

१. अखिलभुवनजन्मस्थेमभंगादिलीले
२. विनतविविधभूतवातरक्षैकदीक्षे
३. श्रुतिशिरसि विदीप्ते
४. श्रीनिवासे
५. परस्मिन्

All the above 5 are adjectives that qualify the word ब्रह्मणि

ब्रह्मणि

The main noun that is qualified by the 5 adjectives

मम भक्तिरूपा शेमुषी भवतु ।

Importance of saying: भक्तिरूपा शेमुषी:

All the Upanishads mention that 'Jnana' alone is the means to attain salvation (Moksha). According to Bhagavan Ramanuja Bhakti alone is the means to attain salvation (Moksha), and the word Jnana also means 'Bhakti' only. This is in contrast to other philosophies that do not accept the above.

१. उपनिषद्गुधाब्धिमध्येद्विताम्

२. संसाराग्निविदीपनव्यपगतप्राणात्मसंजीविनीम्

This nectar is capable of revitalizing the souls and lives of the persons that have been burnt away by the fire of the (miseries of) material world

३. पूर्वाचार्यसुरक्षिताम्

The Nectar is well protected by our predecessor-Acaryas who have guarded and nurtured the same very well and have handed it over to the subsequent generations

४. बहुमतिल्याघातदूरस्थिताम्

It is free from all types of fallacies / contradictions and any other shortcomings

५. निजाक्षरीः अनीताम्

Now, it is being redistributed to the world by Bhagavan Ramanuja

All the above 5 are adjectives

that qualify the word पाराशर्यवचस्सुधां

ससाराग्निः - तापत्रयम्

(तापः = Misery that burns away a human being)

आधिभौतिकदुःखम्

(Miseries that occur on account of the other beings)



आधिदैविकदुःखम्

(Miseries that occur on account of Divine interventions like floods, earthquake etc)



आध्यात्मिकदुःखम्

(Miseries that occur on of the previous deeds of the soul like diseases of the mind, body etc.)



15:49 / 1:18:05

सुमनसः

Let the discerning (those who can differentiate between the good and bad / right and wrong)

भौमाः

who live on this earth

पिबन्तु

Consume the Nectar

अन्वहं

Everyday

(and in due course, attain Salvation)

अनुबन्धः = शिष्यप्रवृत्तिप्रयोजकज्ञानविषयः

The topics that facilitate the reader to study the current text is known as 'Anubandha'

They are four in number:

१. विषयः The Subject matter of the present text
२. प्रयोजनम् The main objective of authoring the present text
३. अधिकारी Persons who are fit to read this text (Target Audience in modern terminology)
४. संबन्धः The relationship between the author and the work

Mentioning the above four will facilitate the reader / person who wishes to study the text with a proper mental approach without any misgivings

१. विषयः

- Explained by the word पाराशर्यवचस्सुधाम्

२. प्रयोजनम् The main objective of authoring the present text

- Explained by the word

संसाराग्निविदीपनव्यपगतप्राणात्मसंजीविनीम्

३. अधिकारी Persons who are fit to read this text (Target Audience in modern terminology)

- Explained by the word सुमनसः भौमाः

४. संबन्धः The relationship between the author and the work

- Explained by the word निजाक्षरैः आनीताम्

Thus Bhagavan Ramanuja has explained all that a reader is required to know before he embarks on the study of this work in the two introductory verses (slokas) that also serve as a benediction and are also expected to ensure the smooth completion of the work.

Brief Introduction by Bhagavan Ramanuja to the beginning of the Brahma Sutra:

भगवद्बोधायनकृतां विस्तीर्णां ब्रह्मसूत्रवृत्तिं पूर्वाचार्यास्संचिक्षिपुः ।

तन्मतानुसारेण सूत्राक्षराणि व्याख्यास्यन्ते ।

॥ अथातो ब्रह्मजिज्ञासा ॥

१-१-१

To be Noted:

- Importance of Maharishi Bodhayana and the related stories in our Sampradayam
- Research into the proof of existence of such a work called 'बोधायनवृत्तिः'
- Issues concerning Sage Bodhayana and Sage Upavarsha
- Proof of existence of such a work called 'बोधायनवृत्तिः'

1:41 / 1:03:59

Sage Bodhayana Maharshi [sutra 1.1.1 part 1] (Sri

Brief Introduction by Bhagavan Ramanuja to the beginning of the Brahma Sutra:

भगवद्बोधायनकृतां विस्तीर्णां ब्रह्मसूत्रवृत्तिं पूर्वाचार्यास्संचिक्षिपुः ।

तन्मतानुसारेण सूत्राक्षराणि व्याख्यास्यन्ते ।

॥ अथातो ब्रह्मजिज्ञासा ॥

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1:41 / 1:03:59



Contrast The two sentences:



1. Usage of passive voice giving importance to the subject being propounded rather than the person doing so
2. Quotes the previous Acaryas and mentions that the path shown by them is being followed
3. The tone and tenor of the sentence is of modesty and sincerity
4. Short, crisp and pithy introduction

1. Usage of active voice giving importance to the person propounding the theories rather than the subject matter being propounded
2. Here too, usage of plural while referring to his own self
3. No reference to the previous Acaryas or mention of that path shown by them is being followed
4. The tone and tenor of the sentence is of a sort of pride and self-esteem

• ॥ श्रीमते रामानुजाय नमः ॥



अथातो ब्रह्मजिज्ञासा

१-१-१

१. अथ = Afterwards
२. अतः = Therefore
३. ब्रह्मजिज्ञासा = Enquiry into the nature of the Brahman (is to be conducted)



Greatness of the word: अथ

१. ओंकारश्चाथशब्दश्च दवावेतौ ब्रह्मणः पुरा ।
कण्ठं भित्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ ॥
२. अकारो वासुदेवः स्यात्
३. अकारो वै सर्वा वाक्
४. अथ also is said to represent a mystic sound just like 'pranava'
५. All the sutra-granthas begin with the word 'atha' only

(in an ideal situation or as it existed in those days)

(According to Bhagavan Ramanuja)

Step 1:

A person should engage in the study of Vedas as per the Vedic Injunction "ब्राह्मणेन निष्कारणः षडंगो वेदो अध्येयो ज्ञेयश्च ।

Step 2:

As soon as he memorizes the text of the Vedas, he will, automatically / by instinct try to understand the Meaning of the Vedic texts

Step 3:

As ordained in the Vedic texts, he engages in Vedic rituals that give him worldly fruits like progeny, prosperity etc.

Step 4:

In due course, he realizes that these worldly fruits give momentary happiness; such happiness is also relatively of an ordinary nature

Step 5:

He then begins to enquire into the Upanishadic texts that speak about a state where there is unalloyed happiness / bliss that is also permanent, which is attained by the knowledge of the Supreme Brahman.

Having belief in the same, he starts to study Vedanta

An important Example:

स्नात्वा भुञ्जीत : **Literal meaning: One should have food after bathing.**

This is an injunction known as 'vidhi' in Sanskrit

The 'injunction' is denoted by the suffix (denoting the potential mood (विधिलिङ्-प्रत्ययः) that succeeds the root 'bhuj' (to eat)

However, one need not make a rule 'one who is hungry should consume food', because consumption of food is instinctual (for all beings right from amoebas to humans). Similarly no rules are required

to make human beings engage in their instinctual endeavors. This is known as 'रागतः प्रप्तः' in Sastraic parlance

Therefore, in the present context the injunction is that 'one should invariably / mandatorily take bath before taking food'

Therefore the sentence स्नात्वा भुञ्जीत is a 'भोजनविधिः' rather than 'स्नानविधिः'.

42:26 / 1:03:59
The subtle difference between the two is to be properly noted.

Meaning of the word 'atha' according to Sri Sankara:



अथ = साधनचतुष्टयसंपत्त्यनन्तरम्

After achieving the four important means viz.

1. **नित्यानित्यवस्तुविवेकः** = Distinct Knowledge of the eternal and non-eternal objects
2. **शमदमादिसाधनसम्पत्** = Basic qualities like control over internal and external sense organs
3. **इहामुत्र फलभोगवैराग्यम्** = Renunciation / Giving up desires to enjoy worldly happiness in this world and the other worlds
4. **ममक्षत्वम्** = Strong will to attain salvation

अत्रायमथशब्द आनन्तर्ये भवति । अतश्शब्दो वृत्तस्य हेतुभावे । अधीतसाङ्ग-
सशिरस्कवेदस्याधिगताल्पास्थिरफलकेवलकर्मज्ञानतया संजातमोक्षाभिलाषस्य अनन्तस्थिर-
फलब्रह्मजिज्ञासा ह्यनन्तरभाविनी ॥

ब्रह्मणो जिज्ञासा ब्रह्मजिज्ञासा । ब्रह्मण इति कर्मणि षष्ठी, *कर्तृकर्मणोः कृति*
इति विशेषविधानात् । यद्यपि संबन्धसामान्यपरिग्रहेऽपि जिज्ञासायाः कमपिक्षत्वेन कर्मार्थत्व-
सिद्धिः; तथाऽप्याक्षेपतः प्राप्तादाभिधानिकस्यैव ग्राह्यत्वात् कर्मणि षष्ठी गृह्यते । न च
प्रतिपदविधाना च षष्ठी न समस्यते इति कर्मणि षष्ठ्यास्समासनिषेधशङ्कनीयः; कृद्योगा
च षष्ठी समस्यते इति प्रतिप्रसवसद्भावात् । ब्रह्मशब्देन च स्वभावतो निरस्तनिखिलदोषो-
ऽनवधिकातिशयासङ्घेयकल्याणगुणगणः पुरुषोत्तमोऽभिधीयते । सर्वत्र बृहत्त्वगुणयोगेन हि
ब्रह्मशब्दः; बृहत्त्वं च स्वरूपेण गुणंश्च यत्रानवधिकातिशयं सोऽस्य मुख्योऽर्थः; स च सर्वेश्वर
एव । अतो ब्रह्मशब्दस्तत्रैव मुख्यवृत्तः; तस्मादन्यत्र तद्गुणलेशयोगादौपचारिकः, अनेकार्थ-
कल्पनायोगात्, भगवच्छब्दवत् । तापत्रयातुरैरमृतत्वाय स एव जिज्ञास्यः । अतस्सर्वेश्वर एव
जिज्ञासाकर्मभूतं ब्रह्म । ज्ञातुमिच्छा जिज्ञासा । इच्छाया इष्यमाणप्रधानत्वादिष्यमाणं

अत्रायमथशब्द आनन्तर्ये भवति । अतश्शब्दो वृत्तस्य हेतुभावे । अधीतसाङ्ग-
सशिरस्कवेदस्याधिगताल्पास्थिरफलकेवलकर्मज्ञानतया संजातमोक्षाभिलाषस्य अनन्तस्थिर-
फलब्रह्मजिज्ञासा ह्यनन्तरभाविनी ॥

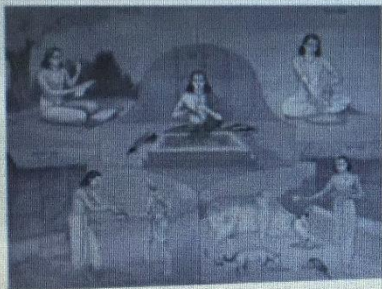
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सिद्धिः; तथाऽप्याक्षेपतः प्राप्तादाभिधानिकस्यैव ग्राह्यत्वात् कर्मणि षष्ठी गृह्यते । न च
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च षष्ठी समस्यते इति प्रतिप्रसवसद्भावात् । ब्रह्मशब्देन च स्वभावतो निरस्तनिखिलदोषो-
ऽनवधिकातिशयासङ्घेयकल्याणगुणगणः पुरुषोत्तमोऽभिधीयते । सर्वत्र बृहत्त्वगुणयोगेन हि
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जिज्ञासाकर्मभूतं ब्रह्म । ज्ञातुमिच्छा जिज्ञासा । इच्छाया इष्यमाणप्रधानत्वादिष्यमाणं
ज्ञानमिह विधीयते ॥

स्यान्ताक्षयफलत्वाच्च पूर्ववृत्तात्कर्मज्ञानादनन्तरं तत एव हेतो ब्रह्म ज्ञातव्यमित्युक्तं भवति ।
तदाह वृत्तिकारः—*वृत्तात्कर्माधिगमादनन्तरं ब्रह्मविविदिषा, इति । वक्ष्यति च कर्मब्रह्म-
मीमांसयोरैकशास्त्र्यम्—*संहितमेतच्छारीरकं जैमिनीयेन षोडशलक्षणेनेति शास्त्रैकत्वसिद्धिः,
इति । अतः प्रतिपिपादयिषितार्थभेदेन षट्कभेदवदध्यायभेदवच्च पूर्वोत्तरमीमांसयोर्भेदः ।
मीमांसाशास्त्रम्—*अथातो धर्मजिज्ञासा, इत्यारभ्य *अनावृत्तिशब्दादनावृत्तिशब्दात्,
इत्येवमन्तं सङ्गतिविशेषेण विशिष्टक्रमम् । तथाहि—प्रथमं तावत् *स्वाध्यायोऽध्येतव्यः,
इत्यध्ययनेनैव स्वाध्यायशब्दवाच्यवेदाख्याक्षरराशेर्ग्रहणं विधीयते । तच्चाध्ययनं किरूपं,
कथं च कर्तव्यमित्यपेक्षायाम् *अष्टवर्षं ब्राह्मणमुपनयीत तमध्यापयेत् इत्यनेन, *श्रावण्यां
प्रौष्ठपद्यां वा उपाकृत्य यथाविधि । युक्तश्छन्दांस्यधीयीत मासान्विप्रोऽर्धपञ्चमात् ॥ इत्यादि-
व्रतनियमविशेषोपदेशैश्चापेक्षितानि विधीयन्ते । एवं सत्सन्तानप्रसूतसदाचारनिष्ठात्मगुणोपेत-
वेदविदाचार्योपनीतस्य व्रतनियमविशेषयुक्तस्य आचार्योच्चारणानुच्चारणरूपमक्षरराशिग्रहण-
फलमध्ययनमित्यवगम्यते । अध्ययनं च स्वाध्यायसंस्कारः; *स्वाध्यायोऽध्येतव्यः, इति
स्वाध्यायस्य कर्मत्वावगमात् । संस्कारो हि नाम कार्यान्तरयोग्यताकरणम् । संस्कार्यत्वं च
स्वाध्यायस्य युक्तम्, धर्मार्थकाममोक्षरूपपुरुषार्थचतुष्टयतत्साधनावबोधित्वात्; जपादिना

स्वरूपेणापि इत्साधनत्वाच्च ॥



Step 3: Engaging in the Vedic rituals



Step 5: Engaging in Brahmopasana



of the Vedas

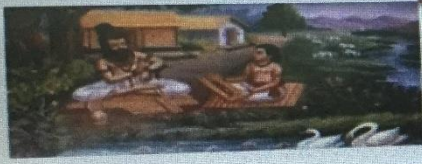


Step 4: Engaging in Study of Vedanta



theory propounded by Sri Ramanuja

Step 1: Study of Vedas



Step 4: Engaging in Study of Vedanta



Step 5: Engaging in Brahmapasana



No Need for steps 2 & 3 as explained earlier

Interim answer given by Sri Ramanuja

Step 1: Study of Vedas



No Need for step 4 also

Step 5: Engaging in Brahmapasana



34:20 / 1:16:16

Step 1: Study of Vedas



Step 4: Engaging in Study of Vedanta



Step 5: Engaging in Brahmapasana



Step 4 is needed because knowledge of Brahma Mimamsa along with logical reasoning etc

In case you insist that Step 4 is mandatorily needed, then it may as well be accepted that Step 2 & 3 are also required.

Step 1: Study of Vedas



Step 2: Study of the Meaning of the Vedas



Step 3: Engaging in the Vedic rituals



Step 4: Engaging in Study of Vedanta



Step 5: Engaging in Brahmapasana



Sribhashyam Class 16: Prerequisites to inquiring into Brahman [sūtra 1.1.1 part 4] (Sri T

Text of Sribhashyam that mentions the foregoing aspects

ननु च-साङ्गवेदाध्ययनादेव कर्मणां स्वर्गादिफलत्वम्, स्वर्गादीनां च क्षयित्वं, ब्रह्मोपासनस्यामृतत्वफलत्वं च ज्ञायत एव; अनन्तरं मुमुक्षुर्ब्रह्मजिज्ञासायामेव प्रवर्तताम्, किमर्था धर्मविचारापेक्षा ? एवं तर्हि शारीरकमीमांसायामपि न प्रवर्तताम्, साङ्गवेदाध्ययनादेव कृत्स्नस्य ज्ञातत्वात् । सत्यम् । आपातप्रतीतिविद्यत एव, तथाऽपि न्यायानुगृहीतस्य वाक्यस्यार्थनिश्चायकत्वादापातप्रतीतोऽप्यर्थस्संशयविपर्ययौ नातिवर्तते; अतस्तन्निर्णयाय वेदान्तवाक्यविचारः कर्तव्य इति चेत्, तथैव धर्मविचारोऽपि कर्तव्य इति पश्यतु भवान् ॥

Siddhanta – An overview

Laghu Purvapaksha : Starts on the premise of the interpretation of the word 'Atha'

1. Explains some of the basic tenets of Advaita philosophy like :
 - a. Redundancy of the Karma-Vicara
 - b. Aspects that need to be known by Karma Mimamsa can be known by Vedanta itself
 - c. Absence of distinction between the Jivatma and Paramatma
 - d. Other related aspects

॥ लघुपूर्वपक्षः ॥

1. As the name itself suggests, this is the 'small' 'apparent view' or the 'incomplete view'.
2. The premise to state this view is the difference of opinion regarding the meaning of the word 'atha'
3. It conveys certain important tenets of the philosophy of advaita propounded by Sri Sankara and his successors

Important points of the above:

- a. Redundancy of the Karma-Vicara
- b. Aspects that need to be known by Karma Mimamsa can be known by Vedanta itself
- c. Absence of distinction between the Jivatma and Paramatma, and mutually among the Jivatma-s is propounded by Karma Mimamsa which is contradictory to Brahma Mimamsa



ननु च— ब्रह्मविज्ञासा यदेव नियमेनापेक्षते, तदेव पूर्ववृत्तं वक्तव्यम्, न धर्मविचार-
पेक्षा ब्रह्मविज्ञासायाः अधीतवेदान्तस्यानधिगतकर्मणोऽपि वेदान्तवाक्यार्थविचारोपपत्तेः ।
कर्माङ्गनाश्रयाण्युद्गीथाद्युपासनान्यत्रैव चिन्त्यन्ते । तदनधिगतकर्मणो न शक्यं कर्तुं—इति
चेत्, अनभिज्ञो भवान् शारीरकशास्त्रविज्ञानस्य । अस्मिन् शास्त्रे अनाद्यविद्याकृतविधभेद-
दर्शननिमित्तजन्मजरामरणादिसंसारिकदुःखसागरनिमग्नस्य निखिलदुःखमूलमिथ्याज्ञान-
निबर्हणाय आत्मैकत्वविज्ञानं प्रतिपिपादयिषितम् । अस्य हि भेदावलम्बिकर्मज्ञानं कोप-
युज्यते ? प्रत्युत विरुद्धमेव । उद्गीथादिविचारस्तु कर्मशेषभूत एव ज्ञानरूपत्वाविशेषाविहैव
क्रियते । स तु न साक्षात्सङ्गतः । अतो यत्प्रधानं शास्त्रं तदपेक्षितमेव पूर्ववृत्तं किमपि
वक्तव्यम् ॥

वाहम् । तदपेक्षितं च कर्मविज्ञानमेव, कर्मसमुच्चितात् ज्ञानादपवर्गश्रुतेः । वक्ष्यति
च—*सवपिक्षा च यज्ञादिश्रुतेरश्वदत्, इति । अपेक्षिते च कर्मण्यज्ञाते केन समुच्चयः केन
नेति विभागो न शक्यते ज्ञातुम् । अतस्तदेव पूर्ववृत्तम् । नैतच्छुक्तं, सकलविशेषप्रत्यनीक-
चिन्मात्रब्रह्मविज्ञानादेवाविद्यानिवृत्तेः । अविद्यानिवृत्तिरेव हि मोक्षः । वर्णाश्रमविशेषसाध्य-
साधनेतिकर्तव्यताद्यनन्तविकल्पास्पदं कर्म सकलभेददर्शननिवृत्तिरूपाज्ञाननिवृत्तेः कथमिव
साधनं भवेत् ? श्रुतयश्च कर्मणामनित्यफलत्वेन मोक्षविरोधित्वं, ज्ञानस्यैव मोक्षसाधनत्वं च
दर्शयन्ति—*अन्तवदेवास्व तद्भवति, *तद्यथेह कर्मचितो लोकः क्षीयते, एवमेवामुत्र
पुण्यचितो लोकः क्षीयते, *ब्रह्मविदाप्रोति परम्, *ब्रह्म वेद ब्रह्मैव भवति, *तमेव
विदित्वाऽर्जितमृत्युमेति—इत्याद्याः ॥

10:39 / 58:17

॥ लघुपूर्वपक्षः ॥

1. As the name itself suggests, this is the 'small' 'apparent view' or the 'incomplete view'.

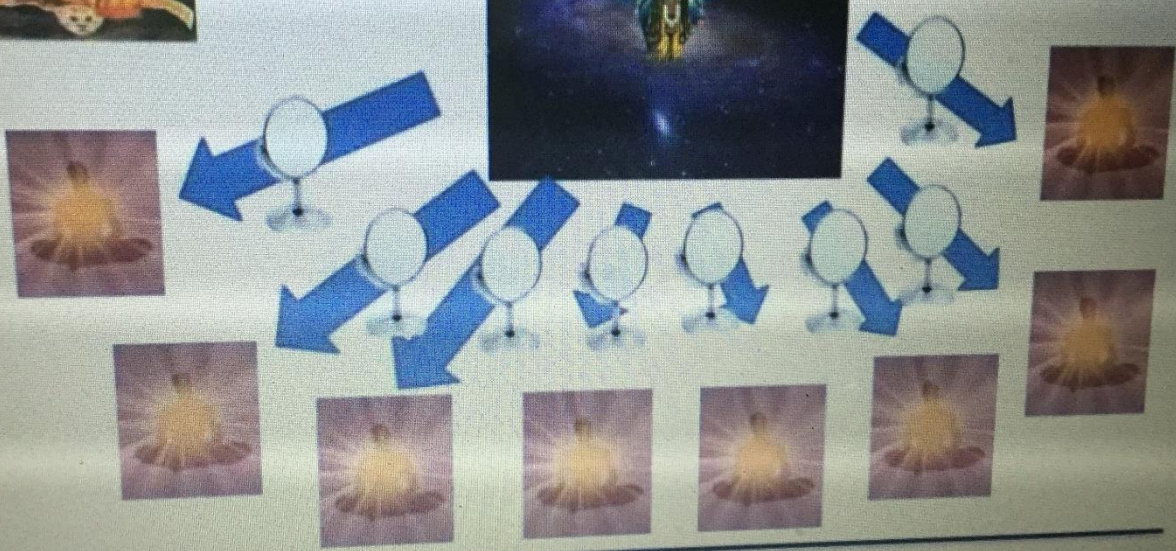
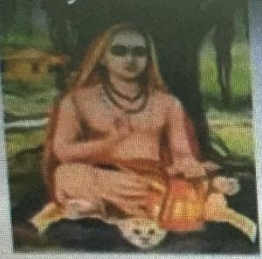
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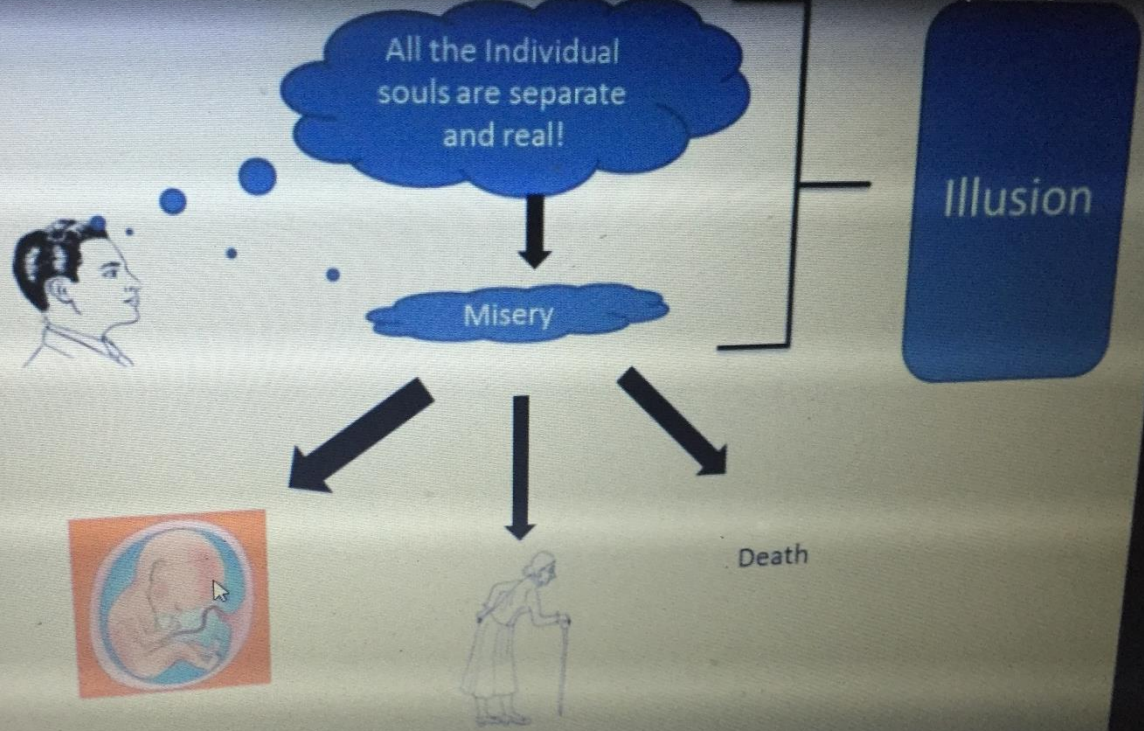
Cause of Bondage according to Advaita philosophy



All the Individual souls are separate and real!

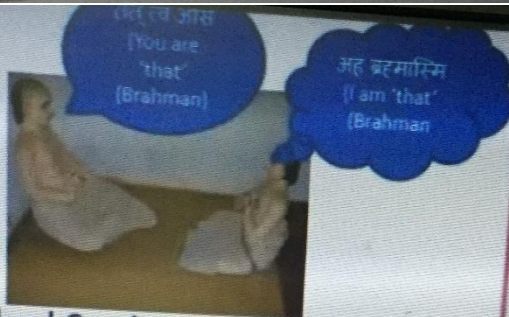
This is not true

13:58 / 58:17



7: Prerequisites to Inquiry in Advaita [sūtra 1.1.1 part 5]

Nature of Sadhana according to Advaita philosophy



Therefore,
The Individual Soul
(जीवात्मा) is
NOT DIFFERENT OR
DISTINCT
from the Supreme Soul
(परमात्मा)



जीवात्मा



परमात्मा

When things are so, where is the need for 'karmavicara'?

Step 1: Study of Vedas



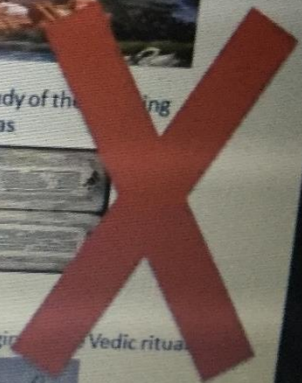
Step 2: Study of the meaning of the Vedas



Step 3: Engaging in Vedic rituals



Because all sacrifices presuppose the distinction between the Jivatma and Paramatma



॥ लघुपूर्वपक्षः ॥

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32:29 / 58:17



A few more aspects of the Laghupurvapaksha that delineates the Philosophy of Advaita

1. What is moksha (liberation): Liberation is nothing but getting rid of 'Avidya'.

2. What does 'Avidya' do:

It creates two illusions:

1. that the Jivatma (Individual Soul) is different from the Paramatma (Supreme Soul)
2. (That each Jivatma (Individual Soul) is distinct and different from the other)

3. Can this be explained by an example?

3. Yes. This has been explained in an earlier class. When a person pushes up the lower portion of his eye, he is able to see two no.s of each object that is in his visual field even though in reality, there is only one. Just like the pushing up of the lower portion of the eye is the factor that causes the cognition of two entities, when, in reality there is only one, 'avidya' too causes such an illusion as explained above. Many other examples can also be given.

2:09 / 1:19:02

Upanishad Class 18: Path to Moksha in Advaita [sūtra 1.1.1 part 6]
Coming back to the aspect of the necessity of 'karma',
the following is to be understood

1. Is there the need for 'Karma' or not in the Context of one attaining liberation: No, 'Karma' is redundant as far as 'moksha' is concerned.

2. Then is there no place at all for 'karma' As far as progress in the spiritual path is concerned:

In a way, it can be mentioned that there is no place at all. However, if at all one has to say that 'karma' is required, then, it has to be mentioned that it will be useful for the person to cleanse his mind and also sense organs, that will goad him to start thinking about spiritual pursuits and urge him to engage in the path leading to liberation. This is known as 'vividhiSha' in Sanskrit.

This is so, because it has been mentioned in the Upanishads.

14:51 / 1:19:02

Upanishad 1.1.1 part 6]
Concept of Jnana-karma-samuccaya-vada:
(A most important concept as far as Vedanta is concerned)

The most important statement in the Isavasyopanishad that states this:

विद्यां च अविद्यां च यस्तद्वेद उभयं सह ।

अविद्यया मृत्युं तीत्वा विद्यया अमृतमश्नुते ॥

Generally accepted translation of the important words:

विद्या = Spiritual practice (Jnana)

अविद्या = That which is different from the above, namely 'karma' – action or activity that is associated with spirituality

The meaning of the word 'samuccaya' – समुच्चयः = समप्रधानतया अन्वयः

Some examples Examples: 'Bring the book as well as the pen' etc.

So, how much of 'Jnana' and how much of 'karma' is required for attaining 'Moksha'?

There are differences of opinion among the schools of Vedanta in this regard.

This will be explained later in good detail.

28:13 / 1:19:02



The six meanings of Negation (according to the Indian Philosophical systems)

तत्सादृश्यमभावश्च तदन्यत्वं तदल्पता ।
अप्राशस्त्यं विरोधश्च नञ्गर्थाः षट् प्रकीर्तिताः ॥

1. तत्सादृश्यम् = That which resembles the object concerned
2. अभावः = Absence of the object
Example: अब्राह्मणमानय = 'Bring a **non**-brahmin' – Explanation
3. तदन्यत्वम् = Difference between two objects – The cow is **not** a horse
4. तदल्पता = To express that there is a very small quantity of an entity
Example: When 1000 people have to be fed, if there is only 100 gms of rice, we say 'There is **no** rice' even when rice exists.
5. अप्राशस्त्यम् = To explain the relative insignificance of an object
Example: This cricketer is **not** Tendulkar! (Meaning that the person in question is very insignificant)
6. विरोधः = Non-co-existence. Eg: Darkness is **not** light (Meaning 'Darkness and light cannot co-exist')

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Summing up the Views of the Laghu-Purvapaksha by Bhagavan Ramanuja

एतदुक्तं भवति--ब्रह्मस्वरूपाच्छा(द)दिकाविद्यामूलमपारमार्थिकं भेददर्शनमेव बन्ध-
मूलम् । बन्धश्चापारमार्थिकः । स च समूलोऽपारमार्थिकत्वादेव ज्ञानेनैव निवर्त्यते । निवर्तकं
च ज्ञानं तत्त्वमस्यादिवाक्यजन्यम् । तस्यैतस्य वाक्यजन्यस्य ज्ञानस्य स्वरूपोत्पत्तौ कार्ये वा
कर्मणां नोपयोगः । विविदिषायामेव तु कर्मणामुपयोगः । स च पापमूलरजस्तमोनिबर्हण-
द्वारेण सत्त्वविवृद्ध्या भवतीतीममुपयोगमभिप्रेत्य *ब्राह्मणा विविदिषन्ति, इत्युक्तमिति ।
अतः कर्मज्ञानस्यानुपयोगात् उक्तमेव साधनचतुष्टयं पूर्ववृत्तमिति वक्तव्यम् ॥ (इति
लघुपूर्वपक्षः)

Summing up the Views of the Laghu-Purvapaksha

Given all the above aspects, 'Atha' should be interpreted as 'after having consummated the four sadhanas' :

1. The cause of Bondage is the illusion that the that the Jivatma (Individual Soul) is different from the Paramatma (Supreme Soul) and that each Jivatma (Individual Soul) is distinct and different from the other.

2. This illusion can be done away with only by means of 'Jnana'

(Quote : The example of the serpent and the rope)

3. This 'Jnana' arises out of the listening to the Vedantic sentences like 'Tat tvam asi'

4. There is no role for 'karma' (activity -- associated with spiritual causes) in this context

5. 'Karma', may, of course, be useful only for the sake of purification of one's inner being that results in a person getting an urge to resort to the spiritual path

6. Therefore, since 'karma' is totally unconnected with 'Jnana', it has got nothing to do with the current context of the Knowledge of the Supreme Brahman and hence the word 'Atha' should be interpreted as 'after having consummated the four sadhanas'

ashyam Class 20: Problems in Advaita's Spiritual Method (Laghu Siddhanta
**Summing up the Views of the Laghu-
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am Class 20: Problems in Advaita's Spiritual Method (Laghu Siddh

॥ आगतं रामानुजाय नमः ॥

**Meaning of the word 'atha' according to
Bhagavan Ramanuja**



**अथ = कर्मविचारानन्तरम्
After studying the Karma-
Mimamsa.**

**Appropriateness and utility of the explanation given by
Bhagavan Ramanuja**

Views of the Laghu-Siddhanta

Question first raised by Bhagavan Ramanuja



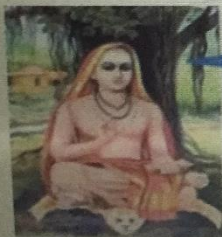
Destruction of Avidya is Moksha (liberation)

- This view is accepted;
- However, how does the destruction of Avidya Occur?
- What do the Upanishads say about this?

तत् त्वं असि
(You are 'that'
(Brahman)



अहं ब्रह्मास्मि
(I am 'that'
(Brahman)



According to Advaita philosophy, the Upanishads say that liberation occurs by the knowledge of the meaning of the sentences like 'Tat tvam Asi' as explained earlier.



Does Avidya get destructed and liberation occur purely by listening to this sentence or such sentences ?

- Or is there something more than this?
- In other words, don't the Vedantic passages ordain the Upasana of Brahman
- It can or may be said that the knowledge generated by listening to sentences such as 'Tat tvam Asi' lead the disciple to know the the nature of the Brahman leading one to engage in the 'Upasana' of the Brahman?
- Mere knowledge generated by listening to sentences such as 'Tat tvam Asi' cannot lead the disciple _ (further debates etc.)
- Therefore ultimately one has to accept that 'Upasana' of the Brahma is imperative, mandatory and unavoidable if a person has to progress in the spiritual path to attain the knowledge of the Brahman



- Upasana is quite different from the Knowledge generated by the sentences like "Tat Tvam Asi".
- Further nowhere so the Upanishads say that Knowledge generated by the sentences like "Tat Tvam Asi"
- Furthermore, there are several sentences in the Upanishads that say that Upasana alone can lead one to the Knowledge of the Supreme Brahman: For example:

1. विज्ञाय प्रज्ञां कुर्वीत
2. ओमित्येवात्मानं ध्यायथ
3. आत्मानमेव लोकमुपासीत
4. आत्मा वा अरे द्रष्टव्यःमिदिध्यासितव्यः

Etc.

Therefore how does the view that the Knowledge generated by the sentences like "Tat Tvam Asi" hold good?

- Therefore, ultimately, it is 'Dhyana' of the Supreme Lord that is ordained in the Upanishads



*'प्रज्ञां कुर्वीत', *'विजानाति' इति ध्यानं विधीयते ।
स्यार्थपरत्वेनाधीतवेदः पुरुषः प्रयोजनवदथावबोधि
प्रवर्तत इति श्रवणस्य प्राप्तत्वात् । श्रवणप्रतिष्ठार्थत्वं
नस्माद्द्वयानमेव विधीयते । वक्ष्यति च—*आवृत्ति

Meaning and Interpretation of the Vedic Passage :

**अत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यः
निदिध्यासितव्यः (बृहदारण्यकोपनिषद्)**

Literal Meaning:

One has to see, listen, think and try to mediate on the 'Atman'

Traditional manner in which this Vedic passage is interpreted:

One has to see (have the vision) of the Atman!

How?

Step I: By means of listening to the nature, attributes and other aspects of the Atman.

Step II: By deeply, thinking within oneself, about the same along with necessary logical reasoning

Step III: By attempting to meditate on the same

Thus, in effect the final meaning of the passage would be: By means of listening to the nature, attributes and other aspects of the Atman (Step I) and then, by deeply, thinking within oneself, about the same along with necessary logical reasoning (Step II) and by meditating on the same (Step III), one has to have the vision of the Atman (which is the goal

Of human life).

Step I, II and III are the means; The fourth one is the end.

अत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यः निदिध्यासितव्यः (बृहदारण्यकोपनिषद्)

Here, it is interesting to note that while interpreting the above passage, the following Principle of Meemamsa is applied:

“पाठक्रमात् अर्थक्रमो बलीयान्”

पाठक्रमः : The order in which the sentence is mentioned

अर्थक्रमः : The order in which the events occur:

The meaning of the above principle is अर्थक्रमः gets preference over the पाठक्रमः. For example, when a teacher wants sweets to be distributed to his students on the occasion of Deepavali, he may say:

“Distribute sweets to all the students; get them from the sweet shop”

The actual meaning, which is obtained by reversing the order of the sentence is:

“Get the sweets from the sweet shop and distribute them to all the students”

This is done as mentioned above, because the sweets cannot be distributed to the student without bringing them from the shop.

अत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यः निदिध्यासितव्यः (बृहदारण्यकोपनिषद्)

Therefore in effect, the above passage, when the said rule is applied would read as:

“आत्मा वा अरे श्रोतव्यो मन्तव्यः निदिध्यासितव्यः – द्रष्टव्यः”

Thus it means:

Step I: By means of listening to the nature, attributes and other aspects of the Atman.

Step II: By deeply, thinking within oneself, about the same along with necessary logical reasoning

Step III: By meditating on the same

By means of all the above three, one should obtain the vision of the 'Atman'

(Note: Here it is also pertinent to note the Interpretation given by our Acharya, which is explained verbally)



Step I: Meditation of the Supreme Lord



Step II: Consummation of the Meditation



Step III: Obtaining the Divine Vision of the Supreme Lord



IT IS TO BE NOTED THAT THE GRACE OF THE SUPREME LORD IS ALSO IMPERATIVE FOR THIS TO HAPPEN AS MENTIONED BY SRI RAMANUJA

ashyam Class 21: Upāsana and Its Cultivation (Laghu Siddhanta) [sutra 1.1.1 p
Consummation of the Meditation according to Bhagavan Bodhayana and
reiterated by Bhagavan Ramanuja



तल्लब्धिर्विवेक-विमोक-क्रिया-कल्याणानवसादानुद्धर्षेभ्यः

Aspects mandatorily required for the consummation of Meditation:

1. विवेकः
2. विमोकः
3. क्रिया
4. कल्याणः
5. अनवसादः
6. अनुद्धर्षः

वाक्यकारश्च ध्रुवानुस्मृतेर्विवेकादिभ्य एव निष्पत्तिमह— *तल्लब्धिर्विवेकविमो-
काभ्यासक्रियाकल्याणानवसादानुद्धर्षेभ्यस्संभवात्निर्वचनान्न, इति । विवेकादीनां स्वरूपं चाह
*जात्याश्रयनिमित्तादुष्टादशक्तायशुद्धिविवेकः, इति । अत्र निर्वचनम्— *आहारशुद्धौ सत्त्व-
शुद्धिस्सत्त्वशुद्धौ ध्रुवा स्मृतिः, इति । *विमोकः कामानभिष्वङ्गः, इति; *शान्त उपासीत,
इति निर्वचनम् । *आरम्भगसंशीलनं पुनःपुनरभ्यासः, इति । निर्वचनं च स्मार्तमुदाहृतं
मात्यकारेण,— *सदा तद्भावभावितः, इति । *यश्चमहायज्ञाद्यनुष्ठानं शक्तिः क्रिया, इति ।

Purification of the body by means of consuming food that is not rendered impure in terms of 'Jati' and 'ashraya' etc.

Purity of food

Food that are rendered impure by means of 'Jati':

1. Onions
2. Garlic
3. Radish
4. Drum sticks
5. Black grains except for sesame and udad
6. White asafetida
7. Mushrooms (only some given)

Consuming such foods affect the capacity of the mind to concentrate and also affects general health in a severe manner. Some of these have been scientifically proven today

Food that are rendered impure by means of 'Kriya':

1. Food that has come into contact with women under menstrual cycle
2. Food that is cooked by non-Vaishnavas
3. Water that is rendered impure by various means
4. Rice and other such items that has been sold
5. Food that is kept in /consumed in darkness
6. "ecchal" (loosely translated as 'left over') of others except father, Achraya, elder brother and husband (Only some given)

Food that are rendered impure by means of Time:

1. Grains that are more than 3 years old
2. Rice and beetel leaves that are more than 1 month old
3. Oil, ghee etc. that is more than 1 fortnight
4. Cooked rice etc that is older than a day
5. Fruits that are ripened by artificial means
6. Pumpkin on 'pratipat' and such other times
6. Tamarind on 'dvadasi' etc (only some given)

am Class 22: The Sevenfold Discipline (Laghu Siddhanta) [sutra 1.1.1 part
Consummation of the Meditation according to Bhagavan Bodhayana and reiterated by Bhagavan Ramanuja

तल्लब्धिर्विवेक-विमोका-अभ्यास-क्रिया-कल्याणानवसादानुद्धर्षेभ्यः

Aspects mandatorily required for the consummation of Meditation:

1. विवेकः: Already explained
2. विमोकः: Being un-assailed by desires and associated vices
3. अभ्यासः: Constant and repeated association with the object of meditation
4. क्रिया: The performance of 5 maha-yagyas
5. कल्याणः: satya (truth) arjava (straightforwardness) daya (compassion) dana (charity), ahimsa (non-violence)
6. अनवसादः: absence of depression, melancholy, dejection, gloominess etc
7. अनुद्धर्षः: absence of unnatural / extreme joy, pleasure etc



- ✓ All the above aspects like *Viveka* etc are extremely necessary for a person if he has to have his meditation consummated, for without all the above, it is impossible for a person to meditate properly on the Supreme Lord.
- ✓ Given all the above, it can be once again summed up that 'Dhyana' alone is the means to attain the Supreme Lord and not 'Vakyartha-jnana' as Advaitins say.
- ✓ Further, 'karma-s' (performance of duties ordained in the Vedic texts are imperative unavoidable.
- ✓ Therefore one has to undertake the daily and occasional rituals without fail

Laghu siddhanta



The aspect of 'karma' being detrimental to 'moksa' (liberation) clarified:

The word 'Karma' has two different meanings depending upon the context

1. 'Karma' that is mentioned in the context of sadhana like 'karma-yoga'
2. Karma that is used to denote 'punya' (virtue) And 'papa' (sin)

Both of these should not be confused with each other.

While the latter is detrimental to pursue Brahma Vidya, The former is not only conducive, but also mandatory.

Conclusion of Laghu-siddhanta

यज्ञान् ज्ञानव्यपाश्रयः । ब्रह्मविद्यामधिष्ठाय तर्तुं मृत्युमविच्छया ॥ इति । ज्ञानविरोधि च कर्म पुण्यपापरूपम्; ब्रह्मज्ञानोत्पत्ति(नि)विरोधित्वेनानिष्टफलतपोभयोरपि पापशब्दामिधेयत्वम् । अस्य च ज्ञानविरोधित्वं ज्ञानोत्पत्तिहेतुभूतशुद्धसत्त्वविरोधिरजस्तमोविवृद्धिद्वारेण । पापस्य च ज्ञानोदयविरोधित्वम्— *एष एवासाधु कर्म कारयति तं यमघो निनोषति, इति श्रुत्याऽवगम्यते । रजस्तमसोऽर्थायज्ञानावरणत्वं, सत्त्वस्य च यथायंज्ञानहेतुत्वं भगवतं व प्रतिपादितम् *सत्त्वात्संजायते ज्ञानम्, इत्यादिना । अतश्च ज्ञानोत्पत्तये पापं कर्म निरसनीयम्, तन्निरसनं च अनभिसंहितफलेनानुष्ठितेन (धर्मेण) कर्मणा; तथा च श्रुतिः— *धर्मेण पापमपनुवति, इति ।

तदेवं ब्रह्मप्राप्तिसाधनं ज्ञानं सर्वाश्रमकनपिदम् । अतोऽपेक्षितकर्मस्वरूपज्ञानं, केवलकर्मणामल्पास्थिरफलत्वज्ञानं च कर्ममोमांसावसेप्रमिति, संवापेक्षिता ब्रह्मजिज्ञासायाः पूर्ववृत्ता

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Omashiyam Class 25. Karma-Yoga vs Karma (Laghu Siddhanta) [sutra 1.1.1 pa

Laghu siddhanta

अथ - साधनचतुष्टयसंपत्त्यनन्तरम्
After achieving the four important means are:

1. **विद्वान्निश्चयस्तुविवेकः** - Distinct Knowledge of the eternal and non-eternal objects
2. **समदमदि साधनसम्पत्** - Basic qualities like control over internal and external sense organs
3. **इहामुपवसन्नसंन्यासः** - Renunciation / Giving up desires to enjoy worldly happiness in this world and the other worlds
4. **समुत्थानम्** - Strong will to attain salvation

Step 1: Study of Vedas

Step 2: Study of the Meaning of the Vedas

Step 3: Engaging in the Vedic rituals

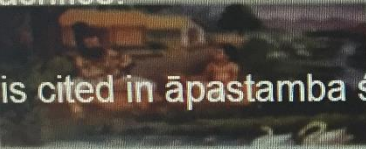
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Conclusion of Laghu-siddhanta

तदेवं ब्रह्मप्राप्तिसाधनं ज्ञानं सर्वाश्रमकमपिक्षम् । अतोऽपेक्षितकर्मस्वरूपज्ञानं, केवल-
कर्मणामल्पास्थिरफलत्वज्ञानं च कर्ममीमांसावसेयमिति, संवापेक्षिता ब्रह्मजिज्ञासायाः पूर्ववृत्ता
वक्तव्या । अपि च नित्यानित्यवस्तुविवेकादयश्च, मीमांसाश्रवणमन्तरेण न संपत्स्यन्ते । फल-
करणेति कर्तव्यताधिकारिविशेषनिश्चयादृते कर्मस्वरूपतत्फलतत्स्थिरत्वास्थिरत्वात्मनित्यत्वा-
दीनां दुरवबोधत्वात् । एषां साधनत्वं च विनियोगावसेयम् । विनियोगश्च श्रुतिसिद्धादिभ्यः ।
स च तार्तौयः । उद्गीथाद्युपासनानि कर्मसमृद्धिर्थाऽपि ब्रह्मदृष्टिरूपाणि, ब्रह्मज्ञानापेक्षाणीति
इहैव चिन्तनीयानि । तान्यपि कर्माभ्यनभिसंहितफलानि ब्रह्मविद्योत्पादकानीति, तत्साद्-
गुण्यापादनान्येतानि सुतरामिहैव सङ्गतानि । तेषां च कर्मस्वरूपाभिगमापेक्षा सर्वसंमताः ॥
(इति लघुसिद्धान्तः) ।

(महापूर्वपक्षः)

svargakāmo yajeta = One who desires Svarga ("heaven") should
a sacrifice.



Step 2: Study of the Meaning
of the Vedas



This is cited in āpastamba śrauta sūtra 10.2.1.

Step 3: Engaging in the Vedic
rituals



Step 4: Engaging in Study of
Vedanta



Step 5: Engaging in
Brahmopasana



ility of knowing the Lakshana – Vyavritti & Vyavahara