

An Aerial View on Adhikaran-s According to Visistadwaita Vedanta

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The Supreme Personality of Godhead appears incarnate to save living beings who are immersed in this material world. And that Lord introduced the scriptures for the revival of living beings. He himself says, 'Srutismriti is my command.

**'साक्षान्नारायणो देवः कृत्वा मर्त्यमयीं तनुम् ।
मग्नानुद्धरते लोकान् कारुण्याच्छास्त्रपाणिना।।**

The Supreme Personality of Godhead, Nārāyaṇa Himself, assumed a mortal body. He mercifully rescues the worlds from the drowning with the hand of the scriptures. so far . and is remembered.

It is well known in the Smriti Puranas and other sources that out of compassion he composed the scriptures and himself descended as a teacher and taught all the elements with the sole resolve of saving the living beings.

And the feet of Sri Deshika say in the three essences of the Srimad Rahasya –

**'अध्यासीनतुरङ्गवक्त्रविलसज्जिहवाग्रसिंहासनात् आचार्यादिह देवतां समधिकामन्यान्न मन्यामहे । यस्यासौ
भजते कदाचिदजहद्भूमा स्वयं भूमिकां मग्नानां भविनां भवार्णवसमुत्ताराय नारायणः।।**

'We do not consider any other goddess here more equal to the teacher than the seated horse-faced, decorated with the tip of a lion. Once upon a time the earth itself gave up its role to worship Lord Nārāyaṇa for the sake of lifting the ocean of material existence among the future. so far

In his commentary on the philosophy of Mimansa, Swami Sabara says that scripture is intelligence in a sense not close to the science of words.

It comes as the scriptures, which explain the transcendental means of attaining the senses and the means of attaining attainment of attainment. The reason for the tendency of sub-expansions is that the meaning of the scriptures cannot be understood by slow-witted people like us. and then the generation of formulas. he initiators of that doctrine, with the luxury of their own subtle intelligence, composed texts that explained all the true meanings of the truth. But the honest do not tolerate externally visible evils. The divine scripture requires its own authentic meaning. That is why they say, 'The Veda, which is little heard, is afraid of me.

For the scripture is divided into two parts by the difference of karma-jnana-kanda. That is why the behavior of the expounder of the rituals as karma-mimansa, the previous mysticism, and the

behavior of the expounder of the knowledge-kanda as the mysticism of the Brahman, the mysticism of the body, is prevalent in the world.

Karma Mimansa does not help by accepting the difference of the same Veda as transcendental. Some say that there is no one 'scripture' or two mysticisms.

Similarly, in the Jnanakanda, some assume contradiction in the form of difference scriptures, non-difference scriptures, saguna scriptures and nirguna scriptures, and there they establish that the difference scriptures are invalid and the non-difference scriptures are valid.

Others, again, argue that the authenticity of the difference scriptures is the same as the invalidity of the non-difference scriptures, since it is impossible to invalidate the uninterrupted difference and its knowledge. But if it is said that the authentic scriptures are authentic, it carries authenticity in its entirety. But they do not arrange that it is invalid even in part. Then If it is asked how the contradiction between the differences and the nirguna-saguna scriptures is relieved, the teachers prove that it is by the force of the constituent scriptures, and they say

'जीवादत्यन्तभिन्नः पर इति बहुधा व्याहरत्सूत्रकारः।

भेदाभेदश्रुतीनां घटकनिगमतः शात्रवञ्च व्यपोढम् ॥'

'The Sutrakar has often expressed that the other is very different from the living being. The enmity of the components of the differences and differences of the scriptures has been removed. This is the feet of Sri Desika in Saravala. This also establishes that the obstacle to evidence is not inherent. Because some place an obstacle from the scriptures of the direct, saying that the knower, the doer, and the enjoyer of the Self, which is directly known, is hindered by the Scriptures. That is why they argue that the direct is hindered by the scriptures. They also transmit the law of mysticism on this subject. In the previous mysticism, the law of separation is presented in the sixth and fifth chapters. By that judgment the strength of the latter scripture and the weakness of the former scripture are proved.

That is what the argumentative authors have said:

'पूर्वात् परबलीयस्त्वं तत्र नाम प्रतीयताम् ।

अन्योन्यनिरपेक्षाणां यत्र जन्म धियां भवेत् ॥

Which means 'You are stronger than before, so please prove your name there. Where the minds of those who are indifferent to each other are born. In a mutually independent place, the law of separation is that the former scripture is binding and the latter is binding. Here, too, they say, the nirguna śruti interferes with the saguna śruti, which was the previous scripture. In the Sri Nyaya Amrita, Sri Vyasa Tirtha has said this –

'तत्परत्वात् परत्वाच्च दोषाभावाच्च वैदिकम् ।

पूर्वस्य बाधकं नायं सर्प इत्यादि वाक्यवत् ॥

Which means 'Because it is beyond that and because it is beyond and there is no error, it is Vedic. The former is not an obstacle, as in the phrase, 'Snake.

The beyondness of scripture is the beyondness of the explanation of the falsehood of the universe, and the meaningfulness of the universe as the perceiver of falsehood. The otherness of the scriptures is the otherness of the scriptures in relation to the direct. The scripture level is also flawless. The direct error value. Therefore, it is said that the scriptures are bound by the direct. There, for example, is the place of pure silver. When he sees the purity, he says, 'This is silver,' and when he sees the rope, he says, 'This is the snake. Next, they say that the knowledge of silver and other things that arose earlier is bound by the knowledge of the obstacle, which is known later, that this is not silver, this is pureness, this is not the snake, this is the rope, and so it is bound directly by the scriptures.

There, in the Sri Nyaya Amrita, it is thus refuted:

**'तत्परत्वमसिद्धत्वात् परत्वं व्यभिचारतः ।
निर्दोषतासमानाच्च प्राबल्यं नैव साधयेत् ॥'**

'Since the otherness of that is invalid, the otherness is deviant. From the equality of innocence one should not achieve preponderance.

The invalidity of the scripture does not mean that it is false. Even after knowledge of the scriptures, there is a non-exclusive otherness of direct instinct. It has been said that just as the scriptures are infallible so are the direct ones, and therefore they are not to be established.

Moreover, the instinct for the law of separation is in the absolute place. Here, however, the fact that the prohibition is relative to the past is not the involvement of this judgment. Thus the inequality between this judgment and the natural subject, etc., mentioned therein, should also be seen there. In the Shrutaprakashika, however, the instinct of separation justice is avoided in another way. The law of separation applies only where there is indefinite precedence and indefinite contradiction. Let it be of the scriptures of the Nirguna and the Saguna.

It is the instinct of the authority of contradiction and justice that there is a fixed pauvaparya and a fixed contradiction.

There is a certain contradiction between the scripture 'touch the oudumbari and sing it' and the memory that 'all the oudumbari should be wrapped up' The preceding and following are fixed. Therefore, the latter is constrained by the subject of memory. Thus, even here, the contradiction is fixed in the place of the virtuous scripture and the nirguna scripture, and the weakness of the latter is the weakness of the latter in the strength of the former, as is favored in the Srutaprakashika. This is the collection here:

**'पौर्वापर्यं विरोधश्च पूर्वप्रामाण्यमेव च ।
नियमान्नास्ति यत्रासौ अपच्छेदनयो भवेत् ।**

Which means 'There is precedence and contradiction, and there is precedent and invalidity. There is no rule where he can be the cause of separation. For details of this, see the beginning of the Śrīdeśika Sūkta. Thus, the Advaitas are able to achieve in many ways such as illusion, ignorance, ignorance of the form of emotion, and the indescribability of ignorance. Such kalpas are frequently refuted in

many previous Ācārya texts. Samadhi is also said to be the maintenance of the Brahman from the difference of objects where there is mutual contradiction or prohibition in the qualities, body, transformation and differences of the objects. As in Sri Tattvasara by Srivatsyavaradugurubhi –

'यद्ब्रह्मणो गुणशरीरविकारभेद कर्मादिगोचरविधिप्रतिषेधवाचः ।

अन्योन्यभिन्नविषया न विरोधगन्धम् अर्हन्ति तन्न विदयः प्रतिषेधबाध्याः ॥'

Which means 'That which is the difference between the modes of nature, the body and the transformations of the Brahman, the words of the visible laws and prohibitions of action and other things. Subjects different from each other do not deserve the smell of contradiction, and therefore knowledge is not bound by prohibition.