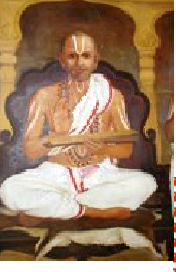


Swami DeSikan's
seSvara mImAmsa and mImAmsa pADukaa

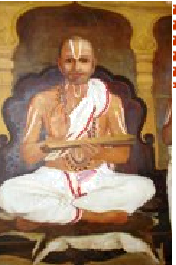


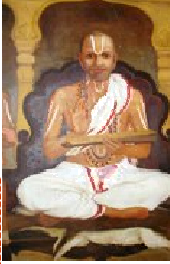
'Sri nrsimha seva rasikan'
Sri Oppiliappan Koil VaradAcAri SaThakopan



Sincere Thanks To:

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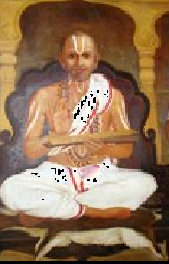


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seSvara mImAmsa and mImAmsa pAduka

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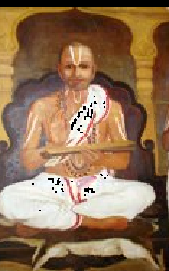


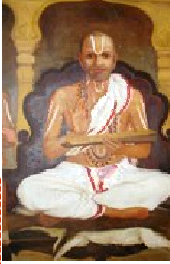


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॥ श्रीः ॥

SrImate nigamAnta mahA deSikAya nama:
SrI lakshmiHayavadana parabrahmaNe nama:

Swami DeSikan's

seSvara mImamsA and mImamsa pAduka Sri sUktis

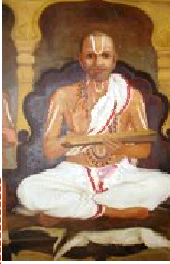


1. seSvara mImamsA of Swami Desikan is a critical treatise whose goal is to prove that the pUrva mImamsa sUtra-s of Sage Jaimini with twelve adhyAyams are in harmony with the Brahma sUtras (uttara mImamsa SAstram with four chapters to celebrate VedAntam), of Sage BaadarAyaNa, the AcAryan of sage Jaimini. The ViSishTAdvaita AcAryAs like RaamAnuja and His successors like Swamy Desikan are of the firm conviction that both pUrva and uttara mImamsa-s are in harmony with each other and therefore have to be considered as *eka SAstram* (Unitary SAstram). The advaitins however subscribe to the view that the pUrva and uttara mImamsams are two different SAstrams. AcArya RaamAnuja and Swamy Desikan point out that Vedams are viewed as unitary and therefore the meanings of the Vedams (mImamsa SAstrams) have also to be viewed as unitary and harmonious instead of being in conflict with each other or hanging separately. Swamy Desikan following the footsteps of AcArya RaamAnuja recognized the importance of the Mimamsa school in interpreting the doctrines of VedAntam. He was not in favor of the division of mImamsa into separate pUrva and uttara mImamsa sutrams. With such a division, pUrva mImamsika exponents rejected uttara mImamsam because latter rejected karma and emphasized the acquisition of j~nAnam. The uttara mImamsakAs like those adhering to advaitam in-turn rejected pUrva mImamsam since they took the position that latter chose the route of karma over j~nAnam. AcArya RaamAnuja rejected both these opposing views and believed that the two systems of mImamsa are complimentary to each other and not



contradictory. In this context, Swamy Desikan compared the pUrva mImAmsakaas to Kabandan, a massive body without head and the advaitins to RAhu, one with a head and no trunk. Swamy Desikan argued that the head and body when separated are useless to carry out the bodily and mental functions. He pointed out that both the pUrva and utara bhAgams should therefore be united to form an eka SAstram as Veda VyAsa (the creator of the Brahma sUtrams of utara mImAmsam) and Sage Jaimini, (the sishtar of Veda VyAsa and the author of Poorva MeemAmsa sootrams), intended. Swamy Desikan blessed us for this purpose with two prakaraNa grantams, seSwara mImAmsa and mImAmsa pAduka to make mImAmsa an eka SAstram. Swamy Desikan rejected the nirISwaravAdam attributed to the commentators of pUrva mImAmsa sUtrAs and established the Brahman of utara mImAmsam as the object of jij~nAsa and yAga/yaj~na karmAs.

2. Number of commentators like KumArila BhaTTar, MaNDana MiSra who lived few centuries before AcArya RaamAnuja and Swamy Desikan, rejected ISvaran and asserted that the yAgams alone have the power to yield the fruits that one seeks. Swamy Desikan following the Bhagavad RaamAnuja siddhAntam straightened out these incorrect views and established that ISvaran is the One, who grants the fruits arising from the efforts such as yAgams and that yAgams are only for worshipping ISvaran. Swamy Desikan thus showed that seSvara mImAmsa or the mImAmsa that recognizes the Lord as the sole phala-dAyakan is the correct view that is compatible with the views of the author of pUrva mImAmsa, Sage Jaimini. Swamy Desikan established that Jaimini accepted ISvara as the Lord of the Universe and is not to be understood as the advocate of nirISvara mImAmsa.
3. Swamy Desikan also created a second SrI sUkti named mImAmsa pAduka. It has 173 verses in SragdharA metre. Just as the pAdukas protect one's feet from the thorns and sharp stones on the road, mImAmsa pAduka protects the mImAmsa SAstram from the wrong interpretations of earlier commentators, who twisted the views of Sage Jaimini, the original author of



pUrva mImAmsA and also happens to be the disciple of Veda VyAsa/BaadArAyaNar, the creator of uttara mImAmsA or VedAnta sUtrams. Veda VyAsa is said to have taught his Sishya, Jaimini, the sAma Vedam. In specific sUtrams of uttara mImAmsA, Sage VyAsa/BaadArAyaNar refers to his Sishya, Jaimini.

4. The Lord of the Universe (JagannAtha), Sriya:pati is sarveSvaran. He created His (Bhagavat) SAstrams for the cetanams to follow and to lead a dhArmic life, enjoy various fruits during this life and attain sat-gati at the end of one's life according to mImAmsA.
5. Among these SAstrams, the top one is Vedam, which has been codified into four by Veda VyAsa. The adage "vedAt SAstram param nAsti" speaks to the paramount importance of Vedams. Veda VyAsa believed that one's life is wasted if one does not understand the true meanings of Veda-s. The pUrva kANDam and the uttara kANDam are the two divisions (bhAgams) of the vedAs. pUrva bhAgam is known as karma kANDam and the uttara kANDam is recognized as the vedAnta bhAgam concerned with Brahma VicAram based on truths taught by the Upanishads. In the VedAnta bhAgam, proof is given that the Supreme Being (Para Brahman) is SrIman nArAyaNa. In Karma kANDam, the ArAdhanam of that Para Brahmam is elaborately covered.
6. **mImAmsa sUtrakArAs and commentators:** Jaimini is the oldest of the sUtrakArAs. He based his sUtrams on earlier texts and assembled the pUrva mImAmsa sUtrAs and organized them under twelve chapters. Saabara Swamy (200 C.E), KumArila BhaTTa (620-700 C.E), MaNDana Misra (student of KumArila BhaTTa, whom Adi Sankara won in VedAntic debates), Prabhakara Misra (650-720 C.E), KrshNa Yajvan from Tamil NaaDu (1700-1760 C.E) are some of the well known commentators on pUrva mImAmsa sUtrams.
7. The word "mImAmsA" is derived from the dhAtu, "man" (to know) and "san" (the desire for knowledge). "mImAmsA" means vicAram (systematic

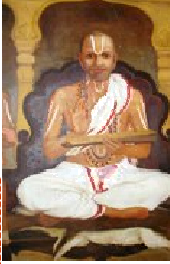


analysis/critical inquiry), an inquiry into pUrva bhAgams of the VedAs identified as Karma kANDam. The utara mImAmsA is about the j~nAna kANDam based on Upanishads, which is after pUrva mImAmsA. The pUrva mImAmsA has under its wing, the entire samhitas, a significant portion of the BrahmaNAs with the exception of the Upanishads housed under j~nAna kANDam. mImAmsA is a Vaidika darSanam unlike the Veda bAhya matams (Jainism and Buddhism), which were prevalent in the days of Adi Sankara. mImAmsA accepts the eternity of the VedAs and the binding nature of the doctrines/commands contained in them. mImAmsA splits VedAs into five divisions:

- Vidhis (injunctions/commands) like "agnihotram juhoti". (He is to perform agnihotram).
- nAmadeya (names of devatAs in yaj~nams receiving havis to bless us with desired objectives)
- nishedhA-s (prohibitions) and artha vAda (explanatory passages).

8. The object of investigation and discussion of pUrva mImAmsA is dharma. The first sUtram of pUrva mImAmsA therefore starts with emphasis on the inquiry into the nature of dharma (athAto dharma jij~nAsa). The first sUtram of BaadarAyaNa on utara mImAmsA starts in contrast with an invocation to inquire into the nature of Brahman (athAto brahma jij~nAsa). The performance of yaj~nAs ordained by the Karma kANDam section of the VedAs on an undisputed, incontrovertible basis is the goal of pUrva mImAmsA. An excellent introduction to pUrva mImAmsA is available at: http://www.mimamsa.org/articles/brief_introduction.html

Dharma is thus the key focus of pUrva mImAmsA. dharma is that which is described by the VedAs as the means for achieving the desirable goals in life through the performance of yAgAs as guided by the VedAs. A crisp definition of dharmA for pUrva mImAmsA is "ucyate yAgAdireva dharmAH". Longevity, wealth, progeny, svargam are considered as the fruits of all yaj~nams. There

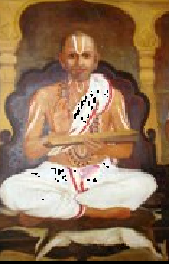


are twelve adhyAyams in Jaimini's pUrva mImAmsA, which has been commented on by Saabara Swamy. There are four more adhyAyams of Jaimini's sUtrAs collectively known as sankarsha kANDam. These are not studied in depth like the first twelve chapters. utara mImAmsA or VedAnta sUtrams of Sage BaadarAyaNa has four adhyAyams. Dr. George Thibaut has translated in 1882, artha sangraha, the essence of pUrva mImAmsA and it is available for students of Jaimini's pUrva mImAmsA sUtrams at: <http://www.mimamsa.org/texts/Arthasamgraha.pdf>

The ancient Maharshis and great AcAryAs redeemed the world by providing the true meanings of Bhagavat SAstrams bequeathed to us through the limitless compassion of our Lord. The para mata vAdins misinterpreted the meanings and were eager to destroy the sanmArgam. BhagavAn commanded nityasUris and mukta jIvan-s from His RaajadhAni in SrIvaikuNTham to have their incarnations in His leelA vibhUti to set right the misinterpretations by Paramata vAdins opposed to ViSishTAdvaitam. AcArya RaamAnuja and Swamy Desikan are two such AcAryAs who were commanded by the Lord to nullify the mischief caused. If these mahAns did not incarnate, the entire vaidika mArgam would have been destroyed. The first among our AcArya paramparai is Swamy (Ranga) Naatha Muni. His original granthams are no longer available to us due to our misfortune. He was followed in the illustrious VaishNavite AcArya Paramparai by Swamy ALavantAr and AcArya RaamAnuja. They spread the Veda-VedAnta siddhAntams far and wide and rejuvenated the ancient Bhagavat SAstrams. Some of the doctrines established by the above AcAryAs are:

- mImAmsA in the form of inquiry into the meanings of Vedams is one only and there is no disconnect between them (pUrva and utara mImAmsA),
- Brahman has auspicious attributes and is saguNam and not attributeless (nirguNam).
- jIvan and ParamAtma are not one and the same (refutation of jIva brahma aikyam),

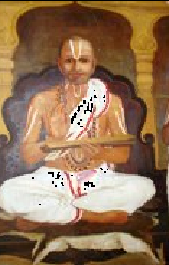


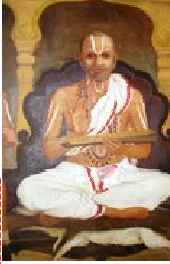


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- The upAyam (means) for moksham is Bhakti or Prapatti yogam,
- The cetanam and the acetanam form the body of the Lord, who is their soul (ParamAtmA).

When paramata vAdins aggressively set out to dispute these doctrines established in Veda PramANams, Lord SrInivAsa of the seven hills incarnated as Swamy VedAnta Desikan to defeat the groundless and misleading claims of others and established once again our siddhAntam through personal debates and the creation of many SrI sUktis for our benefit. It is not an exaggeration to state that there are not many granthams, which match the superiority of Swamy Desikan's SrI sUktis elaborating upon Bhagavat RaamAnuja siddhAntam. Among these magnificent SrI sUktis are the two granthams of interest to us about mImAmsA:

1. seSvara mImAmsA and
2. mImAmsa pAduka.

The highlights of the first grantham: seSvara mImAmsA

The central doctrine of this grantham is that the Lord alone is the goal of pUrva mImAmsA SAstram that covers the Veda pUrva bhAgam of Karma kANDam. This means that every kind of yaj~nam and karmAs are of BhagavadArAdhana rUpam. The author of pUrva mImAmsA sUtrams, Sage Jaimini, has not rejected devatAs and vigrahams in his work. The disputants extrapolated Sage Jaimini's sUtrams to imply (wrongfully) that devatAs including ParamAtmA have no SarIram and the fruits of the yAgams are directly linked to the karmA (conductance) of the various yAgams. Thus they paved the way for the creation of nirISvara mImAmsA, the mImAmsa SAstram without any need for ISvaran. Swamy Desikan following the arguments of AcArya RaamAnuja in SrI BhAshyam destroyed the disputants' positions and reestablished that the Lord, the true meaning of mImAmsa SAstrams accepts all karmAs (yAgams and yaj~nams) as ArAdhanams for Him. In the seSvara





mImAmsA, Swamy Desikan established without doubt that the phalans result from the anugraham from the Lord and not from karmas. The Slokam relating to this tattvam is:

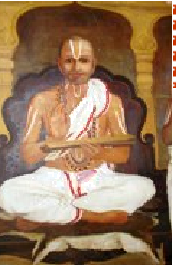
vihitam anavamartham ya: pumarthai: caturbhi:
saphalayati vadAnyA: sva-prasAdena deva: |
nikhila-nigama-vedye siddhyatu SrIsahasmin
bhagavati niravdye bhaktirAtyanti kIna: ||

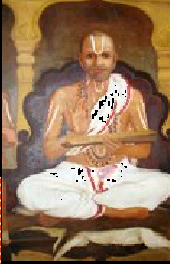
Meaning:

The Sriya:pati, EmperumAn grants on His own, all the four purushArthams (dharma, artha, kAma and moksham) as desired by those who worship Him with ardour. May our bhakti to this Lord revealed by all the Vedams be always at a high level!

In this Slokam, Swamy Desikan speaks about the Jaimini sUtram (pUrva mImAmsA sUtram) that focuses on the lakshaNam of dharmam. With the use of the phrase, "svaprasAdena", Swamy emphasizes that the phalan for the observed karma is granted by the Lord, who is the indweller of all devatAs, who are invited by the kartA to accept the havis during the yaj~nam. He rejects the view that the karmAs alone (and not the Lord) grant the phalan. He rejects the nirISvara mImAmsA.

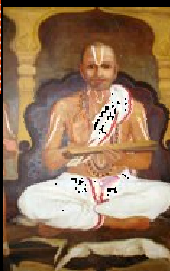
Swamy Desikan chose the words in this Slokam, "nikhila nigama vedye" to remind us that the Lord is the meaning of all vedAs (Karma and Brahma kANDams); the Karma kANDam deals with the Bhagavad ArAdhana rUpa karmAs and the Brahma kANDam focuses on the doctrines relating to that Parama Purushan Himself. Swamy Desikan points out that in mImAmsa SAstram also there is no separation between the ArAdhana rUpa karmAs and the lakshaNam of the ArAdhana mUrthi. Therefore, Swamy Desikan concludes that the mImAmsa SAstram is an undivided eka SAstram.

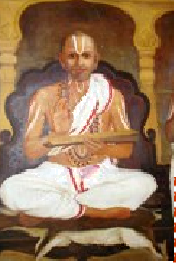




ParamAtmA! - SrI ParakAla MaTham SrI LakshmiHayagrIvar
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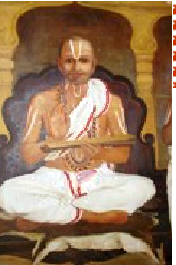


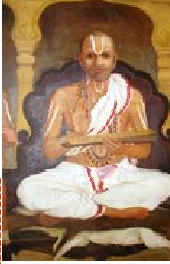


In the previous mentioned Slokam, Swamy Desikan chose the words, "niravadye" (Blemishless) and "SrI sakhe" (the companion of SrI devi) to point out that the Lord has rUpam, guNams and He is with MahA Lakshmi. Thus, Swamy Desikan rejects the navIna (new) mImAmsA that BhagavAn has no guNams and that the devatAs have no rUpam. He uses pramANams like, "yatte rUpam kalyANatamam, nAnnam guNAnAm gacchanti" and "hrISca te lakshmiSca patnyau" to reject the navIna (nUtana) interpretations of Para Mata vAdins.

mImAmsA means inquiry or investigation into something. Here, it refers to the inquiry into the meaning of the Vedams to establish their correctness with certitude. Sage Jaimini, the student of Sage VyAsa began with the first sUtram, "athAto dharma jij~nAsa" and talked about this dharma in twelve chapters of pUrva mImAmsA sUtrams. Another student of Sage VyAsa by the name Kaasakutsnar inquired about the devatAs (devatA vicAram) in a four chaptered SrI sUkti and established that the devatAs have SarIrams, guNams and rUpams and in his final sUtram, he established that VishNu is the supreme most among the devatAs. The AcAryan for both Jaimini and Kaasakutsnar, Sage VyAsa, described the lakshaNams of the Para Brahmam starting with the first sUtram (athAto brahma jij~nAsa) and organized His Veda vicArams (Brahma vicArams) in four chapters. The twelve chapters of pUrva mImAmsA and the four chapters of utara mImAmsA form together one mImAmsa SAstram. The commentator (VrttikArar) has summed it up nicely: "samhitametat SARIrakam jaiminiyena shoDaSala kshaNeneti SAstraiKatva sidddi:". AcArya RaamAnuja has elaborated on this doctrine in His SrI BhAshyam and Swamy Desikan has clearly proven this eka SAstram aspect of mImAmsA in his seSvara mImAmsA. nirISvara mImAmsA is just the opposite of seSvara mImAmsA, which is the inquiry that points to the Lord as the object and phalan of the (ArAdhana rUpa) karmAs like yAga-yaj~nams.

The first bhAgam of pUrva mImAmsA has nine adhyAyams and there is a section known as devatA adhikaraNam. The five sUtrams there are important





to us. The first three of the five belong to pUrva paksham and the remaining two deal with siddhAntam. The three pUrva paksha sUtrams are:

- devatA vA prayojayet, athitivat bhojanasya tadarthatvAt
- ArthapAtyAccha
- tataSca tena sambandha:

The two siddhanta sUtrams are :

- api vA SabdapUrvatvAt yaj~nakarma pradhAnam syAt, guNatve devatA Sruti:
- athitau tatprAdhanatvam abhAva: karmaNi syAt tasya prItipradhAnatvAt

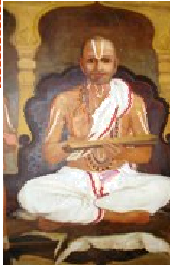
In pUrva paksham, the statement is made that in yAgams, the importance (mukhyatvam) is on the devatAs just like to the guests (athiti-s) in daily life. In siddhAntam, the importance is given to ArAdhana rUpa yAgams. In the pUrva paksham, it is held that Indran, agni are just sound forms and do not have any body. This view held on to by latter day commentators came up with views contradicting what Sage Jaimini had developed.

Swamy Desikan brought this out with appropriate pramANams and established that the devatAs are more than Sabdams and that they have bodies and ISvaran is the ParamAtmA.

Swamy Desikan points out that Jaimini Maharshi starts with the first sUtram of pUrva mImAmsA, "athAto dharmā jij~nAsA" and begins the inquiry about Brahman through focus on the dharmā Sabdam. dharmam is of two kinds:

- sAdhya dharmam and
- siddha dharmam

ParamAtmA, the Para Brahman is the siddha dharmam, who exists already. The





yaj~na - yAgams done by us are the sAdhya dharmams. These are to be done by us. The Maharshis referred to the Lord as siddha dharmam with the statements:

"rAmo vigrahavAn dharmam: ", "krshNam dharmam sanAtanam"

Both the siddha and sAdhya dharmams have been intricately interwoven according to Sage Jaimini as advocated in Swamy Desikan's mImAmsa pAduka:

siddham sAdhyam ca dharmam prabavati garvitum dharmasabdauathavartat

ArAdhyade: vicAra: sphuratu nigadita: krtsnacintodhyamaSca |

svAdhyAyAyatvAviSeshe sthitavati nikhileadhItanAnAmSacintA

keshAmcitvekadeSAdhyayanam agatita: te nu nAtra prasaktA: ||

Dharmam has to be understood through Bhagavat SAstrams; karmAs have to be performed following the Bhagavat SAstrams to realize phalans desired by the adhikAri following the sAdhya dharmams. Siddha dharmam, the Para Brahmam, is to be recognized as the ultimate power behind the conferral of the boons by the dEvAs during the performance of sAdhya dharmams like yaagams and yaj~nams. Therefore, there is nothing wrong in accepting both as dharmams (siddha and sAdhya dharmams) that are not in conflict with each other. This is the view of the learned. Swamy Desikan provides support for this view in the 45th Slokam of mImAmsa pAduka:

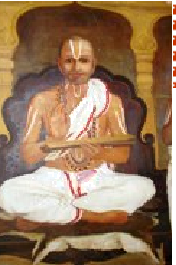
dharmesUtre dviTie nanu paripaThita: cotanAlakshaNoartha:

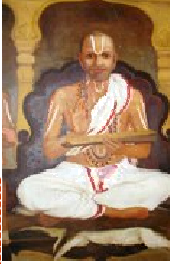
tenAsmin siddhadharma-grahaNam-anucitam tatra tallakshaNaikyAt |

SAstrokteshTAbhyupAya: sa iti khalu lakshitau siddha-sAdhyau

svakArya: sveshTasiddhyai ya iha satu bhavet tasya tasmin upAya: ||

There are those who ask how can the different SAstrAs made by different





rshis (like Jaimini, the author of pUrva mImAmsA and VyAsa, the author of uttara mImAmsA) can become or can be viewed as eka SAstram. SwAmy Desikan answers this question in mImAmsa pAduka. He says that even if many people are involved in the construction of a gopuram or a ratham, it is recognized at the end as one gopuram or one ratham. Similarly, even if more than one rshi reveals vedArthams, there is no problem in recognizing them as eka SAstram.

In his seSvara mImAmsA and mImAmsa pAduka, Swami Desikan revered as "mImAmsa mAmsalaH" or the embodiment of mImAmsa SAstram, has established rigorously that mImAmsam is truly a seSvara mImAmsA and not nirISvara mImAmsA. mImAmsa SAstram is the SAstram that is for explanation of the vaidika karmAs like yAgam. Commentators on mImAmsa SAstram before the time of AcArya RaamAnuja like KumArila BhaTTar, PrAbhakarA held the view that yAgams alone can grant the desired phalans and there is no need for ISvaran for realizing the phalans of interest. They also held the view that the devatAs invoked in these yAgams do not have a form (rUpam or attributes - guNams).

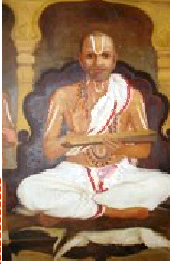
Swamy Desikan elaborating on the views of AcArya RaamAnuja rejected these views in his two mImAmsa SrI sUktis and established firmly that the siddha dharman, ISvaran alone is the grantor of phalans for the sAdhya dharmam of yAgams. He convinced the opponents that yAgams are only for ISvara ArAdhanam and therefore the nirISvara mImAmsA commentaries have to be rejected. The mImAmsa pAduka protects the mImAmsa SAstrams from the viparIta vyAkyAnams of nirISvara mImAmsA commentators just like a pAduka protects one's feet from the thorns and stones on the road. TirukkuDantai Desikan salutes the upakAram of Swamy Desikan in His Desika sahasra nAmams this way: "SrI bhaTTAdi sUtra durvAkhyA nirAkaraNa dakshiNaH". The bhaTTar in reference here is KumArila BhaTTar, whose wrong views on mImAmsA were rejected by Swamy Desikan.

The highlights of the two SrI sUktis of Swamy Desikan on mImAmsA as



seSvaram are:

- Sage Jaimini instructed us through his pUrva mImAmsA sUtrams that ISvaran (SrIman nArAyaNan) has to be worshipped through vaidika karmAs like yAgams and gain the desired phalans through the krpA of the pleased ISvaran.
- DevatAs have rUpam (SarIram). The prIti generated through the performance of the yAgams will lead to the realization of the phalans through the power of antaryAmi brahamam (ISvaran), who has the devatAs as His SarIram.
- Dharmam is of two kinds: (1) siddham (that which cannot be done by us; that which exists from anAdi kAlam) and (2) sAdhyam, that which can be done by us (viz.), yAga-yaj~nams. Jaimini Maharshi, the student of Sage VyAsa started the pUrva mImAmsA sUtrams, while having both the dharmams in his mind. Sage VyAsa concluded the mImAmsa SAstram with His utara mImAmsa sUtrams based on Upanishads to salute the Para Brahmam comprehensible only through SAstrams. The twelve chapters of pUrva mImAmsA of Jaimini along with the four chapters of Brahma sUtrAs of VyAsa became the eka SAstram of seSvara mImAmsA.
- Swamy Desikan rejected the darSanam which held that Brahmam alone is real and the prapancam is unreal. He established that the karmAs described by Veda karma kANDam, their phalans and the jIvan that can perform these karmAs are real like the Brahmam.
- In the third chapter of pUrva mImAmsA, Sage Jaimini speaks at length about Seshatvam. The sUtram defining Seshatvam is: "Sesha: pArArthatvAt". This provides Seshatva lakshaNam. Seshan (the jIvan) exists for the pleasure and use of his Master (Seshi, the ISvaran). VyAsa Maharshi in his Brahma sUtram establishes that both the jIvan and the jaDa vastus (acetana prapancam) are Sesham to the sarva Seshi, the ISvaran. The relevant sUtrams of Veda VyAsa are: "AtmetitUpa gacchanti



grAhayanti ca" (4.1.3) and "tadAdInatvAt arthavat". If we concede that mImAmsa SAstram is devoid of ISvaran, the above sUtrams will be in conflict with the nirISvara tilt. The mImAmsa SAstram will thus become veda virodhi. To avoid this unacceptable position, Swamy Desikan created seSvara mImAmsA and mImAmsa pAduka and protected the Veda mArgam as NigamAnta MahA Desikan.

Khantadeva was one of the leaders of the mImAmsA commentators, who created a grantham with nine chapters, where he stated that the devatAs have neither SarIram or guNams. At the end of his grantham, he got frightened with his own daring statements on devatAs and conceded: "I shudder at my own thought that the devatAs and BhagavAn have no SarIram or guNams. My tongue quivers with fright. May SrI Hari protect me (mamatvevam dato'api vANi kushyatIti, harissmaraNameva SaraNam)".

KumArila BhaTTar, the earliest of mImAmsA commentators stated explicitly in his tantravArtika grantham that mImAmsakAs accept ISvaran (grahikatvAdhikaraNam: 3.1.6):

tathA vyomaSarIrapI paramAtmA Srutau mata:

ijyate vAriNA nityam kham brahmeti codita:

Sabdabrahmeti yacchAtra SAstram vedAkhyamucyate

tadapyAdishThatam sarvam ekena paramAtmanA

Meaning:

The ParamAtmA, who has AkASam and others as His SarIram, is worshipped daily by the VaidikAs with tIrtham/argyam and ArAdhanam. He is the Supreme Being. Both the leela and the nitya vibhUtis are held/borne by Him as the JagadAdhAran.

seSvara mImAmsA was accepted by our pUrvAcAryAs. The latter day



commentators provided apArthams and engaged in writing nirISvara mImAmsA commentaries. With the krpA of EmperumAn, Swamy Desikan incarnated and created many SrI sUktis to defend and advance Bhagavat RaamAnuja siddhAntam. Among these many granthams are seSvara mImAmsA and mImAmsa pAduka establishing that the pUrva and uttara mImAmsA-s are eka SAstrams with ISvaran at the center as the grantor of phalans for the KarmAs like yAgam through His presence as the indweller of His devatAs.



Swami DeSikan - SrI ParakAla MaTham
(Thanks: C G Sampathkumar)



Let us conclude this brief survey on the mImAmsA granthams of Swamy Desikan with our salutations to AcArya RaamAnuja and Swamy Desikan establishing Lord VishNu as the Supreme Para Brahmam and mImAmsa SAstram has to be understood as eka SAstram:

vishNureva param brahmam jij~nAsyam tattvam uttamam

mImAmsA SAstras amvedyam iti proktam gurUttama: |

vijayatAm gurupankti SikhAmaNi: vijayatAm yatirAjamatadvaja:

vijayatAm kavitArkika kesarI vijayatAm nigamAnta gurUttama: ||

aDiyEn is most grateful to Dr. SaThakopa TatAchAr Swamy for presenting me the souvenir in commemoration of the 1993 PuraTTAsi SravaNam day at TUppul/Kaancipuram, which has many scholarly articles including the one on seSvara mImAmsA and mImAmsa pAduka.

namo SrI VedAnta deSikAya

dAsan,

Oppiliappan Koil Varadachari Sadagopan

