

A QUARTERLY JOURNAL OF ADVAITA-VEDĀNTA

The Voice of ŚĀṆKARA

śaṅkara-bhāratī

Editor

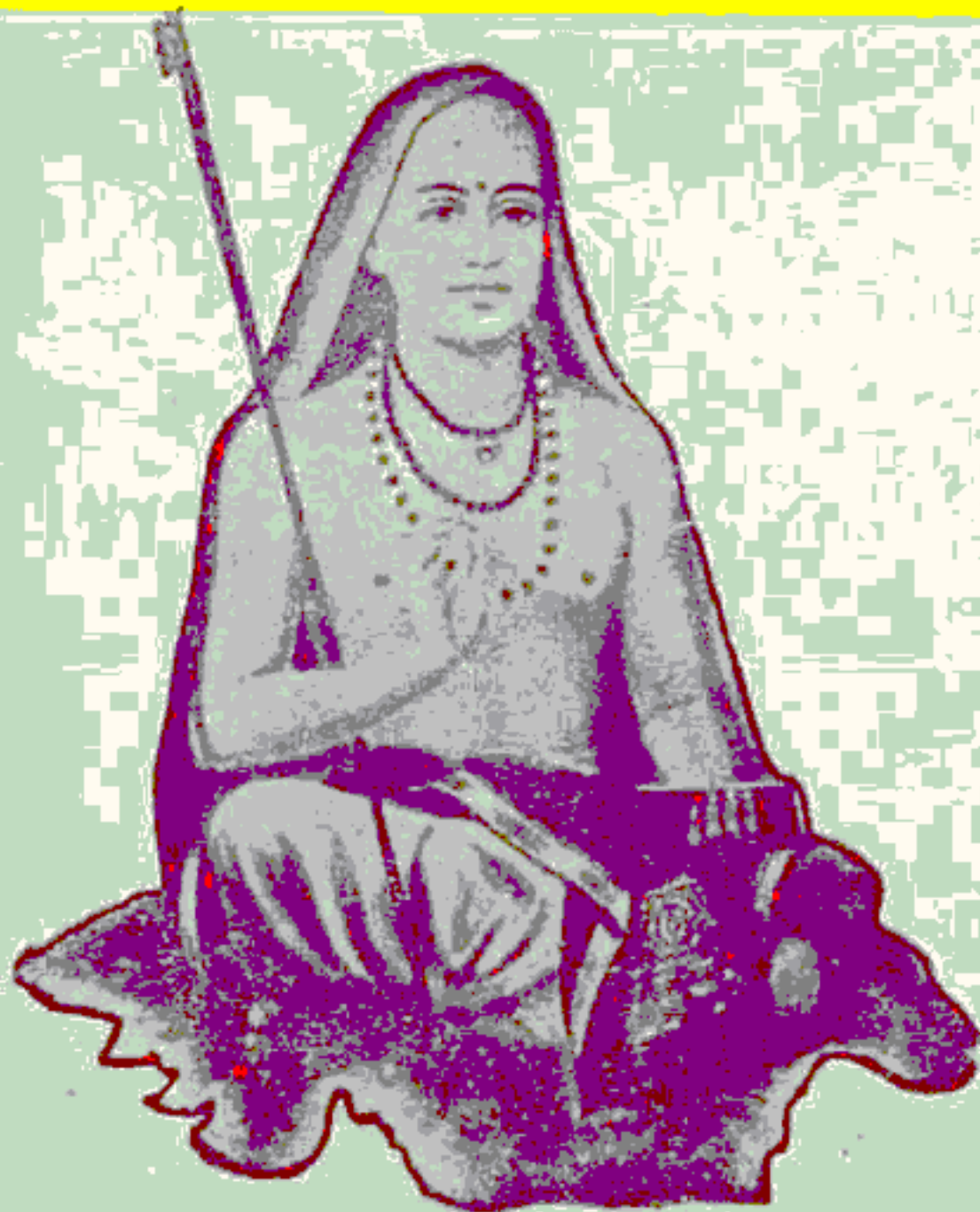
T. M. P. MAHADEVAN

Volume

SIX

Number

ONE



MAY

1981

eṣā śaṅkara-bhāratī vijayate
nirvāṇa-saṁdāyini

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

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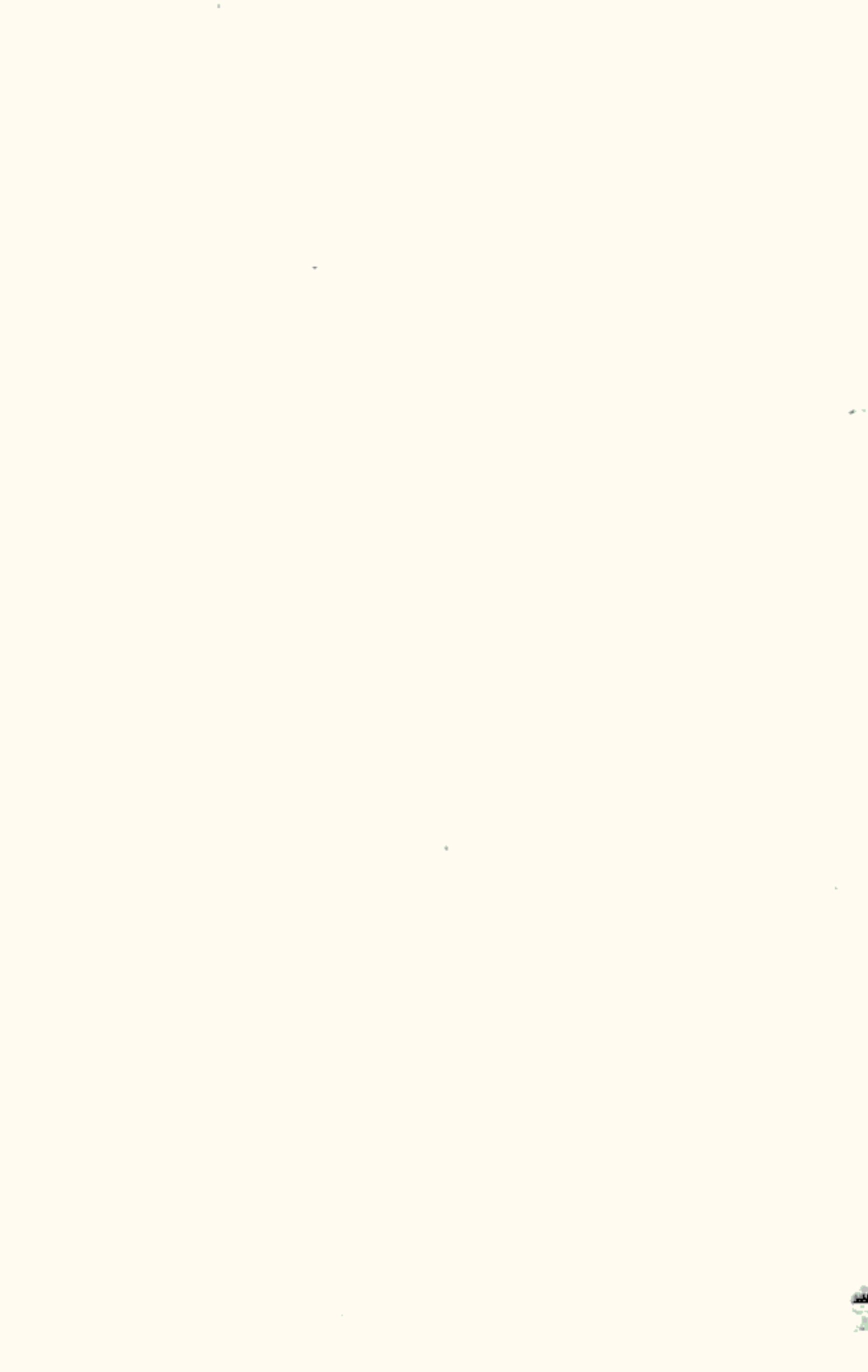
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CONTENTS

1 *Homage to Śaṅkara*

4 *Gurvaṣṭakam*

JAGADGURU ŚRĪ
CANDRAŚEKHARENDRA
SARASVATĪ

9 *The State of Jīvan-
mukti*

JAGADGURU ŚRĪ
JAYENDRA SARASVATĪ

22 *What a Hindu
should know and Do*

ŚAṆKARA
BHAGAVAT PĀDA

37 *Dhanyāṣṭakam*

45 *Śrī Mātṛkā Puṣpa-
mālā Stutiḥ*

59 *Dakṣiṇāmūrti*

V. G. RAMACHANDRAN 77 *Date of Śaṅkara
Stotram*

KUMĀRI
R. PATTAMMAL

89 *Śrī Toṭakācārya's
Śrutisārasamud-
dhāraṇam—A Study*

105 *Book Review*

HOMAGE TO SANKARA

[67]

यो दक्षिणास्यो निजमौनभावं
प्रकाश्य शान्त्यै मुनिसत्तमानाम् ।
आह स्तवेस्मिन्नखिलात्मतां च
स शङ्करो भाति मदन्तरङ्गे ॥

*yo dakṣiṇāsyō nija mouna bhāvam
prakāśya śāntyai munisattamānām,
āha stave'sminnakhilātmatām ca
sa śaṅkaro bhāti madantarāṅge.*

Dakṣiṇāmūrti (the south-facing Śiva) made manifest His state of silence for the peace of the fore-most ascetics-that Self which is all. Śaṅkara stated in this hymn (i.e. the *Dakṣiṇā mūrti stotra*): He shines in my heart.

—Śrī Ramaṇa Maharṣi

[68]

वेदान्तार्थतदाभासक्षीरनीरविवेकिनम् ।
नमामि भगवत्पादपरहंसधुरन्धरम् ॥

vedāntārtha-tadābhāsa-kṣīra-nīravivekinam,
namāmi bhagavat pāda-parahaṃsa
dhurandharam.

I adore the *Bhagavatpada* who is the foremost among the ascetics of the highest order and who distinguishes the milk-like *vedāntārtha* (the meaning of vedānta) from the water-like semblance of it.

—kalpataru

[69]

शङ्कराश्लेषविलसदानन्दामृतनिर्भराम् ।
विश्वोत्तम्भितपादाब्जां ब्रह्मविद्यां विभावये ॥

śaṅkarāśleṣa vilasad ānandāmyta-nirbharām,
viśvottambhita pādābjām brahma vidyām
vibhāvaye

I contemplate the knowledge of Brahman, which upholds the Universe with its lotus-like-feet, which glows embraced by Śaṅkara, and which is brimming with the nectar of supreme bliss.

[70]

शिष्यैः शिष्यैः समेतं निखधिसुखदं ज्ञानदातारमीशम् ।
वन्दे श्रीमद्गुरुणां परमगुरुवरं शङ्करं पूज्यपादम् ॥

*śiṣyair̥ śiṣyair̥ sametam niravadhi-
sukhadam jñānadātāramīśam
vende śrīmadgurūṅām parama-
guruvaram śaṅkaram pūjyapādam*

I salute Śaṅkara, the supermost among the preceptors, who has adorable feet, who is accompanied by his disciples, who bestows unlimited happiness, who gives knowledge and who is the lord.

GURVASHTAKAM

[1]

श्रीगुरुं भगवत्पादं शरण्यं भक्तवत्सलम् ।
शिवं शिवकरं शुद्धमप्रमेयं नमाम्यहम् ॥ १ ॥

*Śrī gurum bhagavat pādām
śaraṇyam bhakta vatsalam
śivam śivakaram śuddhama-
prameyam namāmyaham*

I salute the revered preceptor—the *Bhagavat-pāda* who protects those who resort to him, who is compassionate towards his devotees, who is auspiciousness and who confers auspiciousness, who is pure and who is incomprehensible.

[2]

आश्रिताज्ञानतत्कार्यनाशकं देशिकोत्तमम् ।
चिन्मुद्रालंकृतकरं यतिराजं नमाम्यहम् ॥ २ ॥

*āśritōjñānatat-kārya-nāśakam desikottamam
cinmudrālaṅkṛtakaram yatirājam namāmyaham*

I salute the prince among ascetics who dispels nescience, along with its effects, of those who worship him, who is the best among the preceptors, and whose hand is adorned by the *cinmudrā*.

[3]

चतुर्भिश्चतुरैः शिष्यैः सेव्यमानपदाम्बुजम् ।

निरस्ताशेषसंसारं सदानन्दं नमाम्यहम् ॥ ३ ॥

*caturbhiścaturaiḥ śiṣyaiḥ sevyamāna-padāmbujam,
nirastāśeṣa saṁsāraṁ sadānandaṁ namāmyaham*

I salute the embodiment of existence-bliss who is free from the entire phenomenal existence and whose lotus-feet are worshipped by the four intelligent disciples.

[4]

जगज्जन्मादिजनकं जगद्भ्रमनिवर्तकम् ।

नमन्मुक्तिप्रदातारं जगदीशं नमाम्यहम् ॥ ४ ॥

*jagajjanmādi janakam jagad-bhrama-nivartakam
naman-mukti-pradātāraṁ jakadīśam namāmyaham*

I salute the lord of the universe who is the substratum of the creation (maintenance and destruction) of the universe, who annihilates the delusion in the form of universe, and who grants liberation to those who worship him.

[5]

वीरासने समासीनं द्वैतखण्डनतत्परम् ।
अद्वैतस्थापनरतं सद्गहनं तं नमाम्यहम् ॥ ५ ॥

vīrāsane samāsīnam
dvaita-khaṇḍana-tatparam,
advaitasthāpanaratam
sadghanam tam namāmyaham

I salute the embodiment of existence who is seated in the *vīrāsana* posture, who is intent on refuting dualism and keen on establishing the truth of non-duality.

[6]

तरुणादित्यसंकाशं पूर्णचन्द्रनिभाननम् ।
पूर्णानन्दमुनिश्रेष्ठं चिद्धनं तं नमाम्यहम् ॥ ६ ॥

taruṇāditya saṅkāśam
pūrṇa candra nibhānanam
pūrṇānanda-muniśreṣṭham
cidghanam tam namāmyaham

I salute the embodiment of consciousness, who is like the rising sun and whose face is like the full moon and who is the foremost sage enjoying plenary bliss.

[7]

वेदवेदान्ततत्त्वज्ञं सर्वज्ञं सर्वदेशिकम् ।
सर्वदं सच्चिदानन्दं आनन्दघनमाश्रये ॥ ७ ॥

veda-vedānta-tattvajñam
sarvajñam sarvadeśikam,
sarvadam saccidānandam
ānandaghana-māśraye

I resort to the embodiment of bliss who knows the import of Veda and Vedānta, who is omniscient and the preceptor of all, who grants everything and who is existence—consciousness—bliss.

[8]

देहेन्द्रियगुणातीतं अनाद्यन्तमनामयम् ।
 निष्क्रियं निष्कलं नित्यं निगुणं तमुपास्महे ॥ ८ ॥

dehendriya guṇātītam
anādyantam-anāmayam
niṣkriyam niṣkalam nityam
nirguṇam tamupāsmāhe

I worship Śrī Śaṅkara who transcends the attributes of the body and the senses, who has neither a beginning nor an end, who is free from decay, activity parts, and who is eternal and attributeless.

[9]

गुर्वष्टकमिदं यस्तु पठेन्नित्यमतन्द्रितः ।
 तस्य प्रसन्नो भवति गुरुर्देशिकदेशिकः ॥ ९ ॥

*gurvaṣṭakamidam yastu paṭhet
 nityam atandritaḥ,
 tasya prasanno bhavati
 gururdeśikadeśikaḥ*

The teacher who is the preceptor of all preceptors becomes pleased towards one who unweariedly and regularly recites this hymn of eight verses.



THE STATE OF JIVANMUKTI

Jagadguru Śrī Candrasekharendra Sarasvatī

Our Ācārya taught Advaita in order that all beings may be redeemed. We who have come in that tradition are visiting all sorts of places. When we do so, we are reminded frequently of Him and of His Advaita teaching. Now, all of us have met here. At this time the memory of Śrī Bhagavatpāda comes to all of us. This is an important fruit of the tradition he has left for us, that we should be constantly wandering about. This is not alone, there is also another purpose. The Ācārya established our religion and the way of *dharma* from the Cape to the Himālayas. He has also given us a command. His command to us is

Discourse given on 30 October 1932. Translated by
Dr T. M. P. Mahadevan.

that we should expound the various topics connected with our religion, when we perform the *pūjā* of Śrī Candramaulīśvara at the different places to which we go. For this purpose He has also made us bear His name. Therefore our main task is to spread the teachings of the Bhagavatpāda, being in the *sannyāsa-āśrama*. We refer to those who have established religion as Ācāryas. It is usual for those who have established religion to refer to our Ācārya as the Bhagavatpāda. It is not our habit to utter the name of those whom we revere.

There is the wish in us, i.e. in all beings, right from the ant onwards, that we should always remain without dying; but each and every being dies again and again and also is born again and again. We have heard from the Epics that there were many great people who had conquered death in recent times. It is known, that there was one such great person of that nature, Sadāśiva Brahmendra. Now also there may be some great ones but they do not come to us and tell us what is the medicine that will remove the disease called death. It is this highly potent medicine that the Bhagavatpāda has taught us. We can acquire it even while living. We do not have the sufficient power for getting it after death. Those of us who died formerly have taken birth again. Is that not so? Even because of this, what I stated just now is clear. Similarly one who is not surviving cannot

die. Because we died previously we should have taken birth. If we probe thus still further our head will reel. Let that be.

I said that we cannot acquire the medicine for not dying after death and that this is known from the fact that we have taken birth again. In the same manner we know that even in the previous births, when we were living, we did not discover this path. The reason for this is this: It is only after dying that we have taken birth again. Is that not so? Thus the disease known as birth and death haunts us all and has been baffling us. Lord Kṛṣṇa says to Arjuna in the *Bhagavad Gītā* (11,27)

jātasya hi dhruvo mṛtyur-
dhruvam janma mṛtasya ca

If we find happiness in the process of repeatedly dying and taking birth, we need not seek for the medicine which will give us the state of deathlessness. We do not see this to be the case.

For man there was set up a body by someone, somewhen. As long as that lasts, hunger and thirst will continue to afflict him. In order to passify them, everyone has to go in search of many things. Because they are helpful for our purpose, there arises in us desire for them. If there is some hindrance in the way, we get angry. It is in order

to remove the disease consisting of hunger and thirst that all of us go through so much difficulty. If it is some other disease, it can be removed through some medicine. But this disease cannot be removed that way. It arises time after time, and continues to give us trouble. If some *siddha* can give us medicine for remaining without hunger, there will be no need to suffer in this manner.

Some days ago I was at a place in the Chitoor District which is a *Tīrtha* for Bugga. Near that place there are two springs called *Kailāsa-kone* and *Sadāśiva-kone*. The word '*kone*' in Telugu means a mountain-stream. There are Śiva-Temples at those places. I went there. Merit-affording and very pure water falls beautifully. All around there is a quietude as well as peace. When performing ablutions and taking bath there, it would occur to the mind 'Let us stay here itself, hereafter we need not go anywhere. There cannot be a better place'. Yet why do we come back from there? Is it not because of the torture of hunger? Those areas are so fine and mentally satisfying. Since this came to my memory I spoke about it. When for a man there happens relation to a body, it is called birth; when the body-relation is removed, it is death.

I said that as long as this body lasts, hunger will not leave us. Then it means that when the

body goes the trouble will disappear. There seems to be an easy way of achieving this. Now-a-days when some people are guilty of some great mistake, or have to face some unbearable sorrow they take a revolver, shoot themselves. Can this be a way of removing the relation with the body? No it cannot. Although this gross body goes, there is some sort of another body. One has to be wandering somewhere with that one. Again one must take another lowly birth. Committing suicide is not the right way. The *dharma-śāstras* say that suicide is a heinous crime. We have suffered such difficulties earlier by committing many sins. Along with them, if the sin of suicide also joins, births and sufferings will only increase. Even at the present time, committing suicide is thought to be a great crime. If one person murders another he is sentenced to death in the court. What for is this? By sentencing him to death will his sin be removed completely? Not at all. That punishment is not for his good. If he continues to live he will murder many more. Is that not so? Better than the death of many persons in that manner is the death of one. That is why the punishment is given. Let this be.

The body is a great disease. Committing suicide is sin. Remaining without death is the supreme state. All this I have said. What is the way to reach that state? It is this, that the Bhagavatpāda has taught us. In each and every religion

the respective preceptors have taught a particular method for gaining this end. The Śaivas sponsor a method. Another method is taught by the Vaiṣṇavas. Different from these two, a third method is shown by others. Many others means have been expounded. The Bhagavatpāda does not discard any of these. They are all acceptable. But through them there can be only a temporary remedy for this disease. The root-cause of the disease will remain attached to us. A man gets malaria. We give medicines like quinine. If these are given the fever stops. But will this do? If we are able to get some medicine which will remove the cause of this fever so that it will not recur, will that not be supremely valuable? Curing the disease called the body through the methods taught in other traditions is like a quinine. For temporary relief we must take that also. Accepting all the various means the Bhagavatpāda teaches another method which is superior to all of them. I have already stated that we cannot take this medicine after death. At that time all our faculties like the eyes, the legs etc., would be devoid of any power. The *Puruṣasūkta* is chanted every day at the time of the *pūjā*. In that *sūkta* the following *mantra* occurs:

*tam evam vidvān amṛta iha bhavati
nānyaḥ panthā vidyute' yanāya*

The meaning of this *mantra* is: He who has known this Self very well becomes one who has attained the state of deathlessness even in this birth. For gaining this state there is no other way. *Amṛta* means *mokṣa*. To those who have gained *mokṣa* there are no birth and death. Therefore *mokṣa* is called *amṛta*. The disease called the body is not something which has come to man anew. It has come from countless time and without our knowledge. We require only the experience of those who have had this disease cured by taking the appropriate medicine. Even like this disease the medicine which is meant for this is also stated in the beginningless *Veda*. We write a book. Before the writing it was not there. The *Veda* is not like it, what was written by someone. The conclusive view is that it is the perennial Teaching. I shall tell you about it when there is time. In the passage cited above there is the word *iha* (here). Therefore even while this body lasts, it is clear, the state of deathlessness can be gained. This way alone is the best. Why? If, as is stated in other traditions, this state is to be gained in another world, we cannot know about it now. Those who have gained it will not come back and tell us about that experience. The purport of the passage is that Self-knowledge is the means to the state of immortality. I said that the disease consisting of hunger and thirst is common to all

beings. In order to satisfy it there are required instruments such as eyes, tongue etc. The mind too is needed. Through the mind we come to know which objects of enjoyment are good and which are bad. With the help of these instruments we acquire many objects. In order to protect them there is required a house; in order to help us a wife, son, relations, friends and others are required. Without stopping therewith, we begin to place great conceit in them, thinking they are ours. If there is pain for the instruments eyes, legs etc., we imagine that that pain has come to us. If the body gets emaciated we think we have become emaciated. If those who belong to us suffer we think that that suffering is ours. From this is it not clear that we have not understood our true nature? Although sometimes we say 'This is my mind', 'this is my eye', 'my body' etc., separating ourselves from them, yet at the same time the conceit of identity does not leave us. As is evident from such statements as 'I have no understanding', 'I am blind', 'I am lean', 'I am tall.' 'I am short' etc. The medicine which will destroy this is Self-knowledge alone. It is customary always to find the proper medicine for a particular disease. If one takes on oneself on account of ignorance, the troubles which are not there and suffers as a consequence, the proper medicine for that is the knowledge that these do not belong to one. If we

realise that the body is not ours then the disease called the body will go of its own accord. For the sake of this one need not commit suicide nor is there required a search for some other means. By these latter methods the connection to the body will become only all the more. This I have stated already. The Bhagavatpāda has taught us that we should realise bodilessness even while the body is there. This is immortality (*amṛta*), release (*mokṣa*).

*tadetat aśarīratvam mokṣākhyam (Sūtra-
bhāṣya, I, i, 4)*

This is what he has said. You may have many friends. So long as you think that they are yours you will regard what are their happiness and misery as yours. Let us suppose that at some time later they themselves become our enemies, then we will not have any relation with their happiness and misery. Maybe, we may then think that they should experience some misery. Why is it so? In regard to them, the conceit 'mine' has gone: In the same manner we must treat our body. Here before us there hangs a plantain-stem. If that dries up do we dry up? We must often think of our body as a piece of flesh which is tied up nearer than the plantain-stem. Because we have the conceit 'I', 'I' it has taken root in us. We must constantly reflect thus. Desire, anger, hatred, fear, all these belong

to the mind and not to me. Hunger, thirst etc., belong to the body, they are not mine. If we do so then the deep-seated conceit will disappear little by little. In the *Upaniṣads* it is taught that our Self is extremely pure. Īśvara is the one Reality that is all-pervasive, pure and blissful. Everyone should realise that we are truly that Īśvara. The body etc., that are seen by us are different. We are different. Thus we must know the distinction. *tam svaccharīrāt pravṛhet muñjādiveṣīkām dhairyeṇa tam vidyācchukram amṛtam* (*Kaṭha-upaniṣad* vi, 17):

Just like drawing out pulp from the *muñja*-grass the Self should be separated bravely from the body. Then it will be seen to be pure and deathless. This is the meaning. We see a thing here, there are two: the object and the subject. What is seen is different from that which sees. The body is what is seen, therefore the one who sees, the Self is different from it. He who thinks that the self is what is seen is an ignorant person. This is stated in the *Kena-upaniṣad*. *avijñātam vijānatām, vijñātam avijānatām*. To them who think they know, it is not known. To them who think they do not know it is known. This is the meaning. Let this be.

If we wish to remain without death, the disease consisting of the body etc., should go.

He who is without body is *Īśvara*. So we should always have the contemplation 'I am He'. Some persons would say verbally 'I am He, I am He', (*Soham, soham*) while sitting and while standing up. Unlike this it is better to utter the statement after knowing its meaning. It is very easy to say that we should think that the body is not ours. It is difficult to realise this in practice. If somebody beats us is it possible for us to think that there has been no beating, that there is no beating, that there is no pain? By what means can we achieve this? If it is not possible to think that there is no body, we must begin to think that all the bodies in the world are ours. This is the remedial means. By thinking so, when others suffer we will think of going to their help. The happiness and sorrow of others will become ours. The thought that whatever we do is not for us will automatically arise. It is this that is taught by the Lord to Arjuna in the *Bagavad-gītā*: All things should be performed as an offering to God. Therefore we must toil for others always. Every action that we do must be offered to God. Always we must have the contemplation 'I am He'. As I said yesterday, we must constantly raise the slogan *namaḥ pārvatī-pataye*. This is the state of having left the body even while living. In the *śāstras* this is called *jīvanmukti*.

aśarīram vāva santam na priyā-priye spṛśataḥ

This passage of the *Chāndogya* (VIII, xii, 1) gives the same teaching. The meaning is pleasure and pain never approach a man who lives without body. This is the meaning. The medicine taught to us by the Bhagavatpāda for remaining without death is the same. This is given in the form of a verse by a great person. This verse has been cited by the Bhagavatpāda in his *Brahmasūtra-bhāṣya* (I, i, 4)

*gauṇa-mithyātmano ' sattve putradehādibādhanāt,
sadbrahmātmāhamityevam bodhe kāryam katham
bhavet*

The Self usually is distinguished into three. *Gauṇātmā* (the figurative Self, *mithyātmā* (the illusory Self), and *mukhyātmā* (the principle Self). We are the son, friends etc., their pain and pleasure are ours. This conceit is in every one. Have I not said this? This is *gauṇātmā*. *Gauṇātmā* means figurative statement. We know we are different from the son, friends and others. Even then, the conceit that we are they comes to us. So this has been stated to be *gauṇātmā*. The conceit of 'I' in the body etc., is *mithyātmā*. Separating the pure Self and realising it to be *Brahman* and that we are That is *mukhyātmā*. If the two *gauṇātmā* and *mithyātmā* are given up the relation to the son, friends, the body, sense-organs etc., will be removed. Then there will arise the knowledge

'I remain as the true *Brahman*'. After that there is nothing that has to be done. This is the meaning of the verse cited above. Therefore all of us should endeavour to acquire this medicine which is true knowledge as taught by the Bhagavatpāda our supreme Preceptor. Then we shall gain always the pure state of bodilessness and the supreme bliss without any blemish. In order to achieve this we must always think of God and perform good deeds. Śrī Candramaulīśvara should bestow His grace on us for this. This is our prayer.

What A Hindu Should Know and Do

Jagadguru Śrī Jayendra Sarasvatī

Question : (1) What is the name of our *dharma*?

Answer : The name of our *dharma* is *vaidika sanātana hindu dharma*.

Q : (2) Who started Hindu Dharma and When?

A : Nobody started Hindu Dharma at any time.

Q : (3) Who is the source (*mūla-puruṣa*) of our Dharma?

A : It is God. Our Hindu Dharma has come down from beginning-less time. Just as how God is beginning-less, so also our Hindu Religion has no beginning.

Q : (4) Which is the basic scripture of Hindu Dharma?

A : The Vedas are the basic scriptures of Hindu Dharma. Ṛg veda, Yajur veda, Sāma veda and Atharva veda.

Translated from original in Hindi.



Q : (5) What are the subsidiary scriptures (upa vedas) of the vedas?

A : The subsidiary (upa veda) of Ṛgveda is Āyur-veda (Medicine). The subsidiary of Yajur veda is Dhanur-veda (Military science). The subsidiary of Sāma-veda is gandharva śāstra (Music). The subsidiary of Atharvaveda is Arthaśāstra (politics)

Q : (6) What are the limbs of the vedas?

A : Jyotiṣa is like the eye of the mother veda. Vyākaraṇa is like the mind of the veda. Kalpaśāstra is like the hands. Chandas śāstra (Metrics) is like the feet. Śikṣā śāstra is like the nose. Nirukta (literature, etymology) śāstra is like the ears.

Q : (7) How many branches are there in each of the vedas?

A : Ṛg Veda has 21, Yajur veda has 101, Sāma veda has 1000 and Atharva veda has 9 branches.

Q : (8) Who is the author of the vedas?

A : No man is the author of the Vedas. Just as God is without beginning, so also the veda has come down from beginningless time.

Q : (9) In which form is the veda?

A : Veda at present is in the form of books and can be seen at any time in the form of words.

Q : (10) What is the evidence for the veda remaining in the form of words?

A : The evidence consists of group of Mahārṣis.

Q : (11) How are the vedas in the form of words?

A : The Vedas are present always in the form of words in Space. The great Rṣis performed *tapas* (austerity) with one-pointed attention and obtained a special power to listen with their ears. After obtaining the special power, they grasped the Vedas remaining in Space. After this they meditated on the Veda in their minds and then rendered it to their disciples. The disciples too obtained through the Mahārṣis the strength of austerity and in their turn they imparted the Vedas they had received, to their disciples and thus there has come to be established a *paramparā* or successors of Vedic preceptors. In this manner, the beginninglessly existing Veda is seen in the form of recitations. At present the Veda is observed in the form of books; by this one may read the Veda and memorize it.

Q : (12) What is the proof of the eternality of the vedic words?

A : Today a song broadcast from a radio station takes the form of waves in space and we may hear it from our radio set in our house. But the radio sounds are generated ones. Therefore a song can be heard only so long as it is being broadcast from the radio station. Because the song consists of non-eternal words this is so. The Vedic words, however, are eternal. Therefore there is no originator for them. They can be heard always. This is because for the vedic words there is no destruction. From tape-recordings and cinema the words may be heard even after some years. Thus even the words that are generated and are therefore non-eternal may be seen or heard for a long time. The words of the veda constitute in form of God. Both exist eternally. Therefore we can see and hear the vedic words always since they are of the form of God.

Q : (13) What is the nature of God?

A : The nature of god is eternal knowledge, happiness, pervading all, being the inner ruler of all, formless, attributeless. But

the same god the Supreme Self is made to do good to the world and to remove all suffering from humans who meditate on Him becoming endowed with attributes and form. He also manifests Himself as Avatāras.

Q : (14) If God is omniscient and he is the cause for everything, then what is our work here?

A : Just as we cannot see with our eyes the power of electricity but can see it through feeling the air produced by a fan even so the power that is in the attributeless being we can see in God with form.

Q : (15) God is omni-present, the Ruler of all. Even so why does He not remove our difficulties of his own accord?

A : It is true. The supreme self should do our work, but He does not do it. For the sake of this we have to do some work. Just like, although electric power is in the wires it requires the switch to be put on without which that power will be of no use. Similarly the power which is within us. We can use it if we put on our switch. In this manner, we become

necessary for that all pervading Supreme Self to remove our misery.

Q : (16) According to our Hindu Dharma, is god one or many?

A : According to Hinduism, the Supreme Self is one alone; but that Supreme Self itself appears in many forms. Even as Lord Mahāviṣṇu takes *avatāras* so also the one Supreme Self appears in many forms. To the one Supreme Self, which has no name and form, many names and forms are ascribed, but the many-ness of names and forms does not import many-ness unto the Supreme Self. One, only being, gets many forms according to the many pieces of work It does. As is the nature of work the work done so does It receive a name. For example When it does the work of creation, It is called Brahma. When it preserves It is Viṣṇu. Likewise when It gives knowledge to all, It is Lord Śaṅkara. Similarly the Supreme Self is gaṇapati, when It removes all obstacles. In this manner in our Hindu religion the One-only Supreme Self-blesses the devotees taking on variety of forms.

Q : (17) What is the cause for the misery and happiness of men according to Hindu Dharma?

A : According to Hindu Dharma human beings experience in the present life happiness and misery in accordance with *karma* performed in the previous birth.

Q : (18) How many kinds of *karma* (results) are there?

A : There are three kinds of *karma*: *Sañcita*, *Āgāmī* and *prārabdha*.

Q : (19) What is *Sañcita karma*?

A : The good and evil deeds performed by us in many previous lives together constitute *Sañcita karma*.

Q : (20) What is *Āgāmī Karma*?

Ans : The good and evil deeds done by us in the present life which will bear fruit in the future. That is called *Āgāmī Karma*.

Q : (21) What is *prārabdha karma*?

A : Whatever happiness or misery which we experience in the present birth is the result of *prārabdha karma*. The collection of *prārabdha karma* is responsible for our present birth and in accordance

therewith, we reap happiness or misery.
This is called *prārabdha karma*.

Q : (22) How many types of *karma* are there?

A : *Karma* is of three types. 1) puṇya karma, 2) pāpa-karma and 3) Miśrita-karma.

Q : (23) What is the fruit of puṇya (meritorious) karma?

A : From puṇya one enjoys happiness in the heavenly world.

Q : (24) What is the fruit of pāpa (sinful) karma?

A : From pāpa karma one experiences misery in the form of *Naraka* (hell).

Q : (25) What is the fruit of Miśrita (mixed) karma?

Ans : From Miśrita karma one takes birth in this world as a human being and experiences both happiness and misery. This is the fruit of Miśrita karma.

Q : (26) How many lokas (worlds) are there ?

A : There are 14 worlds. Below there are 7 nether worlds. Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. Our world is the earthly world. Above

this world, there are 7 worlds Bhuvarloka, Suvarloka, Maharloka, Janāloka, Tapoloka, and Brahmaloika. Thus there are 14 worlds.

Q : (27) What is Bhūloka?

A : Bhūloka is Jambudvīpa.

Q : (28) How many dvīpas (islands) are there?

A : There are 7 Dvīpas. Jambū, Plāka, Śālmali, Kuśa, Krauñca, Sārka and Puṣkara dvīpas.

Q : (29) How many Varṣas are there in Jambū dvīpa?

A : There are nine Varṣas in Jambū Dvīpa. Among these Bhārata varṣa is one. There are many Khaṇḍas in Bhārata Varṣa. Of these our Bhārata country is Bhārata khaṇḍa. This land of Bharata is the land of karma. This Bharata country teaches to all people conduct (ācāra) and inquiry (vicāra); therefore it is called Ācāra Bhūmi and Kuru Bhūmi.

एतत् देशप्रसूतस्य सकाशात् अग्रजन्मनः ।

स्वं स्वं चरित्रं शिकोरण्य पृथिव्यां सर्व मानवाः ॥

etat deśaprasūtasya sakāśāt agrajanmanah,

svam svam caritram śikoranya pṛthivyām

sarvamānavāḥ.

Q : (30) What are the other excellences of Bhārata Varṣa?

Ans : Holy Rivers like : Gaṅgā, Yamunā Sarasvatī, Godāvarī, Narmadā, Sindhu, Kāveri and Holy cities like Ayodhyā, Mathurā, Haridvār, Kāśī, Kāñcī, Avāṅtikā, Dvārakā and many other holy places make Bhārata Varṣa supremely holy country.

Q : (31) Is human birth due to pāpa or puṇya?

Ans : Human birth is due to both pāpa and puṇya.

Q : (32) What should be done to remove misery in the human birth?

A : To remove sorrow, dhārmic acts should be performed as also daily duties.

Q : (33) What is dhārmic act?

A : To show devotion to God is dhārmic act.

Q : (34) How should we show devotion to God?

A : Listen unto the stories of God expounding the stories, to perform ceremonial acts, Abhiṣeka to God, recite ślokas, to offer obeisance, to render service in the temple, to protect the temple, to keep the temple clean, to go to temple obser-

ving silence and read devotional hymns. Thus we should show devotion to God.

Q : (35) What are obligatory deeds?

A : Speaking truth, not stealing helping other people and shaping our conduct according to our culture; such as eating, wearing hair, dressing etc.

Q : (36) In which texts is our culture explained?

A : Our culture is explained in the Vedas, Smṛtis, Rāmāyaṇa, Mahābhārata, Gītā and many texts on devotion as also in moral books. Of these if we study at least one, we can understand the instructions about dharma and right conduct. But in older times our culture was understood from reading purāṇas, Itihāsas (epics) etc. and observing conduct of elderly people at home. At present, there is the absence of such dharma and right conduct because at home there are none who follow dharma and good conduct. Therefore it has become necessary today to read at least one text on dharma.

Q : (37) What is the reason for the absence of dutiful conduct today in our country?

A : It is the characteristic of this age-yuga dharma.

Q : (18) What is yuga dharma and how many are the yugas?

A : Kṛta, Treta, Dvāpara and kali are the yugas. Among these the dharma of the kṛta yuga is as follows : All people speak the truth. Stealing is impossible. The life-span of human being would be thousands of years. Even then nothing wrong would be done. Life would last till the bone. Man would fast for thousands of years and live without food. He would become completely one with tapas. This is the dharma of kṛtayuga.

The dharma of the Tretā yuga is thus One quarter of the plenary dharma would get less in knowledge, devotion, austerity, food, conduct, inquiry, life span etc.

The dharma of the Dvāpara yuga is the following:—Two quarters of knowledge, devotion, tapas, way of life, inquiry, like-span etc. would become less.

In kaliyuga three quarters of knowledge, devotion, tapas, way of living, lifespan

etc. would become less. In other words only one quarter would remain. Therefore in the present kaliyuga we observe the absence of knowledge, devotion, dharma, right conduct, way of life, lifespan, tapas etc. So this is the dharma of kaliyuga.

Q : (39) Should man follow the yuga dharma or behave in the opposite manner?

Ans : The river flows down easily. It will not be surprising if man also is carried down along with it. It will generate wonder if one goes against the water and crosses it. However good people should necessarily follow good-conduct, though knowledge devotion etc. becomes opposed to the dharma of Kali yuga.

Q : (40) How many years have gone by since the beginning of Kali yuga. How many years are still left?

Ans : 5082 years have gone by since beginning and four lakhs of years are left.

Q : (41) What is the least that every person should do in the Kalī yuga?

A : One should get up early in the morning (brāhma-muhūrtam) and offer prayer to God. After that one should cleanse the

body and then take bath. While bathing one should think of holy rivers like Ganges etc. Then the daily anuṣṭhāna should be performed. Then God's names and mantras should be repeated. If there is time one should have darshan of God in a nearby temple. After this before eating food the edibles should be offered to God and guests and animals should be fed. Then with a pure mind one should eat one's food. Let the food be *sāttvic*. Do not eat such food which will engender difficulties. Let your dress be in accordance with our Indian habits. Let good books be studied. Go to temples with faith and devotion. Recite the hymns to God. After that pray for the removal of difficulties. Then do the work of the house and office, or business with faith and confidence so that our country will become prosperous. Work should be done in this manner. In the course of a week go to temple at least once and pray to God with faith. Do not go to movies. When the evening comes, light an oil lamp in

the house, read hymns and sing songs. Converse with everyone in the family individually. Do not keep awake after 10 in the night. Everyone should save one paise daily. Do not make friends with the wicked. Help others physically or with your speech and with your wealth as far as possible.

DHANYASHTAKAM*

ŚAṆKARA BHAGAVATPĀDA.

In eight simple stanzas Śrī Śaṅkara gives lucid description of a person who is really blessed in this world. Incidentally it becomes the portrayal of a Mumukṣu or a seeker whose aim in life is to realise the Supreme Brahman. A seeker encounters with many obstacles in his spiritual pilgrimage. His outlook, way of life, experiences and relationship with the outer world, are all beautifully brought out by Śaṅkara in his own inimitable style combined with poetic beauty.

तज्ज्ञानं प्रशमकरं यदिन्द्रियाणां
तज्ज्ञेयं यदुपनिषत्सु निश्चितार्थम् ।
ते धन्या भुवि परमार्थनिश्चितेहाः
शेषास्तु भ्रमनिलये परिभ्रमन्ति ॥ १ ॥

*Tajñānam praśamokaram yadindriyāṇām
Tajñeyam yadupaniṣatsu niścītārtham*

*Translation and Notes by T.V. Savithri, Q.M.C. Madras-4.

*Te dhanyā bhuvī paramārthanīścītehāḥ.
Śeṣāstu bhramanīlaye paribhramanti.*

That alone is knowledge which brings about tranquility of the senses. That alone is to be known which has its significance established in the Upaniṣads. They alone are blessed whose aspiration is firmly set on knowing the Supreme Truth. Others are only whirling round (being caught) in an eddy (in the form of worldly life) or (living) in an abode of delusion.

Our sense organs are turbulent by nature. They forcibly drag away the mind and bring about all misery and confusion in life. This idea is expressed in the Bhagavad Gītā.

‘Indriyāṇi pramāthini haranti prasabham manaḥ.’ People being caught up in saṁsāra, not knowing the way to come out, like blind leading the blind is given in Kathopaniṣad.

*‘Dandramyamāṇāḥ pariyanti mūḍhāḥ
andhenaiva nīyamānā yathāndhāḥ’*

आदौ विजित्य विषयान्मदमोहराग-
द्वेषादिशत्रुगणमाहृतयोगराज्याः ।
ज्ञात्वा मतं समनुभूय परात्मविद्या-
कान्तासुखं वनगृहे विचरन्ति धन्याः ॥ २ ॥

*Ādau vijitya viṣayānmada moharāga-
dveṣādiśatrugaṇamāhṛtayogarājyāḥ
Jñātvā matam samanubhūya parātmavidyā-
kāntā sukham vanagṛhe vicaranti dhanyāḥ*

Blessed are they who have conquered at first the attraction for the sense-objects and also the host of enemies in the form of conceit, infatuation, attachment, aversion etc. Thereby they win over the kingdom of yoga which is contemplation on the Supreme. They move about in the abode of forest, enjoying the company of the beloved in the form of knowledge of the Supreme-Self, having a clear understanding of their path of pursuit.

A seeker has to retrieve his mind from powerful enemies like attachment, aversion etc, in order to cultivate one pointed attention. Seeker's dedication and deep attachment is revealed when this Ātma Vidyā is appropriately compared to Kāntā-sukha.

त्यक्त्वा गृहे रतिमधोगतिहेतुभृता-

मात्मेच्छयोपनिषदर्थरसं पिबन्तः ।

वीतस्पृहा विषयभोगपदे विरक्ता

धन्याश्चरन्ति विजनेषु विमुक्तसङ्गाः ॥ ३ ॥

Tyaktvā gṛhe ratimadhogatihetubhūtām

Ātmeccchayopaniṣadartharasam pibantaḥ

Vītaspyṛhā viṣayabhogapade vīroktā

Dhanyaścaranti vijaneṣu vimukta saṅgāḥ

Blessed are they who are sipping the juice of essence of the Upaniṣads, at their free will without restraint. They have abandoned all sensuous enjoyment at home, which is the cause of one's downfall in life. Being free from desire and no

attraction for enjoyment of worldly pleasures, they move about in solitude, with a sense of release from bondage.

As a next step in his advancement, a seeker finds pleasure, in the study of Upaniṣads. He tries to assimilate within him the quint essence of Vedānta. He naturally takes to a life of solitude.

त्यक्त्वा ममाहमिति बन्धकरे पदे द्वे
 मानावमानसदृशाः समदर्शिनश्च ।
 कर्तारमन्यमवगम्य तदर्पितानि
 कुर्वन्ति कर्मपरिपाकफलानि धन्याः ॥ ४ ॥

*Tyaktvā mamāhamiti bandhakare pade dve
 mānāvamāna sadṛśāḥ samadarśinaśca.
 kartāramanyamavagamya tadarpitāni
 kurvanti karmaparipāka phalāni dhanyāḥ*

Blessed are they who realise that the Kartā (does of action) is different from the Self and resign the fruits of actions to that Kartā. They look upon all alike and remain the same both towards honour and dishonour since they have given up the feeling of 'I' and 'mine' the two shackles that tie down the individual.

The traits of Sthitaprajā seen in the Bhāgavad Gītā are exhibited by a seeker. The idea of enjoyer being different from the Self who is a witness alone, is beautifully brought out in the Muṇḍaka upaniṣad with a spiritual charm.

“*Dvā suparṇā sayujā sakhāyā*
Samānam vṛkṣam pariśasvajāte,
Tayoranyaḥ pippalam svādvatti.
Anāśnan anyo abhicākaśīti.”

‘Two birds of beautiful plumage, knit in bonds of lasting friendship, live on the Self-same tree. One of them eats the tasteful fruits of the tree, while the other, not eating, sits immersed in its own glory.’

[5]

त्यक्त्वैषणात्रयमवेक्षितमोक्षमार्गं
 भैक्षामृतेन परिकल्पितदेहयात्राः ।
 ज्योतिः परात्परतरं परमात्मसंज्ञं
 धन्या द्विजा रहसि हृद्यवलोकयन्ति ॥ ५ ॥

Tyaktvaiṣaṇātrayamavekṣitamokṣamārgā
Bhāikṣāmṛtena parikalpita dehayātrāḥ
Jyotiḥ parātparataram paramātmāsamjñam
Dhanyā dvijā rahasi hṛdyavalokayanti

Blessed are those twice-born, who in solitude visualize within their bosom the Supreme Effulgence, called Paramātman. Having given up the three desires, they seek the path of salvation, maintaining their physical Existence, by means of nector of alms.

Eṣaṇātraya refers to the desire for wealth, women and children which are considered to be irresistible and become

the cause for unending sorrow and struggle in life. The word *bhaikṣāmṛta* suggests the healthy existence of the body when it is nourished by *bhikṣāna*. In his *Upadeśa-pāñcakam*, Śaṅkara speaks of *bhikṣā* being the medicine for curing the disease of hunger. 'Kṣudvvyādhiśca cikitsyatām prati-dinam bhikṣauśadham bhuj-yatām'.

The experience of the Ātman within, in the initial stage is in the form of pure effulgence.

[6]

नासन्न सन्न सदसन्न महन्न चाणु
 न स्त्री पुमान्न च नपुंसकमेकबीजम् ।
 यैर्ब्रह्म तत्सममुपासितमेकचित्तै-
 र्धन्या विरेजुरितरे भवपाशबद्धाः ॥ ६ ॥

Nāsanna sanna sadasanna mahanna cāṇu
Na strī pumāna ca napumsakamekabījam
yairbrahma tatsamamupāsitamekacittaiḥ
Dhanyā virejuritare bhavapāśabaddhāḥ

Blessed are they by whom the Brahman is contemplated with one pointed attention in the following way.

'It is not That which is not, nor That which is, nor is It the combination of both. It is neither the big nor the subtle, nor is It the female or the male or the neutral. It is the one source of all' Such people shine (with glory) while other remain imprisoned by the shackles of worldly life.

The stanza gives a typical description of how the Brahman is contemplated by the seeker, through the process of negation. This is the stage at which the Brahman is realised as devoid of all attributes. The sound effect and the rhythm of the stanza help in conveying a subtle idea in a simple way.

[7]

अज्ञानपङ्कपरिमग्नपेतसारं

दुःखालयं मरणजन्मजरावसक्तम् ।

संसारबन्धनमनित्यमवेक्ष्य धन्या

ज्ञानासिना तदवशीर्य विनिश्चयन्ति ॥ ७ ॥

ajñāna paṅka parimagnamapetasāram

Duḥkhālayam maraṇajanma jarāvasaktam

Samsāra bandhanamanityamavekṣya dhanḡā

Jñānāsinā tadavaśīrya viniścayanti

Blessed are they who realise that the bondage of worldly life is ephemeral and cut off that bond with the sword of knowledge and remain firm. They came to understand that this worldly life means, to be caught in the mire of ignorance, devoid of anything worthwhile, abode of sorrow and associated with birth, death and old age.

The seeker on realisation of the Truth understands by contrast the hollowness of this earthly existence. In the words of the Bhagavad Gītā, 'That on gaining which he feels there is no greater gain.' *Yam labdhvā cāparam lābham manyate nādhikam tataḥ. Jñānāsi (sword of knowledge), Jñānaplava*

(raft of knowledge), Jñānāgni (fire of knowledge) are all expression in the Gītā indicating the powerful nature of knowledge in destroying worldly bondage.

[8]

शान्तरनन्यमतिभिर्मधुरस्वभावै—

रेकत्वनिश्चितमनोभिरपेतमोहैः ।

साकं वनेषुविदितात्मपदस्वरूपै -

स्तद्वस्तु सम्यगनिशं विमृशन्ति धन्याः ॥ ८ ॥

Śāntairananya matibhir madhurasvabhāvaiḥ

Ekatvaniścita manobhirapetamohaiḥ

Sākam vaneṣuviditātma padasvarūpaiḥ

Tadvastu samyaganiśam vimṛśanti dhanyāḥ

Blessed are they who ponder well over that Reality all the time in the forest. They are associated with people who are at peace within, whose attention is not diverted, and who are of sweet nature. They understand the significance of the word Ātman with the conviction in their minds that Reality is one and remain free from infatuation.

The Concluding stanza points out how the seeker spends the rest of his life after realisation or the life of a Jivanmukta. People who come under his influence, also experience inward peace and joy and ultimately turn introverts and take to Ātma-vicāra as we have witnessed in the lives of Śrī Rāmakṛṣṇa and Śrī Ramaṇa Bhagavān.

Sri Matrka Pushpamala Stutih *

(Contd. from Vol. V. No. 4.)

ŚAṄKARA BHAGAVATPĀDA

[6]

ऊहापोह-विवेकबाह्यनिलये ऊनातिरिक्तोज्ज्वले

ऊर्जस्वन्मणिमेखला-विलसिते ऊरीकृतार्थप्रिये ।

ऊर्ध्वाधोद्भव-योगमूलनिलये ऊष्मापहारोज्ज्वले

ऊधःक्षीरसुधाधृतत्रिभुवने वन्देऽखिलाण्डेश्वरि ॥ ६ ॥

Ūhāpoha-viveka-bāhya-nilaye

ūnātiriktojjvale

ūrjasvan-maṇimekhalā-vilasite

ūrīkṛtārthapriye ।

Ūrdhvādhodbhava-yoga-mūlanilaye

ūṣmāpahārojjvale

ūdhaḥ-kṣīra-sudhādhyta-tribhuvane

vande'khilāṇḍesvari ॥

O, goddess Akhilāṇḍeśvari, I salute you, who cannot be comprehended by logical reasoning and inference, flashes through all inferior and superior beings, is resplendent with the girdle studded with prominent, sparkling gems, loves those who have realised the supreme truth, whose abode of Cakras may be meditated upon in an ascending and descending order, who rids Her devotees of the three torments, and (as Kāmadhenu) sustains the three worlds with the nectar-milk from Her udder.

The living beings are of varied sorts, the crawling creatures, flying birds, animals, men with discrimination and supermen. In all these the Goddess is the life-giving principle in the lowly as well as the highest (*anātirikta*).

She is well known to have Her microcosmic and macrocosmic abodes located in the lotuses at the six cakras or centres. See above verse 2. At each centre She is conceived in a particular manner. According to the Śākta literature She is *Sākinī* at Mūlādhāra, *Kākinī* at Svādhiṣṭhāna, *Lākinī* at Maṇipūra, *Rākinī* at Anāhata, *Ḍākinī* at *Viśuddha*, *Hākinī* at *Ājnā* and *Yākinī* at *Sahasrāra* or *Brahmarandhra*. Meditation at these centres could be from *Mūlādhāra* to *Dvādaśānta* in the 'Samhāra-krama' or in the 'Sṛṣṭīkrama' (cf. *Ūrdhva-mūlam adhaśśākhā*). For these types of meditation see *Lalitā-sahasranāma*, *Nāmas* 475—534 and *Saundaryalaharī* vv. 36-41.

Uṣmas or torments are three, well-known as *tāpa-traya*—material, spiritual, and divine or supernatural (*Ādibhautika* *Ādhyātmika* and *Ādhidaivika*).

ऋग्वेदादिनिषेविते ऋतुनते ऋद्धानुकम्पावहे
 ऋद्धामोदमुखेप्सिते ऋतुनुते ऋद्धौघसंसेविते ।
 ऋक्षाधीशकलान्विते ऋणतमो-भास्वत्पदाम्भोरुहे
 ऋद्ध्यापूरित-विष्टपत्रयनुते वन्देऽखिलाण्डेश्वरि ॥ ७ ॥

Ṛgvedādi-niṣevite ṛtunate
ṛddhānukampāvahe
ṛddhāmōda-mukhepsite ṛtunute
ṛddhaugha-samsevite ।
ṛkṣādhiśa-kalānvite
ṛṇatamo-bhāsvat-padāmbhoruhe
ṛddhyāpūrīta-viṣṭapa-trayanute
vande'khilāṇḍeśvari ॥

Goddess Akhilāṇḍeśvari, I salute you, who are glorified in the Ṛg and other Vedas, honoured by the six reasons, the most compassionate, with a fragrant face, desired (by one and all), worshipped in (special) seasons, attended upon by the cluster of constellations, bearing the digital moon, whose effulgent lotus-feet dispel the darkness of one's debts, and who is adored in the three thriving worlds.

The Devī worship is indicated and affirmed in the Vedas, and the basic of Sāktism is the Veda. The *Devī*, *Śrī*, *Neelā* and *Durgā Sūktas*, in the *Ṛg Veda*, the *Kenopaniṣad* referring

to Umā Haimavatī and the specific Śākta Upaniṣads, show the Vedic declarations about the Mother-Aspects of God.

A brahman owes three debts or obligations, namely Brahmācārya or Vedic study to the *Rishis*, sacrifice and worship to the gods (*Devas*) and procreation of a son to the Manes (*Pitrs*).

[8]

ऋपाऋप-सदाशिवान्तरगते ऋपे सदा ऋपिणि
 ऋपातीत-परापरार्थनिलये ऋढ-प्रऋढात्मिके ।
 नृणां जन्मजरापहारनिलये नृत्राणकल्पद्रुमे
 नृणां पापविमोचनाद्यफलदे वन्देऽखिलाण्डेश्वरि ॥ ८ ॥

Ṛpārpa-sadāśivāntaragate
ṛpe sadā ṛpiṇi
ṛpātītaparāparārthanilaye
ṛḍha-prayḍhātmike ।
nṛṇām janma-jarāpahāranilaye
nṛtrāṇakalpadrume
nṛṇām pāpavimocanādyaphalade
vande 'khillāṇḍeśvari ॥

Goddess Akhilāṇḍeśvari, I salute you who are intrinsic to Sadāśiva who is of the nature of Earth and Air safeguarding Bhairava (*Ṛipa*) ('Or' who is a unique representation of the Supreme Being with and without form (*rūpa*), always associated with Bhairava protecting the *Mātrkāmaṇḍala*, beyond Śiva, a repository for things high and low, resides

in Her Nirguṇa-aspect and as the excellent *dhvani* in letter 'r', the cause for the birth, aging and death of beings, and also the remover of these states in life like the divine tree, and secures their release from sins etc.

Each letter of the alphabet represents some *tattva* of the goddess; the long vowel 'r' too is related to the *devi-svarūpa*. However, in some epithets here, the long vowel 'r' (that appears in very few Sanskrit forms) has been used as an equivalent to the consonant 'rū', similar to it phonetically. Thus 'Rpa' could be taken to be the same as 'Rūpa' 'Rdha' as 'Rūdha' etc.

The Supreme Being is said to possess three distinct aspects- as One with form (*Rūpa*), as one that is formless (*Arūpa*) and one that is both with and without form (*Rūpārūpa*). The *Rūpa*-aspect is represented by Brahmā, Viṣṇu, Rudra and Maheśvara; the *Arūpa*-aspect by Siva, Śakti, Nādā, and Bindu, the *Rūpārūpa* by Śadāśiva.

[9]

कलसाशेषजगन्महेशनिलये कलसाङ्गरागोज्ज्वले
 कलसाकलस-विशङ्क्यमानविलसन्मध्यावलीरञ्जिते ।
 लिङ्गाराधनतत्परे लिङ्गचराजत्पाणिपङ्केरुहे
 कलसाकल्पमनोहराङ्गलतिके वन्देऽखिलाण्डेश्वरि ॥ ९ ॥

Klptāśeṣa-jaganmaheśanilaye
klptāṅgarāgo jvale
Klptāklpta-viśaṅkyamāna-
vilasan-madhyāvalīrañjite ।

*liṅgārādhana-tatpare likucarājat-
pāṇipaṅkeruhe
kṛptākālpamanoharāṅgalatike
vande 'khillāṅḍeśvari ॥*

Goddess Akhilāṅḍeśvari, I salute you who has the abode in the Supreme Being who guides all the worlds, bright with the anointed unguent, charming with three lovely lines on the loins whose very existence is doubted, intent on worshipping the Liṅga, having a lemon in the lotus-hand and whose creeper-like body is captivating with ornaments.

The deity at the temple is not just an idol, nor do the ornaments serve a purely decorative purpose. Ornaments are symbolic of the power of Fire and as such they have a significant role to perform in the worship of the deity. cf. *Āgneyam iṣṭam maṇiḥ, dīpādyaḥbharanādi—Siddhāntasārāvali Kriyā. v. 51.*

The Vowel 'i' is not used separately as the initial letter in any Sanskrit word. It only appears in some forms of the root 'kṛp' which are used in this verse, as also the consonant 'ṣ'.

[10]

लूताधीश-गजेन्द्रपूजितपदे लूनाहितेशान्विते
कलीकाराङ्कित-विन्दुपीठनिलये कलीकाररूपेडिते ।
लूतातन्तुजडीकृतेशनिलये लूनाहिवल्लीदले
लूताक्षमापति-मुक्तिदातृमहिले वन्देऽखिलाण्डेश्वरि ॥ १ • ॥

Lūtādhīśa-gajendra-pūjītapade
lūnāhīteśānvite
Klīm̄kārāṅkita-bindupīṭha-nīlaye
klīm̄kāra-rūpeḍite |
lūtātantujaḍīkṛteśanīlaye
lūnāhivallīdale
lūtākṣmāpati-muktidātṛ-mahīle
vande 'kḥilāṅdeśvari' ||

Goddess Akhilāṅdeśvari, I salute you whose holy feet have been worshipped by the best spider and elephant, who rids the ills (of Her devotees), is associated with the Supreme Being, resides in the Bindupīṭha of 'Klīm', is worshipped through the mantra 'klīm', dwells with Śiva in (the Tiruvānaikkā Kṣetra) refreshingly cool by the Spider's web, having betel leaves in her hand, and the consort of Śiva who liberated the Spider-king.

The tenth vowel of the alphabet, the long 'ī', is entirely artificial and there is no word composed of this vowel as the first letter. It appears only in the works of grammarians and lexicographers. So the author uses here the consonant 'l' instead.

The Sthalapurāṇa-account of the Lord giving mokṣa to the Spider and Elephant is recounted on more than one occasion in this hymn. See above verse 3. Of the many mantras used in the worship of Devī, 'Klīm' is the Kāmabīja mantra. Here 'Ka' refers to Kāmadeva (or Kṛṣṇa according to some), 'La' means Indra, 'l' means contentment, and 'Am' is that which grants happiness and sorrow (*Varadī Tantra* ch. 6. quoted in

Sir John Woodroffe's 'The Garland of Letters', p. 247.
(1955 ed)-

Kaḥ Kāmadeva uddiṣṭo 'pyathavā Kṛṣṇa ucyate |
La Indra ī tuṣṭivācī sukhaduḥkhaṇḍe ca am |
Kāmabījārtha uktaste tava snehān maheśvari ॥

[11]

एके एकमहाम्बुराशिनिलये एकान्तकल्पोदये
एकानेकतया विभक्तभुवने एकातपत्रोज्ज्वले ।
एणीचारुविलोल-लोचनयुगे एकावलीभूषणे
एतत्तत्त्वमयाणिमादि-वरदे वन्देऽखिलाण्डेश्वरि ॥ ११ ॥

Eke ekamahāmburāśi nilaye
ekāntakṣptodaye
ekānekatayā vibhaktabhuvane
ekātapatrojjvale ।
eṇīcāruvilola-locanayuge
ekāvalī-bhūṣaṇe
etattatvamayāṇimādi-varade
vande 'khilāṇḍeśvari ॥

O, Goddess Akhilāṇḍeśvari. I bow down to you who are the Supreme Being, resides in the unique vast nectar-ocean, manifests before those engaged in meditation in solitude, apportions the world into single and manifold forms, effulgent as a Supreme sovereign under a single umbrella, with tremulous eyes like those of a deer, ornamented

with a single long strand and who confers the boons of the eight Siddhis.

[12]

ऐङ्कारासन-मध्यपीठनिलये ऐन्द्रादिलोकप्रदे
 ऐरावत्युपमान-देहलतिके ऐन्द्र्यादिशक्तीङिते ।
 ऐङ्काराक्षरवेदवेद्यविभवे ऐश्वर्यदानेक्षणे
 ऐमैमित्यनुसन्दधानभुवने वन्देऽखिलाण्डेश्वरि ॥ १२ ॥

Aimkārāsana-madhya-pīṭhanilaye

aindrādilokaprade

airāvatyupamāna-dehalatike

aīndryādiśaktīṅite ।

aimkārākṣara-vedavedya-vibhave

aīśvarya-dānekṣaṇe

aim-aim-ityanusandadhānabhuvane

vande 'khilāṅḍeśvari ॥

I salute you Akhilāṅḍeśvari, who occupies the central pedestal seat in 'Aim', the conferer of celestial spheres, with Her creeper-like body flashy like lightning worshipped by Śaktis like Aindri, whose glory could be realised by the Scripture-like syllable 'Aim', whose gracious glances bestow opulence and whose abode could be meditated upon by (the *bījākṣara*) 'Aim'.

According to the *Varadā Tantra* (ch. 6) 'Aim' is the Bija of Sarasvatī.

Sarasvatyārtha ai-Śabdo bindur-duhkha-harātmakah |
Sarasvātyā bījam etat tena vāṇīm prapūjayet ॥

[13]

ओमित्येकपदावलीडितपदे ओजोविशेषान्विते
 ओष्ठाधावित-बिम्बविद्रुमलते ओघत्रयाराधिते ।
 ओघैरप्सरसां सदा परिवृते ओताखिलार्थाधिपे
 ओजोराजित-वाग्बिभूतिविनुते वन्देऽखिलाण्डेश्वरि ॥१३॥

om-ityekapodāvalīḍitapade ojevisheshānvite
oṣṭhādhāvita-bimba-vidruma-late oghatrayā-
rādhite
oghairapsarasām sudā parivṛṭe
otākhilārthādhipe
ojorājitavāg-vibhūti-vinute vandē
Akhilāṇḍeśvari

Goddess Akhilāṇḍeśvari, I salute you whose glorious feet are to be worshipped by the single syllable 'Om', especially effulgent, with her lip excelling the Bimba-fruit and the coral creeper, glorified by the three groups (of *Divya*, *Siddha* and *Mānasa*), always encircled by multitudes of Apsarasas, inextricably abiding in all beings and honoured by rich high-sounding expressions.

Ojas is a literary quality, characteristic of long-compounded breezy style.

[14]

औशीरादि-सुगन्धिशोभनकचे औत्पत्तिजालप्रिये
 औदासीन्य-विभिन्नदैत्यविभवे औपाधिकोपान्विते ।
 औदार्याकर-पादपङ्कजयुगे औपम्यहीनानने
 औमाकान्त-पदप्रदार्तिहपदे वन्देऽखिलाण्डेश्वरि ॥ १४ ॥

Auśīrādi-sugandhi-śobhanakace
autpatti-jālapriye
audāsīnya-vibhinna-daitya-vibhave
aupādhikopānvite ।
Audāryākara-pāda-paṅkaja-yuge
aupamya-hīnānane
aumākānta-pada-pradārtihapade vande
Akhilāṇḍeśvari ॥

Goddess Akhilandesvari, I salute you whose tresses are scented with roots like *Usīra*, who are the consort of the Supreme Being performing the mysterious world-creation, the destroyer of the Rākṣasa's pride in a facile manner, not naturally irascible, with Her pair of lotus feet that are magnanimous and remove the affliction (of the devotees), and confer auspiciousness, and who has an incomparably, charming face.

[15]

अम्भोजासनमुख्यसेवितपदे अम्भोधरश्यामले
 अङ्गाकल्पित-रत्नभूषणशते अण्डौघसंसेविते ।

अम्बवाकाशतया विभक्तभुवने अम्भोरुहांघ्रिद्वये
अह्वायान्तकसूदनप्रियतमे वन्देऽखिलाण्डेश्वरि ॥ १५ ॥

*Ambhojāsana-mukhyasevita pade
ambhodhara-śyāmale
aṅgākalpita-ratnabhūṣaṇo-śate
aṇḍaughā-samsevite ।
ambvākāśatayā vibhaktā-bhuvane
ambhoruhāṅghri-dvaye
ahnāyāntaka-sūdanapriyatame
vande 'khillāṇḍeśvari' ॥*

I salute you, Akhilāṇḍeśvari, whose lotus-feet are worshipped by prominent gods like Brahmā, dark like the rain-bearing clouds, putting on many gem-studded ornaments, honoured by all, who allots the world with the elements of water and ether, possessed of lotus-feet, and the consort of Śiva who killed the demon Antaka instantly.

[16]

अस्ताघे अवनम्रदेवनिवहे अस्तोकभाग्योदये
अर्धाधिक्यमनोहरे अचलजे अष्टाक्षरैरर्चिते ।
अर्धातीत-मनोज्ञ-भूषणशते अश्रीगत्तौभाग्यदे
अर्काम्भोरुह-वैरिवह्नि-नयने वन्देऽखिलाण्डेश्वरि ॥ १६ ॥

*Astāghe avanamra-devanivahe
astoka-bhāgyodaye
ardhādhikya-manohare acalaje
aṣṭāksharair arcite ।*

arghātīta-manojñā-bhūṣaṇa-śate
akṣīṇa-saubhāgyade
arkāmbhoruhavairi-vahninayane
vande^{}khilāṇḍeśvari. ॥*

Goddess Akhilāṇḍeśvari. I salute you, the remover of torments, saluted by multitudes of gods bestowing limitless riches, contributing to special charm in the Ardhanārīśvara form, the daughter of the mountain, meditated upon by the 8-syllabled mantra, wearing innumerable attractive ornaments, giver of undiminishing wealth and whose three eyes are sun, moon, and fire.

This verse consists of epithets in 'Aḥ', the last in the vowel-group. Words beginning with 'Aḥ' being not many the Ācārya has employed also adjectives beginning with 'a'.

Usually Sakti is to be worshipped by the 15- syllabled or 16-syllabled mantra, (*Pañca daśī* or *Ṣoḍaśī*). Here the 8-syllabled mantra could secondarily mean the eight groups of letters in the alphabet headed by 'a' (comprising all vowels), ka, ca, ṭa, ta, pa (each one of these representing its group of *Varga*) ya, and sa, presided over respectively by Vaśinī Kāmeśvarī, Modinī, Vimalā, Aruṇā, Jayinī, Sarveśvarī and Kaulinī. The Supreme Sakti is meditated upon through these related devatās. Also, it has been shown by Appayya Dikṣita in his *Ratnatrayaparīkṣā* on the basis of texts like *Kārma Purāṇa* that there is a synthesis of Sakti or Gaurī, Hari and Hara.

Nīlakaṇṭha Dikṣita succinctly puts this triune identity thus—

*Om ityumeti yuvayor abhidhānam ekam
sr̥ṣṭyādi-sr̥ṣṭyavadhita-guṇamātra-bhinnam |*

*ekam ca tāvad abhidheyam-apoha-rūpam
veṅṣṭi jaṭeti kaca-samhati-bhedabhinnam ||*

On this argument the 8—syllabled mantra, 'Om namo nārāyaṇāya' would be applicable to the goddess too.

Dakshinamurti Stotram *

Śaṅkara Bhagavatpāṭa

[1]

उपासकानां यदुपासनीय-
मुपात्तवासं वटशाखिमूले ।
तद्धाम दाक्षिण्यजुषा स्वमूर्त्या
जागर्तु चित्ते मम बोधरूपम् ॥ १ ॥

*Upāsakānām yad upāsanīyam
upāttavāsam vaṭaśākhimūle
Taddhāma dākṣiṇyajuṣā svamūrtyā
Jāgartu citte mama bodharūpam-*

May that Supreme Spirit that has taken its abode under the banyan tree taking an anthropomorphic form facing south as an act of great con-

*Translated with explanatory notes by Prof. P. Thirugāna-sambandham.

descension and which is the object of meditation for the devotees remain in my mind activising my intellect.

Dakṣiṇāmūrti is one of the radiant human forms which Lord Siva the Supreme Spirit takes out of His infinite mercy (dākṣiṇya) to uplift the ripe soul from bondage. The banyan tree under which he is seated typifies the microcosm and the macrocosm in the tiny seed of the tree and the vast expanse of of its branches, leaves and roots that evolve from it respectively thereby illustrating how the Universe evolves out of the Supreme Spirit who willed in the Upaniṣadic words 'Bahusyām', 'May I multiply'. The banyan tree which outlives several other living species also stands for the eternality (sat) associated with the Supreme. The devotees who meditate on Him have their consciousness (cit) illumined and experience bliss (ānanda). Thus Dakṣiṇāmūrti is none other than Sat-cit-ānanda.

The term 'dākṣiṇya' is capable of a third interpretation besides 'facing south' and 'mercy. In the words of Dr. T.M.P. Mahādevan, 'He is an expert (dākṣiṇaḥ) in accomplishing the origination, sustentation and destruction of the world, through His beginningless and wonderful 'power of māyā.' (The Voice of Śaṅkara, Vol. 1. No. 2).

[2]

अद्राक्षमक्षीणदयानिधान-
 माचार्यमाद्यं वटमूलभागे ।
 मौनेन मन्दस्मितभूपितेन
 महर्षिलोकस्य तमो नुदन्तम् ॥ २ ॥

Adrākṣam akṣīṇa dayā-nidhānam
Ācāryam ādyam vaṭamūlabhāge
Maunena manda-smīta-bhūṣitena
Maharṣīlokasya tamo nudantam.

I beheld under the banyan tree the Primordial Preceptor, the receptacle of undiminishing compassion driving away the darkness of ignorance of great sages by mere silence that is adorned by a gentle smile.

Saṅkara Bhagavatpāda records his experience in beholding the graceful form of Dakṣiṇāmūrti, who as a true 'Guru', a term which means 'dispeller of ignorance', enlightens the great sages by His mere silence that radiates light. A Guru is merely instrumental in drawing out the inherent powers of the soul. The mere presence of the Supreme in this benign form of a Guru would suffice to efface the ignorance of the soul and lit the flame of true knowledge that leads to liberation. St. Māṅikkavācaka recalls in his Tiruvācakam, Kirthittiru akaval (ll.48-49) how Lord Siva a Jñāna Dakṣiṇāmūrti instructed the sixtyfour sages assembled at Uttarakośamaṅgai. He records in Tiruvācakam, Kuzhaittapattu v. 9. how he the humble self too got the ecstatic vision of the Lord Siva at Tirupperunturai, 'Kaṅṅār nutaloy, kazhal iṅaika| kaṅṅēn kaṅka| kaḷikūra', O God with the third eye on his forehead, I beheld to the extreme delight of my eyes Thy pair of feet.

[3]

विद्राविताशेष - तमोगुणेन
 मुद्राविशेषेण मुहुर्मुनीनाम् ।

निरस्य मायां दयया विधत्ते

देवो महास्तच्चसीति बोधम् ॥ ३ ॥

vidrāvitāśeṣa tamoguṇena

Mudrāviśeṣeṇa muhur munīnām

Nirasya māyām dayayā vidhate

Devo mahān tat-tvam-asi iti bodham

The Great Lord endowed as he is with compassion drove away often and on, the quality of ignorance of the sages in entirety by his *jñāna-mudrā* (the pose of fingers that confers true knowledge) and thus destroyed their nescience and ushered in the profound knowledge 'That thou art.'

The power of *māyā* is such that the thick veil of ignorance has got to be stormed more than once before it is annihilated. The truth of the Mahāvākya dawns on a person only when the Lord out of His abundant grace enables him to perceive it. The *cīnmudrā* is an index of this grace. It is also taken to signify the non-duality of *jīva* and *Īsvara* represented by the joining of the thumb and the fore finger. The two together stand for the pure Consciousness or *cit*. The *mudrā* that enables one to comprehend this truth is therefore called *Cīnmudrā*.

[4]

अपारकारुण्यमुधातरङ्गैः

अपाङ्गशतैरवलोकयन्तम् ।

कठोरसंसारनिदाघतप्तान्

मुनीनहं नौमि गुरुं गुरुणाम् ॥ ४ ॥

*Apārakāruṇya-sudhā-taraṅgaiḥ
Apāṅgapātaiḥ-avalokayantam*

*Kaṭhora-samsāra-nidāghataptān
Munīn aham naumi gurum gurūṇām*

I offer my obeisance to that Preceptor of preceptors who, by His ambrosial glances marked by unlimited grace, was looking at the sages afflicted by the intense heat of that fierce misery of worldly existence.

Dakṣiṇāmūrti is the path finder and arch preceptor in disseminating true knowledge to the successive ācāryas that walked on the globe. He is therefore the ādi-guru. The only way in which a 'guru' can transmit right knowledge to his disciple is kindness and compassion. As an ideal guru, Dakṣiṇāmūrti sets an example. His gleaming eyes shed nectar that soothes the intense sufferings of the aspirants. The healing touch works miracles. The swel-tering heat of *Samsāra* is no more. The cool breeze of *ānanda* has begun to blow in the mind of the sages.

[5]

ममाद्यदेवो वटमूलवासी
कृपाविशेषात्कृतसन्निधानः ।
ओंकाररूपामुपदिश्य विद्यां
आविद्यकध्वान्तमपाकरोतु ॥ ५ ॥

*Mamādyadevo vaṭamūlavāsī
Kṛpāviśeṣāt kṛtasannidhānaḥ*

*Om̐kārārūpām upadiśya vidyām
Āvidyaka-dhvāntam apākarotu.*

May my primordial Lord, dwelling at the foot of the banyan tree, out of divine mercy appear before me, offer instruction in the mystic lore 'Om̐' and dispel the darkness of nescience.

It is an ancient tradition recorded in the Tamil Sangam classics themselves that Siva sits under the banyan tree 'Ālamar selvan' (Kalittogai 81). It is repeated by st. Jñāna-sambandha in I. 41.7, 'Ālin kīzh aram or nālvarukku aruli, one who gave spiritual instruction under the banyan tree to the four sages, Sanaka, Sanātana, Sanandana and Sanatkumāra.' Meditation on the mystic syllable 'Om̐' is prescribed in the Upaniṣads such as Kaṭha and others as a means of realising Supreme Truth. It is a sure means of removing the deeprooted nescience.

[6]

कलाभिरिन्दोरिव कल्पिताङ्गं
मुक्ताकलापैरिव बद्धमूर्तिम् ।
आलोकये देशिकमप्रमेयम्
अनाद्यविद्यातिमिरप्रभातम् ॥ ६ ॥

*Kalābhir indoriva kalpitāṅgam
Muktākalāpairiva baddhamūrtim
Ālokaye deśikam aprameyam
Anādyavidyā timira-prabhātam*

I behold with my eyes the incomprehensible form of the Divine preceptor, the veritable dawn

that dispels the beginningless darkness of Nescience, a form that appears, to be made as though with the digits of the moon or perhaps with a collection of pearls.

Again the blessed Ācārya exults in the divine vision that was vouchsafed to him by the Ādiguru. The white sheen of brilliance of the vision of that Divine form is fancied by the poet philosopher as being fashioned out of the white digits of the moon and a collection of white pearls. Not satisfied with these fancies he draws a metaphor picturing the radiant Dakṣiṇāmūrti as the dawn that drives away the darkness. Though His true nature is difficult of comprehension, ripe souls like Ācārya Saṅkara, St. Tirumūlar and St. Māṅikka-vācakar have expressed in unmistakable terms their personal experience of beholding the vision of the Lord, the Guru. cf. Itayattum nāṭṭattum enraṅ cirattum pativitta pādap parāparan Nandi (Tirumantiram. 1596).

[7]

स्वदक्षजानुस्थितवामपादं
पादोदरालङ्कृतयोगपट्टम् ।
अपस्मृतेराहितपादमङ्गे
प्रणौमि देवं प्रणिधानवन्तम् ॥ ७ ॥

svadakṣajānu-sthita-vāmāpādān
pādodarālaṅkṛta-yogapaṭṭam
Apasmṛter-āhita-pādamaṅge
Prāṇoumi devam praṇidhānavantam.

I adore the Lord in his meditative aspect, whose left foot is placed on His right thigh, who

wears the *yoga vastra* adorned by a serpent and who has his (right) foot placed over the body of *apasmāra puruṣa*.

The 'apasmāra puruṣa' represents the evil nescience that is stamped out by the Lord. In this connection we may recall the 'dhyāna śloka' in *Śrī Dakṣiṇāmūrti Upaniṣad* which seeks to confer on the meditator freedom from nescience. 'Ajñānāpaham ādim ādimagirām artham Bhavānīpatim nyagrodhāntanivāsinam para gurum dhyāyāmyabhiṣṭāptaye'— 'I meditate on the Supreme preceptor who dwells under the banyan tree, who is none other than the Lord of Bhavānī, the import of Vedic words, the first God who destroys nescience'. (v. 14).

[8]

तत्त्वार्थमन्तेवसतामृषीणां
 युवाऽपि यः सन्नुपदेष्टुमीष्टे ।
 प्रणौमि तं प्राक्तनपुण्यजालैः
 आचार्यमाश्चर्यगुणाधिवासम् ॥ ८ ॥

Tattvārtham antevasatām ṛṣīṇām
Yuvāpi yaḥ sannupadeṣṭum iṣṭe
praṇaumi tam prāktanapunyaajalaih
Ācāryam āścarya-guṇādhivāsam.

I offer my obeisance, thanks to my past accumulated merit, to that Preceptor, the abode of marvellous qualities, who despite his youthful appearance yearns to instruct His disciples, the Sages, the Supreme Spiritual Truth.

True knowledge would arise only when there is earnestness and competence both in the teacher and the taught. Here the sages, the brahmavādins are the disciples and Lord Siva in His youthful aspect of Dakṣiṇāmūrti is the preceptor. The former are the 'antevāsiṇaḥ' who dwell in the residence of the preceptor under the banyan tree and the latter who is anxious to teach them (upadeṣṭum iṣṭe) is Himself, the very embodiment of Consciousness who leads His devotees to the realisation of that 'Consciousness', as Saṅkara bhagavatpāda puts it in his 'Dakṣiṇāmūrtivarṇamālā-stotram' (v. 20), 'Prājñāmātram prāpitasamvin-nijabhaktam'. Plato was able to draw round him a large band of disciples and teach them the profound truths that he imbibed from his own master Socrates because he was an *antevāsi*, a resident disciple of Socrates until the latter's death. So were the ṛṣis dwelling with Dakṣiṇāmūrti.

[9]

एकेन मुद्रां परशुं करेण
 करेण चान्येन मृगं दधानः ।
 स्वजानुविन्यस्तकरः पुरस्ताद्-
 आचार्यचूडामणिराविरस्तु ॥ ९ ॥

Ekēna mudrām paraśum kareṇa
Kareṇa cānyena mṛgam dadhānaḥ
Svajānuvinyastakaraḥ purastād
Ācārya-cūḍāmaṇir-āvīrastu.

May the crestjewel among the Preceptors who holds one of his hands in the cin-mudrā pose, holds in another an axe, in yet another a deer and

keeps the (fourth) hand on his thigh present Himself before me.

The 'cinmudrā' indicates that He is the be-all and end-all of knowledge par excellence. The axe stands for his skill in destroying ignorance. The deer held in his hand is suggestive of His control of the senses as a master Yogin.

[10]

आलेपवन्तं मदनाङ्गभृत्या
 शार्दूलकृत्या परिधानवन्तम् ।
 आलोकये कञ्चन देशिकेन्द्रं
 अज्ञानवाराकरबाडवाग्निम् ॥ १० ॥

*Ālepavantam madanāṅgabhūtyā
 śārdūlakṛtṭyā paridhānavantam
 ālokaye kañcana deśikendram
 ajñāna-vārākara-bāḍavāgnim.*

I behold an extraordinarily great prince among preceptors who is the very submarine fire (capable of consuming) the ocean of nescience. I see Him besmeared with the ash of the limbs of cupid and clad in tiger's hide.

The episode of the burning of the god of love by Siva is immortalised in the Mahākāvya of Kālidāsa, Kumārasambhava. The egoistic cupid who dared to entice Lord Siva was reduced to ashes by the spark of fire that flow from his forehead. St. Jñāna sambandha refers to this episode in his hymn of praise at Tiruveṭṭakālam (1-39-6)—'Ainṅkaṇaiyon uṭalam porivaṅar ārazhal uṅṅap poṅkiya bhūta purāṅar —'The

primeval God Siva grew in rage and the sparks of fire that emanated from Him consumed the body of the Love God with five flowery arrows.' He also refers to Siva wearing the tiger skin in 1-70-9 'Variyār puliyin uri tol uṭaiyān

[11]

चारुस्मितं सोमकलावतंसं

वीणाधरं व्यक्तजटाकलापम् ।

उपासते केचन योगिनस्त्वां

उपात्तनादानुभवप्रमोदम् ॥ ११ ॥

*Cārusmitam Somakalāvatamsam
vīṇādharam vyaktajāṭākālāpam
upāsate kecana yoginaś tvān
upātta-nādānubhava pramodam*

Only a few among the Yogins worship Thee of smiling countenance and waving tresses, wearing the digit of the moon as a crest jewel, holding the lute in a hand and exuding joy arising from the sweet notes of the lute played on.

Saṅkara bhagavatpāda conjures up a vision of the 'Saumya' or benign aspect of the Vīṇādhara Dakṣiṇāmūrti that was worshipped by a few sages, only by a few, because such a vision is vouchsafed only to those even among the learned sages who are the recipients of His special grace. Has it not been said 'Yam eva eṣa vṛṇute tena labhyaḥ, Tasyaiṣa ātmāvivṛṇute tanūm svām (Kāṭhaponiṣad, II. 33),

[12]

उपासते यं मुनयः शुकाद्याः
 निराशिषो निर्भमताधिवासाः ।
 तं दक्षिणामूर्तितनुं महेशम्
 उपास्महे मोहमहार्तिशान्त्यै ॥ १२ ॥

*Upāsate yam munayah śukādyāḥ
 Nirāśiṣo nirmamatādhi vāsāḥ
 Tam Dakṣiṇāmūrtitanum moheśam
 Upāsmāhe moha-mahārti-śāntyai.*

I meditate on Maheśvara in the form of Dakṣi-
 ṇāmūrti with a view to obtain the peace arising
 from the removal of the suffering caused by delu-
 sion. It is that very form which was meditated
 upon by sages Śuka and others who are free from
 attachment and a sense of possession.

People of ordinary type generally pray for wealth, health,
 fame etc. But an ideal aspirant like Śuka will seek nothing
 of a mundane nature for himself. Being free from the sense
 of 'I' and 'mine' our Ācārya following the footsteps of Śuka
 seeks peace and the consequent bliss and thus shows the way
 to us to follow.

[13]

कान्त्या निन्दितकुन्दकन्दलवपुर्न्यग्रोधमूले वसन्
 कारुण्यामृतवारिभिर्मुनिजनं संभावयन्वीक्षितैः ।
 मोहध्वान्तविभेदनं विरचयन् बोधेन तत्तादृशा
 देवस्तच्चमसीति बोधयतु मां मुद्रावता पाणिना ॥ १३ ॥

*Kāntyā nindita-kundakandala-
vapur nyagrodhamūle vasaṅ
Kāruṇyāmyta-vāribhir munijanam
sambhāvayan vīkṣitaiḥ
Mohadhvānta-vibhedanam viracayan
bodhena tat tādṛśā
Devas tat-tvam-asi iti
bodhayatu mām mudrāvataḥ pāṇinā.*

May the Lord, with his palm showing cin-
mudrā, endowed with a body that surpasses in
lustre the jasmine flower, staying under the banyan
tree, gracing the sages with looks that exude
nectarine compassion, break asunder the darkness
of delusion and instruct me in that Supreme Truth
embedded in the scriptural text 'That-thou-art'.

The Ācārya prays for the grace of the Ādi Guru to impart
the import of the Mahāvākya which proclaims the non duality
of the Brahman and Jīva. Once this Advaitic knowledge is
received the veil of *avidyā* is sundered and there is no more
the cycle of births and deaths in this ocean of transmigratory
existence. The Ācārya reiterates this elsewhere in his Dakṣiṇā-
mūrtyaṣṭaka 'Sākṣāt tattvamasi iti vedavacasā yo bodhayati
āśritān yat sākṣātkaraṇāt bhaven na punarāvṛttiḥ bhavāmbho-
nidhau.' The upaniṣad also proclaims 'Brahmavid āpnoti
param.'

[14]

अगौरगात्रैः अललाटनेत्रैः
अशान्तवेषैः अभुजङ्गभूषैः ।

अबोधमुद्रैः अनपास्तनिद्रैः

अपूर्णकामैः अमरैरलं नः ॥ १४ ॥

Agauragātraih alalāṭanetraih
Aśāntaveṣaiḥ abhujanḡabhūṣaiḥ
Abodhamudraih anapāstonidraih
Apūrṇakāmaiḥ amarairalam naḥ.

I have no need for any God whose body is not white, who does not have an eye on his forehead, who is not quietistic in appearance, who does not wear the jewel of serpent, who does not show the cin-mudrā, who has not abandoned sleep and who has not his will fulfilled.

This verse illustrates how one should have implicit faith and devotion to his iṣṭadevatā in a particular form which alone is a sure means aiding meditation and earning His grace that ultimately confers liberation. St. Appar says similarly, *Iraivane unnai allāl yātunān ninaivilēnē* (IV. Tiruvaṅṅāmalai, 5)—‘O Lord Siva, I think not of a deity other than Thee.’

[15]

दैवतानि कति सन्ति चावनौ

नैव तानि मनसो मतानि मे ।

दीक्षितं जडधियामनुग्रहे

दक्षिणाभिमुखमेव दैवतम् ॥ १५ ॥

Dāivatāni kati santi cāvanau
Naiva tāni manaso matāni me
Dīkṣitam jaḡadhiyām anugrahe
Dakṣiṇābhimukham eva daivatam.

Many indeed are the Gods on this earth; but none of them are agreeable to my mind. The only God I adore is the One with His face turned to south who has resolved to extend his grace to the dullard.

Ācārya's unassailable and abiding devotion to Dakṣiṇāmūrti is again emphasised here. In His infinite mercy He has taken upon Himself to help the lowliest to attain beatitude.

[16]

मुदिताय मुग्धशशिनावतंसिने
 भसितावलेपरमणीयमूर्तये ।
 जगदिन्द्रजालरचनापटीयसे
 महसे नमोऽस्तु वटमूलवासिने ॥ १६ ॥

Muditāya mṛgdhaśaśināvataṁsine
Bhasitāvalepa-ramaṇīya mūrtaye
Jagadīndrajāla-racanāpaṭīyase
Muhasē namo'stu vaṭamūlavāsine.

Obeisance to that Great God dwelling under the banyan tree filled with joy, wearing the digit of the moon as a crest jewel and bearing a form pleasing with the holy ash smeared over it. He is indeed an adept in creating this magic show of this everchanging world.

The holy ash smeared over his body is the remnant of the Universe that is destroyed by Siva at the time of the *mahā-pralaya* and it is indicative of the impermanence of the pheno-

menal world. This world is illusory like the product of magic and the causality of this world is to be accounted for in the indeterminable māyā grounded in Īsvara. He is filled with joy (*mudita*) that arises from a sense of fulfilment.

[17]

व्यालम्बिनीभिः परितो जटाभिः
 कलावशेषेण कलाधरेण ।
 पश्यल्ललाटेन मुखेन्दुना च
 प्रकाशसे चेतसि निर्मलानाम् ॥ १७ ॥

Vyālabhinībhiḥ parito jaṭābhiḥ
Kalāvāśeṣeṇa kalādhareṇā
Paśyallalāṭeṇa mukhendunā ca
Prakāśase cetasi nirmalānām

Thou with the long matted tresses hanging around (your face) adorned with the digits of the moon that is not full, an eye on the forehead and a face that is beautiful like the full moon shine in the minds of men of purity.

Cittaśuddhi is a *sine quo non* for an aspirant to Self-realisation. It is only in the pure mirror of mind of such a person will reflect the radiant form of the prince of preceptors, Dakṣiṇāmūrti revealing true knowledge. The experience of such a yogi is given by Puṣpadanta in his *Śivamahimnaḥ stotra*—'When Lord Siva dwells in the mind of the yogi, the latter feels as though he is immersed in a lake of ambrosia, a thrill and joy that is beyond the range of words.' *yadālokya āhlādam hrada iva nimajjya amṛtamaye, dadhati antas-tattvam kimapī yaminas tat kila bhavān.*'(25)

[18]

उपासकानां त्वमुमासहायः

पूर्णेन्दुभावं प्रकटीकरोषि ।

यदद्य ते दर्शनमात्रतो मे

द्रवत्यहो मानसचन्द्रकान्तः ॥ १८ ॥

*Upāsakānām-tvam umāśahāyah
Pūrṇendubhāvam prakatīkaroṣi
Yadadya te darśanamātrato me
Dravatyaho mānasacandrakāntah*

Thou with Umā as Thy consort reveal to Thy devotees the nature of a full moon. For now as I have a vision of Thee, that vision makes my mind melt as though it is a moon stone.

The mūrti of Umāmaheśvara is a favourite of devotees. This is seen in one of the verses addressed to this form by Saṅkara bhagavatpāda in his Umāmaheśvara stotram of. 'Namaskṛtābhīṣṭa-varapradābhyām —' 'Who grants the boons desired by the devotees.' This form, unlike some others marked by a bundle of oddities such as ashes, skull garlands etc. is quite pleasing associated as it is with the compassionate mother, Umā. No wonder that the mind of the ripe soul melts at the delightful sight of Umāśahāya.

[19]

यस्ते प्रसन्नमनुसन्दधानो

मूर्तिं मुदा मुग्धशशाङ्कमौलिः ।

ऐश्वर्यमायुर्लभते च विद्याम्

अन्ते च वेदान्तमहारहस्यम् ॥ १९ ॥

*Yaste prasannām anusandadhāno
 Mūrtim mudā mugdhaśaśāṅka-mauleḥ
 Aiśvaryam-āyur labhate ca vidyām
 Ante ca vedānta-mahārahasyam*

Those who constantly meditate with great exultation on Thy form with a head marked by the digit of the moon will obtain prosperity, longevity of life, true knowledge and ultimately the great secret of Vedānta.

This last verse is the *phalaśruti*. Everyone who meditates on this benign form of Dakṣiṇāmūrti will gain the fruits obtainable on earth or *preyas* and ultimately the realisation of 'Sarvātmatva', the truth that Self is All that constitutes the Sreyas.

DATE OF SANKARA

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The purpose of this paper is to determine the date of Ādi Śaṅkara. We wish to show that the Great Teacher was born in 509 B.C. and not in 778 A.D. as is believed by some modern scholars.

According to tradition, Ādi Śaṅkara was born in the Kali era 2593, Nandana year, Sunday, the fifth day of the bright fortnight of the Vaiśākha-month. The nakṣatra was punarvasu, the time of birth being śukla-pañcami. This is authenticated in *Śrī citsukhācārya's Śaṅkara Vijaya* as also in *cīdvilāso's Śaṅkara Vijaya*. In his pūrvāśrama citsukhācārya, known as Viṣṇu Śarmā, was the boyhood companion of Ādi Śaṅkara. The latter gave sannyāsa and made him the pontiff of the pīṭha at Dvāraka. His account of the biography of his Master should be regarded as genuine. The corroborative evidences for this date (509 B.C.) are to

be found in the *punya-śloka-mañjari* of Sadāśiva-bodha, the *Guru-Ratnamālā* of Sadāśiva-brahmendrap and the *Suṣuma* of Ātma-bodha. The most authentic evidence is in the *Jina vijaya*, a treatise which cannot be considered to be favourable to Śaṅkara's Siddhānta. The Great Teacher's date as given in this work may therefore be accepted as genuine. While referring to the life of Kumārila Bhaṭṭa, a Mīmāṃsaka, who was a severe critic of Jainism this work gives as his date of birth 557 B.C. and says that he was forty-eight years older than Śaṅkara. Kumārila met Śaṅkara in 494 B.C. The date of Śaṅkara's nirvāṇa is also given in that treatise as 477 B.C. All these dates are given in accordance with the Yudhiṣṭhira era as also kali era. These are corroborated in *The Indian Antiquary Vol. XIII p. 41*. Further more Dr. T. S. Trivedi records in his *Indian Chronology* that King Hala (Andhra Dynasty) had darśan of Ādi Śaṅkara in 494 B.C.

THE HOROSCOPE OF ŚAṄKARA

The date of Śaṅkara has been needlessly drawn into controversy partly due to the unwholesome desire of western scholars to demote Indian chronology so as to line it up and subordinate it to the chronology of Greece and partly due to the confusion in the history of India written by British historians.

Śaṅkara's Horoscope is the following :

शुक्रः (Sukrah-Sun) बुधः (Budha-Mercury)	सूर्यः (Sūryah-Sun)	राहुः (Rāhuḥ)	चन्द्रः (Candrah-Moon)
	राशि चक्रम् Rāṣi Cakram		लग्नम् Lagna गुरुः (Guru-Jupiter)
भौमः (Bhaumah-Mars)			
	केतुः (Ketuḥ)	शनिः (Śaniḥ Saturn)	

Note : Constellation:- Punarvasu 2nd quarter

Rising Sun (Lagna) : Karkatka (cancer)

Time : Just afternoon (abhijin-muhūrta)

Day : Sunday

Tithi : Pañcami, bright half (śuklapakṣa)

Month ; Vaiśākha

Year : Nandana, Kali 2593 (509. Bc.)

This is in accordance with what is recorded in the 32nd prakāra of Ciṭṣukha's *Bṛhat-Śaṅkara-vijaya*.

Dr D. S. Trivedi¹ outlines the following in a foot note :

- a) The Śāradā-pīṭha at Dvāraka was established by Śrī Brahma-svarūpācārya (Viśvarūpa, the brother of Sureśvarācārya) in K. S. 2611 on Māgha-Śukla-490 B. C.
- b) Jyotir-maṭha at *Badarikāśrama* on the Full Moon of Pauṣa in K. S. 2616 i. e. 485 B. C. by Ānandagiri (Toṭakācārya).
- c) Govardhana-maṭha at *Jagannātha-purī* on Vaiśākha Śukla 10 in K. S. 2617 i. e. 484 B.C. by Padmapādācārya (sanandana).
- d) Kāmakoṭī Pīṭha at *Kāñcī* on Vaiśākha Śukla Full Moon in K.S. 2620 i. e. 481 B.C. with Śrī Śaṅkara Bhagavatpāda Himself as the first Ācārya.
- e) Śāradā-Maṭha Śṛṅgeri (Kūḍali) on Pouṣa Śukla Full Moon in K. S. 2618 i. e. 483 B. C. with Hastāmalakācārya (Pṛthvīdhara) as the first Ācārya.

Of all the above mutts, Kāñcī has an unbroken line of Pontiffs up to now the 69 th Pontiff, being Jagadguru Śrī Jayendra Sarasvatī, disciple of the 68 th Pontiff, the great Ācārya (Periavāl) Jagad-

1. Indian Chronology [Bhavan's Publication] P.25 f. n. 29

guru Śrī Candrasekharendra Sarasvatī (now in his 87 th year). The Kūḍali (the Śrīgeri Mutt) has also an unbroken line - 68th pontiff being Saccidānanda Saṅkara Bhāratī (1937 A. D. continues in 1962)².

The Dvāraka pīṭha runs upto the 79th pontiff Śrī Abhinava Saccidānanda³. The Govardhana Maṭha chronicles mention 144 Pontiffs, the last 144th (1962) being Śrī yogesvarānanda Tīrtha.⁴ It may be mentioned that the Kāñcī and Dvāraka Maṭhas have only Brahmācāri - sannyāsins. The Govardhana-purī Maṭha svāmīs could be also sannyāsins drawn from Gṛhasthāśrama. That accounts for the short lives of the pontiffs of purī as Sannyāsins.

There are other convincing corroborative evidences for the date of 509 B. C.

They may be listed as here-under:—

- (i) The puṇya-śloka-māñjari of Sadāśiva bodha gives the date as 509 B.C.
- (ii) The Guru Ratna-mālā of Sadāśiva Brahmendra gives the same date.

2. Vide Natarajayyar's treatise on the Traditional Age of Śrī Śaṅkarācārya etc. (1962) pp. 167-169

3. Ibid pages 170-172

4. Ibid pages 175-180

(iii) Ātma-bodha's commentary on Guru-Ratnamālā known as *susūma* confirms the same date.

The relevant verse, a chronogram 3952, when decoded and read in the reverse order gives the date as 2593 after Kali 3102. So 3102-2593 = 509 B. C.

(iv) The Jina-Vijaya, as we have already noted, confirms Śaṅkara's date as 509 B. C. When in a jaina work there is confirmative evidence in regard to the date of Śaṅkara as 509 B.C. it goes without saying that it has a high probative value.

(v) It is pertinent to observe that Śaṅkara jayanti every year is celebrated on the Sukla-pañcami in the month of Vaiśākha. Śaṅkara's birth star was punarvasu. This star position with pañcami, we have already indicated, occurred only in Nandana year (i.e. 509 B. C.) and not in 608 B.C. or 44 B. C. or 778 A. D. as has been variously mentioned by others.

(vi) Credence must be given to the *Bṛhat-Śaṅkara-Vijaya* where it is recorded that Śaṅkara was ordained as a Sannyāsin by

Govinda Bhagavat-pāda in the bright half of paṅguni 2640 yudhiṣṭhira śāka or 499 B.C.⁵

Note:—Vedic yudhiṣṭhira Era is 36 years before Kali i.e. 3138 B. C. (3102+36). But *Jaina* yudhiṣṭhira Era is different as it is 468 Kali = 2634 B. C.

(vii) The *Jina-vijaya* gives the death of Śaṅkara in Jaina years 2634=2157 Kali=477 B. C which is the correct Nirvāṇa date of Ādi Śaṅkara.⁶

(viii) The Nirvāṇa date 477 B.C. is clearly corroborated in the *Puṇya-Śloka-mañjarī* of Sadāśiva-bodha where it is recorded as 2625 Kali, Raktākṣi year, Vṛṣabha month, Suklapakṣa Ekādaśi Tithi.⁷

(ix) The *Jaina-Yijaya* while fixing Kumārila Bhaṭṭa's birth date⁸ as 557 B. C. Y. E. of

5. Vide Kota Venkatachalam's work "Date of Buddha, Malinda etc." pp. 41-44. See also "Age of Śaṅkara" by T. S. Narayana Sastri—pp. 90—103.

6. Cited in "Age of Śaṅkara" by T. S. Narayana Sastri. p. 141. Cited in Natarajayyar Ibid-p. 33.

7. Vide Kota Venkatachalam's Chronicle of Nepal History p p. 11-116, where all relevant dates of Śaṅkara's life are given, Cited in Natarajayyar's treatise Ibid P-38-40 and P. 151 item 25.

8. Kumārila Bhaṭṭa was vehement critic of Jains. He was a Mimāṃsaka.

the Jains 2077 i. e. $2634 - 2077 = 557$ B.C. The relevant Jaina verse mentions that Śaṅkara was born 48 years later. So $557 - 48 = 509$ B.C. The Jaina verse also says Śaṅkara met Kumārila in 494 B. C.⁹

(x) In Nepal History¹⁰ Śaṅkara is mentioned as having visited Nepal during the reign of King Vṛṣadevavarma (2613 Kali - 2554 K.S). Śaṅkara's visit to Nepal as per Dr. D. S. Trivedi's Indian chronology - 489 B.C. This date of 489 B.C. is important as it clearly shows that according to Nepal History Śaṅkara lived in the fifth century B. C.

(xi) The *Indian Antiquary* Vol. XIII, p. 411 ff states "The Nepalese Vaṁśa says Ādi Śaṅkarācārya came from South in Kali 2614 = 487 B.C."¹¹

(xii) The temple of Śaṅkara in Kashmir is an ostensible evidence for Śaṅkara's life-period being in the 5th century B. C. Kota Venkatachalam¹² records the 70th King Gopāditya of

9. See Kota Venkatachalam's "Buddha, Malinda etc." P. 31

10. See Kota Venkatachalam's chronicle of Nepal History P. 55 cited Natarajayyar Ibid-pp 33-34.

11. See Kota Venkatachalam's "Buddha, Malinda etc." P. 28

12. Ibid - p. 28

Kashmir (417-357 B. C.) built the temple. So Śaṅkara must have lived prior to this (i.e. from 509-477 B. C.)

(xiii) Śaṅkara gave darśan to King Hala of the Āndhra Dynasty. King Hala's reign was from 494—489 B.C. as per Kota Venkatachalam in his Book on "Buddha, Malinda etc." p. 198 citing Śaḍāśiva Bodha's *Guru-Ratnamālā* p. 21.

(xiv) The Hultsch Mss. states "After hearing of Śaṅkara's demise in Kāñcī in 477 B.C. Pṛthvīdhara hurried to Kāñcī¹³. This Pṛthvīdhara was the first pontiff of the kūḍali Maṭha. This proves that the date of Śaṅkara's disappearance was 477 B.C. and also that Kūḍali's first pontiff was Pṛthvīdhara. That the Kūḍali Maṭha is the original Śṛṅgeri Maṭha is also evidenced thereby.

(xv) Natarajayyar's Book (Ibid p. 28) refers to the famous *Tāmra-patrānuśāsana* (Copper plate inscription) of King Sudhanvā addressed to Ācārya Śaṅkara himself, dated 2663 of Y.S. = 478-477 B.C. This reference is reproduced in page 29 of *Vimarśa* a work written by the last Ācārya of Dvārakā Maṭha.¹⁴⁻¹⁶

13. See Natarajayyar's Book Ibid. p. 76.

14-15 See Ibid Appendix A of the Book.

So if the Dvāraka Ācārya's work contains reference to the copper plate inscription that cannot at all be disputed as spurious.

(xvi) In 1962 the Ācārya of Govardhana Pīṭha Śrī Yogeśvarānanda Tīrtha has written a thesis on the *Exact date of Śaṅkara* where the date of birth is given as 2631 Y. S. = 509 B. C.

When (a) Dvārakā and Purī Maṭha chronology agree with that of Kāñcī from 509 B.C.—477 B. C. (b) and when Sudhanvā's inscription is referred to in the Ācārya of Dvāraka's work called *Vimarśa* and the work of Purī Ācārya of 1962 on '*Exact date of Śaṅkara*' also agree as to the Nirvāṇa date of 471 B.C.-in view of all this, fixing the date of Śaṅkara as 788 A.D. is absurd.

(xvii) The chengleput Gazetteer of 1879 a Government record states, "Śaṅkarācārya established a math in Kāñcī in 481 B.C."

(xviii) The view that the term 'Draviḍa Śiśu' in Śaṅkara's *Saundaryalaharī* refers to Jñāna-Sambandar is wrong. It refers to Śaṅkara himself. The term 'Draviḍa' was in vogue even in 5th century B.C. He extolls Devī as his Divine Mother. It is worthy of note that in the *Śiva-Rahasya* and *Skandapurāṇa* (Sahyādri-Skanda), Śaṅkara is referred to as '*Draviḍa Muni*'.

It is clear therefore that Śaṅkara was a Drāviḍa, and refers to himself as 'Draviḍa-śiṣu, protected by the Goddess Tirupurasundarī. The word 'Pañca Drāviḍa includes Kerala, Tamil Nadu, Āndhra, Karnāṭaka and Mahārāṣṭra.

The Guruparamparā chronicles in the records of the Dvārakā, Badri, Purī and Kāñcī Maṭhas start from 477 B.C. after the Nirvāṇa of Śaṅkara. Śaṅkara himself was the Ācārya of the Kāñcī Kāmakoti maṭha from 481 B.C as we had already seen, according to the *Government Chengleput Gazetteer* of 1879.

We mention all these to indicate that the date of Ādi Śaṅkara as given by the other four Maṭhas i.e. 509 B. C, must be treated as correct in-as-much as it is corroborated by the several evidences mentioned above. There was an Abhinava-Śaṅkara born in 778 A.D. But this Abhinava-Śaṅkara was not the author of the prasthāna-traya bhāṣyas and numerous other works. Abhinava-Śaṅkara died in Kashmir in 810 A.D even as the Kāñcī Maṭh's records show. *The Bengali Encyclopedia* (1892) Vol. III clearly records that Śaṅkara's Mahā-pīṭhasthāna and Samādhi-sthāna was in Kāñcī. The Western historians adhere to an imaginary date 778 A.D., for the birth of Ādi Śaṅkara. They have gone wrong, in our opinion, in regard to many other dates: for instance not considering the Epics

as having any historical value, they demote Aśoka's date from 1472 B.C. to 268 B.C. and of Lord Buddha's from 1887 B.C. to a date in the fifth century B.C. The western oriented history-books current now in India have to be re-written if the true history of Bharat is to be restored.

Sri Totakacarya's Srutisarasarasamuddharanam

Kumārī R. Pattammal, M A., M. Phil.

[We are serialising the M. Phil. thesis of Kumārī R. Pattammal. Its subject is the *Srutisārasamuddharanam* of Śrī Totakācārya. The research was done in the Department of Sanskrit, University of Madras, under the supervision of Dr. N. Veezhinathan. We are publishing the text with English translation and comments, omitting the notes, appendix, etc.

—Editor]

INTRODUCTION

TOṬAKĀCĀRYA - His - Personality And Works

The combination of philosopher and mystic, saint and scholar which we find in Śrī Śaṅkara has been exemplified very completely in Toṭaka—one of the four direct disciples of Śrī Śaṅkara, the other three being Padmapāda, Sureśvara and Hastāmālaka. Padmapāda wrote *Pañcapādikā* which is a commentary on Śrī Śaṅkara's commentary on the first four aphorisms of the *Brahma-sūtra*. Sureśvara

wrote the *Naiṣkarmya-siddhi*, an independent treatise on Śrī Śaṅkara's philosophy expounded in his *bhāṣya*-s. He also wrote commentaries in verse from on Śrī Śaṅkara's *bhāṣya* on the *Bṛhadāraṇyakoṇiṣad* and the *Taittirīyokoṇiṣad*. His verse commentary on the *Dakṣiṇāmūrti-stotra* on Śrī Śaṅkara entitled *Mānasollāsa* is well-known in the history of Advaita Vedānta. Hastāmalaka is the author of twelve verses which were commented upon by Śrī Śaṅkara himself.

The main authority for the life of Toṭaka is tradition. According to it, Giri was the *pūrvāśrama* name of Toṭaka; he received the divine grace of Śrī Śaṅkara and instantaneously composed an octad of verses known as *Toṭakāṣṭaka* in praise of his Master-Śrī Śaṅkara, the refrain of each being-*bhava śaṅkara deśika me śaraṇam*. It has earned for him an abiding place in the galaxy of the preceptors of Advaita and was responsible for the name *Toṭakācārya*, for the stanzas were composed in the *Toṭaka*-metre.

Apart from the *Toṭakāṣṭaka*, Toṭaka composed another work *Śrutisārasamuddharaṇam* which mainly deals with the logical significance of the major-texts of the *Upaniṣad*-s such as *tat tvam asi* and the like. This text consists of 179 verses. Here, too, excepting the first verse which is in the *vasantatilaka*-metre, and the last one which is in

the *sragdharā*-metre, all the other verses are in the *Toṭaka*-metre.

There are three commentaries on the *Śrutisārasamuddharaṇam*. One is by Saccidānandayogin and it is entitled *Tattvadīpikā*. It has been published in the Ānandāśrama Sanskrit Series, Poona, and in the Śri Vāṇi Vilas Press, Srīraṅgam. Another commentary is by one Pūrṇātma-kṛṣṇa and it is available in manuscript - form at the Travancore University Manuscripts Library, Trivandrum. The third commentary entitled *Śrutisārasamuddharaṇa-sambandhoktī* is available in manuscript-form at the Government Oriental Manuscripts Library, Madras.

His times and the Historical Background

Toṭaka flourished during an age when the Prābhākara school of Mīmāṃsā was fully active. According to that school, all significant propositions should refer to action and not to an existent entity. As such, only texts that are injunctive in character are valid. And, those texts which are characterized as *arthavāda*-s and which do not convey any action acquire validity by becoming one with the injunctive texts either by praising or censuring the prescribed or interdicted action as the case may be. When viewed in this light, the texts *tat tvam asi*, etc., are to be taken as praising the nature of the individual soul who is to perform

action that is enjoined by an injunctive text. Thereby they acquire validity and do not have any independent logical value.

In the wake of the above theory of the Prābhākara school, another theory was propounded by one Vṛttikāra - a pre-Śaṅkara Vedāntin. According to him, the Upaniṣadic texts do enjoin the activity of meditation upon *jīva* as *Brahman*. There was yet another old Vedāntin - Brahmadaṭṭa by name who also held a similar view. According to these two authors, the *Upaniṣad*-s too, like the ritualistic section of the Veda, are essentially injunctive in character, the injunction here not being about ritual but about meditation. The central teaching of the *Upaniṣad*-s is to be found in injunctive texts like *ātmetyeva upāsīta* (*Bṛh.*, I, iv, 7) to which assertive propositions like *tat tvam asi* are subsidiary. This view is referred to by Śrī Śaṅkara in his commentary on the *Brahma-sūtra* (I, i, 4) critically examined and finally rejected. Toṭaka in explaining the logical significance of the text *tat tvam asi* places before him the above views without mentioning the names of the authors and proves their untenable character.

Further, the Nyāya-Vaiśeṣika and the Sāṅkhya school were also prevalent during the times of Toṭaka. The doctrine of Advaita, that the world which is an effect is neither real nor an absolute nothing but is only indeterminably present in its

cause-*Brahman* is totally opposed to the Nyāya-Vaiśeṣika view that the effect is totally non-existent in its cause prior to its creation, and to the Sāṅkhya view, that the effect really exists in its cause. Again, the Advaita view that the world is only a non-real change of *Brahman* is fully opposed to the Nyāya-Vaiśeṣika view that the world is a *de novo* creation from the atoms, and to the Sāṅkhya view that it is a manifestation of what is already existent in the *prakṛti* into gross form. In other words, the Advaita view of *vivarta-vāda* is opposed to the Nyāya-Vaiśeṣika view of *ārambha-vāda* or the *asat-kārya-vāda* and the Sāṅkhya view of *pariṇāma-vāda* or the *sat-kārya-vāda*. Toṭaka rejects the theories of causation accepted by the Nyāya-Vaiśeṣika and the Sāṅkhya.

We shall in the sequel set forth the teachings of the *Śrutisārasamuddharaṇam*.

II

According to Advaita, the ultimate reality is the one immutably homogeneous, infinite, pure identity. It is of the nature of consciousness and bliss. *Māyā* or *avidyā*, which is doubly evil as a disguising medium and as a distorting medium, conceals the true nature of the reality by the former and reveals it as God, soul, and the world by the latter. These three are thus only the seeming diversifications of the reality. Of these, God and the soul are complex entities consisting of the sen-

tient element of reality and the insentient element of *avidyā*, its products, and their characteristics. The true nature of God is the sentience or consciousness which is termed *Brahman* in the *Upaniṣads*. The true nature of the soul too is the sentience or consciousness which is termed *Ātman* in the *Upaniṣads*. Thus God and soul are fundamentally the same as *Brahman*. The world, on the other hand, is an illusory appearance of *Brahman*, just as shell-silver is only an appearance of the consciousness conditioned by the shell. Therefore, no part of it is real. This is the distinction - an important one, between God and soul on the one hand, and the world, on the other, although the three are the illusory manifestations of reality.

The *Upaniṣadic* texts like *tat tvam asi* convey the identity of, or more strictly, the non-distinction between *Brahman* and *Ātman*. They are never intended to convey the identity of God and soul as such; it is because God is mediately known through the *Upaniṣad*-s to be omniscient and infinite, while the soul is immediately known to be ignorant and finite. Hence identity of the two is not possible.

The word *tvam* in the *Upaniṣadic* text stands for soul and its true nature - *Ātman*. The word *tat* stands for God and its true nature - *Brahman*. The text as a whole conveys the non-distinction

between *Brahman* and *Ātman*. This non-distinction when realized is the supreme human end. And since *tat tvam asi*, etc., give rise to such a realization, they are characterized as major-texts or *mahāvākya-s*.

The major texts are usually stated to be four in number; and, they are :

- i) *prajñānam brahma* (*R̥g-veda*, *Ait.*, III, 3),
- ii) *aham brahmāsmi* (*Śukla-Yajurveda*, *Bṛh.*, I, iv, 10),
- iii) *tat tvam asi* (*Sāma-veda*, *Chānd.*, VI, vii, 7),
and,
- iv) *ayam ātmā brahma* (*Atharva-veda*, *Māṇḍ.*, II).

But Svayamprakāśa Yati in his commentary on the *Haristuti* of Śrī Śaṅkara and Śrī Gaṅgādharendrasarasvatī in his *Svārājya-siddhi* mentions one more and it belongs to the *Taittirīyopaniṣad* of the *Kṛṣṇa-yajurveda*. It is as follows :

sa yaścāyam puruṣe, yaścāsāvāditye, sa ekaḥ

The major-text chosen for detailed discussion in the present work is *tat tvam asi*; and the lines of interpretation should be extended to other texts too.

The term *tvam*, we said earlier, conveys, the soul and its true nature—*Ātman*. Of these, the

former is the primary sense, while, the latter, the secondary one. Toṭaka explains the nature of the soul by adopting the theory of reflection (*pratibimba-vāda*) and that of delimitation (*avaccheda-vāda*). According to the former, the reality undergoes reflection in *māya* or *avidyā* and mind. The reflected image is termed soul and it partakes of the qualities of the reflecting medium-mind. This theory in the post-Śaṅkara Advaita period is advocated by Prakāśātman-the author of the *Vivarana* which is a commentary on the *Pañcāpādikā* already referred to.

According to the *avaccheda-vāda*, the reality conditioned by mind is the soul. This theory, in the post-Śaṅkara Advaita period is advocated by Vācaspatimiśra, in his commentary *Bhāmatī* which is a commentary on Śrī Śaṅkara's *bhaṣya* on the *Brahma-sūtra*. It must be noted here that according to Vācaspatimiśra, it is only *avidyā* that is admitted as the limiting adjunct. There is plurality of *avidyā* and hence plurality of souls. But, according to Toṭaka, the plurality of souls is due to the plurality of minds.

The *avaccheda-vāda* in the post-Śaṅkara period proceeds on the basis of the criticism that there cannot be any reflection of the reality which is devoid of any form in *avidyā* and mind on the ground that only objects which have form could be

reflected. Those who advocate the *pratibimba-vāda* argue that redness of a flower is reflected in a crystal; and redness does not have any form. Sound which does not have any form undergoes reflection in the form of echo. Hence it is not correct to say that only objects which have form could undergo reflection.

It might be said that only those objects which can be perceived by sense-organs could be reflected. Redness and sound, although they do not have any form, are reflected because they are respectively perceived by the sense of sight and the sense of hearing. *Brahman*, on the other hand, does not come within the range of any sense-organ. On this ground, it does not have any reflection.

The above rule, namely, that it is only those objects which can be comprehended by the sense-organ that could have reflection is not true. Ether, which does not come within the range of any sense-organ and which is manifested by the witness-self, does have reflection in water. In the same way, reality which is formless and which transcends all sense-organs could have reflection in *avidyā* and mind.

We may add here that the author of the *Brahmā-sūtra* advocates both the *pratibimba-vāda* and the *avaccheda-vāda*. The aphorisms-*atha eva ca upamā sūryakādivat* (BS, III, 2, 18), and *ābhāsa*

eva ca (BS, II, 3, 50), speak of the soul as a reflected image of the reality. The aphorism - *amiśo nānā vyapadeśāt*, etc., (BS, II, 3, 43), speaks of the soul as a delimitation or a part *as it were* of the reality.

Śrī Saṅkara, in his commentaries on the *Brahma-sūtra*, the *Upaniṣads*, and the *Bhagavad-gītā*, explains the nature of God and soul by adopting both *pratibimba-vāda* and *avaccheda-vāda*.

When the reality is reflected in or conditioned by the mind, there results the mutual identification of mind and its qualities with the reflected image - the soul. And this gives rise to the notion of 'I' which consists of the sentient element of reality and the insentient element of mind. In the other systems of Vedānta, the 'I' itself is taken to be the pure self. Śrī Toṭaka proves that the notion of 'I' the principle of limiting individuality is really the subjective aspect of the mind and is, therefore, incapable of being identified with the pure self.

Following the identification of the mind and the reflected image of the reality there is the identification of the qualities of mind such as agency, etc. The soul thus acquires the characteristics of being a knower, agent, and enjoyer. It must be noted here that these three characteristics constitute what is known as *samsāra*. The latter is different from *jagat* or the world which begins

with mind and ends with external objects. It is this distinction between *saṁsāra* and *jagat* that accounts for the usage that a *jīvanmukta* is in the world and is not a *saṁsārin*. When the soul is freed from these characteristics, it shines in its true nature which is liberation.

Following the superimposition of mind and its qualities upon the soul, there is the identification of the qualities of sense-organs, physical body and its features. Thus *Atman* or the pure self acquires the state of soul by being reflected in or delimited by mind and by being adventitiously endowed with the characteristics of mind, sense-organs, and physical body.

The soul, in order to know the objects of the world, has to depend upon the modification of the mind or *vytti*. Although in its essential nature, the soul is the all-pervasive self and thereby is identified with every object of the world, yet, since it is conditioned by mind, it requires *vytti* in order to have the knowledge of objects.

According to Śrī Toṭaka's view, the soul is finite; and, it has no relation with the object (say) pot which is present in the consciousness delimited by it. And the latter is concealed by modal ignorance. Now, mind goes out through the sense of sight and undergoes modification known as *vytti* in the form of pot. It removes the modal igno-

rance first. And, in that *vytti* the consciousness delimited by the object, which is free from the modal ignorance, is reflected. Since the mind also is in the place of the object, the consciousness reflected in the mind, namely, the soul also is there. Thus the soul and the consciousness delimited by the object have become one. The consciousness that manifests the object is only the consciousness delimited by the object. But since the consciousness delimited by the object and the soul, that is, the consciousness reflected in mind, have become one, the latter manifests the object. In other words, the soul, through *vytti* becomes identical with the consciousness delimited by the object and knows the object.

The main role of *vytti*, according to this view, is to bring about the manifestation of identity (*abhedābhivyakti*) between the soul and the consciousness delimited by the object. Hence this view in the post-Śaṅkara Advaita literature is referred to as *abhedābhivyakti-pakṣa*.

When the soul through the instruments of perception perceives the objects of the world in the above manner, we call that state of experience the waking state. When the instruments of perception are quiescent and are not used and the objects also do not exist but all the same, the soul retaining the faculty of perception alone seems to see the objects which are really nothing but the creation of

impressions stored up before, we call that state of experience the dream state. When the mind provisionally merges in *avidyā* and when there is the manifestation of *avidyā* and the bliss-aspect of *Ātman*, we call that state of experience the deep sleep state.

The Upaniṣadic texts- 'As a large fish swims alternately to both the banks (of a river), so does this soul move to both the states of dream and waking', and 'As a hawk or falcon roaming in the sky becomes tired, folds its wings, and hastens to its nest, so does this soul hasten for this state of deep sleep, where falling asleep he cherishes no more desires and has no more dreams', affirm that the soul experiences the three states of waking, dream and deep sleep. It moves by turns from the waking state to the dream state, from the dream to that of deep sleep, from that again back to the dream state and so on. The experient of the three states is the soul or *jīva*. The reality or pure consciousness which is constant in and also the witness of, the three states is termed *Ātman*. It is, by courtesy, called the *Turīya* or the Fourth in relation to the three states.

The Upaniṣadic text— 'This *Ātman* identified with intellect, is present as the inner ruler of the senses of knowledge and action, and vital airs, and is immanent in the mind as self-luminous conscio-

usness', gives us the knowledge of *Ātman*. This text conveys *Ātman* to be self-luminous consciousness and it distinguishes it from the intellect, sense-organs, and vital airs by stating that it is *identified* with intellect, that it is *present* as the inner ruler of the sense organs, and vital airs, and it is *immanent* in the mind.

The mind superimposed on the reality sustains the three states. And the mind associated with them is manifested by *Ātman*—the witness-self. *Ātman* when reflected in or conditioned by mind attains to the state of soul. Thus, *Ātman* immanent in the mind is the soul. And, *Ātman* that transcends the mind is the witness-self. It is pure consciousness. The characteristic of being a witness cannot be taken as the essential nature of *Ātman* on the ground that it is indeterminable by being dependent on something else. The nature of being a witness cannot be thought of except in relation to the witnessed object, while the latter is never intelligible without relation to a witnessing self. Hence these two are interdependent. And whichever is interdependent is indeterminable as either real or unreal. It follows then that the nature of being a witness and the witnessed is interdependent and indeterminable. In view of this, the nature of being a witness cannot be natural to *Ātman* which is always real. It is viewed as a witness only in relation to the four factors, namely, the mind and the

three states. When the latter vanish, the self would cease to be a witness. It will remain as the pure self which is liberation.

From the above it would be clear that as the mind is superimposed on *Ātman*, the three states of waking, dream, and deep sleep which depend on the mind are superimposed on *Ātman* and they are not real. It follows that the characteristics of being an agent, enjoyer and knower pertaining to the soul in the states of waking, dream are also non-real. *Ātman* is pure consciousness; it is free from agency, etc., and it is constant in and the witness of the three states of waking, dream, and deep sleep. And it is the secondary sense of the term *tvam*. The primary sense is the soul in association with the characteristics of being an agent, etc.

The primary meaning of the word *tat* is God - *Brahman* associated with *avidyā*. And its secondary sense is pure consciousness which is termed *Brahman*. The *Taittirīya* text (III, i, 1) - "That from which these beings arise, That from which these beings derive their existence and manifestation, and into which they lapse back at the time of dissolution - seek to know That; That is *Brahman*" conveys the primary meaning of the word *tat*. This passage states that *Brahman* is the source of the universe.

The Upaniṣadic text (*Taittirīya*, II, 1) - '*Brahman* is existence, consciousness, and infinite' and

the *Bṛhadāraṇyaka* text (III, ix, 28) 'Brahman is consciousness and bliss' convey the secondary sense of the word *tat* as pure consciousness, bliss, and infinite.

Now the question arises as to how *Brahman*, which is pure consciousness, could be the cause of the world. It is to account for the rise of the world from *Brahman* of the above nature that the Upaniṣadic text (*Śvet.*, I, 3) 'The sages absorbed in meditation discovered the *creative power* which is present in *Brahman* and which consists of the three strands of *sattva*, *rajas*, and *tamas*' introduces the principle of *māyā*. The *Upaniṣad* (IV, 10) 'Know *māyā* to be the material cause of the world and *maheśvara* as one who possesses *māyā*' speaks of *māyā* as the primal cause of the world. The word *maheśvara* in the text means pure consciousness, that is *Brahman*. It follows that *Brahman* associated with *māyā* is the source of the universe.

When it is said that *Brahman* associated with *māyā* is viewed as the source of the universe we must understand that *māyā* is the transformative material cause and *Brahman* is the transfigurative material cause of the world. In other words, the world is the *pariṇāma* of *māyā* and the *vivarta* of *Brahman*.

(Contd).

The book, '*Yoga-sūtras of Patañjali*' is, no doubt, a must for a person, who wants to follow the yoga system of philosophy to attain everlasting happiness; and the author's introduction will evoke interest in the minds of both the lay man and the scholar which could lead them to the study of the *yoga-sūtras*.

Those who cannot read or follow the sanskrit text need not despair because the english translation and notes reflect the depth and spirit of the text. A valuable service indeed by Śri M. N. Dvivedi.

—J. R. S. Vasam Ramanan.

BOOK REVIEW

THE YOGA SUTRAS OF PATANJALI : Saṁskṛt text and English Translation together with an introduction and an Appendix, and Notes on each Sūtra based upon several authentic commentaries: By M.N. Dvivedi; Exclusively distributed by Indian Books Centre, 40/5 Shakti Nagar, Delhi-110007, INDIA.

The claim that the aim of human existence is to attain eternal happiness and peace is indisputable. In our day-to-day experience we see that ordinarily no man is free from the cycle of *samsāra* which is full of misery. He, therefore, should aim at overcoming misery and realize the state of enduring peace and happiness, which is referred to by several names such as Kaivalya, Mokṣa, Apavarga, Nirvāṇa, etc. In other words, extinction of individuality is the only way to eternal happiness and peace. For reaching this goal, the yoga system of philosophy prescribes the eight-fold mental and physical discipline which is as follows: (1) self restraint (*yama*), (2) Observance (*niyama*), (3) posture (*āsana*), (4) regulation of breath (*prāṇāyāma*), (5) withdrawal of the senses (*pratyāhāra*), (6) steadying the mind (*dhāraṇā*), (7) Contemplation (*dhyāna*), (8) meditative trance (*samādhi*). The author has extensively dealt with these points in his introduction in lucid english.

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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाग्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥

samsārādhvani tāpabhānukiraṇaprodhūta-
dāhavyathā
khinnānām jalakāṅksayā marubhuvī bhrāntyā
paribhrāmyatām,
atyāsannasudhāmbudhīm sukhakaram brahmādv-
vayam darśayaty-
eṣā śaṅkarabhārati vijayate nirvāṇasandāyini.

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 *Brahman*, this the Voice of Śaṅkara—is victorious, leading, as it does, to liberation.