

A QUARTERLY JOURNAL OF ADVAITA-VEDANTA

The VOICE of **ŚĀṆKARA** śāṅkara-bhāratī

Editor

T. M. P. MAHADEVAN

Volume TWO

Number ONE



MAY

1977

esā śaṅkara-bhāratī vijagate
nirvāṇa-saṁdāyīnī

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

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Homage to Sankara

[25]

यत्पादत्रयङ्गजध्यानात् तोटकाद्या-यतीश्वराः ।
बभूवुः तादृशं वन्दे शङ्करं षण्मतेश्वरम् ॥

*yatpāda pañkajadhyānāt toṭakādya yatiśvarāḥ
babhūvuḥ tādr̥śam vande śaṅkaram ṣaṇmateśvaram*

I salute Śri Śaṅkara who has established the six-fold path of worship and by meditating upon whose lotus-feet Totaka and others had become pre-eminent ascetics.

[26]

गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

*gururbrahmā gururviṣṇuḥ gururdevo maheśvarah
gurureva param brahma tasmai śri gurave namaḥ*

Salutations to the preceptor (Śrī Śaṅkara); it is He who is Brahmā, Viṣṇu, Lord Śiva, and the Supreme Reality.

[27]

सर्वतन्त्रस्वतन्त्राय सदात्माद्वैतरूपिणे ।
श्रीमते शङ्करार्याय वेदान्तगुरवे नमः ॥

sarvatantrasvatantrāya sadātmādvaitarūpiṇe
śrimate śaṅkarāryāya vedāntagurave namaḥ

Salutations to the revered Śaṅkara the spiritual preceptor - who has unimpeded knowledge in all branches of learning and who is of the nature of existence and non-dual self.

[28]

आचार्यान् भगवत्पादान् षण्मतस्थापकान् हितान् ।
परहंसान्नुमोऽद्वैतस्थापकान् जगतो गुरुन् ॥

ācāryān bhagavatpādān ṣaṅmatasthāpakān hitān
parahaṁsānnumo' dvaitasthāpakān jagato gurūn

We offer our salutations to the preceptor of the world-Śrī Śaṅkara of revered feet, who has established the six-fold path of worship, who is keen on the welfare of all the beings, who is an ascetic of the highest order, and who has expounded the doctrine of non-duality.

[29]

अनेकजन्म=संप्राप्त=कर्मबन्ध=विदाहिने ।
आत्मज्ञान=प्रदानेन तस्मै श्रीगुरवे नमः ॥

*anekajanma sampṛapta karmabandha vidāhine
ātmajñānapradānena tasmai śrīgurave namaḥ*

Salutations to the preceptor—Śrī Śaṅkara who, by granting the knowledge of self, removes the bondage of merits and demerits (of the individual souls) accumulated in the innumerable births.

[30]

विशुद्ध=विज्ञानघनं शुचिहार्दं तमोनुदम् ।
दयासिन्धुं लोकबन्धुं शङ्करं नौमि सद्गुरुम् ॥

*visuddha vijñānaghanam śucihārdaṁ tamonudam
dayāsindhuṁ lokabandhuṁ śaṅkaraṁ naumi sadgurum*

I salute the pre-eminent preceptor - Śrī Śaṅkara who is of the nature of pure knowledge, who is of pure heart, who removes the darkness (of illusion), who is the ocean of compassion, and who is (an embodiment of) Śiva.

Non-Violence **(Ahimsa)**

Jagadguru Sri Chandrasekharendra Sarasvati

We should have love for all. The aim of our birth in the world is to have a loving nature. If love becomes full, there would be no affliction for us. For removing all afflictions, there should be complete love.

God sees all, moves all and preserves all. He shows to different people the ways that are suited to them. He is the substrate wherefrom all beings arise, and whereinto all beings return.

What serves as the substrate for the growth of trees is the earth. Even the trees that live for fifty years, or a hundred years, perish in the end. When they thus perish, it is the substrate, earth, that receives them back and reduces them to its own nature. For the growth of trees and their destruction as well, the substrate is earth. The trees arise from the earth, and perish in the earth. This earth too will be destroyed at a time; the sun will be destroyed; the



whole universe will be destroyed. This being so, there must be a substrate reality which has the power to originate and destroy them. The reality must be eternal and immutable. Only then it can have the power to project the universe and re-absorb it.

It is earth that becomes, the tree; and when the tree dies, it becomes earth. Earth is the cause for the tree growing, living and becoming wood, and at the end falling and turning into earth again. Similarly, the Reality that is the universal cause is called God.

For us to think and to do things, there is a power in us. Sometimes that power increases; at other times it decreases. When the body perishes, the ability to think ceases. This power comes from the omniscient God; and at the end it returns to Him and becomes one with Him. So is the case with all beings—the power appears and disappears. The substrate for all these is the immortal and eternal reality, God. It does not matter by what name it is called.

It is because love—kindness—is not in us, several kinds of strife arise—strife between clans, strife between natures, and many other bickerings. At some times we love some very dearly. Then there arises misunderstanding; from that comes misery. Yet, we imagine that the days when we loved dearly were halcyon days. When one is a child, one loves all. It is when we grow into adults that we begin to quarrel and struggle. Now, we

wonder why we should not continue to be children all the time.

A mother's love for her child is usually very great. Even when the child errs or causes mischief, the mother wishes for his welfare. If the child suffers, the mother feels distressed. There is a proverb in Tamil: "The mind of the parent is mad with affection; the mind of the offspring is hard as stone." The same is expressed in Samskrit thus :

Kuputro jāyeta kvacidapī kumātā na bhavati.

(A bad son there may be; but a bad mother, never.)

Whatever be the behaviour of the child, the mother always acts towards him with affection and love. In the same way, if we have love for any person, there is nothing in the world other than that love which sustains us. If we consider the happiness or misery of the person whom we love to be far greater than our own happiness or misery, that is supremely good. If without loving any other, we put ourselves first we live in vain. If in our life there should be constant happiness we should love someone. Then the same kind of love should be cultivated towards all. And finally, if we gain non-hatred for all living beings, that is the highest state.

But sometimes it is also true that the excessive love that we place in one becomes the cause of misery. Excessive love ends in extreme misery. In order to occasion misery in us, there arise many trying situations. A mother has great love for her

son. When the son grows and gets married, if he neglects his mother, there arise for her, misunderstanding and misery. The son's love does not endure. That is why the mother brings up a case in court against one or two sons and the sons also do likewise.

One places excessive love in another. The two love each other greatly. Yet if one of them dies earlier, the other gets steeped in misery. The two must live together, loving each other. If they die at the same time, then the misery of survival will not occur. But such an eventuality is not in our hands. Thus, excessive love is seen to end in extreme misery.

A bank helps many people. It keeps in safe custody the money that is put into it. If anyone requires money, it helps by lending and receives the interest thereon. It helps those who are in difficulty. Thus, the Bank is of service to many people when they are in distress. But there is an end to everything. When a Bank crashes, those who have invested money in it suffer loss. They cry over their misfortune. It is with this miserable end which is a possibility in view that the Bank helps many people. It subsists on what may turn out to be the weeping of many.

Placing love in someone is similar to this. If excessive love is placed in someone, then either because of mutual misunderstanding or because one of them dies earlier, extreme misery is sure to result. Because of this, we are inclined to think that it is wrong to love anyone.

We realize that if without loving any one we push ourselves into the focal point, our life will become futile. At the same time we know that if we love anyone very dearly, we reap misery therefrom. Thus, we learn from experience that we should not place love in anyone. Then, which is right and which is wrong, we are not able to discern.

Indeed, the purpose of our life is to place unchanging love in someone. But, what should be the nature of the object of our love? It should be such that it will not come into conflict with us at any time, and will never get separated from us. If we place love in what is imperishable, that love will not perish. The object of love should not leave us; we should not leave it. It is only when we place love in such an object that our life will become purposeful. Life without love is life lived in vain.

Some animals love one another to a greater extent than even what we do. Among the animals, the mother loves the offspring greatly. It is true that we should have such intense love. If we should place unchanging and constant love in an object, how should that object be? The Reality from which all of us have come into being, and with which all of us will become one at the end—it is the love that is placed in that Reality that can be unchanging and constant. It is that Reality that we call God. Projecting all of us, protecting all of us, God takes all of us back in the end. The devotion, the love that we place in God makes our life worthwhile and fruitful. The love that we show to others turns out to be the source of distress to us at sometime or other.

“Loving God alone, could we hate others?” This is the next question.

Who is God? We should gain the wisdom that it is God that appears as all beings. It is earth that becomes tree. Through the roots, earth and manure get transformed into the tree-trunk. When the trunk rots, it becomes earth again. If one knows this, one would love all that comes from earth and at the end returns to earth. What is the reason?—the knowledge that it is earth that appears as all. All will, at the end, become one with earth. If the love that is placed in earth be true, then there is no reason for hating anything that is born of earth. If we love God, and if that love be true, then that love becomes love for all. It is God that is in all. Covering himself with *māyā*, he appears as animal, man, child and so on. Without God, no form could appear. When anything disappears, it is in God that it disappears. All powers, such as the power to enquire, the power to know, and the power to do are but fractions of the power of God.

There is the sun. He spreads his light everywhere. If a mirror is placed before the sun, it receives a little of the sun's power. The sun has the power to remove darkness and reveal the thing that is in a room. The mirror by itself does not have that power. But, if we place a mirror before the sun in the proper position, by its reflected light the things kept in a dark room may be seen. To the mirror which by itself cannot emit light, there accrues a little of the power to illumine from the sun; and so it can dispel darkness to that limited

extent. Just so, the souls, when they merge their nature in the nature of the supreme Self, receive from it its power, through grace. It is by the power of the Self that love, affection, compassion, knowledge etc., fill everywhere. It is by the power of that Self, by its light, that a little of love, affection, compassion, knowledge etc., gets manifested in us.

If we place complete love in that supreme Reality, then we shall have plenary love for all beings in the world. For that love there would be no destruction. Why so? If a particular object of our love disappears, where does it go? It becomes one with that Reality from which it came. That Reality, verily, is eternal. How then can we say that this object has been destroyed? God ever exists. If we have to take another birth, He is the cause of that birth also. He is there always to serve as the locus of our love, and to protect us. Since He is constantly the locus of love for the *jiva* in all its births, we should place our love always in Him. That is eternal love. If we love Him, we shall love all living beings. Devotion to God will lead to affection for all beings. Of that affection, the characteristic mark is complete non-violence—refraining from injuring any living being.

We, now-a-days, talk a great deal about *ahimsā*. We do only talk about it. When a person comes and attacks us, is it possible for us to keep quiet? Our talking of *ahimsā* has resulted in the creation of Pakistan. Pandit Nehru is now saying: "If Pakistan invades us, we must meet the challenge with

the help of our army ; we cannot keep quiet saying that *ahimsā* is our creed. I have obtained permission from Mahatma Gandhi himself."

In practical life, *ahimsā* seems to be impossible. The creed of Buddhism is that no injury should be caused to any living being, with mind, speech and body. This is very easily said. But today in countries where the followers of Buddhism are in a majority, even frogs and serpents are eaten. This is how people live in countries like China and Japan. Buddhism arose in opposition to the Vedic religion on the ground that the performance of sacrifices which involves injury to animals is wrong. Among those who follow the Vedic religion, at least there are some who do not eat meat. But, among the followers of Buddhism, even monks beg and eat meat.

If they are asked, why they should do so, they reply : "We should not cause injury to living beings. Someone has killed the animal. The flesh will go to waste. We should not kill an animal and eat its flesh. But there is nothing wrong in eating the flesh of an animal that has already been killed." This explains why Indian Muslims have certain advantages in Buddhist countries. The Muslims that belong to the sea-coast from Ramanathapuram to Nagapattinam went to Buddhist countries like Burma, Ceylon and Malayasia and set up meat-shops. They slaughtered goats and cattle. The Buddhists bought the meat and ate. They believe that, while killing is wrong, eating the meat of animals killed is not. That was why Muslims from our country migrated

to those areas and set up meat-shops; and when they returned, they were very rich. Following their example, the Nagarattars from Ramanathapuram area went to those countries for running money-lending business.

The reason why I have said all this is to show that while refraining from inflicting injury to all living beings is a worthy ideal, it is not possible for all to follow this rule. The Buddhists, as we saw, believe: "We should not kill, but there is no harm in buying and eating the meat of animals killed." More than two thousand years ago there was a debate over this point even in our country. Tiruvaḷḷuvar has a *Kuḷal* about this in his work:

"If the world does not destroy life for the purpose of eating, then no one would sell flesh for the sake of money."

If we do not eat meat, how could the butchers kill so many animals? And so, even if we ourselves do not kill, eating the meat of animals killed is sinful. It is because meat is eaten that the animals are killed. Therefore it is a sin to kill; it is also a sin to eat the meat thinking that it is of the animal killed by someone else. Thus wrote Tiruvaḷḷuvar more than two thousand years ago.

There is a story concerning the Buddha. It seems that he went to a house towards the end of his life. The flesh of a pig had been cooked in that house for the sake of the Buddha. The Buddha ate it, took ill, and passed away. There may be dispute over the truth or otherwise of the story. The

Buddhists might explain it also in a different way. But that there is such a story may be known to you. Whether Tiruvalluvar wrote the particular *Kural* referred to for the sake of condemning the Buddhists, we do not know. It is the Buddha and Gandhi that have preached *ahimsā* to the utmost. Without regard to differences in competence, they have taught the ideal that all should live without causing injury to any being.

Even Gandhi had at one time had to cause the death of a calf through having drug administered. Some people criticized him for this. Gandhi replied saying "The calf was suffering; in order to relieve it from suffering I had it killed."

Once there was acute famine. Inland areas such as Madhya Pradesh and Uttara Pradesh asked for greater food supply from the Central Government. There was a consultative committee meeting. Gandhi too had to participate in it. When the representatives who went from Madras asked for more food-grains for their state, Gandhi said: "Those States which have no sea-coast at all naturally demand supply of more food-grains. Your area is surrounded by seas on three sides. Should there be famine in your region also? Why should you weep thus? The Arabian sea, the Indian ocean and the bay of Bengal—these three are there surrounding you. Why then famine?" The implication was: "In the seas there are plenty of fish. Could you not catch them and use them as food?" Now, at the present time, Prime Minister Nehru says that he has

obtained permission from Gandhi to meet Pakistan with force if it invades our country.

When we reflect on all these, it is clear that *Ahimsā* is all right as the ideal, and can be easily spoken about; but when it comes to practising it, it becomes very difficult. One is not able to practise it. Even those who go all out to propagate it have to make certain exceptions. That is why I have referred to them. If I were to refer to some other individual, many may not know now about that individual. But there could be no one who does not know about the Buddha and Gandhi. Since these matters have been given wide publicity in the press, they are known to all people. I have not adverted to these matters with a view to pass judgment on the actions of those leaders. Was what they did right or wrong? If we ask this question, the same question may be asked about what I say now. So, that is not what we are considering at present. There is no doubt that *Ahimsā* is good. But when it comes to practice, all cannot adhere to it; all cannot follow it. If every one has to follow it, several exceptions will have to be made. Then, the basic virtue itself will be endangered. It is said that Gandhi is an incarnation of the Buddha. Even the Buddha and Gandhi have not succeeded in practising *ahimsa* fully. That is what I have sought to show.

The Jainas are different. They are like the Southern Brahmins and the Śaivas. Even the Marwaris and Gujaratis who live in the North mostly do not eat meat. The Gujaratis do not take even white sugar candy.

From Gorakhpur a monthly journal called 'Kal-yana Kalpataru' is published. The annual number consists of over 800 pages; a lakh of copies are printed. In that journal there is not even a single publicity or advertisement matter. It contains several colour pictures. The articles are devoted to the exposition of *bhakti*. Those who run this journal are, indeed, devoted to our Maṭha. But if any news relating to the Maṭha is sent, they would not publish it in the journal. Thus, there would be nothing printed in it which is not an article.

Once the proprietor of the Gītā Press (which prints the journal) accompanied by over 400 pilgrims came to Kānchīpuram. That day I was observing silence. Yet, I received them beneath the mango tree. Someone had brought sugar candy, I took it and gave it as *prasāda* to the visitors. I knew that they would not eat candy.

After returning from touring in the North, I too stopped the use of candy in the Maṭha. For purifying sugar-cane juice and making into candy, they use the bones of cattle. The reason for my stopping the use of candy was that *pāyasam* with such candy added was not fit for being offered to the Deity. But recently, experts belonging to the Sugar Mills told me that now-a-days the bones of cattle are not being used for purification. And so, I have been permitting the use of candy again. When I distributed candy to the visitors from Gorakhpur, some of them received it with hesitation thinking: "The Svāmī is giving it; how could we refuse to receive it?" A woman devotee, however, made this remark when her turn

came: "The candy cannot be used; please give some other *prasāda*." The people are still scrupulous about their food. In the South too, some among the Śaivas and many among Brahmins keep their food habits pure. But in the North, where two thousand years ago Buddhism was prevalent, people generally—including Brāhmins—eat meat.

What did Jesus Christ say? He said: "If you are slapped on one cheek, turn the other also." He might have followed completely the path of *Ahimsā* in his own life. But like the Christ if Nehru were to tell the followers of Christianity now: "Let Russians beat you; show them the other cheek," will they listen?

That all should follow strictly the rule of *Ahimsā* is obviously impossible. Sometimes, inflicting injury becomes inevitable. In order to show this I have said all that I have said. First, we should place love in someone. But, if we do love anyone, we must necessarily suffer in the end. Therefore, we should place love in God who gives us happiness always without causing misery. This is what I said. Then, the question arose: If love is placed in God, should no other being in the world be loved? The answer is: This difference will persist only so long as there persists the erroneous knowledge that God is different and the beings of the world are different. If the true knowledge that God is all arises then the love we have for God will be for all the beings of the world also. There will then be no enmity or hatred towards any one. Thus I explained. Now, *Ahimsā* is the indication that shows that the love which is

placed in God becomes the love of all beings. Hence, it is difficult to refrain totally from causing injury to a living being. The examples that I give demonstrate this. *Ahimsā* is certainly good; but all cannot practise it. Even those who always teach *ahimsā* have to make certain exceptions when they do things in the way of the world. This I have illustrated.

It is in this matter that there is an important difference between our faith and other faiths. We should understand why there is this difference. In our faith also *ahimsā* is taught as a prominent virtue. But as in Gandhi's teachings or the Buddha's, there is not here the injunction that all should practise it. Even if there is such an injunction, all cannot follow it. In that case, the objective itself would become false and so it is not taught that every one should follow *ahimsā*. Eligibility differs from one stage in life to another. It is clearly laid down which virtues are to be practised in which stage in life.

Those who are eligible for the Vedas and the *Āgamas* are *sannyāsins*; and a few others like them, the Yogins. These, it is essential, should not eat meat; they should not injure any living being. Thus it is taught in our faith. The members of all the *jātis* emulating the ideal, leave off meat-eating when they reach a certain age. We hear some saying "We are pure vegetarians; we have been so for two generations." Some others say, "In our house they eat meat; but we cannot bear even the smell." Thus, if a few people practise constantly a lofty virtue, the others too, when they are mature, will come up to that norm of conduct. There is scope for this in

our faith. That is why in our tradition, there is no simple rule for all; some good beliefs and noble practices should be adhered to by some *jātis*. This is because we recognise differences in competence or eligibility. That is why the tenets of our faith have been preserved at least in some measure till today, and have not been destroyed.

In other states more than in ours, there are many good practices. One may say that in Bengal people eat fish. But in Bengal the widows eat clean food cooked by themselves. They never eat meat. And, on Ekādasī days they do not take even a drop of water.

There are many Bengalis in the states such as Gujarat, Uttara Pradesh and Delhi. Only in Madras there are not many Bengalis.

In Delhi, there is severe heat during summer; even to think of it would be painful. If strong wind blows from a blazing community-oven, how would it be? So would it be throughout Delhi from March upto July. It is only those who reside there know this painful experience.

In Delhi many Bengali widows were dying because on Ekādasī days they were not taking even a drop of water. Seeing this, the Pandits had a meeting in order to find a solution consistent with the Sāstras. They arrived at the following conclusion: "On Ekādasī days, it is true that the widows should not take water through the mouth. Let them, if necessary, pour some water into their ears; the life

of one or two may thus be saved." Such severe practices are observed there.

Women who become widowed, among Brāhmins and Vaiśyas, remove their hair thinking, "When the husband is dead, where is the need for embellishment?" The Vaiṣṇavas of the *Tengalai* sect do not approve of this. Now, like them, many among the other sects also argue, "Why remove the hair?" But, in Bengal, the widows belonging to every section do not keep the hair. If the husband is gone, his wife, no matter to what section she belongs, removes the hair at once even today.

In our part of the country, womenfolk drink garlic sauce when their husbands are away on tour. Similarly, the Bengali women cook fish when their husbands are away, not because they desire to eat it, but because of the fear that they may be widowed if they do not eat.

Thus, in our country, there are many traditional practices that are followed. In each place there is noticed some lofty trait. But it is not possible for all people to implement it at all times. That is why the distinctions in eligibility were recognized and different *Varṇās* and *āśramās* were established. Each one has his or her own *dharmā*, and each one should preserve it. If everyone were to follow everything, then nothing would be accomplished.

In the course of our tour of the North, we went to Bengal. The people there had made all arrangements for our food, etc. They had stored enough provisions for about four hundred persons. The only

missing item was tamarind. The Bengalis do not use tamarind. Chappatti, bread, pulses—these constitute their principal edibles. When we asked for tamarind, they brought a few raw and fresh tamarind plucked from a tree which was at a distance of four or five miles. When they were told, "What could be done with this? We need plenty of tamarind," they asked: "What! Do you eat tamarind, and not rice?"

Thus, in each region, there are some peculiar practices, customs. It cannot be said that, of these, this one is good and that one is bad. To think that all people should follow the same practices is wrong; it cannot be done.

Even in our country, a Brāhmin lad is accosted by his friends with this remark made for teasing him: "You are a pulses-eating Brāhmin!" These friends say thus in fun. The people of other countries, however, remark criticising us: "What! You eat vegetables! A great deal of meat is available in your country. Is not all that going to waste?" Thus they ask Indian visitors to their countries. They think that we are on a low level of evolution because we do not eat meat. Sometimes I think: why should not this question be put to them? "You eat the flesh of animals. There are a few who eat human flesh. You look upon them with derision and call them cannibals. If you are superior to the cannibals who eat human flesh, are we not superior to you—much superior—we who do not eat any flesh?"

If the flesh of dead persons, and of old decrepit people is used for food, will not the first question be solved?

During the first World War, the Germans were accused of eating the meat of horses. Those who criticized the Germans were themselves beef-eaters ; and they made fun of Germans for eating horse-flesh. Much superior to all of them are those who do not kill any living being, and who do not eat any meat. But, this cannot be practised by all. It is because of this that in our faith there is ordained difference in *dharmā* in accordance with difference in *varṇā*.

According to our faith, the *sannyāsins* should not eat even food-grains. The grains germinate, they sprout. Eating them is like destroying the embryo. And so, the rule was laid down that *sannyāsins* should eat only fruits, leaves that fall of their own accord from trees etc.

jirṇaparnāśinah kvacit

Leaves that have fallen are to be eaten. Citrous fruits, mangoes, etc., should be eaten after removing the seeds. The *maharṣis* were taking as food only pure fruit. Fruit-food is *phala-āhāram*. If one eats thus, there will be calmness ; desire will not increase; there will be no need for family-planning.

Among animals too, some species are not carnivorous and some do not eat anything but flesh. Man is able to assimilate animal food, and also vegetable food. Yet he can discriminate as to what he should

take and what he should not ; and rejecting the latter he can resort to the former.

Some people think that only meat-eating produces strength. We usually cite the elephant as the example for strength: we speak of elephantine strength. The elephant is much stronger than other animals. Is it by meat-eating that this strength comes to it ? Will the elephant eat even a small quantity of flesh?

śuṣkair-tṛṣṇair-vanagajāḥ balino bhavanti

Living on mere grass, coconut leaves etc., is not the elephant strong? Having such immense strength it does not leap like the tiger and the lion; it remains calm. That is why we protect and preserve it.

That one should speak the truth alone is a great virtue. But when ten thieves are in hot pursuit of a woman, will it be right to tell them :. "She is in hiding there?"

satyam bhūta-hitam.

Thus it has been stated. In the case cited, the absolute truth would require that one should remain silent.

If one wants to realize absolute truth, then one should be silent without uttering either truth or falsehood. And so, all cannot observe this principle. Here also there is difference in eligibility. Thus in our faiths, many principles have been sought to be preserved in different ways. If there is a great principle, there is no use teaching it to all people. All cannot put into practice.

He who has to preserve the Veda should not utter falsehood; should not eat meat; should not voyage to other countries. He should not imitate the customs and usages of other lands. He should not import those customs and usages and spread them among the members of his community who have the responsibility of preserving the Veda through *mantra-siddhi*. Thus, there are many duties enjoined on him.

For the merchants are assigned a few more duties. They have to cross even the seas in order to acquire wealth.

To the *sannyāsin*: there is no wife; there are no children; he does not have the responsibility of protecting them. He should not cook for himself. He should not even pluck a leaf. It is he that is eligible for complete *ahimsā*. He should not even perform sacrificial ritual. He should live on alms. The others become eligible to *ahimsā* only by stages. The householder has to protect his children. He has to guard the chastity of his wife. Her honour, the honour of his family, he has to preserve. He has to support the *sannyāsins*. He has to fulfil many obligations. For such as he, it becomes necessary sometimes to do violent actions. For them, therefore, complete *ahimsā* is not possible. Thus there is one duty for the *brahmacārin*, one for the householder, one for the *sannyāsin*; there are different obligations assigned to the different *varṇas*. In this manner, by allotting appropriate duties to the different classes and stages, our ancient sages sought to protect our lofty ideals from being destroyed. It is only now

that we are leaving off these ideals, speaking in the language of politics that all are one and that all can do all things.

Until sometime ago if a Brāhmin went to the house of one belonging to another *varṇa*, prepared to eat, he would be told: "No, please! You should not eat. If you want, I shall get milk and you may drink it." If a Brāhmin went to a *cerī*, the residents would break mud pots and say: "You should not come here; you should protect your *dharmā*." In those days the members of each *varṇā* were intent on helping to preserve the *dharmās* of each other *varṇās*.

"Not to kill and eat (the flesh of) an animal is better than pouring forth of ghee etc., in a thousand sacrifices." So says Tiruvaḷḷuvar in the section on the *dharmā* of the renunciate. It is the *dharmā* of the householder to perform sacrifices and rituals. To the *sannyāsin* there is no need for sacrifices and rituals. He should not pluck even a tiny leaf. That is his *dharmā*. While speaking about the householder's *dharmā* in the relevant section, Tiruvaḷḷuvar explains the duties of the householder.

"The chief duty (of a householder) is to preserve the five-fold rule (of conduct) towards the manes, the gods, guests, relatives and himself." He reiterated that the householder should protect the dead, the *sannyāsin* who is alive, and the *brahmacārin*. In the other section relating to *sannyāsa*, he declared, as we have seen, that it is better not to kill even a single animal and eat its flesh than to perform thousands of sacrifices, and that this is the greatest *dharmā*. But, can

it be said that because of this Tiruvaḷḷuvar condemned the sacrifices? Is there any meaning in saying that a single meritorious deed is a hundred times greater than a thousand sins? If it is said *A* is ten times richer than *B*, it only means that *B* is rich and *A* is much richer. To perform sacrifices is meritorious; but superior to this is the other duty. This other duty is of greater merit than performing a thousand sacrifices. But this cannot be practised by all. Therefore, Tiruvaḷḷuvar mentions this in the section on Renunciation. A *sannyāsin* should not pluck even a leaf. That is our *dharmā*. If even a single person follows this superior *dharmā* it will be enough; when the others rise a little to that status, they will strive to be like him.

There is the saying: "If there be one good person, for his sake the rains will fall for all." If there is one perfect person, it is enough. It is for the sake of this that in our faith there is insistence that each one should follow his *dharmā*. There is no rule that all should adopt the same *dharmā*. Our faith does not *insist* that what we do should be done by the followers of other faiths also. Each should follow his own *dharmā*. In the Bhagavadhgitā the Lord says :

*sve sve karmany-abhirataḥ
samsidhiṃ labhate naraḥ,
sua-karma-nirataḥ siddhim
yathā vindati tac-cṛṇu.*

If each person is sincere in dutifully performing the *dharmā* of his *varṇā* then all *dharmās* and lofty

ideals will be preserved. Our sacred texts say that all *dharmās* should not be taught to all, that they should be kept as secrets.

However high another's *dharmā* may be, and however low one's own, the observance of one's own natural *dharmā* is better than the other's *dharmā*. Thus the Lord declares :

*śreyān svadharmo viguṇaḥ
paradharmāt svanuṣṭhitāt.*

Each one should observe his own *dharmā* without passions such as desire and anger. This is the teaching of the *Gītā*. If this rule is followed, then he would reap the highest fruit, and realize lofty ideals.

If there is devotion to God, then there will arise love and affection for all. Unnecessary hatred, strife etc, will diminish. The highest virtue of *ahimsā* will become possible in practice. The aim of our birth should be to place our love in the eternal Reality which manifests all things out of itself and reabsorbs them at the end. The aim of our birth will be fulfilled only when love is placed in that one Reality. To live that Reality wherefrom all beings come and whereby all are protected is to dedicate to it our respective *dharmās* and duties. Therefore we should perform our allotted duties. By so performing, we should get our intellect cleansed ; and placing our love in the Reality that is indestructible and eternal, we should gain true happiness, attain the supreme Reality.



Vedanta*

Jagadguru Sri Jayendra Sarasvati

(Continued from Volume One, Number four)

The duties of reciting and studying the Veda and performance of sacrifices (yajñās) are assigned to the Brāhmaṇas. However, the benefits flowing out of these are derived not only by the Brāhmaṇas, but they are enjoyed by all other peoples in the country. An instance may be cited. Though it is the duty of a potter to make pots, his action besides being useful to himself is useful to the community as well. Likewise even though separate duties are assigned to the different people, they are designed both for their own upliftment and for benefiting the community.

It is evident and understandable that the duties of people like the potter are useful to the community. Like-wise the benefits accruing from the

* Translated from Tamil by Y. Sambamurthi.

recital of Veda or performance of sacrifices, by the Brāhmanas may also sometimes be evident but at other times, they bestow their benefits in an indirect way—through divine grace and force. Therefore the Brāhmanas, who were performing the duties of recitation and study of Veda, and performance of sacrifices which are pure and holy might have been referred to by the term "Ārya". The term 'Ārya' is used to refer to each and every person of any class (varṇa) amongst Hindus whose duties are utilised in a sacred manner.

All the varṇas in the Hindu Religion exist ever since the advent of the Universe. Further in the Vedas there are references to the manner in which all animals and all the classes (varṇas) of mankind were created. Therefore there is no need either to assume that they (the Āryas) came from somewhere at a certain time, or to say that they were certain old tribes. The modern historians write about dark periods, old stone age, new stone age, Veda period or Upanished period without proper authority but arbitrarily according to their own inferences based on archaeological data.

It is stated that the city of Mohenjo-daro—Harappa" and other ruined cities unearthed by the Archaeological Department should have existed 5000 to 10,000 years ago. If the same civilisation and buildings could have existed before 5000 to 10,000 years ago how long long ago they should have existed to have stayed for 10,000 years! Moreover, when we read the Veda, Śmṛtis, Rāmāyaṇa Maha bhārata etc. the style, the struc-

ture of language, the manner of exposition and the subject-matter are such that the texts are many thousand years old even according to historians. This being so, the language, the style, the manner of exposition, the subject matter etc. should have come down from many thousand years before.

Those who have mastered so many languages, works, and philosophical truths should have been persons of the highest intelligence. Thus it is evident that there had been multitudes of high intellectuals even before several thousands of years ago. While the facts are like these, it is not understood when there could have been 'dark periods' as depicted by the historians.

The very same Vedas, Hindu mythology and the great Epics which are taken by the historians to establish the dates for historical events, speak of the philosophical truths as being beyond comprehension in terms of time.

The ages of the world are reckoned in terms of the four yugas, Tretā yuga, Dvāparayuga, and the Kali yuga — The Kritha yuga is comprised of four lakhs and odd years and the others twice, four times and eight times that period respectively. They occur in the following order-Dvāpara yuga, Thretha yuga, Kritha yuga and Kali yuga and the four yugas are repeated in cycles in the same order. Therefore it is very difficult to specify or establish the date of the origin of the Universe. Even if we attempt to specify a date there cannot be any such intervals as "dark periods"; because even from the

very first emergence of the universe, all kinds of living beings and all basic philosophical truths have been in existence. But there would be variations in the number of persons observing such truths; there were large numbers of persons who had strictly observed and experienced the philosophical truths even in older days. In fact, even though the population has increased several folds in the present days, there are only a few who strictly observe and experience the philosophical truths. Therefore just considering only the increase in population or the present modes of living, food and clothing habits, construction of houses - which go by the name of civilisation, it will not be correct to say that the 'dark period' has disappeared. We cannot define any period to be 'dark period'.

We experience darkness only when there is no light. Similarly in life, in knowledge and in intelligence, when a person experiences the philosophical truths and becomes aware of God and His true form he shines out with the radiance of realisation. When he is immersed in the mundane life he is imprisoned in the darkness of Ajñāna. Besides there is not anything separate that can be termed as 'dark period'.

When the population is less and man engages himself in spiritual life, he limits the things needed for his personal life; it will not be correct to assess him as an uncivilised. We have a conception that only he who lives in a city with comfortable urban environments and eats and dresses appropriately is a civilised person; and we refer to one who lives in rural environments restricting his wants and who

prepares his food, clothes and place for living in a simple manner without being showy, as 'uncivilised'. These kinds of "civilisation" and "uncivilisation" have been there ever since the creation of this world. There is no specific period in which alone they could be said to have existed. Even today in rural environments, we have people who have the habit of constructing houses with bricks and spreading of leaves and the practice of constructing modern types of houses is also there simultaneously. When religious rites like sacrifices are performed even if they are arranged in cities we observe even to-day that fire is obtained by rubbing of wood and only that fire is used for the sacrifices, even though facilities are available there to get fire etc. by other easy methods. Getting fire by rubbing of stones is one of the modern sports. Therefore we need not construe the one as the old stone age and the other as new stone age.

Even in the present days of advanced civilisation such tribal people live in mountainous tracks and river sides, who resemble those men who are described by historians as having lived in the old stone age, new stone age or metal age. Thus theories that old times have disappeared and New age has appeared are not correct. Likewise it is also not correct to speak of Veda times or Upanishad times; because the Vedas have been in existence from eternity ever since the emergence of the world. So we cannot point out to any period particularly as the period when the Vedas appeared. As the Upanishads are but parts of the Vedas, there is neither a separate period like Upanishad period. The great

Epics and Purāṇas though they were written by Veda Vyāsa, he did not write them in accordance with his mental power but with his sacred knowledge with which he could mentally visualize incidents of the past as also the future and there was no question of his own imagination. Therefore even in the case of the epics and purāṇās it is very difficult to say that they were 'written' and to specify therefor any period as the historians do.

At the close of the Dvāparayuga, the Vedas were sorted out by Veda Vyāsa and the Puraṇas and the great Epics were produced. Besides this one cannot speak of any specific period as the Veda period, Upanishad period or the period of the Epics based on developments.

While referring to the creation of the universe and life thereon, it is said that first of all animal life with a single sense was created and that by evolution gradually life with two, three, four and five and finally evolved into man with six senses. This only they call as the "Development Theory". According to this theory, the consequences of acts—virtuous deeds (puṇya) or sins (pāpa) done in a former life cannot be the reasons for a rebirth.

According to the established conclusions of our Hindu religion, the cause for the initial birth cannot be specified-further for any birth, for even the very first birth the cause is only Karma - action - the result or consequences of virtuous acts (puṇya) or sins (pāpa). According to the theory of evolution of life, there is no answer for the question as to what would be the type of life by evolution after the birth as

man and there is no mention as to whether one should perform any specific act (karma) for such a rebirth. Further the theory of evolution does not explain the premature deaths of any life nor the causes for sufferings and anxieties experienced by living beings. The protagonists of the Theory of Evolution only state that species of lives evolve one after the other according to the times but they do not accept the theory of Karma.

According to the Hindu Religion, the Vedas only are the Books of Authority and guidance for leading our lives. The Śmṛitis clarify the imports of the Vedās. In these śmṛitis the acts (which lead to rebirths) which one should perform upto one's death are codified as purificatory rites (Samskāras). By performance of these purificatory rites the soul about to take a suitable birth, the one that is already born, and the one that is living as a man and the other that has discarded the body-all get purified.

In the life of man, whatever deeds are done through the mind, through wealth or body, some of them, yield fruits immediately. There are others which bear fruit at a later time. Such deeds are referred to as virtuous or meritorious acts (Puṇya) or sinful acts (Pāpa). Only the result of such deeds become manifest in our life as happiness pleasure or sorrow/pain. No such manifestation of puṇya or pāpa is accomplished in respect of deeds performed by any creature other than a human being, because they do not have the higher consciousness of discrimination. Therefore the puṇya or pāpa manifestation

occurs only in the case of deeds performed by man who is endowed with this special intellect.

Our Hindu religious scriptures declare that only the puṇya or pāpa performed during one's birth and career as a human being are the reasons for his rebirth as any type of creature including birth as a human being. Further the scriptures do not indicate that human birth follows as a sequence, the births with one two and so on senses according to the Evolution Theory but affirm that rebirth as any creature takes place only through and following birth as a human being. Religious rites, duties and obligations are prescribed for each man and each sect within the fold of the Hindu religion, based on the fore-going theory.

Only when one slips from performing these rites and duties ordained on him, sins (pāpa) are accrued. As a consequence of these sins miseries follow: But if the religious rites and duties are performed in the proper way, one gets entry into Heaven and as a reward for the virtuous deeds gets happiness. But according to the Evolutionary Theory, only on the destruction of one element another new element emerges—just like milk becoming curd and mud becoming pot. In the Theory of Evolution the original element when it happens to be the cause of the new element it gets reduced or it disappears or undergoes a change. But according to the Theory of Karma, the original element is only the spiritual ignorance-lack of knowledge-unawareness.

By proper performance of the religious rites and duties and by surrendering the rewards gained therefor one gets purity of the mind and thereby attains true spiritual knowledge, realises the Absolute Truth. When one attains that stage his miseries born out of spiritual ignorance and unawareness get automatically destroyed and the individual can have spiritual bliss, say our Hindu religious scriptures.

Just as we clean dirty vessels by rubbing with sand we should remove our unawareness and spiritual ignorance and its consequences by strict practice of the ordained religious austerities and duties and thereby realise the true spiritual knowledge. On so getting the true spiritual knowledge its antithesis—the spiritual ignorance and its consequences are all destroyed of their own accord, as the spiritual ignorance alone is the basic cause for all the miseries.

True spiritual knowledge is the means for the destruction of the ignorance. All these religious rites, all these duties and all happiness and misery are designed for the destruction of ignorance and for the attainment of the true spiritual knowledge. If the human birth is to end properly i.e. without a rebirth, the means therefor will only be the strict practice of our duties and religious rites. The aim of man's life is to get his mind cleansed and get true spiritual knowledge.

Hanumat Pancaratnam*

Sankara Bhagavatpada

[1]

वीताखिलविषयेच्छं जातानन्दाश्रुपुलकमत्यच्छम् ।
सीतापतिदूताद्यं वातात्मजमद्य भावये हृद्यम् ॥

*vītākhila-viṣayeccham jātānandāśru-pulakam-
atyaccham
sitāpati-dūtādyam vātātmajamadya bhāvaye
hṛdyam.*

I now meditate on Hanumān, the son of Vāyu, who is free from all desires for the enjoyment of objects, in whom the tears of joy rolled down coupled with horripilation, who is pure in heart, who is foremost among the messengers of Rāma, and who is dear to the heart.

* Translated by Dr. R. Balasubramanian.

[2]

तरुणारुणमुखकमलं करुणारसपूरपूरितापाङ्गम् ।
संजीवनमाशासे मञ्जुलमहिमानमञ्जनाभाग्यम् ॥

*taruṇāruṇa-mukhakamalaṁ karuṇārasa-
pūra-pūritāpaṅgam
samjīvanamāśāse mañjula-mahimānam
añjanābhāgyam.*

I desire to see Hanumān, the fortune of Añjanā, whose lotus-face is red, whose side-glances are filled with the waters of compassion, who brought back to life all those who were dead in the battle, and whose greatness is praiseworthy.

[3]

शम्बरवैरिशरातिगमम्बुजदलविपुललोचनोदारम् ।
कम्बुगलमनिलदिष्टं बिम्बज्वलितोष्ठमेकमवलम्बे ॥

*śambaravairiśarātigam ambujadalavipula-
locanodāram
kambugalam-aniladiṣṭaṁ bimbajvalitoṣṭhaṁ
ekam avalambe.*

I take refuge only in Hanumān, who is the fortune of Vāyu, who is above the shafts of Manmatha (the god of love), whose beautiful eyes are like the large petals of a lotus, whose neck resembles a conch and whose lips shine like the *bimba* fruit.

[4]

दूरीकृतसीतार्तिः प्रकटीकृतरामवैभवस्फूर्तिः ।

दारितदशमुखकीर्तिः पुरतो मम भातु हनुमतो मूर्तिः ॥

*dūrikṛta-sītārtiḥ prakāṭikṛta-rāma-
vaibhava-sphūrtiḥ
dārīta-daśamukha-kīrtiḥ purato mama
bhātu hanumato mūrtiḥ.*

May the figure of Hanumān shine before me—the figure which dispelled the agonies of Sītā, which manifested the might and glory of Rāma, and which destroyed the fame of the ten-headed Rāvaṇa.

[5]

वानरनिकराध्यक्षं दानवकुलकुमुदरविकरसदृक्षम् ।

दीनजनावनदीक्षं पवनतपः पाकपुञ्जमद्राक्षम् ॥

*vānara-nikarādhyakṣam danavakula-kumuda-
ravikara-sadrakṣam
dīnajanāvana-dīkṣam pavanātapaḥ
pākapuñjam-adrākṣam.*

I saw Hanumān, the result of the fully-developed austerity of Vāyu, who was the leader of the multitude of monkeys, who was to the race of the Rākṣasas like the rays of the sun to the water-lily, and who is dedicated to the protection of the distressed.

[6]

एतत्पवनसुतस्य स्तोत्रं यः पठति पञ्चरत्नाख्यम् ।
चिरमिह निखिलान् भोगान् भुक्त्वा श्रीरामभक्तिभाग्भवति ॥

etat-pavanasutasya stotram yaḥ paṭhati
pañcaratnākhyam
ciramiha nikhilān bhogān bhuktvā śrīrāma
bhaktibhāg-bhavi.

One who reads the *Pañcaratnastotra of Hanumān*, becomes a devotee of Śrī Rāma, after having enjoyed all objects for a long time in this world.

Sri Annapurna-Stotram*

Sankara Bhagavatpada

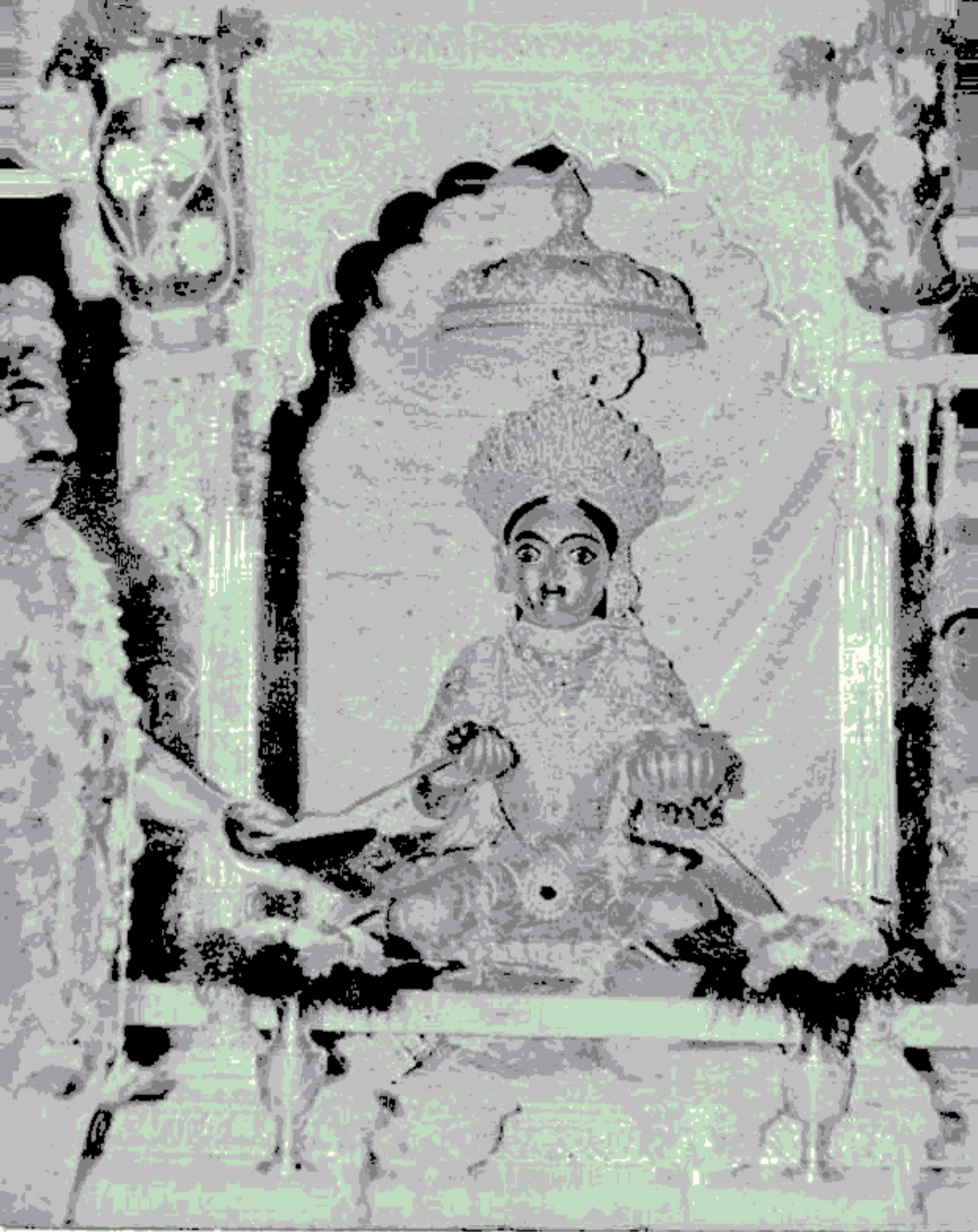
[1]

नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी
निर्धूताखिलदोषपावनकरी प्रत्यक्षमाहेश्वरी ।
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ १ ॥

*nityānandakārī varābhayakārī saundaryaratnākārī
nirdhūtākhilā doṣapāvanākārī prātyakṣamāheśvarī
prāleyācalavaṁśapāvanakārī kāśipurādhiśvarī
bhikṣām dehi kṛpāvalambanakārī mātānnapūrṇeśvarī*

Oh! Mother Annapurna! renderer of the support of compassion, the bestower of eternal happiness, the donor of gifts and protection, the ocean of beauty, the destroyer of all sins and purifier, the great goddess, the purifier of the family of Himavan, and the presiding deity of Kasi, (thou) grant us alms.

*Translated by Dr. N. Gangadharan, Lecturer in Sanskrit, University of Madras.



Goddess Annapurna (Parvati) is the presiding deity at Kasi (Benares). Special offerings are made to her on the Deepavali day and distributed to the devotees. The great acharya praises her and prays for her compassion on her devotees.

[2]

नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी
 मुक्ताहारविलम्बमानविलसद्वक्षोजकुम्भान्तरी ।
 काश्मीरागरुवासिता रुचिकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ २ ॥

*nānāratnavicitrabhūṣaṇakarī hemāambarāḍambarī
 muktāhāravilambamānavilasadvakṣojakumbhāntarī
 kāśmīrāgaruvāsītā rucīkarī kāśīpurādhiśvari
 bhikṣām dehi kṛpāvalambanakarī mātānnapūrṇeśvari*

Oh! Mother Annapurna! renderer of the support of compassion, one who is adorned with ornaments made up of different kinds of gems, wearer of golden-laced dress, the space in between whose breasts shines with the pendant garland of pearls, the beautiful bodied, rendered fragrant by the agallochum from Kashmir, and the presiding deity of Kasi, (thou) grant us alms.

[3]

योगानन्दकरी रिपुक्षयकरी धर्मैकनिष्ठाकरी
 चन्द्रार्कानल भासमानलहरी त्रैलोक्य रक्षाकरी ।
 सर्वैश्वर्यकरी तपःफलकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ३ ॥

*yogānandakarī ripukṣayakarī dharmāikaniśṭhākarī
candrārkūnalabhāsamānalaharī trailokyarakṣākarī
sarvaiśvāryakarī tapah phalakarī kāśīpurādhiśvarī
bhikṣām dehi kṛpāvalambanakarī mātānnapūrṇeśvarī*

Oh! Mother Annapurna! the renderer of the support of compassion, the giver of happiness obtainable through yoga, the destroyer of the enemies, the cause of (men) getting deeprooted in righteousness, the possessor of the waves of splendour resembling the moon, sun and fire, the protector of the three worlds, the donor of all riches, the bestower of the fruits of penance, and the presiding deity of Kasi, (thou) grant us alms.

[4]

कैलासाचलकन्दरालयकरी गौरी ह्युमा शाङ्करी
कौमारी निगमाथेगोचरकरी ह्योङ्कारबीजाक्षरी ।
मोक्षद्वारकवाटपाटनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ४ ॥

*kailāsācalakandarālayakarī gaurī hyumā śāṅkarī
kaumārī nigamārthagocarakarī hyoṅkārābījākṣarī
mokṣadvāarakavāṭpāṭanakarī kāśīpurādhiśvarī
bhikṣām dehi kṛpāvalambanakarī mātānnapūrṇeśvarī*

Oh! Mother Annapurna! the renderer of the support of compassion, the resident of the caves of the Kailasa mountains, golden-complexioned, Oh! Uma! the consort of Sankara, endowed always with maidenhood, the cause of our comprehension of the purport of the Vedas, whose basic syllable is the

syllable 'Om', the opener of the doors of emancipation, and the presiding deity of Kasi, (thou) grant us alms.

[5]

दृश्यादृश्यविभूतिवाहनकरी ब्रह्माण्डभाण्डोदरी
 लीलानाटकसूत्रखेलनकरी विज्ञानदीपाङ्कुरी ।
 श्रीविश्वेशमनः प्रसादनकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ५ ॥

*dr̥śyādr̥śyavibhūtivāhanakarī brahmāṇḍabhāṇḍodarī
 līlānāṭakasūtrakhelanakarī vijñānādīpāṅkurī
 śrīviśveśamaṇaḥ prasādanakarī kāśīpurādhīśvarī
 bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī*

Oh! Mother Annapurna! the renderer of the support of compassion, the conveyor of the visible and invisible prosperity, the container of the primordial egg, the directress of the sportive drama (of the world), the flame of the lamp of true knowledge, the source of the mental happiness of Sri Visvanatha, and the presiding deity of Kasi, (thou) grant us alms.

[6]

आदि क्षान्तसमस्तवर्णनकरी शम्भोस्त्रिभावाकरी
 काश्मीरा त्रिपुरेश्वरी त्रिनयनी विश्वेश्वरी शर्वरी ।
 स्वर्गद्वारकवाटपाटनकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ६ ॥

*ādikṣāntasamastavarṇanakarī śambhostrībhāvākārī
kāśmīrā tripureśvarī trinayanī viśveśvarī śarvarī
svargadvāarakavāṭapāṭanakarī kāśīpurādhiśvarī
bhikṣām dehī kṛpāvalambanakarī mātānnapūrṇeśvarī*

Oh! Mother Annapurna! the renderer of the support of compassion, the maker of the letters 'a' अ to 'ksha' (क्ष), the cause of the three acts of Sambhu, namely, the creation, protection and destruction, the wearer of saffron, the consort of the destroyer of the three cities, the consort of the three-eyed lord, the governess of the universe, the form of the goddess of night, the opener of the gates of heavens, and the presiding deity of Kasi, (thou) grant us alms.

[7]

उर्वी सर्वजनेश्वरी जयकरी माता कृपासागरी
वेणीनीलसमानकुन्तलधरी नित्यान्नदानेश्वरी ।
साक्षान्मोक्षकरी सदा शुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ७ ॥

*urvi sarvajaneśvarī jayakarī mātā kṛpāsāgarī
veṇīnilasamāna kuntaladharī nityānnadāneśvarī
sākṣānmokṣakarī sadā śubhakarī kāśīpurādhiśvarī
bhikṣām dehī kṛpāvalambanakarī mātānnapūrṇeśvarī*

Oh! Mother Annapurna! the renderer of the support of compassion, the form of the earth, the governess of all men the cause of victory, the mother, the ocean of compassion, the possessor of beautiful and dark braid of hair resembling the flower of the indigo plant, the giver of food daily, the direct

bestower of emancipation and eternal welfare, and the presiding deity of Kasi, (thou) grant us alms.

[8]

देवी सर्वविचित्ररत्नरचिता दाक्षायणी सुन्दरी
 वामा स्वादुपयोधरा प्रियकरी सौभाग्यमाहेश्वरी ।
 भक्ताभीष्टकरी सदा शुभकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ८ ॥

*devī sarvavicitraratnaracitā dākṣāyaṇī sundarī
 vāmā svādupayodharā priyakarī saubhāgyamāheśvarī
 bhaktābhīṣṭakarī sadā śubhakarī kāśīpurādhiśvarī
 bhikṣām dehi kṛpavalambanakarī mātānnapūrṇeśvarī*

Oh! Mother Annapurna! the renderer of the support of compassion, Oh! Goddess! adorned with different kinds of gems, the daughter of Daksha, the most beautiful, bearer of benign breasts, doer of good to all, endowed with good fortune, fulfiller of the desires of the devotees, doer of auspicious acts, and the presiding deity of Kasi, (thou) grant us alms.

[9]

चन्द्रार्कानलकोटिकोटिसदृशी चन्द्रांशुचिम्बाधरी
 चन्द्रार्कशि समानकुण्डलधरी चन्द्रार्कवर्णेश्वरी ।
 मालापुस्तकपाशसाङ्कुशधरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ९ ॥

*candrārkānalakoṭīkoṭīśī candrāmśubimbādhari
candrārkāgnīsamānakunḍaladhari candrārkavarṇeśvari
mālābustakapāśasāṅkuśadhari kāśīpurādhiśvari
bhikṣām dehi kṛpāvalambanakari mātānnapūrṇeśvari*

Oh! Mother Annapurna! the renderer of the support of compassion, one who resembles crores and crores of suns, moons and fires, endowed with lips resembling the red pearl and the bimba fruit, bearer of ear-ornament resembling the moon, sun and fire (in radiance), having a complexion of the moon and sun, bearer of the rosary, book, noose and goad, and the presiding deity of Kasi, (thou) grant us alms.

[10]

क्षत्रत्राणकरी महाभयहरी माता कृपासागरी
सर्वानन्दकरी सदा शिवकरी विश्वेश्वरी श्रीधरी ।
दक्षक्रन्दकरी निरामयकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ १० ॥

*kṣatratraṇakari mahābhayahari mātā kṛpāsāgari
sarvānandakari sadā śivakari viśeśvari śrīdhari
dakṣakrandakari nirāmayakari kāśīpurādhiśvari
bhikṣām dehi kṛpāvalambanakari mātānnapūrṇeśvari*

Oh! Mother Annapurna! renderer of the support of compassion, the protector of the dominion, remover of great fear, the mother, the ocean of compassion, the cause of the happiness of all, the eternal doer of good, the consort of Visvesvara, the form of Lakshmi, the destroyer of the sacrifice of

Daksha, one who makes us free from diseases, and the presiding deity of Kasi, (thou) grant us alms.

[11]

अन्नपूर्णे सदापूर्णे शङ्करप्राणावल्लभे ।
ज्ञानवैराग्यसिद्धयर्थं भिक्षां देहि च पार्वति ॥ ११ ॥

*annapūrṇe sadāpūrṇe śaṅkaraprāṇavallabhe
jñānavairāgyasiddhyartham bhikṣām dehi ca pārvati*

Oh! Parvati! Annapurna! always full, the dear consort of Sankara, grant us alms for the sake of securing knowledge and detachment.

[12]

माता च पार्वती देवी पिता देवो महेश्वरः ।
बान्धवाः शिवभक्ताश्च स्वादेशो भुवनत्रयम् ॥ १२ ॥

*mātā ca pārvatī devī pitā devo maheśvaraḥ
bāndhavāḥ śivabhaktāśca svadeśo bhuvanatrāyam*

Goddess Parvati is my Mother, Lord Mahesvara is my Father, the devotees of Lord Siva are my relatives; and the three worlds are my own country.

Dasa Sloki

Sankara Bhagavatpada

Benediction from His Holiness Jagadguru Śrī Chandrasekhara-
rendra Sarasvathi, Sri Śaṅkarācārya of
Kaṅchi Kāmakoti Pīṭha

आद्याचार्यैः दशश्लोक्यां स्वानुभूतिः प्रकाशिता ।
सर्व जिज्ञासुबोधाय विवृता लोक भाषया ॥

*ādhyācāraiḥ daśaślokyāṃ svānubhūtiḥ prakāṣitā ।
sarvajijñāsu बोधया विवृता लोका भाषया ।*

INTRODUCTION

The *Daśaśloki* is a poem of ten verses in *bhujāṅga-prayāta* metre setting forth the quintessence of Vedānta. The incident that led to the composition of this poem by Śrī Śaṅkara is narrated by Mādha-vācārya in his Śaṅkara-Vijaya as follows :

* Translated with notes by Dr. T. M. P. Māhadevan and Dr. N. Veezhinathan,
First Published in 1965.

The boy Śaṅkara left his village-home, renouncing the world and proceeded northward seeking his Master. On the banks of the Narmada he met his Master, Govinda Bhagavat pāda. Śaṅkara expressed to Govinda his wish to be instructed in *Brahma-Vidyā*. Govinda knew through insight the one who had come in the guise of a disciple. Yet, he put him the question "Who are You?" In reply, Śaṅkara declared in ten verses the nature of the absolute Self that is the real "I". Greatly pleased, Govinda praised Śaṅkara and declared that he knew that Śaṅkara was the great Lord Śaṅkara Himself.

तमखिलगुणपूर्णं व्यास पुत्रस्य शिष्या-
 दधिगतपरमार्थं गौडपादान्महर्षेः ।
 अधिजिगमिषुरेष ब्रह्मसंस्थामहं त्वां
 प्रसृमरमहिमानं प्रापमेकान्तभक्त्या ॥

*tamakhilaguṇapūrṇaṁ vyāsa putrasya śiṣyāt
 adhigata paramārtham gauḍa pādānmaharṣeḥ
 adhijigamiṣureṣa brahmasamsthāmahaṁtvām
 prasṛmaramahimānaṁ prāpamekantabhaktyā*

तस्मिन्निति स्तुवति कस्त्वमिति ब्रुवन्तं
 दिष्ट्या समाधिपदं रुद्धं विसृष्टं चित्तम् ।
 गोविन्ददेशिकं मुवाच तदा वचोभिः
 प्राचीनपुण्यजनितात्म विबोधं चिह्नैः ॥

*tasminniti stuvati kastvamiti bruvantam
 diṣṭya samādhipadaruḍha viśṣṭa cittaṁ
 govinda desikamuvāca tada vacobhiḥ
 prācīna puṇya janitātma vibodha cinhaiḥ*

स्वामिन्नहं न पृथिवी न जलं न तेजो
 न स्पर्शनो न गगनं न च तद्गुणा वा ।
 नापीन्द्रियाण्यपि तु विद्धि ततोऽवशिष्टां
 यः केवलोऽस्ति परमः स शिवोऽहमस्मि ॥

*svaminnaḥam na pṛthivī na jalam na tejo
 na sparśāno na gaganam na ca tadguṇā vā
 nāpīndriyaṅyapī tu viḍḍhi tato avasiṣṭo
 yaḥ kevalostī paramaḥ sa śivohamasmī*

आकर्ण्य शङ्कर मुनेर्वचनं तदित्य-
 मद्वैत दर्शन समुत्थमुपात्ताहर्षः ।
 स प्राह शङ्कर स शङ्कर एव साक्षा-
 ज्जातस्त्वमित्यहमवैमि समाधिदृष्ट्या ॥

*ākarnya śaṅkara muneḥ vacanam tadiṭham
 advaita darśana samuṭthamupātta hārṣaḥ
 sa prāha śaṅkara sa śaṅkara eva sākṣat
 jātastvami-tyahaṁ avaimi samāḍhidṛṣṭya*

[Fifth Chapter]

In the Daśaśloki, Sri Śaṅkara declares the true nature of the non-dual Self through the application of the rule of residue (Pāriśeṣya nyāya). What remains as the residue after all phenomena have been sublated is the non-dual Self, the real "I". The objective world of things that is experienced in the state of waking gets sublated in the dream state; the dream-world of idea-images disappears in deep-sleep. Even in the absence of both these worlds — the objective and the subjective, the Self shines as

pure awareness. Sleep is not a state of nothingness; for, to be aware of nothing is not itself to be nothing. The Self is not contradicted at any time or by anything. When all else has disappeared, it remains. When space has been annihilated and time has come to a stop, no damage is done to the Self. It is the ever-constant, unvarying reality that is referred to in the Upaniṣads by such terms as *Ātman* and *Brahman*. The self is auspicious, the highest value; it is pure consciousness, the non — dual Absolute. Through proper inquiry (*vicāra*) one should realize that the Absolute (*Brahman*) is the Self (*Ātman*), the substrate of 'I' (*aham*). In the *Daśasloki* Śaṅkara teaches the grand truth of the Transcendent Identity in words which are peerless in their power to awaken the seeker from the slumber of Ignorance.

THE TEXT

[1]

न भूमिर्न तोयं न तेजो न वायु-
 न् खं नेन्द्रियं वा न तेषां समूहः ।
 अनैकान्तिकत्वात्सुषुप्त्येकसिद्ध-
 स्तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

*na bhūmir-na toyam na vāyur-
 na kham nendriyam vā na teṣāṃ samūhaḥ,
 anaikāntikatvāt susuptyekasiddhas-
 tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham.*

Neither earth, nor water, nor fire, nor air, nor ether, nor sense-organ, nor their aggregate (am I), because they are inconstant. That which is the one

established in sleep, that one which remains (after the sublation of all else)—that auspicious absolute (Self) I am.

Each system of philosophy has to deal with three topics—those relating to God (Iśvara), soul (jīva) and the world (jagat). While the pluralistic and theistic schools regard these three as distinct realities, Advaita teaches that the basic reality, *Brahman*, is one and non-dual. The truth of non-duality is the purport of the Upaniṣads, the fundamental texts of Vedānta.

The major texts such as 'That thou art' (Ch. Up. 6, 8, 7), 'I am Brahman' (Br. Up. 1.4.10) signify *Brahman*. Brahman is sometimes represented as the all-pervading principle. And, at other times, it is subjectively represented as the inner spirit or *pratyak caitanya* of the individual soul or self. The term, 'that' in the Upaniṣadic sentence 'That thou art' gives us a knowledge of *Brahman* as the all-pervading principle, while the term 'thou' gives us a notion of the inner spirit. This distinction is not to be taken as final. What the Upaniṣadic text 'That thou art' signifies is the same, *viz.*, the non-dual spirit.

In the work *Daśaśloki Śrī Śaṅkara* explains the import of the term 'thou' in the first three verses, of the term 'that' in the next three verses and of the sentence 'That thou art' in the last four verses.

The term 'thou' primarily refers to the individual soul characterized by duality like the qualities of being an agent, enjoyer, etc.; and it secondarily implies its true nature which is pure consciousness and which is termed inner spirit. Before setting forth the view of Advaita as regards the nature of the sense of the term 'thou' Śrī Śaṅkara refers to various theories and critically examines them.

(1) The materialist admits four elements—earth, water, fire and air. The living body is a particular concatenation of the four elements and it is characterized by sentience. And, the materialist believes that the physical body as characterized by sentience is the Self.

Some followers of the same school hold that the eye and other sense organs are characterized by sentience and not the physical body because we have the cognitions like 'I see', 'I hear', etc. And each of the senses is the Self.

Some others of the same school hold that the aggregate of all the sense organs is the Self. Yet others maintain that mind is the Self because it is the means of determinate knowledge. And others hold that because in the case of yogins the mind is dissolved and yet they continue to live, the vital airs constitute the Self.

(2) The Buddhist Vijñānavāda admits the Self to be *Vijñāna* (consciousness) and it further holds that it is momentary.

(3) The Mādhyamika school of Buddhism denies reality even to the momentary consciousness. And, in this system only the void is viewed as the Self.

(4) The followers of Nyāya-Vaiśeṣika regard the Self as omnipresent and as an agent and enjoyer. They make *jñāna* or knowledge an attribute of the Self, and that too, not an essential but only an adventitious one. And the Self in their systems is basically non-sentient.

(5) The followers of Sāṅkhya and Pātanjalyoga regard the Self as mere enjoyer and as sentient by nature.

(6) The Advaita view is that the Self is attributeless, absolute and pure consciousness. It is, on account of *avidyā*, that the Self comes to be endowed with the attributes of agency etc. And these characteristics do not affect the Self in any way.

Śrī Śaṅkara says that the Self which is the basis of the cognition 'I' is that which is without a second (*eka*), which is not sublated after all duality has been sublated (*avaśiṣṭa*), which is supreme bliss and consciousness and which is free from all attributes. The Upaniṣads as understood by Advaita teach that the Self which is the basis of the cognition 'I' is non-dual

and absolute, that it cannot be negated by any means, that it is the basis of all proofs and as such does not require any proof.

Śrī Śaṅkara explains the truth of Advaita by showing the untenability of the other views. He first refutes the view of the materialist that the body is the Self in the words 'Neither earth, nor water, nor fire, nor air'. The term 'I' (*aham*) in the last quarter of the verse is to be connected with all negations. 'I am not what is known as earth' and 'earth is not what I am'. In this way the absence of mutual identification is to be understood. When it is said that each one of the four elements is not the Self, it should be taken that the view that the aggregation of the four elements, *viz*, the physical body is the Self also stands refuted.

The words '*na kham*' contain a refutation of the view of Mādhyamika school of Buddhism that only the void is the Self. The word '*kha*' conveys the sense of void.

The word '*nendriyam*' contains a refutation of the view of the followers of the materialistic school which teaches that each of the senses is the Self; and the words '*na teṣām samūhah*' contain a refutation of the view that the aggregate of the senses is the Self.

By the refutation of the view that the elements are the Self, the theories that the vital airs and the mind are the Self also stand refuted.

By the rejection of mentalism, Vijñānavāda which holds that momentary consciousness is the Self has been shown to be unsound; for momentary consciousness is only a function of the mind. The view of the Nyāya-vaiśeṣika school that the Self is an agent and an enjoyer and also the view of the Sāṅkhya and Yoga that the Self is mere enjoyer should also be deemed to have been rejected by the rejection of the view that mind is the Self. The qualities of being an agent, enjoyer, etc., belong to mind. Hence when it is denied that mind is the Self, it follows that none of the attributes of the mind can be the Self.

The reason for rejection of body, senses and elements is contained in the expression — *anaikāntikatvāt* which means *vyabhicāritvāt*—'being inconstant or destructible by nature'. Anything that does not retain the same nature at all times—past, present and future, and at all places is called a *vyabhicārin*. The body, senses, etc., are such because they are subject to growth and destruction, and for this reason they are not the Self either individually or collectively. Śrī Śaṅkara points out that the view of Vedānta is that the Self which is of the nature of consciousness and which is absolute is constant, unlike the body, senses, etc. It might be said that the Self is not constant as it does not exist in the state of deep sleep, because one who wakes up from sleep says, 'I did not know anything when I was asleep'. This view is wrong because, as Śrī Śaṅkara says, the Self is *suṣuptyeka siddha*. An analysis of deep sleep experience reveals the constancy of the Self. The Self is the witness of the state of deep-sleep. In that state, the true nature of the Self is veiled by *avidyā*. The recollection of one waking up from sleep 'I did not know anything when I was asleep' refers to the existence of *avidyā* in the state of deep-sleep. And, the Self is the witness of *avidyā* in that state. If not, how could one recollect his experience of that state? So the Self is the witness of the state of deep-sleep and there is not its absence.

According to the view of the other schools, the Self is identical with either the body or any of the organs of sense or the mind or its attributes. But these elements, as we have shown, are inconstant. The Self alone is constant, unsublated and ever the same. It is one (*eka*) and does not disappear with the disappearance of the phenomenal world. The Self is devoid of attributes, and is of the nature of pure consciousness and infinite bliss.

[2]

न वर्णा न वर्णाश्रमाचारधर्मा
न मे धारणाध्यानयोगादयोऽपि ।

अनात्माश्रयाहंममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

*na varṇā na varṇāśramācāradharmā
na me dhāraṇādhyānayogādayo'pi,
anātmāśrayaḥm-mamādhyāsahānāt
tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham.*

Neither the castes, nor the rules of conduct relating to the castes and stages of life, nor even concentration, meditation, *yogā*, etc., pertain to me; for the superimposition of 'I' and 'mine' which is dependent on the non-self has been destroyed. That one which remains (after the sublation of all else)—that auspicious absolute (Self) I am.

In the first verse it was stated that the Self is pure consciousness and is devoid of any attribute. Now, the *pūrvapakṣin* contends that if the Self were of such nature, then the knowledge that one belongs to a particular caste should be explained as based upon the mutual superimposition of the Self—the pure consciousness on the one hand, and the body, senses, etc., on the other. In that case, the Vedic texts such as 'A Brahmin should sacrifice' would lose their validity, as the distinctions of caste, etc., do not really exist in the Self and also no activity could be prescribed with reference to the Self which does not really have the characteristics of being an agent, enjoyer, etc. If the Vedic texts could claim no validity, then the Self which is said to be known only from the Upaniṣads which are parts of the Veda cannot be established. The *pūrvapakṣin* contends that the Vedic texts such as 'A Brahmin should sacrifice' refer to the Self which really has agency, etc., and also belongs to a particular caste, etc. The conclusion is that the Self is not devoid of any attribute; and the characteristics of being an agent, enjoyer, etc., and also the distinctions of caste, etc., do really belong to it.

Now, it is replied that the validity of the Vedic texts and the distinction that one is an agent and an enjoyer and that one belongs to a particular caste are admitted to be relevant before the rise of the intuitive knowledge of the oneness of Self and Brahman. But after the rise of such knowledge all these except the Self in its attributeless nature cease to be valid.

The word *Varṇāḥ* (castes) in this verse means the four-fold caste of Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. The word *āśramāḥ* (stages of life) refers to Brahmācārīn-s (celibates), Grhastha-s (house-holders), Vānaprastha-s (hermits) and Sannyāsīn-s (mendicants). The word *ācārāḥ* (religious practices) means the purification of the body, ablution, etc. The word *dharmāḥ* (duties) means the observance of celibacy, service of one's preceptor, etc.

Here the compound — *Varṇāśramācārādharmāḥ* is dissolved thus: The phrase *Varṇāśramāḥ* is to be taken as a *dvandva* compound and the phrase *ācārādharmāḥ* also is to be taken in a similar way. And, these two compounds should be grouped as a *genitive tatpuruṣa*. Thus, we arrive at the sense of the religious practices and duties of the castes and also the religious practices and duties of the stages of life. *Dhāraṇā* means resting of mind on Brahman by excluding the external objects. *Yoga* means the control over the functions of mind.

And, by the word *ōdī* (etc.), in the text, Vedāntic study (*śravaṇa*), reflection (*manana*) and meditation (*nīdīdhyāsanā*) are referred to. The Ācārya sets forth the reason why all these do not exist in the Self after the rise of the knowledge of the oneness of Self and Brahman. And the reason is: *anātmāśrayāhamamādhyaśahānūt*. The word *anātma* means avidyā which is opposed to the usage 'I am the absolute Brahman'. The superimposition in the form of 'I' and 'mine' has avidyā as its material cause. The intuitive knowledge of the oneness of Self and Brahman annihilates the notions of 'I' and 'mine' with its cause, *avidyā*. Then, the feelings that 'I am a Brahmin' 'I observe religious practices', 'I pursue Vedāntic study', etc., which are the outcome of the notions of 'I' and 'mine', also cease to exist. And the Self as pure consciousness remains.

[3]

न माता पिता वा न देवा न लोका
 न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।
 सुषुप्तौ निरस्तातिशून्यात्मकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

*na mātā pitā vā na devā na lokā
 na vedā na yajñā na tīrtham bruvanti,
 suṣuptau nirastātiśūnyātmakatvāt
 tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham.*

Neither mother, nor father, nor the Gods, nor the worlds, nor the Vedas, nor the sacrifices, nor place of pilgrimage are there, they say, in sleep. Because (in sleep) there is not absolute void either, that one which remains (after the sublation of all else)—that auspicious absolute (Self) I am.

It was stated in the second verse that the notions such as 'I am a Brahmin', etc., are born out of mutual superimposition of the Self on the one hand, and the senses and the body on the other; and as such they are not real, and that the Self is pure consciousness without any attribute. In order to emphasize this point, Śrī Śaṅkara says in the present verse that in the state of deep-sleep the senses and the body merge in their cause, *avidyā*, and so there is no mutual superimposition of the Self on the one hand and the senses and the body on the other. Śrī Śaṅkara further points out that there is the absence of notions such as 'I' and 'mine'. Consequently we do not have any experience involviug such usages as 'I am a Brahmin', 'my father', 'my mother', etc.

The Upaniṣadic text—'There a father ceases to be a father, a mother ceases to be a mother, the heaven and other worlds

cease to be heaven and other worlds, the Gods cease to be the Gods, the scriptures cease to be scriptures', etc. (Br. Up. 4.3.32), which refers to the state of deep-sleep affirms the absence of notions such as 'my father', etc.

The word '*Devāh*' in the text means 'Indra and other Gods who are to be propitiated'. The word '*lokāh*' means the heaven and other worlds which are the fruits of the worship of the Gods. The word '*Vedāh*' means the Vedic texts which instruct the means to heaven and other desired ends, and indicate the nature of evil that leads to unwelcome results in the next world, and also the Upaniṣadic texts which teach the nature of Brahman. The word '*Yajñāh*' means sacrifices like *īyotiṣṭoma* which are the means to heaven and other desired ends. The word '*tīrthā*' means sacred places like 'Kurukṣetra' which are the centres for the performance of sacrifices.

The notions such as 'my father', 'my mother' etc., are based on the notions of 'I' and 'mine' which are the outcome of the mutual superimposition of the Self on one side and the body and the senses on the other. This mutual superimposition ceases to exist provisionally at the time of deep-sleep and permanently after the rise of the intuitive knowledge of the true nature of *Brahman*. Hence there does not arise the notions of 'I' and 'mine' and consequently there arise no experiences such as 'my father', 'my mother', etc. The Self, therefore, is devoid of any attribute: and it remains as pure consciousness.

Now, it may be objected that if all the distinctions such as father, mother, etc., are denied-in deep-sleep state then there would result only a void. To this Śrī Śaṅkara replies that the nature of being complete void is denied in the case of deep-sleep state (*nirastātiśūnyātmakatvāt*). If the deep-sleep state were to result in the nature of void, then the fact that one gets up again from the deep-sleep state, cannot be accounted for. There are Śruti texts like the following which point out that the Self which is pure consciousness is not reduced to a void in the deep-sleep state: 'Imperishable, verily, is this soul and of indestructible nature' (Br. Up. 4.5.14.)

There is another interpretation of the said reason '*nirastū-tiśūnyātmakatvāt*. *Nirastam*—that which is beyond hunger, etc. *atiśūnya*—the secondless. These epithets refer to Brahman. In the deep-sleep state, the Self attains the nature of Brahman. And the following Śruti texts refer to the same—'When a person here sleeps, as it is called, then, my dear, he has reached Being'. (Ch. Up. 6.8.1). So the Self is not reduced to a void in the deep-sleep state. Thus the Self is devoid of any attribute. It is of the nature of supreme bliss and consciousness, and it is absolute.

[4]

न साङ्ख्यं न शैवं न तत्पाञ्चरात्रं
 न जैनं न मीमांसकादेर्मतं वा ।
 विशिष्टानुभूत्या विशुद्धात्मकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

na sāṅkhyam na śaivam na tat-pāñcarātram
na jainam na mīmāṃsakāder-matam vā,
viśiṣṭānubhūtyā viśuddhātmakatvāt
tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham.

Neither the Sankhya, nor the Saiva, nor the Pancaratra, nor the Jaina, nor the Mimamsa, etc. (are valid doctrines); for, by unique experience (it is shown that) the Self is extremely pure. That one which remains (after the sublation of all else)—that auspicious absolute (Self) I am.

In the first three verses, the meaning of the term 'thou' in the 'major' text—'that thou art' was explained. The sense of the term 'that' is explained in this and the following two verses.

The term 'that' refers to Brahman--the ground of the universe. The Sāṅkhya system holds that the universe is derived from a single substance which is assumed to be complex all-pervasive and insentient, and prakṛti or pradhāna is the name which it gives to that principle.

This view is wrong. The insentient principle, *pradhāna* cannot be the cause of the universe for the following reasons :

(a) The Śruti text--'It bethought itself, would that I were many, let me procreate myself' (Ch. Up. 6.2.3) says that creation was preceded by reflection on the part of the cause of the universe. And *pradhāna* accepted by the Sāṅkhya-s cannot have any reflection as it is said to be insentient.

(b) The Śruti text, 'Having entered these elements with this living Self, let me reveal names and forms' (Ch. Up. 6.3.2.) affirms the identity between the individual soul and the source of the universe. As the individual soul is the sentient being, the source of the universe with which its identity is affirmed should also be sentient. On this ground also, an insentient entity, *pradhāna*, cannot be the source of the universe.

(c) The Śruti text, 'Through knowing which does all this world become known' (Mu. Up. 1.1.3), affirms that by knowing the material cause of the universe everything else in the universe becomes known. Now, if *pradhāna* is held to be the source of the universe, then by knowing it, it is not possible to have the knowledge of the individual souls as the latter are not the manifestations of *pradhāna*. So the statement that by knowing the material cause everything becomes known would become contradicted. On this ground also the insentient *pradhāna* cannot be the source of the universe.

(d) The Śruti text, 'This whole world has that as its soul ; That is Reality ; That is Ātman ; That thou art' (Ch. Up. 6.8.6), states that the individual soul of which we are conscious is not in any way different from Brahman from which this universe has originated. And another text, 'From this soul, space arose', etc., (Taitt. Up. 2.1.1) states that the source of the universe is *Brahman*. Moreover, if something insentient

were the cause of the universe, then the orderly creation that we find in the universe cannot be explained. On these grounds, the insentient *pradhāna* accepted by the Sāṅkhya-s is not the source of the universe. Hence, Śrī Śaṅkara says—'*na Sāṅkhyam*'. The Sāṅkhya view regarding the source of the universe does not stand to reason.

Śrī Śaṅkara next proceeds to refute the views of Pāśupata-s, Jaina-s and Pāñcarātriaka-s regarding the source of the universe.

The followers of the Pāśupata system hold that Paśupati is the source of the universe. He is sentient; yet he is different from jīva which is also conscious. And Paśupati is to be worshipped by it.

This view is wrong as it is contrary to the import of the major text 'That thou art' that the individual soul is identical with *Brahman*, the source of the universe.

The followers of the Pāñcarātra school hold that Vāsudeva is the supreme Lord and He is the source of the universe; jīva is produced from the Lord and being an effect it is not completely non-different from its cause, Lord Vāsudeva.

This view also is wrong as it is against the teaching of the Upaniṣadic text (Kath. Up. 2.18) which declares that the individual soul is eternal.

The followers of the Jaina system hold that the source of the universe though eternal transforms itself in the form of the individual souls and the universe. It is omniscient and it is different from and at once identical with jīva-s and the universe. (Vide *Siddhāntabindu*, p. 321, Kāśī Sanskrit Series Edition.)

This view is stultified by the import of the Upaniṣadic text that Brahman which is the source of the universe is immutable. (Br. Up. 3.8.8.)

Śrī Śaṅkara next refutes the view of the Mīmāṃsaka-s. They hold that the Vedic texts in their entirety are denotative

of action and hence only those texts which directly denote action are authoritative and not others. The Upaniṣadic texts, if they should point to *Brahman*, could convey *Brahman* only as subordinate to ritualistic injunction by revealing the nature of the agent in the ritualistic act and of the deity invoked in the ritual. *Brahman*, therefore, is conveyed by the Upaniṣadic texts only as associated with action and not as absolute pure consciousness.

This view is wrong because the Upaniṣadic passages are self-valid in that the knowledge of *Brahman* arising from them removes avidyā and thereby the jīva realizes its identity with *Brahman* which is liberation, the supreme human end. And so the Upaniṣadic passages convey *Brahman* independently of action. Thus the view of the Mīmāṃsaka-s that the Upaniṣadic passages could convey *Brahman* as associated with action only stands discredited.

By the word 'ādī' in the text we should understand that the view of the Naiyāyika-s also regarding the source of the universe is not reasonable. The Naiyāyika-s hold that God, the source of the universe, is different from the individual soul and has knowledge as His attribute. Their view is unauthoritative owing to its being opposed to the import of the Vedic texts—'That thou art', 'Brahman is truth, knowledge and infinitude', that the individual soul is identical with *Brahman* and that *Brahman* is of the nature of consciousness.

The one reason which may be adduced to declare that all the points of view as regards the nature of the source of the universe are wrong is that the source is *viśuddhatmaka*, absolute consciousness. And that the source of the universe is absolute consciousness is proved on the basis of the intuitive experience *Brahman* of such nature—the experience which arises from the major texts like—'That thou art'.

Hence *Brahman*, the source of the universe is absolute, and of the nature of bliss. It has already been shown in the first three verses that the Self (jīva) also is absolute and of the nature of bliss. Hence, the two are not different.

[5]

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं
 न मध्यं न तिर्यङ् न पूर्वापरा दिक् ।
 वियद्व्यापकत्वादखण्डैकरूप-
 स्तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

*na cordhvam na cādhā nā cāntar-na bāhyam
 na madhyam na tiryāṅ na pūrvāparā dik
 viyad-vyāpakatvād-akhaṇḍaīkarūpas
 tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham.*

Neither above, nor below, nor inside, nor outside, nor in the middle, nor athwart, nor in the eastern nor in the western direction (am I). Since I am all-pervading like ether, I am impartite by nature. That one which remains (after the sublation of all else)—that auspicious absolute (Self) I am.

In the fourth verse it was stated that *Brahman*, the source of the universe, is unconditioned absolute consciousness. Now, it may be objected on the basis of some Śruti texts that *Brahman* is not absolute. The Śruti text, 'More minute than the minute' (Kaṭh. Up. 3.20), declares that *Brahman* is atomic in size. *Brahman*, is not absolute.

Śrī Sañkara answers this objection by pointing out that the Śruti texts like 'This *Brahman* is without an earlier and without a later, without an inside and without an outside' (Br. Up. 2.5.19) prove the absolute nature of *Brahman*. He says: *Brahman* is neither above, nor below, neither inside, nor outside, neither in the middle, nor athwart. It is not in the eastern or western direction. The reason is that it is absolute by being

viyadvyāpaka. The word *viyadvyāpaka* may be taken to mean *viyadvad-vyāpaka*, pervasive like ether, on the basis of the Śruti text, '(Brahman) is all-pervading and eternal like ether'. Or, the word may be taken to mean, '*viyato vyāpaka*', 'more pervasive than ether', on the basis of the Śruti text—'*Brahman* is greater than the ether' (Śatapatha Brāhmaṇa, 10.6.3.2).

It is declared on the basis of the Śruti text, 'more minute than the minute' (Kaṭh. Up. 220), that *Brahman* is atomic in size. This text is intended to point out the subtle nature of Brahman which is absolute.

[6]

न शुक्लं न कृष्णं न रक्तं न पीतं
 न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।
 अरूपं तथा ज्योतिराकारकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

na śuklam na kṛṣṇam na raktam na pītam
na kubjam na pīnam na hrasvam na dirgham.
arūpaṁ tathā jyotirākāra-katvāt
tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham.

Neither white, nor black, nor red, nor yellow, neither small, nor large, neither short, nor long (am I) ; likewise (I am) without form ; for I am of the nature of light. That one which remains (after the sublation of all else)—that auspicious absolute (Self) I am.

An objection is raised : *Brahman* is held to be the material cause of the universe which is of the form of misery. As the effect

is always identical with the cause, it would follow that *Brahman* which is the cause must be of the same nature as the universe which is the effect and which is of the form of misery. *Brahman*, therefore, would be of the nature of misery. Further *jīva* cannot attain the supreme human end by realizing its identity with *Brahman*, as the latter is of the nature of misery.

This objection is answered thus: *Brahman* is self-luminous and is of the nature of supreme bliss. It is the substrate of the appearance of the universe, and when viewed thus, it is, by courtesy, spoken of as the material cause of the universe. *Brahman* is the substrate; and the universe is superimposed on it. There is no real relation, but only a superimposed relation between the substrate and the superimposed. The universe and the attributes present in it do not in any way affect the substrate, *Brahman*. Hence the objection that since *Brahman* is identical with the universe it must be of the nature of the misery is pointless.

The word '*kubja*' in the text means 'small' and '*pina*' means 'large'. The word '*hrvasva*' means 'short' and the word '*dirgha*' means 'long'

A substance has any one of the sizes mentioned here. As all these sizes are rejected in the case of *Brahman*, *Brhman* is not a substance. The word '*arūpa*' means that *Brahman* is not an object of cognition, because it is of the nature of self-luminous consciousness (*jyotirākāratvāt*). If *Brahman* were an object of cognition, then it would be insentient like a pot. *Brahman*, therefore, is not an object of cognition. *Brahman*, in truth, does not belong to any of the categories, namely, substance, quality, action, etc. Hence, *Brahman* is pure self-luminous consciousness and it is free from all the defects or excellences present in the universe. This view is in consonance with the import of the Śruti texts, 'It is not coarse, not fine, not short, not long, not glowing' (Br. Up. 5.8.8), and 'It is free from sound, touch, form, destruction, taste, etc. (Kath. Up. 5.5).

[7]

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
 न च त्वं न चाहं न चायं प्रपञ्चः ।
 स्वरूपावबोधो विकल्पासहिष्णु-
 स्तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

na śāstā na śāstram na śiṣyo na śikṣā
na ca tvam na cāham na cāyam prapañcaḥ.
svarūpāvabodho vikalpāsahiṣṇus-
tadeko,vaśiṣṭaḥ śivaḥ kevalo'ham.

Neither preceptor, nor scripture (there is), neither pupil nor instruction ; neither you nor I, nor this universe. The awareness of one's nature does not admit of alternatives. That one which remains (after the sublation of all else) that auspicious absolute (Self) I am.

The Upaniṣadic texts like 'That thou art' teach the identity of *Brahman* and the Self. Now, the *pūrvapakṣin* asks- who is instructed in such a way? If it is said that *Brahman* is instructed, then the instruction is futile, as *Brahman* is always identical with the Self and what is an established fact need not be instructed. It may be said: The Self (*jīva*) is, of course, identical, with *Brahman*. Yet it loses sight of its identity with *Brahman* owing to *avidyā*. And the intuitive knowledge of *Brahman* arising from the Upaniṣadic texts like 'That thou art' removes *avidyā* and thereby *jīva* realizes its identity with *Brahman*. So the *jīva* is instructed about its identity with *Brahman*.

The *pūrvapakṣin* urges that this contention is untenable on the ground that the nature of removal of *avidyā* is unintelligible.

If the removal of *avidyā* is different from *Brahman*, then there will be left another entity apart from *Brahman* and this goes against the spirit of Advaita that *Brahman* is non-dual. On the other hand, if it is maintained that the removal of *avidyā* is identical with *Brahman* then it always exists and there is no need for the teaching of the Upaniṣads with a view to remove *avidyā*. It follows from this that there does not arise any fruit from the Upaniṣadic teaching.

Now, it is asked whether there is absence of any fruit from the stand-point of reality or even in appearance. Śrī Śaṅkara holds that the first alternative is acceptable. The preceptor (*śaṣṭā*), the scriptures (*śāstra*), the disciple (*śiṣya*), the act of teaching (*śikṣā*), yourself—the hearer (*tvam*), myself—the speaker (*aham*), the body, senses, etc., which are given in preception—all these effects of *avidyā* appear in *Brahman* like a serpent in a rope, and as such they neither existed, nor exist, nor will exist from the stand-point of reality. Hence their removal along with their cause—*avidyā* which is said to be the fruit of the Upaniṣadic teaching is only figurative and not real. But the second alternative does not hold good, as from the intuitive knowledge of *Brahman* there does appear the fruit in the form of experience of supreme bliss (*svarūpābodhah*) in the case of one who is liberated and yet continues to live (*jīvanmukta*). This, being an experience, does not admit of any doubt (*vikalpā-sahiṣṇuh.*)

The Śruti texts like "Verily, in the beginning this was *Brahman*. That became conscious of itself only in the form of 'I am *Brahman*'" (Br. Up. 1.4.7) show that the Self which was always of the nature of *Brahman* becomes of the nature of *Brahman* through knowledge.

[8]

न जाग्रन्न मे स्वप्नको वा सुषुप्ति-
र्न विश्वो न वा तैजसः प्राज्ञको वा ।

अविद्यात्मकत्वात्त्रयाणां तुरीय-
स्तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

*na jāgran-na me svapnako vā susuptir-
na viśvo na va taijasaḥ prajñako vā,
avidyātmakatvāt trayāṇām turiyas-
tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham.*

Neither the state of waking nor that of dream nor that of deep-sleep is for me; neither the Visva nor the Taijasa nor the Prajna (am I). Since the three are of the nature of nescience, I am the Fourth. That one which remains (after the sublation of all else)—that auspicious absolute (Self) I am.

Of the two categories, drk (knower) and drśya (knowable), the knower is pure consciousness which is real and one. Although it is of the same nature always, yet on account of limiting adjuncts, it appears as the supreme lord (*Iśvara*), the individual soul (*jīva*) and the witness Self. The pure consciousness when associated with *avidyā* is the supreme lord; and when associated with *avidyā* and intellect in its gross and subtle states it is individual soul. The consciousness that underlies both *Iśvara* and *jīva* is the witness-self.

The *Jīva* is three-fold, owing to the difference in its limiting adjunct, as *Viśva*, *Taijasa* and *Prājña*. The *jīva* when associated with *avidyā*, the intellect and the gross body regards itself as conscious of the waking condition and in this aspect it is termed '*Viśva*'. And the same *jīva* when associated with *avidyā* and intellect feels itself as conscious of the dream state and in this aspect it is called '*Taijasa*'. And when associated with *avidyā* and intellect in its subtle state, the *jīva* considers itself as conscious of the deep-sleep state and in this aspect it is termed

'*Prājñā*'. The waking state (*jāgradvasthā*) is one in which the direct apprehension of the various objects is simultaneous with the functioning of the sense organs. And this state is experienced by the *jīva* as *Viśva*.

When the meritorious or non-meritorious deeds which gave rise to the experience during the waking state are exhausted and when the deeds which cause the experience of the dream state begin to function, the belief in one's identification with the gross body is removed by a *vṛtti* of '*tamo guṇā*' called sleep; and thereupon all the senses become absorbed by their ceasing to function. And thereupon the *Viśva* is also spoken of as having been absorbed. Then begins the dream state (*svapnāvasthā*) in which the knowledge of things is acquired without the functioning of the sense organs and is due to the latent impressions present in the mind. And this state is experienced by the *jīva* as '*Taijasa*'.

When the deeds which caused the dream state also are exhausted and when the intellect together with its latent impressions merge in *aviyāya*, there appears the state of deep-sleep which is the resting place of the *jīva* which is exhausted on account of its experience of both the waking and dream states. Deep-sleep or *suṣupti* is the cognition of *avidyā* only in the form 'I did not know anything'. One who has awakened from deep-sleep recollects 'I slept well; I did not know anything'. This recollection is impossible unless there was such an experience. It is clear that in the deep-sleep state there is the experience of bliss and also of *avidyā*. And this state is experienced by the *jīva* as '*Prājñā*'.

By eliminating all the limiting conditions and by the knowledge of the pure Self there results liberation. The three-aspects of the *jīva*, viz., *Viśva*, *Taijasa* and *Prājñā* together with the three states of waking, dream, and deep-sleep are of the nature of '*avidyā*' and therefore not real. The absolute consciousness which is constant in, and also the witness of the three states is the fourth (*turiya*) and it is transcendent and real.

And the pure Self which is the basis of the cognition 'I' is non-different from this. All the three states and the three aspects of the *jīva* are relevant before the rise of the true knowledge of *Brahman* and cease to be so after the rise of the knowledge of the true nature of *Brahman*.

[9]

अपि व्यापकत्वाद्धितत्त्वप्रयोगा-
 स्वतःसिद्धभावादनन्याश्रयत्वात् ।
 जगत्तुच्छमेतत्समस्तं तदन्य-
 रादेकोऽवशिष्टः शिवः केवलोऽहम् ॥

api vyābaktvād-dhitattvaprayogāt
svataḥsiddhabhāvād-ananyāśrayatvāt,
jagat tuccham etat samastam tad-anyat
tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham.

Because that (the Self) is all-pervasive, the true goal, of self-established nature, and not dependent on anything else, this entire universe which is different from that is unreal. That one which remains (after the sublation of all else)—that auspicious absolute (Self) I am.

The Śruti text, 'All else than this is misery' (Br. Up. 3,4,2) declares that the whole universe including the three states together with the three aspects of the *jīva* which is seen and is different from the witness-self is unreal (*anirvacanīya*). The witness-self, however, is real; for, it is beyond all contradictions, as it persists after all else is contradicted; it is the substrate of delusion and there is none to comprehend its sublation. All this which is not mentioned in the verse is

intended to be conveyed by the word 'api'. The Śruti text—whatever is limited is mortal (Ch. Up. 2.4.1) affirms that limitation and unreality are co-extensive and so by denying limitation, the unreality would also be denied. Śrī Śaṅkara says that witness-self is unconditioned (*vyāpaka*). It is not limited by space, time, and objects, because the Śruti text: 'verily this whole world is *Brahman*' (Ch. Up. 3.14.1) declares that it is the essence of all. The witness-self exists at all times and it is eternal. It is *hitatvoprayoga*, taught as the supreme human end by the Śruti texts like. This Self, is dearer than the son, dearer than wealth, dearer than all else, since this Self nearer' (Br. Up. 1.4.8), and 'That which is the infinite is bliss' (Ch. Up. 7.23.1). And this witness-self is *svatassiddha*, of the nature of self-luminous consciousness. Although during the world-appearance, its true nature is veiled by *avidyā* and so it is not manifest in its true nature as supreme bliss, yet when *avidyā* is annihilated it manifests by itself as the highest bliss because it is self-luminous knowledge. It is the substrate of all things and as such it is *ananyāśraya*, not dependent on anything. Thus, the witness-self is unconditioned and is taught as the supreme human end. It is self-luminous consciousness and is not dependent on anything else. The whole world other than this is limited and as such *mithyā*.

[10]

न चैकं तदन्यद्द्वितीयं कुतः स्या-
 न्न वा केवलत्वं न चाकेवलत्वम् ।
 न शून्यं न चाशून्यमद्वैतकत्वा-
 त्कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥

*na caikam tadanyad-dvitiyam kutah syān-
 na vā kevalatvam na cākevalatvam,
 na śūnyam na cāśūnyam-advaitakatvāt
 katham sarva-vedānta-siddham bravīmi.*

That (Self) is not even one ; how can a second, as different from that, be ? There is not (for it) absoluteness, nor non-absoluteness. Neither the void nor the non-void is it, because it is the non-dual (reality). How can I describe that which is established by all the Vedantas ?

This self is not connected with the numeral expressing the idea of oneness (*na ca ekam*). It is also not connected with the numeral expressing the idea of two-ness which is generated by a presupposition of the first. It may be objected that oneness of the Self is established by the Śruti text, 'one alone without a second' (Ch. Up. 4.2.1). As to this, Śrī Śaṅkara says, *na vā kevalatvam*. *Kevalatvam* means the quality of oneness. It is excluded because it is the outcome of *avidya*. It may be said that if oneness of the Self is not established then its manifoldness should be accepted. And this contention is rejected in the words, *na cākevalatvam*. *Akevalatvam* means 'manifoldness'. And the Śruti text 'There in this is no diversity' (Br. Up- 4.4.19) denies manifoldness in *Brahman*. If it is argued that in that case, owing to the denial of everything, *Brahman* would be void the reply is: *na śūnyam* (nor a void). It is so because the Vedic texts such as 'Brahman is truth, knowledge and infinitude' (Taitt. Up. 2.1) establish the reality of the Self. It is not void because it is the substrate of all delusions.

If it is said that in that case the Self must at least have been possessed of the attributes of being truth and being knowledge, it is replied: *na cāśūnyam*. That is so because the word 'only' in the Upaniṣadic text--'one only without a second' denies the relation of attribute and the possessor of the attribute. The reason for all these denials has been stated in the phrase, *advaitakatvāt*. This means: It is of the nature of one in which there is the absence of duality in the form of the universe and the mutual relation of the universe and *Brahman*. It is said

that in that case the existence of such a Self may be established by pointing a finger at it, Śrī Śaṅkara says, 'How can I speak of it?' (*katham bravāmi*).¹ Being the basis of all proofs, it cannot be explained by words. And the Upaniṣadic texts are authoritative in this that the knowledge arising from them removes *avidyā* veiling the true nature of *Brahman*. On removal of *avidyā* and consequently of all misery brought into existence by it, one, having become of the nature of the highest bliss, has one's purpose in this life achieved.



Questions : Answers

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

Question: In what manner the works of Sri Adi Sankara are structured?

Answer:

Sri Adi Sankara has written commentaries on the three basic texts, known as *prasthanatrayam*. Sri Veda Vyasa systematised the teachings of the Upanishads in the form of *Sūtras* (aphorisms). This work is called *Brahma Sūtra*. In this work there are discussions of philosophical concepts of the various schools in the light of *Vedānta*. Lord Sri *Kṛṣṇa* gave us the Bhagavat Gita. Adi Sankara wrote a lucid commentary on this text. He wrote also commentaries on the Upanishads. In order to show that all the three works teach the same truth, Adi Sankara, in his introduction to each of them, gives citations from the other two. In all these three works, are stated the modes of life that we should follow, nature of the goal we should reach, and the means that we should adopt for reaching it.

2. *Prakarāṇa granta:* Besides the commentaries Adi Sankara wrote several manuals, in prose and verse, explaining the same truth, employing beautiful similies etc.

3. *Stotra grantas* : For the worship of the various forms of deity (from *Vinōyaka* to *Anjaneya*) he composed several hymns. In some of them he has celebrated the greatness of sacred rivers and places. In all the hymns, the one purpose is to help us in reaching the ultimate reality.

Question : For the sage who has been liberated while yet living (*jīvan mukta*), is there the bondage of *karma*? Do his deeds bear fruit ?

Answer : Everyone's life is led by the force of three types of *karma* : Natural *karma* (*Sahaja karma*), Karma-produced *karma* (*Karmaja karma*) and delusion-bred *karma* (*bhrānti karma*).

Natural *karma* consists of such functions as eating, sleeping, breathing, excreting etc.

Karma-produced *Karma* is the form of merit and demerit engendered by our good acts and evil deeds.

Delusion-bred *karma* is that which is the result of concept in wife, children, house etc. even though we know they are different from us.

All people are bound by these three types of *karma*. For the sage who has been liberated while yet living (*jīvan mukta*), there is no delusion-bred *karma*. But the other two types Natural *karma* and *karma*-produced-*karma* will yield their fruit. While he remains in the body only the natural *karma* will take place. The other two will not occur.



ABOUT THE PUBLISHERS

The Ādi Śaṅkara Advaita Research Centre was established in 1975 under the guidance and with the blessings of His Holiness Jagadguru Śrī Śaṅkarāchārya of Kāñchi Kāmakoṭi Pīṭha. The main objectives of the Centre, among other things, are :—

- (1) to undertake the carrying on of scientific research for the extension of knowledge in the fields of Natural and Applied Sciences generally, and in particular in the fields of Physics and Metaphysics.
- (2) to undertake and carry on scientific study and analysis of the Advaita system of thoughts as expounded by Ādi Śaṅkara and to conduct research as regards the relevance of his teachings in solving present day ills of mankind.
- (3) to undertake, promote and encourage the study of ancient philosophical systems of India.
- (4) to undertake research for the purposes of establishing norms necessary for realising the divinity in man through moral, spiritual and cultural infrastructure.

THE VOICE OF ŚAṅKARA (ŚAṅKARA BHĀRATĪ) is the quarterly journal published by the Centre in pursuance of its many objectives.

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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-
 खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।
 अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-
 त्तेषां शङ्करभारती विजयते निर्वाणसंदायिनी ॥

*samsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-
 khinnānām jalakāṅkṣayā marubhuvi bhrāntyā
 paribhrāmyatām,
 atyāsannasudhāmbudhiṁ sukhakaraṁ brahmādvayaṁ
 darśayaty-
 eṣā śaṅkarabhārati vijayate nirvāṇasaṁdāyini.*

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.