

## Our Acharyas are more worshippingable than Sri Hari Himself ? - Vinod

I feel very nice to our sampradayam. Although wasted already, there is still understood the importance of



When there are so within Vedic followers what darsanam ? Is vaishnavism posed by most of English-type educated people even from traditional families. But... after going through the origin of many popular traditions in practice today, I am firmly convinced in my life that every other philosophy that contradicts or does not stay within Ramanuja Darsanam has no substance. Sri Krishna has spoken Gita, we can read it and interpret in whatever way we like, but, are all those interpretations right and stand to the actual truth ?

have learnt the importance of 25 precious years of life are some hope, because I Ramanuja Darsanam.

many philosophies available is so special about Ramanuja sectarian ? are some questions

Sri Ramanuja answers that in his Sri Bhashyam. Only sari:ra-sari:ri interpretation of jada, chit, I:svara is the siddhantha of vedantha. He also establishes the same thing in his Veda:rttha sangraha, where he summarises all the vedas. Not just he proposes the siddhanta he received in parampara, but also disproves all other concoctions with sound logic. One must be a fool to accept a logically inconsistent philosophy, knowing that it is already wrong. Sri Ramanuja questions all his purva pakshis (opponents) based on direct perception, logic and pramanas, and disproves them conclusively.

In Vedas there are many passages which appear that they praise divine forms other than Sriman narayana, this bewilders any one. At the same time upanishads speak of One Absolute (Brahman). Who is that Brahman? Ourselves? or some Divinity? or many divinities, all forming one Brahman ? Materialistic men conclude ourselves as Supreme Truth. Some Advaitins say there is no one else other than Brahman, hence either we are all that very Brahman (or) we are all non-real and Brahman alone is real ?

All these are questions who when first dive into Vedic philosophy comes to immediate conclusions and try to justify what they think is right. But, the one who dives deep and reaches the bottom looks, at the wonderful realities the origin, the support, the basis and also the invaluable gems. At the depth of its concepts when one wades through the wealths of truths and finally manages to reach the other end, realises the great treasure blessed by our sages, Rishis, saints, Alwars, Acharyas and many noble souls of that line.

The neo-vedantists say that all divinities are different facets of the same truth, there is no comparison between them. Some neo-vedantists took it one more step further, making truth a relative subject. Others, who believe in certain divinity as Brahman, are unable to resolve which divinity is



that Supreme Brahman.

In many explanations, it is not that just the Brahman explained, but compares with the entire sense of perception, then takes beyond senses, then takes beyond all vedic scriptures and finally makes it an abstract, then draw their own intelligent and logical conclusions . It is a bewildering situation for any one. There are many truths in this Creation within the perception of human knowledge, which yet do not stand resolved to the conditioned human logic.

Out of great compassion, Sri Ramanuja has sorted out the whole problem and extracted the truth out of highly complex vedic literature. He churned the whole Vedic literature and has given us the essence, in the form of Sri Visishta advaitha, **the conclusive purport of vedas**. He did not do that on his own intelligence, nor was it whimsical.

He just taught us what he received from his eternal gurus like Sri yamuna muni and this Acharya parampara is not an ordinary one ! . It is originated by Veda Vedya Himself, Srimati Lakshmi devi, Sri vishwaksena, etc.

Without being subject to any contaminations, Sri Ramanuja received the essence. Hence, he did not perceive any chaos which we feel now. Because it is the genuine explanation of veda, he could give penultimate logic for his arguments. There is no limit to the compassion of Sri Ramanuja. He did this service for all the generations to come.

Not just he gave us the knowledge, but systemised the parampara so that we can receive it without contaminations. Today we have the parampara still continuing, unbroken. We receive the purport of vedas, the ultimate truth, as it is. It is upto us to seek Guru and realise the value and purpose of this birth. If not there is that ultimate purpose, why did they dedicate their entire life in such divine pursuits irrespective of the material wealth, authority, name and fame they possessed. Their compassion is boundless. Their great sacrifice for our welfare is what we can never repay in any form.

Only thing we can do is to follow their path and protect that tradition. If we ignore or neglect their endeavour, 1) we become sinners because we are denying our future generations from the truths of this Life, the benefits which we are enjoying today. 2) Also, we'll lose the best benefits of this birth. 3) We'll be held responsible for the discontinuity and the popping up inconsistent theories that show off well to the opportunist thinkers misleading general public.

Sri Ramanuja's way of explanation, reasoning and logic is the penultimate. His Sribhashyam, commentary on Bramhasutras is the ultimate authority. That is why he is called Sribhashyakara. This is the reason, why Lord Venkateswara had Sri Ramanuja's temple too built inside His divine shrine, as **Sribhashyakara Sannidhi in Tirumala**. So we can see from his life history that even God was extremely pleased at his works. During his time, no one (may be a great scholar) ever dared to stand before him for any such discussions. Those who attempted to do so, finally surrendered to Sri Ramanuja and followed his path for the rest of their life.

Hence our Acharyas are more worshipping than Sri Hari Himself. Without them, we cannot know Hari !!

When I remember the murthy of Sri Ramanuja, his compassion silences me.

