

Purva Mimamsa, Utara Mimamsa and Christianity

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Mimamsa

Jaimini is the exponent of Mimamsa Sutras. It is popularly known as Purva Mimamsa. Mohanlal Sandal explains the meaning of the term 'mimamsa' etymologically –

“The word ‘mimamsa’ is derived from ‘mam’ meaning ‘determination’, ‘measure’ by adding ‘sa’ as an affix in the ‘sad’ form of the verb. It therefore means determination”.¹

K. Lakshmanan in his Tamil Book writes,

“The direct meaning of mimamsa is a systematic enquiry or examination.”²

He further writes that ‘it is not an analysis into the veracity of the contents of Vedas whether they are true or false but it is an investigation into the interpretation what we give to the rules of the Vedas are correct or not.’³ It is in fact the rules pertaining to the sacrificial rites.

Mimamsa and Sacrifice

According to Mimamsakas, Vedas are ‘apourseya’, which means eternal sacrificial rituals are always associated with theistic worship. But Jaimini mentions nothing about God in his sutras.⁴

People offer sacrifice either to the supreme God or to the minor gods. But the atheists never offer sacrifices in their worship. Buddhists and Jains offer no sacrifices as they are atheists. In the Old Testament period the Israelites were worshipping ‘YHWH’ always by offering sacrifices. But Purva Mimamsa is a system which seems to be an atheistic system yet insists on the sacrificial rites to be performed according to the specified rules laid down by Jaimini.⁵

The Christian theology does accept the doctrine of sacrifice with very high esteem but it does not permit sacrifice being offered in their worship. The supreme God descended in this world as an incarnation (Jesus) and he offered himself as the supreme sacrifice as an expiation of the sins of the world and hence a new doctrine emerged – the ‘fulfillment of sacrifice’.

Atheistic Sacrificial System

But Mimamsa Sutras neither accept God nor accept the fulfillment of Sacrifice and hence this system contradicts the basic tenets and therefore Purva Mimamsa is to be regarded as an ‘Atheistic Sacrificial System’.⁶

Jaimini's Mimamsa Sutra explains vividly and widely about the ritualist portion of sacrifice and, so it is 'Karma Mimamsa' or 'Karma Kanda'. S.N. Dasgupta explains this in his book as follows :

"Discussions and doubts become more common about the many intricacies of the sacrificial rituals, and regular enquiries into them were begun in different circles by different scholars and priests. These represent the beginning of Mimamsa (lit. attempts at rational enquiry) and it is probable that there were different schools of this thought"⁷

A few scholars have expressed that Purva Mimamsa can not be taken to be included into the ambit of philosophical system. H.T. Colebrooke writes :

"It is not directly a system of philosophy, nor chiefly so. But in course of delivering canons of scriptural interpretations, it incidentally touches upon philosophical topics."⁸

In this system, gods are considered secondary – in Vedas and Brahmanas sacrifices were instituted for the sake of gods – but in Mimamsa gods are there for the sake of sacrifices.⁹

In the opinion of S.N. Dasgupta Mimamsa is atheistic, it doesn't believe in God, nor does it believe that this neither was created by him nor was destroyed by him.

He writes :

"Moreover he would himself require a creator to create him. So there is no God, no Creator, no creation no dissolution or pralaya. The world has ever been running the same, without any new creation or dissolution, srsti or pralaya"¹⁰

"Mimamsa further holds that gods are empowered with godliness only with the help of sacrifices. These empowerment are bestowed upon gods so as to safeguard the system and functioning of the world".

Therefore mimamsa invariably attaches much importance to the one who performs the act of sacrifice – it is the priest who is all important because, the Mimamsa declares, 'he knows everything', 'he knows the world' – these verses which occur in the Vedas refer only to the officiating person of the sacrifice and not the supreme Person.¹² A Brahmin alone is entitled to officiate the sacrificial rites. He is termed as Rtvik. Mohanlal Sandil explains this aspect in the following lines :

"The next question for determination is who is entitled to officiate as Rtvik? The author's reply is that a Brahmana alone is entitled to act as a Rtvik for the following reasons. (1) He alone is entitled to drink 'soma' while others are not entitled to it, but to 'phalachamasa' drink, only a Rtvik has to drink 'soma', so a non-Brahmin cannot officiate as such. (2) Sannaya cannot be drunk by a non-Brahmana, it is only a Soma drinker who is entitled to do it. (3) It is only a Brahmana, who is entitled to the remnants of the food in the full-moon and new-moon sacrifices, the non-Brahmana are expressly

prohibited to partake of them. (4) The Anvaharya fee which consists of boiled rice is given to a Brahmana alone. For the above reasons the author arrives at the conclusion that a Brahman alone is entitled to officiate as Rtvik.”¹³

The above rules have been laid down in Mimamsa Sutas, Chapter 12, Pada IV. But the system propounded by Badarayana is diametrically opposite to the system of Jaimini.

Brahma Sutras

The chief exponent of Vedanta Philosophy is Badarayana or Veda Vyasa. Though it is regarded by great many a scholar as a treatise of philosophy, it is a spiritual exposition of Indian theology, should have been composed in the 4th or 5th c. A.D. Brahma Sutras or Sariraka Mimamsa is widely known as Uttara Mimamsa. Sankara, Ramamuja and Madhava have rendered scholarly commentaries for Brahma Sutras. Brahma Sutras precisely but elaborately deals with the ways and means to achieve the knowledge of Brahma or Brahman – Vidhya and hence the name Brahma Sutras. It is considered to be the essence of the Upanisads.

In the words of Ramanuja, ‘the words of Badarayana is the elixir churned out from the Ocean of milk.

“Paaraasarya – vachasudhaam
Upanishaddhughaabdhhi – madhyoddhritam”¹⁴

Brahma Sutras is considered to be an attempt to systematize the teachings of the Upanisads / and therefore the scholars consider the system of its thought is Vedanta. Brahma Sutras and Mimamsa Sutras are commonly expressed as Uttara Mimamsa and Purva Mimamsa respectively.

Uttara Mimamsa and Purva Mimamsa :

G. Devaneyan gives an etymological explanation to the word ‘Uttara’ – meaning later or high, Uttara – northern because the northern part of India is high.¹⁵ Jaimini’s Mimamsa deals with the Vedic sacrificial aspects of an age old practice of worship and hence the name Purva Mimamsa. But Brahma Sutras of Badarayana deals with a new doctrine of fulfillment of sacrifice which is opposed to Vedic sacrificial worship. Consequently Badarayana’s System is termed as Uttara Mimamsa.

Since Jaimini’s name is mentioned in Brahma Sutras and Badarayana’s name is mentioned in Mimamsa Sutras many scholars opine that both must be contemporaries. The available scanty references about Jaimini give us no conclusive evidence as such to show whether he was a real person or imaginary. Fredrick L. Kumar makes a reference about Jaimini who was said to be an opponent of this system and he opines that a forerunner of Mimamsa by name Jaimini should have lived who must have had a different outlook about ritualistic (sacrifice) aspects.¹⁶

Vedanta means a new doctrine which puts an end to the sacrificial worship or doctrine. Vedanta is opposed to the Vedic sacrifices and it initiates the new theistic approach of investigating into the systematic analysis of Brahman, the despondency of the fallen soul (bondage), the descension of the supreme God as an avatar and His intervention into the individual soul so as to be released from the clutches of death, salvation and mukti or eternal life. These revolutionary aspects make the Brahma Mimamsa superior over the Purva Mimamsa which did not warrant the emancipation of the individual.

Mimamsa Sutras codify the 'Karma' doctrines and the supremacy of the Brahmins and this is the only so called system in the pantheon of 'Six Darshanas' which summarily negates the equality of the human beings through 'Varnashrama Dharma' and since this does not deal with any of the aspects enumerated above, Mimamsa Sutras of Jaimini cannot be justifiable to be included in the Six Darshanas. Purva Mimamsa therefore tries to propound the Vedic Principles with a view to shatter Uttara Mimamsa doctrines.

The Uttara Mimamsa opens with the following, Verse :

'Athado Brahma Jignasa' meaning,

'Now therefore the enquiry of Brahma'. But the Jaimini's Sutras begin with the following verse :

'Athado dharma jignasa' which means,

'Now therefore the enquiry of dharma'. Ganata's Vaisesika Sutras also begin with the same version – the enquiry of dharma but Jaimini's enquiry of dharma does not refer to the universally understood meaning – here dharma is 'karma', the rituals. Mohanlal precisely translates the opening verse of Purva Mimamsa as,

"Now is the enquiry of duty"¹⁹

It is evident from the above facts that Uttara Mimamsa and Purva Mimamsa are basically different in their entities.

Sankara in his commentary to the opening verse of Brahma Sutras writes :

"Now, (after the attainment of the requisite spiritual qualities) therefore (as the results obtained by sacrifices etc. are ephemeral, whereas the result of the knowledge of Brahman is eternal) Ramanuja also renders his commentary in the same line :

"the (after a knowledge of the work – portion of the Vedas and the ephemeral nature of results of mere work has been gained by the study of Purva Mimamsa therefore as a result obtained by mere work, sacrifice etc. are ephemeral and limited, whereas the results of knowledge of Brahman is eternal and infinite) the enquiry (into the real nature) of Brahman (should be taken up)."²¹

Purva Mimamsa and Old Testament

In the Old Testament of the Bible, the doctrinal aspects of the worship of Judaisms pivot around the offering of sacrifices. The Jewish scripture consists of Torah, Nabim and Kethubim. The Pentateuch viz. Genesis, Exodus, Leviticus, Numbers and Deuteronomy are included in Torah where the Statutes and commandments have been written and given to the people of Israel some important sacrifices are noteworthy to be stated here :

1. Burnt Offering²²
2. Sin Offering²³
3. Trespass Offering²⁴
4. Meat Offering
5. Drink Offering
6. Peace Offering
7. Sacrifice of Thanksgiving
8. Sacrifice of the Feast of Passover.

Apart from these sacrifices other offerings were also prescribed to be given to God daily in the morning and evenings, and during the days of festivals like Festival of unleavened Bread, Festival of Tabernacle etc.

Animals, birds, fruits, cereals, flour, oil, wine etc. Were offered to God. A person who could not afford a lamb or goat were allowed to bring doves or pigeons as sin offering – however he was exempted to bring the doves or pigeons if he could not afford and instead he could bring a tenth of an ephah³⁰ of fine flour.³¹

Offering for Priests and Levites :

The persons who could officiate as priests were only the levites – indeed the whole tribe of Levi.³² Levi was one of the sons of Israel (Jacob) and the descendants of Levi were the Levites who have no allotment or inheritance with Israel. They were chosen by God to stand and minister in the Lord's name always. Therefore an ordinance was given to the Israelites to give the descendants of tribe of Levi the shoulder, the jaws the inner parts of the sacrificed bull or sheep, the first fruits of their grain, the new wine and oil and the first wool from the shearing of their sheep etc. and they were to live on the offerings made to the Lord.³³

Sacrifice in Purva Mimamsa

Animal sacrifice was common in Purva Mimamsa. The flesh of the sacrificed animal was eaten by the officiating priests and the worshippers. Three types of sacrificial animals were mentioned in the Mimamsa Sutras,

- a) Agniyomiya
- b) Savamiva, and
- c) Jotistoma,

The sacrificial animal shall be brought and tied to a peg, shall be asphyxiated to death and then shall be cut into pieces.³⁵ Unlike the old Testament sacrificial Ordinance there is no shedding of blood in the Purva Mimamsa. According to 'Pacuvīdhi' the Agniyomiya animal shall be killed on day prior to the day of extracting 'soma' juice.

The tools of sacrifice are also enumerated in the Mimamsa Sūtras in the III Chapter.³⁶

"Ten sacrificial weapons mentioned. They are (1) wooden spade sword (2) potsherd (3) sacrificial dish (4) winnowing basket (5) black antelope's skin (6) cudgel or pin (7) mortar (8) pestle (9) stone slab or lower part of the grinding stone (10) muller or upper part of the grinding stone".³⁶

Sacrificial portion to the officiating priests :

The sacrificed animals were divided among the 'prohitis'. According to the modified 'Vajapeya' sacrifice seventeen animals were sacrificed. The flesh these sacrificed shall be offered to the deities and afterwards it shall be distributed to the 'svistakrit', i.e. to the prohitis who bring forth 'mangala' the remaining portions shall be given to the other prohitis according to the rules of 'Patharthanugrama'. The sacrificial portions of animal flesh given to the prohitis are known as 'Avadana'. Beef was freely consumed by the Brahmins and kshatriyas. Animals were sacrificed everyday.

Sacrifice and Fire :

Fire plays an important role in the Brahminical worship. The Aryan prohitis made it mandatory to have fire in their sacrifices, fire god is considered as the one which shall take the sacrificial products offered in fire to the respective gods for whom they are offered. The Vedas describe fire as a 'guru', a divinely messenger, an element that destroys and a basic deity that elicits light throughout the universe.³⁹ It is described as indestructible with everlasting youthfulness and it travels on a chariot drawn by red horses.⁴⁰ The sacrificial fire is compared to a maid living in a house. It helps to safeguard the world like a sun.⁴¹

Noah is described as the first human who offered animal sacrifice after the great deluge. It is termed as the 'burnt offering'.⁴² Burnt offering was codified as an ordinance of sacrifices of the Israelites.⁴³ S.N. Dasgupta remarks that it is difficult to ascertain how the sacrificial fire worship came into being in the Brahmanas in India. This at a later period was developed into inter-related rituals.⁴⁴ But the Israelite's worship might have given rise to the Aryan sacrificial worship associated with fire.

Narrow motives in Vedic Sacrifices :

The Vedic sacrifice was regarded as a basic duty. Therefore it was called as 'karma' or 'kriya' in Sanskrit. It was performed either to yield good or bad results. Some rituals

were performed in order to rise to a higher level or to amass wealth or to bring about have and destruction amongst the enemies.

S.N. Dasgupta Writes :

Sacrifice was regarded as almost the only kind of duty, and it was also called Karura or Kriya (action) and the unalterable law was, that these mystical ceremonies for good or bad, moral and immoral (for there were many kinds of sacrifices which were performed for injuring one's enemies or gaining worldly prosperity or supremacy at the cost of others) were destined to produce their effects".⁴⁵

So many alterations were incorporated in the Brahmanas and mantras. ⁴⁶ Sukumari Bhattacharji writes :⁴⁷

It was thus natural for royal priests to invent rituals for the increase of revenue, replenishment of royal coffers and general prosperity of their patron kings. One of the latest rites was Vasodhara (literally, shower of wealth with uninterrupted series of 401 libations...."⁴⁷

Satapata Brahmana says that the Brahmins have half the sovereign power of a king and they are gods among the human beings.⁴⁸ The Brahmins alone are entitled to eat the sacrificial offerings and Kshatriyas, Vais'yas and Sudras are not fit to eat them.⁴⁹ A Vedic sacrifice is regarded as complete when a Brahmin is satisfied.

Suffice is to say that the Vedic sacrifices were man-made and the ritualistic codes were written by the Brahmins to uphold the supremacy of the priests or the Brahmins. The Purva Mimamsa should have been written by Jaimini or in his name to philosophize the 'Varnasrama Dharma' with an ulterior motive to enslave the native Indians and to serve the so called three castes in the hierarchy of casteism. Amongst the systems of Indian Philosophy, or Six Dharsanas, Purva Mimamsa is the only system which uses the name Brahmin and Brahmin supremacy and it is untenable to include it a system of philosophy.

Fountainhead of Caste Discrimination

Varnasrama is alien in origin and we have no historical evidences till the period of sankara to show that Indian community or culture had survived on social discrimination based on one's birth. It was conceived by the Aryans and was thrust upon the native Dravidians in the garb of religious philosophy

Mimasa Sutras imposed Stringent restrictions on the Sudras (Indians) in performing the religious sacrificial rites. Purva Mimamsa codifies that a Sudra is barred from wearing the 'sacred thread' and therefore a sudra is unqualified to kindle the sacrificial fire and consequently he cannot learn the Vedas.⁵¹ Accordingly to Purva Mimamsa a Sudra is prohibited from getting educational rights.⁵² It further elaborates that 'none of a teacher shall impart education to a sudra; neither shall a teacher accept the request of a Sudra

student and therefore a Sudra can never perform sacrificial rites. There is nothing to be learnt from a Sudra'.⁵³

The Hindu law had been enacted by blending the religious philosophy codified in the Mimamsa Sutras during the British region is worthy to be noted.

“As to the Mimamsa philosophy of Jaimini Mr. Colebrooke said, ‘The disquisitions of the Mimamsa bear, therefore a certain resemblance to judicial questions, and in fact the Hindu law being blended with the religion of the people of the same modes of reasoning are applicable, and are applied to the one as to the other. The logic of Mimamsa is the logic of the law, the rule of the interpretation of civil and religious ordinances. Each case is examined and determined upon general principles, and from the cases decided the principles may be collected. A well ordered agreement of them would constitute the philosophy of law ; and this is, in truth, what has been attempted in the Mimamsa.’⁵⁴

The Purva Mimamsa neither examines the tenets of social philosophy nor spiritual philosophy and therefore it is not tenable to be included as a philosophy of Darsana.⁵⁵

Whereas the facts remain, the Uttara Mimamsa do not impose social barriers as such as acquire Brahma Vidhya. It says :

“Hridhyapekshaya tu manusyadhikaratvat”

“But with reference to (the space in) the heart

(the highest Brahman is said to be of the size of a thumb); (and because) man alone is entitled (to the study of the Vedas).⁵⁷

Further it says that any person is entitled to acquire Brahma Vidhya and therefore he can learn the Vedas.⁵⁷ The Brahma Sutras very clearly shows that there is no partiality in God and the scriptures exemplify Brahman to be unbiased.⁵⁸ But as we read Brahma Sutras we come across a portion, termed as ‘Apa sudra diparakarana’, by the commentators like Sankara, Ramanuja and Madhava, which denies to Sudras by caste, the right to Brahma Vidhya.

For the Sutra in Brahma Sutras, 1.3.34, which runs as follows :

“Suhasya thathananathara sravanatha thathravanatha suchyate hi”⁵⁹

Sankara writes his commentary in the following manner :

“The Sudra has no competence, since he cannot study the Vedas, for one becomes competent for things spoken of in the Vedas, after one has studied the Vedas and known these things from them. But there can be no reading of the Vedas by a Sudra, for Vedic study presupposes the investiture with the sacred thread, which ceremony is confined to the three castes. As for aspiration, it cannot qualify anyone unless one has the ability. Mere ability in the ordinary sense also cannot qualify anyone for the scriptural ability is needed in a scriptural matter. But this scriptural ability is denied by the prohibition of the

right to study. As for the text, “The Sudra is unfit for performing a sacrifice” (Tai. S. VII.ii.1-6)⁶⁰

The ‘Apa Sudradiprakarna’ portion doesn’t fit into the ideology of Uttara Mimamsa because its entire tenets systematise the supreme nature of Brahman and in the very being of the treatise it is described that Brahman is ‘Janmadi’, the source of all creations which goes without explanation that every human being is a child of God and no nature of discrimination could be attributed to Him. We have also seen in the previous paragraphs that Brahma Sutras envisages the human beings the right to acquire Brahma Vidhya and no prejudice may be attributed to him. But the so called ‘Apa Sudrathiparakarana’ is illogical and does not have any sequential correlation either with the previous or with the next sutras and hence this portion should be an interpolation. George Victor in his social Philosophy of Vedanta expresses the same view.⁶¹ This portion should have been interpolated, may be by Sankara, with a view of subjugate the Dravidians at large in the garb of Vedantic Philosophy or sastra.⁶²

Social discrimination in the name of caste is not to be seen in the four Vedas. But the, Vedic darsana (Pirva Mimamsa) had been composed mainly to uphold Vernasrama dharma. Vedic Worship, Strictly speaking, is the worship of the benevolent forces of nature, the forefathers, spirits, demons etc. and it knew no monotheistic worship.

Vedas do not speak about temple worship, neither it explains about heaven or hell, nor had it contributed towards the development of the theology or philosophy. Therefore Vedicism can be considered only as a worship and not as a religion.⁶³

Fulfillment of Sacrifice :

The Upanisads professes the unique philosophy of the fulfillment of sacrifice. As had been pointed out, Vedanta philosophy is the one which puts an end to the bloody sacrifices. In this line, the Vedanta Sutras also vehemently puts an end to the shedding of blood through sacrificial rites and initiates a new ideology of the fulfillment of sacrifice.

Purusa Sukta explains about the self sacrifice of Purusa at the time of the creation of the work.⁶⁴ Chandogya Upanisad says,

“Purus’s vas yajna” which is translated as ‘Man is truly the sacrifice’⁶⁶, Satapata Brahmana says,

“Prajapati Yajan:”⁶⁷

The Sanskrit term Prajapati may be translated as king. Here the equivalent Greek name for king is Christos or Christ. In Christian doctrine, Old Testament doctrine of sacrifice get, fulfilled in the supreme sacrifice of Christ Jesus.

The Aitreya Upanisad raises a pertinent question as to why should a person read the Vedas and why should he offer sacrifices when God Himself is a sacrifice.⁶⁸

So the 'Brahma Sutras describes sacrifice as a 'manasa sacrifice or ritual'⁶⁹. Ramanuja in his Sri Bhasya very critically puts forth, that the fire kindled in the altar made of bricks is transformed into the fire kindled in the mind.⁷⁰

"The external sacrificial rituals of the Purva Mimamsa is changed in the Uttara Mimamsa into 'dhyana' or meditation pertaining to an internal aspect. In Vedanta it is stopped. The bloody sacrifices of the Vedas are once for all stopped in Vedanta. Sacrificial rituals cannot be performed unless a 'prohit' is present whereas in Vedanta a mediator or a prohit has no place because meditation requires no such mediator. Anyone can perform 'manasa sacrifice'. In fact Varnasrama dharma was exalted and established through the concept of sacrificial rituals. Whereas Vedanta puts an end to the sacrifice, the mediator and the caste system".⁷¹

The Vedic sacrificial worship gets refined in the Purva Mimamsa as a system of sacrifice and not as a system of philosophy. According to Brihadaranyaka Upanisad,

"Brahmanas desire to know him by the study of Veda, by sacrifice, by gifts".⁷²

It is therefore, quite apparent that sacrifice and rituals play a vital role in the Purva Mimamsa System which practically has a significant role for the Brahma Vidhya. Whereas the Uttara Mimamsa, as a system of Vedantic doctrines, opens up with the verse,

'Athato Brahmajijnasa'⁷³ which means, 'Therefore the study of Brahman'.

Thus the very first verse puts an end to the study of Vedas and the sacrificial worship.

In this line Bhagavad Gita also emphasizes that God is accessible through bhakti and he is not accessible through the methods of Vedas, penance and gifts.

"Not by Vedas, nor by austerity, nor by gifts, nor by sacrifice can I be seen in this form as thou has seen Me.

But by undistracted devotion can I, of this Form, be known and seen in reality, and entered into, O harasser of thy foes."⁷⁴

Though the Vedic sacrificial concept was progressively emphasized during the period of the Brahmanas the ritualistic aspects of sacrifices and Vedic Dharma began to slide down in the regressive path. The Upanisads Vehemently criticized the Vedic prohibitions to the watch-dogs and the chanting of the Vedic mantras during the offering of the sacrifices to the barking of the dogs.⁷⁶

Brahma Sutras systematically examine about the qualities of Brahman and it exemplifies the corporeality of Brahman – thereby the avatar doctrine is professed in the Vedanta. This 'Avatara Brahman' is referred to as 'satya' by Brahma sutras. In Vedanta literature it is described as 'Satya Brahman' and Sankara, while writing this commentary mentions

two names for Brahman, 'Ahar' and 'Aham', Monier Monier Williams mentions that 'Ahar' is connected with sacrifice. Hence this would aptly fit in with Jesus Christ who had offered himself as the sacrifice.⁷⁸

The X Mandala of Rg Veda is glorified as Purus'a Sukata which amplify the sacrifice of Purus'a and the creation of the universe. The very mention of the sacrifice of Purus'a is regarded as the 'Self sacrifice' of God Himself and Swamy Vivekananda writes that 'the Virat Purus'a had offered himself as sacrifice so as to create this world'⁷⁹

The self sacrifice of Purusa Prajapati is conveyed in the self sacrifice of Christ which is the supreme sacrifice because Christ Volunteered himself as a sacrifice so that the whole world may be redeemed through his act of submission to be 'killed' as sacrifice on the cross, thus salvation was made perfect through sufferings.⁸⁰ The power of death, otherwise known as devil, was conquered by the power of resurrection of the incarnate God.⁸¹

Had he not clothed with flesh like the human beings their salvation also would not have been accomplished. This logical sequence of the initiation of sacrificial worship of the Old Testament or Vedas get fulfilled in the New Testament or Vedanta. Therefore, Jaimini's proposition of Vedic rites which aims at the supremacy of Brahmins and the hierarchy of caste system delimits the sovereignty of Brahman, the supreme Creator and hence the Brahman Sutras of Badarayana unchains the bondage of the souls not only in the spiritual sense but it breaks the barriers of humanity at large in the name of caste etc. leading them to the eternal bliss.

1. Mohanlal Sandal, Mimamsa Sutras of Jaimini, Vol. I, Motilal Banarsidass, Madras, 1980. p.i.
2. Lakshmanan. K., Inthirath Thathuva Jnanam