

॥ श्रीः ॥  
॥ श्रीमते रामानुजाय नमः ॥



**Welcome to  
Sribhashyam  
Class**

# Introduction to Sribhashyam



**The 18 Vidyasthanas**  
**(Indian Knowledge systems**  
**Or branches of Indian Knowledge)**

One has to have the basic knowledge of these branches if one has to understand the branch to which the Sribhashyam belongs.

# The 18 Vidyasthana-s

The 4 Most  
important basic  
branches  
of Knowledge  
are the 4 Vedas



Rig Veda



Yajur Veda



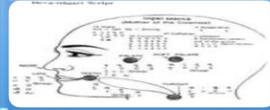
Sama Veda



Atharva  
Veda

# The 18 Vidyasthana-s

The six (6) anga-s : subsidiary aspects of the Vedas



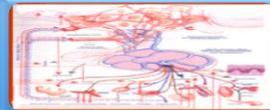
Shiksha – The science of Pronunciation



Vyakarana – The science that informs us of the right and wrong words and their usages including the science of linguistics



Chandas – The science of meters (Relating to the poetry both Vedic and Non-Vedic)



Nirukta – The meanings of the words used in Vedic Sanskrit along with etymology etc



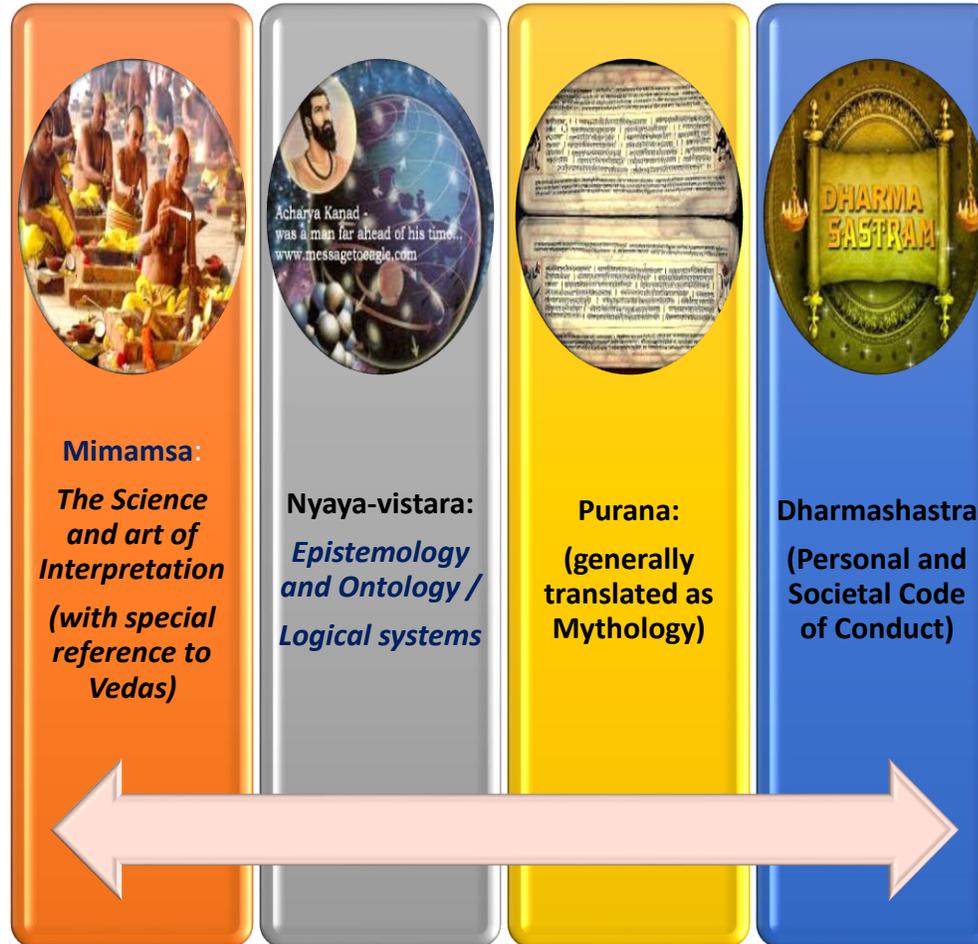
Jyautisha – Astronomy and astrology



Kalpa – the procedures to perform Vedic rituals and other related aspects

# The 18 Vidyasthanas

## The 4 Upa- Angas (Sub- Subsidiary aspects)



# The 18 Vidyasthanas

The 4  
Upa-  
Vedas  
(minor  
vedas



# Mimamsa Shastra

## **The Science and art of Interpretation**

Examples from the Vedas etc

# Mimamsa Shastra

Nature of Objections against the Vedas answered in the Shastra:

1. Objections about apparent fallacies etc.
2. Objections about inconsistencies and authenticity etc.
3. Objections about repetitions etc.

# An Adhikarana of Mimamsa Sastra

- **Consists of Six components:**

1. **Vishaya - Topic of discussion:** A Vedic Passage that has apparent ambiguity and hence, needs to be properly interpreted
2. **Samshaya** – Doubt (generally having two possibilities, but sometimes more also)
3. **Purva Paksha** – The apparent view (that is later proved to be incorrect)
4. **Uttara Paksha** (Siddhanta) – The correct view (verdict) – along with the necessary logical reasoning
5. **Akshepa** – Objections that may be raised against the verdict from the point of logic / Other passages
6. **Samadhana** – Answers to the objections raised in (5) mentioned above.

# Example of an adhikarana: Kapinjala-adhikarana of Mimamsa Shastra

1. Vishaya - Topic of discussion: A Vedic Passage that has apparent ambiguity and hence, needs to be properly interpreted:

*“कपिञ्जलानामभेत – One should offer ‘kapinjala birds’ as part of the sacrifice.*

1. Samshaya – Doubt (generally having two possibilities, but sometimes more also). Here the doubt is: **How many birds are to be offered? Since the word ‘kapinjal’ has plural (which in Sanskrit means 3 or more), it may 3, 4, or 5, or even 100 is the doubt.**
2. Purva Paksha – The apparent view (that is later proved to be incorrect)

**There is no limit as the Vedic passage has used the plural number without specifying any particular number like 3, 4 or 5**

1. Uttara Paksha (Siddhanta) – The correct view (verdict) – along with the necessary logical reasoning. **Three and only three Kapinjala birds are to be offered in the concerned sacrifice. This is so since the Vedic injunction will be satisfied by offering a minimum and maximum of 3 birds. Of course, in Sanskrit language, plural number denotes 3 and more. However, since other Vedic Passages like ‘मा हिंस्यात् सर्वा भूतानि’ (One should never trouble or afflict any being whatsoever) exist, afflicting any being is prohibited, unless laid down in the Vedas for a specific purpose. Therefore, only three birds are to be offered in the concerned sacrifice.**
2. Akshepa – Objections that may be raised against the verdict from the point of logic / Other passages \_ **None specifically in this adhikarana**
3. Samadhana – Answers to the objections raised in (5) mentioned above. **(None since no particular objection is raised.**

# Purva Mimamsa & Uttara Mimamsa



Purva Mimamsa – Deals with the interpretation of the Vedic passages dealing with sacrificial rituals etc

Uttara Mimamsa – Deals with the interpretation of the Upanishads only

# Purva Kanda & Uttara Kanda

The text of the Vedas are divided into two basic categories:

**Purva Kanda and Uttara Kanda**

• **Purva Kanda consists of the following:**

- ✓ Samhita
- ✓ Brahmana
- ✓ Aranyaka

**Uttara Kanda consists of the following:**

- Upanishads

Note: Purva Kanda is known as 'Karma kanda' as it deals with sacrificial rituals and Uttara kanda is known as 'Jnana Kanda' since it deals with spiritual knowledge that deals with the emancipation of the soul.

# Introduction to Sribhashyam



## Historical Background:

1. **Life & Times of Sri Ramanujacharya - A brief overview**
2. **The cause of certain confusions regarding certain theoretical aspects of Vedanta**
  - i. **Concept of Jivatma (Individual Soul)**
  - ii. **Concept of Paramatma (Supreme Soul)**
  - iii. **Concept of Liberation (Moksha)**
  - iv. **Other such issues**
3. **Sri Ramanujacharya's efforts to arrive at a proper solution that is acceptable both to the head and heart; (a solution that is appealing to the heart as well as the head or a solution that is acceptable both logically and emotionally)**

# Introduction to Sribhashyam



**Cause for the confusions regarding certain basic concepts associated with the field of Vedanta, that existed in Sri Ramanujacharya's mind during his younger days:**

- 1. The Buddhist persecution of the Vedic thought, Vedic path and its followers**
- 2. The advent of Sri Sankara; his life and activities in brief**
- 3. The advent of other exponents of independent Vedantic schools like Bhaskara and Yadava Prakasha**
- 4. Other social and religious factors that prevailed during that period**
- 5. Other related aspects**

# Introduction to Sribhashyam



**Confusions regarding certain basic concepts associated with the field of Vedanta, that existed during Sri Ramanujacharya's period:**

- 1. The concept of Jivatma (Individual Soul) and its exact nature:**
  - i. Is it separate from the Paramatma (Supreme Soul)?**
  - ii. If so, what is it of the nature of?**
  - iii. Certain other such questions / doubts**

# Introduction to Sribhashyam



2. **The concept of Paramatma (Supreme Soul) and its exact nature:**
  - i. **Does it have it possess attributes or not?**
  - ii. **Can it be the repository of fallacies like the Jivatma (Individual Soul)?**
  - iii. **Can there occur certain processes like transformation into the form of this Universe?**
  - iv. **Is it the repository of all good qualities?**
  - v. **Is it concerned with the welfare of the Jivatma (Individual Soul) or is it indifferent to the Jivatma (Individual Soul)?**
  - vi. **Certain other such questions / doubts**

# Introduction to Sribhashyam

Confusions regarding certain basic concepts associated with the field of Vedanta, that existed during Sri Ramanujacharya's period:



## 3. The exact nature of 'Moksha' (liberation):

- i. Does the Jivatma (Individual Soul) merge into the Paramatma (Supreme Soul) when 'moksha' occurs?
- ii. Does the Jivatma (Individual Soul) retain his distinction / identity or not as a result of 'moksha' ?
- iii. Can the path of 'Bhakti' (devotion unto the Lord) lead one to 'Moksha' or not?
- iv. Certain other such questions / doubts

# Introduction to Sribhashyam



**Efforts put in by Sri Ramanujacharya to resolve these issues and arrive at a Universally acceptable philosophy:**

- 1. Resolution of the apparent contradictions among the different Vedic passages**
- 2. Other important efforts**
- 3. Authoring of different works like Vedartha Samgraha, Gita-Bhashyam, Vedanta Sara etc as a prelude to Sribhashyam**
- 4. Other related aspects.**

# Introduction to the Upanishads

- Meaning of the word: 'Upanishad'
- Number of Upanishads, passages of which are taken up for discussions
  - ईशा-केन-कठ-प्रश्न-मुण्ड-माण्डूक्य-तित्तिरिः ।  
ऐतरेयं च छान्दोग्यं बृहदारण्यकं तथा ॥
- Explanation of the above in a brief manner
- The concept of 'Brahma-Vidya'
- The No. of Brahma-Vidyas and some of their details in Brief
- The nature of enquiry into the Upanishads conducted in the Brahma Sutras

## Cause of the apparent contradictions among the different Vedic passages:

Vedic passages that propound the theory that the Individual Soul (Jivatma) and the Supreme Soul (Paramatma) are one and the same:

- ✓ तत् त्वं असि  
(छान्दोग्योपनिषद्)
- ✓ अयमात्मा ब्रह्म  
(माण्डूक्योपनिषद्)
- ✓ सर्वं खल्विदं ब्रह्म
- ✓ अहं ब्रह्मास्मि

.....

Vedic passages that propound the theory that the Individual Soul (Jivatma) and the Supreme Soul (Paramatma) are different from each other:

- ✓ नित्यो नित्यानां चेतनश्चेतनानां  
...
- ✓ ज्ञाज्ञौ द्वौ द्वावजानीशनीशौ...
- ...
- ✓ द्वा सुपर्णौ सयौजौ सखायौ

.....

# What the Advaitins say about these seemingly contradictory Vedic passages:

**“Only those passages that propound the identicalness of the Supreme Soul and Individual Soul are to be considered as prominent”. The reasons:**

- 1. The concept of Vidhi (Purovada)**
- 2. The concept of Anuvada**
- 3. The nature of injunctions given in the Vedas**
- 4. Anuvada sentences having less prominence than the Purovada sentences**
- 5. Hence the prominence of passages that propound the identicalness of the Supreme Soul and Individual Soul**

# What the Dvaitins say about these seemingly contradictory Vedic passages

**“Only those passages that propound the distinction of the Supreme Soul and Individual Soul are to be considered as prominent”. The reasons:**

- 1. Even the Vedas will not say something that is totally contradictory to popular cognition.**
- 2. Two totally different entities cannot become one under any circumstances**
- 3. Those passages that propound the non-distinction of the Supreme Soul and Individual Soul are to be considered as ‘Gauna’ – the implied meaning is to be taken into account rather than the literal meaning.**
- 4. Examples of passages giving implied meaning : in day to day life as well as in the Vedas. Eg: विषं भुङ्क्ते । and also other Vedic sentences.**
- 5. Hence the prominence of passages that propound the distinction of the Supreme Soul and Individual Soul**

# 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 ।

## 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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। \_\_\_\_\_ यस्यात्मा शरीरम् ।
- तदात्मानं स्वयमकुरुत ।
- 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.

# 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*.

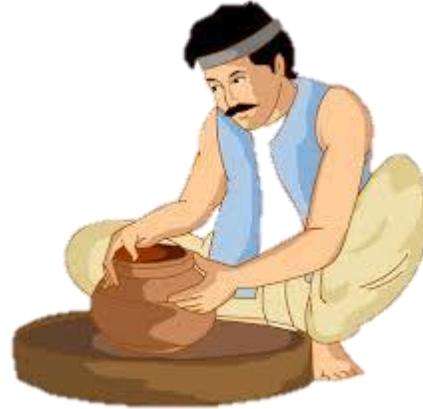
In general terms, material cause (*upādāna kāraṇa*) is the basic material or substratum that is subject to transformation from one state to another. The efficient cause (*nimitta kāraṇa*) is the agent who acts on the *upādāna kāraṇa* and is responsible for the transformation of one state of the material 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*  
*a-s*)



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

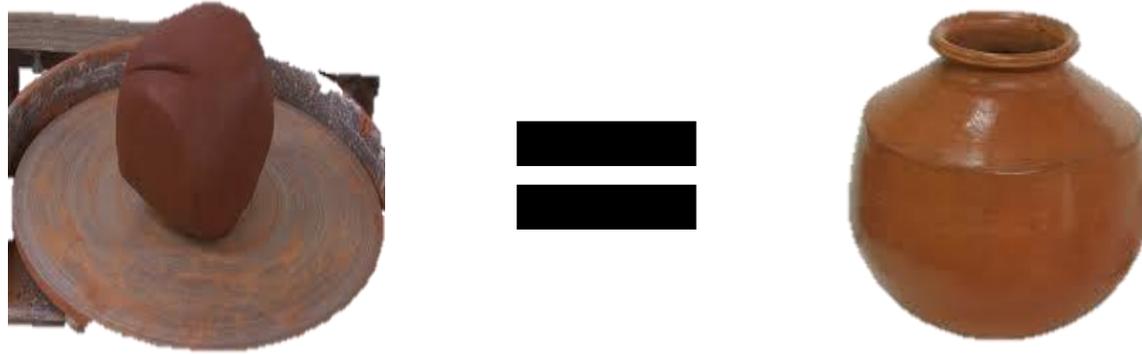
# Illustration of Karya-Karana-Bhava with regard to Paramatma & the Universe:



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

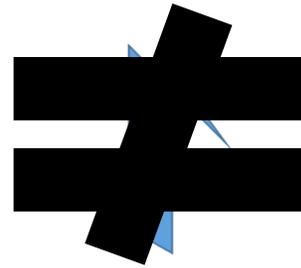
**The Effect (Karya): the Universe**

# 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)**

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 ॥

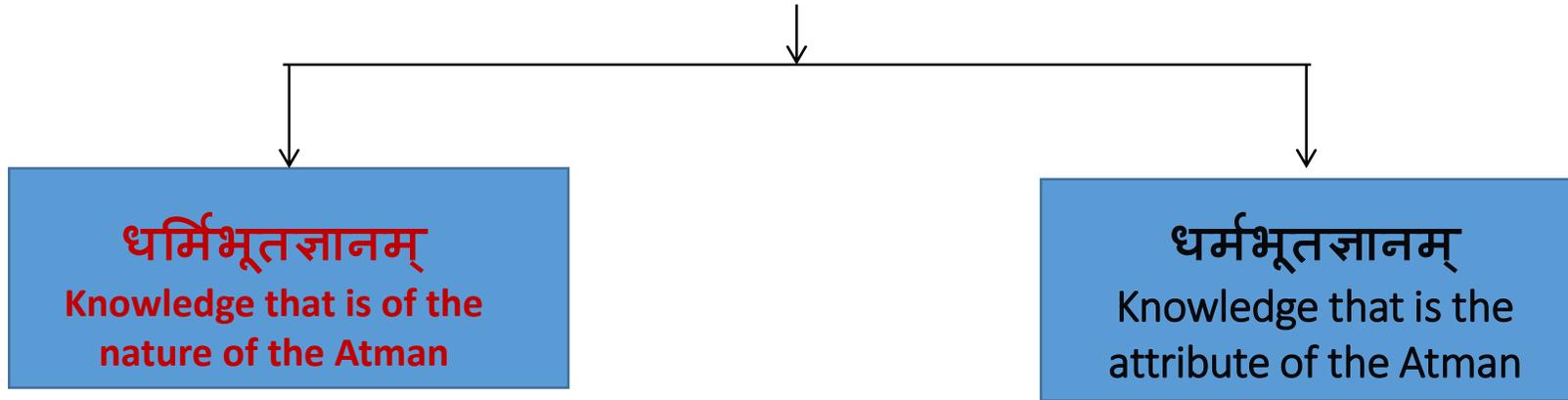
The six aspects on the basis of which the purport of a passage is to be analyzed:

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

ज्ञानम्

Knowledge

(This further is of two types, when categorized on the basis of another criteria)



**Example: Here the lamp itself is of the nature of light. It also has light as an attribute. Thus the Atman (Soul – both Individual Soul and Supreme Soul) is of the nature of Jnana and possesses Jnana as an attribute**



# ज्ञानम्

## Knowledge

-- Is self-effasive (स्वप्रकाशम्)

**Q:** What is स्वप्रकाशम् ?

**Answer:** That which shines forth by itself



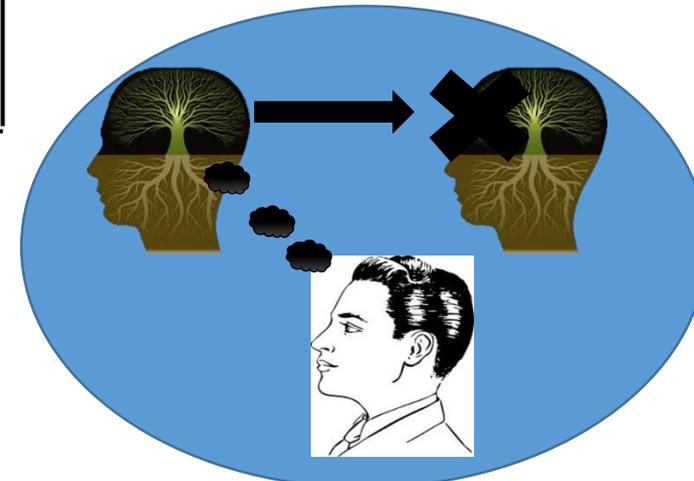
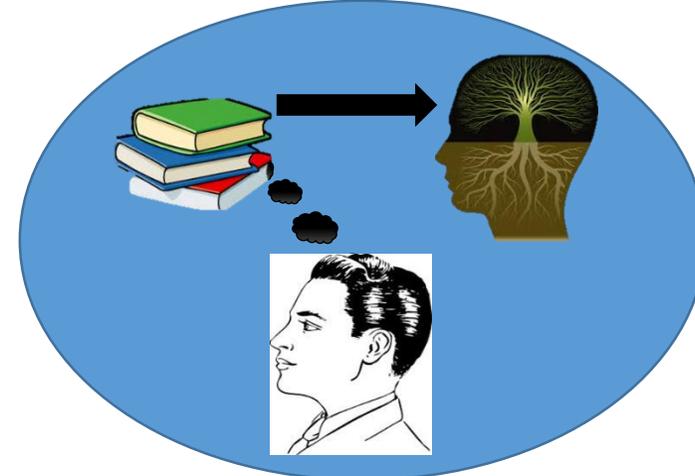
You cannot see any object in darkness. You need a lamp (light) to see the object.



But to see light itself, you do not need another light. Therefore light is self-effasive (स्वप्रकाशम्)

To understand the existence of Knowledge itself, you do not need another 'Knowledge'. Therefore It is self-effasive (स्वप्रकाशम्)

To understand the existence of an object, you need 'Knowledge'

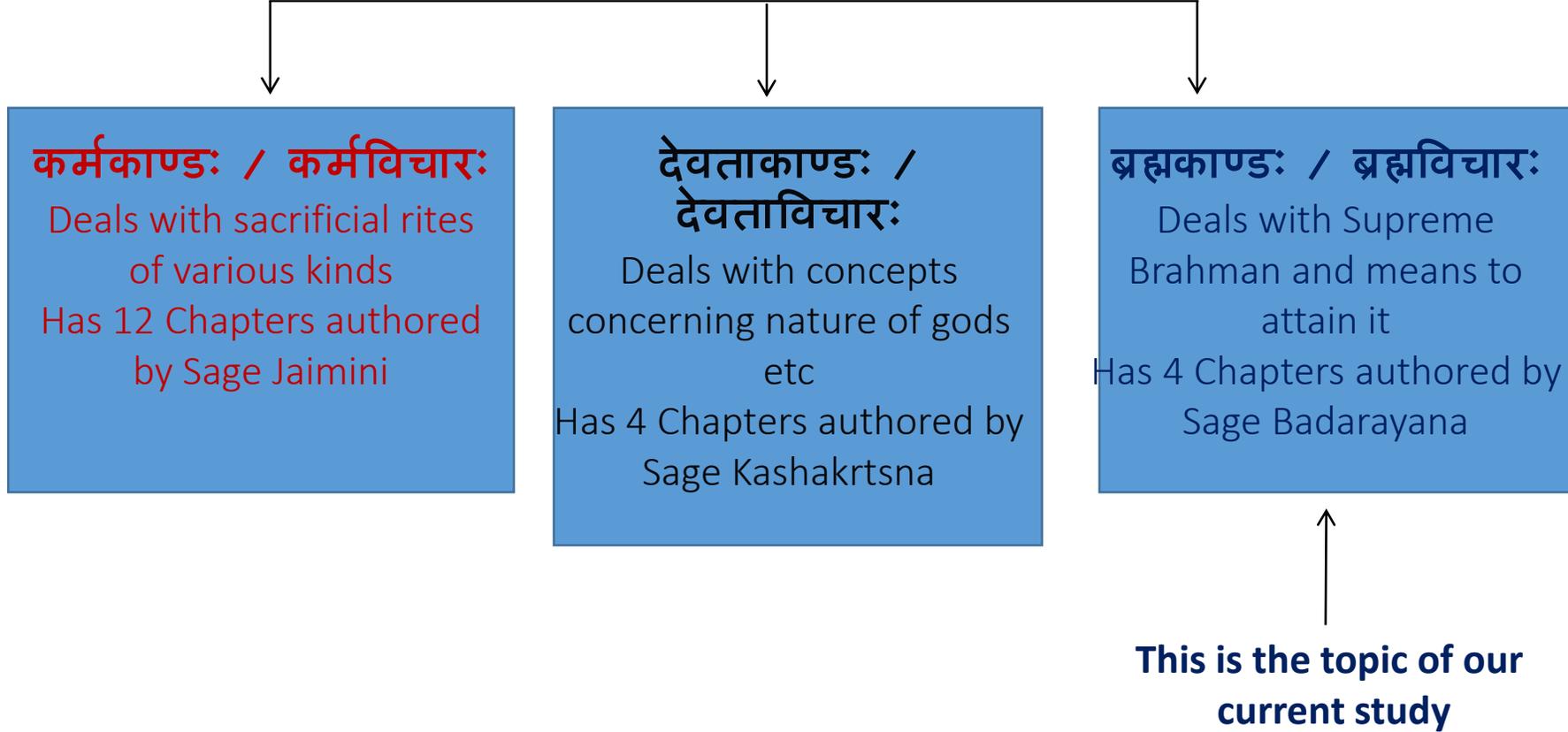


# मीमांसा-शास्त्रम्

## Meemamsa Shastra

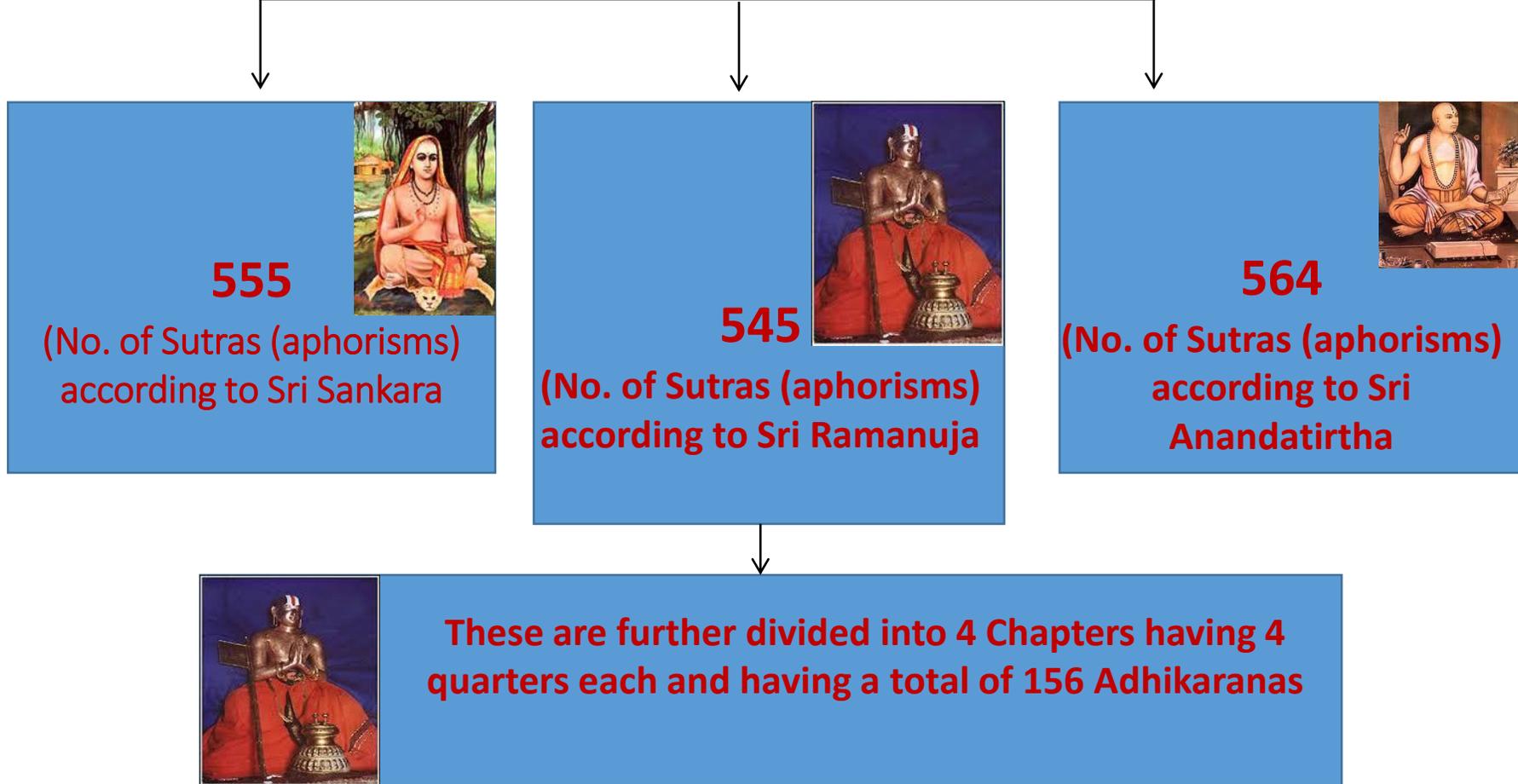
Consists of a Total of 20 Adhyaya-s (chapters)

(This is divided into three categories)



## Brahma-Meemamsa Shastra

No. of Sutras according to the Different schools of Thought



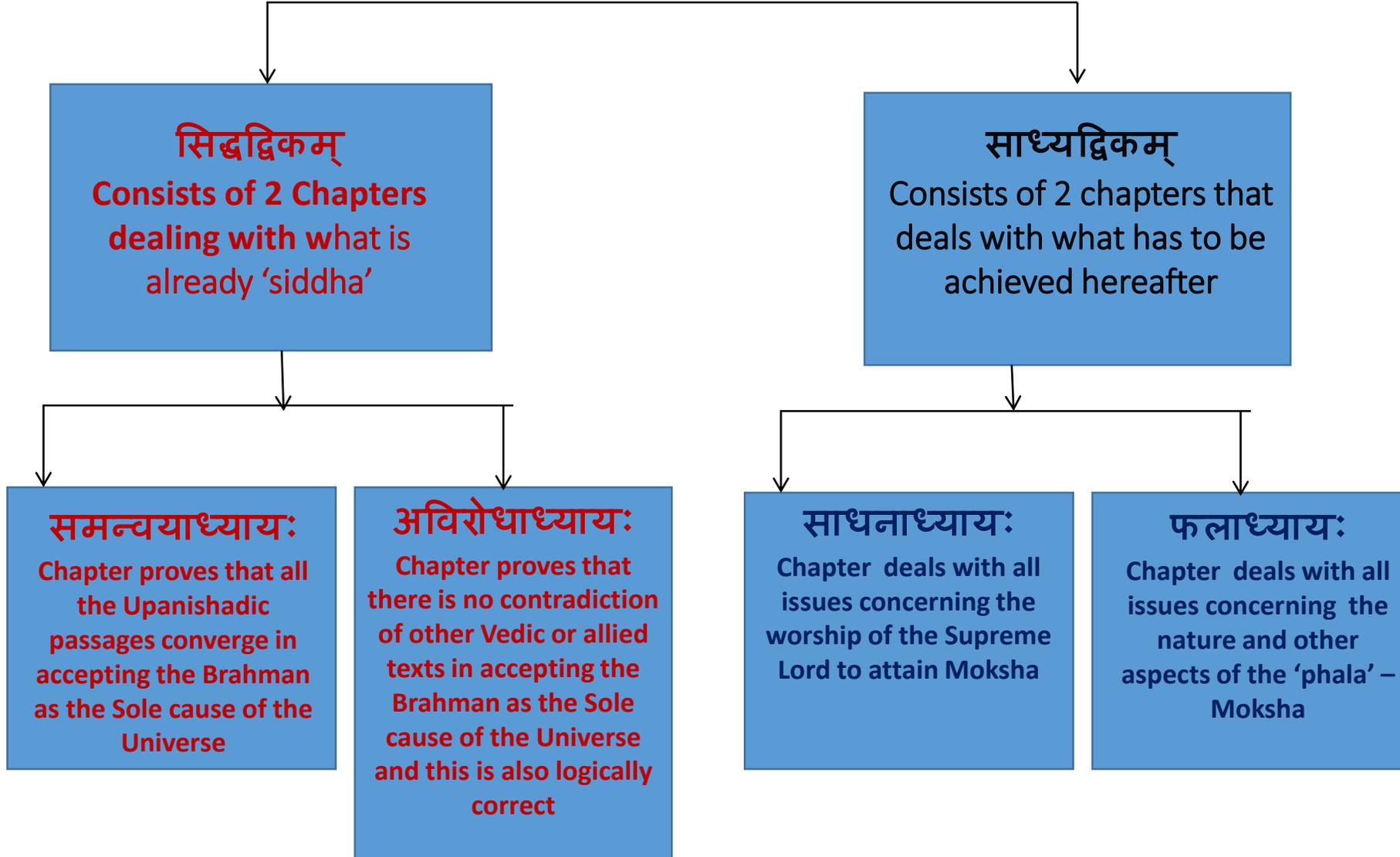
“सौत्री संख्या शुभाशीः, अधिकृतिगणना चिन्मयी ब्रह्मकाण्डे”  
- अधिकरणसारावली (वेदान्तदेशिकविरचिता)

# ब्रह्ममीमांसा-शास्त्रम्

Brahma-Meemamsa Shastra

Consists of a Total of 4 Adhyaya-s (chapters)

(This is further divided into two categories)



॥ श्रीः ॥  
॥ श्रीमते रामानुजाय नमः ॥

अखिलभुवनजन्मस्थेमभंगादिलीले  
विनतविविधभूतव्रातरक्षैकदीक्षे ।  
श्रुतिशिरसि विदीप्ते ब्रह्मणि श्रीनिवासे  
भवतु मम परस्मिन् शेमुषी भक्तिरूपा ॥

**मम ब्रह्मणि (भक्तिरूपा) शेमुषी भवतु**

अखिलभुवनजन्मस्थेमभंगादिलीले –

**The Supreme Brahman, as a matter of play / recreation / fun is involved in the creation, sustenance and dissolution of the all Universes**

Explains the meaning of सिद्धद्विकम् that consists of 2 Chapters dealing with what is already 'siddha'

विनतविविधभूतव्रातरक्षैकदीक्षे –

**The Supreme Brahman, has taken up a unique and singular vow to protect all types of beings who surrender unto him.**

Explains the meaning of साध्यद्विकम् that consists of 2 chapters that deals with what has to be achieved hereafter

श्रुतिशिरसि विदीप्ते –

**The Supreme Brahman, is well explained by all the Upanishads**

Explains the important tenets of the Philosophy of Visistadvaita philosophy

ब्रह्मणि श्रीनिवासे –

**The Supreme Brahman, is the repository of all auspicious qualities; it is the repository of all types of prosperities;**

१. अखिलभुवनजन्मस्थेमभंगादिलीले

२. विनतविविधभूतत्रातरक्षैकदीक्षे

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

# Meaning of the term Visistadvaita

अद्वैतम् = एकमेव तत्त्वम्



निर्विशेषं  
ब्रह्म

एकमेव तत्त्वम्  
= निर्विशेषाद्वैतम्  
(Brahman is devoid  
of 'vishesha-s')



सविशेषं  
ब्रह्म

एकमेव तत्त्वम्  
= सविशेषाद्वैतम्  
= विशिष्टाद्वैतम्  
(Brahman is  
endowed with  
'vishesha-s')

विशेषाश्च  
गुण-विग्रह-विभूतयः

The 'vishesha-s' are

१. गुणाः : Auspicious qualities
१. विग्रहः :- A divine, beautiful form
१. विभूतिः :- Prosperous possessions.



Since the Supreme Brahman possesses Divine, auspicious qualities, one can praise Him (stotra).

“गुणिनिष्ठगुणाभिधानं स्तोत्रम्”

गुणाः

Enumerating / praising the qualities that actually exist in an object / entity is known as ‘stotra’



Since the Supreme Brahman possesses a Divine & beautiful form, one can meditate upon Him (dhyana)

विग्रहः

This is because, none can meditate upon a form-less object!

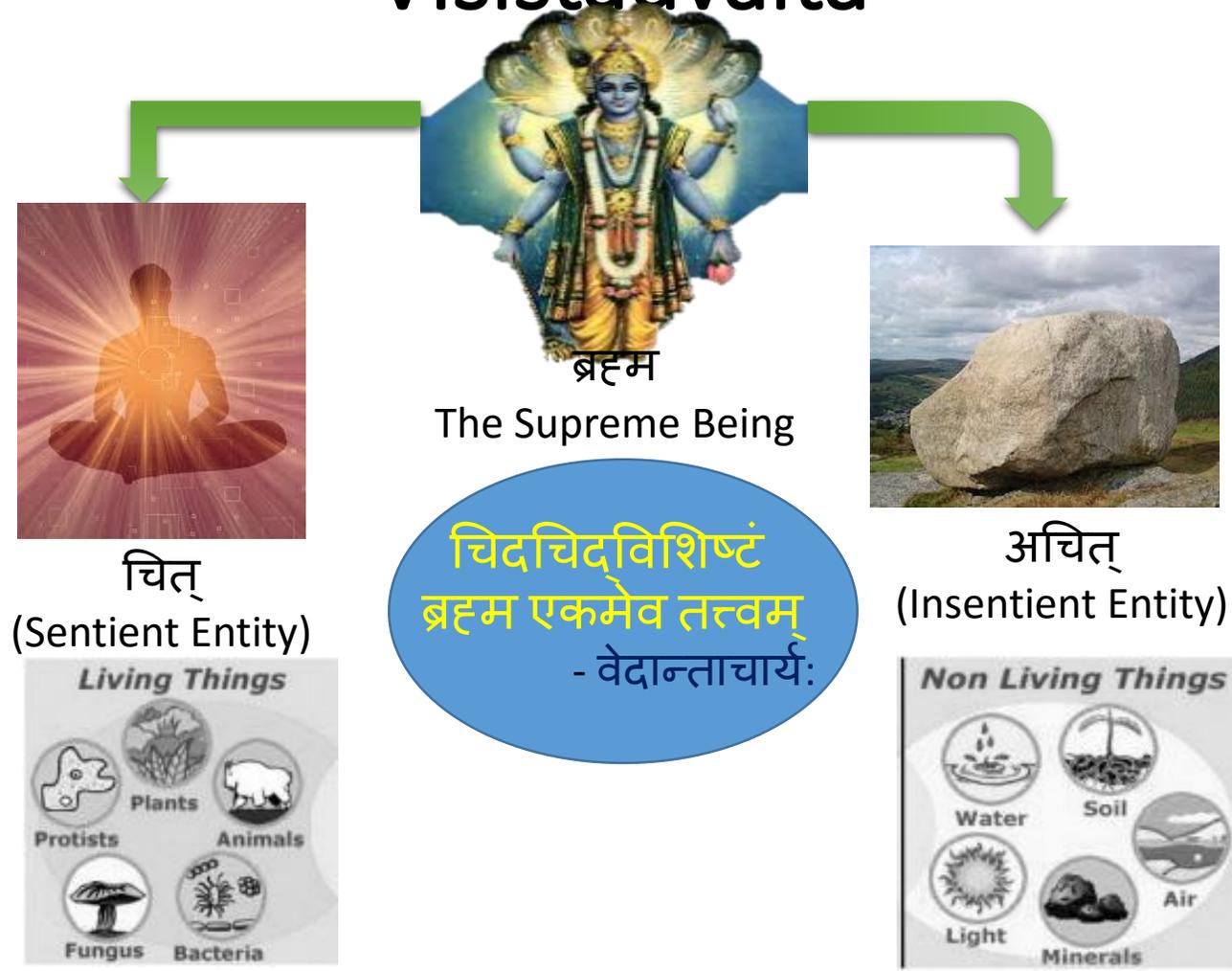


Since the Supreme Brahman possesses विभूतिः - It amounts to saying that the two ‘Vibhuti-s’ viz.

विभूतिः

1. Nityavibhuti – The divine worlds of Vaikuntha etc
  2. Leela-vibhuti – The Universe like one we live in
- Are both totally true and factual

# Other important explanations of the term Visistadvaita



**We have studied the “mangala-sloka” of Srihashyam**

## **मङ्गलम्**

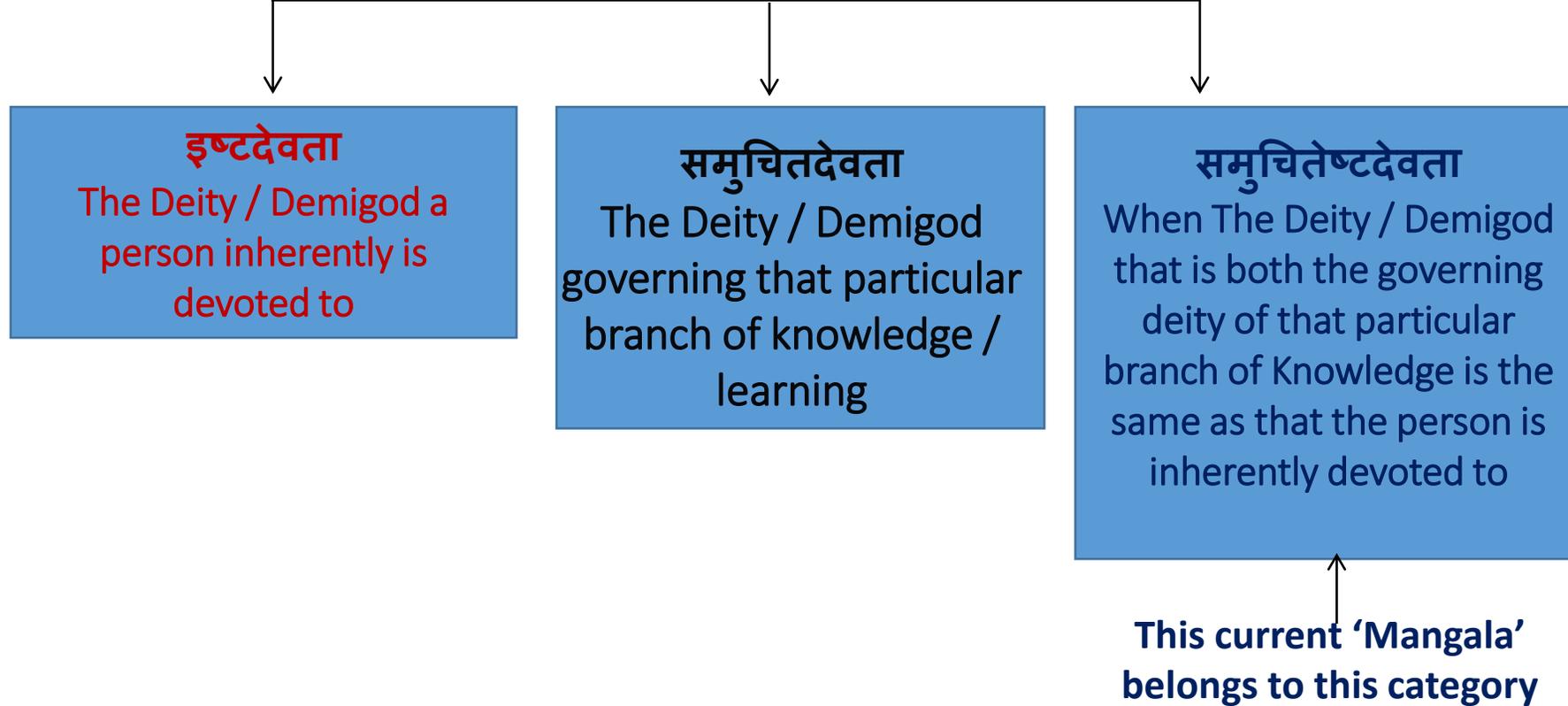
**(मं = पापं, गलयति = नाशयति इति मङ्गलम्)**

**(That which destroys all the impediments that affect the**



# मङ्गले स्तूयमाना देवता

(The Deity / Demigod that is worshipped / propitiated as part of the Mangala)





॥ श्रीः ॥  
॥ श्रीमते रामानुजाय नमः ॥

**द्वितीयमङ्गलश्लोकः (Second Mangala Sloka)**

पाराशर्यवचस्सुधामुपनिषद्दुग्धाब्धिमध्योद्धृताम्  
संसाराग्निविदीपनव्यपगत-प्राणात्मसञ्जीविनीम् ।  
पूर्वाचार्यसुरक्षितां बहुमतिव्याघातदूरस्थिताम्  
आनीतां नि निजाक्षरैस्सुमनसो भौमाः पिबन्त्वन्वहम् ॥

**भौमाः पाराशर्यवचस्सुधां पिबन्तु**

**: Let all the beings in this earth consume the nectar  
which is in the form of the words  
of Sage Badarayana (son of Sage Parashara)**