



Veda Mahima

Pradhana Satakam – 52, Tamil commentary by
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(The 32 distinctions of Vedas enumerated and Sri
Swami Desika's explanation)

Veda Mahima - 1

The greatness of the Vedas in the words of Sri Swami Desika

The following is based on a portion of the article in Sri Kanci Perarulalan, October 2007, pp 47 – 89, titled Pradhana Satakam – 52, Tamil commentary by Navalpakkam Dr.Sri V. Kannan, Hyderabad. The English translation begins from the fifth line from the bottom of the page 49. The translator may be excused for taking this liberty. It was done for convenience and because this portion is in itself complete. Also, this being an esoteric topic, any errors within, are solely, the fault of the translator, for which he seeks prior pardon.

Srimate Nigamanta Mahadesikaya namah

The 32 distinctions of Vedas will be enumerated and the manner in which Sri Swami Desika explains them will be experienced.

1. The Vedas are birth less. Without a beginning.
2. The Vedas are eternal. Endless.
3. The Vedas are not man made. Nobody wrote them.
4. The Vedas are infinite. Limitless.
5. The Vedas are ancient. Primordial.
6. The Vedas are pious. Very pure.
7. The Vedas are auspicious. Propitious.
8. The Vedas are immutable. Changeless.
9. The Vedas are wealth. Worth saving.
10. The Vedas are constant. They were transmitted without loss by one to one teaching.
11. The Vedas are protecting. They safeguard.

12. The Vedas are formidable. Very strong.
13. The Vedas are well known. Famous.
14. The Vedas are conclusive. They contain proven facts.
15. The Vedas are polysemous. They have many interpretations.
16. The Vedas are profound. They have hidden meanings.
17. The Vedas are fundamental. They must be accepted without changes.
18. The Vedas are unfathomable. Difficult to understand.
19. The Vedas are esoteric. Must be kept secret .
20. The Vedas are not for all. Only some are qualified to know them.
21. The Vedas are edicts. Commandments.
22. The Vedas are aural. Sweet to hear.
23. The Vedas are tasty. Delicious.
24. The Vedas are fragrant. Sweet scented.
25. The Vedas are impeccable. Faultless.
26. The Vedas are utilitarian. Beneficial.
27. The Vedas are self created. They came into being, themselves.
28. The Vedas are true. Totally without falsehoods.
29. The Vedas are worthy of cogitation. It's meanings need to be deliberated upon.
30. The Vedas are the means to attain the pious goal. It is a device to attain the Supreme.
31. The Vedas are altruistic. Affectionate.
32. The Vedas are revealing. They show the Unknown.

Let us see, one by one, how Sri Swami Desika explains these meanings to us.

1. Statements of Sri Swami Desika that show that the Vedas are anadi, birthless.

The Vedas do not have a beginning. But, if it is asked that, does not the Rig Veda begin with “agnimile...?” - our implication is different. That the Vedas began at one particular point in time and they did not exist prior to that, never happened. Hence, we call it birth less. To prove this we are going to experience not one nor two but ten blessed statements of Sri Swami Desika.

In Daya Sataka, there is a play on words in the sentence, “arambhamatram anidamprathama stutīnam” [DS-102]. The Sanskrit word “arambam” has two meanings, start and effort. “Idampratham” means for the first time; without it being there before. The opposite of this is “anidampratham”. The Vedas are “anidampratham”, the implication is that they do not have a beginning. No part of the Vedas had anything prior to it. Because all the portions of the Vedas existed before, should it not be said that the Vedas do not have a beginning? Yes. But, because the Vedas try to extol the compassion of Bhagavan, they become the beginners. The Vedas that do not have a beginning, begin. Virodhabasa alankara. What appear to be two contradictory meanings are cleared on getting the import. Without taking into consideration the second meaning of “arambham” some take it to mean that, the Vedas, which are without a beginning, begin to extol Daya Devi and then stop. We can enjoy this, thus - though the Vedas are without a beginning, their effort of extolling has a beginning.

We mentioned two meanings but adopted only one of them, ignoring the other. It may be asked is this right? Nothing wrong. Sri Swami Desika always reiterated the words of the leaders of his school of philosophy, kulapatis. (This implication of Pradhana Sataka is being explained as per Sri Swami Desika's views). One of the kulapatis, Sri Alavandar has graciously stated thus in his Stotraratna[19] - “giras tvadekaika gunavadhīpsaya sada sthitanodyamato tiserate”. Here four

facts have been stated – 1. Vedas are eternal. This was implied by “sada stitha gira”. Sri Swami Desika too said the same “anidampratham”.

2. It is enough to say always existing statements. There is no need to specifically state – Vedas. Because there is no other entity like the Vedas, it will be understood that this phrase refers to Vedas solely. The description “anitampratam stuti” is like that, it indicates only the Vedas. That is why, like Sri Alavandar, Sri Swami Desika did not explicitly use the word Veda.

Veda Mahima - 2

3. The Vedas attempt to extol the qualities or excellences of Bhagavan. Those qualities are infinite. This was indicated by -

“tvadekaika gunavadhīpsaya”. Sri Swami Desika, too, says the same by “thayo bhavatyam stutinam” and “nih śīmavaibhavajusam”.

4. The Vedas lost. That too, a resounding defeat. It made an attempt, but to no avail. This was stated by Sri Alavandar as “nodyamato tiserate”. Likewise, Sri Swami Desika stated “arambhamatram”.

Only if we take the aforementioned second meaning – effort, for “arambham” we can see the similarity between the statements of both these preceptors. Sri Alavandar used “udhyamam”, so should it not be its synonym?

Additionally, a question arises. All right, then why shouldn't the meaning “effort” be considered alone? Let the meaning “beginning” be disregarded, as it is not mentioned in Sri Alavandar's statement. The answer to this query is that, the implication, “beginning”, is also needed here. For literary elegance. The word “prathama” comes later. Swami says that the Vedas are without beginning. Additionally, it has only a beginning. It is this apparent paradox that makes this sloka attractive. Thus both meanings are evident here. Sri Swami Desika who was repeating Sri Alavandar's statement added a sledai rasa - a pun, to increase its beauty.

Sri Swami Desika has graciously presented a book called Mimamsa Paduka. It seems that he named it thus because he had written it to safe guard the first part of Mimamsa. This work predominantly talks about the pre-eminence of the Vedas. In that he has shown that the Vedas themselves talk about their being anadi - without a beginning. Let us see what Sri Swami Desika states in the eighth section of his work Sveswara Mimamsa after analyzing repeatedly whether the Vedas are anadi or not. Here is that pearl like sloka “Atha isvaram icchamapi raniccatbhisca vadibhih. Idamprathamata vedeshvanumatam na sakyate”. Some debaters agree to the existence of God. Some don't. Some belonging to each of these groups argue that the Vedas are not anadi. Their arguments are rendered void by the reasons stated in this section, after due consideration. It is proved that the Vedas are anadi.

Those philosophers who say that the Vedas are anadi, do so because of many apparently valid reasons. The Vedas, themselves say so. The sages and the learned ones who composed the smritis – type of scriptures, emphasize it again and again. Also, appropriate solutions can be given to the objections of those who oppose the fact that the Vedas are anadi.

But, the antagonists who oppose this maxim give three strong reasons which favor their side. As some historical facts are mentioned in the Vedas, they (Vedas) must have come after that (time). Second, some portions of the Vedas are mentioned with the names of risi – sages, so those risi must have created those parts, hence the Vedas are not anadi. Third, because the Vedas themselves state that they originated from God, they cannot be anadi. Our solution for these three opposing points is as follows. The above three statements can be explained without any contradiction to the meanings of the Vedic statements - that say that the Vedas are eternal. Hence, the statements that say that the Vedas are eternal need not be cast away.

Here, the solution to the first counter point, is seen to be the same, in three works of Sri Swami Desika. That is, the historical accounts are about some who

are pravahanitya (those who occupy a post for some time, in each kalpa - epoch, and are called by the identical name - the title of the post, e.g. Manu, Indra etc.), or stimulating tales about imaginary persons. So, because of these, there can be no detriment to the truth that the Vedas are anadi. The statements from the works of Sri Swami Desika, that prove these will now be shown.

“Tathtath vrutanta yoga srutisu bhavati nanyitya yogah pravahat” - as per Adhikarana Saravalli. From Paramatha Bhangam - “Nityamana vedathukku anityArtha sambhoga virodhamum vrihi yava pasu adhigalai pole indradigalum pravaha nityaragaiyale parihurutham”. As per Sveswara Mimamsa -

“Pravahanirityatyas sapta yatyapyanityArtyas tatapi nanyityArtthasamayogah pravahana uttalaka tatpatya pravahasyap yanativtat”. When we talk about paddy, cows etc. we agree that very many cows and paddy existed at different times in different forms. Similarly, when the Vedas talk about Indra or Candra etc. there are (and were) many Indras and Candras, so it cannot be argued that the Vedas came after the present Indra or Candra. But, what about statements they say that this specific person was the son of this particular person? Will not statements like Naga was the son of Mudgala; Prajapati was the father of Aruni, etc. show that the Vedas are not anadi? Swami gives the answer to this thus - that both the father and the son come again and again in a pravaha, continuous flow. The Vedas alone are anadi, without a beginning, but those mentioned in it belong to different time periods and come repeatedly as if in a flowing stream, pravaha.

Veda Mahima - 3

Next, let us consider the other two objections.

Svayambhu had a vision of the Vedas that existed before and also created them. All those sages who had a vision of, the till then unrecited Vedas and then propagated them, are named by us as suktakara risis. Due to these reasons there is no impediment to the Vedas being termed nitya - eternal or apauruseyam - not created by any agency. Such is our doctrine. By a reference in

Nyayaparisuddhi we come to know that these facts have been proved in a work called Pragnyaparitrana - “idam ca sarvam prasaditam pragnyaparitrane”.

He showed these slokas as precedents - “Yadrukprabhavas sruyante rusyataya vedarasisu. Tadrisha eva srujyante vedan drustva svayambhuva. Atas tebya purah vedastavat vedasya nityata. Anityaiva vedanam avirbhavyitrutvatah. Tapasya prapya samaskarat tatsuktatvati sambhavah”. We are going to see this in more detail under the third heading (below) - “Vedam apauruseyam”. Now, let us consider the third objection. As Vedas themselves have stated that they originated from God, can new born entities be called anadi – without a beginning? To this objection, one answer has been given in many works of Sri Swami Desika.

In Mimamsa Paduka - “Pradurbhavati mataram prajanayati vibhus soapi parmyaramya”. In Nyaya Parisuddhi - “Isvaras tadsrasta na syat. Pracina vedasalsatkarinas tasya tatpravaratanamatra oucityat. Saktasyabhi tadjatiya vedantarakalpane gouravat. Saktapi siddhopajivanasya asmadadisu dristeh”. In Paramathabhangam - “Jagadkarana purursan pakalile vedangal janithana enruthum tatvartatamana pradurbhavathile tataparam”.

Though the solution is one, it has been expressed in different ways. This is an innate skill of poets. First, the Tamil word, thondriyathu does not just mean newly born, it can also be taken to mean – expose something that is already present, isn't it? In Sanskrit too, the verb jana, has these two meanings. Hence the janana, that is mentioned here, only means pradurbhava - being seen for the first time. The Vedas came forth from the Supreme, thus Swami explains in Paramathabhangam. They manifested from the Supreme. In Mimamsa Paduka, Swami mentions this conclusion only (without deriving it). Here, what is the intention of quoting the Mimamsa Paduka sloka “soapi parmyaramya”? There is an interesting point to it. As per Sri Vyasa's statement - “Vedat sastra param nasthi, na daivam kesavat param” the Vedas are supreme and Kesava is also Supreme. The distinction that comes from being supreme is present for both the Vedas and Kesava. The supreme Vedas came forth from the Supreme, Bhagavan.

Did Swami use the word “api - also” to show that both the Vedas and Bhagavan were not born anew? God did not create the Vedas. It would be appropriate to say that God manifested them. In Nyaya Parisuddhi, Swami establishes this with a reason. What is the need to create it anew? It is easier to explain that God saw the previously existent Vedas and just manifested and propagated it again. The reason given is that, we re-use an object that is already there instead of creating it anew. Thus we see that Kavitarika Simha is capable of explaining this in three ways, one pleasing to the logician, the other giving joy to the grammarian and the last making the poet happy.

2. Statements of Sri Swami Desika that show that the Vedas are eternal. Let us just enjoy the phrases in many of Sri Swami Desika's sacred works that state that the Vedas are eternal and endless. Even during the “oozhi kalam” - the Great Dissolution, the Vedas do not perish. This phrase is from Sri Hayagriva Stotra - “Tvaiva kalpantara palitanam”. This is an adjective for “vedagiram”. Bhagavan safeguards the Vedas in the interregnum between two epochs - kalpantara. Swami says that when everything else perishes these are saved.

Here, there is a tasty literary discussion. The debate is over the meaning of the word “kalpantara”. Words like desantara, bhasantara mean another country, another language respectively. Similarly, many take kalpantara to mean another kalpa - epoch. Then, it means that the Vedas were safe guarded during different epochs by Sri Hayagriva. There is nothing wrong with this interpretation. This meaning is seen in the commentaries. Even so, our elders give a more tasty interpretation to this. Just like the phrases “bhavantara, bhujantara” mean the region between the shoulders or arms, i.e. chest (note - bhujantara kathamapi vajrayanthim, in Sri Godastuti), kalpantara means the period of the great Dissolution - pralaya, between the two epochs - kalpa. It is the opinion of our school of philosophy that, Bhagavan alone protects the Vedas from destruction during this period. Sri Swami Desika reiterates the opinions of kulapatis (his

predecessors who were the leaders of our school of philosophy), who agree with the statement of Medathithi that the Vedas do not perish during pralaya.

Veda Mahima - 4

In this explanation the emphasis “tvaiva” is most apt. During the period of pralaya it is solely the Supreme who safeguards the Vedas. In that period there is no one else present! By explaining in this manner we get the same meaning that was expressed in Sri Swami Desika's Thiruchinnamalai, thus - “arumarai oozhi tannil kathar vandar”.

Because, the following three distinctions are present in this statement, we will accept it – 1. the enjoyable meaning derived from the word antara in kalpantara, which is not mentioned in commentaries, 2. the emphasis provided by the phrase tvaiva and 3. agreement with the meaning told in Thiruchinnamalai. The common thoughts seen in both commentaries are – the Vedas have to be learned, recited and honored by the devotees and the Vedas are protected by Sri Hayagriva. Hence they have to be treasured.

Let that be. There is another very interesting meaning to kalpantara. Kalpa can be taken to mean a way, method or procedure. (That is the important kalpa; this is the unimportant kalpa – by such a custom and by Bhavabhuti's usage as per - “ksAtrena, kalpena”, this can be understood). Kalpantara means by another method. Bhagavan has many ways of protecting the Vedas. One method is to keep it safe and hidden in the manjushika - treasure chest that is the mani nupura – jewelled anklet, of Sri Hayagriva. He uses other methods also to safeguard the Vedas. Retrieval of the Vedas, breathing the Vedas – these are several ways of safe guarding it – vedaraksana kalpa. The savory part is that – the one who protected the Vedas between the epochs - kalpantara, also safeguards it Akalpantara (within His adornments).

In Daya Sataka, Sri Swami Desika, talks about the three qualities of the Vedas using three adjectives, thus - “Sakabhedaisa subagam anagam sasvatam

sastrapanim". Swami says that the Vedas have these three attributes - subagam, means beauty and excellence; anagam means faultless and sasvatam means everlasting.

There is a sentence in Varadarajastava - "tvam sarvakaranam usanti anapaya vacah". Here what does anapaya point to? The Vedas alone. Why? What is the meaning of anapaya? There are chances for two different interpretations for this. Apaya means destruction and anapaya means indestructible. Because the Vedas are eternal, they are indestructible sayings. Some take the meaning to be flawless. Howsoever it may be, here the pre-eminence of the Vedas are being told.

There is a phrase in Sri Alavandar's Stotra - "sada stuvanto vedas caturmukha mukhasca". The Vedas and Brahma are forever extolling Bhagavan. Look at the manner in which Sri Swami Desika explains this in his commentary. He says that the most important meaning here is for the Vedas and the less important one is for Brahma. As the Vedas are eternal it would be apt for them to be extolling for ever. As Brahma is not eternal how can he keep on extolling for ever? Here are the lines of that commentary - "svarupanityataya vedanam sada stotrutvam yuktam. Caturmukhadinam yavatadhikaram yatakalam aviccinam stotrutvam". The meaning of the word sada must be taken into account.

Poets say the same thing in different ways. In Sri Yadavabhyudaya, Sri Swami Desika states thus - "adrista purvaparyapi vaca". It is only the Vedas that have not seen times prior to or after themselves. That is, there was never a time before their advent. There is no time after their disappearance. Vedas are present at all times. A period before the Vedas came into being or a period of time after the Vedas ceased to exist cannot be thought of. That is why Swami said the Vedas have never seen times prior to or after themselves. Nowadays purvaparam is the name given to the profession of purohitas - priests, and that is not relevant here. Logically it can be said that the Vedas do not have a beginning nor do they have an end. In Paduka Sahasra it has been stated "anudaya nidananam agamanam nidanam". That is the treasure for the birth-less

and endless Agamas is Bhagavan's sacred feet. Swami says that the Vedas are eternal by using the term “anudayanidanam”.

Swami says in Sveswara Mimamsa - “sarvairbhi maharishibir vedasya nityatvameva gusyate”. “All the great sages have declared that the Vedas are eternal”. Here, by all it is meant - very many. Many many sages did not have any disagreement over this. Now, we are two groups who disagree on whether the Vedas are eternal or not, but very many people of the past belonged to a single group that said that the Vedas are eternal. Some people claimed that the Vedas are not eternal. They considered that some sages had created them. When the sages who they claim were creators of the Vedas, themselves declare that the Vedas were already existent, what more proof is needed? The word maharishi points to the aforementioned sages. By the word gusyate, it is meant that they declare loudly, at the top of their voices, without any room for doubt.

Veda Mahima - 5

Additionally, we have to show a statement from Desika Prabandha - “kritagnyas satyavadinasca maharisyah paramopakarakam vedavaktaram santamapi nisedanatithi hasyam idam”. Those of you who disregard the statements of the great sages and say that the Vedas are pauruseyam – created by an agency, what gall you have! How can you shamelessly label all those maharisis collectively as ungrateful, liars and as those who say that the most Benevolent One who gave us the Vedas doesn't exist?

Now we come to a powerful objection. The purva paksi – antagonist, asks, “You people see right in front of your eyes that very many branches of the Vedas are extinct now. You say that in spite of searching again and again they can't be found. But, you still say that the Vedas are eternal. Is this valid?” It is mentioned clearly in the Puranas that Samaveda has 1000 branches. But, presently, only 3 branches are in daily use. Except for these three viz. Gautamam, Ranayaniyam and Jaiminiyam where are the other 997 divisions? When we are asked so, we have to accept that they have all perished and gone. In

such circumstances is it right to say that the Vedas are eternal? Thus. The answer to this is given by a statement in Sri Swami Desika's Paramatha Bhangam - "Loss and attenuation of some scriptures may have occurred due to the lack of ability of certain persons at some places. But, great sages like Agastya, Parasurama, Apastambha, Vyasa etc. are still reciting them all in special places like Malya, Mahendra, Vindhya, Himavat etc. where they still reside. When Krita Yuga, the first epoch, dawns once again, then, they will propagate all this as before. Hence, no way can it be ever said that the Vedas are created or destroyed". Can it be said to have perished just because we do not know it? Can it not be present in other places? Can it not be present in other worlds? Can it not be still recited by the ciranjevi – immortal, maharisis – great sages? The great sages say that the Vedas are eternal. What proofs do we have to say otherwise?

Based on which opinions, do philosophers of those schools, say that the Vedas are eternal? When we ourselves recite the Vedas, we see that the sound disappears then and there. Then, how can we say that they do not perish? On being asked in such a manner, we admit that the sound disappears. But, in a different manner we say that the Vedas do not perish. Let us, now, see how Sri Swami Desika has explained it. In his great work Tattvamuktakalapa, Swami gives a full sloka to attest to the permanence of the Vedas -

“Sabdadnityatvopi srutisu na vilayas syat karmavyaktinitya
tannityatve ca kavyadikamapi na katham ityamid yapyupaisi
tasmatnityaikarupakramaniyamvasat nityabhavas srutinam
isopyadyapako nah paramatisakitair varnanityaktvam yuktam”.

Swami explains the views of those who belong to the school of philosophy that says that the Vedas are eternal. It is concluded in the Mimamsa scriptures that letters (syllables) are eternal. We do not need that. In the statements of the Vedas, those letters are in a particular format and sequence which is always the

same and never changes. This is what we call nitya – everlasting. Even if the sound perishes, there is no damage to the nityatvata – it being eternal. If we take the Vedas to be eternal because they are sabda (sound or syllables), then other poetic works too will have to be considered to be everlasting. Hence we do not say so. “Nitya -ekarupa – krama – niyama” means always in the same form, sequence and format. This is the reason for the Vedas being eternal. This cannot be said even for works of Kalidasa etc.

Following this, there is another query. It can be seen from the Vedas themselves that God created the Vedas first. That being so, is it right to say that the Vedas are anadi – without a beginning and nitya – everlasting? Swami offers the solution to this in the last quarter of the aforementioned sloka. God too is adhyapaka – teacher or instructor. He teaches us. He did not create the Vedas.

Third question. In that case, why did those belonging to the school of Mimamsa conclude that the letters (syllables) are everlasting? The answer to this is – They were very concerned that nothing should happen to harm the eternality of the Vedas. To make a stronger case for the Vedas being eternal they proved that the syllables are everlasting. This is unnecessary.

3. The statements of Sri Swami Desika that prove that the Vedas are apauruseyam – not written by anyone.

There are many statements of Sri Swami Desika that prove that the Vedas were not written by anyone. Let us experience only twelve of them, now.

“Apauruseyairapi vak prapancan” from Sri Hayagriva Stotra. In this, it has not been explicitly said that it is the Vedas. Just “apauruseya vak – speech that did not emanate from anyone”. Nobody has any doubt that it means the Vedas.

Because, other than the Vedas, no other work has the uniqueness of being “apauruseyam – not written by anyone”. Even the Sri Bhagavad Geeta, which was told by Bhagavan, is pauruseyam – work of someone. Only the Vedas were never written by any one and are eternal.

Veda Mahima - 6

“Thungai rakrithrimgirah” - in Goda Stuti, Sri Swami Desika uses the phrase “akrithrimgirah” to describe the Vedic statements. “Krithrimam” means synthetic. All works like Ramayana, Mahabharata etc. too are synthetic. Only the Vedas are “akrithrimam” - not synthetic. Swami uses this phrase “akrithrimam” to describe the Vedas in many works of his. It can also be seen in a sloka in Satadushani thus - “Akrithrima saraswati vadana santatasvatithai”. By Akrithrima saraswati - Vedavani(voice of the Vedas) is implied. What is she always enjoying by her speech? She is always enjoying the excellences of Bhagavan.

Logicians say that the Vedas were created by God. Our opinion is different. Even, God Himself, did not make the Vedas. We agree that Krishna created the Bhagavad Geeta. We agree that Narayana Himself is the maker of Pancaratra. But we will not agree to the statement that Bhagavan made the Vedas. This is because the experts in the Vedas are of the opinion that the Vedas do not have a creator. This difference between the Pancaratra scriptures and the Vedas has been stated very concisely by Sri Swami Desika thus - “Pravakta candasam vakta pancaratrasya yas svayam”. Bhagavan preached the Vedas but told the Pancaratra by Himself. The following must be noted well – the difference between pravakta and vakta and the word svayam is not associated with the Vedas. He did not talk about the Vedas on His own. He just preached what was already present. That is how the emphasis has been given to the phrases of that sloka. We repeatedly tell this sloka while reciting the kalaksepa taniyans – sole laudatory verses during in camera teaching sessions. So, we get opportunities to contemplate on the apauruseya – not written by anyone, quality of the Vedas, often.

Vedas are known as srutis. All other compositions are krutis. Made by one particular person. Vedas are not krutis, they are srutis. They were not made by anyone, they were heard. Sri Swami Desika says thus, in his Stotrabhasya -

“sruyate nityam iti apauruseyatvam darsayata sruti sabdena”. By word sruti itself, it is indicated that this has not be created by anyone. In Yadavabhyudaya, Swami states “tvadeka vyarjitai nadou – the Vedas have been propagated by Bhagavan Himself”. This is the distinction of nigamaih – of the Vedas. The meaning of adou is – when creation started.

Because all other sentences have been made by purusa (agency), it cannot be taken to mean that the Vedas too are like that. This is the speech of the ignorant people. This has been negated by many statements of the Vedas. It will not affect the view point that the Vedas are apauruseya. After all this, Swami determined thus - “nasou vyakyatvahetur nigamakrutakatam samprayoktum ksamet”. In Mimamsa Paduka Swami declares that by all these it cannot be proved that the Vedas were created by someone.

The antagonists argue thus - “You, who say that the Vedas are apauruseya, yourself have given names like katakam etc. to certain portions of the Vedas for everyone to remember the specific creators of those portions”. Sri Swami Desika clearly explained in Mimamsa Paduka, thus - first, “Kartru pratyayakas syuh srutisu suvidithah katakatyas samakhyah” and then, “Aviskarotikarat kadicana purusah kartru niratthesam apuh”. Kata etc. were eligible to manifest and propagate the Vedas. They did not create it anew. Even so they got the name of being those who made the Vedas. Assimilating and then disseminating the Vedas is by itself a very difficult task. Hence it is appropriate to associate their names with those portions of the Vedas.

There is a pithy stanza in Sveswara Mimamsa -

“Akyayas canayatasites samartyavasamrutyaabhavatah
srutismrityadibis sadara pauruseyanuma hatah”.

The meaning of this is as follows – The Vedas are pauruseya. They were made by someone. If, one infers thus due to some reasons, those inferences get destroyed. There are three reasons for this. 1. the argument of the antagonists

that - because the names of certain sages has been given to certain parts of the Vedas, it is proved that they created it – is wrong. 2. It is unbelievable that our learned predecessors would have not meditated on the most benevolent giver of the Vedas, for thousands of years. And most importantly - 3. If one does not want to go against the statements of the Vedas and the smritis - type of scriptures, one has to accept that the Vedas are apauruseyam.

Thus, with the help of these three arguments it is proved that the Vedas are apauruseyam – not made by any agency.

Veda Mahima - 7

Moreover, you may well ask - the word apauruseyam doesn't appear to be present anywhere in the Vedas. Then how can it be accepted, will not be counter to the Vedas? This can be answered in two ways. First, the Vedas themselves say that they are eternal, so it can be inferred that it was not created by anyone. Second, in common usage, rudi, it is established as sruti, from this itself can't one infer that it has come down to us generation after generation by the aural route and nobody has written it? Another point, the Vedas are kritrimam – synthetic; some one made it – even this was not told by the Vedas, anywhere. Here are the statements of Sri Swami Desika that cite these two points - “Sruyate nityamityeva srutisabdota rudiman. Ahusca sarve nigama na kritrim saraswatim”.

It isn't as if there is no reason for the antagonists to consider the Vedas as kritrim like the Itihasa and Purana. They believe that the following statements of the Vedas are in their support viz. “Viswamitrasya suktam bahavati”; “nama rushibhyo mantrakrutabya”; “yajus tasmad ajayata”. But, these must be accepted just like the statements of the Vedas that say that they are eternal and the meaning of both must be given in such a manner that no contradictions occur. In Nyaya Parisuddhi Swami states - “Suktakandamantrakrututva janamadi vakyanamapi pratama drustrutva smartrutva sampradaya pravartanadibhireva nirvahah”. The one who saw it first; the one who memorised it first; the one

who propagated the philosophy first – such sages' names have been given to it and they have been called it's creators. This is most appropriate. But, by all these it doesn't mean that the Vedas were not there before their (sages') times.

Here is the statement in Paramathabhangam [translator's note – the writer has not explained this] - “rushikaludaia suktakanda mantraktututva vacanamum, Yagnavalkya vedakalupti vacanamum, Viswamitradi samgnaka purva purvashi drusta vedabhagathai adhyayanam pannathirukku seithe sukrutvisesa vasatale kandu pravarthipikkaich cholugirathu”.

In Adhikarana Saravalli - “Kandadou krurtuvadah pravacaniyato veda nityatavastiteh”. “Isah pracinakalpakramata upadiset varnasarkepi vedan”.

4. Statements of Sri Swami Desika that say that the Vedas are endless.

The Vedas cannot be constrained within certain limits. Talking about the Upanisads, the Hayagriva Stotra - says “Anantais traiyantaih”. Upanisads are without limits.

In the work Nyaya Parisuddhi , there is one prose statement of Swami as follows - “Tenanupoorvivisesana samstitha aksarrasyo veda rukyajissam atarva bhede nabhinna anantasakavartanta iti”. In this the meaning of anantasaka is said to be – the Vedas have countless branches. Vedas are collections of letters(syllables) that are in a specific sequence. Though it is said to be four, but when it is asked how many branches does it have, the answer is countless.

Many know the sentence in the sattrumurai – concluding, stanza of the Prabhandasaram viz. - “antamilla arangal nAlai ninra”. The Vedas that are countless, are of four types, so there is no wrong in saying that the Vedas are four, Swami declares. Though the Vedas are four, each has infinite branches. The specific number of branches of the Vedas mentioned in the Puranas are because of the branches that were in use at that particular period and region. If it is asked, totally, how many branches are there, taking all the places and periods

into consideration, the answer is infinite. Sri Swami Desika says thus in Pancaratra Raksai - “Ananta sakasraya rukadiskanda pithur nigamataru”.

5. Statements of Sri Swami Desika that say that the Vedas are ancient.

Whenever Sri Swami Desika talks about the Vedas, using poetic license, it is his habit to label them as senile. For example, the Vedas are like a very old parrot. Because of senescence they have a stumbling gait - “srutinam jaratinam ayatayata pracaram”. He says that Ramanuja is an expert at making it into a pet (or growing, young) parrot. That the Vedas are very ancient and have a stumbling gait matches well with the simile of an old parrot. In another context he says “stavira nigama stoma – ancient collection of Vedas”. Though it may appear as insulting, it is actually a praise for the Vedas being very old. In Sri Paduka Sahasra, Swami says that the congregations of the Vedas (or, those who recite it) are very ancient, thus - “Pracinanam sruti parisadam paduke purvakanya”. In Navamanimalai Swami states - “munthai marai moyya vazhi”. In Paramathabhangam Swami uses the phrase - “pazhamaraianthi nadai vilanga”, the ancient Vedas.

Veda Mahima - 8

The implication is that the time, when the sages had the saksatkara - revelation of the eternal and birth less Vedas, too, is very ancient. As per Yatiraja Saptati - “Sirandana saraswati sikurapana sairandhrika”, here “Sirandana saraswati” indicates Vedavani, the voice of the Vedas. The meaning is very old speech.

6. Sri Swami Desika's statements that say that the Vedas are very pure.

As per Daya Satakam - “Visuddhanam vacam vrusasigiri nathas stutipadam”. Here the phrase “visuddha” implies the Vedas, solely. It's very pure. That is why Sri Swami Desika often used phrases like “thumaraigin ullam” and “thunaintha thumaraiye”. The purport is that, not only are the Vedas very pure by themselves, they also make the whole creation pure. In Yadavabhyudaya, Swami likens the Ganga to the Vedas “trayimiva ksalita viswapankam”. Like the Vedas,

the Ganga too washes away the mire from the world. “Panka” can be taken to mean both mire and sins. Everybody knows that the flow of the Ganga clears away mire (sludge, silt). By studying the scriptures one comes to know that the Ganga washes away everybody's sins, just like the Vedas. The Vedas are called trayi because of being made up of three parts, similarly the Ganga too is called tripadaka, having three parts. Is this because both are associated with Bhagavan? Whatever the reason, both the Vedas and the Ganga wash away everybody's sins. In Subasitaneevi, Swami describes the pious poets as - “santahpratyaya suddhatma”. The meaning is that they have pious minds because of studying the Vedas. The Vedas give purity to the mind.

7. Sri Swami Desika's statements that say that the Vedas are auspicious.

It is said that when Krishna was in Devaki's womb, the statements made by her were like the Vedas. In Yadavabhyudaya, Swami mentions the many unique features of the statements of the Vedas, that are not present in other statements. “Triloka mangalya nites trivedyas sanjivinim vacam utheerayanti. Niyogayogyam anagaprasada nakoukasam namapi rajuhava”. By the first quarter of this sloka, the Vedas' auspicious benevolence to all the worlds is shown. In the second quarter it is said that the Vedas are like the life giving medicinal herb - sanjivini, to all of us who are like the dead (this is as per the Sri Bhasya - “samsaragni vidipana vyapagata pranatma sanjivinim”). In the third quarter it is said that the gods like Indra, Candra etc. too have to obey the Vedas, just like us mortals. In the fourth quarter it is said that the Vedas often call out the names of the deities. Thus, Swami, shows the following five distinctions of the Vedas - 1. Subhatva - auspiciousness. 2. Hitakaratvam - benevolence. 3. Ujjivaktvam - emancipating. 4. Agnyarupatvam - decreeing. 5. Devasevyatvam - extolled by the deities. Then, he describes that these five attributes were to be found in the speech of Devaki. There is an implication behind the naming of Devaki as anagaprasada. Appaya Diksita explains this as - she has never failing grace. It is well known all over the world that the grace of those learned in the

Vedas never goes waste. Devaki's benevolence, too was the same. The implication is that her speech was equal to the Vedas.

The Vedas themselves say that they are the wealth of the righteous viz. “Ruco yajumsi samanai sa hi sri ramruta satam”. Then, the advice - “nasalilam keertayet”. The apparent meaning is that inauspicious statements should not be made. The inner meaning is - “salilam – auspiciousness” has prosperity. That is association with the Vedas is “salilam”. All other statements are “asalilam”.

Those statements that are not associated with the Vedas must be avoided because they are inauspicious. There is a sentence in Sankalpa Suryodaya - “subhasroto bajam srutipariksitam sripathirasou”. In the Vedas auspiciousness overflows as in a river in spate. Swami uses the term “srotos”. This means copious flow, nearby.

The usage “badravedim, trivedim” can be seen both in Yatiraja Saptati and Sankalpa Suryodaya. Here trivedim means the three types of Vedas in four divisions. Specifically, it means the Vedas. Badravedim, means a propitious stage. The stage were marriage is conducted can be called a badravedi. What is the purport of Swami calling the Vedas an auspicious stage? The preceptors who are seated on the auspicious platform that is the Vedas, enable us to attain many pious boons, hence, it is termed as propitious stage, by Sri Swami Desika.

Veda Mahima - 9

8. Sri Swami Desika's statements that say that the Vedas are immutable.

The Vedas which have been recited in the same sequence for many lakhs of years have remained unchanged. Additionally, they have remained in the same order for many many kalpas – epochs. The sequence of the padas – stanzas, doesn't change at all. In Mimamsa Paduka Sri Swami Desika says - “Kalpadavevam esah katayati nigaman poorvaivAnupoorvaiya”. Even at the very beginning of an epoch, God recites the Vedas in the same immutable sequence that was used in the previous epoch. “Is it not said in the smriti that in each manvantara – periods of

Manus, different smritis are used?” interject the antagonists. To this, Swami answers thus, in the book Sveswara Mimamsa – the Vedas are eternal. There are subtle differences in the dharma- righteous way, of each epoch. Bhagavan releases the appropriate part of the Vedas in accordance to these minute epochal differences. Swami states thus in Paramathabhangam - “tattatkalaniyatha anadi veda pravartanaparam”. Because of this the sequence of the Vedas doesn't change. Also, the same Veda is presented in the very same order in many epochs. Because of this, Swami says in Meiviratamaniya, thus - “vedaththai sithaivil marai”. The Vedas do not change. Even the letters and the syllables never change.

9. Sri Swami Desika's statements that say that the Vedas are wealth.

Scholars attribute two meanings to this. The Vedas are like a treasure; like riches. Vedic scholars consider the Vedas as wealth. This is the first inference. The Vedas and Sri Mahalakshmi are one and the same. The second inference is that it is Sridevi Herself who is in the form of the Vedas. Sri Swami Desika has taken up both the inferences. At the very beginning of Mimamsa Paduka he says “yasya srir nitya hridaya nirupathikarupini nanatati ccandavruthya”. Sri Mahalakshmi who has taken up the form of the Vedas, happily stays as it's heart, eternally.

In Yatiraja Saptati, in the sloka that is considered as a taniyan – sole laudatory verse, to Emperumanar, Sri Swami Desika describes the Vedas as a Lady and Wife who keeps her Husband, Bhagavan always in Her control, thus - “prasadayati yatsuktis svadhinapatikam srutim”. Emperumanar's blessed compositions are Her adornments. By these statements we come to know of the following six facts. Sruti (the Vedas) is Piratti (Sri Mahalakshmi). That is why She has Bhagavan as Her Husband. Bhagavan who is totally independent is under the control of the Vedas. Because the Vedas are the proofs that validate His Supremacy. Appropriate and true interpretations are the ornaments for the Veda Lady. That is why the blessed compositions of Bhagavad Ramanuja are Her

adornments. Bhagavan and Piratti love these ornaments. We must worship the Vedas as Piratti. In Sata Dusani, Swami describes Bhagavan thus - “vidya svayamvara patih vyapayanthu avidyam”. The Vedas are also known as vidya – learning. It is also a name of Sri Lakshmi. The third name in Sri Lakshmi Ashtottaranama stotra, “prakritim vikritim vidyam”. This Vidya, on Her own, chose Bhagavan as Her Husband. She herself selected Him as Her Husband. Swami says, it is He who must get rid of our avidya – nescience. Hasn't Sri Swami Desika explained clearly that the Vedas and Sri Mahalakshmi are one and the same?

10. Sri Swami Desika's statements that say that the Vedas have come down in a changeless spiritual lineage.

The Vedas cannot be learned outside a sampradaya – religious philosophical system. It cannot be learned by reading books or by listening to those not belonging to an eligible sampradaya. This is evident even in the present days. Because of this we say that the Vedas have this distinction - “avicchina sampradaya agatam - having come down in a changeless spiritual lineage”. As per the statement in Tattvateeka - “yatkramatadhyayanam paramparaprapta vidyanumatam iti ca bhavah”. In this we see the term “paramparaprapta” being used. It's meaning is that - we got it through a lineage of preceptors and their disciples. Learning the Vedas is only through the process of “oranvazhi – one on one teaching”. It becomes useless if the chain of the lineage is broken.

There is a statement in Paramathabhangam -

“anadinidhinavicchinasampradayathaiale nirdoshamana vedathukku”. In our religious philosophical tradition we consider the unbroken lineage as the very best. Here the antagonists object in two ways. First, of what use is that? Secondly, that in itself is questionable. The answer to the first objection – in Puranas and other written works there are interpolations and different versions of the texts. This is not there in the Vedas, because of being safeguarded by an unbroken spiritual lineage. This is why the Vedas are faultless.

Veda Mahima - 10

The second question is, what if the spiritual lineage of preceptors itself is broken? That being so, we are doubtful about the presence or absence of distortion. The answer to this, is in a statement in Paramathabhangam - “Avicchina sampradayanakondum sarvalokkatilum nadakkira vedathil 'anyatakarane sasya bahubyassan nivaranam' engirapadiye uppalavasankai illai”. In this wide world distortion may have occurred in the spiritual lineage in one region. But, it is obvious to all, that in other places it continues without any break.

11. Sri Swami Desika's statements that say that the Vedas protect.

The mantras – incantations, in the Vedas, are capable of protecting us. It is said that the Gayatri got that name because it protects those who sing it. Sri Swami Desika concludes Mimamsa Paduka with this sloka - “Bamhiyah ksobitapi srutirih bahuda jayamanena goptra kale kalepigupta kalahamatitaranta yaksta raksatananah”. Bhagavan safeguards the Vedas. May the Vedas protect us. Even though there are many who try to distort the Vedas, the Vedas must safeguard us after overcoming obstacles and remaining unharmed. In Sankalpa Suryodaya, during the conversation between the preceptor and his pupil, the pupil says, “srutyastu tribhuvana samraksane pravrutatah”.

It is said that the Vedas work only to protect the three worlds. Some times two imports can be got from one word, without different letters. In the Desika Prabhandam there is a small work – Caramasloka surukku. In that, two meanings can be got from one sentence. “Kanennra vedangal kakkum paranennru katta ninran”. Here Swami implies the Aranyakas of the Vedas by “kanennra”. These are our supreme protectors and it is Bhagavan who shows them to us. This is one meaning. The second implication is – Krishna showed to us that it is He, the Supreme, who safeguards the Vedas. The third meaning is that the Supreme firmly states that the Vedas will protect us. The meanings change based on the interpretation - 1. whether or not the second declension is implied in “vedangal kakkum”; or 2. whether “kakkum” means 'protecting' or 'is protected'.

Sri Swami Desika states in the song, Pannirunamam, that, Bhagavan protects us with the Vedas, thus - “vasi mikkuthu ennai mangamal kakkum maraiyathanal”. Kesava protects me using the Vedas. Swami says, He protects me from getting spoiled. The point to be noted well is that – the act of protection is by means of the Vedas.

12. Sri Swami Desika's statements that say that the Vedas are formidable.

The Vedas are unshakeable. There is a sentence in Mimamsa Paduka - “Anaiyar padopapROTO na tu nigamagiram ityupkranta stithih”. Here, “anaiyan” points to the other proofs, pratyaksa - visible and anumana - inferred. All these can neither oppose nor block the opinion of the Vedas. The reason is as follows – those subjects, that are beyond the reach of the sense organs and also beyond the reach of inference that is based on the sense organs, how can they be validated by these two?

There is a sentence in Adhikarana Saravalli - “Nirneetam brahmakande srutinayavihatou niscalatvam srutinam”. Wherever there is difference of opinion between the Vedas and the smritis, the Vedas cannot be shaken. Such a conclusion has been reached in the Karmakanda. The sutra – axiom, stating thus - “virodhe tavanapeksam” has already been studied in a previous issue. “Vedam baliasu”. If a smriti gives an interpretation different from the Vedas, then, it is the Vedas that are right. We say that the smriti is wrong. There are many instances wherein smritis like Kapila etc. have been negated.

Similarly, when some apparently agreeable opinions expressed by the Buddhists and Jains are counter to the Vedas, they cannot affect the Vedas. This has been stated in Adhikarana Saravalli - “Purusa vacanayo raprakampya srutir nah”.

All this is fine, but, what if an intelligent person opposes Vedic opinion by logic and establishes his viewpoint? Swami quotes the following in the Brahmasutra - “Tarkapratistanatapi” and says “soutri tarkapratista srutipada vimukha svaira vadesu yojya” in the same work. Even logical arguments cannot affect the Vedas. Because, the Vedas explains those subjects that cannot be perceived by the sense

organs, hence it can talk about those that cannot be known by inference, too. We are compelled to accept whatever is stated in the Vedas, only on the basis of the Vedas. This has been clearly stated in the Paramathabhangam as follows – 1.

“athindriya viasayathil pratyaksapad prasangam illai”. 2. “sambhavatdosa dehatmabrhma pratyaksapratyayathir nirdosa sastra janaya paroksagnanam tane prabalamam” 3. “ vedathode virodhithal dharmisadya nisheda grahaka agamapaditamam”.

Veda Mahima - II

13. Statements of Sri Swami Desika that show that the Vedas are well known.

The fame of the Vedas is widespread, as per Sri Swami Desika's statement in Mimamsa Paduka, “Vikhyato vedakandapadam iti vititim”.

The path of the Vedas is like a royal passage - kandapadam. The prayer is let this spread. In Swami's Ahara Niyamam - “Pongu pugazh agamangal teliya chonna porrulivai nam punniyar pal kettu chonnom”. In this, the Vedas are said to have pongu pugazh - overflowing fame. One must make an effort to learn clearly their meanings. We should not attempt to learn the Vedas on our own. We should learn it from elders. Those who have the ability to teach us the purports of the Vedas are pious persons. These are the four distinctions of the Vedas. 1. They are very famous. 2. They have clear meanings that have to be told. 3. They must be learnt from pious persons. 4. They make those who learn them, pious. These are the four excellences of the Vedas.

14. Statements of Sri Swami Desika that show that the Vedas are conclusive.

One another distinction of the Vedas is that there is no doubt in the meanings that they expound. In Mummanikovai, which speaks often about the distinctions of the Vedas, is a statement - “Thoomaraiyin ullam thulangatha thunivu tharum”. Unshakeable confidence - thulangatha thunivu - this is that distinction. “Tholvakai kattum thunintha thoomaraiye” - in this sentence thunintha means conclusive. Thunivu implies finality. Here, Swami reiterates what has been said in

a sentence of the Upanisads - “vedanta vignana suniscitArthah”. The purports of the conclusions of the Vedas are thorough and final.

15. Statements of Sri Swami Desika that show that the Vedas are replete with meanings.

In Prabhandasara - “Porun migutha marai vilanga pooviyor uyya” - with this, the pasuram – song, that extols Azhwars, starts at the very beginning. In this Swami talks about the three distinctions of the Vedas – it has many purports and is full of meanings. If it is understood, those who live in this world can flourish. It uplifts the world. It nourishes the world. It became greater after the advent of the Azhwars. The incarnation of Azhwars was for nurturing the Vedas. In this manner, one another distinction of the Vedas is that their propagation was the goal of the incarnations of Azhwars.

16. Statements of Sri Swami Desika that show that the Vedas have hidden meanings.

Because the meanings of the Vedas are well hidden it is called marai. In a sentence in Yatiraja Saptati - “utgrahantim upanisadsu nigudam artham”, here, nigudam artham means very secretive meanings.

There is a similarity between good poetry and beautiful women. They become more attractive by not revealing fully their inner thoughts and distinctions and by keeping them partially hidden. This is seen a lot in the Vedas. This is why in Subasitaneevi - “drisyadrisyatanur bhati srutyabhista saraswati”, Sri Swami Desika used the term tanu. This is a similarity between the river saraswati and Veda Saraswati. Both are visible at some places and not seen at others. Swami appears to praise the Vedas because in some places their meanings are not understood. He uses the term bhati – illuminated. In some contexts the Vedas are well illuminated and in others they are radiant, but hidden. Swami says, similarly, the flow of river Saraswati is visible, above the ground in some places and hidden underground in others. We will enjoy the imports of this sloka another time. In this statement in Paduka Sahasra - “Pratyaksayanti nigamanta nigudam

artham”, there are two implications, as follows. The purports of the Vedas are covert. For example, in the concluding parts of the Vedas the most important implications are hidden. But, there are ways to make them visible.

There is a sentence in Mummanikovai - “arumaraiyin porrul Azhanthuedukumkal”. The Vedas are valuable. Their imports are not only those seen easily but also those that are obtained on studying it deeply. This then is the purport of this statement. The covert meanings in the Vedas are very important. They are the essential meanings. Sri Swami Desika explains these by means of play on words. There are lots of words in Tamil that mean one thing as nouns and another as verbs. For example, marai. As a noun it means the Vedas. As a verb it means hide, without being seen. Onru, means one as a noun and join together as a verb. Keeping these meanings in mind let us enjoy one quote of Sri Swami Desika.

Veda Mahima - 12

There is a statement in Thirumanthira Curukku - “Navalar marai nAlondru nalanthikazha maraiondru”. The four marai – Vedas, together are one separate marai – hidden one. If it is asked whether the Vedas are four or one, Sri Swami Desika says there is one in the four. The implication of the statement in Srimad Bhagavatam can be taken here - “Vedamekam caturvidam”. There is another more enjoyable explanation. That is, it has joined together as one and it is the one, marainthula – hidden, in marai – the Vedas. That is the most important object or objective. Similarly, Swami says in Srivainavadinacari - “maraikalil maraierenrum” - using the two meanings of marai as the Vedas and as a secret or esoterica. Moreover, because there are many more hidden truths in the Vedas, Swami says again in Srivainavadinacari - “arivaru srutyin”.

17. Statements of Sri Swami Desika that show that the Vedas are fundamental.

In a small work, Thooyacurukku, Swami praises some people thus - “arumarai yadam thuravom enna arindar”. We will not reject any part of the Vedas. Swami

is praising those who know that all parts of the Vedas need to be studied, nothing in it can be disregarded.

18. Statements of Sri Swami Desika that show that the Vedas are difficult.

It is difficult to understand the meanings of the Vedas. “NistrinAdhyayanatuhke manavake” is told in Tattvatika. A student's difficulties come to an end only when he finishes studying. It is a difficult job. After taking so much trouble will the meanings of the Vedas be easily understood? No, is the reply. Sri Swami Desika says thus in Yatiraja Saptati - “Sudhasana sudurgraha sruti samasti”. Even the gods are not able to understand the purports of the Vedas. Thus we come to know that this toughness is a distinction of the Vedas. Isn't a difficult to get object more valuable? Additionally one other contrary point has to be mentioned here. If one obtains the grace of Bhagavan then the meanings of the Vedas will be understood easily. The Yadavabhyudaya explains this fact in the following way -

The river becomes clear in the month of Nabhas (Avani – Aug-Sept).

The mind becomes clear by the practice of Mahayoga.

Sruti – the Vedas, become clear by means of rules (or logic) that is not devious.

Anupallavanitibih is the phrase used here. To derive the meanings there must not be devious (upapallava) rules or laws (niti). Only then the meanings of the Vedas become clear. The meanings will be understood at once. Adhikarana Saravalli says - “Maivam gambhira nana sruti shikara paricedya durbhodatayam”. The concluding parts of the Vedas are profound. Deep. Nana – varied. Durbhodamana – difficult to know.

Why are the Vedas difficult for us to understand? Sri Swami Desika explains this by means of an analogy. The essential objective that is explained by the Vedas is beyond the ken of people like us who are submerged in worldly existence.

Howsoever well we describe an elephant to a blind man, he won't understand it, will he? We are in the same state. When we lack the qualities like devotion etc.

how can we understand the purports of the Vedas, howsoever expansively they are described by them? There is a statement in sata Dusani - “Sritir jatyantanam upadisiti yam rupam eva nah”. Vedas describe the Supreme to us like one trying to explain the colors white, green etc to a man who is blind from birth. We can understand it only to a certain extent.

18. Statements of Sri Swami Desika that show that the Vedas are esoteric.

The mantra – incantations, of the Vedas must not be used indiscriminately. It must be kept secret and must be guarded. There is an edict - “mantram yatnena gopayet”. One must attempt to keep the mantra secret. In Srimad Rahasyatrayasara, Swami writes thus -”adiyilai vidyai than 'savatistomi raksa mam' endru brahmananai apeksita padiye munbe asuyaiadikalai kai piddithu vaippar kayirrukatti kodathe raksitu kollavum”. The precedent shown in this is a sentence from Manu Smriti. The Vedas pleaded with the Brahmana.

“Brahmana! I am like a treasure to you. And you must safeguard me like you'll safeguard your riches. Do not give me to any one”. It further requested - “Most importantly do not teach the Vedas to an envious one.” It concluded by saying that - “If you safe guard me like a treasure I will become more powerful and so you will derive more benefits from me”. If we do not hand over this treasure to an ineligible recipient, do not reveal it (like betraying someone who is hiding with us out of fear of the wicked ones) and keep it to ourselves, we will get great benefits.

Veda Mahima - 13

Some times poets use word play with double meanings to firmly establish the purports in our minds. The Tamil word oli has two meanings. As a noun it means light or brightness, as in oliparappu – spreading the light, nilaoli – moon light etc. As a verb it means to hide, not to be seen by the eyes. Olinthu vilayadu – play hide and seek, olinthulla pudhaiyal – hidden and buried treasure. Keeping both these imports in mind let us study a pasuram – song, from Desika

Prabandha - “olimaraiyor mattrum ookavatha oonum oliyarangar adipaniyar ugavAr thame”. Here, what is the meaning of oli in olimaraiyor, i.e. the Vedas? One must consider two meanings. As per Azhwar's “sudarmikka suruthi”, effulgent Vedas; Vedas with covertly hidden secretive meanings. Because it is kept hidden it can be called covert Vedas. Is it not the policy to keep it hidden and not to teach it to every one? Here, a question arises, is it a distinction of the Vedas, not to publicize it and keep it secretive? Will not it's fame be world wide only if it is told to all? The narrow mindset of telling it only to a few persons is not good, is it? Why hide an excellent object? Nathamuni and Kurugaikavalappan hid the secrets of Yoga and it is not known to anyone nowadays. Similarly, is it not better not to lose the Vedas by teaching it to all? No. The solution to this is thus. What is good for everyone in this world, must be done. The Vedas must be protected by hiding it and by not letting it be divided and scattered. When the mantra – incantations, in them are chanted without losing their potency, by good brahmins, benefits will accrue not just to the brahmins but to everyone in the world. On the other hand, if it is widely publicized and taught to everyone, the potency of the mantra – incantations, will decrease and they will be rendered useless. A treasure will be lost due to the wrong intention of being broad minded. This must not be done. The secretive Vedas must remain secretive, for the welfare of all. That is why Sri Swami Desika states in a clear cut manner, thus - “mandu nanmaraiyor kakum manidhi evvaianaithum kandavar villar villaka karuthuvar kAnkilAre”. Those who know about the treasures buried in the great Vedas will not tell it to all, indiscriminately. If some do so, it means they have not understood the finer points of the Vedas. Because one of the implications told in the Vedas is that widespread publicity should be avoided.

20. Statements of Sri Swami Desika that show that the Vedas are meant only for a few.

Here is half of a sloka from Daya Satakam - “Datthe yatsuktirupena trivedi sarvayogyatam”. Modified as the gracious and scared sayings of the Azhwars, the

Vedas were made available to all. By themselves, the Vedas are not meant for everyone. By this it is meant that not everyone is qualified for it. The following are eligible to recite the Vedas - Only those belonging to the first three varna - castes, that too only the males. Amongst them only to those for whom upanayana - sacred thread ceremony, has been done. Amongst them only to those who follow the prescribed rules. All others are not eligible. Hence the Vedas are not for everyone. The same Vedas, re-incarnated as the blessed songs of the Azhwars and became approachable to all. Both these facts make the Vedas great. One of its distinctions that shows its supremacy is that, not everyone is eligible to recite it. The other distinction is that it became accessible to all after taking up the form of Azhwars' Divya Prabhanda.

21. Statements of Sri Swami Desika that show that the Vedas are edicts.

There is a statement in Nyasa Tilaka - "Vidhaya brahmadina vitarati nijatemapi yah". After creating Brahma etc. Bhagavan gives His edicts (the Vedas) to them. Swami takes some words from the following Upanisad saying, without any change - "Yo brahmAnam vidatadi poorvam yo vai vedamsca prahanoti tasmai". But instead of the Vedas, Swami uses the phrase, His commands.

New critics may try to find out in which century did the opinion arise that the Vedas are Bhagavan's commandments, in which century did this opinion disappear and in which century did it reappear. In Nyaya Parisuddhi, Sri Swami Desika establishes the fact, with the help of seven to eight quotes, that this opinion was there continuously over many epochs, thus - "sva sasanavbodhi sastram ca pratisaya" - this too is the opinion seen in Sri Bhasya. Don't think that it wasn't present before. "Srutir smritir mamaivAgnya" is famously there as Bhagavan's sacred statement in Visnu Dharma. That, the sentence that starts with "Sva masananuvartinam gnatva" is there in the ancient work, Dramidabhasyam was shown by Emperumanar, in Vedartha Sangraha. The sloka in Bhagavad Gita, beginning with - "Ye me matam idam punyam" also shows nearly the same meaning. It is not surprising that "Raksakoota nivedini satutiraso

tavanityasasitas tatah” can be seen in Sri Rangaraja Stava. Sri Swami Desika shows that another similar sloka about this same Ranganatha is there in a work called Tattvarta Nagaram. It ends thus - “Trayivrutatas tatatvitirapi bavatpronamiti”.

Veda Mahima - 14

The instructions in the Vedas (yajet, upasita etc.) are supposed to be the commands of Bhagavan. Whats more, in Jaiminisutra, which is much before these, we see the statement - “sodhanalaksanorto dharmah”. Surely the meaning of “sodhana” is commanding, is it not? It's an unfortunate fact that the Mimamsakas, who came much later did not accept the Supreme and said that it is the Vedas that command. Sri Swami Desika's opinion is that it is more appropriate to say that it is Bhagavan's command because saparabhasyakara said with half a mind that it is the preceptor's commands.

Hence, even in the present we unambiguously accept that the Vedas are the commands of Bhagavan. Sri Swami Desika says this poetically, thus - “YasyAgnya nigamaika harmaya valapi vastavya paravati”. The Vedas are a seven storied mansion with the dovecotes at the top being the places for Bhagavan's commandments. There will be many other things to see in the mansion. Let it be. But to those who look up, it is the pigeons that will be seen clearly, isn't it?

22. Statements of Sri Swami Desika that show that the Vedas are sweet to hear.

Vedas are like nectar to the ears. That too, Samaveda is very sweet to hear. Here is a part of a sloka in Yadavabhyudaya that says this - “Samapiram tavanibis samantat”. When Garuda flies nearby, the beating of his wings are sweet to the ears, that is because as per the statements of the Vedas “trivrutate sirah” etc., Garuda is the form of Samaveda. Because Samaveda is sweet to recite and hear, the wing beats of Garuda too are pleasant to hear.

It is the fashion of the poets to say that, one drinks in with the eyes, when seeing something beautiful. When one listens to some thing sweet, it can be said that it was drunk through the ears. Similarly, there is a sloka in Yadavabhyudaya that says that the Vedas were imbibed through the ears - “Drushitairiva te srotraih sambruta sruti sourabham. Babuh priyahitam tasya parisuddham saraswati”. In the blessed speech of Krishna the aroma of the Vedas flowed, hence, the kings drank it as if through their thirsty ears. Will not a thirsty man be very happy, when he drinks? Swami says on hearing the Vedas, one would like to drink it through one's thirsty ears. Krishna's sacred sayings have been compared to the statements of the Vedas because of two reasons, they are priyahita - likable and beneficial, and they are parisuddham – pious. In Hayagriva Stotra, by the sloka beginning with “tvatkinkara”, Sri Swami Desika lists five or six distinctions of the Vedas. Vedas are like ornaments for devotees. The Vedas were protected by Sri Hayagriva. The Vedas are kept safe in the treasure chest that is the anklet of Sri Hayagriva. While saying all these Swami uses a phrase “manjupranatam”. This is how one can know that the Vedas are in Bhagavan's anklet – all the sounds that are heard from Bhagavan's sacred Feet are the Vedas; by the sweetness of the sounds we come to know that, they are the Vedas.

There is a sentence in Paduka Sahasra - “sampatyate sravana mohana mantragosah”. The sounds of the mantras – incantations, of the Vedas are enchanting and mesmerizing to the ears.

23. Statements of Sri Swami Desika that show that the Vedas are very enjoyable.

The learned ones enjoy the Vedas very much. They derive pleasure on studying the Vedas. Just like children enjoy playing, the scholars love to study in depth, the Vedas. Sri Swami Desika states thus - “Nigama vimarsa keli rasikaih” in Yatiraja Saptati. Deliberation on the Vedas is like a game, sport. Those who love

this, they bear the fame Yatiraja. That Yatiraja is the coach of this game who stands at the very front.

During the period of the incarnation of Krishna, the sages came to consider the Vedas as the indicator of auspicious times. That is why they were extremely joyous. This is the description given in Yadavabhyudaya - “Nigamajatam asesam aveksya tat niravisaneeva muktimayim dasa”. The pleasure of those who enjoy the Vedas is equal to the bliss attained by moksa - salvation.

24. Statements of Sri Swami Desika that show that the Vedas are very fragrant.

In Bhagavad Dhyana Sopana, Sri Swami Desika says that the fragrance of the Vedas are widespread and that the scent wafts from Sri Ranganatha Himself, thus - “Velatita sruti parimalam”. In Gopala Vimsati, Swami states - “Amnayagandhi rutita sphuritatostram”. The fragrance of the Vedas wafts from the mouth of little Krishna and it can be perceived by the trembling of his lips when He cries.

Sri Swami Desika had written a book called Nigama Parimalam, which unfortunately is lupta - extinct, nowadays, so it is said. It is said to be a commentary on Thiruvoimozhi. In the title itself it talks about the fragrance of the Vedas.

Veda Mahima - 15

In Paduka Sahasra Sri Swami Desika states that “Prututara mouktikais surapita nigamais surabhih”, i.e. Padukadevi is described as a garden and it is said that she has the fragrance of the Vedas. In another sentence in Paduka Sahasra - “Nigamaparimalaiste vasayantiva devah” i.e. to make their heads fragrant, the gods bear the footwear of Hari from which wafts the scent of the Vedas.

An objection is made here. How can the Vedas be fragrant? Of the pancaboothas - the five basic elements, substances that are derived from the earth - prithvi,

are called parthiva objects. It is a dictum which we learn from the initial lessons in Tarka Sastra – science of logic, that only these parthiva objects have smell. Vedas are not derived from the earth, then how can they have fragrance? The fragrance of the Vedas, to which Sri Swami Desika refers to often has not been talked about by elders. Even our noses do not sense the scent when the Vedas are recited. This, fragrance, has been mentioned in Srimad Bhagavata too.

25. Statements of Sri Swami Desika that show that the Vedas are faultless.

There are no deficiencies or faults in the Vedas. In works written by a person there is a possibility of flaws arising due to the lack of or faulty knowledge of the writer, lack of ability and faults like doubts, delusions, falsehoods etc. But the Vedas were not made by anyone. It is apauruseyam – not written by anyone. Hence, it's flawless. Moreover, it has the ability to remove the faults of others. It is said that the Vedas are in the form of Garuda. If one listens to the sounds of the Vedas all deficiencies disappear, is the same applicable to Garuda, too? Yes. Can it not be seen by the beating of his wings? It appears as if something is being wiped and thrown away. It is the flaws that are being wiped and discarded. Because he is Vedatma – the soul of the Vedas, Sri Swami Desikan theorizes that Garuda does so. Here is that reference from Yadavabhyudaya - “samabiram dhvanibhis samantat paksa nilaiva marjyativa dosan”. Samantat means in four directions. On hearing the sounds of the Vedas, deficiencies in all the four directions will be removed. Swami says that it was as if the faults were wiped away when Garuda came near. It may be asked whether it was due to the sound or due to the wind generated from the beating of the wings. By both - such is the meaning of the sentence here.

In the next sloka too, Swami talks about the flawlessness of the Vedas, thus - “Asandeha viparyasam asankirna hitahitam. Trayimiva giram tasya manayanti samate nrupah”. There are no errors in the Vedas. It talks about the beneficial and the harmful after separating and grouping them. The Vedas must be honored by taking it's statements as decrees. As these three excellences were also

present in the suggestions of Krishna, the kings present there praised them like the Vedas.

In the Paduka Sahasra statement - “Simantatesam anavadyasaraswatinam”, “anavadyasaraswati” means the Vedas. All other works are error prone, the Vedas are “anavadya” - faultless.

The statement by Sri Swami Desika - “marai porunthathavai valalsurarkku vakuthtamaiyum” is based on “asastram asuram kritasnam”. All the statements that are different and against the faultless Vedic sayings have the demerit of being, Asuram – demoniac.

26. Statements of Sri Swami Desika that show that the Vedas are useful. We derive lots of benefits from the Vedas. Swami packs some of their uses in one sloka in Yadavabhyudaya - “Tamophais tattvavidam risinam vakyaais trivedim anasannjihanai. Krisnam yadavat kritino vidantah tasyAbhavan pranasamasa sakhayah”.

Tamas has two meanings, night and bad qualities. Swami uses word play here. Can you see a black object at night? No. Hence, if one wants to know Krishna, first, this tamas has to be got rid of. How can it be done? The means to remove bad qualities can be got from the statements of the Vedas. The sages who study the Vedas are tattva gnani – experts in realities. From their statements in the Vedas one can get to know Krishna. One can know them genuinely and correctly. Not only that, there is another benefit from statements that follow the Vedas. This is indicated by the use of the phrase “kritinah”. Becoming prosperous (or grateful) is another important boon. Only those who gain knowledge by means of the Vedas are very fortunate. So, the many benefits obtained from the Vedas are, removing ignorance, revealing Bhagavan, telling the truth and giving prosperity. These are also got from the statements of the sages who are sincere followers of the Vedas. Krishna loves those who get such benefits as His own intimate friends. This is how the Pandavas became life long friends of Krishna. Did you see the many benefits of the Vedas?

Veda Mahima - 16

27. Statements of Sri Swami Desika that show that the Vedas are self created.

The following statements in Mimamsa Paduka “Proktam brahma svayambhavitapyapi jani vilayabhavam tatra smaranti” and in the Vedas - “Brahma svayambhu apyanarsad”, mean that - “The Vedas came into being on their own and then came to the sages”. As this is very explicit, it means that the smritis say that Vedas do not have birth or death.

28. Statements of Sri Swami Desika that show that the Vedas are true.

There is a pasuram – song, in Adhikara Sangraha - “Unmaiuraikkum maraigalil”. The Vedas speak the truth. There is a phrase in Sanskrit - “sunrutam”. This means being true and likable. This is the meaning written in the Amarakosa, a thesaurus. The first example of this is the Vedas. In Devanayaka Pancasat, Sri Swami Desika says that even the Ramayana is sunrutam as per “pracah kavin nigamasammita sunrutoktinam”. Those statements are sunrutam like the Vedas. It's his opinion that the Vedas alone are the apt example for sunrutam texts.

In Tattvatika - “Yatabhut vadi hi sastraam”, here, the purport of the word hi is that, doesn't everybody know that the Vedas speak about things as they really are.

In Satadusani “satyaireva satatnukti nivahaih” i.e collection of statements that are true and eternal. Here, Swami states two distinctions of the Vedas viz. they are true and eternal.

In the play Sankalpa Suryodaya, Viveka maharaja says thus to his wife - “Priye srutyate seyam akritrim sarasvativa avidatavadini asaririni bharati”. It means “Beloved! These incorporeal sentences that are falling on your ears are truthful statements like the apauruseya (not man made) Vedas”. In this statement, this king enumerates four distinctions of the Vedas. The most important among them is that the Vedic statements are true. Avidatavadini - they will never be wrong at anytime. Secondly, akritrim sarasvati – they were never made by anyone and are

natural. By asaririni sruyate, it is meant that they were heard as an incorporeal voice by the ancient sages. Fourthly, if any statement has to be qualified as being the most truthful, the first example that can be used is only the Vedas. Once it is said that it is as truthful as the Vedas, there is no need for further proofs.

The answer given to this by Queen Sumati, in the Prakrit language, deserves to be noted well. “Anga untha tias pasikam ku etam nku kahvi alikum homaj”. Because it is the language of the gods, it will not be untruthful at anytime, she says. Is there any doubt that the Vedas that were recited by tridasadhyaksa, the Chief of the gods, will not be false? She did not have any doubt that they are the truth.

We see thus in a Adhikara Sangraha song - “maraiuraikkum porulelam meiyandrorvar”. Only those who have the belief that all that is said in the Vedas are true, are theists. In Satadusani, Sri Swami Desika explains the truthfulness of the Vedas, thus - “satyaireva satatnukti nivahaisa satyaprama hetubih”. Here, Swami talks about the four excellences of the Vedas using four words. Truthful. (Not untruthful like what the Advaitin Yadavaprakasa summarizes - “Vedonruto boudhakanruto kamonruto”). Eternal. Comprehensive. Always tells only the truth. The four distinctions. Swami states thus, in Mummanikovai - “Engannam agum meiy nin viyape anganne okka arivathu Araname”. Knowing something as it is, is the Vedas. A statement in Paramathabhangam - “Nanmaraiyil pavithathandri uraipathu pAzhum batharthirale”. That which is not in the Vedas are of no use to anyone.

29. Statements of Sri Swami Desika that show that the Vedas are worthy of cogitation.

One must not stop with knowing the meanings of the words in the Vedas. One must understand the implications too. Why is prior study necessary to get the meanings? Some think that, just like in other works, can't one get the meanings without memorizing the statements? Sri Swami Desika says that it should not

be done, in Tattvatika - “Ato natita vedasya vicaram srutivaritah”. The Vedas themselves say that, the one who does not study the Vedas must not deliberate on the Supreme. This has been stated in the exegesis of the first Brahmasutra.

30. Statements of Sri Swami Desika that show that the Vedas are the means for piety and life goals.

There is a worldly dilemma - piety or life goals? For all of us, the Vedas are the means for both piety and life goals. Sage Valmiki said that his book Ramayana is a pious work. To clarify, he says that it is like the Vedas. His statement is “punyam vedaisca sammitam”. Everybody knows that the Vedas are sacred. Is it known that all that is opposed to the Vedas are sinful? In Stotrabhasya Sri Swami Desika says - “Vedabhayataya pApistatvam vyajyate”.

Veda Mahima - 17

There is a statement about the Vedas in the Sri Bhasya - “Dharmat kama moksa rupa purusarta catustaya tat sadhana avabodhitvat japadina svarupenapi tatsadhanatvaccha”. Here is another statement from Tattvatika -

“Svadyayasya tu bhavi dristadrsta vividha prayojansya darsanat”. The Vedas become the means for one's goals in two ways. After understanding the purports of the Vedas, one can get the means to attaining the goals of righteousness, wealth, pleasures and salvation. This is one method. The second is, that even without knowing the meanings one can attain these goals just by japa etc. - chanting repeatedly and so on.

31. Statements of Sri Swami Desika that show that the Vedas are affectionate.

The Vedas are full of affection for us. That is why they advise what is beneficial for us. Bhagavad Ramanuja has said this in his Gita Bhasya, thus -

“Vatsalataiva hi hitam avabodhayanti vedah”. In Tatparya Candrika, Sri Swami Desika compares the Vedas to a helpful physician, thus - “Yata vada pita kapa upatat sutat sankirna prakrutin purusan alocya hitopadesino vaidhyas tatprakruta yanukulam bhojana bhaisanani vidatati apatyadini ca nisedanti”. This is the

example shown by him, there. Just like a physician, who wants to do good to the patient, offers treatment in accordance to his constitution, the Vedas which are full of benevolence towards us, tell us the fruits of and the means to, attain goals, in this world and in the next like svarga – paradise, etc. Swami further explains that mumukshu – those aiming for moksha – salvation, who are not interested in these two goals must avoid them.

31. Statements of Sri Swami Desika that show that the Vedas are revealing.

The meaning of the word Vedam is - the one that is good at revealing. The Tattvatika says - “Vedasabda iha purusartha tatupayadi bhodanarhatvam vayankti”. The Vedas are capable of explaining the four worldly goals, means to attain them and many more facts. This is an explanation for the Sri Bhasya statement - “Atitasanga sasiraska vedasya”. Just by reciting the Vedas, undoubtedly, some of its meanings become known. This is how Sri Swami Desika explains, using the meanings of the word, Veda. This opinion has been expressed in the Sri Bhasya. In the Stotra Bhasya Swami states -

“Veda sabdena asmatatyatindriya purusartha tatupaya vedakatvam vyajyate”. Those means to our goals that cannot be perceived by our sense organs and mind, are revealed by the Vedas. This is evident in the meaning of the word Veda. In this Pradhana sataka doesn't Swami state - “Paraloukika purusarta tataupayangalai yatavastitamaga katukinra vedam”?

This kavisimham – Lion among poets, shows beautifully in Yadavabhyudaya that the Vedas reveal the means to attain svarga – paradise, etc. “Divoukasa darsyata vibhutim” - it is only by the Vedas that we come to know about the prosperity of the gods, isn't it? This is a sentence from the very first sloka in the second sarga – chapter. The whole sloka is only about the greatness of the Vedas. “Athagamanam anekena bhumna dharmasya purnena dhanagamena. Divoukasa darsyata vibhutim devi babhou douhridalaksanena”. By the use of the word anekena, it is shown that the righteous way, which is the root of dharma, is made to flourish. By the third part the goal of the upper worlds is shown. By

the fourth part, it is shown that, during the incarnation of Krishna, the Vedas came first and illuminated Devaki. (The whole sloka can be interpreted differently. When Krishna entered the womb of Devaki, the following three flourished - preaching of the Vedas; the prosperity of dharma and the wealth of the gods. Moreover, by the word bhumna in the first part, by the word dhanagamena in the second part and by the word vibhuti in the third part, the same meaning of prosperity is shown, beautifully. Another interpretation can be got because of the two meanings in the words anagha, bhuma, vibhuti and agama. That is not relevant in this context). What suffices is that Swami talks about the five distinctions of the Vedas, together, here. They are nirdosatvam - faultlessness, bahulyam - manifold, dharmamoolatvam - root of righteousness, vedakatvam - revealing and prakasakatvam - illuminating. These have not been properly explained in the commentaries on Yadavabhyudaya. So what? Isn't it crystal clear in the original? Thousands of examples like this can be shown, wherein, Sri Swami Desika talks about the greatness of the Vedas in varied ways, whenever he gets the opportunity.

There is another instance in Yadavabhyudaya. Krishna points to the ashrama of Sandipini and says "This is where I learnt the Vedas. When I learnt the Vedas, it was as if my mind got illuminated. That light remains steadfast (without being extinguished)". Here is the sloka where Bhagavan Himself extols the Vedas - "Atitino yatra mama trivedyam antasa stiraloka ivantaratma".

Veda Mahima - 18

When light enters the mind everything becomes clear. Thus, Sri Swami Desika says skillfully that the Vedas reveal many truths. Though the Vedas have the meaning of being a revealing composition, there are many works that reveal many things to us, but why are only the srutis called the Vedas? Swami answers this in Tattvatika, thus - "Veda nirpeksavedaka na tu pumavakyavat moolibhuta manantaram apeksya ityarthah".

Though human works reveal a lot, they need validation from another source. It is the Vedas alone that reveal without the expectation of being validated by another work. Hence the word Veda is the most appropriate and indicative name for it.

Conclusion

If we list the definitions and their synonyms by which Sri Swami Desika has described the Vedas in his many works we can understand the pre-eminence of the Vedas, as he has shown to us.

In Tamil – Arumarai. Azhiyathamarai. Adimarai. Unmaiuraikum maraigal. Ezhil nAnmarai. Erar suthi.Oli marai. Opatra nAnmarai.saya maraigal. Sithaivil marai. Thanimarai. Thoomarai. Nadathiya nAnmaraigal. Paravum maraigal. Palamarai. Pazhamarai.Pandai marai. Pandul nAnmarai.Porular marai. MandunAnmarai. Mangamarkakkum marai. Mumarai. Mulamarai.Na valarum perunAnmarai. Anthamila aranangal. Pongum pugazh agamangal. Porulmigantha marai. Aruvaru sruti. Kothatra nAnmarai. Vathugalal azhiamarai. Vedatthiral.

In Sanskrit – Sada stitha girah. Anitamapratama stutih. Apauruseya vaka prapancha. Akritaka girah. Kirandana saraswati. Anapaya vacah. Adrasta purvapara vaka. Anudaya nitana agamah. Visuddha vaca. Pracina srutiparisad.Badravedi trivedi. Avirupa nitaya vaka. Anadinitanavaka. Svadhinapatika sruti. Gambhira nana sruti. Anavadya saraswati. Brahma svayambhu. Satya sanatanokti nivah. Akritrim saraswati. Surabhi nigamah. Vedamayi vidya. Anusarveksanam. Sruti sundari. Srutisareni. Vedaganah. Abhyucca nanagamah.Nityapurvastutih. Sasanam viswagoptuh. Nigamajatakam.

Kavitarkikasimhaya kalyanagunasaline

Srimate venkatesaya vedantagurave namah.