

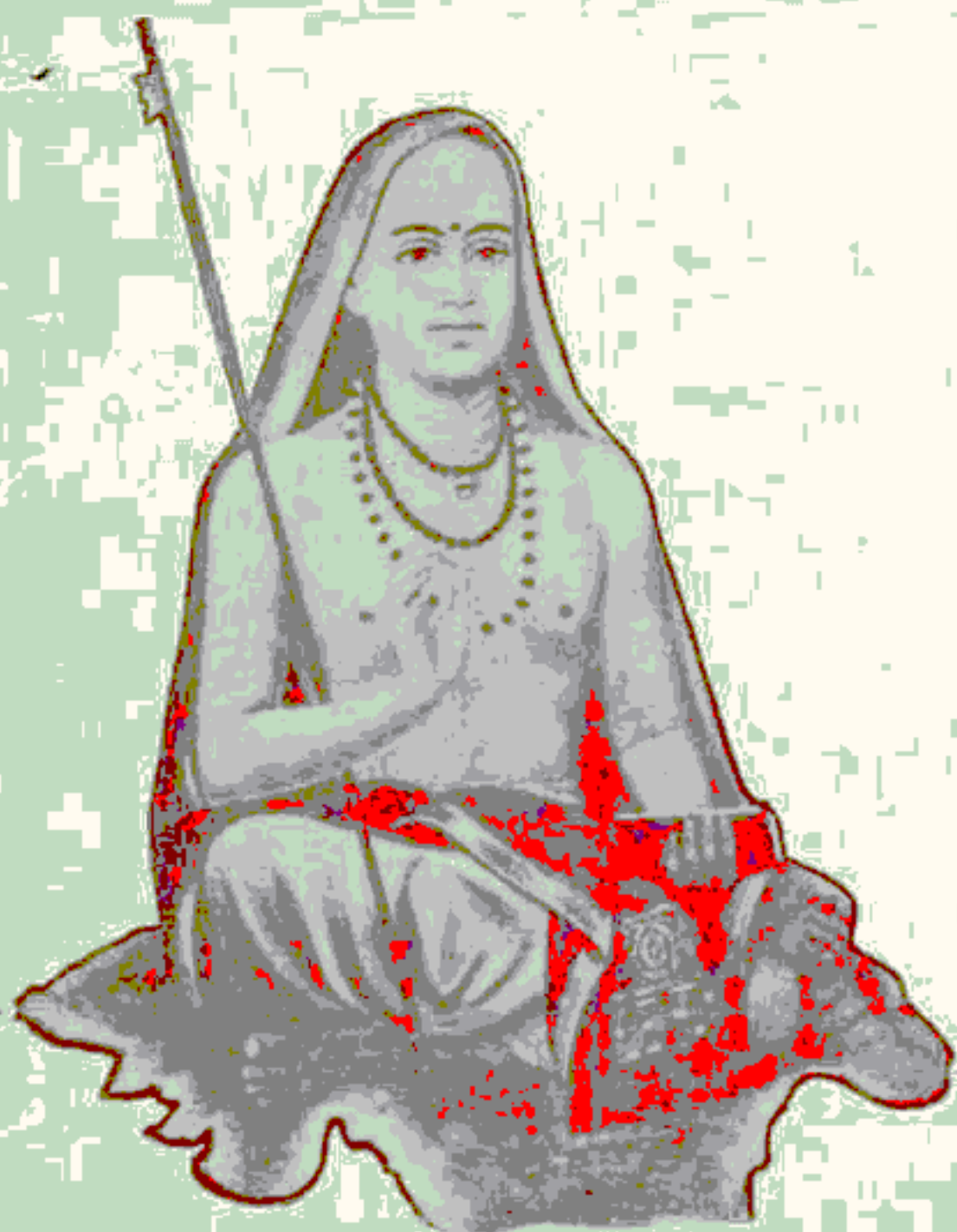
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The VOICE of ŚĀṆKARA

śaṅkara-bhāratī

Editor
T. V. K. WHILDEN

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AUGUST

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esā śaṅkara-bhārati vijayate
nirvāṇa-saṁdāyini

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

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The VOICE of
ŚĀṆKARĀ

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Editor

T. M. P. MAHADEVAN

Volume TWO

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Homage to Sankara

[31]

अलब्ध्वातिशयं यस्माद्ब्रह्मावृत्तास्तम बादयः ।
गरीयसे नमस्तस्मा अविद्याग्रन्थिभेदिने ॥

*alabdhvātiśayaṁ yasmādvṛttāstama-bādayaḥ ।
garīyase namastasmā avidyāgranthibhedine ।*

Finding none superior is Śrī Śaṅkara, adjectives in the superlative degree do not pertain to any (excepting Śrī Śaṅkara). To such a preceptor who is the greatest and who removes the knot in the form of *avidyā*, we offer our salutations.

[32]

स्वामिन् ! त्वमेव शरणं मम सर्वदाऽसि
संसारसर्पविषदष्टतनुं नयाऽऽशु ।
मामद्य युष्मदतिनिर्मलवेदवाक्यै-
र्नष्टाभिदा, अस्मि शिव एव, जगत्पिताऽसि ॥

*svamin tvameva śaraṇam mama sarvadā'si
samsārasarṣaviṣadaṣṭatanuṃ nayā'su
māmadya yuṣmadati nirmala veda-vākhyair
naṣṭā bhidā, asmi siva eva jagad pitā'si |*

Oh, preceptor of the world! You are my refuge, By the knowledge of the import of the faultless veda imparted by you, the cognition of duality as real is lost and (I have the mediate knowledge that) I am Brahman. Lead me — whose body has been affected by the poison of the serpent in the form of transmigratory existence—to liberation (by granting me the immediate knowledge of self).

[33]

मम संवित्प्रदमद्भुतरूपं सममखि-
लेष्वपि गुरुमद्वैतम् ।
यमानियमादियुतः स्मरति हि चेत्
सममखिलात्मा समुपास्यः स्यात् ॥

*mama saṃvitpradamadbhutarūpaṃ
samamakhileṣvapi gurumadvaitam
yamanīyamādiyutaḥ smarati hi cet
samamakhilātmā samupāsyah syāt*

He, who with restraint and observance meditates upon the preceptor Śrī Sañkara who has no equal, who sees everything as Brahman, who grants me the knowledge (of self), and who is of wonderful form, would become Brahman—the inner self of all beings

and he would be reverently worshipped by all beings.

[34]

गुरो गरीयसी कीर्तिः तव लोके भवेत् सदा ।
षण्मताचार्यगुरुरिति अस्माभिः शिरसा धृता ॥

guro garī yasī kīrtiḥ tava loke bhavet sadā |
ṣaṇmatācārya gururiti asmābhiḥ śīrasā dhṛtā

Oh, Preceptor! Let the great fame that you are the preceptor of the six-fold faith — the fame which we (as your disciples) have—ever manifest throughout the world,

[35]

अद्वैतेन विना मोक्षो न जीवस्येति निश्चयः ।
तस्मादद्वैतमीशानं गुरुं वन्दामहे वयम् ॥

advaitena vinā mokṣo na jīvasyeti niścayaḥ
tasmādadvaitamīśānaṁ gurum vandāmahe vayam

It is certain that *jīva* cannot attain liberation without realizing the non-dual reality. With a view to attain that realization, we salute our preceptor who is the embodiment of non-dual reality.

[36]

सर्वव्यापकचैतन्यरूपेणाद्यापि तिष्ठति ।
स एव शङ्कराचार्यः गुरुः मुक्तिप्रदस्सताम् ॥

*sarvavyāpakacaitanya rūpeṇādyāpi tiṣṭati
sa eva śaṅkarācāryaḥ guruḥ mukti pradasassatām*

Śrī Śaṅkara who grants liberation to those that follow the teachings of the Veda, ever remains as the all-pervasive consciousness.

Slokas 31 to 36 from "Anandagiri Śankara Vijayam".



by courtesy : Association for Hindu Dharma

Man's Duty

Jagadguru Sri Chandrasekharendra Sarasvati

The souls that are in the world are called 'living beings'. Living beings are those that are endowed with life (prāṇa). 'Prāṇa' is life. Therefore, all beings endowed with life are called 'living beings.' All living beings are always engaged in doing something or other. Every living being is ever seen to be busy doing some act or other. The ant is always on the move. The snail does something or other. The bird remains flying or eating something. Man goes to office and does his work. Or, he ploughs and rears crops. He is seen engaged in similar other works. Not even one person remains without doing some work or other. The Lord says this in the Gītā:

*na hi kaścit kṣaṇam api
jātu tiṣṭhaty-akarmakṛt (iii, 5)*

The meaning of this passage is : Not even one man at any time remains without doing some work or other.

Thus, we observe in the world man doing always something or other. For a man who lives in a small village, there are only a few things to do. For one who resides in a big town, there are innumerable things to do. Why should all be doing something or other thus?

It is only when we are doing something that we are without misery. In order to be without misery, many things have to be done. In order to gain happiness also, many things have to be done. Nothing is so difficult as remaining quiet without doing anything. In order that we may thus do things, there is something within prompting us. Some one has placed 'hunger' in all of us. That 'hunger' prompts man saying 'Do this-Do that'. If we remain doing no action, the stomach pinches. One has to procure the medicine for removing the disease called 'hunger', and so one has to do things. If we get head-ache, we take medicine, and it disappears. And, again, after several days, it comes. But, this disease called 'hunger' is not like that. There is great difference between the diseases which after having been cured, come after many days and this disease. For this disease, the medicine should be administered at each part of the day. In order to procure this medicine, everyone has to work. If the tiger kills the antelope or cow, it is for curing this disease. It is for the same purpose that man acts many roles and tries to be clever. If he is hungry, he procures rice, cooks and eats it. For procuring rice, he works. If the body is to be preserved, one has to work. It is not possible to remain without work even for a moment.

If one remains without any work, one's body would become useless. If one is a wealthy person, it does not mean that he should sit idle without work. It is such a person that has many things to do. Anxiety haunts him always that the loans that he has given should be safe. In order to ensure this he has to attend to several things. More than a Brāhmaṇa who lives by gathering rice-grains by alms everyday, a wealthy man who has property worth ten lakhs is active. There is no end to the work he does.

Thus, there are many kinds of work that a man does. The things that he does for the sake of his own body constitute one kind. Another kind consists of things that he does for the sake of those who belong to him. Children, wife, father, mother, and other persons have been entrusted to his care. There are things which he has to do for them. Over and above these, it may be that he owns a cow, and a dog; if these attachments increase, there may be a cat. And, there are things to do for the sake of the farmer who looks after his land, his servants, and others. After these, there are items of business connected with the village community. Just as keeping the house neat and tidy is the responsibility of the family which live in it, managing the affairs of the village is the responsibility of its inhabitants. A family may consist of ten members; in a village there may be a thousand persons. Just as a man should attend to matters connected with his family, he should also attend to the affairs of his village. And, then, there are many things which have to be done for the welfare of the country.

Thus, there are several categories of action. Of these, cleaning the teeth, washing the clothes, bathing, eating etc., are for the sake of one's body. Building a house, cleaning it, acquiring the accessories for running it, etc., are for the sake of the household, i.e. they are for the sake of those who belong to one's self. Digging a canal, repairing a tank, building a hospital, making adequate arrangements for the treatment of patients etc., are for the sake of the village community. The things that are, to be done for the country's welfare are known to all these days.

Among the things that we do, there are, besides those that are for feeding ourselves, the duties towards others. Those who have ability should protect the weak and the disabled : this is the way of the world. The weak and the disabled are entrusted to the care of those who have ability to protect them. A man who has the ability brings up his child. When he becomes old and decrepid, he is taken care of by his son. Thus, the process of change is natural to the world. This is characteristic not only of the humans but also of the birds and other living beings. The birds and the animals look after their young ones. This characteristic is seen among the small creatures also, such as insects, cats and monkeys.

Things go on happening in the entire world. Man does many things ; he gets involved in each of them : he earns money ; he seeks co-operation ; he digs canals ; he builds hospitals ; he attends to the affairs of government ; he derives ways and means for removing the sufferings of people, Sacrificing some

of his own interests, he works for the common-weal, and also attends to his own affairs. He goes to his fields; he works in his office. Thus, he does many things for earning a living.

The things that are necessary for man are of three categories: For satisfying hunger there is required food; then, for protecting one's self from the sun's heat, cold weather, etc., and for covering one's body, there are required clothes; and, for shelter and rest, there is required a house. These are of great necessity than other things. Besides these, whatever a man acquires is for the sake of maintaining his children, arranging for their marriage, etc.

Apart from what a man has to do for acquiring the three essential things, he has to be active in regard to other things also. He has to procure his daily food, repair his house when it gets damaged, and stitch his clothes when they get torn. But he also secures the essential things required for the others entrusted to his care. He procures food for the appeasement of the daily disease, hunger, eats himself, and makes others eat. There is a particular aptness in describing hunger as disease and food as medicine.

kṣud-vyādhisca cikitsyatām
pratidinam bhikṣauśadham bhujyatām
svadvannam na tu yācyatām
vidhivaśāt prāptena santuṣyatām,
sītoṣṇādi viṣayatām na tu vṛtha
vākyaṃ samuccharyatām

audāśīnyam abhīṣyatām
janakṛpānaiṣṭhūryam utsṛjyatām

—(*Sādhana-pañcakam, v. 4*)

Ācārya Śaṅkara enjoins in this sloka ; 'Take treatment for the disease called hunger'. A man with disease would take only that amount of medicine that is necessary for the cure of the disease. He would continue to take the medicine that is good to taste. Besides, he would go in for the medicine that does not involve great cost. Similarly, one should take only that quantity of food which is essential for the satisfaction of hunger. And, plain food should be enough. This is the meaning expressed in the śloka.

We have thus seen that man has to do several things both for his own sake and for the sake of others. Besides these, he does also certain extraordinary things. We shall see what some of these are. One man sets up a cross and builds a church. There nothing is seen which would appease his hunger. Another person wears a garland of rudrākṣa beads and smears his body with the sacred ash. With these, will he be rid of his hunger? Or, will these add anything to his dress? Yet another man puts on the mark of Viṣṇu. These doings do not fall within the essential things of which we spoke. These are not necessary for the satisfaction of hunger, or for one's clothes, or for the house. They are not at all necessary for the protection of those who are entrusted to one's care. These are things that are extra. A man takes a pañcapātra (small vessel of water) and ud-dhāraṇi (spoon) and make some noise, and does

something. He performs what is known as *śrāddha* ; he invites *Brāhmaṇas* and feeds them. By these acts, will his hunger be satisfied? Will the rains come to make his fields fertile? Nothing of that sort will happen. Bringing stone from hills, man builds temples. The temples are not used for providing him with shelter. The temples remain locked during the nights. They are not even useful for seeking shelter against rain. Of what use are they?

Some persons perform several deeds in the name of religion. Some fight for the sake of religion ; even heads get broken. Do not such actions appear as unnecessary over and above what are required for man?

Smearing one's body with the sacred ash, wearing *rudrākṣa* beads, building temples, performing *Śrāddha*, feeding the *Brāhmaṇas* - can we not say that all these are extra actions? Of what use are such actions? As if these are not enough, there are *bhajana* parties functioning in this city (Madras) since some years past. They do involve great strain for the throat. There is no relation whatsoever between their *bhajana* and their office work. The act of *bhajana* goes on without being necessary. Do not all these actions appear to be quite unnecessary?

Are these really unnecessary? Why should they be performed? What is their use? We shall now ponder over these questions.

Why does man earn money? Will it not do if he gets his hunger satisfied everyday? If he goes to some household and asks for food, he gets it. He

could eat also in charity homes. No one thinks : 'There is food to be had ; why receive pay ? If a choice is offered between one measure of cooked rice and ten rupees, a person would choose the latter. Why ? Is it not that he requires only food ? What for is money ? Cooked rice would be useful for one meal a day. Uncooked rice could be kept for another meal. But money could be used for fulfilling one's needs ten times. A man prefers that which could be used for several days.

To a boy who goes to school, his mother gives cooked food for his mid-day meal. If we are travelling to a distant place, we take with us rice and other accessories.

In former times there were no railways. There were no quick means of transport. On account of these, our troubles only increase. Train fare, hotel charges, charges for bus, coffee, etc. - all these involve expenditure of money. Besides these, if we go to a new place we spend money for buying new things. All these expenses are incurred now-a-days. In former days when one travelled, there was no expense at home on food. And, by walking, there was strength for the legs.

I remember, now, of one who lived long ago in this manner spending very little. There was one Krishna Ayyar in a place called Chittur near Palghat. He started a Bank. Out of the income from the Bank, he founded and maintained a Vedic School wherein over seventy students studied. In those days the students who completed their studies there used to come here and continue their studies in

this Sanskrit College founded by V. Krishnaswami Ayyar. Among those who thus started schools there was another by name Muthu Ganapāṭhi ; he lived in Tiruvaiyāru. He arranged for Vedic study for about a hundred or a hundred and twenty boys. He also saw to their proper boarding, etc. He used to levy a penalty on those who were working under him when they committed mistakes, fund the money thus collected, and maintain the school out of the interest therefrom. One day, an officer visited that school. Seeing the boys, he said: "Oh, what a waste! Why should these boys be rendered useless for life? What is the use of impounding them like a herd of sheep for ten years? No way is being shown to them to earn a living. If they had been taught English, they would have benefited greatly". A person who was then by his side replied: "By keeping these boys here without sending them to learn English, half the expenses are saved. If they had been made to study English, money would have been spent on costly dress, hair dressing, a bicycle, etc. All that money has now been saved. Had they learnt English and begun to earn, half their salary would go to meet these unnecessary expenses. Now, that has been avoided. As for earning the other half of such salary-amounts, we are showing them the way here. Even if they fail to learn anything here, they will gain by not having turned their attention to English." These instances have been given in order to show that there were people in those days who lived great lives by spending economically.

Even in those days people would take with them enough rice if they had to travel fifty miles. The

quantity of rice, etc., would increase with the increase in distance.

No one thinks: "It is enough if I have my food today. Why should I worry about tomorrow?" We gather even today the things required for tomorrow, thinking that if tomorrow we do not have the requisite ability we would be put to trouble. If we do not think of to-morrow's comforts, then there would be no need for money. In this Maṭha, the servants were being given wages in the form of food at first. But they were not very much satisfied. They thought that if they were given rice, it would be better. They could then use the quantity of rice required for themselves and sell the rest. Now, they are being given rice. It is only the dull-witted person that would receive what would last for a few days; the intelligent man would prefer things that would last for many days.

Thus, when we gather things for later use, we calculate on the basis of the number of days during which we would be happy. Is it one day? One month? One year? How much do we put by? Is it a thousand? A ten - thousand? The more we are able to gather, the better it would be for our happiness. But all do not know for how much time they could live happily. The last day has been fixed by God. Yet, we want to be happy always.

After the limit—the last day we referred to above—will the money and other accessories we gather here help us to be happy? These will be useful only as long as our present body lasts. After that, they will become useless. The works that we do are

intended to help us remain happy later on. We should do things that will make us happy always. It is true that the works that we do at present should be done. Besides these, we must also do that which will keep us off from misery always. We do not die at anytime. Only the body dies. Therefore, we must do even now that which will keep us in happiness always. There is no source of solace after death. Just as we insure even now for the future, we must do the things necessary even now.

We are at the foot of a mountain. We have with us one thousand rupees. And that too in cash consisting of paise-coins. A number of thieves approach us with evil intentions. A great turmoil is about to take place. If we could cross the mountain and reach the other side, we would be safe. In such a situation, a person comes and asks for exchange of cash for a thousand rupee note. What would we do then? Immediately we would give him the bag containing cash and receive the note, and crossing the mountain get to safety. Only, that note should be such that it would be valid in the country beyond the mountain. Our story is similar to this man's. If we make use of our present strength and resources and do things that would be useful later, we shall meet with no difficulties.

One may ask: "We should be happy here. How is it certain that we shall exist later?" The answer to this question is "Suppose we exist, should we suffer?".

*nāsti cen-nāsti no hāniḥ
asti cen-nāstiko hataḥ*

In this verse, this is what is stated. The *āstika* says "We shall exist even after this life; therefore, we should do good works now." Then *āstika* asks: "Where is the certainty that we shall exist?" The reply is: "If we do good works now, we shall gain if we exist afterward, and we shall not lose if we cease to exist." On either alternative, there is no misery for the *āstika*. If it is true that we shall exist, it is the *nāstika* who will be in trouble.

Therefore, it is always good to do good work. When we have to go on a journey to another place, we should keep ourselves in a happy mood. If we do not do things that will make us happy after we have departed this body, we shall have to suffer. The things that we have to do in order to avert this (suffering) we can learn through discretion. If there are no immediate results for the acts that we do at present, the results will come later. What Newton has stated has been explained a long time ago by our great men with reference to the soul. That every action has a reaction is declared clearly in our *Sāstras*.

The Christians do not accept the doctrine of re-birth. Yet, some of the things that they say show that even without their knowing they admit re-birth. What they say is this: After leaving the present body the soul waits for the Judgment Day, and as judged, it goes either to Heaven or to Hell in accordance with its past deeds. Although the physical body which is the locus of pleasure and pain lies here dead in the coffin, it takes on another body and experiences pleasure or pain (in Heaven or Hell).

We refer to such a phenomenon as re-birth. Just as for experiencing pleasure and pain in that body, there is the present body which is the locus of deeds that are the cause, even so, for the present birth, and its experience of pleasure and pain, there must have been a previous birth as providing the cause.

It is, therefore, necessary that we should do some things that would be useful even after the present birth. What I referred to earlier as extra things are those which we do for the purpose of being happy always. Acts such as wearing the sacred ash and *rudrākṣa* beads, and performing *Śrāddha*, are done for keeping ourselves happy always. The more we do such things, the more they will do us good.

Besides the things that we do for the sake of our welfare in the present life, we should do those things also which will secure our welfare for crores and crores of years, in fact, for ever. The currency of our country will not be valid in Russia. If for all countries there is a single king, there will be a single currency bearing his insignia which will be valid everywhere. For all the fourteen worlds, there is a sovereign-ruler. He is God. There is a currency which is legal tender in all His dominions. That currency will be valid everywhere and always. What is that? That, verily, is *dharma*.

Before leaving Ayodhya for the forest, Rāma went to Kausalya to take leave of her. Is it not the practice that a mother gives edibles to her son who is starting on a journey, so that he may eat them on the way? What is to be given to a son who is to

be away for fourteen years? Kausalya did not know what to give. After pondering deeply she said :

*yam pālayasi dharmam tvam
dhṛityā ca niyamena ca,
sa vai rāghavaśārdula
dharmas-tvam abhiraṣatu*

(Ayodhya - kāṇḍa, xxv, 3)

“O Rāghava! There is nothing that I could do to protect you. There is only *dharma*. That *dharma* will protect you, which you have been preserving with courage, constancy, and regularity. That is the only blessing that I can give” If we preserve *dharma*, it preserves us in turn. The *dharma* that protected Rama is the *dharma* which is the Law in God’s universal empire. Besides what we do normally for the sake of children, parents, village, country, etc., we should also do those things which would bring lasting happiness to the soul. Let us see what those things are :

Whatever we do, we should do dedicating to God. God is the limit of all knowledge. If we dedicate our deeds to Him, those deeds would give us lasting happiness. If those deeds are not novel, but the ones which our forebears had handed down from generation to generation, their performance would be easy. Even if we have to do something bad, if we do it, not for filling our stomach but as something extra, dedicating to God, that will become *dharma*.

Which *dharma* should we follow? We are soaked in the *dharma* which has been followed by our great men for generations, for a long time. As a matter

of experience, we can say that they gained happiness. It is enough if we follow that *dharma*. If we cast about for something new, it will be a vain endeavour; and there will be the doubt whether that new thing is good or not. Therefore, to follow the *dharma* which is meant for us and which our great men adopted as the rule for their lives is good.

It is thus clear that we should do something extra, which is not for the sake of our stomach, or for our family, or for our village, or for our country. That thing should be what has been handed down to us through generations. We should do that, after dedicating it to God, and with courage and regularity. That is *dharma*. That will live us happiness for ever.

Whatever we do with our mind, speech, and body—the three instruments of action—all that should bear *dharma*. We should acquire *dharma*, the spiritual currency, in exchange for all the money that we possess. All the powers that we have must be expanded in augmenting *dharma*. The *dharma* that is thus acquired will be valid at all times and in all places. What Kausalya described to Rāma as his talisman is that. Rāma had to face formidable obstacles. He overcame them through *dharma*.

Man should always do things that will uplift him. Among the animals, all except man are invertebrates. They are referred to as *tiryak* animals. It is man alone that grows vertically. His form shows that he is superior to the other animals. If he follows the way of *dharma*, even the animals would support him. If he adopts the path of *adharma*, even his

brothers would desert him. This is illustrated in the story of Rāma. In the following *śloka* this is clearly explained :

*yānti nyāyapravṛttasya
tiryanco' pi sahāyatām,
apanthānam tu gaccantām
sodaro' pi vimuncati.*

(*Anrgharāghava nātaka, I, 4*)

Because Rāma followed the way of virtue, even monkeys helped him. Because Rāvaṇa adopted the ways of vice, even his younger brother broke away from him. Although Rāvaṇa was in his own kingdom, surrounded by his armies, he could not be saved. For a man of virtue, there is well-being everywhere.

Therefore it is *dharma* that will protect one. Apart from what we do for satisfying our desires, anger, etc., apart from what we do for earning a living, we should do extra deeds—those which were done by our forebears—with courage and regularity: they will give us happiness.





Vedanta*

Jagadguru Sri Jayendra Sarasvati

[Continued from Volume Two Number one]

There is a belief nowadays that only the bhakti cult is left to humanity in the present conditions and through Bhakti (devotion to God) alone one can achieve everything—especially the goal of one's life. According to the established codes of the Hindu Religion bhakti is intertwined with the act of performing one's own duties. Whatever deed (*Karma*) is undertaken it is commenced with the resolve that it is for the satisfaction of Lord Śiva (*Parameśvara Prityartam*). At the end it is concluded with the thought 'Let this be an offering to Lord Kṛṣṇa *Sri Kṛṣṇārpaṇamastu*).

It is ordained that even ordinary duties are to be performed with the thought of the Almighty. Thus do think of the Almighty while you discharge

* Translated from Tamil by Y. Sambamurthi

your duties to your parents, preceptor or husband. In the same way whenever one come, across a sacred tree of a place or goes to a temple, the presence of the Almighty is to be felt. Many acts of worship like circumambulation etc... are to be performed with thoughts on the Divine. Further the morning and evening of each day are specifically prescribed as the proper time for worshipping God. On getting up from bed and at the time of retiring one should have thoughts of the Divine. Although bhakti or bajan may be practised seperately there are plenty of opportunities for associating the performance of our duties with devotion. We have teachings to this effect in our sacred books.

According to the Hindu religion there are four yugās. Of these the Dvapara-yugā saw the incarnation of Sri Kṛṣṇa. Let us look at the history of our Religion from the time of Sri Kṛṣṇa. Even in earlier times the great sages were performing sacrifices. Of these we hear in the epics. We learn that evil-minded demons used to interfere with those sacrifices with a view to destroy them. It is also written that these demons with their fiendish strength used so torment the celestial beings (*devas*) in heaven. Unable to bear the sufferings the devas approached the Creator Brahma and reported to him that righteousness (*dharma*) was in danger and that the evil powers were gaining strength. Brahma took them to Lord Maha Viṣṇu and prayed that he should in carnate himself (as *avatār*) on the earth in order to protect the world and re-establish righteousness (*dharma*) by destroying those who were opposed to righteous-

ness. Thereupon the incarnation of Lord Viṣṇu as Sri Kṛṣṇa took place.

Soon after the incarnation of Sri Kṛṣṇa took place the evil ones were destroyed. The ascetics were able to perform their sacrifices and the celestial beings and deities were happy. Sri Kṛṣṇa indulged in many innocent pranks during his childhood. By his divine sport he drew the hearts of all people into himself; even those who heard about these sports were elevated to spiritual heights. All those who came into contact or heard of him lost interest in earthly belongings and sacrificed everything, in their undivided devotion to Sri Kṛṣṇa, their only thought being to attain him and him alone. At the same time the ascetics were interested only in performing their sacrifices devoid of divine thoughts. Duties performed with divine thoughts lead one to spiritual upliftment and realisation. On the other hand when one concentrates merely on duties without divine thoughts, it leads to atheism.

The bhakti cult was very popular during the time of Sri Kṛṣṇa's incarnation. Even those who were engrossed in their sacrificial duties forgetting God, began to show endless devotion towards Kṛṣṇa. After Sri Kṛṣṇa returned to Vaikunta* all the people felt his absence, were depressed confused and did not know what to do. In this situation the old path of Vedic sacrifices revived and became prominent

* Vaikunta is the abode of Lord Viṣṇu just as Kailāsa is the abode of Lord Śiva.

and the thought of God and devotion to Him were not associated with this path. It was believed that the mere performance of duties would yield results. Thus sacrifices come to be performed involving killing of animals like goats etc.—sacrifices which were opposed to non-violence. Such sacrifices which were beneficial neither to the celestials nor to the humans. The result was that the way of sacrifices became a barren path.

In those days there were no agreements and neither did peace prevail between the rulers and so there were wars and disputes in different places. Even the spiritual truths were expressed only according to the varied conceptions of them by the pundits. However, one cannot deny that every view expressed had supporting evidence in the basic texts. Such differences of views arose because the pundits had not understood the Vedas and Upaniṣads thoroughly and in the correct manner. Only a few excerpts had been picked out here and there and learnt.

The modes of worshipping the deities especially the manner of performing the sacrifices (*Yāgas*) are copiously dealt with in the section known as the *Karmakānda* of the Vedas. For these sacrifices (*Yāgas*) the recital of Vedas is prescribed. The upaniṣadic texts rarely find a place. It is only in the various sections of the Upaniṣads that worship of the Supreme Spirit, the process for realisation of the philosophical truth and the stage after complete realisation of the Self (*tatvajñāna*) (derived from contemplation about the true nature of Brahman or Supreme Spi-

rit) are abundantly spoken of. They also tell us about the worship of the deities and how the celestials also realise the Supreme Spirit. Those who have studied only the ritual section (*Karmakānda*) of the Vedas, ignoring the Upanisads, performed only the ceremonial sacrifices (*Yāgas*) forgetting the Almighty. This is the doctrine or religious belief of the *Mīmāṃsakas* (those who investigate or inquire into the correct interpretation of the rituals of the Vedas).

These are the topics which are explained in the Upaniṣads: The state of void before the emergence of the world (i.e) the unmanifest state, *Māyā* or *avidyā* which is the cause of world creation, then the creation of the world through *māyā*, the nature of the *jīva*, of *Īsvara* (or god) etc. Assigning importance to the unmanifest state before creation some began to say that the void is the ultimate. These were the Buddhists.

Yet others even though they accept that *Īsvara* the 'Supreme Spirit' is the basic cause, maintain that the universe emerged from primary atoms. These are followers of the schools of *Nyāya* and *Vaiśeṣika* or a combination of both which is known as *Tarka*. Sāṅkhya philosophy says that *pradhāna* or *prakṛti* consisting of the three *guṇas* namely *sattva*, *rajas* and *tamas* is the cause of the world, that the real nature of the *jīva* is pure, which is not affected by merit and demerit even as water does not stick to a lotus-leaf.

The principal code of Jainism is non-violence.

In this way several religions sprung up. Some of them accepted the existence of Supreme God and

others did not. However, all believed in rebirth. They accepted the theory of *karma* which naturally leads to the theory of rebirth. Since they believed in rebirth they accepted the theory of *Karma*, the one theory being dependent on the other. This was the time when Adi Śankara Bhagavadpāda took his incarnation.

The books on Ādi Sankarācārya mention that just before his incarnation the philosophies such as Mīmāṃsā, Sāṅkhya, the Tarka and also seventy two religions including Buddhism and Jainism which were opposed to the Vedas also existed. But during Ādi Śankara's period the Buddhist doctrines had begun to spread away from India to other countries. In other words the attraction to those religions, after their full sway, started to subside and were at their lowest ebb. Buddhism had risen and fallen three times : (1) just before the incarnation of Ādi Śankara (2) then during the reign of Emperor Aśoka and (3) just before the period of Rāmānuja. On the first occasion Buddhism was defeated by Sāṅkhya, Mīmāṃsā and Tarka Śāstras, On the next occasion, Buddhism and Jainism which had flourished during Emperor Aśoka's period were discouraged by many later rulers and thereby suffered consequent decline. On the third occasion, Buddhism and Jainism which had been thriving just before Rāmānuja, lost prominence because of the teachings of Rāmānuja, Madvācārya and the Lingāyats.

As regards Sāṅkhya, Mīmāṃsā and Tarka it may be noted that Adi Sāṅkara did not accept the Sāṅkhya but admitted the other two after restructuring them in conformity of the Vedas by removing

their inner contradictions. In the works of Adi Śankara we find that while the Sāṅkhya, Mīmāṃsā and Tarka religions are criticised in a large measure, criticism about Buddhism and Jainism are found only here and there.

Buddhism and Jainism are not alien religions like Christianity and Islam. They are only adaptations of Hinduism. As we have seen, the various modes of realising philosophical truth differ even within Hinduism; but Buddhism differs in that it does not recognize the Vedas. However, Buddhism does accept the theory of karma and re birth. The Buddhists follow the same codes as do the Hindus, in respect of their laws of conduct, custom, worship and practice.

When Buddhism began to flourish in other countries that is the buddhist doctrines found favour in these countries, the Buddhists in India had not left the country but they remained behind as Hindus. Generally the rulers of countries and the Brahmins who were the counsellors attache to the court played an important role in the rise or fall of any religion.

As we discussed earlier, after Lord Kṛṣṇa ended his avatār (divine incarnation) and also since the beginning of the kaliyuga confusion developed between the various religions and philosophies. Mīmāṃsā, Sāṅkhya and Tarka religions emerged as also Buddhism. The first of these accept the Vedas as authority. The tarka religion accepts the theory of *Īśvara* also. Thus all these three are fundamentally based on Hinduism except for a little variation in their principles.

Sivabhujangam*

Sankara Bhagavatpada

गलदानगण्डं मिलद्भृङ्गषण्डं
चलचारुशुण्डं जगत्राणशौण्डम् ।
कनदन्तकाण्डं विपद्भङ्गचण्डं
शिवप्रेमपिण्डं भजे वक्रतुण्डम् ॥ १ ॥

*Galaddānagaṇḍam miladbhṛṅgaṣaṇḍam
Calaccāruśuṇḍam jagattrāṇasaṇḍam
Kanaddantakāṇḍam vipadbhaṅgacaṇḍam
Sivapremapiṇḍam bhaje vakratuṇḍam* (1)

I adore the God with a curved trunk from the temple of whose head ichor flows, the ichor that is haunted by swarms of bees - the God with a beautiful oscillating trunk and a shining shoot of a tusk is fondled with affection by Siva ; He is remorseless in breaking the obstacles and is skilled in protecting all the worlds.

* Translated by P. Thirugnanasambandhan

Notes: The ichor that flows from the temples of *Gajānana* is identified with 'brahmavidyā' in Mahāgaṇa-pati sahasranāma 'brahmavidyāmadotkṛṣṭaḥ'. The swarm of bees that hover around are the learned who flock to Him for obtaining the supreme knowledge. According to Gaṇeśapurāṇa the name 'Vakratuṅḍa' was given to Him by Pārvati. The 'vakratuṅḍa' like 'vakrokti' in poetry lends charm to his countenance. His greatness and exploits are dealt at length in Gnanapatyatharva śīrsopaniṣad, Herambopaniṣad, Gaṇeśapūrvatāpinī, uttaratāpinī upaniṣads, vallabheśopaniṣad and in several purāṇas such as Agni, Skanda, Padma and others.

अनाद्यन्तमाद्यं परं तत्त्वमर्थं
 चिदाकारमेकं तुरीयं त्वमेयम् ।
 हरिब्रह्ममृग्यं परब्रह्मरूपं
 मनोवागतीतं महःशैवमीडे ॥ २ ॥

*Anādyantam ādyam param tattvam artham
 Cidākāram ekam turīyam tvameyam
 Haribrahmamṛgyam parabrahmaūpam
 Monovāgatītam mahāḥ śaivam īde. (2)*

I extol the great Śiva who has no beginning or end who stands for the Supreme primeval Truth, the one (peerless) Consciousness which is beyond the three states of existence and not measurable by any means of knowledge; the one Supreme Brahman who is beyond the range of thought or word and sought by even Hari and Brahmā.

Śiva is parabrahmarūpa and as such is equated with caitanyam and turīyam cf. tadā tat turīyam caitanyam ityucyute' (Sarvopaniṣatsāra). The purāṇic account of Viṣṇu in the form of boar tracing the foot of Śiva and Brahmā in the form of swan tracing His head may be recalled. As Kaṭhōpaniṣad puts

it 'Naiva vācā na manasā paāptum śakyaḥ' 'He cannot be exhausted by words or reached even by mind' (6.12)

स्वशक्त्यादिशक्त्यन्तसिंहासनस्थं
मनोहारिसर्वाङ्गरत्नोरुभूषम् ।
जटाहीन्दुगङ्गास्थिशम्याकमौलिं
पराशक्तिमित्रं नुमः पञ्चवक्त्रम् ॥ ३ ॥

Svaśaktyādiśaktyanta simhāsanastham
Manohāri - sarvāᅅga ratnorubhūᅅam
Jaᅅāhīndugaᅅgāsthi - śamyāka - maulim
Parāśaktimitram numahᅅ pancavaktram (3)

We bow to that five faced God, the companion of Parāśakti, seated on a simhāsana which stands for all potencies comprising His grace and the primeval śakti; the One who is captivating being adorned with gems all over His body, and the One whose head is marked by matted hair, serpents, the crescent moon, the river Gaᅅgā and the bony bowl.

Parāśaktimitām In fact He cannot be separated from His śakti, the grace, as Tirumūlar would put it 'Śatti Sivamum ām, Sivan sattiyam ākum (1772). In His form one finds the crescent moon and the bony bowl, gem set ornaments and serpents. As Kālidasa puts it, 'who is there that knows the truth about Him? kum.v.)

शिवेशानतत्पूरुषाघोरवामा-
दिभिः पञ्चभिर्हन्सुखैः षड्भिरङ्गैः ।
अनौपम्य षट्त्रिंशत् तत्त्वविद्या-
मतीतं परं त्वां कथं वेत्ति को वा ॥ ४ ॥

Śiveśāna tatpūruṣāghoravāmā
Dibhiḥ pañcabhir hr̥nmukhaiḥ ṣaḍbhir - aṅgaiḥ
Anaupāmya ṣaṭtrimsatam tattvavidyām
Atītam param tvām katham vetti ko vā (4)

O peerless God, who knows thee the Supreme, how at all can anyone know Thee who is beyond the metaphysical knowledge pertaining to the thirty-six principles. No one can identify Thee by the five forms the Śiva, Īśāna, tatpuruṣa, aghora and Vāmadeva nor by the five organs of knowledge nor again by the six limbs of the Vedas.

The six Vedāṅgas are śikṣā (phonetics) Chandas (metre) vyākaraṇa (grammar), Nirukta (etymology), jyotiṣa (astronomy) and kalpa (ceremonial).

प्रवालप्रवाहप्रभाशोणमर्धं
 मरुत्वन्मणिश्रीमहःश्याममर्धम् ।
 गुणस्यूतमेतद्वपुः शैवमन्तः
 स्मरामि स्मरापत्तिसंपत्तिहेतोः ॥ ५ ॥

Pravāla pravāha prabhāśoṇam ardham
Marutvan maṇiśrī mahah - śyāmam ardham
Guṇasyūtam etad - vapuḥ Śaivam antaḥ
Smarāmi smarāpattisampattihetoḥ (5)

I meditate in my mind, with a view to destroy the lust and attain the good, that form of Śiva which is full of noble qualities one half of which is red like the lustre of a coral string and the other half is blue black like the wondrous lusture of sapphire.

'Smarāpatti is a reference to the annihilation of Cupid who represents the lust, the flesh hunger, by Śiva. When the flesh

hunger yields place to the spirit hunger there is sublimation of the lust for dust into the bliss divine. This is illustrated in Pārvati's initial setback and ultimate success 'Sampattiḥ' in winning the love of Śiva celebrated in Kumārasambhava.

स्वसेवासमायातदेवासुरेन्द्रा
 नमन्मौलिमन्दारमालाभिषक्तम् ।
 नमस्यामि शंभो पदाम्भोरुहं ते
 भवाम्भोधिपोतं भवानीविभाव्यम् ॥ ६ ॥

Svasevāsamāyāta devāsurendrā
Naman - mauli - mandāramālābhiṣaktam
Namsyāmi śambho padāmbhoruham te
Bhavāmbhodhipotam bhavānivibhāvyaṃ (6)

O Śambhu, I bow to thy lotuslike foot which is associated with (adorned by) a garland of mandāra flowers in the shape of the prostrated heads of Gods and demons who resort to thee for worship. Thy foot which is comprehensible with the grace of Bhavānī serves as a ship to cross the ocean of mundane existence.

That the lotus like foot of Śiva is the boat which alone is capable of carrying one across the ocean of 'samsāra' is an article of faith with the Śaiva metaphysicians cf. 'Tiruvaḍijñānam siṅgai-malam miṭṭkum'—'True knowledge of the greatness of Śiva's foot will rescue men from the prison house of impurity of self. (Tirumantiram 1598).

जगन्नाथ मन्नाथ गौरीसनाथ
 प्रपन्नानुकम्पिन्विपन्नार्तिहारिन् ।
 महःस्तोममूर्ते समस्तैकबन्धो
 नमस्ते नमस्ते पुनस्ते नमोऽस्तु ॥ ७ ॥

*Jagannātha mannātha Gaurisanātha
Prapannānukampin vipannārtihārin
Mahaḥ stomamūrte samastaikabandho
Namas te Namas te punas te namo'stu* (7)

O Lord of the Universe, My Lord, consort of Gaurī, O God that bestows compassion on those who surrender themselves unto Thee and who removes the ills of the suffering, O embodiment of the great stomas (Vedic hymns), the one kinsman of all creations, I offer my salutations to Thee for ever and ever.

'Samastaikabandho' He is the one kinsman of all beings. He is in the words of Appayya dīkṣita 'divya-sanmārgabandhu'-the divine kinsman who shows the way to the *Sat*, the Eternal Truth'. He is the 'stoma-mūrti' the import of the Vedas, 'Vedattin Vizhupporuḷ' as St. Manikkavācaka would put it. To earn His compassion one must abandon his egoism, advance a few steps towards Him and surrender unto Him. Compassion is not given, it has to be earned by one's effort. Hence He is addressed 'prapannānukampin'. At the same time He rushes to help those who are suffering and find themselves utterly helpless 'vipannārtihārin'.

विरूपाक्ष विश्वेश विश्वादिदेव
त्रयीमूल शंभो शिव त्र्यम्बक त्वम् ।
प्रसीद स्मर त्राहि पश्यावमुक्त्यै
क्षमां प्राप्नुहि त्र्यक्ष मां रक्ष मोदात् ॥ ८ ॥

*Virūpākṣa Viśveṣa Viśvādideva
Trayīmūla Śambho Śiva Tryambaka tvam
Prasīda smara trāhi paśyāvamuktyai
Kṣamām prāpnuhi Tryakṣa mām rakṣa modāt* (8)

O God with odd eyes, controller of everything, the primeval God of the Universe the source of Ṛk, Yajus and Sāman, O Śiva the three-eyed God, the source of all auspiciousness, please bestow your grace, remember me, protect me, deign to look at me so that I may be released from bondage. Please extend your forbearance, O three eyed God and protect me from indulgence in pleasure.

The author here praises the glory of God Śiva, 'Kirtanam' (praise) is one of the modes of bhakti-and entreats him passionately in six different ways which truly reflects the humility of the suppliant, thereby showing us the way of appealing to the Supreme power. *paśya avamuktyai*: the look of a guru (*cākṣuṣi dikṣā*) is capable of yielding the fruit in the same way as *sparśa dikṣā*) and others. Śiva combines in himself all the three sources of light, the sun and the moon being his two eyes together with the third eye (which is taken to detract from the beauty of a person 'virūpākṣa) which stands for fire.

महादेव देवेश देवादिदेव
स्मरारे पुरारे यमारे हरेति ।
ब्रुवाणः स्मरिष्यामि भक्त्या भवन्तम्
ततो मे दयाशील देव प्रसीद ॥ ९ ॥

Mahādeva deveśa devādideva
Smarāre purāre yamāre hareti
Bruvāṇah smariṣyāmi bhaktyā bhavantam
Tato me dayāśīla deva prasīda (9)

O Mahādeva, Lord of Gods, first among the Gods, enemy of Cupid, foe of (the demons of) the three cities, destroyer of the God of death, annihilator of evils, so saying devotedly I shall remember Thee. Therefore, O compassionate lord, be pleased to extend your grace to me,

'Nāmasankīrtanam' (chanting the names of God) is one of the modes of bhakti. Here Śaṅkara addresses Śiva by various names suggestive of His majesty and exploits, majesty in the first line and heroic exploits in the second line. Reference is made to his destruction of Cupid which is illustrative of the conquest of earthly love by Divine, annihilation of the three cities of gold, silver and iron constructed by Maya for the three sons of Tārakāsura in heaven, sky and earth which symbolises the worthlessness of material wealth in the face of spiritual splendour, the conquest of *daivī sampat* over *āsuri sampat*. (Padma-purāṇa ch. 31-34). He is the Yamāri, who caused the death of the God of death who dared to take away the life of His devotee Mārkaṇḍeya (Bhāgavatam, X skandha, ch. 8 to 11). This nāmasaṅkīrtana must be made 'with devotion, the mind being soaked in thoughts about him and not muttered by the lips in a mechanical way, to be fruitful.

त्वदन्यः शरण्यः प्रपन्नस्य नेति
 प्रसीद स्मरन्नेव हन्यास्तु दैन्यम् ।
 न चेत्ते भवेद्भक्तवात्सल्यहानि
 स्ततो मे दयालो सदा संनिधेहि ॥ १० ॥

*Tvadanyaḥ śaranyah prapannasya neti
 Prasīda smaranneva hanyāstu daīnyam
 Na cete bhavet - bhaktavātsalyahānis
 Tato me dayālo sadā sannidhehi.*

(10)

Because there is none else than Thee who offers solace to one who surrenders at thy feet, please do remember me and bestow Thy grace ; may Thou put an end to my helplessness. If it be a fact that you do not abandon your fondness towards your devotees, then thou, O benevolent God be ever present before me.

Prapatti is not unknown to Śaivism. Saint Mānikkavācaka states 'Have thou not taken my life, all my possessions and everything else even on the first occasion I met Thee...In return for this surrender he got His divine grace (prasāda). Compare the famous verse of the Gita (XVIII, 62). 'Flee unto Him for shelter with all your being, O Arjuna ! By His grace shall you obtain supreme peace and eternal abode.'

अयं दानकालस्त्वहं दानपात्रं
भवानेव दाता त्वदन्यं न याचे ।
भवद्भक्तिमेव स्थिरां देहि मह्यम्
कृपाशील शंभो कृतार्थोऽस्मि तस्मात् ॥ ११ ॥

*Ayam dānakālas tvaham dānapātram
Bhavān eva datā tvadanyam na yāce
Bhavadbhaktim eva sthirām dehi mahyam
Kṛpāśīla Śambho kṛtārtho'smi tasmāt.* (11)

This is the time for (Thy) gift ; I, the poor, is the recipient of that gift. Thou art the benefactor and I shall not beg of any other than Thee. Please give me that unswerving devotion to Thee. O compassionate Śambhu, if this is done, I shall deem myself amply rewarded.

Even for the expression of love to God, one requires His grace for everyone of our action is governed by His will. So Śri Śaṅkara implores Śiva to bestow on him the will to turn towards God. Saint Tāyumanavar says, in a similar strain, 'If Thou dost not give me that love which flows like a melted stream I shall put an end to my life'. (26-20)

पशुं वेत्सि चेन्मां तमेवाधिरूढः
कलङ्कीति वा मूर्ध्नि धत्से तमेव ।

द्विजिह्वः पुनः सोऽपि ते कण्ठभूषा
त्वदङ्गीकृतः शर्व सर्वेऽपि धन्याः ॥ १२ ॥

*Paśum vetsy cen mām tam evādhirūḍhah
Kalankīti vā mūrdhni dhatse tam eva
Dvijihvaḥ punaḥ so'pi te kaṅṭhabhūṣā
Tvadaṅgīkṛtāḥ Śarva sarve'pi dhanyāḥ* (12)

If thou consider me as a mere paśu (soul, cattle) then (after all) thou art mounted, on it (bull); if thou say that I am a sinner, (kalaṅkī) well, then thou bear the same (kalaṅkī 'moon') on your head; If thou say that I am double tongued (deceitful) that (serpent with the cleft tongue) is held by Thee as an ornament round thy neck. O Śarva (destroyer) all these having been accepted by Thee are indeed good and auspicious.

Śrī Śaṅkara uses certain words with two meanings which lend to a certain poetic charm. He seeks to please Śiva as a child would its father by clever turns of expression. Paśu (soul and cattle); kalaṅkī (sinner and the moon with dark spot); dvijihvā (hypocrite and double tongued serpent): the first meaning applies to the average suppliant in which position Śrī Śaṅkara places himself out of generosity and the second meaning is connected with Śiva.

न शक्नोमि कर्तुं परद्रोहलेशं
कथं प्रीयसे त्वं न जाने गिरीश ।
तथा हि प्रसन्नोऽसि कस्यापि कान्ता-
सुतद्रोहिणो वा पितृद्रोहिणो वा ॥ १३ ॥

*Na śaknōmi kartum paradrohaleśam
Katham prīyase tvam na jāne giriśa*

*Tathā hi prasaano'si kasyāpi kāntā
Sutadrohino vā pitṛdrohino vā.* (13)

I am not capable of doing even the least injury to any one. How shalt Thou be not kind to me? I know O Lord of mountains, how gracious Thou were to some one who sought to harm his wife another his son and yet another his father.

Reference is made in this verse to the the Grace extended by Śiva to some one who apparently caused harm to his wife son and father. As Śrī Śaṅkara has referred elsewhere to saint Kaṇṇappar, it is possible that he refers here to the three great Śaiva saints who judged from worldly standards did harm to one or the other. Saint Iyaṅpakai nāyanār offered gladly his devoted wife as a gift to Śiva in the guise of a brahmin smeared with holy ash. Saint Siruttoṅḍar cut his darling son to make food out of his body and offer bhiksā to the Bhairava in which guise Śiva came. Saint chaṇḍeśvara cut the foot of his own father for the sin of spilling the milk kept by him for the abhisheka of Śiva. All these are albeit acts of 'droha' from the worldly standard, yet are indicators of deep selfless devotion, a state in which they are prone to ask as Sri Śaṅkara does in Mohamudgara, 'Kā te kāntā kaṣ te putraḥ samsāro' yam atīva vicitraḥ' 'who forsooth is your wife and who your son? This world indeed is very strange'.

स्तुतिं ध्यानमर्चा यथावद्विधातुं
भजन्नप्यजानन्महेशवलम्बे ।
प्रसन्तं सुतं त्रातुमग्रे मृकण्डो-
र्यमप्राणनिर्वापणं त्वत्पदाब्जम् ॥ १४ ॥

*Stutim dhyānam arcām yathāvad vidhātum
Bhajannapyajānan mahēśāvalambe
Trasantam sutam trātum agre mṛkaṇḍor
Yamaṣrāṇa-nirvāpaṇam tvatpadābjam* (14)

Though I resorted to several modes of worship such as prayer, meditation and ritualistic worship, being unaware of their performance, O Maheśa, I cling to your lotus like foot which once took away the life of even Yama in order to protect the frightened son of Mṛkaṇḍu.

'Stuti' typifies worship with words, 'dhyānam' with thought and 'arcā' with deed. In Bhāgavata (VII, 5—22—23) Prahlāda refers to the following modes—'Śravaṇam, kīrtanam, samaraṇam, pādasevanam, arcanam, vandanam, dāsyam, sakhyam and ātmanivedanam. The Śaiva siddhāntins refer to the four mārgas caryā, kriyā, yoga and Jñāna to suit individuals of varying propensities. One foot of Śiva does nīgraha, stamps out arrogance and injustice and the otherfoot offers solace and peace. Śrī Śaṅkara here refers to the first.

शिरोदृष्टिहृद्रोगशूलप्रमेह-
ज्वराशो जरायुक्ष्महिककाविषार्तान् ।
त्वमाद्यो भिषग्भेषजं भस्म शंभो
त्वमुद्धायस्मान्वपुर्लाघवाय ॥ १५ ॥

Śirodṛṣṭi hṛdrogaśūloprameha
Jvarārśojarāyaksma-hikkaviṣārtān
Tvam ādyo bhiṣag bheṣajam bhasma śambho
Tvam ullāghayāsmān vapur lāghavāya (15)

O 'Śambhu, Thou being the first physician, please relieve us who are afflicted by illness affecting the head, eyes and heart, by acute pain, urinary disease, fever, piles, senility, consumption, hiccup and poison, of the suffering caused by these by administering medicine and ashes so that we may regain physical alacrity.

Rudra in Ṛg Veda is referred to as a physician who cures the ills of people.

'Kva sya te Rudra mṛlayākur
Hasto yo asti bheṣajo jalāṣaḥ
Apa bhartā rapasaḥ daivyasya
Abhi nu mā viṣabha cakṣamītaḥ (2—33—7)

'Where, O Rudra, is that merciful hand of Thine which is healing and cooking? As remover of injury coming from the Gods, do thou, O Mighty God, be compassionate towards me.

दरिद्रोऽस्म्यभद्रोऽस्मि भग्नोऽस्मि द्ये
विषण्णोऽस्मि सन्नोऽस्मि खिन्नोऽस्मि चाहम् ।
भवान्प्राणिनामन्तरात्मासि शंभो
ममाधि न वेत्सि प्रभो रक्ष मां त्वम् ॥ १६ ॥

*Dāridro's maybhadro' smi bhagno' smi dūye
Viṣaṇṇo' smi sanno' smi khinno' smi cāham
Bhavān prāṇinām antarātmāsi śambho
Mamādhim na vetsi prabho rakṣa mām tvam.*(16)

Being poor, wretched and ruined I suffer. I am overwhelmed by sorrow depressed and fatigued. Thou art the inner spirit of all creatures. O Śambhu, dost Thou not know my affliction? Please protect me, O my lord.

antarātmā The Īśāvāsya refers to this aspect of the inherence of God in every being. Īśāvāsyaṃ idam sarvaṃ, yat kiñ ca jagatyām jagat' — 'All this is pervaded by the Lord each moving thing on this moving world'. The Bṛhadāraṇyaka upaniṣat declare 'yasya sarvāṇi bhūtāni śarīram yaḥ sarvāṇi bhūtāni antaro yamayati eṣa te atmā antaryāmī amṛtaḥ' etc. (3—7—3). Yājñavalkya says that the Supreme self exists in all the constituents of the Universe such as the pancabūtas,

Sun, Moon and other celestial bodies, all the regions, the material bodies including their psychic apparatus and so on though they are not aware of such existence but nevertheless it is that Self which is the controller Immortal. Saṅkopa expresses the same idea succinctly in the lines : 'Tida : visumbu eri vaḷi nār nilam ivai misai

Padar porul muzhuvatumāy avai avai toḅum
Udal misai uyir enak karandu engum parantulān
Suḅar miḅu surutiyuḷ ivai uḅḅa sūrane.

त्वदक्ष्णोः कटाक्षः पतेत्त्र्यक्ष यत्र
क्ष्णं क्ष्मा च लक्ष्मीः स्वयं तं वृणाते ।
किरीटस्फुरच्चामरच्छत्रमाला-
कलाचीगजक्षौम भूषाविशेषैः ॥ १७ ॥

Tvadakṣṇoh kaṭākṣaḥ patet tryakṣa yatra
Kṣaṇām kṣmā ca lākṣmīḥ svayam tam vṛṇāte
Kiriṭasphuraccāmarac - chatramālā
Kalacī-gajakṣauma bhūṣāviśeṣaih (17)

O three-eyed God, if for only a moment Thy eye glance falls on whomsoever it be, then the earth and the goddess of fortune themselves choose him and provide him the crown, gleaming chowrie, umbrella, garland maker, elephant, silk and valuable ornaments.

The graceful look of Śiva is capable of bestowing on the devotee not only śreyas but also preyas or material prosperity which of course is to be utilised for the common good.

भवान्यै भवायापि मात्रे च पित्रे
मृडान्यै मृडायाप्यघट्टन्यै मखट्टने ।

शिवाङ्ग्यै शिवाङ्गाय कुर्मः शिवायै
शिवायाम्बिकायै ममस्त्र्यम्बकाय ॥ १८ ॥

*Bhavānyai bhavāyāpi mātṛe ca pitre
Mṛḍānyai mṛḍāyāpya ghaghnyai makhaghne
Śivāngyai śivāngāya kurmaḥ śivāvai
Śivāyāmbikāyai namas tryambakāya.* (18)

We offer our obeisance to our father and mother who are variously called Bhavānī and Bhava, Mṛḍānī the destroyer of sins and Mṛḍa the destroyer of (Dakṣa's) sacrifice, Śivāṅgi (who has Śiva as a part of herself or whose limbs are auspicious) and Śivāṅga (who has Śivā as a part of himself or whose limbs are auspicious) Śivā and Śiva, Ambikā and Tryambaka (three-eyed.)

Śrī Śaṅkara offers his obeisance to the Mother and Father of the Universe — an idea which he elaborates in the Ardhana-riśvara stotram (vide I No 2 of 'Voice of Śankara). Kālidāsa similarly offers his obeisance to the Divine pair Pārvatī and Parameśvara in the opening verse of his Raghuvamśa. The invocatory verse of Perundevanār prefixed to Ain-kuṅu-nūru, one of the early Tamil classics refers to this aspect thus—'whose half is the maid with blue body and shining jewels, The One, under His twin feet's shade did rise the triple worlds'.

भवद्गौरवं मल्लघुत्वं विदित्वा
प्रभो रक्ष कारुण्यदृष्ट्यानुगं मां ।
शिवात्मानुभावस्तुतावक्षमोऽहं
स्वशक्त्या कृतं मेऽपराधं क्षमस्व ॥ १९ ॥

*Bhavadgauravam mallaghutvam viditvā
Prabho rakṣa kāṛṇyadṛṣṭyānugam mām*

*Śivātmānubhāvastutāvākṣamoham
Svaśaktyā kṛtam me' parādham kṣamasva* (19)

O my lord, knowing as thou dost Thy greatness and my levity, protect me Thy follower with Thy compassionate look; I am incapable of praising the dignity of Thy auspicious Self. Please forgive the faults of mine with Thy grace.

The author appeals to the mercy of Lord Śiva in all humility to extend his forbearance in respect of his shortcomings. This is further expatiated by him in another hymn 'Śivāparādhakṣamāpaṇa stotram' where the following line forms the refrain of the first eleven verses—

*Kṣantavyo me' parādhaḥ Śiva Śiva Śiva bhoḥ Śrī
Mahādeva Śambho'.*

The abundance of Divine grace is emphasised in Hindu scriptures. Śrī Kṛṣṇa assures in the Gītā 'Even if a man of the most vile conduct worships me with undistracted devotion, he must be reckoned as righteous for he has rightly resolved (IX-30)

यदा कर्णरन्ध्रं व्रजेत्कालवाह-
द्विषत्कण्ठघण्टाघणात्कारनादः ।
वृषाधीशमारुह्य देवौपवाह्यं
तदा वत्स मा भीरिति प्रीणय त्वम् ॥ २० ॥

*Yadā karṇarandhram vrajet kālavāha
Dviṣaṅkaṅṭha-ghaṅṭā-ghaṅṭātkāranadaḥ
Vṛṣādhiśam āruhya devaupavāhyam
Tadā vatsa mā bhīr iti prīṇaya tvam.* (20)

As and when the detesting clang of the bell tied to the neck of the vehicle of Yama enters my ear,

then O God, mounted on thy vehicle the lordly bull, comfort me with the words 'my dear child, fear, not.'

The author is concerned about the possibility of his failing to remember God to the last moment of his life when the senses begin to fail. So he implores the Lord to comfort him even then. The Hindu faith in the remembrance of God, in one's last moments leading to liberation is reflected in the Gītā - 'He who meditates at the time of his departure, with a steady mind devotion and strength of yoga and setting well his life force in the centre of the eyebrows, he attains to this Supreme Divine person' (Viii - 10). Kaṇṇappar and Cākkiyar are among the Śaiva saints who had the vision of Śiva mounted on the bull at the time of Śivasāyujya.

यदा दारुणाभाषणा भीषणा मे
भविष्यन्त्युपान्ते कृतान्तस्य दूताः ।
तदा मन्मनस्त्वत्पदाम्भोरुहस्थं
कथं निश्चलं स्यान्नमस्तेऽस्तु शंभो ॥ २१ ॥

*Yadā dāruṇā bhāṣaṇā bhīṣaṇā me
Bhaviṣyantyupānte kṛtāntasya dūtāḥ
Tadā manmanas tvatpadāmbhoruhastham
Katham niścalam syān namaste'stu śambho* (21)

When the messengers of Yama of frightful look and harsh words approach me, then how can my mind be firmly planted on thy lotuslike feet? O Śambhu, I offer my obeisance to Thee.

Of all fears, fear at the prospect of death is the most disturbing and naturally mere strong will is of no avail unless Divine grace lends support to it. It is for this reason that Kulaśekhara prays to Mukunda. Avismṛtis tvat caraṇāravinde bhava bhava me astu' 'Please vouchsafe unto me nonforgetfulness of Thy beautiful feet every time I am born'.

यदा दुर्निवारव्यथोऽहं शयानो
 लुठन्निः श्वसन्निः सृताव्यक्तवाणिः ।
 तदा जह्नुकन्याजलालंकृतं ते
 जटामण्डलं मन्मनोमन्दिरं स्यात् ॥ २२ ॥

*Yadā durnivāravvyatho'ham śayāno
 Luṭhan niḥśvasan-nissṛtāvvyaktavāṇih
 Tadā janhukanyā jalālaṅkṛtam te
 Jaṭāmaṇḍalam manmanomandiram syāt.* (22)

When my ailment becomes irremediable and I am on my bed rolling restlessly, heaving deep sighs and uttering incoherent words, then pray, let my mind find its abode in thy matted hair adorned by the waters of the Ganges.

The 'tāpa' which one experiences on the eve of death has only one remedy and that is to allow the mind dwell in the benign countenance of Śiva which is poetically represented by the matted hair of the Lord rendered cool by the waters of the Ganges which, naturally can be expected to remove the tāpa 'heat' of the pangs of death.

यदा पुत्रमित्रादयो मत्सकाशे
 रुदन्त्यस्य हा कीदृशीयं दशेति ।
 तदा देवदेवेश गौरीश शंभो
 नमस्ते शिवायेत्यजस्रं ब्रवाणि ॥ २३ ॥

*Yadā putramitrādayo matsakāṣe
 Rudantyasya ha kīdṛśīyam daśeti
 Tadā devadeveśa gaurīśa śambho
 Namaste śivāyetyajasraṁ bravāṇi.* (23)

When my children, friends and others weep by my side and exclaim 'Ha, what a pitiable state it is for him, then O lord of Gods, companion of Gaurī, Śambhu, may I turn to Thee and utter frequently 'Namaḥ Śivāya'.

'Śambhu' means the source of everything that is good and auspicious. The seventh anuvāka of Rudro-paniṣad contains the holy mantra 'Namaḥ Śivāya - 'Namaḥ Śivāya ca Śivatarāya ca'. The Atharva Veda says: Śiva eko dhyeyaḥ Sivañ karaḥ' - Śiva, the One who causes auspiciousness is the only one to be meditated upon: It is said in the Mahābhārata that 'Śiva is so called because he wills only what is good and auspicious to gods and demons alike'. The word Śiva is also explained by transposition of the letters of its root 'vaś' to attract, meaning one who possesses attractive traits (kalyaṇa guṇas). St. Māṅikkavācakar's Śivapurāṇam opens with this holy mantra.

St. Jñānasambandha says 'When one is afflicted by illness such as consumption or even when one is condemned to hell or when one is overwhelmed by the effects of evil deeds, the holy pentad of syllables is more than a mother to him in setting at naught all these things' (Pañcākkarat tiruppatikam, 6)

यदा पश्यतां मामसौ वेत्ति नास्मान-
नयं श्वास एवेति वाचो भवेयुः ।
तदा भूतिभूषं भुजंगावनद्धं
पुरारो भवन्तं स्फुटं भावयेयम् ॥ २४ ॥

*Yadā paśyatām mām asau vetti nāsmān
Ayam śvāsa eveti vāco bhaveyuh
Tadā bhūtibhūṣam bhujāṅgāvanaddham
Purāre bhāvāntam sphuṭam bhāvayeyam.*

(24)

When people looking at me happen to say 'he does not recognise us, he is just breathing, 'then may I, O enemy of the three cities, be enabled to reflect clearly on Thee adorned with the holy ash and entwined by serpents.

While Śiva in his beneficial aspect was visualised in the previous verse, the same is visualised here in a form which ordinary folk may consider as not so auspicious and frightful. This is done to drive home the point that though Śiva may put on any form pleasant or frightful, it is only symbolic suggesting the good that He seeks to confer or the evil that He is out to destroy. None can say that such and such is His form. He is beyond all likes and dislikes. As Kālidāsa ably put it in Kumārasambhava-'Whether He is decked with ornaments or entwined with serpents, whether he wears the elephant hide or silk garment, holds either the skull or the moon, none can affirm the form of One who is viśvamūrti (having the entire universe as His form) (V. 77).

यदा यातनादेहसंदेहवाही
भवेदात्मदेहे न मोहो महान्मे ।
तदा काशशीतांशुसंकाशमीश
स्मरारे वपुस्ते नमस्ते स्मराणि ॥ २५ ॥

*Yadā yātanā-deha-sandehavāhī
Bhavedātmadehe na mohō mahān me
Tadā kāśa-śītāṃśu saṅkāśam-īśa
Smarāre vapus te namas te smarāṇi* (25)

When I begin to suspect the possibility of my body being subjected to the torments of hell, then I shall not have any great bewilderment. O destroyer of cupid, let me then remember Thy body resembling

the (white) kāśa grass and the moon. Obeisance to Thee my Lord.

Śrī Śaṅkara is not apprehensive of death because it is something quite natural (*jātasaya hi dhruvo mṛtyuḥ*). His concern is only that he should not fail to contemplate on Him in a form that is all white with holy ash smeared all over. The holy white ash stands for the burning and reducing to thin ashes everything that is coloured by passion and prejudice, that is of varying duration and dimension. The whiteness of His complexion represents the unalloyed 'sattva' and 'jñāna'. The epithet 'Smarāri' suggests the burning to ashes of cupid the passion incarnate that clouds one's vision and hampers the dawn of true knowledge.

यदापरमच्छयमस्थानमद्भि-
 र्जनैर्वा विहीनं गमिष्यामि मार्गं ।
 तदा तं निरुन्धन्कृतान्तस्य मार्गं
 महादेव मह्यं मनोज्ञं प्रथच्छ ॥ २६ ॥

*Yadāpāram-acchāyam-asthānam adbhīr
 Janair vā vihīnam gamiṣyāmi mārgam
 Tadā tam nirundhan kṛtāntasya mārgam
 Mahādeva mahyam manojñam prayaccha.* (26)

If I were to traverse (after death) the endless path with no shade or place of rest, waterless and desolate, then please close that path of Death, O Mahādeva, and confer on me what is pleasant.

Mahādevaḥ Skanda addresses Śiva as 'Mahādeva' after learning the Supreme Truth from Parameśvara (*skandopaniṣad-1*). This is one of the eight forms of Śiva that is contemplated here. According to *Mahābhārata* he was called Mahādeva because he was greater than all the other Gods. This name occurs in ch. VI of *Kauṣītaki Brāhmaṇa*.

यदा रौरवादि स्मरन्नेव भीत्या
 ब्रजाम्यत्र मोहं महादेव घोरम् ।
 तदा मामहो नाथ कस्तारयिष्ये-
 ल्यनाथं पराधीनमर्धेन्दुमौले ॥ २७ ॥

*Yāda rauravādi smaranneva bhītya
 Vrajāmyatra moham mahādeva ghoram
 Tadā mām aho nātha kas tāraysiyati
 Anātham parādhīnam ardhendumaule. (27)*

O Mahadeva, if I were to fall into a deadly swoon due to dread at the mere recollections of Raurava hell and such others, then alas, O Lord with the crescent on his head who will rescue me, an orphan with no independence of will ?

Śrī Śaṅkara aware as he is of the need to be ever absorbed in thoughts about God to the last moment of existences, visualises his incapacity to think of Him then ; mortal as he is, fear is likely to grip his mind. Hence his frantic appeal more than once to his sole dependence of Him for succour. Chāndogya Upaniṣad refers to the state of mind at the moment of death in III 14.4 'itaḥ pretya abhisambhavitāsmi iti'. Bhagavān refers to this in the Gītā 'Thinking of whatever state of being he at the end gives up his body, to that being does he attain, being ever absorbed in the thought thereof' (VIII, 6).

यदा श्वेतपत्रायतालङ्घ्यशक्तेः
 कृतान्ताद्भयं भक्तवात्सल्यभावात् ।
 तदा पाहि मां पार्वतीवल्लभान्यं
 न पश्यामि पातारमेतादृशं मे ॥ २८ ॥

*Yadā śvetapatrāyatālaṅghyāśakteḥ
 Kṛtāntād bhayam bhaktavātsalyabhāvāt*

*Tadā pāhi mām parvatīvallabhānyam
Nā paśyāmi pātāram etādṛśam me* (28)

When I am possessed by fear from the God of Death wielding the unsurpassable trident with gleaming feathers, then please protect me, fond of devotees as thou art. I do not find any one other than Thee the consort of Pārvatī, so capable in offering protection.

Śiva is 'Bhaktavatsala'. His concern for the bhaktas is writ large in the stories of the Saiva saints narrated by Sekhizhār. He is equally concerned whether he be a monarch like ceramān or a hunter like Kaṇṇappar, whether he be a brahmin well versed in the Vedas like Rudra Paśupati or a man like Nandanār considered to be of a low caste. Being assured of his justice tempered with mercy Śrī Śankara appeals to Him to protect him from the jaws of Death. Is he not the paśupati, a protector (Pati) of all beings (paśus)?

इदानीमिदानीं मृतिर्मे भवित्री-
त्यहो संततं चिन्तया पीडितोऽस्मि ।
कथं नाम मा भून्मृतौ भीतिरेषा
नमस्ते गतीनां गते नीलकण्ठ ॥ २९ ॥

*Idānīm idānīm mṛtir me bhavitrīti
Aho santatam cintayā pīḍite' smi
Katham nāma mā bhūn mṛtau bhītir eṣā
Namas te gatīnām gate nīlakaṇṭha* (29)

I am perpetually afflicted every moment by the dread that death is imminent. How at all can one prevent such fear of death? O blue necked One, ultimate goal of all paths, I offer Thee my obeisance.

Gatīnām gatih There are a number of paths leading to the ultimate goal of human life (paramapurushārtha). All the six darśanas point to the One Supreme of 'Otta samayangal ōrāgu vaittiḍum attan oruvanām'—Tirumantiram, 3054'. Śrī Kṛṣṇa declares, 'ye yathā mām prapadyante tāms tathaiva bhajāmyaham - 'As men approach me so do I accept them' (gita IV-II). Every path leading to the ultimate has some validity and Śiva is sure to recognise every one of them. So he is the 'gati' (goal) of all 'gatis' (paths).

Nilakantha In the 'Śatarudrīyam, considered to be the essence of Yajurveda, Rudra is referred to as 'Nilagrīva' (the blue throated). When every other God turned his back when the poison arose from the ocean that was churned by the Gods and demons, it was Śiva who consumed it undaunted and contained it in his throat out of compassion for His creatures who would otherwise be overwhelmed by this universal disaster. The epithet is also significant in suggesting that He never speaks about the evil (poison) but keeps it down in his throat. Would He not then rush to the succour of his devotee at the time of death?

अमर्यादमेवाहमाबालवृद्धं
हरन्तं कृतान्तं समीक्ष्यास्मि भीतः ।
मृतौ तावकाङ्घ्र्यब्जदिव्यप्रसादा-
द्भवानीपते निर्भयोऽहं भवानि ॥ ३० ॥

Amaryādam evaham ābālavṛddham
Harantam kṛtāntam samīkṣyāsmi bhītaḥ
Mṛtau tāvakāṅghryabja-divyaprasādāt
Bhavānīpate nirbhayo' ham bhavāni (30)

From my boyhood to this old age I failed to follow the righteous path. On visualising the God of Death who takes away (the life) I am terrified, O consort of Bhavāni, may I, at the approach of death,

be free (from fear by the divine grace of Thine represented by Thy lotus like foot.

That the foot of the Lord Śiva is the fountain of Grace is an article of faith among the Śaivas. The five - fold cosmic functions of the Lord (pañca - kṛtya) are but an expression of His Grace which is conducive to the redemption of the soul and its final repose in the kuñcitapāda of Lord Naṭarāja, the seat of mukti or liberation, the locus of peace and bliss. Śrī Śaṅkara himself in his 'Suvarṇamālāstuti' repeats in the latter half of every verse, 'Sāmba Sadāśiva Śambho Śaṅkara Śaraṇam me tava caraṇayugam' - 'O Śaṅkara accompanied by Ambā Śadāśiva, Śambhu, Thy pair of feet is alone my refuge'.

जराजन्मगर्भाधिवासादिदुःखा-
 न्यसह्यानि जह्यां जगन्नाथ देव ।
 भवन्तं विना मे गतिर्नैव शंभो
 दयालो न जागर्ति किं वा दया ते ॥ ३१ ॥

*Jarā-janma-garbhādhivāsādi-dukkhāni
 Asahyāni jahyām jagannātha deva
 Bhavantam vinā me gatir naiva śambho
 Dayālo na jāgarti kim vā dayā te.*

(31)

May I get rid of the unbearable miseries caused by old age, birth, dwelling in the foetus (of the mother) etc., O my God, lord of the universe; Śambhu, there is no escape from all these except with your help. O merciful God, is your compassion defunct?

Śrī Śankara refers here to the miseries of the world which he prays, he should be enabled to get rid of with divine grace coupled with his own resolution to surrender everything that is his to Him the sole refuge. As he exclaims in the third line St. Māṅikkavācaka too exclaims 'uṇṇai allātu uṇu - tunai maṅṅu

aṅiyēnē' I know in truth no other help present than Thee' (Tiruppulambal. 8). The statement in Nārada bhaktisūtra is relevant - 'A devotee has no cause to worry himself over the miseries of the world; for he has surrendered his own self'. (III, 61). That Siva extends his compassion to the devotee who seeks refuge under Him is set forth by Bhāravi.

'O unconquerable Bhava, having surrendered themselves unto Thee, One with extreme compassion and One who is attainable by devotion, men are able to conquer mṛtyu or death' (Kirātārjunīyam, 18.22).

शिवायेति शब्दो नमःपूर्व एष
स्मरन्मुक्तिकृन्मृत्युहा तत्त्ववाची ।
महेशान मा गान्मनस्तो वचस्तः
सदा मह्यमेतत्प्रदानं प्रयच्छ ॥ ३२ ॥

Śivāyeti śabdo namaḥpūrva eṣa
Smaran muktikṛn mṛtyuhā tattvavacī
Maheśāna mā gān manasto vacastah
Sadā mahyam etat pradānam prayaccha (32)

The word 'Namaḥ-Śivāya' of metaphysical significance, if reflected, will destroy death and confer release. O Maheśāna, let not these holy syllables ever slip from my thought or speech. Be pleased to grant me this my prayer.

'The holy syllable 'Namaḥ Śivāya' is the true essence of the four Vedas' declares the Śaiva samyācārya Tirujñānasambandar 'Vedam nānkinum meipporuḷ āvatu natan nāmam namaccivāyave' Tattvavacī=meipporuḷ. Śrī Śaṅkara prays that he should be blessed to ever think and utter the holy mantra so that 'mṛtyu' can be annihilated much in the same way as Tirujñānasambandha says in Namaccivāyappatikam 'cintaiyāl

makizhndu ēttavallār elām, bandhapāsamaṅkukkavallārkaḷē'
(Namaccivāyappatikam—11)

त्वमप्यम्ब मां पश्य शीतांशुमौलि-
प्रिये भेषजं त्वं भवव्यधिशान्तौ
बहुक्लेशभाजं पदांभोजपोते
भवाब्धौ निमग्नं नयस्वाद्य पारम् ॥ ३३ ॥

Tvamapyamba mām paśya śītāmsūmauli
Priye bheṣajam tvam bhavavyādhiśāntau
Bahukleśabhājam padāmbhojapote
Bhāvābdhau nimagnam nayasvādya pāram (33)

And you too, O mother, beloved of the moon (of cool rays) crested lord please look at me ; thou art the remedy in quelling the illness attendant on mundane existence. Please take me who has been suffering immensely across the ocean of this worldly existence in the boat viz. thy lotuslike foot.

Śrī Śaṅkara seeks the intercession of Devi, the consort of Śiva to take him across the ocean of misery that this world is. The attribute 'Śītāmsūmauli-priya' is significant as her inseparable association with the lord having on his crest the cool rayed moon will surely assuage the 'tāpa' of this 'samsāra'. Being His 'priyā' she must be in a position to persuade her Lord show compassion to the devotee. In fact she is not different from Śiva (Śivābhinnarūpa). There can be a cruel father but nowhere do we find a cruel mother. She is karuṇāpūratarāṅgiṇī. Hence the appeal to 'Ambā'. The second half of the verse has its echo in Devībhujāṅga of Ācārya Śrī Śaṅkara — 'Kadā vā bhavatpāda potena-tūrṇam bhavām bhodhim uttīrya pūrṇāntaraṅgaḥ' (v. 19).

अनुचल्ललाटाक्षिवह्निप्ररोहै-
 खामस्फुरच्चारुवामोरुशोभैः ।
 अनङ्गभ्रमद्भोगिभूषाविशेषै-
 रचन्द्रार्धचूडैरलं देवतैर्नः ॥ ३४ ॥

Anudyal-lalāṭākṣi-vanhi-prarohair
Avāmasphurac-cāru-vāmoruśobhaiḥ
Anaṅgabhramad-bhogi-bhūṣaiśeṣaiḥ
Acandrārdhacūḍaiḥ alam devatair naḥ. (34)

We have no truck with Gods who have no eye in their forehead from which shoot forth sparks of fire, to whose left there is nothing sparkling as the marks of beauty caused by the presence of that beautiful lady (Umā) are absent, on whose limbs conspicuous ornaments in the form of serpents do not dangle and on whose crest there is no crescent moon.

Ācārya dwells on the special features of Lord Śiva, the object of his contemplation and declares that he would not think of other Gods. This is the true nature of a devotee who expresses his devotee faith in Iṣṭadevatā, a form that he chooses to adore and contemplate. This does not imply that he disrespects other Gods. The various stotras of Ācārya himself to Gaṇeśa, Subrahmaṇya, Govinda, Devī etc. is a proof that he considers each one as a manifestation of the One Supreme Self, the paramātmā.

अकण्टेकलङ्कादनङ्गेभुजङ्गा-
 दपाणौकपालादफालेनलाक्षात् ।
 अमौलौ शशङ्कादवामेकलत्रा-
 दहं देवमन्यं न मन्ये न मन्ये ॥३५॥

*Akañṭhēkalañkāḍ - anañgebhujāḅāḍ
 Apāṇaukapālāḍ aphālenalākṣāt
 Amaulau śaśāñkāṭ avāme kalatrāḍ
 Ahamdevam anyam na manye na manye* (35)

I never think of a God, never do I, one who has no black stain on his neck, no serpent on his limbs, no skull in his hand, no eye on his forehead, no moon on his crest, no spouse to his left.

Firm and deeprooted faith in a particular form of manifestation of the One Supreme God is not inconsistent with the teachings of scriptures. Skandopaniṣad attached to the Kṛṣṇa Yajurveda says as the observation of Skanda — 'Sa eva hi mahādevaḥ, Sa eva hi mahāhariḥ Sa eva jyotiṣām jyotiḥ, sa eva paramēśvarah. Sa eva hi param brahma, tadbrahmaham na samsayaḥ' It is the same Parabrahma that is called Mahādeva, Mahāhari jyotiḥ, paramēśvara and Skanda. The ekāntabhakti' or one pointed devotion is illustrated here.

महादेव शंभो गिरीश त्रिशूलि-
 स्त्वयीदं समस्तं विभातीति यस्मात् ।
 शिवादन्यथा दैवतं नाभिजाने
 शिवोऽहं शिवोऽहं शिवोऽहं शिवोऽहम् ॥ ३६ ॥

*Mahādeva śambha girīśā trīśūlin
 Tvayīdam samastam vibhātīti yasmāt
 Śivād anyathā daivatam nābhijāne
 Śivo'ham Śivo'ham Śivo'ham Śivo'ham* (36)

O Mahādeva, Śambhu, Girīśa, Trīśūli, because everything in the Universe is meaningful being grounded in Thee, I do not recognise any God other than Śiva. Śiva am I. Śiva am I. Śiva am I,

The Nāmasaṅkīrtana form of devotion is typified in the first line. 'Triśūla is the weapon made by Viśvakarmā with the Vaiṣṇava tejas obtained by churning the Sun according to Viṣṇu Purāṇa. The trident is a symbol of destruction of evil and death. Brahmā, Viṣṇu, Īśa, the five faced God, Śakti, Śivam nāda, bindu and the entire evolutes of Prakṛti all these are not different from Śiva. They constitute an integrated whole. Hence, says Ācārya, he worships none else than Him. Continued meditation in the form of 'pratyabhijñā' (recollection) of the thought 'Śivo' 'ham' (I am Śiva) will lead to one obtaining Śivahood.

यतोऽजायतेदं प्रपञ्चं विचित्रं
स्थितिं याति यस्मिन्यदेकान्तमन्ते ।
स कर्मादिहीनः स्वयंज्योतिरात्मा
शिवोऽहं शिवोऽहं शिवोऽहं शिवोऽहम् ॥ ३७ ॥

Yate' jāyatedam praṇācam vicitram
Sthitim yāti yasmin yad-ekāntam ante
Sa karmādihiṇaḥ svayamjyotir-ātmā
Śivo'ham, Śivo'ham, Śivo'ham, Śivo'ham. (37)

He indeed is the Self luminous spirit, free from the taint of action from whom this multifaceted universe sprang, by whom it is sustained and which remains the one residual power at the end. Śiva am I, Śiva am I, Śiva am I, Śiva am I.

The author contemplates the 'taṭastha' form of Śiva. One may recall the Brahmasūtra 'Janmādyasya yataḥ' (I.1.2) 'Ultimate Reality is that from which origin, sustenance and destruction of this world proceed. The Taittirīya Upaniṣad says, 'That from which these beings are born, that by which when born they live, that into which when departing they enter. That, seek to know. That is Brahman' (III.1)

किरीटे निशेशो ललाटे हुताशो
 भुजेभोगिराजो गले कालिमा च।
 तनौ कामिनी यस्य तत्तुल्यदेवं
 न जाने न जाने न जाने न जाने॥ ३८॥

Kirīṭe niśeśo lalāṭe hutāśo

Bhuje bhogirājo gale kālīmā ca

Tanau kāmīnī yasya tattulya devam

Na jāne na jāne na jāne

(38)

I am not aware, never, never of a God who is equal to the One who has the moon (lord of the night) on his crest, fire (devourer of oblations) on his forehead, great serpents on his arm, stain on his neck and a beloved consort in his own body.

In Him one finds happy coexistence of pairs of opposites, the lord of the bright day and of the dark night both having equal light in the form of his two eyes which is not the case in the physical world. The dreaded serpent and the detested blackness are ever associated with him because he is the parama yogi. (Vēṇḍutal Vēṇḍāmai ilān, 'One with no likes or dislikes) as Tiruvaḷḷuvar would put it. The uniqueness of Śiva is His gift of a half of His body to Pārvatī as a reward for her devoted penance (tapaḥ phalam). This form of Ardhanārīśvara is the theme of many poems including Śrī Śaṅkara who says in his Umāmaheśvarastotram 'Aseṣalokaikahitaṅkarābhyām namo namaḥ Śaṅkarāpārvatībhyam. (v. 6) Ilaṅko Aḍigal in Silappatikāram refers to this aspect while glorifying Śakti — 'Gangai mudikkaṇḍa kaṇḍutalōn pākattu maṅgai uruvāy maṅgai ēttavē niṅpāy, — 'Thou art a maiden praised by the Vedas, taking one half of the form of the God with the third eye on His forehead and Ganges on His head.' (Āycciyar kuravai 1.)

अनेन स्तवेनादरादम्बिकेशं
 परांभक्तिमासाद्ययं ये नमन्ति ।
 मृतौ निर्भयास्ते जनास्तं भजन्ते
 हृदंभोजमध्ये सदासीनमीशम् ॥ ३९ ॥

*Anena stavenādarād ambikeśam
 Parām bhaktim āsādyā yam ye namanti
 Mṛtau nirbhayās te janās tam bhajante
 Hṛdambhojamadhye sadāsīnam Īśam* (39)

Those who imbued with great devotion offer their homage with reverence to the consort of Ambikā (the universal mother) by means of this hymn of praise, are freed from the fear of death and reach Him the Lord who indeed is ever present in the centre of one's lotuslike heart.

Reference to His dwelling in the heart of everyone is made in the Kāthopaniṣad 'Aṅguṣṭhamātraḥ puruṣaḥ antarātmā sadā janānām hṛdaye sanniviṣṭaḥ' — 'The Supreme self dwells ever in the ākāśa of the heart as the indwelling spirit in a subtle form' (6.17). This verse gives the phalaśruti.

भुजङ्गप्रियाकल्प शम्भो मयैव
 भुजङ्गप्रयातेन वृत्तेन क्लृप्तम् ।
 नरःस्तोत्रमेतत्पठित्वोरुभक्त्या
 सुपुत्रायुरारोग्यमैश्वर्यमेति ॥ ४० ॥

*Bhujāṅgapriyākālpa Śambho mayaiyam
 Bhujāṅgaprayātena vṛttena klṛptam
 Naraḥ stotram etat paṭhitvorubhaktyā
 Suputrāyur - arogyam - aiśvaryam - eti.* (40)

O Śambhu who has his fond ornament in the shape of serpents, by me this hymn is composed in 'bhujāᅅgaprayāta' metre. Any person who recites with ardent devotion this hymn of praise shall be the recipient of noble children, long life and sound health and prosperity.

The author has composed the entire hymn in a metre called 'Bhujāᅅgaprayātam'. Every foot of a verse of this type shall have - — — , - — — , - — — , - — — , - — — , i.e. one short syllable followed by two long ones. As we read the verses we feel the undulating movement of a serpent. The title of the hymn takes its name after the metre employed. Incidentally 'bhujāᅅga' is also a favourite ornament of Śiva.



Mayapancakam*

Sankara Bhagavatpada

[1]

निरुपमनित्यनिरंशकेऽप्यखण्डे
मयि चिति सर्वविकल्पनादिशून्ये ।
घटयति जगदीशजीवभेदं
त्वघटितघटनापटीयसी माया ॥

*nirupama nityaniramaśake api akhaṇḍe
mayi citi sarvavikalpanādiśūnye
ghaṭayati jagadīśajīva bhedaṁ
tvaghaṭita ghaṭanāpaṭīyasī māyā.*

Māyā which is skilful in accomplishing the impossible brings about the distinctions of the world. *Īśvara*, and the *jīva* in my consciousness, which is

* Translated by Dr R. Balasubramanian

unique and eternal, partless and impartite, and which is free from all distinctions.

[2]

श्रुतिशतनिगमान्तशोधकान-
 प्यहह धनादिनिदर्शनेन सद्यः ।
 कलुषयति चतुष्पदाद्यभिन्ना-
 नघटितघटनापटीयसी माया ॥

*śrutiśatanigamānta śodhakān
 apyahaha dhanādinidarśanena sadyaḥ
 kaluṣayati catuspadādyabhinnān
 aghaṭitaghaṭanāpaṭīyasi māyā.*

Māyā which is skilful in accomplishing the impossible deludes at once, alas, even those who can clarify hundreds of *Veda* and *Vedānta* texts by showing up wealth, etc., and makes them non-different from quadrupeds.

[3]

सुखचिदखण्डविबोधमद्वितीयं
 वियदनिलादिविनिर्मितौ नियोज्य ।
 भ्रमयति भवसागरे नितान्तं
 त्वघटितघटनापटीयसी माया ॥

*sukhacidakhaṇḍavibodhamadvitīyaṁ
 viyadanilādivinirmitau niyojya*

*bhramayati bhavasāgare nitāntam
tvaghaṭitaghaṭanāpaṭiyasī māyā.*

Māyā which is skilful in accomplishing the impossible makes the Self, which is of the nature of bliss and consciousness, which is impartite and non-dual, whirl round very much in the ocean of *samsāra* by associating it with the created *ākāśa*, air, etc.

[4]

अपगतगुणवर्णजातिभेदे
सुखचिति विप्रविडाद्यहंकृतिं च ।
स्फुटयति सुतदारगेहमोहं
त्वघटितघटनापटीयसी माया ॥

*apagataguṇavarṇa jātibhede
sukhaciti vipraviḍādyahaṅkṛtiṃ ca
sphuṭayati sutadāragehamohaṃ
tvaghaṭitaghaṭanāpaṭiyasī māyā.*

Māyā which is skilful in accomplishing the impossible causes the appearance of the notions of "I am a Brāhmin", "I am a Vaiśya", etc., and the passion for son, wife, and house in the bliss-consciousness which is free from the distinctions of quality, colour, and caste.

[5]

विधिहरिहरविभेदमप्यखण्डे
वत विरचय्य बुधानपि प्रकामम् ।

भ्रमयति हरिहरविभेदभावा-
नघटितघटनापटीयसी माया ॥

*vidhiharihara vibhedāmapyakhaṇḍe
bata viracayya budhānapi prakāmam
bhramayati hariharavibhedabhāvān
aghaṭitaghaṭanāpaṭīyasī māyā.*

Māyā which is skilful in accomplishing the impossible deludes, alas, very much *Hari*, *Hara*, and others, though wise, by introducing the distinctions of *Brahmā*, *Hari*, and *Hara* in the unitary reality.

Upadesa-pancakam*

[1]

वेदो नित्यमधीयतां¹, तद्बुद्धितं कर्म स्वनुष्ठीयतां²,
तेनेशस्य विधीयतामपिचितिः³, काम्ये मतिस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयता-
मात्मेच्छा⁴ व्यवसीयतां, निजगृहा⁵स्तूर्णं विनिर्गम्यताम् ॥

Study the *Veda* every day ;¹ do properly the *karma* prescribed therein ;² through that (act), worship the Lord (Īśa); give up the thought of doing an act with desire³ (for its fruit); shake off the group of sinful deeds ;⁴ consider (mentally) the defect in worldly pleasure ; strive for the desire (for the knowledge) of the *Ātmān* (Self); get out of your home⁵ without delay.

1 The passive use of the verb is usual in Sanskrit ; literally translated, the sentence would be, "Let the *Veda* be studied every day. The subject would be "You" in the singular or plural sense. In keeping with the usage in English, the

* Translated by Dr. C. S. Venkateswaran.

active voice of the verb is followed in the translation. The person addressed is the Adhikārin on whom the study of the Veda is enjoined.

2 Manu smṛti emphasises the need for doing one's enjoined duty daily — Vedoditam svakam karma nityam kuryād atandritaḥ (IV. 14).

3 In this context Apacitiḥ means worship.

4 Icchā is used in the sense of jijñāsā—the desire to know.

5 Gṛha stands for the home and all that holds a person binding him to worldly life. Going out of the home and its attachments means, resorting to the life of a parivrājaka-renouncer (Sannyāsin).

The above Pentad of verses consisting of a series of instructions is also called by other names-Sopāna-pañcakam the five-fold flight of steps leading to the Supreme state of Brahman or Sādhana-pañcakam, the pentad of verses dealing with the means leading to it.

[2]

सङ्गः सत्सु विधीयतां, भगवतो भक्तिर्दृढा धीयतां,
शान्त्यादिः¹ परिचीयतां, दृढतरं कर्माशु² संत्यज्यताम् ।
सद्विद्वानु³पसर्प्यतां, प्रतिदिनं तत्पादुका⁴ सेव्यतां,
ब्रह्मैकाक्षरम⁵ श्र्यतां श्रुतिशिरोवाक्यं⁶ समाकर्ष्यताम् ॥

Form association with good; entertain firm devotion for the Lord; practise Śānti (calmness of mind) and so on ¹; give up at once the fast-binding karma ² (action); approach the good, wise person ³ (for knowledge); serve (worship) his sandal⁴ (feet) every day ; seek (from him the knowledge of *Brahman*, symbolized by the single Syllable⁵ (Om) ; listen to the Vedānta-vakya⁶ dealing with *Brahman*.

1 The practice of Śānti (Śama) and other virtues forms one of the essential pre-requisites for the knowledge of the Self (Ātman). They are referred to as "Samādi-ṣatka-sampatti" the supreme possession of the six-fold virtues, viz: 1) Śama (control of the mind), 2) dama (control of the functions of the external organs), 3) uparati (turning away completely from all sense-objects, 4) titikṣā (endurance of all sorrow or pain), 5) śraddhā (faith in the words of the Vedas and the guru) and 6) sanmadhana (concentration of the mind on the Self — Ātman) only.

2 Action done with a desire for its fruit is firm and binds the doer very tightly. It is therefore dṛḍha-tara, comparatively more binding.

3 Sad-vidvān is a good teacher as well as a knower of Sat, the Self (Ātman).

4 The Pāduka reminds us of its wearer and is an enduring symbol worthy of respect.

5 The single syllable Ōmkāra or Praṇava is the Symbol of Brahman, the Supreme Self.

6 Śruti-śiras is Vedānta (Upaniṣads). The Vedānta-vākyas deal with the identity of the Jīva and Brahman. They are to be heard and learnt from a qualified Guru.

[3]

वाक्यार्थश्च¹ विचार्यतां, श्रुतिशिरःपक्षः समाश्रीयतां,
दुस्तर्कात्सुविरम्यतां, श्रुतिमत² स्तर्केऽनुसन्धीयताम् ।
ब्रह्मास्मीति³ विभाव्यतामहरहर्गवेः परित्यज्यतां
देहेऽहंमति⁴ रुञ्ज्यतां बुधजनैर्वादः परित्यज्यताम् ॥

Ponder over the import of scriptural texts (Vedānta-vākyas) ¹ dealing with Brahman. Accept the view (verdict) of the Vedānta-texts. Deliberately

desist from vain (bad) reasoning (discussion). Bear in mind (follow) the reasoning that is in accord with the ²scriptures (Veda). Always revolve in the mind the thought-“I am Brahman”.³ Always give up pride. Give up the notion, “I am the body”.⁴ Avoid vain discussion with the wise.

1 The vakyarthas are, “Tat tvam asi”, “Ayam ātmā brahma”, Aham brahmāsmi, “Sarvam khalvidam brahma”, etc.,

2 Reasoning sanctioned by the Śruti (Veda).

3 Brahmāsmi-“I am Brahman” It equates the Jivātman (aham) with Brahman.

4 Ahaṁ(the self) is mistaken as the body through superimposition (adhyāsa) caused by ignorance.

[4]

क्षुद्रयाधिश्च¹ चिकित्स्यतां, प्रतिदिनं भिक्षौषधं भुज्यतां,
स्वादन्नं न तु याच्यतां² विधिवशात्प्राप्तेन संतुष्यताम्³ ।
शोतोष्णादि विषह्यतां⁴, न तु वृथा वाक्यं समुच्चार्यता-
मौदासीन्यमभीप्स्यतां⁵ जनकृपानैर्घुर्यमुत्सृज्यताम् ॥

Cure the disease in the form of hunger;¹ take in the medicine in the form of bhikṣā (borrowed alms); do not ask for delicious (savoury) food;² be contented with what is acquired providentially (without effort);³ endure patiently cold and heat and other (pairs⁴ of opposites; do not utter words in vain; have desire to be neutral⁵ (without taking sides); give up the attitude of being kind to some people and cruel to others.

1 Hunger is a recurring disease ; its cure is through pure food got through Bhikṣā (taking alms) prescribed for the Brahmācārin and Sannyāsin.

2 A spiritual aspirant should gradually conquer his palate; he must not show particular preferences among types of wholesome (sattvic) food.

3 He should be "Yadṛechā-lābha-saṁtuṣṭa.

4 He should be "Dvadvātītā" above the influence of the pairs of opposites-cold-heat ; pleasure-pain ; victory-defeat, etc.,

5 He should be "vimatsara" and "Śama-citta" free from hatred, and he should consider all as equal.

The above idea is contained in Bh. Gītā(IV. 22) and XII. 13-19 (adveṣṭā sarva-bhūtānam... etc., the devotee dear to the Lord.)

Śrī Śaṅkara also advises "Bhava sama-cittaḥ sarvatra tvam"

Attachment to some and hatred for some other should be eschewed by the spiritual aspirant. All should be equal in his eyes-the manifestations of Ātman in different forms. The essence is the same (Self).

[5]

एकान्ते सुखमास्यतां, परतरे चेतः समाधीयतां,
 पूर्णात्मा सुखमीक्ष्यतां, जगदिदं तद्वाधितं दृश्यताम् ।
 प्राक्कर्म¹ प्रविलाप्यतां चित्बलान्नाप्युत्तरैः² श्लिष्यतां
 प्रारब्धं³ त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥

Sit comfortably in a lonely (quiet) place ; fix the mind on the Higher (Supreme) Self ; seek the full (all-pervading) Ātman within ; consider this Universe as sublated by it ; melt¹ away (destroy) the

effect of *karma* already done ; by dint of discriminating knowledge, get detached from future actions;² go through the effect of *karma* which you have begun to experience³ here ; finally remain (peacefully) in the exalted state of the Supreme Self (Para-brahman).

The three kinds of *karma* Sañcita (prāk-karma), *Āgāmi* (Uttara-karma) and Prārabdha-karma are referred to here.

1. Sañcita refers to accumulated actions of the past and their effect is nullified through the realization of one's identity with Brahman, just as the effect of the actions of the dream-state are nullified on awakening.

2. *Āgāmi*-karma refers to (future) actions, yet to be done. The spiritual aspirant is not touched by them when he realizes that the *Ātman* is unattached and unaffected like the sky.

3. Prārabdha-karma refers to action which has fashioned our present body and begun to yield its fruits. In its operation, it is popularly likened to the arrow shot at an object and gone out of hand. Prārabdha is spent only by the actual experience of its fruits. Sañcita and *Āgāmi* are destroyed by the fire of perfect knowledge. All these three do not affect the sage who remains absorbed in the idea of his identity with Brahman (Vde: Viveka-cūdāmaṇi-447-453).

Karmas that are useful for the rise of the knowledge of self

By Dr. N. Veezhinathan

The self which is non-dual, bliss, and consciousness is liberation when it is free from *avidyā*; it becomes free from *avidyā* when the latter is removed by the direct knowledge of the self. Knowledge thus is the sole means of liberation.

The knowledge of self would arise from the great-sayings of the *Upaniṣad-s* only when one pursues *śravaṇa*, *manana*, and *nididhyāsana* preceded by the possession of qualities like *śama*, *dama*, etc. The latter for their rise depend upon purity of heart which could not be achieved by anything other than the performance of *karma-s* without any attachment toward their fruits. Thus performance of *karma* helps the rise of the knowledge of self indirectly.

We shall now examine the nature of *karma-s* that are useful for the rise of the knowledge of self. Two views are advocated by the Advaitins: and,

they are : (i) the *karma* belonging to the various stages of life (*aśrama-karma* or *āśrama-dharma*) alone is useful for the rise of the knowledge of self ; (ii) the *karma* relating to the several classes of life (*varṇa-dharma*) also is useful for the rise of the knowledge of the self. The distinction between the views lies in this that according to the former *āśrama-dharma* alone is useful, while according to the latter *aśrama-dharmas* and *varṇadharmas* either severally or jointly become useful,

(1) *Karma relating to the stages of life alone is helpful for the rise of the knowledge of self*: The Upaniṣadic text "The brahmins seek to realize the self through the study of the Vedas, through sacrifices and gifts and through austerity and fasting,"¹ prescribes the performance of *karmas* such as the study of the Vedas and the like with reference to the knowledge of self. The expression 'the study of the Vedas,' stands for the *karma* of the celibate (*brahmacāri-dharma*). Similarly the expressions 'sacrifice and gifts', and 'austerity and fasting' respectively stand for the *karmas* of the house-holder, (*grhastha-dharma*) and for the *karma* of the forest dweller (*vānaprastha-dharma*). Hence Upaniṣadic text cited above prescribes only the *karma* relating to the several stages of life with reference to the rise of the knowledge of self. This view has the sanction of the author of the *Brahma-sūtra*. The latter in the aphorism *vihitatvācca āśrama-karmāpi*² discusses the question whether *karma* which relates to one's stage of life and which is prescribed

1. *Bṛhadāraṇyakopaniṣad*, IV, iv, 22.

2. *Brahma-sūtra*, III, iv, 32.

as the means for the rise of the knowledge of self, should be performed by one who does not desire the knowledge of self. The author of the *Brahma-sūtra* affirms that *karma* relating to one's stage of life must be performed even by one who does not desire the knowledge of self. It is because such *karmās* are prescribed by the scriptural passages such as 'One should perform the *agnihotra* as long as one lives' and the like; and, so their non-performance would lead to the sin of omission which, in turn, will give rise to unwelcome fruits. The point that is of importance here is that author of the *Brahama-sūtra* who uses the word *āśrama-karma* in the aphorism referred to above must be taken to have this view, namely, that *karma* relating to one's stage of life alone is helpful for the rise of the knowledge of the self³.

II. *Karma relating to one's class of life also is useful for the rise of the knowledge of self*: this view is advocated by Amalānanda in his work *Kalpataru* and also in his other work *Śāstra-darpaṇa*. He holds that the expression *āśrama-karma* in the *Brahma-sūtra*, *vihitatvācca āśramakarmāpi* referred to above stands for *varṇa-dharmas* also. And, this view is based upon another *Brahma-sūtra-antarā cāpi tu taddṛṣṭeḥ*.⁴ This aphorism refutes the *prima facie* view that those like widowers who do not belong to any *āśrama* are not competent to pursue *karma*—the remote means of knowledge and to pursue *śravaṇa*, *manana* and *nididhyāsana*—the proximate means of knowledge. Since only *āśrama-karma*

3. *Siddhānta-leśa-saṅgrāha* (Chowkhāmba Sanskrit Series, Benares, 1916) p 409.

4. *Brahma-sūtra*, III, iv, 36.

is prescribed as the means of knowledge in the aphorism *vihitatvācca āśramakarmāpi* and since widowers are outside any stage of life, they do not have any *āśramakarma* as such. So they could not pursue *karma* which is the remote means of knowledge. They could not pursue *śravaṇa* etc., also. It is because he alone who possesses the four qualities of *nityā-nitya-vastu-viveka*, etc., could pursue *śravaṇa*, etc. The four qualities among other things consist of *sannyāsa*. Widowers are not *sannyāsins* and so they could not pursue *śravaṇa*, etc., So far the *prima facie* view.

The *prima facie* view is refuted on the ground that *karma* performed by those who are outside any stage of life is useful in bringing about the knowledge of self. Persons like Raikva, Vācaknavi, and others who are outside any *āśrama* are said to possess the knowledge of self which would be impossible without pursuing *karma* and *śravaṇa*, etc.

It may be objected that this aphorism is mainly intended to prove that those who are outside any *āśrama* and have the desire to know the self owing to *karma* performed in earlier births are competent to pursue *śravaṇa*, etc., and it is not intended to convey that *karma* performed by them now is useful in giving rise to the knowledge of self. This objection does not hold good. For in another aphorism-*viśeṣānugrahāśca*,⁵ it is said that *karmas* such as uttering prayers, etc., which belong to caste (*varṇa*) as such and not restricted to a particular stage of life are useful in giving rise to the knowledge of self through the purification of the mind. This view is based upon

5. *Ibid*, III, iv, 38.

the following *smṛti* text of Manu: 'There is no doubt that a brahmin becomes competent to attain the knowledge of self by mere prayers.'⁶ The author of the *Brahma-sūtra*, therefore, explicitly admits that *karma*, not restricted to a particular stage of life, that is, *varṇa-dharma* also is useful for the rise of the knowledge of self. And so the expression-*āśrama-karma* in the aphorism-*vihitattvācca āśramakarmāpi* stands for *karma* belonging to classes of life (*varṇa-dharma*) also.⁷

To sum up this discussion : *karma* according to Amalānanda relating to one's stage and to one's class of life either severally or jointly is the means of the knowledge of self through purification of mind.

Now it remains to be examined whether obligatory duties alone are the means of the knowledge of self by purifying the mind or the optional ones also. It is clear that only the *karma* that is performed without any desire for its fruit leads to the removal of demerit and thereby to the purification of mind. When such is the case, Amalānanda thinks that obligatory duties alone when performed without any desire for their fruit would remove the demerit and thus become helpful in bringing about knowledge. It is because in the ritualistic section the obligatory duties are enjoined and their fruit is only the removal of demerit and fruits like heaven, etc., ensue as a matter of course. But optional deeds which are

6. *Manusmṛti* II, 87. See also Śrī Śankara's commentary on the *Brahma-sūtra*, III, iv, 38.

7. *Kalpataru* (Nirṇaya Sagar Press, 1909), p. 907. See also *Śāstradarpaṇa* (Sri Vani Vilas Press, Srirangam, 1913), p. 311.

enjoined therein yield only the fruits of heaven, etc. Thus removal of demerit which is required for the rise of the knowledge of self is known to be the fruit of the obligatory duties, although fruits like heaven, etc., follow as a matter of course. Hence it is easier to assume that obligatory duties when they are performed without any desire for heaven, etc., lead only to the removal of demerit. But in the case of optional deeds it is known that only heaven, etc., are the fruits. So we have to assume anew that when they are performed without any desire for their fruits they would remove the demerit. It follows from this that in the Upaniṣadic text⁸ which speaks of the relation of sacrifice to the knowledge of self, the word "sacrifice" stands for only the obligatory duties.

There is another view according to which obligatory as well as optional duties are useful in bringing about the knowledge of self.

The scriptural text⁹ which relates the sacrifices to the knowledge of self does not specifically state that sacrifices should be of obligatory type. In the absence of any such specific characterization we have to take the expression "sacrifice" as standing for both obligatory and optional duties and not for obligatory duties alone as Amalānanda thinks. Since the Upaniṣadic text prescribes "sacrifice" as the means of the knowledge of self, and since we have to take the word "sacrifice" as standing for both obligatory and optional duties, there is nothing

8. *Bṛhadāraṇyako'paniṣad*, IV, iv, 22.

9. *Ibid.*

wrong in assuming that result, namely, the removal of demerit which is essential for the rise of the knowledge of self follows when obligatory and optional duties are performed without any desire for their fruits. Moreover, in the ritualistic section of the Veda, it is said that obligatory duties remove demerit; it is not said therein that they remove demerit that prevents the rise of the knowledge of self. So it should be assumed even according to Amalānanda's view that obligatory rites when performed without any desire for their fruits remove the demerit and thereby helps the rise of the knowledge of self.

The view presented so far relates to the *karma* belonging to one's stage and class of life. Widowers who have no *karma* belonging to a particular stage of life have to perform only obligatory rites such as worship of *sandhyā* and the like belonging to one's class of life and optional duties like worshipping deities, etc.; and, when they are performed without any desire for their fruit they lead to the removal of demerit and thereby helps the rise of the knowledge of self.¹⁰

It should be noted that all the *karmas* whether obligatory or optional are only distantly conducive to the rise of the knowledge of self and not directly and finally.

10. *Siddhānta-leśa-sangraha*, pp. 413-417.

॥ प्रपञ्चमिथ्यात्वम् ॥

डा. एन्. विह्लिनाथन्

‘वाचारम्भणं विकारो नामधेयम्, मृत्तिकेत्येव सत्यम्’ इति छान्दोग्यश्रुत्या सूचितं मिथ्यात्वं किं स्वरूपमिति विचार्यते —

[1]

सदसद्विलक्षणत्वं मिथ्यात्वमिति पञ्चपादिकायामुक्तम् । एतद्दूषणाय प्रवृत्ता न्यायामृतकाराः आहुः — किमिदं सदसद्विलक्षणत्वं नाम ? किं (१) असत्त्व-विशिष्टसत्त्वाभावः (असत्त्वविशिष्टस्य सत्त्वस्याभावः), (२) उत सत्त्वात्यन्ताभावा-सत्त्वात्यन्तभावरूपं धर्मद्वयम्, (३) यद्वा सत्त्वात्यन्ताभावविशिष्टः असत्त्वात्यन्ता-भावः ।

न प्रथमः । प्रपञ्चस्य सत्यतया सत्त्वमेव वर्तते नासत्त्वमिति असत्त्वरूप-विशेषणाभावात् असत्त्वविशिष्टं सत्त्वं प्रपञ्चे नास्तीति सत्यभूते प्रपञ्चेऽपि असत्त्व-विशिष्टस्य सत्त्वस्याभावो भवितुमर्हतीति ईदृशस्य असत्त्वविशिष्टसत्त्वाभावस्य, प्रपञ्चस्य अमिथ्यात्वेऽप्युपपत्तेः ।

न द्वितीयः । सत्त्वस्य असत्त्वाभावरूपत्वात् असत्त्वस्य सत्त्वाभावरूपत्वाच्च, सत्त्वाभावसत्त्वे असत्त्वस्य, असत्त्वाभावसत्त्वे सत्त्वस्य चावश्यकत्वेन एकत्र सत्त्वाभाव-असत्त्वाभावरूपधर्मद्वयस्य असंभवेन कुवापीदृशमिथ्यात्वानुपपत्तेः ।

किं च ब्रह्मणः निर्धर्मकत्वेन तत्र सत्त्वरूपस्य असत्त्वरूपस्य वा धर्मस्याभावे-
ऽपि केवलसद्रूपं ब्रह्मेति यथा स्वीक्रियते तथा प्रपञ्चस्य सत्त्वाभाव-असत्त्वाभावो-
भयवत्त्वेऽपि प्रपञ्चः सद्रूपो भवतु इति शङ्कापि अत्र पक्षे दुर्निवारा स्यात् ।

किं च किमिदं सत्त्वमसत्त्व च । यदि अवाध्यत्वं सत्त्वम्, बाध्यत्वमसत्त्वं
इत्युच्यते तदा दृष्टान्ते शुक्तिरूप्ये अवाध्यन्वरूपसत्त्वस्य अभावो वर्तते, बाध्यत्व-
रूपासत्त्वस्य अभावो नास्तीति सत्त्वाभाव-असत्त्वाभावरूपधर्मद्वयस्य शुक्तिरूप्ये-
ऽभावेन मिथ्यालक्षणस्य तत्राव्याप्तिश्च ।

नापि तृतीयः । सत्त्वात्यन्ताभावविशिष्टः असत्त्वात्यन्ताभावः मिथ्यात्वमिति
पक्षः युक्तः । सत्त्वात्यन्ताभावविशिष्ट इत्यस्य हि सत्त्वात्यन्ताभावसमानाधिकरण
इत्यर्थः । तथा च एकत्रैवाधिकरणे सत्त्वात्यन्ताभावस्य असत्त्वात्यन्ताभावस्य च
उभयोः सद्भावे एव सत्त्वात्यन्ताभावविशिष्टः असत्त्वात्यन्ताभावः तत्र भवितुमर्हति ।
न ह्येकत्र तादृशाभावद्वयस्य संभवः । सत्त्वात्यन्ताभावे सति असत्त्वस्य, असत्त्वा-
त्यन्ताभावे सति सत्त्वस्य चावश्यकत्वेन कुत्रापि मिथ्यापदार्थे सत्त्वात्यन्ताभाव-
विशिष्टस्य असत्त्वात्यन्ताभावस्यासंभवात् ।

निर्धर्मकब्रह्मणि सत्तारूपधर्माभाव-असत्तारूपधर्माभावद्वयसत्त्वेऽपि सद्रूपत्ववत्
प्रपञ्चस्यापि तादृशाभावद्वयसत्त्वेऽपि सद्रूपताप्रसक्त्या अनभिमतार्थसिद्ध्या अर्थान्त-
राख्यदोषापत्तेश्च ।

शुक्तिरूप्यात्मके दृष्टान्ते अवाध्यत्वरूपसत्त्वात्यन्ताभावसत्त्वेऽपि बाध्यत्व-
रूपासत्त्वस्यैव सत्त्वेन असत्त्वात्यन्ताभावो नास्तीति सत्त्वात्यन्ताभावविशिष्टस्य
असत्त्वात्यन्ताभावस्य तत्रासत्त्वेन मिथ्यात्वासिद्धेश्च । अतः सदसद्विलक्षणत्वरूपं
मिथ्यात्वं न संभवतीति ।

अत्राहुः सिद्धिकाराः — सत्त्वात्यन्ताभावासत्त्वात्यन्ताभावरूपधर्मद्वयवत्त्वं
मिथ्यात्वमित्युक्तौ दोषाभावात् । ननु सत्त्वासत्त्वयोर्विरोधात्तदभावयोरपि एकत्रा-
संभवः पूर्वमुक्त इति चेन्न । द्वयोर्धर्मयोर्विरोधो हि त्रिभिः प्रकारैर्भवति, परस्परा-
त्यन्ताभावरूपत्वात् परस्परात्यन्ताभावव्यापकत्वात् परस्परात्यन्ताभावव्याप्य-
त्वाच्चेति । तत्र सत्त्वाभावः असत्त्वं, असत्त्वाभावश्च सत्त्वमिति परस्परात्यन्ता-
भावरूपता, सत्त्वाभावव्यापकमसत्त्वं असत्त्वाभावव्यापकं च सत्त्वमिति परस्परा-

भावव्यापकत्वम्, सत्त्वाभावव्याप्यमसत्त्वम्, असत्त्वाभावव्याप्यं सत्त्वमिति च परस्पराभावव्याप्यत्वमिति वक्तव्यम् । तत्र सत्त्वासत्त्वयोः परस्पराभावरूपत्वानङ्गीकारादेव न परस्परविरहरूपताप्रयुक्तो विरोधः पदं लभते । तथा हि - त्रिकालावाध्यत्वं सत्त्वम् । क्वचिदप्युपाधौ सत्त्वेन प्रतीयमानत्वानधिकरणत्वमसत्त्वम् । सत्त्वाभावश्च त्रिकालावाध्यत्वाभावः । असत्त्वाभावश्च सत्त्वेन प्रतीयमानत्वानधिकरणत्वाभावः सत्त्वेन प्रतीयमानत्वरूपः । तथा च त्रिकालावाध्यत्वाभावे सति सत्त्वेन प्रतीयमानत्वं मिथ्यात्वमित्युक्तं भवति । शुक्तिरूप्ये च वाध्यत्वस्यैव सत्त्वेन त्रिकालावाध्यत्वं नास्तीति त्रिकालावाध्यत्वाभावो वर्तते । तथा सदिति प्रतीयमानतया सत्त्वेन प्रतीयमानत्वं चास्तीति लक्षणसमन्वयः । अतो न विरोधः ।

सत्त्वासत्त्वयोः परस्पराभावरूपत्वानङ्गीकारादेव परस्पराभावव्यापकत्वप्रयुक्तो विरोधोऽपि नापादयितुं शक्यते । सत्त्वाभाववति शुक्तिरूप्ये सत्त्वेन प्रतीयमानत्वानधिकरणत्वरूपं असत्त्वं नास्तीति असत्त्वस्य न सत्त्वाभावव्यापकता वर्तते । तथा उक्तपरिष्कृतासत्त्वाभाववति शुक्तिरूप्ये सत्त्वस्याभावेन सत्त्वस्य न असत्त्वव्यापकत्वं च । अतः सत्त्वासत्त्वयोः परस्परविरहव्यापकत्वमेव नास्तीति न तत्प्रयुक्तविरोधः ।

नापि परस्पराभावव्याप्यतया विरोधः । परस्पराभावव्याप्ययोरपि धर्मयोः अभावौ एकत्र स्तः इति धर्मयोः परस्पराभावाव्याप्यत्वं न तदभावयोः विरोधं प्रयोजयति । तथा हि-गोत्त्वाभावव्याप्यं अश्वत्वं (अश्वत्ववति अश्वे गोत्त्वाभावस्य सत्त्वात्) अश्वत्त्वाभावव्याप्यं च गोत्वं (गोत्ववति गवि अश्वत्त्वाभावस्य सत्त्वात्) एवं गोत्त्वाश्वत्वयोः परस्पराभावव्याप्यत्वेऽपि तदभावी गोत्त्वाभावाश्वत्त्वाभावौ एकत्र उष्टादौ विद्येते । एवं सत्त्वस्य असत्त्वाभावव्याप्यत्वेऽपि असत्त्वस्य सत्त्वाभावव्याप्यत्वेऽपि च सत्त्वाभावः असत्त्वाभावश्च एकत्र भवितुमर्हत्येवेति न विरोधावकाशः ।

यदपि निर्धर्मिकब्रह्मण इव प्रपञ्चस्य सद्रूपताप्रसङ्ग इत्युक्तम्, तदपि न । एकेनैव सता सर्वत्र सद्रूपताप्रतीत्युपपत्तौ अनेकेषां सद्रूपताकल्पने मानाभावात् ।

एवमत्यन्ताभावघटितं मिथ्यात्वं निरुक्तम् । अथवा सद्भेद-असद्भेदोभयं मिथ्यात्वमित्यपि वदतुं शक्यते । तत्रासद्भेदांशस्य सिद्धत्वेऽपि मिलितयोः सद्भेदा-सद्भेदयोरसिद्धतया अनुमानेन साधनं युज्यत एव ।

एवं सत्त्वात्यन्ताभावविशिष्टः असत्त्वभावः मिथ्यात्वमिति पक्षोऽपि साधुः । उभयोरभावयोः पूर्वपरिष्कृतीत्या विरोधाभावेन एकत्वं सत्त्वात् । न च ब्रह्मणः निर्धर्मकत्वात् सत्त्वासत्त्वरूपधर्मद्वयाभावसत्त्वेन सत्त्वात्यन्ताभावविशिष्टस्य असत्त्वात्यन्ताभावस्य सत्त्वात् मिथ्यात्वापत्तिरिति वाच्यम् । निर्धर्मकत्वेनैव ब्रह्मणि अभावरूपो धर्मोऽपि नास्तीति सत्त्वात्यन्ताभावविशिष्टासत्त्वात्यन्ताभावरूपधर्मवत्त्वं मिथ्यात्वमित्युक्तौ दोषाभावादिति संक्षेपः ।

[2]

प्रतिपक्षोपाधी त्रैकालिकनिषेधप्रतियोगित्वं वा मिथ्यात्वम् । प्रतिपक्षोपाधी इत्यस्य स्वप्रकारकधीविशेष्ये इत्यर्थः । तथा च स्वप्रकारकधीविशेष्ये विद्यमानो यः त्रैकालिकनिषेधः तत्प्रतियोगित्वं मिथ्यात्वमित्युक्तं भवति । येन येन संबन्धेन यो यः यत्र यत्र वर्तमानतया प्रतीयते वस्तुतस्तत्र तत्र तस्य तस्य कालत्रयेऽप्यभाव एव मिथ्यात्वमिति तात्पर्यम् ।

न्यायामृतकारास्तु - त्रैकालिकनिषेधस्य सत्यत्वे अद्वैतमङ्गः । प्रातिभासिकत्वे सिद्धसाधनम् । प्रपञ्चसत्यत्वेऽपि तस्य प्रातिभासिकनिषेधस्य संभवात् । निषेधस्य व्यावहारिकत्वे च व्यावहारिकस्य वाच्यत्वेन मिथ्यात्वात् प्रपञ्चसत्यत्वेऽपि तन्निषेधस्य मिथ्याभूतस्य संभवात् प्रपञ्चमिथ्यात्वासिद्ध्या अर्थान्तरम् । अद्वैतश्रुतेः मिथ्याभूतनिषेधबोधकतया अतत्त्वावेदकत्वं च स्यात् - इत्याहुः ।

सिद्धिकारास्त्वत्रैवं समादधते — प्रपञ्चनिषेधः तात्त्विक एव । तावता नाद्वैतमङ्गः निषेधस्य स्वाधिकरणीभूतब्रह्मस्वरूपत्वात् । ब्रह्मातिरिक्ततात्त्विकवस्तुस्वीकारे हाद्वैतमङ्गः । न च प्रपञ्चाभावस्य सत्यत्वे प्रपञ्चस्यापि सत्यत्वापत्तिरिति वाच्यम् । अभावस्य सत्यत्वे प्रतियोगिनोऽपि सत्यत्वमिति नियमाभावात् । यथा हि शुक्तिरजताभावस्य सत्यत्वेऽपि शुक्तिरजतं मिथ्या तथा प्रपञ्चाभावस्य सत्यत्वेऽपि प्रपञ्चस्य मिथ्यात्वं भवितुमर्हति ।

अथ वा प्रपञ्चनिषेधोऽतात्त्विकः व्यावहारिकः । न च तर्हि निषेधस्य व्यावहारिकस्यापि ब्रह्मप्रमावाच्यत्वेन मिथ्यात्वात् प्रपञ्चसत्यत्वेऽपि मिथ्याभूतस्य तन्निषेधस्य संभवात् प्रपञ्चस्य सत्त्वसिद्ध्या अर्थान्तरं - अजिज्ञासितार्थसिद्धिः

स्वादिति वाच्यम् । यतः स्वाप्रार्थस्य असत्यस्य खाप्रेन तन्निषेधेन मिथ्याभूतेन वाधदर्शनात् असत्यस्य प्रपञ्चस्य असत्येन निषेधेन बाधो भवत्येवेति न निषेधा-
सत्यत्वमात्रेण प्रपञ्चस्य सत्यत्वापत्तिरिति । किं च निषेधस्य वाच्यत्वं न प्रति-
योगिनः सत्यत्वाविरोधि । अपि तु प्रतियोग्यपेक्षया निषेधस्य न्यूनसत्ताकत्वम्
सत्यत्वाविरोधि । प्रकृते च प्रपञ्चतन्निषेधयोः व्यावहारिकसत्ताकत्वेन तुल्य-
सत्ताकत्वात् प्रपञ्चनिषेधेन प्रपञ्चस्य सत्यत्वं न भवत्येव, अपि तु बाध एव ।

अतः प्रतिपक्षीपाधौ वैकालिकनिषेधप्रतियोगित्वं मिथ्यात्वमिति पक्षोऽपि
साधुरेवेति संक्षेपः ।

[3]

‘तदा विद्वांसामरूपाद्विमुक्तः’ इति श्रुतौ विद्वांसमुद्दिश्य नामरूपनिवृत्ते-
र्विधानात् उद्देश्यविधेयभावस्यले विधेये उद्देश्यतावच्छेदकप्रयोज्यत्वमानस्य
‘घनवान् सुखी’ इत्यादी घनप्रयोज्यसुरवदानिति बोधोदयेन स्वीकृत्यतया
ज्ञानप्रयोज्यत्वं प्रपञ्चनिवृत्तौ उक्तश्रुत्या बोध्यते । तथा च ज्ञानप्रयोज्यनि-
वृत्तिप्रतियोगित्वरूपं ज्ञाननिवर्त्यत्वं मिथ्यात्वमुक्तश्रुतिगम्यं विवरणेऽनूदितम् ।

अत्र न्यायामृतकाराः - किमिदं ज्ञाननिवर्त्यत्वं नाम ? यदि ज्ञानजन्य-
नाशप्रतियोगित्वं, तदा उत्तरज्ञानेन निवर्त्ये सत्यभूते पूर्वज्ञाने मिथ्यालक्षण-
स्यातिव्याप्तिः । ननु ज्ञानत्वेन ज्ञाननिवर्त्यत्वं विवक्षितम् । ज्ञानत्वावच्छिन्न-
ज्ञाननिष्ठजनकतानिरूपितजन्यतावशाशप्रतियोगित्वमिति फलितोऽर्थः । पूर्वज्ञानस्य
उत्तरज्ञानं स्रोत्तरवृत्तिगुणत्वेन आकारेण नाशकम्, न ज्ञानत्वेन आकारेण ।
योग्यविभुविशेषगुणानां स्रोत्तरवृत्तिगुणानाशयत्वमिति नैयायिकैः स्वीकारात् । तथा
च उत्तरज्ञाननिष्ठा या पूर्वज्ञानोत्तरवृत्तिगुणत्वावच्छिन्ना जनकता तन्निरूपितजन्य-
तावान् यो नाशः पूर्वज्ञाननाशः तत्प्रतियोगित्वस्य पूर्वज्ञाने सद्भावेऽपि उत्तर-
ज्ञानवृत्तिज्ञानत्वावच्छिन्नजनकतानिरूपितजन्यतावशाशप्रतियोगित्वस्य पूर्वज्ञाने-
ऽभावात्स्यातिव्याप्तिरिति चेत् । एवमपि मुद्गरपातनाशये घटे ज्ञानत्वेन ज्ञाननिवर्त्य-
त्वाभावात् मिथ्यात्वानुपपत्तिः । किं च शक्तिरजतादिः प्रातिभासिकवस्तुनः
अधिष्ठानसाक्षात्कारात्मकज्ञानं साक्षात्कारत्वेनाकारेण निवर्तकं, न ज्ञानत्वेन
आकारेण । अपरोक्षाध्यासं प्रति अपरोक्षस्यैवाधिष्ठानज्ञानस्य निवर्तकत्वात् ।

तथा च शुक्तिरूप्ये साक्षात्कारत्वेन आकारेण अधिष्ठानज्ञाननाशयत्वसद्भावेऽपि ज्ञानत्वेन रूपेण ज्ञाननिवर्त्यत्वाभावात् अव्याप्तिः ।

ननु ज्ञानत्वव्याप्यधर्मेण ज्ञाननिवर्त्यत्वं विवक्षितम् । ज्ञाननिष्ठा या ज्ञानत्वव्याप्यधर्माविच्छिन्ना जनकता तन्निरूपितजन्यतावान् यो नाशः तत्प्रतियोगित्वं मिथ्यात्वमिति फलितम् । साक्षात्कारत्वं च ज्ञानत्वव्याप्यो धर्मः । अतः साक्षात्कारत्वरूपेण ज्ञानत्वव्याप्यधर्मेण अधिष्ठानज्ञाननाशयत्वस्य शुक्तिरूपे सत्त्वान्न पूर्वोक्तदोष इति चेन्न । तथापि स्मृत्या संस्कारस्य नाशात् स्मरणात्मकं ज्ञानं संस्कारस्य स्मरणत्वेन आकारेण नाशकम् । स्मरणत्वं च ज्ञानत्वव्याप्यो धर्मः । तथा च स्मरणत्वरूपेण ज्ञानत्वव्याप्यधर्मेण स्मरणात्मकज्ञाननिवर्त्ये सत्यभूते संस्कारे मिथ्यात्वापत्तिः । अतो ज्ञाननिवर्त्यत्वमपि न मिथ्यात्वमित्याहुः ।

सिद्धिकाराश्च एवं समादधते—

ज्ञानप्रयुक्तावस्थितिसामान्याभावप्रतियोगित्वं ज्ञाननिवर्त्यत्वम् । ज्ञानप्रयोज्यः यः अवस्थितिसामान्याभावः तत्प्रतियोगित्वमित्यर्थः । सर्वस्यापि वस्तुनः कारणात्मना कार्यात्मना चावस्थितिद्वयं स्वीकर्तव्यम् । सिद्धान्ते सत्कार्यवादस्याभ्युपगमात् । कारणात्मना अवस्थानं नाम अविद्यात्मना स्थितिः । तथा च घटस्य स्वरूपेणावस्थित्यभावः यद्यपि मुद्गरपातप्रयोज्यः तथापि कारणीभूताविद्यात्मना अवस्थित्यभावः ज्ञानैकप्रयोज्यः । ज्ञानस्यैव अज्ञाननाशकत्वात् । अतो ज्ञानप्रयुक्तावस्थितिसामान्याभावप्रतियोगित्वं घटेऽस्तीति नाव्याप्तिः ।

उत्तरज्ञानेन पूर्वज्ञानस्य स्वात्मना नाशः यद्यपि न ज्ञानप्रयुक्तः तथापि कारणीभूताविद्यात्मना स्थित्यभावः ज्ञानैकप्रयोज्य इति तस्य मिथ्यात्वमुपपद्यते ।

एवं शुक्तिरूप्येऽपि स्वात्मना कारणात्मना च स्थित्यभावस्य ज्ञानप्रयुक्तत्वात् ज्ञानप्रयुक्तावस्थितिसामान्याभावप्रतियोगित्वं वर्तते इति नाव्याप्तिः ।

एवं ज्ञानत्वव्याप्यधर्मेण ज्ञाननिवर्त्यत्वं मिथ्यात्वमिति पक्षोऽपि साधुः । पूर्वज्ञानस्य हि उत्तरज्ञानं न ज्ञानत्वावान्तरधर्मेण नाशकं अपि तु स्रोत्तरगुणत्वेनेति ज्ञानत्वव्याप्यधर्मेण ज्ञाननिवर्त्यत्वस्य पूर्वज्ञानेऽभावात् न तत्रातिव्याप्तिः ।

न च ज्ञानत्वव्याप्येन स्मृतित्वेन स्मृतिनिवर्त्ये संस्कारे मिथ्यात्वापत्तिरिति वाच्यम् । स्मरणस्य संस्कारनाशकत्वस्यैवाभावात् । स्मरणेन हि संस्कारो दृढो भवति, न नश्यति ।

वस्तुतः साक्षात्कारत्वेन ज्ञाननिवर्त्यत्वं मिथ्यात्वम् । ज्ञाननिष्ठसाक्षात्कारत्वावच्छिन्नजनकतानिरूपितजन्यतावन्नाशप्रतियोगित्वमिति फलितम् । संस्कारस्य स्मरणनाश्यत्वेऽपि स्मृतित्वेनैव स्मरणनाश्यत्वमस्ति न साक्षात्कारत्वेनेति नोक्तदोषः ।

ज्ञाननिवर्त्यत्वस्य मिथ्यान्वरूपत्वे संशयस्य सत्यस्य निश्चयात्मकज्ञाननिवर्त्यत्वात् मिथ्यात्वापत्तिरिति शङ्काया अपि नात्र पक्षे प्रसङ्गः । निश्चयत्वेन रूपेण निश्चयनिवर्त्यत्वस्य संशये सत्त्वेऽपि साक्षात्कारत्वेन निवर्त्यत्वस्य संशयेऽभावात् । अतो न कोऽपि दोषः ।

[4]

चित्सुखाचार्यैः स्वसमानाधिकरणात्यन्ताभावप्रतियोगित्वं मिथ्यात्वमित्युक्तम् । स्वशब्दः स्वप्रतियोगिपरः । तथा च स्वप्रतियोग्यधिकरणे वर्तते योऽत्यन्ताभावः तत्प्रतियोगित्वं मिथ्यात्वमित्यर्थः । शुक्तिरूप्ये लक्षणसमन्वयः स्वं शुक्तिरूप्याभावः तत्प्रतियोगि शुक्तिरूप्यं तदधिकरणं शुक्तिः तन्नष्टो योऽत्यन्ताभावः शुक्तिरूप्याभावः तत्प्रतियोगित्वं शुक्तिरूप्येऽस्तीति ।

यद्वा स्वाश्रयनिष्ठात्यन्ताभावप्रतियोगित्वं मिथ्यात्वम् । स्वपदं यस्य मिथ्यात्वं वक्तव्यं तत्परः । तथा च स्वं शुक्तिरूप्यं तदाश्रयः शुक्तिः तन्निष्ठः यः शुक्तिरूप्याभावः तत्प्रतियोगित्वं शुक्तिरूप्येऽस्तीति समन्वयः । अत्र स्वाश्रयेत्यस्य स्वाश्रयत्वेन प्रतीयमानेत्यर्थः । तथा च स्वाश्रयत्वेन प्रतीयमानं यत् यत् तन्निष्ठो योऽत्यन्ताभावः तत्प्रतियोगित्वं मिथ्यात्वमिति फलति ।

अत्राहुः न्यायामृतकाराः । अत्यन्ताभावस्य तात्त्विकत्वे अद्वैतहानिः । प्रातिभासिकत्वे, सिद्धसाधनम् । प्रातिभासिकस्य प्रपञ्चात्यन्ताभावस्य प्रपञ्चसत्यत्वे बाधकत्वाभावात् । व्यावहारिकत्वेऽपि, प्रपञ्चस्य सत्यत्वापत्तिः । पारमार्थिकस्य प्रपञ्चस्य व्यावहारिक-अत्यन्ताभावसत्त्वे विरोधाभावात् इत्याहुः ।

सिद्धिकारास्तु — येन संबन्धेन यद्वत्तया यद्यत् प्रतीयते तन्निष्ठः यः तेन संबन्धेन तदभावः तत्प्रतियोगित्वं मिथ्यात्वम् । संयोगसंबन्धेन घटवत्तया प्रतीते भूतले वस्तुतः संयोगेन घटाभावसत्त्वात् तत्प्रतियोगितया घटस्य मिथ्यात्वम् । ननु समवायेन घटवत्तया प्रतीते कपालरूपे अधिष्ठाने समवायेन घटाभावसत्त्वे अधिष्ठानस्याध्यस्तवस्तुपादानत्वानुपपत्तिः घटशून्यस्यापि घटोपादानत्वे तन्त्वादेरपि घटशून्यस्य घटोपादानत्वापत्तिः । समवायेन घटवति घटाभावासत्त्वे च स्वाश्रयनिष्ठात्यन्ताभावप्रतियोगित्वरूपमिथ्यात्वानुपपत्तिरिति चेत् न । काले भावाभावयोः सह वृत्तिवत् देशेऽपि भावाभावयोः सत्त्वे विरोधाभावात् । न च तर्हि घटशून्यस्य कपालस्य घटोपादानत्वानुपपत्तिरिति वाच्यम् । कपाले घटप्रागभावसत्त्वेन उपादानत्वसंभवात् । तन्तूनां घटप्रागभावरहितत्वेन उपादानत्वप्रसङ्गाभावात् । यत् अभावस्य तात्त्विकत्वं प्रातिभासिकत्वं वा इत्यादि विकल्प्य दूषणमुक्तं तत् द्वितीयमिथ्यात्वप्रकरण एव दूषितम् ।

[5]

आनन्दबोधाचार्यैः सद्विविक्तत्वं मिथ्यात्वमित्युक्तम् । सतः एकस्यैव परमार्थत्वात् तद्विन्नस्य सर्वस्य मिथ्यात्वात् सद्विन्नत्वमेव मिथ्यावस्तुनो लक्षणमिति तेषामाशयः ।

अत्राहुः न्यायामृतकाराः — सद्विविक्तत्वमित्यत्र सत्पदेन किं विवक्षितम् ? (१) सत्ताजातिमद्वा ? (२) अबाध्यत्वविशिष्टं वा ? (३) ब्रह्म वा ? आद्ये घटादावपि व्यावहारिक्याः सत्ताख्यजातेः त्वया स्त्रीकारेण सत्ताख्यजातिमत्त्वेन तादृशजातिमद्विन्नत्वं नास्तीत्यसंभवः मिथ्यात्वलक्षणस्य । द्वितीये अबाध्यविलक्षणत्वं मिथ्यात्वमित्युक्तं भवति । तच्च बाध्यत्वरूपम् । बाध्यत्वं ज्ञाननिवर्त्यत्वमिति तृतीयमिथ्यात्वाभेदात् तत्रोक्तदोषाणां प्रसङ्गः । तृतीये ब्रह्मभिन्नत्व मिथ्यात्वमित्युक्तं स्यात् । इदं च अस्माकमपीष्टमेव । सत्यस्यैव प्रपञ्चस्य ब्रह्मभिन्नत्वस्यास्माभिरङ्गीकारात् इति ।

अत्राहुः सिद्धिकाराः । सत्त्वं प्रमाणसिद्धित्वम् । तथा च प्रमाणसिद्धभिन्नत्वम् सद्विविक्तत्वम् । प्रमाणसिद्धत्वम् च दोषाजन्यज्ञानविषयत्वम् ।

तथा च दोषाजन्यज्ञानविषयभिन्नत्वम् मिथ्यात्वमित्युक्तं भवति । तत्त्वमस्यादि-
 वाक्यजन्यं ब्रह्मविषयकं निर्विकल्पकज्ञानमेव दोषाजन्यं ज्ञानं तद्विषयः ब्रह्म
 तदन्यत्वं प्रपञ्चेऽस्ति । प्रपञ्चविषयकज्ञानस्य अविद्यारूपदोषजन्यतया दोषा-
 जन्यज्ञानं ब्रह्मज्ञानमेव तद्विषयान्यत्वम् प्रपञ्चे वर्तते इति लक्षणसमन्वयः ।
 एवं च यद्विषयकं ज्ञानं दोषजन्यं तन्मिथ्येति पर्यवसितम् । अतो न कोऽपि
 दोष इत्याहुः ।

Questions: Answers

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

Question: What is the nature of Brahman?

Answer : Brahman is pure and is the basic cause for everything. It is all-pervading and has no beginning nor end. It is the absolute knowledge and is the ultimate ground for the *Māyā* which creates the universe.

Q: What are the attributes of *Māyā*?

A: With *Brahman* as its ground, *Māyā* creates, protects and destroys the world. It has no origin but has an end.

Q: In how many forms does *Māyā* appear?

A: *Māyā* is of two forms namely: *Māyā* and *Avidyā*. The former is responsible for the creation of the universe, while the latter is the adjunct of *Jīvātmā*.

Q: What are the powers of *Māyā*?

A: *Māyā* has two 'powers' (*śakti*): Waiving (*Āvaranā*) and Projecting (*vikṣepa*) powers. The waiving power hides the

true nature of a thing. The power of projection makes for manifesting a thing wrongly as that which it is not.

Q: How does *Māyā* create the universe ?

A: At the time of creation, elements are produced without quintuplication. Afterwards quintuplication takes place.

Q: What are meant by quintuplication (*pañcīkṛtam*) and non-quintuplication (*apañcīkṛtam*) ?

A: There are five elements: Earth (*pṛthvi*), Water (*Āp*), Fire (*tejas*), Air (*Vāyu.*), and Ether (*Ākāśa*). When these five elements are in their pure form, each by itself, are non-quintuplicated. When with one half of an element one-eighth of each of the other four elements are mixed we get quintuplicated element. For example in the gross element Earth, one half will be earth, plus one eighth Water, plus one eighth Fire plus one eighth Air plus one eighth Ether.

Q: What are the quintuplicated elements ?

A: Gross Earth, gross Water, gross Fire, gross Air, and gross Ether.

Q: What is the special nature of *Ākāśa* ?

A: *Ākāśa* is all-pervading and it manifests sound alone.

Q: What is the special nature of Air ?

A: It is also all-pervading. It has for its quality Sound and Touch.

Q: What is the nature of Fire ?

A: It has the three qualities of Sound, Touch, and Colour.

Q: What are the qualities of Water ?

A: It possesses the four qualities of Sound, Touch, Colour and Taste.

Q: What are the qualities of the Earth ?

A: It possesses all the five qualities of Sound, Touch, Colour, Taste and Odour.

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127	16	existences	existence
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129	16	uf	of
129	25	<i>evāham</i>	<i>evāham</i>
130	23	Foetus	uterus
131	17	<i>tattvavāci</i>	<i>tattvavāci</i>
133	4	मद्गोणि	मद्गोनि
133	8	<i>bhūṣaiśeṣaih</i>	<i>bhūṣaiśeṣaih</i>
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ERRATA

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80	7	refuge,	refuge.
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94	4	Then <i>āstika</i>	The <i>nāstika</i>
100	3	come	comes
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100	30	in car-	incar-
102	5	come	came
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118	28	declare	declares
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122	20	<i>bhiṣanā</i>	<i>bhiṣanā</i>

ABOUT THE PUBLISHERS

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- (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.

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The following are its office - bearers :—

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संसाराध्वनि तापमानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुमुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधि सुखकरं ब्रह्माद्रयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥

samsārādhvani tāpahanukiraṇaprodhūtadāhavyathā-

khinnānām jalakāṅṣayā marubhuvi bhrāntyā

paribhrāmyatām,

atyāsannasudhāmbudhim sukhakaraṁ brahmādvayaṁ

darśayaty-

eṣā Śaṅkarabhārati vijayate nirvāṇasāndāyini.

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.