

Introduction

Brahmasutras constitute the central Text of Vedanta Philosophy. The Vedanta doctrines enshrined in Vedas, Upanisads, Gita Pancha tantra and Itihasa Purana are critically summarised in Brahmasutras. The import of this expression is explained as ब्रह्म वेदः तदर्थः परब्रह्म वा । तस्य सूत्राणि ब्रह्मसूत्राणि । सकलवेदार्थभूतस्य परब्रह्मणः स्वरूप-निर्णयार्थानि सूत्राणि (न्या.सु.) These are also known as Vedantasutras the Sutras that give an exposition of Brahman as revealed in Vedas.

The expression वेदान्तसूत्राणि is explained as वेदानामन्तः निर्णयः । उभयोरपि दृष्टोऽन्तः इति वचनात् (गी. II-16) सर्ववेदनिर्णयोत्पन्नं ज्ञानम् । (न्या.सु.). The knowledge that arises by a critical study of the entire Vedic literature. These Sutras enable us to get such a knowledge and therefore are designated as Vedanta Sutras. This indicates that the area of the source literature of Vedanta is not confined to Upanisads only but extends to the entire Veda and the allied literature. In this connection, we may note the references like सर्वे वेदा यत्पदमामनन्ति (कठ I-2-15) and वेदैश्च सर्वैरहमेव वेद्यः । (गी. XV-15) under the Sutra ॐ शास्त्रयोनित्वात् । (I-1-3). Sri Madhvacharya clearly sets the scope of Sastra i.e., the source literature of Vedanta Philosophy.

ऋग्यजुःसामाथर्वाश्च भारतं पञ्चरात्रकम् ।
मूलरामायणं चैव शास्त्रमित्यभिधीयते ।
यच्चानुकूलमेतस्य तच्च शास्त्रं प्रकीर्तितम् ।

Vedanta Philosophy is not the teaching of a particular text or texts. It is a tradition flowing from Sruti, Smrti, Pancharatra and Itihasa-Purana. The Upanisads, Brahmasutras and Bhagavadgita are generally stated as the source of Vedanta philosophy. This is only a way of compactly stating it. One has to add Rik Prasthanas and Itihasa Purana prasthanas also to complete it. The

Brahmasutras give an exposition of vedanta philosophy from this vast source of Vedantic literature. This fact is clearly brought out by the Gita remarks 'वेदान्तकृद् वेदविदेव चाहम्' (B.G.XV-15) and

ऋषिभिः बहुधा गीतं छन्दोभिः विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिः विनिश्चितम् ॥

Vedavyasa i.e., Badarayana himself states here through lord Krishna that 'He composed Vedanta i.e., Vedanta Sutras taking into account the teaching of the entire Veda. The purport of the Vedas sung by the sages is determined by Brahmasutras by a rational interpretation.

The Brahmasutras are also designated as शारीरिकसूत्र. This is explained as शारीरिकः परमात्मैव । यथोक्तम्- शारीरौ तावुभौ प्रोक्तौ जीवश्चेश्वरसंज्ञितः (गी. XV-15) तस्य सकलगुणपूर्णस्य सूत्राणि ।

These three designations inform us that "An exposition of the nature of the Brahman is the central theme of these sutras and this is done by a rational interpretation of the entire Vedas with the support of the allied literature. In this connection we may note the remark इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।

In view of the central position of Brahmasutras in the Vedanta literature several Vedanta thinkers have composed Bhasyas on these Sutras. Bhavaprakasika a commentary on Sri Sumadhvajaya mentions that there were twenty one Bhasyas before Sri Madhvacharya composed his Bhasya. These are listed as-

भारतीविजयश्चैव सच्चिदानन्द एव च ।
ब्रह्मघोषः शतानन्दः उद्धर्तश्चैव पञ्चमः ।
विजयो रुद्रभट्टश्च वामनाख्यस्तथाष्टमः ।
स यादवप्रकाशश्च नवमस्तत्र कीर्तितः ।
रामानुजस्तथा भर्तृप्रपञ्चो द्रमिडस्तथा ।
ब्रह्मदत्तो भास्करश्च विशाखो वृत्तिकारकः ।
तथा विजयभट्टश्च विष्णुकान्तः तथैव च ।

वादीन्द्रस्तु ततः पश्चात् तथा माधवदासकः ।
 तथा पश्चात् सङ्करश्चेत्येकविंशतिवादिभिः ।
 प्रणीतानि निराचक्रे दुर्भाष्याणि महामतिः ।

This list does not mention these Bhasyakaras in the chronological order. It only states that these were before Sri Madhvacharya. Many of these flourished before Sri Sankaracharya. He does not mention them. However, he criticises the views of Bhartprapanca and the views of a few other Bhasyakaras. Sri Ramanuja is stated to have revived Bodhayana's Vritti and has criticised the views of Bhaskara. Both Bhaskara and Sri Ramanuja disagree with Sankara not only in respect of the interpretation of important Sutras but in respect of the whole philosophy of Advaita developed by him as the Philosophy of Brahmasutras. Sri Ramanuja particularly criticised the concepts of Nirguna Brahman, Jaganmithyatva and vivartavada. These were against his theistic philosophy. Sri Madhvacharya who came after Sri Ramanuja fully established the monotheism and the realism as the Philosophy of Brahma Sutras. Some more Bhasyas were written after Sri Madhvacharya. At present ten Bhasyas are available. These are (1) Sankara. (2) Bhaskara (3) Ramanuja (4) Madhava (5) Vijnana Bhiksu (6) Vallabha (7) Nimbarka (8) Srikantha (9) Suka (10) Baladeva Vidyabhusana. The date of Sukabhasya is quite uncertain. It claims great antiquity. There is a Bhasya by Sripati Pandita also. Among these nos. 3, 4, 6, 7 and 10 follow Vaisnava tradition no.8 follows the Saiva traditions.

The Text of the Brahmasutras is handed down intact with a few minor variations in different traditions. According to the Text adopted in Dvaita tradition it consists of 564 sutras. However, Sri Sankara counts 555. While Sri Ramanuja counts 545. This is mainly due to taking of two sutras as one in some tradition, and splitting one into two in another tradition. In the wording of the Sutras there are some variations here and there. The Bhasyakaras and the later

commentators have not grumbled about these variations. They have concerned themselves more about the interpretation than minor differences in readings here and there.

These Sutras are arranged into four Adhayaas i.e., chapters. Each chapter is arranged into four padas i.e., sections. In each pada the sutras are grouped into adhikaranas. This plan is normally followed by Bhashyakaras of different Darsanas. However, in Purvamimamsa some adhayaas contain eight padas. These chapters are known as Sarabhapada chapters. While there is no difference among the Bhasyakaras in respect of adhyaya and pada arrangement of Sutras, they considerably differ in the arrangement of adhikaranas i.e., topics. According to Dvaita tradition there are 222 (223) adhikaranas i.e., topics. Sankara has 192 topics while Ramanuja has 165 topics. This depends upon the number of Sutras brought under each topic. This also depends upon as to how one wants to formulate the topic and which sutra he takes as aksepasutra and which sutra as Samadhana sutra. The ingenuity of each Bhasyakara is discernible here in leading Sutrakara into his point of view. The commentators have further shown their skill in explaining or defending the respective Bhasyakara's approach. In this process they have made considerable contribution to the science of interpretation, epistemology and hermeneutics.

In respect of the text of Brahmasutra a modern scholar Dr. S.K.Belwalker has made some interesting surmises. He traces three stages of the development for Brahmasutras. Firstly, there must have been separate Brahmasutra for each sakha as in the case of Srutasutras and Grhya sutras. Among these, the Brahmasutras connected with the Chandogya seem to have attained importance. Taking this as the nucleus the present Brahmasutras seem to have taken their shape incorporating some sutras from the other Sakha sutras. He also states that the whole of second pada of second adhyaya is later addition since Buddhist Philosophy is refuted in this portion. This surmise has no valid basis. Srutasutras and

Brahmasutras cannot be treated on par. The Srautasutras describe the procedure of the performance of sacrifice. The practice of sacrifice differs from Shakha to Shakha. Therefore, separate Srautasutra for different Shakhas may be necessary. In the case of Brahmasutras no such contingency arises. Brahmasvarupa cannot differ from Sakha to Sakha. Further, the Visaya Vakyas for the very first and second adhikaranas are from the Taittiriya Upanisad. The subject matter of Anandamayadhikarana is from Taittiriya upanisad. If these are deleted or treated as later additions, then, the very foundation of the Brahmasutras is lost. A close study of the Brahmasutras will reveal that the Visayavakyas are drawn from all important Upanisads. The key words of these passages are incorporated into the Sutras. Therefore, 'the contention that these Sutras belonged to Chandogya only' cannot be accepted. It may be noted that Sri Madhvacharya shows that the visayavakyas of some adhikaranas are drawn even from Rksamhita. As regards the second pada of second adhyaya containing the refutation of Buddhist views, and the views of the Vaisesika etc. the basic doctrines of these systems are much older than the available texts. Therefore, a mention of these cannot be utilised for chronological purposes.

Another interesting point raised by the modern scholars is the mention of some names of Vedanta thinker in Brahmasutras, who are supposed to be earlier to Badarayana. According to the modern scholars these hold different views on some vedanta issues and therefore, they must also have composed Vedantasutras or some other form of Vedanta treatises.

जैमिनि, बादरि, आत्रेय, आश्वमेध, औदुलोमि, काशकृत्स्न काष्णाजिनि are the sages quoted in Brahmasutras. A close examination of the Sutras wherein these names occur will reveal that these have not said any thing that is against Badarayana's view. The point made in the context is presented by these sages in different ways within the frame work of Badarayana's view. Badarayana himself could have put in these ways and given his broader perspective without men-

tioning these names. He mentions these names only to compliment them. This is made clear in the following quotations given in Sri Madhvacharya's Bhasya under the Sutras wherein the names of these sages occur.

व्यासचित्तस्थिताकाशादवच्छिन्नानि कानिचित् ।
अन्ये व्यवहरन्त्येतान्यूरीकृत्य गृहादिवत् ॥ (ब्र.सू. I-2-28)
कृष्णद्वैपायनमतादेक देशविदः परे
वदन्ति ते यथाप्रज्ञं न विरोधः कथञ्चन ॥

II

Sri Madhvacharya explains the circumstances under which the Brahmasutras were composed as under :

द्वापरे सर्वत्र ज्ञाने आकुलीभूते तन्निर्णयाय ब्रह्मरुद्रादिभिरर्थितो भगवान्
नारायणः व्यासत्वेन अवततार । अथेष्टानिष्टप्राप्तिपरिहारेच्छूनां तद्योगमविजानतां
तज्ज्ञापनार्थं वेदमुत्सन्नं व्यञ्जयन्-

चतुर्धा व्यभजत्तांश्च चतुर्विंशतिधा पुनः ।
शतधा चैकधा चैव तथैव च सहस्रधा ।
कृष्णो द्वादशधा चैव पुनस्तस्यार्थवित्तये ।
चकार ब्रह्मसूत्राणि येषां सूत्रत्वमञ्जसा ॥

At the close of Dvapara age the knowledge of sacred literature was distorted. Hence the Supreme God Narayana himself took the incarnation of Vedavyasa and grouped the Vedas into four, twentyfour, hundred and one and one thousand etc. Then he composed the Brahmasutras for the clear understanding of the import of this sacred literature.

From this the following points are clear :

1. Brahmasutras were composed at the close of Dvapara age.
2. Composing these was a part of a large literary renaissance undertaken by Sir Vedavyasa by way of systematising the vast

vedic literature, Pancharatra and Itihasa-purana. This is the earliest known literary renaissance in India.

3. Brahmasutras cull out the Vedanta Philosophy from the entire veda and allied sacred literature.

Though this information is given in mythological language which is the traditional Indian way of giving historical information, it helps us to have an idea of the date, the author, and the background of the composition of Brahmasutras. Modern scholars, naturally will not agree for such an antiquity since they want to compress the development of the entire Vedic literature and its auxiliaries within the time span of 1500 B.C. to 200-300 A.D. This approach of modern scholars is contested by good many modern scholars only. Therefore, we will be more on uncertain ground if we go by the dates suggested by the modern scholars.

The modern scholars suggest the date as 200 A.D.

III

Sri Madhva quotes a compact definition of Sutras while introducing the Brahmasutras.

अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम् ।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

A Sutra should have minimum required syllables, it should not give room for any doubt, it should make some special point, it should cover the point concerned noting its occurrences in all branches of Veda, it should not contain meaningless syllables, and should not have curropt expressions.

(१) यावदक्षरतां विना विवक्षितार्थासिद्धिः तदल्पाक्षरत्वम् । (२) एवं च भवतीत्यवचनमसन्दिग्धत्वम् । (३) विशिष्टार्थता सारवत्त्वम् । (४) बहुशाखा-निर्णायकत्वं विश्वतोमुखत्वम् । (५) व्यर्थाक्षरादिराहित्यमस्तोभत्वम् । (६) अपशब्दादिवैधुर्यमनवद्यत्वम् । (त.प्र.)

Brahmasutras satisfy all these requirements of a Sutra. There-

fore, the expression 'Sutra' primarily refers to Brahmasutras. These Brahmasutras help to determine the purport of the entire sacred literature.

शब्दजातस्य सर्वस्य यत्प्रमाणश्च निर्णयः । (म.भा.)

In view of this the Brahmasutras are designated as परविद्या. The Atharvana upanisad states that there are two levels of knowledge द्वे विद्ये वेदितव्ये परा चैवापरा च । तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्यौतिषमिति । अथ परा यया तदक्षरमधिगम्यते । (आथर्वण I-5)

Here it is stated that the same body of literature ऋग्वेद etc is अपरविद्या when it is comprehended in the ritualistic sense and it is परविद्या when अक्षर i.e. ब्रह्मन् i.e. विष्णु is comprehended as its import. This is made more clear in the verse.

ऋगाद्या अपरा विद्या यदा विष्णोर्न वाचकाः ।

ता एव परमा विद्या यदा विष्णोस्तु वाचकाः ।

Brahmasutras not only help to comprehend this विष्णुपरत्व of veda but directly also convey Brahman i.e., Visnu. Therefore, these are designated as परविद्या.

Sri Madhvacharya makes it clear in his Brahma sutranuvyakhyaana as

प्रादुर्भूतो हरिव्यासो विरिञ्चभवपूर्वकैः ।

अर्थितः परविद्याख्यं चक्रे शास्त्रमनुत्तमम् ॥

The scope of परविद्या is not confined to upanisads. The entire veda when its import is comprehended as teaching Brahman i.e. Visnu, and Brahmasutras that enable to comprehend such import are designated as परविद्या. Between the two the Vedas are निर्णय and Brahmasutras are निर्णायक. This position of Brahmasutra makes it अनुत्तम i.e. Superior.

The fact of entire Veda conveying Brahman is stated quite fre-

quently in Sri Madhvacharya's works. Even such expressions that ordinatily convey rituals and the procedure etc. connected with the rituals convey Brahman. There are two levels of verbal communication viz मुख्यवृत्ति and परममुख्यवृत्ति. The words ज्योतिः etc. convey the rituals by मुख्यवृत्ति and convey Brahman i.e., Visnu by परममुख्यवृत्ति.

i) ज्योतिरादि कर्मवाचकत्वेन प्रसिद्धाभिधेयोऽपि स एव 'ता वा एताः सर्वा ऋचः सर्वे वेदाः सर्वे घोषाः एकैव व्याहृतिः प्राणा एव प्राण ऋचः इत्येव विद्यात् (ऐ.आ. २-२-२)

ii) यथैवाग्र्यादयः शब्दाः प्रवर्तन्ते जनार्दने ।
तथा निरुक्तिं वक्ष्यामो ज्ञानिनां ज्ञानसिद्धये ।
अग्रणीत्वं यदग्नित्वमित्यग्रे नाम तद्भवेत् ।
एवमेवाह भगवान् निरुक्तिं बादरायणः । (ऋ.भा.टी.)

The central object of Brahmasutras is to describe गुणपरिपूर्ण ब्रह्मन्. This is done by demonstrating his सर्वशब्दवाच्यत्व. The whole of first chapter is devoted to this task.

After stating परविद्यात्व of Brahmasutras Sri Madhvacharya explains the प्रामाण्य of these on three grounds. viz i) आप्तवाक्यता ii) श्रुति-संवादिता and iii) युक्तिमूलता. These are composed by a परमाप्त i.e वेदव्यास. These are in agreement with Sruti and these interpret the Sruti utilising उपक्रम, उपसंहार etc. criteria of ditermining the purport. The आप्तत्व is to be ditermined on the ground of वक्तृानुकूल्य, श्रोत्रानुकूल्य and प्रसङ्गानुकूल्य i.e. compentence of the teacher, capacity of the desciple and the suitability of the occasion.

वक्तृश्रोत्रप्रसक्तीनां यदाप्तिरनुकूलता ।
आप्तवाक्यतया तेन श्रुतिमूलतया तथा ।
युक्तिमूलतया चेति प्रामाण्यं त्रिविधं महत् ।
दृश्यते ब्रह्मसूत्राणामेकधाऽन्यत्र सर्वशः ।
अतो नैतादृशं किञ्चित् प्रमाणतममिष्यते ।

The Brahmasutras are arranged in four Adhyayas. These are named as १) समन्वय २) अविरोध ३) साधन ४) फल.

Each adhyaya is also arranged in four padas. i.e., sections. These are also given suitable names. The following chart will give a complete picture of the arrangement.

१) समन्वयाध्यायः	२) अविरोधाध्यायः	३) साधनाध्यायः	
१. अन्यत्र प्रसिद्धनामपादः	१. युक्तिपादः	१. वैराग्यपादः	
२. अन्यत्र प्रसिद्धलिङ्गपादः	२. समयपादः	२. भक्तिपादः	
३. उभयत्र प्रसिद्धनामलिङ्गपादः	३. श्रुतीनां परस्पराविरोधपादः	३. उपासनापादः	
४. अन्यत्रैव प्रसिद्धनामलिङ्गपादः	४. न्यायोपेतश्रुत्यविरोधपादः	४. ज्ञानपादः	
४) फलाध्यायः			
१. कर्मक्षयपादः	२. उत्क्रान्तिपादः	३. मार्गपादः	४. भोगपादः

Within each pada i.e. section, the sutras are arranged into certain adhikaranas i.e., topics. An adhikarana is defined as,

विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरम् ।
प्रयोजनं च पञ्चैतान् प्राञ्चोऽधिकरणं विदुः ॥

These are not explicitly stated in the Bhasya. However, Sri Jayateertha in his Tatvaparakasika clearly states these steps under each adhikarana. He also states सङ्गति.

An adhikarana consists of one or more Sutras. The first Sutra reads as ॐ अथातो ब्रह्मजिज्ञासा ॐ. In the Dvaita tradition adding ॐ before and after every Sutra is strictly followed on the authority-

- i) ॐकारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।
कण्ठं भित्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ ॥
- ii) स्रवत्यनोद्धृतं ब्रह्म परस्ताच्च विशीर्यते ॥

Each of Brahmasutra represents a ब्रह्मविद्या. It is a holy practice that while a statement of ब्रह्मविद्या is made ॐकार is recited before and after it. It is stated that if this practice is not followed, then, that ब्रह्मविद्या will slip away. Therefore, the recitation of ॐ before and

after each Sutra is strictly followed in Dvaita tradition. At the commencement of first Sutra ॐकार is recited twice. One of them is treated as a part of the Sutra. ॐ means गुणपूर्ण. The central expression of the Sutra viz. ब्रह्मन् also means गुणपूर्ण. It is ॐकार recited as a part of the Sutra that indicates that the expression ब्रह्मन् should not be taken in its रूढ sense here but it should be taken in the sense of गुणपूर्ण. Further, ॐ, ब्रह्म, भर्ग, व्याहृति, गायत्री, पुरुषसूक्त and वेद develop the theme of गुणपूर्णत्व of ब्रह्मन् step by step. This development is also indicated by the recitation of this ॐ as a part of Sutra. Sri Madhvacharya states this special role played by ॐ as follows:

ओतत्ववाची हि ॐकारो वक्तव्यसौ तद्गुणोत्तमा ।
 स एव ब्रह्मशब्दार्थो नारायणपदोदितः ।
 स एव भर्गशब्दार्थो व्याहृतीनां च भूमतः ।
 भावनाच्चैव सुत्वाच्च सोऽयं पुरुष इत्यपि ।
 स एव सर्ववेदार्थो जिज्ञास्योऽयं विधीयते ।

IV

Before a Bhasya or a commentary is written on a work it is customary to raise the question whether it is worthwhile to undertake an investigation i.e. जिज्ञासा into that subject. Whether it has अनुबन्ध, चतुष्टय viz. अधिकारिन् विषय, सम्बन्ध, and प्रयोजन. Providing an answer to this question by stating the अनुबन्धचतुष्टय is technically known as शास्त्रारम्भसमर्थनम्. This question is raised in the case of Brahmasutras also and answered. In the very first Sutra ॐ अथातो ब्रह्मजिज्ञासा ॐ, अथ which means अधिकारसम्पत्त्यनन्तरम् makes room for the statement of adhikara. अतः notifies प्रयोजन and ब्रह्मन् indicates विषय.

अथ शब्देनाधिकरमत इत्यमुना फलम् ।
 ब्रह्मशब्देन विषयं सूचयामास सूत्रकृत् ॥ (ता.च. श्लो. १६)

Three requirements are laid down for Adhikara i.e. eligibility. These are १) अध्ययनम् २) शमदमादिसम्पत्ति ३) भक्ति- विष्णुपादैकसंश्रयत्वम् । The first requirement viz. the study is meant to acquire knowledge. The second is moral discipline, while the third is the deep love with the realisation of the supremacy of the God माहात्म्यज्ञानपूर्वकसुदृढ स्नेह. Since only the त्रैवर्णिक are eligible to study the Vedas, the provision of acquiring the knowledge through Tantra i.e. Itihasa Purana, and by नामस्मरण is made for others. The important point to be noted here is that no one is denied the opportunity of spiritual development.

The expression अतः states the reason for undertaking the investigation by indicating the goal and its means. Attaining the God, attaining salvation, is the goal and the grace of the God is means for it. In other words the God is the means and God is the goal.

.... अतः शब्दो हेत्वर्थे समुदीरितः ।
 परस्य ब्रह्मणो विष्णोः प्रसादादिति वा भवेत् ।
 स हि सर्वमनोवृत्तिप्रेरकः समुदाहृतः ॥ (म.भा. I-1-1)

The expression ब्रह्मन् in Sutra provides the subject matter of investigation. Sambandha i.e. the relevance of these three for each other could easily be made out. In this way the wording of the very first Sutra provides अनुबन्धचतुष्टय and justifies शास्त्रारम्भ. A conspectus of the topics discussed in Brahmasutras is given below.

Conspectus of the topics of Brahmasutra Bhasya

Chapter 1 section I-II

जिज्ञासाधिकरणम्

ॐ अथातो ब्रह्मजिज्ञासा ॐ

In this adhikarana the necessity of undertaking an investigation into the nature of Brahman is established. Purvapaksin takes the stand that there is no such entity as Brahman apart from the Jiva. The

Jiva is known to everyone through the experience 'aham' i.e. 'I am' as there is no doubt about Jiva, there is no need to undertake any investigation about him. Nor any purpose is served by an investigation into the nature of Jiva. His knowledge does not lead to the Salvation. Thus, there is no subject for investigation, nor any purpose. Hence there is no adhikarin i.e. a seeker. Therefore, there is no need to undertake an investigation into the nature of Brahman- ब्रह्मजिज्ञासा न कर्तव्या ।

जीवान्ब्रह्मणोऽभावात् तस्य च स्वप्रकाशतः ।

तज्ज्ञानान्मुक्त्यभावाच्च जिज्ञासा नावकल्पते ॥ (च.प्र.)

Siddhantin points out that the expression 'Brahman' refers to an entity that is infinit in respect of space, time and the attributes. It has infinit attributes, it is perfect and it is supreme. This is distinct from Jivas. The jivas obtain salvation by the grace of this Supreme being. Therefore, an investigation into the nature of Brahman is necessary. Brahman is the subject matter, obtaining his grace is prayojana (प्रयोजन). He who seeks to obtain his grace is adhikarin. Therefore, an investigation into the nature of Brahman be undertaken- ब्रह्मजिज्ञासा कर्तव्या.

In this Sutra the expression अथ serves two purpose viz. i) मङ्गल the very utterance of अथ is auspicious. ii) It means after one acquires eligibility i.e. अधिकार- अथशब्दो मङ्गलार्थः अधिकारानन्तर्यार्थश्च. (म.भा.)

The expression अतः conveys हेतु i.e., the purpose to be achieved. The means to achieve the goal.

By ब्रह्मजिज्ञासा the salvation has to be obtained. The salvation is obtained by the grace of the God. God's grace is obtained by अपरोक्षज्ञान and भक्ति. This is obtained by श्रवण, मनन i.e. विचार i.e. जिज्ञासा. Therefore जिज्ञासा i.e. विचार has to be undertaken. This is beautifully summed up- जिज्ञासोत्थज्ञानजात् तत्प्रसादादेव मुच्यते । (अनु.व्या.)

The import of ॐ and its being a part of the Sutra is already explained.

जन्माधिकरणम्

ॐ जन्माद्यस्य यतः ॐ

In this adhikarana the definition of Brahman is given. In the previous adhikarana Brahman was stated to be gunapurna in order to consider it as the subject matter of jijnasa i.e. investigation. This was done by taking the etemological meaning of the word Brahman. One of its rudha meaning is Jivas. This was rejected and the etemological meaning i.e. गुणपूर्ण was taken. To reject the rudha meaning some objection to take it so is necessary that is stated in this adhikarana by giving the definition of Brahman.

Brahman is defined as that which is the cause of the creation, sustainance, destruction, regulation, providing knowledge, ignorance, bondage and release. Such a defenition can be the definition of Brahman only when its sense is taken as gunapurna i.e. Visnu but not as jiva. Therefore the purvapaksin's plea that the rudha meaning of this word viz. jiva be taken cannot be accepted. Therefore, the purvapaksa of this adhikarana viz. the word Brahman means jiva is rejected and the siddhanta that this word means gunapurna i.e., Visnu who is the cause of creation etc. is established. The glory of Brahman as the cause of creation etc. is fully explained by quoting the relevant passages from Rgveda in the Bhasya.

शास्त्रयोनित्र्वाधिकरणम्

ॐ शास्त्रयोनित्र्वात् ॐ

In this adhikarana it is stated that Sastra only is the authority in respect of the cause of the world. The inference is not the means to ascertain the cause.

In the previous adhikarana, Brahman is described as the cause of the creation, sustainance etc of the world. This was supported by quoting the relevant Sruti passages. However, purvapaksin argues that Rudra etc. others also can be considered as

the cause by inference. This claim is rejected by Siddhantin by pointing out that the Sastra only is authority to ascertain the cause of the world. Bhasyakara explains this point by quoting the relevant authority and makes it clear that the inference that has no support of Sruti can establish nothing. The reasoning can be utilised only to resolve the apparent conflict among the Sruti passages and to arrive at a consistent import. It cannot be an independent means of knowledge.

Bhasyakara further states that the object that cannot be comprehended by pratyaksa cannot be altogether denied. He gives a number of instances to establish that there are the objects that are beyond perception. Therefore, the very existence of Isvara cannot be denied.

The scope of the Sastra is also not to be confined to Upanisads only. The entire Veda, Pancharatra, Ithihasa-Purana and all such works that are not in conflict with these constitute Sastra.

समन्वयाधिकरणम्

ॐ तत्तु समन्वयात् ॐ

In the previous adhikarana it is stated that Sastra only is the authority in respect of the cause of the world. Now, the Purvapaksin argues that Rudra is stated as the cause in Pasupata Sastra. He is also stated as the cause at some places in Vedas. Therefore, Visnu alone cannot be considered as the cause.

This contention of Purvapaksin is rejected and the Siddhanta view is stated in the Sutra here. The purport of Sastra has to be determined by upakrama, upasamhara etc. guidelines. These are called anvaya in Sutra. This term is explained as अन्वीयन्ते शक्तितात्पर्य-गोचरेण सम्बन्ध्यन्ते तथा ज्ञायन्ते इति यावत् वाक्यानि एतेन इति व्युत्पत्त्या. These guidelines help to comprehend the meanings of the words and sentence by duly indicating their syntactical and semantical relations. Therefore, these are called anvaya. These guidelines are as under:

उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् ।
अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

One should not go by the superficial meaning. One should get the correct import by applying these guidelines,

आपातजप्रत्ययाश्च परस्परविरोधिनः ।
अविरुद्धा प्रतीतिस्तु पूर्वापरविमर्शया ॥
नहीक्षुलेतनेनैव ज्ञात इक्षुरसो भवेत् ।
न चेक्षुदण्डं निष्पीड्य लब्धो नेक्षुरसो भवेत् ॥ (ता.च.)

ईक्षत्यधिकरणम्

ॐ ईक्षतेर्नाशब्दं ॐ

In the previous adhikarana it is stated that Brahman i.e. Visnu is conveyed as the cause of the world by Sastra. This import is obtained by the application of Upakrama, upasamhara etc. guidelines. But the purvapaksin claims that the Srutis 'Yato vacho nivartante' etc. inform us that Brahman is beyond the words. He is not conveyed by any word. Therefore, how can he be conveyed as the cause by Sastra.

This claim is rejected by Siddhantin by pointing out that the Srutis "Purusam Iksate" 'Atmanam pasyati' etc. inform us that Brahman becomes known. He cannot be known by any other authority than Sruti. Therefore, Sruti does convey him. The Srutis 'yato vacho' etc. do not totally deny the fact that he is conveyed by the words. These only say that he is not fully comprehended as he is infinite. Bhasyakara quotes a number of Sruti passages to show that he is conveyed by the entire veda. He is called अज्ञेय, अवाच्य, अतर्क्य etc. only to indicate that he cannot be completely comprehended.

न तदीदृशिति ज्ञेयं न वाच्यं न च तर्क्यते ।
पश्यन्तोऽपि न पश्यन्ति मेरो रूपं विपश्चितः ।
अप्रसिद्धेः अवाच्यं तद् वाच्यं सर्वागमोक्तितः ।
अतर्क्यं तर्क्यमज्ञेयं ज्ञेयमेवं परं स्मृतम् ।

The contention that 'the Atman who is stated as comprehended is not Suddha brahman i.e. Nriguna brahman. He is the Atman who has satva, rajas etc. gunas, in other words, he is Jiva. So far as nirguna brahman is concerned he is ajneya and consequently avachya" is rejected by Sutrakara himself. The term Atman primarily refers to Brahman only. Therefore, Gauna Atma i.e. jiva is not intended by Sruti Nirguna i.e. satvadiguna rahita, is known and hence he is vachya. (ॐ गौणश्चेन्नात्मशब्दात् ॐ)

It is stated in the Sruti that he who is devoted to Atman will attain liberation. Devotion to Gauna Atma does not lead to liberation. Therefore, the expression Atman does not refer to Gauna Atman. (ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ)

It is clearly stated in Sruti "you know Atman only and reject others'. (तमेवैकं जानथ आत्मानं अन्या वाचो विमुञ्चथ) Therefore, Atman refers to Nirguna Atman i.e Paramatma only. (ॐ हेयत्वावचनाच्च ॐ)

It is also stated in the Sruti that the incarnations of the Atman get back to mularupa. Such getting back cannot be envisaged for Gauna Atman i.e. jiva. Therefore, it is clear that the Nirguna Brahman is conveyed by this Shruti. (ॐ स्वाप्ययात् ॐ)

It cannot also be claimed that in some other branch of Veda a different position is likely to have been stated since all the branches of Vedas state the same and these never contradict each other. (ॐ गतिसामान्यात् ॐ)

Sruti केबलो निर्गुणश्च directly declares that the Atman comprehended is Nirguna Atman. (ॐ श्रुतत्वाच्च ॐ)

In understanding the points made here it should be kept in mind that the Nirguna Atman referred to here is not nirguna in the advaita sense. It is nirguna in the sense of Satvadi gunarahita. The expressions Gauna and Nirguna refer to jiva and Paramatma in these Sutras and the bhasya there on. These do not refer to Saguna and nirguna Brahman of Advaita.

Lastly, advaitin's claim that "let Brahma be conveyed by Laksana, not by Vachyavrtti" is rejected by pointing out that an entity that is not conveyed by Vachyavrtti by any word cannot be conveyed by Laksanavrtti by any word.

In this way vachyatva of Brahman is established on the ground of jneyatva in this adhikarana.

Other Bhasyakaras interpret this adhikarana as a refutation of the Samkhya doctrine viz. Prakrti is the cause of the world. However, such an interpretation cannot be admitted since the refutation of other systems has to be made only in the second chapter.

आनन्दमयाधिकरणम्

ॐ आनन्दमयोऽभ्यासात् ॐ

Samanvaya commences from this adhikarana. The earlier five adhikaranas are introductory. The words are of four types. i) The words that convey Brahman i.e Visnu ii) The words that convey other than Brahman i.e Visnu iii) The words that convey both Brahman and some other also iv) The words that convey others only. Under each category there are again two types: i) The words that are merely names ii) The words that refer to the characteristic of the object conveyed and convey the object through it.

There is no need of Samanvaya of the first category of words since these clearly convey the Brahman. The Samanvaya of the second category of words is explained in the first and second padas. The Samanvaya of such words which are merely denotative i.e. name, is explained in the first pada the samanvaya of the words that convey the object through its characteristic i.e., connotative words, is explained in second pada. The Samanvaya of the words that convey Brahman and also other is explained in the third pada while the samanvaya of such words that convey other than Brahman only is explained in the fourth pada.

In the present adhikarana the samanvaya of the word

anandamaya is explained. While explaining this, the samanvaya of annamaya, pranamaya, manomaya and vijnanamaya is also explained. In its wider implication this adhikarana explains all gunivachaka and gunavachaka words.

Here, the question whether the expression anandamaya refers to Brahman i.e. Visnu or chaturmukha brahma, Rudra, Prakrti, jiva etc., is raised. Purvapaksin quotes the relevant references to chaturmukha brahma etc., and claims that one of these is anandamaya. He also puts forward the argument that since the word anandamaya contains 'mayat' suffix which conveys modification, it cannot refer to Brahman i.e. Visnu who does not undergo any modification.

This claim of Purvapaksin is rejected. The expression Brahman frequently accures in the context of the discourse on anandamaya. This clearly shows that anandamaya referred to here is Brahman. This applies to annamaya etc also. The 'mayat' suffix has the meaning 'full' also. Therefore, anandamaya means full of ananda but not the modification of ananda. (ॐ विकारशब्दात् नेति चेन्न प्राचुर्यात् ॐ)

There is not difference between avayava and avayavin in case of Brahman i.e. Visnu. The reference to Brahman as puccha does not come in the way of equating anandamaya with Brahman. The Sutrakara adds the following grounds also to consider anandamaya as Brahman.

- i) In the hymn that is given at the commencement of this discourse viz. "satyam, jnanam, anantam brahma' Brahman is described. The some Brahman is referred to in Anandamaya context. Hence anandamaya is Brahman i.e. Vishnu. (ॐ मान्त्रवर्णिकमेव गीयते ॐ)
- ii) The fact of Brahman being anandamaya is stated as the ground for the activities of all others in the Sruti 'को हि एव अन्यात् कः प्राण्यात्' etc. (ॐ तद्धेतुव्यपदेशाच्च ॐ)

- iii) Chaturmukha brahma etc. cannot be referred to as anandamaya since these cannot provide salvation to the seekers. (ॐ नेतरोऽनुपपत्तेः ॐ)
- iv) It is clearly stated in this context that Chaturmukha brahma etc. are distinct from Anandamaya. (ॐ भेदव्यपदेशाच्च ॐ)
- v) The inference is not a reliable means (ॐ कामाच्च नानुमानापेक्षा ॐ)
- vi) The liberated jivas are stated to enjoy the benefit of the liberation with the Brahman retaining their separate identities. This establishes that Jivas are distinct from Brahman even at liberated state. (ॐ अस्मिन् अस्य च तद्योगं शास्ति ॐ)

For these reasons, the anandamaya refers to Brahman i.e. Visnu only. Annamaya etc. also refer to him only. These refer to Aniruddha, Pradyumna etc. five forms of Visnu.

अन्तस्थत्वाधिकरणम्

ॐ अन्तस्तद्धर्मोपदेशात् ॐ

This adhikarana consists of two Sutras. Here, the attribute antasthatva is established to be the attribute of Visnu. Thorough this it is established that the names of the deities Indra, Surya, Varuna etc are the names of Visnu.

In the previous adhikarana it is stated that adrsyatva i.e. not being fully comprehended, is an attribute of anandamaya. This attribute is stated as the attribute of him who is within, in the Taittiriya aranyaka 'अन्तःप्रविष्टं कर्तारमीशं सहैव सन्तं न विजानन्ति देवाः'. He who is stated as within is Indra. This means that Indra is anandamaya but not Brahman i.e. Visnu. This objection on the conclusion of the previous adhikarana viz anandamaya is Brahman i.e., Visnu, is answered in this adhikarana.

The attribute antahpravishtatva is not the attribute of Indra etc deities, though their names occur in this context. A number of other

attributes such as brahmandaviryatva, jivasrayatva, samudrantasthatva that are clearly the attributes of Visnu are stated here. These cannot be considered as the attributes of Indra etc deities. The names Indra etc. can be considered as the names of Visnu since the qualities conveyed by these names are primarily found in Visnu. Since the names Indra etc can be used with reference to Visnu these are Savakasa while the attributes brahmandaviryatva samudrantasthatva etc. can not be applied to any other. Hence these are Niravakasha. Therefore, antasthatva is an attributed of Visnu. Consequently adrsyatva is also an attribute of Visnu as already stated in anandamayadhikarana, and anandamaya is Visnu. By the establishment of the fact that antasthatva is an attribute of Visnu, it follows that the names Indra etc. are the names of Visnu only. Its wider implication is that all adhidaiva words convey Vishnu only. To achieve this wider purpose the Samanvaya of a linga i.e. an attribute is presented in this adhikarana though the theme of this pada is namasamanvaya. अत्र लिङ्गसमन्वयसमर्थनं बहुनामसमन्वयसिद्धयर्थम् ।

A suggestion is made that even if antasthatva is an attribute of Visnu, the names Indra etc. can be taken as the names of Indra etc. deities only. The difficulty that the attribute antasthatva belongs to Visnu and names Indra etc. belong to some other deities can be solved by considering Visnu and the other deities identical. This suggestion cannot be accepted. Indra etc. are stated as distinct in the statements "Indrasya atma" 'Devanam hrdayam brahma' etc. in this very context. This points is made in the second sutra of this adhikarana. (ॐ भेदव्यपदेशान्नान्यः ॐ)

आकाशाधिकरणम्

ॐ आकाशस्तल्लिङ्गात् ॐ

In this adhikarana the question 'whether akasa etc. adhibhuta words convey Visnu or the respective jada objects only' is raised. The purvapaksin claims that since the word akasa is popularly used in the sense of bhutaakasa it conveys that only but not Visnu. The word akasa cannot be taken as conveying Visnu even on the ground

that it is under the control of Visnu. Since it is a jada object. Tadadhinatvanyaya is not applicable to jada objects. This contention of Purvapaksa is rejected by siddhantin. The akasa described here is stated as possessing the attributes of sarvottamatva and ananthatva. These are the attributes of Visnu. Hence the word akasa conveys Visnu only. The word akasa conveys Visnu both by Vidvad rudi and Mahayoga. The fact of akasa being under the control of Visnu is also stated in Sruti. The wider implication of this adhikarana is that all adhibhuta words convey Visnu. तस्मादाधि-भौतिकसर्वशब्दोपलक्षकाकाशशब्दवाच्यो विष्णुरेव ।

प्राणाधिकरणम्

ॐ अत एव प्राणः ॐ

In this adhikarana the question 'whether the word Prana conveys Visnu or Vayu' is raised. The Purvapaksin argues that this word is popularly known as conveying Vayu. Therefore, it conveys him only but not Visnu. The siddhanta points out that the prana is stated here with the attributes Sripatitva and Lakshmiptitva. These attributes are not at all applicable to Vayu. Hence this word conveys Visnu. Its wider implication is that all adhyatmika words convey Visnu only. अध्यात्मिकाशेषशब्दोपलक्षकप्राणशब्दवाच्यो हरिरेव ॥

ज्योतिरधिकरणम्

ॐ ज्योतिश्चरणाभिधानात् ॐ

In this adhikarana the question 'whether the word Jyoti in the Sruti 'ज्योतिर्हृदय आहितम्' etc. (ऋ. ६-९-६) conveys Visnu or Agni' is raised. Purvapaksin argues that since this word is popularly known to convey Agni only, it conveys him only. Further, it occurs in Agni Sukta. Therefore, it must convey Agni only, Siddhantin points out that the attribute Karnadividuratva given here is an attribute of Visnu only. Therefore, he is conveyed by the word Jyoti here. This word can convey Visnu by vidvad rudhi and Mahayoga.

गायत्र्यधिकरणम्

ॐ छन्दोभिधानान्नेति चेन्न । तथा चेतोर्पणनिगदात् तथा हि दर्शनम् ।

This adhikarana consists of three Sutras. The question 'whether the word Gayatri conveys Visnu or the metre Gayatri' is raised here. In the earlier adhikarana it was concluded that the word Jyoti conveys Visnu. This Jyoti is stated as Gayatri. If the word Gayatri conveys something other than Visnu, then, the word Jyoti also will have to convey that. This will adversely affect the conclusion of the previous adhikarana. Therefore, the meaning of the word Gayatri has to be settled. Purvapaksin argues that the word Gayatri conveys the metre only as it is popularly known to convey that sense. This word cannot convey Visnu on the ground that Gayatri is under the control of Visnu since the Gayatri is a part of Veda and the Vedas are eternal. Eternal objects are never under the control of others. Siddhantin points out that the two features i.e. ganakartrva and tranakartrva conveyed by the word Gayatri are the attributes of Visnu only. Therefore, this word conveys Visnu only. Even the eternal objects are under the control of Visnu. Therefore, this word primarily conveys him only. He is conveyed by this word for meditating upon him by this word.

The word Gayatri conveys Visnu on another ground also. It is described as having bhutadi pada i.e. the world, as its pada. The Visnu is also described in Purusasukta as bhutadi pada. Therefore, the two are one. Here the word pada should not be taken in the sense of a portion. It should be taken as amsa. That too as bhinnamsa. This is stated in the second sutra of this adhikarana. (ॐ भूतादि-पादव्यपदेशोपपत्तेश्चैवम् ॐ)

In this context of the description of the padas of Visnu a clarification is necessary. In one place it is stated that the three padas are in Dyuloka, in another place it is stated that these are beyond Dyuloka. This looks like a contradiction. It also makes room to say

that the two referred to are different. Therefore, it is clarified that one statement is from the point of view of three worlds and the other statement is from the point of view of the seven worlds. This clarification is given in the third sutra of this adhikarana. (ॐ उपदेशभेदान्नेति चेन्नोभयस्मिन्नप्यविरोधात् ॐ)

पादान्तप्राणाधिकरणम्

ॐ प्राणस्तथानुगमात् ॐ

In this adhikarana the question whether the word Prana conveys Visnu or something else is again raised quoting a passage wherein the word Prana occurs in the context of Indriyas. Purvapaksin argues that in the Sruti passage 'ta va etah' etc. the word Prana cannot convey Visnu since it is a context of describing Indriyas. Siddhantin points out that a number of attributes of Visnu such as 'this Prana is to be meditated upon by the deities' 'all vedas, all words declare this Prana' etc. are described here. Therefore, the word Prana conveys here Visnu only. Further, the word Brahman also occurs frequently here.

It cannot be urged that the speaker Indra declares here that 'I am prana' therefore, the word Prana conveys Indra here. But Indra also uses the expression prana with reference to many others as 'pranah tvam pranah sarvani bhutai etc. Therefore, he cannot be taken as conveyed by the word prana. (ॐ न वक्तुरात्मोपदेशादिति चेदध्यात्मसम्बन्धभूमा ह्यस्मिन् ॐ)

तत्तन्नाम्नोच्यते विष्णुः सर्वशास्तृत्वहेतुतः

न कापि किञ्चिन्नामास्ति तमृते पुरुषोत्तममिति पात्रे ।

The mention of certain attributes of Jivas and Mukhya prana also does not come in the way of the word prana conveying Visnu. Here three types meditations viz. Visnu as present everywhere, as present at the heart and as present outside are described.

(ॐ जीवमुख्यप्राणलिङ्गादिति चेन्नोपासात्रैविध्यादाश्रितत्वादिह तद्योगात् ॐ)

Those who are engaged in the sacrifice worship the Visnu in Agni, the Yogin meditate upon him at the heart and ordinary persons in the Icons.

केषाञ्चित् सर्वगतत्वेन केषाञ्चित् हृदये हरिः ।
प्रतिमास्वप्रबुद्धानां सर्वत्र विदितात्मनाम् ॥

द्वितीयः पादः

सर्वगतत्वाधिकरणम्

ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ

In the previous Pada i.e. section, the samanvaya of the names i.e. denotative words that popularly convey other than Visnu was explained as conveying Visnu. In the second pada the samanvaya of the lingas i.e. connotative words that popularly convey other than Visnu will be explained as conveying Visnu. This Samanvaya of anyatra prasiddha linga will be made with the help of the lingas that are prasiddha as the lingas of Visnu.

अन्यत्र प्रसिद्धानां लिङ्गात्मकानां शब्दानां विष्णौ प्रवृत्तिं दर्शयति अस्मिन् पादे प्राधान्येन (भा.)

i) This first adhikarana consists of eight Sutras. In this ahikarana the question whether Brahman i.e. Visnu, is Sarvagata i.e. present everywhere or Aditya etc some one else? is raised. In Aitareya the expression Brahmatatamam is used. In this context the word Aditya is frequently mentioned. Therefore, the question arises whether the Sarvagatatva conveyed by the expression Brahmatatamam conveys the Sarvagatatva of Brahman or Aditya. The purvapaksin argues that it conveys Sarvagatatva of Aditya since he is frequently mentioned in this context. This is rejected on the ground that Brahma shabda stated in the context is a patent word of Visnu only.

ii) Further many other attributes are stated in this eontext.

These are asruta, adrsta, avijnata etc. These cannot be the attributes of aditya. Therefore, the attribute Sarvagatatva should also be taken as the attribute of Visnu. (ॐ विवक्षितगुणोपपत्तेश्च ॐ)

Moreover, Sarvagatatva is mentioned as the attribute of Visnu in several other contexts.

iii) The Jiva cannot be taken as Sarvagata since he remain in the limited body. (ॐ अनुपपत्तेस्तु न शारीरः ॐ)

iv) Further, the jiva is stated as the agent and sarvagata as the object in this context. Therefore, jiva is not sarvagata (ॐ कर्मकर्तृव्यपदेशात् ॐ)

v) The word Brahman has got emphetical marker i.e. एवकार in the Shruti 'एतमेव ब्रह्मेत्याचक्षत' (ॐ शब्द-विशेषात् ॐ)

vi) In Bhagavadgita it is explicitly stated that Visnu is present everywhere अहमात्मा गुडाकेश सर्वभूताशयस्थितः (ॐ स्मृतेश्च ॐ).

vii) The presence of Visnu in small places is stated for the sake of meditation. He can remain every where and also in small places like the sky (ॐ निचाय्यत्वादेवं व्योमवच्च ॐ).

viii) Brahman i.e. Visnu will not be affected by the pleasure and the pain of body even when he is present in the jiva's body as he is स्वतन्त्र and सर्वशक्तिमान् । (ॐ सम्भागेप्राप्तिरिति चेन्न वैशेष्यात् ॐ).

सर्वज्ञाल्पताभेदात् सर्वशक्त्यल्पशक्तिः ।

स्वातन्त्र्यपारतन्त्र्याभ्यां सम्भोगो नेशजीवयोः ।

२. अतृत्वाधिकरणम्

ॐ अत्ता चराचरग्रहणात् ॐ

In this adhikarana the question 'whether the अतृत्व i.e. संहारकर्तृत्व is an attribute of Visnu or Aditi' is raised. Purvapaksin argues that in the Sruti 'सर्व वा अत्ति तददितेरदितित्वम्' अतृत्व i.e. संहारकर्तृत्व is stated as the attribute of Aditi. Since the name of Aditi is directly

referred here, it cannot be the attribute of any other. This means that Visnu is not अन्ता i.e. संहारकर्ता. This violates the very definition of Brahman i.e. Visnu, given in the second Sutra as "creator, sustainer, destroyer' etc.

Siddhantin rejects this contention of purvapaksa. In the said Sruti the Aditi is described as destroyer of all i.e. the entire sentient and non sentient beings. This is possible only for Visnu. Therefore the very word Aditi has to be taken as referring to Visnu and अन्तृत्व i.e. संहारकर्तृत्व as the attribute of Visnu.

ii) The context also supports this interpretation since the creation of water, samvatsara i.e. chaturmukhabrahma etc is also stated here. (ॐ प्रकरणाच्च ॐ)

३. गुहाधिकरणम्

ॐ गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॐ

This adhikarana consists of two Sutras. In this adhikarana the question whether कर्मफलभोक्तृत्व is an attribute of only Jiva or it is also an attribute of Brahman i.e. Visnu is raised. In the Sruti 'ऋतं पिबन्तौ सुकृतस्य लोके' etc. Two are stated as reaping the fruits of the deeds. Purvapaksin argues that since Visnu has no Karmaphalabhoga only Jiva has to be taken as Karmaphalabhokta applying chatrinayaya. Hence, the conclusion drawn in the previous adhikarana viz Visnu is sarvatta cannot stand.

The siddhantin points out that the two referred to in the Sruti 'ऋतं पिबन्तौ' etc. are not Jiva and Brahman. Here, the two forms of Brahman viz Atma and Antaratma are stated. The Brahman i.e. Visnu who is present in these two forms does enjoy the fruits of the good deeds of the Jiva in order to bless him. Therefore, his Sarvattatva i.e. enjoying every thing is not affected.

ii) Moreover, in the context of this Sruti Brahman is stated as

an adjective. There is an adjective 'setuh' in singular also. Therefore, there is no reference to the two viz Jiva and Brahman here but only to one i.e. Brahman i.e. Visnu in his two forms. (ॐ विशेषणाच्च ॐ)

४. अन्तराधिकरणम्

ॐ अन्तर उपपत्तेः ॐ

This adhikarana consists of five Sutras. In this adhikarana the question whether in the Sruti 'य एष पुरुषोऽन्तरक्षिणि' etc. Agni is stated as present in the eye or Visnu, is raised. Purvapaksin argues that Agni is stated as present in Aditya and Aditya is stated as present in the eye. He who is present in Aditya is stated as anandamaya. This means that Agni is anandamaya. This violates the conclusion of anandamayadhikarana.

Siddhantin draws the attention to the attributes amitatva, abhayatva etc. of his who is present in the eye and points out that these are the attributes of Visnu only. Hence, he who is present in the eye is Visnu but not Agni.

ii) Further, a special power of the eye viz the drops of the water or ghee not sticking to the eye is stated. This power is due to the presence of Visnu in the eye. The epithets Vamani and bhmani given here also apply to Visnu only (ॐ स्थानादिव्यपदेशाच्च ॐ)

iii) He is described as possessing infinit bliss. This is the nature of Visnu only (ॐ सुखविशिष्टाभिधानादेव ॐ)

iv) Finally the upasana taught here is not Agnividya. It is Paramatmavidya since it is stated that this Vidya leads to Brahman. (ॐ श्रुतोपनिषत्कगत्यभिधानादेव च ॐ)

v) He who is present in the eye is described as a regulator. Agni cannot be the regulator. Agni himself is a Jiva and requires another regulator. If his regulator is another jiva, then, he also requires another. Therefore, the regulator present in the eye is Visnu only. (ॐ अनवस्थितेरसम्भवाच्च नेतरः ॐ)

५. अन्तर्याम्यधिकरणम्

ॐ अन्तर्याम्यधिदैवादिषु तद्गर्भव्यपदेशात् ॐ

In this adhikarana the question 'whether अन्तर्यामित्व is an attribute of Visnu or it is an attribute of Prakrti, Jiva etc.' is raised.

Purvapaksin argues that the attribute अन्तर्यामित्व stated in the Sruti 'यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो' etc. is an attribute of Prakriti. The Prakrti is the material cause of Prthivi etc and therefore, these contain it. Hence, it is antaryamin of these. The jivas of Prthivi etc. also can be considered as their antaryamin. In any case Brahman i.e. Visnu is not antaryamin.

Siddhantin points out that it is stated in the very Sruti that the Prthivi etc do not comprehend this antaryamin. Here, by Prthivi etc, the abhimani deities Prthivi etc. are meant. These are not able to fully comprehend him who is within and who regulates. Such a regulator cannot be the jada prakrti or Jiva. He is Visnu only. The attribute amrtatva also confirms this. A number of attributes of Visnu viz asruta, amata, adrsta etc are stated here. Therefore, Visnu is antaryamin.

iii) The attributes of Prakrti such as satva, rajas, tamas are not stated here. Therefore, Prakrti is not antaryamin (ॐ न च स्मार्तमतद्गर्माभिलापात् ॐ)

iv) Sarira i.e Jiva also cannot be antaryamin since, both in Kanva and Madhyandina Sakhas Jiva is stated as distinct from the antaryami Brahman. (ॐ शारीरश्च उभयेऽपि हि भेदेनैवमधीयते ॐ)

६. अदृश्यत्वाधिकरणम्

ॐ अदृश्यत्वादिगुणको धर्मोक्तेः ॐ

This adhikarana consists of three Sutras. In this adhikarana

the question whether the attributes adrsyatva etc. are the attributes of Visnu or that of Prakrti is raised. Purvapaksin argues that in the Sruti 'यत्तदद्रेश्यमग्राह्यम्' etc. the attributes adrsyatva etc are stated as the attributes of aksara. This aksara is not Visnu since he is described as greater than aksara in the Sruti 'aksarat paratah parah'. Therefore, the adresya etc are not the attributes of Visnu. In the anandamayadhikarana it was stated that adrsyatva etc. are the attributes of anandamaya. Now that adrsyatva etc are not the attributes of Visnu and hence anandamaya is also not Visnu.

Siddhantin rejects this contention. The aksara described here is stated to be the object of Paravidya. Prakrti or Chaturmukha brahma are not the objects of Paravidya. Visnu is the object of paravidya. Hence, he is aksara.

ii) The aksara is described as omniscient and omnipotent. This confirms that he is Visnu. Chaturmukha brahma is stated as distinct from aksara. (ॐ विशेषणभेद व्यपदेशाच्च नेतरौ). There are three levels of aksara viz jadaprakrti. Sri and Visnu. These are designated as aksara, para aksara and paratahpara aksara.

अपरं त्वक्षरं या सा प्रकृतिर्जडरूपिका ।

श्रीः परा प्रकृतिः प्रोक्ता चेतना विष्णुसंश्रया ।

तामक्षरं परं प्राहुः परतः परमक्षरम् ।

हरिमेवाखिलगुणमक्षरत्रयमीरितम् ।

iii) Moreover he who has the attributes of adrsyatva etc is described as having a form in the Sruti "ruknavarnam Kartaram etc. This also confirms that he is Visnu. (ॐ रूपोपन्यासाच्च ॐ)

७. वैश्वानराधिकरणम्

ॐ वैश्वानरः साधारणशब्दविशेषात् ॐ

This adhikarana consists of nine Sutras. In this adhikarana the question whether the name 'Vaisvanara' is the name of Visnu or that'

of Agni is raised. Purvapaksin argues that it is the name of the deity Agni as it is well-known in that sense. If it is not taken in that sense, then, there will be no deity for the entire ritual programme. The siddhantin points out that the adjective 'atmanam' given to Agni in this Sruti clearly indicates that it refers to Visnu. The expression 'atma' primarily conveys Visnu only.

ii) Further, the Gita also states that Vaisvanara is Krsna i.e. Visnu. (ॐ स्मर्यमाणमनुमानं स्याद् ॐ)

iii) Purvapaksin further argues that the name Vaisvanara is used with reference to Agni also in the Sruti in many places. The Attributes of Agni such as homadharatva and pachakatva are also mentioned. These claims of purvapaksin are also rejected by siddhantin. The mention of the name Agni and certain attributes of Agni with reference to Vaisvanara are intended to instruct that he should be meditated upon in that way. (ॐ शब्दादिभ्यः अन्तःप्रतिष्ठानान्नेति चेन्न तथा दृष्ट्युपदेशात् असम्भवात् पुरुषविधमपि चैनमधीयते ॐ)

iv) In any case the word Vaisvanara cannot refer to the deity Agni or the fire. (ॐ अत एव न देवता भूतं च)

In this adhikarana an interesting discussion is raised in respect of the use of the words Agni etc. with reference to the deity Agni, fire etc. These words primarily mean Visnu however these are also used with reference to the deity Agni etc. also. This point is explained in different ways by different sages as under.

1 (a) Jaimini holds that the learned men know that these words convey Visnu but still for practical purposes they employ these words for the deity Agni etc. The ordinary people use these words with reference to the deity Agni etc due to the ignorance of the real primary meaning. (ॐ साक्षादप्यविरोधं जैमिनिः ॐ)

(b) The above explanation of Jaimini seems in good general. However, if all words Agni etc. occurring in vedic hymns are said to have referred to Visnu; then the naming vedic hymns like 'Agnisukta'

etc. would be incorrect. Here Jaimini answers that the naming the Sukta is meant to convey this that the upasakas seek to attain 'Agni' etc. This is, of course, without forgetting the primary meaning Visnu. (ॐ सम्पत्तेरिति जैमिनिः तथा हि दर्शयति ॐ)

c) When it is stated that these seek to attain the deities, it is meant that they seek to attain the antaryamin Visnu in them. (ॐ आमनन्ति चैनमस्मिन् ॐ)

2) Asmarathya holds that since the Visnu manifests in Agni etc therefore, these hymns are designated as Agni hymns etc. (ॐ अभिव्यक्तेः आश्रमरथ्यः)

3) Badari holds that since the Visnu has to be meditated upon as present in Agni etc. these are called by Agni Sukta etc. names. (ॐ अनुस्मृतेः बादरिः ॐ)

In third and fourth padas the समन्वय of उभयत्र प्रसिद्धशब्द and अन्यत्रैव प्रसिद्धशब्द is established. In the fourteen adhikarana of III pada. (१) सर्वाधारत्वलिङ्ग (२) भूमा नाम (३) अक्षर नाम (४) 'सत्' नाम (५) हृत्पद्मस्थत्वलिङ्ग (६) आनुकल्येन गृह्यमाणत्वलिङ्ग (७) ईशान नाम (८) देवानां वेदविद्याधिकारः (९) शूद्राणां वेदविद्याधिकाराभावः (१०) वज्र नाम (११) 'ज्योतिः' नाम (१२) आकाश नाम (१३) सुषुप्त्यादिद्रष्टृत्वलिङ्ग (१४) ब्राह्मण नाम are discussed and it is established that the respective नाम and लिङ्ग's belong to Visnu only. देवताधिकरण and अपशूद्राधिकरण are प्रासङ्गिक. Those do not deal with समन्वय.

Under वामनाधिकरण, तत्त्वप्रकाशिका discusses श्रुतिलिङ्गवाक्यप्रकरण etc. canons for determining the purport of a discourse, and a passage in detail.

In the fourth pada, in seven adhikaranas, the following topics are discussed :

(१) अव्यक्त, दुःखी, बद्ध etc. words convey Visnu

(२) ज्योतिष्टोम etc. कर्मवाचक words convey Visnu

(३) पञ्चजन etc words in plural convey Visnu

(४) आकाश etc words that are known to be conveying as अवान्तरकारण also convey Visnu.

(५) All words convey Visnu by परममुख्यवृत्ति and the respective other objects by मुख्यवृत्ति.

(६) Words like प्रकृति that are in स्त्रीलिङ्ग also convey विष्णु.

(७) निषेधमुखवेद्यत्ववाचि words like असत्, शून्य etc also convey Visnu.

In this way the समन्वय of all अन्यत्रैव प्रसिद्ध words is established in the fourth pada.

Under समाकर्षाधिकरण the views of जैमिनि, आशमरथ्य, औडुलोमि and काशकृत्स्न are quoted. These relate to the procedure of words conveying the respective other meanings related to Karma by मुख्यवृत्ति. As regards the words conveying God by परममुख्यवृत्ति there is an agreement among all. Therefore, the opinion of some modern scholars, that these were earlier वेदान्तिन्ऽ is not sound. The views of these are quoted only when some thing connected with कर्म is discussed and it is explained that their views could be accommodated within the framework of Badarayana's view. This question is already discussed in the introduction to the first volume referring to the occurrence of these names earlier.

Under ज्योतिरुपक्रमाधिकरण, तत्त्वप्रकाशिका discusses रूढि, योग etc. seven types of वृत्ति with which words convey their word meanings and which play a vital role in the interpretation of the Sruti text.

A de-railed consequence of the adhikaranas of these two padas is given below.

Third Pada

In the previous two padas, The words that superficially convey other than Visnu, were explained to convey Visnu. This is tech-

nically known as anayatrprasiddha sabdasamanvaya. In this third pada the words that superficially convey both Visnu and other than Visnu will be explained to convey Visnu only. This is technically known as ubhayatra prasiddha sabdasamanvaya. In the previous two padas the words that are the names of Visnu i.e. Namatmaka words, and the words that convey the attribute of Visnu i.e. Lingatmaka words were considered separately in the first and the second pada respectively. However, in this third pada both types of words are considered in the same pada. The nature of the word concerned whether it is name or attribute is made clear in the respective adhikarana.

द्युभ्वाद्यधिकरणम् ॥ १ ॥

ॐ द्युभ्वाद्यायतनं स्वशब्दात् ॐ

In this adhikarana the question whether Brahman i.e. Visnu, is the locus, and the support of Dyu, bhu, antariksa, manas, prana etc. or someone else is raised. Some one is stated as the abode of Dyu, bhu etc. in the Mundaka upanisat 'यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैः' etc. and it is further stated that he should be known and none else 'तमेवैकं जानथ आत्मानम्'.

Purvapaksin argues that Visnu is not the abode of all these. One of the following viz. रुद्र, प्रधान, जीव, वायु may have to be taken as the abode of these. In support of the claim of these, he gives the following grounds.

१. रुद्र - 'रुद्रो वाव लोकाधारः' इत्युक्तत्वात् ।

२. प्रधानम् (प्रकृतिः) - द्युभ्वादीनां प्रकृतिकार्यत्वात् तदाश्रयत्वं युक्तम् ।

३. जीवः - 'स एषः अन्तश्चरते बहुधा जायमानः' इति द्युभ्वाद्यायतने जीवलिङ्गश्रवणात् ।

४. वायुः - 'वायुना वै गौतम सूत्रेण' इति वायौ लोकाधारत्वस्य श्रुतिसिद्धत्वात् ।

On these grounds the Purvapaksin claims that one of these may be considered as the abode of द्यु, भू etc but not Visnu.

The above Sutra states the siddhanta by pointing out that the word आत्मन् occurs with reference to that which is the abode of these. This word exclusively applies to Brahman i.e. Visnu only. It is स्वशब्द for Brahman. Therefore, रुद्र, प्रधान etc others cannot have any claim to the abode of Dyu, bhu etc. Bhasyakara makes it very clear by quoting the following authority.

आत्मब्रह्मादयः शब्दाः तमृते विष्णुमव्ययम् ।

न सम्भवन्ति यस्मात् तैः नैवाप्ता गुणपूर्णता । - इति ब्रह्मवैवर्ते

The expression आत्मन् means गुणपूर्ण. Rudra etc are not गुणपूर्ण. Therefore, these cannot be referred to by the word आत्मन्. That which is the abode of Dyu, bhu etc is stated to be आत्मन्. Therefore, Visnu who is conveyed by the word आत्मन् is the abode of Dyu, bhu etc.

ॐ मुक्तोपसृष्यव्यपदेशात् ॐ (१-३-२)

In this Sutra a clear ground to take Visnu only as the abode of Dyu, bhu etc is given. That which is the abode of Dyu, bhu etc is stated to be the goal of the liberated. 'अमृतस्यैष सेतुः' Visnu is declared to be the goal of the liberated in several srutis passages. (i) ब्रह्मविदाप्नोति परम् (ii) मुक्तानां परमागतिः (iii) एतमानन्दमयमात्मानमुपसङ्कामति. Therefore, he is the abode of dyu, bhu etc.

ॐ नानुमानमतच्छब्दात् ॐ ॥ १-३-३ ॥

None of the attributes of Rudra viz. भस्मधर, उग्र etc are stated here. Therefore, he cannot be considered to be the abode of Dyu, bhu etc. This is brought out by the expression अतच्छब्दात् in this Sutra. In fact even the names of Rudra viz. ईशान, पिनाकी, कृत्तिवासा etc. are primarily the names of Visnu. These convey Rudra only secondarily.

रुजं द्रावयते यस्माद्ब्रुद्रस्तस्माद् जनार्दनः ।

ईशानादेव चेशानो महादेवो महत्त्वतः ॥

शिवः सुखात्मकत्वेन शर्वः शंरोधनाद्धरिः ।

Similarly, the names Virincha, Brahma, Indra etc also primarily convey Visnu and secondarily, the other respective deities. However, the names नारायण etc that exclusively convey Visnu will not convey other deities even secondarily.

(i) विरिञ्चश्च विरेचनात् ।

बृंहणात् ब्रह्मनामाऽसौ ऐश्वर्यादिन्द्र उच्यते ॥

एवं नानाविधैः शब्दैरेक एव त्रिविक्रमः ।

वेदेषु सपुराणेषु गीयते पुरुषोत्तमः ॥ इति ब्रह्माण्डे

(ii) न तु नारायणादीनां नाम्नामन्यत्र सम्भवः ।

अन्यनाम्नां गतिर्विष्णुरेक एव प्रकीर्तितः ॥ इति वामने

ॐ प्राणभृच्च ॐ

Vayu and Jiva are not the abode of Dyu, bhu etc. for the reasons already stated viz. it is a goal of the liberated, it is referred to by the word atman, and the words Rudra, Prana etc are primarily the names of Vinsu. Vayu and Jiva are not the goal of the liberated, nor they are referred to by the word atman.

ॐ भेदव्यपदेशाच्च ॐ

It cannot be argued that Jiva also can be taken as abode of Dyu etc. on the ground that Jiva and Brahman are identical. Because, the distinction between the Jiva and Brahman is clearly stated as जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानम् (मु. ३-१-२)

ॐ प्रकरणात् ॐ

Moreover the fact of someone being the abode of Dyu, bhu etc is stated in the context of obtaining the knowledge of Brahman i.e. Visnu, as a subject of परविद्या । 'द्वे विद्ये वेदितव्ये' इति हि प्रकरणम् ।

ॐ स्थित्यदनाभ्यां च ॐ

The difference between Jiva and Brahman is clearly brought out by the Sruti 'द्वा सुपर्णा सयुजा सखाया' etc by stating that Jiva reaps the results of its deeds while God watches it.

भूमाधिकरणम्

ॐ भूमा सम्प्रसादादध्युपदेशात् ॐ

In this adhikarana, the question whether the word भूमा conveys Visnu or Vayu is raised. The Purvapaksin argues that this word conveys Vayu i.e. Prana only. He supports his contention by pointing out that नाम, वाक्, मनस् etc, are stated in graded way upto आशा. Then, it is stated that प्राणो वा आशाया भूयान्. After this nothing else is stated. This means that प्राण is the highest. Therefore प्राण is stated as सुखरूप here compared with all others such as नाम, वाक् etc. This contention of Purvapaksin is rejected by siddhantin on the ground that the सुख mentioned here is भूमा i.e. पूर्णसुख. Visnu only is पूर्णसुख. Therefore, the expression भूमा conveys Visnu only. The expression सम्प्रसादात् in the Sutra conveys the sense पूर्ण-सुखरूपत्वात्. More over प्राण is stated as highest in the context. This is stated in the Sutra by the expression अध्युपदेशात्.

ॐ धर्मोपपत्तेश्च ॐ

In this context the attribute सर्वगतत्व is given by the statement 'स एवाधस्तात् स उपरिष्टात् स पश्चात्' etc. This can be the attribute of Visnu only.

अक्षराधिकरणम्

ॐ अक्षरमम्बरान्तधृतेः

In this adhikarana the question whether the word Aksara conveys Brahman i.e. Visnu or Prakrti i.e. chetanaprakrti i.e. Rama is raised.

Purvapaksin argues that the attribute aksaratva i.e non-destructability is found in prakrti also. The Aksara is stated to be the abode of Chandra, Surya etc. This is also found in Prakrti as per the Sruti 'अहं सोममाहनसम्'. The attributes adrsyatva etc. also are the at-

tributes of Prakrti i.e. Rama, as per the statement 'ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते'. Therefore, the word Aksara conveys Prakrti i.e. chetanaprakrti i.e. Rama.

This contention of Purvapaksin is rejected in this Sutra and the Siddhanta view viz the word Aksara conveys Visnu is established. The Sutra gives the ground for the siddhanta view as अम्बरान्तधृतेः. The Aksara is stated to be the abode of ambara i.e. akasa i.e prakrti also एतस्मिन्नेव खलु अक्षरे गार्गी आकाशः ओतश्च प्रोतश्च (बृ. ५-८-२२). Therefore, akasa i.e prakrti itself cannot be Aksara. This Aksara has to be taken as Brahman i.e. Visnu. He is the abode of all including Prakrti i.e. chit-prakrti i.e Rama. The fact of Visnu being the abode of all is stated in the Sruti.

- i) य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा (ऋ. १-१५४-४)
- ii) यस्मिन्निदं सञ्च विचैधि सर्वं यस्मिन् देवा अधिविश्वे निषेदुः ।(म.ना.उ१-२)
- iii) पृथिव्यादिप्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
विष्णुरेको विभर्तीदं नान्यस्तस्माद् क्षमो धृतौ ॥ इति स्कान्दे

ॐ सा च प्रशासनात् ॐ

Visnu being the abode and the supporter of all is confirmed by the fact that all others function under his orders एतस्य वा अक्षरस्य प्रशासने सूर्याचन्द्रमसौ विधृतौ तिष्ठतः. This is also made clear in Mahabharata as 'एकः शास्ता न द्वितीयोऽस्ति शास्ता'.

ॐ अन्यभावव्यावृत्तेश्च ॐ

The fact that the ordinary attributes of other entities such as स्थूलत्व, अणुत्व etc are dimaid in it. This also confirms that it is a unique object 'अस्थूलमनणु' इत्यादिना स्थूलाण्वादीनामन्यवस्तुस्वभावानां व्यावृत्तेश्च. In this context it may be noted that the attributes that apparantly look contradictory to each other such as अस्थूल and अनणु are present in him by his अचिन्त्याद्भुतशक्ति.

सदधिकरणम्

ॐ ईक्षतिकर्मव्यपदेशात् सः ॐ

In this adhikarana, the question whether the word सद् in the Sruti 'सदेव सोम्येदमग्र आसीत्' etc conveys Visnu or Pradhana i.e. Jadaprakrti, is raised. This leads to the further question whether Visnu is the cause of the world or pradhana. If the word सद् conveys Visnu, then, he will be the cause, on the other hand if सद् conveys pradhana, then that will be the cause. Therefore, this question has to be settled.

Purvapaksin argues that the word सद् in the above Sruti has to be taken to mean pradhana i.e. jadaprakrti only, since it is stated to undergo modification and become many. 'बहुस्यां प्रजायेय' इति । Visnu does not undergo any modification.

This contention of purvapaksin is rejected by this Sutra by pointing out that the cause is stated to have "thought about creation". The jadaprakrti is not capable of thinking while commencing the creation. Therefore Visnu has to be taken as the cause stated here, and conveyed by the word सद्. This is stated in Sutra as ईक्षतिकर्मव्यपदेशात्. Though Visnu does not undergo any modification or change, he assumes many forms. This is stated by 'बहुस्यां प्रजायेय'. Though prakruti is material cause, it is not a creator. In this Sruti the creator is mentioned but not in material cause, since, thinking on the part of the cause is stated.

दहराधिकरणम्

ॐ दहर उत्तरेभ्यः ॐ

In this adhikarana, the question 'whether the attribute हृत्पद्मस्थत्व is an attribute of Visnu or that of akasa or jiva' is raised. The purvapaksin argues that it is an attribute of akasa. The Sruti states 'दहरोऽस्मिन्नन्तर आकाशः'. The word akasa here cannot be taken

to convey Visnu since it is stated that 'तस्यान्ते सुषिरं सूक्ष्मम्'. No Susira can be thought of for Visnu. Jiva also may be taken as present in Dahara pundarika since he is anu and can remain in hrtpadma. He is also referred to in the concluding section as 'एष आत्मेति होवाच'.

This contention of purvapaksin is rejected by this Sutra and the siddhanta viz hrtpadmasha is Visnu is established. The ground for this siddhanta is stated in the Sutra as उत्तरेभ्यः. In this section a number of attributes of One who is in hrtpadma are stated later. These are अपहतपाप्मा अजरो विमृत्युः विशोकः etc. These cannot be attributes of akasa or jiva. Therefore, Visnu only has to be taken as present in Dahara pundarika and hrtpadmasthatva is his attribute उत्तरेभ्यः गुणेभ्यः दहरः विष्णुरेव.

ॐ गतिशब्दाभ्यां तथाहि दृष्टं लिङ्गं च ॐ

Two more grounds are given here in support of siddhanta view that Visnu is present in dahara pundarika. In the Sruti अहरहः गच्छन्त्य एतं ब्रह्मलोकं न विन्दति । (छा. ७-३-२) it is stated that during the deep sleep jivas go to him, and dahara pundarika is brahmaloka. Jivas going to him and the use of the word brahma clearly show that he who is in hrdayapundarika is Brahman i.e. Visnu. These two grounds are stated in the Sutra as 'गतिशब्दाभ्याम्'.

ॐ धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धेः ॐ

Two attributes of Visnu सर्वाधारत्व and सर्वेश्वरत्व are stated as the attributes of हृत्पद्मस्थ. Therefore, He is हृत्पद्मस्थ. These attributes are also stated in the Sruti 'एतस्मिन् खलु अक्षरे गार्गी आकाशः ओतश्च प्रोतश्च' and 'एतस्य वा अक्षरस्य प्रशासने गार्गी'. These provide समाख्या for the point made.

ॐ प्रसिद्धेश्च ॐ ॥ १-३-१७ ॥

Visnu's presence at hrdaya is well-known in Srutis such as (i) 'तत्रापि दहं गगनं विशोकं तस्मिन् यदन्तस्तदुपासितव्यम्' (म.ना.उ. १०.७) (ii) दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा सम्प्रतिष्ठितः ।

ॐ इतरपरामर्शात् स इति चेन्नासम्भवात् ॐ

The contention of the purvapaksin that the jiva is mentioned as hrtpadmastha is rejected here. इतर means jiva परामर्श means reference. Though jiva is mentioned here, he cannot be taken as hrtpadmastha, since, अपहतपाप्मत्व etc. attributes are not possible in his case.

ॐ उत्तराच्चेदाविर्भूतस्वरूपस्तु ॐ

The purvapaksin again argues that jiva is stated as सत्यकाम in the Sruti 'स तत्र पर्येति जक्षन् क्रीडन्' etc. later. This means he also has अपहतपाप्मत्व etc. later. Therefore, he can be taken as present in hrtpadma. This argument is not acceptable since it refers to jiva's liberated state and hrtpadmasthatva question is raised when he still has his body. Therefore, hrtpadmastha stated here is Visnu only.

ॐ अन्यार्थश्च पराशर्मः ॐ

The reference as 'स एष आत्मा' is not a reference to Jiva, it is a reference to Paramatma only.

ॐ अल्पश्रुतेरिति चेत्तदुक्तम् ॐ

Purvapaksin further argues that dahara i.e hridaya guha is a small place . How can Brahman be present in such a place. Therefore, jiva has to be taken as present in hrtpadma. It is answered by Sutrakara by stating that it is already stated in the sutra 'निचाय्यत्वादेवं व्योमवत्' that he can be thought of as present at the small heart for the purpose of meditation.

अनुकृत्यधिकरणम्

ॐ अनुकृतेस्तस्य ॐ

In this adhikarana the question 'whether the attribute आनुकूल्येन गृह्यमाणत्व indicated by the statement 'कथं नु तद्विजानीयाम्' is an attribute of Visnu or jnanisukha' is raised. The purvapaksin contends

that it is an attribute of Jnanisukha, since, it is the context of describing Jnanisukha and the expression 'परमं सुखम्' makes it clear that it is this that is intended to be आनुकूल्येन गृह्यमाण. This contention is rejected by this Sutra. It is stated here that in the light of the statement 'तमेव भान्तमनुभाति सर्वम्' etc Visnu is stated here as आनुकूल्येन गृह्यमाण but not Jnanisukha.

ॐ अपि स्मर्यते ॐ

The fact stated by the Sruti 'तमेव भान्तमनुभाति' etc. is also stated by Smrti 'यदादित्यगतं तेजो' etc. and 'न तद्भासयते सूर्यो' etc.

वामनाधिकरणम्

ॐ शब्दादेव प्रमितः ॐ

In this adhikarana whether the word ईशान in the Sruti 'अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति । ईशानो भूतभव्यस्य' conveys Vayu or Visnu is raised. The purvapaksin argues that this word conveys Vayu only. This Isana is stated to be प्राणव्यवस्थापक, मध्यम and सर्वदेवोपास्य. These are the attributes of Vayu only. This contention is rejected in this Sutra. Since the name वामन occurs in this Sruti. Isana conveys Visnu only. It is well known that the name Vamana is the name of Visnu. Between वामनश्रुति and प्राणव्यवस्थापकत्व etc. लिङ्ग, श्रुति has to be preferred. In this context Bhasya states श्रुति etc. अर्थनिर्णायकप्रमाण and points out the earlier has priority over the later in the order in which these are stated here. However, the समाख्या has to be taken as last.

श्रुतिर्लिङ्गं समाख्या च वाक्यं प्रकरणं तथा ।

पूर्वं पूर्वं बलीयः स्यादेवमागमनिर्णयः ॥ इति स्कान्दे ।

These are explained in तत्त्वप्रकाशिका as under : (१) नाममात्रेण निर्देशः श्रुतिः (२) असाधारणधर्मो लिङ्गम् (३) निराकांक्ष पदानि वाक्यम् (४) एकप्रमेयप्रतिपादकानेकवाक्यानि प्रकरणम् (५) अनेकप्रमेयप्रतिपादकमेकार्थं तात्पर्य-युक्तं स्थानम् (६) समानोक्तिः समाख्या.

ॐ ह्यपेक्षया तु मनुष्याधिकारत्वात् ॐ

Though Visnu is all pervasive, he is stated as अङ्गुष्ठमात्र here, taking into account the size of the heart of men at which he has to be meditated.

देवताधिकरणम्

ॐ तदुपर्यपि बादरायणः सम्भवात् ॐ

In this adhikarana the question 'whether the deities have वेदविद्याधिकार or not' is raised. Purvapaksin argues that they have no वेदविद्याधिकार. He gives two reasons in support of his contention. (१) वेदविद्याधिकार is restricted to मनुष्य only. (२) The deities are either eternal or temporary. If these are eternal, then, no purpose will be served by the study of Vedavidya. If these are not eternal, then, during the period of their absence, no sacrifices could be performed since there are no deities to receive the offerings. In either case the question of वेदविद्याधिकार for the deities does not arise.

Sutrakara rejects this contention in this Sutra and states that the deserving men after attaining the position of a deity do have वेदविद्याधिकार. The expression तदुपरि in the Sutra is explained as मनुष्याणां सतां देवादित्वप्राप्त्युपरि. The Sutrakara states it as his view by quoting his name i.e. बादरायण as he is going to state the views of others later.

ॐ विरोधः कर्मणीति चेन्नानेकप्रतिपत्तेर्दर्शनात् ॐ

The objection that "If the men become the deities, then, there would be no deities before these men became deities. This means that there was no performance of sacrifices as there were no deities', is answered in this Sutra.

It is not only one set of men who become deities, but it is a series of them. At no time there is a position when there are no deities. This is clear from the Sruti 'ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः

सन्ति देवाः'. Therefore, there is no difficulty for the performance of sacrifices. There is no time, when there are no deities at all.

ॐ शब्द इति चेन्नातः प्रभवात् प्रत्यक्षानुमानाभ्यां ॐ

"The Vedas are eternal. If the deities mentioned in them are not eternal, during the absence of these deities the Vedas will be conveying something that is not there. This will affect the very validity of Vedas" is another objection. This is answered here. It is already stated that the deities will always be present. It may not be the same persons but there are deities. This is clear from the Sruti 'धाता यथा पूर्वमकल्पयत्' Sages of high attainments actually see them. The presence of the deities in future may also be inferred.

ॐ अत एव च नित्यत्वम् ॐ

Since the Vedas are eternal the presence of the deities also in a series has to be accepted as eternal. शब्दस्य नित्यत्वादेव देवप्रवाहनित्यत्वं युक्तम् ।

ॐ समाननामरूपत्वाच्चावृत्तावपि अविरोधः ॐ

The names and the forms of the deities in the past, present, and future are the same. Therefore, the absence of the deities that are liberated does not affect the series of deities.

ॐ मध्वादिषु असम्भवादनधिकारं जैमिनिः ॐ

Jaimini is of the opinion that the deities do not have adhikara for Madhuvidya etc. since the result to be obtained from these is already obtained by them.

ॐ ज्योतिषि भावाच्च ॐ

These deities will not have any adhikara to obtain the knowledge for liberation, since, they have already such knowledge and are not required to obtain it again.

ॐ भावन्तु बादरायणोऽस्ति हि ॐ

However, Badarayana i.e. Sutrakara, makes it clear that there

is a special result for special knowledge and therefore, the deities have अधिकार for मधुविद्या etc.

It has to be noted here that there is no conflict between the views of Jaimini and Badarayana. Jaimini states that the deities are not required to undertake Madhuvidya etc. for the routine results while Badarayana states that in order to acquire special knowledge they are required to undertake these Vidyas.

- i) फलविशेषभावात् प्राप्तपदानामपि देवानां मध्वादिषु अधिकारं बादरायणो मन्यते । अस्ति हि प्रकाशविशेषः ।
- ii) उक्तफलानधिकारमात्रं जैमिनिमतम् । अतो न तन्मतविरोधः । सर्वज्ञस्यैव कृष्णस्य त्वेकदेशविचिन्तनम् । स्वीकृत्य मुनयो ब्रूयुः तन्मतं न विरुध्यते ॥

अपशूद्राधिकरणम्

ॐ शुगस्य तदानदरश्रवणात्तदाद्रवणात् सूच्यते हि ॐ

In this adhikarana the question "whether the Sudras have Vedavidyadhikara or not" is raised. Purvapaksin argues that since, men are stated to have Vedavidyadhikara if they have Visistabudhyadi the Sudras who have Visistabudhyadi can also have Vedavidyadhikara. In fact there is an instance of a Sudra receiving Brahavidya in Chandogya Upanisat. Pautrayana a Sudra is stated to have received Vedavidya from Raikva. He is addressed as Sudra.

This contention of purvapaksin is rejected in this Sutra. Pautrayana was not a Sudra. He is addressed as Sudra in the sense of a sorrowful person. He felt sorry because, he was downgraded by the birds flying over his house. शोकेनाद्रवणं शूद्रशब्दप्रवृत्तिनिमित्तम् । अतः शुचा आद्रवणादेव शूद्रशब्दसम्बोधितो न तु वर्णावरत्वाभिप्रायेण । हंसकृतानादर-श्रवणादस्य पौत्रायणस्य शुक् (त.प्र.)

ॐ क्षत्रियत्वावगतेश्चोत्तरत्र चैत्ररथेन लिङ्गात् ॐ

Moreover, Pautrayana is stated to have a chariot drawn by horses, this indicates that he was a khsatriya.

ॐ संस्कारपरामर्शात् तदभावाभिलाषाच्च ॐ

Further, for Vedavidyadhikara upanayana sanskrara is required. Sudras do not have this sanskara. However, the case of women of higher quality is an exception. In a way these also have sanskara, since, marriage itself is a sanskara equivalent to upanayana for them. स्त्रीणां प्रदानकर्मेव यथोपनयनं तथेति स्मृतेः ।

ॐ तदभावनिर्धारणे च प्रवृत्तेः ॐ

In the instance of Satyakama Jabala, it was found that he was a त्रैवर्णिक as he was an honest person. Therefore, he was administered upanayana sanskara.

ॐ श्रवणाध्ययनार्थप्रतिषेधात् स्मृतेश्च ॐ

Learning Vedas is prohibited to Sudras.

कम्पनाधिकरणम्

ॐ कम्पनात् ॐ

In this adhikarana the question "whether the word वज्र occurring in the Shruti-

यदिदं किञ्च जगत्सर्वं प्राण एजति निस्सृतम् ।

महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ (क.उ. २-३-२)

conveys इन्द्रायुध or Visnu. Purvapaksin argues that the word Vajra is well-known in the sense of the weapon of Indra. It is stated also here that it is raised. A weapon only may be raised not a person like Visnu. This contention of purvapaksin is rejected and the siddhanta view viz Visnu is conveyed by this word, is established.

In this Sruti the Vajra is described as the regulator of the entire world. This is not possible for Indra's weapon. Visnu only is the regulator of all. Therefore, the word Vajra conveys Visnu.

ज्योतिरधिकरणम्

ॐ ज्योतिर्दर्शनात् ॐ

In this adhikarana the question 'whether the word Jyothi in the Sruti ह्यन्तः ज्योतिः पुरुषः (बृ. ६-३-७) conveys Visnu or jiva' is raised. Purvapaksin argues that it conveys jiva only as it is stated to move in the two worlds according to its deeds. Siddhanta rejects this contention and establishes that this word conveys Visnu. He moves over the two worlds in his Prajna form taking the jiva with him.

प्राज्ञेनात्मनाऽन्वारूढः उत्सर्जयाति इति वचनात् तस्यापि लोकसञ्चरणमस्त्येव ।

आकाशाधिकरणम्

ॐ आकाशोऽर्थान्तरत्वादिव्यपदेशात् ॐ

In this adhikarana the question "whether the word akasa in the Sruti 'आकाशो वै नामरूपयोः निर्वाहता' conveys Visnu or akasa" is raised. Purvapaksin argues that this word convey akasa only since it is well-known in that sense. However, the siddhantin points out that since, the akasa refered to here is stated to be without the name and the form, it cannot be the element akasa. It has to be taken in the sense of Visnu only. This Siddhanta is established in this sutra.

सुषुप्त्यधिकरणम्

ॐ सुषुप्त्युत्क्रान्त्योर्भेदेन ॐ

In this adhikarana the question "whether the attribute स्वप्नादि-द्रष्टृत्व stated in the sruti 'स यत्तत्र यत्किञ्चित् पश्यति' etc. (बृ. ६-३-१५) is an attribute of Visnu or that of Jiva" is raised. Purvapaksin argues that seeing the dream is very natural for jiva and therefore, it is an attribute of jiva. This contention of purvapaksa is rejected in this Sutra. The स्वप्नद्रष्टा refered to here is described as asanga. This asangatva is an attribute of Visnu. He is सर्वज्ञ therefore, he can see everthing. Jiva also cannot be considered as asanga on the ground

that he is identical with Brahman, since, the two are clearly stated to be different during the deep sleep and lebarational state. in the Sruti 'प्राज्ञेन आत्मना अन्वारूढः उत्सर्जयाति' etc.

ब्राह्मणाधिकरणम्

ॐ पत्यादिशब्देभ्यः ॐ

In this adhikarana the question "whether the word ब्राह्मण in the Sruti 'एष नित्यो महिमा ब्राह्मणस्य' (बृ. ६-४-२४) conveys Visnu or Virincha" is raised. Purvapaksin argues that the word अज also occures here. This word अज conveys Virincha. Therefore, the word Brahmana also must convey Virincha only. This contention of purvapaksa is rejected in this sutra. This ब्राह्मण is described here as 'सर्वस्याधिपतिः सर्वस्येशानः'. He is stated as नित्यमहिमा. Therefore, this word ब्राह्मण conveys Visnu only.

Fourth Pada

१. आनुमानिकाधिकरणम्

ॐ आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्तगृहीतेः दर्शयति च ॐ

In this pada the words that superficially convey other than Visnu onlyb are explained as conveying Visnu (अन्यत्रैव प्रसिद्धशब्दसमन्वयः). Here, Bhasyakra explains the distinction between अन्यत्र प्रसिद्ध and अन्यत्रैव प्रसिद्ध before he proceeds to explain the Samanvaya of the latter. He remarks श्रुत्यादिभिः अन्यत्रैव प्रसिद्धानामपि शब्दानां सामस्त्येन विशेषहेतुभिः विष्णावेव प्रवृत्तिं दर्शयति अस्मिन् पादे ।

The import of this statement is clearly stated in तत्त्वप्रकाशिका as under

- i) लोकप्रसिद्ध्या अन्यत्र रूढानामिन्द्रादिशब्दानां श्रुतिलिङ्गादिबलाद् विष्णौ समन्वयः प्राक् प्रतिपादितः । इदानीं श्रुतिलिङ्गादिभिरेव अन्यत्र प्रसिद्धानामपि

शब्दानां समन्वयनिरूपणात् न एतत्पादवैयर्थ्यम् । अनेनैवाभिप्रायेण अन्यत्रैवेत्युक्तिः ।

In the first pada, the words Indra etc. that superficially conveying other than Visnu by लौकिकरूढि are explained to convey Visnu with the support of Sruti, linga etc. In this Pada the words that appear to convey other than Visnu with the support of Sruti, linga etc. are explained to convey Visnu with stronger Sruti. Keeping this in mind a distinction is made as अन्यत्र प्रसिद्धि and अन्यत्रैव प्रसिद्धि.

ii) There is one more ground on which this Pada is differentiated from other Padas. पूर्वं स्रष्टृत्वादिगुणाभिधायकानां तत्सङ्गतानां च समन्वयः निगदितः । अत्र पुनः स्वरवर्णपदात्मकानां समस्तशब्दानामिति वा अवैयर्थ्यमिति भावेनोक्तम् । सामस्त्येनेति । (त.प्र.)

Earlier, the words that convey the attributes and such other words were explained as conveying Visnu. In this Pada the accents the syllables, etc. also are explained to convey Visnu. This is indicated in the Bhasya by the expression सामस्त्येन.

In the first Adhikarana the question 'whether the words अव्यक्त, जीव etc. convey Visnu or the respective others' is raised. Purvapaksin argues that अव्यक्त is stated to be less than Purusa in the Sruti 'अव्यक्तात् पुरुषः परः' (क.उ. १-३-११), the Jiva is दुःखी and बद्ध. Therefore, these words cannot convey Visnu. These are well-known in the sense of Prakrti i.e. Pradhana of the Samkhya, and jiva. This purvapaksa is stated in the Sutra as 'आनुमानिकमप्येकेषामिति'. The Samkhyas establish Prakrti by the inference. Therefore, it is called आनुमानिक.

The Siddhanta portion of the sutra शरीररूपकविन्यस्तगृहीतेः states that the primary meaning of the word अव्यक्त is Visnu only. However, prakrti is also called अव्यक्त since it is controlled by Visnu like body.

(i) यद्यपि परमात्मन एव अव्यक्तादिशब्दाः वाचकाः तथापि न प्रधानादौ

तद्व्यवहारयोगः । प्रधानादौ परमात्मनः विन्यस्ततया तत्सम्बन्धेन तत्रापि शब्दप्रवृत्तेः । (त.प्र.)

(ii) यथा शरीरं पुरुषतन्त्रं तथा परमात्मतन्त्रत्वेन शरीरसमे प्रधानादौ स्थितस्य (त.प्र.) तस्यैव परमात्मनः एव अव्यक्तशब्देन गृहीतेः. (भाष्य)

The fact of परमात्मा being present in प्रकृति is stated in the Sruti 'तुच्छेनाभ्वपिहितं यदासीत्' (ऋ.सं २०-१२९-३). The word अव्यक्त is used with reference to Visnu in the Sruti 'अव्यक्तमचलं शान्तम्' and in Gita 'अव्यक्तोऽक्षर इत्युच्यते ।'

ॐ सूक्ष्मं तु तदर्हत्वात् ॐ

The subtle entity is called अव्यक्त. Visnu is most subtle. Therefore, he is called अव्यक्त.

ॐ तदधीनत्वात् अर्थवत्

The attributes अव्यक्तत्व, अवरत्व etc. found in Prakri are under the control of Visnu. Therefore, the word अव्यक्त, अवर can convey Him. The words convey certain entity on two grounds viz. अन्यगतशब्दार्थनियन्तृत्व and तदधिकरणत्व. The word अव्यक्त conveys Visnu on both the grounds while अवर conveys on the first ground.

यदधीनो गुणो यस्य तद्गुणी सोऽभिधीयते ।

यथा जीवः परात्मेति यथा राजा जयीत्यपि ॥ - इति स्कान्दे (भाष्य)

ॐ ज्ञेयत्वावचाच्च ॐ

प्रधान i.e. प्रकृति, is not stated to be known for the liberation. Therefore, Prakrti cannot be taken as the meaning of अव्यक्त.

ॐ वदतीति चेन्न प्राज्ञो हि ॐ

It cannot be argued that in the Sruti 'महतः परं ध्रुवं निचाय्य तं मृत्यु-मुखात् प्रमुच्यते' it is stated that प्रधान be known for the liberation, since, the expression 'महतः परम्' refers to प्राज्ञ i.e. Visnu but not प्रधान.

ॐ प्रकरणात् ॐ

The question whether 'महत्: परम्' refers to प्रधान or to Visnu can also be settled here by the context i.e. प्रकरण. From the Sruti 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' it is clear that it is a context of Visnu.

ॐ त्रयाणामेव चैवमुपन्यासः प्रश्नश्च ॐ

In the Katha Upanisat Nachiketa asked only three questions and Yama answered them. त्रयाणामेव पितृसौमनस्यस्वर्गर्याग्निपरमात्मनां प्रश्नः उपन्यासश्च (भाष्य). There is no question about प्रधान. Therefore, there is no ground to take प्रधान by the expression अव्यक्त here.

ॐ महद्ब्रह्म ॐ

Just as the word महत् is taken to convey Visnu because he only has the attribute परममहत्त्व the words अव्यक्त etc. also have to be taken to mean Visnu since the attributes conveyed by these words belong to him only.

ॐ चमसवदविशेषात् ॐ

The word चमस is well-known to convey a sacrificial vessel. But still in the sruti 'इदं तच्छिरः एष हि अर्वाग् बिलश्चमसः' it is taken to mean शिरस्. Similarly the word अव्यक्त should be taken to mean Visnu.

ज्योतिरुपक्रमाधिकरणम्

ॐ ज्योतिरुपक्रमात् तथाहाधीयत एके ॐ

In this adhikarana the question 'whether the word ज्योतिः' etc. that ordinarily convey the sacrifices, its procedure, time etc., convey Visnu or not' is raised. Purvapaksin argues that these words are well-known to convey the sacrifices, procedure etc. If these are also taken to convey Visnu, then, there will be no scope of the sacrifices etc. Therefore, these words do not convey Visnu.

ज्योतिरादिशब्दवाच्यो न विष्णुः । तस्य ज्योतिष्टोमादिकर्मतदङ्गाभिधायकत्वेन प्रसिद्धत्वात् । तत्रप्रसिद्धिं चापहाय परमात्मवाचित्वाङ्गीकारे कालकर्मक्रमाधिकारि-नियोज्ययजमानफलऋत्विगाद्यभिधायकाभावेन तदभावास्वयविरोधापातात् । तथा च विहितानुष्ठान लोपप्रसङ्गः । (त.प्र.)

This contention of purvapaksin is rejected in this Sutra. The words ज्योतिः etc. convey Visnu only. The Sruti 'य इमं लोकमभ्यार्चत्' etc. explains etymology of the names of the sages शतर्षि etc. and states that these names convey Visnu only. This is stated at the commencement i.e. उपक्रम. Continuing, it is further stated that ता वा एताः सर्वाः ऋचः सर्वे वेदाः सर्वे घोषाः एकैव व्याहृतिः प्राण एव. From this it is clear that all Vedic words including the कर्मवाचक words convey Visnu.

ॐ कल्पनोपदेशाच्च मध्वादिबदविरोधः ॐ

The objection "If these words also convey Visnu, there will be no words to convey कर्म, काल, क्रम etc. Then, the performance of these will not be possible' is answered in this Sutra. Just as the words मधु etc. in मधुविद्या convey the God and also the honey etc. here also the words ज्योतिः etc. convey Visnu and also the sacrifices etc. The expression कल्पनोपदेशात् is explained as i) लोकतः कृप्तं तत्तद्वाचित्वमनिवार्यमेव महायोगवृत्तेः कल्पनायाः व्युत्पादनेन । ii) सर्वशब्दवाच्यत्वेन कल्पनायाः उपदेशात् । (त.प्र.)

The words ज्योतिः etc. convey Visnu by Mahayogavrtti and convey Karma etc. by ordinary Vrtti. Tatvaparakasika explains all these Vrttis as under:

१. प्रयोगमात्रबाहुल्यं रूढिः । यथा घटादिशब्दानां कुम्भादौ ।
२. प्रवृत्तिनिमित्तमात्रमपेक्ष्य वृत्तिः योगः । यथा पङ्कजादिपदानां भेकादौ ।
३. प्रवृत्तिनिमित्तं प्रयोगबाहुल्यं च योगरूढिः । यथा पङ्कजादिशब्दानां पद्मादौ ।
४. मुख्यार्थस्य शब्दप्रवृत्तिनिमित्तातिरिक्तगुणयोगेन वृत्तिः उपचारः । तत्र च प्रयोगबाहुल्यं रूढोपचारः । यथा लिखितसिंहादौ सिंहादिशब्दानाम् ।

५. वाच्यार्थानुपपत्त्या योग्ये अवाच्ये वृत्तिः लक्षणा । तत्र च प्रयोगबाहुल्ये रूढलक्षणा । यथा ग्रामो गच्छतीत्यत्र ग्रामसम्बन्धिनि पुरुषे लक्षणा ।
 ६. उपचारमात्रं यथा पैङ्गल्यादियुते माणवके अग्निशब्दस्य ।
 ७. लक्षणामात्रं यथा नदीशब्दस्य तीरे । एताः वृत्तयः लोके ।
 ८. हरौ तु महायोगो महारूढियोगश्च । तत्र तदितरत्र प्रसिद्धशब्दानां महायोगः । निरतिशय प्रवृत्तिनिमित्तसद्भावात् ।
 ९. तदेकनिष्ठानां महारूढियोगः । नारायणादिशब्दानां तत्र बहुप्रयोगयुक्तत्वात् निरतिशयप्रवृत्तिनिमित्तसद्भावाच्च ।
 अतः कर्मतदङ्गशब्दवाच्यो हरिः इति सिद्धम् ।

न सङ्घोपसङ्गहाधिकरणम्

ॐ न सङ्घोपसङ्गहादपि नानाभावादतिरेकाच्च ॐ

In this adhikarana the question "whether the words पञ्चजन and आकाश occurring in the Sruti 'यस्मिन् पञ्च पञ्चजनाः' etc. convey Visnu or any other" is raised. Purvapaksin argues that since the word पञ्चजनः is in plural it cannot convey Visnu who is one. Further पञ्चजन and आकाश are stated as आधेय and परमात्मा as आधार since the pronoun यस्मिन् refers to परमात्मा. One and the same cannot be both आधार and आधेय. Hence also पञ्चजन does not refer to Visnu Siddhantin rejects this contention of Purvapaksin. He points out that since Visnu can assume many forms the plural does not come in the way for taking पञ्चजनः as referring the Visnu. As regards the आधार-आधेय difficulty, his प्राणादिपञ्चजननियामक forms are आधेय and शरीरनियामक form is आधार. Hence the words पञ्चजन and आकाश can be taken as conveying Visnu without any difficulty.

ॐ प्राणादयो वाक्यशेषात्

The पञ्चजन are stated as giving प्राणशक्ति to प्राण, चक्षुस् etc, in the following statement. Such a power is the power of Visnu only. Therefore, also the word पञ्चजन conveys Visnu.

ॐ ज्योतिषा एकेषामसत्यन्ने ॐ

In this Sutra a clarification is given in respect of the five constituents of पञ्चजन. There is a slight variation in respect of one of the constituents. As per the Madhyandina version अन्न is a constituent and as per kanva version ज्योतिः is a constituent. The other four viz. प्राण, चक्षुस्, श्रोत्र and मनस् are common to both. This difference is reconciled in two ways: (1) एकरूपत्वम् (२) अधिकारिभेदात् अन्नाख्यरूपेण सह भगवद्रूपपञ्चकं माध्यन्दिनादिभिः उपास्यम् । ज्योतिराख्यरूपेण सह काण्वादिभिरुपास्यम् ।

आकाशाधिकरणम्

ॐ कारणत्वेन चाकाशादिषु यथाव्यपदिष्टोक्तेः ॐ

In this adhikarana the question 'whether the word akasa in the Sruti आत्मन आकाशः सम्भूतः etc. conveys Visnu or bhutakasa' is raised. Purvapaksin argues that since the akasa is stated here as effect, it cannot convey Visnu. He is not the effect of any. Further, it is also stated to be the cause i.e. अवान्तरकारण. This also does not suit Visnu. This contention of purvapaksa is rejected in this Sutra. In the Sruti य आकाशे तिष्ठन् etc. Visnu is stated as present in akasa etc. and he causes the next step. Therefore, the word akasa conveys him only as अवान्तरकारण. He is मूलकारण also as per आत्मन आकाशः सम्भूतः and अवान्तरकारण as per आकाशाद् वायुः

समाकर्षाधिकरणम्

ॐ समाकर्षात् ॐ

In this adhikarana the doctrine of all words conveying Visnu is affirmed by removing the objection that "If all the words convey Visnu by mukhyavrtti, then, no word will be available to convey other objects. This means, no communication in respect of other objects is possible" 'सर्वशब्दानां मुख्यवृत्त्या परमात्मैकवाचित्वे सर्वव्यवहारलोपापातात् । (त.प्र.)

The above objection is removed by pointing out that "though all words convey परमात्मा by मुख्यवृत्ति, these very words also convey respective other objects. This does not mean that one and the same word has two meanings independently like नानार्थ words. The two meanings are not अन्योन्यनिरपेक्ष, since, the other meaning is under the control of the God who is the first meaning. This process of employing the words that convey God also to convey the respective other object is known as समाकर्ष. It is a different process than laksana. परमात्मनः मुख्यतः सर्वशब्दवाच्यत्वे न व्यवहारलोपः । तत्र रूढ्यादेरभ्युपगमात् । तथा सति उभयोः मुख्यवाच्यत्वं प्राप्तमिति चेन्मैवम् । भवेदेतद् यदि उभयत्र अन्योन्यनिरपेक्षा शब्दप्रवृत्तिः । किन्तु स्वतः मुख्यवृत्त्या परमात्मैकवाचिनां शब्दानां व्यवहारसिद्धयर्थं ततः समाकृष्य अन्यत्र रूढत्वेन सङ्केतितत्वात् । अल्पप्रवृत्तिनिमित्तानां च तदधीनत्वात् ॥ (त.प्र.)

This is neatly stated in the Bhasya as 'परमात्मवाचिनः शब्दाः अन्यत्र समाकृष्य व्यवहियन्ते'

परस्य वाचकाः शब्दाः समाकृष्येतरेष्वपि ।

व्यवहियन्ते सततं लोकेवेदानुसारतः ॥ इति पाद्मे ।

ॐ जगद्राचित्वात् ॐ

Though the words convey God only by परममुख्यवृत्ति, these convey the respective other objects also in so far as लोकव्यवहार is concerned. This accounts for their मुख्यवृत्ति in लोकव्यवहार. This is designated as अपरममुख्यवृत्ति in भावदीप.

ॐ जीवमुख्यप्राणलिङ्गादिति चेत् तद्व्याख्यातम् ॐ

In this Sutra an objection is raised against the सर्वशब्दवाच्यत्व of Visnu and answered. In the Sruti 'अस्य यदेकां शाखां जीवो जहाति' etc. all are stated to depend on Jiva. Similarly in the Sruti 'वायुना हि लोका नेनीयन्ते' all are stated to depend on Vayu. This means that as per तदधीनत्वन्याय all words should convey one of these. Hence, Visnu is

not सर्वशब्दवाच्य. This Sutra states this objection as जीवमुख्यप्राणलिङ्गात् इति चेत् and answers by तद्व्याख्यानम् ।

It is already explained that it is the अन्तर्यामि God on whom these are ultimately dependent but not on Jiva or Vayu. Therefore, God alone is सर्वशब्दवाच्य. 'तद्व्याख्यातत्वात्' । (त.प्र.)

ॐ अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके ॐ

Another objection against कर्मादिशब्दवाच्यत्व of Visnu and समाकर्ष of words to convey the respective other entities, particularly, the sacrifices, their time, procedure etc. is that since the goal of the Vedic lore is to get the knowledge of the God, no purpose will be served by the knowledge of sacrifices etc. hence, to get the ritual meaning by way of समाकर्ष is unnecessary. However, the vedic expressions have these meanings. Therefore, the better course is to accept these very meanings as the genuine meaning and give up the very theory of jyotistomadi sabdavachyatva for God to sustain his सर्वशब्दवाच्यत्व.

यदुक्तं सर्वशब्दाः अन्यत्र समाकृष्य व्यवहियन्त इति न तद्युक्तम् । वैदिकानां शब्दानां कर्मादौ समाकर्षे प्रयोजनाभावात् । न च कर्मसिद्धिरेव प्रयोजनम् । भगवज्ज्ञानमात्रेण पुरुषार्थसिद्धौ तद्वैयर्थ्यात् । अतो वैदिकानां शब्दानामन्यत्र समाकर्षे प्रयोजनाभावात् मुख्यत एवान्यवाचकत्वमित्याशङ्कां परिहरत् सूत्रमुपन्यस्य व्याचष्टे ॥

An answer to this objection is given in this Sutra as Jaimini's view. अन्यार्थं परमात्मज्ञानार्थं कर्मादिकमपि वदतीति जैमिनिः । In the Sruti 'द्वे विद्ये वेदितव्ये' etc. and also in the Sruti 'कथं नु भगवः स आदेशो भवति' etc. it is stated that कर्मादिज्ञान is a means to भगवज्ज्ञान. Therefore, कर्मज्ञान is not superfluous. As it is required, its knowledge is communicated by समाकर्ष by the words that convey कर्म, क्रम etc. समाकर्षेण वेदः कर्मदेवतादिकमपि वदतीति युक्तमेव । कर्मादिज्ञानस्यापि परमात्मज्ञानार्थत्वादिति जैमिनिराचार्यो मन्यते । (त.प्र.)

ॐ वाक्यान्वयात् ॐ

To justify समाकर्ष one more argument is given here. Without वाक्यान्वय there will not be भगवज्ज्ञान for the ordinary seekers वाक्यान्वय is explained as वाक्यान्वयो नाम पृथक् पृथगर्थेषु वाचकतया स्थितवाक्यस्य अन्ततो भगवत्परत्वम्. This is possible only when other meanings are comprehended. Therefore, conveying other meanings by समाकर्ष is necessary.

ॐ प्रतिज्ञासिद्धेर्लिङ्गमाश्रमर्थः ॐ

One more reason to support समाकर्ष is given here. In the Sruti 'नान्यः पन्थाः अयनाय विद्यते' it is stated that ज्ञान alone is the means for the salvation. This necessitates the knowledge of karma to realise that it is not the means. To have this knowledge समाकर्ष is necessary. यस्मादेवमनित्यफलमन्यत् तस्मात् नान्यः पन्थाः इति (भाष्य). This is the view of आश्रमर्थ.

ॐ उक्त्रमिष्यतः एवं भावादित्यौडुलोमिः ॐ

औडुलोमि justifies getting the ritual meaning by समाकर्ष on the ground that the seekers of liberation by the knowledge do need karma as a means for it. Therefore, कर्मज्ञान is necessary. Hence, कर्मपर meaning has to be obtained.

ॐ अवस्थितेरिति काशकृत्स्नः ॐ

He who seeks liberation has to know that everything is supported and controlled by God. This includes sacrifices etc also. Therefore, one has to know this. He can know it by समाकर्ष.

तत्त्वप्रकाशिका neatly sums up the purpose of the above discussion. अतो भगवज्ज्ञानार्थं वैदिकादिशब्दानामन्यत्र समाकर्षेण व्यवहारोपपत्तेः युक्तं हरेः सकलशब्दपरममुख्यार्थत्वम् । (त.प्र.)

It may be noted here that Badarayana does not record his own view here separately. These views are not contradictory to

each other nor to the main view. Each one gives a sound argument. Each one is capable of looking at the issue from one point of view while Badarayana sees from all angles. Therefore, he has recorded all these views that ultimately support his view.

कृष्णद्वैपायनमतादेकदेशविदः परे ।

वदन्ति ते यथाप्रज्ञं न विरोधः कथञ्चन ॥

प्रकृत्यधिकरणम्

ॐ प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॐ

In this adhikarana it is established that the words Prakrti etc. that are in feminine gender also convey Visnu. Purvapaksin argues that in view of the statement 'नैनं वाचा स्त्रियं ब्रुवन्'. Visnu is not a female, hence the words like प्रकृति cannot convey him. This contention is rejected in this Sutra. In the Sruti 'हन्त एतमेव पुरुषं सर्वाणि नामानि अभिवदन्ति यथा नद्यः समुद्रमभिविशन्ति एवमेव एतानि नामानि सर्वाणि पुरुषमभिवदन्ति both प्रतिज्ञा and दृष्टान्त clearly say that all words convey God. Therefore, there is no reason to exclude स्त्रीलिङ्ग words like प्रकृति.

ॐ अभिध्योपदेशात् ॐ

In the statement 'प्रकृतिर्वासनेत्येवं तवेच्छाऽनन्त कथ्यते'. It is stated that the इच्छा of God is called प्रकृति. The इच्छा is the very स्वरूप of God. Therefore, he is called प्रकृति. The word अभिध्या means इच्छा. In the Sruti 'सोऽभिध्या स जूतिः स आनन्दः' it is clearly stated that अभिध्या is स्वरूप.

ॐ साक्षाच्चोभयाम्नात् ॐ

He is stated to be both स्त्री and पुरुष in the Sruti 'एष स्त्री एष पुरुषः एष प्रकृतिः एष आत्मा' Here, it is directly stated that he is both स्त्री and पुरुष.

ॐ आत्मकृतेः परिणामात् ॐ

The God enters into Prakrti, evolves it, and himself assumes many forms. Therefore, he is called प्रकृति. 'अथैष हि आत्मा प्रकृतिमनुप्रविश्य आत्मानं बहुधा चकार । तस्मात् प्रकृतिः तस्मात् प्रकृतिः' इति भाह्वेयश्रुतिः ।

भाष्यकार rejects the Advaita interpretation of this adhikaraana with the remark न च अन्यत् कल्प्यम्. As per Advaita interpretation Samkhya's Prakrti Karanavada is rejected here, and Brahmakarana vada is established. However, since, this chapter is devoted for समन्वय it will be irrelevant to raise this issue here. Moreover there is no प्रमाण to establish उपादानकारणत्व of Brahman.

- i) ब्रह्मण एव जगदुपादानत्वं प्रकृतिश्चेत्यादि सूत्रैः उच्यते इति यद् ब्रह्मणः परिणामित्वं सूत्रार्थतया कल्प्यते न तद्युक्तम् । ब्रह्मणो जगदुपादानत्वे प्रमाणाभावात् । (त.प्र.)
- ii) किञ्च अत्र ब्रह्मणः परिणामित्वोक्तिः असङ्गतैव भवति । एतदध्यायस्य अशेष-शास्त्रस्य ब्रह्मणि समन्वयप्रतिपादनाय प्रवृत्तत्वात् । (त.प्र.)

ॐ योनिश्च हि गीयते ॐ

In the Sruti 'यद्भूतयोनिं परिपश्यन्ति धीराः ।' (मु. १-२-६) it is clearly stated that the God gives birth to all beings. This is a role of a female. Therefore, the words Prakrti etc. that are in feminine gender can convey him.

व्यवधानेन सूतिस्तु पुंस्त्वं विद्वद्भिरुच्यते ।
सूतिरव्यवधानेन प्रकृतित्वमिति स्थितिः ।
उभयात्मकसूतित्वाद्वासुदेवः परः पुमान् ।
प्रकृतिः पुरुषश्चेति शब्दैरेकोऽभिधीयते ॥

एतेन सर्वे व्याख्याताधिकरणम्

ॐ एतेन सर्वे व्याख्याताः व्याख्याताः ॐ

असत्, शून्य etc. words also convey Visnu on the same grounds

that are stated earlier. Though these words ordinarily convey निषेध-मुखवेद्यवस्तु, certain attributes are conveyed by these words with appropriate etymological explanation.

'एष हि शून्यः एष हि एव तुच्छः एष हि एव अभावः' इति महोपनिषदि ।

The Purvapaksa and Siddhanta views briefly given above are fully developed in Tatvaprakasika of Sri Jayatirtha. The commentators on Tatvaprakasika further elaborate each point. The two commentators earlier to Jayatirtha have elaborated the points briefly made in the Bhasya. All these have enriched the Vedanta thought enshrined in the Brahmasutras.

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