

A QUARTERLY JOURNAL OF ADVAITA-VEDĀNTA

The VOICE of
ŚĀṆKARĀ
śaṅkara-bhāratī

Editor

T. M. P. MAHADEVAN

Volume ONE

Number TWO



AUGUST

1976

**eṣā śaṅkara-bhāratī vijayate
nirvāṇa-saṁdāyini**

**victorious is the voice of śaṅkara,
leading, as it does, to liberation.**

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CONTENTS

JAGADGURU ŚRĪ CHANDRASEKHARENDRA SARASVATĪ	v	<i>Veda-Vyāsa</i>
	97	<i>Homage to Śaṅkara</i>
	101	<i>Ādi Śaṅkara : Advaita</i>
	105	<i>The Truth of Non-Duality</i>
JAGADGURU ŚRĪ JAYENDRA SARASVATĪ	123	<i>Vedānta</i>
ŚANKARA BHAGAVATPĀDA	134	<i>Ṣaṭpadi-Stotram</i>
	140	<i>Hymn to Dakṣiṇāmūrti</i>
	153	<i>Subrahmanya-Bhujāṅga- Stotram</i>
	160	<i>Ātma-Bodha</i>
S. R. KRISHNAMURTI SASTRI	168	<i>On the role of Karma- Sannyāsa in Advaita</i>
	177	<i>Questions : Answers</i>
	180	<i>Note on Transliteration</i>

व्यासं वसिष्ठनतारं शक्तेः पौत्रमकल्मषम् ।
पराशरात्मजं वन्दे शुक्तातं तपोनिधिम् ॥

*vyāsam vasiṣṭha-naṭtāraṁ śakteḥ pautram-akalmaṣam
parāśarātmajam vande śukatātam taponidhim*

I salute Vyāsa, the great grand-son of Vasiṣṭha, the grand-son of Śakti, the son of Parāśara, and the father of Śuka, who is of spotless character and who is the repository of penance.

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥

*vyāsāya viṣṇurūpāya vyāsarūpāya viṣṇave
namo vai brahmanidhaye vasiṣṭhāya namo namaḥ*

Salutations to Vyāsa who is in the form of Viṣṇu, the abode of Brahmā; and salutations to Viṣṇu who is in the form of Vyāsa, of the lineage of Vasiṣṭha.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

*śaṅkaraṁ śaṅkarācāryam keśavaṁ bādarāyaṇam
sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ*

I salute, again and again; the revered Vyāsa, an incarnation of Viṣṇu, and Śaṅkara, an incarnation of Śiva, who have (respectively) composed the *sūtra* and the *bhāṣya* (thereon).

Veda—Vyasa*

Jagadguru Sri Chandrasekharendra Sarasvati

Vyāsa is known as Veda-Vyāsa. There were many Vedas. Before the commencement of Kali-yuga, and at the end of Dvāpara-yuga, Bhagavān Vyāsa classified the Vedas into four. He thought: 'In the yuga that is to commence, the life-span of people will be short; their memory-power will be weak; the super-normal powers of yoga will decrease; something should be done in order to save the Veda from utter destruction'.

Bright day is succeeded by dark night; rainy season is followed by severe summer. So also, if at one time the Veda flourishes, at another time it is found to be on the decline. At that time, the Veda should be protected: What should be done?

In rural areas, when days are short and nights are long, during night-time when the sky is dark, there would be cases of theft. At that time, if ten

* This is a rendering into English of a discourse given in Tamil in Madras on the 14th of October, 1957.—the Editor.

people keep watch by going round the village, will not cases of theft become less? Similarly, in the Kali-yuga that was about to commence, if the entire Veda was not to be lost, at least four people, if not all, might each save a part of the Veda. Thus thought Vyāsa, and classified the Veda into four: *Ṛg*, *Yajus*, *Sāma*, and *Atharvaṇa*. He taught the four Vedas to four sages (*ṛṣis*), one to each, so that the Veda would be in vogue from generation to generation, each hearing the Veda and reciting with the proper intonation, and thus transmitting it without a break. The four sages were: Sumantu, Paila, Jaimini, and Vaiśampāyana. Vyāsa entrusted the four Vedas to them: to Jaimini *Sāma*-veda, to Vaiśampāyana *Yajur*-veda, to Sumantu *Ṛg*-veda, and to Paila *Atharvaṇa*-veda.

The entire Veda is full of *mantras*. If with great restraint and purity the *mantras* are repeated, by the operation of those *mantras*, good will redound to the world. In order to achieve this end, restraint and purity are absolutely necessary. There are rules regarding the time when the Veda should be recited. One should not read from a book. Veda is *śruti*, what is heard; one should hear it and utter it correctly.

In order to facilitate this, there are certain auxiliary disciplines. The Veda should be studied along with the auxiliaries. Those who are entrusted with the task of preserving the Veda should observe the rules strictly. All that they have to do in the world is but this. If the Veda is thus preserved, the entire world will fare well. It is not possible for

all to devote themselves to this task. At least the sages (*ṛṣis*) and those who have come in their line should spend their whole time in preserving the Veda. And so it was that Mahārṣi Vyāsa divided the Vedas into four and taught them to the four sages.

For the Veda itself there is the name *ṛṣi*. Therefore, the one who sees a Vedic *mantra* is also called *ṛṣi*. The *ṛṣis* are the seers of *mantra*.

ṛṣayo mantra-draṣṭāraḥ.

The meaning of this statement is not 'seeing with the eyes what is written in a book'.

There is the radio. The receiver receives the sound-waves and amplifies them. There is the tape-recorder. What I speak now, it records and keeps. Whenever we want, at whatever time, it reproduces the same sound-waves. But, only if I speak, the recorder will take it on the tape.

Any number of sounds, from beginningless time, pervade the ether. Through the practice of yoga, the *ṛṣis* grasp the powers of *mantra*, the beginningless sounds. It is those who have the ability to grasp in this manner that are called 'seers'. Just as Arjuna beheld the cosmic form (*viśva-rūpa*) of Mahā-Viṣṇu, these sages grasped, by their yogic power, the *mantras* which are of the nature of beginningless sounds.

There is a special yoga-śāstra which explains this matter. In that text there is reference to 'divine ear' (*divya-śrotra*). With the ordinary eye

we can see only upto a certain distance. What cannot be seen with the external eye can be seen with the inner eye. With the latter we can see things at any distance. The Lord says in the *Gītā* :

divyaṁ dadāmi te cakṣuḥ

“ I shall give thee the eye divine ”. The inner eye has the power to see what is limitless.

Similarly, with the ordinary ear we hear the outer sounds. But, through yogic practice and meditation, one acquires the power to hear the beginningless sounds that are in ether. Those who can in this way grasp—i.e. see—the *mantras*, of the form of sounds, are called *ṛṣis*. The *mantras* seen by them are also termed *ṛṣis*. The knowledge that makes known what are supersensuous is referred to as the Veda.

From time immemorial, the descendants or *ṛṣis* preserved the Veda without the aid of a book. When we utter ‘ *abhivādāye* ’, we mention the line of *ṛṣi* to which we belong, the particular *gotra* and *sūtra*. From this we learn the *ṛṣi*-line in which we have come.

If a medicine is bought and kept without use for some time, it loses in its potency. Similarly, if the Veda is not repeatedly studied, the power of its *mantras* will diminish. In order to regain for it the power, along with *pūjā* and *homa*, the *mantras* should be repeated many a time. For all lapses, what serves as the sure recompense is the repetition of *Gāyatrī*.

The main aim of those who are descended from the ṛṣis should be to protect the Veda. Earning, eating, etc., are only subordinate avocations.

With a view to preserve the limitless Veda from destruction in the Kali-yuga, Maḥarṣi Vyāsa classified the Veda into four, and taught it to four of his disciples. He did so, thinking that in the line of each disciple at least one of the Vedic branches might be studied.

After teaching to his four disciples the Veda which has to be preserved through observing restraints and purity, Vyāsa wrote the eighteen Purāṇas and the *Mahābhārata*, embodying in them the essence of the Veda, in order that all people might be benefited, and taught these texts to Sūta. This Sūta was born in the Sūta family; he is celebrated as *Sūta Paurāṇika*.

We usually imagine that *varṇa* is *jāti*; but it is not so. *Varṇas* are four; but *jātis* are stated to be more than twenty in the *Manu-smṛti*, and more than fifty in the *Sūta-saṁhitā*. In the *Yajur-veda*, seventh kāṇḍa, there is mention, similarly, of many *jātis*.

Some times it so happened that a person belonging to one *varṇa* had to marry one that belonged to another *varṇa*. To which *varṇa*, could we say, the child born to them belongs? If the woman is of the Vaiśya caste and the man of the Kṣatriya caste, or if the woman is of the Kṣatriya caste and the man is of the Brāhmaṇa caste, the progeny in such cases is said to belong to *anuloma* clans. This is the general name. There are also separate names for the

clans. On the contrary, if the woman is of the Kṣatriya caste and the man of the Vaiśya caste, or if the woman is of the Brāhmaṇa caste and the man of the Kṣatriya caste, the progeny in such cases is said to belong to *pratiloma* clans.

Sūta was born in such a clan. Seeing his ability and knowledge, Vyāsa elected him for the status mentioned above. He was the first one made eligible to receive the eighteen *Purāṇas*. Vyāsa taught him the *Purāṇas*, and blessed him so that he could teach the *Purāṇas*, to people belonging to all the castes and clans.

After accomplishing all these, Vyāsa wrote a work expounding the nature of Brahman the supreme reality, that is the purport of all the earlier works he had written. The name of that work is *Brahma-sūtra*. It is also known as *Bhikṣu-sūtra* and *Vyāsa-sūtra*. Another name of Vyāsa is Bādarāyaṇa.

The age in which Vyāsa lived is the end of Dvāpara-yuga. We may take it that he was born as an *avatāra* before the commencement of Kali-yuga. Āñjaneya, Vyāsa, Aśvatthāmā, Bali and such others live for ever.

To Vyāsa's *Brahma-sūtra*, many teachers who came after him wrote commentaries. Of those commentators, our Ācārya, Śaṅkara Bhgavatpāda, is one. Of the extant commentaries, his is the earliest. There should have been commentaries prior to his. This is known from the references in Śaṅkara's commentary. But, who were those commentators, it is not possible to say definitely. In his

explanation of the *sūtras*, the Ācārya makes such remarks as follows: "For this *sūtra*, they give this meaning...These views may be accepted... This is wrong...It is better to say thus". From such remarks it may be inferred that there were several commentaries before the Ācārya.

After the Ācārya's *bhāṣya*, came the commentaries of Rāmānujācārya and Madhvācārya, written according to the Vaiṣṇava traditions. Rāmānujācārya remained in Śrīraṅgam; Madhvācārya belonged to South Canara. Vallabhācārya who was in Gujarat wrote a commentary. Many Saits and merchants of Gujarat regard him as their *guru*. He hailed from Āndhra, but settled down in Gujarat. A *Maṭha* belonging to this Order is in Madras too, in Sowcarpet.

Thus, many teachers have written commentaries on the *Brahma-sūtra*. In South India, the best-known commentaries are those of Śaṅkara, Rāmānuja, and Madhva. Mostly, it is these three that are taught to students: sāstraic discussions are held as based on these three; and periodical examinations are also conducted.

Śrīkaṅṭhācārya wrote a commentary following the Śaiva tradition. Appayya Dīkṣita has written a lengthy gloss on this. In order to provide for the study of it by five-hundred students, the ruler of those times made a gift of land. There is an inscription relating to this in the temple near Arani. Some of the Śivācāryas who officiate in Śiva temples have studied that gloss. But this gloss is not widely known. Most scholars know only of the three commentaries referred to already.

When we consider the *sūtra* and the Veda of these scholars, it is seen that they belong to one or the other of the three Vedas *Ṛg*, *Yajus*, and *Sāma*. That the *Atharvaṇa-veda* was in vogue in our country until three or four centuries ago is known from inscriptions.

In Orissa, North India, there are eighteen clans of Brāhmaṇas. Of these, one is called *Ātharvaṇika*. In the territories of Kosala and Gujarat, there are four or five scholars who have studied the *Atharvaṇa-veda*. Near Tindivanam there is a place called Pēraṇi, and another known as Eṇṇāyiram; near Kāñcīpuram there is a place, Walajabad. There are quite a few inscriptions in these places. When we examine the inscriptions of Coḷa and Toṇḍai-maṇḍalam, we come to know that in those far-off days there were scholars well-versed in *Atharvaṇa-veda*.

There are some *sūtras*: e.g. *Āpastamba-sūtra*, *Bodhāyana-sūtra*, *Āśvalāyana-sūtrā*, etc. The source of all these was Vyāsa. For the commentaries of our Ācārya, of Rāmānuja, of Madhva, of Śrīkaṇṭha, of Vallabha, and of others, the basic text is Vyāsa's *Brahma-sūtra*. Whatever be one's Veda, the one who taught the Veda to the ṛṣi who handed it down to us, was Vyāsa.

There may be several branches. Seeing the branches, we may think: "One branch is in one direction; another branch is right in the opposite direction; what relation there could be between the two?" But when we look down the tree, we realise that the trunk—and the root—is one and the same.

Similarly, for our Vedas, Sūtras, Purāṇas, etc., the root is Vyāsa. Let us honour his picture at least, and let us not forget the Veda; and let us unite in doing our allotted work.

A portrait of Vyāsa was kept in a house; and the house-holder was worshipping it. At present, the conference of the Veda-dharma-śāstra-paripālana-sabhā is in session. The Veda is common to the Vaiṣṇavas, Madhvas, Śaivas, and others. With a view to impress on all a sense of unity, I brought from that household the portrait of Vyāsa who is the root of the Veda. My idea is that the portrait should be of use during the conference.

The Veda should be studied by all. Not studying is a sin. For that sin, could not one pay rupee one as penalty? Collecting at the rate of rupee one from each person that does not study the Veda, with the money that is thus collected, the Vedic scholars should be honoured: this is the idea. Should we not respect those who have preserved the Veda through oral tradition, without the aid of any book? Conferences such as the present one should be held in the different parts of the country. We may differ when it is a question of philosophy. I may be an Advaitin, and you a Viśiṣṭādvaitin, and so on. All these schools of philosophy are the branches of one tree. In matters philosophical, let us differ. For me Śaṅkara is great; for another Rāmānuja. Let this be so. But all of us—whatever be our respective philosophical persuasions—are under an obligation to honour Vyāsa. We should celebrate his services by taking out his portrait in procession. If we have not done this so far, it is our fault.

The source of us all is Vyāsa. As recompense for what we have failed to do so far, let us carry his portrait on our shoulders in every division of the city. It is for this purpose that each year the conference is convened to take place in a different locality.

Whatever be the honour we may receive, it will pass away after some time. If we are not respected for protecting the Veda, even that does not matter. If this one truth survives, it will protect us for all time. This is our sole duty. Doing our duty should be regarded by us as our honour, our self-respect.

Veda-Vyāsa it was who has enabled the Veda to survive during such a long stretch of time. We should honour him; that is our duty. It is with this end in view that this conference has been convened. In the city of Madras two such conferences were held previously. This fact is not known to many. To-day there was a session in the Vaidika Sabhā. The devotees carried the portrait of Vyāsa on their shoulders and have brought it here.

Many of you may wonder: "What is this portrait? Why was it carried to this place?" In order to explain the significance, I have spoken so far.

For the four Vedas, for the eighteen Purāṇas, for all the sacred texts the source is Bhagavān Vyāsa. It is because of him that we today are faring well at least to a little extent.

Homage of Sankara

[7]

उद्धृत्य वेदपयसः कमलामिवाब्धेः
अलिङ्गिताखिलजगत्प्रभवैकमूर्तिम् ।
विद्यामशेषजगतां सुखदामदायः
तं शङ्करं विमलभाष्यकृतं नमामि ॥

*uddhṛtya vedapayasah kamalāmivābdheḥ
āliṅgitākhila-jagatprabhavaikamūrtim,
vidyām aśeṣajagatāṁ sukhadām adāyāḥ
taṁ śaṅkaraṁ vimalabhāṣyakṛtaṁ namāmi.*

I salute Śrī Śaṅkara, the author of the *bhāṣya* which is free from any blemish, who gave the knowledge of the Self which grants happiness to the entire world and which relates to the non-dual Self, the source of the world, after having raised it from the ocean in the form of *Veda*, and which is like goddess

Lakṣmī who has been raised from the ocean, and by whom Lord Viṣṇu, the source of the world, is embraced and who grants happiness to the entire world.

— Vivaraṇācārya

[8]

भगवत्पादपादाब्जपांसवः सन्तु सन्ततम् ।
अपागसासंसारसागरोत्तारसेतवः ॥

bhagavatpādapādābjapāmsavaḥ santu santatam,
apārasāra-saṁsāra-sāgarōttāraśetavaḥ.

Let the particles of dust in the lotus - feet of Śrī Śaṅkara be always (with us) — the particles of dust which are the bridges to cross over the ocean of transmigratory existence that is unfathomable and devoid of any essence.

— Citsukhācārya

[9]

यमाश्रिता गिरां देवी नन्दयत्यात्मसंश्रितान् ।
तमाश्रये श्रियाजुष्टं शङ्करं करुणानिधिम् ॥

yamāśritā girāṁ devī nandayatyātmasaṁśritān,
tam āśraye śriyā juṣṭam śaṅkaram karuṇānidhim.

I resort to Śrī Śaṅkara — the repository of compassion — who is endowed with the insignia of great-

ness, and on obtaining whom (as the exponent), the goddess of speech gladdens those who are rooted in the Self.

— Bodhendra-yati

[10]

हरलीलावताराय शङ्कराय वरौजसे ।
कैवल्यकलनाकल्पतरवे गुरवे नमः ॥

*haralitāvatārāya śaṅkarāya varaujase,
kaivalyakalanākalpatarave gurave namaḥ.*

Salutations to the preceptor Śrī Śaṅkara of magnificent splendour, who is the sportive incarnation of Lord Śiva and who is the divine tree that grants liberation.

—Umāmaheśvara

[11]

नमः श्रीशङ्कराचार्यगुरवे शङ्करात्मने ।
शरीरिणां शङ्कराय शङ्करज्ञानहेतवे ॥

*namaḥ śrī śaṅkarācāryagurave śaṅkarātmane,
śarīriṇāṃ śaṅkarāya śaṅkara-jñānahetave.*

Salutations to the preceptor Śrī Śaṅkarācārya who is of the nature of Lord Śiva, who grants auspiciousness to the embodied souls, and who is the cause of the knowledge that leads to bliss.

—Nṛsiṃhāśramin

[12]

श्रीगुरुं भगवत्पादं शरण्यं भक्तवत्सलम् ।
शिवं शिवकरं शुद्धमप्रमेयं नमाम्यहम् ॥

*śrīgurum bhagavatpādam śaranyam bhaktavatsalam,
śivam śivakaram śuddham aprameyam namāmyaham.*

I offer salutations to the revered preceptor with adorable feet, who affords protection, is affectionate towards the devotees, is auspicious and grants auspiciousness; and who is pure and (has) inscrutable (powers).

—Gurvaṣṭakam

Supreme as a philosopher and a dialectician, great as a man of calm judgment and wide toleration, Śaṅkara taught us to love truth, respect reason and realise the purpose of life.

He was not a dreaming idealist, but a practical visionary, a philosopher, and at the same time a man of action, what we may call a social idealist on the grand scale.

— S. Radhakrishnan

ADI SANKARA : ADVAITA

Editorial

Advaita which is the plenary experience is not a system among systems of philosophy or a cult among the cults of religion. As the culmination and goal of all philosophical schools and religious persuasions, it has been taught from time immemorial by preceptors, sages, and saints. Tradition traces the teaching of Advaita through a succession-line of preceptors, the first of whom is Lord Nārāyaṇa Himself. The wisdom was handed down at first as *vaṁśa-paramparā* (i.e. as from father to son): Nārāyaṇa, Brahmā, Vasiṣṭha, Śakti, Parāśara, Vyāsa, and Śuka. With Śuka commenced the *śiṣya-paramparā* (i.e. the line of succession from teacher to disciple): Śuka, Gauḍapāda, Govinda Bhagavatpāda, Śaṅkara Bhagavatpāda, his disciples and those who have followed them in succession.

As the greatest consolidator of the teaching of Advaita, Śaṅkara occupies a unique place in the

tradition. His penetrating and lucid commentaries on the three *Prāsthānas* (basic texts which constitute the canon of Vedānta), viz., the *Upaniṣads*, the *Bhagavad-gītā*, and the *Brahma-sūtra*, have been acclaimed as masterpieces of Vedāntic literature. Besides the *bhāṣyas*, the Ācārya wrote a number of manuals of Vedānta and soul-moving hymns, through all of which he conveys the same truth of non-duality, as also lays down the steps to realise it.

The outlines of the story of Śaṅkara's life could be gathered from the several *Śaṅkara-vijayas* and other narratives. In spite of varying accounts in regard to some of the details, the image of the Master that one forms from these sources, taking into account also the grand teaching contained in his own works, is that of a great spiritual leader who renounced all worldly attachments even as a boy, who was a prodigy in scriptural lore and wisdom, who spent every moment of his life in the service of the masses of mankind by placing before them, through precept and practice, the ideal of the life divine, and who was a teacher of teachers, the universal *guru*.

In order to safeguard India's cultural unity based on Advaita, and in order to preserve and spread the ideal of spirituality, Śaṅkara founded monastic orders and institutions that have lasted through the centuries. Of the *Maṭhas* that he established in the different parts of the country, the one at Kāñcī is known as the Kāmakoṭi Pīṭha. The sixty-eighth in the hallowed line of succession of spiritual heads of this Pīṭha is His Holiness Jagadguru Śrī Chandraśekharendra Sarasvatī. It is difficult to

express adequately what one feels about this Sage. His very presence in our midst is a great blessing. The solace that countless devotees receive from his words is inexpressible. When one thinks of him, one is reminded of the definition of 'The Guru' given by Ādi Śaṅkara in a short metrical work, the *Praśnottāra-ratna-mālikā*: 'Who is the Guru? He who has realised the Truth and who is always intent on the disciples' good.' True to the appellation 'Jagadguru' (World-Teacher), the Sage's teachings are meant for the entire mankind. Even when they are addressed to the Hindus, they are applicable *mutatis mutandis* to the followers of other faiths.

Ascending the Holy Seat (*Pīṭha*) at the age of thirteen, the Sage has, during the last seventy years, ceaselessly endeavoured to teach humanity by precept and example, to unfold to it the blessedness of non-duality, to make it realise the need for preserving and augmenting the culture of the Spirit. His is a life of purity and wisdom which sanctifies mankind, and confers on it the blessings that are everlasting.

His Holiness Jagadguru Śrī Jayendra Sarasvatī is the successor to the Pīṭha whom the Sage of Kāñcī chose in the year 1954. Having been meticulously trained for the great tasks and duties associated with the headship of the Pīṭha, he is now constantly engaged in taking measures that are calculated to promote the cause of spiritual unity and universal well-being. It is under His Holiness's guidance that *The Voice of Śaṅkara* has started its career of making the printed word an effective instrument for conveying knowledge of spirituality and unity. All the articles published in this Quarterly will centre round

Śaṅkara and Advaita. The Great Master's Vedāntic manuals and Hymns will appear with English translation, notes and comments. The discourses of Their Holinesses will be published; and also papers contributed by scholars and devotees which have a direct bearing on the central theme which the Journal has set for itself.

May the Voice of Śaṅkara be heard all over the world! May the humans hearken to its call and achieve a measure of understanding and inner excellence!

In the conception of unity as it is expressed in the words of Ṛgveda 1. 164. 46. : *ekam sad viprā bahudhā vadanti*, "the poets give many names to that which is one only," — the fundamental thought of the whole teaching of the Upanishads lay already hidden in germ. For this verse, strictly understood, really asserts that all plurality, consequently all proximity in space, all succession in time, all relation of cause and effect, all interdependence of subject and object, rests only upon words (*vadanti*) or, as was said later, is "a mere matter of words" (*vācāraṁbhaṇam*), and that only unity is in the full sense real.

—Paul Deussen



The Truth of Non-Duality*

Jagadguru Sri Chandrasekharendra Sarasvati

The Lord, as the charioteer, is driving (Arjuna's) chariot. 'Pārtha' is a name for Arjuna. Since the Lord drove his chariot, He is called Pārthasārathi. The name given to the Lord of the temple in Tiruvallikkeni (Triplicane) in Madras is Pārthasārathi. This also reminds us of the episode of the *Bhagavad-gītā*.

Seeing the plight of Arjuna, the Lord is angry. He says to him :

*klaibyaṁ mā sma gamah pārtha naitat tvayyupa-
padyate,
kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa.*

“Yield not to unmanliness, O Pārtha. It does not become you. Cast off this base weakness of heart and arise, O tormentor of foes!” (ii, 3).

* A discourse in Tamil given in Madras on December 13, 1957. Translated into English by the Editor.

“You came to the battle-field for fighting. Why are you now backing out?” Thus says the Lord to Arjuna, angrily.

Arjuna says, in reply : “Fighting would mean that I kill several people. If I kill all of them, it would be a sin. Therefore, I should not fight.”

The Lord meets this argument in this way :

“Your thought seems to run thus : ‘In front of me, there are these foes in battle-array. Bhīṣma, Droṇa, and others also have joined the side of our foes. These are worthy of being worshipped. If I fight, they may perish, being killed!’ This is the reason for your despondency. Now, consider this : those for whom you grieve cannot go anywhere.

Whom do you indicate by such names as Bhīṣma, Droṇa, and Karṇa ? What you mean is the soul of each one : that which resides in their bodies and knows all things. The bodies themselves are not Bhīṣma and Droṇa. It is the soul that is called by these names. The weapons that you bear will not kill the soul. It is only the body that can be cut, not the soul.

pāvakaḥ enam na dahati ‘Fire does not burn this (soul)’.

āpaḥ enam na kledayanti ‘Water does not wet it’.

mārutaḥ na śoṣayati ‘Air does not dry it’.

*acchedyo’yam adāhyo’yam akledvo’śoṣya eva ca,
nityaḥ sarvagataḥ sthāṇur-acalo’yaṁ sanātanaḥ.*

“It cannot be cut, nor burnt, nor wetted, nor dried up. It is eternal, all-pervading, stable, firm, and ancient”. (ii, 24).

“Not knowing this, you are bewildered thinking ‘If I fight, they will perish’. The self of those whom you call Bhīṣma, Droṇa, and others, is the consciousness which is within and knows all. That which goes or comes is only the body. That which, you fear, will be cut is but the body. What if the body perish? The self is bliss. It exists ever, and everywhere.

ayam nityaḥ sarvagataḥ sthāṇuḥ acalaḥ sanātanaḥ

It is eternal. That which is eternal has no origin, and no destruction. It remains everywhere, and at all times.

It is stable like a piece of dead wood. It is firm, unmoving. It is ancient. Therefore, do not be afraid that those whom you refer to as Bhīṣma and Droṇa will be destroyed through your weapons. Thus, Śrī Kṛṣṇa gave to Arjuna instruction in Self-knowledge, and said to him, “Without any anguish, do you fight. No one will be dead. All of them always exist.”

nityaḥ sarvagataḥ sthāṇuḥ acalo'yaṁ sanātanaḥ

There is no question of destruction here. By no one, and at no time can destruction be caused to them. How can there be destruction for them? Since destruction cannot be caused, the Self is eternal. It is all-pervading, all-filling. It is unmoving, firm, like dead wood. Thus did Kṛṣṇa console Arjuna.

That by which all the things of the world are filled, that which is the plenum, is the Self. Therefore, it has no destruction. Thus did the Lord instruct Arjuna.

What did Arjuna ask? "O Kṛṣṇa, how can I shoot with arrows at Bhīṣma and Droṇa who are worthy of being worshipped by me? Are not those who stand opposing me as foes my cousins, uncles, brothers-in-law, and preceptors? By killing them what is it that I can gain? Is it not merely the kingdom? Of what use is the gain of kingdom after killing all of them? Whether the kingdom is gained or not is immaterial. Without having to kill my preceptors and elders, I am prepared to live on alms. I do not want the kingdom. If I fight this war and win, I shall be eating only food that is blood-stained, enjoy wealth and pleasure that are tainted. I do not want this. If I fight, will not Bhīṣma and Droṇa die? After killing them, why do I require a kingdom?" This is Arjuna's plea.

The Lord says: "O dear Arjuna, do not think that way. What do you think Droṇa is? Is it the Self, or the body? The body may perish. When there is birth for the body, there is death also. But the Self cannot be killed. Anything that is produced will perish. A plant sprouts and grows: it dries up and dies. Similarly, the physical body is born; it decays and is destroyed. But, that which is within it, the Self that is consciousness, exists always. It is this Self that they are—Bhīṣma and others. Therefore, they cannot be killed. Thus, the Lord imparts to Arjuna instruction in knowledge.

*avināśi tu tad-viddhi yena sarvam idam tatam,
vināśam avyayasyāsyā na kaścit kartum arhati.*

“That, verily, is imperishable, by which all this is pervaded. The destruction of that which is undecaying, no one can cause” (ii, 17).

In this manner the Lord, Śrī Kṛṣṇa, replies to Arjuna.

What is the relevance of Kṛṣṇa's reply to Arjuna's question? Arjuna weeps saying, “Bhīṣma will perish; Droṇa will die!” The Lord says: “That Reality which fills the entire universe has no death.” That Reality which fills the universe is, it is obvious, God. It is God that is without destruction, eternal; He is free from birth and death. It is He that is all-pervading. Arjuna asks “If the war is fought, will not Droṇa and others die?” The Lord replies: “How can there be death for the all-pervading God? There is no death.” How can this be the answer to the problem, “Even though the all-pervading Reality is eternal, will not these warriors die?” This doubt will naturally arise.

It is the all-pervading Reality that remains within the body and appears as ‘I’—‘I’ limited and finite, as it were, being endowed with egoity. It is the impartite all-pervading Reality that lies hidden, in all the bodies. There is no reality other than it. That which is the all-pervading Reality, you cannot burn, you cannot destroy, you cannot kill. You say, “They will be destroyed.” Do not grieve. That Reality cannot be destroyed by you. No one can destroy it. You say in anguish, “These I shall kill, if I fight.” That

is not true. That which is in all the bodies, and knows all the things that are outside, that which fills everything and is impartite—that is Bhiṣma, that is Droṇa. That cannot be destroyed. Thus, from the standpoint of the vision of non-duality, the Lord teaches Arjuna: "All is one. Whatever is believed to be different is false. It is the One that appears as all. Apart from that One, do not imagine that there is really a Many. The One which resides in the hearts of all, and knows all is but an aspect of the One which is impartite and all-pervading. This is indestructible." Thus, the Lord gave his first instruction from the standpoint of the perception of Truth. The Reality that is all-filling is one. There is no question of its going and coming. If a single button is switched on, a multitude of lights burn. Although these lamps shine severally, the energy that is the basis of them all is one. If the bulb is big, it shines big; if the bulb is small, it shines small.

Similarly, the Power that is of the nature of consciousness is all-pervasive and is impartite. Remaining in each body, it shines luminously in the form of intelligence. If the mind's nature is great, the self is called *mahātman*; if it is small, the self is called *alpātman*. This difference is dependent on the nature of the location. That Reality which is eternal, true, and all-pervading, how can you destroy? How can even I destroy? Even to believe that one can destroy it, is wrong. Therefore, arise; do your duty.

Thus, the Lord taught Arjuna from the standpoint of the wisdom of non-duality.

“How can it be said that all are one? Do they not remain as different, each of them?” If one should hold such a view, let there be a teaching that will satisfy it also. Thinking thus, the Lord presents his answer in another way.

*dehino'smin yathā dehe kaumāram yauvanam jarā,
tathā dehāntara-prāptir-dhīras-tatra na muhyati.*

“Just as, in this body, there are for the soul, childhood, adolescence and old age, so there is passing into another body. Such being the case, the wise man is not distressed.” (ii, 13)

Let us assume that each soul is distinct, and that there is nothing that is all-pervading. Even though the soul is in the same body, is there not for it change of states such as childhood, adolescence, and old age? Just as the snake discards its skin, the soul will leave its present body and take on another. Just as for the soul which is in an identical body there are in that very body childhood, adolescence, old age, etc., so is there the destruction of that body. When the body is destroyed, the soul is not destroyed. The wise ones are not deluded by what is called death.

When we talk of death or destruction, we should consider what it is that dies or is destroyed. It is this body that will be destroyed.

*jātasya hi dhruvo mṛtyuḥ dhruvaṁ janma mṛtasya ca,
tasmād-aparihārye'rthe na tvam śocitum arhasi.*

“Of that which is born, death, indeed, is certain; and of that which is dead, birth is certain. There-

fore, in regard to that which cannot be avoided you ought not to grieve'' (ii, 27).

If one is born, that one will die at some time or other. If he dies, he will be born again. Is not death inevitable for one who is born? And, birth for one who is dead? So, why should there be grief over what is inescapable? Do not grieve thinking that Bhīṣma, Droṇa, and others will die. If they take birth, they must die. If they die, they must be born again. Without knowing that this cannot be prevented, if you do not fight now, what will be the result?

If you do not wage this righteous war, you will fall away from righteousness, and losing fame you will acquire sin. There is nothing better than a righteous war. What if you die in this war? *hato vā svargaṁ prāpsyasi*. If you are killed, you will go to heaven.

jītvā vā bhokṣyase mahīm. If you win, you will enjoy this earth.

If you run away from the battle-field out of fear, ill-fame will attach itself to you, as long as the world lasts, that you had run away without having the courage to perform your duty.

*akīrtiṁ cāpi bhūtāni kathayiṣyanti te'vyayām,
sambhāvitasya cākīrtimaraṇād-atiricyate*.

"People will speak of your undiminishing infamy; and to one who is estimable, infamy is worse than death'' (ii, 34).

To a person who is celebrated for his valour, words of accusation for dereliction of duty are worse than death. If you run away from the battle-field for the fear of destroying what is, in any case, destructible, do you think that that will remain for ever without being destroyed? What you will reap is only ill-fame that you had run away, being unequal to the task of waging a righteous war; and this will be associated with you till the end of the world. Therefore, do not brood over death. Arise, with the determination to fight. You will not sin thereby. If anything, you will only gain victory. Or, you will go to the heaven of the heroes. Therefore, fight.

Thus did the Lord tell Arjuna.

The first instruction given was from the standpoint of Advaita. It is the all-pervading Reality that is in all the bodies. That is indestructible, eternal. "Do not run away without fighting, thinking that Reality will be destroyed."

The next teaching was this: What is death? It is assuming another body leaving the present one, even as the skin of a snake is discarded. Do not youth, old age, etc., occur in the same body? In the same way, death will occur for that which is born. If you win this righteous war, you will gain a kingdom. If you die fighting, you will go to the heroes' heaven. If there is no war, will the body remain for ever? Thus, from the *nāstika* standpoint, the Lord spoke in order that Arjuna might wage this righteous war out of a sense of duty, and realise that if he died he would gain at least renown.

Adopting five or six modes of teaching, the Lord wished to remove the confusion from Arjuna's mind. After saying all this, he concludes :

tasmād-yuddhyasva bhārata. "Therefore, do you fight!"

Now, for the purpose of removing Arjuna's fear, the Lord explained to him that there was no ground for fear, adopting several modes of instruction. Are all these modes to be taken as true? Which of them is to be accepted as valid? At one time, he speaks according to Advaita. At another time he talks as if he were a teacher of Mīmāṃsā. Thus, many views are expressed by him. What should we understand, as the final conclusion?

Although many views have been expressed, that which should be accepted as the absolute truth is clearly indicated in the following verse :

*yāvān-artha udapāne sarvataḥ samplutodake,
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ.* (ii,46)

When we consider the meaning of this verse, it would seem as though we cannot understand it. *Udapānam* means 'drinking water'. *Udakam* is 'water'; and *pānam* means 'drinking'. Water for drinking there is in a well, in a tank, in a pool. There are also stalls where drinking water is served. The purpose that is fulfilled by these—

sarvataḥ samplutodake

is in the all-spreading flood of water. Similarly, in the next line we read —

tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ

— the same there is in all the Vedas for an enlightened *brāhmaṇa*. This is what the Lord says: whatever use there is of a tank, a pool, a well, etc., is to be had of an all-pervading flood of water. What is the meaning of the statement: “The same is in all the Vedas for an enlightened *brāhmaṇa*”?

What is the connection between the analogy and the analogue? The two do not seem to fit in. The meaning is not clear. *Yāvān* means ‘whatever’, and *tāvān* ‘that much’. This, however, is incomprehensible. After setting forth many views, the Lord says this verse as if to clinch the argument.

The Ācārya (i.e. Ādi Śaṅkara) made his advent into the world, had his tour of victory (*dig-vijaya*), and taught the truth which will afford everyone peace and happiness. “There are no different realities. The cause of sorrow is the false belief that there are different things. To think ‘I am different; that is different’ is because of ignorance. All is one.” This truth of Advaita, he taught. Sadāśiva Brah-mendra who came in the Advaita line of succession declared the same truth thus: “All is of the nature of Brahman”. The Ācārya said, “Brahman alone is real; all else is but sport, a show. What is seen and what sees are all one”. This truth, he spread throughout the world in the course of his tour of victory. Before he commenced this tour, Vyāsa visited him in Vārāṇasī, held a debate with him, and thus demonstrated his greatness to everyone.

The Ācārya was an *avatāra* of Śaṅkara (i.e. Śiva), Vyāsa was Mahāviṣṇu.

*śaṅkaraḥ śaṅkaraḥ sākṣāt.
vyāsāya viṣṇu-rūpāya.*

There are many Śaṅkara-vijayas (Biographies of Śaṅkara) in which it is stated how quick Śaṅkara, the incarnation of Parameśvara, was in mastering the intricacies of the various *śāstras*. In one of them the following verse occurs :

*anvikṣikyaikṣi tantre paricitir atulā kāpile kā'pi lebhe
pitaṁ pātāñjalāmbhaḥ param api viditaṁ bhāṭṭa-
ghaṭṭārtha-tattvam,
yat taiḥ saukhyam tadasyāntarbhavad-amalādvaita-
vidyāsukhe'smin
kūpe yo'rthaḥ sa tīrthe supayasi vītate hanta
nāntar bhavet kim.*

Ānvikṣikī is the science of politics. The science which explains how a territory is to be governed, how law should be administered, etc., is *ānvikṣikī*.

ānvikṣikī aikṣi

By a mere glance at the science of politics, Ādi Śaṅkara mastered it. If the entire world came to him and stood before him in reverence, how much knowledge should he have had of political science ! By a mere look at it, he understood it all.

tantre paricitir-atulā kāpile kā'pi lebhe

Similarly, in the Sāṅkhya philosophy of Kapila he had deep knowledge. In his commentary on the *Brahma-sūtra*, it is Sāṅkhya that comes in for great attention.

pitaṁ pātāñjalāmbhaḥ

So also, the understanding of Patañjali's *Yoga-śāstra* became as easy as drinking water.

param api viditaṁ bhāṭṭa-ghaṭṭārtha-tattvam

Likewise, he knew quite easily the Bhāṭṭa-Mīmāṃsā. Thus, the most difficult branches of learning were mastered without effort.

yat taiḥ saukhyam

At a time when something is difficult to grasp and no clue is open, if there arises some streak of light, there will be engendered great joy because of the dispelling of doubt. This is known only to those who have had this aesthetic experience.

*yat taiḥ saukhyam tadasyāntar-abhavad
amlādvaitasukhe'smin.*

What cannot be grasped even after long study, Śaṅkara understood with utmost ease by a mere glance at the respective texts. It was all as easy as drinking water.

amalādvaitavidyā-sukhe.

Malam means 'impurity'. *Advaita* is that in which there is not even a trace of impurity. This is not so in regard to the other philosophical principles. If, for instance, the teaching is in regard to performance of an action, then, there should be the desire to do that action. Thus, there is a defect in each of them. There is nothing that is defectless. That which is without defect is only *Advaita* which is absolutely pure. The cumulative happiness that one may gain by understanding all the other principles is included

in the ocean of bliss that is experienced by realising the truth of *Advaita*.

*kūpe yo'rthaḥ sa tīrthe supayasi vitate
hanta nāntarbhavet kim.*

The use that one may derive from a well—will not that be got from the wide flood-waters of the Kāverī? One may quench his thirst by drinking the water from a well. The ambrosial water of a river quenches one's thirst. The benefits that one may derive from the well-water are obtained, in an increased measure, from the waters of a river. *Advaita* is like a great living river. The other principles are like wells, pools, tanks. The uses of the small reservoirs of water are included in the benefits that a great river can confer. It is only in regions where there is no river that wells and tanks should be dug. In the area where the Kāverī flows, will any one dig irrigation tanks? Whatever advantages are obtainable from small things are all to be had from that which is big. The happiness that issues from knowing all the other principles is included in the bliss of *Advaita*. This is the meaning of the verse from the *Śaṅkara-vijaya*.

Now, we may clearly understand the meaning of the *Bhagavad-gītā* verse:

*yāvān artha udapāne sarvataḥ samplutodake,
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ.*

The author of the other verse must have had in his mind this *śloka* of the *Gītā*. We now have to search for the verse in the *Śaṅkara-vijaya* in order to understand correctly the meaning of the *Gītā* verse.

sarvataḥ samplutodake udapāne arthaḥ yāvān

“Just as in the all-pervading flood of water is included the benefit of drinking the water of a well.” The meaning of this passage now becomes clear.

Śaṅkha, Yoga, performance of *karma*—whatever benefits one may derive from these are all of them included in the knowledge of *Advaita* which is like a vast ocean.

Here, we must add the statement in the verse of the *Śaṅkara-vijaya* :

*kūpe yo'rthaḥ sa tirtha supayasi vitate hanta
nāntarbhavet kim.*

Similarly, the *Gītā* verse says :

tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ.

What is the meaning of the term *brāhmaṇa*? The ordinary meaning of the word is ‘he who knows the *Veda*.’ For the *Veda* itself, there is the name *brahma*. He who studies the *Veda* is *brahmacāri*. Therefore, the one who has studied the *Veda* well is called *brāhmaṇa*, and also anyone who has come in his lineage. Although this is the conventional meaning, the principal meaning of the word *brāhmaṇa* as it occurs in the *Upaniṣads* is ‘he who sees *Brahman* everywhere and realises it. In the bliss-experience of such a sage, the fruits of all the injunctions of the *Veda* are included. These are small benefits. All of them culminate in the *Advaita*-experience.

The Lord concludes, then, in the *Bhagavad-gītā*, saying: "Although I have indicated many lines of approach, the one which is based on the vision of the Advaita-truth is the final view; it includes all the others."

"I have set forth several views. What if the body is destroyed? If this one goes, another will come. What if you lose your life in this righteous war? You will go to the heaven of the heroes. If you succeed, you will become a conquering hero, and gain the kingdom. If, on the contrary, you will not fight out of fear, infamy will come to you.

"Thus, I gave several reasons and asked you to fight. All these are right. Although these reasons are several and appear different, they get included in the final view that all is of the nature of the supreme Self. There is no destruction at all for the Self; there is no movement for it. All is one. In the Reality that is all-pervading, all these get resolved. Being convinced of this lofty truth, you may fight; do not get depressed." This is the substance of the Lord's teaching which is concluded in the second chapter with the verse whose meaning we have been trying to understand.

"What if anything comes, or anything goes? What if anything exists, or is destroyed? That which appeared must disappear. There is destruction only for the appearances. For the Reality which is all-filling and exists in all things, there is no destruction. It is eternal. Therefore, without getting distressed you may do your duty." Thus, the Lord instructed Arjuna from the standpoint of *Advaita-*

experience. This standpoint is referred to as that of knowledge (*jñāna*). Such knowledge was vouchsafed to the dumb poet, Mūka Kavi, by the grace of the World-Mother.

śiva śiva paśyanti samam.

He says, "The vision of looking upon all beings as the same (*samam*) is gained by those who are blessed by the Divine Mother." *Samam* means 'One' (*ekam*).

paṇḍitāḥ sama-darśinaḥ.

Seeing a dog, and seeing an elephant, how is it possible to say that the two are one? Whatever be the nature of the different beings, to see in all of them the One Reality is to see the *same*. This is possible only for the *jñānin*.

*samam paśyan hi sarvatra samavasthitam īśvaram,
na hinasty-ātmanātmānam tato yāti parām gatim.*

"He who sees the Lord, seated the same everywhere, destroys not the Self by the self; he, thence, reaches the supreme goal" (xiii, 28). This is declared in the *Bhagavad-gītā*. The Lord exists as all beings. He who sees Him in all beings is the one who has the vision of sameness.

There are many dolls made of sugar. Although they have different shapes, they are all sugar. There is sweetness in sugar, and nothing else. Similarly, all things are of the nature of the supreme Self. For those who have realised this truth, there is nothing other than bliss. The term *sarva* (all) means the Self.

This knowledge should come as a result of the grace of the Mother. It is enough if we do not ask of Her anything else. It is this knowledge that comes to us at the end in the form of Her grace.

The fire of knowledge will remove all impurities. To one who has seen the plenary Reality in all the beings that he sees, there is no sorrow, no grief. All the truths are comprised in this supreme truth. May everyone acquire this knowledge through the grace of the Divine Mother!

Shall we say that the great *Upanishads* are the deep, still mountain tarns, fed from the pure water of the everlasting snows, lit by clear sunshine, or, by night, mirroring the high serenity of the stars?

The *Bhagavad-gītā* is, perhaps, the lake among the foothills, wherein are gathered the same waters of wisdom, after flowing through the forest of Indian history, with the fierce conflict of the Children of Bharata.

Then, in the *Brahma Sūtras*, we have the reservoir, four-square, where the sacred waters are assembled in ordered quiet and graded depth, to be distributed by careful measure for the sustenance of the sons of men.

What shall we say, then, of the Master Śaṅkara? Is he not the Guardian of the sacred waters, who, by his Commentaries, has hemmed about, against all impurities or Time's jealousy, first the mountain tarns of the *Upanishads*, then the serene forest of the *Bhagavad-gītā* and last the deep reservoir of the *Sūtras*, adding, from the generous riches of his wisdom, lovely fountains and lakelets of his own, the *Crest Jewel*, the *Awakening*, the *Discernment*?

—Charles Johnston

Vedanta*

Jagadguru Sri Jayendra Sarasvati

[continued from volume one, number one]

Standing before a huge mirror, we embellish our body; if the reflection in the mirror is not fine, we think that our body is not fine-looking and adorn ourselves with better ornaments, etc., still further. The truth to be learnt from this is : the reflection, or shadow, although it seems to be different, has no existence separate from the body. While the reflection, shadow, is one with the body, we imagine that it is different. What we think is different is not a real entity. Because of the mirror and the light, the reflection or shadow appears. On account of ignorance, duality arises, and our belief that there are two. This false appearance is not of recent origin — of yesterday or today. Since the supreme Self is beginningless, *māyā* which is like its shadow, dependent

* Translated from Tamil — Editor.

thereon, is also beginningless. And, the cognition of duality which is born thereof is beginningless too. Although *māyā* and its effect which is false knowledge are beginningless, they have an end. It is only the Self that has no end.

In our ordinary life, we do experience empirical delusion, mistaking something for something else, e.g., the rope for a snake, nacre for silver, mirage for water, etc. In each case, after examination we discover the mistake, and know that which has been superimposed is illusory, and that the substrate alone is real. The appearance of the world as a whole is not limited in time, like the empirical delusions. This is beginningless delusion.

Generally, for one thing to appear as another, we must have previous knowledge of those things. We have seen previously the rope and the snake separately, so also nacre and silver. What we saw separately, we now see as one on account of ignorance. What is the cause of this mistake? For mistaking the rope for the snake, the reason is darkness; for seeing silver in nacre, what is responsible is greed. But for superimposing the world on the Self—for the appearance of the world and its phenomena—the cause is not darkness or greed, but ignorance or nescience (*avidyā*) alone.

Cognition is two-fold: true and false. It is false knowledge that is called delusion (*bhrama*). The erroneous knowledge which makes the world appear is beginningless; it is beginningless ignorance. Although beginningless, it is destroyed when true knowledge arises. Thus, we may trace the causation of

delusion and misery to ignorance, and understand that there is the removal of ignorance through true knowledge. The immediate cause of misery consists of the actions that we perform. We perform actions because of desire and delusion. The cause thereof is ignorance about the true nature of Reality. We are ignorant because of the appearance of duality. The cause of this is the beginningless nescience. Nescience there is because we do not possess the true knowledge of the Self. When we gain true Self-knowledge, the notion of duality will vanish. When the notion of duality disappears, there will be no desire or delusion. If these do not arise, we shall be free from attachment and aversion to deeds. Then, we shall be free from action. If there is actionlessness, there will be no misery, there will be happiness.

This does not mean that one should sit idle without doing any work. Actionlessness should be of the mind. When there is no mental agitation, there will be absence of misery. That is the state of true happiness. It is to make the mind remain in the state of happiness, free from thoughts, that concentration becomes necessary. In order that the mind may become one-pointed and pure, we worship God. The worship of God, thus, serves as the means for gaining the knowledge of the true nature of the Self.

There is God in the Image ; the Image is called God. The name 'God' is given also to that which creates, preserves, and destroys the world. God is He who, as endowed with *māyā*, becomes the cause of the world. When He is the primal ground of all, He is referred to as the supreme Self. That Self, as

all-pervading and as the inner ruler of all, is the *antaryāmin* : as omnipresent, it is *vibhu, vyāpaka*.

Thus, one and the same Self which, in its true nature, is the supreme Being, becomes manifest as *Īśvara, Brahmā, Viṣṇu*, and *Rudra*, in order that the various cosmic functions may take place. It is the same Being that appears in the different divine images in the temples. So, in the state of practising the means, there is worship of God; after the fruit of practice has been gained, there is the direct experience of the supreme Self. On the empirical level, as long as the true knowledge of the Self has not arisen, one should practise the disciplines. Worship of God is one of them : the disciplines include doing one's duties, special and common.

The reason is that without practising the means, the goal cannot be gained. Theoretical knowledge of the goal is one thing ; realising it another. The knowledge of the true nature of the Self may come through books, or by listening to discourses. But the experience may not come at that time. It will come only through the practice of *sādhana-s*. Even the study of books and listening to discourses form part of *sādhana*. But if one remains content with the theoretical knowledge derived from them, and does not practise the further *sādhana-s*, one will not gain the experience of the Self. The fruit of knowledge is to reach the goal through such practice. For example, there is water in one place, and a tumbler in another place. There arises thirst in us. We know that the thirst will be quenched only if we take the water in the tumbler and drink it. But the mere knowledge will not remove the thirst. After the

thought arises, we must take the tumbler, fill it with water and drink it. And after the thirst is quenched, the tumbler is not needed nor should we go to the place where the water is. Till the thirst is quenched, both are necessary. Similarly, till the thirst of *samsāra* is removed, we must practise the *sādhana-s* for the removal. If there is only knowledge of the means or of the goal, that is not enough; the heat of *samsāra* will not be relieved. In order to enjoy the sweetness of the sugar-cane, we bite bits of it, take in the sweet juice and spit out the chaff. We can also take the crushed juice in a tumbler and drink it. But we will not enjoy it as much as by biting the cane and munching it. When we bite with the teeth, there may even be some pain. Even from such pain we derive some pleasure. Similarly, when we are hungry, what are required for satisfying hunger are the articles of food. But for gathering these articles it takes time, days and months. To explain, there are all the agricultural operations — ploughing the fields, sowing seeds etc., — which are to be undertaken. It is after months of effort that the corn ripens, it is reaped, and made ready for cooking. We are not satisfied with corn alone; we procure vegetables, etc., also. The cooking has to be done in the proper manner, with the ingredients mixed in right proportion. Then we partake of the food, and have the hunger satisfied. Thus, even in this small matter of satisfying hunger, it takes so much of effort, such a long time. We know that if we eat we shall get rid of hunger. But, by this mere knowledge, hunger will not be removed. If the cooking is done improperly, for instance, there will be stomach-upset instead of satisfac-

tion of hunger. Therefore, the means should be pursued in the right manner.

Even after the food has been eaten, there is a lot of work to be done: the cleansing of the utensils, of the kitchen, of the dining room, keeping the things pertaining to the cooking in order, etc. All this is done because it will facilitate the work of the next cooking and of those who will be responsible for it. In the same way, even though we may reach the goal, and we may no longer require the means, we should, while not revealing our own experience, tell others of the means that should be practised and lead them on the path. It is through *sādhana* that the goal can be reached.

The *sādhana-s* are of many sorts. Some people seek to know the truth of the Self through the practice of *yoga* (i.e. the technique of mind-control); some others through worshipping God, being devoted to Him, and singing His Name. Some seek Self-knowledge through getting initiated into a *mantra*, repeating it, and meditating on its truth. Still others approach the goal through renouncing all personal possessions and working for the good of all.

Although the *sādhana-s* differ from one another, the goal is the same: the state of non-return to birth, of freedom from misery, of unexcellable bliss. In spite of practising these various *sādhana-s*, one will not gain the plenary result, if one does not do the duties, common and special, enjoined upon him. Such a one will not reach the goal quickly. So, those who seek to know the Self should perform their common and special duties, besides pursuing the various *sādhana-s*

as are suited to their bodies, minds, aspirations, and circumstances. Only then the practice of *sādhana-s* will yield their fruit easily and quickly, without any obstacle. These *sādhana-s* may be pursued in two ways. One of them is to pursue the *sādhana-s*—doing one's duties, practising *yoga*, etc.,—with a view to enjoy their results, with a desire to reap their fruit. The other way is to pursue them without any selfish motive, offering the results to God. The first mentioned way is useful to those who can pursue the *sādhana-s* only gradually and slowly. The other way is for those who have strength of mind and faith. This may appear to be an easy path; but when it is actually followed, its difficulty will become obvious. This second way is known as '*niṣkāmya-karmayoga*'. This is the way of performing all one's duties properly and thoroughly without any motive for selfish gain and offering the fruit to God.

This is the way which Lord Kṛṣṇa teaches in the *Bhagavad-gītā*, with great emphasis. While explaining the *sādhana-s*, the Lord says that all one's activities should be based on *sāttvika* nature, taking food, bathing, giving in charity, etc. In the mind there should be good thoughts, the *sāttvika* thoughts should grow. Starting from these, if one pursues the higher *sādhana-s*, eventually there will arise the plenary experience of the Self. It is only in the human birth that the pursuit of these *sādhana-s* is possible, not in any other birth.

Human birth is not like birth as a crow, a sparrow, or a dog. It is birth of a high and pure grade. If, in this human birth, we strive for perfection, we shall reach the supreme state of birthlessness. If, on

the contrary, we do not strive and thus miss the opportunity, we do not know when again we shall be born as a human being. And, even if we are born as a human being, we do not know if the conditions which will then prevail will be conducive or not for spiritual development.

The little pleasures that we now enjoy should be regarded by us as paving the way for the supreme happiness. We should not consider them to be ends in themselves, and think that the purpose of human birth is only to enjoy them. Consider, for instance, how we should enjoy the taste of sugar-candy. If we eat the candy, we enjoy sweetness. If, in a hurry, we bite it, it may damage the teeth and cause pain. We must put the candy into the mouth, keep it there, may be, for half an hour till it gets dissolved. We should thus slowly taste the sweetness of the candy. There will be enjoyment both while keeping it in the mouth and for a long time after it is dissolved. Similarly, if the *sādhana-s* are pursued gradually and in the proper manner, we shall gain happiness both while pursuing them and after completing them.

In the *Purāṇa-s* we have descriptions of merit and demerit, and of places like Kailāsa and Vaikuṅṭha. These conditions and states belong to the empirically real. The *sādhana-s* associated with the empirical level, and the results obtained through them are ancillary to the gaining of the supreme reality.

In the *Veda-s*, *Dharma-śāstra-s*, *Smṛti-s*, *Purāṇa-s*, and ethical texts, the things that one ought to do are explained. We should regard all the injunctions as

sādhana-s for gaining knowledge of the Self, pursue them, and acquire purity of the mind which is their result. In this manner, one should gain peace of mind, make the mind one-pointed, and thereby realise the Self which is one's true eternal nature as unexcellable bliss.

Thus, in Hinduism the teaching about worship of God, performance of ritual, rebirth, etc., belongs to the empirical plane. The supreme truth is the non-dual Self. That is without decay or destruction. It transcends everything. It is without change. If the teaching is properly understood, then it will be seen that there is no internal contradiction in the Śāstra-s.

Failing to understand this, some historians hold that the Veda-s and the Upaniṣad-s are different, and that they belong to different periods. They attempt to date them, stratify them. The reason for this is that in the Veda-s the names of several Gods are mentioned, and ritual sacrifices are enjoined, whereas in the Upaniṣad-s what is taught relates only to the non-dual Self and the means that will lead to its realisation which means liberation from the cycle of birth and death. Propitiating the Gods, performing ritual sacrifices, etc., can lead only to finite pleasures. At first, people in the world had recourse to these acts in order to gain ends that are necessary for this life. Since they found, subsequently, that perfect peace of mind cannot be had this way, they began to follow the teachings of the Upaniṣad-s and practised meditation, etc. In the age of the Veda-s, there was no worship of the One God, nor meditative techniques. These came later in the age of the

Upaniṣad-s, whose purport is the realisation of the non-dual Self. This is the view of some historians.

They think that the Veda-s and the Upaniṣad-s were written at some particular time or other. In them we come across the names of several ṛṣi-s, reports of dialogues, etc. Therefore, these texts should have been composed by them in the period or periods in which they lived.

This view of some historians and archaeologists is not acceptable to our Hindu tradition. Our tradition tells us that the Upaniṣad-s are included in the Veda. The Upaniṣad-s are parts of the Veda. Therefore, there is no authority for separating the Upaniṣad-s from the Veda-s. Although there are many Upaniṣad-s, when we consider their *śānti-mantra-s*, we will find that these are the same as the *śānti-mantra-s* of the Veda-s to which they belong. Even in cases where the particular branch of the Veda is not extant, we can trace an Upaniṣad to the Veda of which it is a part with the help of its *śānti-mantra*. Furthermore, there is no Upaniṣad unrelated to the Veda. There are as many Upaniṣad-s as there are branches of the Veda. Thus, the *Upaniṣad-s* are in the Veda, and not apart from it. So also, it is not proper to speak of the Vedic age and the Upaniṣadic age. The reason is that the Veda was not originated by any one at any time. It is as beginningless as God.

Although the Veda-s are to be seen in the form of books today, they are to be learnt only by hearing and not by reading. This is as true today as it was in the past. The teachings of the Veda-s, the instructions of the Upaniṣad-s, one may understand by read-

ing. If one has the requisite knowledge of Sanskrit, one may read the books and understand. Beyond this, the books will not be helpful. What are important in the Veda are sound (*svara*) and intonation. These cannot be learnt from books. One must listen and learn. It is true that in the Veda-s the names of several ṛṣi-s and Gods occur. This does not go against the tradition that the Veda-s are beginningless. What relate to the three parts of time — past, present, and future — are to be found mentioned in the Veda-s. How, then, can they be the creations of the ṛṣi-s? There is no evidence or authority to say that the Veda-s are the compositions of ṛṣi-s.

The sounds of the Vedic words — the Vedic mantra-s - were heard by the ṛṣi-s with the ears which had acquired special ability through the power of *tapas*; what were, thus, heard were retained by them in their hearts, and they became revealed in their experience. The truths which were, thus, realised were taught by the ṛṣi-s to their pupils. The names of the ṛṣi-s who gave the teaching to the pupils, the names of the Vedic Gods whom they realised in experience, the modes of propitiating the Gods, the results that could be obtained through such propitiation, the names of the metres in which the mantra-s manifested themselves—these details have come down from generation to generation, with the result that the ṛṣi-s that imparted instruction are remembered, as also the mode of their instruction with the details relating to the *mantra-s*. This explains why before the *mantra-s* are recited the name of the ṛṣi, metre, *devatā*, and the result to be gained are mentioned.

[to be continued]

Shatpadi—stotram*

Sankara Bhagavatpada

Bhagavān Śrī Śaṅkara incarnated himself, as Śaṅkara Bhagavatpāda and left for humanity the richest-ever heritage. It consists of a large number of works in prose and verse, in Sanskrit, vast and deep in extent and content, on matters of good conduct, devotion to God and religious practices, philosophical speculation, meditation and realisation.

The ephemeral empirical world is real only in a limited sense. In the state of Absolute Reality, the multiplicity characteristic of worldly experience disappears and there is nothing but the cosmic Absolute, the Brahman. Till it is achieved, we cannot set aside the empirical world of experience. We have to strive to reach the Absolute using the empirical state as a ladder. God, His personal manifestations, His power, mercy, grace, etc., and in contrast the weakness, littleness and ignorance of individual souls are true in the lower plane in which we are cast. As such, prayer by helpless and distressed souls addressed to the omniscient, omnipotent God for redemption becomes significant.

The Vedānta-Stotras of Śaṅkara Bhagavatpāda link up empirical devotion to God with the achievement of *mokṣa* where

* Translated by Śrī A.V. Nagaraja Sarma, M.A.

the soul and God merge into one. True to the dictum *mokṣam icchet janardanāt* the *Ṣaṭpadi-stotra* is addressed to Viṣṇu. This is a delightful poetic composition in seven verses pleasing to the ear by its rhyme and rhythm and to the heart by its devotional content. The title of the poem is descriptive and metaphorical. It means "The prayer in six words" and also "The prayer of the honey-bee."

[1]

अविनयमपनय विष्णो दमय मनः शमय विषयमृगतृष्णाम् ।
भूतदयां विस्तारय तारय संसारसागरतः ॥ १ ॥

Oh Lord Viṣṇu ! Drive away (my) immodesty, quell (my) mind and dispel the mirage of objects of worldly pleasure. Spread out compassion (in me) for all beings. Make me cross the ocean of worldly existence (to the shore, viz. *mokṣa*).

Immodesty or arrogance is a great stumbling block in the way of the seeker of Truth. A reverential and humble approach is necessary. So the first prayer is for the removal of this impediment. Next comes the serious hurdle of the senses and the mind. By nature the mind is fickle, and the senses are riotous. When the mind is controlled, the senses also are subdued. The Lord alone can help one in this. Then there is the temptation of objects of pleasure that cannot be easily overcome. The objects are appropriately named '*viṣaya*' which means 'bond'. While they allure, they do not satisfy. Hence Bhagavatpāda calls them 'mirage' which draws beings to it but fails to quench the thirst, being but illusory. God's grace is necessary to weaken their hold on us. One who wants to realize Brahman must cultivate an outlook of oneness in all things. Self-love or selfish love, so characteristic of any individual, has to be purified and expanded from the self to the whole world, as from the centre of a circle to the encompassing circumference. Such an outlook also can be built up only by the grace of God. By removing obstacles and by providing favourable conditions God helps the devotee to

cross the ocean of *saṁsāra* and land safely to the far off shore called *mokṣa*.

[2]

दिव्ययुनीमकरन्दे परिमलपरिभोगसच्चिदानन्दे ।
श्रीपतिपदारविन्दे भवभयखेदच्छिदे वन्दे ॥ २ ॥

I bow at the lotus-feet of Viṣṇu (the Lord of Lakṣmī), of which the celestial Gaṅgā is the pollen (or honey), which afford the enjoyment of their fragrance and stand out as 'Sat' 'Cit' and 'Ānanda' (as the true Brahman) and which cut off the terror and pain of birth in this world.

The feet of Viṣṇu are metaphorically spoken of as lotus flowers, the heavenly Gaṅgā flowing out of them becoming, naturally, the pollen falling out of the flowers. More than the lotuses which give transient pleasure, the lotus-feet of the Lord give the eternal *Sat-cit-ānanda Brahmānubhava*.

[3]

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गः कचन समुद्रो न तारङ्गः ॥ ३ ॥

Oh Protector! Even with the difference (between You and me) passing off, I become Yours but You do not become mine. Indeed (though there is no difference between the waves and the ocean) the wave belongs to the ocean but nowhere (never) does the ocean belong to the wave.

By winning the grace of the Lord one first realises Saguṇa Brahman in a personal form. According to some philosophical

schools, the realised souls acquire a superior form and reach God's presence. There are others who hold that the released souls become God-like in appearance and also enjoy His proximity. This is their final goal and their *mokṣa*. The Advaitin's concept of *mokṣa* is complete merger in Brahman or, in other words, the disappearance of the illusory difference between *jīva* and Brahman. What is described in this verse is a step beyond the *mokṣa* of other schools but still falls short of Advaitin's *mokṣa*. Bhagavatpāda speaks here of a state of partial merger of individual souls into Brahman, where the majestic grandeur of God and the littleness of innumerable souls persist. So it is possible for the soul to claim to be a part of God and yet continue to pray to Him. This fine concept of difference in non-difference is beautifully brought out by referring to the well-known phenomenon of the ocean and the waves. The rolling waves, while being only the water of the ocean rising up, are not different from the ocean. Yet they appear to be temporarily different and we speak of the waves of the ocean. We do not speak of the ocean as belonging to the waves. We recognise difference and speak of it, knowing all the while that there is no difference.

[4]

उद्धृतनग नगभिदनुज दनुजकुलामित्र मित्रशशिदृष्टे ।

दृष्टे भवति प्रभवति न भवति किं भवतिरस्कार : ॥४ ॥

Oh Lord who held aloft the mountain and who are the younger brother of the mountain-breaker (Indra)! Oh Lord who are the enemy of the race of demons and who have the Sun and the Moon as your eyes! When You, the mighty Lord, are seen, does not the setting aside of birth (removal of *samsāra*) come about?

Incarnated as Kṛṣṇa, Viṣṇu lifted the mountain Govardhana to protect the cowherds and the cattle of Gokula from the torrential rains sent down by irate Indra. Being born (incarnated) as the youngest son of Aditi and Kaśyapa, Viṣṇu became the

younger brother of Indra, their eldest son. The Lord is the enemy of all evil forces personified in the demons. In the cosmic form, i.e., the Viśvarūpa of the Lord the Sun and the Moon are His eyes. One who has realised the Lord treats *saṁsāra* with contempt and sets it at naught.

[5]

मत्स्यादिभिर्गवतारैरवतारवतावता सदा वसुधाम् ।
परमेश्वर परिपाल्यो भवता भवतापभीतोऽहम् ॥ ५ ॥

Oh Supreme Lord! I am frightened by the suffering caused by birth (*saṁsāra*). I am fit to be (I must be) saved by You who, coming down in the form of incarnations as fish, etc., always protect the world.

The purpose of the ten well-known *avatāras* of Viṣṇu is to protect the world from suffering. The prayer here is that the same concern may be shown to the devotee who is both distressed and terrified by the recurring worldly life.

[6]

दामोदर गुणमन्दिर सुन्दरवदनारविन्द गोविन्द ।
भवजलधिमथनमन्दर परमं द्रमपनय त्वं मे ॥ ६ ॥

Oh Lord with the (mark of the) binding rope on Your belly! Oh abode of all auspicious qualities! Oh charming Lord of the lotus-face! Oh Govinda! Oh Lord who are the very Mandara mountain in the matter of churning the ocean of *saṁsāra* (worldly life)! Please remove my great dread.

‘Dāmodara’ refers to the incident of the infant Kṛṣṇa being bound by Yaśodā with a rope to keep him from mischief. —Himself bound thus, He released two Gandharvas from their curse and gave them back their divine form. Praise addressed to the ‘bound’ Lord releases the devotee from bondage. As Saguṇa Brahman, the Lord is described as having all glorious qualities. He is Govinda, the refuge of all souls, the ultimate goal of all speech, and as Kṛṣṇa He is the protector of cows. The Mandara mountain served as the churning rod to bring out nectar from the milky ocean. The Lord churns the worldly life of the devotee and brings out for him *Brahmānanda*. The cycle of births and deaths being the most dreadful thing in the world, Bhagavatpāda prays (for us) for the removal of this dread.

[7]

नारायण करुणामय शरणं करवाणि तावकौ चरणौ ।
इति षट्पदी मदीये वदनसरोजे सदा वसतु ॥ ७ ॥

May the combination of the six words (the honey-bee) 1. नारायण, 2. करुणामय, 3. शरणं, 4. करवाणि, 5. तावकौ, 6. चरणौ revel for ever in my lotus-mouth. (May this prayer— “Oh Nārāyaṇa! Oh Merciful One! Let me resort to your two feet as my refuge” ever revolve in my mouth.

To win the Lord’s favour one must pray constantly. Bhagavatpāda gives for our benefit the words of the prayer. There is an implication that the prayer, like a *mantra*, even if uttered without awareness of the meaning, will win for us the grace of Lord Nārāyaṇa.

Hymn to Dakshinamurti*

Sankara Bhagavatpada

The Hymn to Dakṣiṇāmūrti has rightly become famous. In a short compass it gives the quintessence of Advaita. It is addressed to God as *Guru*, by whose grace one receives the teaching of non-duality. How the one reality appears as the many, how even the distinction of the teacher and the taught comes about one cannot explain. But the basic truth of Advaita, which is the Self, of the nature of consciousness, cannot be denied. Whether it is called God, *Guru*, or Self, it is the same. The realization of this truth is the goal of Advaita. And, Advaita is in opposition to no school of thought or mode of spiritual life. In order to show this, Śaṅkara employs in this Hymn some of the terms peculiar to Kashmir Śaivism.

* Translated and explained by the Editor : the explanation is based on Svayamprakāśa-yāti's commentary, *Tattva-sūhā*.



Jñāna Dakṣiṇāmūrti

मौनव्याख्याप्रकटितपरब्रह्मतत्त्वं युवानं
 वर्षिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
 आचार्येन्द्रं करकलितचिन्मुद्रमानन्दमूर्तिं
 स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥

*maunavyākhyā-prakaṭitaparabrahmatattvaṁ yuvānaṁ
 varṣiṣṭhāntevasadṛṣigaṇairāvṛtaṁ brahmaṇiṣṭhaiḥ
 ācāryendraṁ karakalita-cinmudram-ānandamūrtim
 svātmārāmaṁ muditavadanaṁ dakṣiṇāmūrtimiḍe.*

I praise Dakshinamurti, the handsome youth who has expounded the truth of non-duality by eloquent silence, who is surrounded by a group of disciples consisting of aged sages who are absorbed in the contemplation of the supreme Self, who is the prince among preceptors, who by his hand (i.e., by the union of his thumb and the fore-finger) shows the sign indicating the identity of the individual soul and the supreme Self, who is the embodiment of bliss, who delights in the Self, and who has a charming face.

[1]

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
 यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

*viśvaṁ darpaṇa-dṛśyamāna-nagarī-tulyaṁ nijāntargataṁ
 paśyann-ātmani māyayā bahirivodbhūtaṁ yathā nidrayā.
 yaḥ sākṣātkurute prabodha-samaye svātmānamevādvayam
 tasmai śrī-gurumūrtaye nama idam śrī-dakṣiṇāmūrtaye.*

To Him who by *māyā* as by dream, sees within Himself the universe which is inside Him, like unto a city that is seen in a mirror, (but) which is manifested as if without: to Him who apprehends, at the time of awakening, His own non-dual Self: to Him, of the form of the Preceptor, the blessed Dakshinamurti may this obeisance be!

In this well-known hymn addressed to the Supreme Divinity appearing as Preceptor, Śrī Śaṅkara expounds the Truth of Advaita.

One of the forms in which Lord Śiva is pictured is that of the youthful world-teacher seated beneath the sacred fig-tree, facing South, and teaching elderly disciples through silence. The significance of this form is the supreme identity of God (*Īśvara*), Teacher (*Guru*), and Self (*Ātman*). It is the same Self that appears as God and as the soul, as the teacher and as the taught.

The commentator, Svayaṃprakāśa-yati, introduces the *Hymn* thus:

The Bhāṣyakāra (i.e. Śaṅkara), the omniscient Lord, embodied himself forth, with the sole aim of bestowing grace unto the world. In order to fulfil this aim, he exhibited through enquiry into the Vedāntic texts, with the help of reasoning, that Advaita is the supreme puport. The Vedāntic texts may be compared to the Milk-Ocean, reasoning to the Mandara hill which was used as the churning rod, the process of enquiry to the churning, and Advaita to the ambrosia that emerged from the Milk-Ocean. Collecting the ambrosia, Śaṅkara has kept it in the present hymn which serves as the vessel to preserve it for distribution.

The essence of the teaching that is thus preserved is that the so-called individual soul (*jīva*) that is the enjoyer, the universe which is the object enjoyed, the supreme Lord who is the giver of enjoyment and the *Guru* who grants release, are absolutely non-different (i.e. one). By a devoted study of this hymn, by reflecting on its teaching, and by meditating on the truth taught, one will gain the supreme end which is release.

The hymn has already been compared to the vessel that serves as a receptacle for the ambrosia. (i.e. Advaita). It may also be likened unto the butter that is churned out of the milk of Vedānta.

In the first verse, it is shown that the South-facing Śiva, the supreme Lord who is the Self, is the substrate of the entire universe. The manifold universe consisting of the elements and the elementals exists in one's Self. The Self is one; the world is manifold. The Self is unchanging; the world is subject of ceaseless change. The Self is infinite; the world consists of finite entities. The Self is pure; the world is full of impurities. How can the former be the substrate of the latter? This is explained with the help of an example. The world appears in the Self like the city with its streets and buildings, market-places and business-houses, tanks and towers, vehicles and living beings in a clear, unsoiled mirror. The mirrored city is not real; and yet it appears in the mirror.

It may be asked: If the world remains always in the Self, it must be experienced like desire, anger, etc., inside of us and not outside. To this, it is

replied: *Māyā* (which is the same as *avidyā* or *ajñāna*) has the self-luminous Self as its locus (*āśraya*) and content (*viṣaya*); just as in bright sun-light the owl sees darkness, in the self-luminous Self there is *māyā* veiling it. The evidence for this is the experience "I do not know myself." From this it is clear that the Self is locus as well as content of ignorance.

An example for the appearance, outside, of what is within is dream-experience. The dream-world is what is superimposed on the Self which is the witness; yet it appears as if outside the Self. Similarly in the state of waking, one sees the world which is superimposed on one's Self, as if it exists outside. Because of the superimposition of identity with the body, etc., which are superimposed on the Self, one sees the world as if it exists outside. No relation of the world which is inert, such as conjunction and inherence, is possible with the Self which is consciousness. If it were not for superimposition on the self-luminous Self, the world would not even be manifest. Therefore, the world is only a superimposition on the Self.

Objection: If it is true that the world is what is superimposed on the Self, it should be sublated. But we do not experience its sublation at any time. Therefore, the world is not what is superimposed on the Self; it exists really outside the Self.

Reply: Just as the dream-world, even though super-imposed, shines at the time of dreaming as if it is real, but is sublated when one wakes up, even so, this waking world too, although it is manifest as if

real before the rise of true knowledge, gets sublated, along with its cause which is nescience, at the time when there arises the knowledge of identity of the inner Self and *Brahman* through the major texts such as 'That thou art', as taught by the supremely compassionate and gracious *Ācārya* who is an incarnation of *Parameśvara* (the supreme Lord). When there is the direct experience (*sākṣātkāra*) of this truth, what remains unsublated is only the non-dual *Brahman* which is the Self.

The non-dual *Brahman* is free from limitations caused by space, time, and other things. The direct experience of *Brahman* is gained through the grace of the Guru who is God.

*parādvaita-vijñānam kṛpayā vai dadāti yaḥ,
so'yam gurur-gurus-sākṣāt śiva eva na saṁśayaḥ.*

"He who grants, out of compassion, the knowledge of the supreme Non-duality is, verily, the *Guru* who is Śiva Himself. There is no doubt in regard to this".

Śrī Dakṣiṇāmūrti is the *Ādi Guru*. The term means 'the auspicious form of Śiva that faces the southern direction' (*dakṣiṇa-dig-abhimukhā mūrtiḥ*). It may also be interpreted to mean: 'He who is expert (*dakṣiṇaḥ*) in accomplishing the origination, sustentation, and destruction of the world, through His beginningless and wonderful power of *māyā* (*śriyā*), and yet is, in truth, without form (*amūrta*).

śriyā dakṣiṇaḥ śrī-dakṣiṇaḥ ; sa ca asau amūrtiśca.

Offering obeisance, in the present context, means 'surrendering one self to the supreme Lord, in

oneness' (*prahvībhāvaḥ svātmanaḥ paramēṣvare ekatvena samarpaṇam*). It is the realisation of the non-difference of the implied meanings of 'that' and 'thou'. The express sense of 'that' is *Īśvara* (God); the express sense of 'thou' is *jīva* (soul); the implied meaning of both the words is the Self which is pure consciousness.

[2]

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुन-
 मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
 मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

*bījasyāntarivāṅkuro jagad idam prāṅ-nirvikalpaṁ
 punarmāyā-kalpita-deśa-kāla-kalanā-vaicitrya-citrīkṛtam,
 māyāvīva vijṛmbhayaty api mahāyogīva yaḥ svecchayā
 tasmai śrī-gurumūrtaye nama idam śrī-dakṣiṇāmūrtaye.*

To Him who, like a magician or even like a great Yogin, displays, by His own will, this universe which at the beginning is undifferentiated like the sprout in the seed, but which is made again differentiated under the varied conditions of space and time posited by *māyā* : to Him, of the form of the Preceptor the blessed Dakshinamurti may this obeisance be!

One of the persistent problems of philosophy and religion is about the causality of the universe. Is there a cause for the world or not? Is the world-cause some blind force, or an intelligent principle? Is that cause one or many? The different schools of

thought give different answers. *Yadṛcchāvāda* (accidentalism) contends that there is no need for a cause of the world; for, according to it, whatever order there is in the world is due to mere chance. *Svabhāvavāda* (naturalism) recognises the law of causation, but holds that the world is self-caused. *Cārvāka* (materialism) traces all things to the four elements, earth, water, fire and air. Nyāya-Vaiśeṣika believes that the constituents of the natural world are composed of material atoms, and that the Prime Mover of these atoms is God. The Sāṅkhya finds no use for a God, invests Primal Matter (*Prakṛti*) with perpetual movement, and regards the presence of the sentient soul (*Puruṣa*) only as the occasioning cause for evolution to start. Some schools of Vedānta think that God is the efficient cause of the universe, and that *Prakṛti* is the material cause. Some others maintain that God is the sole and whole cause of the world, and that the world is a real transformation (*pariṇāma*) of a part of Him.

Advaita Vedānta is not satisfied with any of the above mentioned views. The variegated and intelligently ordered universe cannot be the result of chance. Even to say that it is the *result* of chance is to accept causation. The world cannot be self-caused, because the world itself is inert, and one and the same thing cannot be both the agent and the patient of a process. Neither the elements nor the atoms, nor *Prakṛti* can account for the universe; for they are all non-intelligent. God cannot be merely the efficient cause, for, if He were to shape the universe out of some stuff which is external to Him, He would become conditioned thereby. Nor can the

universe be considered a transformation of God; for a God that changes cannot be immutable. So, Advaita concludes that the universe is an illusory appearance (*vivarta*) of the absolute spirit. The world is a play of *māyā* (*māyā-vilāsa*). That is why Śaṅkara, in the present verse, compares God to the magician and the *Yogin*. In the illusions created by these, nothing really happens. It is this truth that Guru Dakṣiṇāmūrti teaches.

Now, we shall turn to Svayaṁprakāśa-yati's commentary.

In the first verse, it was stated that the Self is the locus of the world. The objector says that this is impossible. The Self cannot be the cause of the world. If the Self be the cause, is it the originating cause (*ārambhaka*), or is it the transforming cause (*pariṇāmī*)? The first alternative is not possible. The one, non-dual, all-pervading consciousness cannot be the originating cause of the world which is inert. And so, the Nyāya-Vaiśeṣika view holds that the four types of primary atoms which are eternal are the originating causes of the world. The second alternative that the Self is the transforming cause is also not intelligible. According to the Sāṅkhya, *Prakṛti* or *Pradhāna* (Primal Nature) which consists of three *guṇa-s* (*sattva*, *rajas*, and *tamas*) is the transforming cause of the world. It is in *Prakṛti* that the world truly exists in an unmanifest state prior to evolution, and not in the Self which is pure consciousness.

We shall examine these two views in sequence.

The Nyāya-Vaiśeṣika view that the world is originated from primal atoms does not stand to reason.

(1) The primal atoms, according to the Nyāya-Vaiśeṣika, are partless (*niravayava*). By combining—whatever be their number—they cannot produce anything with magnitude. That which is generated by the atoms in conjunction can only be atomic.

(2) It is maintained that cause and effect are totally different from each other. This is unintelligible. How can two things, entirely different from each other, like cow and horse, be related as cause and effect?

(3) The Nyāya-Vaiśeṣika theory of causation is *asatkārya-vāda*. The effect is non-existent in the cause prior to its production; it is produced *de novo*. How is this possible? How can the non-existent, like hare's horn, be produced at all?

(4) If the effect that is originated is totally different from the cause, then there is the contingency of qualities appearing in it which are radically different. When red threads are woven, blue cloth may emerge. But, this is not what the Nyāya-Vaiśeṣika would endorse. According to this school, the quality that appears in the effect is similar to the quality that is in the cause.

(5) There is no evidence for the existence of what are called primal atoms. The arguments that are advanced are not valid. There is no necessity that the process of dividing a finite thing should have

a limit and that that limit should be the partless atom. Granting that the atoms are partless, they cannot combine and constitute wholes consisting of parts. There is no scriptural authority validating the atomic theory.

(6) It is held that effects are produced from causes which are less in size than they. But this is not the case. For instance, threads which are small in size are produced from a cotton-mass which is larger in size.

Thus, the Nyāya-Vaiśeṣika view that the world is originated from primal atoms is not sound.

The Sāṅkhya system maintains that the world is a transformation of *Pradhāna* (*pradhāna-pariṇāma-vāda*). This view, also, is unacceptable. *Pradhāna* or *Prakṛti* is inert (*juḍa*). If it is not founded on, or directed by, a principle which is intelligent, it cannot evolve into the world. A chariot, for instance, cannot, of itself, come out of wood. In order for it to be made, there is required an intelligent carpenter.

What are cited by the Sāṅkhya as proofs for the existence of *Pradhāna* are no proofs at all. A passage in the *Śvetāśvatara-upaniṣad* (iv, 5) is quoted in support of the doctrine of *Pradhāna*. The passage refers to the "One Unborn, red, white and black, producing manifold offspring similar in form (to herself)." But, here, the reference is to *māyā*, or *prakṛti*, from which fire, water, earth, etc., are made manifest, and not to the *Pradhāna* of the Sāṅkhya. Moreover, there are numerous scriptural texts which proclaim that the source of the world is the supreme Self.

The Self is the cause of the illusory appearance (*vivarta*) of the world, even as the rope is the cause of the snake-appearance, and nacre, of the silver-appearance. Just as the dream-world is imagined in the Self, so is the waking world. It is an exercise in error to look for the source of the world, other than the Self. In empirical usage such as 'the pot *exists*,' 'the cloth *exists*,' 'the pot is *manifest*,' 'the cloth is *manifest*,' we note that *existence* and *manifestation* are constant in things that vary. It is the Self which is existence-consciousness that is the underlying ground of the world. It is the *whole* and the *sole* cause — the cause of the origination, sustentation, and dissolution of the world.

Before the world was made manifest, it was undifferentiated in its cause, the Self, like the sprout in the seed. *Māyā*, as grounded in *Īśvara*, posits conditions such as space and time, and produces the variegated world, with beings bearing specific names and forms.

Objection: How can *Īśvara*, who is devoid of any external aids, be the generator of the world? The potter, for instance, can produce a pot only when there are ancillaries such as the wheel, the rod for rotating, etc.

Reply: *Īśvara* has as his adjunct the beginningless, indeterminable *māyā*. With this as his power, and through his mere will, he projects the world, like the magician who weaves an illusion by waving his wand, or like the yogin who can create a new region through his power of *yoga*.

Objection: If there is *māyā* besides *Īśvara* (or the Self), will there not result duality? And, if He is the cause of the world, will He not be subject to modification?

Reply: No. *Māyā* is not real; it is illusory, as the world is. Only if it were a reality besides *Īśvara*, there would be duality. The causality of the world which appears in *Īśvara* is structured by the beginningless, indeterminable *māyā*; and so, the causality also is illusory. No defect whatever is imported into the Self by this causality. It remains blemishless, while being the cause of the origination, sustenance, and dissolution of the world.

[to be continued]

Advaita Vedānta is the non-dualistic system of Vedānta expounded primarily by Śaṅkara. It has been, and continues to be the most widely accepted system of thought among philosophers in India, and it is, we believe, one of the greatest philosophical achievements to be found in the East or the West.

— *Eliot Deutsch*

Subrahmanya-bhujanga-stotram

Sankara Bhagavatpada

सदा बालरूपाऽपि विघ्नाद्रिहन्त्री
महादन्तिवक्त्रापि पञ्चास्यमान्या ।
विधीन्द्रादिमृग्या गणेशाभिधा मे
विधत्तां श्रियं काऽपि कल्याणमूर्तिः ॥ १ ॥

May Gaṇeśa who, though always a child, can destroy the mountain of obstacles, who though having the face of an elephant is worshipped by lions (or by Śiva with five faces), who is sought after by Brahmā, Indra, and others, who is auspicious, and whose greatness is immeasurable, bless me with prosperity. (1)

न जानामि शब्दं न जानामि चार्थं
न जानामि पद्यं न जानामि गद्यं ।

* Translated by Dr R. Balasubramanian

चिदेका षडास्या हृदि द्योतते मे
 मुखान्निस्सरन्ते गिरश्चापि चित्रम् ॥ २ ॥

Neither word nor its meaning do I know. Neither poetry nor prose do I know. A light with six faces shines in my mind ; consequently words marvellous come out from my mouth. (2)

मयूराधिरूढं महावाक्यगूढं
 मनोहारिदेहं महच्चित्तगेहम् ।
 महीदेवदेवं महावेदभावं
 महादेवबालं भजे लोकपालम् ॥ ३ ॥

I worship the son of Mahādeva, who is mounted on the peacock, who is the implied sense of the major texts of the *Upaniṣads*, who has a body captivating the minds, who dwells in the minds of the wise, who is worshipped by the Brāhmaṇas, who is the purport of the great Vedas, and who is the protector of the world. (3)

यदा सन्निधानं गता मानवा मे
 भवाम्भोधिपारं गतास्ते तदैव ।
 इति व्यञ्जयन् सिन्धुतीरे य आस्ते
 तमीडे पवित्रं पराशक्तिपुत्रम् ॥ ४ ॥

I adore the son of Parāśakti, who is pure and who has taken his abode on the shore of the ocean as if to suggest, "The devotees will cross the ocean of bondage as soon as they reach my place." (4)

यथाब्धेस्तरङ्गा लयं यान्ति तुङ्गाः
 तथैवापदस्सन्निधौ सेवतां मे ।
 इतीवोर्मिपङ्क्तीर्नृणां दर्शयन्तं
 सदा भावये हृत्सरोजे गुहं तम् ॥ ५ ॥

In my lotus-heart, I always meditate on Guha,
 who seems to call attention to the rows of waves as
 if to say, "Just as the high waves of the ocean dis-
 appear (when they reach the shore), even so the
 afflictions of those who worship me will disappear in
 my presence." (5)

गिरौ मन्निवासे नरा येऽधिरूढाः
 तदा पर्वते राजतेऽधिरूढाः ।
 इतीव ब्रुवन् गन्धशैलाधिरूढः
 स देवो मुदे मे सदा षण्मुखोऽस्तु ॥ ६ ॥

May the Lord with six faces, who has his abode
 on the hill called *Gandhaśaila* as if suggesting that
 "Those who climb up this hill which is my abode
 attain the fruit of ascending *Kailāsa*, then itself,"
 bless me with happiness. (6)

महाम्भोधित्तीरे महापापचोरे
 मुनीन्द्रानुकूले सुगन्धाख्यशैले ।
 गुहायां वसन्तं स्वभासा लसन्तं
 जनार्तिं हरन्तं श्रयामो गुहं तम् ॥ ७ ॥

I take refuge in Guha who shines by His own light, who removes the afflictions of the people, and who dwells in the cave of the hill, *Gandhaśaila*, which is on the shore of the sacred ocean, which destroys the worst sins, and which is congenial to the great sages. (7)

लसत्स्वर्गगेहे नृणां कामदोहे
 सुमस्तोमसंछन्न माणिक्यमञ्चे ।
 समुद्यत्सहस्रार्कतुल्यप्रकाशं
 सदा भावये कार्तिकेयं सुरेशम् ॥ ८ ॥

I meditate always on Kārtikeya, the Lord of the Devas, who is luminous like a thousand rising suns, resting on a bed decked with gems and covered on all sides by a large collection of fragrant flowers, in the luminous sanctum of gold, which fulfils all desires of men. (8)

रणद्धंसके मञ्जुलेऽत्यन्तशोणे
 मनोहारिलावण्यपीयूषपूर्णे ।
 मनःषट्पदो मे भवक्लेशतप्तः
 सदा मोदतां स्कन्द ते पादपद्मे ॥ ९ ॥

O Skanda, may the bee of my mind, afflicted by the sufferings of worldly existence, always enjoy bliss at the beautiful lotus of your feet, which is surrounded by the humming swans (ascetics), which is deep red, and which is filled with the nectar of beauty captivating the minds. (9)

सुवर्णाभिदिव्याम्बरैर्भासमानां
 कणत्किङ्किणीमेखलाशोभमानां ।
 लसद्धेमपट्टेन विद्योतमानां
 कटिं भावये स्कन्द ते दीप्यमानाम् ॥ १० ॥

O Skanda, I meditate on your luminous waist, covered by the shining garment of golden colour, radiant with the girdle containing sounding bells, and lustrous with the shining upper garment. (10)

पुलिन्देशकन्याघनाभोगतुङ्ग-
 स्तनालिङ्गनासक्तकाश्मीररागम् ।
 नमस्याम्यहं तारकारे तवोरः
 स्वभक्तावने सर्वदा सानुरागम् ॥ ११ ॥

O the foe of Tāraka, I worship your chest which has become red due to embracing the hard and big breasts of the daughter of the hunter-chief and also due to the desire always to protect the devotees. (11)

विधौ क्लृप्तदण्डान् स्वलीलाधृताण्डान्
 निरस्तेभशुण्डान् द्विषत्कालदण्डान् ।
 हतेन्द्रारिषण्डान् जगत्राणशौण्डान्
 सदा ते प्रचण्डान् श्रये बाहुदण्डान् ॥ १२ ॥

O Ṣaṅmukha, always I take refuge in your staff-like arms which punished Brahmā, which support the entire universe as a sport, which controlled the ele-

phant afflicted with *mada*, which punished Yama who is the enemy of all creatures, which destroyed all the enemies of Indra, which are skilful in protecting the world, and which cause terror to the enemies. (12)

सदा शारदाः षण्मृगाङ्गा यदि स्युः
 समुद्यन्त एव स्थिताश्चेत् समन्तात् ।
 सदा पूर्णविम्बाः कलङ्कैश्च हीनाः
 तदा त्वन्मुखानां ब्रुवे स्कन्द साम्यम् ॥ १३ ॥

O Skanda, if there be six autumnal full moons with spots shining always on all sides, then can I compare them with your faces (with *tilaka* in forehead). In the same way, if there be full moons always free from spots, then I can compare them with your faces (free from *tilaka*). (13)

स्फुरन्मन्दहासैः सहंसानि चञ्च-
 त्कटाक्षावलीभृङ्गसंघोज्ज्वलानि ।
 सुधास्यन्दिविम्बाधराणीशसूनो
 तत्रालोक्ये षण्मुखाम्भोरुहाणि ॥ १४ ॥

O son of Īśvara, I see the six lotuses of your face beaming with smiles of swans, shining with rows of moving bees of side-glances, and with lips overflowing with nectar. (14)

विशालेषु कर्णान्तदीर्घेष्वजस्रं
 दयास्यन्दिषु द्वादशस्वीक्षणेषु ।

मयीषत्कटाक्षः सकृत्पातितश्चेत्
भवेत् ते दयाशील का नाम हानिः ॥ १५ ॥

O merciful Lord, what will you lose if a little glance of your broad, long twelve eyes extending upto ears and full of mercy is cast on me even once? (15)

[*to be continued*]

The history of Indian thought shows that it has a remarkable power not only for survival, but also for capturing new ideas and new situations and infusing them with the wisdom of the past in a rich and creative way. That, I think, is the only way a tradition can survive an age of transition and change. Śaṅkara was a master of that art. The best homage we can pay to him is to attempt in our own day the same kind of creative task which he so beautifully executed in his own day.

— R. D. Kaylor

Atma - Bodha*

Sankara Bhagavatpada

[Continued from volume one - number one]

[23]

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥

Attachment, desire, etc., belong not to the Self, but to the mind.

Rāga (attachment), *icchā* (desire), *sukha* (pleasure) *duḥkha* (pain), etc., are felt as long as the *buddhi* (mind) functions. They are not felt in *suṣupti* (deep sleep) when *buddhi* ceases to function. Therefore, they belong to *buddhi*, not to the *Ātman*.

Buddhi is the determinative faculty of the mind which makes decisions. It is often translated as "intellect".

* Translated by Dr C. S. Venkateswaran.

The mind (*buddhi*) functions in the waking (*jāgrat*) and dream (*svapna*) states along with the senses, but not in deep sleep (*suṣupti*).

[24]

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।
स्वभावः सच्चिदानन्दनित्यनिर्मलताऽऽत्मनः ॥

The essential nature of Ātman :-

The *svabhāva* (essential nature) of Ātman is existence (*sat*), knowledge (*cit*), bliss (*ānanda*), eternity and purity, or eternal purity (*nitya-nirmalata*) just as luminosity (*prakāśa*) is the essential nature of the sun (*arka*), coolness (*śaityam*) that of water (*toya*), and heat (*uṣṇatā*) that of fire (*agni*).

[25]

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥

Such a notion as “ I know (*jānāmi*) ” is produced by the union, through non-discrimination (*aviveka*), of a modification (*vṛtti*) of the mind (*buddhi*) with the *sat* (existence) and *cit* (consciousness) aspects of Ātman.

[26]

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्विति ।
जीवः सर्वमलं (हं) ज्ञात्वा कर्ता (ज्ञाता) द्रष्टेति मुह्यति ॥

The unchanging characteristic of Ātman is explained :-

Ātman never undergoes change; the *buddhi* is never endowed with consciousness (*bodha*). But the *jīva* (the individual soul) believes *Ātman* to be identical with *buddhi* and falls under such delusions as that he is the doer (knower) and seer.

Buddhi is a modification of insentient *Prakṛti* (matter).

The *buddhi* (intellect) and *manas* (mind), the determinative and doubting functions of the inner organ (*antaḥ-karaṇa*), are sometimes used as synonyms.

[27]

रज्जुसर्पवदात्मानं जीवो (त्वं) ज्ञात्वा भयं वहेत् ।
नाहं जीवः परात्मेति ज्ञातश्चे (ञ्चे) निर्भयो भवेत् ॥

The results of false and true knowledge :-

The soul regarding itself as a *jīva*, is affected by fear, just like the person who mistakes the rope for a snake. The soul regains fearlessness by realising that it is not a *jīva*, but the Supreme Self.

[28]

आत्मावभासयत्येको बुद्ध्यादीनीन्द्रियाणि हि (अपि) ।
दीपो घटादिवत् स्वात्मा जडैस्तैर्नावभास्यते ॥

Ātman manifests all material objects; it cannot be manifested by them :-

The *Ātman* alone illumines the *buddhi* (mind), sense-organs (*indriyāṇi*) and so on, just as a lamp (*dīpa*) illumines a jar, pot, (*ghaṭa*), etc. The Self is not illumined by those material (*jaḍa*) objects.

[29]

स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मनः ।
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥

Ātman is self-luminous :-

Since the *Ātman* is of the nature of consciousness (*bodha*), there is no need of another instrument of consciousness for illumining (manifesting) itself. For, a lighted lamp does not need another lamp for manifesting its light.

[30]

निषिध्य निखिलोपाधीन् नेति नेतीति वाक्यतः ।
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥

One should realise the identity of the individual soul (*jīvātman*) and the Supreme Self (*paramātman*) with the help of Vedic aphorisms (*mahā-vākyas*) by negating all the *upādhis* through the help of the scriptural statement "It is not this", "It is not this".

[31]

आविद्यकं शरीरादिदृश्यं बुद्बुदवत् क्षरम् ।
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥

The body, senses, etc., are quite distinct from the *Ātman*.

The body and so on created by nescience (*avidyā*) which are of the nature of visible objects (*dṛśyam*),

are perishable like bubbles. Realise (through discrimination) "I am the stainless *Brahman*" completely different from the above objects.

[32]

देहान्यत्वात् न मे जन्मजराकार्श्यल्यादयः ।
शब्दादिविषयैः सङ्गो निरिन्द्रियतया न च ॥

The knowledge of the identity of the individual soul with *Brahman* is strengthened by the following meditation :-

I am free from changes like birth (*janma*), senility (*jarā*), thinness (*kārsyam*), and death (*laya*); for, I am different from the body. Since I am devoid of sense-organs, I am free from attachment to the objects of the senses such as sound (taste, etc.,).

[33]

अमनस्त्वात् न मे दुःखरागद्वेषभयादयः ।
अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥

Ātman is free from the characteristics of the mind.

Being distinct from the mind, I am free from sorrow, attachment, malice, fear, etc. For, the *Śruti* declares, "He is without breath (*prāṇa*) and mind and is pure (*śubhra*)" and so on. (Muṇḍ. up. II. i. 2)

The immutable *Ātman* is distinct from *Prāṇa*, mind and senses because they are transitory and have a beginning and an end.

[34]

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरञ्जनः ।
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥

I am free from attributes (*guṇa*) and actions (*kriyā*), eternal (*nitya*), free from differences (*nirvikalpa*) and associations (*nirañjana*), changeless (*nirvikāra*), formless (*nirākāra*), and eternally free (*nitya mukta*) and pure (*nirmala*).

[35]

अहमाकाशवत्सर्वं (त्वं) बहिरन्तर्गतोऽच्युतः ।
सदा सर्वसमः शुद्धो (सिद्धो) निःसङ्गो निर्मलोऽचलः ॥

The Self is all-pervasive and transcendent :-

I pervade all things inside and outside like ether (*ākāśa*). I am changeless (*acyuta*). I remain the same in all (as their inmost Spirit). I am pure (*śuddha*), already existent (*siddha*), unattached (*niḥsaṅga*), stainless (*nirmala*) and immutable (*acala*).

[36]

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।
सत्यं ज्ञानमनन्तं यत् परं ब्रह्माहमेव तत् ॥

The *Brahman* (*tat*) is identical with the *jīva* (*tvam*)-individual soul.

I am verily that Supreme (*param*) *Brahman* which is eternal (*nitya*), pure (*śuddha*), (or *nitya-śuddha* = eternally pure), unattached (*vimukta*), One (without a

second - *ekam*), indivisible and blissful (*akhaṇḍānandam*) and non-dual (*advayam*), and which is essentially of the nature of Truth, Knowledge and Infinity (*satyam jñānam anantam*).

[37]

एवं निरन्तराभ्यस्ता ब्रह्मैवास्मीति वासना ।
हरत्यविद्याविक्षेपान् रोगानिव रसायनम् ॥

The knowledge of identity reinforced by constant reflection destroys ignorance and its effects :

The impression (*vāsanā*) " I am verily *Brahman* " (*brahma eva asmi*), thus practised by uninterrupted reflection, destroys the distractions caused by ignorance (*avidyā-vikṣepān*) just as medicine (*rasāyanam*) destroys diseases.

[38]

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।
भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥

For creating the impression of identity, yogic disciplines are needed :-

Sitting in a solitary place, free from desires and controlling the senses one should meditate with unswerving attention (*ananya-dhīḥ*) on the Infinite (*ananta*) *Ātman* which is One (without a second).

[39]

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।
भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥

The process of meditation on the unity of *jīva* and *Brahman* :-

The wise one should through intelligent discrimination (*dhiyā*) merge the entire objective world (*dṛśyam*) in the *Ātman* alone and meditate on the one *Ātman* as the stainless sky.

Ātman is the substratum (*adhiṣṭhāna*) which is real like the rope in the analogy of rope-snake. The objective world that is superimposed on it is unreal like the snake.

[40]

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।
परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥

How does the knower of Supreme Reality live? The answer is given :-

The knower or attainer of the Supreme Reality or Goal (*paramārtha-vid*), having discarded all such notions as form, colour, etc., dwells as the embodiment of perfect Consciousness and Bliss.

[to be continued]

On the role of Karma-Sannyasa in Advaita*

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According to Advaita, the essential nature of *jīva*, which is self-luminous consciousness and which is termed *Ātman* is non-different from the essential nature of *Īśvara* which is non-dual consciousness and bliss. This fact, however, is concealed from *jīva* by *avidyā* and so *jīva* undergoes transmigration. When *avidyā* is removed, the essential nature of *jīva* is manifested and the so-called *jīva* remains as Brahman which is liberation. And, *avidyā* will be removed only by the direct knowledge of the Self, that is, the identity of the essential nature of *jīva* and that of *Īśvara*. In order to attain this knowledge, the Upaniṣadic texts prescribe the remote means of *karma-yoga* and the proximate means consisting of the qualities of the control of mind, control of external senses, etc., *karma-sannyāsa*, and *śravaṇa*, *manana*, and *nididhyāsana*.

Karma-yoga stands for the performance of ritual-acts relating to one's class and stage of life as an offering to God. This gives rise to purity of heart

* Translated by Dr N. Veezhinathan

(*sattva - śuddhi*) whereby there arise the qualities such as the control of mind and the like. When this stage is reached, one must abandon the performance of *karma* on the basis of scriptural injunction and pursue *śravaṇa*, *manana*, and *nididhyāsana*. The qualities such as control of mind and the like, abandonment of *karma* or adoption of *karma-sannyāsa*, and *śravaṇa*, *manana*, and *nididhyāsana*, one should have till the direct knowledge of the Self arises. Hence they are known as proximate means of the knowledge of Self. *Karma-yoga*, on the other hand, must be given up at a particular stage prior to the rise of the knowledge of the Self, and hence it is known as the remote means of the latter.

In this article, we shall set forth the role of *karma-sannyāsa* as the proximate means of the knowledge of the Self.

Śrī Śaṅkara is of the opinion that *sannyāsāśrama* must be adopted by those who seek the knowledge of the Self. The text "One should have control of mind, external senses",¹ etc., speaks of control of mind, etc., as the direct aids to the knowledge of the Self and they will not be compatible with any stage of life other than that of an ascetic. The text "The sages expounded the knowledge of the Self to the holy ascetics",² and another text "It is not by progeny, or by wealth, but by renunciation have some men realized the Self"³ go to show that *sannyāsa* or renunciation is necessary for the acquisition of the knowledge of the Self.

Now it might be argued: there is no stage in the life of a man where *karma* could be given up. The

Īśāvāsya text states that "if one desires to live for a hundred years, one should go on performing *karma* unceasingly".⁴ In the same way, the texts such as "Perform sacrifice till life lasts", "They burn him with the sacrificial utensils he has maintained" and the like indicate the obligation to perform *karma* till the moment of one's death.⁵ Moreover, the *Taittirīya-Samhitā* mentions⁶ three debts one has to discharge; and, they are : (1) *deva-ṛṇa* which could be discharged by sacrificing to Gods, (2) *pitṛ-ṛṇa* to be discharged by begetting sons, and (3) *ṛṣi-ṛṇa* to be discharged by the study of the Vedas. It must be noted here that the first two obligations could be discharged by one, only when one is a householder and not when one becomes an ascetic. The *Manusmṛti* also states: "Having discharged the three obligations, the mind is to be set on release; he, however, who without discharging (them) seeks release goes down below."⁷ The *Bhagavad-gītā* text "Janaka and others attained liberation (*samsiddhi*) by performance of *karma* only"⁸ affirms that performance of *karma* should not be given up. Further, the texts which enjoin renunciation or *sannyāsa* such as "Having abandoned desire for wife, children, and wealth, they beg for food"⁹ and the like should be taken to apply to those who, on account of some physical defect or because of loss of wife are unfit to perform *karma* like *agnihotra*, etc. From this it follows that the stage of life known as *sannyāsa* should not be adopted at all.

Śrī Saṅkara answers the above objections thus : the scriptural texts which are referred to above as enjoining lifelong performance of *karma* are valid only in the case of those who are not actuated by a

desire for liberation. The obligation to discharge one's debts to the sages, Gods and men is enjoined only on the house-holder who does not seek liberation. The *Bṛhadāraṇyaka* text¹⁰ states that "the world of men could be attained only by begetting sons and not by any *karma*; the world of manes by performing sacrifices, and the world of Gods by Vedic study. From this it is clear that the obstacle resulting from debts is with reference to the attainment of the three worlds only and not with reference to the one who does not seek them or who seeks after liberation. To the one who is desirous of liberation, the non-fulfilment of the ṛṇas is not an obstacle and this is evident from the statements such as "what shall we do with progeny" etc.,¹¹ and the like. The view advocated on the basis of the *Manusmṛti* that *karma* must be performed throughout one's life in order to discharge the obligations is unsound. The *smṛti* text is sublated by the *Jābālopaniṣad* text "Or else, otherwise, one can renounce even from the student's order of life."¹² Since the obligation to discharge one's ṛṇas does not exist before one enters on a married life and thus becomes a householder, and since one may embrace *sannyāsa* from the *brahmacarya* stage itself, the obligation to discharge one's ṛṇas does not pertain to all. Hence the text of *Manusmṛti* that one should discharge the three obligations is sublated by the *Jābālopaniṣad* text cited above. It is with this in view, Sureśvara says: "On the authority of the express statement of the Veda (that is, the *Jābālopaniṣad*) it is established that one may embrace *sannyāsa* even from the *brahmacarya* stage. So the statement (of Manu) "Having discharged the three obligations, etc.," is a

smṛti whose scope is restricted in accordance with the teaching of the *śruti* text cited above. So it is not correct to say that the order of *sannyāsa* is prohibited, as one has to fulfil one's obligations to the sages, manes, and to Gods.

As regards the contention that *sannyāsa* is intended for those who are unfit to pursue ritualistic practices by reason of some physical defect or because of loss of wife, Śrī Śaṅkara says¹⁴ that the *Jābālo'paniṣad* "Then, again, whether he has no vows to keep or has vows (to keep in order to attain *sannyāsa*), whether he has performed the ceremonial bath (after completion of studies) or he has not performed the bath, whether he has had the fire quenched (because of the loss of his wife) or has had no fire at all, the day on which he becomes disgusted with the world, the very day he is to renounce" expressly accepts the eligibility for renunciation for both those who are eligible and those who are not eligible (on account of physical defects or loss of wife) to perform *karma*. It cannot be said that in that case, all are eligible to take up *sannyāsa*. It is because, non-attachment is regulative of eligibility. This is known as *vividiṣā-sannyāsa* as the aspirant embraces *sannyāsa* in order to qualify himself for Vedāntic study, etc. Śrī Śaṅkara points out¹⁵ that the *Jābālo'paniṣad* : " Having passed on to the life of a *vānaprastha* from that of the house-holder one may become a *sannyāsin*; or else in some other manner: from bachelorhood (*brahmacarya*) one may pass on to *sannyāsa*, from the household or from the hermitage, "¹⁶ commends *sannyāsa* for the cultivation of the means for the knowledge of the Self even to one who has embraced the householder's life.

It now remains to inquire in what manner *sannyāsa* can be regarded as useful for the rise of the knowledge of the Self. Two theories are advocated by the post-Śaṅkara Advaitins. One is that it is useful for the rise of the knowledge of the Self by giving rise to an invisible result (*apūrva* or *puṇya*) and the second is that it is useful by giving rise to a visible result.¹⁷ Of these, the former view is two-fold: (1) the sins that prevent the rise of the knowledge of the Self are too varied, that some of them are removable by the invisible result (*apūrva* or *puṇya*) arising by the performance of *karma* and others are removable by the invisible result arising from *sannyāsa*.¹⁸ This view is advocated by Sarvajñātman in the *Śaṅkṣepaśārīraka*. He says: Vedāntic study, etc., which are the means of the knowledge of the Self when pursued by the hermits, householders and celibates, and by others belonging to any stage or class of life at the time they are free from the performance of their obligatory rites do not give rise to the knowledge of the Self in this life. This is because sins which prevent the rise of the knowledge of the Self and which could be removed only by the invisible result arising from *sannyāsa* remain as they are, since they have not taken up *sannyāsa*. They attain the knowledge of the Self in the next life by adopting *sannyāsa*.¹⁹ On the other hand, Sarvajñātman argues that if one had pursued Vedāntic study, etc., in a previous life by being an ascetic and if knowledge of the Self did not arise then owing to some impediments, one attains the knowledge of the Self in the next life irrespective of the stage of life which one leads then.²⁰ King Janaka, though a householder and not a *sannyāsin*, possessed

the knowledge of the Self; and in his case it is inferred that he pursued Vedāntic study, etc., after taking up *sannyāsa* in an earlier life.²¹

From the above it follows that *sannyāsa* gives rise to an invisible result which removes certain sins that prevent the rise of the knowledge of the Self. And it is in this way that *sannyāsa* is useful for the rise of the knowledge of the Self.

(2) That *sannyāsa* is useful for the rise of the knowledge of the Self by giving rise to some invisible result is explained in a slightly different way by some Advaitic perceivers. The merit arising from taking up of *sannyāsa* is a necessary qualification of the aspirant who enters into the study of Vedānta, reflection, and meditation (*śravaṇa*, *manana*, and *nididhyāsana*) which are the proximate means of the knowledge of the Self. This means that one is not eligible to pursue Vedāntic study, etc., unless one has the merit arising from taking up of *sannyāsa*. And this has been emphasized by Śrī Śaṅkara in his commentary on the *Brahma-sūtra*: *athā'to brahmajijñāsā*. Therein, Śrī Śaṅkara enumerates four qualifications that are indispensable to the aspirant who enters into the Vedāntic study, etc., which are to lead to the knowledge of the Self. They are as follows:

- (i) the knowledge of the distinction between what constitutes reality and what does not; *nityānitya-vastuviveka*;
- (ii) the renunciation of the desire for the enjoyments of fruits of one's actions in the shape of desirable objects in this and other worlds (*ihāmutrārthaphala-bhogavirāga*);

- (iii) the acquisition of the means beginning with control of mind, control of external senses, etc. (*samadamādisādhanasāmpat*);

and (iv) desire for final release (*mumukṣutva*).

The qualities constituting the third *sādhana* are referred to in the *Bṛhadāraṇyako'paniṣad* (IV, iv, 23) which is as follows :

*śānto dānta uparatatitikṣuḥ samāhitaḥ
śraddhāvitto bhūtvā ātmanyeva ātmānaṁ paśyati*

“Having controlled the mind and sense-organs, and having *uparati* and learnt to endure the pairs of opposites (such as heat and cold and the like), and having the powers of concentration and faith, one realizes the innermost Self in one's own personality”. To take the points noted here in their due order : (i) *Śama*—control of mind ; (ii) *dama*—control of external senses ;²² (iii) *uparati*—abstention from works ; (iv) *titikṣā*—endurance of opposites like cold and heat, etc., (v) *samādhāna*—powers of concentration, and (vi) *śraddhā*—faith in the teaching of the Upaniṣads as imparted by the preceptor. Here *uparati* is taken by Śaṅkara to mean *sannyāsa* or abstention from works, as he interprets the word *uparata* to mean *sannyāsin* who is freed from all worldly desires.²³ *Śama*, *dama*, etc., are useful in giving rise to the knowledge of the Self only through Vedāntic study, reflection, and meditation which are mentioned²⁴ in the *Upaniṣad* as the means of the knowledge of the Self. It comes to this : one who is endowed with the qualities of *śama*, etc., would realize the Self by pursuing Vedāntic study,

etc. And *sannyāsa* or *uparati* is included therein. So the aspirant becomes qualified for the study of Vedānta, etc., only when he adopts *sannyāsa*—the fourth stage of life. *Sannyāsa* is only activity in the form of giving up of all actions. It cannot endure as such, and so it is assumed that merit arises from *sannyāsa* as an enduring principle to make one fit for pursuing Vedāntic study, etc. Thus it is known from Śrī Śaṅkara's commentary on the first aphorism of the *Brahma-sūtra* that the knowledge of the Self could arise only when one pursues Vedāntic study, etc. And in order that one may pursue Vedāntic study, etc., one must possess the merit arising from *sannyāsa*. Here "merit" is supra-sensible and *sannyāsa* by giving rise to this supra-sensible result is useful in giving rise to the knowledge of the Self.

The above conclusion has been reiterated in the aphorism — *sahākāryantaravidhiḥ pakṣeṇa tṛtīyam tadvato vidhyādivat*.²⁵ There is the following text in the *Bṛhadāraṇyako'paniṣad*:²⁶ "Having attained the (mediate) knowledge of the Self, the Brāhmins take up *sannyāsa*, that is, they give up all actions and their means and lead a life of mendicancy (in order to attain the immediate knowledge of the Self)".

Following this is another passage:²⁷ "Therefore a Brāhmin, having pursued *śravaṇa* and *manana*, should pursue *nididhyāsana*; and, having pursued *śravaṇa*, *manana* and *nididhyāsana*, he becomes a realised soul".

The aphorism referred to above discusses the import of the second passage and states that the

latter enjoins *nididhyāsana* also as a means of realising the Self with reference to one who is an ascetic having mediate knowledge of the Self (*tadvataḥ*). The word *tadvataḥ* in the aphorism is interpreted to mean an ascetic on the authority of the first Upaniṣadic passage referred to above which speaks of *sannyāsa* as a necessary condition in order that the aspirant may pursue *śravaṇa*, *manana*, and *nididhyāsana*.

This view is advocated by Sureśvara also. In his *Vārtika*, he says :²⁸ 'He alone who has renounced all actions, who desires to overcome transmigratory existence and who is desirous of attaining the knowledge of the Self becomes eligible to the Vedāntic study'.

From what has been said so far, it would have become clear that *sannyāsa* or, more strictly, the merit arising from *sannyāsa* is indispensable qualification if one should pursue Vedāntic study, etc., to gain the immediate knowledge of the Self.

To sum up this part of the discussion: the supra-sensible merit arising from *sannyāsa* removes certain sins that stand in the way of the rise of the knowledge of the Self. This is the view of Sarva-jñātman. According to Śrī Śāṅkara and Sureśvara, the supra-sensible merit arising from *sannyāsa* makes one eligible to pursue Vedāntic study, etc. But according to both the views, *sannyāsa* is useful for the rise of the knowledge of the Self through a supra-sensible merit.

So far the first view. The second view is that *sannyāsa* is helpful for the rise of the knowledge of the

Self through a visible result. This view is advocated by the author of the *Vivaraṇa* and it may be explained as follows :²⁹

Śravaṇa, etc., enjoined in the Upaniṣadic texts as the means of liberation through the knowledge of the Self must be pursued continually. So those Upaniṣadic texts imply adequate leisure and freedom from distraction which would be possible only when one adopts *sannyāsa*. The house-holders and others cannot engage themselves continually in Vedāntic study, etc., as they have to perform their obligatory duties. Thus it is clear that the Upaniṣadic texts which enjoin *śravaṇa*, etc. require *sannyāsa*.

Sannyāsa, being abstention from duties, is not a *pramāṇa* and so it cannot give rise to the knowledge of the Self directly. It, therefore, requires continual pursuance of *śravaṇa*, etc., as the medium through which there could arise the knowledge of the Self. According to the *Vivaraṇa* school, it is only the major texts of the Upaniṣads that could give rise to the knowledge of the Self. They could do so only when their import has been inquired into. Hence inquiry or *śravaṇa* is figuratively spoken of as the means of the knowledge of the Self. The matter that is of profound importance here is that *śravaṇa* aided by *manana* and *nididhyāsana* is the means of the knowledge of the Self, while *sannyāsa* is not so. Therefore the latter is subsidiary to the former. Thus the text that enjoins *śravaṇa*, etc., and the text that enjoins *sannyāsa* complement each other, and so they constitute a single text. This text enjoins *śravaṇa* which is aided by *manana* and *nididhyāsana* and which has *sannyāsa* as its subsidiary factor. Thus *sannyāsa* becomes

subsidiary to *śravaṇa*, etc., by giving rise to the visible result, namely, adequate leisure and freedom from distraction. It thereby facilitates continual pursuance of *śravaṇa*, etc., that leads to the knowledge of the Self.

To sum up: *sannyāsa* is the most potent auxiliary in the scheme of practical discipline in Advaita. It gives rise to either the supra-sensible merit without which knowledge of the Self cannot arise; or it gives rise to the visible result of freedom from distraction and of adequate leisure which facilitates the continual pursuance of *śravaṇa* etc., that ultimately lead to the knowledge of the Self. *Sannyāsa* is thus proximately conducive to the rise of the knowledge of the Self. It is termed *vividiṣā-sannyāsa*. On the other hand, *karma-yoga* or performance of duties relating to one's stage and class of life without attachment towards their fruits is helpful in giving rise to the knowledge of the Self through the channel of cleansing the mind and it is therefore distantly conducive to the rise of knowledge of the Self.

Thus *karma-yoga* and *karma-sannyāsa* have the same end in view, namely, the knowledge of the Self through different channels.

NOTES

1. *Bṛhadāraṇyako'paniṣad* (*Bṛh*), IV, iv, 23.
2. *Śvetāśvataro'paniṣad*, VI, 21.
3. *Kaivalyo'paniṣad*, 2.
4. *Īśāvāsyopaniṣad*, 2.

5. Cited in Śaṅkara's Commentary on the *Aitareyo'paniṣad*, 1.
6. *jāyamāno vai brāhmaṇaḥ tribhiḥ ṛṇavān jāyate*, VI, 3.
7. *Manusmṛti*, VI, 35.
8. *Bhagavad-gītā*, III, 20.
9. *Bṛh.*, III, V, 1.
10. *ibid.*, I, V, 16.
11. *ibid.*, IV, iv, 22.
12. *Jābālo'paniṣad*, IV Section.
13. *Saṁbandha-vārtika*, verse 437.
14. Śrī Śaṅkara's Commentary on the *Aitareyo'paniṣad*, I.
15. *Jābālo'paniṣad*, IV Section.
16. Śrī Śaṅkara's Commentary on the *Aitareyo'paniṣad*, I.
17. *Siddhānta-leśa-saṅgraha (SLS)* (Chowkhamba Sanskrit Series, Benares, 1916), pp. 427-431.
18. *ibid.*, pp. 427-428.
19. *Saṁkṣepaśārīraka*, III, 358-359.
20. *ibid.*, III, 361.
21. *ibid.*, III, 350.
22. These two terms are defined in this way by Śrī Śaṅkara in his minor works. But in his Commentary on the *Bṛh.* text cited above, he defines the two in the opposite way.
23. Śrī Śaṅkara's Commentary on the *Bṛh.*, IV, iv, 23.
24. *Bṛh.*
25. III, iv, 47.
26. *Bṛh.*, III, v, 1.
27. *ibid.*
28. IV, iv, 23.
29. *SLS*, 431-36.

Questions : Answers

QUESTIONS MAY BE SENT TO THE OFFICE OF ĀDI ŚAṄKARA ADVAITA RESEARCH CENTRE. THEY WILL BE ANSWERED IN THIS COLUMN.

Ātman, Paramātman, Iśvara—what do these three terms mean ?

Ātman is the Self which is the basis for all happenings in all the individuals and everywhere, which is the substrate of the three bodies, viz., gross, subtle, and causal; it is the basis for merit and demerit, and for assuming different births; it is the locus for the residual impressions of the deeds done in past lives. It is called the *jīva* in its empirical state.

Paramātman is the ground of the Power which is responsible for the origination, sustentation and dissolution of the world. Since these functions take place because of nescience (*ajñāna*), the supreme Self is the ground of nescience too. It is the goal of those who get liberated from the cycle of birth and death and gain the state of unexcellable bliss. There is nothing in the world which is not grounded in the supreme Self.

Īśvara is He who creates, preserves and destroys the universe. He appears as the various Gods, viz., Brahmā, Viṣṇu, Śiva and others, and as the *Avatāra-s* such as Rāma and Kṛṣṇa. By worshipping Him, the *jīva* gets rid of its blemishes, and realises its identity with the *Paramātman*.

If, according to Advaita-siddhānta, the truth is that there is only one Reality, how can there be a place in it for the following: performance of various rituals as well as empirical actions, offering worship to the many Gods in the Images, etc.?

Three levels are admitted in the Advaita tradition. The absolutely real is the supreme Self alone. It is the undecaying, eternal Reality. The world of phenomena is stated to be empirically real (*vyāvahārika-satya*). Its reality ceases to be when the supreme Reality is realised. In this plenary experience, there are neither actions nor their fruits. But in order to gain this, one has to strive and practise disciplines on the empirical level of existence. The actions that we do and the results that we achieve have empirical reality. These serve as the means to gaining the supreme Self.

In order to understand the truth about the empirically real, we should understand the significance of what is called the apparently real (*prātibhāsika-satya*). Examples of the apparently real are: rope-snake, nacre-silver, mirage, the appearance of the clouds, highlands and valleys in the sky, etc. In each of these cases, there is the ground on which something appears. That something disappears when the ground is known. That which appears is the apparently real (*prātibhāsika-satya*). With the help of this we can understand the truth about the empirically real. What we do at the empirical level will help in leading us to the supremely real. Therefore, the end that is to be gained is the supremely real; as the means the world of duality is empirically real.

If we have to cross a river that is full and reach the other bank, we have to make use of a boat. Reaching the other bank is the end; the boat is the means. The boat is of use until we reach the other bank. When this has been accomplished, we

leave the boat behind. Similarly, gaining the supremely real is the end. What we do in the world of duality is the means. After gaining the end, this is of no value. It is not even necessary to leave the world. It lapses of its own accord.

Are there denominations and cults within Hinduism, as in Christianity and Islam?

There are six modes of approaching the supreme end which is the non-dual Self. The six modes are worshipping the God-head in the form of Vināyaka, Subrahmaṇya, Śiva, Śakti, Sūrya, and Viṣṇu. Adopting anyone of these modes, one will reach the same end. There may be certain differences in the life-style. These changes have been appearing since some time.

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NOTE ON TRANSLITERATION

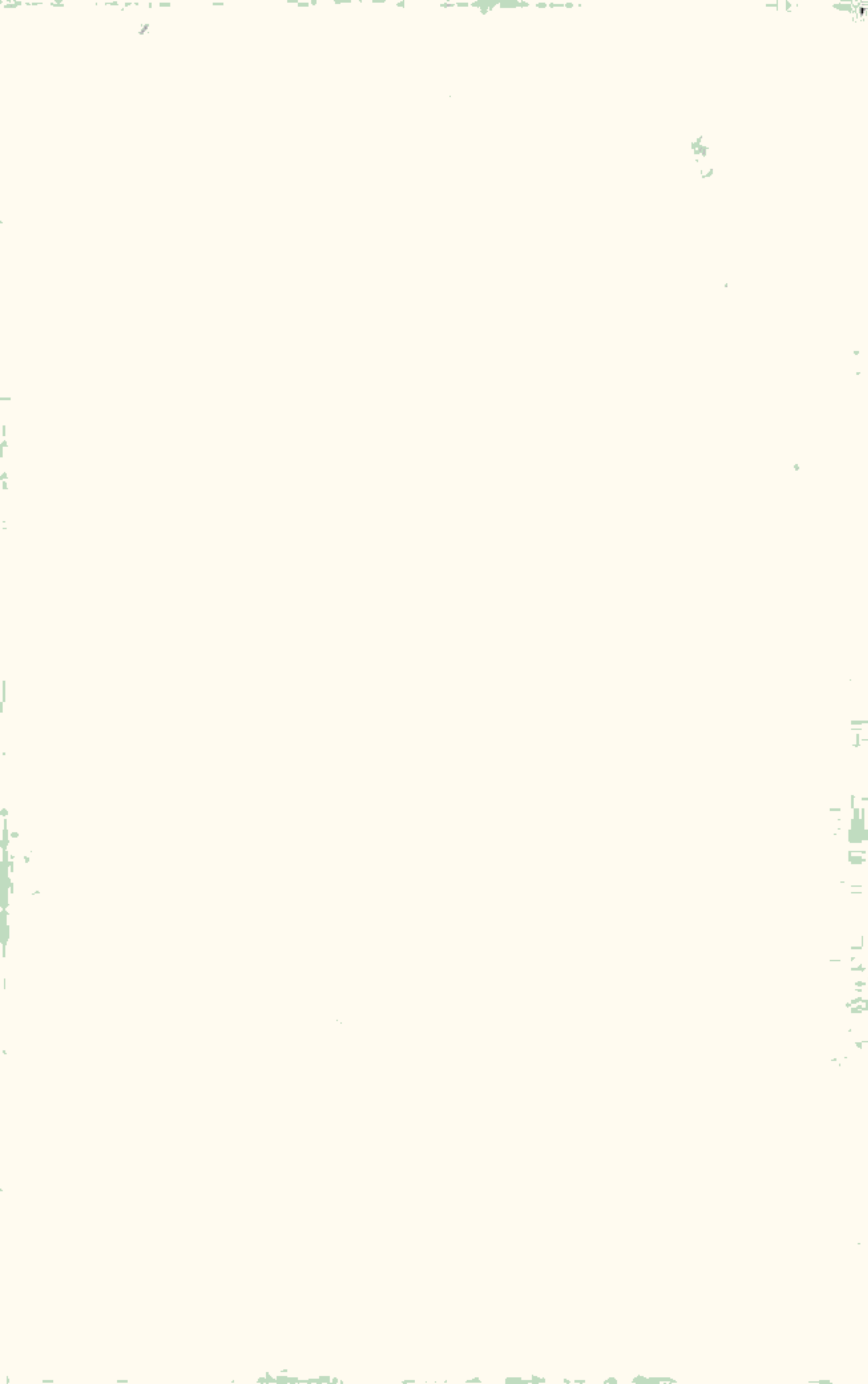
The transliteration of Sanskrit words follows the current usage of Orientalists.

The approximate sound-equivalents of the letters are as follows :

a	as	u	in	hut
ā	as	a	in	psalm
i	as	i	in	knit
ī	as	ee	in	meet
u	as	u	in	full
ū	as	u	in	rule
ṛ	as	r	in	fiery (sound between <i>ri</i> and <i>ru</i>).
e	as	e	in	they (always long in Sanskrit)
o	as	o	in	note (always long in Sanskrit)
ai	as	ai	in	aisle
au	as	ow	in	fowl
ṁ	<i>anusvāra</i> (a nasal sound which accompanies a vowel)			
	as	m	in	sun
ḥ	<i>visarga</i> (sound like light breathing); pronunciation varies according to the preceding vowel.			
'	apostrophe stands for elided a.			
k	as	k	in	kite
kh	as	kh	in	inkhorn
g	as	g	in	gate
gh	as	gh	in	springhead
ṅ	as	ng	in	sing
c	as	ch	in	church
ch	as	ch h	in	church-history
j	as	j	in	jelly
jh	as	ge h	in	bridge house
ñ	as	n	in	new

ṭ	as	t	in	task
ṭh	as	th	in	anthill
d	as	d	in	dark
ḍh	as	dh	in	Godhead
ṇ	as	n	in	Monday (labial articulation)
ṭ	as	th	in	panther
th	as	th	in	thought
d	as	th	in	they
ḍh	as	dh	in	adhere (but more dental)
n	as	n	in	note
p	as	p	in	pan
ph	as	ph	in	topheavy
b	as	b	in	bed
bh	as	bh	in	clubhouse
m	as	m	in	mill
y	as	y	in	yet
r	as	r	in	race
l	as	l	in	lake
v	as	v	in	live
ś	(palatal sibilant)	as	s	in sure
ṣ	(cerebral sibilant)	as	sh	in bush
s	as	s	in	save
h	as	h	in	hall
ḷ	as	l	in	curl
kṣ	as	ksh	in	baksheesh

Note : In the case of contemporary proper-names, popular spelling has been adopted, as also in regard to types which are not provided with diacritical marks.



The objectives of ĀDI ŚAṆKARA ADVAITA RESEARCH CENTRE, established in 1975 under the guidance and with the blessings of His Holiness Sri Śaṅkarāchārya of Kāñchi Kāmakoṭi Piṭha, are, among other things: (1) to study Advaita as expounded by Ādi Śaṅkara and other preceptors of Advaita and bring out its need and relevance for modern man, (2) to undertake, promote, and encourage the study of ancient philosophical systems of India, and (3) to undertake and encourage research for the purpose of establishing norms necessary for realizing the divinity in man through moral, spiritual, and cultural infra-structure.

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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥

samsāradhvani tāpabhanukiraṇaprodhbhūtadahavvyathā-
khinnānām jalakāṅkṣayā marubhuvī bhrāntyā

paribhrāmyatām,

atyāsannasudhāmbudhim sukhakaram brahmādvayam

darśayaty-

eṣā saṅkarabhārati vijayate nirvāṇasamdāyini.

To those who are afflicted, in the way of the world, by the burning pain given rise to by the scorching sun-shafts of misery, and who through delusion wander about in the desert (of worldliness) seeking water—showing the felicitous ocean of nectar, which is very near, the non-dual *Brāhman*, this—the Voice of Śaṅkara—is victorious, leading, as it does, to liberation.