

# How Sri Ramanujacharya reconciled these apparently contradictory Vedic Passages and arrived at a Universal philosophy:

- Ramanujacharya felt, “we should not give our own solutions to resolve these apparent differences. We should look into the Upanishads themselves and find out an authentic solution”
- Evolving the concept of ‘Ghataka shruti’ by Sri Ramanujacharya
- The manner in which the ‘Ghataka shruti-s’ resolve the contradictions in an amicable manner without sacrificing the authenticity or sanctity of the Upanishadic passages
- Other relevant aspects concerning this issue.

## Which are the Ghataka-sruti-s? How do they reconcile the passages that propound identicalness and distinction between the Jivatma and Paramatma?

- All the passages that propound the relationship of “Sharira-shariri-bhava” / ‘Upadana Upadeya Bhava’ between the Supreme Brahman (Paramatma) and Jivatma and the are known as ‘Ghataka-shruti-s’
- These passages ensure that there can be both identicalness and distinction between the Paramatma) and Jivatma without mutual contradiction
- For example:
- यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः \_\_\_\_\_यस्य पृथिवी शरिरं \_\_\_\_\_एष ते आत्मा अन्तर्याम्यमृतः । \_\_\_\_\_ यस्यात्मा शरीरम् ।
- तदात्मानं स्वयमकुरुत ।

# The concept of Karya-Karana Bhava & Upadana-Upadeya Bhava

- Cause, denoted by the word '*kāraṇa*' in Sanskrit, is the entity that is responsible for an effect to happen. This is of three types, namely
  1. *upādāna kāraṇa*,
  2. *nimitta kāraṇa* and
  3. *sahakārikāraṇa*.

In general terms, material cause (*upādāna kāraṇa*) is the basic material or substratum that is subject to transformation from one state to another. The efficient cause (*nimitta kāraṇa*) is the agent who acts on the *upādāna kāraṇa* and is responsible for the transformation of one state of the material cause into another state. The *sahakārikāraṇa-s*, the auxiliary causes, are those subsidiary instruments which the agent uses to effect the transformation.

This is further elucidated by the following examples:

# Illustration of **Karya-Karana Bhava:**



Lump of clay  
*upādāna kāraṇa* –  
the material cause



Potter: The  
person who is  
responsible for  
the lump of mud  
being  
transformed into  
the form of a pot  
the instrumental  
cause (*nimitta  
kāraṇa*)



Potter's wheel  
etc:  
The subsidiary  
objects that are  
required for  
the potter to  
transform the  
lump of mud  
into a pot:  
auxiliary  
causes  
(*sahakārikāraṇ  
a-s*)



Pot :  
Karya:  
The effect

# Illustration of **Karya-Karana Bhava:**



**Strands of thread**  
*upādāna kāraṇa* –  
the material cause



**Weaver:** The person who is responsible for the strands of threads being transformed into the form of a fabric:  
the instrumental cause (*nimitta kāraṇa*)



**Weaving equipment etc:** The subsidiary objects that are required for the weaver to transform the strands of threads into a fabric :  
auxiliary causes (*sahakārikāraṇa-s*)



**Fabric :**  
**Karya:**  
The effect

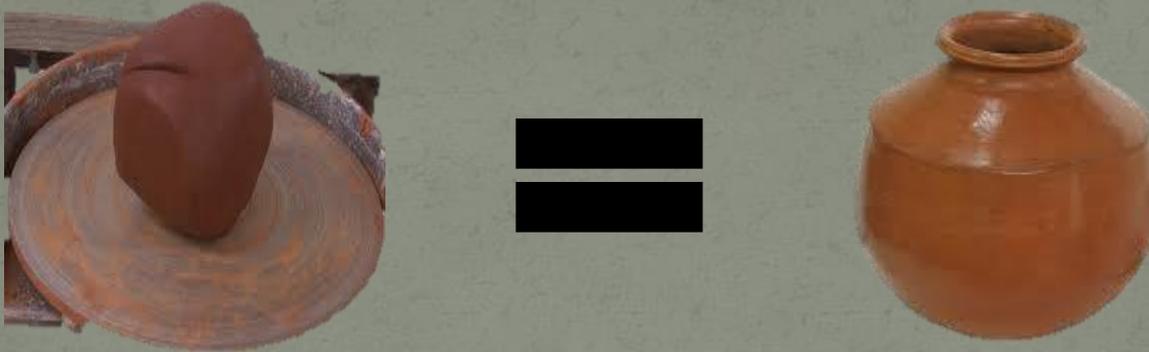
# Illustration of Karya-Karana-Bhava with regard to Paramatma & the Universe:



**Paramatma:**  
*upādāna kāraṇa* –  
the material cause &  
instrumental cause  
(*nimitta kāraṇa*)

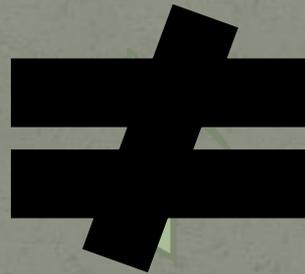
**The Effect (Karya): the  
Universe**

# Illustrations of identical-ness of Upadana and Upadeya:



**This pot is nothing but 'clay'  
Therefore clay = pot  
(This is when seen from the point  
of view of the material)**

# Illustrations of distinction of Upadana and Upadeya:



**This pot different from 'clay'  
because you cannot bring water  
from the pond with a lump of clay.  
Therefore clay is not pot  
(This is when seen from the point  
of view of the material)**

# Thus, the Ghataka-sruti-s reconcile the passages that propound identicalness and distinction between the Jivatma and Paramatma?

- Thus, all the passages that propound the relationship of “Sharira-shariri-bhava” / ‘Upadana Upadeya Bhava’ between the Supreme Brahman (Paramatma) and Jivatma and the are known as ‘Ghataka-shruti-s’
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- This is the Unique contribution of Sri Ramanujacharya: He reconciled the apparent contradictions in Upanishadic passages on the basis of the Upanishads only rather than evolve some other mechanism based on some other premise. In this context, it is also pertinent to see the mechanism recommended to find out the purport of a discourse / chapter given in the Vedas.

# Methodology of analyzing the purport of a Passage in general (& vedas in particular) – Discourse Analysis in the Modern terminology

उपक्रमोपसंहारौ अभ्यासः अपूर्वता फलम् ।  
अर्थवाद-उपपत्ति च लिङ्गं तात्पर्यनिर्णये ॥

The six aspects on the basis of which the purport of a passage is to be analyzed:

१. **उपक्रमोपसंहारौ** : The Introduction & conclusion of the passage
२. **अभ्यासः** : Repeated stressing of the main points
३. **अपूर्वता** : Throwing new light on the subject matter / main point
४. **फलम्** : Principal objective of mentioning the subject matter
५. **अर्थवादः** : Anecdotes / Instances to substantiate the main points
६. **उपपत्तिः** : Logical reasons for accepting the main point