

A QUARTERLY JOURNAL OF ADVAITA-VEDANTA

The VOICE of ŚĀṆKARĀ

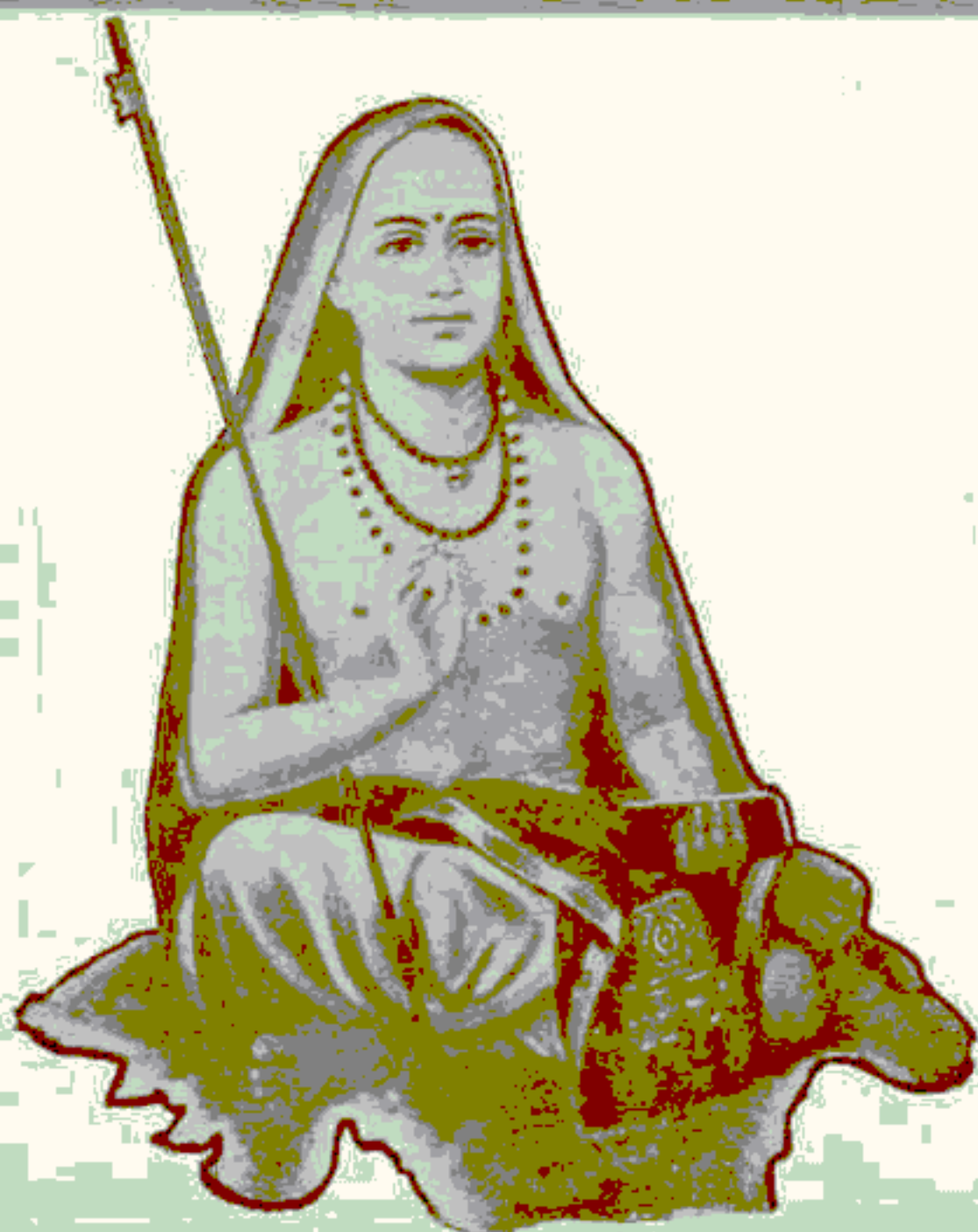
śaṅkara-bhāratī

Editor

T. M. P. MAHADEVAN

Volume TWO

Number FOUR



FEBRUARY

1978

*eṣā śaṅkara-bhāratī vijayate
nirvāṇa-saṁdāyīnī*

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

The Voice of Śaṅkara

is published under the guidance of
His Holiness Jagadguru Śrī Jayendra Sarasvatī
Śrī Śaṅkarāchārya of Kañchī Kāmakoṭī Pīṭha
by Ādi Śaṅkara Advaita Research Centre.

Registered Office:

108, Raja Veedhi, Kanchipuram

Subscriptions are to be sent to:

The Secretary
Ādi Śaṅkara Advaita Research Centre
1-E, Rosewood Offices,
28-A, Nungambakkam High Road,
Madras-600 034

Subscription Rates:

	Indian	Foreign
Annual	Rs. 30/-	US Dollars 10
For Two Years	Rs. 50/-	US Dollars 18
Life	Rs. 250/-	US Dollars 100
Single copy	Rs. 10/-	US Dollars 3

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HOMAGE TO SANKARA

[43]

संसारसर्पपरिदष्टविनष्टजन्तु-

सञ्जीवनाय परया कृपयोपपन्नः ।

ब्रह्मावबोधपरमौषधमुद्रहन् यः

तं शङ्करं परतरं भिषजां भजामि ॥

saṁsārasarpa-paridaṣṭa-vinaṣṭajantu-

sañjīvanāya parayā kṛpayopapannaḥ

brahmāvabodhaparamauśadhamudvahan yaḥ

taṁ śaṅkaraṁ parataraṁ biṣajāṁ bhajāmi

I worship Srī Saṅkara who is greater than any other physician and who, in order to restore (to their original nature) the living beings who are afflicted by being bitten by the serpent in the form of transmigration, carries the supreme medicine of the knowledge of Brahman with immense compassion.

—Advaitabodhāmṛtam

[44]

यद्भाष्यसागरजयुक्तिमणीन् प्रकीर्णान्
 प्राप्याधुना कतिपयान् कवयो भवन्ति ।
 तस्मै नमो जनमनोब्जदिवाकराय
 कृत्स्नागमार्थनिलयाय यतीश्वराय ॥

*yad-bhāṣya- sāgaraja-yuktimanīn prakīrṇān
 prāpyādhunā katipayān kavayo bhavanti
 tasmai namo janamano'bjadivākarāya
 kṛtsnāgamārthanilayāya yatīśvarāya*

Salutations to the pre- eminent ascetic who is the abode of the import of all the Vedas, who is like the sun to the lotuses in the form of the minds of the souls, and by possessing certain of the gems in the form of reasonings found in whose ocean-like *bhāṣya*, we have become adept in the *śāstras*.

Upadeśa sāhaśri-vyākhyā
 —Bodhanidhi

[45]

काले शिवः क्रमवशात् कलिदोषदुष्टे
 यस्संप्रदायरहितं तदपेक्ष्य भूयः ।
 क्षोण्यामवातरदशेषजगद्धितार्थी
 श्रीशङ्कराख्यममलं गुरुमाश्रये तम् ॥

*kāle śivaḥ kramavaśāt kalidoṣaduṣṭe
 yaḥ sampradāyarahitam tadapekṣya bhūyaḥ
 kṣoṇyāmavātarat aśeṣa jagaddhitārthī
 śrī śaṅkarākhyamamalam gurumāśraye tam*

Lord Śiva who is desirous of the welfare of the entire world, who is keen on maintaining the (Advaitic) tradition which has been lost gradually during the age affected by the defects of Kali, incarnated Himself upon the earth as Śri Sañkara. I resort to that preceptor who is pure.

Prapañcasārārthadīpa
—Śri Nārāyaṇa

[46]

वेदान्तार्थविभासकाय गुरवे शान्ताय सन्न्यासिने
नानावादिनगेन्द्रसङ्घपवये योगीन्द्रवन्द्याय च ।
मोहध्वान्तदिवाकराय भगवत्पादाभिधां विभ्रते
तस्मै भाष्यकृते नमोऽस्तु सततं पूर्णाय बोधात्मने ॥

*vedāntārthavibhāsakāya gurave śāntāya sannnyāsine
nānāvādinagendrasaṅghapavaye yogīndravandyāya
ca
mohadhvāntadivākarāya bhagavatpādābhīdhām
bibhrate
tasmai bhāṣyakṛte namo'stu satatam pūrṇāya
bhodhātmane*

I offer salutations always to the preceptor Śri Sañkara—the author of the *bhāṣya*, who is absolute, and of the nature of consciousness, who elucidates the meaning of the Upaniṣad-s, who is of controlled mind, who is an ascetic and is like a thunderbolt upon the group of the mountains in the form of the advocates of several schools of thought, who is worshipped by the pre-eminent

yogins, who is the sun to the darkness of nescience and who bears the name of *Bhagavatpāda*.

—Taittirīya-bhāṣya-ṭikā

[47]

येनाद्वन्द्वमखण्डमक्षयपदं प्रादर्शि तापापहं

भाष्यग्रन्थनिबन्धनैः श्रुतिशिरोवाक्यार्थविद्योतिभिः ।

नित्यो यत्र समस्तसद्गुणगणस्तं शङ्कराचार्यगी-

र्विख्यातं मुनिमौलिलालितपदद्वन्द्वं सदा संश्रये ॥

yenādvandvam-akhaṇḍam-akṣayapadam prādarśi
tāpāpahan
bhāṣyagranthinibandhanaiḥ śrutīśirovākhyārtha
vidyotibhīḥ-
nityo yatra samastasadguṇagaṇastam śaṅkarā
cāryagī-
rvikhyātam munimaulilālitapadadvandvam sadā
saṁśraye

I always resort to Śrī Śaṅkara whose feet are worshipped by the ascetics, who is always possessed of the group of all auspicious qualities, and by whom has been imparted, the knowledge of the eternal, impartite, and non-dual self that removes the three-fold affliction, through his commentaries that elucidate the import of the Upaniṣads.

Anvayārthaprakāśikā

—Rāmatīrtha

[48]

वेदान्तार्थं गभीरं ह्यतिसुगमतया बोधयामीति विष्णु-

र्व्यासात्माऽसूत्रयत्तद्दुरधिगममभूदादिदुर्बुद्धिमेदात् ।

भिन्दन् दुर्बुद्धिभेदं य इह करुणयाऽभाष्ययद्भाष्यमेतत्
तं वन्दे सर्ववन्द्यं त्रिजगति भगवत्पादसंज्ञं महेशम् ॥

*vedāntārtham gabhīram hyatisugamatayā bodha
yāmīti viṣṇu-
vyāsātmā asūtrayat-tadduradhiṣamabhūt
vādidurbuddhibhedāt
bindan durbuddhibhedam ya iha karuṇayā abhāṣya-
yatbhāṣyametat
tam vande sarvavandyam trijagati bhagavatpāda-
sañjñam mahēśam*

Lord Viṣṇu in the form of Vyāsa composed the *Brahma-sūtra* with this in view—“I shall in a simple manner instruct the truths of Vedānta which are difficult to understand.” The *sūtras*, however, have become very difficult to understand on account of the distorted interpretation by those who are given to perverse logic. Lord Śiva in the form of Śrī Saṅkara composed, out of compassion, the *bhāṣya* thus removing the false interpretations. I salute Him who is designated as *bhagavatpāda* and who is to be worshipped in the three worlds.

Vivaraṇopanyāsa
—Rāmānanda Sarasvatī

VEDAS AND VEDANGAS

Jagadguru Sri Chandrasekharendra Sarasvati

Of the fourteen *dharma-sthānas* (the sources of knowledge of *dharma*), six are the auxiliaries four are sub-auxiliaries, and the Vedas are four. *Rg Yajur, Sāma, and Atharva* are the four Vedas.

The greatness of the *Veda* is limitless. Yet, on the empirical level we may understand its greatness in a way.

Of the holy places in the world Kaśī is believed to be the greatest. While speaking about other holy places, it is said that they are equal to Kāśī. From this, the greatness of Kāśī is evident. This place (i. e. Vārāṇasī) is referred to as the Southern Kāśī. Uttarakāśī is on the Himālayas. Vriddhachalam is known as Vriddha-Kāśī. Some time ago I stayed at Buggai; that place is also called a Kāśī. There is a place (in the South) which bears the name Ten-Kāśī. Thus while referring to other sacred places, it is said: "This one is equal in greatness to Kāśī; this other one is even a little greater" There is a verse about Kumbhakoṇam.



*anyakṣetra kṛtam pāpam
 puṇyakṣetre vinaśyati,
 puṇyakṣetra kṛtam pāpam
 vārāṇasyām vinaśyati*

The purport of this is that Kumbhakonam is holier than Kāśī. By saying so it is made evident that Kāśī is holy in a special manner. By giving Kāśī as the standard of comparison, its greatness gets increased. About a hundred years ago a great man composed a *śloka* about Kāśī.

*kṣetrāṇām uttamānām apiyadupameya
 kāpi loke praśastāḥ
 chittadravyeṇa muktikrayam akhila patām
 yā'dbhutā paṇyavīthi,
 sākṣād viśveśvarasya tribhuvanamahitā yā purā
 rājadhānī
 ramyā kāśī sakāśī bhavatu hitakarī
 bhuktaye muktaye naḥ
 (Mahiṣa-śataka-vyākhyānam)*

That which has become famous by being cited as the example for the most sacred places is Kāśī. There, if one gives the money which is *bhakti* (devotion) one could easily get *mukti* (release). The market where this is obtained is Kāśī. This is what is stated in this *śloka*.

Similarly, the Veda which is great by virtue of its contents has received esteem in empirical usage also.

The *Rāmāyana* is a well-known epic. It is in different forms. The story of Rāma has been told in

plays, musical compositions, poems, etc. Everyone talks about the *Rāmāyaṇa*. In Tamil, Kambar has sung the *Rāmāyaṇa* in the *vṛitta* metre. Aruṇāchala Kavirāyar wrote in the form of a play. There are versions of the *Rāmāyaṇa* in all languages such as Mahārāshtra and Telugu. Kālidāsa wrote the *kāvya* 'Raghuvamśa'. It mostly relates to the story of *Rāmāyaṇa*. King Bhoja composed the *Rāmāyaṇa-champu*, Bhavabhūti wrote the *Uttararāmacarita*. Rāmabhadra Dīkṣita wrote a play called *Jānakī-pariṇaya*. There are several types of *Rāmāyaṇa* : *Ānanda-rāmāyaṇa*, *Tattvasaṅgraha-ramāyaṇa*, etc. To the question, why is the *Rāmāyaṇa* so all-pervasive? One who has written the story of Rama replies thus: Just as sugar is put into the *pāyasam* prepared in any house, so the *Rāmāyaṇa* is a necessary ingredient (of anything that is good). When there is no *pūja* possible, some people recite the *Rāmāyaṇa* in its place. When the greatness of the *Rāmāyaṇa* which is so all-pervasive is referred to, it is said that it is the *Veda*.

*vedah prāchetasādāsīt
sākṣād-rāmāyanātmanā,*

The *Mahabhārata* is also called a *Veda*.

bhārataḥ panchamo vedah.

Even as the *Rāmāyaṇa* is held in esteem, the Vaisṇavas hold in esteem the *Tiruvāimoli*. It is said, "Maran Satagopan did the *Veda* into Tamil". Thus, that too is regarded as a *Veda*. In Tamil the most famous work on ethics is the *Kural*; and it is described as a *Veda*.

Tiruvalluvar wrote the *Tirukkural*. At the time there was in Madurai the last *Sangham*. There was there a plank given by Lord Sundaresvara. Those who had the necessary fitness could sit on it. If anyone did not possess the fitness, the plank would reject him. we are not inclined to believe this. But we are ready to believe that if a coin is put in, a ticket comes out of the machine kept for the purpose. Tiruvalluvar went to the Madurai Sangham taking his *Kural* with him. Generally scholars bestow no esteem on others. Because of this, one who is dull-witted cannot claim that he is a learned person. When taken in this way, the scholars' attitude does some good. But the tendency should not be allowed to exceed the limit. That would be wrong.

The members of the Madurai Sangham asked Tiruvalluvar to place the manuscript he took with him on the plank. It accommodated that manuscript alone, and threw out the other scholars who attempted to get on it. This made scholars realise the greatness of *Kural*; and each one of them composed a verse praising the great work. One of them said thus:

“It is not easy to weigh the relative merits of Sanskrit and Tamil and say that one is superior to the other-because Sanskrit possesses the *Veda*, while Tamil the *Kural* of Tiruvalluvar”.

(*Tiruvalluva-mālai*)

The question, which is greater-Sanskrit or Tamil? might have had meaning till yesterday; but from today it has lost significance. Sanskrit is great

because in that language there is the *Veda*. There has come into being in Tamil a work which is equal to it—the *Kural*. The scholar who composed the verse quoted above gives the reason why the *Kural* is great. The meaning is that the *Kural* is equal in greatness to the *Veda*.

It is well-known that *Tevāram* and *Tiruvāchakam* are regarded as the Tamil-Veda. These fall within our religion. The Christians brought their Scripture to this country. They named it *Satya-Veda*. Thus, when we consider the usage current in the world it is clear that the *Veda* is accorded special esteem. It is a well-known practice to refer to an established great text while speaking about the greatness of other texts.

At the end of the Dvāpara Age and at the beginning of Kali, i e., about 5000 years ago, Sage Vyāsa classified the Veda into four points. He it was who was responsible for the coming into being of *Uttara-mīmāṃsā*, the eighteen Puraṇas, the Bhārata, etc. He divided the *Veda* into branches, taking into consideration the ability of a single person to study and benefit by it. Each branch is called a *śākhā*. Vyāsa's four disciples Sumantu, Paila, Jaimini, and Vaiśampāyana, learned from him the four Vedas, Ṛg, Yajur, Sāma, and Atharva respectively. Vyāsa taught the Puraṇas to Sūta. Therefore, in the Purāṇas it is mentioned that Sūta spoke them.

In the Ṛg-Veda there are many-śākhās. Of them, only one śākhā is extant. It is known as the *Aitareya-śākhā*. For the *Yajur-Veda* there were

101 śākhās. Of these, only three are extant. There were 1000 śākhās for the *Sāmaveda*. Only two of them are available now—*Gautama-śākhā* and *Talavakāra-śākhā*. Not even one śākhā of the *Atharva-Veda* is at present available. In Orissa (Utkal) in the North there are eighteen sub-divisions of Brāhmins. Of them, one group is known Ātharvaṇika. From the name we come to know that the forebears of this group should have studied the *Atharvaṇa-śākhā*.

Vyāsa divided the *Veda* into 1180 śākhās. At present only eight remain. [Although there were many more, Vyāsa thought that number was enough for the kali age. That number itself has been so considerably reduced now.]

In a śākhā are contained all topics that are necessary for a Brāhmin to perform his *karmas* from birth to death.

ekam śākhām adhītya śrotriyo bhavati.

The kings of those days used to grant what are known as *śrotriyam* villages to a scholar who had studied an entire śākhā of the *Veda*. No tax would be levied on such villages. As those who studied the *Veda* had no other profession, it was known that they could not pay *kist*. Even now there is no tax on *Śrotriyam* villages. It is only in our country that there have been generations of families who perform duties relating to spiritual welfare, without engaging themselves in secular professions. Therefore, our country has a greatness which will never be destroyed. Those foreigners who have come to know of our country's

greatness through Vivekananda and others hold us in high esteem. Paul Deussen of Germany says that there is no one greater than our Śaṅkarācārya. He had studied well the Advaita-śāstras. He has sent a photograph of his to be placed in Kālāḍi, the birth-place of the Master. It is in our country that there is the power which makes for instructing the Truth that is the Self. Those who study the Veda will not endeavour to ensure for themselves the means for empirical comfort. So, in order to keep them above want, the kings gave them a little land and levied no tax on it. Hence it was that in our country there were many Śrotriyas (those who had studied the Veda.)

Each *śākhā* has a three-fold division (1) Mantra. (2) *Brāhmaṇa*, and (3) *Upaniṣad*. *Mantra* is that which yields merit by the recitation. Dedicating to the particular deity which a *mantra* celebrates, the sacrificial material should be offered into the sacred fire, saying “*na mama*”. “This is not mine” is the meaning of that expression. It signifies that everything is offered unto God. Which *karma* is to be performed in dedication of which deity is explained in the *Brāhmaṇas*. *Mantra* and *Brāhmaṇa* constitute the Ritual Sections. The concluding part of each *śākhā* is an *Upaniṣad*. Why do we perform *karma* in accordance with the directions found in the *Brāhmaṇa*? If good acts are performed for the sake of good results, and if these are dedicated to God, we shall receive God’s grace, and truth will be revealed.

The *Bhāgavata* says :

janmādy asya yato'nvayād-itarataśchārthes
 vabhinnāh
 svarāt tena brahma hṛidā ya ādikavaye
 muhyanti yat sūrayah,
 tejo-vārimridām yathā vinimayo yatra trisargo'
 mṛiṣādhānā svena sadā nirasta-kuhakaṁ satyaṁ
 paramdhihi.

We stay away from truth. Sometimes we think that it would be good if we act in a particular way. But that does not become possible. The Upaniṣad teaches that all our actions should be dedicated to God and the way to reach the supreme Self.

There is an Upaniṣad for each *śākhā*. We find an Upaniṣad in everyone of the *śākhās* known to us. In the *Kāṇvaśākhā* alone there are two Upaniṣads—the *Isāvāsyā* and the *Bṛhadāraṇyaka*. There are some Upaniṣads belonging to *Śākhās* of which we do not know. In the *Ṛg. Veda* there is the *Kathopaniṣad*. Its *śākhā* is not known. The same is the case with the *Kauṣitaki-brahmaṇa-upaniṣad*. Even though the *śākhās* might have disappeared the truth has been preserved in our country. Vyāsa divided the Veda into *śākhās* so that one may study at least one *śākhā*. But, even then, we have not been able to preserve all of them, and have lost many of them.

In Tamil there is an ancient work on grammar called *Tolkāppiyam*. It was written by Trinadhmagṇi, one of the twelve disciples of Agastya. One who has written a commentary on this work says in one place that it was composed

before Veda-Vyāsa classified the Vedas, and that there were at the time four Vedas, which were called then *Taittiriya Pauliya Talavakāra*, and *Sāma*. In the *Divya-prabandham* there occur the words 'Pauliya, Chandoga'. These, however, are not names of the Vedas. *Taittiriya* and *Pauliya* are the names of *sākhās*.

In Kerala, the Nambudiri Brāhmins are known for their Vedic studies. Even those who are engaged in secular pursuit would have studied the Veda when they were young. Those who are Brahmacharins would follow the ancient tradition of wearing cod-piece (*kaupīna*) and wearing such marks as deer skin, staff, etc. But now even they are changing. The cultivating class-when they fall-fall very low.

Among the Nambudiris many belong to the *R̥g-Veda*. In one of the manuscripts preserved by them, the name *Pauliya* is found written for the *R̥g-Veda*. It is learnt from this that *Pauliya* is an ame for the *R̥g-Veda*.

If one performs the rituals enjoined in *Mantra*, *Samhitā*, etc., one would gain prosperity in many future births. If the very same rituals are performed in a spirit of dedication to God, they will produce purity of heart, and thereby pave the way for *mokṣa*.

We possess several instruments for knowing what we do not know. Some things we know through our eyes; some others, through our ears. Some we know through inference, and some through

words. What happens in America cannot be known directly through words; it must be known through telegrams, newspapers, etc.

For knowing that which cannot be known through the means of communication available in this world, we require a medium. The *Veda* is the name for the knowledge which cannot be known through empirical instruments, and which belong to a region which is not accessible to telegrams.

There are some portions of the *Veda* which are to be set aside. They are called *arthavāda*. If the *Veda* says what can be known through other means, that saying cannot be *pramāṇa*. The *Veda* is not intended for this purpose. Its purpose is to convey what cannot be understood through any other means. What is it that we do not know?

There are two views in regard to metaphysical reality. There is this doubt: Are the things that we see as many really one, or are they really many? In the field of science, it was thought at first that the things that constitute the world are separate from one another. Then, it was discovered that the primary elements are 72. It is by mutual combinations that these 72 give rise to the various things. If this inquiry is pursued it will be realised that the 72 elements are traceable to one substance. Those who inquire into the nature of the Self declare that all arise from consciousness.

In our country, we call the one, Advaita; and the many, *dvaita*. Of these two, which is the truth? What does the *Veda* say? If *dvaita* were the truth,

one need not go to the *Veda* for knowing about it. What appears before our eyes is *dvaita*. Is not the purpose of the *Veda* to tell us what we do not know? It declares what we cannot understand with our intellect. That is what is important. What we do not know is *advaita*. If the *Veda* teaches anything, it must be *advaita*. Even if *dvaita* were true, the *Veda* will not say about it. If one considers the *karma-kānda* (ritual section) of the *Veda* it may appear that the *Veda* favours *dvaita*. But when we consider the conclusion, it is unity that will stand out. If the *Veda* says what could be known through other *pramāṇas*, that is called *anu-vāda* (restatement). Thus it has been declared,

anuvādo'vadhārite

Some critics ask, "Can we trust the *Veda*? Tell us a reason". If something is within the grasp of reason, why should the *Veda* say it? The *Veda* is that which declared what is beyond the reach of reason.

The *Veda* is eternal. The sages endowed with divine vision imported it to us. The *Veda* has come to tell us of that which cannot be proved, that which cannot be reached by the intellect. The *Veda* makes known that which is supersensuous.

All those who have listened to what has been said about the *Veda* should perform some obligatory duty. The Brāhmins should perform *Brahma-yajna* everyday. This is one of the five *mahā-yajnas*. *Brahma* (in the present context) means the *Veda*. We should perform *Brahma - yajna* so that the

power of *Mantra* will shine like perennial lamp. *Tarpana* should be offered to the *Maharṣi* pertaining to the *Sākhā* which one has to study. After this, at least two *akṣaras* of the *veda* should be recited. Even if this becomes impossible, *Gāyatri-japa* should be done without fail. *Gāyatri* is the quintessence of the *Veda*. It is laid down that only after being initiated into *Gāyatri* one should begin the recitation of the *Veda*. The *Gāyatri* should be recited everyday a thousand times. If there is no time for this, the *mantra* should be recited at least ten times. The *Gāyatrī-mantra* will produce the quietitude of mind. The deity of the *mantra* is *Surya* (Sun-God). The day dedicated to *Surya* is Sunday. Conveniently this happens to be the weekly holiday. Therefore, on that day one should get up from bed at 4 O'clock and do *Gāyatrī-japa* a thousand times. This would bring about welfare. This is what I would say to you.

To the *Veda-puruṣa* there are several limbs or auxiliaries. Mouth, nose, eyes, ears, hands and feet—these are the six limbs. They are referred to as *śadaṅgas*. *Sadaṅgu* is a corrupt form of this word.

In olden times charitable grants were inscribed in stones on the walls of temples. In those days the temple was the sub-registrar's office registering charitable deeds. In Travancore, among the state officials one is called *Tirumantra ōlai*. Now-a-days he would be called *Private Secretary*. His duty is to record anything that the king says. Afterwards he should send the records to the respective people. In former times whoever did whatever charity

should inform the Mahārāja about it. The Mahārāja would give his consent and issue an order. The order would be written down by the Olaik-kāran in order to send it to the concerned persons. He would also write at the end: "Let this be inscribed in stone and copper". That order would be sent to the assembly of the village where the charity was made. They would have it inscribed on the walls of the local temple.

In every village there was an association of Brāhmins. Those who had studied the *Veda—Mantra* and *Brāhmaṇa*—could become members of the Association. There were ways of electing the members. There were rules regarding eligibility. There was a rule, for instance, that even the relations of those who had committed certain specified mistakes could not become members. The names of those who were eligible would be written each on a palm leaf, and the leaves would be placed in a pot; then, a child would be asked to pick out the required number. The persons whose names were thus picked out would become members of the Association. These and other details are to be found in the stone inscriptions in the village of Uttiramērūr.

There were several sections in that Association. One section was for water; one for levying tax: thus there were many sections. Giving of land in charity, giving of money, gifting of cattle to temples so that lamps could be lit everyday—all these had to be done through the Association. The Association would agree to such acts. To the deeds of charity, the Members of the Association would

subscribe their names thus: "We, of the Association." From such signatures we now come to know of the names of several of the Members. We see among the titles given to those Brāhmins the ones such as "ṣatkarmanirata" and "ṣaḍaṅgari", "Saḍaṅgavi" is a corrupt form of the term "ṣaḍaṅgavit", *ṣad + aṅga + vit*, which means "the one who knows the six auxiliary sciences. It is known from this that the Brāhmins who bore this title were versed in the six auxiliaries. The Vedic rituals are referred as *saḍaṅgu*; this expression comes from the word "ṣaḍaṅga".

The six auxiliaries are: *śikṣa* (phonetics), *vyākaraṇa* (grammar), *nirukta* (etymology), *kalpa* (Ceremonial), *chandas* (metrics) and *jyotiṣa* (astronomy). A Brāhmin should study the *Vedas* and the six auxiliaries. He should first learn to recite the *Veda*. In order to learn the meaning of the *Veda* he should study the six auxiliaries.

*brāhmaṇena niṣkāraṇo dharmah
ṣaḍaṅgo vedo'dhyeṇ jñeyaśca.*

A Brāhmin should even without knowing the reason learn the *Vedas* and the *śāstras*.

For the *Veda-Puruṣa*, *śikṣa* is the nose; *vyākaraṇa* is the mouth; if one is not able to speak grammatically, one would only prattle; *kalpa* is hands; *nirukta* is the ears; *chandas* the feet; and *jyotiṣa* the eyes.

He who is without eyes is blind. What for are the eyes? One could know a thing that is near-

by through feeling it with the hand. If one should perceive a thing that is at a distance of 50 feet, one requires the eyes. Thus, for knowing a distant object the eyes are necessary. In a similar position is *jyotiṣa*. Today we can see through perception the location of the sun, the moon, etc. But if we want to know where a planet will be after 500 years, we need the help of *jyotiṣa*. Just as the eyes are useful for seeing distant objects, so *jyotiṣa* is necessary for knowing planetary dispositions as they will be after many years. Therefore, *jyotiṣa* is compared to the eyes.

Mathematics is a branch of *jyotiṣa*. In it is explained the method of calculating the movements of nine *grahas*. Mathematics is fourfold: addition, subtraction, multiplication, and division. This is known as *vyakta-gaṇita*. Calculating with the help of certain signs is called *avyakta-gaṇita*. Adding many times is multiplication. Through multiplication one understands easily the sum of adding many times. Similarly, one can understand the result of multiple subtraction through division. *Kṣetra-gaṇita* is one branch. Square, circle, triangle, etc., are dealt with in it. The term *jyāmiti* occurs in mathematics. *Jyā* means the earth, and *miti* measure. *Jyāmiti* relates to the measurement of earth. This is the same word that appears in English as geometry. The term geography is also a derivative of Samskrit. There is a branch known as *rekhā-gaṇitā*. In mathematics there are several types of measurements taught, such as *kuttaka* and *aṅgapāsa*.

These types of mathematics are helpful in determining the date (*tithi*), etc. Should not Brāhmins know the times, etc. of performing Vedic rituals? For that purpose *jyotiṣa* is useful.

Thus every such discipline is an auxiliary of the *Veda*. A Brahmin should study these disciplines.



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THE FOOT-PATH OF HINDU RELIGION

Jagadguru Sri Jayendra Sarasvati

There are many religions in this world such as Buddhism, Jainism, Islam, Christianity, Zoroastrianism, etc. Most of them have been founded by some great *mahāpuruṣa* or some holy personage, or some great man at some time or the other in history. For instance, the year 1973 denotes the period that has elapsed since the founding of Christianity. It means that Christianity was founded so many years back and it has come to us down the corridors of time. In the same way, for the other religions also, the year of their beginning is known and the founder is also known by name, and thus we know the age of all those religions. The founders of those religions were able to attract a large number of men to their way of thinking and thus they acquired a large following.

But in the case of Hinduism, nobody has been able to determine its age. It is therefore called *Sanātana*, very ancient. It has not been named after any founder, and, therefore, in the case of



our religion, no name has been given to it. This may appear strange, but really there is nothing strange about it. Name is given to a thing only when there is more than one thing of the same kind, in order to distinguish it from the others. But in the case of Hinduism, there was only one religion ever since the dawn of creation and therefore, there was no need to give it a name. Other religions did not exist before and they were founded only at a particular time in history (much later) and therefore, they were given names for the purpose of identification.

Since Hinduism has had no beginning, it has no age also. Of course, historians make some computations and say that it is 6000 years old or 10,000 years old or 20,000 years old.

Even then the fact remains that the Western scholars have accepted that our religion is an ancient one. Even taking this fact for granted that it is so many years old, nobody has been able to determine who actually founded this religion and at what time. Our religion has been there ever since the world started. There is no such thing as the Lord having been born at any time. In the same way, nobody can say that Hinduism was born at any particular time. Therefore, it is a very ancient religion. Just as nobody has created God, nobody has created this religion of Hinduism. Thus, Hinduism stands on a par with God, in this respect. This religion is *anādi* and it is without any beginning.

When people ask about our religion and we say that it is *anādi* they just laugh at us. Similarly, if somebody asks us for how long we have been having a particular mode of worship, again we say that it is *anādi* (without beginning). We say that something is *anādi* when we are not able to give a definite period for it. But the word *anādi* in regard to the Hindu religion means that nobody had founded it, nobody had started it at any particular period in history. It has come to us down the ages. It is without any *jātaka*. That which is without a *jātaka* or horoscope is *anādi*. If something has a *jātaka*, it automatically means that it was born at a particular time and the fact that it was born at a particular time means that it is going to die also after some time as Sri Krishna says in the Gita: जातस्य हि ध्रुवो मृत्युः

Hinduism has no *jātaka* and therefore it has no birth, and hence it has no death also. It is only a child who is born that will die. If a child is not born at all, how can it die? Hinduism is such an ancient religion without any beginning and therefore with no end as well.

Further, in the case of other religions, they have got their scriptures in a definite form. For instance, the Bible is the basic scripture for Christianity, and the Koran for Islam and so on. But in the case of Vedas which are the scriptures for our Hindu religion, again, we cannot fix any period when they started. In the case of the founded religions, the authority for them stems from the words or utterances of the founders, and they

have been gathered together in the form of a book which serves as the basic scripture of the particular religion. But in the case of Hinduism, there is no such thing. The Vedas which are our basic scriptures are without any beginning. They are considered as the breath of God Himself. The Creator of the world Himself has given it to us. Hence they constitute sounds transmitted by God, and they have come down to us by word of mouth down the ages. Thus, our religion is not the result of any book-learning or study of books, but is based on experience. A person following other religions may read some other book after reading the Bible or the Koran as the case may be, when they are in difficulties. But in the case of Hinduism, there is no such need. The Vedas are not text-books but they are God's own words transmitted in the form of sound. They contain mantras which symbolise sounds with meanings. Therefore, there is no need for us to go to any other book. Our minds will become steady by reading the Vedas themselves. There may be scope for doubts in other religions, but in our religion there is no such scope. If we see the percentage of people who get converted to other religions, we shall see that it is hardly $\frac{1}{2}$ a percent or so and that too for special reasons, namely economic advantage or professional prospects. The Vedas contain the means for the removal of all our doubts and for giving us happiness.

The difference between the Hindu religion and the other religions can best be illustrated by a small example. All of you are familiar with the

main tar road as well as the footpath. The footpath is generally a shorter path or a short cut, so to say. The main road is longer. The main road is usually named after some individual and has been constructed after a great deal of expenditure. Further, there is some opening ceremony for it, and then only the road is opened to traffic. After some time, that road has to be repaired also. The main road is a pucca road, and generally it connects places by a circuitous path. To cover a distance of one furlong or so from one place to another it will actually take a route one mile sometimes. Further the main road is so wide that even lorries and vehicles can pass over it. As I was coming to the Uttaraswamimalai temple from Laxmibainagar, in New Delhi the temple appeared to be so near as at a distance of just a furlong or so, but actually when we came here by the main road, it appeared to be very much longer. If we could have come by the footpath, perhaps, it would have meant only a distance of a few furlongs. Thus, the main road covers always a longer distance and it takes more time to travel by it and reach the destination. But if one follows the foot-path, one is able to reach one's destination more quickly.

The footpath was not started by anyone. It has no name. There is no such thing as repair of the footpath. There is no opening ceremony for it. Nobody comes to open it either. Somebody had started it at sometime which we do not know and it has just come down to us. It bears no name either of the person who opens it or of the person who had walked on it first.

As long as people go walking on it, it remains clearly visible. When people stop walking on it, grass and shrubs start covering it. There is no such thing as an accident to the footpath, as a result of which it has to be closed down some time for repairs when the traffic has to be diverted to some other route. In the case of the main road, if something happens to it or some accident takes place, then the road is closed for all traffic to enable repairs to be done. In the case of the footpath there is no such fear. People can travel by the footpath all the time, and be sure of reaching their destination very quickly.

For going to a particular place, you can choose the footpath and go quicker by covering a shorter distance. If you go by the main road, you may have to cover a very much longer distance, sometimes even two or three miles.

Hinduism is like a footpath. Nobody had started it. People started following the footpath long long ago, and it has come down to us even to this day. The moment people stop following it, it becomes obscured from vision. The special characteristic in the case of the footpath is that in order that it may be clearly visible all the time people must continue to walk on it. In the case of the main road, even if nobody walks on it, the road remains clean and visible all the time, as more traffic passes over it, the cost of repairs also becomes very high. But in the case of the footpath, as long as people continue to walk on it, it remains clear and in good condition; otherwise grass will

start covering it. In fact, the more the people who walk on it, the better it is visible and the better the condition which it is in. There is no such thing as a footpath being closed or destroyed. Likewise, our ancient religion has no beginning and has no end just like the footpath.

Further, the footpath has a definite destination. But the main road does not have any destination. It will go on and on. When we come to a traffic junction, we shall not know which way we have to go; unless there is a sign-post to tell us to which place each road goes, or unless there are name plates for the different roads branching off from the traffic junction, such as that this road goes to Dindigul, this road goes to Madurai and so on, we shall be in a state of bewilderment as to which road we should take. In the absence of a sign-post or chart indicating the destination of the road, it will be difficult to know where we should go, and we shall have to go on standing at the junction not knowing in which direction to go.

But if we go by the footpath, it will automatically take us to the destination. Hinduism is like the footpath which does not need any signboard. If we follow it, we shall reach the goal quickly. Once we follow the footpath, there is no need to think any further about where we are going.

Thus, our ancient Hindu religion which was not started by any particular individual enables us to reach our goal very quickly. Since many people have gone by this and reached their destination, there is no need for us to have any doubts in this

regard. The other religions are just like the tar roads. One can easily draw one's inference from this without my having to dwell on it at any length.

Our religion can also be compared to the ordinary policeman. Our religion is not a polarised religion. The policeman when he is on duty wears a certain dress and he has to do certain things at that time. But when he comes back to his house, he does not wear that dress, because he has to do certain other things. Therefore, it is one type of action that he does when he is in uniform, and he does another type of action when he is not in uniform and when he is not on duty.

In the same manner, there are two types of *dharmas* which are to be followed by us. It is not just one type of *dharma* which has to be practised by us all the time. When we go to our offices and do work there, we have to follow one particular type of *dharma*, but in our houses, we have to follow other duties which have been ordained on us. Thus, there is a type of duality as it were. In the morning, we perform certain household duties, and when we go to our offices, we do other types of duties. We have to do both of them, and only then God's grace will be bestowed on us. If we follow only one type of *dharma* throughout in the house as well as in the office, it will only lead to indiscipline, conflict, instability and peacelessness of mind.

To sum up, Hinduism is like an ancient foot-path with no beginning and which was not founded by anyone. As long as we walk on it, it remains

clearly visible. But when people stop going on it, the footpath becomes covered with shrubs and grass. When the main road is blocked due to some accident or there is some diversion provided, we again think of the footpath and start walking on it so that we may again reach our destination more quickly, and the footpath becomes visible once again. The footpath may remain covered with grass for some time, but it never gets destroyed. For some time, because it has not been in much use, it may suffer some decay. But God incarnates Himself in the form of an *avatāra* to resuscitate that path. Sri Krishna says in the Gita :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

He uses the word '*glāni*' here and not the word *नाश* or destruction. He refers only to decay and not destruction. Our Hinduism has had no birth and therefore it has no destruction also. Therefore, it only suffers some decay in between. At the time it undergoes decay or degeneration, God incarnates Himself in the form of an *avatāra* to bring it back into its full use once again, or great *mahāpuruṣas* appear in order to set things right, or some *jnānis* are born to save our religion from decay.

Thus, God had incarnated Himself in our country in the form of Rama, Krishna and others. In other countries, God comes only in the form of Messengers, but in our country God himself has come in the form of Rama, Krishna and others.

In the Kaliyuga, we are still in the first quarter of it only, and it will take many many years before God will appear in the form of Kalki *avatāra*. So, we have had great Mahatmas or great saints who have appeared from time to time. In the *Bhaktavijaya* we find a description of the lives of these great saints.

There are also thousands of *Jnānis* who have been born from time to time to resuscitate our religion, like Sant *Jnāneshwar* and so on. It is only when there is utter decay that God incarnates himself, otherwise he sends only his representatives who are his *amśas* only. When there is decay, automatically God incarnates himself to set things right, and, therefore there is no question of our religion being destroyed at any time for ever.

Due to environmental conditions, it may appear that our religion is decaying and that suffering is increasing. In fact, the whole country is suffering now. All that we have to do is to follow the ancient footpath of the Hindu religion which was not laid down by anyone but which has come down to us since ancient times, and it will definitely take us to the ultimate goal. It is unfortunate that what is *anādi* is *anātha* today, so to say. But there is no need to despair. *Mahāpuruṣas* are born from time to time to save our religion. So many *Maharṣis* had been born earlier, and so many are still to be born in the future also. As long as everyone does his duty and follows this footpath, there is no need to worry, as he is sure to reach his destination safely. All that is required is that

everyone should do his *anuṣṭana*, *ācharaṇa*, *kārya* and duties with faith or *śraddhā*.

Whenever there is any sign of decay, there should be a spirit of revivalism or renaissance. It is our duty to see that the footpath is not covered with grass. The only way to ensure this, is to continue to walk on the footpath. Instead of merely indulging in precepts we should start putting those precepts into practice. If people listen to good advice but forget about it later, it is of no use. After listening to good advice, everyone should start practising it. After listening to Sri Krishna's advice, Arjuna did not keep quiet but started putting the *upadeśa* into practice. Hinduism stresses not only precepts but putting things into practice. All the religious discourses would serve their purpose only if the teachings are put into practice. As long as we do our duties and put our precepts into practical action, everything will be all right. The duties ordained on us and the *dharma*s enjoined on us should be practised by us. A father should do his *dharma* as a father, a mother should do her *dharma* as a mother, a daughter should do her *dharma* as a daughter, a teacher should do his *dharma* as a teacher, a disciple should do his *dharma* as a disciple and so on. Every person should do the duties cast on him or her, properly and with faith. Only then will our religion start shining once again.

Therefore, people should understand the basic features of our Hindu religion, arrest the present state of decay and bring about a renaissance of

our religion. It is the collective responsibility of all of us to ensure that the decay is arrested and there is renaissance once again.

If everyone starts doing his duty properly, the necessary environment or atmosphere will be created for this. After all, the world is not so bad as it is made out to be, and, therefore, by doing our duties. We shall be able to bring about a glorious renaissance of our Hindu religion.

KANAKADHARASTOTRA

Śri Śaṅkara Bhagavatpāda

According to tradition these verses are attributed to Adi Sankara. Going round the streets seeking alms on the twelfth day of a fortnight, he came and stood in front of the house of a poor lady. The lady of the house not finding anything to offer him, put the myrabolan she had preserved to end her *ekādaśī* fast.

Pitying her miserable state the compassionate sannyasin appealed to the goddess of wealth in these verses to end her poverty. There was a shower of gold and hence this collection is current by the name "Kanakadhārāstotra."

* Translated by Dr. N. Gangadharan,
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[1]

अङ्गं हरेः पुलकभूषणमाश्रयन्ती
 भृङ्गाङ्गनेव मुकुलाभरणं तमालम् ।
 अङ्गीकृताखिलविभूतिरपाङ्गलीला
 माङ्गल्यदास्तु मम मङ्गलदेवतायाः ॥ १ ॥

aṅgam hareḥ pulakabhūṣaṇamāśrayantī
bhṛṅgāṅganeva mukulābharṇaṁ tamālam
aṅgīkṛtākḥilavibhūtīrapāṅgalīlā
māṅgalyadāstu mama maṅgaladevatāyāḥ

May the sportive glances of the auspicious goddess (Lakshmi), which, as the she-bee would rest on a Tamāia tree adorned with buds, resort to the body of Lord Hari who has the horripilation as the ornament and which have all the riches, be the bestowers of auspiciousness unto me.

[2]

मुग्धा मुहुर्विदधती वदने मुरारेः
 प्रेमत्रपाप्रणिहितानि गतागतानि ।
 माला दृशोर्मधुकरीव महोत्पले या
 सा मे श्रियं दिशतु सागरसंभवायाः ॥ २ ॥

Mugdhā muhurvidadhātī vadane murāreḥ
Prematra pāpraṇīhitāni gatāgatāni
Mālā dṛśormadhukarīva mahotpale yā
Sā me śriyam diśatu sāgarasambhavāyāḥ.

May the beautiful and continuous glances of the daughter of the ocean confer on me wealth. Her glances which are caused by her feelings of love and shyness repeatedly go towards and come back from the face of the enemy of Mura even as the she-bee does towards the blue lily.

Viṣṇu is known as Murāri because He killed a demon called Mura.

[3]

विश्वामरेन्द्रपदविभ्रमदानदक्ष-

मानन्दहेतुरधिकं मुरविद्विषोऽपि ।

ईपन्निषीदतु मयि क्षणमीक्षणार्ध-

मिन्दीवरोदरसहोदरमिन्दिरायाः ॥ ३ ॥

*Viśvāmarendrapadavibhramadānadakṣa-
mānandaheturadhikam muravidviṣo' pi
īṣanniṣīdatu mayi kṣaṇamīkṣaṇārdha-
mindīvarodarasahodaramindīrāyāḥ*

May a fraction of the graceful glances of goddess Indirā which resembles the interior of *nīlotpala* flower, stay a little on me for a while. Her glance confers great bliss even on the enemy of Mura and is capable of bestowing (on her devotee) the pompous position of Indra's sovereignty over all the gods.

Indirā is a synonym of Goddess Lakṣmī.

[4]

आमीलिताक्षमधिगम्य मुदा मुकुन्द-
 मानन्दकन्दमनिमेषमनङ्गतन्त्रम् ।
 आकेकरस्थितकनीनिकपक्ष्मनेत्रं
 भृत्यै भवेन्मम भुजङ्गशयाङ्गनायाः ॥ ४ ॥

*āmālitākṣamadhigamya mudā mukunda-
 mānandakandamanimeṣamanāṅgatantram
 ākekarasthitakanīnika pakṣmanetram
 bhūtyai bhavenmama bhujāṅgaśayāṅganāyāḥ*

May the unwinking eyes of the consort of the Recliner on the serpent (Lord Viṣṇu) bring prosperity unto me. Having happily reached Mukunda of half-closed eyes. Her eyes filled with the sentiment of love, and which are the source of Bliss become partly closed along with the pupils and eyelashes.

[5]

बाह्वन्तरे मधुजितः श्रितकौस्तुभे या
 हारावलीव हरिनीलमयी विभाति ।
 कामप्रदा भगवतोऽपि कटाक्षमाला
 कल्याणमावहतु मे कमलालयाः ॥ ५ ॥

*bāhvantare madhujitaḥ śritakaustubhe yā
 hārāvalīva harinīlamayī vibhāti
 kāmāpradā bhagavato'pi kaṭākṣamālā
 kalyāṇamāvahatu me kamalālayāḥ*

May the continuous glances of the goddess seated on the lotus (Lakṣmi) which falling on the Kaustubha-decked chest of the conqueror of Madhu appear to be a garland of sapphires and which give pleasure even to the Lord, bring me welfare.

Lord Viṣṇu is referred to as the conqueror of the demon Madhu.

[6]

कालाम्बुदालिललितोरसि कैटभारे-
 धाराधरे स्फुरति या तडिदङ्गनेव ।
 मातुः समस्तजगतां महनीयमूर्ति-
 भद्राणि मे दिशतु भार्गवनन्दनायाः ॥ ६ ॥

*Kālāmbudālilalitorasi kaiṭabhārer-
 dhārādhare sphurati yā taḍidaṅganeva
 mātuh samastajaṅgatām mahanīyamūrtir-
 bhadraṇi me diśatu bhārgavanandanāyāḥ*

May the adorable form of the daughter of Bhṛgu and the mother of all the worlds who shines on the beautiful chest of the enemy of Kaiṭabha resembling dark clouds, like a lightning in the midst of the clouds, yield me all welfare.

Viṣṇu is referred to as the enemy of the demon Kaiṭabha.

[7]

प्राप्तं पदं प्रथमतः खलु यत्प्रभावा-
 न्माङ्गल्यभाजि मधुमाथिनि मन्मथेन ।

मय्यापतेत्तदिह मन्थरमीक्षणार्धं

मन्दालसं च मकरालयकन्यकायाः ॥ ७ ॥

*prāptam padam prathamataḥ khalu yatprabhāvān-
māṅgalyabhāji madhumāthini manmathena
mayyāpatettadiha mantharamīkṣaṇārdham
mandālasam ca makarālayakanyakāyāḥ*

May those graceful gentle side glances of the daughter of the ocean, by whose greatness cupid gained the first hold on the destroyer of Madhu, fall upon me here.

[8]

दद्याद्दयानुपवनो द्रविणाम्बुधारा-

मस्मिन्नकिञ्चनविहङ्गशिशौ विषण्णे ।

दुष्कर्ममपनीय चिराय दूरं

नारायणप्रणयिनीनयनाम्बुवाहः ॥ ८ ॥

*dadyāddayānupavano draviṇāmbudhārā-
masminnakiñcanavihaṅgaśiśau viṣanne
duṣkarmama panīya cirāya dūram
nārāyaṇapraṇayinīnayanāmbuvāhaḥ*

Let the clouds, the eyes of the consort of Nārāyaṇa together with the wind, the grace, remove completely the heat of bad deeds and shower the rains of riches over this grief-stricken, poor little bird.

[9]

इष्टा विशिष्टमतयोऽपि यया दयार्द्र-
 दृष्ट्या त्रिविष्टपपदं सुलभं लभन्ते ।
 दृष्टिः प्रहृष्टकमलोदरदीप्तिरिष्टां
 पुष्टिं कृषीष्ट मम पुष्करविष्टरायाः ॥ ९ ॥

*iṣṭā viśiṣṭamatayo'pi yayā dayārdra
 dṛṣṭyā triviṣṭapapadam sulabham labhante
 dṛṣṭiḥ prahṛṣṭakamalodaradīptirīṣṭām
 puṣṭim kṛṣīṣṭa mama puṣkaraviṣṭarāyāḥ*

May those eyes of the goddess seated on the lotus and possessing the radiance of the interior of the full blown lotus confer upon me the prosperity I wish. It is by Her compassionate looks that devotees and men of wisdom attain to the heaven easily.

[10]

गीर्देवतेति गरुडध्वजमुन्दरीति
 शाकंभरीति शशिशेखरवल्लभेति ।
 सृष्टिस्थितिप्रलयकेलिषु संस्थितायै
 तस्यै नमस्त्रिभुवनैकगुरोस्तरुण्यै ॥ १० ॥

*gīrdevateti garuḍadhvajasundarīti
 śākambharīti śaśiśekharavallabheti
 sṛṣṭiśṭhiti pralaya-keliṣu samsthītāyai
 tasyai namastribhuvanaikagurostaruṇyai.*

Salutations to the consort of the unique master of the three worlds (Lord Viṣṇu) and who,

as Sarasvatī, the goddess of speech, as the beloved of the Lord Viṣṇu as Śākambharī and as Pārvatī the consort of Lord Śiva, and who sports in creation, preservation and destruction of the universe.

[11]

श्रुत्यै नमोऽस्तु शुभकर्मफलप्रसृत्यै
 रत्यै नमोऽस्तु रमणीयगुणार्णवायै ।
 शक्त्यै नमोऽस्तु शतपत्रनिकेतनायै
 पुष्ट्यै नमोऽस्तु पुरुषोत्तमवल्लभायै ॥ ११ ॥

śrutyai namo'stu śubhakarmaphalaprasūtyai
ratyai namo'stu ramaṇīyaguṇārṇavāyai
śaktyai namo'stu śatapatraniketānāyai
puṣṭyai namo'stu puruṣoṭṭamavallabhāyai.

Salutations to (the goddess) in the form of the scriptures which yield the fruits of good acts. Salutations to Rati, the ocean of all good qualities. Salutations to Śakti seated on the lotus. Salutations to Puṣṭi, the consort of Puruṣottama.

Puruṣottama is a synonym of Lord Viṣṇu, because He is the greatest among the greatest. Rati means one of enchanting form, and denotes Lakṣmī.

[12]

नमोऽस्तु नालीकनिभाननायै
 नमोऽस्तु दुग्धोदधिजन्मभूम्यै ।
 नमोऽस्तु सोमामृतसोदरायै
 नमोऽस्तु नारायणवल्लभायै ॥ १२ ॥

namo'stu nālīkanibhānanāyai
namo'stu dugdhodadhījanmabhūmyai
namo'stu somāṃṛtasodarāyai
namo'stu nārāyaṇavallabhāyāi

Salutations to the lotus-faced. Salutations to the one born of the milky ocean. Salutations to the one who was born along with the moon and nectar. Salutations to the consort of Nārāyaṇa.

[13]

संपत्कराणि सकलेन्द्रियनन्दनानि
 साम्राज्यदानविभवानि सरोरुहाक्षि ।
 त्वद्वन्दनानि दुरितोद्धरणोद्यतानि
 मामेव मातरनिशं कलयन्तु मान्ये ॥ १३ ॥

Sampatkarāṇi sakalendriyanandanāni
Sāmrājyadānavibhavāni saroruhākṣi
tvadvandanāni duritoddharaṇodyatāni
māmeva mātaranīṣam kalayantu mānye.

O! lotus-eyed venerable mother! let the salutations to you, which yield riches, please all the sense-organs, confer dominions and are engaged in removing misery, always characterise me.

Let me be saluting you ever in the same manner.

[14]

यत्कटाक्षसमुपासनाविधिः
 सेवकस्य सकलार्थसंपदः ।

संतनोति वचनाङ्गमानसै-

स्त्वां मुरारिहृदयेश्वरीं भजे ॥ १४ ॥

*yutkaṭākṣasamupāsanaividhiḥ
sevakasya sakalārthasampadaḥ
saṁtanoti vacanāṅgamānasai-
stvām murārihṛdayeśvarīm bhaje.*

I worship you the mistress of the heart of the enemy of Mura with my words, body and mind, the meditation upon whose glances confers on the devotee all the desired prosperity.

[15]

सरसिजनिलये सरोजहस्ते

धवलतरांशुकगन्धमाल्यशोभे ।

भगवति हरिवल्लभे मनोज्ञे

त्रिभुवनभूतिकरि प्रसीद मह्यम् ॥ १५ ॥

*sarasijanilaye sarojahaste
dhavalatarāṅśukagandhamālyasobhe
bhagavati harivallabhe manojñe
tribhuvanabhūtikari prasīda mahyam*

O ! the one with lotus abode! the one with lotus in the hand! one who shines with white dress, sandal paste and flower garlands! O! Adorable one ! Consort of Hari! The charming! The bestower of prosperity on the three worlds! be benevolent to me.

[16]

दिग्धस्तिभिः कनककुम्भमुखावसृष्ट-
 स्वर्वाहिनीविमलचारुजलाप्लुताङ्गीम् ।
 प्रातर्नमामि जगतां जननीमशेष-
 लोकाधिनाथगृहिणीममृताब्धिपुत्रीम् ॥ १६ ॥

*digghastibhiḥ kanakakumbhamukhāvasṛṣṭa-
 svarvāhinīvimalacārujalāplutāṅgīm
 prātarnamāmi jagatam janānīmaśeṣa-
 lokādhināthagṛhiṇīmamṛtābdhiputrīm.*

I salute in the early morning the universal mother, the consort of the lord of the entire universe and the daughter of the milky ocean, who has her body bathed by the pure and pleasing waters of the celestial Ganges poured down from golden pitchers by the elephants of the quarters.

[17]

कमले कमलाक्षवल्लभे त्वं
 करुणापूरतरङ्गितैरपाङ्गैः ।
 अवलोकय मामकिञ्चनानां
 प्रथमं पात्रमकृत्रिमं दयायाः ॥ १७ ॥

*kamale kamalākṣavallabhe tvam
 karuṇāpūrataruṅgitairapaṅgāiḥ
 avalokaya māmakiñcanānām
 prathamam pātramakṛtrimam dayāyāḥ.*

O! Kamaṅgā ! Consort of the lotus-eyed Lord (Viṣṇu) ! though glances lashed by waves of

compassion look at me the first among the poor and a befitting recipient of your grace.

Kamalā is one of the names of Lakṣmī.

[18]

स्तुवन्ति ये स्तुतिभिरमृभिरन्वहं
 त्रयीमयीं त्रिभुवनमातरं रमाम् ।
 गुणाधिका गुरुतरभाग्यभाजिनो
 भवन्ति ते भुवि बुधभाविताशयाः ॥ १८ ॥

stuvanti ye stutibhiramūbhiranvaham
trayīmayīm tribhuvanamātaram ramām
guṇādhikā gurutarabhāgyabhājino
bhavanti te bhuvi budhabhāvitāśayāḥ

Those who praise with these adorations Ramā, the embodiment of the three Vedas and the mother of the three worlds become enriched with good qualities and most fortunate, given to good thoughts acclaimed by the learned in this world.

DASASLOKI STUTI

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[1]

साम्बो नः कुलदैवतं पशुपते साम्बत्वदीया वयं
साम्बं स्तौमि सुरासुरोरगगणाः साम्बेन संतारिताः ।
साम्बायास्तु नमो मया विरचितं साम्बात्परं नो भजे
साम्बस्यानुचरोऽ स्म्यहं मम रतिः साम्बे परब्रह्मणि ॥

*Sāmbō naḥ kula daivatam paśupate Sāmbatvadīyā
vayam
Sāmbam staumi surāsuroragagaṇāḥ Sāmbena
santāritāḥ,
sambāyāstu namo mayā viracitam sāmbatparam
no bhaje
sāmbasyānucaro asmyaham mama ratiḥ sāmbe
parabrahmaṇi.*

Sāmba (Śiva) is our family deity. O protector of the beings, we belong to you. I praise (God) Sāmba. The Divine Beings, the demons, the serpents and the rest have been bestowed saivation by Śiva. I offer my salutations to Samba. I do not worship any other deity than Śiva. I am the (sincere follower of Him. My love is only for the Supreme Being, God Sāmba.

[2]

विष्ण्वाद्याश्च पुरत्रयं सुरगणा जेतुं न शक्ताः स्वयं
 यं शम्भुं भगवन्वयं तु पशवोऽस्माकं त्वमेवेश्वरः ।
 स्वस्वस्थाननियोजिताः सुमनसः स्वस्था बभूवुस्तत-
 स्तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

*Viṣṇvādyāśca puratrayam suragaṇā jetum na śaktāḥ
 svayam
 yam Śambhum bhagavan vayan tu paśavo asmākam
 tvameveśvaraḥ,
 svasvasthāna-niyojitāḥ sumanasah svasthā
 babhūvustata-
 stasmin me hṛdayam sukhena ramatām Sāmba
 parabrahmaṇi.*

The multitudes of the Divine Beings like Viṣṇu and other Gods, were not able to conquer the three cities¹, with their own prowess. O Lord, we are (ignorant) like animals and you are the Lord the

1. Here and in śloka three the reference is to the form of Śiva known as Tripurāntaka, the destroyer of the three demons who took the forms of three cities and harassed people.

protector of us. When the heavenly beings were reinstated in their respective places, their minds were at rest. May my heart delight in that Supreme Being with perfect faith.

[3]

क्षोणी यस्य रथो रथाङ्गयुगलं चन्द्रार्कबिम्बद्वयं
 कोदण्डः कनकाचलो हरिरभूद्भागो विधिः सारथिः ।
 तूणीरो जलधिर्हयाः श्रुतिचयो मौर्वी जम्बुङ्गाधिप-
 स्तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

*kṣoṇī yasya ratho rathāṅgayugalam candrārka
 bimbadvayam
 koḍaṇḍaḥ kanakācalo harirabhūd-bāṇo vidhiḥ
 sārathiḥ,
 tūṇīro jaladhīrhayāḥ śruticayo maurvī bhujāṅ-
 gādhipa-
 stasmiṅ me hṛdayam sukhena ramatām Sāmbē
 parabrahmaṇi.*

For whom earth is the chariot, the sun and the moon are the two wheels; the golden mountain is the bow; the arrow is Viṣṇu; the charioteer is the creator, Brahmā; the quiver is the ocean; the horses are the four *Vedas*; the lord of the serpents, Vāsuki, is the bow-string-in Him, God Samba, the Supreme one, may my heart repose with perfect ease.¹

1. In this śloka it is explained as to how the Divine Beings became accessories to and helped Śiva while he took the Tripurāntaka form.

[4]

येनापादितमङ्गजाङ्गभसितं दिव्याङ्गरागैः समं
 येन स्वीकृतमब्जसम्भवशिरः सौवर्णपात्रैः समम् ।
 येनाङ्गीकृतमच्युतस्य नयनं पूजारविन्दैः समं
 तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

*Yenāpāditamaṅgajāṅgabhasitam divyāṅgarāgais
 samam
 yena svīkṛtamabjasambhava śiraḥ sauvarṇapātraiḥ
 samam
 yenāṅgīkṛtamacyutasya nayanam pūjāravindaiḥ
 samam
 tasmin me hṛdayam sukhena ramatām Sāmbhe
 parabrahmaṇi.*

By whom the ashes of the limbs of Cupid were accepted as scented unguents; by whom the head of the lotus born one i.e. Brahma, was accepted as equal to a golden vessel¹; by whom the eye of Lord Viṣṇu was considered as equal to the lotus flowers used for worship² — may my heart delight in that Supreme Being with ease.

[5]

गोविन्दादधिकं न दैवतमिति प्रोच्यार्य हस्तावुभा-
 बुद्धृत्याथ शिवस्य सन्निधिगतो व्यासो मुनीनां वरः ।

1. Brahma became haughty when he had five heads on a par with Śiva. Here the reference is to the cleaving of one of the heads of Brahma by Śiva to remove his haughtiness.

2. See under verse 7.

यस्य स्तम्भितपाणिरानतिकृता नन्दीश्वरेणाभव-
त्तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

Govindādadhikam na daivatamiti proccārya
hastāvubhā-
vuddhṛtyātha Śivasya sannidhigato Vyāso
muninām varaḥ,
yasya stambhitapāṇirānatikṛtā nandīśvareṇābhava-
ttasmin me hṛdayam sukhena ramatām Sāmbē
parabrahmaṇi.

While Vyāsa, the greatest among the sages proclaimed with uplifted hands in the presence of Siva that there is no other deity greater than Lord Govinda, his hands became paralysed. Lord Nandi relieved him of this condition.¹ May my heart delight in that Supreme One, Lord Sāmba.

[6]

आकाशश्चिकुरायते दशदिशाभोगो दुकूलायते
शीतांशुः प्रसवायते स्थिरतरानन्दः स्वरूपायते ।
वेदान्तो निलयायते सुविनयो यस्य स्वभावायते
तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

ākāśaścikurāyate daśadiśābhogo dukūlāyate
śītāṁśuḥ prasavāyate sthīratarānandaḥ svarūpayate
vedānto nilayāyate suvinayo yasya svabhāvāyate
tasmin me hṛdayam sukhena ramatām Sāmbē
parabrahmaṇi.

1. See Skandapurāna, Kāśīkhaṇḍa uttarārdha ch.95. Vyāsabhujastambhana; also-p.61 of Kāmakottam, Nāyanmārs and Ādi Śaṅkara by V. A. Devasenapati, pub. by The Institute of Traditional cultures, University Buildings, Madras, 1975.

The sky becomes His (Śiva's) curly locks of hair. The ten quarters are his garments. The moon, possessing cool rays, is the flower bunch (adorning Him). He is of the form of eternal joy. The Vedas are his dwelling places. Mildness, par excellence, is his nature. May my heart delight in such a Supreme One, Lord Sāmba.

[7]

विष्णुर्यस्य सहस्रनामनियमादम्भोरुहाण्यर्चय-

न्नेकोनोपचितेषु नेत्रकमलं नैजं पदाब्जद्वये ।

संपूज्यासुरसंहतिं विदलयंस्त्रैलोक्यपालोऽभव-

त्तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

*Viṣṇur yasya sahasranāma niyamādambhoruh-
āṅyarcaya-
nnekonopaciteṣu netrakamalam naijam padā-
bjadvaye,
saṃpūjyāsurasamhatim vidalayamstrailokya-pālo
abhava-
ttasmin me sukhena hṛdayam ramatām Sāmba
parabrahmaṇi.*

Viṣṇu, worshipping Śiva by reciting the thousand names and performing *pūjā* with lotuses, found that one flower was missing. Immediately he offered his own lotus-like eye¹ at Lord Śiva's lotus

1. Liṅgapurāṇa I. XCVIII 159-62 an account is given here about Viṣṇu worshipping Śiva reciting the sahasranāma and doing *pūjā* with lotuses. Śiva to test his devotion removes one flower. Viṣṇu takes his eye and offers it in the place of the flower to Śiva who much pleased at this gives him the sudarśana cakra with which Viṣṇu kills the demons.

like feet. Thus (getting the grace of Śiva) he conquered the group of demons and became the protector of the worlds. May my heart feel happy in that Supreme Being, Lord Sāmba.

[8]

शौरिं सत्यगिरं वराहवपुषं पादाम्बुजादर्शने
 चक्रे यो दयया समस्तजगतां नाथं शिरोदर्शने ।
 मिथ्यावाचमपूज्यमेव सततं हंसस्वरूपं विधिं
 तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

Śaurim satyagiram varāhavapuṣam pādāmbujā-
darśane
cakre yo dayayā samastajagatām nātham
śirodarśane,
mithyāvācamapūjyameva satatam haṁsasvarūpam
vidhim
tasmin me hṛdayam sukhena ramatām Sāmbē
parabrahmaṇi.

Who (Śiva) with mercy made Śauri (Viṣṇu) who took the form of the boar, for the sight of the lotus like feet of Śiva, the Lord of the entire world when he spoke the truth. But the creator who took the form of a swan and who spoke a lie about having seen Śiva's head was made unfit for worship¹

1. Well known story of Śiva taking a luminous form and Brahma and Viṣṇu going in the guise of a swan and boar, the former searching his head and the latter the feet. Brahma tells a lie that he has seen the head. Śiva angered at this curses him that there should be no temples or pūjā for him. Viṣṇu accepts that he was not able to see the feet. See Śivapurāṇa.

In that Supreme Being Sāmba, may my heart repose peacefully.

[9]

यस्यासन्धरणीजलाग्निपवनव्योमार्कचन्द्रादयो
 विख्यातास्तनवोऽष्टधा परिणता नान्यत्ततो वर्तते ।
 ओंकारार्थविवेचनी श्रुतिरियं चाचष्ट तुर्यं शिवं
 तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

Yasyāsan-dharaṇī-jalāgni-pavana-vyomārka-
candrādayo
vikhyātāstanavo aṣṭadhā pariṇatā nānyattatovartate
oṅkāraṛtha vivecanī śrutiriyam cācaṣṭa turyam
Śivam
tasmin me hṛdayam sukhena ramatām Śāmbhe para-
brahmaṇi.

Whose body became transformed into the well-known eight forms — the earth, water, fire, wind, ether, the Sun, the moon and the sacrificer. Apart from him there is nothing else. The scripture which analyses the purport of the *praṇava* 'Om' speak of Him, Śiva, as the ultimate goal. In that Supreme Being, Sāmba, may my heart sport without apprehension.

[10]

विष्णुर्ब्रह्मसुराधिपप्रभृतयः सर्वेऽपि देवा यदा
 संभूताञ्जलधेर्विपात्परिभवं प्राप्तास्तदा सत्वरम् ।
 तानार्ताञ्छरणागतानिति सुरान्योऽरक्षदधक्षणा-
 तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

Viṣṇur brahmasurādhipa prabhṛutayaḥ sarve
apidevā yadā
sambhūtājjaladeherviṣāt-paribhavam prāptāstadā
satvaram,
tān-ārtān śaraṇāgatāniti surān yo arakṣadardha-
kṣāṇāt
tasmin me hṛdayam sukhena ramatām Sāmba
parabrahmaṇi-

When Viṣṇu, Brahma and other heavenly Beings were overpowered by the poison¹ that arose from the ocean and when they quickly sought the help of Śiva, He protected the afflicted Gods immediately considering them as having sought the help. In that Supreme Being, Sāmba, may my heart dwell happily.

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्पूज्य-
 पादशिष्यस्य श्रीमच्छंकरभगवतः कृतौ
 दशश्लोकीस्तुतिः सम्पूर्णा ।

Iti śrīmatparamahāṃsaparivrājakācārya Śrīgovinda-
 bhagavatpūjyapādasiṣyasya Śrīmacchāṅkara-
 bhagavataḥ kṛtau Daśaślokīstutiḥ sampūrṇā,

1. Śiva drinking the poison that arose while the ocean was being churned and becoming Nilakaṇṭha is referred to here.

THE PHILOSOPHY OF ADVAITA*

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(Continued from Page 138 of No. 3 Vol. II)

Brahman is non-dual. Everything apart from that is illusory. It is said in the Upaniṣads¹ that the entire world is Brahman. This should not be taken to mean that the world and Brahman are identical. What is intended to be conveyed is that what appears as the world is nothing but Brahman. In other words, in Brahman there is the absence of the world; or Brahman is acosmic. Brahman does not have internal differences too. It is pure consciousness. The *Brahma bindū pañṣad* (8-9) states that Brahman is free from any defect, any difference and any impurity, and it is attributeless. There is no ground of inference on the basis of which Brahman could be inferentially proved. It is like nothing and unlike everything.

*Translated from the original in Sanskrit

1. Chāndo'gya, 3-14-1; Bṛhadāraṇyaka. 4-5-7.

It may be thought that although apart from Brahman the insentient world does not exist, yet the individual souls exist and hence Brahman can not be thought of as non-dual. This objection is answered by saying that the individual souls are not at all different from Brahman and so the non-duality of Brahman is not contradicted in any way. Brahman the true nature of god is identical with Ātman-the true nature of soul is eternal. The *Bṛhadāraṇyaka Upaniṣad* text¹ "This self is eternal" and *Svetāśvatara* text "It is eternal amongst the eternal entities and conscious among the conscious entities" convey the eternal nature of Ātman. Inference also can be adduced to prove the eternal nature of Ātman. Brahman-Ātman is eternal, because it is the primal cause. That which is not eternal is not the primal cause; for example, pot, etc. The eternity of Ātman is technically termed *kūṭastha-nityatā*. This is to distinguish Brahman from the eternity that is found in the case of a golden piece. The latter is fashioned into several ornaments. It keeps its nature of being gold in all the objects. It is eternal in this sense. But it has undergone transformations. But Brahman is eternal and does not undergo any change whatsoever. Hence it is called *kūṭasthanitya*.

Brahman-Ātman is self established. For its existence and manifestation it does not depend upon any other factor. Anything apart from Brahman depends upon Brahman, not only for its

1. Bṛhadāraṇyaka, 4-4-25.

2. Svetāśvatara, 6-13.

existence but also for its manifestation. An object is manifested in the sense that it becomes identical with the consciousness that is Brahman-Ātman reflected in the mental state of that particular object when there is the functioning of the respective sense organ as regards that object. Thus we know that knowledge of an object is solely based upon consciousness which is Brahman-Ātman. Sri Sankara in his commentary on the Brahma sūtra (II, iii, 7) states "The self is established even prior to the functioning of the proofs. It is because the functioning of the proofs depends upon the self. The self of this nature can never be removed. What is removed is only an adventitious feature and not an essential feature of one's self. Never indeed the heat of the fire is removed by the fire itself". In another place¹ it is stated "Everyone knows one's existence. One does not have a knowledge that one does not exist". Thus the existence of self is self-established. In fact, Existence is identical with Self which by being pure consciousness is self-luminous. Being self-luminous, the self, for its manifestation, does not depend upon any other factor.

Brahman is conveyed by the Upaniṣads both in the affirmative and in the negative manner. The Upaniṣadic text such as "Brahman is true consciousness and infinite"² and "Brahman is consciousness and bliss"³ convey the nature of Brahman in the affirmative manner. There are other Upaniṣadic

1. Brahma-Sūt.a-bhāṣya: I-1-i.

2. Taittiriyo'paniṣad, II, 1.

3. Bṛhadāraṇyaka III (ix) 28.

texts which are negative in nature. The Upaniṣadic texts such as "Brahman is neither gross nor subtle, neither short nor long" etc.¹ and "Then there is the description of Brahman as 'not thus' 'not thus' etc."² negate the phenomenal elements in Brahman. The texts that are negative in nature negate all duality in Brahman and thereby indicate that the latter is devoid of any relation, quality, part etc. Sri Śaṅkara in his *Ātma-bodha* says: "Brahman is impartite and immutable and the Upaniṣadic texts signify that, by negating all duality."³ The texts that are affirmative in nature convey Brahman to be of the nature of truth, consciousness, etc.

So far it has been said that Brahman is truth, consciousness, bliss, etc., and it is free from any difference—external or internal. Now the question arises as to how the world which is characterised by duality could arise from Brahman which is non-dual. The Sāṅkhya system advocates the theory that the cause and effect are identical and the effect pre-exists in its cause. This means that the effect exists in a latent form in the cause and creation means manifestation or transformation of what is latent into a gross form. The pre-Śaṅkara Vedāntins *Bhaṭṭa-prapañca* and the post-Śaṅkara Vedāntins *Bhāskara* and *Yādava-prakāsa* are of the view that the effect is identical and at the same time, different from the cause. Buddhists are of the view that both the cause and effect are in

1. Bṛhadāraṇyaka III (vii) 8.

2. *ibid* II (iii) 6.

3. *Ātmabodha*, 57

essence void. Sri Saṅkara is of the view that the effect is neither identical with nor different from the cause. It cannot be said that the effect pre-exists in the cause. For then there would be no need for causal operation. It cannot be said that the effect is non-existent in the cause; for, a non-existent entity is like the son of a barren woman and so it cannot be produced at all. Nor can the effect be considered as existent and non-existent at once; for, that is a discrepant notion. Hence it may be held that the effect is indeterminable either as existent or non-existent or existent and non-existent at once. When viewed in this light the effect, viz, the world is indeterminable and the cause, viz, Brahman is the only reality. The principle of *Mayā avidyā* is introduced to explain the relation between the Brahman and the world.

Some preceptors of Advaita make a distinction between *māyā* and *avidyā* by stating that *māyā* is located in *Īśvara* and does not delude its locus (substratum), while *avidyā* is located in *jīva* and it deludes its locus. Śrī Saṅkara in his commentary on the *Brahma-Sūtra*¹ describes *avidyā* to be identical with *māyā*. He says “*Avidyā*” is dependent on Brahman. It is of the nature of *māyā*. It is deep-sleep. And in it the *jīvas* having lost sight of their identity with Brahman rest”² From the above passage it becomes clear that *māyā* and *avidyā* are identical. But they are two aspects of the primal power which is termed *prakṛti*. Some

1. Brahma sūtra: I (iv) 3.

2. Saṅkara's commentary on Brahma Sūtra I-(iv) 3.

of the Post-Śaṅkara Advaitins are of the view that the primal power which consists of the *Sattva,rajas* and *tamas* is spoken of as *māyā* when the *sattva-guṇa* is predominant and it is spoken of as *avidyā* when the *rajo-guṇa* and *tamo-guṇa* are predominant. Thus *māyā* and *avidyā* are not distinct entities. But they are distinct aspects of one entity, namely *Prakṛti*.

The *māyā* which is removed by the knowledge of Brahman is not absence of knowledge, but is a positive entity. It is not real, because if it were real, it would be sublated by the knowledge of Brahman. It cannot be unreal or absolute nothing for it is an object of experience in the form "I am ignorant." An unreal entity would never come within the range of one's experience nor can it be real and unreal at once, for it is a discrepant notion. Hence *māyā* is indeterminable either as real or as an absolute nothing. Śrī Śaṅkara in his commentary on the Brahma-sūtra¹ states that "the name and the form are super—imposed on Brahman by *avidyā*." The name and form are indeterminable either as real or as an absolute nothing. In another place Śrī Śaṅkara states² "*māyā* is indeed the unmanifest and it is impossible to describe it either as real or as unreal." So it has been said "the primal power is said to be the *ajñāna* or *avidyā*; like the silver that appears in the shell; it is neither real nor an absolute nothing. Just as the light of the lamp cannot be considered to be absolutely

1. Brahma-sūtra II (i) 11

2. Brahma-Sūtra-Bhāṣya, I, iv, 3.

identical with or different from the lamp, in the same way *avidyā* is neither identical with nor different from the reality. It is neither partless nor is it composed of parts. Hence wise men say that it is indeterminable."¹

In his *Vivekacūdāmani*, Śrī Śaṅkara states that the *Māyā* or *avidyā* is indeterminable as it is neither existent nor non-existent nor existent and non-existent neither different from nor identical with Brahman; it is also not different from and at the same time identical with Brahman. It is neither composed of parts nor partless, nor both. And hence it is indeterminable.²

Avidyā which is identical with *māyā* does not stand logical analysis. As Sureśvara states: *avidyā* is called so because it cannot stand logical scrutiny.³ It is removed when there arises the knowledge of self just as darkness is removed at the rise of the sun.⁴ It is indeterminable and it consists of the three strands of *sattva*, *rajas* and *tamas*. It is spoken of as power of Brahman.

Māyā-Avidyā has a two-fold power of concealment and projection. By the former power, it conceals the true nature of Brahman and by the latter power it illusorily projects Brahman as the world. In the *Pañcadaśī*, Vidyāraṇya states that *ajñāna* (*avidyā*) has a two-fold power, namely, the power of

1. Sarva Vedānta Siddhānta Sāra: 305, 306, 307

2. Viveka-Cūḍamani - Verse 111.

3. Saṁbandha Vārtika- 181

4. Nyskarmya Sidhi - 266.

knowledge and the power of projection. Of these two, the power of knowledge is only *sattva guṇa* not subdued by *rajoguṇa* and *tamoguṇa*. The power of action is two-fold as the power of concealment and power of projection. Of these the power of concealment is only the *tamo-guṇa* not subdued by the *rajo-guṇa* and *sattva guṇa*. The power of projection is the *rajoguṇa* not subdued by *sattva-guṇa* and *tamo-guṇa*. The pure consciousness conditioned by *ajñāna* in its aspect of power of projection is the material cause of the world. *Ajñāna* in its phase of concealment is known as *avidyā* and in its phase of projection it is known as *māyā*.¹

It should not be asked as to how the relation between Brahman and *avidyā* has come into existence. It is admitted that like Brahman and *avidyā* the relation between the two is also admitted to be beginningless. There is a traditional saying that six factors are beginning-less in the system of Advaita, and they are (1) the soul (2) God (3) pure consciousness (4) the difference between the soul and God (5) *Māyā* or *avidyā* & (6) the relation of *avidyā* to Brahman. Although *avidyā* is beginningless, yet it is subject to destruction. The direct knowledge of self is the annihilating factor of *avidyā*. The former is to be attained by Vedāntic study, reflection, and meditation. The *Bhagavat-Gītā* text "Those who realise My True Nature (Brahman) transcends *Māyā*"² and "*Avidyā* is

1. Pañcadaśī : citra dīpa-prakāśaṇa—26.

See also Sarva Vedānta Siddhānta-Sāra-Sangraha

488-91.

2. Bhagavat-gītā—VII-14

removed by the direct knowledge of Brahman"¹ show that *avidyā* is removable by the direct knowledge of Brahman. The question is raised as to whether *avidyā* which is beginningless could be removed. It is answered that beginning-less nature and the non-destructibility are not invariably related. According to the Nyāya School antecedent negation which is beginningless is admitted to be removed. According to the Buddhist's school each preceding *vāsanā* although beginning-less is admitted to be coming to an end. Hence beginninglessness suggests non-origination and not eternality. When viewed in this light, *avidyā* which is beginning-less is removed by the direct knowledge of self.

Avidyā identical with *māyā* according to the *vivarāṇa* tradition is one only. According to the *Bhāmatī* tradition there is plurality of *māyā*. The Upaniṣadic text "Indra through plurality of *Māyā māyābhīḥ* assumes many forms"² speaks of *māyā* to be manifold. The *Vivarāṇa* tradition would explain the plural suffix affixed to the word *māyā* to mean that one and the same *māyā* is referred to be manifold on the basis of the three strands of *sattva*, *rajas*, and *tamas*.

Brahman-Ātman owing to its unaccountable association with *māyā-avidyā* is viewed as *jīva* and *Īśvara*. Post-Śaṅkara Advaitins explain the nature

1. Bhagavat-Gītā—V-16

2. Bṛhadāraṇyaka—II-5 xv.

of Īśvara and *jīva* in two different ways: *prati bimba-vāda* and *avaccheda-vāda*. The *Vivaraṇa* tradition holds the view that the Brahman reflected in *māyā* and its product mind is *jīva*. And Brahman which serves as the original is Īśvara. This view according to which Brahman undergoes reflection is *avidyā* and mind is known as *pratibimba-vāda*.

The unique feature of the *pratibimba-vāda* is that the reflected image is real and is identical with the original; the state of reflection pertaining to the reflected image is non-real or indeterminable. Sureśvara admits the *pratibimba vāda*, namely, that Brahman undergoes reflection in *māyā*. But he interprets the reflected image in a slightly, different manner. While the *Vivaraṇa* tradition holds the reflected image to be real and the state of reflection to be non-real, Sureśvara is of the view that the reflected image in its entirety is indeterminable. According to Sureśvara the reflected image of Brahman in *māyā* is Īśvara and the reflected image of Brahman in mind is *jīva*. *Jīva* and Īśvara being reflected images are indeterminable. Yet *jīva* is viewed to be an agent and experient and Īśvara is viewed to be the source of the universe by false identification with the original, namely, pure consciousness. The view of Sureśvara, viz., that a reflected image is indeterminable is known as *abhāsa-vāda*. Vācaspati Miśra does not favour the theory that Brahman undergoes reflection in *māyā-avidyā* and the mind. He argues that there can be no reflection of sound, taste, etc., as they are colourless. There could be reflection of an entity possessing colour in a reflecting media which also

posses colour. Hence neither Brahman nor *māya* nor mind possesses colour and hence there could be no reflection of Brahman in *māyā* or *avidyā*. He therefore, favours the view known as *avaccheda-vādā* according to which Brahman conditioned by *māyā* is *jīva* and Brahman that transcends *māyā* is *Īśvara*.

Thus we see that according to Advaita, in the ultimate reality, namely, Brahman the three factors, viz., the state of being God, the state of being a soul, and the world are super-imposed through *avidyā-māyā*. When *māyā* is removed, the three factors will also be removed. Then what would remain is pure consciousness which is liberation.

In order to attain the direct knowledge of Brahman, the Upaniṣads prescribe a two-fold means, viz., the remote means and the proximate means. The former consists in the performance of one's duties relating one's stage and class of life. This purifies one's heart. It gives rise to the intellectual conviction that Brahman-Ātman is alone real and the world is not real. This is termed *nityānitya vastu-viveka*. This leads to absolute detachment towards enjoyment of objects here and hereafter. This is termed *ihāmutrārthabhogavirāga*. This, in turn gives rise to what is known as *Śamādisādhana-sampāt*. These are (1) *Śama* control of mind, (2) *dama* control of external senses (3) *uparati* renunciation in spirit (4) *titikṣā* fortitude, (5) *samādhāna* power of concentration, and (6) *śraddhā* faith in the teachings of the Upaniṣads. These qualities when pursued give rise to intense desire for release which is termed *mumukṣutva*. The aspirant's in-

tense desire for release leads to the intense desire for its means, viz, the direct experience of Brahman *Ātman vividiṣā*).

According to the *Vivaraṇa* and the *Bhāmatī* tradition, one must give up the performance of *karma* at this stage. According to the *Vivaraṇa* tradition, the merit arising out of the performance of *karma* endures till knowledge is attained. According to the *Bhāmatī* tradition the above merit is exhausted by giving rise to *vividiṣā*.

Asceticism is one of the proximate means to the knowledge of Brahman. The other group of proximate means consists of *śama*, etc., which we described above. The third group of proximate means consists of vedāntic study, reflection and meditation. Of these three groups, the proximate means—asceticism besides providing the aspirant with adequate leisure for pursuing vedāntic study, etc., gives rise to a merit without which knowledge of Brahman would not arise. The pursuit of *śama*, etc., removes the latent impressions arisen out of enjoyment of worldly objects. The pursuit of vedāntic study removes the false notion that the Upaniṣads are not valid in respect of Brahman. Reflection removes the false notion that the Upaniṣadic teaching is stultified by perception, etc. Meditation overcomes the contrary notion of 'I' and 'mine'.

The mind of the aspirant is now free from all impediments. If the major-texts of the Upaniṣads are contemplated at this stage, then there would

arise the immediate knowledge of Brahman, efficacious in removing *avidyā*.

When the direct knowledge of Brahman arises, all the accumulated merits and demerits of the past lives would be annihilated; a portion of the accumulated merit and demerit which has started yielding its results in the form of the present body would be removed only by experiencing its fruits. Till that time, one who has attained the pure knowledge of Brahman would continue to live in the body and he is known as a *jīvan-mukta*. When the fructified deed is exhausted by the experience of its fruits, the body of the *jīvan-mukta* falls off and he remains as Brahman. This is known as *videha-mukti*.

To sum up: Brahman, the only reality according to Advaita appears as *jīva*, *Īśvara* and the world. This constitutes bondage to Brahman. When there is removal of the three-fold distinction through the removal of *māyā* by the direct knowledge of Brahman, it is liberation.



ON THE SIGNIFICANCE OF A SENTENCE ACCORDING TO THE PRABHAKARA SCHOOL

Dr N. Veezhinathan

The followers of the Prābhākara school do not admit that verbal statements whether vedic or secular can ever point merely to existent things. They limit their scope to the mandate or *nīyoga* or *sādhyā* or *kārya* and hold that the latter is the final import of the *veda*. And assertive or descriptive sentences found in it are fully significant only when construed with an appropriate injunction or prohibition found in the particular context. The important result of this view is that the Upaniṣadic texts like *tat tvam asi* which are not injunctive in character should be construed with reference to some action taught in the *veda*, and they do not acquire independent logical value. Hence the followers of the Prābhākara school conclude that the Upaniṣadic texts like *tat tvam*

asi are not valid in respect of the existent entity - Brahma n-Ātman.

Before proceeding further, it is necessary to be clear regarding what the Prābhākara-s mean by *niyoga*. *Niyoga* is the sense of the endings of the imperative mood, potential mood, and gerundives present in the secular statements such as 'Fetch the cow', or in the scriptural statements such as *-jyotiṣṭomena svargakāmo yajeta*. In order that a *niyoga* may become significant, two elements are necessary and they are: (i) the person to whom it is addressed (*niyojya*), and (ii) its content (*viṣaya*). That is, a *niyoga* should indicate who is to obey it and what particular act one should do to obey it. The application of this principle to the secular injunction, namely, 'Fetch the cow' is clear. It is the servant that is to obey, and he fulfils the *niyoga* when he brings the cow. In the case of the vedic injunction also, the form *yajeta* consists of a root and a potential suffix. The potential suffix denotes the *niyoga* and the root points to the sacrifice as the content of the *niyoga*. It is this *niyoga* that is to be primarily achieved. And the word *svargakāma* refers to the person who is directed (*niyojya*). The *niyoga*, in order that it may be achieved, prompts the *niyojya* towards its content.¹ When the content is performed, the *niyoga* is achieved and then the fruit ensues necessarily. The *niyoga* is not the means to the fruit; but is only a necessary antecedent to it. The means to the fruit is the sacrifice which is the content of the *niyoga*. Unless the *niyoga* is first

1. Samkṣepaśārīraka (SŚ), I, 424.

accomplished through the sacrifice, the fruit-*svarga* will not ensue.

There is one point to be considered, namely, the exact nature of the *niyoga* in the secular and the scriptural injunction. In the case of the scriptural injunction mentioned above, the master's direction is carried out by bringing the cow. It is this act, that is, bringing the cow that is the *niyoga* here. But in the case of the sacrifice in the scriptural injunction, the result, namely, *svarga*, is to be attained only in a future life which necessarily involves a long interval between the performance of the sacrifice and its fruit. It follows then that there should be something to link them together and it is the accomplishment of the latter that is signified by the suffix. Hence we must give up the idea that it is the mere act that is the *niyoga* as in the case of secular injunction; and we must assume an enduring thing which results from the sacrificial act and serves as the antecedent of the result. It is this additional element and not the mere act that is known to be *niyoga*. While in secular injunction, the endings of potential mood, imperative mood, and the gerundives signify the act which is the sense of the root and which is termed *niyoga* in the vedic injunction the *niyoga* is that which results from the act and which serves as the antecedent of the fruit-*svarga*. Both forms of *niyoga* are the same, for both alike prompt one to activity. The endings of the potential mood, etc., primarily refer to *niyoga* which results from the act, that is, the sense of the root and which serves as the antecedent of the fruit (say) *svarga*. And the

sense of the root which is termed *niyoga* in secular injunctions, is secondarily signified by the endings of potential mood, etc., as there is the knowledge that it is related to the primary sense, that is, *niyoga* in the vedic injunctions as its content. But it cannot be held that the *niyoga* in vedic injunctions is secondarily signified and the *niyoga* in the secular injunctions is primarily signified; for the *niyoga* in the vedic injunctions is not comprehended by any proof other than the scripture and so there is no knowledge of the relation of the primary sense (which is stated to be the sense of the root) to it. And as a word could secondarily signify only that thing which is known as related to the primary sense (of the word), *niyoga* in the vedic injunctions cannot be secondarily signified. Hence the endings of potential mood, etc., primarily signify the *niyoga* in the vedic injunctions and secondarily signify the *niyoga* that is, the act which is the sense of the root in the secular injunctions.²

We must now turn to the contention of the Prābhākara that *niyoga* is the final import of the sentences. The secular sentences may be considered first. The Prābhākara points out that a word conveys its sense only as related to *niyoga*. In the well-known example-‘Fetch the cow’, the word ‘cow’ conveys its sense only as related to the *niyoga*, namely, the act of bringing. Hence he points out that the import of the sentence is *niyoga* which is the act in the secular sentences. He proceeds to say that in a similar way the words

2. Ibid, I, 139-140.

constituting the vedic injunction also convey their senses as related to *niyoga* which results from the act, that is, the sacrifice, which is an antecedent of the fruit (say) heaven, and which is designated as *apūrva*, *kārya*, or *sādhyā* or mandate.

Certain objections to this view, however, suggest themselves. In the first place, if it is said that a word invariably conveys its sense as related to *niyoga*, then this view holds good as far as the word 'cow' in the sentence 'Fetch the cow' is concerned. But the word 'fetch' cannot convey its sense as related to *niyoga*, that is, the act in secular injunctions, because there is no other *niyoga*, that is the act with which the sense of the word may be connected. It might be said that the word 'fetch' conveys its sense and its relation to another *niyoga* that is, act, then the latter *niyoga* should have been conveyed by a word. And that word in conveying this *niyoga* should convey it as related to another *niyoga*. And so on *ad infinitum*.³ To this it may be replied that the word 'fetch' conveys its sense as related to the sense of the word 'cow'. But the difficulty about this view is that it is contradictory to the final conclusion of the *prābhākara* that all the words convey their senses only as related to *niyoga*, and not as related to an existent entity.⁴ Thus the *Prābhākara* is forced to abandon the view that a word conveys its sense as related to *niyoga*.

The *Prābhākara*, however, seeks to overcome this difficulty by pointing out that a word conveys

3. *Ibid.*, I, 345. 4. *ibid*, I, 346

the relatum of the relation existing between the sense of a word conveying existent entity (say) 'cow', and a word conveying *niyoga* (say) 'fetch'. It is obvious that there exists a relation between the object 'cow', and the *niyoga*, that is, the act of bringing. And the object 'cow' and the *niyoga* are the relata of the relation. Now the Prābhākara points out that the word 'cow' signifies the relatum, (that is, the object 'cow') of the relation existing between the 'cow' and the *niyoga*. Similarly the word 'fetch' signifies the relatum (that is, the *niyoga* which is the act of bringing) of the relation existing between the cow and the *niyoga*. Thus the Prābhākara obviates the difficulty of accounting two different criteria for the signification of the word conveying existent entity and the one conveying *niyoga*. Hence he concludes that *niyoga* is the import of all sentences. ⁵

Advaitins hold that a word conveys its sense only as related to a different but congruous sense. This view does not involve any defect and as such there is no need to maintain that a word conveys its sense as related to *niyoga*. They contend that if any contradiction is noticed when it is accepted that a word conveys its sense as related to a different but congruous sense not qualified by any attribute such as *niyoga* or the relatum of the relation existing between the sense of a word conveying existent entity and the one conveying *niyoga* (*karyānvayānvayi*), then to obviate such a difficulty it is necessary to hold the attributes mentioned

5. *ibid* I, 130.

above. But no contradiction arises if it is held that a word conveys its sense as related to another sense and hence there is no need for any attribute.⁶

Advaitins further point out that the Prābhākara holds that a word conveys its sense as related to *niyoga* on the only ground that on hearing a sentence (say) 'Fetch the cow', there arises the knowledge of the sense of the word 'cow' as related to the act of bringing which is *niyoga*. It may be argued that in that case, the Prābhākara should accept that a word conveys its sense as related to *niyoga* which, in turn, is related to the knowledge and the intention of the speaker; for, on hearing a sentence there arises invariably the inferential knowledge of the intention and the knowledge of the speaker.⁷ This position, however, cannot be accepted by the Prābhākara, because there would arise contradiction with the maxim arrived at in the *loka-vedādhikaraṇa* in the Purva-mīmāṃsā.⁸ The maxim is that a word in the scripture does not convey a sense different from the one conveyed in ordinary usage. If it is admitted that in ordinary experience a word conveys its sense as related to *niyoga*, which in turn is related to the knowledge and the intention of the speaker, then this position should be maintained in the scripture also for the reason stated above. But it cannot be maintained that a word in the scripture conveys its sense as related to *niyoga* which is related to the knowledge

6. *ibid*, I, 347-349.

7. *ibid.*, I, 350.

8. Jaimini-sutras, 1-3-10/30-5,

and the intention of the speaker ; for the latter are not present in the scripture which is devoid of any author - human or divine; hence Advaitins hold that the Prābhākara should abandon the view that a word conveys its sense as related to *niyoga*.

Another difficulty which Advaitins point out is the view that a word conveys its sense as related to *niyoga* is that the Vedic text-*somena yajeta* which conveys a qualified injunction would become unintelligible. This sentence enjoins the sacrifice as associated with *soma* creeper. The association of the sacrifice with *soma* creeper would hold good only when it is accepted that the words *soma* and the root *yaj* are mutually related. But as the Prābhākara admits that all the words convey their senses only as associated with *niyoga*, the word *soma* and the root *yaj* cannot be mutually related, as neither of them is significative of *niyoga*. And in the absence of any mutual relation between *soma* and the root *yaj*, there can be no knowledge of the sacrifice as associated with *soma* creeper. It follows then that the sacrifice as associated with *soma* creeper cannot be enjoined. Hence Advaitins suggest that if it is held that a word conveys its sense as related to another sense, then the word *soma* conveys its sense as related to sacrifice and *vice versa*. Thus there arises the knowledge of the sacrifice as associated with *soma* creeper and hence the latter, namely, the sacrifice as associated with *soma* creeper, can be enjoined.¹⁰ Advaitins further

9. Śś, I, 351.

10. *ibid*, I, 352-3.

point out that the view suggested by them is in consonance with the *bhāṣya* text of Śabara, which would become unintelligible otherwise. The *bhāṣya* text is: *yadā ekasmādapūrvam tadā itarat tadartham.*¹¹ This text means that in a vedic sentence, the endings of potential mood, etc., signify *niyoga* and all other words are subordinated to the sense of the root (*dhātvartha*) which is the content of *niyoga*. This would hold good only when it is accepted that the words convey their senses as related to another congruous sense. If it is held that the words convey their senses only as related to *niyoga* then all the words would become subordinate only to *niyoga* and not to *dhātvartha* - the content of *niyoga*. In that case, the *bhāṣya* text referred to above would be contradicted.¹²

Advaitins next point out that *niyoga* is a pseudo-concept. The sense of the root itself which is known to be the means to a desired end, when viewed as to be done, becomes the sense of the endings of the potential mood, and the gerundives. Hence Advaitins hold that *niyoga* cannot be the import of the sentences. They affirm this view by pointing out that those who hold that *niyoga* is the import of the sentences cannot maintain the same with reference to prohibitory vedic statements, as the

11. Śābara-bhāṣya on Jaimini-sūtra, II, i, 1.

12. Śś, I, 354.

latter are devoid of *niyoga*. The scope of the prohibitory vedic sentences such as *na kalañjam bhakṣayet* is cessation from longing for the fruit of the prohibitory deed; and cessation is neither *niyoga* nor its content. Hence Advaitins conclude¹³ that the prohibitory vedic statements are accepted to be valid, though they do not point to *niyoga*. And, in a similar way, the Upaniṣadic texts like *tat tvam asi*, etc., though devoid of *niyoga*, are valid in respect of Brahman—Ātman by removing *avidyā* that is present in it.

13. *ibid*, I, 401.

प्रतिबिम्बवादः, अवच्छेदवादः, आभासवादश्च

Dr N. Veezhinathan

परमार्थतो ब्रह्माभिन्नत्वेऽपि जीवेश्वरयोः व्यवहारदशायां जीवः ईश्वरः
ब्रह्म इति भेदस्य सिद्धयर्थं त्रयः पक्षाः अद्वैतवादिभिः स्वीकृताः - प्रतिबिम्ब-
वादः अवच्छेदवादः आभासवादश्चेति । तानेतान् पक्षानधिकृत्य किञ्चित्
लिखामः ।

प्रतिबिम्बवादः

अत्र प्रकटार्थविवरणकारा आहुः—सर्वैरपि प्रकारैर्निर्वक्तुमशक्या
भूतानामुपादानकारणभूता चिन्मात्राश्रया माया । तस्यां चैतन्यस्य
प्रतिबिम्बः ईश्वरः इत्युच्यते । तस्या एव परिच्छिन्नाः आवरणानु-
कूलशक्तिमन्तः विक्षेपानुकूलशक्तिमन्तश्च अनेके प्रदेशाः सन्ति । तेषामेव
प्रदेशानामविद्या इति नामधेयम् । तेषु प्रदेशेषु चैतन्यस्य प्रतिबिम्बः जीव
इत्युच्यते । अत एवेश्वरस्यापरिच्छिन्नत्वं जीवस्य परिच्छिन्नत्वं च संगच्छते ।
तथा च 'सर्वत्र प्रसिद्धोपदेशात्' इत्यधिकरणे 'अनुपपत्तेस्तु न शरीरः'
इति सूत्रे श्रीभगवत्पादीयं भाष्यम्—

'नन्वीश्वरोऽपि शरीरे भवति । सत्यं शरीरे भवति, न तु
शरीर एव भवति । जीवस्तु शरीर एव भवति ।' इति ।

तथा शुभ्वाद्यधिकरणे—

‘न चोपाधिपरिच्छिन्नस्याविभोः प्राणमृतः’ इत्यादि । तथा च एक-
स्यामेव मायायां प्रदेशप्रदेशिभावेनानिर्वचनीयं भेदं कल्पयित्वा तत्र प्रदेशि-
भूतमायाप्रतिबिम्ब ईश्वरः, प्रदेशभूतमायाप्रतिबिम्बो जीव इति च जीवेश्वरभेदः
वक्तव्य इति ।

अन्ये तु - रजस्तमोऽनभिभूतशुद्धसत्त्वप्रधाना प्रकृतिर्माया । तदभि-
भूतसत्त्वप्रधाना प्रकृतिरविद्या इत्येवं मायाऽविद्ययोर्भेदं परिकल्प्य तत्र मायायां
चैतन्यप्रतिबिम्बः ईश्वरः, अविद्यायां तत्प्रतिबिम्बो जीवः - इति वदन्ति ।
एतन्मते सत्त्वशुद्धयशुद्धिभ्यां मायात्वाविद्यात्वे इति ज्ञेयम् ।

अपरे तु - विश्लेषशक्तिप्रधाना मूलप्रकृतिर्माया, आवरणशक्तिमती
मूलप्रकृतिः अविद्या इति शक्तिभेदेन मायाविद्ययोर्भेदमाश्रित्य मायाप्रतिबिम्ब
ईश्वरः अविद्याप्रतिबिम्बो जीव इति वर्णयन्ति । एतन्मतद्वयेऽपि आवरणशक्ति-
मदविद्यायाः जीवोपाधित्वात् ‘अहमजोऽस्मि’ इति जीवस्यैव अज्ञानसम्बन्धानु-
भवोऽस्ति नेश्वरस्य, तस्याविद्याप्रतिबिम्बत्वाभावात् इति वैलक्षण्यमप्युपपद्यते ।

संश्लेषशारीरककारास्तु - ‘कार्योपाधिरयं जीवो कारणोपाधिरीश्वरः’
इति श्रुतिमनुसृत्य कारणभूतायामविद्यायां चैतन्यप्रतिबिम्ब ईश्वरः, तत्कार्य-
भूतेऽन्तःकरणे चित्प्रतिबिम्बो जीव इति विभागः इत्याहुः । एतेषां मते
बिम्बभूतशुद्धचैतन्यप्राप्तिर्माक्षः ।

पञ्चपादिकाविवरणानुसारिणस्तु—

‘विभेदजनकेऽज्ञाने नाशमात्यन्तिकं गते ।

आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति ॥’

इति वचनानुसारेण एकमेवाज्ञानं जीवेश्वरभेदस्य निमित्तमिति प्रतीयते । अतोऽविद्यायां चैतन्यस्य प्रतिबिम्बे सति बिम्बभूतं चैतन्यमीश्वरः प्रतिबिम्बस्तु जीव इत्येवं बिम्बप्रतिबिम्बभावेन जीवेश्वरविवेकः, न तु द्वयोरपि प्रतिबिम्बरूपता । एतन्मते गगनस्थसूर्यस्य जलादौ प्रतिभासमानप्रतिबिम्बसूर्यात् यथा भेदः तथा जीवेश्वरयोर्भेदः । एवं बिम्बप्रतिबिम्बभावाश्रयणे प्रमाणं तु—

‘यथा ह्ययं ज्यातिरात्मा विवस्वानपो भिन्ना बहुधैकोऽनुगच्छन् ।
उपाधिना क्रियते भेदरूपो देवः क्षेत्रेष्वेवमजोऽयमात्मा ॥’

इति श्रुतिः । यथा एको विवस्वान् पात्रभेदेन भिन्नाः अपोऽनुगच्छन् - बहुषु जलपात्रेषु प्रतिबिम्बितः सन्निति यावत् ; बहुधा भेदरूपः क्रियते - औपाधिकं नानात्वं प्रतिपद्यते, एवं देवः स्वप्रकाशः आत्मा स्वत एकः सन् क्षेत्रेषु पाधिषु प्रतिबिम्बितो भेदरूपः क्रियते नानात्वं लभते इति यावत् । यथा एकस्य सूर्यस्य बहुषु पाधिषु प्रतिबिम्बितत्वप्रयुक्तो भेदः, एवं आत्मनोऽपि क्षेत्रेषु प्रतिबिम्बितत्वप्रयुक्तमेव नानात्वमिह विवक्षितमिति प्रतीयते । एवं ‘अत एव चोषमा सूर्यकादिवत्’

‘एक एव तु भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥’

इत्यादीनि वचनान्यप्यत्रानुसंधेयानि ।

न च - नीरूपस्य ब्रह्मणः कथं प्रतिबिम्बः संभवति - इति वाच्यम् । रूपरहितस्यापि रूपस्य यथा प्रतिबिम्बो दृश्यते तथा रूपरहितस्यापि ब्रह्मणः प्रतिबिम्बे बाधकाभावात् इत्याहुः ।

आभासवादः

अत्रैव प्रतिबिम्बवादे प्रतिबिम्बस्यासत्यत्वं बिम्बाद्भेदं चातिष्ठमानाः सुरेश्वराचार्याः जीवाः आभासाः मिथ्याभूताः इति आचक्षते । अयमेव आभासवाद इति कथ्यते । इदं किञ्चित् विव्रियते । योऽयं दर्पणादिषु मुखादेः प्रतिबिम्बः परिदृश्यते सोऽयमवश्यं बिम्बात् मुखादेः अन्यः मिथ्यैवेत्यङ्गीकरणीयम् । ग्रीवास्थमुखादेः नासिकाग्रतत्समीपावयवादेः प्रत्यक्षेऽपि ललाटादेरप्रत्यक्षात् । चैत्रमुखाद्भेदेन तत्सदृशत्वेन च पार्श्वस्थैः स्पष्टं निरीक्ष्यमाणं दर्पणे तत्प्रतिबिम्बं ततो भिन्नं स्वरूपतो मिथ्यैव , स्वकरगतादिव रजतात् शुक्तिरजतम् । न च दर्पणे मम मुखं भातोति बिम्बाभेदज्ञानविरोधः, स्पष्टभेदद्वित्वप्रत्यङ्मुखत्वादिज्ञानविरोधेनाभेदज्ञानासंभवात् । दर्पणे मम मुखमिति व्यपदेशस्य स्वच्छायामुखे स्वमुखव्यपदेशवत् गौणत्वाच्च । न चाभेदज्ञानविरोधात् भेदव्यपदेश एव गौणः किं न स्यादिति वाच्यम् । बालानां प्रतिबिम्बे पुरुषान्तरभ्रमस्य हानोपादित्साद्यर्थक्रियापर्यन्तस्यापलपितुमशक्यत्वात् ।

बालाः खलु जलाशयादौ भयंकरं प्रतिबिम्बं दृष्ट्वा तं विहाय पलायन्ते, प्रीतिकरं प्रतिबिम्बं दृष्ट्वा तमुपादातुमिच्छन्ति, प्रतिबिम्बदेशं गच्छन्ति च । ततश्च प्रतिबिम्बगोचरप्रवृत्त्यादिदर्शनं तस्य बिम्बात् भेदं विना न सिध्यति । तदुक्तं कणांमृते—

‘रत्नस्थले जानुचरः कुमारः संक्रान्तमात्मीयमुखारविन्दम् ।

आदातुकामस्तदलाभखेदाद्विलोक्य धात्रो वदनं रुरोद ॥’ इति ।

न च प्रेक्षावतामपि स्वमुखविशेषपरिज्ञानाय दर्पणाद्युपादानदर्शनात् अभेदज्ञानमप्यर्थक्रियापर्यन्तमिति वाच्यम् । भेदेऽपि प्रतिबिम्बसमानाकारस्वनियमविशेषपरिज्ञानादेव तदुपादानोपपत्तेः ।

न च प्रतिबिम्बस्य स्वरूपतो मिथ्यात्वे ब्रह्मप्रतिबिम्बस्य जीवस्यापि मिथ्यात्वापत्तिर्दोषः । प्रतिबिम्बजीवाधिष्ठानस्य सत्यतया मुक्तिभावत्वोपपत्तेः इति ।

ननु अविद्यावच्छिन्नचैतन्यमीश्वरः अन्तःकरणावच्छिन्नचैतन्यं जीवः इत्येव विभागोऽस्तु किं बिम्बप्रतिबिम्बभावकल्पनयेति चेत् , उच्यते - अस्मिन् लोके ब्राह्मणादिशरीरगतान्तःकरणावच्छिन्नचैतन्यप्रदेशरूपो जीवः यागादि करोति लोकान्तरे देवादिशरीरगतान्तःकरणावच्छिन्नचैतन्यप्रदेशः अकर्ता फलमनुभवतीति येन कर्म कृतं न तस्य भोगः, अकर्तुः फलागमश्चेति कृतहानाकृताभ्यागमरूपो दोषः अवच्छिन्नचैतन्यवादे प्रसज्यते । न च ब्राह्मणादिशरीरगतान्तःकरणस्यैव लोकान्तरे गमनाभ्युपगमात् तदवच्छिन्नचैतन्यस्यैव तत्रापि गमनमस्तु इति वाच्यम् । घटस्य देशान्तरगमनेऽपि तदवच्छिन्नाकाशप्रदेशस्य गमनादर्शनात् ।

प्रतिबिम्बवादे तु नायं दोषः । प्रतिबिम्बग्राहिणः अन्तःकरणस्य देशान्तरगमनेऽपि प्रतिबिम्ब एक एवेति यथा सूर्यादिप्रतिबिम्बवति जलपूर्णघटादौ देशान्तरं नीयमानेऽपि प्रतिबिम्बो न भिद्यते तद्वत् ।

अवच्छेदवादः

वाचस्पतिमिश्रास्तु अवच्छेदवादमाश्रित्य अन्तःकरणावच्छिन्नचैतन्यं जीवः इत्यातिष्ठन्ते । लोके रूपवत् एव चन्द्रादेः रूपवति जलादौ प्रतिबिम्बो दृश्यते न रूपरहितस्य वाय्वादेः । अतः रूपशून्यस्य चैतन्यस्य नोरूपे अविद्यान्तःकरणादौ प्रतिबिम्बो न युज्यते । तस्मात् अन्तःकरणावच्छिन्नचैतन्यं जीवः घटाकाशवत् तदनवच्छिन्नं चैतन्यमीश्वरः महाकाशवत् । यदुक्तमवच्छेदवादे कृतहानाकृताभ्यागमप्रसङ्ग इति , तत्र । प्रतिबिम्बपक्षेऽपि

अस्य दोषस्य समानत्वात् । तथा हि—सर्वेष्वन्तःकरणेषु तदनन्तर्गतस्य अण्हात् बहिःस्थितस्य चैतन्यस्य प्रतिबिम्बः न सम्भवति । संनिहितस्यैव प्रतिबिम्बः न तु व्यवहितस्येति लोके दर्शनात् । तथा च तत्र तत्रान्तःकरणे संनिहितस्यैव चैतन्यप्रदेशस्य प्रतिबिम्बो वक्तव्यः । तथा च तत्र तत्र अन्तःकरणस्य गमने बिम्बस्य भेदात् प्रतिबिम्बस्य भेदो वक्तव्य इति अस्मिन् लोके अन्तःकरणसंनिहितचैतन्यप्रदेशप्रतिबिम्बः कर्म करोति । लोकान्तरं प्रति अन्तःकरणस्य गमने तत्र संनिहितचैतन्यप्रदेशप्रतिबिम्बः फलमनुभवतीति वक्तव्यतया कृतडानाकृताभ्यागमदोषः अस्मिन् पक्षेऽपि समानः । अस्य दोषस्य परिहारार्थं यदि मार्गान्तरमाश्रीयते अविद्याप्रतिबिम्बो जीव इति वा वस्तुतो जीवैक्यमिति वा तदा अवच्छेदपक्षेऽपि तथैवाश्रयणान्न दोष इति ।

एवं च प्रतिबिम्बस्य सत्यत्वे प्रतिबिम्बवादः, तस्यासत्यत्वे आभासवादः, अन्तःकरणाद्यवच्छिन्नचैतन्यं जीवादिरित्यवच्छेदवादः । प्रतिबिम्बवादे मायाप्रतिबिम्बः ईश्वरः अविद्याप्रतिबिम्बो जीवः इति कश्चित् पक्षः । कारणभूताविद्यायां चित्प्रतिबिम्ब ईश्वरः कार्यभूतान्तःकरणे चित्प्रतिबिम्बो जीव इति पक्षान्तरम् । अविद्यायां चैतन्यप्रतिबिम्बो जीवः, बिम्बभूतं चैतन्यमीश्वर इत्यपरः पक्षः । अवच्छेदवादे अन्तःकरणावच्छिन्नचैतन्यं जीवः अन्तःकरणाभावावच्छिन्नं अविद्यावच्छिन्नं वा चैतन्यमीश्वरः । विस्तरस्तु आकरग्रन्थेषु द्रष्टव्य इति शम् ।

Questions: Answers

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

1. *What is māyā ?*

Māyā is that which appears although not existing really.

2. *How could one which does not exist appear ?*

Snake does not exist in rope; nor does silver in shell. Yet, rope appears as snake and shell as silver. The appearance is erroneous. And its cause is nescience or māyā.

3. *Is this world an effect of māyā or the manifestation of Brahman ?*

Māyā being insentient by itself cannot function on its own accord. If it were the manifestation of Brahman, then it would be sentient like its cause Brahman. Hence it is said tha

QUESTIONS: ANSWERS

Brahman associated with māyā appears as the world. And Brahman associated with māyā is God.

4. *What are the characteristics of māyā and of Brahman in the objects?*

In the objects, there are five features, viz., existence, manifestation, bliss, name, and form. Of these, the former three constitute the essential nature of Brahman while the latter two belong to māyā and so non-real.

5. *Are the name and form that belong to God real?*

Brahman from the stand-point of absolute reality is one; everything apart from it is non-real. God is Brahman associated with māyā and is only empirically real. Loving devotion towards Him enables one to attain the knowledge of Brahman—the absolutely real entity.

6. *What are the different types of loving devotion?*

The highest type of devotion is deep meditation upon one's own self. Meditation upon the feet of Lord is another type of loving devotion. Offering prayers to God at the temple, etc., are the means for loving devotion.

7. *What are the four kinds of loving devotion mentioned in the Bhagavad-gītā?*

Acts of worship such as obeisance, etc., performed to get relieved of afflictions from 'enemies, etc., is one kind, to attain the knowledge of self is another kind, to have one's wish fulfilled is the third, and out of mere love is the fourth.

Nine forms of *bhakti* are mentioned in the *Srimadbhagavata*, and they are :—

1. listening to the qualities and activities and name of God.

2. reciting the qualities, activities, and names of God,
3. meditation upon the qualities and activities of God,
4. worship of the feet of the idols of God,
5. worship involving the offering of flowers, fruits, etc.,
6. worship involving obeisance, and prostration,
7. dedication of all activities to God,
8. the state of having a friendly attitude towards God, and
9. offering oneself and one's dependents for the service of God.

8. *Who are the devotees that worshipped God through one or two or many of the above types of loving devotion ?*

King Parīkṣit attained liberation by listening to the qualities, etc., of God. Bhagavan Vyāsa was reciting the qualities of God through narrating the purāṇas and upa-purāṇas. Prahlāda meditated upon the qualities of God; Goddess Lakṣmī has been worshipping the feet of God; King Pṛthu worshipped God through offering of flowers, and Akrūra by acts of obeisance and prostration; Hanuman dedicated all his activities to God; Arjuna had depth of affection and closeness of association to Lord Kṛṣṇa while king Bali fully surrendered himself to God.

9. *What are the characteristics of a devotee ?*

A devotee must have purity both internal and external. He must be free from egoism and should be as simple as a child.

10. *Who are those that have attained the grace of God through loving devotion ?*

Draupadi, Dhruva, Prahlāda, Gajendra, Ahalyā, and Vibhiṣaṇa attained the grace of God through loving devotion.

ABOUT THE PUBLISHERS

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

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

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

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

*samsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-
 khinnānām jalakāṅkṣayā marubhuvi bhrāntya
 atyāsannasudhāmbudhiṃ sukhakaram brahmādvayam
 darśayaty-
 eṣā śaṅkarabhārati vijayate nirvāṇasamdayini.*

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.