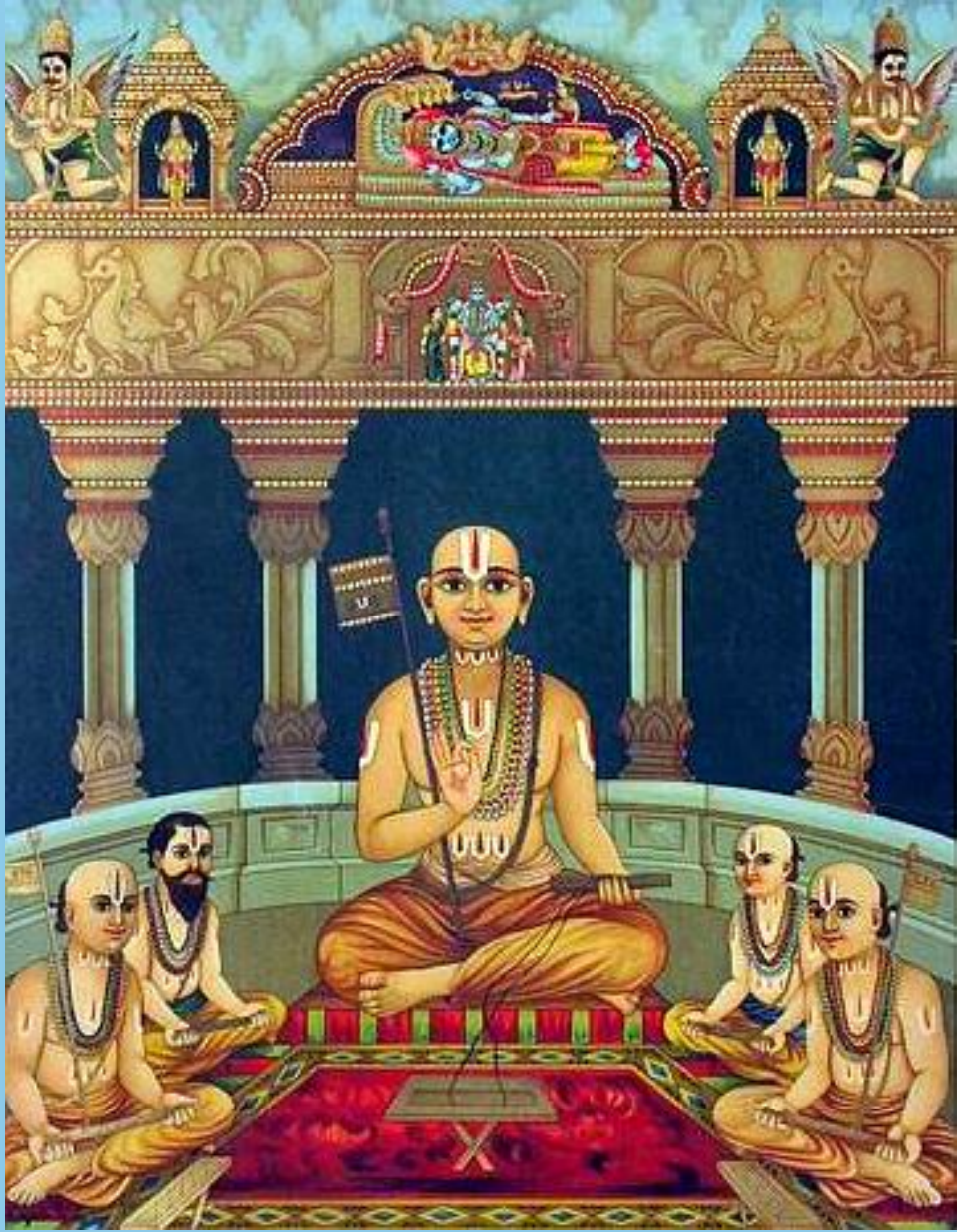


SWAMY DESIKAN'S PARAMATHA BHANGAM



ANNOTATED COMMENTARY IN ENGLISH BY:
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN



sadagopan.org





CONTENTS

PAGE

Introduction to Paramatha Bhangam	3
Paasuram 1	7
Paasuram 2	8
Paasuram 3	12
Paasuram 4	14
Paasuram 5	15
Paasuram 6	16
Paasuram 7	17
Paasuram 8	18
Paasuram 9	19
Paasuram 10	21
Paasuram 11	23
Paasuram 12	24
Paasuram 13	25
Paasuram 14	27
Paasuram 15	28
Paasuram 16	31
Paasuram 17	32
Paasuram 18	36
Paasuram 19	37
Paasuram 20	40
Paasuram 21	41
Paasuram 22	46
Paasuram 23	47
Paasuram 24	49
Paasuram 25	50
Paasuram 26	52
Paasuram 27	53

sadagopan.org





Paasuram 28	56
Paasuram 29	58
Paasuram 30	59
Paasuram 31	60
Paasuram 32	62
Paasuram 33	63
Paasuram 34	65
Paasuram 35	66
Paasuram 36	68
Paasuram 37	70
Paasuram 38	72
Paasuram 39	73
Paasuram 40	75
Paasuram 41	76
Paasuram 42	77
Paasuram 43	79
Paasuram 44	80
Paasuram 45	85
Paasuram 46	86
Paasuram 47	87
Paasuram 48	88
Paasuram 49	89
Paasuram 50	90
Paasuram 51	91
Paasuram 52	92
Paasuram 53	94
Paasuram 54	96
Nigamanam	98





॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

PARAMATA BHANGAM

பரமத பங்கம்

INTRODUCTORY COMMENTS ON THIS TAMIL PRABHANDHAM

This is a very important Prabhandham derived from a very famous debate of Swamy Desikan with leaders of other Mathams in front of Lord Devanathan on the banks of PeNNai river. Swamy Desikan defeated all his challengers and firmly established the Supremacy of VisishtAdhvaitham over 15 other SiddhAnthams. Lord Devanathan was very pleased at the accomplishment of His dear devotee and blessed him profusely.



THE AVATHARAM OF PARA MATHA BHANGAM

After this historic debate, Swamy Desikan composed the major MaNipravAla Sri Sookthi named “PARA MATHA BHANGAM” to summarize the content of his debate with the people of Para Mathams (other SiddhAnthams).

There are 24 chapters in that Sri Sookthi/Rahasyam. Swamy Desikan took the first and the last paasurams of these 24 chapters that were in chaste TamiL and strung them together as a garland along with 6 more special Paasurams to create the FOURTH Desika Prabhandham with the same name of “PARA MATHA BHANGAM”. There are thus 54 Tamil Paasurams in this Fourth Desika Prabhandham.

THE ORIGINAL SRI SOOKTHI IN MANIPRAVALAM

The original MaNipravAla Version of “Para Matha Bhangam” is an intellectual achievement of the highest magnitude. Abhinava Desikan, Vaikunta Vaasi, Sri UttamUr

sadagopan.org





Swamy has blessed us with a commentary for this MaNipravALa version entitled “AnapAya PrabhA”. It has 1168 pages of commentary. Erudition to grasp the fine points of this grantham is beyond the capabilities of many of us. Only a very few AchAryAs can help us understand atleast a small portion of this extraordinary creation of Swamy Desikan.

The SrI Sookthis of Swamy Desikan such as Tattva Muktha KalApam, Satha DhUshaNi, SarvArTa Siddhi, MeemAmsa PadhukA, the Five RakshA granthams have material related to Para Matha Bhangam. It will take many lives and SadAchArya KatAksham to get even a glimpse of the deep doctrines covered by Swamy Desikan in the original SrI Sookthi of Para Matha Bhangam.

SWAMY DESIKAN'S PRAYER TO LORD DEVANATHAN

The original MaNipravALa Version starts with the prayer of Swamy Desikan to Lord DEvanAthan, who was waiting eagerly on the banks of PeNNai River during one of His Uthsavam to witness this debate between His intimate devotee and the challengers from the other Mathams. The prayer of Swamy Desikan to Lord DevanAthan at the beginning of this debate is:

*“apaayAsthu tama: pumsAm anapAya prabhAnvitha:
AhIndhranagarE nithyam udhithOyam ahaskara:”*

WORD BY WORD MEANING

anapAya PrabhA anvitha: = the Lord with never leaving luster (prabhA) of SrI HemAbhja Naayaki

AhIndhra NagarE = at His dhivya dEsam of AhIndhrapuram

nithyam = always

udhitha: = rising

ayam = this Lord, the origin of this SrI Sookthi

Ahaskara: = is shining as the radiant Sun

PumsAm Tama: nithyam apAsyathu = May He banish the darkness (tamas) of nescience and viparItha Jn~Anam of the chEthanams!

(INTEGRATED MEANING):

Lord DEvanAthan has the unique lakshaNam of His eternal Prabhai of SrI HemAbhja Naayaki. He is always resplendent as the rising Sun. May this Lord of Thiruvaheendhrapuram chase away all the spiritual darkness of people with His matchless lustre!

This prayer is linkable to the command of Manu in His Smruthi according to Sri UtthamUr Swamy:

*“yaa vEda-bAhyaa: smruthayO yaasccha kaasccha kudhrushtaya:
SarvasthA: nishphalA: prEthyA tamOnishtA hi taa: smruthA:”*





Para Mathams are born due to the influence of TamO guNam and are rooted in that guNam. The prayer to the ishta dhaivam of Swamy Desikan is to remove the Tamo GuNam of people through study of the Sri Sookthi born out of Lord DEvanAthan's grace. Paraphrasing Manu, the First Law giver, Swamy Desikan condemns the Veda BAhya and Kudhrushti Mathams as nishphalam (fruitless) and prays to the Lord to banish the TamO GuNam that stands in the way of the ChEthanams to adopt the Vedam-prescribed UpAyam of SaraNAgathy to gain freedom from the cycles of Births and Deaths in the SamsAric world (Moksham).

THE SCOPE OF PARA MATHA BHANGAM

Swamy Desikan was a Master of all Darsanams. He was one of the greatest scholars of all times to understand the faulty assumptions and conclusions of Veda Baahya Mathams and Kudrushti Mathams. He was also a Master of the tenets of Sri VisishtAdhvaitham as developed by Rishis like VyAsa-ParAsara-Parankusa and PoorvAchAryAs like Swamy Nathamuni, EmperumAnAr and other AchAryas like NadathUr AmMAL and AathrEya RaamAnujar (His own AchAryan).

Swamy Desikan used his immense scholarship to provide the logic-based critique about the deficiencies and pitfalls of 15 other mathams (SaarvAkam, Four kinds of Bhoudha Matham, Jainam, Adhvaitham, BhAskara-Yaadhava Matham, VyAkaraNa Matham, KaNAtha Matham, Gouthama Matham, MeemAmsaka Matham, Saankhya Matham, Yoga and Paasupatha Mathams) and established the unassailable superiority of VisishtAdhvaitha SiddhAntham.

Swamy Desikan created the major MaNipravALa commentary as his critique of all the other SiddhAnthams and to establish the glories of VisishtAdhvaitha SiddhAntham over all of them. There are 24 chapters in the MaNipravALa Rahasyam known as "Para Matha Bhangam".

THESE 24 CHAPTERS OF PARAMATHA BHANGAM ARE:

1. PrasthAvanAdhikAram (The chapter serving as an Introduction / Preface to this Sri Sookthi)
2. Jeeva TatthvAdhikAram (Sentient Tatthvam)
3. Achith TatthvAdhikAram (insentient Tatthvam)
4. Para TatthvAdhikAram (Iswara Tatthvam)

Chapters 2, 3 and 4 deal with the Tatthva Thrayams of ChEthanam, achEthanam and Iswaran.

5. SamudhAya DhOshAdhikAram

This chapter deals with the defects /blemishes (dhOshams) common to all (samudhAya dhOshams) of the Para Mathams

6. LokAyadhika BhangAdhikAram /SaarvAka Matham critique





7. MadhyAmika BhangAdhikAram/ criticism of MaadhyAdhmikam
8. YogAchAra BhangAdhikAram/Criticism of YogAchAram
9. SouthrAndhika BhangAdhikAram
10. VaibhAshika BhangAhikAram
11. Prachanna Bhouddha BhangAdhikAram
12. Jaina BhangAdhikAram
13. BhAskara-Yaadhava BhnagAdhikAram
14. VyAkaraNa BhangAdhikAram
15. VaisEshika BhangAdhikAram
16. Goudhama(NyAya) BhangAdhikAram
17. NirIswara MeemAmsA BhangAdhikAram
18. NeerIswara Saankhya NirAkaraNAdhikAram
19. Yoga SiddhAntha BhangAdhikAram/Criticism of Yoga Matham
20. Paasupatha BhashikArAdhikAram

The above 15 chapters (6-20) serve as the criticism of the specific dhOshams of each of the above 15 Para Mathams.

21. Salutation to PaancharAthra Saasthram/Bhagavath Saasthra VirOdha BhangAdhikAram.

This chapter is constructed as the defense of Paancha Raathra Aagamam and to establish that it does not belong to the category of Para Mathams.

22. ParOkthOpAya BhangAdhikAram
23. ParOktha PrayOjana BhangAdhikAram

These two chapters assert that the UpAyam and Phalan /PrayOjanam advocated by the 15 Para Mathams are insubstantial, inappropriate and not lasting to gain Moksha Sukham in distinct contrast with the UpAyam and Phalan realizable with the Parama Vidhika Matham of VisishtAdhvaitham.

24. Nigamana AdhikAram

Based on Tarkam, Nigamanam means conclusion in a Syllogism. Nigamana AdhikAram can also be interpreted as that which has Vedic Sanctions. This is the concluding chapter of the illustrious SrI Sookthi of Para Matha BhAngam.





SLOKAS AND COMMENTARY

श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्योमि सन्निधत्तां सदा हृदि ॥

shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.

vedaantaachaarya varyo me sannidhattaam sadaa hR^idi.

1. THE FIRST THREE PAASURAMS OF PARA MATHA BHANGAM.

The first Paasuram consists of Swamy Desikan's salutations to Lord Sudarsanar, the embodiment of the Sankalpa Sakthi of SriMan NaarAyaNan. The second and the Third Paasurams are tributes to AchAryans for their great UpakAram to us.

SALUTATIONS TO SUDARSANA BHAGAVAN

எண்தள வம்புயத்துள் இலங்கும் அறுகோணமிசை
வண்பணிலம் திகிரி வளைவில் வளைவாய் முசலம்
திண்கையில் அங்குசம் சீர் திகழும் கதை செங்கமலம்
எண்படை ஏந்தி நின்றான் எழிலாழி இறையவனே

*YeNNtaLa ambhuyaththuL ilankum aRu kOnam misai
vaNN paNilam Thikiri vaLai vill vaLai-vaay Musalam
tiNN kaiyil ankusam seer thihazhum Gadhai senkamalam
yeNN padai yEnthi ninRAn yezhil Aazhi IRaiyavanE*

(MEANING):

Lord Sudarsanar is standing on top of a eight petaled Lotus flower housing the six cornered yanthram. He is radiant with the eight weapons in His eight hands: Conch, Chakram, Bow, Axe, Pestle, Elephant Goad, Mace, Lotus shaped weapon.

ADDITIONAL COMMENTS:

The soundharyam of Lord Sudarsanar is saluted as "Yezhil Aazhi IRayavan". His status as the Master of the battle field is recognized by the choice of the name "IRayavan" (Lord). The weapons are held firm in His hands (tiNN kayil) for immediate use (prayOgam). "VeNN paNilam" refers to the white hued conch. "VaLai moonRu vill" denotes the Saarngam bow bent at three places. Lord Sudarsanar is ready to fly in to action as indicated by His PrathyAleeDam posture with one step mounted forward. Swamy Desikan seeks the protective power of Lord Sudarsana in the context of the imminent debate with the Para Matha Vaadhish.





2. THE GREAT HELP OF ACHARYAS; A VERSE WITH 16 LINES

This Paasuram is set in PathinARu SeerAsiriya Chandha Viruttham. It is a majestically moving Paasuram with beautiful Chandham and has to be recited without break to enjoy the TaaLa PramAnam:

விடுநெறி அஞ்சி விடத்தொடக்கிய
விதியரடைந்து தொழத் தழைத்தெழு
விழியருள் தந்து விலக்கடிக் களை
விரகிலியம்பி விலக்கி வைத்தனர்

கொடுவினை என்பதனைத் தினைத்தனை
கொணர்தலிகந்த குணத் தனத்தினர்
குருகையில் வந்து கொழுப்படக்கிய
குலபதி தந்த குறிப்பில் வைத்தனர்

கடுநரகன்பு கழற்றி மற்றொரு
கதி பெருமன்பில் யெம்மைப்பொருத்தினர்
கமலை யுகந்த கடற் கிடைக்ககடல்
கருணை யுயர்ந்த திடர்க்கொருக்கினர்

படுமுதலின்றி வளர்த்த நற்கலை
பலபல ஒன்ற வெமக்குரைத்தனர்
பழ மறையந்தி நடைக்கிடைச்சுவர்
பரமதமென்றிடித்த பத்தரே

vidu neRi anji vidath thodakkiya
vithiyar adainthu thozhat-tazhaitthu yezhu
vizhi aruL tanthu vilakku adi kaLai
virahil iyambi vilakki vaiththanar





*kodu vinai yenpathanai tinaitthinai
 koNarthal ihantha guNat-tanatthinar
 Kuruhayil vanthu kozhuppu adakkiya
 Kulapathy tantha kuRippil Vaiththanar*

*Kadu narahu anbhu kazhaRRi maRRoru
 kathi peRum anpil yemmaip-porutthinar
 Kamalai uhantha kadal kidaikkadal
 karuNai uyarnta tidarkku orukkinar*

*padu mudhal inRi vaLarththa naRkalai
 pala pala onRa yemakku uraitthinar
 pazha maRaiyanthi nadaikku idaic-chuvar
 Para Matham yenRu idiththa pattharE*

(MEANING):

The Para Mathams (Veda Baahya and Kudhrushti Mathams) were obstacles to the spreading of our timeless Matham rooted in veda/VedAnthams. Our parama BhAgavatha AchAryAs refuted the incorrect doctrines of Para Mathams through their Sri Sookthis and one-on-one debates with the challengers from Para Matham. We went and prostrated before these AchAryAs driven by our fear of following the sinful ways (deceptively alluring Para Mathams). Those merciful AchAryAs blessed us with affection and cast their auspicious glances on us. They instructed us about:

1. the misfortunes that would result from the sins that block our pursuit of the right UpAyams.
2. the need for observance of the right upAyam to gain Moksham.

Those AchAryAs have the caring disposition to make sure that no sins come our way. They made us follow the way shown by Swamy NammAzhwAr, who with His sweet paasurams refuted the unsound doctrines of Para Mathams. They asked us to be aware of the deeds that will land us in Narakam and made us long for Moksham. They made us as fit objects for approaching the Lord resting in the Milky Ocean. They initiated us in to many eternal vidhyAs. Many indeed are the matchless upakArams extended to us by our most merciful AchAryans.

SPECIAL NOTES BASED ON SRI UTTHAMUR SWAMY'S COMMENTARY:

Question may arise as to the appropriateness of the Viraktha SikhAmaNis like our





AchAryas to engage in acts of refutation and deflation of the Para mathams. In reality, it is the way shown by our PoorvAchAryAs. There is nothing wrong with such refutations. This refutation is not to condemn the Para Matha AchAryAs; it is for the auspiciousness of the world and to spare one's own sishyAs from being confused and agitated. It is like removing the weeds from a planted field for the health of the crop under cultivation. In creating this KhaNDana Grantham, Swamy Desikan points out that it is not only dhUshaNam (finding fault with the premises of other Veda Baahya and Kudhrushti mathams) but it is also Sva-paksha sTAPANam (securing the foundations of one's own Matham: VisishtAdhvaita SiddhAntham).

Para Matha nirasanam or condemnation of the faulty doctrines of other Mathams is defended as an important duty of an AchAryan. This is the legitimate duty of a SadAchAryan: Sva Paksha sTAPANam and Para Paksha Prathikshiptham. Both have to go together.

Establishment of the soundness of one's doctrines as well as the logical rejection of the faulty doctrines of Para Mathams go hand in hand.

ADDITIONAL NOTES ON THIS PAASURAM

Para Mathams were like the blocking walls in the sacred way built by ancient VedAntham (Para Matham pasha maRai anthi nadaikku idaic-chuvar). Those walls had to come down. AchAryAs broke them down so that there are no more obstructions to travel on the right royal road of VedAntham. AchAryAs are saluted here as “Idaic-chuvar idittha Patthar”. “Patthar” refers to the Parama Asthika AchAryAs.

Prior to the great help of the compassionate AchAryAs, the concerned sishyAs were afraid to travel on the misleading routes of Para Matham and abandoned their harmful travel on such routes (vidu neRi anji vidat- thodakkiya vithiyar); they prostrated before the sacred feet of their AchAryAs (adainthu Thozha). What did the AchAryAs do? They cast their merciful glances on these sishyas (aruL vizhi tanthu) and instructed them on the futile pursuit of Para Mathams for gaining Moksham and removed their doubts like a farmer will remove the weeds from the fields to protect the main crop (vilaku adi kaLai iyampi). They not only saved us from following the futile observances recommended by the Para Mathams but also initiated us in the performance of one of the redeeming and secure UpAyams (Bhakthi or Prapatthi yOgam befitting our sakthi) for gaining Moksha Siddhi.

The AchAryAs helped us with additional things as well:

1. They positioned us to comprehend and practise the deep doctrines of our Kulapathi, Swamy NammAzhwAr (Kulapathy tantha kuRippil vaitthanar).
2. They removed our penchant for committing sins through their SadhupadEsams (kodu vinai tavirtthanar).
3. They kindled our longing for Moksha Sukham (maRRoru gathi peRum anbil yeMMai porutthinar).
4. They raised us to the elevated plateau, where the most merciful Lord is resting (KaruNai tidarkku orukkinar).





5. They revealed to us many vidhyAs bequeathed to them by PoorvAchAryAs and Sages (pala pala nall kalai uraitthana).

Such is the grand Compassion and UpakAram of our AchAryAs!

sadagopan.org





3. THE ACT OF ACHARYAS INSTRUCTING US ONLY ON THE ESSENCE OF DOCTRINES

போமுரைக்கும் பொருள் யாமறியோம் பொருளார் மறையிறல்
தாமுரைக்கின்றன தாமேயறியுந் தரமுடையார்
ஆமுரைக்கென்றி வையாய்ந்தெடுத்து ஆரண நூல் வழியே
நாமுரைக்கும் வகை நல்லருளேந்தி நவின்றனரே.

*pOm uraikkum poruL yaamm aRiyOm poruL aar maRayil
thAmuraikkinRa thAmE aRiyum taram udayArAm
uraikkinra ivai aayntu yedutthu AaraNa nool vazhiyE
nAmm uraikkum vahai nall aruL yEnthi navinRanaRE*

(MEANING):

The Veda manthrams with their true meanings of doctrines are like the deep ocean. We can not know without the help of AchAryAs as to which Veda Manthrams are to be used and which are to be discarded.

Our AchAryAs have the power to see directly, what they speak about as upadEsams. Out of their boundless mercy towards us, they have searched deeply among the Veda manthrams and picked those, which are indispensable for us and instructed us on them. As a result, we (Swamy Desikan) embraced the path of VedAntham and are able to create this SrI Sookthi of Para Matha Bhangam.

Before the AchArya UpadEsam, we were ignorant ones, who had no idea about which portions of the vast Vedam is appropriate for us and which one are not (PoruL aar maRayil pOm uraikkum poruL yaamm aRiyOm).

The quality of our AchAryAs is such that they have the power to directly visualize what they teach us (tAmm uraikkinrana tAmE aRiyum taram udayAr).

These glorious AchAryAs have DayA towards us and have analyzed the entire gamut of Veda Manthrams, picked among them whatever is appropriate for us (nall aruL yEnthi, aayntu ivai uraikkum aamm yenRu). Then they instructed us on those selected manthrams in the way in which Vedam shows (aaraNa nool vazhiyE nAmm uraikkum vahai navinRanaRE).

ADDITIONAL COMMENTS

We do not know the Bhaava Patha arTams of the Veda Manthrams. We can not use yukthi vaadham or kutarkkam to establish which of the meanings of Veda Manthrams is lasting and which are not. AchAryAs endowed with sathva GuNam are able to distinguish





Nithya (lasting) and anithya (non-lasting) meanings and have the vivEkam to instruct us about the true and lasting meanings of SaarIradhi Saasthrams.

2ND CHAPTER

The Four Paasurams of Para Matha Bhangam of PrasthAvanAdhikAram deal with Jeeva and achEthana TattvAdhikArams. There are two paasurams for each of the two subjects: ChEthanam and achEthanam.





4. CHASTISEMENT OF THE PARA MATHAMS THAT CONFUSE EVEN THE VIVEKIS

சித்துமசித்து மிறையுமெனத் தெளிவுற்றுநின்ற
தத்துவ மூன்றும் தனித்தனிகாட்டுந்தனி மறையானல்
முத்திவழிக்கிது மூலமெனத் துணிவார்களையும்
கத்தி மயக்குங் கதகரை நாம் கடிகின்றனமே.

*chitthum achitthum IRayumenat-teLivuRRu ninRa
tathvam moonRum tanittani kaattum tani maRayAl
mutthi vazhikku ithu moolam yenat-tuNivArkaLayum
katthi mayakkum kathakarai nAmm kadihinRanamE*

(MEANING):

VedAntha Saasthrams define distinctly the individual Svaroopams and SvabhAvams of the three tathvams: ChEthanam, achEthnam and Iswaran. VivEkis (those with discriminating intellect) clearly understand these distinctions. They also know that this understanding about the Tathva Thrayams is the basis of gaining MOksham. We, who have been blessed with AchArya UpadEsam, condemn those prathivAdhis, who enchant even these vivEkis with their ensnaring and loud arguments.





5. REMOVAL OF DOUBTS ABOUT THE THREE KINDS OF JEEVANS

முத்தின் வடங்களென முகுந்தன் புனைமூவகையாம்
சித்திலருஞ்சுருதிச் செவ்வைமாறிய சிந்தைகளால்
பத்திலிரண்டு மெய்க்கப் பகட்டும் பரவாதியர்தம்
கத்தில் விழுந்தடைந்த அவ்வழுக்கின்று கழற்றினமே.

*mutthin vadangaL yena Mukundhan punai moovahayAm
chitthil arum suruthi.c-chevvai mARiya sinthaihaLAI
patthil iraNDu meykkap-pahattum para vAdhiyar tamm
katthil vizhunthu adainthaa-avvazhukkuinRu kazhaRRinamE*

(MEANING):

The Moksham granting EmperumAn (Mukundan) adorns the three kinds of Jeevans (Bhaddhar, Mukthar and Nithyar) as the three strands of a pearl necklace on His chest. About these three kinds of Jeevans (MoovahayAm chitthil), Para Matha Vaadhis attack with their doctrines that are inconsistent with the VedAs. They argue loudly to see if they can make atleast two of their ten faulty points stick and blabber to confuse the VivEki. We (Swamy Desikan) have cleared these erroneous statements of Para Matha Vaadhis in this chapter on Jeeva Tatthva adhikAram.

Yeka Jeeva Vadham (the same jeevan being present in all bodies), the Maadhva view point of Aanandha Taara Tamyam in Moksham (gradations in the enjoyment of bliss/bhOgam by various liberated AathmAs in Moksha dasai), the confusion that Iswaran is the AathmA and the other confusions about the AathmA being understood as the body, Kaivalyam/AathmAnubhavam as the mukhya/highest mOksham--are some of the befuddlements that can confuse even a VivEki.

Jeevan has the eight guNams (apahatha Paapmathvam) and prakruthi vilakshaNathvam (distinct difference from prakruthi/achith) and Iswara Seshathvam (being the eternal servant of Iswaran). These are the ten guNams sanctioned by the VedAs. Yet, the Para Matha Vadhis conclude incorrectly that dEham is AathmA and Iswaran is the Jeevan/chith. Swamy Desikan states that in the JeevAthma TatthvAdhikAram, he engaged the Para Matha Vaadhis in debate and showed that their interpretations about the JeevAthmA and its relationships to achEthanam and Iswaran are utterly false and hence have to be discarded.





6) THE REMOVAL OF THE CONFUSION ABOUT ACHETHANA TATTHVAM

நாக்கியலும் வகை நம்மையளித்த வர்நல்லருளால்
பாக்கியமேந்திப் பரனடியார் திறம்பார்த்ததற்பின்
தாக்கியர் தங்கள் தலைமிசைத் தாக்கித் தனிமறைதான்
போக்கிய மென்றதனில் பொய்ம்மதங்களைப் போக்குவமே

nAkku iyalum vahai nammai aLitthavar nall aruLAI

bhAkkiyam yEnthip-paran adiyAr tiRam pArtthaRppin

thAkkiyar tangaL talai misaith tAkkit-tanimaRai tAnn

bhOkkiyam yenRatanil poy mathangaLai pOkkuvamE

(MEANING):

We, who had no knowledge about tathvams (their svaroopams and SvabhAvams) have been blessed to speak about them with confidence due to our AchArya UpadEsam and anugraham. We presented the correct description about the Jeevans in the previous chapter. In this adhikAram, we criticize those, who use aabhAsa yukthis (disgusting arguments) to advance their incorrect doctrines about the achEthanam (BhOgyam) enjoyed by the Jeevan (bhOkthA).

Upanishads describe the three Tathvams as BhOkthA (Jeevan, the one that enjoys), BhOgyam (the vasthu that is being enjoyed by the BhOkthA) and PrEritha (Iswaran, the Commander).

Bouddha-VaisEshAdhikaL's celebration of ParamANu Vaadham, adhvaithin's view that the world is a myth, misinterpretation of Kaalam and Nithya VibhUthi are some of the points that Swamy Desikan attacks under the achEthana adhikAram.





7. EXPLANATION OF ACHETHANAM ACCORDING TO ACHARYAS

தீவகை மாற்றி அன்றோர்தேரிலா ரணம்பாடிய நம்
தேவகிசீர் மகனார் திறம்பாவருள் சூடியநாம்
மூவகையாம் அறியாத்தத்துவத்தின் முகமறிவார்
நாவகையே நடத்தும் நடைபார்த்து நடந்தனமே

thee vahai mARRi anRu ohr tEril aaraNam paadiya namm

Devaki seer mahanAr tiRampA aruL soodiya nAmm

moovahaiyAm aRiyAt-tatthuvatthin muham aRivAr

naa vizhiyE nadatthum nadai paartthu nadanthanamE

(MEANING):

Devaki's son, KrishNa ParamAthmA decided to uplift the Jeevans from SamsAric mire. He stood as the charioteer for Arjunan during the great war. Our Lord used Arjunan as an excuse to instruct the beings of the world on the meanings of VedAnthams through His SrI Sookthi of Geethai. We who have been blessed by the Lord explained the intrinsic nature (Svaroopams) and SvabhAvams of achEthana entities such as Prakruthi, Kaalam, Suddha Sattvam as our AchAryAs explained to us from the SrI Sookthis of Sages VyAsa, ParAsarar and the AzhwArs.

4TH CHAPTER

The two Paasurams of Para Matha Bhangam dealing with Isvara Tatthvam is known as Para TatthvAdhikAram. The second and the third adhikArams were about the Jeevan (BhOkthA) and achEthanam (BhOgyam). The Fourth adhikAram is about the third of three tatthvams: Iswaran (PrErithA).

For additional information on the three Tatthvams and ParadEvathA nirUpaNam (The supremacy of Sriman NaarAyaNan as the Supreme Being), the bhakthAs are referred to Swamy Desikan's SrImath Rahasya Thraya Saaram Chapters of (1) Tatthva Thraya ChinthanAdhikAram and (2) ParadEvathA PaaramArTyAdhikaram.





8. ISVARA TATTHVAM: EXPLANATION ACCORDING TO ACHARYAS

வேலைப்புற மகங்காண்பது போல் வேதநன்னெறிசேர்
நூலைப் புறமகங்காண்டலில் நுண்ணறிவின்றி நின்றீர்
மாலைப் பெற வழிகாட்டிய தேசிகர் வாசகமே
ஓலைப்புறத் திலெழுதுகின்றோம் உள்ளெழுதுமினே.

velaip-puRam aham kANpathu pOl vEda nannERi sEr
noolaip-puRam aham kANDalil nuNN aRivnRi ninReer
Maalaip-peRa vazhi kAttiya Desikar VaachakamE
Olaip-puRaththil yezhuthuhinROm uLLE yezhuthuminE

(MEANING):

Oh AaasthikAs! It is impossible to see the inside and outside of the great ocean. Similarly, it is a difficult task to comprehend the simple and the deeper inner meanings of the SaasthrAs that describe Veda mArgam. You do not have the sharp intellect to accomplish that task. Therefore, we are writing the essence of the AchArya UpadEsams on the UpAyam for Moksham. May You inscribe this message in your mind and benefit from it!





9) ISVARAN: EXPLANATION TO REMOVE CONFUSIONS

சிறைநிலையாம் பவத்தில் சிறுதேனில்ப முண்டுழல்வார்
மறைநிலைகண்டறியா மயல் மாற்றிய மன்னருளால்
துறைநிலை பாரமெனத் துளங்கா வழதக்கடலாம்
இறைநிலை யாமுரைத்தோம் எம்குருக்களியம்பினவே

*siRai nilayAm bhavatthil siRu tEn inbham uNDu uzhlvar
maRai nilai kaNDu aRiyA mayal mARRiya mannarulAI
thuRai nilai pAram yenat-tuLangA amuthak-kadalAm
iRai nilai yAmm uraitthOm yemm gurukkaL iyambinavE*

This SamsAric life is like the life in prison. The happiness (Sukham) that one experiences in this SamsAric life is like an insignificant drop of honey that is tasted in between all the sufferings. The chEthanams deeply comitted to SamsAram think of this trivial sukham as great and are enveloped in ajn~Anam that prevents them from engaging in the learning of the meanings of VedAntham (VaakyArTams and TaathparyArTams. Sath SampradhAyam is essential for the understanding of these VedArTams. Our AchAryAs are powerful to destroy our ajn~Anam with their DayA for us through their merciful upadEsams on our Sath SampradhAyam. Our AchAryAs reveal Isvaran as:

- (1) the descending steps (ThuRai) for the ocean of Bliss
- (2) as our enduring home
- (3) as the other bank of the ocean of SamsAram and
- (4) as the tranquil ocean of nectar.

Following our AchAryan's upadEsams, we (Swamy Desikan) reveal the Svaroopam and SvabhAvam of Isvaran.

The first three adhikArams about Jeevan, achEtanam and Isvaran are for Svapaksha sTAPANam (establishment of the fundamentals of visisthAdhvaitha darsanam). The subsequent chapters are for demonstrating the illogic and hollowness of other mathams based on Veda PramANams, Bhagavath Saasthrams and Sath SampradhAyam. Lord DevanAthana listened to the debate between Swamy Desikan and Para Matha Vaadhis and approved the correctness of Swamy Desikan's arguments in defense of the Sath SampradhAyam and honored the VedAnthAchAryan for his visEsha Kaimkaryam.

SPECIAL NOTES ABOUT THE FOURTH ADHIKARAM (PARA TATTHVA ADHIKARAM)

We will follow the commentary of UtthamUr Swamy now.





The second and the third adhikArAmS were about Jeevan (BhOkthA) and AchEthana (BhOgyam) Tathvams. The fourth adhikAram is about Iswaran (PrErithA) and His Svaroopam as well as SvabhAvam according to VisishtAdhvaitha SiddhAntham. PrErithA means one who commands (niyamikkiRavan/yEvuhiravan). He is the One who orders the chEthanams as their indweller. He is Omniscient (Sarvajn~an). He can only be seen through SaasthrAs (Saasthraika vEdhyan). He (Vaikunta NaaTan) can not be seen with one's own physical eyes on this earth. Our inability to see Him and enjoy His physical form, guNams and Iswaryams here is known as anulabdhi. It can be overcome by the knowledge about His SaasthrAs that reveal His presence here. He can be seen & enjoyed only in His archA roopam on this earth by us until we reach SrI Vaikuntam by practicing one of the two MokshOpAyams.

The Creation, protection and destruction of the universe and its beings is carried out by this Iswaran. He is UpAdhAna and Nimittha KaaraNan. Thus, He is Sarva Sakthan with SarIrAthma Sambhandham and as One Brahman carries out the Srushti, STithi and PraLayam. He becomes the UpAsyan (the One to be meditated upon) for Mumukshus (those who desire MOksham).

Iswaran is avAptha Samastha Kaaman (one who has gained all fruits/phalans and needs nothing). Therefore He has no PrayOjanApEkshai (want for any gain).

In this Para Tatthva adhikAram (Para Tatthva NirNaya adhikAram), Swamy Desikan proves the invalidity of the assumptions of Para Mathams about Iswara Tathvam and instructs us on the Veda Maarga prathishtApitha Iswara Tatthvam in all its correctness and glories. Swamy Desikan reminds us of the Atarva SikhOpanishad Vaakyam: "KaaraNam tu dhyEya:" (One who is the Jagath KaaraNan should be the object of one's dhyAnam) and proves that He is SrIman NaarAyaNan, the Supreme Tatthvam, Para Brahmam and Param JyOthi. He is full of all auspicious attributes and is free from any blemishes.

This Iswaran is the One who is SaasthrIya Sarva Karma SamArAdhyan (all karmAs sanctioned by the Vedams is NaarAyaNa AarAdhanam; whatever is addressed to other DevathAs, who are all influenced by their karmAs (karma VasyALs) reach Him alone. This Iswaran is Sarva Karma Phala pradhan (as RaajAdhi Raajan, He grants the fruits for all KarmAs). He is the One, who can say with clarity, conviction and authority: "MokshayishyAmi Maa sucha:" (Do not grieve; I will chase away all your sins and grant you freedom from the cycles of births and deaths). Thus He is Moksha Phala Pradhan.

Summing up, Swamy Desikan states here that for those, who were incessantly tasting the bitterness (kasappu) of the Taapa Thrayams of SamsAram, he has shown the sukhAnubhavam of the taste of a little drop of the honey of Iswaran in this Para Tatthva adhikAram and attempted to remove their ajn~Anam & ViparItha Jn~Anam.

The three adhikArAmS covered so far are elaborations of "Sva -paksha sTApana pEtikai" (Statement and defense of one's SiddhAntham); the next 17 adhikArAmS are about the logical criticisms and condemnations of the other Pakshams (Para Paksha prathikshEpa pEtikai), where Swamy Desikan reaches dizzying heights of scholarship and AchAryakathvam.





5TH CHAPTER

10. THE TWO PAASURAMS OF SAMUDHAYA DHOSHADHIKARAM OF PARA MATHA BHANGAM DEAL WITH THE INTEGRATED ANALYSIS OF THE DEFECTS FOUND IN THE APPROACHES BY THE PARA MATHAMS REGARDING TATTHVA THRAYAMS AS WELL AS HITHAM AND PARAMA PURUSHARTAM.

வெறியார் துளவுடை வித்தகன் தன்மையின் மெய்யறிவார்
குறியார் நெடியவரென்று ஒருகுற்றம் பிறர்க்குரையார்
அறியார் திறத்திலருள்புரிந்து ஆரண நன்னெறியால்
சிறியார் வழிகளழிப்பதும் தீங்கு கழிப்பதற்கே.

*VeRi aar tuLavudai Vitthahan tanmayin meyyaRivAr
kuRiyAr nediyavar yenRu oru kuRRam piRarkku urayAr
aRiyAr tiratthil aruL purinthu AaraNa nanneRiyAl
siRiyAr vazhigaL azhippathum theengu kazhippathaRkkE*

(MEANING):

Our AchAryAs who fully understand the SvaroopA- SvabhAva visEshams of the Lord of mysterious deeds adorning the fragrant TuLasi garland will not venture to cast even the smallest of accusations (blames) on other AchAryAs. It is not their nature to engage in such activities. In spite of this leaning, the reason for these merciful AchAryAs with deep faith in Veda mArgam, to criticize the incorrect doctrines of other mathams is to protect the simple people, who may be enchanted and ensnared by these alluring (bewitching) appeal of doctrines of Para Mathams even if they have faulty premises. Our AchAryAs point out the inaccuracies and blemishes in Para Mathams purely out of their dayA to save us, the saadhAraNa adhikAris (the untutored ones).

SPECIAL NOTES:

The key passage of this Paasuram is: “AaraNa nool neRiyAl siRiyAr vazhikaL azhippathum, aRiyAr tiRatthil aruL purinthu theengu kazhippathaRkkE” (Following the path laid out by the never-failing VedAs, our merciful AchAryAs destroy the incorrect siddhAnthams that either misinterpret VedAs or stand outside the Vedic doctrines. This they do to remove the damages done from following these alpa (insignificant) darsanams by unsuspecting simple folks).

These AchAryAs are fully aware (mey aRivAr) of the Svaroopam and SvabhAvam (tanmai) of the Lord (MaayOn/Vitthahan), who sports the fragrant TuLasi garland (VeRiyAr TuLavudai Vitthahan). That is why they undertake on themselves the duties of a





SadAchAryan to instruct us on the true doctrines based on the correct interpretations of the VedAs.

VEDA PRAMANAM

Vedams are the best among PramANams to reveal the hollowness of other inaccurate doctrines of Para Mathams. Therefore AchAryAs choose Sabdha (Veda) PramANam for their efforts. Swamy Desikan suggests that Matha DhUshaNam is not to be mixed with manushya dhUshaNam, while they (AchAryAs) are engaged in the criticism of mathams created by those with either alpa jn~Anam about the true meanings of the VedAs or created by them with total disregard for Vedic doctrines. They (Para matha vaadhis) have no legitimate and sound pramANams to back them up.

PRAMANAM AND PRAMEYAM

PramANa is derived from the root “PramA” meaning valid and true knowledge. PramANa means the instrument (reason) for valid knowledge.

PramEya is the object of cognition/object of knowledge.

VisishtAdhvaitha VedAntham accepts perception, inference and verbal testimony (Sabdha) as PramANmas.

ChArvaka Matham accepts perception (prathyaksha) as the only means of valid knowledge.

The Bhuddhists and VaisEshikAs accept two PramANams: Perception (pratyaksha) and inference (anumAna).

PrabhAkara MeemAmsa accepts Prathyaksha, anumAna and Sabdha along with presumption (arthApatti) as PramANams.

Bhatta MeemAsa and Adhvaitham accepts the traditional three along with three more as PramANAs: comparison, presumption and noncognition (anupalabdhi).

Saiva SiddhAntham accepts Siva-chith-Sakthi as the primary pramANam and accepts the traditional three as secondary pramANams.

DvaithAs have two kinds of PramANAs: Anu pramANa and Kevala PramANa. Latter is defined as an object as it is. For Dvaitha VedAnthins, the traditional three PramANAs are grouped under the category of anu-pramANa (Source of valid knowledge).

Veda PrAmANyam (True Validity of the VedAs) is common to Advaita, Dhvaitha and VisishtAdhvaitha Darsanams.

Buddhism, Jainism do not accept the validity of the VedAs and are therefore called Veda Baahya Mathams.





11) THE COMMON DHOSHAMS OF PARA MATHAMS

மிண்டுரைக்க விரகு தருந் தருக்கங்கொண்டே
வேண்டுங்கால் வேண்டுவதே விளம்புகின்றார்
கண்டதற்கு விபரீதங் கத்து கின்றார்
காணாத குறைமறையிற் காட்ட நிற்பார்
பண்டொருத்தன் கண்டுரைத்தேன் நானேயென்னப்
பலவகையிலும் உபாதிகளாற் படிந்து வீழ்வார்
கொண்டலொக்குந் திருமேனி மாயக் கூத்தன்
குரைகழல் சேர் விதிவகையில் கூடாதாரே.

*minDu uraikka virahu tarum tarukkam koNDE
vENDumkaI vENDuvathE viLampuhinrAr
kaNDatharkku viparItham katthuhinrAr
kaNAtha kuRai maRayil kAtta niRpAr
PaNDu orutthan kaNDu uraitthEn nAnE yennap-
pala vahayilum upAthihaLAI padinthu veezhvr
KoNDal okkum ThirumEni Maayak-kUtthan
kurai kazhal sEr vithi vahayil koodAthArE*

(MEANING):

The followers of KaNAtha-Gouthama- VyAkaraNa -MeemAmsa darsanams say whatever they want at the desired times and use illogic that gives rise to futile debates. Those who belong to the BhAskara-Yaadhava adhvaitham will distort what they see (Prathyaksham/ Perception) and shout about them. The ChArvAka- Bhoudda –Jaina Matham followers will declare that Vedam is created by humans and deny its apourushEyam origin from the Lord Himself. Those who belong to Saankhya-Yoga and Paasupatha mathams believe in the statements of Sage Kapila, Brahma and Siva that they invented these mathams and eat and seek dhavyams to make their lives comfortable.

Alas! What a pity that none of those belonging to these Para Mathams have the good fortune of seeking the divine feet of SrIman NaarAyaNan and enjoy them as Parama bhOgyam and PurushArTam.





6TH CHAPTER: THE TWO PAASURAMS DEALING WITH THE CRITICISM OF THE CHARVAKA MATHAM

12. CONDEMNATION OF THE CHAARVAKA /ULOHAAYATHA MATHAM

கண்டது மெய்யெனில் காணுமறையிலறிவு கண்டோம்
கண்டதலாத திலதெனில் கண்டிலங்குற்றமிதில்
கண்டதுபோல் மறைகாட்டுவதும் கண்டதொத்ததனால்
உண்டதுகேட்கும் உலோகாயத ரென்றுமீறுவதே.

KaNdathu meyyenil kaNNum maRayil aRivu kaNDom
kaNDathalAtathilathu yenil kaNDilam kuRRamithil
kaNDathu pOl maRai kAttuvathum kaNDathu otthathanAl
uNDathu kEtkkum ulOhAyathar yenRu meeruvathE

THE DOCTRINE OF CHARVAKAM:

Prathyaksham alone is PramANam says ChArvaakAs. Only those recognized by direct perception (Prathyaksham) are true according to them. Rest are false. Therefore, every thing described by Vedam that is not seeable by the direct perception such as Dharmam, adharmam, Iswaran, the Other world are all false according to CharvAkAs.

These CharvAkAs equate arTa kAmams (POruL, Inbham) as equal to PurushArTam (Veedu). Swamy Desikan rejects the view that Prathyaksham alone is PramANam. He goes on to establish why anumAnam and sabdham (Vedam) are additional necessary PramANams. Swamy Desikan quotes Swamy ParAsara Bhattar's SrI RangarAja Sthava SIOkam 2.5 to refute CharvAkA's claim that Vedam is not PramANam. Here Bhattar argues that CharvAkAs hear the Vedam through their ears, which is Prathyaksham since it is a prathyaksha indhriyam and develop knowledge about the Meanings of the Vedam (arTa Jn~Anam) from there. Bhattar asks how one can categorize Vedam as Meaningless, when the knowledge about meaning is obtained through one's ears. The chief reason for Prathyaksham is the assistance from an Indhriyam. When the ear as an Indhriyam hears it and develops arTa Jn~Anam, Bhattar asks how can you reject sabdham (Vedam) as false?

Some CharvAkAs include anumAnam and aagamam in Prathyaksham. Swamy Desikan rejects that view and points out that Prathyaksham and anumAnam are separate PramANams. Swamy Desikan's arguments are deep and incisive to reject ChArvaka Matham as unacceptable as elaborated in the next paasuram.





13) THE INCONSISTENCY BETWEEN THE CHARVAKA'S DOCTRINES AND ACTIONS

கண்டதனாற் காணாத தனுமிக்கின்றார்
கண்டொருத்தனு ரைத்தனைக் கவருகின்றார்
உண்டுபசிகெ டுமென்றே உனர்ந்துண் கின்றார்
ஒன்றாலே யொன்றைத் தாஞ்சதிக்கின்றார்
பண்டு முலையுண்டதனால் முலையுண்கின்றார்
பார்க்கின்றார் பலவல்லாத் தம்மை மற்றும்
கண்டு மதி கெட்ட நிலை காணகில்லார்
காணாத திலதென்று கலங்குவரே.

KaNDathanAI kANathathu anumikkinranar

KaNDu Orutthan uraitthatanai kavaruhinRAR

uNDu pasi kedum yenRE uNarnthu uNkinrAr

onRAIE onRait-tAmm sAdhikkinRAR

paNDu mulai uNDu athanaal mulai uNkinrAr

pArkkinrAr pala allAt-taMMai maRRum

kaNDu mathi ketta nilai kANahillAr

kANathathu ilathu yenRu kalanguvArE

(MEANING):

ChArvakAs infer the presence of Agni from the directly seen smoke. Another believes in the vishayam that is directly seen and experienced by the ear and accepts it. From this, it is clear that the charvAkAs accept anumAnam and sabdham. They consume food with the knowledge that hunger will be relieved, when one is hungry. They do not know however that hunger will be removed by eating, before eating through the power of prathyaksham. Further, as Vaadhis, they point why they agree with the PrathivAdhis on the reasons and state that the unseen vasthu exists. By this act, they have agreed to the validity of anumAnam and Sabdham.

The CharvAkAs, who only accept the body that is seeable by prathyaksham and reject the unseeable aathmA as nonexistent can come up with the only answer for the new born baby drinking mother's milk because of poorva janma vaasanai (memories of previous births). By this they have to agree that there is an eternal aathmA other than the SarIram.





Further, the CharvAkAs who equate the body with the aathmA see the aathmA, which has no hand or leg or eye in the same way as the limbs of the SarIram (hand, leg, eye of that SarIram) that they can see by direct perception (Prathyaksham).

Thus the CharvAkAs know that their doctrines are inconsistent with their actions and lose their minds and yet wont give up their faulty doctrines.

7TH CHAPTER: THE TWO PAASURAMS DEALING WITH SWAMY DESIKAN'S CRITICISM OF THE MAADHYAMIKA MATHAM.

Before we proceed with the study of the meaning of the Paasurams related to the refutation of the doctrines of the four sects of Bhouddha Matham, it would be useful to have an overview of this matham as elaborated in SarvArTa Siddhi of Swamy Desikan. The excerpts from the Doctoral thesis of Dr. V. N. SeshAdhriyAcchAr about SarvArTa Siddhi are:

“There are four schools of Buddhism: VaibhAshika, Sautraanika, YogAchAra and Maadhyamika. They have some common points:

1. all entities are impermanent, transitory and in a continuous state of change
2. apart from the flow of cognitions, there is no soul or Aathman as the seat of cognition or consciousness.

Coming to The School of Budhdism of Maadhyamika, it has close relationship with the school of nihilists of western philosophy in denying the real existence of every thing seen within and around us.

The MaadhyAmikas deny the reality of everything in the universe. Even consciousness or intellect (chaitanya) is considered unreal. Nothing comes into existence nor perishes. Like other schools of Buddhism, MaadhyAmikas hold that things are momentary. There is a close relationship to Advaitham among the doctrines of MaadhyAmikam (Samvruthi in MaadhyAmikam is the same as the term avidhya in advaitham). Adhvaithin holds every thing except Brahman is unreal, and the appearance of thing as existing is due to the superimposition on the basis (adhishtAna) namely, Brahman which alone is real as per his (adhvaitin's) contention, MaadhyAmika finds no purpose in holding even that Brahman as real to serve as basis (adhishtAna) for the superimposition and maintains that no cognition requires a basis. The MaadhyAmika asks: What harm would arise if Brahman alone is denied Reality? The MaadhyAmika does not accept the authority of Vedam and has no scruples in denying the need for a real basis (adhishtAna) for unreality. Thus, MaadhyAmikan denies the existence of Brahman and is an atheist.

Swamy Desikan refuted soundly the MaadhyAmika's views, which seek to prove the void of the universe as opposed to the reality of the universe.





14) CRITICISM OF THE MAADHYAMIKA MATHAM

காணாதில தெனுங்கல்வி யினாரைக் கடிந்ததற்பின்
கோணார்குதர்க்கங்கள் கொண்டே குழப்பும் பவுத்தர்களில்
நாணாதனைத்துமில் தென்றும் நால்வகையன்றிதென்றும்
வாணாளறுக்கின்ற மத்திமத்தான் வழிமாற்றுவமே.

kANathathu ilathu yenuum kalviyinArai kaDinthathaRppin

kONAr kutharkkangaL koNDE kuzhappum bhavuttharhaLil

nANathu anaitthum ilathu yenRum nAlvahai anRu yenRum

VaaNAL aRukkinRa matthimatthAn vazhi mARRuvamE

(MEANING):

One of the four sishyAs of Bhuddha is Maadhyamikan, who developed the doctrine: “Sarvam Soonyam” (all is void) and without hesitation declares that there are no Tattvams. He was the most favored sishyan of Buddha. It is generally accepted that there are four kinds of vasthus in the Prapancham (universe):

- (1) Sath (Truly existing),
- (2) asath (nonexistent),
- (3) Sathasath (Mixture of true and untrue) and
- (4) sathasath vilakshaNam (one which is neither Sath or asath).

Maadhyamikan holds that the Universe can not be classified as any one of the above four kinds. He denies the existence of Iswaran and the vasthus of the universe belonging to Him and therefore loses the fruits obtained through the grace of Iswaran. In this context, MaadhyAmikan is like the women, who hates her living husband and cuts her MangaLa Soothram and throws it away. Swamy Desikan says that He refutes MaadhyAmikam as the First of the four Buddhistic systems in the 7th adhikAram of his Para Matha Bhangam.





15) PROTECTING THE WORLD FROM BEING STOLEN/DELUDED BY MAADHYAMIKAS

மானமிலை மேயமிலை யென்றும் மற்றோர்
வாதநெறியிலை யென்றும் வாதுபூண்ட
தானுமிலை தன்னுரையும் பொருளூமில்லை
தத்துவத்தி னுணர்த்தி சயமில்லை யென்றும்
வானவரும் மானவரும் மனமும் வெள்க
வளம்பேசுமதி கேடன்மத்திமத்தான்
தேனநெறிகொண்டனைத்தும் திருடாவண்ணம்
செழுமதிபோலெழு மதியாற் சேமித்தோமே.

*mAnam ilai mEyam ilai yenRum maRROr
Vaadha neRi ilai yenRum vaathu pooNDa
thAnumilai tannurayum poruLm illai
tathuvathtin uNartthi sayam illai yenRum
vAnavarum mAnavarum manamum veLha
vaLam pEsu mathikEdan MatthimatthAn
tEna neRi koNDu anaithum thiruDA vaNNam
sezhumathi pOl yezhum mathiyAl-semithOmE*

(MEANING):

MaadhyAmikan's doctrine is that all is soonyam (void). In his matham, there is no pramANam to comprehend the different vasthus. There is no debating method. He is not there for engaging in debate. There is no vaakyam uttered by him and no meaning for those vAkyams.

There is no Tathva Jn~Anam. There is no victory in debates. In view of these strange aspects of his matham, the DevAs and humans laugh at his doctrines and his own mind also chuckles about his stupidity. We (Swamy Desikan) refuted these strange doctrines of MaadhyAmikan, which makes every thing void and denies the existence of Iswaran and His sentient and insentient universe.





8TH CHAPTER:

SWAMY DESIKAN'S CRITICISM OF THE SECOND OF THE FOUR MATHAM ASSOCIATED WITH BUDDHISM: YOGACHARAM.

Before we proceed further with the study of the meaning of the Paasurams related to the refutation of the doctrines of the four sects of Bhoudha Matham, it would be useful to have another summation of this matham as elaborated in SarvArTa Siddhi of Swamy Desikan. The excerpts from the Doctoral thesis of Dr. V. N. SeshAdhriyAcchAr about SarvArTa Siddhi are:

“ There are three corner stones of Buddhism with the exception of VaibhAshika matham:

- (1) Nothing is permanent,
- (2) Nothing has any self or inner substratum, and
- (3) NirvANa is tranquility.

These three are fundamental tenets of Buddhism, which distinguishes it from all other religious systems in the history of the world. According to Buddhists, there is no being, but there is only becoming. All individual objects are unstable and ephemeral. Every thing, be it a person, a thing or God, is therefore merely an aggregation of component elements. Further in all individuals, with out any exception, the relation of their component parts is eternally changing and is never the same even for two consecutive moments. Putting together implies becoming, becoming means becoming different, and becoming different can not arise without a dissolution-- a passing away, which must inevitably and finally be complete.”

As an introduction to YogAchAra matham, the summary by Dr. V.N. SessaadhriyAcchAr:

“Things may be considered as permanent only if, at all times, present, past and future, they remain the same without undergoing any change or assuming a new future. If it suffers any alteration or acquires a new feature or peculiarity, which did not exist before, it can not be maintained as permanent. To the Buddhists, there is no distinction between the attributes (dharma) and the thing possessing that attribute (dharmi). The attribute and the thing which is supposed by the scholars of other doctrines as having that attribute are one and the same. So if a new change or attribute or feature occurs in the thing, it is a new thing, the old thing having ceased to exist. YogAchAran denies the existence of three different entities, namely, cognition, its object and the cognizer. The existence of them as distinct entities according to YogAchAran is due to illusion.”





CONCLUDING SECTION OF MADHYATHMIKA BHOUDDHAN

மானமிலை மேயமிலை யென்றும் மற்றோர்
வாதநெறியிலை யென்றும் வாதுபூண்ட
தானுமிலை தன்னுரையும் பொருளுமில்லை
தத்துவத்தி னுணர்த்தி சயமில்லை யென்றும்
வானவரும் மானவரும் மனமும் வெள்க
வளம்பேசுமதி கேடன்மத்திமத்தான்
தேனநெறிகொண்டனைத்தும் திருடாவண்ணம்
செழுமதிபோலெழு மதியாற் சேமித்தோமே.

*maanamilaimEyamilai yenRum maRROr
vaathan^eRiyilaiyenRum vaathupooNda
thaanumilai thannurayum poruLumillai
thaththuvaththinuNarththi sayamillaiyenRum
vaanavarumaana varumanamum veLka
vaLampEsumathi kEdanmaththimaththaan
thEnan^eRikoNdanaitthunthi rudaavaNNam
sezhumathipOlezhu mathiyaaR sEmiththOmE*

There is no PramAnam and hence there is no premEyam to be achieved by PramANam. There is no prathivAdha mArgam. The yOgAcharan engaged in Vaadham believes that his words, its meanings, the realization arising from them and any doubts associated with those meanings are unreal. The celestials, humans and himself are ashamed about this stand. We (Swamy Desikan) with clear knowledge prevented this MadhyAthmikan from causing any damage through illogic (kutarkkams).





16) REFUTATION OF YOGACHARA MATHAM

முற்றுஞ்சகத்திலதென்றே பகட்டியமுட்டரை நாம்
சுற்றுந்துறந்து துறையில்நின்றே துகளாக்கியபின்
மற்றொன்றிலது மதிபலவுண்டென்று வஞ்சனையால்
சுற்றுந்துறந்த யோகாசாரனைச் சதிக்கின்றனமே.

*muRRum chahatthil ilathu yenRE pahattiya muttarai nAmm
suRRum thuRanthu thuRayil ninRE tuhaL-Aakkiya pinn
maRRu onRu ilathu mathi pala uNDenRu vanchanyAI
saRRum thuRantha yOgAchAranai sathikkinRanamE*

(MEANING):

One of the four groups of Bhouddham with the name of MaadhyAthmikan propagated his foolish doctrine that every thing is void in this world and cheated the human beings with his trickery. Earlier, We stood firmly on VedAnthic ground and refuted his matham and pulverized his doctrines. Now, we refute the doctrines of the second group of Bhouddham known as YogAchAram, which also tried to enchant the world with its sophistry.

YogAchAran's main contention is that Jn~Anam alone is true. It is of many kinds. Beyond that, there is neither the knower nor the vasthus understood by that Jn~Anam. Since he rejected himself as the knower and the objects enjoyed by him, he is a forever loser that forfeits even the trivial phalans that he is entitled to in this & the other world.

Dr. SeshAdriyAcchAr sums up this philosophy of YogAchAryan this way: Cognitions apprehend their objects as if the objects were distinct from the cognitions and as existing externally. Hence, the yogAchAran is called "aathma-khyAti vaadin". If the so-called external objects, he says, are spoken of as being real, it is due to their having only the empirical reality (Samvruthi-sathyatA). As a matter of fact, there is neither a separate apprehender nor even a separate apprehended object. One and the same apprehension appears in three forms as apprehender, apprehension and apprehended...".

In the next paasuram, Swamy Desikan says that the two eyes of YogAchaaran are KshaNikathvam and NirAkArathvam. These are his PramANam and PramEyam. Swamy Desikan says that he used VedAnthic arguments to destroy them as meaningless babble.





17) ESTABLISHMENT OF THE UNIVERSE DENIED BY YOGACHARAN

உளக்கதியை நாமுள்ளி உள்ளந்தேறி
உலகத்தா ருகந்திசைய உலகுண்டென்றோம்
இளக்க அரிதாகிய நல் தருக்கஞ்சேர்ந்த
எழில் மறையில் ஈசனுடனெம்மைக் கண்டோ ம்
விளக்குநிரைபோல் மதிகள் வேறாய் வேறொன்று
அறியாதே விளங்குமென விளம்புகின்ற
களக்கருத்தன் கண்ணிரண்டு மழித்தோம் நாணாக்
காகம்போல் திரிந்தவனென் கதறுமாறே.

*uLak-kathiyai nAmm uLLI uLLam tERi
ulahatthAr uhanthu isaya ulahu uNDu yenROm
iLakka arithAhiya nall tarukkam sErnthA
yezhiL maRayil Isanudan yemmaik-kaNDOm
viLakku nirai pOl mathikaL vERAy vERu
onRu aRiyAthE viLangumena viLambuhinRa
kaLak-karutthan kaNNIraNDum azhitthOm nANA
kAham pOl thirinthavan en kathaRumARE*

(MEANING):

The doctrine of YogAchAryan is that Jn~Anam is born from moment to moment in new forms and ceases to exist the next moment (KshaNikatthvam). This Jn~Anam will not relate to any thing other than itself. Therefore, there are no external objects (nirAkArathvam). The successions of the Jn~Anam that is born every second and dies is considered as AathmA. This leads to the inevitable conclusion that AathmA is not eternal. At the same time, consideration of AathmA as Jn~Anam confers its firm presence as a lasting entity (sTiram). Therefore, there is a fundamental contradiction in YogAchAran's views. Just as the flames (JwAlAs) emanating from a lamp (Dheepam) varies from moment to moment and yet is the same dheepam that is behind these variations in a firm and steady manner to give the Jn~Anam that it is the same Dheepa JwAlai, it is concluded that Aathma is anithyam and the doctrines of YogAcchAran are incorrect.

YogAchAran negates ChEthanam, achEthanam and Iswaran using untenable logic. He





says that “the knower is false” and “the known vasthu is false (nonexistent)”. Swamy Desikan states that he has destroyed the above two “eyes” of YogAchAra matham and reduced the status of YogAcharan as a wailing blind man. He compares the YogAcharan's status to that of the KaakAsuran, who committed unforgivable apachArams to SithA PirAtti and sought without success some one to protect him in all the three worlds and finally lost one of his eyes to the blade of grass empowered by Lord Raamachandran to serve as BrahmAsthran. Swamy Desikan says that KakAsuran wailed over loss of one eye, where as YogAchAran symbolically lost both his eyes (KshaNikatthvam and NIrAkAratthvam) in the debate with him and was wailing over that unbearable loss.





9TH CHAPTER

CRITICISM OF THE THIRD OF THE FOUR MATHAMS ASSOCIATED WITH BUDDHISM: SOUTHRANTHIKAM

Before studying the two Paasurams of Swamy Desikan on this branch of Buddhism, let us summarize the key aspects of SouthrAnthikam as presented by Dr. V.N. SeshAdhriyAcchAr Swamy:

1. The MadhyAmikan focused on Soonya Vaadham.
2. The YogAchAryan stayed with the theory of the Phenomenality of the world.
3. SauthrAnthikan represented that things being imperceptible are to be inferred by their forms imprinted in the cognitions.

Buddhist's views of momentariness of all things (KshaNikathvam) and the theory that substratum is no more than an aggregation of qualities (nirAkArathvam) are broadly present in all of the four Buddhistic Mathams.

Although momentary features can not be completely denied such as Cloud, flood et al, this does not lead to the conclusion that non-momentary entities do not exist. Dr. Varadachari of the French Institute of Indology points out in this context that Recognition proves that stability (AakArathvam instead of nirAkArathvam) is at the basis of the worldly things in most of the Vaidhika Mathams.

Coming back to SautrAntikan, he holds that the external objects like pot and cloth are real but they can not however be directly perceived by the senses. He states that these (pot or cloth) can only be inferred by the cognition, which bears their “form” or “likeness”.

SautrAntikan's view of the process of generation of a perception and subsequent cognition is described by Dr. V. N. S. Swamy this way:

“There are few requisites for every cognition: (1) Aalambana Pratyaya (2) Samanantara Pratyaya (3) SahakAri Pratyaya and (4) Adipathi Pratyaya. »

Let us understand each of the four Pratyayas and their interrelationships

1. Aalambana pratyaya relates to the objects, which are the causes of the cognitions in which, in the absence of those objects, can not come in to being.
2. Samanantara pratyaya is a cognition that enables the succeeding cognition to receive the form of the external objects.
3. SahakAri pratyaya refers to light etc. which are responsible in making the cognition distinct with regard to its object. The absence of light disables a person from having a clear apprehension of an object placed in the darkness. Therefore, light is sahakAri (assistive).
4. Adhipathi pratyaya refers to the sense organs. It is the sense organs that make the objects present their forms to the cognition in the succeeding moment.

As the external objects present their forms to the Cognition, so do the internal objects like





pleasure, pain and hatred; thus they too become inferable.”

SautrAntikan's view is based on an untenable theory and has been criticized by the other two Mathams associated with Buddhism (YogAcharam and VaibhAshikam). AchArya RaamAnuja and Swamy Desikan have soundly criticized the SautrAntrikan's theories using Tarkam and VedAntham.

Acharya Raamanuja asks the question:

“If things are contended to be **MOMENTARY**, the external things would cease to exist in the moment of the presentation of their form to the mind. In the absence of such a thing, how can its form alone survive to be presented to the mind?”

The unsoundness of the SautrAntikan's views is severely criticized by Swamy Desikan in SarvArTa Siddhi and Para Matha Bhangam as well as in the Desika Prabhandham carrying the same name.





18) REFUTATION OF THE SAUTRANTIKA MATHAM

பொருளொன்றிலதென்று போதமொன்றும் கொண்ட பொய்யரை, நாம்
தெருள்கொண்டு தீர்த்த பின் காணவொண்ணாப் பொருள்தேடுகின்ற
மருள்கொண்ட சூதுரைக்கும் சௌத்திராந்திகன் வண்ணிக்கை நாம்
இருள்கொண்ட பாழுங்கிணரென்று இகழ்ந்தோடவியும்புவமே.

*PoruL onRu ilathu yenRu bhOdham onRum kONDa poyyarai nAmm
teruL kONdu theertha pinnkANavoNNAp-poruL tEDuhinRa
maruL koNda soothu uraikkum SouththirAnthikan vaNNikkai nAmm
iruL koNda pAzhumkiNaRu yenRu ihazhnthuOda iyampuvamE*

(MEANING):

YogAchAran has the doctrine that there are no external objects and that Jn~Anam alone exists. We (Swamy Desikan) refuted those views with our special Jn~Anam acquired from our AchAryAs in the previous adhikAram. The Buddhist belonging to SautrAnthika Matham accepts the reality of external objects. The SautrAnthikan due to his ignorance tries to use beguiling ruse to prove the existence of the external objects and internal entities through anumAnam (inference). His unconvincing arguments are like the Paazhum KiNaRu (dark and dangerous empty well). If any one stumbles in to this type of well will lose his life. We (Swamy Desikan) criticized severely the SautrAnthika Matham so that VivEkis will develop a distaste for this Matham and stay away from it.





19) THE INCONSISTENCIES OF THE SAUTRANTIKAN'S DOCTRINES

நிலையில்லாப் பொருள்மதியை விளைத்துத் தான்சேர்
நிறங்கொடுத்துத் தானழியும் தன்னால்வந்த
நிலையில்லாமதி தன்னில் நிறத்தைக் காணும்
இதுகாணும் பொருள் காண்கையென்ற நீசன்
முலையில்லாத் தாய்கொடுத்த முலைப்பாலுண்ணும்
முகமில்லாமொழியெனவே மொழிந்த வார்த்தை
தலையில்லாத் தாளுருங் கணக்காய் நின்ற
கட்டளை நாம் கண்டின்று காட்டினோமே.

nilayilla poruL mathiyai viLaitthu tAnn sEr

niRam kodutthu tAnn azhiyum tannAl vantha

nilayilla mathi tannil niRatthaik-kANum

ithu kANum poruL kANNKai yenRa neesan

mulai illAt-thaai koduttha mulaip-paal uNNUm

muhamilla mozhi yenavE mozhintha vArtthai

talai illAt-taaL oorum kaNakkAi ninRa

kattaLai nAmm kaNDu inRu kaattinOmE

(MEANING):

In contrast to YogAchAran, SautrAnthikan accepts the existence of external objects. SautrAntikan's doctrine is: External objects generate Jn~Anam and hand over the white, yellow and other colors to that Jn~Anam and become extinct. Therefore, the Indhriyams can not apprehend/comprehend these objects, which have the svabhAvam of extinction after enriching Jn~Anam about their attributes like their colors. Even in these external objects cease to exist, we can comprehend the objects through the information transferred to Jn~Anam about the colors through a process of anumAnam (inference). Even this Jn~Anam with transferred information on the colors of the external objects becomes extinct in a trice (KshaNam). This Jn~Anam is equivalent to the AathmA. This Jn~Anam will enjoy the colors like blue, yellow et al that has been given to it by the external objects. This anubhavam is termed Vasthu SaakshAthkAram.

In SautrAntikan's doctrine, one has to accept that Jn~Anam is generated after the birth of the Vasthu. That vasthu exists for a KshaNam and ceases to exist after that kshaNam.





During that KshaNam of its existence, the external object creates Jn~Anam and imparts information about itself to Jn~Anam and thereafter the external object ceases to exist. Thus this external object that is destined to become extinct in a kshaNam has to be born first, Create Jn~Anam in the first second, transfer the information to Jn~Anam in the second Second and in the third second has to become extinct. This is totally impossible to conceive. Further, the Jn~Anam housing the imparted information also becomes extinct after a KshaNam. First second, Jn~Anam is born, the next second it becomes the repository of information from the external objects and in the third second, it has to become extinct. How can that Jn~Anam accomplish Vasthu SaakshAthkAram (Visualization of external objects)? It is inconceivable and impossible. The situation here is similar to the baby helping itself to mother's milk from a mother, who has no breasts; it is like speaking, when there is no face ; it is like the movement by the feet, when there is no head in the body to command it. Thus we refute the inconsistent and unsound theories of SautrAnthikam says Swamy Desikan in this Paasuram.





10TH CHAPTER

CRITICISM OF THE FOURTH OF THE FOUR MATHAMS ASSOCIATED WITH BUDDHISM: VAIBHASHIKAM

Before studying the two Paasurams of Swamy Desikan on this branch of Buddhism, let us summarize the key aspects of VaibhAshikam as presented by U.Ve. Dr. V.N. SeshAdhriyAcchAr Swamy (Dr. V.N.S Swamy) and his elder brother, U.Ve. V.N. SrIrAma DesikAcchAr Swamy:

“The Four Schools of Buddhism, namely, VaibhAshika, SautrAntika, YogAchAra and Maadhyamika, inspite of many differences in their principles, have some agreements in their viewpoints:

- (1) All entities are impermanent, transitory and in a continuous state of change
- (2) Apart from the flow of cognitions, there is no soul or aathman as the seat of cognition or consciousness.

Unlike the two latter Buddhists (YogAchAra and MaadhyAmika), the VaibhAshika and the SautrAntika hold both mental and physical entities as real and existing. The VaibhAshika contends that all external objects are real and apprehensible by perceptions generated by the sense organs. Space and NirvANa are, according to him, eternal; matter and mind which is not an entity distinct from the so-called soul or atman, are impermanent and momentary. For the reason that some entities are held as permanent and non-momentary, the VaibhAshika is condemned as a non-buddhist even by his colleagues, who uphold the momentariness of all existing entities.

The VaibhAshika is grouped with SautrAntika because both of them maintain the reality of external things. Consequently, they are both called Sarva-asti-vAdhins. The VaibhAshika objects however to the contention of SautrAntika on the point of presentation of a form by the external thing to the mind”.





20) SWAMY DESIKAN'S CONDEMNATION OF VAIBHASHIKAM

காண்கின்றவனிலை காட்சியுங்கண்டதும் உண்டு, அவைதாம்
ஏண்கொண்டனவன்று இவற்றிற்குணமு நிலையுமிலை
சேண்கொண்டசந்ததியால் சேர்ந்துமொன்றென நிற்குமென்ற
கோண்கொண்டகோளுரை வைபாடிகன் குறைகூறுவமே.

*KaaNkinravan illai kAtcchiyum kaNDathum uNDu avai thAmm
yENN koNDanavanRu ivaRRil guNamum nilayum illai
chENN koNDa santhathiyAl sErnthum onRu yena niRkum yenRa
kONN koNDa kOLUrai VaibhAtikan kuRai kUruvamE*

(MEANING):

VaibhAshika's doctrine are:

- (1) The Jn~AthA, who knows the meaning is false (poy aavAn)
- (2) Jn~Anam, and the entity comprehended by the Jn~Anam are real entities
- (3) That Jn~Anam and the vasthus comprehended by it are limitless
- (4) Both of them however have no attributes (GuNams)
- (5) They do not stay permanent and are destroyed in a moment.
- (6) Vasthus will stay as assemblies of ParamANus (sub-atomic entities).

Some weird and distorted inferences are made form this ParamAnu theory of VaibhAshikan:

According to him, although the ParamANus are limitless, their assembly makes the entity of similar ParmANus that we call as a Pot or the flame made up of similar ParamANus of fire (microcosms of fire). Even if the sparks of flames are similar ParamANus to make the mighty flame, it is confusing to extend the instantaneously perishing sparks to become an existing flame. This kind of Vakra (distorted) arguments are criticized heavily by Swamy Desikan in VaibhAshika BangAdhikAram.





(21) THE CONTRAST BETWEEN THEORY AND REALITY IN VAIBHASHIKAM

கும்பிடுவார் ஆரென்று தேடுகின்றார்
குணங்களையுந் தங்களுக்குக் கூறுகின்றார்
தம் படியைத்தமர்க்குரைத்துப் படிவிக்கின்றார்
தமக்கினிமேல் வீடென்று சாதிக்கின்றார்
தம்புடவை யுணல் குறித்து நெடிதெண்கின்றார்
சந்ததிக்குத் தவம்பலிக்கத் தாம் போகின்றார்
செம்படவர் செய்கின்ற சிற்றினிப்பைச்
சேவகப் பற்றுடனே நாம் செகுத்திட்டோமே.

kumbhiduvAr Ar yenRu tEduhinRAR
guNangaLayum tangaLuku kooRuhinRAR
tamm padiyai tamarkku urIaitthup-padivikkinRAR
tamakku ini mEl VeedenRu sAthikkinRAR
tamm pudavai uNal kuritthu nedithu yeNkinRAR
santhatikkut-tavam palikkat-tAmm pOhinRAR
sempadavar seyhinRa siRRinippaic-
chEvahap-paRRudanE nAmm sehtthittOmE

(MEANING):

VaibhAshikars accept Jn~Anam and vasthu as real and yet reject guNams (attributes) in them and state their existence is momentary. These doctrines counter their behavior. VaibhAshikAs spend a lot of time and effort to collect sishyAs for the sake of amassing wealth and glory. They proclaim that they possess dispassion (VairAgyam) and non-violence (ahimsA). They instruct the sishyAs about their doctrine that they will secure MOksham, the moment their bodies fall down at the end of their life span. They take a lot of trouble to amass wealth and food and worry quite a bit on bodily matters. They state that they perform penance for the upliftment of their sishyAs and family. All of these are inconsistent with their doctrines that all entities are momentary and these entities have no attributes. We (Swamy Desikan) have refuted all these inconsistencies between the VaibhAshikA's acts and their professed philosophies.

The use of the Tamil word in this Paasuram “Sempadavan” has double meanings: (1)





Sempadavar means fishermen. Here the VaibhAshikAs are compared to fishermen, who use their distorted logic to attract the minds of the people to win them over to their doctrines (2) Sem+padavar means one, who wears ochre robes (KaashAyam).

sadagopan.org





11TH CHAPTER

CRITICISM OF ADHVAITHAM.

At the outset, let me request all who to read this essay to treat it as a historical summary with no intention to hurt anybody's feelings. This particular posting is aimed at the students of Philosophy.

SOURCE LITERATURE

There are many outstanding books on Advaita, Dhvaitha, VisishtAdvaita VedAnthams by eminent AchAryAs going back to many centuries. In most recent times, the following books on the comparative analysis and defense of Advaita and VisishtAdvaita Darsanams would be of immense use to the students of such darsanams:

1. SrI Madhusoodhana Saraswathi (1540-1647 C.E): Advaita Siddhi
2. Swamy Desikan (1268-1369 C.E): Satha DhUshaNi & Other SrI Sookthis such as AdhikaraNa SaarAvaLi , 11th chapter of Para Matha Bhangam
3. SrI AnanthakrishNa Saasthri (1956): Satha BhUshaNi
4. SrI UtthamUr Swamy (1959): ParamArTa BhUshaNam
5. SrI S.M.S. Chari 1961): Advaita and VisishtAdvaita (A study based on Vedanata Desika's Sata DhUshaNi).
6. SrI S.M.S. Chari (1998): The Philosophy of the Vedantha SoothrAs

Before studying the two Paasurams of Swamy Desikan on Advaitam, let us summarize the key aspects of Advaitam as presented by U.Ve. Dr.V.N.SeshAdhriyAcchAr Swamy (Dr.V.N.S Swamy) and his elder brother, U.Ve. V.N.SrIrAma DesikAcchAr Swamy along the lines of AchArya RaamAnujA in SrI BhAshyam (Iaghu and MahA SiddhAntham) and Swamy Desikan in Satha DhUshaNi, Tatthva Muktha KalAPam, SarvArTa Siddhi and Para Matha Bhangam (11th Chapter: Pracchanna Bouddha BhangAdhikAram).

ADHI SANKARA'S CONTRIBUTIONS

His contributions are many from PrakaraNa granthams to moving sthOthrams and subhAshithams like Bhaja Govindham. Adhi Sankara destroyed the faulty doctrines of Veda-Baahya mathams like Buddhism and Jainism and established the authority of Vedams and crushed the nihilistic theories of Buddhism. We are indebted to Adhi Sankara for these unique contributions.

ADVIATHAM & BUDDHISM (CONTINUED)

Dr.V.Varadachary's observations on Advaitam developed by Aadhi Sankara are: "Idealism of the Buddhists found room in SankarA's system in which Brahman assumed the place of Knowledge. Brahman is without attributes and is the only Reality. The world of animates and inanimates (ChEthanams and achEthanams) has only phenomenal existence and while dividing existence thus in to absolute and phenomenal, SankarA paved the way for





living a virtuous life leading finally to absolutism”. In view of overlaps with Buddhistic doctrines in some key areas, some have described adhvaitham as Pracchanna Bhouddham.

SOME DISAGREEMENTS

VaishNavite Achaaryas have over centuries disagreed with the basic premises of Advaitam in the following areas as defined by Dr. S.M.S. Chari in his classical monograph entitled

“ADVAITHA AND VISISHTADHVAITHA”:

- (1) The validity of PramANAs for Advaita VedAntham
- (2) The nature and content of Perception
- (3) The Nature of Consciousness
- (4) The nature of Jeevan
- (5) The Nature of Brahman: SaguNa or NirguNa Brahman
- (6) The nature of Jagath (Universe)
- (7) The doctrine of avidhya and
- (8) Sadhana and Mukthi.

As Dr. S.M.S. Chari points out, there have been criticisms Advaitam by VisishtAdhvaitham and vice versa over centuries and continues even today.

DARSANAMS WITH DIFFERENT VIEW POINTS

Professor P.N. SrInivAsAchAri's wise assessment has to be borne in mind, while we treat this subject (the Two schools of VedAnthA) in this series of essays on Para Matha Bhangam.

“Every VedAnthic System has a synthetic purpose as it claims to be a criticism of and fulfillment of previous systems. The conflicts between two schools of thought do not in any way affect their value as a system of philosophy. On the other hand, they enrich them in so far as they serve as an impetus to further development of Philosophic thought”.

THE CORE DOCTRINES OF ADHVAITHAM

Samkara Advaita has the core doctrines:

“Brahma Satyam Jagan Mithya, JivO Brahmaiva na Para:”

This core statement of Advaitam affirms:

1. the non-duality of Brahman / the oneness of the individual Jeevan with the absolute Brahman/ the non-difference between the Jeevan and Brahman
2. the non-reality of the empirical world around us and
3. Brahman alone is True.

The key concept in Advaita VedAnthA is avidhya /MaayA). It is used to explain the distinction between the attributeless (nirguNa) Brahman and the One with attributes





(SaguNa Brahman) and to explain the distinction between non-dual reality appearing as Jeevans and as God Iswaran).

sadagopan.org





22) REFUTATION OF ADHVAITHAM

வேதங்கள் மௌலிவிளங்க வியாசன் விரித்த நன்னூல்
பாதங்களான பதினாறில் ஈசன்படிமறைத்துப்
பேதங்களில்லையென்று ஓர்பிரமப்பிச்சியம்புகின்ற
போதங்கழிந்தவனைப் புத்தர்மாட்டுடன் பூட்டுவமே

VedhangaL mouli viLanga ViyAsan virittha nannool
paadhangaL aana pathinARil Isan padi maRaitthu
BhEthangaL illai yenRu ohR birama picchu iyambuhinRa
bhOdham kazhinhavanai Bhuddhar mAttudan poottuvamE

(MEANING):

For the purpose of understanding the true meaning of Upanishads, Sage VyAsa compiled Brahma Soothrams in four adhyAyams containing sixteen padhams. Adhvaithins do not accept Iswaran's anantha kalyANa guNams and Svaroopam proclaimed by the above VedAnthas Saasthram. Instead, they describe Brahman as mere Jn~Ana Svaroopam without any guNams (nirguNa Brahman). They assert Brahman alone is Real (sathyam) and all else are false.

They declare that MayA does make all these unreal objects appear real to Brahman as a result of its Ajn~Anam. We have no choice under these circumstances to link adhvaitham with Bhoudham and reject both as unsound in this adhikAram of Pracchanna Bhoudha Matha Bangam.





23) CONDEMNATION OF THE AVIDHYA SAMBHANDHAM TO BRAHMAN

பிரிவில்லா இருளொன்று பிணக்கொன்றில்லாப்
பெருவெயிலை மறைத்துலகங்காட்டுமென்ன
அறிவில்லா அறிவொன்றை அவித்தைமூடி
அகம்புறமென்றிவை யனைத்தும் அமைக்குமென்பார்
செறிவில்லாப் புத்தருடன் சேர்ந்துகெட்டார்
சீவனையுமீசனையுஞ்சிதைக்கப்பார்த்தார்
நெறியில்லா நேர்வழியுந் தானேயானான்
நெடுமாலை நாமடைந்து நிலைபெற்றோமே

pirivu illa iruL onRu piNakku onRu illA
peru-veyilai maRaitthu ulaham kaattum yenna
aRivilla aRivu onRai avitthai moodi
aham puRam yenRu ivai anaithtum amaikum yenpAr
seRivu illA Buddharudan sErnthu kettAr
seevanayum Isanayum chithaikkap-pArthAr
neRi illA nErvazhiyum tAnE aanAn
NedumAlai nAmm adainthu nilai peRROmE

(MEANING):

The main tenet of Advaitism is that Brahman alone is true (sathyam). It has no Gunams like Jn~Anam. But it (Brahman) stands as the Jn~Ana Svaroopam. There is no real Vastu other than Jn~Anam. Brahma Svaroopam has sambhandham from time immemorial to a vastu called MaayA. The nature of MaayA is to hide its aadhAram, Brahman. Since Brahman is hidden by MaayA, Brahma svaroopam does not shine as it should in its real nature. This MaayA is a vastu made up of the three gunams, Satthvam, Rajas and Tamas; it can not be described either as real or unreal; it has the svabhAvam (nature) to hide its substratum (aadhAram); it changes constantly. It hides Brahma Svaroopam and shows transformed vasthus like Water, Earth (Pruthvee) and similarly through its thirOdhanam (hiding Brahman), shows up as variations such as Desire (icchA), Jn~Anam and DhvEsham (resentment). These are the key doctrines of Advaitism.

The description of avidhyai hiding Brahman to create all vasthus is like saying that a mighty darkness hides the brightest luminous body and that mighty darkness shows all





vasthus of the world to the people (IruL onRu peru veyilai maRaitthu ulaham kAttum yenna).

It is YogAchAran's doctrine that Jn~Anam alone is sathyam and the rest are false. He says that Jn~Anam is momentary in existence. It ceases to exist every moment and newer Jn~Anams are born and perish the next second. This anithyathvam (impermanence) and Bahuthvam (nature of being many Jn~Anmas) are figments of fancy and are not consistent with Veda PramANams. In this Bhouddha Matham, Jn~AthA (the knower) is false (asathyam) and the phalans of the Jn~Anam are also unreal.

Adhvaitham overlaps thus with YogachAras in some areas and MaadhyAmikas in other areas. There are thus commonalities between the two mathams. Bhouddham is an avaidhika matham (Veda Baahya matham) and does not accept Vedam as PramANam. Adhvaitham is indeed a Vaidhika matham but misinterprets the true meanings of VedAntham as revealed by Sage VyAsa in his Brahma Soothrams. The key outcome for adhvaitham is that they do not accept that Jeevan and Iswaran are different tatthvams. The Adhvaithins believe in the identity of Jeevan with Brahman. In Adhvaitham, "All things other than Brahman are unreal because they are different from Brahman, like the shell-Silver. Avidhya (ignorance) makes one see the universe in Brahman even though the Universe has no real existence. This doctrine of avidhyaA or MaayA is the very life blood of Adhvaitha". With the use of avidhyaA, the relation between Brahman and the Universe is distorted by adhvaithins.

VisishtAdhvathins stoutly refute many of the above doctrines of Adhvaitham. They hold that The Universe is Real and the Supreme Being is full of kalyAna GuNams. Brahman is held to be playing the role of Soul to the Universe, which is recognized as His own body. The Body-Soul relationship between the Universe and Brahman is the life blood of VisishtAdhvaitham. All the chEthanams and achEhtanams form the body of Brahman.

VisishtAdhvaitham's central tenet is "Brahman (the Supreme Being) having the Universe of ChEthanams and achEthanams as its body is the ONLY Real thing and there is NOTHING, which is not the body of Brahman and which is independent of the same Supreme Being. Whereas in the doctrine of Adhvaitha, Brahman alone is real, and every thing else--Sentients and insentients -- is false; the VisishtAdhvaitha while presenting the view that brahman alone is real explains that brahman includes sentients and insentients, which are proved to be inseparable attributes and body of Brahman. This interpretation reveals a vast gulf of difference between Adhvaitham and VisishtAdhvaitham".

Swamy Desikan states in this slOkam: "neRi illA nEr vazhiyum tAnE aanAn, NedumAlai adainthu nilai peRRoM" (We performed the UpAyam of SaraNAgathy to the Lord, SrIman NaarAyaNan, who has no other alternative except Himself for granting MOksham and we as Sesha BhUthans protected out Svaroopam as His eternal servant through rejection of other misleading Mathams like Adhvaitham.





12TH CHAPTER: REFUTE THE AVAIDHIKA MATHAM OF JAINAM

24) REFUTATION OF JAINISM

சோதனைவிட்டொருத்தன் சொல மெய்யெனச் சோகதரைச்
சேதனையற்றவரென்று சிதைத்தபின், சீவர்கட்கோர்
வேதனைசெய்கை வெறுமறமென்று விளம்பிவைத்தே
மா தவமென்று மயிர் பறிப்பார் மயல் மாற்றுவமே

sOthanai vittu orutthan solla meyyenac-chOhatarai
sEthanai aRRavar yenRu sithaittha pinn seevarkatkkOr
vEdanai seyhai veRum maRam yenRu viLampi vaitthE
maatavam yenRu mayir paRippAr mayal maaRRuvamE

(MEANING):

The Jains do not accept the eternal VedAs as having been created by no human beings (apourushEyam). They do not accept the Vedams bequeathed to us by the Lord as PramAnam. Bhouldhism is in the same category of Veda Baahya Mathams. In this chapter, we refute the Jaina Matham as we did before the four kinds of Bhouldha mathams. The key doctrine of Jainism is nonviolence to every living being. In spite of this avowed doctrine not to cause any pain to living beings, they pull out their own hair and cause harm to themselves and consider that act of himsai as a great act of penance. We will remove their ignorance about fundamental tathvams.

The reason for many to like Jaina Matham over Buddha Matham is because of its difference from Buddhism in accepting that the world is real and that here are nithya and anithya vasthus.

They agree however with the Bhuddhists that mind is not a distinct entity from the Soul. They preach ahimsai but perform forcible pulling of their hairs as dhigambhara monks and cause himsai to themselves.

The nigamana (concluding, summing up) paasuram on Jainism goes in to more details about the doctrines of this Matham and its inconsistencies and contradictions.





25) INCONSISTENCIES OF DOCTRINES

சொன்னார் தாம்சொன்ன தெலாந் துறவோ மென்றும்
சொன்னதுவே சொன்னதலதாகுமென்றும்
தின்னாதுந்தின்னுமதும் ஏகமென்றும்
சிறியனுமாம் பெரியனுமாஞ் சீவனென்றும்
மன்னாதுமன்னுமதும் ஒன்றேயென்றும்
வையமெலாம் விழுகின்ற தென்றுமென்றும்
தென்னாடும் வடநாடுஞ்சிரிக்கப் பேசும்
சினநெறியார் சினமெல்லாஞ்சிதைத்திட்டோமே.

sonnAr tAmm sonnathu yelAm thuravOmyenRum
sonnathuvE sonnathu alathu aahum yenRum
tinnAthum tinumathum yEkam yenRum
siRiyanumAm periy anumAm seevan yenRu
mannAthum mannumathum onRE yenRum
vaiyamellAm vizhuhinRathu yenRum yenRum
tennAdum vada naadum sirikka pEsum
sina neRiyAr sinam yellAm sithaitthittOmE

(MEANING):

Jaina Matham's chief doctrine is that there is no Iswaran. For them, the ParamANus (sub-atomic particles) are the cause of the Universe. Every vasthu in this world consists of the duals of Sathyam-asathyam, bhEdham-abhEdham, nithyathvam-anithyathvam. They are made of dhvandhvams (duads), which are polar opposites. If some one from other Matham points out that the acceptance of polar opposites of the kinds pointed above would lead to the acceptance of other dhvandhvams as well, then the Jains accept them all without objection. If some one says that their views are inconsistent with PramANams, then they point out there is no problem since they consider inconsistency as a guNam in vasthus. They say that what can be eaten and what can not be eaten among vasthus is one and the same. They say that the Jeevan will have the same size as one's body. They say that vasthus would be eternal (nithyam) and at the same time evanescent (anithyam/limited life). They state that the Earth because of its weight is forever descending downwards. All of these strange beliefs and statements make them national laughing matter. We have rejected their doctrines (saptha bhangee Vaadham) in this adhikAram.





13TH CHAPTER

THE REJECTION OF THE BHASKARA- YAADHAVA MATHAMS

This is one of the BhEdha- AbhEdha Matham). The detailed account of this matham as a group of FIVE MATHAMS and its refutation is housed in the 6th Chapter of SrImath Rahasya Thraya Saaram. During Jan 16, 1999 HH Prakrutham Azhagiya Singar gave a Tele-upanyAsam on the Subject that has been summarized by adiyEn in the Ahobila Matham Web pages:

<http://www.ahobilamutt.org/upan/jan1999>

Please refer to this posting for details on the BhAskara-YadhavaprakAsa Matham doctrines. adiyEn will summarize the content of that posting below.

REFUTATION OF BHASKARA-YAADHAVA MATHAM

ஏகாந்திகமொன்றுமில்லையென்று ஆசையைத்தாழுடுப்பார்
சோகாந்தமாகத் துறப்புண்டபின் தொழில்வைதிகமென்று
ஏகாந்திகள்சொன்ன ஈசன்படியில் விகற்பமெண்ணும்
லோகாந்தவீணர்தம் வேதாந்த வார்த்தை விலக்குவமே

yEkAnthikam onRum illai yenRu aasayai ththAmuduppAr

sOkAnthamAhat-thuRappunDa pinn thozhil vaidhikam

yenRu EkAnthikaL sonna Isan padiyil vikaRpam yeNNUM

IOkAntha VeeNar tamm vEdAntha Vaartthai vilakkuvamE

(MEANING):

Jaina AchAryaas wear the directions as their dress (they are naked). They were saying that there are no vasthus with the same svabhAvam. They became less sure about that declaration after hearing our criticisms of that concept in the earlier chapter. Sages VyAsa, ParAsara are the great ones, who established Brahma Svaroopam as firm and having the same nilai. In those doctrines established by Sages VyAsa and ParAsarar, the BhAskara-Yaahava matham followers create discord by suggesting BhEdham and abhEdham are in Brahman. They keep telling that their BhEdhAbhEdha doctrines are rooted in the VedAs and VedAntham. We will refute their Matham as unsound in this chapter.





27) CONDEMNATION OF THE BHEDHA-ABHEDHA MATHAM OF BHASKARA-YAADAVA

ஒன்றெனவும் பலவெனவுந்தோற்றுகின்ற
 உலகெல்லாமொரு பிரமந்தானேயாக்கி
 நன்றெனவுந்தீதெனவும் பிரிந்தவெல்லாம்
 நன்றன்று தீதன்றேயென நவின்றார்
 கன்றும் அலர் பசுவும் அலர் ஆகி நின்றே
 கன்றாகிப் பசுவாகி நின்றவண்ணம்
 இன்றுமறை மாட்டுக்கோரிடையனான
 ஏகாந்தியிசைந்திட நாமியம்பினோமே.

*onRenavum palavenavum thORRuhinRa
 ulahu yellAm oru Bhiramam tAnE aakki
 nanRu yenavum theethu yenavum pirintha yellAm
 nanRu anRu theethu anRE yena navinRAr
 kanRum alar pasuvum alar aahi ninRE
 kanRAhi PasuvAhi ninRa vaNNam
 inRu maRai mAttukku ohr idayanAna
 yEkAnthi isayinthada nAmm iyambinOmE*

INTRODUCTION:

BhAskara Matham: Jeevan and Braman will stay united without any variations (abhEdham). This kind of non-difference (abhEdham) is natural for Brahman. The differences (BhEdham) from Brahman for Jeevans is thru the UpAthi of Buddhi, Indhriyam, SarIram et al. For the insentients (achEthanam) and Brahman, both BhEdham and abhEdham are natural manifestations.

Yaadhava PrakAsa Matham: The bhEdham and abhEdham between Brahman and Jeevan as well as that between achEthanam and Brahman are natural manifestations (SvabhAvikam) of Brahman. Yaadhava Matham asserts that the Svaroopam of Brahman has the capacity to transform in to chEthanams and achEthanams.

BhAskara-Yaadhava (B-Y) Matham was a powerful Matham in their day. That was why Sudarsana Suri, the author of Srutha PrakAsika, the Commentary on AchArya RaamAnujA's SrI BhAshyam spent a lot of effort to refute the above doctrines of B-Y matham.

BHEDHABHEDHAM LITERALLY MEANS IDENTITY IN DIFFERENCE. The





authors of B-Y matham had elegant but illogical arguments to sustain this untenable position. How can there be Identity in difference? Ultimately, as history tells us YaadhavaprAkAsa, one time AchAryan of SrI RaamAnujA surrendered his loyalty to B-Y matham and became a devout SishyA of VisishtAdhvaitham as developed by AchArya RaamAnujA. From the history of Philosophy, B-Y matham has to be looked at. The 180th Paasuram covers Swamy Desikan's refutation based on the views of his PoorvAchAryAs. Swamy Desikan refutes the central doctrine of B-Y Matham that the Svaroopam of Brahman transforms in to ChEthanam and achEthanam. VisishtAdhvaitham avers that the Svaroopam of Brahman is totally different from ChEthanams and achEthanams and the Brahama-ParinAma vAdham of B-Y matham is undefendable based on Saasthrams and Upanishads.

ISSUES IN B-Y MATHAM

The issue centers on the explanation of the material causality of Brahman. For reference, a lump of clay is the material cause (UpAdhana KaaraNam) for an earthen pot. How does Brahman, which Upanishads assert as immutable transform in to the Universe? How is the material causality of Brahman accounted for without affecting the Svaroopam of Brahman?

B-Y Matham accounted for this by stating that Brahman itself transforms into the material universe. This is known as the Brahma PariNAMA Vaadham.

VisishtAdhvaithins connected Brahman with ChEthanam and AchEthanam (sentient/chith and insentient/achith) and held that the subtle form of association of Brahman with chith and achith (Sookshma-chith-achith visihta form). The material causality of Brahman is explained through the Brahman becoming antharyAmi for all chith and achith while retaining its Svaroopam (with out any vikAram or changes). VisishtAdhvaithin's position is therefore considered as a modified Brahma-ParinAma Vaadham.

Adhvaithins hold their view on material causality based on the illusory nature (MaayA) of the Universe. They believe that Brahman is the basis of the illusory appearance of the universe and links it to the material cause. Swamy Desikan classed this view as Vivartha Vaadham and dismissed both the Adhvaithin's and B-Y views following the doctrines of VisishtAdhvaitham elaborated by AchArya RaamAnujA.

In YadhavaprakAsa's matham, Brahman has three fold power (sakthi) and transforms in to Chith, achith and Isvara sakthis. Brahman, which is BEING (SATH) transforms itself in to a triadic form, while maintaining its svaroopam unchanged (abhEdham) although its sakthi undergoes transformation (bhEdham). This matham of YaadhavaprakAsa was rejected by Swamy Desikan as unsound on the basis that the acceptance of bhEdham and abhEdham in one breath amounts to SELF-CONTRADICTION. This Aathmaikyam (the identity of aathmA /ParamAthmA with prapancham (material universe) is thus rejected.

The key words of this Paasuram are: “OnRu yenavum pala yenavum thORRuhinRa ulaham yellAm oru Brahmam tAnE aaki” (The whole world staying as one vasthu or as many vasthus in B-Y matham is viewed as being driven by BhEdhAbhEdham through Brahma PariNAMA Vaadham). The Self-contradiction arising from this premise is pointed out by Swamy Desikan.





14TH CHAPTER

28) REJECTION OF THE VYAKARANA MATHAM

For accepting aspects (aspects) of Adhvaitham, Yaadhava, Jaina and Bhoudha Mathams as the planks in its foundation. Swamy Desikan dismisses VyAkaraNa matham as Brahma Vivartha Vaadha matham.

சாயா மறைகளில் சத்தந்தெளிந்திடச் சாற்றுதலால்
தூயாரிவரென்று தோன்றநின்றே பலசூதுகளால்
மாயாமதமும் மறுசினவாதும் பவுத்தமுஞ்சேர்
வையாகரணர்சொல்லும் மறுமாற்றங்கள் மாற்றுவமே.

chAyA maRaihaLil saththam teLinthida c-chARRutalAI
thUyAr ivar yenRu tOnRa ninRE pala soothuhaLAI
mAyA mathamum maRu sina vaathum bhavatthumum sEr
vyAkaraNar sollum maRu mARRangaL mARRuvamE

(MEANING):

VyAkaraNar came to be considered as the pious & pure ones because they established the precise ways to pronounce (precise akshara, Svara, Matthirai pronunciation) of Veda manthrams so that the meanings of these Veda Manthrams are not distorted through their VyAkaraNa Saastham. Yet they have made their arguments about the superiority of their matham by adopting illogical doctrines from Adhvaitham, Jainism and Bhoudham. Their Vivartha vAdha doctrines are suspect and therefore VyAkaraNa matham has to be rejected.

What is this Vivarttham? In the waterless desert, the hot Sun creates a mirage creating the appearance of floods and waves, which really do not exist. The phenomenon of one appearing as the other is known as Vivarttham. Adhvaithins hold that the Universe (Prapancham) is the Vivarttham of Brahman.

VyAkaraNa matham holds that there is a vasthu known as SphODam besides aksharam, word (padham made up of aksharam) and Svaram. That SphODam is attributed to produce meanings to Aksharam and Padhams and that SphODam is Brahman. The VyAkaraNars describe the entire Prapancham to be the vivarttham of that SphODam. Here they are close to Adhvaithins' vivarttha Vaadham views (Prapancham is a Vivarttham of Brahman). Brahman never loses its svaroopam and is distinct from Prapancham (Jeevans and insentients) according to VisishtAdhvaitham.

BhAskara-Yaadhava Matham described derisively as Jaina VedAnthAm asserts that Brahman transforms in to Prapancham and undergoes vikArams. Brahman gives up its





svaroopam (thru the act of pariNAMam) to become some thing else (viz), Prapancham according to this Matham. Some of the VyAkaraNar believe that sabdha roopa Brahman transforms in to Prapancham through the act of PariNAMam. Thus VyAkaraNar agrees with BhAskara-Yaadhava matham in the matter of adopting Brahma PariNAMam that has been rejected as untenable by VisihtAdhvaithins.

One class of VyAkaraNar and BhouddhAs believe that the individual words constituting a sentence have their own meanings (artha Jn~Anam about the Padhams forming the Vaakyams) and the integrated use of these words/padhams create a Jn~Anam known as PrathibhA, which provides the true total meaning.

Here, there is correlation between the two groups --Bhouddham and VyAkaraNam on one hand and VyAkaraNars on the other --and this is also unacceptable..

Swamy Desikan rejects the VyAkaraNa matham for borrowing the faulty doctrines of the three mathams that have been proven earlier to be unsound.





29) THE DELUSION OF THE VYAKARANARS LED BY THE NOSE BY OTHER MATHAMS

கலக்கத்திற் கலங்கி வருங்காணிக்கெல்லாம்
கண்ணாறு சதிர வழிகட்டுவார் போல்
உலகத்தில் மறைசேர்ந்தவுரைகள் தம்மால்
ஒருபிழையுஞ் சேராமலு பகரித்தார்
பலகத்தும் பவுத்தர்முதலான பண்டைப்
பகற்கள்ளர் பகட்டழிக்கப் பரவும் பொய்யாம்
சிலகற்றுச் சித்தாந்த மறியகில்லாச்
சிறுவரினி மயங்காமற் சேமித்தோமே.

*Kalakkaththil kalangi varum kANikku yellAm
kaNNARu sathira vazhi kattuvAr pOl
ulahaththil maRai sErnthai uraihaL tammAl
oru pizhayum sErAmal ubahariththAr
pala katthum Bhouddhar mudhalAna paNDAip-
pahar kaLLar pahattazhikka paravum poyyAm
sila kaRRu siddhAntham aRiyahilla c-
chiRvar ini mayangAmal sEmiththOmE*

(MEANING):

In the case of ownership over the boundaries of a disputed land, it is customary to ask for the help of mediators (MadhyastharkaL) to intervene and resolve the disputations.

The correct boundary agreed upon with the help of MadhyasthAs is known as “KaNNARu”. Similarly, VyAkaraNar served as madhyasthAs to establish the true meanings of Veda Vaakyams using VyAkaraNa Saasthram. In spite of this great help, VyAkaraNars fell for the ostentatious propaganda of BhouddhAs and accepted number of doctrines unique to Bhouddha Matham and were traveling on dangerous roads going no where. We (Swamy Desikan) intervened and saved them from the dangers of the borrowed doctrines from Jainam, Bhouddham and adhvaitham.





15TH CHAPTER

30) REJECTION OF KANATHA MATHAM (VAISESHIKAM)

For creating concepts (padhArthams) not accepted by PramANam like Prathyaksham ; they also do not accept Iswaran as revealed by the sabdha pramANam of Vedam. They declare that the timeless Vedams were created by ordinary humans (PourushEyam) instead of by the eternal Iswaran (apourushEyam).

கண்டதலாதன கட்டுதலால் கண்டவிட்டதனால்

பண்டுள தானமறைக்குப் பழமையை மாற்றுதலால்

கொண்டதுமீசனைக் கொள்ளாவகையென்று கூறுதலால்

கண்டகராய் நின்ற காணாதர் வாதங்கழற்றுவமே.

kaNDathu alAthana kattuthalAl kaNDa vittathanAl

paNDu uLathAna MaRaikkup-pazhamayai maaRRuthalAl

koNDathum Isanaik-koLLA vahai yenRu kURuthalAl

kaNDakarAy ninRa kaNathar vAdham kazhaRRuvamE

(MEANING):

KaNatha Matham invented concepts that are not consistent with Prathyaksha PramANam. Some of these strange concepts are different from avayavam such as avayavee, SaamAnyam, VisEsham, SamavAyam, abhAvam et al. KaNathAs also reject Tatthvams approved by the VedAs such as Prakruthi, MahAn et al. They accept Iswara tatthvam but reject Vedam as apourushEyam. They do not recognize Iswaran as revealed by the eternal VedAs and accept Him as being revealed by the pramANam of anumANam (inference) alone. KaNathAs are like thorn in the flesh and we (Swamy Desikan) removed that thorn from the Vaidhika SiddhAnthams.





31) THE STRANGE DOCTRINE OF KANATHAM TO EXPLAIN ISWARAN & MOKSHAM

ஆகமத்தை அனுமான மென்கையாலும்
அழியாத மறையழிக்க நினைத்தலாலும்
போகமற்றோர் உபலம் போல் கிடக்கை தானே
புண்ணியர்க்கு வீடென்று புணர்த்தலாலும்
மாகமொத்த மணிவண்ணன் படியை மாற்றி
மற்றவனுக்கொரு படியை வகுத்தலாலும்
காகமொத்த காணாதன் கண்ணை வாங்கிக்
காக்கைக்காரென்றலற்றக் காட்டினோமே.

aagamathai anumAnam yenkayAlum
azhiyAtha maRai azhikka ninaitthalAlum
bhOgam aRRu ohr upalam pOl kidakkai tAnE
puNNiyarkku veedenRu puNartthalAlum
maakam ottha MaNivaNNan padiyai mARRi
maRRu avanukku ohru padiyai vahutthathAlum
kAkam ottha KaaNAtan kaNNai vAngik-
kAkkaikku aar yenRu alaRRak-kaattinOmE

(MEANING):

The KaNathAs do not accept Sabdham as separate (independent) PramANam and bury it inside the pramANam of anumAnam. They treat the eternal, Nithya PramANam, Vedam as apourushEyam and make it short lived. They state that the state of Moksham enjoyed by the Jeevan is the state when it exists without any anubhavam like a stone without possessing any Jn~Anam or aanandham. They say that Iswaran is nimittha kAraNam (like potter for a clay pot) and not upAdhAna kAraNam (like the clay). They declare Iswaran, who is without any admixture with Prakruthi as one without SarIram (Suddha Sathva maya sarIram) and deny Him as possessing limitless bliss (aanandha mayan). The KaNathAs are like the crow, which committed huge apachAram to SithA PirAtti and lost its eye to the BrahmAsthran sent after it by Lord Raamachandran. We (Swamy Desikan) have pulled out the eye (the doctrine) of KaNathan and made him cry with desperation about not having any place to resort to in this adhikAram through our refutation of his doctrines.





16TH CHAPTER

TO ASSESS GOUTHAMA (NYAYA) MATHAM (VIRODHA NISTHARAM AND NOT BHANGAM)

He criticizes it for bending over backwards to reconcile its inconsistencies with some aspects of KaNAtha Matham and does not reject it like other Mathams like Bhoudham, Advaitam et al.

Swamy Desikan criticizes Gouthama matham for having some Soothrams that are inconsistent with the path shown by Brahma Soothrams. Swamy Desikan's rejection of the KaNAtha matham concepts were covered earlier. His objections on KaNAtha Matham were:

1. nonacceptance of Sabdham as a valid PramANam
2. Treatment of Vedam as PourushEyam (composed by a mortal instead of being created by the eternal Lord) and
3. Status of Jeevan in Moksham devoid of Jn~Anam and other guNams.

Swamy Desikan accepts that NyAya matham as a Vaidhika Matham except for the above cited deficiencies. He says that those defects could be removed and NyAya Matham can be made acceptable. He likens the effort to straighten out NyAya Matham to that of surgically removing the hunch from the hunchback with some effort. He says that an entirely new NyAya Saasthram can be created by accepting the portions consistent with VisishtAdhvaithic interpretation of Brahma Soothrams and rejecting the objectionable portions. Swamy Desikan went ahead and created a SrI sookthi revered as NyAya Parisuddhi (Cleansification of Gouthama Matham) on a three pronged approach to bring it back in to the fold of VedAnthas Saasthrams. In summary, Swamy Desikan accepts NyAya Matham as an anukoola Matham and rejects KaNAtha Matham as a Prathikoola Matham. Swamy Desikan's position with respect to NyAya-VaisEshika matham as well as any other Matham is that of a VisishtAdhvaithin upholding the Supreme authority of Sruthi (Vedam as unassailable PramANam) and taking positions that are not Veda viruddham (inconsistent with apourushEya Veda PramANams).

Dr. V.Varadachary Swamy's summing up of the criticism of the NyAya theory is as follows: "The concepts of Parts and whole based on AarambhavAdha is untenable (baseless)". Swamy Desikan elaborates on the theory developed by VisishtAdhvaithins (SathkAryavAdha) to defeat the NyAya developed theory on matter and its parts. Swamy Desikan also rejects the NyAya-VaisEshika views on the nature and function of sense organs and their views on the status of the soul in Moksham.





32) CRITICISM OF GOUTHAMA MATHAM

கோதம நூல்களைக் குற்றமிலாவகை கூட்டலுமாம்
கோதுகழித்தொருகூற்றில் குணங்களைக் கொள்ளவுமாம்
யாது மிகந்து ஒருநீதியை யாமே வகுக்கவுமாம்
வேதியர் நன்னய வித்தரமென்பது மெய்யுளதே

gOthama noolakLai kuRRam illA vahai koottalamumAm
kOthu kazhitthoru kooRRil guNangaLaik-koLLavumAm
yaathum ihanthu oru neethiyai yAmE vahukkavum
vEdiyar nannaya vittharam yenpathu meyuLLatE

(MEANING):

It is possible to consider the doctrines of Gouthama Matham as not being totally inconsistent with Vedam (Veda VirOdham) with some corrections. It is also possible to remove those sections, which are Veda VirOdham and accept the rest. We can also reject the whole NyAya Matham and construct a new one, which is totally compatible with the Vedam. We can do that. Respecting the insight of Maharishis like Manu, who clearly understood the true meanings of VedAntham and gave support for the inclusion of NyAya Vistaram as one of the 14 VidhyA sthAnams, we accept the Gouthama matham (elaboration of nyAya Vistharam) as sathyam. We (Swamy Desikan) have however straightened out the areas of inconsistencies with Veda PramANams, accepted the areas that are backed up by Veda PramANams and replaced the others with new NyAya soothrams, where they contradict Brahma Soothrams.





33) THREE WAYS TO MAKE NYAYA MATHAM ACCEPTABLE

நான் மறைக்குத்துணையாக நல்லோரெண்ணும்
நாலிரண்டி லொன்றான நயநூல்தன்னில்
கூன்மறைத்தல் கோதுளது கழித்தல் மற்றோர்
கோணாத கோதில் வழி வகுத்தலன்றி
ஊன்மறைத்த உயிரொளிபோலொத்த தொவ்வாது
உயிரில்லாக்காணாத முரைத்தவெல்லாம்
வான்மறைக்க மடிகோலும் வண்ணமென்றோம்
மற்றிதற்கார் மறுமாற்றம் பேசுவாரே.

nAnn maRaykkut-thuNayAha nallOr yeNNUm

naaliraNDil onRAna naya nool tannil

koon maRaiththal kOthu uLathu kazhitthal maRROr

kONatha kOthil vazhi vahuthalanRi

Oon maRaitha uyir oLi pOl otthathu ovvAthu

uyirillAk-kANatham uraitthathu yellAm

vAnn maRaikka madi kOlum vaNNam yenROM

maRRu ithaRkku maRu mARRam pEsuvArE

(MEANING):

NyAya vishtharam is accepted as one of the 14 vidhyA sthAnams used to interpret the meaning of the four Vedams. The rest of the ten are the six angAs of the Vedams (SikshA, VyAkaraNam, chandas, niruktham, jyOthisham and Kalpam), MeemAmsai, nyAya vishtharam, PurANam and dharma sAsthram. Among these ten, PurANams and Dharma Saasthrams give the meanings of Vedams in a way and therefore are not strictly considered as direct helps to determine the meaning of the Vedams. Therefore, the VidhyA SthAnams needed for the determination of the precise meanings of the VedAs are reduced to 8 from 10.

Among the 8 vidhyA sthAnams, NyAya vishtharam focuses on pramANams like prathyaksham and objects experienced by prathyaksham in a brief manner. MeemAmsam dwells in depth on these pramANams. They (NyAya Vishtharam and MeemAmsam) fit thus in to an overall topic for examination of PramANams in brief and elaborate manner.

This VidhyA sthAnam of nyAya vishtharam was taught by Gouthama Maharishi through his nyAya soothrams. PramANams and the pramEyams explained by those pramANams





form the content of the nyAya soothrams (Gouthamma matham). Swamy Desikan researched them and straightened out some areas, which were inconsistent with Vedam, Smruthi and Braham Soothram, removed some which could not be fixed to fit in to VedAntha Saasthrams. The results of this scholarly research took birth as Swamy Desikan's SrI sookthi revered as NyAya Parisuddhi. Swamy Desikan pointed out the mistakes made by Gouthama matham in its enthusiasm to unify its doctrines with those of KaNAtha Matham and the de-emphasis on the need to be aligned with the tenets of VedAntha Saasthrams. Swamy Desikan refutes this misplaced enthusiasm on the part of nyAya matham of Gouthamar to bridge its doctrines to KaNAtha matham that has totally unacceptable doctrines (Vedam is pourushEyam, Jeevan in the state of Moksham is like a stone or wood without aanandha anubhavam et al).

Swamy Desikan concludes that there is no one, who will disagree with his analysis of treating Gouthama matham (after fixes) as an anukoola matham and KaNAtha matham as a vipareetha matham that is not at all acceptable.





17TH CHAPTER

34) CRITICISM OF THE MEEMAMSA MATHAM

ஈசனுமற்றணங்குமில்தென்று எழில்நான்மறையில்
பேசியநல்வினையால் பெரும்பாழுக்கு நீரிறைக்கும்
நீசரைநீதிகளால் நிகமாந்தத்தின் நூல் வழியே
மாசில் மனங்கொடுத்தும் மறுமாற்றங்கள் மாற்றுவமே

*Isanum maRRa aNangum ilathuyenRu yezhil nAnmaRayil
pesiya nall vinayAl perum paazhukku neer iRaykkum
neesarai neethikaLAI nigamAnthatthin nool vazhiyE
mAsu il manam kodutthu maRu mARRangaL mARRuvamE*

(MEANING):

MeemamsakAs do not accept either the Lord or the other gods like Indhran. They believe that the Yaagams and Yaj~nams done by humans produce a vasthu known as apoorvam and that vasthu gives the phalans for those karmAs. They accept sabdham as the DEvathai. This creates a situation in their matham, where the devathais have no sarIram, no problem in acceptance of the havis by the dEvathai, enjoyment of that havis by the accepting devathai, granting fruits for the karmA performed by the Devathais and for the devathais to be at more than one place to participate in more than one yaj~nam.

The MemAmsakAs do not accept the existence of Iswaran, who is worshipped by all types of KarmAs and who grants the fruits for those kinds of worship. Instead, they create an insentient vasthu named apoorvam (PuNyams and Paapams), perform karmAs enjoined by the VedAs with pomp and expenditure of a lot of money, undergo a lot of physical sufferings (SarIra Sramam). Their effort is like irrigating a desert region. It is futile and fruitless.

We (Swamy Desikan) will refute their foolish ways with appropriate Veda PramANams and help them understand their follies.





35) POORVA AND UTTHARA MEEMAMSAIS ARE ONE SAASTHRAM ONLY

கனைகடல்போலொரு நீராஞ்சூத்திரத்தைக்
 கவந்தனையு மிராகுவையும் போலக்கண்டு
 நினைவுடனே நிலைத்தருமமிகந்து நிற்க்கும்
 நீசர்நிலை நிலைநாட வண்ணமெண்ணி
 வினைபரவு சைமினியார் வேதநூலை
 வேதாந்த நூலுடனே விரகாற்கோத்த
 முனையுடைய முழுமதி நம்முனிவர் சொன்ன
 மொழிவழியே வழியென்று முயன்றிட்டோ மே.

kanai kadal pOl oru neerAm sootthiratthai
kavunthanayum irAhuvaium pOlak-kaNDu
ninaivudanE nilait-tarumam ihanthu niRkkum
neesar nilai nilai nADA vaNNam yeNI
vinai paravu saiminiyAr vEda noolai
vEdAntha nooludanE virahAI kOttha
munai udaya muzhu mathi namm munivar sonna
mozhi vazhiyE vazhi yenRu muyanRittOmE

(MEANING):

Our SiddhAntham is to accept Poorva MeemAmsai, Utthara MeemAmsai as one vEdAntha Saasthram. Like the One ocean is called lower and upper ocean, the MeemAmsai, which is one sAsthram is nomenclatured as Poorva and Utthara MeemAmsais. Poorva MeemAmsai covers the KarmAs dealing with Bhagavath AarAdhanam. The Iswaran, who is worshipped by those KarmAs is the subject matter of Utthara MeemAmsai or Brahma KaaNDam. BhOdhAyanar, Swamy AaLavanthAr and AchArya RaamAnujA established this unifying classification and accepted the two MeemAmsais as belonging to one Saasthram. We follow this path recommended by these great intellectuals.

The usage of the words in this Paasuram (Kavanthanayum IrAhuvayum pOIE) refers to the MeemAmsakAs calling Poorva MeemAmsam (Karma KaaNDam) that does not accept Iswaran and only KarmAs as trunk without head; they call Utthara MeemAmsam, which eschews KarmAs and talks only about Iswaran (Brahman) as head without trunk. Raahu has





head but no trunk; Kabhandhan of SrImath RaamAyaNam has no head but he has trunk only. Swamy Desikan gives these apt comparisons to describe the position of the MeemAmsakAs and goes on to assert that the united Poorva and Utthara MemAmsams are one Saasthram (body with a head) and that they can not be separated.

Swamy Desikan rejects Nireeswara MeemAmsakas, who extol KarmAs over Iswaran with the rules of SaarIraka Saasthram. Swamy Desikan accepts the PoorvOtthara MeemAmsa Kramam. Swamy Desikan blessed us with two SrI Sookthis (sEswara MeemAmsa and MeemAmsa PaadhukA) to establish the oneness of MeemAmsa instead of rigid separation of the one Saasthram in to two MeemAmsa Saasthrams.





18TH CHAPTER

THE CRITICISM OF SAANKHYA MATHAM (NIREESWARA SAANKHYA NIRAKARANADHIKARAM).

The full title of this adhikAram (chapter) is NirIswara Saankhya NirAkaraNAdhikAram.

There are two Sankhya Mathams:

1. sEswara Saankhya darsanam (Theistic one) and
2. nirIvara Saankhya Darsanam (atheistic one created by Sage Kapila).

Saankhya KaarikA of Vaachaspathi Misra is a detailed statement on this atheistic Saankhya Darsanam. There are significant differences between VisishtAdhvaitha and SaankhyaA darsanams.

36) CRITICISM OF THE SAANKHYAA MATHAM

முக்குணமாய் நின்ற மூலப்பிரகிருதிக்கு அழியா
அக்குணமற்ற அருத்துணை மற்றதற் கீசனிலை
இக்கணனைப்படி ஐயைந்துமெண்ணில் முன்முத்தியென்னும்
பக்கணவீணர் பழம் பகட்டைப் பழுதாக்குவமே.

*mukkuNamAy ninRa moola prakruthikku azhiyA
akkuNamaRRa aru tuNai athaRkku Isan illai
ikkaNanaippadi Iyainthum yeNNil munn mutthi yennum
pakkaNa veeNar pazham pahattaip-pazhuthAkkuvamE*

The two key doctrines of Saankhya darsanam are: (1) Prakruthi and (2) Jeevan. There is no Iswaran. Satthvam, Rajas and Tamas are not GuNams but dhruvyams. When these three guNams are in exactly equal proportions, Prakruthi is called Moola Prakruthi (MP); it is eternal and is not destroyable. MP is enjoyed by the Jeevan. MP is pervasive everywhere (Vibhu). MP will always undergo changes. This is the prime cause for all other doctrines and transforms in to tatthvams like MahAn.

Jeevan is eternal. It is also Vibhu since it is pervasively present everywhere. Jeevan is without any guNam. He is the embodiment of Jn~Anam. He has no activities. He stands apart from every SarIram.

Prakruthi undergoes transformation as a result of Jeevan standing as support. Like a blind person walks with the help of a lame person, Prakruthi performs its duties with the help of Jeevan, which is Jn~Ana Svaroopan. Since the world's activities are accounted by Prakruthi





and Jeevan, Sankhya darsanam denies the need for the Tattvam of Iswaran. Saankhya darsanam believes that one can earn mOksham,if one understands the twenty five tattvams (Moola Prakruthi, MahAn, ahankAram, five bhUthams, five tanmAthrams, five Jn~AnEndhriyams, five karmEndhriyams, manas and jeevan.

We (Swamy Desikan) condemn the futile assertions about its doctrines which are like the brainless prattle of hunters in a hunter colony because of their lack of knowledge about Iswaran and DharmAdharmams.





37) CONTRADICTIONS IN SAANKYA MATHAM: DESTRUCTION IS THE PHALAN

ஈசனிலனென் பதனா லென்றுஞ்சீவர்
எங்குமுளரிலர் உணர்வை யென்றவத்தால்
பாசமெனும் பிரகிருதி தன்னால் என்றும்
பலமுமிலை வீடுமிலை யென்னும் பண்பால்
காசினி நீர் முதலான காரியங்கள்
கச்சபத்தின் கால்கை போலென்னுங்கத்தால்
நாசமலதிலை காணும் ஞாலத்துள்ளீர்
நாமிசையாச் சாங்கியத்தை நாடுவார்க்கே

*Isan ilan yepathanAl yenRum seevar
yengum uLar ilar uNarvai yenRavatthAl
pAsamenum prakruthitannAl yenRum
palamum ilai veedum ilai yennum paNN pAl
kAsini neer mudhalaana kAriyangaL
kacchapatthin kAl kai pOl yennum katthAl
nAsam alathilai kANum gnAlathu uLLEr
nAm isayA Saankhiyatthai nAduvArkkE*

(MEANING):

SaankhyAs deny the existence of Iswaran, who is celebrated by all the VedAs. They describe the Jeevan as Vibhu and without Jn~Anam in opposition to the Vedic view that Jeevan is aNu (atomic in size) and filled with Jn~Anam. First, they say that Jeevan's samsAric experiences and MOKsham are directly linked to Prakruthi and next state some thing that is totally contradictory: Jeevan has no SamsAram and Moksham. Prakruthi alone has SamsAram and Moksham.

SaankhyAs state that the dissolution of the universe and its being during PraLayam and the appearance of the Universe during Srushti Kaalam is like the shrinking and stretching of tortoises' head in to its shell. They link the shrinking and expansion (sankuchitham and Vikasitham) of the Tatthvams to the dissolution and creation of the Universe, which is not acceptable on the grounds of Veda PramANams.

VisishtAdhvathins point out the need for Prakruthi being under the control of the





Omniscient, Omnipotent Iswaran as controller of this insentient Prakruthi. Therefore they reject the NirIswara Vaadham of the SaankhyAs. There are differences of opinions on the Kaala Tattvam too between the two darsanams.

Therefore says Swamy Desikan that he rejects the strange prattlings of SaankhyAs as being inconsistent with Veda and other PramANams.





18TH CHAPTER CRITICISM OF YOGA MATHAM.

38) REFUTATION OF YOGA MATHAM (YOGA SIDDHANTHA BHANGADHIKARAM)

தாவிப்புவனங்கள் தாளிணை சூட்டிய, தந்தையுந்திப்
பூவிற்பிறக்கினும் பூதங்களெல்லாம் புணர்த்திடினும்
நாவிற்பிரிவின்றி நாமங்கை வாழினும் நான்மறையில்
பாவித்ததன்றியுரைப்பது பாறும் பதர்த்திரளே.

*thAvib-bhuvnangaL thALiNai soottiya Tanthai unthip-
poovinil piRakkinum bhUthangaL yellAm puNartthidinum
naavil pirivinRi nAmangai vaazhinum nAnmaRayil
bhAvithathu anRi uraipathu pARum padhartthiraLE*

(MEANING):

Yoga Matham was promulgated by Chathurmukha Brahma, who is the first-born son of SriIman NaarAyaNan born in the Lotus arising from the navel of the Lord. Even if Brahma were to be born as the son of SarvEswaran and given the boon of creating the world and being the husband of Saraswathi, his doctrines linked to Yoga Matham are fruitless husks without any substance.





39) YOGA MATHAM: VARIATIONS IN TATTHVA-HITHA-PURUSHARTAMS

காரணனாயுலக ளிக்குங்கண்ணன் தேசைக்
கண்ணாடி நிழல் போலக் காண்கையாலும்
தாரணையின் முடிவான சமாதிதன்னைத்
தனக்கேற்றும் விளக்கென்று தனிக்கையாலும்
காரணமாமது தனக்குப் பயனாஞ்சீவன்
கைவலிய நிலையென்று கணிக்கையாலும்
கோரணியின் கோலமெனக் குறிக்கலாகும்
கோகனகத்தயன் கூறுஞ்சமயக் கூறே.

*KaaraNanAi ulahu aLikkum KaNNan tEsaik-
kaNNAdi nizhal pOlak-kANNkayAlum
DhAraNayin mudivAna samAthi tannait-
tanakkERRum viLakkenRu tanikkaiyAlum
kAraNamAm athu tanakku payanAm seevan
kai valiya nilai yenRu kaNikkayAlum
kOraNiyin kOlamenak-kuRikkalAhum
kOkanahatthu ayan kooRum samayak-kURE*

(MEANING):

In Yoga Matham, the tattva Thrayams of Prakruthi, Jeevan and Iswaran are accepted. This matham states that Iswaran's anantha kalyANa guNams established by the VedAs are not natural. The image that one sees in the mirror is due to the real object standing across it. Similarly, in the mirror of Lord, the reason for the images of the GuNams to appear is because of their links to chethanams and achEthanams with true guNams. Yoga Matham unfortunately emphasizes Jeevan's SaakshAthkAram over BhagavAn's SaakshAthkAram. In other words, Yoga Matham takes the position that Kaivalyam (Jeeva SaakshAthkAram) is the desirable end result of Bhakthi Yogam and not bhagavathanubhavam in MOksha dasai. The enjoyment of Jeevan without admixture of achEthanam is the central doctrine of Yoga Matham and is totally the opposite position of VisishtAdhvaitha Darsanam. Thus Yoga Matham is diametrically opposite in Tattvam, Hitham and PurushArTam from the VisishtAdhvaitha Darsanam and is in conflict with Veda PramANams, while declaring to





believe in Vedic doctrines. This matham is a crowd pleaser and is like the dance of the buffoon.

ADDITIONAL NOTES:

Swamy Desikan condemns this Matham and describes his approach as ViruddhAviruddhaamsa VibhAgam. Viruddham means conflict (VirOdham). Brahma Is the direct son of the Lord and the husband of the goddess of Learning, Saraswathi Devi. He knows the meanings of the four Vedams that he recites thanks to the anugraham of his Father. In spite of all these pluses, he imagines things which are not embraced by the VedAs and creates the Yoga Matham with strange doctrines as though he (Brahma) is engaged in an amusing dance for fools.

Yoga Matham hints at Iswara Svaroopam, hides it and engages in the enjoyment of JeevAthma Svaroopam (JeevAthma Kaivalyam), which is Veda Viruddham. Our Lord is Sarva Vidha KaaraNan (reason for Creation, Sustenance and dissolution of the Universe). His Iswaryam is real and the Yoga Matham depicts that real Iswaryam like it is an image in the mirror. The author of Brahma Soothrams says for all these reasons that Yoga Matham has to be cast aside (yEthEna yOga: prathyuktha:). He says that Yoga Matham has to be rejected like NirIswara Saankhya Matham.





20TH CHAPTER: REFUTATION OF THE PAASUPATHA MATHAM.

40) PAASUPATHA MATHA BAHISHKARA ADHIKARAM

சாதுசனங்களெலாஞ் சச்சை யென்னும் சலம்புணர்த்தார்
கோதம சாபமொன்றால் கொடுங்கோலங்கள் கொண்டுலகில்
பூதபதிக்கடியா ரெனநின்று அவன் பொய்யுரையால்
வேதமகற்றி நிற்பார் விகற்பங்கள் விலக்குவமே.

*saathu sanangaLelAm chacchai yennum salam puNartthAr
gOdhama sApam onRAI kodum kOlangaL koNDu ulahil
BhUthapathikku adiyAr yena ninRu avan poyyurayAI
vEdam ahaRRi niRpAr vikaRpangaL vilakkuvamE*

(MEANING):

The Paasupatha SaivAs adorn frightening attires due to the curse of Sage Gouthama. They accepted as PramANams the Paasupatha doctrines given to them by Siva that are full of falsehood. Following these upadEsams of SivA, they pushed away Vedams as PramANams. We (Swamy Desikan) refute these Paasupatha Matham doctrines as invalid from a Saasthram point of view.





41) THE PAASUPATHA MATHAM FOUNDED BY SIVAN YIELDS ALPA PHALANS

மாதவனே பரனென்று வையங்காண
மழுவேந்திமயல் தீர்க்க வல்லதேவன்
கைதவமொன்று கந்தவரைக் கடியசாபம்
கதுவியதாலதன் பலத்தைக்கருதிப் பண்டை
வேதநெறியணுகாது விலங்குதாவி
வேறாகவிரித் துரைத்த விகற்பமெல்லாம்
ஓதுவது குத்திரத்துக் கென்றுரைத்தான்
ஓதாதே ஓதுவிக்கு மொருவன் தானே.

MaadhvanE Paran yenRu vyaam kANa

mazhu yEnthi mayal theerkka-valla Devan

kaitavam onRu uhanthavaraik-kadiya sApam

kathuviyathAl athan phalatthaik-karuthip-paNDai

vEda neRi aNuhAthu vilangu thAvi

vERaha viritthu uraittha vikaRppam yellAm

odhuvathu kutthiratthukku yenRu uraitthAn

OdhAthE Odhuvikkum oruvam yenRAnE

(MEANING):

PurANams state that Sivan held the hot axe (Mazhu) in his hand and swore that SrIman NaarAyaNan is the Supreme dhaivam and removed the ignorance of the people. Such a Sivan wanted to make true the curse given by Sage GouthamA and hence created a new matham that went against the Veda PramANams and taught them to the disciples of Sage GouthamA. Our Lord, who can instruct all without any upadEsam from others pointed out that the following of the Paasupatha Matham doctrines is only to make them eke out insignificant phalans. (Varaha PurANam describes the curse of Sage Gouthama and Sivan's creation of Paasupatha Matham to make that curse become true).





42) TEACHING OF THE REDEEMING WAY FOR THE PAASUPATHAS

கந்தமலர்மகள் மின்னுங்காரார் மேனிக்
கருணைமுகில் கண்ட கண்கள் மயிலாயாலும்
அந்தமில்பேரின்பத் திலடியரோடே
அடிமையெனும் பேரமுதம் அருந்திவாழத்
தந்தமதி யிழந்தரனார் சமயம்புக்குத்
தழல்வழிபோய்த் தடுமாறித் தளர்ந்து வீழ்ந்தீர்
சந்தநெறி நேரறிவார் சரணஞ்சேர்ந்து
சங்கேதத்தவ முனிவீர் தவிர்மினீரே.

*kaandha malar mahaL minnum kArAr mEnik-
karuNai muhil kaNDa kaNNkal mayilAi aalum
antham il pER inbatthil adiyarODE
adimai yenum pERamutham arunthi vAzhat-
tantha mathi izhanthu AranAr samayam pukkut-
tazhal vazhi pOyt-tadumArit-taLarnthu veezhntheer
chanda neRi nEr aRivAr saraNam sErnthu
sankEthat-tava muniveer tavirmineerE*

(MEANING):

SrI Vaikuntam is the sacred abode of the Lord, where the eyes of the MukthAs and Nithya Sooris dance with joy at the sight of the Lord with the hue of the rainy season cloud housing the golden hued lightning of SrI Devi on His chest. This joyous situation is similar to the peacocks dancing at the sight of dark clouds of the rainy season. The PaasupAthAs have equal opportunity to be guided by SadAchAryAs to enter Parama Padham and dance joyously with MukthAs and Nithya Sooris at the sight of SrIman NaarAyaNan. We pray that they will gain their senses, abandon Paasupatha matham, which can only grant insignificant boons and save themselves by performing SaraNagathy at SrI VaikuntanAthan's sacred feet (like Lord Sivan).





ADDITIONAL NOTES ON PAASUPATHA MATHAM

Sage Gouthama Saapam (Curse) was for the offending Brahmins, who accused him falsely to become avaiShNava Paashandis (non-vaishNavite deluded ones). They followed the upadEsam of Sivan, who wanted to make Sage GouthamAs' curse become true and abandoned Veda PramANams dealing with Tatthvams and AchArams. Paasupatha Matham breaks up in to four categories: Saivam, Paasupatham, kaapAlam and KaalAmukham.

In their doctrine, Pasu, Pathi and Paasam are the triads. Pathi is Siva Tatthvam. Pasus are the atomic sized Jeevans. Paasam divides in to a pentad: Malam, Karmam, Maayai, the world and ThirOdhAnam (hiding things). Among these, Maayai, Sivan and Pasu are present during PraLayam. Siva Tatthvam is split in to another pentad of Suddha Tatthvams: Siva Tatthvam, Sakthi Tatthvam, SadhAsiva Tatthvam, Iswara Tatthvam and VidhyA Tatthvam. Asuddha Tatthvams are: avyaktham, three GuNa Tatthvams (Satthvam, Rajas and Tamas), Bhuddhi, ahankAram, Manas, five Jn~AnEndhriyams, Five KarmEndhriyams, Five TanmAthrais and Pancha BhUthams. They have absorbed the SaankhyA doctrines and added their own to come up with 36 Tatthvams in total. Swamy Desikan has proven the incorrectness of dividing Suddha Satthvam in NyAya SiddhAnjanam. There Swamy Desikan points out the fallacies of PaasupathA doctrines and refutes it on many levels.





21ST CHAPTER ANSWERS TO THOSE WHO CRITICIZE THE BHAGAAVTH SAASTHRAM OF SRI PAANCHARATHRAM

(43) EXPLANATION OF SRI PAANCHARATHRAM

யாதுமிலாதவன்றும் யவர்க்குந்நன்றியெண்ணிய, நம்
மாதவனார் வதனத்தமுதுண்ணும் வலம்புரிபோல்
வாதுகளாலழியா மறை மெளலியின் வான்பொருளே
ஓதியபஞ்சராத்திரமுகவாரை ஒழுக்குவமே.

Yaathum ilAtha anRum yevarkkum nanRi yeNNiya namm

MaadhavanAr vadhanatthu amudhu uNNum valampuri pOl

vAdhuhaLAI azhiyA maRai mouLiyin vAnn poruLE

Odhiya PancharAtthiram uhavArai ozhukkuvamE

(MEANING):

SrI PaancharAthram was blessed to us directly by BhagavAn Himself. It houses VedAntha Saaram that is not defeated by the other mathams. We (Swamy Desikan) will defeat the other darsanams that do not accept SrI PaancharAthram and correct their strange doctrines so that they can come in to the fold of SrI PaancharAthram.

SRI PAANCHARATHRAM IS EQUATED IN THIS PAASURAM TO PAANCHAJANYAM WHICH IS BLESSED TO DRINK THE NECTAR OF THE ETERNAL LORD'S CORAL- HUED LIPS.





(44) SRI PAANCHARATHRAM HAS DIRECT LINKS TO BHAGAVAN

பூவலரும் திருவுந்திப் புனிதன் வையம்

பொன்னடியாலளந்திருவர் போற்றநின்ற

நாவலருங் கலைகளெலாந் தன்னை நாட

நாடாத நன்னிதியா நணுகு நாதன்

கோவலனாய் நிரையளித்த நிறைபோல் வேதம்

கோவாகக் கோமானாயதன் பால்சேர்த்துக்

காவலிது நல்லுயிருக்கென்று காட்டும்

கார்த்தயுகக் கதிகண்டோ ங்கரை கண்டோமே

Poo alarum Thiruvunthip-punithan vyaam

ponn adiyAl aLanthu iruvar pORRa ninRa

nAvalarum kalaikaL yellAm Tannai naada

nAdAtha nall nidhiya naNuhu NaaTan

KovalanAi nirayaLittha niRai pOI Vedam

kOvAhak-kOmAnAi athan paal sErtthuk-

kArthayuhak-kathi kaNDOM karai kaNDOmE

(MEANING):

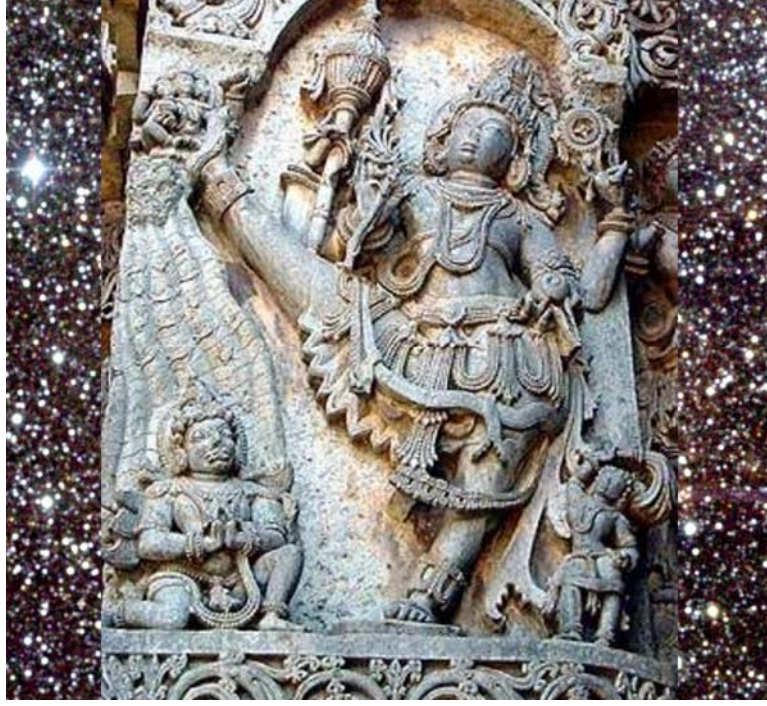
When our Lord transformed from being a short statured Brahmin (Vaamanan) in to the gigantic sized Thrivikraman, His sacred foot extended up to Sathya lOkam and measured all that was in between. Brahma Devan performed Thirumanjanam for that sacred foot. The water that flowed from that feet of the Lord was received by Lord Siva on His matted locks. Both Brahma and Sivan eulogized the glories of their Lord Thrivikraman. All the VedAs and SaasthrAs are fatigued from their efforts to describe precisely the svaroopam (essential nature) and guNams (limitless auspicious attributes) of BhagavAn. Meanwhile, The Lord Himself stays as an easily approachable treasure within ready reach of His dear BhakthAs. Like He protected the cows before, He now stays as the cowherd and milks the cows (VedAs) to generate the nectar of milk (PaancharAthra Saasthram) for our benefit. He declared that the PaancharAthram is the best protection for the sentients. We benefited from this Saasthram, which clearly instructs us on the Krutha Yuga dharmam and have found the release from drowning in the ocean of SamsAram.

The key passage in this Paasuram is: “Kaaval ithu nall uyrikkenRu kAttum Kaarttha Yugak-kathi kaNDOM karai KaNDOmE”. Nall Kaaval refers to auspicious protection. This





protection is for “uyirkku” (for the chEthanams). PaancharAthra Saasthram is the essence of Krutha Yuga dharmams for the benefit of the chEthanams of Kali Yugam. Knowledge and practise of PaancharAthra Saasthram gets us across the dangerous ocean of SamsAram. It is the gathi (auspicious means) and helps us to get to the other shore (Karai KaNDOM) of the ocean of SamsAram. Elaborating on the 2 paasurams of Paramatha Bhangam in which Swamy Desikan defends the Bhagavath Saasthram of Sri PaancharAthram against the criticism of Para Matha VaadhikaLs.



“Thrivikraman”

Swamy Desikan's arguments are in the 21st Chapter of the 24 chaptered Sri Sookthi of Paramatha Bhangam that came in to being at Thiruvaheendhrapuram suburbs in front of Lord DevanAthan. We will follow closely the magnificent commentary (AnapAya Prabha) of Vaikunta Vaasi UtthamUr Abhinava Desikar on Swamy Desikan's Para Matha Bhangam.

Swamy Desikan's PaancharAthra RakshA will be born later as a part of the Five RakshA granthams. We will include excerpts from the Thirukkudanthai Desikan's Sahasra Naamas on the section related to PaancharAthra RakshA at the end of this posting.

Swamy Desikan follows the Aagama PrAmANyam of Swamy ALavanthAr and bases His arguments on the BrahmasoothrAdhikaraNams (UthpathyasambhavAdhikaraNam).

Here Swamy Desikan discards the arguments of those that lump PaancharAthram (Bhagavath Saasthram) with Viruddha VyAmisrams (unacceptable and inconsistent Mathams like Saankhyam and Yogam).

In Prabhandha Paasuram 196, Swamy points out that PaancharAthram arose from the





lips of BhagavAn Himself like the Paanchajanya dhvani that arose from the lips of BhagavAn (MaadhavanAr vadhaanattu amudhu uNNum valampuri pOI). He says that PaancharAthram deals with eternal and imperishable Veda-VedAnthic doctrines just like the ghOsham of the divine conch of the Lord (Paanchajanyam), which seeks the hitham of the pancha janams (Five kinds of people: Four VarNams and SankeerNa Jaathi members).

Swamy Desikan examines the basis for the criticisms stating that PaancharAthram is aprAmANikam (without the support of PramANams) and dismisses those criticisms as unsustainable and flimsy.

These objections can be classed under the categories of:

1. PourushEyam / created by mere mortals and therefore containing the normal dhOshams associated with such people
2. Inconsistency with the VedAs (Veda Viruddham),
3. Tattva viruddham
4. AchAra Viruddham.

Regarding the objections that it is PourushEyam and hence has vakthru dhOsham (defects arising from association with speaker, who is a mere mortal); these defects of human creations are: Ajn~Anam, ViparItha Jn~Anam, powerlessness to create the text (vachana asakthi) and Vanjanai (deceit).

1. This PaancharAthra Saasthram is authored by the Sarvaj~nan, BhagavAn Himself and therefore is free of Vakthru dhOsham. Hence, there is no basis for ajn~Anam, ViparItha Jn~Anam and the like. It has no Vanchanais (misleading deceitful upadEsam like others done for MohanArTam or causing delusions like Bhoudham). It arose out of compassion for devotees (Bhakthaanukampaa). It was taught by BhagavAn to Sanathkumaarar, Saandilyar and Naaradha Rishis, who are the propagators of SamhithAs (SamhithA PrachArakars). Therefore, there is no basis for Vanjanai/deceit.
2. PaancharAthram is intended for archA mUrthy aarAdhanam. In addition, it deals with the upAyams for Moksham. There is therefore no variations or departures from Veda Maargam. It is for Veda Maarga PrathishtApanam. There are no insignificant and non-lasting objectives (Kshudhra Phalams) that are sought in PaancharAthram.
3. PaancharAthram covers the very same trinity of Tattvams (ChEthanam, achEthanam and Iswaran) taught by Vedams and VedAnthams (Upanishads). Hence, there is no Veda VirOdham (Conflict with Vedam or Upanishads). As Taarkika Simham (Lion among logicians), Swamy Desikan uses Tarkam brilliantly to lay to rest the objections of critics belonging to Yaadhava PrakAsa-Saankara-BhAskara darsanams and Saivam about Tattva VirOdham arguments.
4. Next, Swamy Desikan takes up the criticisms about AchAra-AnushtAna viruddhams (KriyA, CharyA visEshams being in conflict with pramANams).

PaancharAthram goes in to great lengths about Aalaya nirmANam (Construction of the





temple for BhagavAn), Moorthy nirmANma (Construction of images of the Lord for consecration). AarAdhana -NithyOthsava- MaasOthsava-kriyAs). Swamy Desikan points out that these are consistent with Veda PramANams. The Veda Moolam (Basis in the VedAs) of such kriyAs based on the anushtAna kramam (the procedures established by Kalpa Soothrams as angAs of the Vedams) is pointed out.

PaancharAthram divides the day in to five units fit for BhagavadhArAdhanam and NithyAnushtAnams: Abhigamanam, IjyA, SvAdhyAya Yoga Kaalams. Here Swamy Desikan quotes the defense of Sage SounakA for such VishNu AarAdhanam based on the Rg Veda Manthram dealing with VishNu aarAdhanam. Sages VyAsa and Yaaj~navalkhyA elaborate similarly on Hari Archanam and the methods of doing it in a manner consistent with Vedams, which is akin to PaancharAthram. Bhagavath archanam precedes Bhakthi Yogam and hence the necessity of PaancharAthram for gaining the fruits of Bhakthi yOgam (Moksham) is stressed.

The KarmAs of PaancharAthram are divided in to three kinds: (1) Vaidhikam (2) Kevala Taantrikam and (3) Vaidhika Taantrikam. Vaidhikam for Brahmins; Vaidhika Taantrikam is for KshathriyAs; Kevala Taantrikam is for VaisyAs and SoodhrAs. This PaancharAthram covers the needs of all four VarNams. The above approach is consistent with Dharma Saasthrams. Each VarNam has rites customized for them as in Sroudha SoothrAs blessed by Sage AapasthambhA and others. For instance, during the samarpaNam of Havis, Brahmin is invited with the term, “YEhi”; Kshathrian with invocation, “AagAhi”; VaisyAn with “AadhraVa” and Soodhran with the invitation, “AadhAva” No one is left out. Similarly, the time for dhIkshAs for AarAdhanam are set at different seasons:

Vasantha Ruthu for Brahmin,

Ghreeshma Ruthu for Kshathriyan,

Sarad ruthu for VaisyAn and

Hemantha ruthu for Soodhran

This is for PaancharAthra DheekshA for Bhagavath AarAdhanam. This is Vaidhikam. Thus PaancharAthram defends the VarNAsrama Dharmams and is consistent with BhagavAn's apourushEya VedAs. PaancharAthra DheekshA prohibits the worship of DevathAntharams for ParamaikAnthis. PaancharAthram has PoorNa PrAmANyam (Complete consistency with Veda PramANams). It is based on SarvAntharyAmithvam of BhagavAn SrIman NaarAyaNan. There is no asArAmsam (insignificant admixture) in PaancharAthram. It is like the nectar churned from the Milky ocean since it is created by SrIman NaarAyaNan. Sages Manu, SukrAcchAr (Asura Guru) and Bruhaspathi (Deva Guru) practise PaancharAthram and its four divisions/siddhAnthams (Aagamam, Manthram, Tanthram and TantrAntharam).

THIRUKKUDANTHAI DESIKAN'S SALUTATIONS

The founder of Munithraya SampradhAyam, Thirukkudanthai Desikan composed a beautiful Sahasra Naamam for Swamy Desikan. Here, the great AchAryan salutes Swamy





Desikan as the defender of Paancha Raathram (PaancharAthra RakshAkruth) and as “PaancharAthra PramANa vith”. Swamy Desikan points out that PaancharAthram is based on the Veda BhAgam of yEkAyana Sruthi and therefore has Veda PramANam.

Swamy Desikan is saluted by **Thirukkudanthai Desikan** as “SrI PaancharAthra SarvOpajeevyathva ukthi vichakshaNa:” (the competent AchAryan, who could point out that SrI PaancharAthram as being fit for observance by all the four VarNams).

Swamy Desikan is saluted once again for his comprehensive knowledge about the ThiruvArAdhanam (Ijyai) for the Lord and its 8 divisions, which is the heart of SrI PaancharAthram:

*“dEvEjyA -ashtAngathA-uthkarsha-varNanaikia-
vichakshaNa:”*



Ijyai is performed with its 8 parts for gaining Moksham by ParamaikAnthi. These eight parts are:

1. Abhigamanam: from Hrudh thyAgam/Maanasa AarAdhanam to Aathma SamarpaNam. This is not the same as the abhigamanam linked to PanchakAla Prakiyai.
2. BhOgam (external upachArams like presenting argyam, flowers et al).
3. Madhuparga dhAnam
4. Anna nivEdhanam
5. SampradhAnam (distribution of Bhagavth PrasAdham).
6. Vahni SandharpaNam (separate hOmam associated with Ijyai ; not in practise now).
7. Pithru Yaagam (Yaj~nam done with VaasudEva nAmams).
8. AnuyAgam: Partaking of Bhagavan nivEdhitha annam (PrANAgnihothram / antharyAmi nivEdhanam).

The greatness of PaancharAthram as Bhagavath Saasthram is thus upheld by Swamy Desikan brilliantly.





22ND CHAPTER

REFUTATIONS OF THE INEFFECTIVE UPAYAMS FOR MOKSHAM RECOMMENDED BY THE OTHER MATHAMS:PAROKATHOPAYA BHANGADHIKARAM

The celebration of the Svaroopam (essential nature) and the glory of the UpAyam according to VisishtAdhvaitha Darsanam as the most effective and never failing among all of the UpAyams advanced by the other Mathams.

(45)OUR LORD SHOWING HIS SACRED FEET AS THE UPAYAM

நமக்கார்துணையென நாமென்றருள் தருநாரணனார்
உமக்காறிவை யென்ற டியிணைகாட்ட உணர்ந்தடையும்
எமக்கோர் பரமினியில்லாது இருவினைமாற்றுதலில்
தமக்கேபரமென்று தாமுயலுந்த ரஞ்சாற்றுவமே

*NamakkAr ThuNai yena Naam yenRu aruL tarum NaaraNAr
umakku aaRu ivai yenRu adiyiNai kAtta uNarnthu adayum
yeamkku Ohr baram ini illAthu iruvinaimARRuthalil
TamakkE baram yenRu ThAmm muyalaum taram sARRuvamE*

(MEANING):

The suffering chEthanams got tossed about wildly in the horrors of SamsAram and searched out for some one to save them. They got worried about who is going to come to their help. SrIman NaarAyaNa responded and assured them that He is there to save them and therefore they do not need to worry anymore. The Lord pointed out His sacred feet as the means for the protection of the chEthanams. After we (chEthanams) surrendered at those redeeming feet of the Lord, He accepted the total responsibility to destroy all the karmAs of us, the ChEthanams, and stood in the place of other upAyams (means for Moksham) and blessed us with the fruits of Moksham. In this adhikAram, We (Swamy Desikan) will salute the glories of the Lord, who performs this MahOpakAram for the PrapannAs.





(46) THE SACRED FEET OF THE LORD ALONE IS UPAYAM

பலத்திலொருதுவக்கற்ற பதவிகாட்டிப்
பல்லுயிருந் தடுமாறப் பண்ணுகின்ற
கலித்திரளின் கடுங்கழுதைக் கத்துமாற்றிக்
கண்ணுடையார் கண்டுரைத்த கதியைச் சொன்னோம்
வலத்திலகு மறுவொன்றால் மறுவொன்றில்லா
மாமணியாய் மலர் மாதரொளியாம், அந்நல்
நலத்திலொரு நிகரில்லா நாதன் பாதம்
நல்வழியாம் அல்வழக்கார் நடத்துவாரே

*palatthil oru thuvakku aRRa padhavi kAttip-
pall uyirum tadumARap-paNNuhinRa
kalitthiraLin kadum kazhuthaik-katthu mARRik-
kaNNudayAr kaNDuraittha gathiyaic-chonnOm
valatthu ilahu(m) maRu onRAI maRu onRilla
MaamaNiyaaai malar mAthar oLIyAm annal-
nalatthil Oru niharilla NaaTan paadham
nalvazhiyAm alvazhakku aar nadutthuvArE ?*

(MEANING):

Those who advocate the doctrines of Para Mathams are like the harm-causing Kali PurushAs. They preach to the gullible people of the world the svaroopam of UpAyam for Moksham in a distorted fashion to make sure that the followers will not gain the Phalan from adopting these means (upAyam). Their debates are as horrible to listen to like the awful bleating of an ass. We (Swamy Desikan) revealed in this chapter the upadEsams of our AchAryAs gifted with the eye of true knowledge about the true and fulfilling upAyams for Moksham. The upadEsams of our AchAryAs, who refuted the viparItha upAyams of Para Matha Vaadhins is about the truly effective upAyam for gaining Moksham. That UpAyam is the sacred feet of our Lord ; He is steeped in bliss and is characterized by the mole of SrIvathsam adorning His chest and is united always with His Piraatti residing on this very same broad chest. On this matter of the Lord being the surest upAyam (means) for Moksham, there is no debate.





(47) THE COMFORT AND THE GLORIES OF PRAPATTHI

எல்லார்க்குமெளிதான ஏற்றத்தாலும்
இனியுரைக்கை மிகையான இரக்கத்தாலும்
சொல்லார்க்கு மளவாலும் அமைதலாலும்
துணிவரிதாய்த் துணைதுறக்குஞ் சுகரத்தாலும்
கல்லார்க்குங் கற்றார் சொல் கவர்தலாலும்
கண்ணனுரை முடிசூடி முடித்தலாலும்
நல்லார்க்குந்தீயார்க்கும் இதுவே நன்றாம்
நாரணற்கே அடைக்கலமாய் நணுகுவீரே

yellArkkum yeLithAna yERRatthAlum
ini uraikkai mihayAna irakkatthAlum
soll aarkkum aLavAlum amaithalAlum
thuNivu arithAyt-thuNai thuRakkum sukaratthAlum
kallArkkum kaRRAr soll kavarthalAlum
KaNANan urai mudi soodi muditthalAlum
nallArkkum theeyArkkum ithuvE nanRAM
NaaraNaRkkE adaikkalamAi naNUhuveerE

(MEANING):

Prapatthi is easy to perform by all chEthanams. Just like BrahmAsthram can not co-exist with other inferior asthrams, Prapatthi can not co-exist with other upAyams intended for gaining MOksha Siddhi. Lord's mercy makes sure that one does not need to perform Prapatthi more than once to gain Moksham. Even if one does not have a clear understanding of the different angams of Prapatthi, the simple repetition of the Prapatthi Vaakyams of one's AchAryan yields the Phalans of Moksham. Even if it is difficult to realize the MahA VisvAsam (an important angam of Prapatthi), Prapatthi is not comparable in difficulties to Bhakthi Yogam that requires the mastery of Karma and Jn~Ana Yogams. Even for those without any special Jn~Anam, the Prapatthi performed by AchAryAs for them is sufficient to gain the fruits of Moksham. Further, in the charama sIOkam of SrImath Bhagavath GithA, Prapatthi alone is extolled as the surest and simplest yOgam for any one, be they sinners or virtuous ones. May You all know the supermacy of Prapatthi over Bhakthi Yogam and perform SaraNagathy at the sacred feet of the Lord and gain Moksha Siddhi!





23RD CHAPTER

PAROKTHA PRAYOJANA BHANGADHIKARAM (PHALANS CITED BY THE OTHER 15 MATHAMS) AS WORTHLESS.

In the previous chapter, ParOktha UpAya BhangAdhikAram, Swamy Desikan rejected the UpAyams recommended by the 15 Para Mathams and celebrated the glories of Prapatthi as elaborated by GithAchAryan in His Charama SIOkam. After dismissing ParOktha UpAyams, Swamy Desikan covers in the 23rd chapter the topic of ParOktha PrayOjanams (Phalans cited by the other 15 Mathams) as worthless. Swamy Desikan points out the supremacy of our SiddhAntham and elaborates on the true phalan worthy of pursuit resulting from the following of our Darsanam.

(48) REFUTATION OF THE SVAROOPAM OF THE PHALAN STATED BY PARA MATHAMS

பண்டைமறைக்குப் பகையெனநின்ற பரமதங்கள்
கொண்டவர்கொள்ளும் பயனொன்றிலதெனுங்கூர் மதியால்
வண்துவரைக் கரசான நம்மாயனை, வானுலகில்
கண்டுகளிப்பதெனும் காதலொன்றைக் கருதுவமே

*PaNDai MaRaikku pahai yena ninRa para mathnagaL
koNDavar koLLUm payan onRu ilathu yenum koormathiyAl
vaNN Thuvaraikku arasAna namm Maayanai vAnuluhilk-
kaNDu kaLippathu yenum kAthal onRai karuthuvamE*

(MEANING):

The followers of Para Mathams (Baahya Kudhrushti Mathams) are opponents of the timeless Vedam. These mathams are born to the ancient Vedams. We know that they (the followers of these Para Mathams) are wasting their time with no thought about the Phalans in this life or the one thereafter (Moksha Siddhi). Those with a sharp intellect understand the impotency of the Para Mathams to yield the desired fruits in this life or hereafter. In contrast to these poor people hijacked by these futile Para Mathams, we are deeply desirous of holding on to the sacred feet of KaNNan through SaraNagathy and enjoying ParipoorNa BrahmAnandham at Sri Vaikuntam as Parama PurushArTam.





(49) THE SVAROOPAM OF THE PHALAN AS PER OUR SIDDHANTHAM

கலந்திகழும் போகங்கள் கண்டுவெள்கிக்
காரியமுங் காரணமுங் கடந்து நாம் போய்க்
குலந்திகழும் குருக்களடி சூடி மன்னும்
குற்றவே லடியவர் தம் குழாங்கள் கூடி
வலந்திக முந்திருமகளும் மற்றிடத்தே
மன்னிய மண்மகளாரும் நீளையாரும்
நலந்திகழ வீற்றிருந்த நாதன் பாதம்
நமக்கிதுவே முடியென்ன நண்ணினோமே

kalanthu ihazhum bhOgangaL kaNDu veLhik-
kaariyamum kAraNamum kadanthu nAmm pOyk-
kulam thihazhum gurukkaL adi soodi mannum
kuRRavEl adiyavar tamm kuzhAngaL kooDi
valam thihazhum ThirumahaLum maRRidatthE
manniya MaNN mahaLARum NeeLayArum
nalam thihazha veeRRiruntha NaaTan paadham
namakkithuvE mudiyenna naNNinOmE

(MEANING):

Rejecting the transient sukhams of this world, performing the UpAyam of Prapatthi, we get release from this SamsAram. We reach Sri Vaikuntam and prostrate there before the sacred feet of the AchAryAs and mingle with the ghOshti of BhaagavathAs (MukthAs). There, we place on our head the sacred feet of SrIman NaarAyaNan, who is the embodiment of bliss and has Sri Devi on the right and Sri BhUmi and NeeLA Devis on His left side.



“Thiru Anbil”





24TH CHAPTER: NIGAMANADHIKARAM

In this final chapter, Swamy Desikan states that the Para Mathams will not bless us with the Jn~Anam essential for Moksha Siddhi and to land us in Sri Vaikuntam. Swamy Desikan instructs us with great compassion that we should not be deluded by the false promises of Para Mathams but choose to travel in the ancient path of SaraNagathy practiced by our AchAryAs guided by VedAntham (nyAsamEshAm tapasAm athirikthamAhu:).

(50) MATHAMS THAT ARE NOT ROOTED IN VEDAS CAN NOT TEACH DHARMAM

மானங்களின்றி வகுத்துறைக்கின்ற மதங்களெலாம்

தானங்களன்று தரும நெறிக்கென்று சாற்றியபின்

வானங்கவர்ந்து மறைமுடி சூடிய மா தவத்தோர்

ஞானங்களொன்ற நடக்கின்ற நல்வழி நாடுவமே

MaanangaL inRi vahutthu uraikkinRa mathangaL yellAm

dhanangaL anRu dharuma neRikkenRu sARRiya pinn

Vaanam kavarnthu maRai mudi soodiya maa-tavatthOr

Jn~AnangaL onRa nadakkinRa nall vazhi nAduvamE

(MEANING):

Our PoorvAchAryAs have established that any Matham that does not accept Vedam as PramANam can not instruct us on Dharma mArgam. Our PoorvAchAryAs have unified the SaasthrAs without conflict to each other. May we follow the way traveled by our PoorvAchAryAs!

Here Swamy Desikan points out that the Para mathams are not dharma Maarga sTANams for those who seek the Moksha sTANam of Sri Vaikuntam. This truth has been stated with one voice by Sruthi, Smruthi, IthihAsam, PurANam and PaancharAthram. Based on the above PramANams, SaraNagathy at the Lord's sacred feet has been identified as the best route for Moksha Siddhi. ParamAthma PrApthi is Moksham and Bhakthi, Prapatthi yOgams are upAyams to gain Moksham.





(51) FOLLOWING THE FOOT STEPS OF POORVACHARYAS

தன்னடிக் கீழலகேழையும் வைத்த தனித்திருமால்
பொன்னடிக் கேற்கின்ற புண்ணியர் கேண்மின் புகலறிவார்
முன்னடி பார்த்து முயலுதலால் அவர் சாயையெனப்
பின்னடி பார்த்து நடந்து பெரும்பதமேறுவமே

*Tann-adik-keezh ulahu yEzhayum vaittha Tanit-ThirumAl
ponn-adikku-yERkkinRa PuNNIyar kENmin puhalaRivAr
munnadi pArthu muyuluthalaal Avar chayaai yenap-
pinnadi pArtthu nadanthu perum padham yERuvOmE*

(MEANING):

Oh Virtuous Ones! Our Lord rules the world positioned under His sacred feet. All are equally qualified to worship and enjoy those holy feet without interruption. We will state one thing that is beneficial to all. Please listen! Our AchAryAs followed scrupulously the path traveled by their AchAryAs. May we also travel along the path of our AchAryAs and reach Sri Vaikuntam!





(52) THE PATH SHOWN BY VYASA BHAGAVAN IS THE RIGHT WAY

வையமெலாமிருள் நீக்கு மணிவிளக்காய்
மன்னிய நான்மறை மௌலி மதியே கொண்டு
மெய்யலது விளம்பாத வியாசன் காட்டும்
விலக்கில்லா நல்வழியே விரைந்து செல்வீர்
ஐயமற அறு சமயக் குறும்பறுத்தோம்
அணியரங்க ரடியவர்க்கே அடிமை செய்தோம்
மையகடல் வட்டத்துள் மற்றுந்தோற்றும்
வாதியர்தம் வாய்ப்பகட்டை மாற்றினோமே

vyamellAm iruL neekum maNi ViLakkAi
manniya nAnn-maRai mouLi mathiyE koNDu
mey alathu viLampAtha VijAsan kAttum
vilakilla nall-vazhiyE virainthu selveer
Iyaam-aRa aRusaamaya kuRumpu aRutthOm
aNi arangar adiyavarkkE adimai seythOm
mayya kadal vaDDatthuL maRRum thORRum
Vaadhyyar tamm vAy-pahattai mARRinOmE

(MEANING):

We have now completed the refutation of Para Matha PrathivAdhis and have removed doubts about the inappropriateness of their doctrines. Our VisishtAdhvaita VedAntham stands like a gem-studded dheepam to banish the darkness of nescience in this world.

BhagavAn VyAsa, who utters nothing but truth swam over the ocean of VedAntham, reached the other shore and compiled Brahma Soothrams as the essence of Upanishads (VedAntham). The most auspicious way is the One shown by Sage VyAsa to gain Parama PurushArTam. We traveled on that path and are blessed with the boon of performing Kaimkaryam to the true servants of Lord RanganAtha.

In the 23 chapters of Para Matha Bhangam, Swamy Desikan elaborately critiqued the deficiencies of Para Mathams and pointed out that Para Mathams will never become Dharma Maarga SthAnams and that the VedAntham Maargam of SaraNagathy will alone help us gain Moksha SthAnam without failure. Swamy Desikan proved that Sruthi, Smruthi, IthihAsams





and PurANams declare this with a single voice.

Swamy Desikan has refuted on rigorous basis of logic and PramANams the doctrines of ChAarvAkan (who holds that Only Prathyaksham as PramANam), Maadhyamikan (Soonya Vaadham), YogAchAra Bhouddhan, SouthrAnthikan, VaibhAshikan, Pracchana BhouddhAs, JainAs, Bhaskara matham (Brahma PariNAMam is Prakrtuhi), Yadhava PrakAsa matham, VaisEshika Matham (ardha vainAsikar compared to PoorNa VainAsikars, who are BhouddhAs), PrabhAkara Vedaantham and SaankhyA Matham and established the blemishlessness of Sva-matham (VisishtAdhvaitham) firmly rooted in Tarkam and sound PramANams. He established soundly that there is no Phala PrApthi by following other defective mathams in this Sri Sookthi of Para Matha Bhangam.

**THIS SRI SOOKTHI OF SWAMY DESIKAN IS ALL ABOUT SIDDHANTHA TATTHVA
THRAYA NIROOPANAM AND VEDA BHAHYA, KUDHRUSHTI MATHA NIRASANAM.**



“Veda Vyaasar”





(53) PARA MATHA BHANGA POORTHY

கோதவமொன்றில்லாத தகவே கொண்ட
கொண்டலென வந்துலகில் ஐவர்க்கன்றோர்
தூதுவனா யொரு கோடி மறைகளெல்லாம்
தொடர்ந்தோடத் தனியோடித் துயரந் தீர்த்த
மாதவனார் வட கொங்கில் வானியாற்றின்
வண்ணிகை நன்னடங்கண்டு மகிழ்ந்து வாழும்
போது, இவை நாம் பொன்னயிந்தை நகரில் முன்னாள்
புணராத பரமதப்போர் பூரித்தோமே

*kOthu avam onRu illAtha tahavE koNDa
koNdalena vanthu ulahil iyvarkku enROr
thUthuvanAi oru kODi maRaikaL yellAm
thodarnthu Oda taniyODit-thuyaram theerttha
MaadhavanAr Vada Kongil vaani aaRRin
vaNNihai nannaDam kaNDu mahizhnthu vaazhum
pOthivai nAmm Ponnianthai naharil munnAL
puNarAtha Paramathap-pOr pooritthOmE*

(MEANING):

Lord is the dark-hued rain season cloud (KaaLamEgham), who pours out the blemishless and most merciful anugraham on the people of this world. He incarnated as KrishNa BhagavAn for that purpose. The crores of VedAs are powerless to see this Lord. They chase after Him and run behind Him with their eulogies. He escapes them and runs to DuryOdhanA's court as their ambassador and finally through His gIthOpadEsam to Arjuna banished the sorrows of the world by blessing us with His redeeming Charama SIOkam.

We (Swamy Desikan) had His darsana SoubhAgyam and feasted on His dhivya soundharyam, when He incarnated as KrishNa at the dhivya dEsam of Thiruvaheendhrapuram, where the Garuda Nathi flows northward (Uthara Vaahini). There, He delights over the sight of the dancing waves racing with each other to offer salutations at His Thiruvadi. During that time, we composed the SrI Sookthi of Para Matha Bhangam to refute the imperfect and fallacious doctrines of Para Mathams that have not been included in SrI BhAshyam of Achaarya RaamAnujA and gained Para Matha Bhangam Poorthy (Completion of the Kaimkaryam of the refutation of Para Mathams).





(54) THE GLORIES OF THE SACRED HANDS OF SUDARSANAZHWAN

In this glorious Prabhandha Paasuram saluting Sudarsana BhagavAn (The Sankalpa Sakthi of SrIman NaarAyaNa), Swamy Desikan thanks Lord Sudarshanan at the end of this Prabhandham as he did at the commencement of Paramatha Bhangam. At the beginning of this Prabhandham, Swamy Desikan salutes Sudarsana BhagavAn.

திகிரி மழுவுயர் குந்தம் தண்டங்குசம் பொறி
சிதறுசதமுக அங்கி வாள்வேல மர்ந்ததும்
தெழிபணில சிலைகண்ணி சீரங்க செவ்வடி
செழியகதை முசலந்தி சூலந்தி கழ்ந்ததும்
அகிலவுலகுகள் கண்டையா யோரலங்கலில்
அடைய அடைவில் இலங்க ஆசின்றி நின்றதும்
அணியு மருகணையும் அரவாமென்ன நின்று அடி
அடையு மடியரை அன்பினா லஞ்சலென்பதும்
மகிழுமமரர் கணங்கள் வானங்கவர்ந்திட
மலியுமசுரர் புணர்த்த மாயந் துரந்ததும்
வளரும் அணிமணிமின்ன வானந்தி கொண்டிட
மறைமுறை முறைவணங்க மாறின்றி வென்றதும்
சிகியிரவி மதியம் உமிழ் தேசுந்த வெண்டிசைத்
திணிமருள் செகவுகந்து சேமங்கள் செய்ததும்
திகழரவணை அரங்கர் தேசென்ன மன்னிய
திரிகதரிசனர் செய்ய ஈரெண் புயங்களே
Thihari Mazhu uyar Kuntham TaNDu ankusam poRi
sithaRu sathamuka angi VaaL vEl amarnthathum
thezhi paNila silaikkaNNi Seeranga sevvidi
sezhiya Gathai musalunthi Soolam thihazhnthathu
akhila uluhahaL kaNDayAyi Ohr alangalil
adaya aday vill ilanga aasu inRi ninRathum
adiyum arukaruNayum aravu yenna ninRaDi





*adayum adiyArai anpinAl anjal yenpathum
mahizhum amarar gaNangaL vAnam kavarnthiDa
maliyum asurar puNarththa mAyam thuranthathum
vaLarum aNi maNi minna vAnn anthi koNDida
maRai muRai muRai vaNanga mARinRi venRathum
siki Iravi madhiyam umizh dEsu untha yeNN Disait-
thiNi maruL seha uhanthu sEmangaL seythathum
Thihazh aravu aNai Arangar tEsu yenna manniya
Thiri Sudarisanar seyya Eer yeNN bhuyangaLE*

This sixteen lined (PathinARu Seer chantha Viruttham) has such dynamic gait that matches the speed of the rotating Sudarsanam on the hand of Lord RanganAtha (PrayOga Chakram) engaged in Para Matha Bhangam.

At the begining of this Prabhandham, Swamy Desikan saluted Sudarsana BhagavAn as Ashta Bhuja Moorthy adorning Eight weapons. Here, Swamy Desikan salutes Lord Sudarsana as ShOdasAyudha Moorthy to destroy utterly the Para Matha Vaadhams and to accomplish Sva-Matha NirUpaNam.

The kramam (order) of the salutations to the weapons are in the same order as in ShOdasAyudha SthOthram in Sanskrit. Here, Swamy Desikan salutes the 8 weapons in one side (Chakram, Axe, Spear, Stick, Goad, hundred edged weapon spitting agni, Sword and Sakthi aayudham). On the other side, Sudarshanar holds eight more weapons (the Conch, Bow, Noose, Plough, VajrAyudham, Pestle, Gathai and Trident).



“At the lap of Perumal”





Swamy Desikan visualizes Sudarsana with rows and rows of garlands and rathna harams and giving abhaya pradhAnam to devotees like AadhisEshan and DevAs, while destroying the asurAs. Swamy Desikan enjoys the Sarva TejOmaya Sudarshana saluted by the VedAs shining as the radiance of the Lord of SrIrangam Himself. In the seven of the sixteen lines (Paadhams) of this Paasuram, Swamy Desikan sums up the seven kinds of anugraha kAryams of Sudarshana BhagavAn.

Swamy Desikan started this Prabhandham and concluded it at Thiruvheendrapuram. Yet, He refers to Lord RanganAtha (Thihazh AravaNai Aranga tEsu). It is Swamy Desikan's prayer that in future that the Lord of SrIrangam should protect His BhagavathAs with Dhaiva Sampath and destroy Bhagavath Kaimkarya VirOdhis (asurAs) just like he refuted the Para Mathams through the creation of the Sri Sookthi of Paramatha Bhangam with the blessings of Lord DevanAthana of Thiruvheendrapuram.

Paramatha Bhangam SampoorNam

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

kavitaarkika siMhaaya kalyaana guNa shaaline.
shrImate ve~NkaTashaaya vedaanta gurave namaH.

சீரார் தூப்புல் திருவேங்கடமுடையான் திருவடிகளே சரணம்

NaarAyaNa, NaarAyaNa, NaarAyaNa

Daasan,

Oppiliappan Koil VaradachAri Sadagopan

sadagopan.org

