

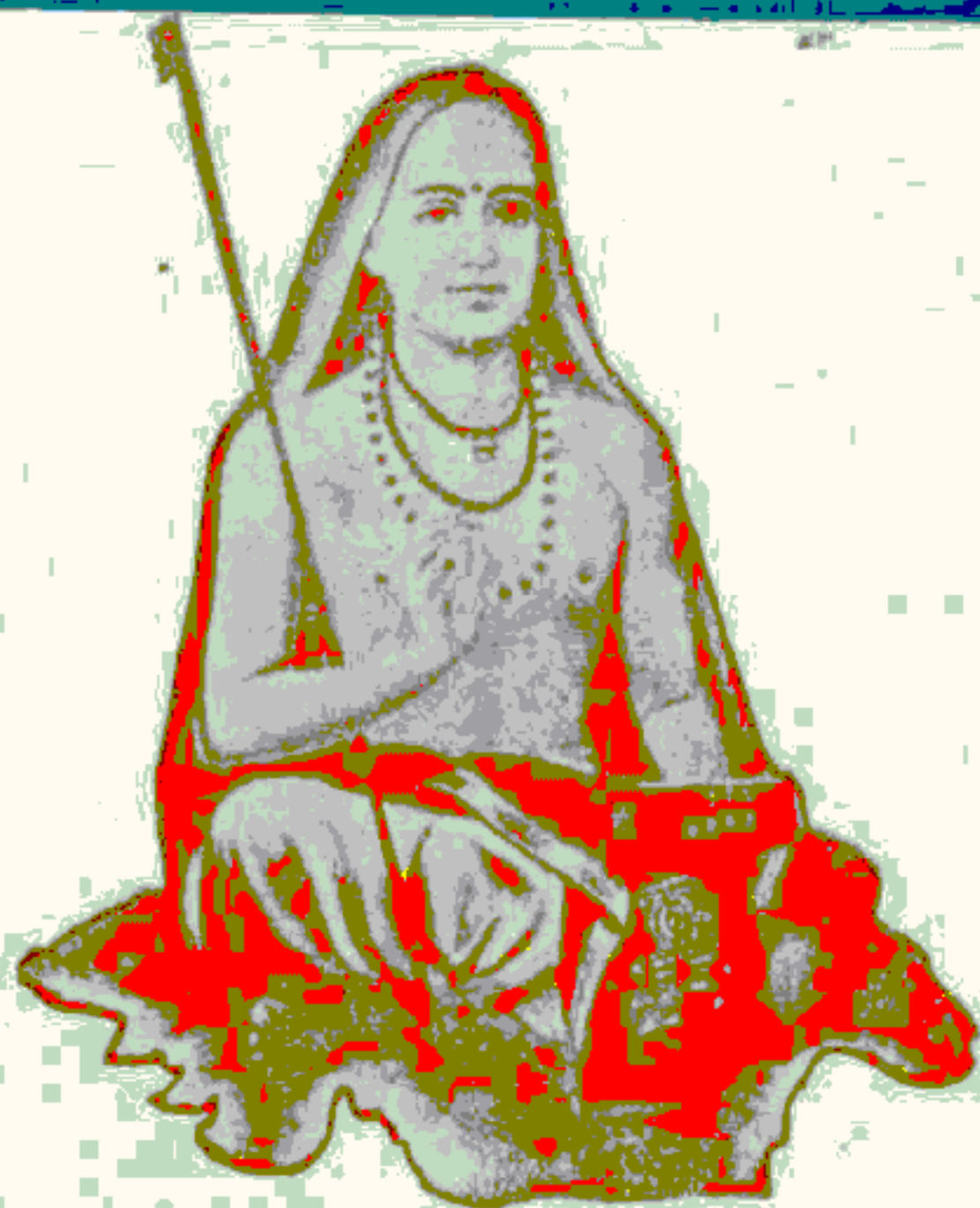
A QUARTERLY JOURNAL OF ADVAITA VEDANTA

The VOICE of ŚAṆKARA

śaṅkara-bhāratī

Chairman, Advisory Board
T. M. P. MAHADEVAN

Volume SIX
Number THREE



NOVEMBER

1981

esā śaṅkara-bhāratī vijayate
nirvāṇa-saṁdāyīnī

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

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HOMAGE TO SANKARA

[73]

वागंशुभिः द्वैतमहान्धकारं प्रोत्सार्य तत्त्वं समदर्शयद्यः ।
मार्तण्डतुल्योऽपि शशीव कान्तस्तं शङ्करं देवनुतं नमामि ॥

*vāgaṁśubhīḥ dvaitamahāndhakāraṁ
protsārya tattvaṁ samadarśayat yaḥ
mārtaṇḍatulyo'pi śaśīva kāntas-
taṁ saṅkaraṁ devanutam namāmi*

I salute Srī Saṅkara who is worshipped by the divine beings, who, removing the thick darkness in the form of duality by means of the rays of the Sun in the form of his speech, has shown the true nature of the reality, and who, although similar to the Sun is pleasing like the moon.

Gaṅgadharakavi : *Pañcīkaraṇacandrikā*

[74]

विशुद्धविज्ञानघनान् शुचिस्वान्तान् जगद्गुरुन् ।
नमामि भगवत्पादान् त्रय्यन्ताब्जविभाकरान् ॥

*viśuddhavijñānaghanān śucisvāntān jagadgurūn
namāmi bhagavatpādān trayyantābjavibhākarān.*

I salute Śrī Śaṅkara-Bhagavatpāda who is of the nature of pure consciousness, whose mind is extremely pure, who is the preceptor of the world and who is the Sun to the lotus--the vedānta.

Polagam Śrī Rāma Sastri : *Draviḍātreyadarśanam.*

[75]

हरलीलावताराय शंकराय महात्मने ।
अद्वयात्मसुखांभोधिनिमग्नमनसे नमः ॥

*haralīlāvatārāya śaṅkarāya mahātmane
advayātmasukhāmbhodhinimagnamanase namaḥ*

Salutations to Śrī Śaṅkara—the great, who is an incarnation of Lord Śiva and whose mind is immersed in the ocean of bliss that is the non-dual reality.

Śrī Jagadīśvara Sastri : *Cidacidaśarīraka - Brahmasiddhi.*

ADI SANKARA *

Jaḡadguru Śrī Candrasekharendra Sarasvatī

1

The Ray of Wisdom

In Kerala, i. e. in Malayālam, there is a place called Kālaḡi. In that place dwelt a couple Śivaguru and Āryāmbā. They were devotees of the Lord. They led their life endowed with good conduct, truth and virtues. But they did not have a son. One day the Lord appeared in dream to Sivaguru and Āryāmbā and asked them "Do you want a hundred sons who will live long or one son whose life will be short? If one hundred sons, they

*Translated into English by Dr. T. M. P. Mahadevan from *Ācārya Svāmīgal Upanyāsaṅgal*, part 4, published by Kalaimagal office, Madras-4, 1980.

will be devoid of intelligence and be dull. If it be one son, he will be supremely intelligent and omniscient, and as wise as Dakṣiṇāmūrti. Which do you want?" Both Sivaguru and Āryāmbā replied "Please do not put us to a test. Whatever is the will of the Lord, let that happen." The Lord said in response, "Myself shall be born as your son. But I shall live only for eight years." Thus the Lord blessed the couple at the same time in a dream.

Accordingly, the Lord incarnated Himself. When the child was five years old the ceremony of investing it with the sacred thread was performed. From the fifth year to the eighth year, there was *brahmacarya*. After the investiture ceremony he learnt the *Vedas* and the *Śāstras*. Even when he was very young the father Sivaguru passed away.

One day, the mother was not well. In that village there was a river running at a great distance from their house. The mother wanted to have a bath. But she could not walk that distance. Therefore, Śrī Ācārya prayed that the river should change its course and run near their house. The river accordingly came near the house. On the way, in the middle, there was a temple of Kṛṣṇa. When the flood of the river came, the temple fell. Afterwards, as instructed by Śrī Ācārya, the king of that country re-built it.

One day after the mother had finished her bath in the river, Śrī Ācārya got into it for bathing. Then a crocodile caught hold of his leg and began to drag him. Seeing this, the mother was in great anguish. At that time the Ācārya told his mother, "Now a crocodile has caught hold of my leg. If I take *sannyāsa* it would amount to taking another birth. Then I shall be saved. There will be no fault of untimely death for me. To you also there will come a higher status of existence; in other words you will receive whatever a son has to do for his mother. There will not be the state of being without a person who has to do the requisite *karma*. Twentyone generations will gain a good status. Therefore please give your permission for my taking *sannyāsa*.

The mother was extremely distressed. She said, "I was in a puzzle when the Lord asked me 'Do you want a hundred evil sons who will live long or one good son whose life will be short?' I could not find an answer to that question. I find myself now placed in the same situation. You can do what your wish is." Śāṅkara started to go in search of a *guru* in order to receive *sannyāsa*.

After *upanayanam* when one is a *brahmacārin* one must live on alms. Our Ācārya, when he was in *brahmacarya-āśrama*, ate food received from alms. It is good to go at least to four houses and

beg for food. There is merit in this. There will be remedy for past sins. There will be good propriety also.

One *dvādaśī* day the Ācārya went to a house for *bhikṣā*. The family of that house was very poor. The man of the house used to go everyday for *uñchavṛtti* and then eat after cooking the rice so collected. When the Ācārya went to that house the brahmin householder had gone out. The lady was alone in the house. She thoroughly searched in the house to see if there was anything left over to give as alms to this young boy. She felt very sorry when she could not find anything. At that time she remembered something. There was only a myrobalan-fruit left in the house for *dvādaśī pāraṇā*. That too was in a putrefied condition. It was not even whole. As there was no other go, she gave it to him. As she was giving it, tears streamed down from her eyes. Understanding the great emotion of the lady, he meditated on Śrī Mahālakṣmī and prayed to her in a hymn known as *Kanakadhārāstava*. He prayed that the devoted couple should be blessed with plenty of wealth. At once the house was filled with plenty of myrobalan-fruit, fruits of gold. The shower went on for one *muhūrta*. Even now many people recite the hymn believing that their poverty would be removed thereby.

Taking leave of his mother he travelled throughout the land. In order to turn people away from modes of evil thought he expounded *Vedas* and *dharma-śāstra*, modes of good conduct, *smṛtis* and *purāṇas*, etc., and thus bestowed grace on them. He made a tour of victory (*dig-vijaya*) for the purpose of making all people good.

He thought of receiving instruction from a *guru* according to rule. For Śrī Ācārya who was an *avatāra* of Īśvara there was no need of a *guru*, but he did so in order to set a good example to people, so that they would emulate him.

In quest of a *guru* he reached the banks of the river Narmadā. Then at that time Śrī Govinda *Bhagavat-pāda* was in yogic meditation. There was a great flood rushing. It seemed as though all the villages there would get inundated and thus destroyed. The inhabitants of the villages came seeking the help of Govinda *Bhagavat-pāda*. Seeing a child standing there in front, they complained to him about the flood. When the child stretched his hand pointing to the river the flood subsided entirely. All the people were very happy. Śrī Govinda *Bhagavatpāda* rose from his meditative state and said, 'I have been waiting only for this child.' Embracing him, he initiated him in accordance with the *śāstras*.

Śrī Govinda *Bhagavatpāda* blessed him saying that he should write a commentary on the *Brahma-*

sūtra. For fulfilling this task Śaṅkara went to the holy Kāśī. The originally prescribed age for the child was only eight years. Because he embraced *sannyāsa* that span of life was doubled i. e. 8+8 became 16 years. If one becomes a *sannyāsin* he takes another birth.

When the Ācārya was on his tour of victory, in order to teach the world the practice of good *karma*, the pursuit of devotion and the path of *jñāna*, one day, Sage Vyāsa came to him with a view to bestowing grace on him. He also thought that the world should know that only the commentary written by the Ācārya, was the supreme one. He came in the guise of an old *brahmin*. He held a long discussion with him which appeared like examining the Ācārya. The replies given by the Ācārya to the questions put by the old *brahmin* gave to everyone great joy. At the end Vyāsa showed his true form and said to the Ācārya, 'I grant you sixteen years more in order that you will be able to tour the entire land, give *darśana* to all people and make them keep to the right path and practise devotion and *jñāna*. Adding to the sixteen years already gained, the span of life now became thirty-two.

As instructed by Vyāsa, the Ācārya made tours of victory, composed many hymns, visited every part of the country before he was thirty-two

years of age and established several institutions. No one else has gained such great fame.

2

Sankara became a Sannyasin

Ādi Śaṅkara was then a child. His age would have been about eight. From the time of his birth he had the wish: "We are the child of the people. We should render some good to everyone." The *śāstras* say that he was an *avatāra* of Īśvara. There is desire for Īśvara too. Is that not so? Because he took the *avatāra* for accomplishing a specific purpose he had the desire for fulfilling that purpose. But he was the only child of his mother. So he thought, as is usual in the human world, "We are the only child of our mother; because this is so we have to do all our duty to her. If not, her mind will be in distress. Without rendering her all that is required for her, what good can we do to the world, thinking that we are the child of the people?"

But we cannot understand all the *līlās* of Īśvara. No one can say in which form He will come and what wonders he will do. What did the Ācārya do? One day his mother was not feeling well. She had in mind this desire: "I have to go to the river for bathing. Today is a specially auspicious day". She felt sorry that she was unable to go to the river.

2

The Ācārya thought, "Let me pray to the river." He wished the river to change its course and flow near his house. He prayed accordingly. The river came as he wished. Thus it is written in his biography.

When the river was coming nearer the house, there was on the way a temple of Lord Kṛṣṇa. Because the waters of the river were through that place, the temple got damaged. The mother had had her bath in the river. A great many acts took place. After those wonderful acts were performed, the Ācārya's fame reached the ears of all people and those of the king of the place. Then the Ācārya asked the king to renovate the temple. In that village Kṛṣṇa's temple even now stands. The river came near the house. The mother got into the river and had her bath. One day after the mother had had her bath, the Ācārya went into the river for bathing. At that time a crocodile caught hold of his leg. The mother who was on the bank was greatly distressed. What to do then? He was her only son. Her husband had died. After the death of the father, the Ācārya alone was there for her. The name of the father was Śivaguru i. e. he was the father of the Ācārya who was an *avatāra* of Śiva. The name Śivaguru became thus quite meaningful.

There is a sacred place known as Sivapuram near Kumbhakoṇam. The Lord of that place is

called Śivagurunātha. From this it is known that Īśvara has also the name Śivaguru.

When the crocodile had caught hold of his leg, the Ācārya thought: "This is the proper time for expressing my wish to my mother." Addressing his mother he said: "A crocodile has caught hold of my leg. If it drags me down and devours me there will be bad death for me. It will not be a natural death. You too will lose the meritorious state which will be the result of having a son. For me too there will happen untimely death. A thought strikes my mind. If you agree I shall do as I think. Both of us then will gain merit. The crocodile is dragging me! At this time if I embrace *sannyāsa* saying that I have given up attachment to the world and uttering the relevant upaniṣadic *mantra*, if I leave everything in thought also and enter the *sannyāsa āśrama*, it will be good. That *mantra* too should be uttered being in water and now I am in water. At this time if I utter the *mantra* even if I die it will not be bad death. If a person becomes a *sannyāsin*, twenty-one generations before him would gain good destiny. So says the *śāstra*. Therefore, to you and to your ancestors there will be gained the goal that is good through this act of mine. If this is not done the crocodile will destroy me, you will gain nothing thereby, and for me also there will be no gain. This is the thought that occurs to me now. But I cannot fulfil my wish with-

out your permission. The reason is that you have no one to protect you, apart from me there is no other son to you." It is stated that the Ācārya spoke thus to his mother.

The mother was in a quandary: 'Should an eight year old son be permitted to take *sannyāsa*? If this is not done the crocodile will drag him away.' She did not know what to say. Finally she said, "Nothing strikes me. I shall agree to whatever you do." When the Ācārya received this half-consent, he embraced *sannyāsa*. At once the crocodile released him.

There is a story behind this incident. It seems that sage Durvāsa was coming along at some time. There is a class of beings called *gandharvas*. There are eighteen types of classes who have intelligence like human-beings but who are not visible to our eyes. There are *siddhas*, *kimpuruṣas*, *gandharvas*—there are thus eighteen groups of *devas*. They have intelligence more than what humans have. Those who have some *yoga-siddhi*, they become visible. Thus the *śāstras* say. One belonging to the *gandharva* group was with a woman in a state of self-forgetfulness. He was lying down inebriated, obstructing the way along which Durvāsa was coming. When the sage saw him in an unconscious state lying like a crocodile, Durvāsa got angry. He cursed him saying, "You will become a crocodile."

The stories which occur in our *purāṇas* are all of this type. Some do something wrong in a state of inebriation. When ascetics curse them they cringe for relief. At once the ascetics, out of compassion, show them the method of getting released from the curse. It is in this manner that our stories will be found. The characteristics of asceticism and those of ascetics—these will fit into each other in this manner.

When Durvāsa cursed that *gandharva* he fell at his feet and craved for excuse for his bad behaviour. Durvāsa is a devotee of Parameśvara. When *gandharva* asked for pardon he said, "All right, as per the curse you will be a crocodile, yet you catch hold of the feet of Parameśvara and you will gain the state of goodness."

The *gandharva* said to the sage, "I will be in some waterway, in a river for instance, how can I catch hold of the feet of Parameśvara?" It seems Durvāsa replied, "The feet of Parameśvara will come searching for you. So you go."

When the Ācārya, who was the *avatāra* of Śiva, descended into the river, the *gandharva* who was in the form of a crocodile caught hold of his feet. Thus they say. We do not know it. Because of this incident that place is called Kālaḍi. So the story runs thus. Durvāsa told the *gandharva*, "Although I have given you a curse, that curse

will be of benefit for a great purpose. It will be helpful for an *avatāra* of Īśvara. Through you the entire world will receive benefit. When you have done your duty your curse will be removed." The *gandharva* in the form of a crocodile was accordingly waiting for the Ācārya to come to him. As soon as he had come the crocodile caught hold of his leg. When the Ācārya embraced *sannyāsa* at once his leg was released and the *gandharva* had his curse removed. He went back to his world. Thus the story goes.

Let that story be. As soon as the Ācārya got released from crocodile's jaws and came out of the river the mother felt very happy. Her joy knew no bounds because of the fact that her son had survived. She did not remember that he had received *sannyāsa*. In that joy she said to him "Dear son, you have come out alive. Within my life's time I want to see you properly married",

The Ācārya gave her this reply: "O Mother, until now I was a child only to you. But hereafter I am the child of all the people of the world. You said that you want to see me married. But my *kalyāṇa* has already taken place." This reply is found in one *śloka*.

"I am the child of the entire world. All women who give me alms are my mothers. When I embrace *sannyāsa-āśrama* the lineage of preceptors who

give me instruction about wisdom are my fathers. After I gain wisdom, I will give instruction in what I know to four or five people. If they gain some mental happiness and turn to the way of the good, they will be my children. If there should be children, should there not be a wife? After marrying the couple should remain together. That is happiness. Is not the world thinking in this way? I have married the woman called Mental Peace at this moment. In the peace where one remains alone I have taken as wife the lady called Sānti." It seems he replied thus.

"You are under the impression that you are my mother. You too are my mother. Yet for me the entire world is Mother. I have married the girl known as Peace of Mind. One should enjoy that Peace remaining in solitude. It is not happiness which is to be enjoyed by joining. It is happiness which has to be enjoyed in loneliness. You must give me some time to meet all mothers and show fondness to them, and to be happy with the wife called Mental Peace remaining alone." Thus he prayed to his mother.

The mother felt sorry saying, "Do you want to go away leaving me? Will you not remain with me even in my last days?" The Ācārya consoled the sorrowing mother saying: "Am I not leaving you by deceiving you? At least in compensation and in

order that your mind will gain satisfaction, I shall come and see you in your last days." Thus, it seems, the Ācārya said.

For receiving *āpat-sannyāsa* (renouncing while in danger) a *guru* is not necessary for giving *āśrama*. In all other cases one should not receive *sannyāsa* without an Ācārya giving it. Even those who take *āpat-sannyāsa*, if they manage to survive, survive with enough strength in the body, they should go to an Ācārya and receive *praṇava-upadeśa*, *mahā-vākya - upadeśa*. This is absolutely necessary. But one may ask, the Ācārya was an *avatāra* of Īśvara. Is it necessary for him also to seek a *guru* and receive *upadeśa*? The answer is, if he did not do so then tomorrow those others who are in the world will think 'the Ācārya did not seek a *guru* to receive *sannyāsa*, and why should we not follow him? Will they not think so?' Although it was not necessary for him it should not result in spoiling the world. If the world is to be prevented from getting spoiled, *upadeśa* should be received from a *guru*. So the Acārya started from the village in search of an Acārya.

3

"Remaining Quiet"

A *sannyāsin* should not stay in one place. Śaṅkara received the instruction from his *guru* that

he should be always moving from place to place. Accordingly the Ācārya started travelling.

There was nothing to gain for the Ācārya by travelling. Yet following the practice in the world, even as he received *sannyāsa* according to rule and getting instruction from a *guru* after finding him, so also he began to move about as one, after becoming a *sannyāsin*, should not stay in one place. He started travelling because he wanted to give *darśana* to all people; if he were to stay in one place he could give *darśana* only to a limited number of people. Why should a *sannyāsin* travel about without staying in one place? I thought about this. I guessed the reason to be this: While guessing in this manner I saw a book. There too it was stated so. "Yes, the authors of such books also wrote giving the same reason. We cannot say that we have discovered something new." To this conclusion I arrived.

If we go to a tank we should wash our hands, legs, face etc., without disturbing it, taking only the water that is on the surface. Then the tank will not get spoiled, we too will be safe. But if we enter into the tank and disturb it there we will get sullied, the tank too will become dirty. In the same way, if a *sannyāsin* sits in the same place, then in the first place the bad qualities of that *sannyāsin* will become known to the entire village.

And the dirt, filth etc., that are in the village will become known to him. Instead, if the *sannyāsin* does not remain in each village for more than a few days then the inhabitants of that village will come to know only his good qualities. Similarly, he would get to know only the good features of that village. In this way only the good qualities will get increased. If a *sannyāsin* stays in the same village for a long time then surely he would join some party or other in the village. He will thereby acquire all the bad *vāsanās* of the place. This sort of dirt should not accrue to those who should always meditate on the nature of the supreme *Brahman* and be *Brahmaniṣṭha*. Therefore it is that it is wrong for a *sannyāsin* to stay in one place. He should always move about from place to place. The ancients laid down that this is his first duty. In order to make others also to follow this *dharma* the Ācārya began to travel.

He reached Kāśī which is on the banks of the Ganges. Kāśī is one of the seven *Mokṣa-puris* (cities which give liberation). Kāśī, Kāñcī, Ayodhyā, Mathurā, Māyā, Avantikā, Dvārakā—these are the seven *Mokṣapuris*; whether one has gained *jñāna* or not, if one dies there, one would gain *mokṣa*. This is what is said. Even *sannyāsin* can stay in these cities for any number of days. Because it is said that even by dying there one gets *mokṣa*, what if defilements, however many they be, attach them-

selves to one? Therefore there is this exception for *sannyāsins* that they can stay in these *Mokṣapuris* for any length of time. It is customary to say that fiftysix are the countries in which the Veda is prevalent. Almost everyone can see at the same time in Kāśī people belonging to these fiftysix countries. In one's life-time at least once one must bathe in the Gaṅgā and have *darśana* of Kāśī Viśvanātha. Therefore people belonging to all the countries go there. From all the fifty-six countries there would always be there ascetics who are calm, wise people, scholars in the *dharmasāstras*, *purohitas* and others. To that holy place the Ācārya went. Even before the news that he had written a commentary on the *Brahma-sūtra* and that he was supremely brilliant spread, the scholars and ascetics belonging to the fiftysix countries who were in Kāśī met and surrounded him. They fell at his feet and listening to the nectar of his *bhāṣya*, felt very happy. Through them this news spread in all their countries; in this manner the Ācārya's fame and his *bhāṣya* spread throughout the world.

Did I not say earlier that for the Ācārya there was a desire, "We are the child of the entire world; we should do some service to everyone."

If one is a member of a family one can render help to that family. If one lives in a village one can do service to that village. If one lives in a street he can be of use to all those who live in that

street. If one has plenty of money one can render aid to one's country.

But mostly rendering help to one will involve doing harm to another. If one country receives aid that will involve rendering harm to another country. Realising that this country has become very poor, they started *khādi*, handloom, etc., in order to make it progress. But at that time there was a hue and cry in places like Lancashire and Manchester. Similarly if the citizens of this country start to express their devotion to their motherland it will result in opposition to another country. If it is a case of helping people belonging to our caste it will lead to trouble and misery of those belonging to another caste.

If some people start their religious activities thinking that they should help their Christian faith and spread it everywhere, we start thinking that it is all a hindrance to us. What is done for the sake of one faith results in harm to another faith. Thus whatever be the help that we do, by that help harm increases all the more. Therefore let us not render help, let us not do harm. It is better to remain quiet shutting one's mouth. Thus one is led to think.

Let us assume that he, to whom we render help comes to us and that by this no harm results

to any one, we help one person. But there may be many such people who are in trouble like him.

Can we help everyone? Ten people come asking for money. We help them by giving money. If we go on doing this at some point we will have to say 'there is no more money, go away.' Because we were giving, this man came to us. When we said 'No' he felt miserable. Because of this why should we not even at the beginning refrain from giving? Thus some people think.

We start a bank. Many people derive benefit from it. If there is a beginning there must be an end. Is it not so? One day the bank may close down. Then we see that more than the people who derive benefit, there are persons who feel miserable and express their misfortune by cursing themselves. All right; it was wrong to have even started helping. Thus one may think. Helping one person ends in doing harm to another.

I have myself directly seen this once. The building of the Matha where I stayed for some days was a very old one. There were rafters in that building. They were mostly infested with insects. It was a building with a tiled roof. In the middle there was a court-yard. Half of it was open without roof for keeping some plants. Big bees making their peculiar sound bored holes in the rafters and lived there. Sometimes they would

come to the court-yard and turn their bodies this way and that. In that court-yard big ants used to go in consecutive lines. When a bee falls in the court-yard headfirst and struggles being unable to turn, ten or fifteen of the ants would come and catch hold of the bee. They would bite the legs of the bee. The scene would make it appear that the bee was in great difficulty. If the bee which had fallen headfirst is helped to turn upright, will it not escape from that trouble? With a view to help it if it is made upright, it at once begins to eat the ants. Is this helping? Or is it injuring?

“All right, without doing anything remain quiet. The way beings go let them go that way, let what happen happen. Is it not that when we want one to be happy it results in great harm to another? If we remain quiet, let things happen in the manner they do. That is the will of God. Let us think this way.” This was the thought that came.

But for the Ācārya it occurred that he should help the world. He knew that he came as an *avatāra* for this purpose. This I have already stated. The Ācārya contemplated in what way he could help the world. “All right, let us spread this knowledge to everyone”, he decided.

What knowledge? What I have said just now. Whether it be help or harm. Whether it be good or ill—whatever does happen, let it happen. It is

enough if we remain quiet. Remaining quiet is the help that we can do to everyone. We should give this knowledge to the entire world. At this conclusion he arrived. In truth, it is remaining quiet that is extremely difficult.

4

The Greatness of Sankara

The name *ācārya* is only for Ādi Śāṅkara Ācārya. Now we refer to many as *ācāryas*. For example Bhīṣmācārya, Droṇācārya and so on. Similarly we ascribe this title to others who came after the Ācārya such as Madhvācārya, Udayanācārya who wrote on logic, Bhāskarācārya who was the author of a book on mathematics- thus there are many great ones who have the title Ācārya. Which great one is an Ācārya?

*ācinoti hi śāstrārtham ācāre sthāpayatyapi
svayam ācarate yasmāt tasmād ācārya ucyate.*

He alone is an *ācārya* who after clearly understanding the conclusive teachings of the *śāstras*, makes the people of the world gain their welfare by making them stick to the path shown in the *śāstras* and also himself does everything according to what is found in the *śāstras* and remains in that experience.

If one knows only the *śāstra* he is a mere scholar. If he has the experience then he becomes a *jñānī*. Without all these if one gives only instruction to the world he becomes a preacher. Therefore the name *ācārya* will fit only to one who after himself understanding clearly without any doubts the teachings of the *śāstras*, instructs others to follow in that way and also himself stays in that experience.

For each *śāstra* there is an *ācārya*. In respect of mathematical science there is Bhāskarācārya. In regard to logic there is Udayanācārya. If it is Śaiva-siddhānta there is Śrīkaṇṭhācārya. For Vaiṣṇavism there is Rāmānujācārya. Thus there have been many *ācāryas* both before and after our Ācārya. There were Droṇācārya and Kṛpācārya who taught the art of archery to the Kauravas and the Pāṇḍavas and taught them the way of goodness. Those who established *siddhāntas* different from that of our Ācārya are Vallabhācārya, Śrīkaṇṭhācārya, Rāmānujācārya and others.

If we want to refer to teachers other than our Ācārya we should say "Bhāskarācārya, Rāmānujācārya", i. e. we must state their name and add the expression Ācārya. Only then we will think of them. But if we say Ācārya, merely, there is no need to say Śaṅkara. The word Ācārya, will refer only to him. When we say Ācārya without any

addition, he whom it indicates—he alone is Śaṅkarācārya. There is no need to say Śaṅkarācārya. It is enough if we say Ācārya.

They say that in our *Bhārata-khaṇḍa* there were fifty-six countries. These fifty-six countries are places where members belonging to generations studied the Veda, studied it from a *guru* and lived according to teachings of the *dharma-śāstras*. These are the countries which were at the time of the Ācārya:

According to the *Bhārata*, there were seven seas. Land is one ring, ocean is another ring. It is known that the world was thus constituted. Because of movement in the world, as time went on there was change in those seven continents and seven seas. There were countries adjoining even Kanyākumārī. Now scholars say all those land-areas were submerged by the sea. At one time the contour of land and water was in a certain way. At another time it changed in another way.

At that time the seven continents and the seven seas were arranged in row after row. In all those places there was worship of Īśvara (Śiva) and also worship of Viṣṇu. We come to know now from archeological findings that in places like Mesopotamia and Scandinavia there were the worship of Mitra-Varuṇa. This god is mentioned in the Veda. Thus we can cite many evidences,

At the time of the Ācārya there were, we have said, fifty-six countries in *Bhārata-khaṇḍa* where the *Vedas* were learnt from Preceptors. *Upaniṣad* is the crown of the *Veda*. At the top of a tree there will be flower with scent and pollen. Similarly what is at the end of the *Veda* is *Upaniṣad*. The Ācārya toured all these fifty six countries, taught *Upaniṣad*, *Veda*, etc. and also established the truth of Advaita. The supreme Self which is non-dual alone is real. It alone is what sees, what is seen and seeing. Thus it is everything, What is all is only One. He established in all the fifty-six countries of *Bhārata-khaṇḍa* the truth that all the things which appear differently in crores and crores of forms are all one Reality, that *Īsvara* alone is real. It is this truth that is called Advaita That which is without a second.

Before this there were many types of creeds which were other than Advaita. The important ones are Sāṅkhya and Mīmāṃsā. They accept the authority of the *Veda*, but according to Sāṅkhya the Self is not one. There is no supreme Self also. There are only *Jīvātmans*.

In Mīmāṃsā there is nothing like *Īsvara* or meditating on or worshipping Him. One should perform the rituals mentioned in the *Veda*. If one lives performing the rituals one would attain *mokṣa*, These rituals themselves would yield *mokṣa*. There

is no need for meditation, worship of God, etc., this is the teaching of Mīmāṃsā.

Apart from these two schools, there is Buddhism as also Jainism which are outside the *Veda*. Buddhism says, 'In the world there is no object at all, there is no reality. There is nothing which is eternal. All is only void'. Jainism maintains 'Is there anything in the world which persists at all time? No. Is there nothing that persists? No there is. Is there, is there not, there is and there is not'. Jainism holds on to the logic of *saptabhaṅgi* (seven-fold predication), each of the seven involving a doubt. Jainism says 1) may be it is; 2) may be it is not; 3) may be it is and is not; 4) may be it is indescribable; 5) may be it is and is indescribable; 6) may be it is not and is indescribable; 7) may be it is, is not and is indescribable. It will be seen that here each differs from the rest. Both Jainism and Buddhism have no connection with the *Veda*. In this way it is said that there were seventy-two schools in our country. I have spoken about four of the important ones.

The Acārya embraced *sannyāsa* when he was eight years old. Before he attained sixteen he wrote commentaries on the *Upaniṣads*, the *Vedānta-sūtra*, and the *Bhagavad-gītā*. He composed also simple *stotras* which are intelligible even to children. He ended by composing sma^l

aphorisms which would help one remember extremely subtle truths.

Thereafter he taught the disciples. At that time, it is stated, Veda Vyāsa came in the guise of an old brahmin and entered into a discussion with him. We have seen that the Ācārya wrote a commentary on Veda-Vyāsa's *Brahma-sūtra*. In order to make the world realise the greatness of the Ācārya, Vyāsa came disguised as an old brahmin and began discussing with him. Between the two the discussion became intense. The disciples could not understand this. They would sometime think 'Who is this old man, he is discussing so hotly'. But when they heard the old man's discussion they were afraid that their Ācārya may get defeated. Again they would be happy thinking 'Will not the Ācārya defeat the old man?' Thus the Ācārya's disciples became subject to different types of feelings.

Seeing that the two were untiringly discussing with each other, Padmapāda saw somewhat with his eye of knowledge. He then understood that Veda Vyāsa had come disguised as an old person. 'Veda Vyāsa is Nārāyaṇa Himself, Śaṅkara is Lord Śiva. If even these two are discussing in this way, what is to happen to all of us?' Referring to this truth he said

śaṅkaraḥ śaṅkaras sākṣāt vyāso nāraāyaṇaḥ svayam

(Śaṅkara is but Lord Śaṅkara, Vyāsa is Nārāyaṇa Himself)

tayor vivāde saṁprāpte kiṅkaraḥ kim karomyaham.

(If between these two there is such a discussion, what am I, a servant, to do?)

As soon as Vyāsa heard this, he revealed his true form and blessed Śaṅkara saying: "The great scholars who are in the world will argue in a crooked way intent only on defeating their adversary. I argued with you even in a worse manner; at the end I demonstrated to the world that you are an *avatāra* of Īśvara. That was the reason why I came in disguise." As soon as he said this, the Ācārya placed all his writings at his feet and saying that the purpose for which he had come had been completed, he would leave from there. Vyāsa said in reply, "No, no. You should remain for sixteen years more, travel throughout the world and reveal the nature of the Self to people who are greatly satisfied with these truths and make them happy." Being blessed thus, at that very moment, Brahmā the Creator appeared and gave to Śaṅkara *pādukā-siddhi*. The story goes in this way. Thereafter the Ācārya toured from the Setu to the Himālayas and established the truth of Advaita. Whatever religious traditions there had been before him all of them disappeared during the time of Ācārya.

Before that time there was Sāṅkhya school. There was also Buddhism. All people were not followers of Buddhism and all did not belong to the Sāṅkhya school. Even though in this way there are Ācārya for each school established by them, the teachings of those Ācāryas are followed only by their respective followers. But as soon as Śaṅkara came as an *avatāra* all those schools disappeared. What he taught alone spread in the fifty-six countries. It is for this reason that when we say Ācārya it indicates only him. If we want to refer to any other we must add his name before it, only then will it be understood.

If we have devotion to our Ācārya who is of this unique nature, that is enough. He himself will show us *Īśvara* directly and teach us the *Advaita-śāstra*. Therefore we do not say that there should be no more birth; whatever birth there may be to us we should pray to the Ācārya himself that we should have devoion to him. If we gain a birth in which we will consider *Parameśvara* Himself as God and *Vedānta-śāstra* alone as *śāstra* that is enough. However despicable that birth may be. In the birth we take these three features must remain with us. For this there must be Grace. Thus should we pray always.

*Sri Sankara's Service to Mankind

—His Holiness Śri Jayendra Sarasvatī

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनःपुनः ॥

śaṅkaraṁ śaṅkarācāryaṁ keśavaṁ bādarāyaṇam
sūtrabhāṣyakṛtau vanda bhagavantau punaḥpunaḥ

The non-dual reality which is of the nature of truth, consciousness, and bliss, when reflected in the *vikṣepa*-phase of *prakṛti* termed *māyā* attains to the state of *Īsvara*, and when reflected in the *avarāṇa*-phase of *prakṛti* termed *avidyā* attains to the state of *Jīva*. The *Nṛsīṃhottaratāpinī Upaniṣad* (9) states that *prakṛti* itself in its aspects of *māyā* and *avidyā* gives rise to the appearances of *Īsvara* and *jīva*.

*Translated by Dr N. Veezhinathan.

Of these two, *Īśvara*, having absolute control over *māyā* and being endowed with the characteristics of omniscience and omnipotence creates the world of objects. *Īśvara* is only a complex of Ultimate Reality and *māyā* and its characteristics. He is ever-released. It is only *Jīvā* who, having lost sight of its identity with the Ultimate Reality, undergoes transmigration. It is to realize its identity with the Ultimate Reality. To Remain as the Ultimate Reality is the Supreme human end, that is, liberation. And this is possible only by overcoming *avidyā*. The latter has Brahman as its content and hence it could be removed only by the direct knowledge of Brahman. The formulation by Śrī Śaṅkara of Advaita in systematic form and in alliance with the doctrine of *avidyā* has established the way of knowledge as the sole means of liberation. One of the potent auxiliaries to the knowledge of Brahman is *bhakti* or loving devotion towards God or *Īśvara*.

Īśvara, as we have said, is only a complex of Ultimate Reality and *māyā* and its characteristics. It is *saguṇa*-Brahman. It is unembodied. The *Upaniṣad*-s prescribe *Upāsana*-s upon *saguṇa*-Brahman and they are of the form of *ahamgrahopāsana*. This means that Brahman which is associated with attributes and which is unembodied must be meditated upon as identical with one's own self. Śrī Śaṅkara states that the *Upaniṣad*-s speak

of Brahman as *nirguṇa*, that is, free from all attributes and as *saguṇa*, that is associated with attributes. He further emphasises the fact that Brahman as *nirguṇa* can only be realized as identical with one's self and Brahman as *saguṇa* can only be meditated upon.

‘एवम् एकमपि ब्रह्म अपेक्षितोपाधिसंबन्धं निरस्तोपाधिसंबन्धं
च उपास्यत्वेन ज्ञेयत्वेन च वेदान्तेषूपदिश्यते’

[ब्रह्मसूत्रभाष्यम्-१-१-१२]

evam ekamapi brahma apekṣitopādhisambandham nirastopādhisambandham ca upāsyatvena jñeyatvena ca vedānteṣūpadīśyate (Brahma-sūtra-bhāṣyam, I. 1. 12.)

But for most people meditative worship upon *saguṇa*-Brahman is difficult. For their sake *saguṇa*-Brahman itself assumes illusory male forms such as Brahmā, Viṣṇu and Śiva and female forms such as Sarasvatī, Lakṣmī and Pārvatī and further incarnates itself as Rāma, Kṛṣṇa, Matsya, Kūrma and other forms. These forms of Brahman may be termed *sākāra*-Brahman. Śrī Saṅkara in his commentary on the *Brahma-sūtra* points out that *saguṇa*-Brahman itself assumes various illusory forms in order to bestow grace upon its worshippers.

‘स्यादीश्वरस्यापि इच्छावशान्मायामयं रूपं साधकानुग्रहार्थम्’

[ब्रह्मसूत्रभाष्यम्-१-१-२०]

*syādīśvarasyāpi icchāvaśānmāyāmayam rūpam
sādhakānugrahārtham*'.

[*Brahma-Sūtra-bhāṣya, I, 1, 20*].

Each individual worshipper can have his chosen deity and he could worship the images of his chosen deity which are made alive with divinity by God. *Bhakti* or worship involving the emotional element of love is chiefly applicable here. It should be noted that those who are capable of meditating on the *saguṇa*-Brahman may also have a natural liking for the worship of *sākāra*-Brahman because of the latter's peculiar excellences, especially aesthetic excellences, which produce pleasant mental or aesthetic impressions on the worshipper. Śrī Śaṅkara in his *Śivānandalaharī* defines *bhakti* as follows :

'Just as, here, the seeds of the *aṅkola* tree go and attach themselves to the tree, the needle sticks to the magnet, the chaste woman to her Lord, the creeper to the tree, and the river runs to the ocean, even so if the flow of the mind reaches the lotus-feet of the Lord of souls and remains there always, that is called devotion'.

अङ्गोलं निजबीजसन्ततिरयस्कान्तोपलं स्रष्टिका
साध्वी नैजविभुं लताक्षितिरुहं सिन्धुस्सरिद्वल्लभम् ।
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयं
चेतोवृत्तिरुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ॥

*aṅkolam nijabījasantatiḥ ayaskāntopalam sūcikā
 sādhvī najavibhum̄ latākṣitiruham sindhuḥ
 saridvallabham
 prāpnotīha yathā tathā paśupateḥ pādāravinda-
 dvayam
 cetovṛttirupetya tiṣṭhati sadā sā bhakti-
 rityucyate*

Śrī Saṅkara who maintains *nirguṇa*-Brahman to be the ultimate Reality and its knowledge to be the sole means of liberation is the author of the most moving *stotra*-s, that is, hymns and praises on various deities such as Siva, Viṣṇu, Subrahmaṇya and others and also on sacred rivers like Gaṅgā and Yamunā. His *Dakṣiṇāmūrti-stotra* is supreme in its combination of *bhakti* with profound doctrines of Advaita. He has established on the basis of scriptural teachings the worship of the six embodied deities, namely, Āditya, Āmbikā, Viṣṇu, Gaṇeśa, Siva, and Subrahmaṇya. His reconciliation of *bhakti* and *jñāna* in his *Prabodhasudhākara* testifies to the fact that *bhakti* occupies an important place on the practical side of Advaita.

Śrī Saṅkara with a view to enable the living beings attain the supreme human end — liberation has blessed the world with his soul-stirring hymns in praise of several God-heads. The souls by reciting them or by meditating upon their content, would earn the grace of God, attain purity of heart thereby, and finally the knowledge of Brahman—the sole means of liberation. Herein lies Śrī Saṅkara's service to mankind.

Pandurangastaka

by Śaṅkara Bhagavatpāda

This hymn in nine verses in the Bhujaṅga-prayāta metre is on Pāṇḍuraṅga, the form of Viṣṇu in the shrine at Paṇḍarīpura (modern Pandarpur) in the Maharashtra State. There is an interesting anecdote relating to this deity and to a devotee of that deity, namely, Puṇḍarīka.

Puṇḍarīka was born to Jānudev and Mukṭābai. After his marriage he began to consider his own parents as hindrance to his prosperity and happiness. He felt it a sheer waste to spend anything for their well-being. There was no limit to his unkind attitude. He had decided to drive

Translated by Dr. N. Gangadharan.

them out of the house and had asked them to go. Luckily at that time, there came a group of devotees on pilgrimage to Kāśī. They invited Puṇḍarīka's parents to accompany them. They gladly accepted the invitation.

After they had left, Puṇḍarīka, proud of his wealth, also had the desire to go to Kāśī. He engaged two horses to carry him and his wife to Kāśī. On their way to Kāśī he had to cross the party with his parents and took no notice of them. Soon the two reached the outskirts of a hermitage. Even before they entered it they had a strange sight. Rohidas, a dutiful cobbler was attending upon his parents. To their enquiry about the distance to Kāśī, he could not give any reply. All that he knew was the service he rendered to his parents.

They were spending the night there. Puṇḍarīka heard some jingling noise and could not sleep. He saw some ugly female figures who were frightful to look at. They bathed in the nearby waters and came out in fascinating divine forms. He begged them to disclose their identity. They all despised him as the worst sinner and asked him to get away from there.

After being beseeched by him they told him that they were the three sacred rivers Gaṅgā, Yamunā and Sarasvatī who regained their original

forms after they were freed from the sins which had clung to them because of the sinful bathers in those rivers. They, moreover told him on enquiry, that the sacredness of that place is due to the steadfast devotion of Rohita to his parents. Puṇḍarīka then realised the great harm he had done to his parents and, immediately *repaired* to his parents and arranged for their comfortable pilgrimage to Kāśī.

After returning to his place, he was constantly attending upon his parents. Once Lord Kṛṣṇa came to bless him along with Rukmiṇī and was at his doorstep. Then Puṇḍarīka was engaged in doing his service to his parents. Without even turning his head, Puṇḍarīka threw a brick for the lord to stand upon till he had finished his service to his parents. The lord then granted Puṇḍarīka's request to stay permanently on the brick in order to bless the humanity.

The hymn given below opens with a reference to this episode. We find this story in the *Pāṇḍuraṅgamāhātmya* assigned to the *Bhaviṣyottara-purāṇa*. The place also was known as Puṇḍarīka-pura, on account of this incident having taken place there. The name of Pāṇḍuraṅga is a Sanskritized form of Pandarga (Pandarge) which was the old name of Pandharpur.

The other term Viṭṭhobā is a contracted form of the Marathi expression '*viṭkar ubā rahā*' mean-

ing 'be standing on the brick'. The term 'Viṭṭhala' is derived as *vidā* = *jñānena* (by knowledge), *ṭhān* = *śūnyān* (despirited, ignorant.), *lātī* = *rakṣati* (protects). He receives those without knowledge to bestow His grace on them.

[1]

महायोगपीठे तटे भीमरथ्या वरं पुण्डरीकाय दातुं मुनीन्द्रैः ।
समागत्य तिष्ठन्तमानन्दकन्दं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

mahāyogapīṭhe taṭe bhīmarathyā
varam puṇḍarīkāya dātum munīndraiḥ
samāgatya tiṣṭhantamānandokandam
parabrahmalīṅgam bhaje pāṇḍuraṅgam

I worship that Pāṇḍuraṅga, who has the characteristics of the Supreme Brahman and who is the source of happiness. He has come to this spot on the bank of the river Bhīmarathī which is a great seat of yogic prowess, and is standing here along with great seers in order to confer boon on Puṇḍarīka.

As pointed out in the introduction this verse refers to the story relating to Puṇḍarīka. All the verses except the last one have the same refrain.

[2]

तडिद्वाससं नीलमेघावभासं रमामन्दिरं सुन्दरं चित्रकाशम् ।
परं त्रिषष्टिकायां समन्यस्तपादं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

*taḍḍivāśasam nīlameghāvabhāsam
 ramāmandiram sundaram citprakāśam
 param tvīṣṭikāyām samanyastapādam
 p. rābrahmaliṅgam bhaje pāṇḍuraṅgam*

I bow to that Pāṇḍuraṅga, who has the characteristics of the Supreme Brahman. He has dress brilliant like the lightning, and has the colour of the blue clouds. He is the abode of Goddess Ramā (Lakṣmī). He is handsome and is (verily) the effulgence of consciousness. He is the Highest who has firmly placed His feet on the brick.

The reading 'param' has been taken instead of 'varam' as it is more appropriate.

[3]

प्रमाणं भवाब्धेरिदं मामकानां नितम्बः कराभ्यां धृतो येन तस्मात्
 विधातुर्वसत्यै धृतो नाभिकोशः परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

*pramāṇam bhavābdheridam māmakānām
 nitambaḥ karābhyam dhṛto yena tasmāt
 vidhāturvasatyai dhṛto nābhikośaḥ
 parabrahmaliṅgam bhaje pāṇḍuraṅgam*

I salute that Pāṇḍuraṅga, who has the characteristics of the Supreme Brahman. Since He has held His waist with His two hands, He seems to declare, 'For my devotees, the ocean of worldly life is this measure (depth) alone.' In order to provide an abode for (lord) Brahmā He has produced the flower in his navel.

Often people suffering in the worldly life feel that they are completely lost. But God seems to assure that the worldly life is only waist deep by standing in that pose placing his hands on the waist.

[4]

स्फुरत्कौस्तुभालङ्कृतं कण्ठदेशे श्रिया जुष्टकेयूरकं श्रीनिवासम् ।
शिवं शान्तमीड्यं वरं लोकपालं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

*sphuratkaustubhālaṅkṛtam kaṅṭhadese
śrīyā juṣṭakeyūrakam śrīnivāsam
śivam śāntamīdyam varam lokapālam
parabrahmalīṅgam bhaje pāṇḍuraṅgam*

I adore that Pāṇḍuraṅga, who has the characteristics of the Supreme Brahman. He is adorned by the sparkling gem *kaustubha* around the neck and by the armlets of rare charm. He is the abode of the Goddess Śrī. He is benevolent, calm and worthy of adoration. He is the excellent protector of the world.

Kaustubha is the name of a celebrated gem obtained with thirteen other jewels at the churning of the ocean and worn by lord viṣṇu.

[5]

शरच्चन्द्रविम्बाननं चारुहासं लसत्कुण्डलाक्रान्तगण्डस्थशङ्गम् ।
जपारागविम्बाधरं कञ्जनेत्रं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

*śaraccandrabimbānanam cāruhāsam
lasatkuṇḍalākṛāntagaṇḍasthalāṅgam*

japārāgabimbādharām kañjanetram
parabrahmalīṅgam bhaje pāṇḍuraṅgam

I worship that Pāṇḍuraṅga, who possesses the characteristics of the Supreme Brahman. His face resembles the autumnal moon and His is a captivating smile. His cheeks are covered by shining ear-rings. His lips are red like the *bimba* (fruit) and hibiscus flower. His eyes are like lotuses.

The autumnal moon shines bright without any impediment. The lord with His captivating smile is compared to the autumnal moon. The *bimba* fruit on account of its red colour is often used as a simile for the lips.

[6]

किरीटोज्ज्वलत्सर्वदिवप्रान्तभागं सुरैरर्चितं दिव्यरत्नैरनर्घः ।
 त्रिमङ्गाकृतिं वर्हमाख्यावतंसं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

kirīṭojjvalatsarvadikprāntabhāgam
surairarcitam divyaratnairanarghaiḥ
tribhaṅgākṛtim barhamālyāvataṁsam
parabrahmalīṅgam bhaje pāṇḍuraṅgam

I salute that Pāṇḍuraṅga, who has the characteristics of the Supreme Brahman. His crown illumines all quarters and He is worshipped by the celestials with invaluable divine gems. He stands in the three—bend posture and He wears peacock—feathers and garlands.

The reading 'anargha' has been taken instead of 'anarghya' because of the popular usage, although the two words mean the same.

[7]

विभुं वेणुनादं चरन्तं दुरन्तं स्वयं लीलया गोपवेशं दधानम् ।
गवां वृन्दकानन्दनं चारुहासं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ।

*vibhum veṇunādam carantam durantam
svayam līlaya gopaveṣam dadhānam
gavām vṛndakānandanam cāruhāsam
parabrahmalīṅgam bhaje pāṇḍuraṅgam*

I adore that Pāṇḍuraṅga, who has the characteristics of the Supreme Brahman. He is the all-pervasive one, sporting in the sound of lute. He spells the end to the wicked. He wears the dress of a cowherd and brings great delight to herds of cows. He has an attractive smile.

The bewitching smile and the luring sound of His lute and the simple attire of a cowherd are assuring that he may be approached by anyone without any reservations.

[8]

अजं रुक्मिणीप्राणसञ्जीवनं तं परं धाम कैवल्यमेकं तुरीयम् ।
प्रसन्नं प्रपन्नार्तिहं देवदेवं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

*ajam rukmiṇīprāṇasañjīvanam tam
param dhāma kaivalyamekam turīyam ।
prasannam prapannārtiham devadevam
parabrahmalīṅgam bhaje pāṇḍuraṅgam ॥*

I praise that Pāṇḍuraṅga, who has the characteristics of the Supreme Brahman. He is unborn one who has revived as it were, the life of Rukmiṇī. He is the supreme effulgence and He is the one ultimate and fourth state and beauty. He is gracious, removing the distress of those seeking refuge under Him. He is the lord of lords.

This reminds us of lord's assurance in the *Bhagavadgītā* that he rescues those people who seek refuge in Him.

[9]

स्वयं पाण्डुरङ्गस्य वै पुण्यपदं ये पठन्त्येकचित्तेन भक्त्या च नित्यम् ।
भवाम्भोनिधिं तेऽपि तीर्त्वान्तकाले हरेशलयं शाश्वतं प्राप्नुवन्ति ॥

*svayam pāṇḍuraṅgasya vai puṇyadam ye
paṭhantyekacittena bhaktyā ca nityam ।
bhavāmbhonidhim te' pi tīrtvāntakāle
harerālayam śāśvatam prāpnuvanti ॥*

Those who steadfastly and with devotion always read (this hymn) on Pāṇḍuraṅga which dowers merits, cross the vast ocean of mundane existence and at the end reach the eternal abode of lord Hari.

Sri Matrka Pushpamala Stutih*

(Contd. from Vol. VI, No. 2)

Śrī Śaṅkara Bhagavatpāda

[29]

तत्त्वार्थप्रतिपाद्यमानचरणे तत्त्वत्रयोद्दीपिके
तत्त्वातीतपदे तपोधननुते तारेशचूडामणे ।
तारुण्यामृतसिन्धुमध्यलतिके तार्क्ष्यध्वजाराधिते
तापिच्छस्तवकद्युते तनुलते वन्देऽखिलाण्डेश्वरि ॥ २९ ॥

Tattvārtha-pratipādyamāna caraṇe tattvatra-
yoddīpīke
tattvātītapade tapodhananute tāreśacūḍāmaṇe
tāruṇyāmṛta-sindhu-madhya-latike tārkṣyadhva-
jārādhite
tāpiccha-stabakadyute tanulate
vande'khilāṇḍeśvari

*Translation and notes by Dr. S. S. Janaki

Goddess Akhilāṇḍeśvari, I salute you whose holy feet are glorified in the Vedas proclaiming Truth, who illumines the three *tattvas*, is in a state beyond the ultimate reality, worshipped by ascetics, adorned by the crescent moon, a creeper in the midst of the abundant nectar-ocean of youthfulness, honoured by Viṣṇu (Garuḍa-bannered), and beautiful with dark Tāpiccha blossoms.

The three *tattvas* are the Jiva, Ātman and Prapañca. Or the epithet may mean one who is lustrous as the three *tattvas* of Ātma (*sat*), Vidyā (*Cit*) and Śiva (*Ānanda*). In *Tattvātītapada*, *Tattva*, is the capacity of the goddess to confer *Bhoga* till the cosmic deluge.

आप्रलयं यत्तिष्ठति सर्वेषां भोगदायि भूतानाम् ।
तत्त्वमिति प्रोक्तं न शरीरघटादि तत् ॥

cf. *Tattvādhikāyai* in *Lalit āsahasranāma*.

[30]

स्थाणुप्रेमनिधे स्थितीशमहिते स्थैर्यस्थिते स्थापिके
स्थानास्थान-कृतार्थदेहनिबह-स्थित्यन्तसर्गोद्यते ।
स्थानाधिक्यमनोहरे स्थिरतरस्थाप्वन्तरालाश्रये
स्थूलागोचरदर्शने स्थितिमये वन्देऽखिलाण्डेश्वरि ॥ ३० ॥

Sthāṇupremanidhe sthitīśamahite sthairyasthite
sthāpike
sthānāsthānakṛtārthadehanivaha-sthityanta-
sargodyate

*sthānādhikya-manohare sthīratara-sthāṇvan-
tarālāśraye
sthūlāgocaradarśane sthītimaye
vande'khilāṇḍeśvari*

Goddess Akhilāṇḍeśvari, I salute you, who are the abode of the love of the immovable Śiva, is praised by the lord of preservation (Viṣṇu), remains in those with steady devotion, the establisher, who makes the lives of living beings purposeful in their respective positions and creates, protects and annihilates hosts of living beings, extremely beautiful on account of your position, abiding in the heart of the steady Śiva and not visible to the naked eye.

As words beginning with 'tha' are rare the author has chosen those with 'stha' instead.

[31]

दाक्षाचारवरप्रदे दमयुते दक्षे दयाङ्कूरिते
दान्ते द्रष्टृमनोहरद्विजवरे दन्तावलाराधिते ।
दानादानविदानचोदनपरे दातृस्वरूपापरे
दैन्याध्यात्मिकतापहारिचरणे वन्देऽखिलाण्डेश्वरि ३१ ॥

*Dākṣācāravavaruprade damayute dakṣe dayāṅkūrīte
dānte draṣṭṛ-manohara-dvijavare dantāvalā-
rādhite
dānādāna-vidāna-codanapare dātṛsvarūpāpare
daiṇyādhyātmika-tāpahāri-carāṇe
vande'khilāṇḍeśvari*

*dīpte dīptaśaśāṅka-vahninayane dīnādīmukti-prāde
dikpālādi-digambarārcitapade*

vande'khilāṅḍeśvari

Goddess Akhilāṅḍeśvari, I bow to you who are an embodiment of Divine knowledge, comparable to Sun, adorned with shining dress, attended upon by celestial ladies, of the nature of Brahman, interested in initiating (her devotees), the lustrous, with Sun, Moon and Fire as her eyes, granting release to those in distress, and whose holy feet are worshipped by the divinities in charge of quarters as well as mendicants.

Cf. Jñāna-jñeyasvarūpiṇi and Brāhmanyai in *Lalitāsahasranāma*.

For forms of worship, especially according to Āgamas and Tantras, Dikṣā or initiation is of utmost importance. Without Dikṣā japa of the mantra, pūjā and other ritual acts are said to be useless.

[33]

दुर्भिक्षादि-समस्तदुःस्वहरणे दुःशीलतापापहे
दुर्गाद्यावृतिदेवतार्चितपदे दुर्वाङ्कुरश्यामले ।
दुर्लक्ष्यागमचित्तदूरचरिते दुर्गादुवस्यापरे
दुर्वासादि-मुनीश्वरस्तुतिपदे वन्देऽखिलाण्डेश्वरि ॥ ३३ ॥

durbhikṣādi-samastaduḥkharane duśśilatā-

pāpāhe

durgādyāvṛti devatārcitapade dūrvāṅkura-

śyāmāle

*durlakṣyāgamacitta-dūracarite durgāduvasyāpare
durvāsadinunīśvarastutipade
vande'khilāṇḍeśvari*

Salutation to Goddess Akhilāṇḍeśvari, who alleviates all suffering, famine and the like, as also evils like wicked conduct, worshipped by Durgā and other *āvaraṇa-devatās*, dark like the tip of Dūrvā grass, hardly knowable and beyond Vedic knowledge and mind, intent on worship as Durgā, and eulogised by great sages like Durvāsas.

Sage Durvāsas, is well known for his choleric temper as revealed in his curse of Śakuntalā and his treatment of the devotee Ambarīṣa. In fact he is also called 'Krodha Bhaṭṭā-raka.' His anger is however to purify the soul and bring it into the presence of God. In the *Śrīmad Bhāgavata* there is a beautiful story that the sage Atri prayed to the universal life to reveal Himself and that the Trimūrtis appeared before him, and blessed him with three sons-the Moon God, Dattātreya and Durvāsas. With such spiritual powers Durvāsas is well known in Śākta tradition as a great Devī-upāsaka. His *Āryā-dviśatī* or *Śrī Lalitōstava-ratna* is one of the supreme poems of devotion to Devī. 'Duvasyā' in the sense of 'worship' is found in Vedic literature and rarely in Classical Sanskrit Literature. Verses 31, 32, and 33 are in words beginning in 'da' 'di' and 'du'.

[34]

धर्मिष्ठे धरणीधरेन्द्रतनये धाराधरोद्यत्प्रभे
धम्मिल्लाञ्चितमल्लिकादिकुसुमे धर्मादिसंसेविते ।
धर्माद्यर्थचतुष्टयस्थितिपदे धामत्रयाराधिते
धन्ये धार्मिकचित्तनित्यनिलये वन्देऽखिलाण्डेश्वरि ॥३४॥

dharmiṣṭhe dharaṇīdharendratanaye
dhārādhārodyat-prabhe
dhammillāñcita-mallikādikusume dharmādi-
samsevite
dharmādyartha-catuṣṭaya-sthitipade dharmā-
trayārādhite
dhanye dhārmīca-citta-nityanilaye
vandē'khilāṇḍeśvari

I salute goddess, Akhilāṇḍeśvari, the most righteous, daughter of the Himalaya mountain, flashing like a lightning, beautifying the tresses of hair with jasmines and other flowers, resorted to by people desirous of obtaining the four Puruṣārthas Dharma etc., and one who grants these attainments, worshipped in the three abodes (oral, mental and bodily states or heaven, earth and nether world), the fortunate and ever abiding in the righteous minded persons.

[35]

नानारत्नविभूषणे नवघनश्यामे नटेशप्रिये
 नक्षत्रेशधरे नगेन्द्रनिलये नागारिवाहानुजे ।
 नानादेववृते नरोत्तमनुते नाथे नृमुक्तिप्रदे
 नाकौकोगणनम्यमानचरणे वन्देऽखिलाण्डेश्वरि ॥ ३५ ॥

nānāratnavibhūṣaṇe navaghanaśyāme naṭeśapriye
nakṣatreśadhare nagendranilaye
nāgārivāhānuje
nānādevavṛte narottamanute nāthe nṛmuktiprade
nākaukoḡaṇa-namyamānācaraṇe
vandē'khilāṇḍeśvari

I salute the goddess Akhilāṇḍeśvari, who wears varied gem-studded ornaments, dark like the fresh rain-bearing clouds, the consort of the Lord of Dance, moon-crescented, abiding in the mountain Meru, the younger sister of Viṣṇu riding on the Garuḍa (the serpent's foe), surrounded by varied divinities, honoured by Viṣṇu, the protector, the granter of emancipation to men, and whose holy feet are glorified by the gods dwelling in heaven-

[36]

नीहाराचलकन्यके निगमगे नित्यात्मिके निर्मले

निःशेषाण्डसुमातृके निशिचराराधये निशीशाङ्किते ।

नीपारण्यनिवासनित्यरसिके निर्निद्रपद्मक्षणे

निःशोकाकृतिके निरञ्जनपदे वन्देऽखिलाण्डेश्वरि ॥ ३६ ॥

nīhārācalakanyake nigamage nityātmike nirmale

niśśeṣāṇḍasumātṛke niśicarārādhye niśīśāṅkīte

nīpāraṇyanivāsanityarasike nīrnīdrapadmekṣaṇe

niśśokākṛtīke nīrañjanapade

vande'khilāṇḍeśvari

Salutation unto you, goddess Akhilāṇḍeśvari, the daughter of Himavān, sung in the Vedas, of the form of Nityā (the Eternal), unsullied, Mother of all worlds, worshipped even by demons, wearing, the crescent moon, enjoying for ever her residence in the Kadamba grove, with eyes charming like the newly blossomed lotus, the eternally blissful state and abiding in an untarnished condition.

Verses 29 to 36 sing the goddess in mellifluent words beginning with words of the dental class.

[37]

पद्मे पद्मनिभानने परतरे पद्मार्चिताद्भिद्रद्वये
 पद्मस्थे परदानवारिविनुते पद्मासनाराधिते ।
 पद्मस्थे परलोकसाधनपरे पञ्चाक्षरालङ्कृते
 पक्षापक्षविवर्जिते परशिवे वन्देऽखिलाण्डेश्वरि ॥ ३७ ॥

*Padme padmanibhānane paratare padmārci-
 tānghridvaye
 padmasthe paradānavārivinute
 padmāsanārādhite
 padmāsye paralokusādhanapare pañcākṣarālaṅkṛte
 pakṣāpakṣa-vivarjite paraśive
 vande'khilāṅḍeśvari*

Salutation to goddess Akhilāṅḍeśvari, who is goddess Lakṣmī, with face comparable to lotus, the supreme, whose holy feet are adored by Lakṣmī, the resident in the lotus, lauded by Lord Viṣṇu and Brahmā (dwelling in the lotus), conferer of the higher worlds, beautifier of Lord Śiva (who is meditated upon by the *Pañcākṣara mantra*), who is beyond the consideration whether the people are attached to her or not, and the consort of the Supreme Śiva.

The expressions and ideas here echo those in *Śrī Sūkta* and *Lakṣmī aṣṭottara*.

[38]

फुल्लाम्भोजदलेक्षणेन्दुविकृतालीकाभिरामानने
 फृत्काराहि-फणाधरेन्द्ररमणीनृत्तान्तरालस्थिते ।
 स्फायत्पण्डितसूक्तिमर्मविभवे स्फाटिकयतेजोमय-
 स्फूर्जत्कान्तिमये फणीन्द्रवरदे वन्देऽखिलाण्डेश्वरि ॥३८॥

*phullāmbhojadalekṣaṇendu-vikṛtālīkābhi-
 rāmānane
 phūtkārāhiṣṇādharendra-ramanī-nṛttā-
 ntarāla-sthite
 sphāyat-paṇḍita-sūkti-marmavibhve sphāṭikya-
 tejomaya-
 sphūrjat-kāntimaye phaṇīndravaraḍe
 vande'khilāṇḍeśvari*

I salute goddess Akhilāṇḍeśvari, possessing broad eyes like the fully blossomed lotus, and a wide forehead like the moon on the aṣṭamī, who remains in the shaky movements of hissing serpents with fully expanded hoods, richly present in the deep and flowing words of the learned, and the bestower of boons to lordly serpents.

[39]

बालेऽबालपराक्रमे बहुविधे बालप्रवालाधरे
 बालादित्यसमप्रभे बहुनुते बालेन्दुभूषोज्ज्वले ।
 बन्धूकारुणविग्रहे बहुविधब्रह्माण्डभाण्डोदरि
 ब्रह्मागस्त्य-सुरेन्द्रवन्दितपदे वन्देऽखिलाण्डेश्वरि ॥ ३९ ॥

*bāle' bālaparākrame bahuvīdhe bālapravālādhare
bālādītyasamaprabhe bahunute bāleṇdu-*

bhūṣojjvale

bandhūkārūṇa-vīgrahe bahuvīdha-brahmāṇḍa-

bhāṇḍodari

brahmāgastya-surendra-vanditapade

vande' khilāṇḍeśvari

I salute Goddess Akhilāṇḍeśvari, who is of the form of a child (Bālā), but full of prowess unlike a child, appearing in varied forms, with her lower lip resembling the fresh coral, lustrous like the dawn, adored by many, shining with the crescent moon, red like the Bandhūka flower, having inside her all the worlds as in a box and adored by Brahmā, Agastya, and Indra.

[40]

भावातीतपदप्रवर्तितगुणे भाषे भवाराधिते

भावाद्ये भवरोगभञ्जनकरे भद्रे भयच्छेदिनि ।

भव्ये भाग्यवदुत्तमेऽद्यचरणे भागीरथीशान्विते

भास्वच्चन्द्रविलोचनार्चितपदे वन्देऽखिलाण्डेश्वरि ॥ ४० ॥

bhāvātīta-padapravartitaguṇe bhāṣe

bhavāradhite

bhāvādye bhavaroga-bhañjanakare bhadre

bhayacchedini

bhavye bhāgyavad-uttameḍyacarane bhāgīrathī-

sānvite

bhāsvaccandra-vilocanārcitapade

vande' khilāṇḍeśvari

I salute goddess Akhilāṇḍeśvari, who is beyond the reach of mental states, the inciter of the three guṇas, of the form of speech, worshipped by Śiva, the cause of all conditions, the destroyer of the ills of worldly existence. the auspicious, the dispeller of fear, the agreeable, adored by the fortunate and the best, in the company of Gaṅgā and Siva, and honoured by Viṣṇu who has Sun and Moon as eyes.

[41]

माये मन्मथसेविते मरकतश्यामे मनोज्ञामले
 मायामोहविवर्जिते मणिमयाकल्पे महामञ्जुले ।
 मायातीत-महामुनीन्द्रवरदे माणिक्यकेयूरके
 मालालङ्करणे मतङ्गतनये वन्देऽखिलाण्डेश्वरि ॥ ४१ ॥

māye manmathasevite marakataśyāme manojñāmale
māyā-moha-vivarjite maṇimayākalpe mahā-
mañjule
māyātīta-mahāmunīndra-varade māṇikyakeyūrake
mālālankaraṇe mataṅgatanaye
vande'khilāṇḍeśvari

I salute goddess Akhilāṇḍeśvari, of the form of Māyā, worshipped by Manmatha, dark like emerald, charming and spotless, bereft of illusion and infatuation. beautified with gem-studded ornaments, the most delicate, beyond Māyā, bestower of boons to great sages. wearing bracelets embedded

with emeralds, adorned with garlands and the daughter of Sage Matanga.

विचित्रकार्यकरणा अचिन्तितफलप्रदा ।
स्वप्नेन्द्रजालवल्लोके माया तेन प्रकीर्तिता ॥

[42]

मित्राग्नीन्दुविलोचने मिहिरभे मीनोल्लसल्लोचने
मिथ्याज्ञानमनोऽतिदूरचरणे मीनध्वजाराधिते ।
मीमांसादि-समस्तशास्त्रमहिते मृष्टान्नदानोद्यमे
मित्रोद्भासिनि मित्रवह्निविनुते वन्देऽखिलाण्डेश्वरि ॥ ४२ ॥

mitrāgnīndu-vilocane mihīra-bhe mīnollasalloccane
mithyājñāna-mano'tidūracaraṇe mīnadhva-
jārādhite
mīmāmsādi-samastaśāstra-mahite
mṛṣṭānnadānodyame
mitrodbhāsiṇi mitravahnivinute
vande'khilāṇḍeśvari

Salutation to goddess Akhilāṇḍeśvari, having sun, fire and moon as eyes, lustrous like the sun, the fish-eyed, whose feet are difficult to be approached by knowledge of external objects and by mind, glorified by the fish-bannered, as also in the various lores, giver of plentiful food, shining in the sun's orb (or giving light to the sun) and praised by sun and fire.

There are many references to the association with Sun in this verse. cf. *Lalitāsahasranāma*. भानुमण्डलमध्यस्था and the Upaniṣadic statement - तस्य भासा सर्वमिदं विभाति ।

[40]

मुग्धे मुग्धशशाङ्कशेखरधृते मूलागमार्थोदये
मुक्ते मूषिकवाहनार्चितपदे मूर्तित्रयाराधिते ।

मूलाधारगते मुख्वाब्जविलसन्मुग्धस्मिते मुक्तिदे
मुद्रामोदितमानसे मुनिनुते वन्देऽखिलाण्डेश्वरि ॥ ४३ ॥

Mugdhe mugdha-śaśāṅkaśekharayute
mūlāgamārthodaye
mukte mūṣikavāhanārcitapade
mūrtitrayārādhite
mūlādhāragate mukhābjaivilasan-mugdha-
smite muktide
mudrāmoditamānase muninute
vande'khilāṇḍeśvari

I salute goddess Akhilāṇḍeśvari who is in her tender youthful stage, associated with the crescent moon on the head, the manifestation of the sayings in Āgamas and Tantras, the released, worshipped by Gaṇeśa riding on the rat-vehicle and the trinity, remaining at the *mūlādhāra*, with an innocent smile glowing in her lotus-face, the bestower of emancipation, delighted with the symbolic gestures and saluted by sages.

Mugdhā is an innocent girl and also a type of *nāyikā* in her teens. The goddess referred to here is the *Ṣoḍaśī* form. The goddess is present in the six chakras beginning with the lowest, the *mūlādhāra*.

Amongst the many *upacāras* to be performed to any divinity the *Mudrā* is an important one. Its name is said to be derived from the root *mud* 'to please'. In its *upāsanā* - form it is so called because it gives pleasure to devas. "Devānāṃ moda-dā mudrā." The goddess is specially to be worshipped with the ten ritual *mudrās*, *Daśa-mudrāsamarādhyā*, according to *Lalitā-sahasranāma*.

Verses 37 to 43 have words of eulogy in letters under the labial class.

**Sri Totakacarya's
Srutisarasamuddharanam**

(Contd. from Vol. VI. No. 2)

Text, Translation, and Commentary by Kumari
R. Pattammal M.A. M. Phil.

Śrī Totakacārya's
Śrītatvasambuddharāma

(Sri Tatva Samuddharāma)

Text, Translation, and Commentary by Komari
R. Patnamma M.A. M. Phil.

श्रुतिसारसमुद्धरणम्

[1]

त्रैलोक्यनाथहरिमीड्यमुदारसत्त्वं
 शक्तेस्तनूजतनयं परमेष्ठिकल्पम् ।
 जीमूतमुक्तविमलाम्बरचारुवर्णं
 वासिष्ठमुग्रतपसं प्रणतोऽस्मि नित्यम् ॥

trailokyanāthaharimīdyamudārasattvam
śaktestanūjatanayam parameṣṭhikalpam
jīmūtamuktavimalāmbaracāruvarṇam
vāsiṣṭhamugratapasam praṇato'smi nityam

I always prostrate before Vyāsa who is Viṣṇu - the lord of the three worlds, who is praise-worthy, who is characterized by the *sattva-guṇa*, who is the grandson of Śakti, who resembles Brahmā, who is endowed with the pleasing colour of the sky that is clear by being free from clouds. who comes in the line of Vasiṣṭha and who is omniscient.

Bhakti or loving devotion towards God and one's preceptor is the most potent auxiliary in the scheme of practical discipline in Advaita. (Vide *Śvet.*, VI. 23. and *SSS.177*). (For details see B. Sitamahalakshmi : *The Concept of Bhakti in Advaita Vedānta*, Bulletin of the institute of Traditional cultures, University of Madras, Madras, 1972).

Our author, therefore, offers his salutations to the Advaitic preceptor Śrī Vyāsa - the author of the *Brahma-sūtra* which is one of the three principal texts on which schools of Vedānta are based.

udārasattvaṃ - sattvagunaviśiṣṭam, TD. Ugratapasaṃ - ugraṃ - ulbanaṃ, tapaḥ - paryūlocanaṃ asya iti ugratapāḥ, tam - sarvajñam ityarthah, TD.

[2]

सकलं मनसा क्रियया जनितं
समवेक्ष्य विनाशितया तु जगत् ।
निरविद्यत कश्चिदतो निखिला-
द्विनशि कृतेन न लभ्यमिति ॥

*sakalam manasā kriyayā janitam
samavekṣya vināśitoyā tu jagat
niravidyata kascidato nikhilād
avināśi kṛtena na lobhyamiti*

Having convinced himself by the application of his mind that every world achieved through action is not eternal and the eternal self (which is liberation) cannot be attained by action, an aspirant has attained detachment from everything, (namely, the means of actions and the fruits of actions).

Excepting the Cārvāka school all schools of Indian thought - whether orthodox or heterodox are *mokṣa* oriented and emphasise the need for *vairāgya* or detachment from worldly objects and knowledge of the self in the scheme of practical discipline of their respective schools. Advaita on its practical side emphasises the need for *vairāgya*. The *Muṇḍakopaniṣad* (1, 12), 'A brahmin should attain detachment from the world of objects by considering that anything attained by actions is non-eternal and what is eternal cannot be attained

by action; and, in order to know the eternal principle he should resort to a preceptor, who is well-versed in philosophical learning, and who is rooted in Brahman, with fuel in his hands," speaks of the need for *vairāgya* and prescribes that one should resort to a preceptor. The content of this Upaniṣadic text is set forth in the present verse.

[3]

प्रतिपित्सुरसावविनाशि पदं
 यतिधर्मरतो यतिमेव गुरुम् ।
 विदितात्मसतत्त्वमुपेत्य कविं
 प्रणिपत्य निवेदितवान् स्वमतम् ॥

pratipitsurasāvavināśi padam

yatidharmarato yatimeva gurum

viditātmasatattvamupetya kavim

praṇipatyā niveditavān svamatam

This aspirant is devoted to the conduct of the ascetics and is desirous of gaining the knowledge of the eternal state (of liberation); and, having resorted to a preceptor who too is an ascetic and who is of the nature of the self that has been realized and is omniscient and having prostrated before him, he has conveyed the purpose of his approaching him.

Asceticism is the most potent auxiliary in the scheme of practical discipline in Advaita. For details regarding the role of asceticism see Introduction.

[4]

भगवन्नुदधौ मृतिजन्मजले
 सुखदुःखझषे पतितं व्यथितम् ।
 कृपया शरणागतमुद्धर मा-
 मनुशाध्युपसन्नमनन्यगतिम् ॥

bhagavannudadhau mṛtījanmajale
sukhaduḥkhaḥṣe patitam vyathitam
kṛpayā śaraṇāgatamuddhara mām
anuśādhyupasannamananyāgatim

O Venerable Sir! out of compassion save me who have sought refuge under you, who am afflicted having fallen into the ocean with waters in the form of births and deaths and fishes in the form of happiness and misery. Kindly instruct me who have resorted to you, and who have no other recourse.

[5]

विनिवर्त्य रतिं विषये विषमां
 परिमुच्य शरीरनिबद्धमतिम् ।
 परमात्मपदे भव नित्यरतो
 जहि मोहमयं भ्रममात्ममतेः ॥

vinivartya ratim viṣaye viṣamām
parimucya śarīranibaddhamatim
paramātmāpade bhava nityarato
jahi mohamayam bhramamātmamateḥ

(The teacher instructs the disciple thus) : Be always devoted to the supreme self by desisting from attachment towards objects - the attachment that would lead to births - high and low, and by abandoning the deep-rooted notion that the body is the self. (Then) by the knowledge of self, get rid of the delusive cognition (of duality) which is illusory.

Attachment towards objects makes one perform actions which are of various kinds and thereby gives rise to births - high and low. Leaving out attachment, one must be devoted to the supreme self. This means that one must pursue vedāntic study, reflection and meditation. In the initial stage one should have the mediate knowledge that the body is not the self. This is the meaning of the second quarter of this verse.

The knowledge of self which would arise by the pursuit of vedāntic study, etc., would remove *avidyā* and its effect - the world of duality.

The supreme self associated with *māyā* or *avidyā* which is known as the causal body and its effects, namely, the subtle body and the gross body attains to the state of the individual soul. The gross body is the physical body and the subtle body consists of the seventeen factors, namely, five senses of knowledge, five senses of actions, five vital airs and the internal organ in its two - fold aspect of *manas* and *buddhi*. Of these, *buddhi* is that mode of the internal organ which stands for certitude; *manas* is that mode of the internal organ which stands for desire and doubt. The *buddhi* along with senses of knowledge constitutes the sheath of intellect (*vijñānamaya-kośa*). The *manas* along with senses of knowledge constitutes (*manomayakośa*). The five vital airs along with senses of

action constitutes the sheath of vitality (*prāṇamayakośa*). These three constitute the subtle body.

The *annamayakośa* is the gross body which comes into being from the quintuplicated elements and it is the seat of experiencing pleasure and pain. *Avidyā* which is the source of the internal organ, etc., is the causal body. It is described as *ānandamayakośa*.

Thus the supreme self conditioned by the five sheaths or the three bodies attains to the state of individual soul. Falsely identifying itself with the five sheaths or the three-fold body, the individual soul has lost sight of its identity with the supreme self and undergoes transmigration. It has to abandon the false notion that it is the body, etc., and must realize its identity with the supreme self.

The translation follows the commentary - *hṛdayastham - buddisākṣitayā sthitam*, TD.

[6]

विसृजान्नमयादिषु पञ्चषु ता-
महमस्मि ममेति मतिं सततम् ।
हरिरूपमनन्तमृतं विगुणं
हृदयस्थमवेहि सदाहमिति ॥

*visṛjānnamayādiṣu pañcasu tā-
mahamasmi mameti matim satatam
dṛśīrūpamanantamṛtam viguṇam
hṛdayasthamavehi sadāhamiti*

Leave out forever the common notion of 'I am' and 'mine' in the five factors of food-sheath, etc;

and always realize that 'I am the consciousness which is infinite, truth, free from attributes and the witness of mind'.

The Upaniṣadic texts, 'Brahman is truth, consciousness and infinite' (*Taitt.*, II, i, 1), and 'He is the witness - self, that is, the knower, non-agent, and attributeless' (*Svet.*, VI, 11) speak of Brahman to be consciousness, infinite, truth, attributeless and the witness - self. The Upaniṣadic texts such as 'I am Brahman' (*Bṛh.*, I, IV, 10). 'This Ātman is Brahman' (*Māṇḍ.*, II), 'Thou Art That' (*Chānd.*, VI, VIII, 7) speak of the identity of the individual soul with the supreme self.

[7]

जलभेदकृता बहुतेव रवे-
घटिकादिकृता नभसोऽपि यथा ।
मतिभेदकृता तु तथा बहुता
तव बुद्धिदृशोऽविकृतस्य सदा ॥

jalabhedakṛtā bahuteva rave-
rghoṭikādikṛtā nabhaso'pi yathā
matibhedakṛtā tu tathā bahutā
tava buddhidṛśo'vikṛtasya sadā

Just as the (one) sun is rendered manifold by different waters and the (one) space by small jar and the like, in the same way the (one) self which is the witness of your intellect, which is ever immutable is rendered multiform by different minds.

The Upaniṣadic texts such as 'This one self-luminous self is immanent in all beings, all-pervasive, the self of all beings, the witness of the actions of all souls, the substratum of every being, the witness, that is, consciousness and non-agent and is attributeless' (*Śvet.*, VI. 11) and 'Brahman is one only without a second' (*Chānd.*, VI, ii, 1) speak of the supreme self as one only.

Brahman which is one appears to be manifold on account of different limiting adjuncts, namely, minds. The *Brahma-bindūpaniṣad* (11.) employs the analogy of the reflections of the one moon in different waters to explain the manifoldness in the case of one self by limiting adjuncts. 'The one self of all beings separately abides in every being; it appears as one and the many like the one moon is multiplied by its reflection in the water.' Śri Śaṅkara cites this passage in his commentary on the *Brahma-sūtra* 'atha eva ca upamā sūryakādivat' (*Bs.*, III, ii, 18). The view set forth here is known in post - Śaṅkara Advaita literature as *pratibimbavāda*.

Another passage in *Tripurūtāpinyupaniṣad* compares the individual soul to pot - conditioned ether. The passage is 'Just as, when a pot is carried, the pot alone is carried, not the ether enclosed by it, even so is the *jīva* compared to the ether.' This way of explaining the nature of *jīva* is known as *avaccheda-vāda*.

For details see Introduction.

[8]

दिनकृत्प्रभया सहशेन सदा
 जनधीचरितं सकलं स्वचिता ।
 विदितं भवताविकृतेन सदा
 यत एवमतोऽसित एव सदा ॥

*dinakṛtprabhayā sadṛśena tadā
janadhīcaritam sakalam svacitā
viditam bhavatāvikṛtena sadā
yata evamato'sita eva sadā*

By you— who are immutable, self-luminous consciousness, that is always similar to the splendour of the sun, all activities of the minds of living beings are ever manifested. Since this is the case, you are always a non-transmigratory being.

A manifesting factor does not partake of the character of the things it manifests. The luminary— the sun, for example, manifests the activities of every living being; but it is free from all those activities. In the same way, the self manifests the modes of the mind, such as the states of being an agent, an experient and a knower, besides the attributes like desire, etc. And the self is not endowed with these modes. The states of being an agent, experient and a knower which belong to the mind constitute what is known as *saṁsāra* or transmigration. They are falsely attributed to the self. Since the self manifests these modes, it is free from the latter and so it is a non-transmigratory being.

The idea contained in this verse is found in *SS*, III, 61-62.

[9]

उपरागमपेक्ष्य मतिर्विषयै—

विषयावधृतिं कुरुते तु यतः ।

तत एव मतेर्विदिताविदिता

विषयास्तु ततः परिणामवती ॥

*uparāgamapekṣya matirviśayai—
 rviśayāvadhṛtim kurute tu yataḥ
 tata eva materviditāviditā
 viśayāstu tataḥ pariṇāmapatī*

Mind brings about determination of objects by depending upon its modifications in the form of those objects. Since this is the case, certain objects are known to the mind, while others are not. On this ground, mind is subject to change.

According to Advaita, the true nature of *jīva* is all-pervasive consciousness, wherein all objects are superimposed. It may be argued that in that case all objects will be manifested to *jīva* always. This, however, is not the case. The *jīva* comprehends one object at a given time and that too through a specific sense-organ. This is known in Advaita terminology as *pratīkarmavyavasthā*. To explain this position the element of *vṛtti* or the modification of the mind is introduced.

For details regarding the nature and the function of *vṛt* see Introduction.

[10]

मतिवृत्तय आत्मचिता विदिताः
 सततं हि यतोऽविकृतस्तु ततः ।
 यदि चात्मचितिः परिणामवती
 मतयो विदिताविदिताः स्युरिमाः ॥

*mativṛttaya ātmacitā veditāḥ
 satatam hi yato'vikṛtastu tataḥ*

*yadi cātmacitiḥ pariṇāmapatī
matayo veditāviditāḥ syurimāḥ*

Indeed, the modes of mind are always manifested by the consciousness, that is, the self. Since this is the case, the self is immutable. If the consciousness, that is, the self were subject to change, then (only some) mental modes will be manifested and others will not be manifested.

The self being the witness of the mind, its modes, etc. manifests all these simultaneously. This simultaneous manifestation by the self would not hold good if the self were to undergo modifications in the form of the objects it manifests. In that case the self would manifest only one object, for example, mind, by undergoing modification in the form of mind

[11]

चरितं तु धियः सकलं सततं
विदितं भवता परिशुद्धचित्ता ।
मतिभेदगुणो न हि तेऽस्ति ततो
यत एवमतोऽसदृशस्तु धिया ॥

*caritam tu dhiyaḥ sakalam satatam
viditam bhavatā parisuddhacitā
matibhedaguṇo na hi te'sti tato
yata evamato'sadṛśastu dhiyā*

By you - the pure consciousness, all the functions of the mind are manifested. Hence, the characteristic of the entity - mind (namely, modifi-

ation) is not at all present in you. Since this is the case, you are dissimilar to mind.

This verse summarizes what has been said in verses 8 to 10 and concludes that self is distinct from the mind.

[12]

विदितत्वमविप्रतिपन्नतया

मतिषु प्रगतं विषयेषु यथा ।

यत् एवमतः परसंविदिता

विदितत्वत एव यथा विषयाः ॥

*viditatvamavipratipannatayā
matiṣu pragatam viṣayeṣu yathā
yata evamataḥ parasamviditā
viditatvata eva yathā viṣayāḥ*

Just as objects are known in the same way the character of being known is well-established beyond doubt in respect of minds. Hence the minds are known by some other factor on the ground that they are known like objects.

In this verse an inferential argument is set forth to prove that mind is distinct from the self. The argument is as follows. Mind is manifested by a factor other than itself; because it is known like pot, etc.

*Svavyatiriktena sākṣiṇā buddhayo viditāḥ bhavitum
arhanti, vedyatvāt, ghaḥavat, TD.*

[13]

परसंविदिताः सततं हि यतो
 न विदुः स्वममी विषयास्तु ततः ।
 मतयोऽपि तथा परसंविदिता
 न विदुः स्वममूर्विषयास्तु यथा ॥

*parasamviditāḥ satatam hi yato
 na viduḥ svamamī viśayāstu tataḥ
 matayo' pi tathā parasamviditā
 na viduḥ svamamūrviśayāstu yathā.*

Since these objects (namely, pot, etc.,) are always manifested by something other than themselves (namely, mental modes) they do not manifest themselves. In the same way, minds too are manifested by a factor different from them. Hence they do not manifest themselves. In this respect they are similar to objects like pot, etc.

If an object manifests itself, then, it must be viewed as an agent as well as an object. This cannot be. Hence we have to give up the idea that objects like pot, etc., and minds do not manifest themselves. It must be added here that self is self-luminous not in the sense that it manifests itself but in the sense that it is not manifested by an entity other than itself.

[14]

विषयाकृतिसंस्थितिरेकविधा
 मनसस्तु सदा व्यवहारविधौ ।
 अहमित्यपि तद्विषया त्वपरा
 मतिवृत्तिरवज्वलितात्मचिता ॥

*viṣayākṛti samsthitirekavidhā
 manasastu sadā vyavahāra-vidhau
 ahamityapi tadviṣayā tvaparā
 mativṛttiravajjvalitātmacitā*

In the realm of ordinary experience, there are always two kinds of modifications. One is remaining in the form of objects. The other one is of the form of 'I' that comprehends the objects. These two are manifested by the consciousness, that is, the self and so they are modes of the mind (and not of the self).

In verse 6, it has been said that Brahman is free from all attributes. The *pūrvapakṣin* argues that Brahman is said to be identical with Ātman; and, Ātman, however, has for its attributes the ego-sense (*ahamkāra* or the I-notion). This contention is rejected in this verse by stating that the I-notion pertains to mind and not to Ātman or the self.

[15]

पुरुषस्य तु धर्मवदुद्भवति
 स्वरसेन मतेः स्वगुणोऽपि यतः ।
 अत आत्मगुणं प्रतियन्ति जना
 मतिवृत्तिमिमामहमित्यबुधाः ॥

*puruṣasya tu dharmavadudbhavati
 svarasena mateḥ svaguṇo'pi yataḥ
 ata ātmaguṇam pratiyanti janā
 mativṛttimimāmahamityabudhāḥ*

Although the modification in the 'I' naturally belongs to the mind as part of its essence, yet it

appears to be the attribute of the self. Since this is the case, the ignorant people consider this mental mode 'I' to be the attribute of the self.

It might be asked as to why then the mental mode 'I' appears to be the attribute of the self. Our author states that it is because of mutual identification between the self and mind owing to *avidyā*. The blend of the self and mind is the meaning of 'I'. The mental state in the form 'I' comprehends the blend. It is the modification of the mind. But since it comprehends the element of self too, it is thought of to be the attribute of the self.

[16]

यदि सा न भवेज्जनमोहकरी
 व्यवहारमिमं न जनोऽनुभवेत् ।
 विफलश्च तदा विषयानुभवो
 ज्ञगुणे न हि सेति यदा विदिता ॥

yadi sā na bhavejjanamohakarī
vyavahāramimam na jano'nubhavet
viphalaśca tadā viṣayānubhavo
jñagune na hi seti yadā veditā

If the mode 'I' which deludes all living beings were not existent, then no living being would have this experience (namely, 'I do', 'I know' etc.). If the mode 'I' were not admitted to be the characteristic of the self (through false identification of self with mind) then experience of objects (by the self which is well-known in ordinary experience) would become pointless.

The self in its transcendent state is no doubt free from all attributes. The Upaniṣadic texts such as, 'The self experiences the fruits of its meritorious actions', (*Śvet.*, IV, 6) and the *Bhagavad-gītā* text: 'The self is attributeless and it is the experient of the modifications of the *prakṛti*' (*Bh. G.*, XIII, 15) speak of the self as the experient of the results of its actions and the objects of the world. Thus there is a contradiction between one set of Upaniṣadic passages which speak of Brahman as attributeless and another set of Upaniṣadic passages and *smṛti* texts which speak of Brahman as one endowed with the attribute of being an experient. The contradiction is resolved by admitting that the self is attributeless in its transcendent state and in the empirical level, owing to its association with mind, it is endowed with the attribute of being an experient.

[17]

उपलभ्यघटादिनिभैव भवे-
 न्मनसो यदि संस्थितिरेकविधा ।
 पुरुषस्य चित्तिश्च न विक्रियते
 मतिवृत्तिमपेक्ष्य घटादिनिभाम् ॥

[18]

अवगन्त्रवगम्यचिदात्मधियो-
 रहमित्यभिमानविहीनतया ।
 स्थितयोरभिमानपूरः सरकं
 व्यवहारपथं न जनोऽवतरेत् ॥

upalabhyaghaṭādinibhaiva bhave-
nmanaso yadi samsthitirekavidhā

*puruṣasya citiśca na vikriyate
mativṛttimapekṣya ghaṭādinibhām*

*avagantravagamya cidātmachiyo-
rahamityabhimāna vihīnatayā
sthitayorabhimāna purassarakam
vyavahārapatham na jano'vataret*

If there is only one kind of modification for the mind in the form of pot, etc., that are perceived and if the consciousness that is the self does not undergo modification (in the form of the seer) by depending upon the mental mode in the form of pot etc. -

Then, on the basis of the self, that is, consciousness and the mental state which are respectively the seer and the seen, which remain without the false notion in the form 'I', no person would have the verbal usage (and corresponding experience in the form 'I know', 'I do', etc.,) preceded by the false notion (of I).

Mental mode is two - fold - as of the form of the seer and that of the seen. Of these two, the first one is : when the sense-organ (say) the sense of sight, comes into contact with its respective object (say) pot, mind also comes out through the sense-organ, reaches the place of the object and undergoes modification in the form of the pot. The latter is known as the modification in the form of the seen (*drśyākāra*). The self which is consciousness is reflected in the mind. The mind inspired by the reflection of consciousness in it is known as the modification in the form of the seer (*draṣṭrākāra*). This

aspect is falsely attributed to the self and so the self is viewed to be the seer. It is with this in view, in the third quarter of the seventeenth verse, it is stated 'If the consciousness, that is, the self does not undergo modification in the form of the seer.' Really there could be no modification for the consciousness in the form of the seer; there is the modification of the mind only in the form of the seer. And it is falsely attributed to the self. On account of the mutual identification of mind and the self (*cidacidgranthi*), there is the usage 'I'. The qualities of the mind are superimposed upon the self, and, there results the experience and usage such as 'I know', 'I do'. etc.

[19]

अहमीक्ष इति प्रथमं हि धिया
 सुविचिन्त्य ततो विषयाभिमुखम् ।
 नयनं प्रहिणोति तथान्यदपि
 श्रवणादि वियत्प्रमुखस्य गुणे ॥

*ahamīkṣa iti prathamam hi dhīyā
 suvicintya tato viṣayābhimukham
 nayanam prahiṇoti tathānyaḍapi
 śravaṇādi vīyatpramukhasya guṇe*

Having mentally resolved first in the form 'I shall see', 'I shall hear', one directs one's sense of hearing, etc., towards the qualities (like sound etc.) of other, etc.

In this verse the author cites the ordinary experience that every worldly activity is preceded by the notion 'I'.

[20]

अपहाय न कश्चिदहंकरणं
 व्यवहारमुपैति कदाचिदपि ।
 उपपन्नतरा हि मतेस्तु ततो
 व्यवहारपथं प्रति कारणता ॥

*apahāya na kaścidadhamkaraṇam
 vyavahāramupaiti kadācidapi
 upapannatarā hi matestu tato
 vyavahārapatham prati kāraṇatā*

Never indeed does one engage oneself in worldly activity without the sense of, 'I'. Therefore it is highly reasonable to hold that mind is the cause in respect of worldly activities.

*cf : Adhyāsa bhāṣya on the Brahma-sūtra: na ca anadhya-
 stātma-bhāvena kaścīd vyāpriyate.*

[21]

चितिशक्तिगुणः किमहंकरणं
 किमु बुद्धिगुणोऽथ भवेदुभयोः ।
 इति चिन्त्यमिदं मनसानलसै-
 रूपपत्तिभिरात्महितं यतिभिः ॥

*citiśaktiguṇaḥ kimahamkaraṇam
 kimu buddhiguṇo'tha bhavedubhayoḥ
 iti cintyamidam manasānalasaih-
 rupapattibhirātmahitam yatibhiḥ*

Is the notion 'I' a quality of consciousness that is the self? Or is it the quality of the mind? Or is it a quality of both? Thus, by the ascetics, this must be tirelessly enquired into on the basis of reasoning.

[22]

उपलभ्यमहंकरणं न भवे-
 त्पुरुषस्य गुणो यदि तर्हि भवेत् ।
 गुणिरूपमथावयवं गुणिनो
 न त्रिहाय गुणः पृथगस्ति यतः ॥

upalabhyamahamkaraṇam na bhave-
tpuruṣasya guṇo yadi tarhi bhavet
guṇirūpamathāvayavam guṇino
na trihāya guṇaḥ pṛthagasti yataḥ

If the 'I - notion' were the characteristic of the self, then it would not be manifested by the self. Never does a characteristic feature exist independently by leaving out the essential nature of the substance or the parts of the substance.

The colour of the cloth does not exist independently by leaving out either the cloth or the threads constituting the cloth. It is because it is the quality or the attribute of the cloth. In the same way, if the 'I' notion were the quality of the self, then it cannot remain independent without being associated with its substratum, namely, the self. The self has no parts and so there arises no question as to whether the 'I' notion exists independent of the parts of the self. It comes to this : if the 'I' notion were the characteristic of the self

then there is identity between the two and as such the relation that the one manifests and another is manifested which exists between the self and the 'I' notion would not hold good.

[23]

न गुणो गुणिनि स्थितवान्गुणिना
 विषयीक्रियते न च तस्य गुणैः ।
 न हि देशकृता न च वस्तुकृता
 गुणिनोऽस्ति गुणस्य भिदा तु यतः ॥

*na guṇo guṇini sthītavāṅguṇinā
 viśayīkṛyate na ca tasya guṇaiḥ
 na hi deśakṛtā na ca vastukṛta
 guṇino'sti guṇasya bhidā tu yataḥ*

An attribute present in a substance is not manifested by that substance; nor is it manifested by the (other) attributes of that substance. It is because there is neither spatial difference, nor difference caused by another object between the substance and the attribute.

If the factor 'I' were considered as an attribute of the self and if it were further considered that it is manifested by the self or the other attribute of the self, namely, knowledge, then it is said that this contention does not hold good. It is because difference cannot be thought of between the self and the factor 'I'. The self is all-pervasive and so spatial difference is not possible. According to the fundamental position of Advaita, nothing exists apart from the self. So difference caused by the existence of another object is also an impossibility. The relation of the revealing factor and the revealed

object implies difference. If the self were the manifesting principle of the factor 'I', then there must be difference between the two which, however, cannot exist if the 'I' factor were the attribute of the self.

[24]

न परस्परमग्निगुणोऽग्निगतो
विषयत्वमुपैति कदाचिदपि ।
न हि वह्निरपि स्वगुणं स्वगतं
विषयीकुरुते स्वगुणेन भुवि ॥

*na parasparamagniguṇo'gnigato
viṣayatvamupaiti kadācidapi
na hi vahnirapi svaguṇam svagatam
viṣayīkurate svaguṇena bhuvi*

Never indeed is there the mutual manifestation of one attribute of fire by another of its attribute. In ordinary experience, even fire does not manifest one of its attributes through another attribute present in it.

It might be said: knowledge is considered to be the attribute of the self and it manifests the other attribute namely, the factor 'I'. This objection is answered by saying that heat which is an attribute of fire is not manifested by another of its attribute, namely, light and *vice versa*. Further, fire, too, does not manifest one of its attribute through another of its attribute. The point of the illustration is that the factor 'I' is neither manifested by knowledge present in the self, nor by self through its attribute-knowledge.

[25]

कणभुग्यमचीकल्पदात्मगुणं
 गुणपूगमन्नित्यमनात्मगुणम् ।
 अनयैव दिशा स निराक्रियतां
 न हि नित्यमनित्यगुणेन गुणि ॥

kaṇabhugyamacīkḷpadātmaḡuṇam
guṇapūgamannityamanātmaḡuṇam
anayaiva diśā sa nirākriyatām
na hi nityamanityaḡuṇena guṇi

Let the group of qualities which belongs to the not-self, which is non-eternal and which Kaṇāda assumes as belonging to the self be rejected on these lines. Never indeed does an eternal entity (namely, the self) come to be endowed with qualities that are non-eternal.

It has been said in the previous verse that if the I-notion were the characteristic of the self, then it cannot be manifested by the self. And so it cannot be the characteristic of the self. The self, thus, is attributeless.

It might be objected that according to the Vaiśeṣika school the self is admitted to be the substratum of nine specific qualities such as knowledge, etc, and, so it is wrong to conclude that the self is attributeless or free from all qualities. (See *Kārikāvalī*, I, 32 and IV, 10).

This objection is not valid. The qualities admitted by the Vaiśeṣika in the self could not be manifested by the self for the reasons set forth in verses 23 and 24.

Moreover, knowledge, etc., are non-eternal; and non-eternal factors cannot become the attributes of the eternal self.

[26]

वियतः प्रभवं प्रवदन्ति यतः
 श्रुतयो बहुशः खमनित्यमतः ।
 उपमानमनित्यगुणं वियतो
 न हि नित्यमिहास्ति कणादमते ॥

vīyataḥ prabhavam pravudanti yataḥ
śrutayo bahūśaḥ khamanītyamataḥ
upamānamanītyaguṇam vīyato
na hi nītyamihāsti kaṇādamate

The Upaniṣadic texts often speak of the creation of the ether. Therefore, ether is non-eternal. As regards an eternal substance possessing a non-eternal attribute there is no example other than ether in the system of Kaṇāda.

It might be said that ether is eternal and it possesses the quality sound which is momentary according to the Nyāya-Vaiśeṣika. The latter holds that qualities like sound, cognition, etc., rise at a particular moment, exist during the second moment and cease to exist at the third moment. Hence sound is the counter-correlate of the annihilative non-existence that takes place during the third moment after its rise. (See *Muktāvahī* p 67: 'trītyakṣaṇa - vrtti - dhvaṁsā - pratiyogītvam'). In the same way, the self which is eternal can have non-eternal factors as its attributes.

The above objection is answered by saying that the Upaniṣadic texts like 'From Ātman of this nature ether has

come into existence' (*Taitt.*, II, i, 1) speak of the creation of ether. So it cannot serve as an example to elucidate that an eternal principle comes to be endowed with an attribute that is non-eternal by nature.

[27]

मनसा पुरुषः पुरुषेण मनो

नभसा मुसलं मुसलेन नभः ।

न हि योगवियोगमुपैति कुतो-

स्वयवित्वनिराकरणादमुतः ॥

manasā puruṣaḥ puruṣena mano

nabhasā musalam musalena nabhaḥ

na hi yogaviyogamupaiti kuto'-

vayavitvanirākaraṇādamutaḥ

The self does not undergo association with or dissociation from mind. Mind does not become associated with or dissociated from the self. A pestle neither associates itself with nor dissociates itself from the ether. And, the ether (too) has neither association with nor dissociation from the pestle. Why? It is because the state of being a whole is rejected (in respect of the ether).

It is said that if the self which is eternal cannot have non-eternal factor as its attribute, then it amounts to saying that the self cannot have *samyoga* or contact as its attribute. In that case, the self cannot have any relation to mind. The result of this argument is that since contact of self with mind is the non-inherent cause of knowledge, according to the

Nyāya - Vaiśeṣika, knowledge cannot arise in the absence of its non-inherent cause.

The above objection is answered by saying that since the self is not composed of parts, it cannot have any relation to mind. This the author explains on the basis of the illustrative example of the ether, which being free from any parts, does not have any relation to a pestle.

Knowledge, according to Advaita, is only the modification of the mind which arises owing to the contact of a sense-organ with its respective object and which is inspired by the reflection of self in it. See *VP*, p. 8.

[28]

इह रज्जुघटादि हि सावयवं
समुपैति युजामितरेतरतः ।
इति दृष्टमतोऽन्यददृष्टमपि
स्वयमूह्यमिदं त्वपरित्यजता ॥

*iha rajjughaṭādi hi sāvayavam
samupaiti yujāmitaretarataḥ
iti dṛṣṭamato'nyadadṛṣṭamapi
svayamūhyamidam tvaparityajatā*

In ordinary experience, it is found that the rope, pot, etc., which are composed of parts undergo mutual association. Therefore, in the case of objects which do not come within the range of our perception, this explanation (that is, only objects which are composed of parts are mutually associated) must be extended thoughtfully.

[29]

न हि सावयवं विगतावयवै-
 विगतावयवं च न सावयवैः ।
 उपयाति युजामिति दृष्टमिदं
 यत एवमतः स्थितमुक्तमदः ॥

*na hi sāvayavam vigatāvayavair-
 vigatāvayam ca na sāvayavaiḥ
 upayāti yujāmiti dṛṣṭamidam
 yata evamataḥ sthitamuktamadaḥ*

Never indeed does an object composed of parts come into contact with an object devoid of parts. (In the same way) an object devoid of parts never comes into contact with one composed of parts. This is found (in ordinary experience). Since this is the case, what has been said above (namely, there can be no mutual association between the self and mind, etheric space and pestle¹) holds good.

1. See verse 27.

Etheric space according to Advaita does not come within the range of sense of sight. It is manifested by the witness-self.

vide : siddhānte ālokākāracakṣuṣā vṛttyabhivyakta - sākṣi-vedyatvam nabhaṣi iti jñeyam, Ratnaprabhā, p. 19.

[30]

न हि कल्पितभागसमागमनं
 विगतावयवस्य घटते कुतः ।
 वितथत्वमतिः सुदृढा तु यतः
 परिकल्पितवस्तुषु नित्यमतः ॥

*na hi kalpitabhāgosamāgamaṇam
 vigatāvayavasya ghaṭate kutaḥ
 vitathatvamatih sudṛḍhā tu yatoḥ
 parikalpitavastuṣu nityamataḥ*

Never indeed does it hold good that an object composed of parts comes into contact with the fancied parts of an object that is (really) devoid of parts. Why? It is because in respect of objects which are fancied, there is a confirmed belief that they are false.

[31]

इह वेदशिरःसु तदर्थविदः
 प्रवदन्ति समस्तजगत्प्रकृतिम् ।
 परमात्मपदं दृशिमात्रवपु-
 ध्रुवमेकमतोऽन्यदनित्यमिति ॥

*iha vedaśirassu tadarthavidāḥ
 pravadanti samastajagatprakṛtiṃ
 paramātmapadam dṛśimātravapur-
 dhruvamekamato'nyadanityamiti*

Here, in the system of Vedānta, those who know the true import of the *Upaniṣad*-s proclaim the material cause of the entire world to be the supreme self which is of the nature of consciousness, which is eternal and is one; and apart from this everything else is non-eternal.

(1) *Taitt.*, II, i, 1. (2) *Mund.*, I, i, 6. (3) *Chānd.*, VI, ii, 1.
(4) *Bṛh.*, III, IV, 2.

[32]

अत एव न किञ्चिदुदाहरणं
ध्रुवमस्ति परस्य विनाशिगुणम् ।
यत एवमतः स्थितमुक्तमदो
न हि नित्यमनित्यगुणेन गुणि ॥

ata eva na kiñcidudāharaṇam
dhruvamasti parasya vināśiguṇam
yata evamataḥ sthitomuktamado
na hi nityamanityaguṇena guṇī

Hence there is definitely no illustrative example for the Vaiśeṣika to corroborate the relation of an eternal principle to non-eternal attributes. Since this is the case, what has been said earlier, namely, that an eternal principle does not become possessed of qualities by means of relation to non-eternal qualities does hold good.

To convince the Advaitins that the view, namely, an eternal principle comes to be endowed with attributes by means

of relation to non-eternal factors, is valid, the Nyāya - Vaiśeṣika cannot cite any illustrative example. For, according to Advaita, the self is the only eternal principle, which, however, is free from any relation or attribute. It cannot, therefore, have any relation to any factor.

[33]

उपलभ्यमहंकरणं भवितुं
क्षमते द्विशिरूपगुणो न यतः ।
विषयाकृतिरञ्जितधीगुणव-
द्विषयत्वमहंकरणस्य ततः ॥

*upalabhyamahamkaraṇaṁ bhavitum
kṣamate dviśirūpaguṇo na yataḥ
viṣayākṛtirañjitadhīguṇavad-
viṣayatvamamahamkaraṇasya tataḥ*

Since the ego-sense is an object of knowledge, it is not capable of being an attribute of pure consciousness (that is the self). Like the attribute of the mind, namely, the mental state in the form of an object, it is proper to hold that the ego-sense (too) is an object of knowledge.

The mental state in the form of an object is perceived and on this ground it cannot be the attribute of pure-consciousness (see verses 22-32). In the same way, the factor 'I' or the ego-sense, too, is an object of knowledge and so it cannot be the attribute of consciousness, that is, the self.

[34]

विषयप्रकृतिं प्रतिपन्नवतीं
 मतिवृत्तिमहंकरणं च मतेः ।
 उभयं परिपश्यति योऽविकृतः
 परमात्मसदुक्तिरसौ पुरुषः ॥

*viṣayaprakṛtiṁ prati pannavatiṁ
 mativṛttimahaṅkaraṇaṁ ca mateḥ
 ubhayaṁ paripaśyati yo'vikṛtaḥ
 paramātmasaduktirasau puruṣaḥ*

The inner self which, without undergoing any change whatsoever, manifests the two, namely, the modification of the mind in the form of objects and the modification in the form of ego-sense, is referred to by such terms as the supreme self, reality, etc.

The *Bṛhadāraṇyaka* text 'There is no other seer apart from the self (III, vii, 23) is implied in this verse.

[35]

ननु देहभृदेष कथं भवता-
 भिहितः परमात्मसदुक्तिरिति ।
 न विरुद्धमवादिषमेतमहं
 श्रुतिरप्यमुमर्थमुवाच यतः ।

*nanu dehabṛdeṣa katham bhavatā-
 bhihitaḥ paramātmasaduktiriti
 na viruddhamavādiṣametamaḥam
 śrutirapyamumarthamuvāca yataḥ*

There arises a doubt as to how this *jīva* - the sustaining factor of the physical body has been set forth by you as the significance of the terms supreme self, reality, etc. (It is answered): I have not said anything inconsistent because scripture itself has affirmed the view mentioned above.

Identity between the individual soul - the primary meaning of the term *tvam* and God - the primary meaning of the term *tat* is never intended to be conveyed by the statements like 'Thou art that'. It is only the identity of the secondary meanings of the terms, namely, pure consciousness, arrived at through exclusive - cum - non - exclusive secondary signification that is the ultimate logical significance of the text 'Thou art that'.

For details see Introduction.

[36]

अमतं न मतेरमतस्तदिदं
 यदमुत्र तदेव तु कश्चिदिति ।
 श्रुतिषु प्रतिपादितमस्य दृशेः
 परमात्मपदत्वममृषु भृशम् ॥

*amataṁ na materamatastadidaṁ
 yadamutra tadeva tu kaścidityi
 śrutiṣu pratipāditamasyu dṛśeḥ
 paramātmapadatvamamṛṣu bhṛśam*

In the Upaniṣadic texts such as these, namely, 'It is not comprehended by the mental state', 'That

this never comes within the range of intellect². 'This one is that which is the ground of the universe³'; it has been frequently set forth that the inner self, that is, consciousness is the supreme self.

(1) *Byh.*, III, iv, 2 (2) *Bhr.*, III, vii, 23. (3) *Kaṭh.*, IV, 10.

Three Upaniṣadic passages, two from the *Bṛhadāraṇyaka* and one from the *Kaṭha* are referred to here to affirm the view that the inner self is non-different from the supreme self.

[37]

यदनभ्युदितं वदनेन सदा
 नयनेन च पश्यति यन्न सदा ।
 श्रवणेन च यन्न शृणोति सदा
 मनसापि च यन्मनुते न सदा ॥

yadanabhyuditam vadanena sadā
nayanena ca paśyati yanna sadā
śravaṇena ca yanna śṛṇoti sadā
manasāpi ca yanmanute na sadā

(Self is) that which is never conveyed by the sense of speech and is that which no living being ever sees through the sense of sight, or hears through the sense of hearing or contemplates through the mind. It is that by which the senses of speech, sight, hearing, mind, etc., (that is, mental modes) are always manifested.

The Kenopaniṣadic texts (I-1, 4-7) are referred to here. The self does not come within the range of sense-organs. It is

in the presence of the self, the sense-organs function towards their respective objects. It might be said that if the self is not known through speech too, then the Upaniṣadic teaching, 'This self is to be known only through *Upaniṣad-s*' (*Bṛh.*, III, ix, 26) would be contradicted. This is answered by saying that the *Upaniṣad-s* do not convey Brahman directly as 'This is Brahman'. On the other hand they give rise to mental state in the form of Brahman that removes *avidyā*. The self then manifests of its own accord. It is only thus the Upaniṣadic texts are valid in respect of Brahman.

[38]

वदनं नयनं च तथा श्रवणं
 मन एव च येन मतं सततम् ।
 अवगच्छ तदेव पदं परमं
 त्वमिति श्रुतिरीक्षितुरुक्तवती ॥

vadanam nayanam ca tothā śravaṇam
mana eva ca ena mataṁ satatam
avagaccha tadeva padam paramam
tvamiti śrutirīkṣituruktavatī

The Upaniṣadic text instructs one who is desirous of realizing the self thus - 'know that you are that supreme self by which the senses of speech, sight and hearing and also mind are always manifested'.

The Kathopaniṣadic texts (I-1-4, 5, 6, 7) are referred to here.

[39]

परमात्मपदत्व इयं च मया
 श्रुतिरल्पकणोक्तिरिहाभिहिता ।
 अणिमादिगुणं सदिति प्रकृतं
 तदसि त्वमिति श्रुतिरभ्यवदत् ॥

*paramātmapadatva iyam ca mayā
 srutiralpakaṇoktirihābhihitā
 aṇimādiguṇam saditi prakṛtam
 tadasi tvam iti śrutirabhyavadat*

A small portion of the *Upaniṣad*-s has been cited by me in favour of the view that you are the supreme self. The (*Chāndogya*) text has stated, 'You are That reality which forms the subject of discussion and whose nature consists of subtlety,' etc.

The *Chāndogya* text — 'The ground of the universe namely, Brahman is subtle; the entire world is nothing but Brahman; it is the reality; and, Oh, Śvetaketu! you are That'. (*chānd.*; VI, viii, 7) speaks of the identity of Brahman and *jīva*, that is, the identity of the supreme self and the inner self.

See Note on verse 35.

[40]

नभसोऽवयवो विकृतिश्च यथा
 घटिकादिनभो न भवेत्तु तथा ।
 परमात्मन एष न चावयवो
 विकृतिश्च शरीरभृदित्यमृषा ॥

*nabhaso'vayavo vikṛtiśca yathā
ghaṭikādinabho na bhavettu tathā
paramātmāna eṣa na cāvayavo
vikṛtiśca śarīrabhṛdityamṛṣā*

Just as the ether conditioned by small jar, etc., is neither the part nor the modification of the (all-pervasive) ether, in the same way the *jīva* who sustains the body is neither the part nor the modification of the supreme self and this is the correct position.

On the strength of the self-validity of the Upaniṣadic text it has been said that the inner self is identical with supreme self. Now it is argued that the Upaniṣadic texts cited above do not have the identity of the inner self with the supreme self as their import. On the other hand they convey the relation of whole and part or that of cause and effect. This verse rejects the above contention.

[41]

करकादिनिमित्तकमेव यथा
करकाम्बरनाम भवेद्वियतः ।
परमात्मदृशेरपि नाम तथा
प्रहेतुकमेव तु जीव इति ॥

*karakādinimittakameva yathā
karakāmbaranāma bhavedviyataḥ
paramātmādṛśerapī nāma tathā
purahetukameva tu jīva iti*

Just as the name pot-ether is applied to the ether on the basis of the water-pot, in the same way the term *jīva* is applied to the supreme self which is consciousness on the basis of (the limiting adjunct) body.

For the explanation of the term *pura*, see *Saṅkṣepa-śārīraka*, III, 16.

[42]

जनितं वियदग्रणि येन जग-
त्परमात्मसदक्षरनामभृता ।
प्रविवेश स एव जगत्स्वकृतं
खमिवेह घटं घटसृष्टिमनु ॥

*janitam viyadagraṇi yena jaga-
tparamātmasadakṣaranāmabhṛtā
praviveśa sa eva jagatśvakṛtam
khamiveha ghaṭam ghaṭasṛṣṭimanu*

He alone who bears the designations, the supreme self, reality and immutable and by whom the world beginning with ether, etc., has been created, has entered into the world created by him. It is similar to the ether which enters into the pot following the creation of pot.

The Upaniṣadic text, 'Having created that it itself entered into it'. (*Taitt.*, II, 6) states that Brahman itself enters into what has been created by it. Through *avidyā*, Brahman appears as the five *tanmātra*-s which, in turn, give rise to the subtle

body consisting of five senses of knowledge, five senses of action, five vital airs, mind and intellect. Of these, mind is the prominent factor. Although the entire world is the appearance of Brahman, yet it is only in mind Brahman undergoes reflection. The reflected image of Brahman in mind is known as *jīva*. The word *praveśa* which literally means entrance, here means only reflection in the form of *jīva*.

Madhusūdanasarasvatī in his commentary *Sārasaṅgraha* on the *Saṅkṣepaśārīraka* explains the word *praveśa* that occurs in the text in the sense of undergoing reflection in the form of *jīva*.

praveśaḥ - jīvarūpeṇaḥ pratiphalanam (SS, 1, 260). The point that is of importance here is that *jīva* is neither a change nor a part of Brahman. As it is said in the scripture, Brahman the unchanging reality itself attains to the status of *jīva* by being reflected in mind.

(Continued)

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ससाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधि सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥

saṁsārādhvani tāpabhānukiraṇaprodhbhūta-

dāhavyathā

khinnānām jalakāṅkṣayā marubhuvī bhrāntyā

paribhrāmyatām,

atyāsannasudhāmbudhim sukhakaraṁ brahmād

vayaṁ darśayaty-

eṣā śaṅkarabhārati vijayate nirvāṇasaṁdāyīnī.

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.