



THE PHILOSOPHY OF TRUTH

(AS DICTATED BY HH SRI CHINNA JEEYAR SWAMIJI)

- Giridhar & Deepa



→ The term *Visishta:dvaitham* is the combination of the words '*Visishta*' and '*Advaitam*'. In this philosophy, what is '*Visishta*' and what is '*Advaitam*'? Let us try to understand that first.

Let us take an example of a seed and the tree which originates out of a seed. Seed is a small object. When we sow the seed and take proper care of it, it grows into a huge tree. The seed is the CAUSE and the tree is the EFFECT. A huge tree originating from a small seed! How does this transformation happen? In the tree, we can clearly identify the trunk, branches, leaves, fruits, flowers etc. Are the seed and the tree totally different? Definitely NO! The same seed becomes the gigantic tree. In that case, where were the leaves, branches, fruits etc., when the tree was in the form of a seed? As a seed, the object is in the state of CAUSE, and is microscopic. When it expands to the state of EFFECT, then, we can identify its attributes.

Every object we see or perceive, is in either one of these states: 1) CAUSE or 2) EFFECT. In Sanskrit, the CAUSE is called as *ka:ranam* and EFFECT is called as *ka:ryam*. Though the object can be in any one of these two states, we should understand that the object is still the

same. While in the state of CAUSE or origin, the object's attributes are in subtler form. In the state of EFFECT, the attributes manifest with details and take an expanded form.

When we look at a person sleeping in a cold night with some protective clothing around him, we cannot ascertain any details of his form. Once, he removes the warm clothing, we can identify the person along with the attributes like hands, legs, eyes and so on. Even while sleeping under a cover (or in the CAUSAL state), he had legs, hands and all other attributes, but they became visible to us when he woke up (or in the EFFECT state). Can we say that the man who was sleeping, is different from the person who is awake? NO!

Same concept applies to the nature and the souls with respect to the Supreme Soul or *Bramha*. In both the states, the qualities that exist in the objects are the same. The only difference is- In the state of CAUSE, the qualities are in subtler form, whereas, in the state of EFFECT, they get manifested with all the details. *Bramha* is one but the manifestations of His qualities are different in CAUSE and EFFECT state. Both the states are qualified with the same attributes/qualities. In the example of 'seed and tree', the seed as well as the huge tree are qualified with the same attributes but with different range of

manifestations.

The term '*Visishta*' means 'qualified' or 'unified' or 'united'. As it is said, '*visishtamcha visishtamcha visishtam*'. *Bramha* (*Supreme*) is *Visishtam* or qualified, in both the states. In the causal state, *Bramha* possesses the inert matter as well as souls within Him. *Thaitthari:ya Upanishad* explains this saying, '*thadaikshatha bahusya:m yaye:thi*'. When He decides to create, He brings out the things, which we see around us. In the state of EFFECT, He is still present in those objects, with the same qualities which He has in the causal state. *Bramha* is unchangeable. The nature and the souls originated from Him and manifested into this universe. In Sanskrit, 'Oneness' is called '*advaitam*'. Thus, *Bramha* is one, but with qualities. Hence, this theory is called *Visishta:dvaitam*.

In the causal state, *Bramha* is described as, '*su:kshma chidhachith visishta bramha*' and in expanded (EFFECT) state as, '*stthu:la chidhachith visishta bramha*'. So, *Bramha* is '*Advaita Bramha*'. The form He is in, depends on the time and the state.

Some say that if *Bramha* is present in each and everything, which we see, then, why does He grow, shrink and have several bad attributes. To know the answer for this question, one must understand that, 'that' which grows and shrinks is NOT *Bramha*, it is the body. The stages of infancy, youth, old age and so on, are only for the body and not for *Bramha*. He is

unchangeable. It is only the nature (or body) which changes form. He is described as: '*avika:ra:ya*' - the unchanging One, '*sudhha:ya*' - the immaculate One, and '*nithya:ya*' - the eternal One. The imperfections don't touch Him ever.

This is the concept explained by *Bhagavad Ra:ma:nuja:cha:rya*.

We shall try to understand more in the next issue.

Jai Srimannarayana !

Hen - An example for us



In the sacred '*Thiruppavai*', Mother *A:nda:I* awakens *Ni:la:de:vi* indicating the sign of dawn "*vandu engum ko:zhi shana ka:n*", which means - "Moving all over are calling please wake up and come."

Hen is a pragmatic example for those who have a spiritual view. "Arise, alert, get into your duties", is the message of these hens. The great saints too are attempting to pass on the same message. Moving around with their pets, the hens appear to indicate the great sages progressing ahead with their disciples. While searching for food, even if a hen comes across the treasure of diamonds, it simply pushes that aside and takes only what it requires. "O Human! In this dust heap of one's life, earn and pick only the amount of food that is just enough to live, but, never try to earn all unnecessary things with greed."