is made with reference to the heart”

TOPIC 24: SHOULD CELESTIALS ALSO DO MEDITATION?

(Etad GarbhE dEvataa AdhikaraNam)

AdhikaraNa 24 Sangati:

This dispels the doubt whether celestials are eligible to meditate.

Subject: Is meditation on *Brahman* prescribed only for human beings?

Opponent:

Only humans have daily duties like *Nitya Karma AnushTaanam* for purifying their minds. Celestials do not have bodies and so they have no need to do these. In fact, they have no right to do meditation.

There are 5 Aphorisms (*Sutrams 90 to 94*) in this Topic # 24.

I/III/24/90: Celestials have celestial bodies

(Tad Uparyapi BaadaraayaNa: sambhavaat)

(48)

BaadaraayaNa holds that the celestials do have celestial bodies. So, even they have to do *Nitya-karmas* etc for purification of mind.

(NSRT) NSRamanuja Tatachariar Swami's Nirvaham (KP 12/97 p.43):

Before creation, only *Brahman* was there (*sadEva SOmyEdam agra aaseet*). It desired to become many. So, *Brahman* created beings like celestials, humans, animals and vegetable kingdom with names and forms each according to its prior *karma*. Thus, it is clear that even the celestials do have bodies. They too are subject to triple miseries (*Taapa Trayam*) and they too would like to get relief by meditating. Therefore, they too worship *Brahman* for the purpose.

I/III/24/91: How celestials accept offerings at different places
(*VirOdha: KarmaNe itii ChEt na anEka PratipattE: Darsanaat*)

If the celestials have their own bodies, how would it be possible for them to accept the oblations offered by humans at different places at the same time?

The answer is: By virtue of the power earned by penance, **Sage Soubhari** and others could take many bodies at the same time by the power so earned. Celestials also can take several bodies at the same time to accept offerings at different places.

I/III/24/92: Indra is a class name, not individual's name
(*Sabda iti ChET na atah prabhaavaat pratyaksha anumaanaabhyaaam*)

If celestials like Indra have bodies, it would mean that they have limbs. They might acquire these limbs at creation and will lose them at the time of dissolution.

The answer to this is: Indra etc are not the names of same individuals but are the names of a class having similar bodies that *Brahman* creates at the beginning of each *Kalpa*.

(NSRT) NSRamanuja Tatachariar Swami's Nirvaham (1/98 – p.33):
"Just like a potter remembers the form of a pot and manufactures similar pots (both in name and form) as before, so also *Brahma* is said to create Indra and other celestials exactly as they appeared in the previous kalpa so that there is continuity of the *Jeeava* called Indra"

(TSR) TSRajagopalan Swami's Nirvaham (p.46):
Brih. Up. 1.2.4 describes Indra and others wearing *Samit* in their hands approaching four-faced *Brahma* for learning about worship. This means that the celestials do have bodies. And that *Brahman* creates these bodies

with the help of *Vedas* as mentioned in the statements "VedEna roopE vyakarOt Brahman" and "Soorya Chandramasou Daataa yathaa poorvam akalpayat"

Taittriya AshTakam 2.6.2.7 (*vEdEna roopE vyakarOt sada satee Prajaapati*)

I/III/24/93: Did Viswaamitra exist before the *Vedas*?

(*Ata Eva cha nityatvam*)

In the *Vedas*, Viswaamitra's name is mentioned as in "mantra-kritO vriNeetE" and "Viswaamitrasya Suktam Bhavati". The question is: Was he existing **before** the *Vedas*? **The answer is:** Brahman creates some Sages like Viswaamitra who could comprehend the *Veda Mantras* even without undergoing requisite training afresh in *Svara*, *varNa*, *krama* etc. These *Mantras* are named after such "*Mantra DrishTas*"(Seers of *Mantras*)

(KB) Bashyam Swami's Nirvaham (p. 52):

"VasishTaa-hood and Viswaamitra-hood are permanent and many of them were created by Brahman in consultation with *Vedas*"

I/III/24/94: Brahma re-creates at every Kalpa as before.

(*Samaana naama roopatvaat cha Avrittavapi avirOdhhO darsanaat smrutiES cha*)

After every deluge, *Brahman* re-creates everything with the same names and forms as existed before the deluge. In fact, he even creates the four-faced *Brahma* as before, instructs him on the modus operandi of creation. This is confirmed in both in the *Vedas* and in *Smritis*. So, the permanence of *Vedas* is confirmed.

(NSRT) NSRamanuja Tatachariar Swami's Nirvaham (2/98 – p.28)

During the great deluge, it is said that even the *Satya lOkam* and its head, the four-faced *Brahma* get destroyed. But, *Brahman* is always there and he creates another four-faced *Brahma* in the same likeness as before and entrusts him with the duty of further creations.

SvEta. Up. confirms this: "YO BrahmaaNam vidadaati poorvam yO vai vEDAams cha prahiNOti tasmai"

(Sugavan -1) Sugavaneswaran Swami observes - 1 (p.93):

Bhagavad Ramanuja illustrates this saying that just like we see that seasons repeat in a cyclical manner when what appeared in one season, say winter, the same experience repeats itself in the next winter also. Similarly, *Brahman* creates in the new season *Brahma* and others in the same way as they were before the deluge.

TOPIC 25: CAN ONE WORSHIP ONE'S SELF?*(Etad garbE Madhva AdhikaraNam)****AdhikaraNa 25 Sangati:***

This clarifies the doubt whether special celestials like *Vasus* could meditate

Subject: Are *Vasu*, *Rudra*, *Aditya* and such others are objects of worship?

Opponent: It would not be appropriate to hold that they worship themselves.

There are 3 Aphorisms (Sutrams 95 to 97) in this topic # 25.

I/III/25/95: Do *Vasu*, *Rudra*, *Aditya* meditate on themselves?*(Madhvaadishu asambhavaat an-adhikaaram jaimini)*

It is NOT that the celestials worship themselves.

Chan. Up.3.1.1 says: "This *Aditya* is the honey of the Gods and the first nectar is enjoyed by *Vasu*" (*asou vaa aadityO dEva-madhu*). The essence of sacrifices are meant to be taken to Sun-God who is surrounded by 5 others, namely, *Vasu*, *Rudra*, *Aditya*, *Marut* and *Saadhya* who drink of a portion of this nectar. Those who wish to worship *Vasu*, for example, are required to consume the portion of the offering offered to *Vasu*. Similarly, others who worship other deities consume portions offered to the respective deities.

I/III/25/96: Are they qualified for "Madhu Vidya"?*(Jyotishi Bhaavaas cha)****Opponent:***

Brih. Up.4.4.16 says: The celestials meditate upon him as the 'light of lights', as 'immortal life' (*tam dEvaajyotishaam jyotishi*). As these celestials (meaning *Vasus* and others mentioned earlier) are worshipping him as the light of lights, they are not qualified to do *Madhu Vidya* and others.

This is replied in the next Sutra.

I/III/25/97: BaadaraayaNa's view on the subject*(Bhaavam tu BaadaraayaNO asti hi)*

BadarayaNa holds that these celestials have **both roles as worshipper and the worshipped**. They can worship other deities as those having *Brahman* as their indweller.

(40&SVN) 40th Jeeyar + Sokkanavur Swami (p. 84): hold that -
This would enable them to be born as *vasus* in the following *Kalpa* and ultimately reach *Brahman* also.

TOPIC 26: ARE SOODRAS ELIGIBLE TO MEDITATE?

(Etad garbE apa soodra AdhikaraNam)

Adhikarana 26 Sangati:

This clarifies why the 4th caste people cannot do *BrahmOpaasana*.

Subject: The enquiry here is whether the *Soodra* people can resort to *Brahma Vidya*

Opponent:

As they also have sense organs, the requisite capacity and desire for liberation, though they may not be entitled to learn *Vedas* they can nevertheless acquire *Brahma Jnaanam* through *Itihasas* and *PuraaNas*, they can do *Brahma Upaasana*. For example, Vidura was one with *Brahma Jnaanam*. Raikva (*BrahmaNa*) called Jaanasruti as *Soodra* to bring something in return for instructing him on *Brahma Vidya*. (*Aajahaara imaa: Soodra*). So, *Soodras* have eligibility to learn *Brahma Vidya*.

There are 7 Aphorisms (*Sutrams* 98 to 104) in this Topic # 26.

I/III/26/98: Brahma Jnaanam vs BrahmOpaasanam

(Sugasya Tad anaadara sraavaNaat tadaa dravaNaat soochyatE hi)

Knowledge acquired by learning the meanings of *Vedas* is the reason for *Brahma Jnaanam*. The knowledge acquired through listening to *Itihaasas* and *PuraNas* may help in reducing their sins, but not in making them eligible for *BrahmOpaasana*. Vidura must have acquired such eligibility by practicing it in his previous births.

(Jagan-3) Jagannarayanan Swami's Nirvaham - 3 (p.84)

The word "Soodra" means "Srutaat doora:" One who is far away from **performing fire sacrifices** ordained in the *Srutis* and so, regrets for not acquiring *Brahma Jnaanam* earlier, not that they are born in the 4th caste. So, it is because of this regret that they become ineligible to practice *Brahma Jnaanam*.

(NSA-2) NSAnatarangachariar Swami's Nirvaham -2 (p.150):

"Soodra" is derived from "SOchana"(or sorrowing) and not on account of being a member of the fourth class"

(52)

(Jagan -3) Jagannarayanan Swami concurs – 3 (p.89);
(Ayam soodra Sabdam sOka-Asraya vachana: na jaati vachana:)

I/III/26/99: Was Jaanasruti a Soodra or Kshatriya?

(Kshatriyatva gatEs cha)

A question arose whether Jaanasruti was a *Kshatriya* or *Soodra*. It was decided that he was indeed a “*Kshatriya*” (Ruler class) from the well-known fact of his bestowing lot of wealth on the needy (*bahu-daayi*), his offering huge quantities of cooked food for the needy and his deputing his *Kshatriya* deputy on errand for bestowing on Raikva a number of villages. These are the characteristics of a *Kshatriya*.

I/III/26/100: It was ascertained that he was not a Soodra
(Uttaratra chaitrat ratEna lingaat)

In Chan.Up. 4.3.5, there is reference to *BrahmaNa* and *Kshatriya* only as seen from the mention together of *KaapEya* (Son of *Kshatriya Kapi*) and *Chaitraratha*, also a *Kshatriya*. Jaanasruti was not a *Soodra*. As he was different from *BrahmaNa* but was instructed in *Brahma Vidya* only after making sure that he was NOT a *Soodra*.

I/III/26/101: No Upanayanam for Soodras, so no Brahma Vidya
(Samksaara Praamarsaat Tad abhaavabhi laapaas cha)

Also, for learning the *Vedas*, the sin qua non is the ritual of “*upanayanam*”, a ritual not prescribed for a *Soodra*. Therefore, a *Soodra* is not eligible for *Brahma Vidya*.

I/III/26/102: Satyakaama Jabaala initiated only after ascertaining his Jaati

(Tad abhaava nirdhaaraNE cha PravrittE:)

Chan.Up. 4.4.5 says that *Satyakaama Jaabaala* was initiated into *ShOdasa-kalaa-Brahma Vidya* only after ascertaining that he was not a *Soodra*.

(KB) Bashyam Swami (p.56):

“The reference is to the narrative of *Jaabaala* and *Gautama* of *Haridrumat* family. When *Satyakaama* (*Jaabaala*) approached *Gautama* for *Brahma Vidya*, he asked him what his GOtra was. He replied that he did not know but he knew only that he was the son of *Jabaala* (his mother). *Gautama* concluded and told *Jaabaala* that he must be a *Brahmin* because such a truthful speech cannot be expected from a person other than a *Brahmin*. Then, he commanded him to bring sacred twigs. Thus, it is to be inferred that a *Soodra* is not entitled to *Brahma Vidya*”

I/III/26/103: Prohibition against Soodras listening Vedas
(Sravanaat adhyayana artha PratishEdhaat)

There is an injunction against hearing, studying and practicing the truth of the *Vedas* by a *Soodra*. (*tasmaat Soodra sameepE na adhyEtavyam*)

I/III/26/104: Punishments for transgressing the above (SmrutiEs cha)

Smriti prescribes punishments for a *Soodra*'s hearing *Veda*. His ears should be filled with molten lead and lac; if he pronounces the *Vedas*, his tongue should be cut and if he holds it in his mind, he should be cut asunder.

TOPIC 26A: *Pramita AdhikaraNa* (Continued) (*Pramita AdhikaraNa sEsha:*)

AdhikaraNa 26A Sangati:

This clarifies that the term "*Akaasa*" denotes *Brahman* only because of his exclusive qualities, even though he is depicted as of the size of thumb.

There are 2 Aphorisms (*Sutrams 105 and 106*) in this Topic # 26A

I/III/26A/105: The celestials tremble at the thumb sized (*Kampanaat*)

Kata. Up. 2.3.2 and 2.3.3: The celestials and the entire universe tremble from fear of *Brahman* who resides in the heart in the measure of a thumb.

(Jagan-3) Jagannarayanan Swami -3 (p.105) quotes Taitt. AraNyaka 8:

*Bheeshaasmaad Vaata: pavatE bheeshodEti Soorya: /
Bheeshaasmaad agni: cha indras cha mrityur Daavati panchama: //*

**(NSA-2) NSAnatarangachariar Swami -2 (p.154) quotes kaTa. Up.
2.3.3:**

Bhayaad asya agni: tapati

I/III/26A/106: They all shine in his brilliance (*JyOtiR Darsanaat*)

Kata. Up. 2.2.15 referring to the blinding brilliance of *Bhagavaan* says that neither the Sun nor the moon nor the stars nor lightning (not to speak of fire) are anywhere near his brilliance. In fact, they bask in the light of his brilliance.

*na tatra suryO bhaati, na Chandra taarakam,
na imaa vidyutO bhaanti kutO ayam agnih/*

*tamEva bhaantam anubhaati sarvam,
tasya bhaasaa sarvamidam vibhaati)*

TOPIC 27: HOW ABOUT THE FREED SOUL?

(Arthaantartva Adi vyapadEsa AdhikaraNam)

AdhikaraNa 27 Sangati:

This clarifies that the term “*Dahhara Akaasa*” denotes *Brahman*

Subject:

Akaasa is the supreme *Brahman* as per the declaration that he is different from the individual-self.

Opponent

The doubt arises whether it is *Parama-Atma* or *Mukta-atma* (freed soul). Because mention was made about a “free soul” in an earlier context, it can be only a “free soul”.

There are 3 Aphorisms (*Sutrams 107 to 109*) in this Topic # 27.

I/III/27/107: Who evolves names and forms?

(AakaasO arthaantaratvaadi vyapadEsaat)

Brahman is the one who evolves names and forms and has unquestioned domination over all else. The freed soul does not have such qualifications.

I/III/27/108: During sleep and at death where the *Jeeva* rests?

(Sushupti UtkraantyOr bhEdEna)

Brih. Up. 4.3.21 and 4.3.35: Both during sleep and during the final departure (death) it is declared that the unconscious individual self rests in the Ever-conscious Supreme Soul. So, they are different from each other.

I/III/27/109: *Brahman* is the Lord

(Patiyaadi SabdEbhya:)

Brih. Up 4.4.22 describes *Parama-Atma* as “*Pati*” meaning Lord who is all-embracing and all-sentient. Such a one is definitely different from the individual self.

THUS CONCLUDES QUARTER III OF CHAPTER I

SRI BHASYAM I/IV

CHAPTER I: *Bhagavaan* to be worshipped is different from all else.

SAMANVAYA ADHYAAYAM

Adhyaya sangati:

This Chapter establishes that only the omniscient, omnipotent and omnipresent with unquestionable will is the cause of the world.

QUARTER IV

Opponents' statements that are rather clear

(Anya yOga vyavachEra Paadam)

Paada Sangati:

"Niravadi mahimaa" Brahman has none equal to him or superior to him.

In this Part 4, Bhagavad Ramanuja examines and refutes the views of some like *Nireeswara Saankhyas* who hold that "Pradaana" or the Primordial matter and "Purusha"(individual-self) may be the cause of creation etc and those of *YOga Siddhantis*.

KaTa.Up. (1.3.10 and 11) gives a list of entities and says that those that follow are more important than the ones that go before in the list. They are: Sense objects, Sense organs, Mind, Intellect, individual-self, the un-manifest primordial matter (*Avyakta*) and finally "Purusha" and that there is nothing more important than this "Purusha".

The *Sloka* is as follows:

*indriyEbhya: paraahyarthaa: arthEbhyas cha param mana: /
manasas tu para Buddhi: buddhEr Atmaa mahaan para: //
mahata: param avyaktam avyktaat Purusha: para: /
purushaat na param kinchit saa kaashTaa saa paraa gati: //*

TOPIC 28: THE VOICE OF SAANKHYAS*(Aanumaanikaa AdhikaraNam)****AdhikaraNa 28 Sangati:***

This refutes the view that in some contexts that "Pradaanam" is shown as world-cause.

Subject:

The claim of Saankhyas is that "Pradaanam" is the cause of creation etc

Opponent:

The doubt is whether "Avyakta" denotes "Prakriti" or primordial matter.

According to Saankhyas, it is only "Pradaanam" that is identified as "Avyakta".

There are 7 Aphorisms (*Sutrams 110 to 116*) in this Topic # 28.

I/IV/28/110: The term "avyakta" means 'body' in the context
(Aanumaanikam api EkEshaam iti chEt na Sareera roopaka vinyasta gruheetE Darsayati cha)

KaTa. Up 1.3.10, 11 metaphorically describe the individual-self as the master, senses as horses, mind as rein and finally mentions "Avyakta" in the place of body (*Sareera*). Therefore, the term "Avyakta" denotes only the body (*sareera*).

(44&SVN) 44th Jeeyar + Sokkanavur Swami comment (p.109):
 "When all is said and done, what helps in controlling the senses etc is the grace of *Brahman* gained through absolute surrender to him. "*Tasya cha VaseekaraNam tat CharaNaagatirEva Darsayati cha*"

I/IV/28/111: The subtle becomes the gross
(Sookhsmam tu tad arhatvaat)

The subtle un-manifested entity "Avyakta" transforms itself as "Sareera" (body) by attaining a particular condition because it is with the body that one becomes eligible to do meditation and other *Karmas*.

I/IV/28/112: Individual self is dependent on the Supreme Soul
(Tad adheenatvaat arthat)

The metaphorical reference to individual-self is relevant because along with the body, sense organs etc, it is dependent upon the Supreme-Soul as revealed by the statement "*Parama purushaat na param kinchit*"

**I/IV//28/113: "Avyakta" knowledge does not ensure liberation
(*JnEvatva vachanaat cha*)**

"*Avyakta*" or un-manifested (or un-evolved) is not declared as an object of knowledge for attaining '*mOksham*'

**I/IV/28/114: Only Supreme soul should be known for liberation
(*Vadatee iti chEt na PraagjnO hi prakaraNaat*)**

KaTa. Up. 1.3.15: It is not *Avyakta* that should be known for attaining liberation. In the context, it is the Supreme-Soul, the All-sentient one (*Praagjna*) that should be so understood because terms such as "one without sound, without touch etc" are used.

**I/IV/28/115: Yama advises NachikEtas on the triple secrets
(*TrayaaNam Eva cha Evaru upanyaasa: prasnas cha*)**

(Sugavan -1) Sugavaneswaran Swami cites (p.104): Kata. Up. 1.1.21 saying:

In the discussion between NachikEtas and Yama (Lord of death) Yama instructs him on

- (1) Mode of meditation (*Agni Vidya*),
- (2) Meditator (*Jeevaatma Svaroopam*) and
- (3) Supreme-Soul (*Iswara Tattvam*).

There is absolutely no mention of Primordial matter.

In this context, the disciple enquires about the nature (*Svaroopa*) and conduct (*Svabhaava*) of the individual-self (the worshipper), Supreme-Soul (the worshipped) and the master replies thereto. So, according to Yama, the only one that should be understood is the Supreme-Soul.

**I/IV/28/116: The term "mahat" is not primordial matter
(*Mahadvas cha*)**

KaTa. P. 1.3.10: refers to "*BuddhEraatmaa mahaan para*:" which means that the term "mahat" does not denote the "*Mahat Tattva*" of *Saankhyas* because it has co-ordination with the term "*Atman*". In the same way, the term "*Avyakta*" should not also be taken to denote primordial matter.

TOPIC 29: AJAA AND CHAMASA – WHAT DO THEY DENOTE?*(Chamasa AdhikaraNam)****AdhikaraNa 29 Sangati:***

Unlike in the case of "bowl", the term "aja" does not mention a cause. For this reason, it cannot be concluded that primordial matter is denoted.

Svet. Up. 4.5: "*ajaam Ekaam IOhita Sukla KrishNaam bahvee prajaa: srujamaanaam sa roopaa:*" meaning One attains "*Moola Prakriti*" that creates numerous entities characterized by *Sattva, RajO and TamO guNas* in the form of red, white and black colors.

Opponent:

The doubt is whether the word "*Aja*" denoted primordial matter or not. Because the word "*Aja*" means that which has no origin and because it is said that it creates numerous beings (*Prajas*), the word should be taken to denote *Moolaprakriti*.

There are 3 Aphorisms (*Sutrams 117 to 119*) in this Topic # 29.

I/IV/29/117: An inverted bowl!*(Chamasa-vad avisEshaat)***(KB)Bashyam Swami's Nirvaham (p.61):**

Brih. Up. 2.2.3 *Chamasam* refers to a bowl with a mouth below and the top covered.

(44&SVN) 44th Jeeyar + Sokkanavur Swami observe (p.113):

This refers to the vessel used for drinking *Soma* juice in sacrifices.

In particularizing what this object is, the *Upanishad* says "*idam tat Sira:*" This is the head. That is to say, the *Upanishad* clearly tells us what is meant here by saying "*chamasa*" is head. Such a particularizing is not found in the case of the word "*Aja*" – a word which means *Moolaprakriti* which is well known in the *Veda-antas* as controlled by *Brahman*. Therefore, *Aja* that produces numerous entities cannot be the insentient "*Pradaana*" of *Saankhyas* but the one that *Vedaantins* accept as "*Brahmaatmakam*"(controlled by *Brahman*).

(MR&MBV-2) Rangacharya M. and Varadaraja Aiyangar -2 (p.172) comment: "The word "*Aja*" cannot mean "*Pradaana*" because

there is no special characterization so as to make it signify the "Pradaana" as in the case of the word "Chamasa" or "cup"

I/IV/29/118: Brahman is luminous

(JyOti^r upakrama^{ta} tu tathaahya dheeyata EkE)

"JyOti^r upakrama" means that which has JyOti^r Brahman as its cause. Veda-antinstake this as Brahmaatmakam because in **Taitt. BraahmaNa**, it is stated that fire etc originate from Brahman in the Sutram commencing with the words "Sapta PraaNaa:"

So, this "aja" can only be Brahmaatmaka Prakriti and not the one advocated by Saankhyas that is without Brahmaatmakam.

I/IV/29/119: Luminous Sun and Moon were created as before (kalpana UpadEsaas cha Madhvaaadi vada VirOdha:)

(NSA-2) NSAnantaRangachariar Swami -2 points out (p.174): "kalpana" means creation.

As stated in **MahaNarayana Up. 1.13:**

"Sooryaa Chandramasou Dhaataa yathaa poorvam akalpayat" meaning "The ruler of the universe created the Sun and the Moon as in the previous Kalpa"

(VA) Anantachariar V Swami highlights (p. 103):

In *Madhu Vidya*, Sun-God is called "nectar of Gods" (*dEva-madhu*) in the subtle state, he did not have that name in his gross state but on creation, he acquired this epithet. In both cases, he is known to have been born from Brahman only. Similarly here, due to the change in status, "Aja" is called "JYOTirupakrama"

The two words *aja* (that which is Un-born) and *JyOti^r upakrama* (Born of Brahman) are not contradictory. In the causal stage, it is in a subtle **un-born** state (*Sookshma dasa*); in the result stage, it is gross (*Sthoola dasa*) and therefore is called '**born**'.

TOPIC 30: ONLY 25?

(Sankhya Upa sangraha AdhikaraNam)

AdhikaraNa 30 Sangati:

There are more than 25 Tattvas even as per Saankhyas. So, the view of Saankhya philosophy is not correct.

(60)

Subject: There are more than 25 *Tattvas* enumerated by *Saankhyas*.

Brih. Up 4.4.17: "yasmin Pancha Pancha-janaa aakaasas cha pratishtita:"

Opponent:

The question is whether the above statement refers to the 25 *Tattvas* accepted by *Saankhyas*.

As $5 \times 5 = 25$ represents the 25 *Tattvas* they hold that the 25th represents *Brahman*.

There are 3 Aphorisms (*Sutrams 120 to 122*) in this Topic # 30.

I/IV/30/120: Is it just 25 or more?

(na sankhya Upa samgrahaad api naanaa bhavaad atirEkaas Cha)

It is **not** just 25 but there are groups of 5 units within each. What the *Saankhyas* hold are the 25 *Tattvas* that are not *Brahmaatmakam* (not controlled by *Brahman*). Also, there is one more (*athir Ekaas cha*).

(40&SVN) 40th Jeeyar + Sokkanavur Swami (p.65):

This is akin to the saying "*Sapta Sapta Rishaya*:" in which each one of the 7 Rishis is called as "*Sapta Rishi*"

(44&SVN) 44th Jeeyar + Sokkanavur Swami (p.115):

Because of the additional mention of *Akaasa* and *Brahman*, the number goes up to 27. So, it does not add up to the number advocated by *Saankhyas*.

(Sugavan-1) Sugavaneswaran 1 Swami adds (p.107):

According to **Brih. Up. 4.4.17**, they represent the 5 groups of *Gandharvas*, *Pitrus*, *Deities*, *Asuras* and *Raakshasas* and have nothing to do with the 5 elements etc.

I/IV/30/121: Sense organs have *Brahman* as their indweller
(PraaNaadayo: Vaakhya SEshaat)

Brih. Up. 4.4.18 describes "*Pancha-Janas*" as "Those who know that *Brahman* as the *PraaNa* of the *PraaNa*, the eye of the eye, the ear of the ear, the food of the food and the mind of the mind". This shows that the sense organs have *Brahman* as their indweller.

I/IV/30/122: KaNva leaves out "Annam" Why?

(Jyotisha EkEshaam asati annE)

Brih. Up. 4.4.16 in the *KaNaVa* recension leaves out the reference to “*annam*” or food. The idea is that by “*PraaNād*” is meant the 5 sense organs and by “*annam*” is meant the elements established in *Brahman*.

TOPIC 31: BEING AND NON-BEING

(KaaraNatva AdhikaraNam)

AdhikaraNa 31 Sangati:

***Brahman* is known as “*Aavyakritam*” as before creation, because he had no name or form before creation**

Subject:

There are statements like “*sadEva sOmyedam agra aaseet*” and “*a-sadEva agra aaseet*” which seem to contradict each other. This is being examined.

Opponent:

The word “*asad*” is the same as the word “*avyakritam*” that occurred earlier. Therefore, it is *Moola Prakriti*/that is the cause of creation etc.

There are 2 Aphorisms (*Sutrams 123 and 124*) in this Topic # 31.

I/IV/31/123: The unmanifest is also *Brahman*

(KaaraNatvEna saakaasaadishu yathaa vyapadishTOktE)

“*Asad*” means “raw stage” *Brahman* was in the un-manifest state without form and name and so was called “*asad*”. In the end-product stage of creation, he created forms and names and entered into them. So, the same *Brahman* who was known earlier as “*Asad*” was known as “*Aavyakritam*”. Both mean the same *Brahman* only and by no means *Moola Prakriti*.

I/IV/31/124: *Brahman* transforms from Unmanifest to manifest (*Samaakarshaat*)

Chand. Up. 6.2.3: *Brahman* said “*Sa kaamayata bhau syaam prajaayEya iti*” which means “I desire to become many”. So, it is the same *Brahman* who became many. Creating them, he entered into them in order to control and direct them. The inter-relation between the two statements is by an examination of the antecedent when there was neither name nor form and successive stage of names and forms.

(MR&MBV-2) Rangacharya M. and Varadaraja Aiyangar -2

comment (p.195): "This kind of entering into things is impossible for the non-intelligent *Pradaaana*. Therefore, the *avyakta* (or undifferentiated one) in the state of cause is the *Brahman* who has the *avyakta* (or undifferentiated *Prakriti*) for his body. The same *Brahman* has now been differentiated by means of names and forms in the state of effect"

TOPIC 32: THE CREATIVE FORCE

(*Jagad vaachitva AdhikaraNam*)

AdhikaraNa 32 Sangati:

This refutes the view that as the term "karma" is used, it denotes Jeeva. In this context, the act of creation by *Parama-Atma* is called "karma"

Subject:

In Koushitaki (4.18) during the dialogue between **Balaki and Ajatasatru**, there is a statement: "Know that one who is the maker of these (meaning the world and its beings) is *Brahman*. (*EtEshaam purushaaNaam kartaa yasya vai tat karma vEditavya:*)

Opponent:

"Karma" is attributable only to *Jeevaatma* due to merit and demerit. As *Brahman* does not have *karma* and therefore has no merit or demerit, the one to be known as the 'maker' is only *Jeevaatma*.

There are 3 Aphorisms (*Sutrams 125 to 127*) in this Topic # 32.

I/IV/32/125: *Brahman's karma is creation*

(*Jagadvaachitvaat*)

The creation of the world is also "karma". Here the word "karma" is derived from "*kriyatE iti Karma*" meaning that which is created. *Brahman* is the one who created the world. So, it refers to him only.

I/IV/32/126: A sleeping person is awakened

(*Jeeva mukhya praaNa lingaa na iti chEt tad vyakhyaatam*)

Brih. UP 2.1.15 cites a case in which a sleeping person was called "PraaNa" and he did not respond. And, when he was prodded with a rod, he woke up and pushed the rod.

There are 2 kinds of sleep.

- (1) "GaaDa Nidra" that means 'deep-dreamless sleep' and
- (2) "Dheergha Nidra" that means never-ending sleep otherwise known as 'death'.

In both cases, the *Jeeva-atma* rests on the lap of *Parama-Atma*. In both the cases, the *Jeeva-atma* does not know anything that is external or anything that is internal.

From this, it is clear that the statement as describing the existence of *Jeeva-atma* as different from the body, sense organs and the vital airs. It should be understood that the reference is to the indweller of the body, sense organs and the vital air is *Brahman*.

I/IV/32/127: Parama-Atma is within Jeeva-atma

(annyaartham tu Jaimini: prasna vyakhyaaanaabhyaaam api cha Eam EkE)

In the above illustration, some hold that what is within the body was *Jeeva-atma* and not *Parama-Atma*. The correct position is that within that *Jeevaatma* resided *Parama-Atma* as its indweller.

TOPIC 33: WHO LOVES WHOM AND WHY?

(Vaakhya anvaya Adhikranaam)

AdhikaraNa 33 Sangati:

It is because of *Parama-Atma's* will that people become friendly or unfriendly to each other. He is the one who should be seen (*drisya*)

Subject:

***MaitreEyi Brahmana* of *Brih.AraNyaka*:** statement is being examined here.

Brih. Up. 4.5.6 The husband, wife etc become dear to each other due to the will of *Brahman*.

Opponent:

Veda vaakhya continues to say "*Atmaa vaa arE drishTavya*:" which means that the individual souls in each other become objects of desire. *Parama-Atma* does not come into the picture.

There are 4 Aphorisms (*Sutrams 128 to 131*) in this Topic # 33.

(64)

**I/IV – 33/128: Yaagjnavalkya's advice to Kaarthyaayani
(Vaakhya Anvayaat)**

(KB) Bashyam Swami explains (p.67):

When **Yagjnavalkya** was about to take Sannyaasa, he wished to divide his wealth between **MaitrEyyee**, his elder wife and **Kaathyayani**, *his younger wife*.

(Sugavan-1) Sugavaneswaran -1 adds (p.113): Brih. Up. 2.4.5:

MaitrEyi asked yagnavalkhya if wealth would fetch her death-less-ness. Yagjnavalkhya replied "No". Then, she asked him to advise her on that which would fetch her death-less-ness. Thereupon, yagnavalkya instructs her on "*Parama-Atma*" and explains that because of the *Sankalpam* of *Parama-Atma* that husband, wife, son, daughter, other relations, wealth, cattle etc become friendly or unfriendly towards one another.

(NSA-2) NSAnantaRangachariar Swami points out -2 (p.190):

This can be gleaned from several related passages in **Brih. Up. 4.5.4, 4.5.7, 4.5.11, 4.5.15 etc**

I/IV/33/129: Asramatyā's view

(Pratigjnaa siddhEr lingam Asmarathyā :)

Asramathyā holds that if one understands *Parama-Atma*, one would understand *Jeevaatma* and others. So, when *Jeevaatma* is mentioned, it implies *Parama-Atma*.

(44&SVN) 44th Jeeyar + Sokkanavur Swami (p.121):

This is supportive of Sankara view.

I/IV/33/130: OuDulOmi's view

(utkramishyata Evarn Bhaavaad iti OudulOmi)

OudulOmi holds that only so long as the individual-self is in this world, the difference between it and *Parama-Atma* is felt. After liberation, such differentiation is not felt. So, whenever reference is made of *Jeeva-atma*, it should be understood that it culminates in *Parama-Atma*.

44th Jeeyar + Sokkanavur Swami (p.122):

This is supportive of Bhaskara **view**.

I/IV/33/131: Kaasakritsna's view

(AvasthitEr iti Kaasakritsna:)

When the individual-self of say, Devadatta is mentioned, it means *Parama-Atma* who is the indweller of the body and soul of Devadatta.

(44&SVN) 44th Jeeyar + Sokkanavur Swami (p.122):

As the view that *Parama-atma* is the soul of *Jeeva-atma*, it is appropriate to consider this as 'Parama-Atma-param'. This view of **Kaasakritsna** is in accord with Sage Veda Vyaasa and this also is the sheet anchor of our *Saareeraka Siddhaantam*.

(Sugavan -1) Sugavaneswaran -1 argues (p.115):

Ramanuja quotes Chan. Up. 7.3.4 saying that the *Jeevan* when released takes its true natural form on its flight to reach *Parama-Atma*. Thus, *Sutrakara* agrees with Kaasakritsna's argument rejecting those of Aasmaathy, OudulOmi and others.

TOPIC 34: BRAHMAN IS THE MATERIAL CAUSE

(*Prakriti AdhikaraNam*)

AdhikaraNa 34 Sangati:

That Brahman is material cause is accepted in all Vedic texts.

Subject:

Brahman is both the material (*Upaadaana*) cause and instrumental (*Nimitta*) cause.

Opponent:**(40&SVN) 40th Jeeyar + Sokkanavur Swami (p. 101) put the view of the opponent as follows:**

There is a saying that "The King is the kingdom". This does not mean that the King is the cause of the Kingdom. Similarly, *Brahman* may be the instrumental cause but not the material cause of the universe. The doubt is whether *Brahman* is both material and instrumental cause of the world. In the case of pot etc mud is only the raw material. The instrumental cause is the potter, the wheel that he wields and other infrastructures are his tools (*Sahakaari*). They are different from him. How can *Brahman* be both Material and instrumental cause all at once?

There are 6 Aphorisms (*Sutrams 132 to 137*) in this Topic # 34.

I/IV/34/132: Brahman is both material and Instrumental cause
(*Prakritis cha Pratigjnaa DhrishTaanta anu parOdhaat*)

The argument in the case of mud and pot is correct. But, *Brahman* is different. He is all powerful and has all sentient beings and insentient

(66)

things as his *Sareeram*. So, he can be both material and instrumental cause in the matter of creation of the world.

(NSA-2) NSAnantaRangachariar Swami 2 remarks (p.195):

"The declaration of the text 'from this, the Supreme Lord, the *Maayin*, creates this Universe. The other one, the *Jiva* is bound in this, on account of being deluded by this (*Svet.Up.4.9*) is meant for illustrating that *Brahman* is not touched by any imperfection or change in spite of his having the sentient and non-sentient principles in its body, and in spite of being even the material cause of this Universe"

(MR&MBV-2) Rangacharya M. and Varadaraja Aiyangar -2 explain (p.225 and 231):

"In fact, knowing the potter, pots do not become known. Only if *Brahman* is the material cause of the world, then just as through knowing the material cause like clump of clay, there results the knowledge of the effects as pots and dishes can we know that fact...the effect is nothing else than the cause itself passing into a different condition and not a different substance... Therefore, it is definitely determined that *Brahman* is the material cause of the world... He possesses the quality of being the creator and the quality of being the object of creation"

(KB) Bashyam Swami explains (p.68): "Maaya"means "Prakriti"

(40&SVN) 40th Jeeyar + Sokkanavur Swami (p. 102) quote the Sruti:

"maayaan tu prakritim vidhyaat maayinam tu mahEswaram"

I/IV/34/133: Brahman decided to become many
(AbhidyOpadEsaas cha)

Since he determined to become many "Sa akaamayata Bahu syaam PrajaayEyEti"and accordingly he became so, he is the material cause.

I/IV/34/134: What is wood and what is tree?
(Saakshaat cha Ubhaya aamnaanaat)

When asked what was wood and what the tree, it was replied "*Brahman* was the wood and *Brahman* became the tree. (Vide AshTaka 2 Prasna 8 Anuvaaka 7-8).

Thus it is ordained in the scriptures that *Brahman* is both the material and instrumental cause of the Universe. The Sloka referred to is: "*Brahma vanam Brahma sa Vriksha aaseet*"

(NSRT) NSRamanuja Tatachariar Swami explains (Perarulalan 6/2001 p.18-19):

When a tree from a forest is cut and made into wooden articles, it is obvious that for the wooden articles, tree was the source material; for the tree, the forest was the source. The carpenter who made the article was the instrumental cause. So, both may be different entities. But, *Brahman* is both the source material for the universe (*Upaadaana KaaraNam*) and he is also the maker of the universe (*Nimitta KaraNam*) because of his extraordinary capacities.

I/IV/34/135: *Brahman* created himself in the form of the world (Atma kritE:)

(40&SVN) 40th Jeeyar + Sokkanavur Swami (p. 101) quote Taitt. Up. 2.7: "Tad Atmaanam svayam akuruta" which means that *Brahman* created himself in the form of the World. This proves that *Brahman* is both the instrumental and material cause of the universe.

I/IV/34/136: Still he is untainted (PariNaamaat)

Though *Brahman* assumed the name and form of the sentient and non-sentient in the universe with moving and unmoving as his body, the defects in them do not taint him.

(VA) Anatachariar V Swami elucidates (p.112):

"*Brahman* has dual roles one as a cause and the other as the effect. In the former, he has as his *Sareeram* all sentient and non-sentient in a subtle form (*Sookshma*) without name and form. During creation, he has the same entities as gross (*Sthoola*) with names and forms and he enters them to direct them as the indweller. This is what *Sutrakaararavers*"

(NSA-2) NSAAnantaRangachariar Swami -2 notes: (p. 198)

"All *a-purushaartas* and changes happen to the sentient and insentient entities that form the body of *Brahman*. *Brahman* which is the self of those entities in the causal state as well as in the state of effect, is verily qualified by attributes such as 'apahata-paapmatva' and others"

I/IV/34/137: *Brahman* is material cause (Yonis cha hi geeyatE)

"*Yoni*" means material cause. (*Upaadaana KaaraNam*). Statements like "*Yat bhoota yOnim*". "*Kartaaram Eesam Purusham Brahma yOnim*" clearly show that *Brahman* is the material cause.

(VA) Anatachariar V Swami clarifies (p.112): The word "*Yoni*" itself means material cause (*upaadaana kaaraNam*)

TOPIC 35: ALL EXPLAINED
(Sarva Vyaakhyaaana AdhikaraNam)

AdhikaraNa 35 Sangati:

It was proved that *Brahman* is both material and instrumental cause. This is the conclusion of all *Vedic* texts

Subject:

In view of the arguments advanced so far, it is clear that *Brahman* is the cause of creation etc.

There is only 1 Aphorism (*Sutram 138*) in this Topic # 35

I/IV – 35/138: All faulty views exposed

(EtEna SarvE vyaakhyataaa Vyaakhyataaa:)

(Sugavan-1) Sugavaneswaran -1 concludes (p.118-119):

By this it is established that all arguments contrary to *Vedas* are meaningless.

- *Saankhya* and *VaisEshika* hold that the instrumental and material cause of creation of the world are two different things. In fact, *Saankhya* says that it is not *Brahman* but the insentient *Prakriti* that is the cause.
- Others argue that there was nothing at all and “from nothing emerged something”
- Some others project various other entities as the cause of creation like time.
- Yet others cite what they identify as nature, as the cause.

Bhagavad Ramanuja demolishes all of them by quoting relevant “*Sruti Vaakyas*” to establish that only *Brahman* is both the material and instrumental cause. The repetition of the word “*Vyaakhyataaa*” twice shows that the Chapter has come to its end.

**THUS CONCLUDES QUARTER IV OF CHAPTER I
THUS CONCLUDES CHAPTER I OF SRI BHASHYAM**

SRI BHASHYAM II/I

CHAPTER II: IRREFUTABLE FACTS

AVIRODA ADHYAYAM

QUARTER I:

DEFENSIVE ARGUMENTS IN ESTABLISHING SIDDHANTA

(SMRITI PADAM - SVA PAKSHA STAAPPANAM)

Adhyaya Sangati:

In the 1st Chapter, the unsurpassed glory of Brahman was explained. It was proved how Brahman is totally different from the sentient beings and insentient things, how he is the true cause of creation etc of the world, how he is omnipotent, omniscient and omnipresent and how he is enjoying ultimate bliss etc.

This 2nd Chapter is called "Aviroda Adhyaaya" which means that there can be no objection to the above findings because they are unassailable.

In this Chapter, Bhagavad Ramanuja demolishes the view points of other systems and proves how Sriman Narayana as the indweller of both sentient beings and insentient things is the real cause of the Universe.

Paada Sangati:

"Apaasta Baada: " Brahman's supreme position cannot be refuted or rejected by other systems of philosophy.

In this Chapter 2 -

In Part 1, after careful analysis and research he rejects all views that are contrary to this basic tenet of our philosophy.

In Part 2, he demolishes the views of disputants who base their arguments in the format of 'argument for argument's sake' without any logic or reason.

In Part 3, he proves how the sentient beings and insentient things are the handiwork of *Brahman*.

In Part 4, he proves how the accessories like vital air etc are also created by the same *Brahman*.

TOPIC 36: Smritis Not Based On Srutis*(Smriti AdhikaraNam)****AdhikaraNam 36 Sangati:*****Some more objections are refuted. Here, Kapila Smriti is refuted.****SUBJECT:**

Smriti Vaakhyas can be relied on only when they are not repugnant to the *Sruti* or *Veda Vaakhyas*. If they are repugnant, they are fit to be discarded.

OPPONENT:

There are a number of *Smriti Vaakhyas* like *Kapila Smriti*, *YOga Smriti* etc. They are also important in elucidating the purport of *Saastras*. We cannot ignore them, if we need a proper understanding of the *Saastras*. For example, if *Kapila Smriti* of *Nireeswara Saankhya* (Not recognizing *Eeswara*) which avers that *Moola Prakriti* (containing 25 *Tattvas*) is the cause of creation etc should not be ignored as it was propounded by the exalted Sage Kapila.

(KB) Bashyam (p. 72) puts the opponents view follows:

"Sage Kapila was endowed with powers to see things beyond the senses, to make it easy for dim-witted persons also to understand the *Saastras*. He did not perceive *Veda-anta* as referring to *Brahman*. So, his view cannot be ignored".

There are 2 Aphorisms (*Sutram 139 and 140*) in this Topic # 36.

II/I/36/139 : Kapila view disables other authentic views.

(Smriti anavakaasa dOsha prasanga iti chEt na anya smriti anavakaasa dOsha prasangaaat)

After refuting *Saankhya* theory as not based on *Vedas*, it is now proved that it has no basis in the *Smritis* also. If the faulty *Kapila Smriti* is accepted, then all other authentic *Smriti Vaakhyas* would have to be discarded (*anavakaasa* = meaningless) like *Manu Smrti* etc. that declare *Brahman* (NOT *Moolaprakriti*) is the cause of creation etc. and these are already accepted in the *Vedas*.

II/I/36/140: There are greater authentic Sages other than Kapila.

(ItarEshaam cha an-upalabdhe:)

(Purisai-2) Purisai Swami - 2 (p. 11) Nirvaham:

"Kapila may be a great Sage but there are other *Maharishiis* who are greater than him as they adhere to the letter and spirit of *Vedas*". Vyasa and others renowned for their blemish-less knowledge realized by virtue of their *Yogic* powers, declare emphatically that *Brahman* is the real cause.

(ANC -2) Swami -2 in his lecture on Sribashyam over Tele-bridge on 20th Jan 2002:

"In fact, *Vedas* also say that whatever Manu says, it is medicine for the disease of *Samsaaram*".

They do not accept the argument of Kapila and his ilk. If Kapila holds a view different from theirs, it can be boldly asserted that his arguments are based on sheer ignorance and illusion.

Topic 37: Can *YOga* view be accepted?

(yOga Pratyukta AdhikaraNam)

AdhikaraNam 37 Sangati:

Like *Kapila Smriti*, *YOga Smriti* also is not acceptable.

There is only one Aphorism (*Sutram 141*) in this Topic # 37.

II/I/37/141: Four-Faced *Brahma's Yoga Sastra* should also be discarded.

(yEtEra yOga: pratyukta:)

The *YOga Sastra* was propounded by the four-faced *Brahmaaka HiraNya-Garba* and this system accepts *Iswara* as the 26th *Tattva* and therefore known as "SEswara Saankhya" or "YOga system". He also endorses the view of Kapila. But, as he is also subject to *TriguNas* and *Karma*, his system deluded by ignorance is also not acceptable.

He takes *Brahman* to be only as 'Instrumental cause' and denies his being the material cause also and does not subscribe to the view of *Brahman* being the indweller. So, his view is also not acceptable.

TOPIC 38: Other Capricious Objections

(VilakshaNatva AdhikaraNam)

AdhikaraNam 38 Sangati:

The Saankhya view of making Prakriti as world-cause is rejected with proofs from Siddhantam.

Subject:

Views based on mere speculations are not worth considering.

There are 9 Aphorisms (*Sutrams 142 to 150*) in this Topic # 38.

The first 2 state the opponent's (*Nireeswara Saankhya's*) view.

II/I/38/142: If effect is insentient, the cause must be insentient.
(na vilakshaNatvaad asya Tathaatvam cha Sabdaat)

Opponent:

As the resulting world is insentient (*JaTam*), the cause must also be insentient. *Brahman* is sentient. So, he cannot be considered the cause of the world. Only *Moola Prakriti*/that is insentient could be the cause.

II/I/38/143: If divinities preside over insentient effects, the cause must be insentient also.

(Abhimaani vyapadEsas tu visEsha anu gatibhyaaam)

Opponent:

As it is stated that there is a divinity (*abhimaana devata*) presiding over various limbs like the eye. Earth etc and there are statements that *Agni* entered the face through deity of speech (*Agni: vaak bhootvaa mukhE praavisat*) it may be concluded that these insentient beings also called *Pradaanam* is in sync with *Veda-anta*.

II/I/38/144: It is seen Sentients can emerge from insentients.
(DrisyatE Tu)

(This is in reply to the above)

It is seen that sentient worms come out of honey and from insentient dung emerge scorpions. We cannot take this analogy to conclude that the insentient *Jagat* is the cause. It is only because of the *Sankalpam* of *Parama-Atma* that the worms and the scorpions emerge from honey and dung respectively.

(VA) Anantachariar Swami observes (p.115):

"Honey and the worm, as also dung and the scorpion do not have the same or even similar forms. Similarly, there is nothing wrong in viewing that creatures created by *Brahman* can be of different forms".

II/I/38/145: It is not necessary for the cause and effect to be same.
(asad iti chEt na pratishEda maatrataat)

Mud becomes pot by acquiring a new form and name. It is not from nothing that the pot emerged. Similarly, from *Brahman* emerge all beings and things with different forms and names and finally merge in *Brahman* at the time of deluge. It is not necessary that the cause and effect should be of the same nature as in the case of mud and pot.

II/I/38/146: Otherwise, the defects would occur in both.
(apeetou tadvat prasangaat asamarjasam)

If we accept that both cause and effect should be of the same nature, we indirectly admit that *Brahman* (the cause) should have the same defects as the created ones (result) both at the time of creation and at the time of re-absorption”.

This is against Veda Vaakhyas.

(VA) Anantacharyar Swami clarifies (p.211):

“*Apeeti*” means “*apayaya*” or dissolution”. The statement “at the time of re-absorption” is just for indication”.

II/I/38/147: Changes relate to body, not to the soul.
(na tu drushTaanta bhaavaat)

The changes that are seen to occur for a person from childhood, youth and old age occur only to the body and NOT to the soul. So, birth, death etc also relate only to the body not to the soul. These are confirmed in the ever dependable *Veda-anta Vaakhyas*.

(Sugavan) Sugavaneswaran Swami explains (p.125):

When a mud pot gets broken it becomes one with mud but not with the name and form as a pot. The effect may derive its nature from the cause but not vice-versa.

II/I/38/148: Kapila's view is self-defeating.
(Sva paksha dOshaas cha)

Kapila's view that soul is blemish-less and when it gets in touch with *Prakriti*, the world comes into existence is not correct because it contradicts the facts established in the *Vedas*.

II/I/38/149: No end to speculations.
(Tarkaa pratishTaanaad api)

The atheists and Kapila followers go on offering views based on speculations, mere reasoning and hypothetical arguments which are not based on any authority. There is no end to these and so they are fit to be dismissed.

(MR&MBV-2) Rangacharya M. and Varadaraja Aiyangar -2
(footnote 1 on p.265): list the following as makers of philosophical

systems based on mere logical reasoning: **Saankhya, Ulookhya, Akshapaada, Kapila, and Patanjali**. The four names stand for **Buddha, KaanaDa, Gautama** and **Jina**. **Patanjali** is the founder of the **Yoga system**".

II/I/38/150: Such view cannot stand scrutiny.

(anyataa anumEyam iti chEt Evam api anir mOKsha prasanga:)

Such views would not stand scrutiny and have to be discarded straightaway.

TOPIC 39: Views not accepted by the wise

(*Sishta aprigraha AdhikraNam*)

AdhikaraNam 39 Sangati:

Like Saankhya View, those of others like VaisEshikas also are not approved by the wise.

There is only one Aphorism (*Sutram 151*) in this Topic #39.

II/I/39/151: If many hold the same view it has to be accepted.

(*EtEna sishTa a-parigrahaa api vyakhyataaa:*)

(TSR) TS Rajagopalan Swami (p. 61)

"Saankhyas argue that those who hold the "atomic theory" (*aNu-kaaraNaavaadi*), GaNaada of *VaisEshika Matam*, Akshapaada's *Naiyaayika Matam*, Jaina's *SamaNa matam*, Parama Sivan's *Saiva Matam* etc. hold that *Pradaanam* is the world-cause. That view cannot be accepted because it is not approved by the wise".

(MR&MBV-2) Rangacharya M. and Varadaraja Aiyangar -2 (footnote on p.267):

"Among the atomists, the *Maadhyamika* school of Buddhists believe the atom to have the character of the void; the *Yogaachaara* school regards it as having the character of knowledge; all Buddhists except the *Maadhyamika* hold the atom to be momentary; the Jains suppose it to be restrained in more than one place; the *Yogachaaras* think that it is unreal, while the *VaisEshikas* and the *Naiyaayikas* declare it to be real"

They are all faulty. One advocates the atomic theory; another calls everything as void "*Soonyam*"; yet another says the world is true while some others call it as false. They are not sure of what they are saying. There is no uniformity. Such disputes only mislead ordinary folk and therefore, are fit to be rejected.

(Purisai -2) Purisai Swami -2 (p.52) quotes Swami Desika's saying "Svaa varaaha KramOkti".

"This means that when a new dog enters their territory, all the dogs there join to chase away the newcomer dog. But, when a pig enters their territory, they give up their mutual hatred and do not mind the presence of the pig in their midst. Similarly, the various opponents may hate the views of their ilk but they come together in attacking the Veda-antins", but do not mind the entry of a Non- Vedantin.

TOPIC 40: Does *Parama-Atma* experience Pleasure and Pain?

(BhOKtraapaty AdhikaraNam)

AdhikaraNam 40 Sangati:

Brahman is like King who makes laws is exempt from his own laws and is never guilty of transgressing his own law.

There is only one Aphorism (Sutram 152) in this Topic 40.

II/I/40/152: Jail warden and the convict.

(bhOKtraapattE: avibhaaga: chEt syaat lOkavat)

If it is said that *Parama-Atma* also has a body like *Jeeva-atma* and therefore would be subject to experience happiness and misery, it is clarified again that experiencing joy or sorrow is not on account of having a corporeal body as a result of *Karma*. Since the liberated soul has relinquished all *Karma*, he will not be subject to these. As for *Parama-Atma*, he is never ever associated with *karma* and so, the question of experiencing them does not arise at all.

(ANC-2) ANC Swami -2 in his lecture on Sribashyam over Tele-bridge on 20th Jan 2002:

"The *Sutrakara* gives a practical example to explain the above point. In the prison, there is the warden along with the convict who is undergoing punishment, The warden supervises the convict. So the sufferings in the prison do not affect the warden. Likewise, *Parama-Atma* who is indweller is not subject to any misery and only the *Jeeva* alone is subject to suffering"

TOPIC 41: Other Arguments Demolished

(ArambaNa AdhikaraNam)

AdhikaraNam 41 Sangati

Like mud and pot are same *Brahman* cause and the world (effect) can be the same.

There are 6 Aphorisms (*Sutrams 153 to 158*) in this Topic # 41.

II/I/41/153: Change is from one shape to another.

(*Tadananyatvam AarmabaNa sabdaadibhya:*)

There are several *Veda Vaakhyas* that emphasize that there is no difference between cause and effect like “*Vaachaa aarambaNam vikaarO naamadEyam*”. It is only a change from one shape, name and form to another that is meant here. So, the cause and effect are the same.

II/I/41/154: The ingredient of mud is seen in the pot.

(*BhaavE cha upalbdE*)

The ingredients in pots etc being the same mud, it is confirmed that the cause and effect are one and the same.

II/I/41/155: Mud seen is same as that is seen in the pot.

(*Satvaat cha aparasya*)

A person who had seen earlier a clump of mud as mud later discerns mud when he sees pot etc made of mud. This proves that the cause and result are one and the same.

II/I/41/156: Pot was not there before as pot.

(*asad vyapadEsaat na iti chEt na DhramaantaraNa vaakhya sEshaat yuktEs sabdaantaraas cha*)

The statement “*asatvaa idam agra aaseet*” does not mean that pot etc was not there when mud alone was there. It only means that the form and name as pot was not there.

II/I/41/157: Like the threads becoming cloth.

(*PaTavas cha*)

(VA) V. Anantachariar Swami cites another example (p. 224):

“Just like threads combine to make a cloth that when joined in a peculiar cross arrangement as warp and woof assumes the name and form of a piece of cloth and assumes the state of a different effect, likewise *Brahman* also attains a different name and form:” *Parama-Atma* transforms himself into the objects of the world with different names and forms.

II/I/41/158: Like air assuming different names.

(*yathaa cha praaNaadi:*)

The same air that pervades acquires new names like *PraaNa*, *Apaana* etc when associated with different locations, *Parama-Atma* acquires different names and forms.

TOPIC 42: OPERATIONAL CAUSE

(Itara VyapadEsa AdhikaraNam)

AdhikaraNam 42 Sangati:

Like the insentient wood/stone cannot be equated with *Brahman*, the *Jeeva* born to experience the results of *Karma* is not the same as *Brahman*.

There are 3 Aphorisms (*Sutras 159 o 161*) in this Topic # 42.

II/I/42/159: Are Supreme soul and individual soul the same?

(itara vyapadEsaat hitaakaraNaadi dOsha prasakti:)

(This is opponents view)

If it is said that there is no difference between the cause and its effect, it would mean that *Parama-Atma* (the cause) and the *Jeeva-atma* (the effect) are one and the same. In this case, *Parama-Atma* will be subject to the pleasures and pains experienced by *Jeeva-atma*.

(40&SVN) 40th Jeeyar + Sokkanavur Swami (p. 130) state the opponent's view thus:

"By the words 'ayam aatma Brahma', 'tattvam asi'etc. it is clear that by creating the world full of sorrows, *Brahman* does no do any good to itself but positive harm to itself. Therefore, it would not be appropriate to hold *Brahman* as the world-cause".

II/I/42/160: They are just together.

(adhikam tu bhEda nirdEsaat)

(This is in reply to the above)

The reason why they were said to be one and the same is because the *Jeeva-atma* constitutes the *Sareeram* of *Parama-Atma* and they are together. They are, in fact, different only.

II/I/42/161: A Stone cannot be equated with *Parama-Atma*.

(asmaadivat cha tad anupapatti:)

It cannot be said that they are one and the same. The insentient wood and stone that are *JaTām* can never be equated with the ever resplendent, all-sentient *Parama-Atma*.

TOPIC 43: DOES GOD NEED ANY HELP?*(Upasamhaara Darsna AdhikaraNam)*

AdhikaraNam 43 Sangati:

Like milk that turns into curd on its own, **Brahma creates sans any help.**

There are 2 Aphorisms (Sutras 162 and 163) in this Topic # 43.

II/I/43/162: Brahman can create without tools.

(upa samhaara darsanaat na iti chEt na ksheeravad bhi:)

The question is whether God collects raw materials before commencing creation. The doubt arises because of the statement "*sadEva sOmya agra Aaaseet*" means in the beginning, there was nothing besides *Parama-Atma*; he could not have created anything. **The reply to this is as follows:** It is not necessary that the raw materials should be available for creation. Milk turns into yogurt on its own without any outside agency. Similarly, God can create without any external help or tools like raw materials. If buttermilk is added to milk it is only to quicken the process. The change of milk into curd is due only to its intrinsic quality, not because of the addition of buttermilk.

II/I/43/163: Other deities are seen to create without tools.

(dEvaadivat api lOkE)

We see in the world that Indra and other deities accomplish without any external help.

(Purisai -2) Purisai Swami-2 (p.140) Nirvaham:

"But even they cannot accomplish if they do not have body and senses. *Parama-Atma* alone can thus accomplish without body, without senses and without any external help.

TOPIC 44: WONDERFUL WORKMANSHIP*(krtisna prasakti AdhikaraNam)*

AdhikaraNam 44 Sangati:

Saastras declare that Brahman has extraordinary powers. When he enters the created world, he does not quit his permanent abode of VaikunTam.

There are 6 Aphorisms (*Sutrams 164 to 169*) in this Topic # 44.

II/I/44/164: If *Brahman* transforms into this world, does he quit his permanent abode?

(*kritisna prasakti nir-avayatva sabda kOpO vaa*)

(This is the view of opponent)

It is said that *Parama-Atma* does not have limbs. He cannot be cut or divided. This means that when he transformed himself into this universe, his entire form had become the Universe (*Leela Vibhooti*) and nothing was left at *Nitya Vibhooiti* (eternal abode). In such a case, it is not correct to say that he created the world.

II/I/44/165: Worldly experiences do not apply to *Brahman*.

(*SruteS tu Sabda moolatvaat*)

(This is in reply to the above)

When the *Vedas* declare that *Parama-Atma* does not have limbs and the same *Vedas* also declare that he transforms himself into the Universe, we have to accept both as true. We cannot conclude anything contrary based on our worldly experiences.

II/I/44/166: *Parama-Atma* has different qualities and powers.

(*aatmani cha Eam vichitras cha hi*)

Just like water and fire have different qualities like coldness and heat, it is possible to conclude that *Parama-Atma* can have different qualities and different powers.

II/I/44/167: Kapila's view is again self-defeating.

(*sva paksha dOshaas cha*)

Kapila proponents hold that *Pradaanam* does not have any limbs. By the same logic, it can be said that *Pradaanam* cannot be deemed as world-cause.

II/I/44/168: Vedas declare that *Parama-Atma* has all the powers.

(*sarvO pEtaa cha tad darsanaat*)

The *Vedas* declare "Paraasya Sakti: vividai va srooyatE" which means that *Parama-Atma* has all the powers.

II/I/44/169: Vedas declare that *Brahman* creates without having limbs.

(*VikaraNaatvaan nEti chEt tad uktam*)

Vedas declare that *Parama-Atma* creates everything without any help and without having any limbs.

TOPIC 45: WHY CREATE THE WORLD AT ALL?*(PrayOjanatva AdhikaraNam)****ADhikaraNam 45 Sangati:***

Brahman creates the world for his own amusement even when such creation has no personal benefits for him.

Subject:

Parama-Atma creates the world as a matter of sport to amuse himself.

(MR&MBV-2) Rangacharya M. and Varadaraja Aiyangar -2 (footnote 2 on p. 336):

"In the prayer with which the Sribashya opens, the *Brahman* is described as 'one to whom the creation, preservation, destruction etc. of the world is mere play'. The word 'etc.' includes the penetration into the world and his control thereof from within".

There are 5 Aphorisms (*Sutras 170 to 174*) in this Topic 45.

II/I/45/170: For whose benefit?

(na prayOjanavatvaat)

(This is the opponent's objection that is relevant and appears to be logical)

Parama-Atma has no desire unfulfilled. So, creation is not to fulfill his desire. It cannot also be said that the world is created for the benefit of the world because the world is full of misery. In the circumstances, it is incongruous to hold that *Parama-Atma* has created the world without any purpose.

II/I/45/171: It is only for his own amusement.

(LOkavat tu leela kaivalyam)

We see in the world that sometimes, the king who has all that he needs engages in sports like hunting and playing ball games though he has nothing to gain out of such activities. Similarly, *Parama-Atma* may not derive any benefits but creates the world purely as a matter of sport.

II/I /45/172: Why should he create inequality?

(Vaishamya nairguNyE na saapEkshatvaat tathaa hi darsayati)

This is Opponent's view:

If *Parama-Atma* is the cause of creation of the world, why should he create some with abundance of high birth, qualities, wealth, education etc and others without these qualifications. Does it not show his partiality and lack of compassion? So, such a one cannot be credited with creating the world.

The answer to this is as follows.

Parama-Atma creates beings strictly according to their previous *karma*. "saadukaaree Saadur bhavati – paapakaaree paapO bhavati" which means those who have lived doing meritorious deeds get born as happy persons enjoying all qualifications and those who have lived sinful life are born as miserable creatures. Therefore, *Parama-Atma* is not partial or is without compassion.

(Purisai- 2) Purisai Swami -2 (p.160) quotes Mukkur Azhagiya Singhar:

"It cannot be said that God has partiality or lacks compassion in creating a world full of inequalities. It is out of his compassion that he has granted methods like *Bhakti* and *Prapatti* to enable us to adopt and attain *mOksham*, which is known as '*Parama Purushhaarthem*'. Did not Swami Desika say '*achid avishTaan pralayE jantoon avalokhya jaata nirvedaa karana kalebra yOgam vitarasi*'.

II/I/45/173: He creates according to their *karma*.

(*na karma avibhaagaat iti chEt na anaaditvaat upa-padyatE chapi upalabhyatE cha*)

As it is said that there was nothing other than *Parama-Atma* in the beginning, how can we say that *Parama-Atma* created beings according to their previous *karma*?

The answer to this is as follows.

"*Jeeva-atma* as also its stream of *Karmas* are beginning-less. (*prakritim purusham chaiva viddhi anaadi ubhaavapi*). *Sastra* says that the effects of *karma* cannot be wished away but can be exhausted only by experiencing them. (*Avasyam anubhOktavyam*). During the deluge, celestials, humans and other beings lose their names and forms **but not their existence**. They are in a subtle state resting in *Parama-Atma*. The question of 'first creation' does not arise. There is no contradiction in the statement that at the beginning there was only *Parama-Atma* and nothing else (as we understand them).

(Purisai-2) Purisai Swami -2 (p.163 to 165): narrates in this connection an interesting dialogue between him and H.H. Azhagiya Singhar.

Azhagiya Singhar: Bhagavad Ramanuja says that like the King playing ball game, *Parama-Atma* creates the world to amuse himself in the game of sports. For playing a ball game at least two people are required. But, *Vedas* say that at the beginning there was only one ‘*sadEva Sowmya idam agra aaseet yEkam Eva adviteeyam*’ which means that he was alone and none else. If this were so, how could he derive any pleasure in playing the game? Is it like ‘solitaire’?

Purisai Swami: He must have played with Periya PiraaTTi. *Sruti* says ‘*aaneet avaatam svadayaā tadEkam*’ which means when *Bhagavaan* is mentioned it also means PiraaTTi.

Azhagiya Singhar: Does this prove who won and who lost? Does it have anything to do with creation of the world?

Purisai Swami: Possibly to avoid such embarrassing questions, Swami Desika has given the illustration of their playing chess in which the dice is rolled and the die on the chess board moved from square to square as per the numbers indicated in the dice. Similarly, the divine parents move the sentient beings like *Brahma* and others strictly according to their prior karmas. This has been explained in *Sri Sthuthi SIOka 7*.

Azhagiya Singhar: If Perumal and Thaayar are to play the dice game, they can play in the harem. How *Nitya-sooris* and others are shown by Swami Desika to be around them?

Purisai Swami: It is because only the Lord is *Parama Purusha* and *Thaayaar* is the *LOka Maata* and all others including *Nitya sooris* can be regarded as children. There can be nothing improper to allow the children to be around.

Azhagiya Singhar: Did you notice that Swami Desika has used the word ‘*Sooribrindam*’ in that *Slokam*? This is in the neuter gender (*napumsika lingam*). It is like permitting hunchbacks, dwarfs and enuchs in the harems of kings”.

II/I/ 45/174: Only the omnipotent *Brahman* creates the universe. (*sarva dharma upa pattiEs cha*)

Prakriti, atoms etc do not have the power to create anything. Only the all powerful *Parama-Atma* can create the universe.

THUS CONCLUDES THE QUARTER I OF CHAPTER II

SRI BHASYAM II/II
CHAPTER II: IRREFUTABLE FACTS
AVIRODA ADHYAYAM

Adhyaya Sangati:

In this Chapter, Bhagavad Ramanuja demolishes the view points of other systems and proves how Sriman Narayana is the indweller of both sentient and insentient.

QUARTER II:**Mounting an offensive in exposing the flaws in other views***(Tarka Paadam)****Paada Sangati:***

"Srita Apta:" – Brahman is the only unfailing and dependable refuge for all who surrender unto him. He is the author of *Paancha-Raatra Agama* equal to *Vedas*. Earlier, it was proved that *Brahman* is the world-cause. In order to confirm this on a firm footing, other faulty views are now exposed. Otherwise, dull-witted persons may be misled into believing these faulty views as authoritative and this might impinge on their faith in the authentic *Vedic* views.

Topic 46: Refutation of the Saankhya view*(Rachana-anupatti AdhikaraNam)***"Hinduism Rediscovered" (p.68-69):****SAANKHYA (School of enumeration) An Introduction.**

Also known as evolutionary dualism founded by sage KAPILA. This is a philosophy of dualistic monism. *Saankhya* has several meanings like 'enumeration', 'investigation' or 'analysis' of the categories of the phenomenal world. It differentiates between spirit (*Purusha*) and matter (*Prakriti*). It holds that salvation is to be obtained by a complete separation of soul and matter. The most important works on Saankhya philosophy are Vachaspati Misra's *Tattva Koumudhi* and Iswara Krishna's *Saankhya Kaarika*.

Opponent:

Like the pot etc made of mud exhibit the source material as mud itself, the world which is full of misery due to the three *guṇas* of *Sattvam, Rajas* and *Tamas* in it, the one who created it must also have the very same *guṇas*. In this view, it is seen that only *Pradaanam* (primordial matter) is having these *guṇas* and so it should be the world-cause, not *Brahman*.

AdhikaraNam 46 Sangati: The above view is not correct.

There are 9 Aphorisms (*Sutrams 175 to 183*) in this Topic # 46.

II/II/ 46/175: Insentient cannot create.

(*Rachaana anupattEs cha na anumaanam pravrittEs cha*)

Sattva, Rajas and *Tamas* are qualities, not substances. Qualities cannot create. Only a substance can with the help of a sentient being. Wood may be the source material for building house, chariot, cart etc. But, because wood is insentient it cannot on its own create anything without the intervention and effort of a sentient person. Only the All-sentient *Brahman* could create such a wonderful universe.

II/II/46/176: Milk and water also guided by a sentient being.

(*PayO ambuvat chE Tatraapi*)

In answer to the argument that as without human intervention and effort, milk turns into curds and rain water falling on the respective trees turns into juice as in tender coconut, soft pulpy kernel of tender Palmyra, mango, tamarind etc, the primordial matter could turn into the world, it is replied that even in these cases, without the will of *Brahman* such transformations cannot take place as stated in *Veda Vaakhya* "yO apsu tishTan" meaning "One who is the indweller of water"

II/II/46/177: Insentient cannot desire.

(*VyatirEka aanavasthitEs cha anapEksha tvaat*)

In the world, we see man creates something if and when he wants to and does not if and when he does not want to. Similarly, *Brahman* creates the Universe when he desires and does not create when he does not desire to.

(MR&MBV -3) Rangacharya M. and Varadaraja Aiyangar Vol. 3 (p. 13) "Brahman creates the world and enters into (the individual selves) and remains controlling them from within as their passive guide". The insentient *Prakriti* cannot do all these.

II/II/46/178: Bull does not yield milk.*(Anyatra abhaavaas cha na triNaadi vat)*

In answer to the argument that like when the cow eats grass, it turns out in the form of milk without any outside agent intervening, primordial matter can transform itself into the world without any outside agent intervening, **It is replied** that the grass eaten by a bull or those that lie scattered on the ground do not turn into milk. This is because, of the will of *Brahman* that only grass eaten by the female of the species, namely the cow should turn into milk, and it happens so.

II/II/46/179: The blind and the lame.*(Purusha asmavad iti chEt Tathaapi)*

In answer to the argument that as (1) the lame person moves directed by the blind person on his back and (2) magnet being near iron filings motivates the latter to move, *Purusha* in the company of *Pradaanam* induces the latter to create the world - **It is replied** that both these examples are faulty because neither the lame and the blind nor the magnet and the iron filings are always together whereas *Purusha* and *Pradaanam* are always together and this must lead to endless creation all the time.

(VA) Anantachariar V Swami remarks (P. 128):

"Saankhyas hold that *Jeeva* has no activity. Therefore the example does not fit in here"

II/II/46/180: Equilibrium and disturbance occur by will of *Brahman* (angitva anupapattEs cha)

The Saankhyas argue that during deluge the three guNas of *Sattva*, *Rajas* and *Tamas* are in equilibrium and only when this equipoise is disturbed, creation takes place but they do not explain how and why this equilibrium arises and when and what disturbs it. The *Siddhaanta* view is that *Sattva* etc are just qualities and not substances.

II/II/46/181: However you look at it, primordial matter is not world-cause.*(anyathaa anumitou cha jnaana sakti viyOgaat)*

Thus whichever way the Saankhyas argue, the fact remains that because primordial matter is insentient, it can never be the world-cause.

II/II/46/182: Eternal creation or eternal dissolution.*(abhy-upagamEpi artha abhaavaat)*

To the argument that the *guNas* of *Pradaanam* are reflected in *Purusha* because of proximity and that the separation of the two would result in mOksham, **It is replied** that if as per Saankhya system both are eternally

together it will result in eternal creation without any scope for liberation. If their togetherness is the cause for liberation, such togetherness cannot result in *Samsaaram*. In either case, the *Saankhya* theory is unacceptable.

II/II/46/183: Forever liberation?

(*viprati shEdhaas cha asamanjasam*)

If due to their proximity, *Jeeva* becomes the doer and enjoyer as also fit for liberation, the absence of such proximity would not result in *Samsaaram* and this would lead to the result that *Jeeva* would be forever liberated soul. Due to such gross inconsistencies, the view of *Saankhyas* is absurd and unacceptable.

(40&SVN) 40th Jeeyar & sokkanavur Swami (p.140):

They hold that the insentient *Prakriti* appropriates the sentience of *Purusha* in exchange for imputing its doer-ship (*kartrutvam*) to *Purusha* and gets involved in bondage. At best, it is only by way of speculation and not based on authority. **Swami Desikan** confirms that this must be the true intention of *Sutrakaarar* in his Sloka "Nanvatraa chEtanaanaam"

TOPIC 47: Refutation of the view of VaisEshikas

(*mahat dheerghaa AdhikaraNam*)

"Hinduism Rediscovered" (p.69): An Introduction.

"VaisEshikas (School of distinct characteristics also known as Atomistic or Realistic pluralism). This was founded by KaanaDa also known as 'Uluka'. This refers to 'VisEsha'- a category of knowledge concerning essential differences, individuality, particularity of the eternal substances called 'dravya' comprising *prithvi*(Earth), *apas*(Water) *tejas*(Light) *vayu*(Air), *akasa*(Ether) *kala*(Time) *dis*(Space), *Atman*(Self) and *manas*(mind) which differed from each other essentially. VaisEshikas accepted only perception and inference. Like the NYAYA School it failed to carry its theism to the point where the Supreme Being is the reality. Ultimately, like Nyaya, the VaisEshikas philosophy became integrated with *Veda-anta*'

AdhikaraNam 47 Sangati:

Next is refuted the atomic theory advanced by KaaNaaDas.

Even though *Naiyaayikas* and *VaisEshikas* accept *Brahman* as presiding deity, they hold that the world comes into existence due to the conglomeration of various atoms implying that *Brahman* is not the creator.

Opponent: The *KaaNaaDas* argue that atoms are in reality the creators, not *Brahman*. The *prima facie* view is that the world we see (*avayavi*) is made of a combination of various parts (*avayavas*). A mustard seed has minimal number of components while a mountain has a multitude number of parts. If these parts are further vivisected, infinitesimal number of atoms (*Parama-aNu*) would ensue. When these atoms combine in a binary fashion (*DvayaNUkam*) and trinomial fashion (*Trayanukam*), they become creators of the world.

There are 7 Aphorisms (*Sutrams 184 to 190*) in this Topic # 47.

II/II/47/184: What is this “Unseen Force?”

(*Mahat Dheerghavadvaa Hrasva ParimaNDalaabhyaaam*)

Even the infinitesimal atom will have parts and their parts can come together only with like parts in each to make it take a larger shape into what they call binary atoms (*Dvaya-aNu*) and Trienary atoms (*Traya-aNu*) etc.. But, they do not explain how this coming together can be world-cause. For this, they resort to the concept of what they call “*adrishtam*” meaning ‘unseen force’. They fail to explain what this “unseen force” is. So, this view is incompatible with *Veda-anta* view that unambiguously holds *Brahman* is the world-cause.

II/II/47/185: Did this “Unseen force” not occur earlier?

(*Ubhayatha api na karmaata: tad abhaava:.*)

If as they say that when this “*adrishtam*” becomes ripe enough, “*Parama-aNu*” will appear and consequently the world and if this “*Adrishtam*” is also eternal according to them why *Parama-aNus* did not come together earlier. If this ripening occurred only just now, they cannot explain whether the *adrishtam* of all occurred simultaneously.

II/II/47/186: Can everything be “in contact”?

(*samaavaayaa abhyugamaat cha saamyaad anavastitE*)

They talk about a concept called ‘*samaavaayam*’ which means “a contact or relationship of inherence”. When a pot is kept on the ground, the pot and the earth are in contact with each other. They do not have any contact with any other things. This contact is said to be natural. If this “concept of contact” is extended, the form and the qualities of a thing can also be said to be in contact. Then, there will be no end to establishing contacts. When everything is in contact, the very concept would become tautology.

II/II/47/187: Is contact permanent?*(nityamEva cha bhaavaat)*

If "Samavaayam" is accepted as permanent (as they hold) the cause of mud and the effect of pot would also be deemed to be permanent. The distinction between cause and effect cannot be made out by them.

II/II/47/188: How can formless atom be permanent?"*(Roopaadi matvaat cha viparyaya: darsanaat)*

Since pot and other articles with name and form are not permanent, *Parama-aNus* with names and names would also be impermanent.

II/II/47/189: If the cause is formless, the effect will also be formless.*(Ubhayathaa cha dOshaat)*

When threads of a particular color are woven into a cloth, the cloth will have the same color as the threads. So also, the ultimate creation of the world should have the same name and form as the "*Parama-aNus*". If form is not accepted as in the cause, the resultant effect will also be formless. The atomic theory is thus invalid.

II/II/47/190: Not accepted by authorities.*(aparigrahaat cha atyantam anapEkshaa)*

In *Saankhya* philosophy at least there are some ideas that are in sync with *Veda Vaakhyas* whereas in this all ideas are contrary to *Veda Vaakhyas*. Therefore, this philosophy deserves to be condemned.

TOPIC 48: Refutation of KaNaada Matam and some branches of Buddhism (*Samudaaya AdhikaraNam*)

AdhikaraNam 48 Sangati:***"Hinduism Rediscovered" (p.68)***

Buddhism- An Introduction: Founder: Gautama Buddha (6c. B.C). This was founded by Siddhaarta who came to be known as "Buddha" (Enlightened) who advocated an eight fold path of Right view, Right thought, Right speech, Right livelihood, Right effort, Right action, Right mindfulness and Right concentration to achieve "*Nirvana*" and accepted only the 3 fold jewels to surrender oneself to viz. *Buddham, Sangam* and *Dhammam* (a prakrit word for *Dharma*). The curious thing about Buddhism is that while Buddha started as an 'iconoclast', he soon came to be worshipped as 'icon' himself. Buddhism was inevitably drawn into the vortex of Hinduism and became totally extinct in the land of its birth.

While early Buddhism was known as "Hinaayaana", (or *Theravada*) later day Buddhism came to be Known as "Mahaayaana - meaning little vehicle and the Great vehicle respectively - finally, Buddhism split into several scattered communities. *Hinaayana* split into "vaibashikas" and "Soutraandikas" while *Mahaayana* split into "yogaacharas" (or *Virnamavada*) and "Maadhyamika" (or *sunyavada*) - only to disintegrate and disappear in due course in India".

(Uttamur -10 Deepa Prabha (p.94):

"Buddha's main doctrine is that everything is void. Buddhism has 4 branches.

* **Some** Buddhists accepted Buddha's advice as it was. Because, he did not question the master, he was not higher; because he was modest and obeyed, he was not lower. He stood in the middle. So, he was known as "**Maadhyamika**".

* Some were called **yoga-aachaaras** "because they accepted outside things (*yogam*), but denied practice (*aachaaram*).

* A third party argued that since the outside world was recognizable, they should be accepted. Buddha agreed. But, they continued "Where is the end for this kind of arguments?" Therefore, they were called "**Soutraandikas**" meaning 'one who questioned the master about the final view.'

* A fourth batch plumped for inference only and so their linguistics was different and they criticized the speech of other Buddhists. They were called "**Vai-bhaashikas**" (who spoke in a different language). They hold that the knower, the object of knowledge and knowledge itself are all true. Only thing is that they are all momentary.

But, all of them agree on the "Void" theory propounded by Buddha. So, Buddhism became "babel of voices". This *AdhikaraNam* is designed to debunk their theories"

Opponent: There are only 4 *Parama-aNus*, namely, those of earth, water, fire and air. When they join, bodies and the world comprising these bodies are formed. But, the moment they appear, they also between disappear instantly.

There are 10 Aphorisms (*Sutras 191 to 200*) in this Topic # 48.

II/II/48/191: Instant destruction of atoms cannot make them come together.

(*Samudaaya Ubhaya hEtukEpi: tad apraapti*)

This view is also faulty because it is impossible because the atoms arising at one moment and getting destroyed at the very same moment cannot come together to make a body, much less a world.

II/II/48/192: The world arising from a momentary source can only be momentary and cannot function.

(*ItarEtara pratyayatvaat upapannam iti chEt na sanghaata bhaavaa nimittatvaat*)

(NSA-2) N.S.Ananta Rangachariar 2 comments (p. 266):

"if it is said that they get destroyed in that moment alone, when do they move towards combination?...The cognizing subject has perished; the object of knowledge has perished. How can a new and different one know what has been apprehended by the earlier one that had become extinct instantaneously" According to them, in the split-second between the time the atoms appear and disappear, world can come into existence because from the momentary earth, ignorance (avidya) can arise and from it likes and dislikes and from it the emergence of bodies and consequently the world. But, with the demise of the source atoms, all these will also disappear and once again the cycle will start. The world arising from a momentary source can only be momentary. Such a world cannot function. As according to them, the soul is also impermanent and so there will be no occasion for likes and dislikes also. So, this theory is invalid.

II/II/48/193: Absence of moment.

(*Uttara utpaadE cha Poorva nirOdhaat*)

How does cloth come into being? It is because of the moment immediately before its production. That moment died away instantly which means that there is no occasion for the production of cloth. This "absence of moment" would be common to all things and so when cloth is produced all other things should also get produced simultaneously not only in one place but elsewhere also. This is impracticable.

II/II/48/194: Can a moment hang on?

(*asati pratigjnOparOdho yougapadhyam anyataa*)

It cannot be that an effect is produced without its cause. It cannot be said that the same moment when a unit was produced still hangs on at the moment of the production of a subsequent unit.

II/II/48/195: There is no destruction.*(praaptir avichEdaat)*

According to them, when a pot is broken with a hammer, that destruction is called "Sankhyaa nirOdami". This is seen with eyes (*Sthoolam*). The destruction by wear and tear that occurs every moment in the case of cloth is not so noticeable (*Sookshmam*) and is called "a-prati sankhyaa nirOdami". According to *Veda-anta*, neither of these destructions can happen. It is only change of status not a complete annihilation.

(Sugavan) SugavanEswaran Swami explains (p.155):

When a drop of water disappears on being heated, it means it has become steam, not that it is totally destroyed. It is only change of status.

II/II/48/196: Something issuing out from nothing can only be nothing. (*ubhayathaa cha dOshaat*)

To claim that something comes out of nothing is absurd. If the world issues out of nothing, it should also be non-existent!

II/II/49/197: Don't you see the sky?*(aakaasE cha avisEshaat)*

They do not recognize sky as an entity because no knowledge is gained by that. For this reason, they even deny the existence of the sky. But, sky does exist for we see hawks and vultures flying there. This sky cannot be identified like earth or water or fire. But, it is one of the five natural elements (*panchabhhotas*) that we see with our own eyes.

II/II/48/198: When person seeing and the thing seen are no more, how can there be any remembrance?*(anusmritEs cha)*

A person sees a thing. After sometime, he sees the same thing and recognizes it as the one that he saw earlier. If both the person and the thing seen are momentary and disappear instantly, there will be no occasion for such recollection. Both the thing and the person should be available to enable the recollection.

II/II/48/199: Can a thing destroyed rest in knowledge?*(na asatO drishTatvaat)*

Soutraandikas hold that when say, a cloth gets destroyed, the person who sees it before destruction remembers the color, form, texture etc. of that piece of cloth and is thus able to recollect. Even so, the color, form, texture etc of that piece of cloth also get destroyed along with it. Once thus destroyed, it cannot be said that they rest in the knowledge of the person.

II/II/48/200: Are there two persons now?*(udaaseenaanaam api cha Evam siddhi:)*

In this, *Soutraandikas* are criticized. If both the thing and the person are momentary, it will lead to the incongruous situation that when recollection takes place, it is a different person who experiences what the original person experienced earlier. The word *Soutraandika* means one who questioned the master (*Buddha*) about the final view.

TOPIC 49: Refutation of *Yogaachaara* branch of Buddhism*(Upalabdh Adhikaranam)*

AdhikaraNam 49 Sangati: This is to expose the fallacies of *yOga-Achaara* system.

Opponent: There is only one thing: Knowledge. It is this knowledge that appears to a person as various colors like Blue, Yellow, Green etc and forms such as pot, chair etc. This is nothing but illusion.

There are 3 Aphorisms (*Sutrams 201 to 203*) in this Topic # 49.

II/II/49/201: There can be no 'stand alone' knowledge.*(naabhaava upalabdE:)*

When one says "I know this pot", why should we leave out the person (who sees) and the pot (the object that is seen) and take into account just "knowledge" only is not explained by them.

II/II/49/202: You are not asleep when you wake up!*(vaidharmayaat cha na svapnaadivat)*

They hold that the things seen in a dream are merely by delusion and similarly the non-existent things are imagined to be seen because of delusion. This is not correct because things seen in dreams disappear when the dreamer wakes up. Things seen while awake are still there. They cannot be termed as illusions.

II/II/49/203: Not believing what is seen and believing what is not seen!*(na bhaavO anupalabdE:)*

It is not proper not to believe in things that are practically seen and believing in those like "*Dhyaanam*" that is not seen at all.

**TOPIC 50: Refutation of the view of "void" of Maadhyamika
Buddhists (*Saravthaanupapathi Adhikaranam*)**

Adhikaranam 50 Sangati:

The view of Maadhyamika branch of Buddhism is demolished.

Opponent: There is no such thing as knowledge and there is nothing to be known. Everything is delusion. If mud is made into a pot, it can happen only by destroying mud. The pot is made out of non-existent mud. What is made of non-existent mud can only be non-existent. So, there is only void (*Sarva Soonyam*).

There is only 1 Aphorism (*Sutram 204*) in this Topic # 50.

II/II/50/204: The "Void" theory is unacceptable.

(*SarvathaanupattEs cha*)

Whether there is mud or no mud, the fact remains that the mud-pot is there. The theory of "void" is not valid.

(Purisai- 3) Purisai Swami Nirvaham— 3 (P.251):

"Nobody will use the word "not" as a stand alone expression. When we say "There is no pot here now", it might mean that the pot may be elsewhere or something else is here or it might mean that the pot was here but is not now. If we say Jasmine flower is not available during winter, it might mean that it will be available during spring. Therefore, the concept of "Total Void" (*Sarva Soonyam*) is self-defeating"

TOPIC 51: Refutation of the view of Jains
(*yEkasmin asambhava Adhikaranam*)

"Hinduism Rediscovered" (p.68): Jainism- An Introduction.

JAINISM: Founded by Parsvanatha (8c.B.C) and Mahavira Vardhamana (6c. BC).

The word is derived from the root "jit"(victorious) a celibate order of itinerant monks which also split into "dig-ambara"(Skyclad) and "sveta-ambara"(white robed) based on discipline and convention rather than on

doctrine. They united again as "arhatas" and belonged mainly to the ruling class (*kshatriyas*) and placed great emphasis on *ahimsa* (Non Violence)"

AdhikaraNam 51 Sangati: The view of Jains is blasted.

Opponent: The Jains accept the following Tattvams: (1) *Jeevan* (2) *Dharma* (3) *Adharma* (4) *Pudgala* (5) *Kaala* (6) *Aakaasa* and (7) their modifications come under what they call "*Sapta-bhangi*".

(MR&MBV- 3) Rangacharya M. and Varadaraja Aiyangar Vol. 3 (p.59):
"Another interpretation given by them for the "*Sapta-bhangi*" runs like this: (1) a thing is (2) a thing is not (3) a thing is and is not (4) a thing is indefinable (5) a thing is and is indefinable (6) a thing is not and is indefinable (7) a thing is and is not and indefinable."

There are 4 Aphorisms (*Sutrams 205 to 208*) in this Topic # 51.

II/II/51/205: The incompatibles.

(na yEkasmin asambhavaat)

The above argument is contrary to logic and the very basics of "argumentation". How can the sweetness of Sugar and the salinity of salt co-exist at the same time in the same thing? How can shadow and light be found together?

(KB) Bashyam K Swami comments (P.101):

"These contrary qualities cannot exist in one, and the same entity just as horse-hood and buffalo-hood cannot exist in the same substance. In the case of a substance like mud, it has two stages such as a pot and the saucer. There is no contrariness in such idea"

II/II/51/206: Is the size of the soul proportionate to the size of the body? (*YEvam cha-atmaa kaartsnyam*)

They postulate that the soul is of the same size as that of body. This is absurd because when the soul of an elephant enters the body of an ant, it cannot get **fully** entered into the ant's body.

II/II/51/207: Soul of the elephant and the soul of an ant – Are they same?

(na cha paryaayaad api avirOdhO vikaaraadibhyaः)

If the above view is accepted, it would mean that the soul of the elephant takes a subtle size when enters the body of the ant. This has no support in the *Veda-anta*.

II/II/51/208: What happens to the size of the soul on liberation?
(antyaavasithitEs cha Ubhya nityatvaat avisEsha:)

Even if it is admitted that size varies from body to body while here in this world, when the soul reaches *Paramapadam*, it acquires a unique size.

TOPIC 52: Refutation of the views of *Pasupathi (Siva)* *(Pasupathi AdhikaraNam)*

AdhikaraNam 52 Sangati:

This shows why the view of *Pasupathi* is faulty.

(40&SVN) 40th Jeeyar & Sokkanavur Swami (p.150):

Paasupatyas are grouped with *KaNaada, Saakhyamuni, PaashaaNDi*, and *Jains*; **Bhagavad Ramanujja** proceeds to comment on them after disposing of the *Jains*. (*kaaNaada saakhya PaashaaNdai: Trayee dharmO vilOpita:”*)

Opponent: The founder of this view is none other than the all knowing (*Sarvajnan*) Lord Siva. The view held is that *Brahman* is the Instrumental cause (*nimitta*) and *Prakriti* is the material cause (*Upaadaana*). *Brahman* can be understood only through inference, not through *Upanishads*.

There are 4 Aphorisms (*Sutrams 209 to 212*) in this Topic # 52.

II/II/52/209: The philosophy of *Pasupathi* is not acceptable.
(patyur asamanja syaat)

This is against the *Vedas* and therefore not acceptable. They are not uniform but contradict one another in their practices also, each emphasizing on one or the other practice.

(Purisai- 3) Purisai Swami Nirvaham— 3 (p.264):

Those who follow *Paasupatam* are of four categories: (1) *Kaapaalas* (2) *Kaalaamukas* (3) *Paasupatas* (4) *Saivas*.

All of them propagate theories that are against *Vedas*.

Kaapaalas advocate some non-*Vedic* practices like invoking deities in a pot of intoxicants, wearing six *Mudras* (*MudraashTakam*) namely, (1) necklace (*KaNdkai*) with the figure of lingam, (2) golden ornament (*Ruchakam*), (3) ear-rings (*KuNDalam*), (4) head jewel tying a bell at the tuft (*SikhaamaNi*), (5) smearing the body with ash from the burning ghat (*Basmam*) and (6) wearing the sacred thread (*yagjnOpaveetam*).

Kaalaamukhas advocate eating from a skull using it as a begging bowl, bathing with the ash gathered from burnt corpses, consuming the water mixed with such ash, wielding a small stick and invoking deity in a pot of intoxicating liquor. They believe that if this were done, it would lead to several benefits here and hereafter.

Paasupatas believe that following the *MudraashTakam*, one could reach *Kailaasam* and not return to earth with a rebirth.

Saivas advocate wearing a wrist band made of *Rudraaksha* beads. They also recommend holding a begging bowl made of skull, and smearing of ash all over the body. They believe that if this is done even the 4th caste people would become *Brahmins* and even as *Brahmin* ascetics”.

(Uttamur -10) Uttamur 10 (p. 101) Purisai 3 (p. 264-265) and (KB) Bashyam agree (p.102):

“They hold that Siva is the instrumental cause while *Pradaanam* is the material cause.”

II/II/52/210: If *Brahman* has a body, it is bound to perish.
(*adhishTaana anupapattEs cha*)

Opponents hold that *Pradaanam* is the world-cause.

But this “*Pradaanam*” is insentient and cannot create anything. As in the case of potter who is sentient and who resorts to mud in order to create a mud-pot, *Brahman* who is said to create the world must also have a body. Anything that has a body is inevitably destined to perish. So, *Brahman* must also be perishable.

This is contrary to *Vedas* and therefore not acceptable.

II/II/52/211: Is Body-less *Brahman* exposed to birth and death?
(*KaraNavat chEt na bhOgaadibhya:*)

For bodies and the senses, the soul is the presiding deity. If the body-less *Brahman* is the indweller of “*Pradaanam*”, he will be subject to births and deaths.

This again is against *Vedas*.

II/II/52/212: Can such a *Brahman* be omniscient?
(*antavattvam a-sarvaginataa vaa*)

If *Brahman* is taken as the deity of “*Pradaanam*”, he would have to take limbs and senses and subject himself to *PuNya* and *Paapa* and experience the consequences thereof much like the *Jeeva-atma* and also be subject to birth and death. In this case, he cannot be omniscient and several such defects will accrue to him.

This also is against the *Vedas*.

Topic 53: What about "Paancha Raatra"?

(Utpatyasa sambhava AdhikaraNam)

AdhikaraNam 53 Sangati:

Sutrakaara himself raises the doubt whether as in the case of the *Pasupathi Aagama* dismissed above, the "*Paancharaastra Aagama*" view should also to be discarded and establishes beyond doubt it is the most authentic view.

(SMS-1) SMS Chari's Fundamentals of Visishtadvaita Vedanta (Page 106) *Paancha Raatra Aagama* occupies a unique position because it is considered to have been taught by *Bhagavaan* Himself out of compassion towards humanity. "*Paancharaatrasya kritnasya vaktha Naraayana Svayam*" (*Sarvartha Siddhi IV.121*).

(MB) Mahabharata describes *Paancha Raatra Aagama* as a text for our highest good (*Parama ShrEya*) and that Manu teaches *Dharma* on the basis of it. This *Aagama* is in full agreement with *Vedas*. (*ibid Page 107*)

Opponent: Since it is said that SankarshaNa was born from VaasudEva, etc (*VaasudEvaat SankarshaNo naama jeevO jaayata*), this goes against the *Sruti Vaakhya* "*na jaayatE mriyatE*" meaning "*Jeeva-atma* is not born nor does it die".

There are 4 Aphorisms (*Sutrams 213 to 216*) in this Topic # 53.

II/II/53/213: Can *Paancha Raatra* explain the birth of Sankarshana?

(Utpatti asambhavaat)

This Sutram and the next state the opponent's views.

II/II/53/214: And, Pradhyumna?

(na cha Kartu: karaNam)

That Pradhyumnan representing the mind was born from VaasudEvan is against *Saastras*.

II/II/53/215: Yes. They are NOT born; they are Brahman's incarnations. (*Vigjnaana-adi BhaavE vaa tad apratishEdha:*)

This *Paancha-Raatram* is in sync with *Saastras*. The *Vyuha Moortis* of *VaasudEva*, *SankarshaNa*, *Pradhyumna* and *Aniruddha* are the emanations (*Avatars*) of *ParavaasudEva Brahman*.

(AVG) Anbil V. Gopalachariar Swami (p.145-146) quotes Adi Sankaracharya as saying "We agree with the lifelong observance of the five period chores mentioned in '*Paancha Raatra*' as the means to attain *mOksham* and reach Sri^{ma}n Narayanan and undoubtedly this is in tune with *Sruti* and *Smiti*'. **Anbil Swami** further observes that the great Adi Sankaracharya was a great devotee of *SaaLagraama* worship, one who observed the 5 period chores throughout his life and was a staunch devotee of Lord Hari whom he is attested to have seen with his own eyes as Sri Nrisimha several times"

(Purisai-3) Purisai Swami's Sukha Bodini - 3 (p. 287):

"The entire *Paancha Raatra Tantram* was given out by Sri^{ma}n Narayana himself. In order to facilitate loving devotion and worshipping *Bhagavaan*, who is both the means and the goal of *Jeevas*, *Bhagavaan* takes these forms says *Paancha Raatra*. Is it not said 'ajaayamaanO bahudaa vijaayatE' and 'Tad Aikshata bahu syaam prajaayeyeti Tad tejO srajata' (The birthless one takes several births by his own will), na jaayatE mriyatE vaa vipaschit (*jeevan* is neither born nor dies) etc.

II/II/53/216: Jeevaaatmas are NOT born.

(vipratishEdhaas cha)

In this *Aagama*, it is clearly laid down that *jeeva-atma* does not have powers of creation or dissolution. The reference to *SankarshaNa* etc is only to denote his *Avataaras*.

(MR&MBV-3)Rangacharya M. and Varadaraja Aiyangar Vol.3 (p.72 footnote 2):

(SP) Sruta Prakaasika points out that the context in *Paushkara Samhita* refers to *Samkarshana*, *Pradhyumna* and *Aniruddha* in this light.

THUS CONCLUDES QUARTER II OF CHAPTER II

SRI BHASHYAM II/III

CHAPTER II: IRREFUTABLE FACTS

AVIRODA ADHYAYAM

Adhyaya Sangati:
Same as in the previous *Paada*

QUARTER III:

Proof of creation of sky etc

(Viyat Paadam)

Paada Sangati:
“*KaaTmaa*” – *Brahman* is the creator of ether and all individuals. In this and the next Parts, the *Sutrakaarar* establishes the veracity of our *Siddhantam* as one without any of the blemishes noticed in other systems that were refuted in the earlier Parts. In doing so, he encounters some apparent conflicts and contradictions internally in the *Vedic* statements themselves (when viewed superficially) and proceeds to reconcile them to prove how our *Siddhantam* is exactly in sync with the *Vedas*.

TOPIC 54: WAS SPATIAL ETHER CREATED?

(Viyat Adhikranam)

AdhikaraNam 54 Sangati:
Like spatial ether, *Atma* also has no limbs.

There are 9 Aphorisms (*Sutras 217 to 225*) in this Topic # 54.

II/III/54/217: Was spatial ether created?
(na viyad asrutE)

Opponent: It was earlier said that the soul is ‘not created’ because it has no limbs. As spatial ether also does not have limbs, it should also be deemed as ‘not created’.

(AVG) Anbil GopalaChariar Swami’s Nirvaham (p.146):
“*Taarkikars* argue that spatial ether is permanent; *Bouddhas* argue that there is no spatial ether at all”

(100)

Siddhantam: Even as soul was in a subtle state and came to acquire a gross state, spatial ether also was in a subtle state in *Parama-Atma* and came to acquire a gross state subsequently.

II/III/54/218: Yes. It was created.

(*asti tu*)

Tait. Up. (2.1) clearly says: “*aatmana: aakaasas Sambhoota:*” which means that spatial ether was created. There can be no greater authority than this. To deny that is correct to say that because it has no limbs, spatial ether was not created. To deny that is like saying “Extinguish fire with fire” which obviously is absurd. (*vahninaa sinchEt*)

II/III/54/219 Was fire created earlier?

(*gouNya sambhavaat sabdaas cha*)

Opponent:

ChandOkhyam (6.2.3) while enumerating the various entities created mentions fire (*TEjas*) even though spatial ether came into being even before it.

Brih. Up also says that elements of air and atmosphere are without end. (*Vaayus cha antariksham cha Etad amrutam*) meaning air and spatial ether are said to be without end. The one that has no end cannot also have a beginning.

Siddhantam: If spatial ether was not created, it means that it was in its subtle form earlier and its acquiring its gross form it is spoken of as it was created.

(TSR) T.S. Rajagopalan Swami observes (p.83):

It is said to be endless is only to emphasize that it has a comparatively longer life than others. Celestials are called ‘amarar’ which means ‘deathless’. This is really not so. The description is to show that their lifespan is incomparably longer than other mortals.

II/III/54/220: Why double meaning of the word “Sambhoota”
(*syaat cha Ekasya Brahma Sabdavat*)

This is Opponent’s view:

It is seen that the term “*Brahmar*” is used in one context in the *Vedas* to mean *Moola Prakriti* and in another context to mean *Parama-Atma*. Similarly, it is possible to interpret the word “*Sambhoota*” to mean as ‘created’ and also as ‘not created’

II/III/54/221: When “all” is created by *Brahman*, this is also included in it.

(*Pratigjnaa haani avyakttirEkaat*)

Siddhnatam: It has been agreed earlier that everything is created by *Brahman* and by knowing *Brahman* (the cause), everything, (the effect) can be known. The expression 'everything' includes spatial ether also. In accordance with this agreement, it is but proper to hold that the spatial ether was created by *Brahman*.

II/III/54/222: Before creation only *Brahman* was there, say *Srutis.*

(*Sabdebhya:*)

It is declared that during the great deluge, there was only *Brahman* and all the rest rested in *Brahman*. This means that even the spatial ether was not there (in its gross form) and came to be known in its gross form only later. Though *ChandOkhyam* has not mentioned specifically about the creation of ether, there are other *Upanishad* statements like *Taittreeyam* that categorically declare the creation of ether.

(Purisai -3) Purisai Swami Nirvaham-3 (p.300):

"When someone talks about the creation of a pot (*GaTam*), it does not mean that it precludes the creation of cloth (*PaTam*)"

(Sugavan) SugavanEswaran Swami remarks (P.172):

"The statement in *ChandOkhyam* has to be understood in the light of the statement in *Taittreeyam*"

II/III/54/223: The whole includes a part of it.

(*Yaavad vikaaram tu vibhaagO lOkavat*)

(Purisai – 3) Purisai Swami's Nirvaham -3 (p.301):

When someone identifies a few individuals as the sons of say, DEvadatta and then proceeds to specify the birth dates of a few of them, it does not negate the fact of the others being his sons. After declaring all are created by *Brahman*, its does not negate the creation of spatial ether just because it is not mentioned in the list of creations.

II/III/54/224: Air is one of the 5 natural elements created by *Brahman.*

(*EtE na maatariswaa vyakaayaata:*)

As one of the five natural elements (ether) was declared as created by *Brahman*, for the same reason, it goes without saying that the other element of air (*Vaayu*) was also created by *Brahman*.

II/III/54/225: "Sat"has no beginning. Anything to the contrary is inappropriate.

(*asambhavas tu satO anupapattE*)

"Sat"meaning *Brahman* alone has no origination. Any statement contrary to this is inappropriate.

(Sugavan) SugavanEswaran Swami remarks (p.174):

"We see that various vessels like pots, pans etc are made from mud. We cannot see the converse condition of mud being made out of pots and pans. This shows that what is already there cannot be created by what is created by it. *Brahman* is already existent (*Siddham*) and the effects created by *Brahman* cannot be the cause of *Brahman* himself"

TOPIC 55: WHAT ABOUT FIRE?

(TEjO AdhikraNam)

AdhikraNam 55 Sangati:

All elements including fire were created by *Brahman* only.

There are 8 Aphorisms (*Sutras 226 to 233*) in this Topic # 55.

II/III/55/226: Fire was created by *Brahman*.

(TEjOs tas tataahi aaha)

Opponent: There is a statement that fire came out of air (*VaayOr agni: - agnEr aapa: adbhya: prithvee*). Air is the cause of fire and NOT *Parama-Atma*.

Siddhantam: There is a statement "*yEtasmaat jaayatE*" which means everything emerged from *Parama-Atma*. If fire arose from air, air arose from sky and sky arose from *Brahman*.

II/III/55/ 227: What about Water?

(Aapa:)

This is opponent's view:

As the saying goes "*agnEr aapa:*" water emerged from fire.

II/III/55/228: Did Earth emerge from water?

(Prithvee)

This is also opponent's view:

Earth emerged from water

II/III/55/229: How food can be identified with earth?

(adhikaara roopasabdaantarEbhya:)

Siddhantam: The context relates to the emergence of elements in which the term '*annam*' is used. *Annam* should be taken to mean only earth.

(KB) K. Bashyam Swami's Nirvaham (p. 108):

As all edibles (*annam*) are produced out of earth, the term 'anna' denoting the effect is used for the cause. The saying goes: From earth sprang plants and crops and from them sprang food".

There is another statement that directly states that earth emerged from water (*adbhya: Prithvee*).

II/III/55/230: Can fire or water wish?

(*tadabhi dhyanaad Eva tu tallingaat sa:)*

Siddhantam: When it is said that fire wished or water wished etc it means that the indweller of these, namely *Brahman* it is who wished, not the insentient fire or water.

(Uttamur -10) Uttamur Swami Nirvaham (P.105):

"It only means that *Brahman* with fire as its body (*TEjas sareeraka Brahmag*) became *Brahman* with water as its body (*Jala Sareeraka Brahmag*)".

II/III/55/231: Vedic statements confirm that *Brahman* created everything.

(*viparyayENA tu kramO ata uppadhyatE cha*)

Siddhantam: There are other Vedic statements like '*Etasmaat jaayatE praaNa: mana: sarvEndriyaaNi cha kham, Vaayu*' which means that the vital air, mind, senses, sky, air, fire etc emerged only from *Parama-Atma*.

II/III/55/232: Dissolution lists entities in a different sequence.

(*antaraa vignaana manasee kramENA tal lingaad iti chEt na avisEshaat*)

The fact remains that *Brahman* is the indweller in respect of each entity that is mentioned. This again proves that only *Brahman* is the creator as also one who is seen in dissolution when the order is reversed.

II/III/55/233: Mobile beings and immobile things were created by *Brahman*.

(*Chara achara vyapaasrayas tu syaat tadyapadEsa: bhaaktas tada Bhaavitaat*)

In fact, all mobile beings and immobile things have *Brahman* as their indweller. When any being or thing is mentioned, it can denote *Brahman* who is their indweller.

(Purisai -3) Purisai Swami 3 Nirvaham p.311):

Chand. Up (6.3.2) reads: "*anENA jeevENA aatmanaa anupravisya naama roopE vyakaravaaNi*" which means that *Parama-Atma* is the indweller of all".

TOPIC 56 Regarding soul

(Atma Adhikaranam)

AdhikaraNam 56 Sangati:

It is now declared that the soul has no birth and is permanent.

There is only one Aphorism (*Sutram 234*) in this Topic # 56.

II/III/56/234: Was the soul created along with waters?

(*na Aatmaa SrutE: nityatvaat cha TaabhyA:*)

Opponent: The statement "*tOyEna jeevaani vyasarja bhoomyaam*" means "*Parama-Atma* created the souls along with waters. This shows that souls have a beginning. Whatever has a beginning must have an end. So, the souls are not permanent.

Siddhantam: If this stand is accepted, it will go against the declaration that the soul is never born nor does it die (*Na jaayatE mriyatE vaa Kadaachait*) and it will lead to a situation where a soul will not face the consequences of its actions. It will also lead to the conclusion that *Parama-Atma* shows both partiality and lack of compassion since some created beings will be happy and others miserable. The passage "*nityO nityanaam*" clinches the point by saying that of all permanent beings, which includes Jeevas the most permanent is *Parama-Atma*.

(ANC-2) ANC Swami -2 (Tele-bridge talk on 19th May 2002:

"Except Sri Ganesh all the sentient and non-sentient beings are created. The creation is of two types (1) physical transformation which takes place in the non-sentient beings and this is called '*Svarupa anyataa Bhaava*' clay becoming pot, pot becoming broken pieces and so on. (2) Transformation in the nature of attribute and this takes place in sentient beings which are *Jeevas*. This is called '*Svabhava anyataa bhaava*'"

Topic 57: About Knowledge

(*Jnaana AdhikaraNam*)

AdhikaraNam 57 Sangati:

This describes the natural state (*Svaroopam*) of the soul.

There are 14 Aphorisms (*Sutrams 235 to 248*) in this Topic # 57.

Opponent: A maxim given in scriptures says that the soul's natural state is knowledge. (*yO vigjaanE tishTAn*). But, when a person sleeps he/she is totally unaware of the surroundings and does not appear to sense any knowledge. This shows that the maxim is valid only at certain times and not always.

II/III/57/235: Why there is no knowledge during sleep?
(JnOta Eva)

Siddhantam: This shows that the knowledge of the individual soul is subject to expansion and contraction, expansion while awake and contraction while asleep - not that the soul is totally devoid of knowledge while sleeping. In fact, another maxim avers that the soul in swoon and when freed does not have cognition of its self which means that during those times, its knowledge is in extreme state of contraction. In any event, the natural state (*Svaroopam*) of the soul is knowledge and it is also self resplendent and self-luminous (*Svayam Prakaasam*)

(Uttamur -10) Uttamur Swami Nirvaham-10 (P. 108):

The statement that 'After death, a freed soul has no cognition' does not mean that it has no power of cognition at all. It means that after death it no more gets deluded either by the body it has abandoned or about the cycle of births and deaths known as '*Samsaara*' to which the body is heir to"

II/III/57/236: The individual soul is not all-pervading.

(Utkraanti gati aagateenaam)

The soul is atomic in size. *Vedic* statements show that the soul leaves the body on its onward journey towards the moon and returns to don another body on its return. This proves that unless the soul is of minuscule size, it would not be possible to speak of "going (*gati*) and coming (*aagati*)"

II/III/57/237: The individual soul is only atomic in size.

(Svaatmanaa cha uttarayO:)

As the body perishes, the going to the moon and coming from there is possible only for the soul.

II/III/57/238: Only *Parama-Atma* is all pervading, none else.

(na aNur ata srutE: iti chEt na itara adhikaaraat)

There is a statement "*Sa Esha mahaan, aja: Atma*" etc. This does not refer to the individual soul because in the context after describing the individual soul, the maxim proceeds to describe *Parama-Atma*. It is in this context that this maxim occurs.

(KB) Bashyam Swami explains (p.113):

"Though the Sruti began with *Jeeva*, yet in the middle, the topic was changed and *Brahman* was made the subject of the topic. "The All-knowing *Parama-Atman* is the subject of meditation for *Jeeva*. The bigness refers to *Parama-Atma* not to the *Jeeva-atma*"

II/III/57/239: *Jeeva- atma* is minuscule.

(sva sabdOnmaanaabhyaaam cha)

(106)

There is another maxim saying that the soul is of the size of one thousandth part of the tip of a seed of a plant called "Aaraa" (*EshOr anUr Aatmaa and Aaraagra maatra:*)

(KB) Bashyam Swami says (p.113):

"A further illustration is given by Sri Bhashya by a quotation from SvEtaswAtara, the Jeeva is to be known as part of the hundredth part of the point a hair divided a hundred times. Hence, the size of the Jeeva is of the size of an atom"

II/III/57/240: The soul experiences pleasure and pain.

(*avirOdas Chandanavat*)

Though the soul rests in one part of the body, it can experience the pleasure or pain arising in any part of the body, just like the fragrance of sandal paste and the pleasure of cooling is experienced all over even if it is smeared in just one spot of the body.

II/III/57/241: How it experiences pleasure and pain?

(*avasthiti vaisEshyad iti chEt na abhyubagamaad rudhihi hi*)

(44&SVN) 44th Jeeyar & Sokkanavur swami (p.211):

"As it is said that Atma is within the heart of Jeeva in a special way, it is possible to conclude that the Jeeva can experience pleasure and pain"

(Purisai -3) Purisai Swami -3 Nirvaham (p.328):

Pras. Up(3-6): says "hridi hi ayam aatmaa tatra Eka-Satam naaDeenaam" which means that Jeeva-atma resides at the center of the heart from which branch off one hundred and one nerves"

II/III/57/242: Like the light of flame.

(*guNaad vaa lOKavat*)

This is like the flame of a light kept in one spot illuminates the entire surroundings.

II/III/57/243: Soul is different from knowledge.

(*VyatirEka: gandhavat tathaa cha darsayati*)

When one says "I have the knowledge of the fragrance of sandal paste", it is evident that the soul identified as "I" is different from the "knowledge". Veda confirms this saying "jaanaati"

II/III/57/244: Knowledge is different from the soul.

(*prutag upadEsaat*)

The statement "Jnaataa Aatmaa" meaning that the soul is indestructible shows that the soul is different from knowledge (*Jnaana*).

II/III/57/245: Like *Parama-Atma*, *Jeeva-atma* is also knowledgeable.

(*Tad guNa saaratvaat tu tad VyapadEsa: praagjnavaat*)

Sometimes, the individual soul is itself referred to as Knowledge. This is akin to calling *Parama-Atma* as Knowledge itself because his essential nature is being knowledgeable. The same applies to the individual soul. The difference lies in the fact that while the knowledge of *Parama-Atma* never shrinks, the knowledge of the *Jeeva* is subject to expansion and contraction.

II/III/57/246: Why is the soul known as knowledge?

(*yaavad aatma bhaavitvaas cha na dOsha: tad darsanaat*)

The cow is called "gO" which means the essential shape of cow. It cannot be separated from the cow during its lifetime. Similarly, as knowledge is an essential ingredient of the soul, it is called by the very name of Knowledge (*Jnaana*)

II/III/57/247: Soul's knowledge will be with it till it exists.

(*Pumsatvaadivat asya satObhi vyakti yOgaat*)

Virility is one of the seven primary fluid in the body of man without which man's body will not form. This masculinity is latent during boyhood and comes into play patently during youth. This potency is always there in a potential condition but plays out in a blossomed condition only at the appropriate time. Similarly, the knowledge that is always there is latent during sleep but becomes patent while waking up.

**(MR&MBV-3) Rangacharya M. and Varadaraja Aiyangar M.B -3
(p. 112): As per *Garbha Upanishad* - 1**

"The seven primary fluids (or *dhaatus*) are usually listed as chyle, blood, flesh, fat, bone, marrow and semen; the secretions (or *malas*) are the humors, bile, wind and phlegm; the two sources are the parents"

II/III/57/248: One of the two must happen.

(*nitya upalabdi anupalabdi prasanga: anyatara niyamO vaa anyataa*)

Like an experienced shrewd Lawyer, the *Sutrakaar* argues taking the side of the opponent and exposing its fallacies. If the *Jeeva* is taken to be omnipresent (*Vibhu*) and at the same time expansively knowledge oriented (*Jnaana-mayam as Saankhyas hold*), it would lead to the incongruous situation in which perception would exist not only in its present body but always and everywhere and at the same time. If ability of perception is denied taking it to be a *JaTam* (*as VaisEshikas hold*), it would also lead to another incongruous situation in which there can be no perception at all and anywhere (even within its present body). This refutes the theory of both *Saankhyas* and *VaisEshikas*. The conclusion is that *Jeeva* is NOT *Vibhu* but only *aNu*.

TOPIC 58: THE SOUL IS THE DOER*(Karta AdhikaraNam)****AdhikaraNam 58 Sangati***

The Atman is not only the knower (*Jnaana Svaroopen*) but is also a doer (*Karta*).

Opponent: *Saankhyas* hold that it is NOT a doer. The real doer is *Prakriti* consisting of *Sattva, Rajas* and *Tamas* which blind the knowledge of the *Jeava*.

There are 7 Aphorisms (*Sutrams 249 to 255*) in this Topic # 58.

II/III/58/249: The Soul is the doer.*(kartaa saastra arthavaat)*

Opponent: *Bhagavad Gita statement (3.27)* says that the individual soul beguiled by *ahamkaara* fancies itself to be the doer (*ahamkaara vimooDaatmaa kartaa aham iti manyatE*). So, the soul is not the doer.

Siddhantam: Commandments like 'Perform sacrifice', 'Meditate on' etc will be purposeful only if addressed to one who is capable of carrying out the commandments. *Saastras* prescribe for obtaining *Swargam* etc many actions like *Yaga, Yajna* etc only because the *Jeava* is so capable of 'doing'.

II/III/58/250: How the soul can be the doer?*(upaadaanad vihaara: UpadEsaas cha)*

The maxim that says "Like a king who enjoys all things in his dominion and moves about as he likes the individual soul takes hold of the senses and moves about in his own body according to his own pleasure". This shows that *Jeava-atma* is the doer.

(Purisai -3) Purisai Swami Nirvaham -3 (p. 342):

"*Brih. Up.6.3.4* states that when a person sleeps, the *Jeava* takes out with him the senses. Therefore, doctors advise that a person in deep sleep should not be woken up suddenly. When woken up suddenly, the *Jeava* that has gone out, tries to hurriedly re-enter the body and return the senses back. If in such a hurry, it misplaces the vision sense to where hearing sense belongs and vice versa, it would permanently damage both the faculties. And, there is no known cure to set right this misplacement"

II/III/58/251: The Soul is indeed the doer.*(vyapadEsaas cha kriyaayaam na chEt nirdEsa viparyaya:)*

As the individual soul actually performs sacrifices, he is the doer.

**(MR&MBV-3)Rangacharya M. and Varadaraja Aiyangar M.B-3
(p.117 -118 footnote):**

"The positive fact is that all actions are impelled by the contact of the self with the *guNas* and the negative fact is that no actions arise from the essential nature of the self"

II/III/58/252: Is nature responsible for the joy or sorrow of the Soul?

(Upalabdhiyat aniyama:)

It is held by some that the *Prakriti* is the doer and the soul is the enjoyer. If the soul is the enjoyer on account of its proximity to *Prakriti*, since this proximity is always present, all souls would be beneficiaries and would have the same experience. Each soul enjoys its own experiences because each and every soul is distinctly different from others.

**II/III/58/253: Soul experiences joy and sorrow as per its *Karma*.
(Sakti viparyayaat)**

It stands to logic and reason that the soul which acts experiences the consequences of its actions. If *Prakriti* or *Buddhi* were to be credited with the action, the soul will not have occasion to experience the consequences.

(40&SVN) 40th Jeeyar & Sokkanavur Swami (p.167):

"If *Jeeva*'s initial freedom to act is not accepted, commandments in the *Saastras* to do and not to do would become meaningless and *Jeeva* would escape relevant reward or punishment. *Parama-Atma* helps to encourage *Jeeva* dependent on *Jeeva*'s initial action in exercise of the freedom granted to him"

II/III/58/254: It is the soul that does meditation.

(Samaadhyabhaavaat cha)

It is only the *Jeeva-atma* who can meditate. *Prakriti* being insentient cannot meditate. So, *Prakriti* cannot be the doer under any circumstances.

II/III/58/255: Soul does karma as it desires.

(yathaa cha takshObhayatha)

A carpenter works only when he desires to work though he may be having all the tools ready at hand.

(NSA -2) NSAnanta Rangachariar Swami -2 Nirvaham (p. 327):
"Prakriti represented by *Buddhi* both being insentient cannot wish either to work or not to work. So, they cannot be the doer".

TOPIC 59:

Action of the soul is also subject to the will of *Parama-Atma*
(Paraayatha Adhikaranam)

Even this doer-ship of Jeeva is dependent on Parama-Atma for its actions.

There are 2 Aphorisms (*Sutrams 256 and 257*) in this Topic # 59.

II/III/59/256: Soul's actions are subject to the will of Parama-Atma.
(Paraat tu Tath srutE:)

Opponent: Vedas declare that *Parama-Atma* alone is capable of action and *Jeeva-atma* does not have the independence to act as it likes.

Siddhantam: The *Jeeva-atma* has the capacity to act but only with the sanction of and subject to the control of *Parama-Atma*.

(VA) Anantachariar V Swami clarifies (p.156):

"Even though a person, who is not capable of lifting and carrying a heavy weight himself, does so with the help of other workers, in view of his own initial involvement, he has to abide by the rules and procedures in carrying out the work. Similarly, even the initial effort of the *Jeeva* can happen only subject to the consent and sanction of *Parama-Atma*".

II/III/59/257: Soul's initial action is also permitted by Parama-Atma.
(krita prayatna apEksha: tu vihita pratishiddhaa vaiyarthyaadibhya:)

In the first place, *Jeeva-atma* acts in exercise of the freedom allowed to it by *Parama-Atma* as laid down in the *Saastras*. But, it does not have the capacity to take it to successful finale and reap the benefits thereof. It is only *Parama-Atma* who helps in the successful completion of the action concerned. It is only as a result of its initial action that the *Jeeva-atma* enjoys or suffers the consequences depending on how well or ill it has followed the injunctions of the *Saastras* in the first place.

(MR&MBV—3)Rangacharya M. and Varadaraja Aiyangar M.B -3 (p.123-124):

"Ramanuja's attempt to reconcile the reality of moral choice with the *Brahman* being the cause of all things has led to differences of opinion among his followers.

- **Vaatsya Varada (c.1250) in his *Tattvasaara* (48)** appears to state that the Lord is neutral in regard to the initial effort of the self in regard to any action. This is irrespective of the goodness or badness of the action.

- **His pupil, Sudarsana BhaTTar in his *Sruta Prakaasika*** elaborates the position. The Lord is the common cause of all actions of all selves in the sense that he gives the selves bodies, organs of senses etc. They use these as they please, just as the sons deal with paternal gifts of property according to their desires. The involvement of the Lord from the beginning

in the activities of the particularly good or the particularly wicked is based on their previous *karmas*.

- Swami Vedanta Desika, (*AdhikaraNa saaraavalI 236-243*).

Swami Desika whose preceptor studied under Vaatsya Varada, takes a different view. He argues against the Lord's indifference during the initial effort. The Lord is the common cause of all actions like the soil and water for all plants. The selves are the particular causes, like seed. The careful student, he says, must understand Ramanuja's teaching in this sense.

(Purisai -3) Purisai Swami Nirvaham -3 (page 348-349):

"Suppose 'A' and 'B' have a joint account in a bank to be operated by both of them. 'A' desires to withdraw some amount from the account. 'B' agrees and signs the cheque. If 'A' uses the proceeds for a good cause, he enjoys the benefits thereof and 'B' can have no claim for a share in this; If 'A' wastes the proceeds in gambling and loses all the money, then also 'B' will not be liable for the loss. Similarly, *Parama-Atma* who gives the initial consent for any action of the individual self will not be responsible for the effects of the initial action of the individual self.

TOPIC 60: JEEVA-ATMA IS A PART OF BRAHMAN

(Amsa Adhikaranam)

Adhikaranam 60 sangati:

Blasting three views held by the opponents and establishing that Jeeva is part of Parama-Atma

(1) If it is held that the individual soul is different from *Parama-Atma*, it will go against the *AbEda Srutis*.

(2) If it is held that both are one and the same, it will go against *BEda Srutis* and.

(3) if it is held that *Brahman* is beguiled by delusion '*Maaya*', it will impute ignorance to *Brahman*.

Hinduism Rediscovered:

"The *Vedas* do not say anywhere that *BEda Srutis* are incorrect or that only *AbEda Srutis* are correct or vice versa. Then, how to reconcile the two apparently conflicting views? **The answer is** provided by the *Sareera-Sareeri Bhaava* (the Body-Soul-relation ship) that forms the sheet anchor of *Visishtadvaita*, which aims to discern "Unity in diversity". This can be explained as follows:

When we call a mechanism, say, a clock, every part of it — like the hands, the dial, and the motive force that makes it work are all taken together and the entire unit is called the Clock. Thus, though the parts of the clock are all different, when taken together and function properly; we call it a clock - a case of 'Two-in-One' or 'One-in-Two'.

Similarly, when we refer to any living being, the reference is not only to the physical body but also to the soul which has a dual role to play: one, as the soul with reference to the body and second, as the body with reference to *Brahman* who is the soul's soul. Thus, when we call a person, say, Rama, we mean his body + his soul (*Jeeva-atma*) + his soul's soul (*Parama-Atma*). Thus, though the body, the individual soul and the Universal soul in the case of Rama are different, when taken together and living, we call the triple entity as Rama only. Hence, it is a case of 'Three-in-One' or "One-in-Three".

The word '*Atma*' is derived from '*Aapnoti iti Atma*'— 'which controls in immanence'. **The *Jeeva-atma* controls the physical body; *Parama-Atma* controls the *Jeeva-atma* and through him his body.**

Taittriya Upanishad- Anandavalli, Brihadaranyaka Upanishad- Antaryami Brahmana, Chandokya Upanishad, and Subalopanishad and great sages like Manu, Paraasara and others have categorically emphasized this Body-Soul relationship.

According to **Bhagavad Ramanuja**, when the father says "*Tath Tvam as'*", it means both "You belong to Him as His body and He belongs to you as your innermost soul" For example,

"*TAT TVAM ASI*"— "That thou Art": This means your soul's soul is *Brahman*. Conversely, *Brahman* is your soul's soul and your soul is the body of *Brahman*. Taken together, in this sense, it can be said that you are yourself *Brahman*.

Prof. Narayanaacharya (p.61) observes-

"Bhagavad Ramanuja says that *Brahman* in the "*kaaraNa avastha*" becomes *Brahman* in "*kaarya avastha*". That He is *Brahman* still in both cases. Otherwise, the equation would not be possible" (p.61) and concludes - "This unity does not sublate variety but only invests it with a meaning and purpose"

(ANC-2) ANC Swami -2 explains (Tele-bridge talk on 19th May 2002):

"*Jeeva* is part of *Brahman*. *Brahman* is called '*Amsi*' whereas *Jeeva* is called '*Amsa*'. So, this relationship is called '*Amsa-amsi Bhaava*'. In other words, it means the same as '*Sareera- Atma Bhaavam*'.

There are 11 Aphorisms (Sutras 258 to 268) in this Topic # 60.

II/III/60/258: Three faulty interpretations are exposed in this Topic

(*Amsa: naanaa vyapadEsaad anyataa cha api daasa kitavaaditvam adheeyatE yEkE*)

Atharva Veda says: *Parama-Atma* who is the indweller of all is the indweller of Slaves (*Dasas*), fishermen (*Kitavas*) also.

II/III/60/259: Soul is infinitesimal portion of *Brahman*.

(*Mantra VarNaat*)

Rig Vedam Purusha Sooktam X.90.3 declares that all beings are parts of *Parama-Atma* (*Paada; asya visvaa bhootaani*)

II/III/60/260: This is confirmed in *Bhagavad Gita* also.

(*api smaryate*)

The same is confirmed in ***Bhagavad Gita*** also.

(*mamaiva amsa: jeeva lOKE jeeva bhoota: Sanatana:*)

II/III/60/261: Birth and death do not touch the soul.

(*Parkaasaadivat tu na Evam para:*)

To a doubt that if the soul is part of *Parama-Atma*, whether the defects of the soul would affect *Parama-Atma*, **it is answered** that they will not affect *Parama-Atma*. For example, when the body is afflicted with pleasure and pain, birth and death etc they do not affect the soul.

II/III/60/262: Sages like Parasara also hold the same view.

(*Smaranti cha*)

Sage Paraasara has declared that the world is part of *Parama-Atma* even as the luminosity of fire is to the fire.

(Sugavan) Sugavanesawaran illustrates (p.198):

"When the rays of the sun fall on a body of water, it appears as if it is moving when actually the water is moving. The sun does not undergo any movements in this case. Similarly, *Brahman* does not undergo any change through pleasure and pain that afflicts the soul even if it is a part of *Parama-atma*"

II/III/60/263: Some are not eligible to do *Veda Adhyayanam*.

(*anugjnaa parihaarou dEha sambandhaat jyOtir aadivat*)

In reply to the question, if everyone is a part of *Parama-Atma*, how come some are eligible to learn *Vedas* and some others are not considered eligible, it is clarified that because of the acquisition of specific bodies as

(114)

a result of meritorious or sinful deeds done by the individual souls in their earlier birth. For example, though the fire is the same, the fire from a *Yaaga saala* is considered pure and holy whereas the one from a burning ghat is considered polluted and unholy because of its contact with a dead body.

II/III/60/264: Soul does not become *Brahman* because they are totally different.

(*asantatEs cha avyatikara:*)

As individual souls are different in different bodies, the pleasure and pain experienced by one is not experienced by another.

II/III/60/265: If soul is equated with *Brahman*, the latter would be subject to pleasure and pain afflicting the soul. This is against the *Saastras*.

(*aabhaasaa Eva cha*)

If it is held (as by *AbEda* adherents) that *Parama-Atma* becomes *Jeeva-atma* due to ignorance, it will go against the *Vedic* declaration that *Parama-Atma* is absolutely without any blemish.

II/III/60/266: In that case, all the blemishes will accrue to *Brahman* (*adrushTa aniyamaat*)

Opponent: The view of Bhaaskara is that because the "*adrushTa*" cannot be separated from *Parama-Atma*; all the defects that the *Jeeva-atma* is heir to, would affect *Parama-Atma* also.

II/III/60/267: Even unseen events occur due to the will of *Parama-Atma*.

(*Abhisandhyaadishu api cha E�am*)

Siddhantam:

Even this "*adrushTa*" is under the control of *Parama-Atma*. So, they cannot affect him.

II/III/60/268: *Brahman* resides in every body's heart but the different conditions affect different souls is on account of their respective association with the different kinds of bodies.

(*pradeSa bhEdaat iti chEt na antar bhaavaat*)

If it is said that another experiences of *Jeevas* are regulated by conditionality in different places, **it is answered** that such conditionality exists everywhere in all places, the difference in places will not alter the conditionality.

THUS CONCLUDES QUARTER III OF CHAPTER II

SRI BHASYAM II/IV

CHAPTER II: IRREFUTABLE FACTS

AVIRODA ADHYAYAM

Adhyaya Sangati:
Same as in previous *Paada*.

QUARTER IV:

About Vital Air

(PraaNa Paadam)

Paada Sangati:
"DEhEndriyaadE Uchita Jnaana krit" – *Brahman* bestows bodies and senses to individual souls strictly in accordance with their beginning-less *Karma*.

Two conflicting *Vedic* statements are there one declaring that the senses were created and the other saying that they were not created. The conflict is resolved in this quarter. As in the previous quarter, *Sutrakaarar* establishes the veracity of our *Siddhantam* as one without any of the blemishes that are noticed in other systems and refuted earlier. In doing so, he encounters some apparent conflicts and contradictions internally in the *Vedic* statements themselves when viewed superficially and reconciles them to prove how our *Siddhantam* is exactly in sync with the *Vedas*.

TOPIC 61: WAS VITAL AIR CREATED?

(PraaNa Utpatti Adhikranam)

AdhikaraNam 61 Sangati: Enquiry about Vital Air.

SUBJECT: *PraaN* means *Indriyas* (senses). A text says that before creation, there were only "Rishis". Who are these *Rishis*? The answer is that *Rishi*s are *PraaNas*.

There are 3 Aphorisms (*Sutra 269 to 271*) in this Topic # 61.

II/IV/61/269: Spatial ether was also created by *Brahman*.
(Tathaa PraaNaa:)

The *Sutra* says that just like spatial ether that was proved as 'created', the *PraaNaa* and the senses were also created.

II/IV/61/ 270: Plural word '*PraaNaa:*' is used only by way of respect.

(GouNya sambhavaat Tat Praak SrutEs Cha)

The word "Rishis" may be in plural number but it refers only to 'Parama-Atma' in accordance with the maxim "Poojaayaam Bahu-vachanam" which means plural is employed by way of respect.. Before creation there was only one entity namely Sriman Narayana with his consort Mahalakshmi and these two together are called "sath".

Mundaka Up. says: 'From *Brahman*, *Mukhya PraaNaa*, the senses and the 5 natural elements were created'.

II/IV/61/271: Only *Parama-Atma* is meant by the word "*PraaNaa:*"

(Tat Poorvakatvaad vaacha:)

At the time of deluge, there was nothing except *Parama-Atma*. At the time of creation, sky and other elements were created with distinct names and forms. That is why vital air was not mentioned before creation.

TOPIC 62: How many senses (*Indriyas*) are there?

(Sapta gati Adhikaranam)

AdhikaraNam 62 Sangati: Number of *Indriyas* is discussed.

There are 2 Aphorisms (*Sutras 272 and 273*) in this Topic # 62.

II/IV/62/272: There are only 7 senses say the opponents.
(Sapta GatE: Viseshitatvaat Cha)

This is opponent's view: There are only 7 according to *Taittriya Up* which says that the Jeeva moves from one body to other along with 7 *Indriyas*. These are Mind, intellect, Eyes, Ears, Nose, Tongue, and Skin. The *Upanishad* does not mention any others.

(Purisai -3) Purisai Swami Nirvaham -3 (p.378):

The organs of perceptions leave with the soul while the organs of activity manifest at the time of birth and perish at the time of death. He quotes - **Swami Desika** in *Sri Nyaaya Siddhanjanam* saying that unlike the view of **Yaadhava prakaasa**, Bhagavad Ramanuja's view is that all the 11 senses on leaving the body at the time of death proceed to enter into another body when the soul takes another body" (*ata Ekaadasa indriyaanNi sareeraantarEshvapi anu vartantE iti Bhaashyakaara abhipraayam iti prateema*)

(44 Jeeyar & Sokkanavur Swami Nirvaham (p. 230):

Nyaaya Parisuddhi of Swami Desika also reiterates this view.

II/IV/62/273:

(*Hastaa dayas Tu StithE atO Na Evam*)

This is **Siddhanta Sutra**:

Brih. Up 3.9.4 clearly says and **Bhagavad Gita 13.5** reiterates that there are 11 senses (*IndriyaanNi dasa, Ekam cha*). They are organs of perception (*JnaanEndriyas*) namely, skin (*Tvak*), Eyes (*Chakshus*), Ears (*SrOTram*) Tongue (*Jihva*) and nose (*GraaNa*) there are other *indriyas* called motor organs (*KarmEndriyas*) namely hands, feet, larynx, genital organ and excretory organ that make the number to be more than 7.

(VA) Anantachariar Swami's Nirvaham (p.161):

"*KaTa Sruthi* also mentions only these 7 because they are of greater importance"

(KB) Bashyam Swami's Nirvaham (p.125):

"The opponent's view is that the reason why only seven are said to wander about is that at the time of death, the *Karma indriyas* like tongue etc. are not going with *Jeeva* (everywhere as to perform their actions)".

(40th Jeeyar & Sokkanavur swami's Nirvaham (p.177): Swami Kumara Varadacharaiar (Swami Desika's Son and Sishya) in his AdhikaraNa ChintaamaNi observes:

The text "*sapta imE lOkaa Eshu charanti praaNaa*:" though mentions only 7, it is a synecdoche, a generic term implying analogous objects also (*upalakshaNam*). Though only organs of perception *Jnaana indriyas* is mentioned it also includes organs of activity".

TOPIC 63: 'PraaNaa' is also miniscule in size

(*PraaNaa ANutva Adhikaranam*)

There are 2 Aphorisms (*Sutrams 274 and 275*) in this Topic # 63.**II/IV/63/274: The senses are also atomic in size.***(ANavas Cha)*

These senses are said to leave the body and go with the soul at the time of leaving the body. So, it means that they should be minuscule in size. Otherwise, it would not be possible for them to quit the body along with the soul and enter into another body when the soul enters it.

II/IV/63/275: But vital air is special unlike other senses.*(SrEshtas Cha)*

The Vital air (also called *Mukhya PraaNa*) is created like other senses and also is minuscule in size because its exit from the body cannot be realized by even those who are very close to the body. It is called "special" (*SrEshTa*) because if it leaves the body the body becomes rotten whereas when other senses leave the body the body still functions though in a limited way.

TOPIC 64: The air that we breathe is vital air*(Vaayu Kriya Adhikaranam)****AdhikaraNam 64 Sangati:*****Is the function of this breath different from elemental air?****There are 4 Aphorisms (*Sutrams 276 to 279*) in this Topic # 64.****II/IV/64/276: The function of vital air is different.***(Na Vaayu Kriye Pritag Upadesaat)*

The text says: "*Etasmaat jaayatE PraaNO mana: sarvEndriyaaNi*" which means that this breath was created as distinct from other senses. It is not the same as merely elemental air because inhaling and exhaling is the special function of *PraaNa*. It is indeed a special type of air with a different function. As stated in a previous *Sutra* if it leaves the body, the body becomes rotten. Its purpose is to hold the body and soul together, a function that cannot be ascribed to the elemental air.

(Srivats-1) Srivatsankachar-1 Swami Nirvaham (p.69):

"In fact, its creation is stated apart from the elemental air in the text thus:
jaayatE PraaNa: kham Vaayu:"

II/IV/64/277: The vital air is an indispensable instrument for the soul.

(*Chaksur Aadi vat tu Tat Saha Sishtayaadibhya:)*

(ANC Swami -2) Sribashyam lectures delivered via Telebridge (06/30/2002).

"In *ChandOkhya Upanishad*, there is a story regarding *Mukhya PraaNa*: In the body of *Jeeva-atma*, there are *Parama-Atma* as indweller (*Antaryaami*), *Jeeva-atma*, *Mukhya PraaNa*, Mind and ten senses. A quarrel arose among the senses in which each sense claimed superiority over others and all the senses went to the four-headed *Brahma* to act as mediator and arrange for an amicable settlement. Lord *Brahma* asked each sense to leave the body and remain elsewhere for one year and watch the functioning of the body one after another. First, the speech left the body and the person became dumb but this did not hamper the functioning of the body and later the speech returned. Then the eyes left the body and the person became blind. Even though he became blind, the functioning of the body remained normal. Then by turn, ears and mind left the body and the function of the body was not affected much. Then vital air (*Mukhya PraaNa*) left the body. Then the body became dead and began to decompose. So, Lord *Brahma* told the senses that *Mukhya PraaNa* is superior to all the senses and it is the leader of all the senses. This is called '*PraaNa Samvaada*' in the Upanishad. According to this, *Mukhya PraaNa* helps the *Jeeva* to support the body and the senses".

II/IV/64/278: Vital air is not without a function.

(*Akaranatvaat cha na dosha: tathaa hi darsayati*)

While the organs of perception provide the cognition to the *Jeeva* and the motor organs enable the *Jeeva* to function, *Mukhya Praana* may not serve like them but without it, the *Jeeva* cannot live.

Chan. Up. 5.1.7 says: *yasmin utkraante idam Sareeram PaapishTa taram iva drisyadEkaa)*

II/IV/64/279: This vital air is described as functioning in 5 ways like mind.

(*Pancha Vritti: manovad Vyapadisyate*)

Mukhya PraaNa functions throughout the body with five different names at five different places. *PraaNa* in the heart, *Apaana* in the excretory organ, *Samaana* in the navel, *Udaana* in the neck and *Vyaana* operates

(120)

throughout the body. This is like several stages of mind like desire, will, doubt, sincerity, insincerity, boldness, fear, shyness etc.

TOPIC 65: Vital air is also minuscule in size

(SrEshtaa ANutva Adhikaranam)

***AdhikaraNam 65 Sangati:* This special entity is also of atomic size.**

There is only one Aphorism (*Sutram 280*) in the Topic # 65.

II/IV/65/280: Because it departs along with the soul.

(ANus Cha)

It is said that this *Mukhya PraaNa* also departs from the body along with the soul. This exit from the body is not possible if the *SrEshTa Praana* is everywhere (*vibhu*). Therefore, it is atomic in size.

TOPIC 66: Fire and other Senses cannot act independent of the will of Brahman

(Jyotiraadhi Adhishtana Adhikaranam)

***AdhikaraNam 66 Sangati:* Can fire etc act independent of Brahman?**

There are 2 Aphorisms (*Sutram 281 and 282*) in this Topic # 66.

II/IV/66/281: Fire and other Senses cannot act without the will of Brahman.

(Jyotiraadhi Adhishtaanam Tu Tad Aamananaat PraaNavataa Sabdaat)

It is established from ***Antaryaaami BrahmaNa*** that everything in the world both animate and inanimate are presided over and controlled (*AdhishTaanam*) by the respective divinities (*Devatas*) and these divinities in their turn are controlled by *Parama-Atma*. So, it is clear that neither the senses nor these divinities could act without the will (*Sankalpam*) of *Parama-Atma*.

II/IV/ 66/282: The will of Parama-Atma is permanent.

(Tasya Cha Nityatvaat)

And this will of *Parama-Atma* is permanent (*nityatvaat*). Everything acts as per his will.

TOPIC 67: Vital air is not called a sense (*Indriya*)

(*Indriya Adhikaranam*)

AdhikaraNam 67 Sangati: Mukhya PraaNa is NOT a sense like other senses.

There are 2 Aphorisms (*Sutrams 283 and 284*) in this Topic # 67.

II/IV/67/283: As it is special, vital air is not considered a sense.
(*Ta Indriyaani Tad Vyapadesaat Anyatra SreshTaat*)

With regards a doubt; whether in view of the term '*PraaNa*' is used to denote both *Mukhya Praana* and equally to other senses *Mukhya PraaNa* could be considered as an *Indriya* like other senses. ***Sutrakaarar*** clarifies that all the 11 senses (*Indriyas*) are just senses and *Mukhya PraaNa* is not an *Indriya* in that sense.

II/IV/67/284: The *Vedas* declare it as different.
(*Bheda Sruter Vailakshanyaat Cha*)

(Sugavan-1) Sugavaneswaran opines (p.213):

Brih. Up. 1.3 after listing the various senses, *Sutrakaarar* devotes an entire chapter on *Mukhya PraaNa*. This shows that the two are distinctly different from each other.

(MR&MBV-3)Rangacharya M and Varadaraja Iyengar MB-3 (p. 153):
"In the condition of dreamless sleep the function of the *PraaNa* is perceived to exist but the function of the eye and other senses is not perceived to exist".

TOPIC 68:

There are two kinds of creation (aggregate and individual)

(*Samjnaa Moorthi Klipti Adhikaranam*)

AdhikaraNam 68 Sangati: This discusses about the two kinds of creation.

There are 3 Aphorisms (Sutrams 285 to 287) in this Topic # 68.

(ANC Swami -2) Sribashyam lectures through Tele-bridge on 30th June 2002.

"This is something similar to saying that cement is there, sand is there, water is there, jelly is there, steel is there - still there is no construction. The reinforced cement concrete which when poured on steel reinforcement and cured produce a stable reinforced cement concrete structure. So for any work to be turned out mixing of the constituent materials is essential. So also in the case of the Universe, work could be turned out and further creation can take place only if the elements (*bhutas*) are mixed with one another"

II/IV/68/285: The two kinds of creations have specific names and forms.

(Samjnaa Moorthi Kliptis tu Trivrut Kurvata: Upadesaat)

'Samjnaa' means 'name' and 'Moorthi' means 'form'. These are two kinds of creation. The former is called *SamashTi SrishTi* that which is created from *Prakriti* through *Mahat, Ahamkaara, Pancha Tanmaatras*, the five natural elements like sky. The latter is called *VyashTi SrishTi* and refers to the creation of individual categories like celestials, human, animal and vegetable kingdoms with names and forms that were not recognizable in the aggregate creation. *Parama-Atma* himself has declared "I will create (*VyaakaravaaNi* in the *Vedic*text) these entities by means of quintuplication (*Panchee-karaNam*). He created the four faced *Brahma* and being indweller created all these individual categories by entering into them through *Brahma*.

(KB) K. Bashyam Swami's (p. 130): presents the opponent's view as follows:

"The verb *VyaakaravaaNi* in the first person singular denotes the doer... Just as when a king says 'having entered the hostile army by means of a spy, I will estimate the strength' which means that the real agent is not the King but the spy. Thus "*anEna jeeva-atmanaa*" means only the *HiraNyagarbha* or the four faced *Brahma*"

(Purisai- 3) Purisai Swami Nirvaham-3 (p.401):

"A father does not give name to his child by 'entering into' the child; the potter does not enter into a pot to name it as such. The 'entering into' in

the case of *Brahman* will be meaningless unless it is taken as depicting that he invests names and forms to them through four-faced *Brahma* and the *Jeeva-atma* for all of whom he is the indweller (*AntaryaamI*)".

II/IV/68/286: Triplication and Quintuplication.

(*Maamsaadi Bhoumam Yathaa Sabdam Itarayo: Cha*)

(ANC Swami -2) Sribhashyam lectures delivered via Tele-bridge on 06/30/2002

"In *Chandokhya Upanishad*, it is said that as "Trivit-karaNa" only because it mentioned the creation of only three elements which are fire, water and earth.

But, in *Taittreeya Upanishad*, the creation of all the five elements is mentioned and hence is called "Panchee-karaNa"...The *Sutra* means that Lord SriMan Narayana who does the Trivit-karaNa earlier also does Panchee-karana and does it allotting names and forms"

(Tirupputkuzhi) Vidwan Tirupputkuzhi Narasimha Tatachariar of Sri Hayagriva Vidya Peetam in Sribashya Saaraswaadini (p. 134-135): The opponents say:

"While describing this *Trivrit-karaNa* the opponent says that in the food that is consumed, the gross part becomes shit, the medium part becomes flesh and the subtle part becomes the mind. In the water drunk, the gross part becomes urine, the medium part becomes blood and the subtle part becomes *PraaNa*; in the fire (Ghee, oil etc), ("taila-gridaadi Bakshitham" says **Sankara** - the gross portion becomes bones, the medium portion becomes marrow (*Majja*) and the subtle portion becomes the speech organ. But, this is not the *Trivrit-karana* that is referred here. What is spoken of is what had already been subject to *Trivrit-karaNa* by Lord SriMan Narayana"

(Uttamur 10) Uttamur Swami -10 Nirvaham (p. 120):

"When *Brahma* is known to have been created from the cosmic egg (*Brahma-aNda*) how can he be considered to be doing *Trivrit-karaNa* that took place much earlier?"

(AVG) Anbil GopalaChariar Swami's Nirvaham (p.148):

"The one who did the quintuplication (*SamshTi SrishTi*) namely *Parama-Atma* is the one who also did the individual creation (*VyashTi SrishTi*) wearing as it were the cloak of the four faced *Brahma*".

II/IV/68/287: Modes of Triplication and Quintuplication.

(*Vaiseshyaat Tu Tad vaada: Tad vaada:*)

Whether it is *Trivrit-karaNa* or *Panchee-karaNa*, the fact remains that all things in the world should have the combination of all the elements. If this were so, why one is called earth, another is called water and yet another as fire **the answer is as follows:**

Hinduism Rediscovered (p.150-151):

"The process of '*Panchee-karaNa*'(quintuplication) may be understood approximately as indicated in the following diagram. This is merely by way of graphic illustration and does not purport to encompass the whole gamut.

1/2 ETHER		1/2 AIR		1/2 FIRE		1/2 WATER		1/2 EARTH	
1/8	AIR	1/8	ETHER	1/8	ETHER	1/8	ETHER	1/8	ETHER
1/8	FIRE	1/8	FIRE	1/8	WATER	1/8	AIR	1/8	AIR
1/8	WATER	1/8	WATER	1/8	AIR	1/8	FIRE	1/8	FIRE
1/8	EARTH	1/8	EARTH	1/8	EARTH	1/8	EARTH	1/8	WATER
$=1$		$= 1$		$= 1$		$=1$		$= 1$	

Panchadasi 1.27: The formation of the gross elements from the subtle elements is described as follows. "By dividing each subtle element into two equal parts and subdividing the first half of each into 4 equal parts and then adding to the undivided half of each element. These compounds constitute the gross elements. They are named according to the element 'preponderant' in each. Since ether is experienced as sound (*Sabda*), Air as touch (*Sparsa*) fire as color and shape (*Rupa*), Water as flavor (*Rasa*) and earth as smell (*Gandha*) - each gross element (being a compound of all the five) affects all the senses".

THUS CONCLUDES QUARTER IV OF CHAPTER II

THUS CONCLUDES CHAPTER II

SRI BHASYAM III/I

CHAPTER III: THE MEANS TO THE GOAL

(SAADHANA ADHYAYAM)

QUARTER 1:
Aversion to mundane things is the first step
(VAIRAAGHYA PADAM)
(Jeeva Dosha Niroopanam)

Adhyaya Sangati;

In the first two chapters, it was proved with the help of *Srutis* and *Smritis* that *Parama-Atma* with infinite auspicious qualities and bereft of blemishes is the world-cause and that he is the one who should be meditated upon by those who desire emancipation. All contrary views were demolished with appropriate authority. And, apparent disparities between different *Vedic* texts were also reconciled. In this Chapter, the means to attain *Parama-Atma* through loving devotion (*Bhakti*) is described.

Paada Sangati:

"*Samsrutow Tantra Vaahi*" - *Brahman* is the controller of the entire Universe's actions and also its inactions. There are 4 Quarters in this Chapter called (1) *Vairaaghya Paada* (2) *Ubhaya linga Paada* (3) *GuNopasamhaara Paada* and (4) *Anga Paada*.

(Pudukkottai 4) Pudukkottai Swami's translation of Purisai Swami's *SukhabOdhini*Part 3- p, 4).

"With the object of creating a feeling of aversion to things other than the *Parama-Atma* in the mind of the *Jeeva* in bondage, the first quarter of this Chapter describes the various troubles the *Jeeva* in the waking state has to undergo in the course of his wanderings in the various worlds on account of his *Karma*. It also describes the various defects that the *Jeeva* is heir to, when he is dreaming or in deep sleep or in a state of unconsciousness. In order to create a longing in the mind of the *Jeeva* for

the attainment of *Parama-Atma*, the Supreme goal, the second quarter states that the *Parama-Atma* is devoid of all the evils of the *Jeeva* and that he is endowed with innumerable auspicious qualities".

TOPIC 69: The soul goes out of the body enveloped by subtle natural elements

(Tada antara pratipatti AdhikaraNam)

AdhikaraNam 69 Sangati:

The travails of Samsaara is described to create a distaste for it.

There are 7 Aphorisms (*Sutras 288 and 294*) in this Topic # 69.

III/I/69/288: The soul goes out of the body along with subtle natural elements.

(Tad antara pratipattou ramhati sam parishvakta: prasna niroopaNaabhyaaam)

Opponent: When the soul leaves this world on its way to the next, the subtle natural elements would be available in the next world also. There is no need for the soul to take with it its present subtle natural elements. When a person moves from one place to another, he does not have to carry his entire belongings, if all that he needs are easily available in the new place. Similarly, as the subtle natural elements are freely available wherever the soul moves, there is no need for it to carry them all the way from here. Is it not said "Less luggage, more comfort!"?

Siddhantam: When King Pravaahanar asked SvEtkEtU whether he knew -

- (1) Where the soul of one who has done *yaagas* goes after leaving the mortal body
- (2) The route such a soul takes on its return after exhausting enjoyments in heaven
- (3) The difference between the celestial Bright path or *Deva yaana* and path of the manes or smoky path or *Pitru yaana*
- (4) Why the heaven does not get filled up and
- (5) How does water in the fifth oblation become a being?

He did not know the answers. His father, Uddalaka also did not know. Both went to the king for seeking clarifications. The king took up the last question first and explained to them "Pancha-agni Vidya" according to which the soul reaches through various Stations and finally reaches the womb of a woman as the 5th destination along with water and other elements. The 5 elements are heaven (*Dhyu*), Rain bearing clouds (*Parjanya*), Earth (*Prithvi*), Male person (*Purusha*) and Female person (*yOshit*). The substances that are poured into these agencies are Water (*Sraddha*), Beautiful moon-like body in heaven (*Soma-raja*) Rain (*Varsham*), Food (*Annam*) and Semen (*rEtas*).

III/I/69/ 289: Water is the main part of the elements that go with the soul.

(*Trayaatmakatvaat tu Bhooyastvaat*)

When the *Vaakhya* mentions only water (*Aapa:*), earth, fire etc come into the picture because water constitutes the major part in the triplication process, it is called by the term water. We see in our body, abundance of liquids like blood etc. Because of preponderance of water it is described as water.

III/I/69/290: The soul leaves along with the subtle natural elements.

(*praaaNa gatE: cha*)

The soul cannot go without the subtle natural elements.

(Jagan-4) Jagannarayan S. Brahma Vidya - Part IV: (p.10) quotes:

"*Brih. Up 6.4.2:* "Tam utkraamantam praaNaan utkramanti; praaNam anutkraamantam sarvE praaNaa anukramanti".

III/I/69/291 There is nothing wrong in holding this view.

(*aganyaadi gati srutEr iti chEt na bhaaktatvaat*)

(Sugavan) Sugavaneswaran Swami explains (p.218):

"**Up. 3.2.13.** says "On death of a person, his speech merges with fire; Breath with air, eyes with Sun-god etc. This means that they do not accompany the soul. It is also said that the hairs on the body merge with herbs and the hairs on the head merge with trees. But these are not seen. Then what is meant is that the deities presiding over the various parts give up their connection with the body."

III/I/69/292: Even here only the subtle natural elements that are mentioned.

(*prathamE sravaNaad iti chEt na taa Eva hi upapattE:*)

(128)

When the texts state that only the soul enters *Swarga* etc, how can it be said that the subtle elements enter. This is answered by the statement "Tasmin Etasmin" which means that subtle natural elements also enter.

The opponent's view is that "Sraddha" is only an attitude of mind and cannot be equated with water. **Reply:** *Vedic* references are there to confirm that the very word "Sraddha" means water only.

(40&SVN) 40th Jeeyar & Sokkanavur swami (p.187):

"It is clearly stated in Sruti "sraddhaa vaa aapa:"

III/I/69/293: In other words, along with elements, the soul enters Swarga.

(asrutatvaad iti chEt na ishTaadi kaariNaam prateetE:)

Even though the text does not specifically mention "Atma", there are statements like "ataya imE, graamE, ishTa poorthE dattam" which mean that those who performed sacrifices and those who constructed temples, dug wells, tanks etc, planted groves etc go to *Swarga* with ambrosial bodies. This means that their souls also go there along with water (*Aapa:*) etc.

III/I/69/294: There is nothing wrong in saying as above.

(Bhaaktam vaa anaatmavitwaata tathaa hi darsayati)

There is a statement that water on reaching the celestial world (*Swarga*) becomes the food of celestials. As souls are eternal, they cannot be eaten. It only means that through the souls, the celestials get satisfied by consuming water.

(MR&MBV-3) Rangacharya M. and Varadaraja Aiyangar M.B. (p. 173):

"Up.1/4/10 clarifies that as beast is to men, so is he to the gods" which means the celestials enjoy the services of the soul even as we enjoy the services of cattle on earth. "Eating" is only a figurative way of saying "enjoying"

(KB) Bashyam Swami's Nirvaham (p.136):

The Jeevas not having the knowledge of *Atman* become instruments of enjoyment for the *Devas*"

Bhagavad Gita 7/23: "Those who worship gods go to the gods and those who worship me go even up to me"

Topic 70: *Jeeva-atma* returns by a different route
(Kritaatyaa Adhikaranam)

AdhikaraNam 70 sangati:

Explains how after snapping contact with *Karma*, different souls take different routes.

Opponent: One who has done meritorious deeds (*PuNyam*) reaches Heavens and after completely exhausting (without leaving any residue) the effects of such deeds, returns to the world.

There are 4 Aphorisms (Sutras 295 to298) in this Topic # 70.

III/I/70/295: Some *Jeeva-atmas* return by a different route.
(KritaatyayE anusayaavaan DrishTa Smritibhyaam yatEtamana Evam Cha)

Siddhantam: **Apasthamba** declares that such a one returns to earth with a residual portion of meritorious deeds to be born in a highly regarded family (*praapyaantam KarmaNa:*). The soul descends to this world with the balance of un-experienced other *karma* tending to give results in this world. This is *anasaya*. This implies that the soul of such a one can come down either through the route by which he went up to *Swarga* or by some other route.

(40&SVN) 40th Jeeyar& Sokkanavur Swami (p.190):

"The forward route is -

- (1) Smoke (*Dhooma*)
- (2) Night (*Raatri*),
- (3) Dark fortnight (*KrishNa paksham*),
- (4) Sun's southern movement (*DakshiNa-ayanam*)
- (5) Region of the manes (*Pitru-LOkam*),
- (6) Sky (*Aakaasa*),
- (7) Moon (*Chandra*).

The return route is moon,

- (1) Sky (*Aakaasa*)

(130)

- (2) Air (*Vaayu*),
- (3) Smoke (*Dhooma*),
- (4) Gathering clouds (*Abhram*),
- (5) Rain bearing clouds (*mEgam*),
- (6) Grains (*Daanyam*),
- (7) Male's semen (*rEtas*),
- (8) Woman's uterus (*Garbham*)"

(ANC 2) ANC Swami's Tele-bridge Lecture on Sri-bhashyam on 21st July 2002:

"The difference between the two routes is in the ascending there is **Pitru-IOKa** and **no Vaayu-IOKa** and in the descending there is **Vaayu-IOKa** and **no pitru-IOKa**"

III/I/70/296: The view of KaarshNaajini.

(*charaNaad iti chEt na tad upalakshaNaarthE iti kaarshNaajini*)

What is 'Meritorious deed'? It is not only doing one's daily duties like *Sandhya Vandana* but also good conduct that causes birth in a glorious family. It is this latter requirement that is emphasized here says KaarshNaajini.

III/I/70/297: One who has lived against *Saastras* is not fit for any Karma.

(*Aanaarthakhyam iti chet na tad apekshatvaat*)

One who does not perform the daily duties like *Sandhya-vandanam* etc is unfit for doing any other rites. So, this is of paramount importance.

Daksha Smriti 2.27 says: *Sandhyaa heenO asuchir nityam anarhaha sarva karmasu/ Yat anyat kurutE karma na tasya phala-bhag bhavEt//*

(KB) Bashyam swami's Nirvaham (p.138):

"General good conduct is required for *Karma* to yield happiness. For, it is said "A man who fails to do the *Sandhyavandanam* becomes forever impure and so unfit to do any *karma*'. This means that all good and beneficent *karma* requires good conduct also as a pre-requisite".

(MR&MBV-3) Rangacharya M. and Varadaraja Aiyangar (p. 178):

"Even the *Vedas* do not purify one who is devoid of *Achaara*"

Daksha Smriti 2.1 again: *aachaara heenam na punanti vEdaah"*

III/I/70/298: The view of Sage Baadari.*(Sukrita DishkritE Eva iti tu Baadari:.)*

Baadari confirms that as indicated by the terms (*ramaNeeya charaNa* also called *PuNyam* and *Kapooya charaNa* also called *Paapam*), the very performance of daily duties as aforesaid is responsible for birth in a glorious family.

Topic 71: Do all go to the realm of the moon?*(anishTaadi kaarya AdhikaraNam)****AdhikaraNam 71 Sangati:*****Sinners do not go to the Moon land.****Opponent: Saint or sinner, they are sure go to the moon-land.****There are 10 Aphorisms (*Sutras 299 to 308*) in this Topic # 71.**

The first 5 aphorisms represent the opponent's views and the next 5 represent *Siddhantam* view.

III/I/71/299: It is learned that whether one does meritorious deeds or sinful deeds one is sure to go to the moon-land.*(anishTaadikaariNaam api cha Srutam)***(Jagan-4) Jagannarayan S. Brahma Vidya- Part IV (/p.31):**

"Who is a sinner? One who does not do deliberately what is **prescribed** in the *Vedas* and one who does deliberately those expressly proscribed in the *Vedas*".

III/I/71/300: The route of sinful souls is different.*(samyamanE tu anubhooya, itarEshaam aarOha avarOhou tadgati darsanaat)*

Sinners go to the world of lord of death (*yama-/Oka*). Those with merit (*PuNyam*) go directly to the moon.

III/I/71/301: Sinners become subject to punishments by Lord of death.*(smaranti cha)*

(132)

Sinners suffer punishments as per the orders of the Lord of death.

III/I/71/ 302: Sinners are consigned to 7 kinds of hells.

(*Api sapt*)

It is said that sinners suffer punishments at 7 kinds of hells like "*Rourava*".

(ANC-2) ANC Swami's Tele-bridge Lecture on 21st July 2002:

"The names of the 7 hells are -

- (1) *Rourava,*
- (2) *Sookara,*
- (3) *ROtha,*
- (4) *ThaaLa,*
- (5) *Vishaasana,*
- (6) *Mahaajwaala* and
- (7) *Taptakumbha.*

Sage Paraasara identifies 8 hells and elaborates saying the various sins that could be committed by humans and the names of the hells to which they are consigned as punishment... However it is, *Narakas* or hells are located below the *Bhu/Oka* or earth whereas heaven and *VaikunTa Divya/Oka* are above the earth. Moon is above earth. So, the possibilities of sinners who go to hell below the earth meeting the moon is completely ruled out"

(Pudukkottai 3) Pudukkottai Swami's translation of Purisai Swami's SukhabOdhini Part 3- p, 31 however lists the hells slightly differently as follows:

- (1) *Rourava*
- (2) *Mahaarourava*
- (3) *Tapana*
- (4) *Aveechi*
- (5) *Sambaaara*
- (6) *Kaala sootram* and
- (7) *Kumbhee-paakam*

III/I/71/303: Are hells and Yama's realm different?

(*Tatraapi Tad vyapaaraat avirOda.:*)

Rourava and other hells are also under the jurisdiction of the lord of death.

III/I/71/304: Difference between the routes taken by saints and sinners.

(*Vidhyaa karamaNO: iti tu prakrita tvaat*)

Saintly souls go via what is called “*Archiraadi marga*” or the bright path; sinners go through what is called “*Dhoomaadi marga*” or the smoky path. The saintly souls do not go by the smoky path; the sinners do not go by the bright path and do not reach the moon-land. When the word “all” was used, it means “all saintly souls”

III/I/71/305: Sinners do not go to the celestial world.

(*Na triteeyE tathaa upalabdE:*)

It is not correct to hold that even sinners go to moon-land and descend through clouds, earth, male and female like the saintly souls. It is clearly stated that sinners do not go to the celestial world.

(Sugavan) Sugavaneswaran Swami comments (p.226):

“They do not go to the moon because they do not have the knowledge (*Jnaana*) of *Pancha-agni Vidya*, they cannot go by the bright path and because they have not done any *Yaaga* etc (*karmas*), they cannot go by the dark path also”. So, they are termed to be in the “third class” where they are born and die incessantly without any hope of emancipation.

(Pudukkottai- 3) Pudukkottai ASR Swami’s translation of Purisai Swami’s SukhabOdhini Part 3- p. 34).

The reply is in answer to King ParvahaNa’s 4th question, namely “Why the heaven does not get filled up”

III/I/71/306: The body takes shape in the 5th stage (female’s womb).

(*smaryatE api cha lOkE*)

It is well known that there are instances in which some souls like Draupati and DrishTadhyumna took bodies (not from female wombs) but respectively from fire-altar and fire itself. Similarly, DrONa took birth from a water pitcher (*Kumbha*). For them, there was no need to fulfill the 5th offering of male’s semen entering a woman’s body.

(Pudukkottai- 3) Pudukkottai ASR Swami’s translation of Purisai Swami’s SukhabOdhini Part 3- - p, 36).

“It is also recorded that highly sacred beings of great merit like Prajaapati, Pasupati (Siva), Sanaka, Sanandana and the like have attained bodies without the need for the fifth oblation. Therefore, it can be concluded that the fifth oblation is not an unavoidable criterion for the formation of a body”.

(134)

III/I/71/307: Other souls have taken bodies independently of a female womb.

(*darsanaat cha*)

The head lice, etc that have life are seen to take birth without a female womb.

III/I/71/308: It is clear that sinners do not reach the moon-land.

(*Triteeyaa Sabdaa avarOdha: samsOkajasya*)

There are 4 kinds of births: They are called

- (1) *Jeeva-jam* – arising from a living creature
- (2) *ANDa-jam* - arising from egg
- (3) *Uthbijja-jam* – Plants sprouting from the ground from seeds sowed therein and
- (4) *SvEta-jam* – springing from sweat.

Some include the last with (3) above.

Sinners can be born in any one of the items at (3) and (4) without a trip to moon-land and without the fifth offering of water into a woman's body.

Topic 72: The soul does not take a body from ether

(*Tat svabhaavaabhyaaapati Adhikaranam*)

AdhikaraNam 72 Sangati:

Does soul acquire a new body from ether or he is like ether?

Opponent: The process by which the soul descends is that first it gets down to the sky, then to air, then as smoke and then as gathering clouds (*abhram*) and finally as rain-cloud (*mEgham*) which means that the soul does descend from the moon. If it were to descend from moon, it must have gone to the moon in the first place. This is true for the souls of sinners.

There is only one Aphorism (Sutra 309) in this Topic # 72.

III/I/72/309: Soul does not acquire a body from the sky.

(*tat svaabhaavyaaapattir upapattE*)

Siddhantam: The soul of the sinner acquires a body only for experiencing joy and misery commensurate with its past deeds. It does not acquire a body out of sky. Only when it reaches the world and emerges from a woman's womb does it take a body for this purpose. So, the soul attains indistinguishable likeness with that through which he passes.

(VA) V. Anantachariar Swami's Nirvaham (p.176):

The soul does not need a body there because there is no occasion to experience pleasure or pain at this stage.

Topic 73: How long does a soul stay in the sky?

AdhikaraNam 73 Sangati:

The soul does not stay in the sky for long.

Opponent: The texts do not specify whether the soul rests in the sky for a short period or for a long period of time.

(Srivats-1) Srivatsankachariar Swami's Nirvaham p.74):

"The doubt arises whether like the celestials who live for long, the soul that goes there also stay there for long".

There is only one Aphorism (Sutra 310) in this Topic # 73.

III/I/73/310: Soul takes a longer time before coming out of grains.
(Na ati chirENA visEshaat)

Siddhantam: There is a statement occurring later in the texts that the soul stays for a long time while in the grain and before it comes out from it. This means that the soul's sojourn in sky and other entities would be very short.

(Pudukkottai- 3) Pudukkottai ASR Swami's translation of Purisai Swami's SukhabOdhini Part 3- p, 40).

"When a word in the comparative degree is used (like greater or smaller) naturally the question arises "than what? The idea of the sentence without that word will not be complete. In such cases, **Vaamana** in his work states that a suitable word, which will be in the mind of the writer, can be chosen and supplied from what he has written in the context. Here in the Sruti before a few sentences *aakaasa* and others are mentioned and so

they may be taken by implication as the words to complete the idea even though they are not specifically mentioned here. In short, as it is clearly stated that the Jeeva stays in the paddy-stalk for a period longer than that of his stay in *aakaasa* and others, it must be determined that his departure from them takes place after a short stay”

(40&SVN) 40th Jeeyar & Sokkanavur Swami (p.195): Chan. Up. 5/10.6 say:

In the context of the soul emerging from grains the *Sruti* says “*atO vai khalu durnishprapadaam*” which means that the soul comes out with great delay and effort. This suggests that in the earlier junctions the soul comes out rather quickly”

Topic 74: The soul does not take body in the form of grains (*anyaadhishtita AdhikaraNam*)

AdhikaraNam 74 Sangati:
Soul does not take body in the grains.

Opponent: Souls descend from heaven through sky, air, smoke and cloud and finally into grains and takes a body for experiencing joy and sorrow in accordance with past karma.

There are 4 Aphorisms (*Sutras 311 to 314*) in this Topic # 74.

III/I/74/311: Soul does not take body as grains.
(*anyaadhishtite Poorva vad abhilaapaat*)

(KB) Bashyam Swami's Nirvaham (p. 142):

“It is just a stopping place only for his further descent. He becomes merely connected with the plants”

Just as the soul cannot experience joy and sorrow if it takes body as sky as mentioned above, the same fact applies to grains also. It does not take grain as its body because, in that stage also, it cannot experience joy or sorrow

III/I/74/312: Sacrifice of cow in a *Yaaga* does not constitute sin.
(*asuddham iti chEt na Sabdaat*)

It cannot be said that because of the torture (*himsa*) involved in sacrificing a cow in *Yaaga*, the soul of the cow descends down to take a body as grain. This is because the *Vedic* text says that it cannot be deemed as “*himsa*” because the soul of the cow goes straight to heaven and lives there happily ever after.

(MR&MBV-3) Rangacharya M. and Varadaraja Aiyangar M.B. (p. 190-191 footnotes):

“The **BhaTTas** and **Advaitins** look upon sacrificial killing as an exception to the general mandate not to kill any living creature. The analogy given is that of the general injunction that sacrificial offerings should be made in the *aahavaniya* fire, confronted with the special direction to make the offering in the “*Paada*” or hoof-mark of the horse in a particular case. **Bhagavad Ramanuja** replies by pointing out that the mandate not to kill and the injunction to kill the sacrificial victim apply to two different matters and therefore cannot attract the maxim about a general rule and an exception... The view that what is done out of desire is impure is attributed to the **Prabhaakaras**. The **Saankhyas’** criticism is here outlined. In the end, Ramanuja denies that sacrificial killing is “*himsa*” and quotes a passage from **Taitt Br.** in support” **Ait.Br. 7.4:** “With a golden body, it attains the world of *Swarga* above” (*HiraNya sareera: Oordvam Svargam IOkam Eti*)

(Jagan-4) Jagannarayan Swami’s Nirvaham. Brahma Vidya- Part IV (p.52):

Uttamur Swami Comments:

“As the result is the ultimate objective (*purushhaartha*), it cannot be considered as cruelty. “*Phalas cha purushhaarthatvaat*”

(Uttamur 10) Uttamur Swami Nirvaham (p. 126):

“Great Sages like Sarabhanga immolated by throwing themselves into fire. This was not considered as self-torture”. This is a special case condoned in the *Saastras’*”

III/I/74/313: The soul enters the male who consumes the grains and enters the womb of the female as semen.

(*rEtas sig yoGoatha*)

The soul enters the male who consumes the grains and enters the womb of the female as semen.

III/I/74/314: The body forms only after it reaches the womb of the woman.

(*yOnE: Sareeram*)

Experience of joy and sorrow do not occur to the soul until it acquires a body in the womb of a woman.

(KB) Bashyam Swami's Nirvaham (p.143):

When one eats the food, the *Jeeva* attaches himself to the semen. Even then, it is difficult to get into the human form; the semen may not reach the woman's womb; the man may have no sexual appetite or the woman may be barren. It may be that the semen does not come into contact with the ovary. Even when he enters the womb, his troubles do not cease, he is enveloped in a thin membrane called amnion. At the time of birth, the *Jeeva* has to squeeze and extricate himself through a hole. The misery of the position may be imagined.

Chand. Upanishad 7.10.8 says "Let one be disgusted with *Samsaara*".

THUS CONCLUDES QUARTER I OF CHAPTER III

SRI BHASYAM III/II

CHAPTER III: THE MEANS TO THE GOAL

SAADHANA ADHYAYAM

Adhyayaya Sangati: Same as in previous *Paada*.

QUARTER II: Dual Characteristics of Bhagavaan

(Ubhaya Linga Paadam)

Paada Sangati:

"NirdOshatvaadi RamyO" – *Brahman* has twin qualities of possessing infinite divine virtues and at the same time being totally bereft of any blemish.

In the first Quarter, the need for distaste for worldly experiences was emphasized, for it is the first step for the *Jeevas* to turn towards God. In Quarter II, the author turns to narrate the infinite auspicious qualities of *Brahman* who is at once bereft of all blemishes so that the *Jeevas* so disgusted with its present lot could hopefully turn to the solace that only such a *Brahman* could provide to escape from present misery and attain infinite beatitude. This Quarter is called "*Ubhaya Linga Paada*" meaning the dual qualities of *Brahman* that would vouchsafe the twin benefits of escape from the tortuous miseries of present life and the attainment of everlasting bliss. He commences by referring to the various states of consciousness a living being undergoes, namely state of consciousness (*Jaagrata*) dream (*Svapna*), dreamless sleep (*Sushupti*) and state of unconsciousness (*Moorcha*). As the miseries experienced in conscious state in daily life is too well known to be elaborated, he starts with the dream state.

TOPIC 75: Who creates dreams?

(Sandhya Adhikaranam)

Adhikaranam 75 Sangati:
Who creates dreams?

Opponent: Only the individual soul who creates dreams.

(Jagan 5 p.1)

"*SandhyE* is waking state. *Sushupti* is deep sleep. In between the two is the twilight state of *Svapna* or the dream state. The Topic is whether dreams witnessed are true or not".

There are 6 Aphorisms (Sutrams 315 to 320) in this Topic # 75.

III/II /75/315: It is only the *Jeeva* that creates the dreams that it sees.

(*SandhyE srishTir aaha hi*)

This is Opponent's view.

The individual soul is capable of creating things as he likes. It is he who creates dreams as he desires. Yagnavalkya says "In the state of dreams there are no chariots, no horses. no roads but they are created. There are no joys, no delights in dreams but they are created. There are no ponds, no pools no rivers but they are created. He is the creator". The doubt arises who is this 'he'. Is it *Jeeva-atma* or *Parama-Atma*? Opponent holds that it is only *Jeeva-atma*.

III/II / 75/316: Indeed, it is he who creates dreams.

(*nirmaataaram cha EkE putraadaya: cha*)

This is also Opponent's view'.

Just as he acquires sons, cattle, wealth, etc. it is he who creates things in his dream.

III/II /75/317: The claim is just an illusion.

(*Maayaa maatram tu kaartsnyEna abhivyakta svaroopatvaat*)

No doubt, the individual soul can create lot of things in this world. But, this capacity is shrouded and is found useless for him to have the capacity to create things seen in his dreams. Because, the objects seen during dreams disappear when he wakes up, and it appears only to the dreamer and not to others and even for him only for the duration of the dream. It is called "*Maayaad*" which according to **Bhagavad Ramanuja** means "wonderful" or 'marvelous' and according to **Sankara** "an illusion, a false impression, imagination"

III/II / 75/318: Why is his capacity shrouded and is useless for him?

(*Paraabhi Dhyaanaat tu tirOhitam tatOhi asya bandha viparyayou*)

It is because *Brahman* has willed it to be so. *Brahman* has willed that *Jeeva's* natural power should be hidden because of his flood of *Karma* existing from time immemorial.

III/II / 75/319: It is also because of his relationship with the insentient. (DEha YOgadavaa sOpi)

This contact with the insentient body obscures his capacity while in this world due to his past *karma* and expands if and when he reaches *mOksham* also—all as per the will of God.

44th Jeeyar & Sokkanavur Swami (P. 262): quote the following Sloka from "Sri Bhaashyaarthaa MaNi-pravaaLa Deepika of 44th Azhagiya Singhar:

"tirO bhaavO guNaanaam tu sruShTou dEhasya yOgata:/
praLayE prakritEr yOga maatrENaiva tathaa bhavEt //

(meaning) *Jeeva's* qualities are concealed (*TirObhaavam*) during creation due to its contact with the **insentient body** and during deluge it gets concealed by its contact with the **insentient Prakriti'**

Bashyam Swami's Nirvaham (p, 145):

"When the *Jeeva* gets connected with the various forms and names of *Prakriti*, such as body of man or of deity etc this hiding takes place. At the time before creation, when there is no manifestation in forms and names, the *Jeeva* is connected with the *Moola-Prakriti*" in subtle form. Even then this power is hidden from *Jeeva*. Only when the *Jeeva* gets release and attains *MOKsha*, this power manifests itself"

III/II / 75/320: Things seen in dream are also created by *Brahman* only.

(Soochakas chahi srutE: aachakshatE, cha Tadvida:)

From "Hinduism Rediscovered" (p.677)

Brihadaranyaka upanishad categorically declares that dreams are real and are created by God. The question arises how can we conclude that God creates them? And, why not say that the *Jeeva-atma* itself could create the dreams? **The answer is**, for one thing- the *Jeeva-atma* has no power of creation. For another, if it had the power, it will not create unpleasant dreams for itself. We see tigers, fire, flood etc., in which the dreamer appears as a victim. No body would create even in a dream such self-threatening, self-destructive and unpleasant experiences to one's self.

(KSN) Prof. K.S. Narayananachariar Swami

explains the meaning of the word "*Svapiti*" the state of dreaming or deep sleep by etymology means "returns to one's self (i.e.) to God as the

Innermost dweller". Thus, the dreams in the dream state and the state of deep sleep are in the realm of *Parama-Atma* and not of the *Jeeva-atma*"

From Hinduism Rediscovered (p. 678).

Why should God create dreams at all is the next question.

The answer is - The *Jeeva-atma* does some small good deeds and some small bad ones. They are not big enough or significant enough to attract a palpable reward or a palpable punishment. God gives the *Jeeva-atma* a little pleasure through pleasant experiences in the dreams so that he is happy for the duration of the dream enjoying pleasant things; Similarly, for the small bad ones that are not significant enough, a mild punishment is imposed by the Lord by making the *Jeeva-atma* feel the pain by dreaming unpleasant things and unpleasant experiences for the duration of the dreams.

Bashyam Swami's Nirvaham (p. 146):

"If dreams are said to be prophetic, the *Jeeva-atma* cannot be the creator because he does not know what is in store for him".

TOPIC 76: Where does the soul sleep?

AdhikaraNam 76 Sangati:

The individual soul sleeps in three places.

There are 2 Aphorisms (Sutrams 321 and 322) in this Topic # 76.

Aphorism III/II/76/321: He sleeps in three places.

(*Tad abhaavO naaDeeshu tad srutE: aatmani cha*)

Opponent: How can a person be said to sleep in three different places?

Siddhantam: When a person is sleeping on a bed spread on a cot in a mansion, the description that he is sleeping in 3 places (1) On the bed (2) On the cot and (3) In the mansion becomes meaningful.

Sruta Prakaasika says that in the same manner, the *Jeeva-atma* when said to sleep in one or more of the 72,000 tubular organs or veins (*naaDees* also called '*Hitha*'), in the red colored piece of flesh called pericardium in the heart (*pureetat*) and in "sath" which denotes *Parama-Atma* is also meaningful.

III/II /76/322:

(*Ata: prabOdhO asmaat*)

The very fact that the person who slept wakes up does not remember where he had been during sleep shows that he must have rested *in Parama-Atma*.

TOPIC 77: Can a sleeping soul and waking soul be deemed the same?

(Smriti Sabda Vidhya AdhikaraNam)

AdhikaraNam 77 Sangati:

He cannot be compared to a freed soul.

There is only one Aphorism (Sutram 323) in this Topic # 77.

**III/II /77/323: He cannot be compared to a freed soul (*Mukta*).
(sa Eva tu karma anusmriti Sabda vidhibhya:.)**

Opponent: Since he reaches *Parama-Atma* while asleep, he becomes like a freed soul (*mukta*) because it is said that one who reaches *Brahman* never returns. So, it is to be understood that the one who returns must be a different person.

Siddhantam: During sleep, the person does not give up his body and when he wakes up he is conscious of what he was and what he did prior to falling asleep. So, it is clear that it is the same person who went to sleep comes back on waking up. If it were a different person waking up, this different person would have to experience the consequences of the previous *karmas* of merit and demerit done by the earlier person who went to sleep. Also, the same person has to come back 'to work out' the balance of his past *karma*.

Chand Up. 6.10. 2 clarifies.

"Ta iha vyagrO vaa simhO vaa vrikO vaa varaahO vaa keeTee vaa patangO vaa damsO vaa masakO vaa yadyad bhavanti tadaa bhavanti" meaning

"Now the creatures here, of whatever body they are prior to sleeping, whether as a tiger or lion or wolf or boar or insect or bird or fly or mosquito – after waking they are of that same form or body"

Pudukkottai+Purisai Swamis' Nirvaham -4 (p.87):

"If the bonded soul (*Bhaddha*) in dreamless sleep were to be equated with a freed soul (*Mukta*) then the injunction that meditation (*upaasana*)

(144)

should be done for attaining salvation will become purposeless. Therefore, the one who wakes up is the same person who went to sleep”.

TOPIC 78: His status during sleep cannot be compared to that of a dead person.

(Mugdha Adhikaranam)

AdhikaraNam 78 Sangati:

Symptoms of life and death are different.

There is only one Aphorism (*Sutram 324*) in this Topic # 78.

III/II / 78/324: He does not exhibit symptoms of being awake/ being dead (*MugdhE: ardha Sampaati: parisEshaat*)

Opponent: When a person is unconscious in a trance (*Moorchaa*), all the senses appear to have stopped working. So, it is equal to the person's death.

Siddhantam: When a person is dead, so many changes happen like slow but steady deterioration of his very body. This is not the case when a person is in a trance because, it is seen that even though other functions do not appear to be active, there are signs of life like slight warmth in the body and slow breathing. There is a good deal of difference between a person who is dead and a person who is only in a trance. It is therefore clear that it is neither the stage of death nor the stage of active life. It is in between the two.

(Anbil) AVG Swami's Nirvaham (p. 151):

“The coma stage is a super-liminal stage which is like half-death. It is like the cat on the wall. We cannot get out of it on our own. Our wisdom and our ability are of no avail in bringing back life and activity. It is purely by the grace of *Bhagavaan* that breath and consciousness could get restored”

TOPIC 79: *Parama-Atma* is without any blemish

(Ubhaya Linga Adhikaranam)

AdhikaraNam 79 Sangati:

Dual characteristics of *Parama-Atma* to promote interest in attaining *Parama-Atma*.

There are 15 Aphorisms (Sutras 325 to 339) in this Topic # 79.

III/II / 79/325: *Parama-Atma* is not only without blemish but is also full of inexhaustible mine of all auspicious qualities.

(*na sthaanatO api parasya Ubhaya lingam sarvatra hi*)

Jeeva-atma himself is without any blemish but due to his contact with his body acquired as a result of his past *karmas*, all blemishes appear in him.

Aarupaadi Sri Raama Desikachariar Swami (p.175):

"In every context like *Parama-Atma* being the indweller of the souls, being the indweller of earth etc, (*ya aatmani tishTan, ya: pritivyaam tishTan*) the *Srutis* have never missed describing *Parama-Atma* as "amruta:" meaning deathless and eternal. This shows that he is absolutely without blemish irrespective of his contact in different locations"

ANC Swami -2 in his Tele-bridge lecture on 20th October 2002:

"Yaagjna Valkya in Antaryaami BrahmaNa of BrihadaraNyaka Upanishad identifies 21 objects in which *Parama-Atma* is *Antaryaami* and says in every object he is both '*Antaryaami*' and '*amrita*'. The word *Amrita* means not only deathless but also that he controls all actions and functions of *Jeevas*. The controller cannot be subjected to the defects of those he controls"

Jagan 5 Swami brings out another dimension (p. 26)

"But, *Parama-Atma* is not only "*hEtya-rahitan*" which means "without blemish but also is "*hEya- pratyaneeka*" meaning that he is 'the opposite of all blemish'

III/II / 79/326: *Parama-Atma* even while being the indweller is not contaminated by any blemish.

(*bhEdaad iti chEt na pratyEkam atad vachanaat*)

Antaryaami BrahmaNa is not tired of declaring that *Parama-Atma* is never contaminated with any blemish in spite of his being the indweller of all living beings that constitute his bodies. There are umpteen references in the *Vedas* where *Parama-Atma* is described as "*amrutam*". This is found in every verse describing *Parama-Atma*.

(MR&MBV-3) Rangacharya M & Varadaraja Aiyangar (p208 footnote) observe:

"**Sruta Prakaasika** cites the example of fire, whose warmth is pleasant in winter and unwanted in summer; so too, a store of food grains gives joy to one when it is one's own, but not when it belongs to another.

Association with things gives joy or sorrow according to one's own *karma*, and this is brought about by the Lord"

Pudukottai + Purisai Swamins' Nirvaham – 4 (P. 97):

"Again, we see that if an object is in the possession of a person and if it is destroyed, it gives rise to grief in him. But, if the same object is another man's property and if it gets destroyed, he is not affected by its destruction.

III/II / 79/327: The defects arising out of *karma* do not affect

Parama-Atma

(*api cha Evam EkE*)

This is illustrated by the *Veda Vaakhya* "Dvaas SuparNaa" etc that mentions about two birds perching on the same branch of a tree and one eating the fruit while other shining without eating anything. The bird that eats is *Jeeva-atma* while the one that does not eat is *Parama-Atma*.

III/II / 79/328: The names and forms that a *Jeeva-atma* gets due to *Karma* do not affect *Parama-Atma*.

(*aroopavat Eva hi tad Pradaanatvaat*)

So, the pleasures and pains issuing forth from such *karma* do not affect to affect *Parama-Atma*.

40th Jeeyar & Sokkanavur Swami (P. 203):

"Commandments are of two kinds. Teaching what one had not known earlier and make one involved in what one has not been involved earlier. *Bhagavaan* is all-knowing and so he cannot be taught anything new. He is the commander and director of all and so he cannot be commanded to do something and not to do something. These are applicable only to *Jeeva-atma* and not to *Parama-Atma*. His dual characteristics (*Ubhayalingam*) are thus re-established"

III/II / 79/329: The auspicious qualities of *Parama-Atma* distinguishes him.

(*prakaasavat cha avaiyaarthyaat*)

Pudukottai + Purisai Swamins' Nirvaham (p. 93):

The opponent says that if *Parama-Atma* enters the *Jeeva-atma* not because of any *karma* but because of his own desire and free will, even then he cannot but be affected by the defects of the *Jeeva*. A person may jump into a nasty gutter out of his own desire. Even then, he will have to experience the foul smell and irritation. Similarly, if *Parama-Atma* gets into the body, he cannot avoid the contact with the imperfections. If a man cuts his throat because of his own desire, will he not die?"

This is answered by Sutrakaarar as follows: The *Veda Vaakhyas* describe *Parama-Atma* as Self-illuminant (*Brahmam svayam parakaasam*"

as knowledge incarnate (*Jnaana svaroopan*) etc. unlike the *Jeeva-atma* whose luminosity and knowledge are subject to contraction. This shows that *Brahman* will not be contaminated in any case.

III/II / 79/330: *Veda* does not say that he has no qualities as claimed by some.

(*aaha cha tanmaatram*)

Veda Vaakhyas describe him as “*Sathyam Jnaanam, Anantham*” which means that *Parama-Atma* is full of auspicious qualities, not that he is without qualities like truthfulness, knowledge and being eternal.

III/II / 79/331: He is the very treasure house of auspicious qualities.

(*darsayati vaa athO api smaryatE*)

Veda Vaakhyas describe *Parama-Atma* as “*tam Eeswaram- Paramam-mahEswaram*” which means that *Parama-Atma* is the very repository of all auspicious qualities.

Bhagavad Gita also confirms this.

III/II / 79/332: This is proved by a practical example.

(*ata Eva cha upamaa sooryakaadivat*)

When the reflection of Sun appears in the water in a pot, the defects of the water in the pot does not affect the Sun. The all pervading sky when reflected within a pot (GaTa Aakaasa) does not affect it. Similarly, though *Brahman* is inherent in earth, the defects of the earth do not affect him.

III/II / 79/333: The above examples are not appropriate say the opponents.

(*ambuvad agraNaat tu na tathaatvam*)

Since Sun is not in the water, sky is not in the pot the above examples are not appropriate. But, as it is said that *Parama-Atma* is very much in the world and this is no illusion. So, the defects of the world can attach to *Parama-Atma*.

This is opponent's view.

III/II / 79/334: Refutation of opponent's view.

(*vridhdhi hraasa bhaaktvam, Antar bhaavaad, Ubhaya saamanjasyaad E�am darsanaat cha*)

When sky is reflected as contained in a vessel, the sky within it does not become big or small whereas the real sky is of a vast expanse. This expansiveness does not reflect in the vessel. Similarly, when there is a

movement of water in the vessel Sun's reflection also seems to move whereas the Sun itself does not undergo any movements. So, the comparison is limited to the **appearance only** in both cases.

Uttamur -10 Swami's Nirvaham (p. 131)

"When a comparison is made it should be limited to the specific point of comparison and other items should not be brought into the picture. When a boy is described as a lion, it may refer to his fearlessness or being the leader of his group – not that he has four legs, the manes like that of a lion or a tail or his capacity to kill an elephant".

III/II /79/335: This is further explained.

(*Prakritai taavatvam hi pratisEdadati tatO bhraveeti cha bhooya:)*)

Opponent: It is not correct to say that all sentient things and sentient beings are the *Svaroopa* of *Brahman*. Only the sentient beings could be so. Therefore the claim of "*Ubhayalingam*" is not acceptable.

Siddhantam: The above interpretation is not correct.

Hinduism Rediscovered (P.663)

The Advaitins draw inspiration from the *Vedic* statement '*Neti, Neti*' which literally means '**Not this, Not this**' to conclude that *Parama-Atma* is indescribable. True, *Parama-Atma* is indeed indescribable in the sense that He defies description.

Bhashyam Swami comments (p.151):

They deny the "so-much-ness" (limitations) of what is previously stated.

Hinduism Rediscovered (p. 659)

Prof. Narayananachariar observes:

"If a statement were to be made only to be refuted subsequently by the *Vedas* themselves, they would not mention it in the first place. The *Upanishads* do not begin by building castles in the air only to blow out the air later. In that case, *Vedas* would not have taken pains to make the erection at all"

Sri R. Kesava Iyengar observes:

"The words '*Neti, Neti*' only mean that you cannot limit his infinite qualities as 'this or this' either in its nature, quality, time or place or otherwise quantify them. Any auspicious epithets employed suit it, but falls far short of the actual qualities and this is dramatically portrayed in the expression '*Neti, Neti*'. **"Otherwise, the resulting nihilism 'would only be a logical incongruity"**

Hinduism Rediscovered (p. 663) .

Prof. Narayananachariar clarifies:

"Brahma Sutra III-2-11 to 29 comprising the "Ubhayalinga Adhikarana and AhikuNDala AdhikaraNa treat this topic in one continuous stretch. **Sutra III-2-11** is a grand preamble to the entire *Upanishad*. It says "SthAnatOspi parasya ubhayalinga Sarvatra Hi."

Here "SthAna" means position of God ensouling Jeevas, "Sarvatra" means everywhere and "Hi" means "This is well known, indeed". This confirms clearly that - God possesses all the auspicious qualities. *Sarva Kaama, Sarva Gandha, Sarva Rasa, Sarvagjna* - fulfills all desires, all fragrances, all tastes, omniscient etc. and that God is free from all forms of imperfections- *Nir-anjanah, Nish-kalam, Nir-avadyam* etc. - free from all taints, free from all black marks, free from all evils, free from all imperfections and totally immune from all that is evil etc. Since both aspects are mentioned by *Sruti* only, a reconciliation of them is truly binding on anyone who holds *Sruti* in respect".

III/II / 79/336: Brahman cannot be perceived by Pratyaksha and Anumaana.

(*Tad avyaktam aaha hi*)

ANC Swami -2 in his Tele-bridge lecture on 20th October 2002:

"Pratyaksham is sensual perception and Anumaana is Inference He can be perceived only by scriptures which stipulate intense meditation on him also called "Bhakti" is the only means.

III/II /79/337: Knowledge of other methods cannot help to reach Brahman.

(*api samraadhanE pratyaksha anumaanaabhyaaam*)

Mundaka. Up., 3.2.3: "naayam aatmaa pravachanEna labhya:", "yamaivaasha vruNutEtEna labhya.", and **Bhagavad Gita** statement like "na aham vEdai: na tapasaa etc. show that it is not possible to attain *Parama-Atma* by merely reciting *Vedas*, doing sacrifices etc but only by *Bhakti*. This shows that knowledge of the *Vedas*, *Yaagas* etc by themselves do not confer the benefit of reaching *Brahman*. This is possible only by true loving devotion known as *Bhakti*. Who gets this *Bhakti*?

Pudukottai + Purisai Swamins explain (p. 116):

"The one who is fit to be chosen by the Lord. He alone is chosen who loves him most" (*priyatamO Eva varaNeeyO bhavati*).

III/II /338: Great souls like VaamadEva who had the vivid perception of Brahman testify Brahman'sauspicious qualities.

(*prakaasaadivat cha VaisEshyam prakaasas cha karmaNi, abhyaasaat*)

(150)

VaamadEva and others who had practical experience of direct perception of *Brahman* declare in no uncertain terms about his infinite auspicious qualities.

III/II / 79/339: Both the qualities of having kalayaaNa guNas and being devoid of defects are confirmed.

(*ata: anantEna tathaa hi lingam*)

Therefore both the qualities of possession of auspicious qualities and the absence of defilement are firmly established in the *Srutis*.

Pudukottai + Purisai Swamins (p.124):

"The popular saying is 'maataa-pitr-shasrEbhyOpi vatsala-taram Saastram, na khalu maataa visham dadaati' meaning *Saastras* are more affectionate towards the beings than a thousand mothers and fathers. It is well known that the mother will never administer poison to her child. Similarly, *Sruti* will not say anything that has no reality"

TOPIC 80: A serpent that is both straight and coiled

(ahikuNdala AdhikaraNam)

AdhikaraNam 80 Sangati:

The serpent and its coil.

There are 4 aphorisms (Sutrams340 to 343) in this Topic # 80.

Opponent: How can Brahman be the same and also different from the world?

III/II /80/340: Brahman is a single entity before creation and assumes multiple names and forms at the time of creation.
(*Ubhaya vyapadEsaat tu ahikuNDalavat*)

Opponent: Before creation Brahman is '*Eka*' meaning 'One' and at the time of creation becomes '*haanaa*' meaning (many like the sentient beings and insentient things). This is like saying that the serpent is both straight and also coiled depending upon the shape it takes.

III/II / 80/341: The same Brahman cannot become the world.
(*prakaasa aasrayavadvaa tEjastvaat*)

Opponent: It cannot be said that the same *Brahman* becomes the world because the defects of the world would attach to *Brahman*.

III/II / 80/342: The body- soul relationship reconciles this contradiction.

(*Poorva vadvaas*)

This is in reply to the above 2 objections.

The body- soul relationship reconciles this contradiction. *Brahman* is the soul to whom sentient beings and insentient things constitute his body. So, *Brahman* can be described as both "one' and 'many'. In the real straight form the serpent is 'one' and when coiled it appears as 'many'.

III/II /80/343: The world and *Parama-Atma* are not one and the same.

(*pratishEdhaas cha*)

Veda declares "ajarO-amara:" which means that *Parama-Atma* is not affected by old age and death that pertain to *Jeeva-atma*.

TOPIC 81: Some texts indicate that there is someone

beyond *Brahman*

(*para Adhikaranam*)

AdhikaraNam 81 Sangati:

Is there anyone on the other side of the bridge?

Opponent: When *Brahman* is described as 'SEtu' meaning 'bridge', it implies that after crossing the bridge, one could reach an entity other than *Brahman* as the ultimate.

There are 7 Aphorisms (Sutrams 344 to 350) in this Topic # 81.

III/II / 81/344: The use of the word 'bridge' implies several things.

This is opponent's view.

(*paramata sEtoon maana sambanda bhEda vyapadEsaabhyA:*)

(1) If *Brahman* is a bridge, there should be something beyond the bridge to be attained.

(2) The text stipulates that *Brahman* has 4 feet (*Paadas*) and 16 fine arts (*kalas*) which mean that he is measurable. This suggests that there is one beyond him who is immeasurable.

Pudukottai + Purisai Swamins' Nirvaham (P 135)

"This has a reference to the instructions in *ShODasa-kalaa-Brahma-Vidya*a given to Satyakama Jaabaala by the fires in the home of his *Acharya* (when the Acharya was away) and listed them as '*Prakaasavaan, Anantavaan, JyOtishmaan and Aayatanavaan*'"

(3) Since he is said to take the *Jeeva* across, the destination is different from *Brahman*.

(4) All these show that there is something beyond and higher than *Brahman* (*tatO yad uttaram Uttara-taram*).

III/II / 81/345: The term bridge is used only by way of illustration.
(*Saamaanyaat tu*)

This is in reply to the above objection.

What does a dam do? It prevents water on both sides from coming together. What is meant here is that *Brahman* prevents a mix-up and clash of the various entities created by him and keeps them in their respective places. (*yEshaam lOkaanaam asambhEDAaya*) When it is said that one has crossed the ocean of knowledge, it only means that one has perfectly understood the subject. The word "*SETu*" is used by way of analogy only.

III/II / 81/346: It is not to say that Brahman is measurable.
(*budyartha: paadavat*)

This is another reply to the same objection.

Though *Brahman* is not subject to being measured, these expressions are used to facilitate meditation by the practitioner.

III/II / 81/347: This is like referring to the sky-space within a vessel.

(*sthaana visEshaat prakaasaadivat*)

It is the same as saying the sky-space that is immeasurable being referred to as sky-space within the vessel.

III/II / 81/348: There is no greater *Tattva* than *Parama-Atma*.
(*upa pattiEs cha*)

It is only to emphasize that *Brahman* is instrumental in taking *Jeeva*s to his self that the example of 'bridge' was used, not that there is something higher than him. **The object of attainment is itself the means of attainment. The Lord himself is both the Means (*Upaaya*) and the goal (*UpEya*).**

ANC Swami -2 in his Tele-bridge lecture on 20th October 2002:

"The argument of Lord Sriman Narayana granting mOKsha by simply remaining 'SiddhOpaaya' without the performance of *Bhakti* or *Prapatti* which is 'SaadhyOpaaya' is not correct. So, the theory of 'NirhEtuka kripa' (showing mercy and granting fruit without any means adopted by the person is completely ruled out"

III/II / 81/349: Brahman is indeed Para-Tattvam.
(*Tathaa anya pratisEdhaat*)

There are other texts that say "na tasyE chE gachchar" meaning that there is no greater *Para-tattvam* beyond *Brahman*.

III/II / 81/350: Brahman is omnipresent.
(*anEna sarvagatvatvam aayaama Sabdaadibhya:*)

Brahman's all-pervasiveness is time and again reiterated in the Vedas. Statements like "*Antar bahis cha tat sarvam vyaaanya naaraayaNa sthita:*"; "*aatmaiva idam Sarvam*" emphasize this point in no uncertain terms.

TOPIC 82: Parama-Purusha is the one who grants the fruits of all actions.

(*phala AdhikaraNam*)

AdhikaraNam 82 Sangati:

Parama-Atyma grants fruits of one's actions.

There are 4 Aphorisms (*Sutram*s 351 to 354) in this Topic # 82.

III/II / 82/351: Parama-Atma grants Swarga, not the Yaaga by itself.
(*phalamata upapattE*)

Opponent: As it is said that "if one desires *Swarga*, one should do *Yaaga*". This means that *Yaaga* itself has the power to grant *mOksha*. How does *Brahman* come into the picture?

Siddhantam: Words like *Yaaga* actually mean worship of *Bhagavaan* (*Deva-Araadanam*).

This means that when one does *Yaaga*, it is *Bhagavaan* who is pleased and it is he who grants the fruits thereof, namely *Swarga* in this case. As he pervades everything everywhere, it also means that he has sovereign control.

III/II / 82/352: It is *Parama-Atma* who grants all fruits.
(Srutatvaa cha)

Vedam specifically states that *Parama-Atma* grants the fruits of all *karma* like food, wealth etc "annaadO vasudaana:" and "yEsha hi Eva aanandayaati" which means that he is one who grants all including the "mOksha"

ANC Swami -2 in his Tele-bridge lecture on 20th October 2002:

"Lord Sri man Narayana has three aspects which are *DaNDadhartva* (holding the punishing rod), *Upaayatva* (means) and *UpEyatva* (goal). His consort Mahalakshmi has also three aspects which are *Purushaakaarata* (Mediatrrix), *Upaayatva* (means) and *UpEyatva* (goal). This is called "*Akaaratraya*". That is why it is said about consort Mahalakshmi as "aakaara traya Sampannaam aravinda nivaasineem, asEsha jagata: ishaatram vandE varada vallabhaam". Sage Parasara says in Vishnu Puranam "yathaa sarvagatO Vishnu tathiava Eyaam dvijOttama". So, Mahalakshmai is also '*Vibhu*' or omni-present that means that she is everywhere along with Sri man Narayana. She is NOT of atomic size or '*aNu*' as opined by a few"

III/II / 82/353: Jaimini's view.

(Dharma Jaiminir ata Eva)

Even as in the world, agriculture and business grant their fruits, *Yaaga* etc prescribed in the *Vedas* can grant fruit of *Yaagas* says Sage Jaimini. To substantiate his view, Jaimini invents a concept of a mystic power called "*apoovam*" generated by *Karma* and *Upaasana*. As the *karma* vanishes once it is performed and what actually gives the results is the effect of action preceding the presently finished *karma* which he calls as "*apoovam*".

BaadaraayaNa says that it is not necessary to import a non-existent and imaginary new concept called '*apoovam*' when the *Vedas* clearly indicate that *Bhagavaan* himself grants all fruits.

Aphorism 82/354: BaadaraayaNa's conclusion.

(poorvam tu baadaraayaNO hEtu vyapadEsaat)

BaadaraayaNa says that if *Vaayu* is said to grant fruits, it means that it is *Brahman* who is the indweller of *Vaayu* who grants the fruits.

40th Jeeyar & Sokkanavur Swamins (p. 215):

"It is pointed out that even if the deities like Indra and others disappear *Bhagavaan* is always there ready to grant the fruits".

THUS CONCLUDES QUARTER II OF CHAPTER III

SRI BHASYAM III/III
CHAPTER III: THE MEANS TO THE GOAL
SAADHANA ADHYAYAM

Adhyayaya Sangati:
Same as in previous Paada.

QUARTER III:
**Modes of Bhakti yOga /32 Brahma Vidyas / Lord's qualities
for meditation**

("Bahu Bhajana"/"GuNOpasamhaara"/ "Upaasya GuNa Chintana"
Paadam)

Pada sangati:
**"Bahu Bhajana paadam" – Brahman is the goal of all the 32 Bhakti
Vidyas enumerated in the Upanishads. He alone is to be meditated
upon by those who wish to get liberation.**

This Quarter lists the various modes of *Bhakti Yoga*.

**This Quarter is the longest with maximum number of Topics (26)
AdhikaraNams (83 to 108) containing maximum number of
Aphorisms (64) Sutras (355 to 418).**

AdhikaraNam 83 Sangati:
**Some Vidyas have been mentioned in more than one Upanishad,
with some modifications. The author clarifies whether these
modifications render the concerned Vidyas as different from each
other or whether all of them relate to one and the same mode of
meditation.**

There are 5 Aphorisms (*Sutras* 355 to 359) in this Topic # 83.

III/III/ 83/355: Both are same.

(Sarva Vedanta Pratyayam chOdanaadi avisEshaat.)

**For example, *Vaiswaanara Vidya* and *Dahara Vidya* have been
mentioned in *ChandOkhya*, *Taitreeya* and *Kous*. Up each with slight
variations. The author says that the injunctions like "Tad anvEshTitavyam"**

(156)

and "Tad upaasitavyam" occurring in all the *Upanishads* indicate that they are one and the same despite these variations.

III/III/ 83/356: They are not different.

(*BhEdan na iti chEt Ekasyaam api*)

Why such variations occur is explained. When the same subject (for example, mathematics) is taught to different batches of students at different points of time and in different places, naturally some slight variations in presentation do happen but the subject itself remains the same.

III/III/ 83/357: In both places only "Akshara Vidya" is indicated.

(*Svaadhyaaayasya tathaatvE hi samaachaarE Adhikaaras cha savavat cha Tan niyama:*)

Mund. Up. 3.2.10 prescribes a rite called "SirO-vratam" in connection with "Akshara Vidya" where the practitioner is asked to carry on his head a pot containing burning charcoal. It is not a part of this *Vidya* but is meant to enhance the force of meditation by followers of *Atharva Veda* and is not applicable to *VaajasEnaayis* and others as per "*Samaachaaram*" (a work explaining the procedural details of *Veda Yagnas*)

(MR&MBV-3) Rangacharya M and Varadaraja Aiyangar (p. 244 footnote) add:

"SirO-vrata is explained as a ceremony relating to *Vedas*"

Jagan Swami-5 observes (p. 6):

SirO-vrata is NOT a limb of *Vidya*. It is an accessory only for reading the *Vedas* (*Adhyayanam*).

III/III/ 83/ 358: Veda also concurs.

(*darsayati cha*)

Vedam also declares that the *Dahara Akaasa* should be meditated upon with 8 qualities mentioned in ***Chan.Up 8.1.1, Maha Narayana up. 12.16 and Taittr. Up*** which require meditating on the *Brahman* inside the *Dahara Akaasa* as one and the same.

III/III/ 83/359: Other qualities should also be meditated upon.

(*upasamhaara: artha abhEDAat vidhi sEshavat samaanE cha*)

So long as there are no fundamental differences among the various *Vidyas* like *Dahara*, *Vaiswaanara*, *Akshara*, *ChaaNDiliya* etc the qualities in the one may be meditated upon in another even, if not specifically mentioned.

Topic 84: Characteristics of *Udgeeta Vidya* elucidated

(Anyathaatva AdhikaraNam)

AdhikaraNam 84 Sangati:

Yet, there are instances where exist differences between different *Vidyas*. For example, *Udgeeta* is found both in *Chand. Up.* and in *Brih. Up.* *Chan.Up.* requires that the air that we breathe called "*Mukhya Praana*" is to be meditated upon as an organ of *Udgeeta*. *Brih. Up.* advises meditation of the entire *Udgeeta* as *Mukhya Praana* itself.

There are 4 Aphorisms (*Sutras 360 to 363*) in this Topic # 84.

III/III/ 84/360: Two types of meditation in *Udgeeta Vidya*.

(Anyathaatvam sabdaat iti chEt na avisEshaat)

Opponent argues that as *Chan. Up. 1.1.1, 1.2.8* and *VaajasEnaayi* stipulate that the objective of *Udgeeta* is the decimation of enemies they should be deemed one and the same.

III/III/ 84/361: *PraNavam* as part of *Udgeetam*.

(Na vaa prakaraNa bhEdaat parOvareeyas tvaadivat)

Chan. Up. Prescribes in one context *PraNavam* should be meditated upon as part of *Udgeetam*.

(MR&MBV-3) Rangacharya M and Varadaraja Aiyangar (p. 251 footnote)

Brih. Up 1.3. permits *Udgeeta* to be meditated upon not merely the syllable "Om" or "PraNavam". The conclusion is that the two types of meditation are different in spite of apparent similarity.

III/III/ 84/362: These two are different.

(samjnaatas chEt tad uktam asti tu tad api)

Just because the same name of *Udgeeta* is employed does not mean that the *Udgeeta* mentioned in different contexts are one and the same. For example, in one case, meditation is recommended of *udgeeta* with *Parama Purusha* qualified by qualities like "*parOvareyastvam*" while in another case, meditation of *Parama Purusha* with a golden hue and golden hairs is recommended. This means that though the name is the same, they are two different modes of meditation.

III/III/ 84/363: They are differently described.*(VyaaptEs cha samanjasam)*

Chand. Up 1.1.1 at the very beginning states that “*PraNavam*” is a limb of *Udgeetam* whereas later in the same up. it is suggested that *Udgeetam* is a limb of “*PraNavam*”. Therefore the two are different.

Topic 85: Discussion about “*PraaNa Vidya*”*(Sarva bhEDa AdhikaraNam)****AdhikaraNam 85 Sangati:***

This *Vidya* is mentioned in *Brih.Up*, *Chan.up*, and *Kous.up*. In the former, two references are identical whereas in the last, there is a slight difference. The *Siddhanta* view is that the “*PraaNa Vidya*” mentioned in all the three is the same and the apparent difference noticed in the third is not contrary to those mentioned in the other two and that the qualities (*guNas*) mentioned in addition should be taken along with those in the other two.

There is only 1 Aphorism (*Sutram 364*) in this Topic # 85.

III/III/ 85/364: *PraaNa Samvaada*.*(sarvaa bhEdaad anyatra imE)*

Reference is to what is known as “*PraaNa Samvaada*” already mentioned.

Kous.up. mentioned one more quality “*VasishTatvam*” which means superiority attained by eloquence or oratorical skill. This was said of the faculty of speech.

(IMORTANT NOTE: *Udgeeta Vidya* and *Praana Vidya* are NOT *Brahma Vidyas* because their objective is NOT “*mOKsha*” or liberation).

Anatachariar (V) Swami Nirvaham (p.198):

“It cannot be said that *Udgeeta Vidya* is the same in different contexts. Just because the name is same, the *Vidyas* do not become the same. For example, there are two kinds of *AgnihOtras* – one is to be done **on a daily basis** while the other one is to be done **once a month**. Though both of them go by the same name, they are different rites”

Topic 86: *Brahman* is Bliss personified

(Ananda AdhikaraNam)

AdhikaraNam 86 Sangati:

Auspicious qualities (*kalyaaNa guNas*) of *Brahman* called "constituent manifested qualities" (*Svaroopa Niroopaka Dharmas*) that have to be meditated upon compulsorily in all Brahma Vidyas. They are truthfulness (*Satyatva*), Omniscience (*Jnnanatva*), unlimited by time, space and matter aka Omnipresence (*Anantatva*), Blissfulness (*Aanandatva*), Blemish-less-ness (*Amalatva*) and consort of Mahalakshmi (*Sriya: patitva*).

There are 7 Aphorisms (*Sutras* 365 to 371) in this Topic # 86

III/III/ 86/365: Qualities to be meditated upon in all *Vidyas*. (Anadaadaya: pradhaanasya)

All these qualities identify the uniqueness of *Brahman*. To understand this uniqueness, it is necessary to meditate on all these qualities and in fact, in all *Vidyas*.

III/III/ 86/ 366: Constituent manifested qualities alone should be meditated upon.

(priya sirastvaadhyaa apraapti: upachayaa apachayou hi bhEdE)

Apart from the above, there are qualities like delight (*Priyatvam*), pleasure in obtaining (*mOdatvam*), joy in enjoying (*pramOdatvam*) etc that are visualized as the head, left and right wings etc. But, these are not constituent manifested qualities" (*Svaroopa Niroopaka Dharmas*) of *Brahman*. These are anthropomorphic metaphors of *Brahman* for the purpose of easily understanding him.

Bashyam K Swami's Nirvaham (p.166):

They may fall under the category of 'specialities that have become manifest called (*Niroopita Svaroopa VisEshanias*) which need not necessarily be meditated upon in all Vidyas (because they are mentioned while **visualizing *Brahman* as a person**). They may be meditated upon exceptionally in those contexts where they have been specifically stipulated for meditation.

Jagan-5 Swami's Nirvaham (p.36):

"There are innumerable auspicious qualities for *Brahman* like *Aiswaryam*, *Ghaambeeryam*, *Oudaaryam* etc. but they are not constituent manifested

(160)

qualities *Svaroopa Niroopaka Dharmas* and so they are not cited with reference to *Vidyas*. ”

III/III/ 86/ 367: Specialities that have become manifest are only accessories.

(*itarE tu artha saamaanyaat*)

They are at best to be deemed as accessories to the first category detailed above.

III/III/ 86/368:They are mentioned only to facilitate understanding

(*Aadhyaanaaya prayOjana abhaavaat*)

But, why should they be mentioned at all? It is as a first step to facilitate understanding *Brahman* who is bliss personified.

III/III/ 86/ 369: This bliss incarnate is none other than *Parama-Atma*.

(*Atma Sabdaat cha*)

This bliss incarnate is identified as the Universal Soul (*Parama-Atma*).

III/III/ 86/370: The term "Atma" normally means "Parama-Atma" only.

(*Atma griheeti: itaravad uttaraat*)

That the term "Atma" refers only to *Parama-Atma* is reiterated in several Vedic statements like *Atareya up. 1.1.1* "Atmaa vaa idam Eka Eva agra aaseet", "sO akaamayata" etc which mean that the universal soul alone was there before the beginning and he willed to become many etc. This kind of 'pre-existing' and 'willing' is possible only for the All-sentient *Brahman*.

III/III/ 86/371: The other qualities are for enabling a better understanding.

(*anvayaad iti chEt syaad avadhaaraNaat*)

Elsewhere also this *Atman* who is the indweller of all sentient beings and insentient things is identified progressively as *Annamaya*, *PraaNamaya*, *ManOmaya*, *Vigjaana maya* and finally as *Aanandamaya*, to enable the novice to understand *Brahman*.

Jagan - 5 Swami's Nirvaham (p.47):

"When it is said that the categories like *Annamayan*, *PraaNamayan*, *ManOmayan*, *Vigjaana mayan* and *Aananda mayan* - the latter ones being within the preceding one, it is for the purpose of showing that it is *Aandamaya Brahman* who is the ultimate indweller of all the earlier ones".

Topic 87: Dressing vital air?*(Kaaryaakhyana AdhikaraNam)****AdhikaraNam 87 Sangati:***

The author reverts back to *PraaNa Vidya* discussed earlier and says that water that is sipped (*Achamanam*) before starting and after finishing intake of food as oblation should be deemed as the dressing of this vital air (*Mukhya Praana*).

There is only one Aphorism (*Sutra 372*) in this Topic # 87.

III/III/ 87/372: Statement not made earlier.*(Kaaryaakhyaaakaanaad apoorvam)*

Chan. Up. 5.2.2 and Maadh Brih. Up 6.1.14 say that water that is sipped (*Achamanam*) is the dress for vital air. This statement is not found anywhere else. The water that is sipped before and after taking food is to be considered as dress for vital air.

More important than the sipping is that meditation is enjoined on the water being the dress of "PraaNa". This is a new thing taught by the scripture.

Purisai Swami – 4 Nirvaham (p.195):

In *VaajasEnEya* when *PraaNa* asked "kim mE vaasa:" meaning "What is my dress?" *Indriyas* replied "AapO vaasa:" water is the dress".

Topic 88: "SaaNDilya Vidya" taught in "Agni Rahasya"*(Samaana AdhikaraNam)****AdhikaraNam 88 Sangati:***

SaNDilya Vidya occurs in both *Brih. Up.* & in *VaajasEneeya up.* Are they same?

There is only 1 Aphorism (*Sutra 373*) in this Topic # 88.

III/III/ 88/373: *Vasitvam* is included in *Satya-kaamatvam*.*(samaana Evar cha abhEdaat)*

In both *Upanishads*, "*ManO mayatvam*" is mentioned. In one, "*Sathya-kaama-tvam*" and in the other "*Vasitvam*" are mentioned in extra.

"*Vasitvam*" is included in "*Sathya kaama tvam*". Therefore there is no difference in qualities mentioned in both.

Topic 89: Are Brahman in the orb of Sun and Brahman in the right eye same?
(Sambandha Adhikaranam)

AdhikaraNam 89 Sangati:

In *Brih. Up.* it is said that *Parama-Atma* who has *Gaayatri* as his body should be meditated upon in the orb of Sun and also in the right eye and they are secretly named as "*aham*" and "*Aha:*" respectively.

There are 3 Aphorisms (*Sutras 374 to 376*) in this Topic # 89.

III/III/ 89/ 374: They are the same says the opponent.

(Sambandhaat Evarn anyatraapi)

This Sutram represents opponent's view: They are the same on the analogy of earlier decision that because "*ManO-maya*" is accepted as referring to one and the same entity.

III/III/ 89/375: The two locations differentiate them.

(na vaa visEshaat)

The earlier decision was that because the qualities mentioned in both contexts were the same they were to be treated as one and the same. Here, two different locations are mentioned like orb of Sun on the one hand and right eye on the other.

III/III/ 89/376: "*aham*" and "*aha*" are different.

(Darsayati cha)

The name "*aham*" belongs to *Brahman* in the orb of Sun and the name "*aha:*" belongs to the *Brahman* in the right eye. Therefore, the *Vidyas* are different.

Purisai Swami -4 Nirvaham (p.203):

"The *Satya Purusha* in the orb of the Sun has as his head the single word "*Bhod*'. The twin word "*Bhu-va:*" represents his hands. The twin words "*Su-va:*" represent his feet. His code name is "*aham*"

**Topic 90: Differences should not be subject to meditation
in different *Vidyas***
(Sambhriti AdhikaraNam)

AdhikaraNam 90 Sangati:

Like differences in the forms, qualities like elderliness (*JyEshTatvam*), Virility (*veeryam*), pervasiveness (*Akaasa-vyaapti*) etc should not be meditated upon in all *Vidyas*.

There is only 1 Aphorism (*Sutra 377*) in this Topic # 90.

III/III/ 89/377: All pervasiveness of Brahman in Vaiswanara Vidya.

(sambhriti dhyu vyaapti, api cha atah)

The Annexure to *RaaNaayaNeeya* branch of *Veda* describes the all pervasiveness of *Brahman*. He cannot be meditated in all *Vidyas* except in *Vaiswaanara Vidya* where a special provision is made for such meditation.

Topic 91: There is difference between both "Purusha Vidyas"

(Purusha Vidhya AdhikaraNam)

AdhikaraNam 91 Sangati:

The *Purusha-Vidya* mentioned in *Taitt. Up* is subordinate to *Nyaasa-Vidya* whose result is *MOksha*; the *Purusha-Vidya* mentioned in *Chan. up.* is meant for extending life of the person who meditates. So, the two are totally different.

Uttamur-10 Swami Nirvaham (p.145):

Chan. Up. says that living for 116 years is the result of *Purusha-Vidya*.

There is only 1 Aphorism (*Sutra 378*) in this Topic # 91.

III/III/91/ 378: There is difference between the two "Purusha Vidyas".

(Purusha Vidhyaayaam api cha itarEshaam anaamnaat)

Because the fruits are different, the two *Purusha Vidyas* should be treated as different.

"The *Brahman* who is by nature infinite is conceived as allowing himself, out of grace, to be limited in various ways for the purpose of meditation".

Topic 92: Is proximity reason for considering different Vidyas?

(Vedhaadhyaa Adhikaranam)

AdhikaraNam 92 Sangati:

Mantras like "*SannO Mitra: sam varuNa:*", "*Sahanaa Aavatu*" etc.

There is only 1 Aphorism (*Sutra 379*) in this Topic # 92.

III/III/ 92/379: Proximity of mention does not mean that they are the same.

(Vedhaadhyaa artha bhEdaat)

Because of the proximity of mention of *Purusha Vidyas*, they were considered together. Can mantras like "*sannO Mitra:*" etc that also have proximity be similarly considered?

Reply:

These Mantras are only for "*adhyayanam*". They are not for meditation (*Upaasana*).

These are called "*Saanthi PaaTa*" to be recited at the beginning of a branch of *Veda*. These *Saanthi PaaTa*s vary in different branches of *Vedas*. They are NOT ancillary to (*angas*) to *Brahma Vidyas*.

Tirupputkuzhi Swami Nirvaham:

"Elsewhere, there are mantras like "*Sukram Pravidhya*", "*Hridayam Pravidhya*" etc which mean "pierce the heart of the enemy" etc. They are used in what is called "*Abhichaara hOmams*" meant for use in diabolic activities. Just because they are mentioned together, they cannot be deemed to form part of *Brahma Vida* which has a diametrically opposite intent, namely of wishing welfare of all and praying for liberation"

Topic 93: Disposal of PuNya and Paapa

(Haani AdhikaraNam)

AsdhikaraNam 93 Sangati: Upanishadic

Several Upanishadic texts deal with this subject.

There is only 1 Aphorism (*Sutra 380*) in this Topic 93.

III/III/ 93/380: Giving up and Picking up.

(*Haanou tu upaayana sabda sEshatvaat kushaas chandas stuthi upagaanavat taduktam*)

There are two aspects involved. One relates to that the departing soul of a *Bhakta/ Prapanna* gives up the balance of deeds of merit and demerit. The other aspect relates to who picks up the unconsumed fruits of balance of these deeds.

Chan. Up.8.13.1: Such a soul gives up the balance of deeds like a horse shedding dirt on its body and like moon emerging out of the clutches of *Raahu* after the eclipse and enters *VaikunTa IOKa*.

Mund. Up. 3.1.3 Confirms that such a soul after shedding merit and demerit attains equality with *Parama-Atma* on reaching *VaikunTa IOKa*.

Saatayaayani branch of Vedas however mentions that the sons of such a soul inherit the *PuNya* like inheriting property of the father; Demerits are picked up by the enemies.

Kous. Up. 1.4: says that the *Sukrita* (merits) that such a soul leaves behind is picked up by his friendly relatives while the demerits go to relatives who were inimical to him.

40th Jeeyar & Sokkanavur Swamin's Nirvaham (p.231):

A question: In *Karma khaNDam* it is said that a person who does *karmas* alone has to experience the consequences thereof. How come, that here it is said that friends and foes pick them up?

Swami Desika has the answer for this question: By virtue of the greatness of *Vidya*, the *PuNya* and *Paapa* of the soul are not transferred as such but those who were friendly to him during his lifetime would inherit an equal moiety of his *PuNyam* left behind and those who were inimical to him during his lifetime would inherit an equal moiety of whatever un- experienced *Paapa* is left behind"

(MR&MBV-3) Rangacharya M and Varadaraja Aiyangar (p. 278 footnote):

"Mere giving up and mere reaching of another place (on the part of sin and merit) do not exist; no alternatives can appropriately be adopted"

NOTE: The shedding is called "haani" and transfer of the same to his friends and foes is called "Upaayana". The question is whether all these should be **considered together** while meditating on any of the various Vidyas.

The **Siddhantam view** is that they should all be considered together (*samuchaya*) while meditating on any *Vidya*. The *Sutram* gives several examples but we mention just two of them here:

(1) In *Yaagas*, a vessel called *Kusa* should be used - says one verse. In a different verse, it is stated that wood from a fig tree should be used. The final view is that the *Kusa*/has to be made of wood of fig tree.

(2) In *Saama gaNam*, is laid down that the *Saama* verse called "ShODasee" should be recited first. Elsewhere, it is stated that *Saamam* should be recited only after Sunrise. Taken together, it means that "ShODasee" should be recited first but only after Sunrise.

Topic 94: At the time of death

(*saamparaaya AdhikaraNam*)

AdhikaraNam 94 Sangati:

The precise location where the soul gives up its balance of merit/demerit.

There are 5 Aphorisms (*Sutras* 381 to 385) in this Topic # 94.

III/III/ 94/ 381: Shedding is at the time of leaving the body on death.

(*SaamparaayE tartta vyabhaavaat tathaa hi anyE*)

SaamparaayE means at the time of departure from the mortal coil.

Kous. Up. 1.4: There will be no *karma* to experience the consequences thereof as the soul leaves behind balance of merit/ demerit precisely at the time of shedding of the mortal coil. It may be objected as to how the soul could travel without a body, *Sutraakaarar* answers that by the power of *Upaasana* the soul acquires a subtle body (*Sookshma sareera*) for continuing with its onward journey to *VaikuNTam*.

Sugavan-1 Swami elucidates (p. 276):

Ramanuja cites several quotes from Sutris. For example,

(1) Chan. Up. 8.12.1: Likes and dislikes do not touch one without body

(2) Chan. Up. 8.12.3: The soul on release leaves the body and reaches *Param-Jyoti* and shines with its natural splendor.

(3) Chan. Up. 6.14.2: Once the soul acquires true knowledge, its *Praarabda Karmas* (*Karmas* that have begun to bring consequences) get totally destroyed and joins the Supreme *Brahman*.

III/III/ 94/382: The soul gives up the gross body at death and the subtle body at Viraja River.

(Chandata Ubhaya avirOdaat)

In order to avoid conflict between the text that says the soul gives up at the time of death and the text that says he gives up at the time of reaching *Viraja* river, it should be understood that while the soul gives up all *karmas* at the time of death and takes a subtle body to traverse up to *Viraja* river where after taking bath there, he gives up this subtle body also and reaches *VaikuNTam*.

III/III/ 94 / 383: The soul can go upwards with a subtle body.

(gatE: arthavatvam ubhayataa anyathaa hi virOdha:)

It is held that even if all *Karmas* get destroyed, the soul can go upwards as it acquires a subtle body.

III/III/ 94/384: The subtle body can accrue as a result of Upaasana.

(upapannas tal lakshaNaartha: upalabdhe: /Okavat)

It is not incorrect to hold the above view, because the power acquired by worship of *Bhagavaan* can bestow on the soul the requisite subtle body for going through the shiny path (*archiraadi maarga*)

Jagan - 5 Swami elucidates (p.89):

"The word "/Okavat" implies that once the purpose of irrigation is fulfilled, the body of water is created for that purpose is kept in tact for drinking, bathing and other purposes, the gross body acquired for experiencing *Karma* acquires a subtle body for purposes of the journey of the soul on the shiny path"

Anatachariar (V) Swami Nirvaham (p.209):

"As seen in the world (/Okavat), one who is near and dear to the King enjoys privileges normally not available to others, the soul that has become near and dear to *Brahman* by dint of its *Vidya* acquires the capacity to traverse on the shiny path with a subtle body".

III/III/ 94/ 385: The case of VasishTa is different.

(yaavad adhikaaram avasthiti: adhi kaarikaaNaam)

(168)

VasishTa and others who hold their positions have to stay till the end of their tenure. In their case, as the *Karma* that had begun to yield results (*Praarabda karma*) do not get exhausted till the end of their tenure they still have contact with *Samsaara*.

Sugavan Swami observes -1 (p. 278):

Maharishi Apaantaratas was born again as Vyaasa. Sanatkumara was born again as Skanda. Similarly, VasishTa, Naarada and others are said to have been born again. This was in spite of the fact that they gained *Brahma jnaanam*. Even when they were born again, they are not subject to ignorance etc that afflict others, because of their superior powers. They will attain final liberation only when they attain their last body (*Charama Sareeram*)

(MR&MBV-3) Rangacharya M and Varadaraja Aiyangar explain (p. 284):

"They have attained particular offices through particular *Karmas*, the *Karma* which produces those offices is not destroyed till the termination of the office"

Ibid p.285 footnote:

"**Apaantaratas** in an earlier incarnation was Vyasa. In the cycles of creation and dissolution, Vyasa, as a *Vedic* seer is repeatedly born to reveal to the world the mantras ascribed to him. The PuraNas also speak of his being the first born as a Prajaapati as the mind-born son of *Brahma*, the creator and again as the son of Mitra and VaruNa and so on. Both VasishTa and Vyasa enjoyed in gifted sons and grieved in bereavement"

**Topic 95: Is shiny path reserved only for those who follow
Upakosala Vidya or Panchaagni Vidya because only in these
Vidyas mention has been made?**

AdhikaraNam 95 Sangati:

Shiny is open for all those who resort to any *Brahma Vidya*.

There is only 1 Aphorism (Sutra 386) in this Topic # 95.

**III/III/ 95/386: Who is eligible for the shiny path?
(aniyamas sarvEshaam avirOdhhas Sabda anumaanaabhyaaam)**

Shiny path is open for all those who resort to any *Brahma Vidya*, though it is mentioned only in these two *Vidyas*.

The discussion is about the blemish-less-ness of *Brahman* known as "Akshara"

AdhikaraNam 96 Sangati:

***Amalatvam* means blemish-less-ness.**

There are 2 Aphorisms (sutras 387 and 388) in this Topic # 96.

III/III/ 96/387: Brahman is without blemish.

(*aksharadhiyaam tu avarOdha: Saamaanya tad bhaavaabhyaaam oupasadavat tad uktam*)

A reference is made to the question by Gargi to Yaagjnavalkya and his reply there to. **Yaagjnavalkya** answers that those who have realized *Parama-Atma* (called *Akshara*) understand *Brahman* as having intrinsic nature consisting of being neither massive (*asthulatvam*) nor atomic (*an-aNu*), neither short (*a-hrasvam*) nor long (*a-dheergham*), neither reddish (*a-lohitam*) nor oleaginous (*a-sneheham*) neither having shadow –(*achchaayam*) nor darkness (*Atan*), neither airy (*a-vaayu:)*, nor spatial ether (*an-aakaasam*), without attachment (*a-sangam*), without being smelly (*a-gandham*), without eyes (*a-chakshyham*), without ears (*a-srOtram*), without organ of speech (*a-vaak*), without mind (*a-mana:)*, without light (*a-tEjasaskam*), without breath (*a-praanam*), neither inside (*an-antaraam*) nor outside (*a-baahyam*), one who does not eat anything (*na kanchana asnaati*) nor can anybody eat it (*na tath asnaataa kaschana*). In short, all these mean that the Divya MangaLa Vigraham of Brahman has no blemish whatsoever. Therefore, he is denoted by the expression "*hEya-pratyaneeka-bhaTatvam*" which means that he is the opposite of all blemishes. The practitioner is advised to remember all these qualities while meditating on Brahman.

Srivatsankachariar -1 Swami Nirvaham (p. 87):

Explaining the term "oupasadavat" in the *Sutram*, he says:

"This is a *Yaaga* done for 4 days by Jamadagni called "Jaamadagnya Chatur-raatram". The *Mantram* when used in *Saama* has to be pronounced aloud (*uchai: Saamnaa*) and when it is used in *Yajur Veda* it has to be whispered (*Upaamsu Yajushaa*). In both cases, they relate to the supreme qualities of *Brahmar*".

If it is not possible to remember all of them, at least remember those that have been acknowledged as *Svaroopa- Niroopka- Dharmas* explained earlier.

Topic 97: Same questions but with different answers.*(Antaratva AdhikaraNam)****AdhikaraNam 97 Sangati:***

Ushastar and kahOlar put the same question to Yaagjnavalkya who gives two different answers.

There are 3 Aphorisms (Sutras 389 to 391) in this Topic # 97.

III/III/ 97/389: Story of Yaagjnavalkhya's replies to Ushastar and KahOlar.

(Antaraa bhoota graamavat svaatman: anyathaa bhEda anupapattir iti chEt na upadEsavat)

Jagan – 5 Swami cites the story of yagjnavalkya (p.3):

"Janaka, King of VidEha kingdom was performing a sacrifice. A competition was conducted to find out who among the assembled scholars was an expert in all Vidyas and the King offered to gift a herd of cows and other prizes. Yaagjnavalkya asked his disciple to take home the cows. Other Rishis like Aswalar, Aaripaakar, Bhujyu, Ushastar, KahOlar, Gaarghi and others objected and questioned him. Yaagjnavalkya gave correct and convincing answers to each one of them. Of all of them, *Ushastar and KahOlar were prominent*. This is called "*Ushasta Prasnam*" and "*KahOla prasnam*"

Both Ushastar and KahOla asked Yaagjnavalkya the same question: "Who is the indweller of all souls?"

To Ushastar, he answered: "One who is the cause of breath is the Supreme soul"

To KahOla, he answered: "One who is without hunger, thirst, sleep, ignorance, changes from youth to old age and without death – he is the Indweller".

The doubt was that as two different answers were given, should they be considered as two different *Vidyas*.

Siddhanta reply is that in both cases only *Parama-Atma* is referred to by the use of the words "Saakshaat Brahman". Therefore both of them are one and the same *Vidya*.

Sugavan Swami clarifies-1 (p.283):

"The first reply emphasizes that the soul is different from the body; The second reply emphasizes that soul is beyond the guNas".

III/III/ 97/390: The two replies do not contradict each other.
(*vyatihaarO visimshanti hi itaravat*)

In both the cases the point emphasized was that *Parama-Atma* is the Indweller of all souls. So, the qualities mentioned to Ushastar should be adopted by KahOla and vice-versa. The latter answer does not cancel the earlier one. Hence, *Ushastar* will benefit from the teaching given to kahOla and the latter by the instruction to Ushastar. Therefore, transfer of replies was in place as being elliptical.

III/III/ 97/391: *Satyatvam* is the common factor in both replies.
(sa Evahi satyaadaya:)

In *Sat Vidya* also several questions are raised that elicit different answers but one thing that is given first and repeated in subsequent ones is the common and consistent quality of "*Sathyatvam*". So, it was decided that all those that narrate *Sathyatvam* should be considered as a single *Vidya*. Similarly, here also there is no conflict between the replies to Ushastar and KahOla and should therefore be deemed to be one and the same *Vidya*.

Topic 98: In *Dahara Vidya*, 8 + 1 qualities should be taken together

(*Kaamaadh Adhikaranam*)

AdhikaraNam 98 Sangati:

Chand. Up. lists 8 Qualities and *Brih. Up* lists only 1 quality in *Dahara Vidya*. All of them should be taken together because the objective of meditation and the fruit thereof are one and the same (*Parama-Atma*).

TS Rajagopalan Swami explains (p.111).

What is 'Dahara'?

It is visualized as a small space lying between the neck and belly button, right in the heart where an inverted lotus flower- bud where Brahman is said to rest in this space. This is called Dahara. He has several qualities as detailed below

There are 3 Aphorisms (Sutras 392 to 394) in this Topic # 98.

III/III/ 98/392: Specialties of *Brahman*.

(*Kaamaadi itaratra tatra cha aayatanaadibhya;*)

Chan. Up lists 8 qualities of *Brahman*:

- (1) Blemish-less-ness (*apahata paapma*)
- (2) Freedom from old age (*vi-jara*)
- (3) Deathless-ness (*vi-mrityu*)
- (4) Freedom from grief (*vi-sOka*)
- (5) Being without hunger (*vi-jigitsa*)
- (6) Being without thirst (*a-pipaasa*)
- (7) Being capable of attaining whatever is desired (*Satya-kaamatva*)
- (8) Being capable of carrying out all desires (*Sathya-Sankalpatva*).

This *Sathya Sankalpatva* is another way of saying that he has absolute controllership mentioned in ***Brih. Up.*** So, the qualities mentioned in ***Chan. Up.*** should be deemed to be reiterated in ***Brih. Up.*** Similarly the term "Aakaasa" in ***Brih. AraNyaka*** should be taken in its literal sense of ether within the heart and as denoting *Brahman* mentioned in ***Chan. Up.*** Resting in the subtle cavity of the heart and resting in the ether within the heart are the same. The conclusion is that in both places the *Vidya* referred to is the same.

III/III/ 98/393:"Neti, Neti" examined.

(*aadaaraad alOpa:*)

This *Sutra* examines the terms "*nETi, nEti*" which is interpreted by some as saying that *Brahman* has no qualities.

Siddhanta view is that -

- (1) *Brahman* has no qualities other than those mentioned in the *Srutis* that leave nothing worth mentioning.
- (2) There is nothing that is not governed by *Brahman*.
- (3) *Brahman* has no evil qualities.
- (4) Qualities of *Brahman* cannot be limited "to this, to this".

III/III/ 98/394: Freedom of the freed soul questioned.
(upasthitE atah tad vachanaat)

It is stated that the freed soul (*mukta*) can at his will move around all the worlds including *Swarga*, that he can meet with his ancestors if desired, that he can enjoy the company of women as desired, that he has his own vehicles etc. These are not benefits that one enjoys as a “*Samsaari*”. They accrue to him by virtue of his *Upaasana* of *Parama-Atma* that leave out nothing worth mentioning.

Topic 99: *Udgeeta Vidya* done as an adjunct of a sacrifice is optional

(Tat nirdhaaraNaaniyama Adhikaranam)

AdhikaraNam 99 Sangati:

The author reverts to a discussion on *Udgeeta Vidya*.

There is only 1 Aphorism (*Sutra 395*) in this Topic # 99.

III/III/ 99/395: *PraNava* in *Udgeeta Vidya* is only optional.

(Tan nirdhaaraNa aniyama: tad drushTE: prutakdhya pratibandha: phalam)

One who desires fruits quickly and powerfully may resort to *PraNava* in a sacrifice mentioned in *Udgeeta Vidya* but this is only optional.

Poorva Meemaamsa mentions two maxims:

(1) A person desiring to be gifted with cows should prepare “*purOdasha*” - (a paste made of rice flour or wheat flour) “*gOdhanaEna pasukaama draNayEt*” by pouring water to the flour through a milk-pail. This is called “*gOdOhana Nyaaya*”. This is optional.

(2) Another one is called “*ParNamayee Juhu*”: which means using a ladle with a long handle used to offer ghee to the sacrificial fire in a *Yaaga*. This is NOT optional but is compulsory.

Siddhanta decision is that only practicing *Udgeeta Vidya* as an ancillary to a sacrifice is optional as at (1) above.

Topic 100: Is it 8 or 8+1?

(Pradaana Adhikaranam)

AdhikaraNam 100 Sangati:

The author reverts to *Dahara Vidya* and enquires whether one should meditate on the 8 qualities of *Brahman* or *Brahman* with 8 qualities.

There is only 1 Aphorism (*Sutra 396*) in this Topic # 100.

III/III/ 100/396: Meditate on 8 qualities.

(*pradaanavat Eva tad uktam*)

Siddhanta view is that it is not enough to think of the 8 qualities (Vide392 for details). It would be necessary to meditate on {*arama-Atma*} associated with the said 8 qualities.

Uttamur -10 Swami Nirvaham (p.153):

Taittriya. Samhita 2.3.6.2 mentions that there are 3 Yaagas offered to Indra. In one, he is called Indra, the King (Raja); in another, he is called Indra, the great king (*Ati Raja*); in yet another, he is called Indra, the Independent king (*Sva-Raja*). Though the offering is made to one and the same Indra, because of three different names used, the offerings have to be given separately and not together.

SankarshaNa KhaaNDam of Poorva Meemaamsa Chapters 13 to 16 confirms this.

Topic 101: The Supreme Being is Sriman Narayana

(*Linga bhooyastva AdhikaraNam*)

AdhikaraNam 101 Sangati:

The author finally identifies who this *Parama-Atma* is.

He says that it is Sriman Narayana who should be meditated upon in all *Vidyas*.

There is only 1 Aphorism (*Sutra 397*) in this Topic # 101.

III/III/101/397: Sriman Narayana who should be meditated upon in all *Vidyas*.

(*Linga bhooyastvaaat tadd hi baleeya: tadapi*)

***Narayana Anuvaaka of Taitt. Up11.1.* immediately following *Dahara Vidya*.** is taken up for discussion. The author refers to words

like *Akaasa, Sambhu, Indra, Brahma* etc and that all these denote only Sriman Narayana.

(ibid 11.7) In other words, Sriman Narayana is the indweller of all these entities and he is in the form of the calyx of a lotus like heart.

Sriman Narayana alone should be meditated upon in ALL *Brahma Vidyas*.

Topic 102: Consideration of senses as sacrificial offerings

(Poorva vikalpa AdhikaraNam)

AdhikaraNam 102 Sangati:

The Author discusses a text in “*Agni Rahasya*” which says that if senses and faculties are offered in sacrifices, it would facilitate unimpeded *Bhakti*.

This seems to be out of context because it has nothing to do with *Brahma Vidya* but concerns procedural details of a *yaga*. For this reason, we can skip the 7 Aphorisms in this Topic detailed below.

There are 7 Aphorisms (*Sutras 398 to 404*) in this Topic # 102.

III/III/ 102/398: Deals with altars built with brick and built by mind.
(*Poorva vikapa: prakaraNaat syaat kriyaa maanasavat*)

III/III/ 102/399: Deals with fire ignited in brick altar and mind-altar.
(*ati dEsaas cha*)

III/III/ 102/400: Deals with whether mind-made fire is also a form of *Vidya*.

(*Vidhya Eva tu nirdhaaraNaat darsanaas cha*)

III/III/ 102/ 401: Can physical sacrifice be equated with mental sacrifice?

(*srutyadi baleeyastvaat cha na baadha:*)

III/III/ 102/ 402: Whatever is gained by physical sacrifice can be gained by mental sacrifice. (*anubandhaadibhya: pragjna antara pritaktvavad drishTasva tad uktam*).

III/III/ 102/403: The *Purusha* in orb of Sun is said to be ‘like’ lord of death

(*na saamaanyaad api yupa labdhEr mrityuvat na hi lOkaapatti:*).

III/III/ 102/404: It is argued that the reference in this context of "action" is made only to facilitate quicker and easier understanding of *Vidya*.

(*parENa cha sabdasya taad vidhyam bhooyastvaat anubandha:*)

Topic 103: The triple entities to be remembered

(*SareerE bhaavaa AdhikaraNam*)

AdhikaraNam 103 Sangati:

What should be remembered in ALL *Brahma Vidyas*?

There are 2 Aphorisms (*Sutras 405 and 406*) in this Topic # 103.

III/III/ 103/405: What should be remembered while in *Samsaara*?
(*yEka aatmanas SareerE bhaavaat*)

While in "*Samsaara*" the soul should remember the following in ALL *Brahma Vidyas*.

- (1) The nature of the object of meditation, namely Sri man Narayana (*Upaasya*)
- (2) The nature of *Brahma Vidya* (*Upaasana*)
- (3) The nature of his self doing the meditation (*Upaasaka*)

In other words, the soul has three experiences of (1) Knowing (2) Doing and (3) Enjoying.

III/III/ 103/406: What will be experienced on liberation?

(*vyatirEkas tad bhaava bhaavitaat na tu upalabdhibhavat*)

On liberation, the soul is experiencing all the 8 characteristics mentioned in Aphorism 392 above. *VyatirEka* means "different". That is different set of experiences that accrue to the soul on attaining liberation. The *Jeeva* is required to meditate on these experiences while still in *Samsaara*, as a preview of experiences guaranteed on liberation.

Topic 104: *Udgeeta Vidya* restated

(*angaavabaddha AdhikaraNam*)

ADhikaraNam 104 Sangati:

The Author reverts again to *Udgeeta Vidya*.

There are 2 Aphorisms (*Sutras 407 and 408*) in this Topic # 104.

III/III/104/407: *Udgeetam* to be recited in all branches.

(*anga ava baddhaas tu na sakhaasu hi prati vEdam*)

Though "Svaram" may be different in different contexts, *Udgeetam* should be recited in ALL Branches (*saakaas*).

III/III/ 104/408: Vessels mentioned in one branch should be considered in other Vidyas where they are not mentioned.

(*mantraadivat vaa avirOdhaa*)

When in one branch some *Mantras*, vessels etc are mentioned and they are not so mentioned in other branches, the practice is to adopt them in all sacrifices by way of elliptical inference. Similarly, *Udgeeta* meditation should be done in all branches even if not mentioned in some.

Topic 105: 2 Types of Meditations in *Vaiswaanara Vidya*

(*Bhooma jyaayastva AdhikaraNam*)

AdhikaraNam 105 Sangati:

The Author reverts to *Vaiswaanara Vidhya*. There are 2 types of *Upaasana* in *Vaiswaanara Vidya*. They are: Meditation of (1) Individual limbs of *Vaiswaanara Purusha* (*Vyastha upaasana*) (2) Aggregate of *Vaiswaanara Purusha* (*Samastha Upaasana*). The discussion is about which should be adopted.

There is only 1 Aphorism (*Sutra 409*) in this Topic # 105.

III/III/ 105/409 Only the aggregate is recommended.

(*bhoomna: kratuvat jyaayastvam tathaa hi darsayati*)

Siddhanta view is that only the aggregate is better than individual *upaasana* because the aggregate meditation leads to liberation while the individual one is wrought with dangers that prevent attainment of *mOksha* to the souls.

Jagan – 5 Swami remarks (p.77):

"There are *Sruti Vakhyas* like 'If you had not come to me (to learn about the dangers of meditation of individual parts), your head would have been smashed to smithereens' (*moordhO tE vyapatishyat yan maam na agamishaya.*) and 'If you had not come to me (to learn about the dangers of meditation of individual parts), you would have been rendered blind (*andhO bhavishyO yan maam na agamishya.*)'

Topic 106: Are all the same?

(*Sabdaadi bhEdaa AdhikaraNam*)

AdhikaraNam 106 Sangati:

The discussion is on whether the 32 *Vidyas* are same or different.

There is only 1 Aphorism (*Sutra 410*) in this Topic # 106.

III/III/ 106/410: Different *KalyaNa Gunas* make *Vidyas* different.
(*naanaa Sabdaadi bhEdaat*)

The opponent says that they are all the same because the object of meditation is Sriman Narayana in all *Vidyas*.

Siddhanta view is that because the qualities (*KalayaaNaguNas*) of Brahman differ in each *Vidya*, like *Sad Vidya*, *ChaanDilya Vidya*, *Aananda Vidya*, *Upakosala Vidya*, *Vaiswaanara Vidya* etc. they are different from one another.

Srivatsankachariar -1 Swami Nirvaham (p. 92):

(Chan. Up. 5.11.1) Six sages including **Praacheena Saala**, the son of **Upamanyu** were advised on *Vaiswaanara Vidya* by King Aswapati of KEkaya Kingdom who cautioned them of the danger in meditating it in parts and recommended them to meditate on the *Vidya* in its entirety.

Topic 107: Should an *Upaasaka* meditate on only one or many *Vidyas*?

(*Vikalpa AdhikaraNam*)

AdhikaraNam 107 Sangati:

An *Upaasaka* may meditate on anyone of the *Vidyas*.

There are 2 Aphorisms (*Sutras 411 and 412*) in this Topic # 107.

III/III/ 107/411: Meditation in anyone *Vidya* would suffice.
(*vikalpO AvisishTa phalatvaat*)

Opponent holds that just like in sacrifices, more than one is resorted to for enhancing the efficacy of sacrifices, *Upaasana* should be made of more than one *Vidya*.

Siddhanta view is that since the fruit of any one *Upaasana* is limitless, it would be enough if one meditates on any one of the *Vidyas* and it is not necessary or practicable to observe more than one.

Sugavan Swami -1 (p.296): When one can attain *Brahman* through any one *Vidya*, there is no need to adopt other *Vidyas*. Trying to practice more than one chosen *Vidya* would only confuse the practitioner and obstruct his spiritual progress”

III/III/107/412: Desire based Sacrifices may require more than one meditation.

(*kaamyaas tu yathaa kaamam samuchheeyEran na vaa Poorva hEtu bhaavaat*)

While doing sacrifices for obtaining desires that are limited, several sacrifices could be done as per the capacity and circumstances to reap the benefits of the various sacrifices. But, in the case of *Vidya*, the only objective is that it is limitless in attaining *mOksham*. Therefore, any one of the *Vidyas* would suffice for gaining this unlimited fruit.

Topic 108: The author reverts to *Udgeeta Vidya*.

AdhikaraNam 108 Sangati:

The author reverts to *Udgeeta Vidya* to answer some specific points raised by opponents.

There are 6 Aphorisms (Sutras 413 to 418) in this Topic # 108.

III/III/ 108/413: If extra fruits are desired, *Udgeeta Vidya* can be done in all sacrifices.

(*angEshu yathaasraya bhaava:*)

This is Opponent's view:

Even as *Udgeeta saamam* is considered a limb of sacrifice, meditation thereof can also be considered a limb of all sacrifices and can be done in ALL *upaasanas*.

Anatachariar (V) Swami Nirvaham (p.225):

“In *Poorva Meemaamsa*, there are two procedures prescribed: ‘*ParNataa nyaya*’ and ‘*GoDOhana nyaya*’. In the former the ladle (*juhu*) should be made of a specific kind of wood and no result is indicated here. In the latter, water has to be held in a milk-pail made of bell-metal (*veNkalam*). This is for those who desire to acquire wealth in the form of cattle. In the

(180)

Udgeeta Vidya no result is indicated". So, it can be observed in anyway that one desires"

III/III/ 108/414: There is specific command for doing *Udgeeta Upaasana* in all sacrifices.

(sishTEs cha)

There is specific ruling that *Udgeeta Upaasana* must be done in all Vidyas.

III/III/ 108/415: Either the priest (*hOtaa*) or the householder (*yajamaana*) can do *Udgeeta Upaasana*.

(samaahaaraat)

There is a commandment that if one does not, the other one can do it. This means that *Udgeeta* must be done in ALL sacrifices.

III/III/ 108/416: Opponent says that *Upasanam* is required wherever *PraNavam* is mentioned.

(guNa saadhaaraNya srutE: cha)

This is the view of the opponent.

In all the three *Vedas*, it is seen that *Upaasana* associated with *PraNavam* is mentioned in all sacrifices. It follows that wherever *Udgeetam* is mentioned, *Udgeeta Upaasanam* must necessarily be made.

III/III/ 108/417: *Udgeeta Upaaasana* is not an integral part of a sacrifice.

(na vaa taath saha bhaavaa srutE:)

Siddhanta view is that *Udgeeta Upaasana* is prescribed only to ensure unimpeded performance of sacrifice not because it is an integral part of sacrifice. So, it is not compulsory to do this *Upaasana* in all cases.

III/III/108/418: The presiding priest is required to recite *Udgeeta*.

(darsanaas cha)

Nowhere is it stated that *Udgeeta Upaasana* is a limb of sacrifice. The presiding priest known as "Brahma" knows it. He is said to protect the householder who performs the sacrifice and other priests and so he is required to recite *Udgeeta*. Only if and when *Udgeeta Upaasana* is laid down as a limb of a sacrifice, it has to be done compulsorily by others also.

THUS CONCLUDES QUARTER III OF CHAPTER III

**Table of 32 Vidyas dealt with in Chapter III / Quarter III
Sri Bhasyam**

Sl	Name of Vidya	Upanishad in which mentioned	Adhikaranam in which mentioned	Topic #
01	Isavasya Vidya	Isavasya	Samanvaya	T-4
02	Sat Vidya	Chandokya Ch. 6	Eekshathya	T-5
03	Ananda Vidya	Taittriya Anandavalli	Anandamaya	T-6
04	Antar-aditya Vidya	Chandokya Ch. 1. 6. 6	Anthara	T-7
05	Akaasa Vidya	Chandokya Ch. 1. 9	Akaasa	T-8
06	PraaNa Vidya	Chandokya Ch. 1.11. 5	PraaNa	T-9
07	Gayatri Jyotir Vidya	Chandokya Ch. 3. 12	JyOtir	T-10
08	Pratardana Vidya	Koushitaki Ch. 3	Indra PraaNa	T-11
09	Sandilya Vidya	Chandokya Ch. 3. 14	Sarvatra Prasiddhi	T-12
10	Nachiketa Vidya	KaTa**	Attra	T-13
11	Upa-kosala Vidya	Chandokya Ch. 4. 10-15	Anthara	T-14
12	Antaryaami Vidya	Brih 5 th - 7 th Brahmana & Subala.up	Antaryaami	T-15
13	Akshara Para Vidya	Mundaka	Adrasyatva	T-16
14	Vaiswanara Vidya	Chandokya Ch. 5.11.24	Vaiswaanara	T-17
15	Bhooma Vidya	Chandokya Ch.7	Bhooma	T-19
16	Gargi-akshara Vidya	Brih. Ch. 5.8.8	NA	NA
17	Trimatra Pranava Vidya	Prasna Ch. 5.5	Eekshati karma	T-21
18	Dahara Vidya	Chandokya Ch. 8	Dahara	T-22
19	AngushTa Pramita Vidya	KaTa **	Pramita	T-23

	Jyotir Vidya	Ch. 6. 4. 16			
21	Madhu Vidya	Chandokya Ch. 3. 1	Madhu	T-25	
22	Samvarga Vidya	Chandokya Ch. 4. 3	Apasoodra	T-26	k
23	Akaasa Vidya	Chandokya Ch. 8	Artanta Vyapadesa	T-27	
24	Balaki Vidya	Kushitaki Brih.	Jagadva Chitva	T-32	
25	MaitrEyi Vidya	Brih. Ch.4.4	Vakyaanva	T-33	
26	Pancha-agni Vidya	Brih. Ch. 8.2	Tadantara Pratipatti	T-69	
27	Purusha Vidya	Taittriya	Purusha VidyA	T-91	
28	Akshita Satya Brahma Vidya	Brih. Ch. 5.7	-----	---	
29	Ushasti-Kahola Vidya	Brih. Ch. 5. 4, 5. 5	Antaravta	T-97	I
30	Paryanka Vidya	Koushitaki Ch. 1	-----	---	
31	Vyaahruti Vidya	Brih. 7. 5. 1	-----	---	
32	NYASA VIDYA	Taittriya Svetasvatara	-----	---	m

Notes

- ① Being part of Udgeeta Vidya, no separate mOksha phalam for this Vidya.
- i. Uddalaka preaches this Vidya to SvEtakEtu.
- j. This is not preached by anybody to anybody.
- ii. Svarga IOka mentioned in this Vidya is actually mOksha.
- j. The practitioner moves first to Indra's IOka and then finally to mOksha.
- j. This is mentioned in Agni Rahasya.
- . Lord Yama preaches this Vidya to NachikEtas.
- j. Sage Satyakaarma preaches this Vidya to UpakOsala.
- i. This occurs in both Brih. Upanishad and BraahmNam.
- . King Aswapati preaches this Vidya to 6 Sages.
- . Sage Sanatkumara preaches this Vidya to Sage Narada.
- ii. Sage Rikva preaches this Vidya to King Jaanasruthi.
- . Sage Yaagjnavalkya preaches this Vidya to Ushasta and kahOla.
- n. This deals with Prapatti or Saranagathi.

SRI BHASYAM III/IV
CHAPTER III: THE MEANS TO THE GOAL
SAADHANA ADHYAYAM

***Adhyaya Sangati:* Same as in previous Paada.**

QUARTER IV:
Is *Vidya* part of *karma* or *Karma* part of *Vidya*?
(Anga Paadam Upaasana Anga Karma Vichaara)

Paada Sangati:

"Swaarha Karma Prasaadya:"—*Brahman* alone grants the results to all as per their *Karma* as also all the four objectives of life (called *Purushhaartha*s), namely, *Dharma*, *Artha*, *Kaama* and *MOksha*. After explaining *Vidya Svaroopam*, the Author describes the limbs of *Vidya*.

Topic 109: Is *Vidya* part of *karma* or *Karma* part of *Vidya*?
(Purushhaartha AdhikaraNam)

AdhikaraNam 109 Sangati:

Examining the views as to *Vidya* being a limb of *Karma*.

There are 20 Aphorisms (*Sutras* 419 to 438) in this Topic # 109.

III/IV/109/419: Jaimini's view that *Vidya* is a limb of *Karma* is trashed.

(Purushaarta: ata: sabdaat iti BaadaraayaNa :)

BaadaraayaNa rejects the view of Jaimini that *Vidya* merely enables the soul to perform *Karma* and therefore *Vidya* is a limb of *Karma*.

III/IV/420 to 425 are Opponent's view.

III/IV/ 109/420: Jaimini's arguments.

(SEshatvaat purushaartha vaada: yathaa anyEshu iti Jaimini)

Jaimini holds that as a person for performing *karma* (*Yaaga*) has to first realize his own self which in other words, means the *Jeeva-atma*. *Vidya* enables him to do this and so it is at best a limb of *Karma*.

III/IV/109/421: Many have attained *mOksha* through *Karma* only.
(Aachaara darsanaat)

Though the King of KEkaya was a *Brahma Jnaani*, he resorted to *Karma*; similarly, Janaka is said to have attained *mOksha* through *Karma* only. *Vidya* is a limb of *Karma*.

III/IV/ 109/422: As *Vidya* is a limb of *Karma*, it is *Karma* that yields results.

(Tat srutE:)

Since it is said that as *Vidya* is a limb of *Karma*, it is *Karma* that yields the results.

III/IV/109/423: *Vidya* and *Karma* go with the departing soul.
(Samanva AaramabhaNaat)

Since it is said that the departing soul takes with it both *Vidya* and *Karma* on its march to the higher worlds, it is clear that *Vidya* alone (i.e. without *Karma*) cannot go with him.

III/IV/109/424: Disciple is required to do *Karma* life-long.
(Taddhvata vidhaanaat)

Chan. *Up* declares that after doing *Veda Adhyayanam* at the feet of a preceptor, the disciple should stay in a pure place and carry on his duties as a house-holder.

Jagan Swami explains -1 (p.11):

Kumarila Bhatta and Prabhaakara establish that learning the *Vedas* extends up to knowing its meaning, not learning them by rote.

III/IV/109/425: If you live 100 years of life - Do *Karma* all the time?

(Niyamaat)

It is also said that one should live in the body for a 100 years for performing *Karma*. It is clear, therefore that the primary purpose of life is doing *Karma*, not *Vidya*.

III/IV/109/426: *Parama-Atma* is the one who grants being the highest.

(Adhika UpadEsaat tu Baadraayanasya Evam tad Darsanaat)

Siddhanta replies to the above.

It is the considered view of Sage Vyasa that as it is declared in *Veda-anta* that *Parama-Atma* is infinitely higher than *Jeeva-atma*, and meditation on *Parama-Atma* alone yields fruits and that *Jeeva-atma* does not have such a capacity, *Vidya* alone causes results. While *Parama-Atma* has no progenitor or anyone superior to him and shines like a thousand Suns, *Jeeva-atma* is just like a fire-fly before him.

III/IV/109/427: Karma done without attachment is what is advised.

(*Tulyam tu Darsanam*)

Some Rishis who *realized Brahman* have given up *Karma* while holding on to *Vidya*. Others may be doing *Karma* but without attachment to results (*NishKaamya karma*) because attachment to *Karma* will lead one to swirl further into *Samsaara*.

Bashyam K Swami Nirvaham (P.197):

"The reference is to the descendants of *Kavaashi* who asked 'For what purpose should we perform sacrifices' meaning why should we do a *karma* with an eye on some gain or benefit which is an obstruction to meditation and should hence be abandoned".

Jagan Swami -1 (p.17):

Answering the question whether doing *Karma* and giving up *karma* by the same person would not be contrary, *Sutrakarar* says that *karma* done for securing lower gains like *SWarga* can be given up because they are detrimental to achieving liberation while *Karma* without attachment to fruits solely as dedication to *Brahman* must be done by one desirous of *mOksha* (*mumukshu*).

III/IV/109/428: Nowhere Vidya has been termed as a limb of Karma.

(*Asaarvatrikee*)

Except in *Udgeeta Vidya* nowhere else has *Vidya* been termed as a limb of *Karma*.

III/IV/109/429: Vidya and Karma take 50:50

(*Vibhaagas Satavat*)

Opponent: When a land along with gold worth is bought for Rs.200/- it will be taken as Rs.100/- for land + Rs.100/- for gold. Similarly, it should be taken that *Vidya* and *karma* have equal share in taking the soul to heavens.

Purisai Swami -4 Nirvaham (p.347):

"It is clearly laid down that the fruits of *Vidya* are different from the fruits of *Karma*. *Karma* is done to reap its own benefits; *Vidya* is done to reap its own benefits. So, they are different from each other".

Bashyam K Swami Nirvaham (P.197):

"This does not mean that the two combine together and follow but that each one follows him and each one yields its own fruits".

III/IV/109/430: Learning *Veda* without meditation

(*Adhyayana maatra vata:*)

Chan. *Up* commands *Karma* for one who merely studies *Veda*, and does no meditation.

III/IV/109/431: Should one do *Karma* lifelong?

(*Na avisEshaat*)

The requirement to do *Karma* lifelong is only for stipulating *Karma* as a limb of *Vidya*.

III/IV/109/432: When *Karma* would yield fruit?

(*SthutayE anumatir vaa*)

The text "kurvan Eva iha KarmaNi" means that one who does *Para- Vidya* should do karma without a break and the very **Vidya** would render such karma to bear fruit.

III/IV/109/433: No giving up *Karma*; no giving up *Vidya* either!

(*Kaama KaarENA cha EKE*)

In no branch, can we find anyone who realized *Brahman* giving up *Karma*, or *Vidya*

III/IV/109/434: As Knowledge destroys *Karma*, it is not a limb of *Karma*.

(*Upamardam cha*)

It is said that *Vidya* destroys *Karma*. If it were to be a limb of *Karma*, this is not possible.

Bashyam Swami Nirvaham (p. 198):

"When *Karma* is said to be destroyed by knowledge, it is absurd to say that knowledge is an ingredient of *Karma*".

III/IV/109/435: Brahma Jnaanis attained mOksha only through *Vidya*.

(*Oordhva rEtassu cha SabdE hi*)

Janaka and others have realized *Brahman* and therefore known as 'OOrdvarEtas'. The word means ascetics who have renounced all worldly attachments. They are not seen doing fire-based ceremonies like 'AgnihOtra' etc. They gained ultimate beatitude only through *Vidya*. This shows that *Vidya* is NOT a limb of *Karma*.

Bashyam k Swami's Nirvaham (P.199):

"These passages show that the injunction contained in the text to do *AgnihOtram* etc during the whole lifetime is directed to those who do not give up house-holder-ship owing to want of sufficient spirit of detachment".

(MR&MBV-3) Rangacharya M. and Varadaraja Aiyangar (footnote1 on p.355):

"The term 'OOrdvarEtas' which may be literally rendered as 'having the semen directed upwards', refers to one practicing sexual abstinence. Among the four religiously sanctioned stages of life for the Hindus – those of the student, the married house-holder, the anchorite in the forest, and the ascetic- the first and the last require strict chastity. Since men in these states can practice *Vidya* and cannot perform rituals like sacrifices, the dependence of *Vidya* on *Karma* is refuted".

III/IV/109/436: Only 3 categories entitled to *Brahma-upaasana*. (Paraamarsa Jaiminir achOdanaat cha aapavadati hi)

This is Opponent's view.

Sugavan Swami-1 (p.309):

"*Taitt. Up 1.11* indicates only the three stages of life that are prescribed for doing *Karma* namely the celibate (*Brahmachari*), the householder (*Grihasta*) and the anchorite (*Vaanaprasta*). The Ascetic (*Sannyasa*) is not mentioned".

In fact, one who does not perform fire ritual is condemned as equal to a murderer of a hero (*veerahatti*). It is mentioned only to praise *Upaasana* and NOT for decrying *Karma*.

Purisai Swami - 5 Nirvaham (p.353):

"Achaarya Jaimini is of the opinion that as the **Yajur Veda KhaaNDam - 1** condemns one who had given up fire rituals and the ascetic is seen to have so given it up, there is no such stage as 'OordvarEtas' or *Sannyasi*".

III/IV/109/437: *Sannyaas*i is also included.

(AnushTEyam BaadaraayaNa: Saamya srutE:)

This is in reply to the above objection.

It is not correct to say that *Sannyaasa* is not mentioned. It may not be mentioned here but is found prescribed and abiding in several other

contexts. They are known as performing “*Tapas*”. The word ‘*Tapas*’ means tormenting the body by fasting (*KaayakLESam*).

III/IV/109/438: When a command appears first time, it has to be obeyed.

(*Vidhir vaa DhaaraNavat*)

In the funeral rites it is laid down that ‘*samit*’ should be kept under the vessel called ‘*sruk*’. In the fire ceremony of *Nitya Agnihotra*, though it is not mentioned specifically, the ‘*Samit*’ is kept on top of the said vessel. And, this has also been accepted by **Jaimini**. If it is laid down that one has to do *karma* lifelong, it refers to those who do not have the detachment to worldly life. VarNa-asrama regimen does not affect it.

Topic 110: An injunction is a doctrine

(*Sthuti Maatra AdhikaraNam*)

AdhikaraNam 110 Sangati:

Praising the *Brahma-Upaasaka*, the Author examines whether the text on *Udgeeta* is a mere eulogy or whether it is a doctrine to be obeyed.

There are 2 Aphorisms (*Sutras* 439 and 440) in this Topic # 110.

III/IV/110/439:

(*Sthuti Maatram upadaanaat iti chEt na apoovratvaat*)

Opponent: *Chand. Up* says that of all the natural elements, earth is ‘*Saaram*’; More than that is water; More than water is ‘*Oushadi*’; More than that is *Purusha*; More than that is *Rik*; More than *Rik* is ‘*Saamam*’; More than all else is ‘*Udgeetam*’. This is only to praise the glory of ‘*Udgeetam*’ and not to command meditation on that.

Siddhantam: It may be praise but it is also a command to meditate on ‘*Udgeetam*’. Without a commandment, mere praise will be tasteless and useless.

(MR&MBV -3) Rangacharya M. and Varadaraja Aiyangar (Footnote 2. p.360):

“**Chand. Up. 1.1.2** enumerates “The earth is the *rasa* (or essential basis) of these things (which make up the world), the waters are the *rasa* of the earth, the herbs are the *rasa* of the waters, body is the *rasa* of the plants,

speech is the rasa of body, the Riks (or hymns) are the rasa of speech, the musical saaman is the rasa of the Riks, and the 8th is *Udgeetha* being the *rasa of the Saamari*"

III/IV/110/440: Where is the command? (Bhaava sabdaat cha)

That there is such a command is seen from the expression "Udgeetam upaaseeta"

Topic 111: Story telling?

(PaaripLavaarthaa AdhikaraNam)

AdhikaraNam 111 Sangati: Stories are to create interest.

40th Jeeyar & Sokkanavur Swami (p.263): "Paariplavam is narrating stories by Ritviks like Manu with a musical Svara".

There are 2 Aphorisms (Sutras 441 and 442) in this Topic # 111.

III/IV/111/441: A story is only a story!

(PaaripLavaarthaa: iti chEt na VisEshi tatvaat)

Opponent: There are several stories narrated in *Upanishads* as for example in horse sacrifice (*aswamEdaha*). They have to be considered as just stories and nothing more.

Siddhantam: In horse sacrifice, specific instructions are there for narrating specific stories on specific occasions starting from the beginning day to the last day. This is special to this sacrifice. It is not to be made a precedent to narrate stories in all *Yaagas*.

III/IV/111/442: Silver should not be offered as gift.

(Tatha cha Eka vaakhya upabandhaat)

Any narration of story if mentioned as part of a commandment, will create in the mind of the listener an interest and help in his understanding of the *Vidya* clearly.

(MR&MBV -3) Rangacharya M. and Varadaraja Aiyangar (Footnote p.363-364):

"The term 'paariplava' rendered as 'story telling' in the *AswamEdha* sacrifice' literally means 'that which is cyclic'. Thus the cycle of stories repeated at due intervals during the year when the *AswamEdha* is

(190)

performed, has come to be called by this name. The *Srouta Sutras* list what stories are to be recited and when. It is here held that not all the stories in the *Veda* are for use in 'paariplava'. The *Veda-anta* stories are related to the injunctions about *Vidyas*; some stories in the earlier part of the *Veda* are related to injunctions about *Karmas*. To the latter category belongs the story about the tears of Agni. It is said that these tears became silver and that hence silver is not a suitable gift. **The point that is made is that the story is told in order to enjoin that silver should not be given as gift".**

Topic 112: Penance can do what fire-ritual does.

(Agnee indana Adhikaranam)

AdhikaraNam 112 Sangati:

Sannyasis can do Brahma-upaasanaam even without fire rituals

There is only 1 Aphorism (Sutra 443) in this Topic # 112.

III/IV/112/443: Upasana of Sannyasis.

(Ata Eva cha agnee indanaadhi anapEkshaa)

For 'Oordva-rEtas' no fire ritual like 'Agni Aadaanam' and 'AgnihOtram' is prescribed. But, they are also eligible to do 'Brahma-Upaasanaam'. By virtue of their intense penance itself like celibacy etc their 'Upaasana' will become fruitful.

Topic 113: Can a house-holder also skip fire ritual?

(SarvaapEksha AdhikaraNam)

AdhikaraNam 113 Sangati:

If Sannyasis can skip fire ritual, can house-holder also do so?

There is only 1 Aphorism (Sutra 444) in this Topic # 113.

III/IV/113/444: Householder cannot give up fire rituals.

(SarvaapEkshaa cha Yagjnaadi srutE: Aswavat)

Opponent: Like ascetics who do 'upaasana' without fire karma, a householder can also do so with the aim at attaining *Swarga*.

Siddhantam: Expressions such as ‘yagjnE na daanEna na asakEna’ definitely require householders to perform with the limbs of Yaagas. This is like a horse-rider putting on saddle, harness, bridle, equipment etc to the horse before climbing on it; these preliminary preparations are necessary and cannot be skipped.

Purisai Swami -5 Nirvaham (p.369):

“When a person is said to desire stabbing to death someone, the expression used is ‘asinaa jigaamsati’. Here, knife is only a murder weapon and cannot be said to ‘desire’ to kill. Similarly, the expression ‘yagjnEna vividishanti’ means that it is the person and **not** the Yagjna that desired”.

Topic 114: Is control of mind and senses necessary for Brahma-upaasana?

(*Sama Dama AdhikaraNam*)

AdhikaraNam 114 Sangati:

Is control of mind and senses necessary for Brahma-upaasana?

There is only 1 Aphorism (*Sutra 445*) in this Topic # 114.

III/IV/114/445:

(*Sama damaadhi UpEtas syaat tathaapi tu tadvidhE: tadangatayaa TEshaamapi avasya anushTeyatvaat*).

Opponent: Since while doing *karmas* like Yaagas, restraining eyes etc would impede the process. So, for the householder, it is not necessary to control his senses.

Siddhantam: Text commencing with the words ‘SaantO-daanta:’ commands that control of senses like serenity of mind (*Sama*) and Control of senses (*dama*) are absolutely essential for tranquility in ‘upaasana’. They are indispensable for the householder like the injunctions on adopting permitted actions (*Pravritti Dharmas*) and avoiding prohibited actions (*Nivritti Dharmas*).

Uttamur Swami -10 Nirvaham (p. 165):

“The view of the opponent that there is a contradiction between Yaaga karma and having ‘Sama-damas’ is not correct. One should and can have both. One can do what is prescribed and avoid what is proscribed”.

Sugavan Swami explains -1 (p. 313):

"These requirements directly help in realizing *Atma-Jnaanam*; Sacrifices etc help as accessories".

Topic 115: Eat all you can! But only when your life is in danger!

(*sarvaana Anumati AdhikaraNam*)

AdhikaraNam 115 Sangati:

One can eat anything but only in life-threatening situations.

There are 4 Aphorisms (*Sutras* 446 to 449) in this Topic # 115.

III/IV/115/446: In times of danger to life, one can eat anything
(Sarvaanna anumatis cha praaNaa tyayE tad darsanaat)

Opponent: *Chan. Up.* permits a 'Praana Upaasaka' eating without any restriction.

***Siddhantam: Hinduism Rediscovered* (p.39):** Sage Ushasti, son of Cakra in Kuru Country was a 'Brahma-upaasaka'. Due to famine, he and his wife were migrating to a far off place. On the way, they reached a place called '*ipyga graamam*' where lived a large number of pachyderms. The Sage was so exhausted and due to hailstorm and starvation he almost swooned and apprehended that his end was near at hand. A mahout who passed by on an elephant offered him some horse-gram. The sage readily accepted the leavings (*Udrish Tam*) though ordinarily prohibited. But, when the mahout offered water to drink, the sage declined saying that he took the horse-gram only for saving his life from starvation-death and taking water thereafter was optional and not proper since at that point the danger to life had disappeared. He even took the portion of the leavings the next day for the same reason though it had become *stale* (*paryUshita*)"

***Myths, Miracles and Mysticism in Hinduism* (p.16):** "The moral of the story is that in times of danger to life and **only then**, *Saastras* do permit consuming any vegetarian edibles and such intake will not go against *Saastras*. This point is clearly declared in **Bhagavad Ramanujacharya's Sri Bhasyam Sutras 446- 448. But Sutra 449 clearly and categorically forbids consumption of meat (on grounds of Ahimsa) and liquor in any form even in the face of danger to life"**

III/IV/115/447: Purity of food invests purity of thought.
(Abaadhaat cha)

The text "Aahaara Suddhou Satva Suddhi Satva Suddhou Dhruvaa Smriti" shows that pure food leads to a pure mind and a pure mind leads to real and determined remembrance required for concentration in worship"

III/IV/115/448: This is also confirmed by Smriti
(*Api SmaryatE*)

Smriti also confirms that in face of danger to life any food can be consumed "*Praana samsayam aapanna: ya: annam athi, yats tata: / lipyatE na sa paapEbhya:*"

III/IV/115/449: No liquor under any circumstances, please.
(*Sabda: cha ata: akaamakaarE*)

KaTa up. definitely prohibits consumption of liquor under any circumstances.

Topic 116: Is fire ritual part of Vidya or part of stage of life?
(*Vihitatva AdhikraNam*)

AdhikaraNam 116 Sangati:

Is fire ritual part of Vidya or part of stage of life?

There are 4 Aphorisms (*Sutras* 450 to 453) in this Topic # 116.

III/IV/116/450: It can form part of Vidya and part of Stage of life.

(*Vihitatvaat cha Aasrama karma api*)

Opponent: The fire ritual of '*AgnihOtram*' is part of one's stage of life.

Siddhantam: It can be an obligatory part of 'stage of life' and also of a *Vidya*.

III/IV/116/451: If fire ritual is part of Vidya, just do it!
(*SahakaaritvEna cha*)

As fire rituals have been declared as part of *Vidya*, they can be observed as such.

III/IV/116/452: No difference in Agni-hOtras!
(*Sarvatha api ta Eva Ubhaya lingaat*)

(194)

Because such fire rituals are mentioned both as part of 'stage of life' *karma* and also as part of *Vidya* and bear the same name as "AgnihOtra" there is no difference.

III/IV/116/453: What fire ritual can do?

(Anabhibhavan cha Darsayati)

Also, the fire ritual has the effect of removing sins that stand in the way of meditation and facilitate observance of *Vidya*. In this sense, it can be a part of *Vidya*.

Topic 117: What about one who does not belong to any 'stage of life'?

(Vidhura AdhikaraNam)

AdhikaraNam 117 Sangati:

**Can one not belonging to any of the stages of life practice
Brahma-upaasana?**

There are 4 Aphorisms (Sutras 454 to 457) in this Topic # 117.

III/IV/117/454: One without a stage in life cannot do meditation.

(Antaraa cha api tu Tad DrishTE:)

Those who do not belong to any of the 4 *Asramas*, for example, a widower called *Vidhura* or one after completing studentship remains unmarried can also do *AgnihOtra* as part of *Brahma-upaasana*. There are several examples like Raikvar, Samvartakar and Bheeshmar, who did *Brahma-upaasana*.

Jagan -1 Swami (p.56-57):

"**Raikvar** while initiating King Jaanaasruti into *Brahma Vidya* and subsequently married the King's daughter; **Samavartakar** was brother of Brihaspati. He was wandering nude in a forest and did a Yaaga for Maandaata. When Indra tried to stop the Yaaga using his *Vajraayuda*, he stupefied and stunned Indra holding the weapon; **Bheeshma** was the grand uncle of PaaNdas. None of them was a *Brahmachari* or *Grihasta* or *Vaanaprasta* or *Sannyaasi*".

III/IV/117/455: Japa practitioners can also do *Brahma-upaasana*.

(Api SmaryatE)

Saastras say that those who recite Japa Mantras can also do Brahma-upaasana.

III/IV/117/456: Those who do Penance can also do Brahma-upaasana.

(*VisEsha anugrahas cha*)

Sruti confirms that those who resort to penance (*Tapas*), celibacy (*Brahmacharyam*), faith (*Sraddha*), etc can do *Brahma-upaasana*.

III/IV/117/457: A Brahmin cannot be without belonging to a 'stage of life'.

(*Ata: tu itarat JyaayO lingaat cha*)

Dharma Saastra lays down that a *Brahmin* cannot be without belonging to any one of the stages of life.

40th Jeeyar & Sokkanavur Swami's Nirvaham (P. 270):

"The injunction 'anaasramee na tishTEt tu kshaNam Ekam api dvija:' means that a *Brahmin* without belonging to anyone of the stages even for one day is dangerous" If one does not take up one or the other stage for more than a year, he has to do atonement by doing a rite called "krichram" three times. However, if one could not take up one of the stages for reasons beyond one's control (for example want of resources), such a one may still be eligible for doing *Brahma-upaasana*.

Topic 118: Can an ascetic revert to doing fire ritual?

(*Tadbhootaa AdhikaraNam*)

AdhikaraNam 118 Sangati:

There are 4 Aphorisms (*Sutras* 458 to 461) under this Topic 118

If a *Sannyasi* does fire ritual - will it be part of *Vidya* or not?

There are 4 Aphorisms (*Sutras* 458 to 461) in this Topic # 118.

III/IV/118/458:

(*tad bhootasya tu na atadbhaava: JaiminE: api niyamaat tat roopaa bhaavEbhya:*)

A confirmed bachelor (*naishTika Brahmachari*) should remain for the rest of his life as a perpetual celibate in the residence of his preceptor (*Gurukulam*) and serve him; a forest dwelling anchorite (*Vanaprasta*) also known as 'Vaikaasana' (NOT Vaikanasa) cannot give up that stage of

forest dweller. An ascetic (*Sannyasi*) cannot become a householder (*Grihasta*) under any circumstances. No rite of exculpation is provided for this.

III/IV/118/459: No expiation!

(*na cha adhikaarikam api patana anumaanat tad ayOgaat*)

For those mentioned above, if they give up their respective stage of life, no religious act for expiation of sin is prescribed for atonement.

III/IV/118/460: No atonement!

(*upa poorvam api iti EkE Bhaavam asanavat tad uktam*)

Opponent: If a confirmed bachelor gives up his stage, it is called "*upa-paataakam*" (peccadillo – a second grade sin) for which there is some atonement prescribed. For consuming prohibited food also there is atonement prescribed. They do not form part of what is known as 'the five great sins' (*Panch Mahaa Paataakam*). So, all those who have given up their stage of life can resort to atonement.

III/IV/118/461: Big or small, a sin is a sin!

(*Bahi: tu Ubhayathaa api Smrute: aacharaat cha*)

Siddhantam: Whether it is great sin or second grade sin, a sin is a sin and there is no expiation procedures prescribed for them.

40th Jeeyar & Sokkanavur Swami (P.271):

"If a *NaishTika Brahmachari* abandons his station in life, he will be deemed to be on par with one committing infanticide, ingratitude, one who kills a person who had surrendered to him for protection and *SishTas* refuse to initiate him into *Vidya*".

44th Jeeyar & Sokkanavur Swami (P.366):

concurs and adds 'one who has killed a woman' to the list..

Jagan Swami -1 (p. 65): "*Srutaprakaasika* explains how when a sin is committed by a *NaishTika Brahmachari*, it would induce him to indulge in further sins. A perpetual bachelor's sins may get reduced by doing some expiation but it cannot create in him eligibility to practice *Brahma-Upaasana*".

Topic 119: Who should do *Udgeeta* recital?

(*Swami Addhikaranam*)

AdhikaraNa Sangati:

As the master of sacrifice reaps the benefit only he should recite *Udgeeta*.

There are 2 Aphorisms (*Sutras* 462 to 463) in this Topic # 119.

III/IV/119/462: Only the Yajamaana!

(*Swaamina: phala srutE: iti AaatrEya:*)

A question arose whether the Master of the sacrifice (*Yajamaana*) or a *Ritvik* should do *Udgeeta-upaasana*.

AatrEya: As the *Yajamaana* reaped the fruit of the *Upaasana*, only he should do.

III/IV/119/463: OudulOmi says "Only the priest!"

(*AArtvijyam iti OUDulOmi: tasmai hi parikreeyatE*)

OuDulOmi, however, cites **Taitt. Sam 6.3.7.5** that since the *Ritvik* is recruited and employed specifically for doing the *Yajna* for which he receives adequate compensation in the form of largess from the *Yajamaana*, it is inherent therein that only he should do the *Udgeeta-upaasana* in his role as the emcee.

Topic 120: About vow of silence

(*Saha kaaryantara Vidya AdhikaraNam*)

AdhikaraNam 120 Sangati:

Is vow of silence necessary for *Brahma-Upaasana*?

There are 3 Aphorisms (*Sutras* 464 to 466) in this Topic # 120.

III/IV/120/464: The triple requisites for the Upaasaka.

(*Saha kaaryantara vidhi: PakshENA triteeyam tadvata: Vidhyaadivat*)

Opponent: VaajasanaEya text stipulates that the *upaasaka* should be a learned person even if he is young and he must practice absolute silence

(198)

(*mounam*). Being young and keeping silence contribute to the acquisition of requisite knowledge, the emphasis is on knowledge.

Siddhantam: Knowledge gained by learning and knowledge gained by silence are different. All the three Proficiency (*paaNDitya*), Youthfulness (*Baalyam*) and Silent reflection (*Mounam*) are decreed as essential parts of Vidya.

Purisai Swami -4 Nirvaham (p.399):

"The 'mounam' mentioned here is a different kind of 'mananam' in that it is the total and incessant involvement in the thought of *Bhagavaan* like Maareecha who saw Rama in every tree and in fact everywhere – (*VrikshE vrikshE cha Pasyaami cheera krishNaajinam Param*)"

Bashyam Swami adds (p. 209):

"The word 'mantavya.' in conjunction with the word 'srOtavya.' means fixing in the mind the instructions received from the teacher by means of inferences etc. But, the word 'muni' means a person who spends continuous thought on the thing that has been so fixed in the mind with a view to reaching *Yoga*"

III/IV/120/465: All should do their appropriate Karma.

(*Kritsna Bhaavaat tu gruhNa Upasamhaara:*)

Though the text says that a householder should do the *Karmas* attached to his 'stage of life' as *Grihasta*, it is implied that those belonging to all 'stages of life' must observe their respective *karmas* as explained in the next *Sutra*.

III/IV/120/466: The triple requisites are for all.

(*Mounavat ItarEshaam api upadEsaat*)

Youthfulness, learning and observing silence are common to all 'stages of life'

Topic 121: Childish or Childlike?

(*AnaavishKaara AdhikaraNam*)

AdhikaraNam 121 Sangati:

What is meant by saying that he should behave like a child?

There is only 1 Aphorism (*Sutra* 467) in this Topic # 121.

III/IV/121/467: Childish or childlike?

(*Anaavish kurvan anvayaat*)

That such an *Upaasaka* should remain as a kid does not mean that he can eat, sleep, roam about etc as he likes like a child. What it means is that like an innocent youth the *Upaasaka* should remain humble enough as not to publish his knowledge or exhibit pride on his belonging to a glorious lineage etc.

Uttamur Swami -10 Nirvaham (p.170):

"It means that like an innocent child, he should not exhibit his own glory in point of lineage (*Kula and Gotra*) his erudition (*Vidya*) his prosperity (*Sampath*) etc."

Sugavan Swami -1 (p.322):

"What is advised is not childish-behavior but child-like behavior. Children are simple minded, guile-less and have no cunningness or fraudulent intentions; they do not have self-ego; they do not have undue pride and prejudice. This is what is advised for the *Upaasaka*"

Bashyam Swami Nirvaham (P.210):

"The real meaning is that one who meditates should not exhibit his powers and not be conceited about his *Vidya*. He must act innocent like a child that is not conscious of any difference of caste or wealth. But, he is not to act without depending on *Saastri* injunctions, just as a child following its own desires".

Topic 122: Can *Upaasana* yield fruits here and now?

(*Aihika AdhikaraNam*)

AdhikaraNam 122 Sangati:

When does one get *Brahma-Saakshatkaaram* as the benefit of *Upaasana*?

There is only 1 Aphorism (*Sutra 468*) in this Topic # 122.

III/IV/122/468: "Here and Now", says the opponent.

(*Aihikam aprasthuta: pratibandhE tad Darsanaat*)

Opponent: Since listening (*sravaNam*), meditation with understanding (*mananam*) etc are to be done here and now, the *Upaasaka* can get their fruits in this life itself.

(200)

Siddhantam: If these are practiced without impediments to *Upaasana*, the fruits would be available in this life itself or in subsequent life or lives depending on its being the last body (*Charama Sareeram*).

Sugavan Swami -1 (p. 323):

"Knowledge of *Brahman* can dawn in a subsequent birth also. This is seen from the case of **Vaamadeva**. Even while he was in his mother's womb, he had achieved this knowledge. He could not have done any worship while in the womb. By virtue of the knowledge acquired in his earlier birth, he exhibited such knowledge even as a baby in the mother's womb".

**Topic 123: It depends on one not incurring sin of offence
to a *Bhaagavata*.**

(*Mukti phala AdhikaraNam*)

AdhikaraNam 123 Sangati:

Except in the case of offence to a *Bhaagavata*, the benefit will accrue instantly

There is only 1 Aphorism (*Sutra 469*) in this Topic # 123.

III/IV/123/469: If no such offence, it can yield results here and now.

(*Evaṁ mukti phala aniyama: tad avasthaa avadhrutE: tad avastaa avadhrutE:*)

The fruit obtainable may not be *mOksham*. An offence to a *Bhaagavata* is deadly and it cannot be obviated by any atonements. An *Upaasaka* committing this offence cannot expect to get *mOksha*.

To indicate that the Chapter has come to a close the author uses the expression "tad avasthaa avadhrutE: tad avastaa avadhrutE:" twice over.

THUS CONCLUDES QUARTER IV OF CHAPTER III

THUS CONCLUDES CHAPTER III

**SRI BHASYAM IV/I
CHAPTER IV: Fruits of Meditation
PHALA ADHYAYAM**

Adhyaya Sangati:

After explaining the “means” to attain the goal, the fruits secured on attaining the goal are explained.

QUARTER I:

How *Vidya* frees one from sin?

(Aavritti Paadam - Upaasana AnushTaana Prakaaram)

Paada Sangati:

“*Paapachid*” – *Brahman* destroys all obstacles (Both *Paapa* and *PuNyā*) of those who practice *Bhakti* or *Prapatti*, purifies them making them qualified for liberation. Meditation (*Upaasana*) should be done incessantly.

Topic 124: *Upaasana* should be done frequently, not just a few times

(Aavritti AdhikaraNam)

AdhikaraNam 124 Sangati:

Worship is described as meditation done incessantly.

There are 2 Aphorisms (*Sutras* 470 and 471) in this Topic # 124.

IV/I/124/470: Is it enough to do meditation a few times?

(Aavritti: asakrit upadEsaat)

Opponent: It is enough if *Upaasana* is done a few times.

Siddhantam: “*Dhyaana*” or meditation should be done often and incessantly like a stream of oil.

Brih. UP. 2.4.5: This is what Yaagnavalkya advised his wife MaitrEyi “*atma vaa arE drishTavya, SrOtavya, mantavya: nitityaasitavya:*”

(MR&MBV-3) Rangacharya M. and Varadaraja Aiyangar (p.393):
'Dhyaana' is contemplation and contemplation is of the nature of a stream of remembrances, not mere remembrance. The word '*upasana*' also has the same meaning as it is used to denote the uninterrupted series of the activities of the mind that is one-pointed".

**IV/I/124/471: Meditation should be on *Parama-Atma*.
(Lingaas cha)**

(Pudukkottai ASR 2 Swami's Nirvaham (p. 6):

"Of course, *Dhyaana* is memory. The memory also about a thief or a snake will be '*Dhyaana*'. To indicate that such a memory is not intended here, it is said that *Upaasana* and *Dhyaana* have the same meaning. *Upaasana* is that devotion of a person towards another who is superior. This *Dhyaana* is not mere thinking but devotional thought on a person who is superior and favorable. This is stated by **Swami Vedanta Desika** in his **AdhikaraNa SaaraavaLi** Sloka 486 thus: "*DhyaanaE UpaasanOkyi: para- bhaianatayaa vakti sEvatmakatvam*".

Smritis also advise incessant meditation on *Parama-Atma* as the only means. For the highly evolved, it would suffice to instruct just once or twice. But for ordinary folks who have worldly attachments, only repeated advice would help in leading to realization.

Topic 125: *Parama-Atma* should be meditated upon as *Parama-Atma* (*Aatmatva Upaasana AdhikaraNam*)

AdhikaraNam 125 Sangati:

After explaining meditation, how such meditation should be initiated.

There is only 1 Aphorism (Sutra 472) in this Topic # 125.

IV/I/125/472: *Parama- Atma and Jeeva-atma are different.*
(AatmEti tu upagachanti graahyanti cha)

Opponent: Jeeva-atma has connection with *PuNyā* and *Paapa* whereas *Parama-Atma* is not affected by them. It is not correct to meditate on both at the same time. They have to be considered separately.

Siddhantam: *Parama-Atma* is the soul of the individual self. Because of this body-soul relationship (*Sareera-Atma Bhaava*), the practitioner should meditate on *Parama-Atma* as the soul of his individual self.

Hinduism Rediscovered (p.154): "Just as the *Jeeva-atma* is the soul in relation to the physical body, *Parama-Atma* is the soul of *Jeeva-atma* that constitutes the body of *Parama-Atma*".

Topic 126: No meditation on symbols!

(Prateeka AdhikaraNam)

AdhikaraNam 126 Sangati:

Can symbols like name and mind etc be meditated upon?

There are 2 Aphorisms (*Sutras* 473 and 474) in this Topic # 126.

IV/I/126/473: Mind, Name etc are just symbols not to be meditated upon.

(na prateekE na hi Sa:)

Name, mind etc are just symbols and a symbol cannot be *Parama-Atma*. *Parama-Atma* should not be considered as equal to them.

Bhashyam Swami's Nirvaham (p.213):

"The meditation enjoined here is on mind and not *Brahman*. Mind is NOT the indweller of the devotee in the same way as *Brahman*". It is after all only a symbol and cannot be deemed to replace *Brahman*.

IV/I/126/474: Lower entity can be equated with higher entity.

(Brahma DrishTi: Utkarshaat)

However, in a sense they can be considered as *Parama-Atma*. A higher entity should not be treated on par with a lower entity. But, it would be appropriate to consider them as on par with the higher entity.

TS Rajagopalan Swami's Nirvaham (p.119):

"If a mighty king is spoken of as a servant, not only there will be no benefit but punishment is sure to follow".

Uttamur Swami Nirvaham -10 (p.172):

"When a lower object is spoken of as higher one, it would tantamount to eulogy; if a higher one is spoken of as a lower object, it will tantamount to abuse and ridicule. If a king can be praised as *Indran*, *Chandran* etc he will be mightily pleased; Can we call him a goat or buffalo or donkey?"

Topic 127 : Is *Udgeetam* superior to *Aditya*?
(*Adityaadimatya AdhikaraNam*)

AdhikraNam 127 Sangati:

Which is preferable for meditation? Is it *Udgeetam* or the deity?

There is only 1 Aphorism (*Sutra 475*) in this Topic # 127.

IV/1/127/475: In *Udgeetam* the lower entity can be equated with *Surya*.

(*Adityaadimataya: cha angaa upapattE*)

Opponent: *Udgeetam* is superior to *Aditya*. Therefore, *Aditya* can be meditated upon as *Udgeetam*.

Siddhantam: When *Udgeetam* is a part of a sacrifice, the Sun-God is worshipped who is superior to *Udgeetam*. So, it would be appropriate to consider *Udgeetam* as Sun-God.

Bhashyam Swami Nirvaham (p.214):

“Sacrifice is fruitful only by propitiation of deities; and deities as bestowers of the desired results are superior. Hence, it follows that *Udgeetam* should be meditated upon as the Sun-God and NOT the other way”.

Jagan Swami Nirvaham - 6 (p.16):

“Sankara holds that meditation can be made either way. This is not correct because only the deity can bestow fruits and not the insentient *karma*”.

Topic 128: Meditation should be done in a sitting posture
(*Aaseena AdhikaraNam*)

AdhikaraNam 128 Sangati:

Posture to be adopted in meditation - Sitting is advocated.

There are 5 Aphorisms (*Sutras 476 to 480*) in this Topic # 128.

IV/1/128/476: A steady body is needed for a steady mind for meditation.

(*Aaseena: sambhavaat*)

Meditation has to done continuously and with a steady mind. One cannot meditate standing or walking because it will involve some effort and steadiness will be affected. If one lies down, one might fall asleep! And the seat must not be uneven because it might result in imbalance of the body and consequent disturbance to the mind. It is advised that a comfortable seating should be taken for meditation to be effective.

(Pudukottai ASR 2 Swami's Nirvaham (p. 22):

"If he does it standing or walking, he will have to put forth some effort to support and keep the body erect without failing,. This extra-exertion will affect the concentration adversely and the meditation will be disturbed. It is true that even in the sitting posture during meditation some effort will be necessary to keep the back of the body erect. It is only to avoid even that extra-exertion it is stated in Gita that while sitting some support to the back should be provided".

(Srivatsankachariar -1 Swami's Nirvaham (p. 102):

"While walking, the concentration will be on the path and whatever is noticed on the path"

**IV/I/128/477: Concentration of mind is important for meditation.
(Dhyaanaat cha)**

Meditation involves continuous effort with absolute concentration of mind and it cannot be interrupted.

**IV/I/128/478: Like Earth, Sky and Mountain!
(Achalatvam cha apEkshya)**

It is said that Earth, Sky, Mountain etc seem like doing meditation. It means that when we do meditation, it should also be steady like them. In other words, meditation should be done in a sitting posture only.

40th Jeeyar & Sokkanavur Swamin's Nirvaham (p. 285):

"This is mentioned in *Bhooma Vidya*. The Meditator should be steady like a mountain and should not be given to moving around or swerve so that concentration will not be disturbed thereby".

**IV/I/128/479: YOga Abhyasa to be done only in a sitting posture.
(smaranti cha)**

Those who are well versed in *Dharma Saastras* have recommended that this exercise should be done in a sitting posture only.

**IV/I/128/480: Choose an appropriate time and place.
(Yatra Ekaagrataa tatra visEshaat)**

To help concentration of mind, one should choose an appropriate time and place that is also neat and clean.

44th Jeeyar & Sokkanavur Swami's Nirvaham (p.384):

"**Vajasana Eya Sruti** recommends just the place and time conducive to mental concentration and does not place any other restrictions".

Topic 129: How long meditation should be done?

(AaprayaaNa AdhikaraNam)

AdhikaraNam 129 Sangati:

Meditation should be done throughout one's lifetime.

There is only 1 Aphorism (Sutra 481) in this Topic # 129.

IV/I/129/481: Do it till you die!

(AaprayaaNaat tatraapi hi drishTam)

Opponent: "The word "upaaseeta" means it would suffice if meditation is done once.

Siddhantam: The expression "Sa khalu Evam vartayan yaavad Aayusham" clearly means that one should meditate for whole lifetime to attain mOksham. In other words, from the moment one starts meditation one should continue doing it till one's death.

Sugavan Swami Nirvaham (p.332):

"Only if the mind is tuned to think repeatedly on something that would enable a remembrance of that thing at the time of death".

Topic 130: What is the gain of meditation?

(Tad adhigama AdhikaraNam)

AdhikaraNam 130 Sangati.

So far, the state of Upasana was explained. Now, the fruits are explained.

There is only 1 Aphorism (Sutra 482) in this Topic # 130.

IV/I/130/482: When effect of Karma will get destroyed?

(Tad adhigama uttara poorvaaaghayO: aslEsaха vinaasou tad vyapadEsaat)

Opponent: Brahma Vaivarta PuraaNa Prakriti 26.70: says "naa bhuktam KsheeyatE Karma, kalpa KOTi satair apl" means that *Karma* will never be wiped out until its effects are experienced completely.

Siddhantam: Where there is heat, cold can have no play. Where there is *Upaasana*, sins cannot affect the *Upaasaka*. The text quoted is applicable only in cases of Non-*Upaasaka*. The greatness of *Upaasana* is that all sins get destroyed and no sin would cling to him (1) like water that does not stick to the leaves of Lotus though it stays in water and (2) like all the sins get incinerated like cotton put in flames.

Bhashyam Swami's Nirvaham (p.216):

"The former refers to future *karma* and the latter to past *karmas*".

40th Jeeyar & Sokkanavur Swami Nirvaham (p. 289):

"A question may be asked how Sisupaala who committed hundreds of offences against Lord Krishna could secure mOksha when he is not seen to have made any *Praayschittam* for his sins in scolding Krishna that too in the vast assembly. The reply is that due to the effect of *Upaasana* done by him in earlier births, he had the good fortune to have the practical *Darsanam* of Lord Krishna. That itself acted as *Praayaschittam* for him to extinguish his sins instantly".

Jagan Swami Nirvaham-6 (p. 22-23):

"It is the view of Sri Ramanuja that *SaraNaagati* has the effect of neutralizing the effects of *Praarabda Karma* and if the *SaraNaagata* desires instant mOksham this Nyaasa Vidya can confer this also instantly.

Swami Desika in his AdhikaraNa SaaravaLi Sloka 465 says that *SaraNaagati* itself acts as "Sarva Praayas chittam"- "Na tu Evam yE mukundam saraNam upagataa varjita dhyaana yOgai." (ibid p. 29).

MR&MBV-3) Rangacharya M. and Varadaraja Aiyangar (p.404-405 footnote):

"Sins refer to whatever stands in the way of salvation. They thus signify both good and evil deeds. Meditation destroys hindrances to salvation. Then the attainment of the *Brahman* comes of itself. Though *Karmas* have the capability to produce effects, the Supreme person can prevent the effects from being produced. It may be supposed that at the commencement of *Vidya* the Supreme person resolves to forgive the sins of the person practicing it and that at its successful culmination the sins are actually forgiven".

Topic 131: Meritorious deeds are also impediments to attaining the goal
(Itara AdhikaraNam)

AdhikaraNam 131 Sangati:

Effects of meritorious deeds also get destroyed as a result of meditation.

There is only 1 Aphorism (*Sutra 483*) in this Topic # 131.

IV/I/131/483: Both *PuNyam* and *Paapam* will vanish for the *Upaasaka*.

(itarasya api E�am asamsIsha: paatE tu)

It was said that for the *Upaasaka*, sins will not cling to him; similarly, *PuNya* also would not cling to him because like *Paapa*, *PuNya* is also an impediment to *mOksha*. He will give up both and attain *mOksha* at the time of fall of the mortal coil.

Anatachariar (V) Swami's Nirvaham (p249):

"Those *karmas* like those done for getting rains, food, longevity, health etc that are necessary for sustenance of the practitioner may continue but they will also become useless at the time of fall of the body".

Topic 132: Accumulated sins and sins that have started to yield results

(Anaarabdha Kaarya AdhikaraNam)

AdhikaraNam 132 Sangati:

At what point of time do effects of all *karmas* get destroyed?

There is only 1 Aphorism (*Sutra 484*) in this Topic # 132.

IV/I/132/484: So long as there is body, *Karma* will continue.

(Anaarabdha KaaryE Eva tu poorvE tadvadhE:)

Opponent: If all *Karmas* get destroyed, it means that there will be nothing left at death.

Siddhantam: The existence of body is itself due to *Karma*. What is meant is that all the accumulated *Karmas* (*Sanchita Karmas*) would get destroyed. Those that have started to give effect during the present life will remain to be experienced.

(Pudukkottai ASR 2 Swami's Nirvaham (p. 41):

"Being an obstacle for the attainment of *Brahman* is said to be the definition of sin. For an *Upasaka*, *PuNya* is more harmful than *Paapa*. Therefore he must get rid of *PuNya* also as he must do of *Paapa*. Does it make any difference to a prisoner, if he continues to be in prison, whether the fetters are of gold or of iron? Both are the same in being obstacles to his freedom".

Topic 133: Fire rituals should be observed till the fall of the body
(*AgnihOtra AdhikaraNam*)

AdhikaraNam 133 Sangati:

If all *Karmas* get destroyed, why fire rituals should be done at all?

There are 3 Aphorisms (*Sutras* 485 to 487) in this Topic # 133.

IV/I/133/485: From this day forward until death do us part!

(*AgnihOtraadi tu tat kaaryaaya Eva tad Darsanaat*)

Fire rituals like *AgnihOtra* are part of *Vidya*.

TS Rajagopalan Swami's Nirvaham (p.121):

"For *Vidya* to be successful and without impediments, these rituals should be continued till fall of the body. To make the mind fit for worship, these rituals have to be done; if not done, the mind can become restless".

IV/I/133/486: Accumulated *Karmas* that have not begun to fructify.

(*ata: anyaapi hi EkEshaam ubhayO:*)

Those *karmas* that do not pertain to *Vidya* and therefore they do not get destroyed.

Anatachariar (V) Swami's Nirvaham (p250)

"It is such *karmas* that have not borne fruit due to more powerful *karmas* that are inherited by others".

(MR&MBV-3) Rangacharya M. and Varadaraja Aiyangar (p. 409 footnote):

(210)

"To the man of *Vidya*, *AgnihOtra* does not yield *Swarga* but it is helpful in his practice of *Vidya*. *Bhakti* in the mind is like water in a clean vessel. The vessel requires frequent cleaning and *AgnihOtra* helps in cleaning the mind and keeping it fit for *Bhakti*".

IV/I/133/487: Balance of *Karmas*.

(Yad Eva vidhyayEti hi)

It is such balance of *Karmas* that are transferred to friends and foes.

Bhashyam Swami Nirvaham (p.218):

"Many of them (*karmas*) are left unused either because they are not able to bear due to his more powerful *Karmas* which prevent them from giving fruits or are left over as unnecessary. In fact, all good *karmas* which have been mentioned as not sticking to him and all those that are said to perish (in the sense that they are not enjoyed by the devotee for any reason) go to the friends at death".

Topic 134: Accumulated *Karmas* still remaining are bequeathed

(Itara kshapaNa AdhikaraNam)

AdhikaraNam 134 Sangati:

Which '*Sareeram*' is considered when effects of *Karmas* get destroyed?

There is only 1 Aphorism (Sutra 488) in this Topic # 134.

IV/I/134/488: On what is known as '*Charama Sareeram*'(the last body).

(BhOgEna tu itarE Kshapayitvaa atha SampadhyatE)

(Srivatsankachariar -1 Swami's Nirvaham (p.104):

"The general rule is that those *karmas* that have begun to yield effects (*Praarabda Karmas*) will get exhausted only after any number of births required".

But, when *Upaasana* is practiced, *karmas* get destroyed quickly. If any impediments arise, they will linger a little longer and fructify at a later time. They are said to be bequeathed to friends and foes.

THUS CONCLUDES QUARTER I OF CHAPTER IV

SRI BHASYAM IV/II
CHAPTER IV: Fruits of Meditation
PHALA ADHYAYAM

Adhyaya Sangati:

After explaining the "means' to attain the goal, the fruits secured on attaining the goal are explained.

QUARTER II:
Soul rising to its goal
(Utkraanti Paadam - (Archiraadi Gati – Part 1))

Paada Sangati:

"Brahma NaaDI Gatikrut" – Brahman arranges for the individual soul (who has done *Bhakti* or *Prapatti*) the path for leaving the material body through the subtle vein called "*Brahma NaaDI*". Modus-Operandi of faculties joining for leaving the body is explained.

Topic 135: Faculty of Speech joins the mind
(Vaag AdhikaraNam)

Why the Author talks about death in the context of explaining the fruit of *Vidya*? There is a saying that those who have practiced *Vidya* (or *Prapatti*) are expecting their death as one would do to a beloved and welcome guest. So, death is such a guest for the *Upasaka*.

AdhikaraNam 135 Sangati:

The mode of departure is explained.

There are 2 Aphorisms (*Sutras 489 and 490*) in this Topic # 135.

IV/II/135/489: Relationship between Speech and mind.
(vaang manasi darsanaat sabdaat cha)

(212)

Opponent: It is because of mind that faculty of speech is functional and becomes the cause of speech. Therefore, it is only mind that joins the speech not the reverse.

Siddhantam: It is not like an ornament that loses its name and form and becomes one with gold (its cause). It is not complete absorption but a mere association, the joining of two entities. It is correct to say that speech rests in the mind. It means that speech is associated with mind, not absorbed into it. This fact is vouched in practical experience and also by the *Vedas*. For example, a person observing a vow of silence or is mute, or so seriously ill, he may not be able to speak but he cognizes that his mind is working.

IV/II/135/490: How does speech join the mind?

(ata Eva sarvaaNyanu)

The word 'joining' means that the faculties of speech etc join the mind.

Topic 136: Mind joins the vital air

(ManO Adhikaranam)

AdhikaraNam 136 Sangati:

Speech and mind 'join' the vital air.

There is only 1 Aphorism (*Sutra 491*) in this Topic # 136.

IV/II/136/491: Relationship between mind and vital air.

(Tan mana: praaNa uttaraat)

Opponent: It is said that mind is a variant of Food, which is produced by water of which vital air is a variant. So, it should be held that mind gets merged with vital air.

Siddhantam: Food is not the material cause of mind and water is not the material cause of vital air. At best, they may be helpful to them by nourishing them. Further, It is said '*mana: praaNE*' which means that water can be construed as cause of mind only by extrapolation. What is conveyed is that the mind joins the vital air. The relationship between them is of the one who nourishes and the one who is nourished and not that of cause and effect.

Topic 137: Individual self combined with vital air 'join' flame of energy (tEjas)
(Adhyaksha AdhikaraNam)

AdhikaraNam 137 Sangati:

Individual self combined with mind and vital air join flame of energy (tEjas).

There is only 1 Aphorism (*Sutra 492*) in this Topic # 137.

IV/II/137/492: The individual self joins with the flame of energy (tEjas)

(SOdhyakshE tad upagamaadibhya:)

Opponent: The individual soul joins the flame.

Siddhantam: The text 'praanasas tEjas' shows that vital air (along with individual self) joins the flame of energy (tEjas).

Brih. Up. compares this to faithful followers of a king following him in his victory march.

Another analogy given is that when we say River Yamuna joins the ocean, it means that Yamuna that joined Ganga flowed together into the Ocean.

Topic 138: Jeeva-atma joins the 5 natural elements
(Bhoota AdhikaraNam)

AdhikaraNam 138 Sangati:

Vital air of the individual soul joins with the 5 natural elements.

There are 2 Aphorisms (*Sutras 493 and 494*) in this Topic # 138.

IV/II/138/493: Why Jeeva-atma joins the 5 natural elements?
(BhootEshu Tat srutE:)

As body itself is made of 5 natural elements the Jeeva-atma joins these natural elements.

MR&MBV-(4) Rangacharya M. and Varadaraja Aiyangar M.B (p. 416 footnote):

(214)

"**Samkara** has under the next aphorism the illustration of a man proceeding from Srghna to Paataliputra and passing through Mathura on the way".

IV/II/138/494: Natural elements cannot create anything.

(*na ekasmin darsayatO hi*)

The origin of body is from the 5 natural elements made from the quintuplication (*Panchee-karaNa*) of portions of earth, air, water, ether and fire which first give rise to 'mahat'etc with which it merges.

Anatachariar (V) Swami Nirvaham (252):

"The word '*TEjas*' in the *Sruti* may be singular but it does not mean only fire. In *Naamaroopa VyaakaraNa Sruti*, where Triplication is explained, stand alone *Tejas* is not considered".

Topic 139: When does an *Upaasaka* attain *Brahma-anubhava*?

(*Aasruty Upakrama Adhikaranam*)

Adhikaranam 139 Sangati:

Same route for both the *Upaasaka* and the Non-*Upaasaka* up to some point.

There are 7 Aphorisms (*Sutras 495 to 501*) in this Topic # 139.

IV/II/139/495: An *Upaasaka* does not soar aloft (*Utkraanti*) right away.

(*samaanaa cha aasruti upakramaad amrutatvam cha anupOshya*)

Opponent: Since it is said that the *Upaasaka* gets ultimate bliss even here and now, he does not soar aloft; such an act is only for one who is a Non-*Upaasaka*.

Siddhantam: Ultimate bliss (*Brahma-anubhavam*) is possible only after reaching the transcendental world. The unsullied meditator (*Upaasaka*) is said to soar aloft through the 101st vein at the cranium of his head. Others go via other routes. Because, *Upaasana* itself is so delightful an experience, that soaring aloft and enjoying ultimate bliss here itself is mentioned.

44th Jeeyar & Sokkanavur Swamins' Nirvaham (P.399):

"This does not refer to what Advaitins call 'liberation even while living in this world as 'Jeevan- Mukti'.

Anatachariar (V) Swami's Nirvaham (253):

"That the *Upaasaka* gets death-less-ness (*amrutatvam*) means that he obtains *Brahma-Anubhavam* even without relinquishing his contact with body".

Bhashyam Swami's Nirvaham (p. 222):

"This stage itself is called as immortality' as it is the first step towards immortality".

Srivatsankachariar -1 Swami's Nirvaham (p. 106):

"The word '*anupOshya*' in the *Sutra* means that the body in which the practitioner commences his *Upaasana*, at the time of his relinquishing the very same boy, he can attain *Brahma-Saakshaat -kaaram*".

Jagan Swami's Nirvaham - 6 (p.12):

"Travel through the shiny path (*Archiraadi gamanam*) commences only after entering the *Brahma NaaDi*".

IV/II/139/496: *Samsaaram continues till attaining Parama padam.*

(*Tad aapeetE: Samsaara vyapadEsaat*)

The text "*tasya taavadEva chiram yaavan na vimOkshyE*" means that until the individual self reaches *Brahman* after travelling through the shiny path (*archiraadi maarga*), his contact with *Samsaaram* does not snap and he moves with his enshrouded subtle body.

IV/II/139/497: Authority exists to prove the existence of subtle body.

(*Sookshmam praamaaNatas cha tathO upalabdhE:*)

It is seen from *Upanishads* that the soul reaches the Moon through whatever path and converses with him. This is not possible unless there is a subtle body.

Hinduism Rediscovered (p.436-437):

"Kaushitaki Up. 1.11.2" says: All those who reach the Moon through whatever path are invariably interrogated by Moon-God who permits only those who answer his questions correctly to proceed on the onward path to *VaikunTa*, and sends those that are unable to answer correctly to *Swarga* to be reborn as described in the *Panchagni Vidya*. Invariably, the *Prapannas* and *Bhaktas* would be able to give correct answers, having had their 'orientation during their probation'.

The question is simply "Who are you?" The answer is equally simple.

The soul would reply 'I have been born again and again due to beginning-less sins. Having taken refuge under the Lord who is '*Satya*' and having performed *Bhakti* or *Prapatti*, I have realized the Lord to be my soul as well as the soul of all that is, including you, the moon god. I see Narayana in my own self and in everything else. Please, therefore, do not hurl me down to be born again and let me reach the supreme state of '*Paramapada*'. Pleased with the answer, such soul is allowed to proceed further on its onward march to *Paramapadam*. Once it goes through this, it can no longer return".

IV/II/139/ 498: This does not mean that he has attained *mOksham*.

(*Na upamardEna ata:*)

What is meant is that he does not as yet attain *mOksham* but the effects of good and bad *karmas* depart from him.

MR&MBV-(3) Rangacharya M. and Varadaraja Aiyangar M.B (p. 421 footnote):

"Ramanuja explains that this *Sutra* is directed against *Jeevan-Mukti*.

Sruta Prakaasika recalls the reasons against it:

- (1) Scriptural injunctions enjoining meditation till death.
- (2) Scriptural passages describing the departure of the self of the man with *Vidya* through a particular blood-vessel, those that describe the path of the Gods and those that speak of the attainment of *Brahman* in Heaven.
- (3) *Apasthamba Dharma Sutra's* words.

IV/II/139/499: So long as there is warmth it can be in the subtle body.

(*asyaiva cha upapattE OOshmaa*)

The subtle body is within the gross body. There will be warmth so long as it is lodged in the gross body. When a person is alive there will be warmth throughout the gross body from head to foot. (*santaapayati svam dEham aa-paadartala-mastakam*). When the person dies, there will be warmth in particular spot where the subtle body is and the conclusion is that the individual self finally leaves the mortal coil only with this subtle body.

IV/II/139/500: 'Soaring aloft' is not mentioned for *Upaasaka*. Why?
(*PratisEshdhaad iti chEt na sareeraat spashTO hi EkEshaam*)

Opponent: The texts describe how the vital air of a non-*Upaasaka* leaves his body and then proceeds to mention that *Upaasaka* does not have this soaring aloft.

Siddhantam: This is because when an *Upaasaka* leaves his body on his onward march through the shiny path his vital air travels along with him. This is very clearly stated.

Pudukkottai - 3 + Purisai Swamis' Nirvaham (p. 86):

Sukla Yajur Veda Maadhyantika Samhita clearly has the word 'tasmaat'(meaning from the body of the Jeeva)

(MR&MBV-3) Rangacharya M. and Varadaraja Aiyangar M.B (p. 422 footnote):

"**Sruta Prakaasika** says that in the gross body the heat is uniformly distributed. At the time of death it is felt only in some part of the body. This is presumed to be due to the subtle body being present there, having drawn to itself all the heat which the self was previously radiating throughout the body"

Sugavan Swami –6 (p.22) quotes Maadhyantina Saakhaa 4.4.6 saying

" Yo akaamO, nishkaama, aaptakaamO aatma kaama: na tasmaat praaNaa utkramanti" which means "The vital airs do not depart at death from the *Upaasaka* who has enjoyed all his desires, has no desire left to be fulfilled, whose only desire is to reach *Brahmam*".

**IV/II/139/501: This is also stated in Smritis
(SmaryatE cha)**

It is clearly stated that the *Upaasaka* exits through a vein called *Sushumna* the tip illuminated by *Bhagavaan* and twinkles with a light guiding the soul which piercing through the orb of Sun and penetrating the world of four faced *Brahma* called *Sathya lOka* and then reaches *mOksham*. This shows that the *Upaasaka* does 'soar aloft'.

Topic 140: Do 'Bhoota Sookshmas'reach *Parama-Atma*?

(Para sampath AdhikaraNam)

Adhikaranam 140 Sangati:

Individual soul takes rest in *Parama-Atma* and refreshes itself!

There is only 1 Aphorism (*Sutra 502*) in this Topic # 140.

IV/II/140/502: Laying off the burden for a while.

(Taani ParE tathaah hi aaha)

The individual soul departs from the body and with the subtle natural elements joins *Parama-Atma*. The text “*tEja: parasyaam dEvataayaam*” confirms this. It is not for experiencing the consequences of happiness and misery that the soul goes to the other worlds. It is to seek relief from the exhaustion and suffering from the churning of the backbone called *TristhooNa* in order to extract the subtle elements and he becomes refreshed.

Sugavan –Swami’s Nirvaham 6 (p.25):

“A person carrying a load finds on his way a stone platform on roadside to rest head loads (*Sumai Taangi* in Tamil) and places his load on it for sometime and when he is refreshed he leaves the ‘rest area’ taking back his load and proceeds further on his way. The case of the individual self taking rest is like this”

Topic 141: *Sruti* also says so.

(*Avibhaagaa AdhikaraNam*)

AdhikaraNam 141 Sangati:

How all of them join *Parama-Atma*?

There is only 1 Aphorism (*Sutra 503*) in this Topic # 141.

IV/II/141/503: It is not like ornaments becoming raw gold again.
(*AvibhaagO vachanaat*)

As mentioned earlier, the faculty of speech joins the mind; the individual self joins the *Parama-Atma* losing its identity in form and name.

Topic 142: The mode of actual departure

(*TadOkO AdhikaraNam*)

AdhikaraNam 142 Sangati:

The exit point at the 101st NaaDi is illuminated.

There is only 1 Aphorism (*Sutra 504*) in this Topic # 142.

IV/II/142/504: Illumination of the entrance to the route.

(*Tad OkO agra jwalanam tath prakaasita dvaarO, vidhyaa saamarthyaat tath chEsha gatya anusmriti yOgaas cha haardaa anugriheeta: Sata adhikayaa*)

Anbil GopalaChariar Swami's Nirvaham (A.V) (p. 159):

"In the entire *Brahma Sutram*, this is the longest *Sutram*. It speaks of the ultimate goal of *mOksha* to be got through the grace of *Isward'*.

Hinduism Rediscovered (pp.432-434).

"Three specific ways have been identified through which the souls escape:

1. There are 72,000 *NaaDis* or (invisible veins) which branch off from the heart and end up with nine major openings (*Nava-dwara*) as also innumerable pores on the skin (through which one perspires). Some run horizontally and some run downwards. These are either colorless or dim. Through them go those who had been so wicked during their sojourn in this life that they have to expiate the results of their sins only by suffering in the penitentiary (*Naraka*) after which they are born in the world as animate beings like animals, birds or even as trees. Those whose account shows a predominance of evil deeds have to remain condemned to being inanimate objects like stone, mud etc for specific periods during which time they will be incapacitated to indulge in any wrong doing.

2. One hundred *NaaDis* of various colors, white, black, blue, golden yellow and red go upwards from the heart. Those who go through these *NaaDis* that go upwards to the higher worlds to experience the fruits of the extraordinary *PuNyā* they had accumulated and after exhausting such *PuNyā* return to the earth to experience the results of their other *karma* (both good and bad).

3. There is, however, one *NaaDi* other than the 100 mentioned above which starting from the navel (*Moola-adhara*) goes past the heart and ends up on the top of the crown. **This is a special *NaaDi* reserved only for a *Upaasaka*** (*Prapanna* who attains *mOksha* at the end of the current life itself or a devotee (*Bhakta*) who attains *mOksha* at the end of the life in which he reaches a nil balance in his *karma* account – (which may be at the end of the current life or after many lives)). The Lord illuminates this *NaaDi* at the point where it goes past the heart and the departing soul sensing the flickering radiance and luster leaves the heart and escapes through an aperture like bursting through a push-door. By virtue of the power of *Vidya* and the pleasure of the Lord, *Parama-Atma* opens this door and lets him into this *NaaDi*. This *NaaDi* is called the ***Moordhanya-naaDi or Sushumna-naaDi or Brahma-naaDi or Brahma-Randra*** since it opens at the top of the skull of the person leading him to *Brahman*

through the Shiny path or the *Archiradhi marga*. The individual soul cognizes this radiance and starts his journey with the help of the rays of the Sun.

This has been explained in ***Kata Up. 6.16***

*Satam cha ekaa hridayasya nadyas / taasaam moordhanamabinihsrutaikaa //
Tayo urdvam aayan amrutatvam eti / Vishvanganaya utkramena bhavanti//*

Uttamur Swami Nirvaham-10 (p.179):

"By his grace, *Bhagavaan* who is immanent in the heart (*haardan*) and who is pleased with the *Upaasaka*'s constant remembrance of the route (*maarga chintana*) illuminates the tip of the vein".

Pudukkottai -3 + Purisai Swamis' Nirvaham: (P.99): "Kapishtalam Sri Desikacharya Swami in his book '*AdhikaraNa Ratna Maala*' says that the light there shines like the gleam of lightning – (*Jvalanam= Vidyut –spuraNa-sadrusa-spuraNam yasya that taadrusam Bhavati*.

Sri Ranga Ramanuja Muni, the commentator of the *Upanishad* concurs.

Sugavan-1 Swami observes (p.346):

"*Brih. Up. 4.4.2* Says "*hridayasya agrampratyOtatE tEna pratyOtEna Esha Atma nishkraamati chakshushaa va, moordnaa vaa anyEbhya: vaa sareeretEbhya:*" which means that the soul exits from the heart through eyes or head or any other part of the body"

Topic 143: The *Upaasaka* goes through the rays of the Sun

(Rasmi anusaara AdhikaraNam)

AdhikaraNam 143 Sangati:

***Upaasaka* clasps the Sun's rays even at night and even in winter.**

There is only 1 Aphorism (*Sutra 505*) in this Topic 143.

IV/II/143/505: Through the Sun's rays.

(Rasmi anusaaree)

The *Upaasaka* clasps the rays of the Sun and travels. Even at night-time rays of the Sun are still there in an un-manifest form and this is also during winter and rainy seasons when the heat may become less but is not completely eliminated.

Pudukottai 3+ Purisai Swamis' Nirvham (p.103-104):

"There is a *Sruti* which clearly says that the dead *Upaasaka* reaches the Sun at once with the speed of the mind: (*sa yaavat kshipyEt manah, taavat Aadityam gachchati*). So, there is no reason to say that the man waits till the Sun-rise next day... The Sruti declares that there is always uninterrupted contact between the rays of the Sun and the veins of the body".

Pudukkottai 3+ Purisai Swamis' Nirvham (p.105-106):

"**MahamahOpaadhyaya Tirupputkuzhi Swami** in his '*Ratna PETika'* commentary on *Nyaaya – Siddhaanjana* of **Swami Desika** writes: 'During nights in summer heat is experienced by us. The basis of the heat is not the rays of the Sun but something other than that, namely the particles of fire that have been emitted by the Sun's rays".

Pudukkottai 3+ Purisai Swamis' Nirvham (p.106-107):

"When a man speaks of Sun-set, what he means is that the Sun is so far, far away. The astronomers declare that when it is night in one part of the world, it is day in the other part. Therefore, it is an undisputed fact that the Sun is always there and so are its rays...In the evening, the Sun enters into fire. Since the Sun is in a far-off place it cannot enter fire. But what it means is that it enters the fire through its rays. In day time, fire enters into the Sun. This means that during the day the Sun is near and therefore there is less of luster in the fire. It is because of this that during nights the fire shines brightly even from a distance. During day time, the glow of the fire gets into the Sun. The Sun shines with greater effulgence at that time because of its association with fire".

Pudukkottai 3+ Purisai Swamis' Nirvaham (p. 108):

Swami Desika: "All of us know that a place on which fire was kept for sometime continues to retain heat even after the fire has been taken away. Since heat is a quality and a quality cannot exist apart from its substratum, we have to infer that there are minute invisible particles of fire which manifest heat. Similarly even though the Sun's rays are away from the fire at night, the heat of the rays continues to remain".

MR&MBV-(3) Rangacharya M. and Varadaraja Aiyangar M.B (p. 430):

Chand. Up., 8.6.2 has the following passage:

"Just as a great road spreads out and reaches two villages, this and that, these rays of the Sun go to both the worlds, this and that; they are spread out from yonder Sun, they are connected with these blood-vessels; they are spread out from these blood-vessels, they are connected with the Sun yonder".

Topic 144: How can it be said that there are Sun's rays at night?

(Nisaa AdhikaraNam)

AdhikaraNam 144 Sangati:

Sun's rays are there at night time also because there are Sun's rays even then.

There is only 1 Aphorism (*Sutra 506*) in this Topic # 144.

IV/II/144/ 506: Nocturnal departure.

(Nisi nEtI chEt, na, sambandhasya yaavad dEha baavitvaat darsayati cha)

During nights, we feel warmth in our body. So, it cannot be said that there are no rays at night-time. It would always be desirable for one desirous of *mOksham* (*mumukshu*) to die during day-time, bright fortnight, Sun's northern movement etc. But, for an *Upaasaka*, because of the power of their *Upaasana*, as *Praarabda karma* is totally annihilated, there is no reason for his further stay in this world.

Srivatsankachariar – 1 Swami's Nirvaham (p.106):

"So, he attains *mOksha* directly at the fall of his present body which is his 'ultimate body' (*Charama Sareeram*) in which he commenced his *Upaasana*".

Hinduism Rediscovered (p. 726):

"Ross Nancy Wilson in his "Three ways of Asian Wisdom" Pub; Simon Schuster, N.Y. 1960 (p.64) observes: "The Sun never sets or rises. When people think the Sun is setting, he only changes about after reaching the end of the day to what is on the other side. Then, when people think he rises in the morning, he only shifts himself about after reaching the end of the night, and makes a day below and night to what is on the other side. In truth, he does not set at all".

MR&MBV-(3) Rangacharya M. and Varadaraja Aiyangar M.B (p. 432 foot note):

"The point of the argument is that bondage cannot continue when *karma*, its cause has been destroyed and exhausted. When the *Praarabda karma* of the man of *Vidya* is exhausted, he dies, leaving no cause for the continuance of bondage".

Topic 145: What happens during Sun's southern movement?
(DakshiNaya AdhikaraNam)

AdhikaraNam 145 Sangati:

Summer and winter-solstices – What difference? Case of Bheeshma.

There are 2 Aphorisms (*Sutras* 507 and 508) in this Topic # 145.

IV/II/145/507: North vs South!

(atas cha ayanEpi dakshiNE)

It is seen that those who die in the dark fortnight and during Sun's Southern movement reaches the Moon-land and falls back into this world for another lease of life. In fact, the great **Bheeshma** is said to have waited till the dawn of Sun's northern movement to cast his mortal body. **The reply is** that the *Upaasaka* may go to moon-land and after a short period of rest there ascends to mOksham as evidenced by the text '*tasmaat mahimaana BrahmaNam aapnOti*'.

MR&MBV-(3) Rangacharya M. and Varadaraja Aiyangar M.B (p. 433 foot note):

Bheeshma's case is to show that -

- (1) Death during Sun's northern movement is far superior of other time period.
- (2) He wanted to prove the efficacy of his father's blessings that he could give up life as and when he wants.
- (3) He waited for the winter-solstice till return of the Sun to the northern course, as he had the power to choose the time of his death.

Therefore, this was a special case and other *Upaasakas* need not have to wait like Bheeshma for the advent of *Uttara-ayana*.

Jagan -6 Swami adds one more reason (p. 41):

"Bheeshma was destined to be reborn as a *Vasu* and then only at the end of his tenure as *Vasu* he was to reach *Brahmapadam*"

IV/II/145/508: Remember the two routes.

(YOgina: prati smaryatE smaartE cha EtE)

All that is said in ***Bhagavad Gita*** is that an *Upaasaka* should remember the two routes all the time. 'NainE Sruti Paartha jaanan'.

Bala Gangadara Tilak in his '**The Arctic home of the Aryans**' says that though 'times' are mentioned as day, bright fortnight (*Sukla Paksha*), Sun's northern movement (*Uttata-ayana*), year (*Varusha*) etc they represent the deities presiding over them"

Why should one remember the two routes? The answer is that -

- (1) It is like what we now know as "**GPS**" that shows the route and probably now exist even with an audio running commentary. The very thought of the routes NOW would come in handy for the *Upaasaka* when he actually commences his travel to the transcendent world.
 - (2) The Lord is pleased with this exercise of the *Upaasaka* and helps in illuminating the exit point in the *Sushumna NaaDi* at the appropriate moment.
-
-

THUS CONCLUDES QUARTER II OF CHAPTER IV

SRI BHASYAM IV/III

CHAPTER IV: Fruits of Meditation

PHALA ADHYAYAM

Adhyaya Sangati:

After explaining the "means' to attain the goal, the fruits secured on attaining the goal are explained.

QUARTER III: From here to Eternity

Utkraanti Paadam - Archiraadi Gati – Part 2)

Paada Sangati:

"Athivahan" – *Brahman* leads the individual soul in the shiny path called **"Archiraadi Maarga"** to his eternal abode called *Sri VaikuNtam*. The path of the *Upasaka*, namely the shiny path is described.

Topic 146: The shiny path (Archiraadi AdhikaraNam)

AdhikraNam 146 Sangati:

The shiny path which is described differently in different contexts.

There is only 1 Aphorism (*Sutra 509*) in this Topic # 146.

IV/III/146/509: The *Upasaka* goes through the shiny path.
(*Archir aadinaa tath prathitE*)

On the death of the *Upasaka*, he goes through the route of fire, Daytime, Bright fortnight, the period of Sun's northern movement, Year. Then Sun, Moon, Lightning etc after which he is taken by the deity called "*Amaanava*" to the *Parama-Atma*. All these different entities have not been mentioned in the same context but in different contexts in different *Upanishads*. However, as the shiny path is the same, it is understood that the *Upasaka* goes through these entities.

A.B. Keith in his “**Karma – Mimaamsa**” (p 91) gives an elementary account of the six ways of determining the sequence”.

Hinduism Rediscovered (p.436):

“A doubt may arise as to how names of divisions of time like day, bright fortnight, half- year and year could be clubbed with the names of deities. Sri Bhashyam clarifies where the various divisions of time are mentioned, they refer to the deities presiding over the respective time periods and therefore there is no incongruity in the listing... Again, different Upanishads list the various *Aati-vaahikas* differently some omitting a few and some mentioning the names of certain *lokas* and some others jumbling the order of succession of sequence. Sri Bhashyam clarifies that where a more detailed listing is given it should be adopted and where only an oblique reference is made to certain deities, they should be fitted into the pattern and sequence given in the detailed listing should be taken as correct.

Pudukkottai & Purisai Swamis’ Nirvaham- 5 (p. 123 -124):

Chand. UP. 4.14.3-5: “**Whether the sons of the dead person conduct the funeral rites fit for the dead body or whether they do not in his case, they (the knowers of Brahman) attain the light itself on the divine path escorted by the angels”**

40th Jeeyar & SOKkanvur Swami Nirvaham (p.305):

Swami Desika cites some special cases like Sisupala, all living beings from plants to insects that were taken by Lord Rama to Brahma’s world “*narpaal AyOdhiyil vaazhum chara acharam mutravum narpaalukku uyithanan naanmukhanaar naaTTULE*” (**Tiruvoimozhi 7-5**),

Those who lived as contemporaries in *Vibhava* and *Vyooha Avatars*, *Brahmas*, their sons, who reached *Parama-Padam* through ways appropriate to their individual circumstances and the shiny path mentioned here should not be applied to them”.

Pudukkottai & Purisai Swamis’ Nirvaham - 5 (p. 125-126):

“We shall give below for easy understanding the various items in the path as given by the different Upanishads.

<i>BrihadaraNyaka</i>	<i>ChandOkhya</i>	<i>Kousheetaki</i>
1. <i>Archih</i> (Fire or light)	1. <i>Archih</i> (Fire or light)	1. <i>Agni IOka</i>
2. <i>Ahah</i> (Day time)	2. <i>Ahah</i> (Day time)	2. <i>Vaayu IOka</i>
3. <i>Sukla Paksha</i> (Bright fortnight)	3. <i>Sukla Paksha</i> (Bright fortnight)	3. <i>VaruNa IOka</i>
4. <i>UttaraayaNa</i> (Sun's northern movement)	4. <i>UttaraayaNa</i> (Sun's northern movement)	4. <i>Aditya IOka</i> (Sun-world)
5. <i>Samvatsara</i> (Year)	5. <i>Deva IOka</i>	5. <i>Indra IOka</i>
6. <i>Aditya</i> (Sun)	6. <i>Aditya</i> (Sun)	6. <i>Prajapati IOka</i>
7. <i>Chandra</i> (Moon)	7. <i>Vaidyuta</i> (Lightning)	-----
8. <i>Vidyuta</i> (Lightning)	-----	-----

(*Vid�ut Purusha* is also known as *Maanasa* and *Amaanava*)"

Pudukkottai & Purisai Swamis' Nirvaham - 5 (p. 138):

"**Sri Vatsa Varada Guru** who is popularly known as **Nadaadur Ammaal** and who was the teacher of the teacher of Sri Vedanta Desika in his "**Tattva Saara -102**" gives the list as follows: Light, Day, Bright fortnight, *UttaraayaNa*, *Samvatsara*, Sun, Moon, *Vaidyuta*, *VaruNa*, *Indra* and *Prajapati*. These they say are the *Ativahikas* (i.e.) the group of Angels that escort a release seeker (*mumukshu*) to the *Brahman*".

Bhashyam Swami's Nirvaham (p.229):

"*Amaanava* is the real guide; the others being helpers on the way".

Anbil Gopalaahariar (A.V): however holds (p. 160):

'The entities in the shiny path like *Agni*, *Vayu*, *Surya*, *Chandra* etc are NOT the deities that we worship. They are the servants in *Nitya VaikuNta* (*Nitya VaikunTa Brithyas*). *A-maanava* is 'apraakritar'. Similarly, it would be 'sva-rasam' to hold that *Indra*, *Prajaapati* and others who accompany him are also 'apraakritars".

Bhashyam Swami's Nirvaham (p.228):

'In one place it is said that when an *Upaasaka* leaves the body he goes to the region of *Vaayu* (air) and through an aperture of the size of the hub in the wheel of a chariot. He passes the Sun. The Sun makes room for him

(228)

an aperture of the size of 'Adamara'(a musical instrument) through which the Jeeva passes upwards to the moon. The moon makes room for him a space of the size of 'Dundubhi'(another musical instrument) to allow him to pass through".

Topic 147: Where is Air?

AdhikaraNam 147 Sangati:

In the shiny path, *Vaayu* should be taken after year and before *Surya*.

There is only 1 Aphorism (*Sutra 510*) in this Topic # 147.

IV/III/147/510: Air and Heavens are in the Divine-land.

(Vaayum abdaad avisEsha, visEshaabhyaaam)

Chan. Up places 'year' after '*Uttara-ayanam*'.

VajisanEyi places another entity called Divine land (*Deva lOkam*) between *Uttara-ayanam* and *Varusham*.

Elsewhere, *Vaayu* is placed before Sun.

Therefore, there is confusion as to what is correct.

Siddhantam: The term '*Deva lOkam*' is said to denote both *Vaayu* and *Swarga*. Therefore, *Vaayu* should be placed after *Varusha* and before Sun.

Topic 148: Where is the Rain-God?

(VaruNa AdhikaraNam)

AdhikaraNam 148 Sangati:

As *VaruNa* and others go with *Amaanava*, they are called 'Ati-vaahikas'.

There is only 1 Aphorism (*Sutra 511*) in this Topic # 148.

IV/III/148/511: Lightning in the cloud.

(TaTitOdhi varuNa: Sambnadhaat)

There is close connection between *VaruNa* and lightning. Because Clouds are said to be the mount of *VaruNa*, *VaruNa* should be taken after lightning. This seems to be in order.

Uttamur Swami -10 Nirvaham (p.181):

"As *VaruNa* is the deity presiding over waters (*jaladEvata*), he has to be placed immediately after lightning".

In Chan. Up. after the Sun, moon is mentioned and after moon the lightning. This seems to be in order. The presiding deity of lightning is the *Nityasoori* called '*Amaanavan*' who is said to lead the soul to *mOksha*. *VaruNa* and others help him on the way. So, they are called '*Athi-vaahikas*'.

In KOus.up. however, *Indra* and *Brahma* are mentioned between *Vaayu* and Sun.

Topic 149: Who are the escorts?

(*Aati vaahika AdhikaraNam*)

AdhikaraNam 149 Sangati:

Only *A-maanava* who takes the *Upaasaka* to *Brahman*, others are just escorts.

There are 2 Aphorisms (Sutras 512 and 513) in this Topic # 149.

IV/III/149/512: Fire route – Is it just a sign-post or deities?

(*Aati vaahika: Tallingaat*)

The term "*Archidaadi*" denotes the path beginning with '*Archis*' or fire. After fire are mentioned Day, *Paksha*, *Ayana*, *Varusha* etc. These are divisions of 'time' and are insentient. How could they be deemed 'guides'?

The answer is that they represent their respective presiding deities. As it is said that '*A-maanava*' (meaning one who is not a human (i.e.) Super-human) representing lightning leads the soul to *Bhagavaan*, it should be understood that all the entities mentioned before him are '*Aati-Vaahikas*'.

(MR&MBV-4) Rangacharya M. and Varadaraja Aiyangar (p. 443 -444):

"Next that which is taken up for consideration is this:

(1) Whether light etc are mere sign-posts on the road to *Brahman*.

(230)

Indeed, as those who go to a village etc the kind of teaching is given by those who give directions 'Starting from this place, go to this tree, then go to this river, then to this side of the mountain and then go to your destination village'. There is nothing to indicate that they are such sign-posts or

(2) Whether they are places of enjoyment

The light and others are particular deities who in regard to leading the man of *Vidya* to *Brahman* have been appointed as those who lead them. So, they are not places of enjoyment (even though the word '*Okas'* is mentioned) or

(3) Whether they are those who lead men of *Vidya* who desire to attain *Brahman*. As stated above, they are indeed, the guides who lead the man of *Vidya* to *A-maanavan* who takes him to *Brahman*.

IV/III/149/513: Celestial escorts.

(VaidhyutEna Eva tata: tasrutE:)

That the presiding deity of lightning is the one who takes the soul to *Bhagavaan* is also mentioned in *Sruti*. *Indra*, *Brahma* and others just help him by accompanying him.

40th Jeeyar & Sokkanvur Swami Nirvaham (p.307):

"As through the shiny path the *Upaasaka* reaches the moon, some who are said to go through the smoky path also as reaching the moon. The latter is for experiencing the consequences of *Karma* and so is different from the former. Similarly, in *Purusha Vidya*, it is seen that even *Brahma-vids* who die in *DakshiNa-Ayana* as reaching the moon. This is also different. Those who go by the smoky path after they pass the moon, they return to the world to eke out another lease of life to experience the consequences of their *karma*".

Topic 150: *Brahma* or *Brahman*?

AdhikaraNam 150 Sangati:

Baadari mistakenly holds that escorts themselves take him to *Brahman*.

There are 10 Aphorisms (*Sutras* 514 to 523) in this Topic # 150

The 5 Aphorisms from 514 to 518 are the views of Opponents.

IV/III/150/514: Baadari says that it is *Brahma*.*(Kaaryam Baadarir asya, gati upapattE)*

It has been accepted that *Upaasakas* leave their bodies on their onward march.

Baadari holds that these guides themselves take them to *Brahman*.

Upaasakas are of 3 kinds

(1) Those who meditate on *Brahman*. Their objective is ridding themselves of ignorance (*A-Vidya*). The *Brahma Svaroopam* they seek is everywhere. So, they have no need to go elsewhere.

(2) Those who meditate on their own essential nature (the pure *Jeeva-atma Svaroopa*). They also do not need to go elsewhere.

(3) Those who meditate on *Parama-Atma*. As these have to go to a different world (*VaikuNTam*) they need guides to lead them and the *Ati-Vaahikas* provide this guidance.

IV/III/150/515: Baadari says meditators go to *Brahma's* world.*(VisEshitatvaas cha)*

It is seen that *Upaasakas* travel via the shiny path and reach first the world of four-faced *Brahma*. It follows that the *Ati-Vaahikas* take them first to *Brahma's* world.

IV/III/150/516: Baadari says *Brahma* is in close proximity to *Brahman*.*(Saameeypyaat tu, Tad vyapadEsa:)*

If it is argued that in the text that reads as '*Brahma gamayati*', the word *Brahma* is in neuter gender. This would mean that it is not the masculine *Brahma* but only the gender-less *Parama-Atma*. The expression "*yO brahmaaNam vidadaati*" occurring in the *Sruti* means that *Brahma* was created first and that he does the act of creation immediately in the company of *Parama-Atma*. So, the word "*Brahma*" in this context denotes only the four-faced *Brahma*.

IV/III/150/517: Brahman to Brahmam.*(KaaryaatyayE tad adhyaksENa sahaata: param abhidhaanaat)*

There is nothing wrong in the above view because along with the destruction of *Brahma's* world, the *Upaasaka* goes to *Parama-Atma* along with *Brahma*.

(MR&MBV-4) Rangacharya M. and Varadaraja Aiyangar (p. 447):

"**Mund. Up 3.2.6** says: 'They at the end of the period of time known as 'para' (which measures the life of *Brahma*) in the world of *Brahma*, rebut all liberated by the Supreme immortal Being".

IV/III/150/518: That is when *Brahma's* world gets destroyed.
(*SmrutiEs cha*)

Smriti also vouches for this view of *Brahma's Satya-1Okam* getting destroyed and *Brahma* ascending to *Parama-Padam*.

IV/III/150/519: Jaimini says "Removal of ignorance" is mOksham.
(*Param Jaimini: mukhyatvaat*)

The above 5 Aphorisms are the opponents' views.

Here start the replies.

The following 3 Aphorisms rebut those of Jaimini's views:

No doubt, the word '*Brahmam*' in neuter gender denotes only *Parama-Atma*. He is omnipresent and all pervading. Like *Yaagas*, removal of ignorance is also destined to help the soul in reaching *Parama-Pada*. *Sastra* says that only on arriving there, the soul gets *mOksham*. Therefore, the word "*Brahma-1Okaan*' denotes all the worlds created by the will of *Bhagavaan*. So, there is no contradiction in saying that '*A-maanava*' along with other *Ati-Vaahikas* takes the soul to *Parama-Atma*.

IV/III/150/520: Ignorance gone, *Jeeva* gets back his essential nature.

(*Darsanaas cha*)

Sruti also says that after leaving this body *Jeeva-atma* gets rid of his ignorance and resumes his essential nature (*Sva-svaroopam*) and reaches *Bhagavaan*.

IV/III/150/521: Like the Horse and the Moon.

(*Na cha kaaryE pratyabhisandhi:*)

Having fulfilled his *Vidya* and having got rid of ignorance (*a-vidya*), the *Jeeva-atma* reaches *Parama-padam* like the horse that throws off dust from its body and like the moon coming out of the jaws of *Raahu*.

Anatachariar (V) Swami Nirvaham (p.262):

"The expression 'He reaches the 'Hall of Prajaa-pati', only refers to the Lord of the entire universe. The terms "*brahma 1Okam*' and '*Brahmam*' also mean *Parama-Atma*. The *Sruti* which says that those who stay in

Brahma /Oka and then reach *Parama-Atma* refers only to the denizens of *Brahma's Satyal/Oka'*

IV/III/150/522: Symbols do not lead to salvation.

(*Aprateeka aalambanaat, nayaeeeti, BaadraayaNa:, ubhayathaa cha dOshaat tatkratus cha*)

BaadaraayaNa's view:

Except 'PrateekOpaasanas' other *Upaasakas* are led by 'Ati-Vaahikas'. The text '*asmat sareeraat Atma uttaaya Param Jyoti: upasamaty, svEna roopENA abhinish padyatE*' clearly shows that the *Upaasaka* reaches *Parama-Atma* and NOT the four-faced *Brahma*.

The one who meditates on *Parama-Atma* as the Soul of his self, attains *Parama-Atma*.

Te one who practices *Pancha agni Vidya* meditates on his self as '*Paramaatmakam!* So, he gets the fruits of such meditation.

The one who meditates on icons has nothing to do with the supreme soul or his individual self. So, he does not get the shiny path and consequently '*Parama-Atma- Anubhavam!*'

Pudukkoattai & Purisai Swamis' Nirvaham- 5 (p. 161):

"**Kurma PuraaNa 1.12.269** says that when the dissolution is about to take place, all of them along with *Brahma*, at the end of the period of time called '*para*', having fulfilled themselves, then enter the highest seat".

BrahmaNaa saha tE sarvE SampraapyatE PratisancharE/
Parasya ante krtaatmanah pravisanti param padam //"

(MR&MBV-4) Rangacharya M. and Varadaraja Aiyangar (p. 452 footnote)

"Two types of souls on the path of gods are (1) Those who have meditated on *Brahman* having their own selves as His attributes and (2) those who have meditated on their selves as having *Brahman* for their self. In his commentary on **Bhagavad Gita Sri Ramanuja** explains that the latter attain a state from which there is no re-birth. This is something like inferior *mukti* called *kaivalya* (*lit. aloneness*) where there is bliss from self-realization, but no experience of *Brahman* in **fullness**. A controversy has developed among the Southern and Northern schools into which Ramanuja's followers are divided as to whether or not the state of *kaivalya* is permanent, where the selves experiencing it are located and so on. The Southern school holds *kaivalya* to be permanent, while the Northern

argues that it is a half-way house to the higher *mukti*. The *Tatkratu-nyaaya*(or the principle of results according to worship) is taken as pointing out the two different kinds of *mukti*'.

**IV/III/150/523: Will "Naama Sankeerthanam" lead to liberation?
(VisEsham cha Darsayati)**

Name, form, Mind etc are just symbols (*Prateeka*). As there are differences among *Prateekas*, the relative results would also be different. Only the one who meditates on *Parama-Atma* gets the shiny path and ultimate bliss (*mOksham*).

Sugavan Swami Nirvaham -1 (p.29):

Examples of Prateekas(Symbols): In *SaaLagraama Silas*, in which Lord Vishnu resides always (*Nitya Saannyaam*) all other representations like pictures or drawings are just symbols. Meditation on just 'Names' is called '*Prateeka-Upaasanam*'. Those who do meditation on such symbols are NOT taken over by "*A-maanavan*".

Then, what is the meaning of people saying "*Naama-sankeertanam*" is the surest way to attain *mOksham*? "*Naama-Sankeertanam*'may be the initial step in devotion (*Bhakti*) but the one who meditates should concentrate on *Bhagavaan*, NOT just on names (*Naamas*).

THUS CONCLUDES QUARTER III OF CHAPTER IV

SRI BHASYAM IV/IV

CHAPTER IV: Fruits of Meditation

PHALA ADHYAYAM

Adhyaya Sangati:

After explaining the "means' to attain the goal, the fruits secured on attaining the goal are explained.

QUARTER IV: ON EMANCIPATION

(Mukti Paadam- (Moksha Phalam))

Paada Sangati:

***"Saamyadas cha Atra vEdya:"*— The liberated soul gets all bliss except those that are exclusive preserves of Lord Maha Vishnu and Maha Lakshmi.**

Topic 151: Mukta obtains his essential nature *(sampadhyaa avirbhavaa AdhikaraNam)*

AdhhikaraNam 151 Sangati:

Here, the glories of mOksha enjoyed by the Upasaka are explained.

There are 3 Aphorisms (*Sutra 524 to 526*) in this Topic # 151.

IV/IV/151/524: The liberated soul resumes his original essential nature.

(Sampadhyaa aavir bhaava SvEna Sabdaat)

The word '*svEna*' indicates that the soul on attaining the transcendental super-mundane world resumes its own essential nature. It is said that when the soul reaches *VaikuNTam*, the eldoredo, he gets back his natural glory like the celestials there.

(Pudukkottai & Purisai - 5) Swamins' Nirvaham (p.173), T.S. Rajagopalan Swami's Nirvaham (p.129) and Sounaka in Vishnu DharmOttara 104, 55, 56, 57

"It is like when dirt covering a gem is removed, the gem shines with its original brilliance. The radiance is not produced anew but is the natural consequence of washing away the dirt covering it, so also knowledge is not produced in the *Jeeva* anew".

Jagan Swami's - 6 Nirvaham (p. 11):

It is like when mud is removed from a well, Water is seen to spring. This water is not something new but has always been there".

IV/IV/151/525: *Mukta* is one who has been relieved from *Samsaara*.

(*Mukta: prati jnaanaat*)

He attains a stage that is beyond the waking, dream and dreamless sleep stages. He gets relieved from the cycle of births and deaths which he had been subject to from time immemorial having been obscured by sins.

Bhashyam Swami's Nirvaham (p. 235):

"The consciousness of 'I' in *Samsaara* stage is not the same as the enjoyment of 'I' in *mOKsha*".

IV/IV/151/526: The context here is regarding the individual soul. (*Aatmaa prakaraNaat*)

Even though this essential nature is always with him even in times of dreamless sleep, it does not manifest itself because of its being concealed by layers of his sins accumulated over several lives. The essential nature of the individual soul will be manifest only after reaching *Parama-Atma*.

Topic 152: The individual soul gets rid of sins

(*AvibhaagEna DrishTatva AdhikaraNam*)

AdhikaraNam 152 Sangati:

The essential nature of liberated soul is like those of *Brahman* himself.

There is only 1 Aphorism (*Sutra 527*) in this Topic # 152.

IV/IV/152/527: Sinlessness is common to *Parama-Atma* and *Jeeva-atma*.

(*AvibhaagEna DrishTatvaat*)

Opponent: On attaining *Mukti*, the individual soul is said to enjoy all objects fit for enjoyment. This means that he becomes equal to *Parama-Atma*.

Siddhantam: The individual self is the body of *Parama-Atma*. As such, he is inseparably related to *Parama-Atma*. While in *Samsaara*, he does not realize this and so thinks that he is different from *Parama-Atma*. With ignorance removed, he realizes this inseparability. In other words, he starts to enjoy the qualities of *Parama-Atma*. This is what is meant by the statement "*sO asnutE*". The equality is with reference to the fact that he is without sin very much like *Parama-Atma*.

(Pudukkottai & Purisai - 5) Swamins' Nirvaham (p.179):

"For instance, when we want to know the weight of a piece of gold, we put the gold on one scale of the balance and put a metal-weight on the other scale, sufficient to keep the scales at the same level and the beam horizontal. Then we say that both the gold piece and the metal-weight are the same. They are equal only in one aspect, namely, in weight, but not in their constituent parts or in value. Similarly, in the case of the *Mukta* and the *Brahman*, there is a great likeness in both of them being sentient and blissful in nature. This certainly is not in conflict with the fact that *Mukta* is '*Prakaara*' and *Brahman* is *Prakaari*'.

Topic 153: The *Jeeva* enjoys the various qualities of *Parama-Atma*

(*Brahma AdhikaraNam*)

AdhikaraNam 153 Sangati:

All the qualities of *Brahman* are manifest in the liberated soul.

There are 3 Aphorisms (*Sutras* 528 to 530) in this Topic # 153.

IV/IV/153/528: Jaimini's view.

(*BrahmaNE Jaimini: upanyaasaadibhya:*)

In *mOksha*, he now sees *Parama-Atma* with all the qualities like Sin-lessness, knowledge, fulfilled desires, Truthful will power, etc.

Jaimini says that it is not correct to say that the individual self gets back his *Jnaana Svaroopam*.

IV/IV/153/529: OudulOmi's view.

(*Chiti TanmaatrENA tad aarmakatvaat iti OuDulOmi*)

OuduLOmi, quoting **Brih. Up.**, holds that the individual self does have Sin-less-ness (*Apahata-paapmatvam*) etc.

IV/IV/153/530: BaadaraayaNa's view.

(*Evam api Upanyaasaat Poorva bhaavaat avirOdham BaadaraayaNa.:)*

BaadaraayaNa holds that the individual self is no doubt having knowledge as his essential nature. There is nothing wrong in holding that he also possesses other qualities. It s not correct to accept knowledge only while rejecting sin-less-ness etc. in his case.

Also, *Jnaanam* has inherent luminosity (*Svayam Prakaasam*). In the example of crystal salt what is said is that it has only salinity and no other taste, not that other qualities like being hard to touch, having a shape, being white in color, etc. are not there. In the state of *mOksha*, all qualities would shine.

(Pudukkottai & Purisai - 5) Swamins' Nirvaham (p.186):

"**Acharya Ramanuja** explains the significance of 'Eva'(only) in '*Rasa-ghana Eva*' thus: In the fruits like mango, we find that its inner part is fully sweet whereas in its outer part, the rind, it is not so sweet. There is a difference in the taste of the inner and outer parts of a mango. But in the case of salt it is not so. The taste is the same both inside and outside. In the same way the *Atma* is of the essential nature of consciousness in all his parts without exception and so entirely self-luminous".

Topic 154: Mukta gains everything by his mere will

(*Sankalpa AdhikaraNam*)

AdhikaraNam 154 Sangati:

The liberated soul acquires everything as per his mere will-power.

There are 2 Aphorisms (*Sutras 531 and 532*) in this Topic # 154.

IV/IV/154/531: Mukta gains everything by his mere will.

(*Sankalpaad Eva Tath SrutE*)

If *Mukta* desires the company of his parents or wife or children, he can bring them to him by his mere will power.

Uttamur -10 Swami (P.186): adds 'brothers' in this category.

Bhashyam Swami (p.237): adds 'chariots or relatives' to the list.

Opponent: Even if a king is all powerful, he has to take some effort to get anything he wants. Similarly, *Mukta* can get anything he wants only with some effort, not by his will power alone.

Siddhantam: The word '*Eva*' in the *Sutram* shows that the *Mukta* can get it assuredly by his will power. Because the king is in *Samsaara*, he needs to take some effort, but *Mukta* in *VaikuNTam* is with unbridled power. So, he gets what he wants by his mere will power.

IV/IV/154/532:Freed soul is free to do anything he desires.

(*Ata Eva cha, ananya adhipati:*)

As the *Mukta* is described as '*Satya Sankalpan*' it follows that he can do whatever he desires.

Topic 155: Baadari's views

(*Abhaava AdhikaraNam*)

ADhikaraNam 155 Sangati:

A liberated soul may desire to have or not to have a body as per his will.

There are 7 Aphorisms (*Sutras* 533 to 539) in this Topic # 155.

IV/IV/155/533: Badari & Sruti say that the Mukta does not have body etc.

(*Abhaavam Baadari: AAha hi Evarn*)

Baadari says that only so long as one has body, one becomes subject to pleasure and pain and when one does not have body these experiences do not cling. Since the liberated soul in *VaikunTa* does not have body, he does not experience pleasure or pain which body is heir to.

(MR&MBV-4) Rangacharya M. and Varadaraja Aiyangar Swamins' Nirvaham (p.466 footnote):

"Experience of pleasure or pain is due to *Karma* generated body. Freedom from *Karma* implies that the released self has no karma-based body".

IV/IV/155/534: Mukta can take as many forms as he likes.

(*Bhaavam Jaimini: vikalapa Aamananaat*)

Jaimini differs. Since it is said that a liberated soul can take forms as one or three or five or seven, it cannot be said that he has no body. The soul cannot take such different forms. Therefore, liberated soul has not only body but also the senses (*indriyas*).

IV/IV/155/535: Yaagas called Satram and Aheenam.

(*Dvaadasaahavat, Ubhaya vidham, BaadaraayaNaO ata:*)

Because he is "Satya Sankalpan", the *Mukta* can take multiple roles. The Sacrifice called 'Dvaadasa ahām', should be done by many people together. In that event, it is called 'Satram'. It can also be done by one single-handedly. In this case, it is called 'aheenam'. Both are mentioned in *Srutis*. Similarly, the *mukta* can do with one body or many bodies or even without a body by his mere will power.

(MR&MBV-4) Rangacharya M. and Varadaraja Aiyangar Swamins' Nirvaham (p.468-469 footnote):

"The former (*Satra*) is enjoined by verbs having the meaning of resorting to or having recourse to: Between 17 to 24 must join in it. In the latter (*Aheena*), the injunction uses the verb, to sacrifice; the number of those who take part in the sacrifices is not mentioned".

IV/IV/155/536: Like in dreams, mukta can experience.

(*TanvabhaavE, sandhyvat UpapattE*)

As during dreams, a person experiences several things which were not created by him but by *Parama-Atma*, in *Moksha* also the *mukta* can enjoy experiences like the company of parents, wife children etc duly created by *Bhagavaan*.

IV/IV/155/537: Whatever he enjoys is also for the pleasure of Bhagavaan.

(*BhaavE Jaagradvat*)

Even assuming that the liberated soul creates objects of enjoyment in *mOksha*, it is only for the pleasure of *Bhagavaan*.

IV/IV/155/538: Indeed, Mukta takes many forms.

(*Pradeepavad AAvgEsa: tathaa hi Darsayati*)

Just like the light of a lamp spreads far, the liberated soul can take several forms and spread out as he likes. This is confirmed by *Sruti*.

IV/IV/155/539: The sleeping soul and freed soul are different in their resting.

(*Svaapaya: SampatyO: anyatara apEksham Aavishkritam hi*)

A *Jeeva-atma* rests in *Parama-Atma* even during sleep and at death. The position of *Mukta* is different. The one who sleeps and the one who dies

are unaware of their surroundings when they rest on the lap of *Bhagavaan*. Not so, the *Mukta*. By his sheer will power, he can see everything and be aware of his surroundings. He is actually described as 'All- knowing' (*sarvagnan*). In his case, he is described as '*Praagjna*'.

Topic 156: Except creating the world etc, he has similarity with *Bhagavaan*

(*Jagad Vyaapaara Varjita AdhikaraNam*)

AdhikaraNam 156 Sangati:

The liberated soul is like *Bhagavaan* except for creation of the world and other special and exclusive powers of *Bhagavaan*.

There are 6 Aphorisms (*Sutras 540 to 545*) in this Topic # 156.

IV/IV/156/540: *Mukta* has no powers to create the worlds.

(*Jagad Vyaapaara varjam, prakaraNaat, Asan nihitatvaas cha*)

Opponent: As it is said that he attains equality with *Parama-Atma*, the *Jeeva-atma* also should be deemed to have powers of creation of the world etc.

Siddhantam: The powers to create, sustain and dissolve the worlds are exclusive to *Parama-Atma* only.

Sugavan Swami points out (p.371):

"In all places in which the subject of creation etc of the worlds is dealt with, mention is made only of *Parama-Atma* and nowhere can we find even a cursory reference to *Jeeva-atma* having a role in this".

(MR&MBV-4) Rangacharya M. and Varadaraja Aiyangar Swamins' Nirvaham (p.472 footnote):

***Sruta Prakaasika* says:** "The released self, in calling forth the world of his fathers is not cutting himself off from the experience of *Brahman*, nor showing that he has not fulfilled himself. Even the all-perfect Lord has chosen fathers for himself in his incarnations. Such creation as well as the creation of fathers by the released self is for the sport of the Lord... The self is in close association with the Lord during deep sleep, death, deluge and *mOksha*. In the last state alone, the self is omniscient".

Hinduism Rediscovered (p.438): "The Lord restores to the *Jeeva-atma* its essential nature with 8 qualities, namely, being free from

- (1) Sin, (2) Old age, (3)Death, (4) Sorrow, (6) Hunger and thirst, (7) Being endowed with all desired objects and (8) Having unhindered will"

IV/IV/156/541: He can enjoy freedom but has no powers of creation.

(*Pratyaksha UpadEsaat na iti chEt, na, aadhikaarika maNDalasthOktE*)

All that is said is that the *Mukta* can take any form he likes, go to any place in the regions and enjoy whatever there may be in those regions - does not mean that he acquires powers to create the worlds or rules over the worlds.

IV/IV/156/542: Mukta enjoys Bhagavaan with all auspicious qualities.

(*Vikaaraavarti, cha, tathaa hi, sthitim, Aaha*)

The *mukta* enjoys *Bhagavaan* having changelessness, full of all the auspicious qualities, being the cause of both *Nitya Vibhooti* and *Leela Vibhooti*. These *Svaroopams* of *Brahman* are what he enjoys. He has no enjoyment apart from the enjoyment of *Brahman*.

IV/IV/156/543: Bhagavaan alone is the sole cause of the worlds.

(*Darsayata: cha E�am Pratyaksha AnumaanE*)

Srutis and *Smritis* declare aloud that *Bhagavaan* alone is the sole cause of the worlds. There can be no greater authority than these.

Hinduism Rediscovered (p.443): "The *Upanishad* statement that the *Jeeva* is one with *Parama-Atma* refers only to the equal enjoyment of the wisdom and bliss of the *Brahman* - "Saamyam" (Equality). There are quite a few areas of activity that are inalienable and exclusive preserves of the Lord namely,

- (1) One who is the cause of the world,
- (2) One who confers *Moksha* on the *Jeevas*,
- (3) One who is the support of the world,
- (4) One who is the controller of the world,
- (5) One for whom all non-sentient things and sentient beings exist,
- (6) One who has everything as his body,
- (7) One who is denoted by all words,
- (8) One who can be understood by the *Vedas*,
- (9) One who is the refuge of all the worlds,
- (10) One who should be adored by all those who desire *Moksha*,

- (11) One who grants the fruits of all actions,
- (12) One whose essential nature is Omnipresence, Omniscience and Omnipotence,
- (13) One who is the consort of *Sri Mahalakshmi*.

These are the special features peculiar to *Bhagavaan* and are his distinctive characteristics. But, how is equality spoken of? This is explained as follows: When a farmer who toils and raises a crop shares the food produced as a result of his labors along with his children, the enjoyment is common to both the father and the children. Likewise, the equality spoken of in the *Upanishads* refers to the **equal enjoyment of the bliss** arising out of the activities of the lord".

IV/IV/156/544: Equality only in enjoyment.

(Bhoga maatra Saamya lingaat cha)

The text "sO asnutE sarvaan kaamaan saha BrahmaNaa vipaschitaa" means the *Mukta* along with *Bhagavaan* enjoy equally the *Parama-Atma Svaroopam*, *Parama-Atma's* auspicious qualities etc. It does not mean the *Jeeva* has equality in the matter of creation etc of the world (*jagad Vyapaaram*).

IV/IV/156/545: "Never returns, Never returns".

(Anavritti Sabdaat, Anaavritti Sabdaat)

Sruti says that the one who attains *mOksham* does not return to this world. This is confirmed by repeating the words "na cha punar aavartatE" twice. The repetition also indicates that the Chapter has come to a close.

Hinduism Rediscovered (p.440-441):

"To the *Jeeva* who has attained *Moksha* everything will be pleasant, agreeable and blissful. Even those that appeared painful or even less pleasurable while on earth because of the constraining effects of the material world would now appear enjoyable due to the absence of the material binding and the presence of *Bhagavaan*.

Swami Desika says that this is like a person who disliked delicious milk while he was ailing from biliousness relishes it when cured of it. Therefore, the *Jeeva* would not have to go back to earth nor would he have any desire to do so.

1. Since his wisdom has become fully blossomed, he has no illusions or ignorance that could impel him to return to earth.
2. Since the Lord is so much pleased with the *Jeeva* that he would never let him go back to earth.

3. In the *Mukti* stage, the Jeeva is not governed by the dictates of *Saastras*. Therefore, he will not be guilty of transgressing the Lord's will that would result in *Karma* and consequent return to the material world.

4. Since what is pleasing to the Lord is also his own pleasure, he is not going against the wishes of God. So, there is NO question of his incurring the displeasure of God that can hurl him down to the earth. There are several passages to substantiate this. *Ahribudnya Samhita* 37.25 and 26 confirms that the Jeeva reaches a 'point of no return' in *Paramapada*. (*praappyatE paramam dhaama yatO na aavartatE yati:*) **Lord Krishna** also confirms this. **BG 8 / 15 and 16.**

"maam upetya punar janma duhkalayam asaaswatam /
Na apnuvanti mahatmaanah samsiddim paramaam gathah //
Aabrahmabhuvanal lokah punaraavartino Arjuna! /
Maam upetya tu kaunteya! Punar janma na vidyate //

Periyazhwar in his Thirumozhi 4.5.2 says that even if the Jeeva vows and pledges security in the name of Mahalakshmi that he would certainly return after visiting the earth, the Lord would never allow him to go back to earth. "*poyinaal pinnai ith disaikku enrum pinai koduthalum pogavottare*".

THUS CONCLUDES QUARTER IV OF CHAPTER IV

THUS CONCLUDES CHAPTER IV

THUS CONCLUDES BHAAVAD RAMANUJA'S MAGNUM OPUS

"SRI BHASHYAM"

SRIBHASHYAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!
(With parallel readings from other commentators)

BIBLIOGRAPHY – RECOMMENDED FOR FURTHER READING

34th Jeeyar(Athippattu) Adhikarana Kalpa Taru

45th Azhagiya Singhar Jeeyar of Ahobila Mutt

Srimad Rahasya Traya Saara Vivaranam – Part 1 published by Ahobila Mutt (1998)

(ADS) Adi Devananda Swami Yatindra Mata Deepika (Skt)

- Arasu -1 Rig Vedam English & Tamil Vol.- (Alaigal - 1)
 - Arasu-2 Rig Vedam English & Tamil Vol- .I (Alaigal - 2)
 - Arasu-3 Rig Vedam English & Tamil Vol.- II (Alaigal - 3)
 - Arasu-4 Yajur Vedam English & Tamil (Alaigal - 4)
 - Arasu-5 Sama Vedam English & Tamil (Alaigal - 5)
 - Arasu-6 Atarvana Vedam English & Tamil Vol.- I (Alaigal - 6)
 - Arasu-7 Atharvana Vedam English & Tamil Vol.- II(Alaigal - 7)
-

Ananta Rangachariar N.S. Swami

- (NSA-3) "The Philosophy of Sadhana in VisishTaadvaita"
- (NSA-4) RTS- Essence of RTS
- (NSA-5) About Knowledge, About Happiness
- (NSA-6) About Knowledge
- (NSA-7) The concept of Matter in VisishTadvaitam
- (NSA-8) Mahanarayana Upanishad
- (NSA-9) Principal Upanishads Part I
- (NSA-10) Principal Upanishads Part II
- (NSA-11) Principal Upanishads Part III
- (NSA-12) Principal Upanishads Part IV

- (Anna-1) Isavasya, Kena and Kata RKM
 - (Anna-2) Chandogya, Brihadaranyaka, Brahma Sutram RKM
 - (Anna-3) Prasna, Mundaka, Mandukya, Aitareya RKM
 - (Anna-4) Kaivalya, Jabala, Svetasvatara, Hamsa, Aruni, RKM
 - (Anna-5) Tittariya Upanishad RKM
 - (Anna-6) MahaNarayaneeya RKM
 - (Aurobindo) An Introduction to Vedas and Upanishads
-

- (B.P) Ramanuja's philosophy and Religion
- Bharadwaj K.D. The philosophy of Ramanuja
- Bhatta S.R. Studies in Ramanuja Vedanta
- (BNK Sharma) Brahma Sutras and their philosophical commentaries
- (BPV-1) Vidyarthi B.P.Knowledge, Self and God in Ramanuja
- (BPV-2) Vidyarthi God and the Universe in the Vedantic theology of Ramanuja
- (Kishore-1) Rig Veda (E) Diamond Pocket Books
- (Kishore-2) Yajur Veda (E) Diamond Pocket Books
- (Kishore-3) Sama Veda (E) Diamond Pocket Books
- (Kishore-4) Atharva Veda (E) Diamond Pocket Books
- (BSCV) Baladeva Srisha Chandra Vasu: Vedanta Sutras of Badarayana with commentary
- (Carman) Carman J.B. The Theology of Ramanuja
- (DR) Peeps into Mysticism SVPS
- Date V.H. Vedanta Explained (2 Vols)
- (Duessen) Deussen P. The system of Vedantas
- (Hiriyanna) Hiriyanna M. Outlines of Indian Philosophy
- (JLott) Vedanta Saara: Adyar Library, 1953
- (Jagan-1) Jagannarayan S. Brahma Vidya- Part I
- (Jagan -2) Jagannarayan S. Brahma Vidya- Part II
- (KCVaradachari) Varadachari K.C. Ramanuja's Theory of knowledge

- (KN Iyer) 32 Vidyas K.Narayanaswamy Iyer- Adyar Library
- (LSC) Srinivasachar L. DarsanOdayam (Skt)
- (Mahadevan) Mahadevan T.M.P. The philosophy of Advaita
- (MAX Muiller) Max Muller Six systems of Indian Philosophy(SBE)
- (MKSrinivasan 1) Vaishnavism - (HVC)
- (MKSrinivasan 2) Srivaishnavam- A concise study SVSP Trust
- (Monier) Sir Monier- Williams Sathapatha BrAhmana, (Trans)
- (MSParthasarathy) Katopanishad by Rajaji BVB
- (MSR) Guide to Srivaishnavas SVPS
- (Mukkur LNC) Viswam Vishnu Sahasranama Satsangam, Delhi
- (NCS) Srinivasan N. C. Ramanuja Darsanam -Self
Narasimha Acharya AdhyAtmika Sara (Diglot) Pub: G.K.Dixit
- Narayananachariar Swami (1916- 1978) Vedantavavaduka Villivalam Vaatsya**
- (Poorvasrama elder brother of the Prakritam HH 45th PaTTam Azhagiya singhar) His commentary of Swami Desika's "*Para Matha Bhangam*" entitled "Desikaasaya Prakaasa" Part 1 was published by himself in 1981 and Part 2 by 45th PaTTam Azhagiya Singhar in his Poorvaasramam in 1982:**

- (Neduntheru) Divine Sovereignty and our freedom
- (NRI) N. Ramaswamy Iyengar: Arulicheyalil Atbutha Kadhaigal- (Sri Ranganatha Paduka) RTS in Paduka Journal (March 93)
- (Parthasarathy T-1) The three entities
- (Parthasarathy T-2) Matter, Man, God
- (PNSChari -1) Srinivasa Chari P.N. The philosophy of VisishTaadvaita
- (PNSChari -2) Srinivasa Chari P.N. Ramanuja's idea of the finite self
- (PPA) PPA: VyasaKrita Brahmasutran - (Skt)
- (Purisai-6)- Purisai Swami Para Matha Bhangham
- (Purisai-7) Saranagathi Sukabodini
- (Puttur -2) Bhagavad Vishayam with all commentaries - Part 2
- (Puttur -3) Bhagavad Vishayam with all commentaries - Part 3
- (Puttur -4) Bhagavad Vishayam with all commentaries - Part 4

(248)

(Raghavadasan) Visishtadvaita VDRC

(SSR-2) Raghavachar S.S. Sri Ramanuja on the Upanishads

(SSR-3) Raghavachariar S.S. - Vedarth Sangraha: (Skt)

(SSR-4) Raghavachar S.S: Visishtadvaita- (Lectures in Madras University)

(Rajaji 1) Hinduism- Doctrine and Way of Life BVB

(Rajaji 2) Doctrine and Way of Life BVB

(Ramanuja Research Society) Agama praamaanyam of Aalavandaar (Skt):

(RRDasar) Ramaswamy Ramanuja Dasar: Narayanane Paramporul

Saraswati Vidyanand: The Brahma Sutra: The philosophy of God realization

Shrama B.N.K. The Brahma Sutras and their Principal Commentaries (3 Volumes)

(SMSChari) Fundamentals of Visishtadvaita Vedanta - MBD

(SMSChari) Advaita and Visishtadvaita

(SVS) Swami Vidyanand Saraswati Brahma Sutra: The philosophy of God-Realization

(SNDGupta) Das Gupta S.N: The History of Indian Philosophy (5 Vols)

(SNPriya) Kenopanishad (T)

(SRK-1) Dr. S. Radhakrishnan Indian Philosophy (2 Vols)

(SRK-2) Radhakrishnan Dr. S. Brahma Sutra

(SRK-3) Radhakrishnan Dr. S. The Principal Upanishads

(SRK-4) Sarvepalli Radhakrishnan, Former President of India. "Hindu View of Life" published by MCM, NY, 1968

(Sugavan -2) Sugavaneswaran Brahma Vidya - Part I Anuragam

(Sugavan -3) Sugavaneswaran Brahma Vidya – Part 2 Anragam

(Sugavan -4) Kenopanishad (T) -Anuragam

(Sugavan -5) Katopanishad Anuragam

(Sugavan -6) Prasnaupanishad- Anuragam

(Sugavan -7) Mundakaupanishad- Anuragam

(Sugavan -8) Mandukyaupanishad Anuragam

(Sugavan -9) Taittariya Upanishad - Anuragam

(Sugavan -10) Aitareyaupanishad - Anuragam

(Sugavan -11) Garbha, NarayanaBrihadaranyaakaupanishad Anuragam

- (Sugavan -12) Chandoghya Upanishad- Anuragam
- (Sugavan -13)Chandoghyaupanishad I - Anuragam
- (Sugavan -14) Chandoghyaupanishad II - Anuragam
- (Sugavan -15) Brahma, Kaivalya, Jabala, Svetasvatara Anuragam
- (Sugavan -16) 108 Upanishads Part 4 - Anuragam
- (Sugavan -17) 108 Upanishads Part 5 - Anuragam
- (Sugavan -18) 108 Upanishads Part 6 -Anuragam
- (Sugavan - 19) 108 Upanishads Part 7 - Anuragam
- (Swami 1) Srivaishnavam Anuragam
- (Swami 2) Visishtadvaitam Anuragam
- (Swami 3) Rig Vedam (T) Anuragam
- (Swami 4) Yajur Vedam (T) Anuragam
- (Swami 5) Vazhi Kaattum Vedangal Anuragam
- (Swami 6) Atharva Vedam (T) Anuragam
- (Swami 7) Sama Vedam (T) Anuragam
- Tamarapu Sampath kumaran Path of Ramanuja Self
- (TWO) Prof. Troy Wilson Organ " Hinduism" published by Barron's Educational Series,
- (Tillaistanam) Srivaishnavam TillaistanamSwami kainkarya Sabha
- (Uttamur-1) RTS Artha- Uttamur Swami -UVGM
- (Uttamur-2) Paramatha Bhangam - UVGM
- (Uttamur-3) Uttamur Swami Abhinava Desika Uttamur Swami Tirunakshatra Malar 1989 (Uttamur-4) Uttamur Swami Ramanuja (2 Vols) (Skt) 1968
- (Uttamur-5) Uttamur Swami Upanishad Bhaashya (4 Vols) of Ranga Ramanuja (Skt)
- (Uttamur-6) Vedanta Pushpanjali (ST)- Uttamur- UVGM
- (Uttamur-7) Uttamur Swami Sruta Prakaasika of Sudarsana Suri (Skt)
- (Uttamur- 9) Uttamur Swami Vedanta Deepa: (Skt)
- (Uttamur-11) Upanishad Saaram (ST) SVPS
- (Uttamur-12) Isavasya Up. Bashya Vivaranam (T0 UVGM
- (Uttamur-13) Upanishadaartha Sangraha (ST) UVGM
- (Uttamur-14) Para Matha Bhangam

(250)

Vasu Srisa Chandra: The Vedanta Sutras of Badarayana

Vatsyayan Dr."Indian Philosophy" published by Kedar Nath Ram Nath, Meerut.

Varamangai 1) Vara Mangai Nachiyar 74- Simhasana AdipatigaL (Pub:RNR)

(Varamangai 2) Pancha Suktam, Pancha Santhi Varamangai Nachiyar Bhakta Sabha

(VKRChari) Ramanujachari V.K. The three Tattvas

(VKRDasan)Adhikara Sangraham VKRamanujadasan - (Periyasramam)

(VNGDesikan-1) Hinduism - A Dialogue (SVRC)

(VNG Desikan- 2) Srivaishnavan Tiruppavai Committee

(VRSIyengar) Srinivasa Iyengar V. R. Bhagavad Ramanuja- Golden lives of the East.

SRIHASHYAM – SIMPLIFIED
LEARN BADARAYANA's VEDA-ANTA SUTRAS THE EASY WAY!

GLOSSARIAL INDEX OF NON-ENGLISH WORDS

NOTE:

- The numbers denote the Aphorism numbers in which the words occur. "T" prefixed to number enotes the Topic # in which the words occur. They are NOT Page numbers.
-

A

- AadEya*: 53 being supported
Aadhaara: 53 Support
Aagati: 236 coming (*gati* is going)
Aahavaneeyaa: 47 *the fire to the east in a sacrifice*
Aakaara Traya 352 Triple roles
Aakaasa: 23, 48, T19, T47, T51, 295 Sky, Ether, Welkin
Aanandatva T86 Blissfulness
Aapa: 5, T47: water
Aaraa: 239 a plant
Aashaa T19 Desire
a-baahyam 387 Not outside
AbEda Srutis: T 60 Non-differential passages in the Vedas
Abhichaara hOmams 379 Sacrifices meant for use in diabolic activities.
Abhimaana Devata 143 presiding deity, favorite deity
Abhram 295 Gathering clouds
a-chakshyham 387 without eyes
Achamanam T87, water that is sipped
a-chchaayam 387 Not having shadow
Adamara 509 a musical instrument
a-dheergham 387 Not long
AdhikaraNam: T1 Topic, Section of a book
AdhishTaanam: 281 control
Adhyayam T1 Chapter

(252)

Adhyayanam 357, 379 Studying Vedas

Aditya; 21 Sun

adriShTam: 184, 267 unseen force

a-gandham 387 without being smelly

Agni aadaanam 443 Igniting fire in a ritual

Agni Vidya: 115 A Mode of meditation

Agni: 56.61, 509 fire/ Fire-god

AgnihOtra: 64, 364, 435, 485, 486, Fire-ritual in which oblations are offered in fire

Agnir moordha 56 having fire as head

Aha: 376 Brahman in the right eye

Aham 376 Brahman in the orb of Sun

Ahamkaara: 285 Deceit, Egoism, Egotism, Individuality

Aheenam 535, *Dvadasa aham* Sacrifice when done by just one person

Ahimsa: T-51 Non Violence

a-hrasvam 387 Not short

Aiswaryam 366 Mastery, Lordship over everything

Aja 117 birth-less, unborn, that which has no origin

Akaara-traya: 352 triple role

Akaasayaapti T-90 pervasiveness

Akshapada 149 Founder of a philosophy based on mere logical reasoning

Akshara: 54 Syllable, Indestructible

Akshi: T14, 21, 789 Eye, The deity presiding over the eye

a-lohitam 387 Not reddish

Amaanava 509 The guide who leads liberated soul to Bhagavaan

Amalatva T86, T96 Blemish-less-ness

a-mana: 387 without mind

Amarar: (Tamil) 219 Celestials

Amruta: 325 Nectar, deathless, Immortal

Amrutatvam: 52, 495, Eternity, Deathlessness

Amsa-amsi Bhaava: 257 Relation between part and the whole

an-aakaasam 387 Not spatial ether

An-aasrami 454, 457 One who does not belong to any of the stages of life

Anavaahaarya 47 Fire on the right altar in a sacrifice

- Anavaahaarya:* 47 fire on the right altar
- Ananda-maya:* 76, 371 That which consists of supreme happiness
- Anantam:* 330 Eternal
- an-antaraam* 387 Not inside
- Anantatva* T86 Never ending, Omnipresence
- an-aNu* 387 not atomic
- An-asaya* 295 Un-experienced Karma
- Anavakaasa:* 139 meaningless
- ANDa-jam:* 308 arising from egg
- An-eesan* T13 NOT God
- Anga* 379 Ancillary, Part, limb
- Aniruddha* 215 An emanation of Lord Vishnu
- Annam* T19, 122, 229, 288 food
- Anna-maya* T- 6, 371, Made up of food
- antah karaNam:* 42 Conscience
- Antar-Atma / Antar-yaami:* T15, 23, 51, 325 indweller, immanent dweller
- Antariksha:* T21 Atmospheric world, Ether Mid-Air
- AnukramaNa Vaadi* 151 Holder of atomic theory of creation
- Anumanam:* 5, 58, 336: That which is inferred
- anupOshya* 495 The body in which the practitioner commences Upaasana
- Anusmriti:* 63 Meditation
- Anvayam* 4 following, follower
- Apaana:* 158, 279 Air in the excretory organ
- Apahata Paapma/ Paapmatvam* 21, 136, 529 Sin-less-ness
- Apara Vidya* 55 The 4 Vedas; Brahma Jnaana is Para Vidya
- Apasthamba* 295 A sage who wrote treatises on duty and rituals
- Apeeti/Apyaaya* 146 Dissolution
- a-pipaasa* 387 Being without thirst
- Apoorvam:* 353 mystic Power called so, a new thing not seen earlier
- a-praakrita svaroopam/* 28,509 (*sui generis*) Non-material stuff
- a-praaNam* 387 without breath
- Aranyakas:* 1 Forest texts
- Archiraadi Marga/ gati/ gamanam:* 49, 304, 384, 495, Shiny/ Bright path
- Archis:* (T146) Fire-god, The first among the celestial guides
- Arundati:* 9 A small star shown to the bride in weddings

(254)

A-saaram: 1 without any value

*A-sad*123: Raw stage

a-sangam 387 without attachment

A-sat 122, 123: not existing, not lasting

a-sneheham 387 Not viscid, Not oleaginous

Asramatya: 62, 129A teacher of Veda-anta

a-srOtram 387 without ears

a-sthulatvam 387 Not massive

Asura: 120demon, Anti-God

ASwamEdha 441 Horse Sacrifice

Aswapati 57A king

A-tan 387 not dark,

a-tejasaskam 387 without light

Atharvana 54 Fourth of the Vedas attributed to Sage Atharva

Ati-Raja 396 Great King

Ati-vaahikas 509 Those who escort the soul on the shiny path

Atma/ Atman 5, T47, 530, *Jeeva*, Soul. Self , also, supreme self

Attaa T13 one who eats

Aupamanya 57A Sage

a-vaak 387 without organ of speech

A-Vaayu 387 Not airy

Avataras 215 Incarnation

*Avayava*T47 limb

*Avayavi*T47 that which has limbs

*Aveechi*302 A hell in which the sinner is hurled from mountain top

A-Vidya 514, Ignorance, Nescience

Ayakta T28, 110, Undifferentiated Primordial matter, body

Azhwars: 4those immersed in devotion

B

BaadaraayaNa (?)Sage *Vyasa*, Teacher of *Veda-anta*

Baadari 63A teacher of *Veda-anta*

Baalyam 464 Youthfulness

Bahu-daayi 99one who bestows lot of wealth on the needy

Balam T19Strength

Basmam 209 ash from the burning ghat

- Beda Sruti T-60* Statements in Vedas emphasizing differentiation
Bhaddha: 8, 15 17, 35, Bonded soul
Bhagavaan: 4. 7, 384, 501, 519, 536, 537, 543, See *Brahman*
Bhagavad-Gita: 25 Song celestial
Bhakta 497 Devotee
Bhakti. 1, 55, 486, 523 Loving devotion to God
Bhaskara 295 holds Brahman different and non-different from soul
BhooLOKa T21, 302 Earth
Bhoomaa T-19 That which is All- glorious
Bhoota 27 Element
bhoota Aakaasa 27 48 element of sky
BhootyOni Akashara 56 that which is cause of creation of all elements
BraahmaNas 1, 17 Parts of Vedas dealing with performance of sacrifices
Brahma Four faced creator, A priest who supervises sacrifices
Brahma jnaanam T26, 385 Knowledge (knower) of God, Realized soul
Brahma Svaroopam 49 Form of Brahman
Brahma Svaroopam I/II, 514 universal form of Brahman
Brahma- Vidya T26, 379, 386 Meditation on Brahmman
Brahma-aNDa 286 cosmic egg
Brahma-anubhavam 495 Ultimate bliss
Brahmaatmakam 117, 120 Controlled by Brahman
Brahmachari 436 Celibate
Brahmam (See *Brahman*) Supreme Soul, Supreme deity, *Param-Dhaaman*,
Brahman: 533, 540, 542, *Bhagavaan*, *Iswara*, *Parama-Atma*, *Param Jyoti*,
Brahmanaadi/BrahmaRandra/504, cranium through which the soul exits
Brahma-padam 507 aka Sri Vaikuntam
Brahma-Saakshaat-kaaram 55, 495 Realizing Brahman by direct perception
Brahma-vids 513 Those who have realized Brahman
BrahmOpaasana 98 Meditation on Brahman
Brihaspati T6, 76 Preceptor of Celestials
Brithyas 509 Servants
Buddha 149 Founder of Buddhism, Principle of awakened intellect
Buddham T-48 Order created by Goutama Buddha
Buddhi 43 Intellect, Discretion, Judgment aka *Medha*

C

Chakshus 273 Eye

(256)

Chamasam 117 Bowl with a mouth below and the top covered.

Chandas 25 Metre, particularly in Vedas

Chandra 295, 509 Moon, Moon-god

Charama Sareeram 385, 468, 488, last body

CharaNa 25 (See *Paadam*)

Chatree Nyaya 43A crowd holding umbrellas while only a few actually hold

Chatus Sutree 4 the first four Apahorisms of *Sri -Bhashya*

Chittam 119 Power of wisdom

D

DaakshiNa agni T-17 Fire kept on the Southern side of the altar

Daanyam 295 Grains

Dahara 355 Innermost recesses of the heart

Dahara-Aakaasa T 22 Air within the Innermost recesses of the heart

DakshiNa-Ayana 295, 513 Six month period when Sun moves Southwards

Dama 445 Control of senses

DaNDa-dhartva 352 holding the punishing rod

Deva Anandam 13 Divine bliss

Deva IOkam 510, Divine land

Deva yaana 288 Celestial path, Bright path

Deva-Araadananam 351 worship of *Bhagavaan*

Devas/Devatas: 281 Celestials, Divinities, Gods

Dhammam T-48 a Praakrit word for Dharma

Dharma Sastras 5, 479, Law codes and ethics, Societal Aphorisms

Dharma T51 Ethics, Value systems

Dheergha Nidra 126 lit. Long never-ending sleep without waking up, death

Dhooma 295 Smoke

Dhoomaaadi marga 304 Smoky path

Dhyaana: t19, 33, 203, 470, 471 Meditation, Contemplation

Dhyu 288 Heaven

Dig-ambara T-51 Sky-clad

Dis T-47 Space

Disai T19 Direction

Divya MangaLa Vigraham 21 Form of *Bhagavaan* that is wholly auspicious

Divya Prabanda: 4 Works of *Azhwars*, also known as *AruLI cheyal*

DrashTaa 19 T15 Seer, That which is seen

Dravya T47 Substance

DrishTi 59 lit. sight, *Upaasana*

Dundubhi 509 musical instrument

Dvaadasa aham 535, A sacrifice lasting 12 days

DvayaNUkam T-47A secondary particle, Binary particle

DyulOka 56 Heaven, Upper world, Sky, Heaven, also *agni*

E

Eka 340 one

Eva 530 only

G

GaaDa Nidra 126 Deep Sleep

Gaarhaapatyā. 47 Household fire

Gaayatri 10, T- 89 Vedic metre

Gandarvas T-6, 120 Celestial Musicians

Gandha 287 Smell

Garbam 295 Womb, Uterus

Gargi Prasnam T-20 A lady who put difficult questions

GaTa Aakaasa 332: sky when reflected within a pot

GaTam 222 Pot

Gati 236 going, path

Ghaambeeryam 366 Majesty, Profundity, Greatness

GOdOhana 395 A milk pail

GraaNa 273 Nose

Grihasta 436 House-holder

GuNas 5, T85, Characteristics, Quality, Virtue, strands

Gurukulam 458 Resident school at the home of the teacher

H

Haani 380 Shedding of one's balance of Karma

Haardan 504, *Bhagavaan* who is immanent in the heart

HEtya-pratyaneekan 21, 325, 387: One who is the opposite of all blemish

HEya rahitan 21, 325 one is without any blemish

Hi 335 Indeed

Himsa 312 Torture, Violence

Hinaayaana (or Theravada) T-48 lit, Little vehicle, sect of Buddhists

Hridayam 27 Heart

Indra: T6, T11, 509, Lord of celestials

Indra-dhyumnar 57 A Sage

Indriyas 273, 283, 364, 534, Organs of senses and action

Iswara 504 All-sentient Supreme Lord

Iswara Tattvam 115 Truth about the Supreme Lord

Itihasas T 26 'this indeed it was', Legendary epics, also historical

Jaanaati 243 Knows

JaaTara-agni 22, 24 Fire in the tummy

jagad Vyaapaaram 544, matter of creation etc of the world

Jagat KaaraNatvam 54 Cause of the world

Jaimini 61, 64 Sage who wrote Aphorisms for *Poorva Mimamsa*

Jala dEvata 511 deity presiding over waters

Janar 57 A Sage

JaTam 5, 142, 528, That which has no knowledge, Senseless, Insentient

Jeeva/ Jeevan/ Jeeva-atma: T19, T51, 8, 17, 540: individual self

Jeevaatma Svaroopam 115, 514 Nature of Individual soul

Jeeva-jam 308 arising from a living creature

Jeevan- Mukti 495 liberation with the gross body

Jihvaa 273 Tongue

Jina 149 lit. Conqueror, Name of founder of Jainism

Jit T51 Victorious

Jnaana or Jnaanam 1, 529, Knowledge

Jnaana Svaroopen 329, 528, knowledge incarnate

JnaanEndriyas 273 Organs of perception

Jnnanatva T86, Omniscience

Juhu 395 Ladle used in Sacrifices

JuOtir Upakrama T19 Born of Brahman

JyEshta 364, T90 Elder

JyOti: 119 Light, God of fire

Kaala sootram 302 Hell to which those who ill treat their parents

Kaala T-47, T51 Time

Kaalaamukas 209 A branch of Paasupatas with weird practices

KaanaDa 149 Founder of *VaisEshika* system
Kaapaalas 209 A branch of Paasupatas who use skulls as drinking cups
Kaasakrtitsna 131 A teacher of Veda-anta
KaayakLEsam 437 tormenting the body
Kailasam 209 Ultimate abode according to Paasupatas
Kaivalya 522 (*lit.*) Alone-ness, Enjoying one's self
kalas 344 fine arts
Kalpa 92 One day for *Brahma*, 14 *Manvantaras*
Kalpana 119 creation
kalyaaNa guNas: 4,21, T86, Auspicious qualities of *Bhagavaan*
KaNdikai 209 Necklace
Kapila 149 Sage who founded *Saamkhya* school of philosophy
Kapooya Charana 298 Sinful deeds
Karma / karmas 16, T-17, 513,533, 545, Action, Work, Deed, also result of action, Rituals
Karma Vichaara (?) Enquiry about Karma KhaaNda
Karma-dEvas T-6 Those who have become deities by virtue of sacrifices
Karma-KhaaNDa / Karma-Mimamsa 1, 4: Part of *Vedas* dealing with rituals
KarmEndriyas 273 Motor organs
kartrutvam 183 Doer-ship
Krichram 457 An atonement ritual
KrishNa paksham 295 Dark fortnight
Kshatriya 41, 99 Ruling class, Princely class, Warrior class
Kumbha 306 Water pitcher
Kumbhee-paakam 302 One of the hells
KuNDalam 209 Ear-rings
Kusai 380 Ladle used in offering in fire

L

Lakshaanam 2 Distinctive feature
Leela Vibhooti 164, 327, 542, world of sport, our universe
Loka 509 World, Sphere, Region

M

Maadhyamika (or sunyavada) 151, T – 48 A nihilistic school of Buddhism
Maarga Chintana 504 Remembrance of the route
Maayaa 78, 132,317 Wonderful, *Prakriti*; According to Sankara illusion
Madhu Vidya 96 One of the 32 *Vidyas* in *Bhakti yoga*

(260)

- Mahaajwaala* 302 hell where sinners are thrown into burning fire
Mahaarourava 302 One of the hells
Mahaayaana T- 48 lit. The great vehicle, A later sect of Buddhism
Mahalakshmi 543 Consort of Lord Vishnu, Goddess of wealth and prosperity
Mahat 285, 494 Universal mind, cosmic principle of knowing
Majja 286 Marrow
Manas T 47 Mind, Internal organ of sense, Attention
Manmata T19 Cupid
ManO-maya T-6, 14, 371 That which consists of mind
Mantra DrishTas 93 *Seers of Mantras*
Mantra VarNam 16 Incantation
Mayat 14 Changing, also Abundant
MEgam 295 Rain bearing cloud
Mimaamsakas 5 those who do research of rituals prescribed in the Vedas
MOdatvam 366 pleasure in obtaining
MOKsha 49, 113, 483, 519, 528, 530, 536, 537, 540, 543, Liberation, Emancipation, Salvation
Moola Adhara 504, Navel
Moola Prakriti 5, 19, 52 – Primordial matter aka *Pradaana*
Moorchaa 324 Trance, Coma
Moordhanya-naaDi (504) same as *Brahma Naadi* aka *Sushumna naaDi*
Moorthi 285 form
Mounam 464 Silence
Mudra-ashTakam 209 Six gestures adopted by *Kaapaalas*
Mukhya PraaNa 275, T84 Vital air
Mukta 17, 35, 527, 531, 532, 541, 542, one who has attained liberation
Mukti 522, Final release from worldly life
Mumukshu 8, 506, 509, one desirous of *mOksham*
Muni 464 Person spending continuous thoughts on a fixed thing

N

- na-tath asnaataa kaschana* 387 None can eat it
naaDees/NaaDis 321, 504, Tubular organs or invisible veins, Blood vessels
Naamas 523 Names
Naama-sankeertanam 523 Congregational chanting of Lord's names
naanaa 340 many

Naiyaayikas 151 Adherents to the School of Rules and Logical analysis
na-kanchana asnaati 387 one who does not eat anything
napumsika lingam 173 Eunuch
Naraka 504, penitentiary
Na-Vaayu: 387 Not airy
Nava-dwaara 504 nine major openings in the body
Nimitta T34, 134, T-52 Instrumental
Niranjanah/Niravadhyam/ Nishakalam 335 Free from all imperfections
Nir-avadhyam 335 free from all evils
Nireeswara Saankhya T36 Sankhyas *not recognizing Eeswara*
NirhEtuka kripa 348 showing mercy and granting fruit without any means
Niroopita Svaroopa VisEshanas 366 Specialties that have become manifest
Nirvana T48 Liberation as per Buddhists
Nish-kaamya karma 427 Karma done without attachment to results
Nish-kalam 335 free from all taints
Nitya Saannityam 523 Eternally present
Nitya Vibhooti / Nitya VaikuNta 164, 327, 509, 542, Eternal abode
Nityasoori 511 Ever-free, Never born citizen of Vaikuntam
Nivritti Dharmas 445 Prohibited actions
Niyaamaya 53 One who is directed
Niyamya 53 Reciting *Vedas*, bodily/ Mental purity, Vow, Penance, Austerity
Niyantaa 53 directs

O

OOrdu rEtus 435, 443 One who is chaste and continent, Sannyasi
Oudaaryam 366 Feeling as if one is receiving while giving
OuduOmi 130 A teacher of *Veda-anta*
Oupaasadavat 387 A Yaga done for 4 days
Oushadi 439 Herbs

P

Paada 312, 344 hoof-mark of the horse, foot, one-fourth, hoof-mark
Paadam: 26 Quarter, Foot, Part
Paancharaatra T-53 Lore of 5 nights, Branch of *Srivaishnavam*
PaaNDitya 464 Proficiency
Paapa T-6, 380, 483, Sinful deed, Sin
Paariplava 441 Story telling

(262) -

- PaashaaNDi* T -52 Heretic, Unbeliever, Hypocrite
Pancha bhootas T-8, 197, the 5 natural elements
Pancha Mahaa Paataakam 460 The 5 great sins
Pancha-agni Vidya T-95, 288, 522, five stages in the journey of the soul
Pancheekaranam 285, 494, quintuplication
Para 517 Life-span of Brahma
Paraa Vidya 55 Higher than *A-paraa Vidya*, Loving devotion to God
Paraasara 262, 302 Reputed Author of *Vishnu Purana*
Parama Padam. 497, 509, 518 Lord Vishnu's eternal abode
Parama- ShrEya T53 highest good
Parama-aNu T-47 A minuscule part of an atom, Infinitesimal atom
Parama-Atma 8,369, 509, 540, Universal soul, Supreme Soul
Paramaatmakam 522 Meditation on self as the body of *Parama-Atma*
Param-Jyoti 381 Same as *Parama-Atma*
ParavaasudEva 215 Bhagavaan Lord Narayana
Parjanya 288 Rain baring cloud
ParNamayee 395 made of wood with along handle
ParOvareeyastvam 362 A quality of Brahman in *Udgeeta Vidya*
Paryushita 446 Stale, Spoiled
Pasupath/T-52 Lord Siva
PaTam 222 Cloth
Patanjali 149 Author commentary on grammatical aphorisms of Panini
Pati 109 Lord
Pippala 71 A kind of fruit, figuratively, effects of *karma*
Pitr IOKa Region of the manes
Pitru yaana 288 Path of the manes or dark path
Pitrus T-6, 120 Manes, Dead Ancestors
Poorva Paksha: Prima facie view, First objection, Statement of plaintiff,
Praacheena Salar 57 A Sage
Pratigjna 114, 539, All-sentient
PraaNa 24, 29, 30, T18, T19 Life sustaining vital air, Life-force
PraaNa Ahuti 64 Offering of food to the fire in the tummy before eating
Praana bhrus 68 Individual self
PraaNa Samvaada 277,336 Debate among senses
PraaNa-maya T-6, 371 One who is or consists of Vital air
Praarabda karma 381, 482, 488, 506, Karma that have begun to bring consequences

Praayas-chittam: 482, Atonement

Pradaana 5, 28, 52 Source, Head, *Moola Prakriti*, Primordial matter

Pradhyumna 215 An emanation of Lord Vishnu

Praja T29 Off-springs, Beings

Praja-pati T-6, 509 Creator of lives, Lord of progeny

Prakaara 527 That which becomes

Prakaari 527 the one who makes this possible

Prakriti 8, 54 see *Moola Prakriti*, original cause of creation, Material nature

pramOdatvam 366 joy in enjoying

PraNavam T21, 361, 395 Same as *AshTaakshara*, Mystic syllable "OM"

Prapanna 497 One who has surrendered to the LOrd

Prapatti 497, Act of surrendering

pra-saasanam 75 command

Prateeka 523 Symbol

pratikOpaasana 47, 522, Meditation upon a symbol

Pratyaksham 5, 336 Direct experience, Immediate perception

Pravritti Dharma 445 Permitted actions

Prithvi 27, T47, 288 Earth

Priyatvam 366 delight

Pudgala T – 51 Effects of karma arising from sensory & physical experience

PuNya T-6, T70, 380, 483, Meritorious deed

PuraNa T 26 Antiquities, Ancient folklore of popular Hinduism

Pureetat 321: pericardium in the heart

PurOdasa 395 A paste made of rice or wheat flour used in sacrifices

Purusha 9, T-7, 21, T28, T46, 288 Male person, Soul

Purusha Sooktam 59 Hymns on primordial male or holy spirit

Purushaakaaratva 352 Mediatrix

Purushaartha 312 Ultimate objective of life

PuTilar 57 A Sage

R

Raahu 380 A demon swallowing Sun and Moon, Ascending node of moon

Raakshasas 120 Goblins, Evil Demons

Raatri 295 Night

Raja 396 King

Rajas 4 Dynamism, Vigor, Excitement, Pain, Passion, Activity, dust

(264)

RamaNeeya Charana 298 Meritorious deed, *PuNyam*

Rasa 287, 295, 439 Flavor, Taste, Essence

REtas 288, 295 Semen

Rik 6, 21, 439 Verses recited at a sacrifice, A verse of *Rik Veda*

Ritvik 463 Chief priest

ROtha 302 One of the hells

Rourava 302 Fearful, one of the hells

Rta I/II Season

Ruchakam 209 golden ornament

Rudraaksha 209 A kind of beads

Rupa 287 shape, Form

S

Saadhaka 55 Practitioner

SaadhyOpaaya 348: Means to achieve a goal

Saakhaa 407 Branch

Saakshaat-kaaram 55 Vivid perception of object of meditation

Saakshee 16, T13 witness

SaaLagraama 215, 523 Un-iconic form of stone found in Gantagi River

Saama 21 A verse of *Sama Veda*

Saamnaa 387 Mantra pronounced aloud in *Sama Yaaga*

SaamparayE 381 : At the time of departure from the mortal coil.

Saamyam 86, 543, Equality, Likeness

Saankhya 52, 149 Followers of Kapila's system

Saanthi Paata 379 Recited at the beginning of a branch of Veda.

Saanti T-12 Peace, Pacific

Saareeraka Siddhantam 131 Established truth in body-soul relationship

Saastra / Saastras 31, 545, Scriptures, Holy texts

Sabda T-18, 287 Sound, *Vedic* scriptures received through sound vibrations

Sahakaari T34 Helper, Tools

Saiva Matam 151 Philosophy of *Saivas*

Sama 445 Serenity of mind

Samaachaaram 357 a work explaining details of *Veda Yagjas*

Samaana 279 Air in the navel

SamaNa matam 151 Philosophy of *Jains*

Samanvaya 4 Perfect agreement

SamashTi 25 Un-differentiated aggregate state of beings

Samastha T106 Aggregate

Samavaayam 186 a contact or relationship of inherence

Sambaaara 302 One of the hells

Samhitas 1 Collection of verses containing holy dictates

Samit 92 Reeds/ *Dharbam* worn on finger of right hand during worship

Samjnaa 285 name

Samparaaya 381 At the time of departure of soul from body

Samsaara 6, 8, 140, 385, 496, 527, 531, Cycle of repeated births

Samuchaya 380 considered together

Samvatsara 509 Year

Sanchita Karmas 484, accumulated Karmas

Sandhya T75: waking state, sometimes refers to dream state.

Sankalpa-nama T19 Given name

Sankalpam 5, T-6, 281, Resolve, Determination, will, willing to act

Sankara 286 aka *Siva*, Founder of *Advaita* philosophy

SankarshaNa 215 Emanation of Brahman presiding over self

Sannyasa 436 Ascetic

Sapta-bhangi T-51 The principle of 7-fold differentiation

SaraNaagata 482, One who has done Absolute surrender to the Lord

SaraNaagati 482: Absolute surrender to the Lord

Sareera / Sareeram 6, 7, 27, 110, 488, Body, Embodiment

Sareera- Sareeri - Bhaava T- 60, 472, Body-Soul-relationship

Sareeri 27 Soul

Sarva adharatva 30 Supporter of all entities

Sarva Atmatvam 52 Soul of all souls

Sarva Soonyam 204 Total Void

Sarvagijnan 539, All- knowing'

Sarvagijnan T- 52, Lord *Siva*

Sarvagnatvam 54 omniscient

Sarvam / Sarvatra 14, 335 All, Everywhere

Sath 7,321 *Parama-Atma*, Truth, existence

Sathya Kaama, Sathya-kaama-tvam 34,373, 387, 392 Truthful desires

Sathya Sankalpa 34, 387, 392, 532, 534, Truthful determination

Sathyam, Satyatva: T19, 330, T86 Truthfulness

Sathyya-yagin 57 A Sage

Satram 535, A sacrifice done by many participants

Sattva 5 Serenity, Lucidity, Order, Pleasure, Goodness

(266)

Satya 497, Truth, Reality

Satya lOkaT7, T20 Abode of four-faced *Brahma*

SEswara Saankhya 141 A branch of Kapilla's philosophy

SEtu T-81 Bridge, Dam

Shanti Paata 379 Recited at the beginning of branch of Veda

ShODasee 380 A Saama verse

Siddhaanta: T85, Axiom, Demonstrated Truth, Proved fact, Conclusion

Siddham 225 already existing

SiddhOpaaya: 348: Already existing

Sikhaamani 209 Bell tied to tuft as head jewel

Smartam 52 *Pradhaana* or primordial matter

Smaryaamaanam 58 that which is being recognized

Smriti 59, 518, 543, That which is remembered, *Itihaasa, Puraana etc*

Soma-raja 288 Beautiful moon-like body in heaven

Sookara 302 Wild boar, (NOT pig as popularly understood), A hell

sookshma dasa 119 Subtle state

Sookshma sareera 381, 497 subtle body

Soonyam 151 Void

Soori Brindam 173 Host of *Nitya-sooris*

Soutraandikas T-48, 200 One who questioned the master (Buddha)

Sparsa 287 touch, Contact with body

Sraddha 288, 456 Faith, also Water

SrEshTa 275, 364 Special, Superior, Vital air

Sriya: patitva T86 Consort of Mahalakshmi

SrOtaa 19, T15, One who hears

SrOTram 273 Ears

Sruk 438 vessel used in Vedic rites

Sruti 59, 513, 543, position, abiding in

Sthithi 46 Condition, Place, existence

Sthoola dasa 119 Gross state

Sudras T 26 Fourth caste in *VarNa Dharma*

Sukla Paksha 507 bright fortnight

Sukrita 380 meritorious deeds

Sumai Taangi 502, Stone platform on roadside to rest head loads

Surya MaNDalam 9 Region of Sun

Surya: 509, Sun, Sun-god

Sushumnaa NaaDi 508 vein that takes the soul upwards
Sushupti T75 deep dreamless sleep
Sootra/ Sutram: 4, 131, 136, 531, Aphorism, Thread, Sacrament
Sutrakaarar 83 Author of Aphorisms
Svabhaava anyataa Bhaava 234 Transformation in name of sentient being
Svapiti 320 Returns to one's self
Svapna T 75 the dream state
Sva-raja 396 Independent King
Svaram 407 Rhyme
sva-rasam 509 loveable in itself
Svarga / Swarga 4, 485, 510, Heaven, Celestial world of enjoyment
Svaroopa anyataa Bhaava 234 Physical transformation of a thing
Svaroopa Niroopaka Dharmas T86, 366 constituent manifested qualities
Svaroopa/ Svaroopam 49, 235, 529, 542, Essential nature
Sva-svaroopam 520 One's essential nature
Svayam Prakaasam 235, 329, 530, Self-luminous, Luminosity
svEna 524 one's own
sveta-ambara T-51 white robed
SvEta-jam 308 springing from sweat

T

Taapa Trayam 90 The triple miseries
Taarkikas 217 Disputants, doubting, questioning
Tad Jalaan T12 That which originated from Brahman
Tamas 5 Delusion, Endropy, Sullenness, Inertia, Indolence
Tanmaatra (?): Rudimentary elements
Tapana / Tapas 302, 437 Heat, Austerity, Penance, Torment
Taptakumbha 302 Hell in which a sinner is thrown into boiling cauldron
Tatkratu- nyaaya 522 The principle of results according to worship
TEjas 5, 11, T19, 492 flame of energy, Element of light and heat
ThaaLa 302: hell in which the sinner is cut with blades of palm tree bark
TOyam T19 Water
Trayanukam T-47 The tertiary particle
TristhooNa 502, backbone
Trivrit-karaNa 286 Triplication, Trifecta
Tvak 273 skin, Sense of touch

Ubhayalingam 328 Dual characteristics of *Bhagavaan*
UchishTaM 446 Leavings of food left by one who ate
Udaana 279 Air operating in the neck
Uddalaka 57 A famous teacher who learned *Vaiswanara* from King Aswapati
Udgeeta T84 Mantra that is sung, *Pranavam*
Ullokya 149 Maker of a philosophical system
Upa- Paataakam 460 Second grade sin, piccadillo
Upaadaana T34, 134, T-52 Material, Clinging effort
Upaamsu 387 Mantra pronounced in whispers in *Yajur Yaga*
Upaasaka: 405, 482, 495, Practitioner of *Upaasana*
Upaasana 1, 59, 323, 470, 482, Intense Meditation, Forms of worship
Upaasya 405 Object of meditation
Upaaya 1: Means to an end
Upaayana 380 Transfer of one's balance of *Karma*
UpakOsala 48 A disciple of *Satyakama Jaabala*
upa-lakshaNam 2 Synecdoche, like similar entities, Secondary attribute
Upamanyu 410 A Sage
Upanishads 509, 543, Lit. Sitting near, Receiving esoteric knowledge
UpEya 1 Goal, Object of achievement
UT 21 Above all else
Uthbijajam 308 Plants sprouting from the ground from seeds
Utkraanti (?) Rising up from the body at death
Uttara-ayaNa 507, 508, 509, 510 period of Sun's Northern movement

V

VaajasEnaayis 357 Those belonging to *Sukla Yajur Veda*
Vaak T19 Speech
Vaamana 310 Dwarf, captivatingly handsome
Vaanaprasta 436 Anchorite
VaaSudEva 215 Name of Lord Vishnu who is all-pervasive
Vaayu /Vayu T-47, 295, 509, 510 Air, Wind-god
vaibashikas T- 48 A section of Hinayana Buddhism (realistic)
Vaidyuta 509, aka *Amaanava* who is in the form of lightning
Vaikaasana 436 Anchorite Same as *Vaanaprasta*
VaikuNTa/VaikuNTam, 302, 380, 497, 514, 524, 531, Abode of Vishnu
Vaiswaanara 57, 355 Name of fire-god, *Agni*

- Vajra-Ayuda* 454 Thunderbolt weapon of Indra
Varna-Asrama Dharmas 1 Caste system
Varsham 288 Rain
VaruNa, 509 Rain God in the *Vedas*
Varusha 508, 510 year
VasishTatvam 364, superiority attained by eloquence or oratorical skill
Vasitvam 373 Subjugation, Enchanting, One of the 8 *Siddhis*
Vatsya varada 257 A famous teacher of Veda-anta
Veda-angas 1 Limbs of Vedas
Veda-anta 1, 4 End and philosophical part of *Vedas, Upanishads*
Vedas 543, Knowledge, Revelation, Primary Scripture of Hinduism
Veera-hatti 436 Murderer of a hero
Veeryam T-90, Virility
VeNkalam 413 Vessel made of bell metal (Tamil)
Vibhava Avatara 509 Incarnation of Lord *Vishnu*
Vibhu 248, 352 All-pervading, omnipresent
Vidhura 454 Widower
Vidya 512 Specialized Meditation, Form of worship
Vignaana-maya 13, T19, 371, 392 One who is full of knowledge, *Bhagavaan*
vi-jara 387 Freedom from old age
vi-jigitsa 387, 392 Being without hunger
vi-mrityu 387, 392 Deathless-ness
Vi-paschit 17 All-knowing
Viraat svaroopam 58 Universal form
Viraja River 382 lit. Ageless, Holy river en route to *Vaikuntam*
VisEshas 57 Qualities, things with specific properties
Vishaasana 302; Hell in which sinners are cut with knives
VisishTaadvaita 3 Qualified monism
vi-sOka 387, 392 Freedom from grief
Viswaamitra 3 A sage
Vyaakhyaata 138 *explained*
Vyaana 279 Air operating throughout the body
VyashTi 1, 25 Creation of individual beings from aggregate stage
VyatirEka 406 Different
VyOmat 39 That which is minute and gross at the same time
Vyuha Avatara / Moortis 215, 509 Emanations, Evolutes of Bhagavaan

Yaadhava prakaasa 272 Founder of *BeEda-abhEda* Phiilosphy

Yaaga, Yagjna 249. 519 Sacrifices

yagjinOpaveetam 209 sacred thread

Yajamaana 462 Master doing sacrifice

Yajus 21 One of the four *Vedas*, A sacrificial formula in *Yajur Veda*

yama-IOka 300 world of lord of death

Yogaachaara (or Virnamavada) T-48, 151 A section of Buddhism

Yogi 46 One who is fit for doing *yOga* or one who does *yoga*

Yoni 137, 314 womb, Material Cause

yOshit 288 Female person

ABOUT THE AUTHOR



Sri Anbil Ramaswamy hails from Thiru Anbil, one of the 108 Divyadesams consecrated by Azhwars. He retired as a Senior Audit Officer of the Govt. of India in 1983. During service, he published several books for guidance of departmental examinees, most of which serve as reference manuals even today.

He studied Hindu sacred scriptures under Srimad Andavan of Poundarikapuram Swami Asramam (who also did his Bharanyasam), the 45th jeeyar of Ahobila Mutt (in his Poorvaasramam), Sribashyam from Purisai Sri Krishnamachariar, Anushtana Granthas from Sri Srivatsankachariar besides many other Acharyas and Scholars. He had visited all the 106 Divya Desams and a number of other Kshetrams.

He came to USA with the mandate of the above Yathivaras and Acharyas to spread our Siddhantam among those interested. Every year, he organizes and participates in Religious Conferences. Besides delivering lectures on invitation from Universities and Temples. He writes articles in various Internet groups and in almost all Religious Journals in India.

He founded Swami Desika Darsana Satsangam (SDDS) and its Electronic Journal "Sri Ranga Sri" (SRS) on Swami Desika's Tirunakshatram days in 1996 and 2000 respectively. The membership has risen today to about 5000 from all over the world and the list is growing. The issues are sent ABSOLUTELY FREE to all the members. They are archived for public view at <http://groups.yahoo.com/group/srirangasri>. Those desirous of becoming members of the journal may do so by sending an email to Sriangasri-subscribe@yahoogroups.com

"He has authored as many as 10 books so far (including this one). Details of these books may be seen on Page (viii-ix) "Books by the same Author". You may also see on the next Page (x), the list of Sales outlets both in USA and in India from whom you can acquire these books. On the anvil is "A study of Comparative Major Religions of the World – Areas of agreement and areas of disagreement – A critical analysis". Hope you will enjoy acquiring and reading the entire set. Wish you a happy reading experience.