

श्रीः

Srimathe Ramanujaya Namaha

Srimathe Vedanta Desikaya Namaha

Srimathe Sri Lakshmi Nrisimha Diya Paduka Sevaka Srivan Satakopa Sri Narayanan Yathindra

Mahadesikaya Namaha

Srimathe Srivan Satakopa Sri Ranganatha Yathindra Mahadesikaya Namaha

Viyat Paada of Sariraka Mimamsa

Badrinarayanan Jagannathan

The Brahmasutras of Sage Badarayana summarize the Vedantha in 545 sutras. These sutras are the essence of Vedantha. As per Vedantha, a Mumukshu - a Soul interested in liberation, has to meditate upon the cause of this Universe (कारणं तु ध्येयः).

The Brahmasutras establish Sriman Narayana as the cause of the Universe. It also establishes the means to attain Him, and the benefits enjoyed by the soul when He attains Him.

The Brahmasutras are structured as follows:

- Four Adhyayas
- Each Adhyaya is divided into four padas
- Each Pada has many Adhikaranas
- And Each Adhikarana has one or more sutras that addresses a specific doubt (Purva Paksha) and establishes the Siddanta. Here the specific Vedic statement that is cause of the doubt is examined (Vishaya Vakya).

Swami Desika, in the MoolamantrAdhikarana of Srimadh Rahasyatraya Sara, while establishing the various meanings of Narayana Shabda, summarized the four adhyayas as follows:

कारणत्वमबाध्यत्वमुपायत्वमुपेयता । इति शारीरकस्थाप्यमिह चापि व्यवस्थितम् ॥

In Sarabodhini, commentary on Srimadh Rahasyatraya Sara, Sri Engimedu Azhagiyasingar explains this as:

இங்கே - நாராயணशब्दத்தில், शारीरकத்தில் சொன்ன कारणत्वाद्यर्थचतुष्टयமும் இந்த நாராயணपदத்திலே संग्रहமாகச் சொல்லப்பட்டதென்கிறார் कारणत्वमित्यादियால்.

कारणत्वं - प्रथमाध्यायத்தில் சொன்ன निखिलजगदेककारणत्वமும்,

अबाध्यत्वं - द्वितीयाध्यायத்தில் சொன்ன அந்த कारणत्वத்தின் बाह्यकुदृष्टिमतங்களால் बाधிக்க முடியாமையும்,

उपायत्वं - तृतीयाध्यायத்திற்சொன்ன मोक्षोपायत्वமும்,

उपेयता – चतुर्थाध्यायத்திற்கொன்னுப் ப்ராய்வுமுடும்,

इति शारीरकस्थाप्यं - என்று இப்படி ஶாரீரகस्थाप्यமான अर्थம், इह चापि - இந்த नारायणशब्दத்திலேயும், व्यवस्थितं – स्थितமென்கை.

Swami Desikan, while writing the commentary on Chatusloki of Alavandar, declares that the four qualities established in Four Adhyayas, are equally applicable to Goddess Mahalakshmi.

स्वशेषाशेषार्थो निरवधिकनिर्बाधमहिमा फलानां दाता यः फलमपि च शारीरकमितः ।

श्रियं तत्सद्भीचीं तदुपसदनत्रासशमनीमभिष्टौति स्तुत्यामवितथमतिर्यामुनमुनिः ॥ १ ॥

अत्र समन्वयाविरोधसाधनफलविषयशारीरकचतुरध्यायीसमधिगतस्य भगवतः सर्वप्रकाराभिमतानुरूपसह (धर्मचारिणी) धर्मिणीविशिष्टतयाऽपि सर्वाधिकत्वं "कश्श्रीश्रियः (स्तोत्ररत्ने – १२)".

The four Adhyayas thus address the four qualities of Sriman Narayana as:

1. He is the Only Cause for this Universe
2. Nothing else can affect He being the cause
3. For a Mumukshu, the means to attain Him
4. The fruits of attaining Him

The First Adhyaya establishes that Sriman Narayana is the Cause of this Universe (निखिलजगदेकारण).

In the first two padas of the second adhyaya:

1. Sutrakara establishes that the said Brahman, who is the Jagath kaarana, is unaffected by any Smruthi (Kapila) or any arguments
2. Sutrakara looks at other schools of thought and clearly concludes that the Jagathkaaranatva of Brahman is not affected as their conclusions are not aligned to the Vedas. In the concluding Adhikarana of this pada, Sutrakara concludes that Pancharatra is in-line with the Vedas, and it is not negated.

Having established that Sriman Narayana is the Jagath kaarana, Sutrakara in Padas 3 and 4 of the second Adhyaya examines statements in the Vedanta that apparently signal some elements are not created and contradict with other statements. These are examined and appropriately dispelled thereby establishing Sriman Narayana as the only cause.

We will dwell into all the Adhikaranas of the third pada as explained in Vedanta Deepa by Swami Ramanuja. There are seven Adhikaranas and 52 sutras in this pada.

Swami Desikan in Adhikarana Saaravali, introduces this pada by setting the

context and how it connects with the previous pada.

The sloka below is the introductory sloka for this pada.

सर्वं साङ्ख्यास्तु नित्यं क्षणिकमखिलमप्यत्र वैभाषिकाद्याः नित्यानित्यं समस्तं जिनपरिपठितां सप्तभङ्गीं पठन्तः ।
नित्यानित्ये विभज्याप्यभिदधति विपर्यस्य वैशेषिकाद्याः श्रुत्युत्थांस्तान्निरुन्धन् श्रुतिभिरथ वियत्प्राणपादौ युनक्ति॥

Sri Bhasyakara has summarized this in Sri Bashyam as:

- 'साङ्ख्यादिवेदबाह्यतन्त्राणां न्यायाभासमूलतया विप्रतिषेधाच्चासामञ्जस्यमुक्तम् । इदानीं स्वपक्षस्य विप्रतिषेधादिदोषगन्धाभावख्यापनाय ब्रह्मकार्यतयाभिमतचिदचिदात्मकप्रपञ्चस्य कार्यताप्रकारो विशोध्यते' इति ।

The Non-Vedic schools of thought like Sankhya, using logic that is not confined to the meanings in Vedas, are established in the previous pada as not acceptable. In this pada, the apparent contradictions in the Vedanta school of thought are examined around creation (effects) of Achit, and Chit (Jeeva) in the world.

Swami Desikan, in the sloka, goes in more detail in expressing that the Veda Bahya schools of thought are across the whole spectrum. The Sankhyas accept everything as always existing, while the Vaibhashika Buddhists do not accept anything as existing permanently (Kshanika Vada). The Jains are in between in their Sapta-Bhangi vada where they cannot conclude anything as existing or non-existing. The Vaisheshika school, which declares some as permanent and some not, the classification is not aligned to the Vedas. In the previous pada all these arguments were dealt with and established that Sriman Narayana is the only cause for the Universe. In this pada and the next, any apparent doubts arising within the Vedic statements are examined and clarified.

1. Viyath Adhikarana: This Adhikarana contains 9 Sutras:

Viyath (Akasa - means Space). The argument is that space is all pervading and is not made of parts. Hence it not created. To back this argument, they mention that creation of Akasa is not mentioned in Chandogya Upanishad where it starts as "तत्तेजोऽसृजत". Also, there is another Sruthi statement from Brahadaranyaka Upanishad "वायुश्चान्तरिक्षश्चैतदमृतम्", which means both air and akasa are immortal.

However, in Taittiriya Upanishad, the creation of Akasa is mentioned as "आत्मन आकाशस्संभूतः".

The prima facie view here is that the former Sruthi statement is more relevant and the latter statement in Taittiriya Upanishad, must be understood in line with the former.

However, in Chandogya Upanishad, there is a statement "येनाश्रुतं श्रुतम्". This means by knowing the Supreme Brahman, we know all. This will fail, as Akasa is not created by Brahman as postulated.

Also, there are Sruthi statements like "सदेव सोम्येदमग्र आसीत्", "ऐतदाम्यमिदं सर्वम्". This indicates that the Supreme Brahman only existed in the beginning. Everything has Brahman as the soul.

Also, though in Chandogya Upanishad it does not directly mention the creation of Akasa, it does not mean it negates creation, which is mentioned in other texts.

We also see in our daily lives when we mention our children, we may start randomly and not always in a sequence. The word 'immortal' used in this context means these elements are long lasting.

Also, the creation of Air is also not mentioned, and Air is mentioned as immortal. The same argument thus far dealt for Akasa holds good for Air as well. In the next Adhikarana (Thejodhikarana), it is mentioned that the next element Tejas (Fire) is created from Air.

In the concluding sutra, it is declared that Sat, the Supreme cause, has no origin. Everything else originate from this Supreme Cause. This only establishes that knowing one, everything is known.

2. Thejodhikarana: There are eight sutras in this Adhikarana.

In this Adhikarana, the question arises regarding the creation of elements. Whether (i) As per the Vedic statements like "आकाशाद्वायुः । वायोरग्निः" apparently indicate that elements are created from the previous elements like Fire is created from Air, Water is created from Fire, Earth is created from Water; this implies that the previous element is the cause for the subsequent element. or (ii) are they created by the Supreme Brahman with the respective element as His body.

The prima facie position is element creates the subsequent element.

Also, the term Anna (Food) means Earth in this context of creation. Also, while describing the colour of the elements it indicates the colour as black.

The first four sutras represent the prima facie arguments.

The next four sutras establish the position. It is clear that the Supreme Brahman is the creator having the element as His body, as it is clearly mentioned in the Vedic statement "तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत", "तत्तेज ऐक्षत बहु स्यां प्रजायेय". Here there is a clear indication that thought is involved. This reflection happens in the Supreme Brahman and not in the element.

Also, any order of creation, as mentioned in different Vedic statements, is only appropriate when all of them are created by the one Supreme Brahman with the respective element as His body. This is so because all the words indicating

moveable and immovable things ultimately indicate the Brahman within them.

3. AtmAdhikarana - This contains only one sutra.

Here the question raised is whether the Atma (Soul) is created or always exists. The prima facie view is it is created. The argument made here is that if by knowing one all is known is true, Atma should be created. There are also other Vedic statements like "तोयेन जीवान्व्यससर्ज भूम्याम्", "प्रजापतिः प्रजा असृजत" which indicate creation. The statements indicating Atma as eternal should be explained like Akasa as immortal.

The Conclusion here is that the Soul is not created as mentioned in the Vedic statements like "न जायते म्रियते वा विपश्चित्". Also, it is mentioned in the Vedic statements that soul is eternal as "अजो नित्यः", "नित्यो नित्यानाम्". If Atma were created, it would result in random actions (karma) associated with different Atmas. This will lead to a partial and uncompassionate creator who is the Supreme Brahman, who is not so. The interpretation of statements reflecting creation of Atma is more to reflect the change in Qualitative knowledge (Dharma Bhoota Jnana) when the soul takes a new body to enjoy the fruits of action. Also, Vedic statements like "सदेव सोम्येदमग्र आसीत्", does not mean nothing existed except the Supreme Brahman. It means nothing existed with a Name and Form except the Supreme Brahman. The Jeeva and Prakriti were in a subtle form.

4. JnAdhikarana – This Adhikarana contains 14 sutras.

In this Adhikarana, the question is about the Jeevan's (Soul) knowledge. Jeevan is made of Quantitative knowledge (Jeeva Swarupa). There are three positions here:

Jeevan is only consciousness and does not have Qualitative knowledge (Dharma Bhoota Jnana). This position is based on Vedic statements like "विज्ञानं यज्ञं तनुते", "यो विज्ञाने तिष्ठन्", "ज्ञानस्वरूपमत्यन्तनिर्मलम्".

Jeevan is non-conscious and has Qualitative knowledge (Dharma Bhoota Jnana), but only at certain times. This is based on observation that it is not exhibited during sleep or unconsciousness. Also, while conscious, the knowledge is exhibited only when the sense organs function. Also, the Vedic statement "न प्रेत्य संज्ञास्ति" indicates the liberated Jeevan is like a stone. Also, the activity of the Jeevan happens at locations where he is apparently not, signifying Jeevan is all pervading.

The previous two arguments are negated. Jeevan has the Qualitative knowledge in both Baddha and Mukta states as mentioned in the Vedic statements "अथ यो वेदेदं जिघ्राणीति स आत्मा", "मनसैतान्कामान्पश्यन्नमते", "न पश्यो मृत्युं पश्यति", "सर्वं ह पश्यः पश्यति", "द्रष्टा श्रोता घ्राता रसयिता". Jeevan is seen as conscious mainly because of its primary

characteristic. The fact that the qualitative knowledge of the Jeevan is not exhibited during sleep or unconscious state reflects that this quality contracts during these states and expands during the waking state.

The statement "न प्रेत्य संज्ञास्ति", reflects the body of the departed Jeevan and not the Jeevan.

Also, Jeevan is atomic as the Vedic statements indicate. He departs from the body and travels to different lokas and comes back.

There is a question raised here that the Vedic statement "स वा एष महानज आत्मा", indicates Jeevan is big and so cannot be atomic in nature. However, this is refuted, as महान् in this statement indicates Paramathma and not Jeevan. In this same context there is another statement "यस्यानुवित्तः प्रतिबुद्ध आत्मा" that clearly indicates the same.

Also, the fact that Jeevan is atomic is clearly stated in statements like "एषोऽणुरात्मा चेतसा वेदितव्यः यस्मिन्प्राणः पञ्चधा संविवेश". Also, this is explained in Vedic statements like "आराग्रमात्रो ह्यवरोऽपि दृष्टः" using an example to indicate the size which is minute.

The next doubt arises here. If the Jeevan was atomic in size, how is it able to feel the whole body, as it is not everywhere. Some explain this as a person applying sandal in one part of the body feels the coolness across. There is a view which negates the previous view based on this Vedic statement "योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः", meaning the Jeevan is in the heart. The conclusion established is Jeevan is atomic and pervades the whole body through qualitative knowledge (Dharma Bhoota Jnana), like a Sun or a gemstone which is in one place, but the light spreads all over.

The next doubt is about the existence of qualitative knowledge. The Vedic statement "विज्ञानं यज्ञं तनुते" seems to indicate Jeeva is knowledge and not having knowledge. As is the case with "Earth is Fragrance - गन्धवती पृथिवी", Earth and its quality of fragrance are different. Similarly, the Vedas distinguish the Jeevan and its quality of knowledge. The Vedic statement "न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते" also mentions that the qualitative knowledge of the Jeevan is not destroyed, meaning it is always present. Also, Jeevan is referred to knowledge, instead of quality of having knowledge, because the primary attribute of Jeevan is knowledge. This is seen even in case of Paramathma who is omniscient "यस्सर्वज्ञस्सर्ववित्" and referred as "सत्यं ज्ञानम्".

Also, the qualitative knowledge of the Jeevan is ever associated with the Jeevan. Hence referring it by that quality. This is also seen in worldly examples when we use the class to refer to an individual entity in that class.

There is a further doubt regarding the qualitative knowledge being associated

with the Jeevan always. The position here is that it is latent. Just like masculinity in a male child is latent at birth and manifests during youth.

Thus, it is established that Jeevan is Quantitative knowledge and has knowledge as a quality.

In the final sutra, it is also examined that other positions are untenable.

5. KarthrAdhikarana – This Adhikarana contains seven sutras. This Adhikarana focuses on whether Jeevan has the capacity to act.

The question examined here is about Jeevan's ability to perform a task. The Sankhyas postulated the ability to act is with the Prakriti (Matter) and not the Jeevan. When the Jeevan is in contact with prakriti, Jeevan feels it is performing the action. They quote the Gita stating "अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ।", "नान्यं गुणेभ्यः कर्तारम्" that three gunas of the Prakriti are the cause of action. However, the sastras has laid out procedures to attain benefits like Moksha, Swarga, and defines what actions to perform to attain them. So, it is clear that the Jeevan has the ability to act.

Also, it is stated "एवमेवैष एतान् प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते" that the Jeevan with the sense organs traverses within the body at his own will. This again clearly indicates the Jeevan can act.

Also, it is stated "विज्ञानं यज्ञं तनुते कर्माणि तनुतेऽपि च". Here the term विज्ञानं refers to the Jeevan who performs yagnas and other activities. So, Jeevan is the doer. If विज्ञानं were to mean Prakriti or one of its forms, it cannot be established as a doer as it has no knowledge to perform.

If the hypothesis is that all actions are performed by Prakriti and the Jeevan only enjoys the outcomes, then it is impossible to isolate the outcome to a specific Jeevan. Since Prakriti is common for all Jeevan, the outcomes will be enjoyed by all as well.

If we accept that the Prakriti's form Buddhi could act, then it should also be the enjoyer of that action. This is untenable because there will be no need for Jeevan.

Also, if we accept Prakriti's form Buddhi could act, then for attaining Moksha, the same Prakriti has to meditate to leave Prakriti.

Finally, Jeevan, having knowledge, can choose to act when it wants to act. It does not have to be in action all the time. If we associate action to Prakriti, it will be always acting as it has no knowledge to think/decide.

6. ParaayattAdhikaranam – This Adhikarana has two sutras. Having established that the ability to act is with the Jeevan, the question here is if this ability is

controlled by Paramathma or the Jeevan is free to act.

These Vedic statements "अन्तः प्रविष्टश्चास्ता जनानां सर्वात्मा", "य आत्मानमन्तरो यमयति" clearly state that the Paramathma controls the Jeevan. If all the actions of the Jeevan are directed by the Paramathma, then the statements that indicate "Do this", "Don't do that" have no meaning. So, it is to be understood that the Paramathma directs the Jeevan in line with the Jeevan's initiative. The Paramathma does not treat the Jeevan as an insentient object and makes it perform mechanically. He has provided the Jeevan with knowledge through the Sastras. Based on the knowledge and wish, Jeevan acts. When the actions of the Jeevan are aligned to the sastras, Paramathma is happy. When the actions of the Jeevan are against the intent of the sastras, Paramathma is unhappy. The happiness or displeasure of the Paramathma results in rewards or punishments to the Jeevan. Hence Jeevan's actions are under the control of the Paramathma.

7. AmsaAdhikaranam – This Adhikarana contains 11 sutras.

In the last four Adhikaranas, it has been established that the Jeevan is eternal, it is made of knowledge and has knowledge as a quality, it has the capacity of act, and its actions are under of control of Paramathma.

The question here is about the relationship between Paramathma and Jeevan. There are four views examined

1. Jeevan is different from Paramathma
2. Jeevan is same as Paramathma; however, because of lack of knowledge (अज्ञानम्) to Paramathma, He becomes Jeevan
3. Jeevan is same as Paramathma; however, because of some impediment (Physical body), Paramathma becomes Jeevan
4. Jeevan is different from Paramathma, and is a quality of Paramathma

The earlier stated three positions are examined as Prima facie positions and the fourth position is established.

The Vedic statements "पृथगात्मानं प्रेरितारं च मत्वा", "तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति", "अनीशश्चात्मा बध्यते भोक्तृभावात्", "सर्वस्य वशी सर्वस्येशानः" clearly pronounce that the Paramathma and Jeevan are different, and the Jeevan is bound by karma. The Abhedha statements are like "नरपतिरेव सर्वलोकः" - The king is the subject, indicating that they have something in common. The first prima facie case here only takes into consideration the Bheda statements. While the second and third prima facie positions look at mainly the Abhedha statements and use अज्ञानम् or उपाधि to explain Jeevan.

The conclusion is what is stated in the fourth position. Paramathma, as explained in the Vedas, is of innumerable positive qualities and anti to all that is negative. The Vedic texts glorify Him as Sathyasankalpa, Sarvagnya, Heya Prathyanikha. Imposing अज्ञानम् or उपाधि on Him does not make sense. Hence Paramathma and Jeevan are two different entities. To ensure the Abheda statements are also properly interpreted, the relationship between Jeevan and Paramathma is of body and soul. The chit-achit-vishista Brahman is one, which includes all the Jeevan and Matter. Here the Brahman is the soul, and the rest are His body.

Also, the statement "पादोऽस्य विश्वा भूतानि", signifies Jeevan is part of Paramathma. The Gita also states "ममैवांशो जीवलोके जीवभूतस्सनातनः", signifying that a part of Paramathma is the Jeevan in the world of Jeevas.

A portion of a larger entity is अंश. If this is so, then the qualities of the Jeevan will affect the Paramathma. This is not so. Jeevan and Paramathma are two different entities, but connected, like the Jeevan and physical body. This is explained with examples like Sun and its rays or a gemstone and its luminance. The ray or light is an attribute of the Sun or the gemstone. Similarly, the Vishista Brahman includes the Jeevan as its attribute. The essential nature and the qualities of the attribute and the associated object are different. Hence, the qualities of the Paramathma are different from the attribute Jeevan.

This is also explained by Parashara Maharishi in Vishnu purana as "एकदेशस्थितस्याग्नेर्ज्योत्स्ना विस्तारिणी यथा । परस्य ब्रह्मणश्शक्तिस्तथेदमखिलं जगत् ॥ तथा परं प्रति शरीरत्वं च", As the source of light is one location while the light spreads all over, similarly the world of Jeevan and matter are attached to the Paramathma as the body of the Paramathma.

If all the Jeevan are the body (अंश) of Paramathma, then why do we distinguish some as high and low. This is because of the body obtained by the Jeevan is based on its karma. Just like the Fire from the house of a Brahmin is accepted, while Fire from a crematorium is not. Same is true for Food - Food from a Brahmin's house is acceptable while from others is not.

Also, each Jeevan is atomic and has a separate body based on its karma. Hence, the experiences for each of them is as per their karma. The Abheda position of Paramathma becoming multiple Jeevan because of अज्ञानम् or उपाधि does not explain how the individual Jeevan's experience is unique. Also, the fact of imposing blemish to Paramathma due to अज्ञानम् or उपाधि is not in line with Vedic doctrine. Also, in the case of Bhaskara's position where a उपाधि causes the Paramathma to become many Jeevans, this leads to Paramathma being split which is not the nature of the Paramathma. If the argument that each split Jeevan is different and hence experiences do not mix, it does not make sense as two Jeevans coming in contact will lead to a mix.

So, it is clear, that Jeevan and Paramathma are different entities and Jeevan is a part of Paramathma like an attribute and an entity.

Swami Desikan has summarized this Pada with the following sloka in Adhikarana Saravali:

कृत्स्नव्योमादिकेऽपि क्रमभुवि च विभोः प्राच्यतत्त्वैर्विशिष्टाः जीवस्योपाधिकौ तु प्रजननविलयौ चिद्धनज्ञातृताऽस्य।
कर्तृत्वं पारतन्त्र्यं गुणतनुनयतो विश्वरूपांशता चेति आम्लायान्योन्यबाधव्यपनयनवियत्पादसाध्यानि सप्त ॥

Those who argue against our position, postulate that Akasa and Air are not created. This was dispelled in the first Adhikarana. In the second, it was established that the Paramathma with the body of the previous entity is the cause for the subsequent entity. Hence the order of communicating does not matter as all of them originate from Paramathma with the appropriate entity as His body. In the third Adhikarana, the creation of Jeevan is clarified. Jeevan is not created; creation here means association of body with the Jeevan to enjoy the fruits of its actions. In the fourth Adhikarana, it is established that Jeevan is made of knowledge and has knowledge as a quality. In the fifth Adhikarana, it is established that the Jeevan could act, and in the next Adhikarana it is decided that these actions are under the control of the Paramathma. In the final Adhikarana The Jeevan and the Paramathma are two different entities, always interconnected in the body-soul relationship.

Thus, in this pada, all the apparent conflicting Vedic statements are explained, and it is established that Sriman Narayana is the primary cause.

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