

## Bird's eye view

### Poorna Brahma -- Guna Poornatva

- **God is knowable:** Even though human reason cannot reach him (Kath.II.19; Anu.Vya.1.4. 1.14), not attainable fully (AGAMYA), Vedas cannot describe HIM fully (Tait. I. 1.1), HE is still attainable (GAMYA) according to our capacity. For example, seeing Himalayas. We may still say that we have seen Himalayas but only to the fact that seen a portion and not fully. GOD is not fully knowable because of HIS ADBHUTATWA.I.e of his Grandeur. HE is beyond Tarka (Logic).
- **Who is GOD?** God (Paramathma, Para Brhaman) is one and only Sri Vishnu (Maha.Bha.32-174).
- **Guna Poornatva:** Fullness in all qualities (Anantha), attributes and in all HIS multiplications; Absolutely free from all sorts of defects. Everything that happens is under Vishnu's will and government only (thEna vina thrunam api na chalati –Shruti)
- **God is Aprakrutha:** As above mentioned, fullness in all qualities are not material or Physical but purely spiritual (Maha.Bha.T.II.85).
- **GUNA – GUNI Abhedha:** There is absolutely no difference in HIM as regards HIS qualities (Guna) and qualified (Guni).Infact DHARMA and DHARMI are the same (Brah.Up.IV.1. Bhashya) on the similar lines.
- **AVAYAVA – AVAYAVI Abhedha:** There is no difference in HIS organs of body, such as eye, ear, face, feet etc. HIS eye is HIS feet. HIS body is HIS eye etc. God's feet can think. This description looks strange for ordinary minds. This is what called as Swagata Bheda Varjita, without any difference in HIMSELF. That's why Vedas describe HIM as having **Achintya Adbutha Shakti**.
- **BAHU-RUPA & AVATAR-RUPAS :** There is no difference in HIS MOOLA RUPA and AVATARA RUPAS (ISHA.Up. 1)
- **There is nothing to GAIN in any aspect:** HE is POORNA. HIS GLORY NEVER INCREASES OR DECREASES (CHH.Up.I.III.12 Bhashya)
- **NIRDOSHATWA - TANTRATWA:** God is the very first thing to be known but the very last thing to be realized. HE is absolutely free from all sorts of defects (Sarva Dosha Samuzziti- Anu.Vy.III.III-83). HE rules out four major defects → 1.ANITYATWA –not being eternal, 2.DEHA-HANI- destruction of body, 3.DUKHA PRAPTI- Pain – Misery, 4. APOORNATWA. GOD is completely free from all above.
- **APAROKSHA JNANA:** Aparoksha Jnana (Direct GOD Vision) is necessary to see GOD and attain Moksha.
- **GOD IS ETERNAL:** (Nityo NITYANAM – Kath.II-5-13). There are other eternal such as Space, Time etc but really HE is eternal. HE is AKSHARA – Indestructible.
- **SWATANTRA –** Absolute independence always (Anu Vya. III-III-83). If HE is independent (self dependent) and JIVAs are dependent on GOD, how can we accept that GOD is not involved in all actions of JIVA? To answer this, we have both Jailor and Prisoner are in the same place called Jail. But Jailor is independent and Prisoner is not. So GOD is pure though HE is in hell.
- **PANCHA BHEDA (5 differences) :** 1. Difference between Soul and Soul 2.Difference between Soul and non-living (Jada). 3. Difference between non-living and non-living 4. Difference between GOD and soul. 5. Difference between GOD and non-living.
- **HE is NIRGUNA & SAGUNA:** GOD NIRGUNA, HE is free from the influence of three GUNAS like SATWIKI, RAJASA and TAMASA. GOD is SAGUNA, full of GUNAS which are not of prakrutik (worldly) as mentioned above but very spiritual.
- **HE is SAKARA & NIRAKARA:** He is NIRAKARA like Sky which is infinite and cannot be grasped. HE does not have any shape or body like humans (AKARA). HE is SAKARA because HE has MOOLA RUPA and has JnanaAnanda sharIra( body that is made up pure bliss and knowledge)
- **JNANA, KRIYA and ICHA SHAKTI (Knowledge, Action and will):** HE has all three all times. No exceptions.
- **SHOONYA AND POORNA ARE ONE.** Circle or Zero shape that denotes FULL.
- **GOD is ABHUTA, ATARKYA and ACHINTYA :** Anything which appear Amangala (inauspicious) is not so with regard GOD.(Anu.vya.I-IV-I-9.10 and Tatvodyota 16)

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- **GOD is neither Male or Female or Neutral:** God called himself as PURUSHOTHAMA who is above Lakshmi - Bhagavd-Githa. Lakshmi represents Nature. Lakshmi is very much dependent on GOD and the reverse is not true. HE is above all genders and able to give birth to Brahma from his own body which projects that HE is above all genders.
- GOD manages the universe through Sri Lakshmi by not taking help but by providing HIS Shakti.
- RAMAA (Lakshmi) is all pervading like GOD only in TIME and SPACE but not in GUNAS or qualities. In Gunas she is far below HIM.
- Lakshmi is NITYA MUKTA. SHE has no DEHA-LAYA like others. GOD's will is Lakshmi. SHE represents Nature.
- Lakshmi also called as SAMANAA –eternal like HIM in Time and Space.
- GOD follows the procedure which HE HIMSELF fixed. (Brah.soot.II.92)
- NATURE force you to Follow HER – Gita - (18 to59)
- **PROCEDURE OF CREATION:** When GOD willed to create universe, HE assumed the form of VASUDEVA and HIS WILL assumed the form of MAYA (Lakshmi). GOD delegated special powers to HER. Then again HE took the form of SANKARSHANA and HIS WILL assumed the form of JAYA and so on. There are four different stages of creation. SHUDDHA SHRISTI, PARADHINA SHRISTI, MISHRA SHRISTI and KEVALA SHRISTI.
- **LAKSHMI IS OUR MOTHER:** Our body is made up of PANCHA BHOOTA(Fire, water, Space, Earth and Air). These elements are from Nature and will go back to Nature when body dies. So we have taken birth from Nature which is nothing but SHRI Tatva.
- God is not only the Creator, but is its Protector, Destroyer, Controller, Bestower of KNOWLEDGE as well as IGNORANCE, Binder i. e. Thrower of Souls in SAMSARA as well as LIBERATOR.
- **PURPOSE OF CREATION:** Our Acharya ruled out the variety of answers propounded by others like GOD does this for own pleasure and few say it is HIS play or Sport (Creeda) GOD is APTA-KAMA, always satisfied. If it's due to Pleasure or Play then HE has purpose. The answer concluded is **HIS SWABHAVA** (Anu.Vya.II-1-9) just like Fire is to burn and Sun is to shine. It's a habit for HIM and no benefits to HIM. It simply HIS LEELA (Brah.Soo.II-1-9-34). The object of creation is to give JEEVAS, an occasion to get their MOKSHA or LIBERATION.
- **HOW JADA PRAKRITI (Root Matter) BORN:** The universe is born from GOD Himself but as a separate thing. It is HIS own Form, but HIS outer Form. There cannot be anything which HE HIMSELF has not willed to be. HE willed universe should be separate and one like shadow (CHHAAYA) – (Any.vya.III-II-10-24). It is HIS BAHISHTA RUPA (Outer Form of GOD)
- **UNIVERSE IS NOT ILLUSION:** As said above, universe is born out of HIM, it cannot be illusion. GOD has true powers and there is no need to create illusion entity. Universe is considered as MAYA which is nothing but HIS power. MAYA meaning not illusion. Madhwa admits world as ANITYA not permanent like GOD. It's only PRAVAHATAHA NITYA while GOD is NITYO-NITYAM (Kath.Up.II-5-13). Madhwa also welcome the Shankar's opinion world as Vyavaharika Satya and not illusion.
- **MURTA:** All except Shri (Lakshmi), Vayu and Viranchi (Brahma) are called MURTHA, means all devatas are possessed of SIN except three. Narayana is above all, so does not come under this categories ( Brah. Up. II-III-Bhashyas)
- **25 TATWAS :** 1. Mahat, 2.Ahankara, 3.Buddhi, 4. Manas, 5. Jnana Indriyas-Organs of Knowledge-5, 6.Karma Indriyas- Organs of Action-5, 7.Pancha Bhoota – 5, Pancha Tanmatra – 5(Shabda, Sparsha,Roopa, Rasa, Gandha). This makes 24 TATWAS and the 25<sup>th</sup> one is Prakruthi.
- Pancha Bhootas (ether, air, fire, water and earth) in themselves have no power to act unless they are moved by GOD. All motions come from GOD (Isha Up). Even Sun, Moon and Stars etc are dead matter. Its only GOD's presence bringing power in them.
- **MUKHYA PRANA :** Mukhya Prana plays vital role in creation and conducting of the world. *Charmukha Brahma* and *PRANA* are of equal grade, Brahma being little higher in rank only. This Prana is said to come to this position of *Brahma* in the next KALPA (=1000 Yugas).

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- **MADHWA – THIRD INCARNATION OF VAYU:** Madhwa himself claims to be the third Avatara of Vayu or Mukhya Prana. The first Avatara being HANUMAN and second being BHEEMA. In every incarnation, he only praised Lord Vishnu, be it RAMA or KRISHNA or VEDA VYASA. If Lakhmi is God's WILL power, this Prana is HIS Energy-power. RAYI is popularly called BHARATI (Which is name of this country also) is Prana's wife.
  - It is the combination of Prana and Bharati that has actually given rise to this Universe. This pair was the real cause. In short Energy is Husband and Matter is wife. He occupies Space and Time in 14 worlds (7 above earth and 7 below earth). You see why VAYU occupies that highest post. He is the Electrical Power House.
  - **PRANA in Upanishads and Vedas:** Prana is extolled in many Upanishads and Vedas for instance, Brah. Up- I, II, III, IV, V, VI, Chh. Up- I, II, IV, V, RHUG. I-156; I-179; VII-82-2; X-168-4.
  - **Description of PRANA:** He is the up-holder of all worlds. The Sun shines not through his own power, but through the power of Prana, who resides in Sun and makes him shine. Agni burns because of this Prana (Brah. Up. I-II-3). He is the pet child-*shishu* of GOD (Brah. Up. I-II-1). He is calf. This calf is attached to the Peg who is GOD and Lakshmi is the rope (Brah. Up. II-2). He is the Sootra (*thread*) because the whole world is sewn in him (brah. Up. 1-51; III-7); He is the mediator (Isha. Up). He is superior among deities (Brah. Up. I-V-22) because Prana does not fade even in *Pralaya* while every other deity fades away. Prana does not lose his consciousness even in *Pralaya* while every other deity loses its consciousness. (Bra. Up. II-III). He is the leader of all senses. Prana is called Amrata (Brah. Up. v-14). This Mukhya Prana is not to be confounded with other Pranas such as Prana, Apana, Vyana, Samana and Udana. They are lower ones. They are called the sons of this Chief Prana. (Chh I-X).
  - **Jeevas are reflections of GOD.** God gives us the body for Salvation purpose and an opportunity to attain Moksha.
  - **JEEVAS and their 4 Bodies:** Swaroopa Deha (Pure Prana), Linga Deha (When born – attached to Jada prakriti), Sookhma Deha and Sthoola Deha. *Linga Deha gives birth to SOOKSHMA DEHA or ANIRUDHA DEHA. The specialty of this Linga Deha is that it remains attached to Jeeva upto the end of its SAMSARA. At the last, soul gets liberation from the bath of River VIRAJA and gets salvation. Sookshma-Deha all consists of 24 Tatwas. Sookhma Deha has two minutest particles of JEEVA CHHADIKHA AND PARMA CHHADIKHA. They are two kinds of ignorance that hides from Knowledge of GOD and its own JEEVA knowledge.* Sthoola Deha : This is of course visible body.
  - **Jeevas are in infinite number.**
  - **Each soul is different from other soul –Brah.soo.II-3-28;II-3-43;III-2-18;2-1-14).** : Souls continue to exist in womb of GOD during Pralaya. Though they are atomic in size, they are powerful enough to obtain the experiences of the whole world by the Grace of GOD. There is no space in the Universe without JEEVAS.
  - JEEVAS has two types of Mind. Eternal Mind and temporary Mind. Eternal is Swaroopa Bhoota and temporary is material Mind. So Manas is mixed of CHIT (Swaroopa Bhoota) and ACHIT combined (Anu, Vya)
  - **Source of Knowledge for JEEVA:** At first soul comes in contact with Mind, Mind then Organ of sense. Organ of sense come in contact with objects. When this takes place, mind had gained knowledge. Hence ATMA cannot come in contact with mind during sleeping and knowledge is not possible. NA1YAYIKAS say that Knowledge is born in soul itself and not in mind. We do not admit it, because Atma is AVIKARI i. e. is un-changeable like God. Atma cannot be transformed into knowledge. So, mind is the instrumental cause (UPADANA KARANA) of JNANA and not ATMA.
- BIMBA – PAROKSHA:** This is a special subject of Madhwa Vedanta. It means the Vision of that Form of God which is reflected in the Heart of every JEEVA. It is called BIMBAROOPA. It is from the knowledge of this very BIMBA-RUPA that man gets MOKSHA and not from the knowledge of any other Form or Forms of God. This special Jnana is called VIJNANA. Vision of this BIMBA form only gives us Salvation. God HIMSELF enters into human body just like Fire enters coal.

#### II NA AHAM KARTA HARI: KARTA II Sri KrishnArpanamastu II

Note: If any mistakes, they are purely of my mistakes while reading and collecting information.