

ŚRĪḤ

ŚRĪBHAGAVADRĀMĀNUJA-

VIRACITAM

ŚRĪBHĀṢYAM

PRATHAMO'DHYĀYAḤ

Prathamah Pādah

Akhilabhuvanajanmasthemabhaṅgādilīle
vinataavidhabhūtavrātarakṣaikadīkṣe
Śrutiśirasi vidīpte brahmaṇi śrīnivāse
bhavatu mama parasmin śemuṣī bhaktirūpā. (1)

Translation [Thibaut]: May my mind be filled with devotion towards the highest Brahman, the abode of Lakṣmī; who is luminously revealed in the Upanishads; who in sport produces, sustains, and reabsorbs the entire Universe; whose only aim is to foster the manifold classes of beings that humbly worship him. [Thibaut, George. *Vedānta-sūtras with Rāmānuja's Śrībhāṣya*, p. 3]

Translation [Raṅgācārya]: May my understanding assume the form of loving devotion to that Highest Brahman who is the Home of Lakṣmī,¹ and to whom the creation, preservation, destruction, etc., of all the worlds is (mere) play, whose main resolve consists in the protection of hosts of multiform subordinate beings, and who is specially seen to shine forth in what constitutes the head² of the Vedas. (1)

¹Lakṣmī is the name of the goddess of fortune, mercy and beauty. She is otherwise known as Śrī, and is regarded in Hindu mythology as the wife of Viṣṇu or Nārāyaṇa. In the *Taitt. Ār.* In the passage 'Hrīś ca te Lakṣmīś ca patnyau', both Lakṣmī and Hrī or modesty personified, are spoken of as the wives of Viṣṇu.

²The Upanishads are looked upon as forming the head of the Vedas, and are also known as the Vedānta. [Rangacharya, M. *The Vedāntasūtras with the Śrībhāṣya of Rāmānujācārya*, p. 1]

Pārāśaryavacassudhām upaniṣaddugdhābdhim adhyoddhṛtām
saṁsārāgnividīpanavyapagataprāṇātmasañjīvanīm

Pūrvācāryasurakṣitām bahumativyāghātadūrasthitām
ānītām tu nijākṣaraiḥ sumanaso bhaumāḥ pibantv anv aham. (2)

Translation [Thibaut]: The nectar of the teaching of Parāśara's son (Vyāsa),---which was brought up from the middle of the milk ocean of the Upanishads---which restores to life the souls whose vital strength had departed owing to the heat of the fire of transmigratory existence---which was obscured by the mutual conflict of manifold opinions,---may intelligent men daily enjoy that as it is now presented to them in my words. (2)

[Thibaut, George. *Vedānta-sūtras with Rāmānuja's Śrībhāṣya*, p. 3]

Translation [Raṅgācārya]: May the fair-minded, god-like ones of the earth drink in daily the speech-nectar of the son of Parāśara---(the nectar) which has been churned out of the heart of the milky ocean of the Upanishads, and quickens such souls as have lost hold of their life in God through the excessive flaming forth of the fire of *saṃsāra*¹---(may they drink in that nectar) which has been carefully preserved by ancient teachers and has (hitherto) been held at a distance (from us all) on account of the mutual conflict of many schools of thought, and which is now brought within the reach (of all) by means of (our) appropriate words. (2)

¹*Saṃsāra* means the circuit of mundane existence consisting of frequent births and frequent deaths and all their consequences. [Rangacharya, M. *The Vedāntasūtras with the Śrībhāṣya of Rāmānujācārya*, p. 1-2]

Rāmānuja

Bhagavadbodhāyanakṛtām vistīrṇām brahmasūtravṛttiṃ pūrvācāryāḥ sañcikṣipuḥ.
Tanmatānusāreṇa sūtrākṣarāṇi vyākhyāsyante.

Translation [Thibaut]: The lengthy explanation (*vṛtti*) of the Brahma-sūtras which was composed by the Reverend Bodhāyana has been abridged by former teachers; according to their views the words of the Sūtras will be explained in this present work. [Thibaut, George. *Vedānta-sūtras with Rāmānuja's Śrībhāṣya*, p. 3]

Translation [Raṅgācārya]: Ancient teachers (such as Dramiḍācārya and others) abridged that extensive commentary on the *Brahmasūtras*² which was composed by the venerable Bodhāyana.³ In accordance with their opinion, the words of the *sūtras* (i.e., aphorisms) are (here) explained.

²*Brahmasūtras* is another name for the *Vedāntasūtras* of Bādarāyaṇa.

³Accordingly, Bodhāyana is called the *Vṛttikāra* or the author of the *Vṛtti*.

[Rangacharya, M. *The Vedāntasūtras with the Śrībhāṣya of Rāmānujācārya*, p. 2]

Translation [Otto]: Die ausführliche Auslegung zu den Brahman-Sūtra's des Bādarāyana, die der ehrwürdige Bodhāyana verfasst hatte, haben ältere Meister zusammengefasst. Ihren Lehrmeinungen gemäss sollen im Folgenden die Sūtra's erklärt werden.

[Otto, Rudolf. *Siddhānta des Rāmānuja*, p. 12]

Sūtra 1.1.1 Athāto brahmajijñāsā. (1.1.1)

Translation [Thibaut]: Then therefore the enquiry into Brahman.

[Thibaut, George. *Vedānta-sūtras with Rāmānuja's Śrībhāṣya*, p. 3]

Translation [Raṅgācārya]: Then therefore the enquiry into the Brahman.

[Rangacharya, M. *The Vedāntasūtras with the Śrībhāṣya of Rāmānujācārya*, p. 2]

Translation [Otto]: *Sūtra I: Nun also das Brahman-Studium*
[Otto, Rudolf. *Siddhānta des Rāmānuja*, p. 12]

Rāmānuja

[Sautrapadānām arthavarṇanam]

Atrāyam **athaśabda** ānantarye bhavati; **ataśabdo** vṛttasya hetubhāve. Adhītasāṅga-saśiraskavedasya adhigatālpāsthīrāphalakevalakarmajñānatayā sañjātamokṣābhilāśasya anantasthīrāphalā**brahmajijñāsā** hy anantarabhāvinī.

Translation [Thibaut]: In this Sūtra the word ‘then’ expresses immediate sequence; the word ‘therefore’ intimates that what has taken place (viz. the study of the karma-kāṇḍa of the Veda) constitutes the reason (of the enquiry into Brahman). For the fact is that the enquiry into (lit. ‘the desire to know’) Brahman---the fruit of which enquiry is infinite in nature and permanent---follows immediately in the case of him who, having read the Veda together with its auxiliary disciplines, has reached the knowledge that the fruit of mere works is limited and non-permanent, and hence has conceived the desire of final release. [Thibaut, George. *The Vedānta-sūtras with Rāmānuja’s Śrībhāṣya*, p. 3-4]

Translation [Raṅgācārya]: Here the word *then* is used in the sense of *coming immediately after*; the word *therefore* is used in the sense that that (enquiry) which has been concluded (viz., the enquiry into the Karmakāṇḍa⁴) is the reason (for undertaking the present enquiry). With him who has (first) studied and learnt the Vedas with all their limbs⁵ and head, and who, through realising that the mere knowledge of (ritualistic) works gives small and transitory results, has the desire for final release born in him---(with him), the desire for that knowledge of the Brahman, which is productive of infinite and eternal results, is, indeed, of subsequent origin.

⁴The Karmakāṇḍa is that section of Vedic scriptures which includes the *Mantras*, the *Brāhmaṇas* and such portions of the *Āraṇyakas* as deal with rituals and their performance.

⁵In the same way in which the Upanishads are looked upon as the head of the Vedas, the science of *Śikṣā* or phonetics, which deals with the proper pronunciation and euphony of words, grammar, metrics, *Nirukta* which deals with the etymology and proper meaning of Vedic words, astronomy, and *Kalpa* or the code of liturgy, form the six limbs of the Vedas.

[Raṅgacharya, M. *The Vedāntasūtras with the Śrībhāṣya of Rāmānujācārya*, p. 2-3]

Translation [Otto]: Das Wort *nun* bezeichnet, dass das folgende Brahman-Studium an etwas Vorausgegangenes anschliessen soll. Das Wort *also* bezeichnet, dass dieses Vorausgegangene zugleich als der zur folgenden Untersuchung weitertreibende *Grund* aufzufassen ist. Das Vorausgegangene ist nämlich das auswendiglernen des Veda mit Gliedern und Haupt¹. Wer dieses abolvirt hat, kommt aber gleichzeitig zu der Erkenntnis, dass das *Werk* allein nur geringe und unbeständige Frucht gibt. Ebendadurch erwächst ihm dann, nachdem ihm das Verlangen nach der Erlösung wach geworden ist, das Streben nach der unendliche und unvergängliche Frucht gebenden Brahman-Erkenntnis als unmittelbare Folge.

[Otto, Rudolf. *Siddhānta des Rāmānuja*, p. 12]

Sudarśana Sūri

Evam arthāntarāṅgām anupapannatām arthato darśayan ānantaryārthatvam apy **athaśabdas**yopapādayati---‘**atrāyam athaśabda ānantarye bhavati**’ iti. ‘**Athaśabda ānantarye**’ iti pratijñā, tadupapādakam ‘**atrāyam bhavati**’ iti padatrayam. Tatra ‘**bhavati**’ iti padena ānantarye svārasyaṃ sūcyate. Svārasyāpavādikāṃ pūrva-vṛttāpratipattim pariharati---**atreti**. **Atra**---vedasyottarabhāgavicārarūpabrahma-mīmāṃsārambhasūtre ity arthaḥ. **Brahmajijñāsā**padasāmarthyāt pūrvabhāgavicārarūpavṛttaviśeṣa ākṣipta ity abhiprāyaḥ. Hetvantaram abhiprayann āha---**ayam** iti. ‘**Ayam**

athaśabdah’---‘Atha śabdānuśāsanam’, ‘Atha yogānuśāsanam’ (YS 1.1) ityādi¹-sūtrāntaragat**āthaśabdavyāvṛtta** ity arthaḥ. **Ataśśabdaśiraska** ity uktam bhavati. Vedāntasāre hy ayam arthaḥ kaṅṭhoktaḥ. Prakṛtaparamarśinaitacchabdena pūrvavṛttasāmānyam abhīhitam ity abhiprāyaḥ. Evaṁ samabhivyāhṛtobhayapadasvārasyāt sāmānyato’bhīhitam viśeṣata ākṣiptam ca pūrvavṛttam siddham iti vṛttaviśeṣāpratipattirūpasya svārasyāpavādakasyābhāvād **‘athaśabda ānantaryārtha eva’** iti vākyārthaḥ. Evaṁ **athaśabdasyottarabhāgavicārārambhasūtragatatvam**, **ataśśabdaśiraskatvam** ānantaryasvārasyam ca darśayadbhiḥ ānantaryopapādakaiḥ **‘atra ayam bhavati’** iti padair eva asmin sūtre arthāntarāṇām gatyabhāvasvīkāryāṇām anādarānīyatvam phalitam.

Ataśśabdaṁ vyācaṣṭe---‘**ataśśabdo vṛttasya hetubhāve**’ iti. **‘Vṛttasya’** iti prakṛtyartha uktāḥ; **‘hetubhāve’** iti pratyayārthaḥ. Iyam pratijñā. **‘Atrāyam bhavati’** ity anuśakṭam padatrayam upapādakam. Prakṛtipratyayayor uktārthaparavāna prasiddhi-prācuryam **bhavatinā** darśitam. **‘Atra’** ity asya pūrvavadarthaḥ. Anena vṛttaviśeṣaḥ tasya hetubhāvārhatvam cā’kṣiptam. Tadarhatvam ca anantaram eva vyaktam bhaviṣyati. Ayam ānantaryasvaras**āthaśabdapūrvakaḥ**. Anena vṛttasāmānyam ākṣiptam.

Nanv **‘athaśabdārthanirṇayo’** **taśśabdārthanirṇayasāpekṣaḥ**; **ataśśabdārthanirṇayasāpekṣaḥ** ity anyonyāśrayaḥ. Naivam. **Athaśabdasyānantaryasvārasyam** hi **nātaśśabdārthanirṇayasāpekṣam**. **Ataśśabdasya vṛttahetubhāvaparavāsvārasyam** na **athaśabdārthanirṇayasāpekṣam**. **‘Athaśabda ānantaryaparaḥ svasvārasyāt, samabhivyāhṛtapadāntarasvārasyāc ca; ataśśabdo’** pi vṛttasya hetubhāvaparaḥ svasvārasyāt, samabhivyāhṛtapadāntarasvārasyāc ca’ iti **‘bhavaty ayam’** -śabdābhyām darśitam bhavati. Ime cābhyuccayayuktī; **atrapadābhipretabrahmajijñāsāpadasāmarthyād** eva padadvayasyoktārthaparavāsiddheḥ. Ataḥ svaparapadasvārasyāt **brahmajijñāsāpadasāmarthyāc ca athātaśśabdau** yathoktārthaparāv iti na doṣaḥ.

[Śrutaparakāśikā, to be continued]