

THE
VEDANTA-SUTRAS

WITH THE COMMENTARY

BY

SRI MADHWACHARYA.

A COMPLETE TRANSLATION

BY

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dition. The restoration to the purely essential existence results from the (light of) wisdom secured according to the fitness of the soul. The knowledge of the gods is pure; that of human beings is mixed, and that of the Daityas is perverse; and such is the distinction (that obtains) with regard to knowledge."

The power to do (everything), (*i.e.*, Agentship), has been predicated only of the Lord. But in the text, "According as he does work, he attains to the result"; (Bri. VI. 45.) it is predicated of the soul. To reconcile this contradiction, the Sutrakara says:

33. *(The soul too) is an agent, for (then only) scripture (consisting of permission and prohibition), has a (real) purport; (otherwise scripture would be purportless).*

If the soul should not be an agent, there would result that scripture has no purpose to serve. Therefore the individual soul also is an agent.

34. *(The soul is an agent in reality), on account of scripture declaring the blissful activities (of the released soul).*

For instance in the text, "With women, or with vehicles, or with those who obtain release along with him, or those that had obtained release before him, (he diverts himself)," (Ch. VIII. 12'3), &c., (his real activity is spoken of) even in heaven.

35. *(Here too, the soul is a real agent), on account of his adapting (means to ends).*

Further, since the soul is seen (in this world) to adapt means, etc., to ends (for obtaining salvation as well as accomplishing the desired results), he is a real agent.

36. *The soul is an agent, also on the ground of his being directed to do the work of meditation, otherwise the commandment should have been differently worded.*

For Scripture as in the text, "Meditate on the Lord only who is resplendent, and the abode of all." (Bri. III.

4.15), directs the soul to do the work of meditation, (which implies that he is a real agent). If such were not the intention of scripture, the wording should have been "(Parama) Atman Himself shall contemplate the world."

Then how does this agree with the statement that the Lord is the sole agent? In reply to this question, the Sutakara says :

37. *He has not the freedom (absolute power) of action, as of perception.*

Just as it is not a necessary rule in the matter of perception that the soul perceives (anything) when he proposes (or wishes), "I shall know this," so also in the matter of action, the soul has no absolute agentship; (*i.e.*, he does not accomplish or even proceed with whatever he proposes to do, his activity being controlled by the Lord). For the text says, "He who standing within, guides the soul," and so on (Mâdhyandina reading).

For what reason?

38. *On account of the difference of power.*

(The soul is not an absolute agent as the Lord is), for the soul is of very limited power.

39. *And on account of the absence of the feeling in him of being perfect (accomplished).*

And because the dependent state of the soul appears from the absence of the sense of being accomplished (*i.e.*, the feeling of satisfaction and confidence in himself), therefore (the absolute agentship of the Lord and the dependent agentship of the soul) are to be distinctly understood.

40. *And even as the carpenter, (the soul is an agent) in double fashion.*

As the carpenter is an agent under the master who causes him to work and is also an agent by himself so

in the case of the soul, there is the guidance of the Lord, as well as the soul's own capability of action.

41. *And (it) is but dependent upon the perfect Lord (only), (as seen) from scripture to that effect.*

And that capability of action is derived (by the soul) from the perfect Lord only. "The power of an agent, instrumentality, character, the tenacious memory, physical endurance, all states and qualities exist by the grace of the Lord, and when his grace is withdrawn, they all cease to exist." Thus indeed says the Paingins' Sruti.

42. *The Lord impels the soul to action, only according to (the tendency of) his previous actions and his effort (or aptitude), so that the injunctions and prohibitions are not purportless, etc.*

Thence (from accepting the Lord as the absolute controller guiding the action of the soul) scripture does not become purportless. For the guiding of the Lord is according to the souls' previous works and his effort or natural aptitude. By the term, etc., the absence of partiality, etc., is to be taken. All this is said in the Bhavishyat Parvan,—“Only with reference to the previous action, the effort and preparation (aptitude) of the soul, the Supreme Lord makes him do everything; and that action is also said to be done by the Lord, (being done under the guidance of the Lord). The series of actions having no beginning, the Lord being all powerful (and perfect) no objection arises (here).” In the Mokshadharma, the following is said, “This (agentship) is true of the soul, when it is understood to be under the control of the Lord; the same is denied of him when taken in the absolute sense (Lit. This is so and this is not so. This is and it is not).”

“Parts indeed are these souls and the whole is the Lord indeed. The immutable Hari himself causes all this to be done by (His) parts.” Thus from the Gaupavana Sruti, it appears that the soul is the part of the Lord.

But the contrary appears from the Bhallaveya Sruti. "The soul is no part whatever of the Lord, in no way connected with Him or helpful to him. But it is the Lord, omnipotent and absolute, that bestows fruits on the soul according to (his) desert. For the Lord is not ruled by any other, while He is the ruler of all." Hence the Sutrakara says :

43. The soul is a part of the Lord, on account of his being declared to be variously related to him ; also declared otherwise (as unrelated) ; and because some Sakhins differently record that Brahman is of the nature of slaves, fishers and so on.

" May the omnipresent Lord ever protect me ; I am the son of the Supreme Lord." " For the reason that the soul (far) inferior to the Lord knows the Supreme Lord to be its father or the father of the universe, the Lord is said to be produced (made known to the world) by the inferior soul." (Rv. I. 164. 18). " He (the soul) who knows that (Brahman) became the father of the father (of the world)" (Mn. I. 14). " He who knows them (the manifestations of the Lord), became the father of the father (of the world)." (Rv. I. 164. 16)." " Two birds which are inseparable friends, etc." (Ath. III. 1. 1). These and like texts declaring the soul to be variously related to Brahman (as the son, father, friend, etc.) the soul is said to be the part of the Lord. The Parasaryayana Sruti runs to the same effect : " Part indeed is he of the perfect Lord, this individual who passes through birth and death ; for differently indeed is he designated as father, son, brother, friend, etc. (of the Supreme). The Kashayana Sruti presents the other view, " Different is the Lord and different is the soul ; for He is none of this and this is none of Him. (The Lord has nothing to expect of the soul but He has to do everything for the soul ; and the soul has nothing to do for the Lord but has everything for him to be done by the Lord).