

A QUARTERLY JOURNAL OF ADVAITA - VEDANTA

# *The VOICE of* ŚĀṆKARA

śaṅkara-bhāratī

Chairman, Advisory Board  
P. R. Kalyanasundara Sastri

Editor  
N. C. Krishnat

Volume EIGHT  
Number FOUR

FEBRUARY

1984



esā śaṅkara-bhāratī vijagate  
nirvāṇa-sandāyini

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

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## HOMAGE TO ŚAṄKARA

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[ 92 ]

द्वे विद्ये श्रुतिमध्ये वेद्ये प्रोक्ते जनानां हि ।  
इममर्थं बोधयितुं नेत्रद्वन्द्वं गुरो धत्से ॥

*dve vidye śrutimadhye  
vedye prokte janānām hi  
imamartham-bodhayitum  
netradvandvaṁ guro dhatse.*

Oh Guru! indeed, it is told in the *Vedas* that people should know the two *vidyās* (*parā* and *aṣarā*); to impart this fact, (it seems), you have a pair of eyes.

[In the *Muṇḍakopaniṣad* (I. i. 4-5) the knowledge is said to be twofold, *viz.*, *parā* (the superior) and *aṣarā* (the inferior) — *tasmai sa hovāca — dve vidye veditavye iti ha sma brahmadevo vadanti parā caivāṣarā ca. ... atha parā yayū tadakṣaramadhigamyate.*]

Jagadguru Śrī Saccidānandaśivābhinava Nṛsiṃhabhārati  
in *Śrī Dvīnetraśambhustuti*

[ 93 ]

शम्पा प्राप पुरात्तैः पुण्यैर्नूनं यदीयतनुसाम्यम् ।  
शङ्कादुर्द्रुमपरशुं तमहम्प्रणमामि शङ्कराचार्यम् ॥

*śampā prāpa purāttaiḥ  
puṇyair-nūnaṁ yadiya-tanusāmyam  
śaṅkā-durdruma-paraśum  
tamaham-praṇamāmi śaṅkarācāryam.*

I salute Śrī Śaṅkarācārya who cuts down like an axe the wild tree of doubt and, indeed, whose similarity of form did the lightning obtain by the *punyas* got earlier.

[The lightning (*vidyut* — *śampā*) is said to be of four colours, *kapila* (tawny), *rohita* (red), *pīta* (yellow) and *sita* (white); here it is pointed out that the lightning with its tawny colour is said to have just got the similarity of the form of Śrī Bhagavatpāda.]

Jagadguru Śrī Saccidānandaśivābhinava Nṛsimhabhārati  
in Śrī Śaṅkarācāryasūvarṇamālāstava







## BHAKTI\*

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*Jagadguru Śrī Candrasekharendra Sarasvatī*

Amongst the factors that are aids to liberation, devotion (*bhakti*) is the highest, says Śrī Śaṅkara Bhagavatpāda:

मोक्षसाधनसामग्र्यां भक्तिरेव गरीयसी ॥

*mokṣa-sādhana-sāmagryām-bhaktireva gāriyasī.*

There should be a power behind all this creation. There should be a power dispensing the fruits of our action. Attuning our mind to that Power, or God, with love is called *bhakti* or devotion.

By *bhakti* and prayer we do not seek to change what God ordains. They are meant only to remove our impurities and endow us with strength to bear His dispensation with tranquillity.

One of the natural qualities of animate beings is to love. But in this transient world our love too is not

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\* Courtesy: *Śaṅkara and Śaṅmata Souvenir* with the conference on *Śaṅkara and Śaṅmata*, held in Madras from June, 1 to June, 9, 1969, pp. 8-13.

permanent. Either our attitude of love towards the beloved changes, or else the beloved himself passes away. There is no greater loss to a human being than the loss of this love. *Bhakti* comes in to avert this great loss. In *bhakti*, our natural instinct of love is turned upon the Origin and sustaining Power of all the impermanent things that we love. Once we begin to love that Origin, or God, our very attitude of love gets purified. Our love of God grows more and more intense, because it is a relationship between the Cause and the effect, and with our advance in *bhakti* we begin to look upon all things as God — they also being effects of the same Cause — and therefore love them too as intensely as we love God.

Our past love towards fellow-beings was impure with selfishness, and in fact did not deserve to be called love at all. Now with the consciousness of the One Origin common to all, that love itself becomes pure and devoid of any trace of selfishness. Therefore the possibility of a change in our attitude of love towards the beloved is also removed. Even when the beloved disappears we are not grief-stricken, because our love of the Origin of all that are beloved of us remains.

Yet another use of *bhakti*: God is conceived of as the embodiment of all virtues. When we love a thing intensely we are moved to partake of the qualities of that thing ourselves. So when one loves and worships God, this love and worship produce in him slowly and gradually a thirst to acquire those ideal virtues embodied by God. With the passage of time the devotee, *Bhakta*, blossoms into the possessor of those ideal qualities.

*Bhakti* has a supreme purpose behind these. Control of the mind is most necessary for spiritual enlightenment. The mind is checked from wavering towards evil propensities by making it one-pointed on what is good and loving and beautiful. Is there anything more good and loving and beautiful than God? Though ultimately He is beyond good and evil, love and hatred, beauty and ugliness, and that absolute state can only be realized by oneness with Him — He, in his infinite mercy, also becomes the abode of all good attributes for us to love and meditate upon. In the initial stages the mind cannot dwell on the formless Absolute, but it is drawn towards that Absolute when conceived of as the personal God of all good attributes. Concentrating our minds on Him is *bhakti*. When the perfect state of one-pointedness is reached the mind itself vanishes, leaving the Self alone to shine in all its radiance as one with the attributeless Absolute, which is enlightenment and emancipation.

To obtain the peace of the state of that enlightenment which is called *mukti*, *mokṣa* or liberation, *bhakti* is necessary. The *mukta*, i.e., the liberated one who experiences the joy and peace of self-realization (*ātmānubhava*), realizes the non-difference between his self and the Supreme Self. When a person who has obtained the *advaitānubhava* (non-duality) looks at other men and their behaviour and at the world with dualities and distinctions, he sees them all as a grand divine sport, a *līlā*.

When great *jñānīs*, who have realized the advaitic Absolute, wake up to world-consciousness and contemplate on the beauteous form of the God they had experienced, they wish to linger a little longer in the

contemplation of that form of the Formless, and are even loath to go back to their *samādhi* state of thoughtless Oneness, for attaining which they had all along strenuously toiled. It is to this aspect that Śrī Śuka refers in the *Bhāgavata* when he says:

आत्मारामाश्च मुनयः निर्ग्रन्था अप्युरुक्रमे ।  
कुर्वन्त्यहैतुकीं भक्तिं इत्यम्भूतगुणो हरिः ॥

*ātmārāmāśca munayah nirgranthā apyurukrame  
kurvantyahaikūkim-bhaktim-itthambhūtaguṇo hariḥ.*

(Even sages who delight in the experience of their inner Self, though free from all shackles, yet engage themselves, *from no motive*, in devotion to Hari. Such is the excellence of God.)

Such a *bhakti* is *ahaitukī*, having no motive. The *bhakti* before God-realization is *sādhana* (step or aid) for *mokṣa*, and it is motivated by that end. But when having attained the state of *mokṣa*, such *jñānīs* voluntarily revert to contemplation of the form of God, this *bhakti* has no ulterior purpose to serve. It is an end in itself. It is pursued for the intrinsic delight it affords. In that sense it is *ahaitukī bhakti*, motiveless devotion.

It is to the same effect that Śrī Madhusūdana Sarasvatī, who wrote the monumental treatise, *Advaita Siddhi*, and who is an *Advaitin par excellence*, said when he sang in praise of Śrī Kṛṣṇa in the following verse:

ध्यानाभ्यासवशीकृतेन मनसा यन्निर्गुणं निष्कलं  
ज्योतिः किञ्चन योगिनो यदि परं पश्यन्ति पश्यन्तु ते ।

अस्माकन्तु तदेव लोचन चमत्काराय भूयाच्चिरं  
कालिन्दीपुलिनेषु यत्किमपि तन्नीलं महो धावति ॥

*dhyānābhyāsa-vaśīkr̥tena manasū yannirguṇam niṣkalam  
jyotiḥ kiñcana yogino yadi parampaśyanti paśyantū te  
asmākantū tadeva locana-camatkārāya bhūyāc-ciram  
kāḷindī-pulīneṣu yatkimapi tannīlam mahō dhāvati.*

(Let those who see Thee with their mind under control by the practice of *dhyāna*, see Thy supreme effulgence which is without attributes and without action. But to me the dark blue Form which sports in the sands of Kālindī river is alone the source of unending delight.)

To Śrī Madhusūdana Sarasvatī, the joy of beholding in his mind's eye the sport of Kṛṣṇa, becomes greater than even the joy of non-dual self-realization. When *bhakti* fructifies into *jñāna*, the *mumukṣu* (one who aspires *mukti*) seems to feel a pang over the prospect of *jñāna* engulfing *bhakti*. This is analogous to the loving parent who, having made with great enthusiasm all the preparations for giving his daughter away in marriage, feels a wrench and sheds tears at the actual moment of *kanyūdāna*, handing over the bride to the bridegroom. A *mumukṣu* seemed to be in a similar plight; when about to attain *jñāna* by the grace of God, he said:

भस्मोद्धूलन भद्रमस्तु भवते रुद्राक्षमाले शुभे  
हा सोपानपरम्परे गिरिसुताकान्तालयालङ्कृते ।  
अद्याराधनतोषितेन विभुना युष्मत्सपर्यासुखा-  
लोकोच्छेदिनि मोक्षनामनि महामोहे निलीयामहे ॥

*bhasmoddhūlana bhadrāmastu bhavate rudrākṣamāle śubhe  
hā sopānaparampare girisutākūntālayālaṅkrte  
adyārādhanatoṣitena vibhunā yuṣmat-saṅgā-sukhū-  
lokocchedini mokṣanāmani mahāmohe nilīyāmahe.*

The Śivabhakta, who is on the threshold of *mokṣa* (liberation) and who has no longer any use of smearing of sacred ashes, or the wearing of *rudrākṣamālā*, or other steps of the path of *bhakti*, taking leave of these erstwhile adjuncts to devotion, exclaims: "May it be well with you all. By the grace of all-pervasive Paramesvara, who is now pleased by my devotion, I am about to pass on to the great *moha* (darkness) which is called *mokṣa* (liberation), and which will cut me away from the delight of my association with you all."

Thus *bhakti* has a double place in the scheme of spiritual life. It leads the aspirant to *mukti* and the *mukta* (freed one) loves to dwell in the realm of *bhakti*, laying aside for a while the inarticulate bliss of *samādhi*. Therefore, none of us need pray straightaway for *mukti*. We should ask for *bhakti* which will lead to *mukti*.

True *bhakti* or devotion is that condition of a devotee's mind when it is unable to bear even a moment's separation from the shelter of God and when even if it is forcibly withdrawn from that shelter by force of circumstances, it struggles and rushes back and attaches itself to God, like a needle to a magnet.

अङ्गोलं निजबीजसन्ततिर्यस्कान्तोपलं सूचिका  
साध्वी नैजविभुं लताक्षितिरुहं सिन्धुस्सरिद्विष्टभम् ।



प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वय-  
ञ्चेतोवृत्तिरुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ॥

*āṅkolam nijabījasantatir-ayaskāntopalam sūcikā  
sādhvī-naijavibhum latā-kṣitiruham sindhus-sarid-  
vallabham  
prāpnotīha yathā tathā paśupateḥ pādāravindadvayañ-  
cetovṛttirupetya tiṣṭhati sadā sā bhaktirityucyate.*

This verse occurs in *Śivānandalaharī*, and in it, Śrī Śaṅkara Bhagavatpāda has explained what real *bhakti* is. The relationship between the devotee and Īsvara is explained with reference to the five examples. They are: the tree known as *āṅkolam* and its seeds; the lodestone and the needle; the chaste woman and her husband; the creeper and the tree; and the river and the ocean. The *āṅkola* tree is found in the forest. It is said that when its fruit falls to the ground, the seeds liberated from the fruit by some compelling force within, move close to the trunk of the tree itself, gradually climb up, and get inseparably attached to the tree. When a needle is brought near a lodestone, it rushes towards the stone and gets itself attached to it. Similarly, the mind of a devotee rushes towards God and finds a haven there. The next example is that of a chaste woman and her husband. The term *vibhuḥ* used in this verse to denote husband, is significant. The literal meaning of *vibhuḥ* is 'one who pervades everywhere.' The idea Śrī Śaṅkara wants to convey by using the term *vibhuḥ* is that a true *pativrata* is so saturated with the thought of her husband that her mind sees her husband alone whichever way it turns. So also the man of devotion, *bhakta*, sees only God in everything around him.

The example of creeper and tree is next given to indicate the mind's frantic efforts to get itself attached to Īsvara like a creeper to a tree. As a creeper grows, its shoots move away hither and thither, in an attempt to get a hold on something to which they can attach themselves. The moment the shoots come into contact with a neighbouring tree, the creeper winds itself around that tree, as if hugging it with affection. Even if we detach the creeper from the tree, it will again, without much loss of time, get itself entwined to the tree. The mind of the devotee is constantly in search of Īsvara, and the moment He is realized, it attaches itself to Him inseparably.

The last example is that of the river and ocean. A river has a small origin on a mountain. In the initial stage of its course, which can be compared to our own childhood, the river is noisy, plays about by jumping from one rock to another, and is restless and so flows fast. Its speed reflects its anxiety to join the ocean. When nearing the sea, the river becomes calm and placid. This state can be compared to a woman's humility, shyness, and serenity in the presence of her husband. The ocean, being a loving husband, rushes forward to receive the river in its arms. That is why the river water is saltish for some distance inland from its mouth. Similarly, the restless soul finds serenity when it reaches the proximity of God, and finally gets engulfed in that ocean of supreme Bliss.

Śrī Śaṅkara has expounded *advaita tattva* (non-dual merger with the supreme Soul) both in the main theme of the verse and in the illustrating similes. Water from the sea evaporates into cloud and returns to the earth as rain. The rain water goes back to the

sea as rivers. In that way a circle is completed. The river and the sea, though apparently two, are in reality one. By the process of evaporation the volume of the sea is not reduced; neither is its volume increased by the inflow of river waters. In the same way, everything in this universe is part of God. He is everything and everything ultimately merges in Him. He is full always, and His fulness is in no way affected either by creation or by the merger in Him of the created beings. The human soul, *jīvātman*, is restless like a creeper, in search of a support to sustain it, and eager to rejoin its source, like the river is to rejoin the ocean, its ultimate source. As the *jīva* gets to be more and more proximate to God, it obtains serenity, like that which the waters of a river attain near the confluence with the sea. The *bhakta* (man of devotion), who eventually becomes a *jñānī* (man of knowledge) sees only *Īsvara* in everything, even as a *pativrata* thinks only of her husband and lord. When the soul finally finds its haven in the *Paramātman*, it unites with the *Paramātman*, like a creeper hugging a tree, or a needle flying to and getting attached with a magnet. Just as the needle also gets the properties of the magnet on being attached to it, so also the devotee on attaining the supreme Soul gets identified with it. If, for any reason, the *jīva* is forcibly detached from *Īsvara*, it becomes restless, struggles, and eventually gets back to *Īsvara*.

When our devotion to God is motivated by a desire to secure some earthly benefit, it ceases to be real *bhakti*; it becomes a barter. But when our *bhakti* is for our spiritual elevation, we attain the peace of the river when it is near its lord, the ocean. The devotee begins his quest for bliss with devotion to

One, who, he thinks is outside him. When the devotion is selfless, that is, when the quest is a quest of his own real Self, the *dvaita bhāva* (the duality of God and himself) changes into *advaita bhāva*, the oneness of himself and God. He surrenders himself absolutely and unreservedly to the Paramātman, and becomes one with that only One.

Advaita, Viśiṣṭādvaita and Dvaita are one in the emphasis on *bhakti* to obtain God's grace. The fact that man alone, among the creatures of the world, grows vertically, whereas the other creatures grow horizontally, indicates that he should also strive to grow taller in spiritual stature. Such an eminence in stature comes from *jñāna* which alone gives abiding peace or *śānti*. Man undergoes troubles and pains in a greater measure than other animals; but that is compensated for by his capacity to acquire *jñāna*, which makes for the realization of Truth and the experiencing of the joy of oneness with that Truth. *Jñāna* itself begets this joy or *ānanda*. Īśvara is of the nature of this *jñāna-ānanda*. He is the Paramātman in whom all auspicious qualities are fully affirmed in a superlative measure. Even as the ocean is the repository of all waters, Īśvara is fulness, the all. There is no other to Him. He is the All without a second. That is Advaita. *Idam sarvam-puruṣa eva*, all this is the Paramātman, says the *Veda*. Śrī Śaṅkara expounds this truth with *yukti* (logic) and *anubhava* (experience).

But mere intellectual comprehension of it is not enough. It must be realized as a fact in one's own experience. For such realization, grace of God is a pre-requisite —

## ईश्वरानुग्रहादेव पुंसामद्वैतवासना ।

*iśvarānugrahādeva puṁsām-advaita-vāsanā.*

We begin with a feeling of distinctness from God. The predicament of worship is said to be one of duality of Deity and devotee. But even then the devotee does not feel that God is external to him and to the universe; he has the consciousness that God is immanent in himself and in every particle of the world, indwelling everywhere and in everything, however minute. Our duty is to worship Him in this way with devotion, and if we do so, He reveals His true nature to us. The Lord says in the *Gītā*,

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।

(१८. ५५)

*bhaktiā mām-abhijānāti yāvān yaścāsmi tattvataḥ.*

(*Gītā*, XVIII, 55)

The word, *bhaktiā* meaning through devotion, shows that *bhakti* is the means for the realization of the truth of God's nature. Advaita, Viśiṣṭādvaita and Dvaita are one in this emphasis on *bhakti* to obtain God's grace. To whatever school we belong, we should invoke His grace through *bhakti*, leaving to Him to reveal the truth of His nature. All Ācāryas have stressed this need for *bhakti*.

*Bhakti* alone will keep our minds away from sin. The heart has to be kept clean through *bhakti* so that the full effect of His presence there may be realized. In the ultimate analysis, self-surrender and self-realization are the two facets of the same thing.

Much is said about the personal God and the impersonal Absolute: about God with attributes and without attributes. It is only when all the colours in the light mix together that we get the colourless rays of the sun. Similarly, by the very virtue of being the abode of attributes, God becomes *nirguṇa*, attributeless. Even people who have realized their oneness with the Impersonal God, still like to contemplate on God with form and attributes. Even when they have experienced the bliss flowing from the realization of the identity of the *jīva* and the *param-ātman*, and have also realized that God is in everything and everything is in God, they prefer to put aside, for a little while, the experience of this oneness with God, and to contemplate on Him as One slightly different from themselves, like the apparent difference between the waves and the ocean, and to enjoy the divine form.

As a spiritual discipline, the worship of one's chosen form of the Godhead — which is the concept, *Iṣṭa-devatā* — is indispensable for one's progress towards enlightenment. The best prayer is that which asks God to shower the entire world with His blessings for the devotee should look upon all mankind as one.

As an item of daily worship our ancients have prescribed for us what is known as *Pañcāyatana Pūjā*. This consists in the worship of the five forms of deities

आदित्यमम्बिकां विष्णुं गणनाथं महेश्वरम् ।

(पञ्चयज्ञपरो नित्यं गृहस्थः पञ्च पूजयेत् ॥)

(स्मृतिमुक्तावल्यां उद्धृतम्)

*ādityam-ambikām viṣṇum gaṇanātham maheśvaram*  
( *pañcayajñaparo nityam gr̥hasthaḥ pañca pūjayet.* )

(quoted in the *Smṛti-muktāvali*)

*viz.*, Sūrya (the Sun), Śakti, Viṣṇu, Gaṇapati and Śiva.

Though even the layman in India knows the beautiful personal marks of each of these divinities, in the *pañcāyatana* the divinities are not usually worshipped in those forms, but are worshipped in symbols. As though taking the mind of the devotee from the forms to the formless, while at the same time giving full scope to his devotional feelings, certain symbols are worshipped in place of the *mūrti*. This is an intermediary stage between form and formless — because the symbols are certain kinds of rock-ous formations and therefore have a form; yet they are formless in that they have no parts like face, eyes, body, hands, feet, etc.

In this *pañcāyatana* scheme, Śiva is worshipped in the *bāṇa liṅga*, which is found in plenty in the Oṅkārakuṇḍa of the river Narmadā (Central India). Viṣṇu is worshipped in the *śālagrāma*, which can be had in the Gaṇḍakī river in the Himalayas. Crystals, in which Sūrya is worshipped, are found in Vallam in Tamilnadu. The *svaṇnamukhī* stone representing the Divine Mother, Śakti is found in the bed of the river of that name in Andhra. The river Śoṇa flowing into the Gaṅgā abound in the red *śoṇabhadra* stones representing Gaṇapati.

So a house having this *pañcāyatana*, with the stones from the different parts of India, is as though having the whole national consciousness frozen in it.

It is but meet that in addition to these, Kumāra is also included in the *pañcāyatana*, as He is the presiding deity of the one remaining faith of Śaṅmatas.

Foreign critics of our Vedic religion fling at us the cheap gibe, "What a host of gods and goddesses you worship!" This charge of polytheism levelled against our religion is entirely wrong and is born out of ignorance of the fundamental teachings of the *Vedas*. This is what Bāṇa says on this subject:

रजोजुषि जन्मनि सत्त्ववृत्तये  
स्थितौ प्रजानां प्रलये तमःस्पृशे ।  
अजाय सर्गस्थितिनाशहेतवे  
त्रयोमयाय त्रिगुणात्मने नमः ॥

*rajojūṣi janmani sattvavṛttaye  
sthītau prajānām-pralaye tamahspr̥ṣe  
ajāya sarga-sthiti-nāśa-hetave  
trayīmayāya triguṇātmane namaḥ.*

In this verse Bāṇa says that the one God appears in the three forms of Brahmā, Viṣṇu and Śiva, for a threefold purpose, namely, creation, protection, and dissolution. That One is the unborn (*Aja*) and is the cause of this triple process.

Kālidāsa expresses more or less the same idea when he says:

एकैव मूर्तिविभिदे त्रिधा सा  
सामान्यमेषां प्रथमावरत्वम् ।

(कुमारसम्भवम् ७. ४३)



*ekaiva mūrtir-bibhīde tridhū sā  
sāmānyameṣām-prathamāvaratvam.*

(*Kumārasambhava*, VII. 44)

One *mūrti* (manifestation in form) appears as three and there is no question of any one of the three being superior or inferior to the other two forms, says Kālidāsa. If Brahmā, Viṣṇu, and Śiva are one in essence, then, by the same token, all the gods of the Hindu pantheon are also one in the ultimate analysis. Then why this wrangling that one god is superior to the rest? Some assert that the deity they worship is alone the highest. To a man standing under the arch at one end of a bridge, all the other arches will appear smaller than the one under which he is standing. But we are aware that all the arches of a bridge are of the same span. Similarly, to the votary of a particular deity, all the other deities will appear inferior on account of his attachment to the deity of his choice. But the truth is that deities are manifestations, in particular ways, of one God.

Parabrahman, which is without attributes, without form, becomes the personal God or Īsvara to perform these three functions of creation, protection and dissolution.

The forms may appear different, the names may be different, but the truth is one. It is the One that becomes three, and then thirtythree, and then thirty-three crores, according to the numberless varieties of the functions of Divinity. (*Gleanings from His Holiness' discourses*)

## ON EDUCATION\*

*Jagadguru Śrī Jayendra Sarasvatī*

1. *Ṭamaiyirkaḷ*: learn while you are young (இளமை யிற்கல்)

Presently it is *kaliyuga*. People used to live for thousands of years in days of yore, viz., in *Kṛta-*, *Treta-* and *Dvāpara-yugas*. The didactic lyrics (*nītiśāstras*) speak of the life-span of a man as one hundred years in Kaliyuga.

Śrī Toṇḍaraḍippaḍiyālvār says in *Tirumālai*, 3:

வேதநூற்பிராயம் நூறு மனிசர் தாம் புகுவரேலும்  
பாதிமுமுறங்கிப்போகும் நின்றவிப் பதினை யாண்டு  
பேதை பாலகனதாகும் பிணி பசி மூப்புத் துன்பம்  
ஆதலால் பிறவி வேண்டேன் அரங்கமா நகருளானே.

*vēda nūr pirāyam nūru manīsar tām puhavarēlum  
pādiyum uraṅgiḥ pōhum niṇravippaḍinaiyāṇḍu*

\*Courtesy: *Nalvaḷi* (நல்வழி)— a commentary in Tamil on select (50) aphorisms of the *Ātticūḍi* of Avvaiyār (Vānati Paḍippaham, Madras, III edition, 1981), pp. 34-38; 64-67.

Translated by N. C. Krishnan.





*pēdai bālakaṇ-adāhum piṇi-paṣi-mūppul-tuṇbam  
ādalāl piṛavi vēṇḍēṇ araṅgamānahaṛuḷāṇē.*

(“According to the *Vedas* and *Śāstras*, the life-span of a man is said to be one hundred years; a half of (the life-span) goes while asleep; the remaining fifty years belong to childhood, boyhood, adolescence, hunger, old age and other miseries. So I pray to you, O Lord of Śrīraṅgam, that I do not want to be born again.)

The boyhood is the opportune age to acquire learning and education. In their initial growth, the plants, creepers, and tender bamboo (seedlings), can easily be bent; but when they become ripe as they grow, they are hard to bend. Likewise it is easy to learn and grasp lessons and acquire learning in the young age. Hence boys and girls are to be taught, when their minds are free from cunningness and deceit.

In the modern period students are in need of text-books, note-books, and guide-books for their education. Formerly the number of books (prescribed in the syllabus) was small; the study was deep and comprehensive; the number of note-books was only a few. Students were used to get by heart a large portion (of their lessons and texts). The power of retention and memory was thus of a high order. In modern age all the learning stops with notes and guides. There is no student who receives any learning to the level of his intelligence.

The education of the present-day generation of students does not suit the purpose of life (and society). One learns or reads something; does work in a different

field; lives entirely in a different way. Life goes on without the use of one's learning or study. Generally many of us read and acquire knowledge, but without knowing the basic doctrines and fundamental principles of life. For instance, we do not know (the answers to the following questions): (i) Which are the pilgrim centres of our Bhāratadesa? (ii) Where are they situated? (iii) Which things are produced in our land? (iv) What are the cultural variations prevailing in our country? (v) What is the significance of so many festivals and special functions, celebrated throughout the year?

Therefore, there is serious deterioration in the character and conduct, straightforwardness, spirituality and piety of human beings. Our fore-fathers have bequeathed to us, the ancient culture and civilization of our land (by enjoining us) to celebrate the festivals and organise the spiritual functions in temples so that we will not forget them.

We read many books; we roam about, wander through the length and breadth of the world for a number of hours, days and even years to fulfil worldly pursuits. But we do not take interest in knowing the fundamental and essential principles of our individual life; we do not also impart our children these principles. It is the bounden duty of the womenfolk to bring up our children, imparting to them our own culture and civilization while dressing, giving food and while doing other duties. We do wish that our boys and girls should get *first rank* in their study. But, alas! we refrain from making efforts to see that our children do not get *last rank* in their career.

What we, the parents, do, the same do our children inculcate from their early age. Hence it is the duty of the parents to impart to the children only good habits, good things even from the very early stage.

2. *Ōduvadu Oḷiyēl*: don't neglect recitation or studies  
(ஓதுவது ஒழியேல்)

We should read good books throughout our life. The good books are those which impart to us the ways and means to attain unalloyed bliss here and hereafter. Among them, the *Vedas* are very important, ancient, and impersonal (not man-made — *apauruṣeya*). The *Vedas* are four in number: the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda*. At the end of *Dvāparayuga*, the great sage *Vedavyāsa* classified the *Vedas* into four. It is said that the *Ṛgveda* consists of 21 branches, the *Yajurveda* has 101 branches, the *Samaveda* has 1000 branches, and the *Atharvaveda* has 9 branches.

The book of the *Vedas* forms the foundation of Hinduism, otherwise known as Vedic religion. Some sections of the *Vedas* are now available in book form. Nevertheless the *Vedas* have been handed over to us traditionally through hearing; in other words, the *Vedas* were handed down orally from teacher to disciple. So the *Vedas* are referred to as *śruti*. The Tamil scriptural texts hold that the supreme Being ever recites the *Vedas*. It is also said that the *Vedas* are the breath of God.

The purport of the aphorism, "*Ōduvadu Oḷiyēl*" (Do not refrain from the recitation of the *Vedas*) is this: We should always recite and study the *Vedas*, which form the breath of God, for the good of the world (and to

get the grace of God); just as the life-breath (*prāṇavāyu*) is very important for a man to live, even so for the establishment of the good of the world, the Lord's life-breath (the *Vedas*) is very much essential. On the basis of the *Vedas*, the great sages have composed the *Smṛti* texts (encyclopedic digests) after they understood the supremacy of the Vedic truths through their own experience and as they could recollect them.

The doctrines and principles laid down in the *Smṛti* texts have been explained in an easy way (for the benefit of the whole of humanity) in the *Purāṇas*, *Itihāsas* (scriptural narratives), dramas and stories. The most important and fundamental requisite (for the acquisition of knowledge from books) is the knowledge of alphabets (the written script) or literacy. The schools and colleges are there for making people literate. Hence it is that, for the proper functioning of the world set up and God (the creator), the establishment of schools, the imparting of alphabets and the teaching of the syllabi should be in a proper perspective.

At present, there prevails a wrong notion that when we are awarded a University degree or a doctorate, we think, we have attained the ultimate goal of study in our lifetime. Of course, as many books as one reads, to that extent one achieves mental purity (and clarity of thought).

There was a learned gentleman. He began to write a philosophical treatise. He kept by his side many reference material, read them, thought about the ideas contained therein, and as he could establish his thesis through his own experience, he prepared the treatise. It took a number of years to complete the treatise.



Constantly immersed in preparing the work, he did not think of anything else. Of course, he used to perform the daily routine, *viz.* going to sleep, taking meals, bathing, worship of his tutelary deity and so on. His wife helped him in all ways for his daily routine and writing the work, without interfering him. The gentleman, however, was keen in preparing the treatise, not diverting his attention to anything else. After completing the work, he heaved a great sigh. Then only he became aware of himself and his surroundings. As he looked in front of him, there was his wife standing and he could see her. He asked her, "Who are you?" Then she replied, "O Lord, you have married me, and I am your wife." Hearing this, the gentleman became very much sad. He thought that his whole life has elapsed in studying and concentrating on philosophical doctrines, not even knowing his wife. So, he thought it fit to name his treatise after his wife, *viz.*, the *Bhāmatī*. The gentleman who wrote the *Bhāmatī* was Vācaspati Misra.

Similarly, in ancient days there was a sage named Bharadvāja. He resorted to strenuous penance and gained the opportunity to meet God in person. When God asked him what he wished for (as boon), Bharadvāja prayed to Him to give a life-span of a thousand years. God blessed him to live for a thousand years. After the lapse of a thousand years, God again appeared before Bharadvāja and asked him, as before, what he wanted. The sage requested this boon from Him: "Let me read for ever." On hearing this, God took a handful of sand and showed it to Bharadvāja, saying, "What you have read, in so many years, is only this much (a handful);" then He showed him a big mountain, and said

“There is still this much that remains to be read by you.” The above allusion reminds us the popular saying, “What we have learnt is only a handful and what remains to be learnt is as vast as the universe” (*karradu kaimannaḷavu kallādadu ulahaḷavu*, — கற்றது கைமண்ணளவு; கல்லாதது உலகளவு).

Hence we should engage ourselves in the study of good books throughout our life-span, from childhood to the last breath. Wealth and other things will be taken away by thieves or will decrease. But knowledge, or learning, will never decrease; it will only grow. Learning adorns the life of man. It yields pleasure and high status. It gives all that is good.\*

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\*(*Cf. Kāvyaṅprakāsa—*

*kāvyaṅ yaśase-arthakṛte vyavahāravide śivetakṣataye;  
sadyah parānirvṛtaye kāntāsammitatayā upadeśayuje.*")

ŚRĪ SADGURUDAŚAKAM\*  
(A Decad in Praise of the Great Master)

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*Śrī Śaṅkarānandendra Sarasvatī*

[ 1 ]

श्रुतिस्मृतिपुराणोक्तधर्ममार्गरतं गुरुम् ।  
भक्तानां हितवक्तारं नमस्ये चित्ताशुद्धये ॥

*śruti-smṛti-purāṇokta-dharma-mārgarataṁ gurum  
bhaktānām hita-vaktāraṁ namasye cittaśuddhaye.*

For the sake of obtaining *cittaśuddhi* (mental purity), let me bow unto the Guru, who is intent on following and practising the righteous path as portrayed in the *Vedas*, *Smṛtis*, and *Purāṇas*, and who guides the devotees to do good deeds.

[ 2 ]

अद्वैतानन्दभरितं साधूनामुपकारिणम् ।  
सर्वशास्त्रविदं शान्तं नमस्ये चित्ताशुद्धये ॥

*advaitānandabharitaṁ sādhnām-upakāriṇam  
sarva-śāstravidam śāntaṁ namasye cittaśuddhaye.*

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\*Translated by Dr V. K. S. N. Raghavan

For the sake of obtaining *cittaśuddhi* (mental purity) let me pay my obeisance to the Guru who is brimming with Advaitic bliss, who is helpful to the good, who is well-versed in all *śāstras* and who is an embodiment of peace.

[ 3 ]

कर्मभक्तिज्ञानमार्गप्रचारे बद्धकङ्कणम् ।  
अनुग्रहप्रदातारं नमस्ये चित्ताशुद्धये ॥

*karmabhaktijñānamārgapracāre baddhakaṅkaṇam  
anugrahaṇpradātāraṁ namasye cittaśuddhaye.*

For the sake of obtaining *cittaśuddhi*, let me pay my obeisance to the Guru who is earnestly interested in propagating the paths of *karma*, (action), *bhakti* (devotion), and *jñāna* (wisdom) and who blesses everyone (always through his kind glance, smile and speech).

[ 4 ]

भगवत्पादपादाब्जविनिवेशितचेतसः ।  
श्रीचन्द्रशेखरगुरोः प्रसादो मयि जायताम् ॥

*bhagavatpāda-pādābja-viniveśita-cetasah  
śrīcandraśekharaḡuroḥ prasādo mayi jāyatām.*

Let me be the recipient of the blessings of the Guru, Śrī Candrasekharayati whose heart is ever intent on the lotus-feet of the Master, Śrī Ādiśaṅkara Bhagavatpāda.

[ 5 ]

क्षेत्रतीर्थकथाभिज्ञः सच्चिदानन्दविग्रहः ।  
चन्द्रशेखरवर्यो मे सन्निधत्तां सदा हृदि ॥

ŚRĪ SADGURUDAŚAKAM

*kṣetra-tīrtha-kathābhijñāḥ saccidānandavigrahaḥ  
candraśekharaṅvāryo me sannidhattām sadā hr̥di.*

Let the Guru be pleased to abide in my heart ever, the Guru who knows the importance of the *māhātmyas* of holy cities and sacred rivers and who is the embodiment of *sat* (truth), *cit* (knowledge) and *ānanda* (bliss).

[ 6 ]

पोषणे वेदशास्त्राणां दत्तचित्तमहर्निशम् ।  
क्षेत्रयात्रारतं वन्दे सद्गुरुञ्चन्द्रशेखरम् ॥

*poṣaṇe vedaśāstrāṅṇām dattacittam-aharniśam  
kṣetrayātrārataṁ vande sadguruñcandraśekharam.*

Let me bow unto the Guru, Śrī Candrasekhara Sarasvatī who is ever keen on nourishing the *Vedas* and allied *Śāstras* and who goes on pilgrimage to many holy places (*kṣetras*).

[ 7 ]

वेदज्ञान् वेदभाष्यज्ञान् कर्तुं यस्य समुद्यमः ।  
गुरुर्यस्य महादेवस्तं वन्दे चन्द्रशेखरम् ॥

*vedajñān vedabhāṣyajñān kartum yasya samudyamaḥ  
gururyasya mahādevastaṁ vande candraśekharam.*

Let me bow unto the Guru, Śrī Candrasekhara Sarasvatī, whose spiritual teacher was Śrī Mahādevendra Sarasvatī and who takes earnest efforts to make eligible scholars well-versed in Vedic lore and the *Bhāṣyas* of the *Vedas*.

[ 8 ]

मणिवाचकगोदादिभक्तिवागमृतैर्भृशम् ।  
बालानाम्भगवद्भक्तिं वर्धयन्तं गुरुम्भजे ॥

*maṇivācaka-godūdi-bhaktivagamyatir-bhṛśam  
bālānām-bhagavadbhaktim vardhayantam gurumbhaje.*

Let me worship the Guru, who enhances the devotion of children to God, by his firm propagation of the devotional hymns of great saints such as Śrī Māṇikkavācakar and Śrī Godā.

[ 9 ]

लघूपदेशैर्नास्तिक्यभावमर्दनकोविदम् ।  
शिवं स्मितमुखं शान्तम्प्रणतोऽस्मि जगद्गुरुम् ॥

*laghūpadeśair-nāstikya-bhāvamardanakovidam  
śivam śmitamukham śāntam-praṇato'smi jagadgurum.*

Let me bow to the Jagadguru, Śrī Candrasekharayatīndra, who is full of auspiciousness and calmness, whose face is (adorned with) charming smile, and who is an erudite teacher in destroying atheistic thought (of people) through his divine and simple utterances.

[ 10 ]

विनयेन प्रार्थयेऽहं विद्याम्बोधय मे गुरो ।  
मार्गमन्यं न जानेऽहम्भवन्तं शरणं गतः ॥

*vinayena prārthaye'ham vidyām-bodhaya me guro  
mārgamanyam na jāne'ham-bhavantam śaraṇam gataḥ.*

O my endearing Master, let me request you sincerely to teach me the great *Vidyā* (self-knowledge). Not knowing any resort (other than you) I take refuge under you (alone as the sole redeemer).

## HARISTUTI\*

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### *Śrī Śaṅkara Bhagavatpāda*

This hymn is popularly known as the *Harimīdeśtotra* because it has the words *Harim īde* in the refrain. It is a beautiful hymn on Lord Hari in 43 verses in the *Mattamayūri* metre. The great Bhagavatpāda has presented in this hymn the salient philosophical ideas expounded by him in his masterly exposition of the *Brahmasūtra* and such other works in an easily digestible form for the benefit of those who cannot comprehend the purport of the treatises on *vedānta*.

He is said to have composed this work and the other minor treatises such as the *Śataślokī*, etc. while he was staying at the Badarikāśrama for four years and studying directly under his preceptor's preceptor Gauḍapāda.

This hymn has been published in 1888 A.D. with a Sanskrit commentary composed by Svayamprakāśayati.

[ 1 ]

स्तोत्रे भक्त्या विष्णुमनादिं जगदादिं  
यस्मिन्नेतत्संसृतिचक्रम्भ्रमतीत्यम् ।

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\*Translated with explanation by Dr. N. Gangadharan.

यस्मिन्दृष्टे नश्यति तत्संसृतिचक्रं  
तं संसारध्वान्तविनाशं हरिमीडे ॥

*stosye bhaktyā viṣṇumanādim jagadādim  
yasmīnnetatsamsṛticakram-bhramatītham  
yasmīn dr̥ṣṭe naśyati tatsamsṛticakram  
tam saṁsāradhvāntavināśam harimīḍe*

I praise Lord Viṣṇu with devotion. He is without a beginning and is the beginning of the world. This wheel of worldly life rotates thus in Him. That wheel of worldly life gets destroyed when He is seen. I worship that Lord Hari, the destroyer of the darkness of mundane existence.

Lord Viṣṇu is all-pervasive. He is devoid of any limits. The scriptures declare that He is the cause of the universe. Our experience in the world is that a thing that is a cause of something else is also produced from another thing. But Lord Viṣṇu is an exception and He is without some other cause for His own origin. Until that Lord Viṣṇu is realised, this wheel of worldly life composed of ego and other things goes on ceaselessly. When that ever blissful, luminant and complete lord is seen through different means such as listening to the philosophical maxims and contemplating on their purport, the wheel of worldly life gets destroyed. It has been declared that one's ignorance gets destroyed by knowledge. The wheel of worldly life is of the nature of feeling of the doer, etc. The cause of that is the darkness in the form of ignorance. That Lord Hari is the destroyer of that ignorance.

[ 2 ]

यस्यैकांशादित्यमशेषं जगदेतत्  
प्रादुर्भूतं येन पिनद्धम्पुनिरत्यम् ।



येन व्याप्तं येन विबुद्धं सुखदुःखै-  
स्तं संसारध्वान्तविनाशं हरिमीडे ॥

*yasyaikāṁśāditthamaśeṣaṁ jagadetat  
prādurbhūtaṁ yena pinaddham-punarittham  
yena vyāptaṁ yena vibuddhaṁ sukhaduḥkhais-  
taṁ saṁsāradhvāntavināśaṁ harimīḍe.*

I praise the Lord Hari, the destroyer of the ignorance causing this worldly life. This entire universe has been produced from a part of His and has been thus well bound. It has been pervaded by Him. He has illumined the world governed by happiness and grief.

In this verse the Bhagavatpāda answers the question whether the creation of this universe is from the complete form of Brahman or from a part of the same.

This universe had its origin from an indescribable part of the Brahman. Just like a bridge that Supreme Being later binds together the different castes and orders of life. The scriptures declare that a thing that is seen or heard inside or outside is being pervaded by Lord Nārāyaṇa. There is pleasure in the world due to association with children and wife. It is a conducive state of mind that is a transformation of the quality of *sattoa*. Grief is due to disease, etc. and that is an adverse state of mind being a transformation of the quality of *rajas*. The universe that is qualified by these two qualities is illumined by the Supreme Being with the self-luminous conscious form.

[ 3 ]

सर्वज्ञो यो यश्च हि सर्वः सकलो यो  
यश्चानन्दोऽनन्तगुणो यो गुणधामा ।

यश्चाव्यक्तो व्यस्तसमस्तः सदसद्य-  
स्तं संसारध्वान्तविनाशं हरिमीडे ॥

*sarvajñō yo yaśca hi sarvaḥ sakalo yo  
yaścānando'nantaguṇo yo guṇadhāmā  
yaścāvvyakto vyastasamastah sadasadyas-  
tam saṁsāradhvāntavināśam harimīde.*

I sing the glory of the Lord Hari, the destroyer of the darkness in the form of the worldly life. He is omniscient and omnipotent. He is the whole and Supreme Bliss. He possesses numerous qualities. He is verily the abode of qualities. He is unmanifest. He is divided into all beings. He is both the sentient and the non-sentient.

This verse answers the objection that it is not correct to term the Brahman of the form of consciousness as the cause of the inert world.

He is omniscient. He is not of the form of the penances such as the *kṛcchra*, *cāndrīyaṇa* and the like observed by the beings. The scriptures declare that Brahman is everything. He is the primordial being and the substratum. He desired to have many and multiplied Himself. He is of the form of Supreme Bliss that is ever resplendent without any limits. He possesses the numerous qualities such as omnipotence and omniscience. He is beyond the purview of the sense-organs. It is so because He is without sound, could not be realised by touch, formless and without smell, etc. He is to be known only through the scriptures.

He is divided into the two categories such as the enjoyer and that is enjoyed. He is the universe. He is of the form of truth and untruth.

[ 4 ]

यस्मादन्यन्नास्त्यपि नैवं परमार्थं  
 दृश्यादन्यो निर्विषयज्ञानमयत्वात् ।  
 ज्ञातृज्ञानज्ञेयविहीनोऽपि सदा ज्ञ-  
 स्तं संसारध्वान्तविनाशं हरिमीडे ॥

*yasmādanyannāstyapi naivam paramārtham  
 dr̥śyādanyo nirviṣayajñānamayatvāt  
 jñātr̥jñānajñeyavihīno'pi sadā jñas-  
 taṁ saṁsāradhvāntavināśam harimīḍe.*

I praise that Lord Hari, the destroyer of the darkness of worldly life. There is nothing greater than Him. His appearance in the form of the world is not real. He is beyond the purview of perception because He is of the nature of knowledge that does not depend on the worldly objects. He is always one that knows, although He is not the knower, knowledge and that to be known.

The scriptures declare that the Supreme Being is without a second and there is nothing greater than that. Śrī Śaṅkara rejects the view of Bhāskarācārya in this verse by pointing out that the manifestation of the Lord in the form of the universe is only apparent and not real. One cannot say that Brahman is also unreal as it could be perceived just like the world and objects that could be perceived are unreal. It is because Brahman is something different from the objects that are seen. It is because it is of the nature of knowledge not depending on the worldly objects for its realization. It has been declared that He knows everything that is to be known and there is none that knows Him.

[ 5 ]

आचार्येभ्यो लब्धसुसूक्ष्माच्युततत्त्वा  
 वैराग्येणाभ्यासबलाच्चैव द्रढिम्ना ।  
 भक्त्यैकाग्रच्य्यानपरा यं विदुरीशं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥

*ācāryebhyo labdhasusūksmācyutatattvā  
 vairāgyeṇābhyāsabalāccaiva dradhimnā  
 bhaktyaikāgryadhyūnaparā yaṁ vidurīśaṁ  
 taṁ saṁsāradhvāntavināśaṁ harimīḍe.*

I praise that Lord Hari, the destroyer of the darkness in the form of the worldly life. He, the master, is known by those bent on single-minded meditation together with devotion by means of detached outlook and practice after having gained knowledge from their preceptors about the extremely subtle nature of the unswerving (Lord).

The word 'acyuta' means unswerving and that is an appellation of Lord Viṣṇu. After having praised Lord Viṣṇu, the cause of the universe, not comprehensible by means of logic alone, the revered *ācārya* now begins to sing the glory of that form comprehensible only by those endowed with the means such as devotion and service to preceptors as their disciples. Those who know Him as the master would really experience Him to be so.

The scriptures declare that one who has a preceptor realizes the Brahman. Hence one should earnestly seek a preceptor that has gained knowledge about Brahman. The *Kāṭhapaniṣad* (I.ii.23) declares that the firm disquisition cannot be had by logic or listening to discourses alone. It could be had only by one that it chooses to reveal itself. The limit for one's detachment is taking the world

of Brahmā as straw. One that has reached that extreme state and has gained strength by means of repeated listening to such statements and has single-minded meditation by means of devotion that "I am Brahman" would know that Supreme Being. The *Muṇḍakopaniṣad* (III.ii.3) also declares the same thing. One who earnestly prays to Him can realize Him. One would know Him by means of devotion, constant practice and detachment.

[ 6 ]

प्राणानायम्योमिति चित्तं हृदि रुद्ध्वा  
 नान्यत्स्मृत्वा तत्पुनरत्रैव विलाप्य ।  
 क्षीणे चित्ते भादृशिरस्मीति विदुर्यं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥

*prāṇānāyamyomiti cittam hr̥di ruddhvā  
 nānyatsmṛtvā talpunaratraiva vilāpya  
 ksīṇe citte bhādr̥śirasmīti viduryam  
 tam saṁsāradhvāntavināśam harimīḍe.*

I praise that Lord Hari, the destroyer of the darkness in the form of the worldly life. He is known when one loses the consciousness that the self is the Brahman after having had the senses under control and retaining the mind in the heart with (the repetition of the syllable) *Om*, without entertaining any other thought and directing one's mind towards the Brahman and one's own soul.

A wise man having discrimination and desiring liberation should control his senses and then direct his mind towards the luminous soul.

[ 7 ]

यम्ब्रह्माख्यं देवमनन्यम्परिपूर्णं  
 हृत्स्थम्भक्तैर्लभ्यमजं सूक्ष्मतत्त्वम् ।  
 ध्यात्वात्मस्थम्ब्रह्मविदो यं विदुरीशं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥

*yam-brahmākhyam devamananyam-paripūrṇam*  
*hr̥tstham-bhaktairlabhyamajam*  
*sūkṣmamatarkyam*  
*dhyātvātmastham-brahmavidō yam vidurīśam*  
*taṁ saṁsāradhvāntavināśam harimīḍe*

I praise that Lord Hari, the destroyer of the darkness in the form of the worldly life. The knowers of Brahman, after meditation, know Him to be the master that is called Brahman, self-luminous, not having anything superior to it, existing in all the periods and places and remaining in the heart. He is (known to be) obtainable by the devotees. He is without birth, subtle, not known by reasoning and remaining in the soul.

The scriptures declare that He is self-luminous and has nothing superior to Him. He is omnipresent. He is obtainable by those that always worship Him. He is known as subtle because He is beyond the purview of the senses. He enters the soul of the beings and remains there. He remains in the heart. The scriptures declare that He remains in the soul assuming the size of a thumb. By contemplating on such a person people become knowers of Brahman.

[ 8 ]

मात्रातीतं स्वात्मविकासात्मविबोधं  
 ज्ञेयातीतं ज्ञानमयं हृद्युपलभ्यम् ।  
 भावग्राह्यानन्दमनन्यञ्च विदुर्यं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥

*mātrātītam svātmavikāśātmavibodham*  
*jñeyātītam jñānamayam hṛdyupalabhyam*  
*bhāvagrāhyānandamananyañca viduryam*  
*taṁ saṁsāradhvāntavināśam harimīḍe.*

I praise that Lord Hari, the destroyer of the darkness in the form of the worldly life. He is known to be beyond the reach of measures. He is manifest in the soul. He is beyond the purview of knowledge. He is of the form of knowledge. He is obtainable in the heart. He could be realized by one's state of mind. He is of the form of bliss. He is without a second.

The organs of perception, etc., are known as the *mātrās* (measures) because the objects are measured by them. He cannot be realized by means of the senses, penances such as the *cāndrāyana* and the like and other religious rites. On that score one cannot say that He is not existent. He is reflected in one's soul. On that score one cannot conclude that He could be realized by means of the intellect itself. The scriptures declare that He is something different from anything that is known through knowledge. It is because He is verily of the form of knowledge. The objection that something that is beyond the purview of knowledge cannot be reflected is set aside by saying that it could be had in the heart. It is just like that the bright Sun could be got as a reflection in the mirror.

[ 9 ]

यद्यद्वेद्यं वस्तुसतत्त्वं विषयाख्यं  
 तत्तद्ब्रह्मैवेति विदित्वा तदहञ्च ।  
 ध्यायन्त्येवं यं सनकाद्या मुनयोऽजं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥

*yadyadvedyam vastusatattvam viṣayākhyam  
 tattadbrahmaiveti viditvā tadahañca  
 dhyāyantyevam yaṁ sanakādyā munayo'jam  
 taṁ saṁsāradhvāntavināśam harimīḍe.*

I sing the glory of that Lord Hari, the destroyer of the darkness of worldly life. The sages Śaṅkara and others contemplate on that unborn one after knowing that all the perceivable things are all the Brahman itself.

This verse explains how the Brahman is different from other objects. Sanaka, Sanandana, Sanatkumāra and Sanātana are the four sages, the mind-born sons of Brahmā. They had the ability to contemplate on the Brahman. The things are known to be binding people to them. Whatever is seen in this world has been superimposed on Him just like the pearl-oyster on the silver,

[ 10 ]

यद्यद्वेद्यं तत्तद्दहं नेति विहाय  
 स्वात्मज्योतिर्ज्ञानमयानन्दमवाप्य ।  
 तस्मिन्नस्मीत्यात्मविदो यं विदुरीशं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥

(to be continued)



*Śaṅkara Bhagavatpāda's*

**VIVEKACŪḌĀMAṆI**

*(Contd. from Vol. VIII, No. 3)*

Translation

by

**Dr R. Balasubramanian**

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*Sattva* is pure like water; yet in combination with the other two (*rajas* and *tamas*), it leads to *samsāra*. The original, which is the Self, when reflected, makes the entire world of matter bright like the sun.

[ 120 ]

मिश्रस्य सत्त्वस्य भवन्ति धर्मा-  
स्त्वमानिताद्या नियमा यमाद्याः ।  
श्रद्धा च भक्तिश्च मुमुक्षुता च  
दैवी च सम्पत्तिरसन्निवृत्तिः ॥

*miśrasya sattvasya bhavanti dharmā-  
stvamanitādya niyamā yamādyāḥ  
śraddhā ca bhaktiśca mumukṣutā ca  
daivī ca sampattirasannivṛttiḥ.*

The features of mixed *sattva* are complete absence of pride, *yama*, *niyama*, etc., as well as faith, devotion, longing for liberation, spiritual tendencies and withdrawal from the unreal.

[ 121 ]

विशुद्धसत्त्वस्य गुणाः प्रसादः  
स्वात्मानुभूतिः परमा प्रशान्तिः ।  
तृप्तिः प्रहर्षः परमात्मनिष्ठा  
यया सदानन्दरसं समृच्छति ॥

*viśuddhasattvasya guṇāḥ prasādaḥ  
svātmānubhūtiḥ paramā praśāntiḥ*

*tr̥ptiḥ praharṣaḥ paramātmaniṣṭhā  
yayā sadānandarasaṁ samr̥cchati.*

The features of pure *sattva* are cheerfulness, realization of one's own Self, supreme peace, contentment, bliss, continuous devotion to the Self, by which the spiritual aspirant enjoys eternal bliss.

[ 122 ]

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं  
तत्कारणं नाम शरीरमात्मनः ।  
सुषुप्तिरेतस्य विभक्त्यवस्था  
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥

*avyaktametata-triguṇairniruktam  
tatkāraṇam nāma śarīramātmanaḥ  
susuptiretasya vibhaktiyavasthā  
pralīnasarvendriyabuddhivṛttiḥ.*

This Undifferentiated, which is said to be constituted of three *gunas*, is the causal body of the Self. Deep sleep (*susupti*) is its special state in which there is the absence of the activities of the senses and the mind.

[ 123 ]

सर्वप्रकारप्रमितिप्रशान्ति-  
बीजात्मनावस्थितिरेव बुद्धेः ।  
सुषुप्तिरत्रास्य किल प्रतीतिः  
किञ्चिन्न वेद्नीति जगत्प्रसिद्धेः ॥

*sarvaprakārapramitiprasūntir-  
 bījātmanāvasthitireva buddheḥ  
 suṣuptiratrāsya kila pratītiḥ  
 kiñcinna vedmīti jagatprasiddheḥ.*

It (*i.e.*, deep sleep) is the cessation of all kinds of knowledge. In it the mind remains only in a seed-like (*i.e.*, subtle) form. (In proof of this) there is, indeed, the universal experience, "I did not know anything (in sleep)."

[ 124 ]

देहेन्द्रियप्राणमनोऽहमादयः

सर्वे विकारा विषयाः सुखादयः ।

व्योमादिभूतान्यखिलञ्च विश्व-

मव्यक्तपर्यन्तमिदं ह्यनात्मा ॥

*dehendriya-prāṇa-mano'hamādayāḥ  
 sarve vikārā viṣayāssukhādayāḥ  
 vyomādibhūtānyakhilāñca viśvam-  
 avyaktaparyantamidaṁ hyanātmā.*

The body, the senses, the vital air, mind and egoism, etc., all kinds of functions, the sense-objects, pleasures, etc., the gross elements such as ether, the entire universe upto the Unmanifested — all these, indeed, are not-Self.

[ 125 ]

माया मायाकार्यं सर्वं महदादि देहपर्यन्तम् ।

असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥

*māyā māyākāryam sarvam mahadādi dehaparyantam  
asadidam-anātmataṭṭvam viddhi tvam  
marumarīcikākalpam.*

Know that all these, *māyā* and its effects from *mahat* down to the gross body, are not-Self, and so unreal (*asat*) like a mirage.

[ 126 ]

अथ ते सम्प्रवक्ष्यामि स्वरूपम्परमात्मनः ।  
याद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥

*atha te sampravakṣyāmi svarūpaṁ paramātmanah  
yadvijñāya naro bandhān-muktaḥ kaivalyamashnute.*

Now I shall tell you clearly the nature of the supreme Self by knowing which a man is freed from bondage and attains liberation.

[ 127 ]

अस्ति कश्चित्स्वयं नित्यमहम्प्रत्ययलम्बनः ।  
अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥

*asti kaścit-svayaṁ nityam-ahampratyayalambanaḥ  
avasthātryasākṣī san-pañcakośavilakṣaṇaḥ.*

There is something which exists by itself, which is eternal, and which is the substratum of the I-cognition. Being the witness of the three states, it is different from the five sheaths (*pañca-kośa*).

[ 128 ]

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।  
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥

*yo vijānāti sakalam jāgrat-svapna-susuptiṣu  
buddhi-tadvṛtti-sadbhāvamabhāvamahamityayam.*

That which knows everything in the waking, dream, and deep sleep states, the presence or absence of the mind and its functions and the “I” — that is the Self.

[ 129 ]

यः पश्यति स्वयं सर्वं यं न व्याप्नोति किञ्चन ।  
यश्चेतयति बुद्ध्यादि न तद्यञ्चेतयत्ययम् ॥

*yaḥ paśyati svayam sarvaṁ yaṁ na paśyati kiñcana  
yaśchetayati buddhyādi na tadyañchetayatayam.*

That which itself perceives everything, but that which nothing can perceive, that which illumines intellect, etc., but which cannot be illumined by them — that is the Self.

[ 130 ]

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।  
अभारूपमिदं सर्वं यम्भान्तमनुभात्ययम् ॥

*yena viśvamidam vyāptam yaṁ na vyāpnoti kiñcana  
abhārūpamidam sarvaṁ yam-bhāntamanubhātyayam.*

That by which this universe is pervaded, but which is not pervaded by anything; that shining all this insentient world shines after — that is the Self.

[ 131 ]

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।  
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥

*yasya sannidhimātreṇa dehendriya-manodhiyaḥ  
viṣayeṣu svakīyeṣu vartante preritā iva.*

By whose very presence, the body, the senses, the mind, and the intellect, perform their functions as if impelled thereto — that is the Self.

[ 132 ]

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।  
वेद्यन्ते घटवद्येन नित्यबोधस्वरूपिणा ॥

*ahaṅkāradidehāntā viṣayāśca sukhādayaḥ  
vedyante ghaṭavadyena nityabodha-svarūpiṇā.*

That, being of the nature of eternal knowledge, by which everything from ego down to the body, the sense-objects, pleasure, etc., is known — that is the Self.

[ 133 ]

एषोऽन्तरात्मा पुरुषः पराणो  
निरन्तराखण्डसुखानुभूतिः ।



सदैकरूपः प्रतिबोधमात्रो  
येनेषिता वागसवश्चरन्ति ॥

*eṣo'ntarātmā puruṣaḥ purāṇo  
nirantarākhaṇḍasukhānubhūtiḥ  
sadaikarūpaḥ pratibodhamātro  
yeneṣitā vāgasavaścaranti.*

This is the inward Self, the primeval *puruṣa*, of the nature of eternal, impartite bliss and knowledge, which is ever the same, which is present in all mental modifications, and by whom the organs of speech and vital air perform their functions.

[ 134 ]

अत्रैव सत्त्वात्मनि धीगुहाया-  
मव्याकृताकाश उरुप्रकाशः ।  
आकाश उच्चै रविवत्प्रकाशते  
स्वतेजसा विश्वमिदम्प्रकाशयन् ॥

*atraiva sattvātmani dhīguhāyām-  
avyākṛtākāśa uruprakāśaḥ  
ākāśa uccai ravivatprakāśate  
svatejasū viśvamidaṁ-prakāśayan.*

Here itself (*i.e.* in the body of the aspirant), in the mind full of *sattva*, in the care of the intellect, in the *ākāśa* spoken of as the unmanifested, the extremely luminous Self shines, like the sun in the sky, illuminating the entire universe through its own light.

[ 135 ]

ज्ञाता मनोहङ्कृतिविक्रियाणां  
 देहेन्द्रियप्राणकृतक्रियाणाम् ।  
 अयोऽभिवत्ताननुवर्तमानो  
 न चेष्टते नो विकरोति किञ्चन ॥

*jñātā mano'haṅkṛtīvikriyāṇāṃ  
 dehendriyaprāṇakṛtakriyāṇām  
 ayo'gnivattānanuvartamāno  
 na ceṣṭate no vikaroti kiñcana.*

The Self is the knower of the modifications of the mind and the ego, and of the activities of the body, senses, and the vital airs. Accompanying them all, like the fire in a ball of iron, it neither acts nor changes in the least.

[ 136 ]

न जायते नो म्रियते न वर्धते  
 न क्षीयते नो विकरोति नित्यः ।  
 विलीयमानेऽपि वपुष्यमुष्मि-  
 न्न लीयते कुम्भ इवाम्बरं स्वयम् ॥

*na jāyate no mriyate na vardhate  
 na kṣīyate no vikaroti nityaḥ  
 vilīyamāne'pi vapusyamuṣmīn  
 na liyate kumbha ivāmbaram svayam.*

It is neither born nor dies; it neither grows nor decays; it does not undergo any change. It is eternal.

(to be continued)

॥ ख्यातिविवेकः ॥

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— आत्मविद्याभूषणम् व. स. वै. गुरुस्वामिशास्त्री

[ 1 ]

गणेश्वरं विघ्नगणप्रहाण्यै  
वागीश्वरीं वाग्बिभवाभिवृद्ध्यै ।  
गुरुंश्च गूढार्थविभावनायै  
बद्धाञ्जलिः सन् प्रणमामि भक्त्या ॥

[ 2 ]

स्वामीष्टसिद्धान्तनिरूपणाय  
सर्वे भ्रमं तीर्थकराः भजन्ते ।  
स्वस्वानुकूलं निपुणं नयं च  
सयुक्तिकं ते प्रवदन्ति तत्र ॥

[ 3 ]

भ्रमस्थले या धिषणा विशिष्टा  
विद्वत्सु सा ख्यातिपदप्रसिद्धा ।

विद्वद्धिरेषा दशधा विभक्ता  
तामद्य संक्षिप्य वदामि किञ्चित् ॥

[ 4 ]

आरोप्यवस्तु भ्रमभासमानं  
सदाहुरेकेप्यसदाहुरन्ये ।  
सच्चाप्यसच्चेत्यपरेऽथ केचित्  
सतोऽसतश्चापि विलक्षणं तत् ॥

[ 5 ]

आरोप्यसत्त्वं कथितञ्च षोढा  
बौद्धैश्च मीमांसकसाङ्ख्ययोगैः ।  
कणादशिष्यैरपि गौतमीयैः  
जैनैश्च रामानुजभास्करार्यैः ॥

[ 6 ]

अन्तःस्थितं सत्सदधिष्ठितञ्च  
भातीति बाह्यार्थविदाह बौद्धः ।  
अन्तःस्थसद्वस्त्वसदाश्रितञ्च  
भातीति विज्ञानविदाह बौद्धः ॥

[ 7 ]

सद्विप्रकृष्टम्बहिरास्थितञ्च  
विभाति बुद्धौ किल केवलायाम् ।

इत्याहुरख्यातिविदः पुराणाः  
प्राभाकराः साङ्ख्यमतानुगाश्च ॥

[ 8 ]

सद्विप्रकृष्टम्बहिरास्थितं यत्  
विशिष्टबुद्धौ प्रतिभासते तत् ।  
काणादकौमारिलगौतमीयाः  
पातञ्जलाश्चैवमुदाहरन्ति ॥

[ 9 ]

सत्सन्निकृष्टञ्चरवर्ति बाह्यं  
भातीति रामानुजजैनविज्ञौ ।  
सत्सन्निकृष्टम्भ्रमकालजात-  
म्बाह्यं विभातीति च भास्करार्यः ॥

[ 10 ]

असत्त्वमारोप्यगतं द्विधोक्तं  
माध्वैस्तथा माध्यमिकैश्च बौद्धैः ।  
आरोप्यनिष्ठं सदसत्त्वमाहु-  
स्तात्पर्यटीकोदिततार्किकाश्च ॥

[ 11 ]

आरोप्यमुक्तं सदसद्विभिन्नं  
वेदान्तविज्ञानसुनिश्चितार्थैः ।

आचार्यवर्यैर्भगवत्पदैयत्  
तद्युक्तियुक्तं सुसमञ्जसञ्च ॥

[ 12 ]

विश्वस्य सत्यत्वविवक्षुभिर्हि  
रूप्यस्य सत्त्वं सदसत्त्वमुक्तम् ।  
विश्वस्य शून्यत्वविवक्षुभिस्तु  
रूप्यस्य चात्यन्तमसत्त्वमुक्तम् ॥

[ 13 ]

विश्वस्य मिथ्यात्वविवक्षुभिस्तु  
रूप्यं निरुक्तं सदसद्विभिन्नम् ।  
अत्रैव पक्षे भ्रमबाधबुद्ध्योः  
समञ्जसत्वं ह्युपपत्तिमत्वम् ॥

[ 14 ]

विश्वस्य सत्यत्वविवक्षुभिश्च  
द्वैतिप्रधानैरपि माध्वमुख्यैः ।  
रूप्यस्य चात्यन्तमसत्त्वमुक्तं  
किमर्थमेभिः कथितं न विद्मः ॥

[ 15 ]

तद्विन्न-तत्तुल्य नञर्थयोगात्  
ज्ञानद्वयं ख्यातिसमं च भिन्नम् ।

अख्यातिरेषाप्यविशिष्टबुद्धिः  
तत्ख्यातिमध्ये पठिताभियुक्तैः ॥

[ 16 ]

भेदाग्रहाद्बुद्धितदर्थयोर्हि  
भ्रमस्तु तद्भेदधियापि बाधः ।  
भ्रमस्थलीयं व्यवहारमेवं  
प्राभाकरा दोषकृतं वदन्ति ॥

[ 17 ]

प्रामाण्यमाम्नायगतं स्वतस्तु  
मीमांसकाः स्थापयितुम्प्रवृत्ताः ।  
ज्ञानं यथार्थं निखिलं ह्यवोच-  
न्नैव भ्रमे शुक्तिगरूप्यभानम् ॥

[ 18 ]

निरीश्वरं साङ्ख्यमुपाश्रिताना-  
मख्यातिरेवाभिमतेति सम्यक् ।  
श्रीपद्मपादादिमसूरिवर्यैः  
समीरितं स्वीयकृतिष्वभोक्षणम् ॥

[ 19 ]

विज्ञानमिक्षुप्रमुखाश्च साङ्ख्ये  
ख्यातिं त्ववोचन् सदसद्विशिष्टाम् ।

योगेऽन्यथाख्यातिमवर्णयंस्ते  
विलक्षणामेतदतीव चिन्त्यम् ॥

[ 20 ]

स्वेनैव पातञ्जलयोगभाष्य-  
स्ववार्तिके साङ्ख्यमतं यदुक्तम् ।  
ततो विरुद्धं निजसाङ्ख्यभाष्ये  
विज्ञानभिक्षुः प्रकटम्बभाषे ॥

[ 21 ]

न केवलं स्वोक्तिविरुद्धमेतत्  
चिरन्तनाचार्यवचो विरुद्धम् ।  
विज्ञानभिक्षुप्रतिपादितं तत्  
विमर्शनीयं सुविमर्शदक्षैः ॥

[ 22 ]

शुक्त्यंशरूप्यांशवती च शुक्तिः  
रूप्यांशवत्त्वाद्रजतात्मताधीः ।  
शुक्त्यंशभूयस्त्ववशात्तु बाधः  
रामानुजीया इति सङ्गिरन्ते ॥

(to be continued)



## THE THEORIES OF ERROR\*

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*Ātmavidyābhūṣaṇam V. S. V. Gurusvāmi Śāstrī*

[ 1 ]

I, with my folded hands, worship, Lord Gaṇeśa for the removal of all obstacles, the Goddess of Learning for precise expression and the great preceptors to understand even the subtle meanings.

[ 2 ]

All the chief exponents of various Indian philosophical systems adopt the theory of error to establish their own doctrines. They advance their theories skilfully with sound arguments.

[ 3 ]

The erroneous knowledge, got on perceiving the object of illusion, is known by the term, '*khyāti*' among the scholars. This erroneous knowledge has been classified into ten which I shall explain in the following verses.

---

\*Free rendering by J. R. S. Vasani Ramanan

## [ 4 ]

The object of error like the silver is expressed in terms of being (*sat*) by some people, non-being (*asat*) by others, being and non-being (*sadasat*) by some others. Some others say that it is different from both being and non-being (*sadasad-vilakṣaṇa*). Thus, in this regard, there are four different schools of thought.

## [ 5 ]

The existence (*sat*) of the object of error is spoken of in six different ways by the Buddhists, the Mīmāṃsakas, the followers of Sāṅkhya-Yoga and Nyāya-Vaiśeṣika systems of philosophy, the Jains, Rāmānuja and by Bhāskara.

## [ 6 ]

The Sautrāntikas and Vaibhāṣikas of Buddhism (the *bāhyārthavit*) say that that which exists in mind (*antaḥstha-sat*) appears in the object of illusion (shell) which exists (*sat*) according to them. The Yogācāras of Buddhism say that that which exists in mind appears in the object of illusion, which according to them is non-existent.

## [ 7 ]

The Prābhākaras and the followers of Sāṅkhya system of philosophy say that there are two cognitions which really fall apart unrelated. Error is due to non-discrimination between these two cognitions and their separate objects. It is a mere non-apprehension of the distinction between the two cognitions and

their objects. Hence this view of error is called *akhyāti* (non-apprehension).

## [ 8 ]

The theory of error according to the Nyāya-Vaiśeṣika and the Yoga systems of philosophy and Kumāriḷa is as follows:

They say that error is not due merely to the non-apprehension of the distinction between the two cognitions and their objects. Error is partial misrepresentation or misapprehension. It is not due to non-discrimination between two imperfect cognitions but it is due to a positive wrong synthesis of the two imperfect cognitions which, though in fact are unrelated, are welded together as a unitary knowledge in error. This is called *viparīta-khyāti* according to Kumāriḷa, and it is very much similar to *anyathākhyāti* of the Nyāya-Vaiśeṣika.

## [ 9 ]

According to Rāmānuja and the Jains, the object of error (silver) is existent in the object of illusion (shell) from its emergence *i.e.*, for a long time. But Bhāskara says that the shell appears as silver from the moment the erroneous knowledge arose and it lasts only till it is sublated.

## [ 10 ]

According to Mādhyas and the Mādhyamikas (of Buddhism) the object of error (silver) is non-existent. This is classified into two. According to Mādhyas,

the object of error is non-existent whereas the object of illusion is existent. According to the Mādhyamikas of Buddhism, both the object of error as well as the object of illusion are non-existent. In the *Nyāya-vārtikatūtparyatīkā* of Vācaspati Miśra, it is said that the object of error is both existent and non-existent.

[ 11 ]

Śrī Śaṅkara Bhagavatpāda, who is a master of all the Vedānta texts says that that which is superimposed is different from either real or unreal, and is reasonable and acceptable to us.

[ 12 ]

Those who say that the world is real consider that the silver (the object of error) is both existent and non-existent. Those who hold that the world is absolutely non-existent also hold the absolute non-existence of the silver.

[ 13 ]

Those who argue that the world is unreal are of the view that the silver is indescribable either as real or as unreal. The argument of this school of thought that the erroneous knowledge is removed by the right knowledge alone is proper and is acceptable.

[ 14 ]

The followers of Dvaita philosophy, *viz.*, the Mādhavas, who say that the world is real, argue that the silver is absolutely non-existent. We do not know why they have said like this.

[ 15 ]

Just as the prefix 'nañ' is used in the sense of both 'different from' and 'equal to' in Sanskrit grammar, the error of omission (*akhyāti*) has been included here, while dealing with the theory of error (*khyāti*).

[ 16 ]

According to the theory of error of Prābhākaras, two cognitions arise to a person. For example, when a person mistakes shell for a piece of silver and says, 'This is silver', two imperfect cognitions arise. The 'this' of the shell is actually perceived together with certain qualities like whiteness and brightness which the shell shares in common with the silver, but minus its shellness. The common qualities revive in memory the impression of silver which the person has perceived previously elsewhere. Silver is imported in memory merely as silver, 'robbed of its thatness.' The discrimination between the perceived 'this' of the shell and the remembered 'silver' without its thatness is not apprehended. Here, the error is that there is non-discrimination between a presented thing and a represented image. The 'this' is never sublated for when the error is known, the person says, 'This is shell.'

[ 17 ]

The Mīmāṃsaka upholds the theory of *svataḥ prāmāṇyavāda* which may be translated as the theory of self-validity or intrinsic validity of knowledge. All apprehension is intrinsically valid. All knowledge is valid by itself. If a shell is mistaken for a silver, the knowledge of the shell-silver is invalidated by the subsequent knowledge of the shell. Though the invalidity of knowledge is inferred, yet knowledge itself

is intrinsically presumed to be valid. Its validity is not subject to inference.

[ 18 ]

The followers of the classical Sāṅkhya, which, under the influence of Materialism, Jainism and early Buddhism became atheistic, accept the error of omission (*akhyāti*). This is what has been told by Śrī Padmapāda and others in their works.

[ 19 ]

The later Sāṅkhya writers like Vijñānabhikṣu, while explaining the Sāṅkhya system of philosophy, has supported *sadasatkhyāti* or the error which shows what is given and what is not. But he has supported the view, *anyathā-khyāti* or an error of commission, while explaining the Yoga system of philosophy. This must be noted.

[ 20 ]

In his commentary on the *Pātañjala-yogasūtra-bhāṣya*, Vijñānabhikṣu has mentioned the theory of error of the Sāṅkhyas. But in his *Sāṅkhyabhāṣya*, he has spoken differently about the theory of error of the Sāṅkhyas.

[ 21 ]

What Vijñānabhikṣu has explained is not only a self-contradiction but it is against the view expressed by all the great scholars. This must be analysed by the great critics.

(to be continued)

## ABOUT THE PUBLISHERS

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संसाराच्चनि तापभानुकिरणप्रोद्धूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥

*samsārādhvani tāpabhānukiraṇaprodhūtadāhavyathā-  
khinnānāṃ jalakāṅksayā marubhuvi bhrāntyā  
paribhrāmyatām  
atyāsannasudhāmbudhiṃ sukhakaraṃ brahmādvayaṃ  
darśayaty-  
eṣā śaṅkarabhārati vijayate nirvāṇasandāyini*

To those who are afflicted, in the way of the world, by the burning pain given rise to by the scorching sun-shafts of misery, and who through delusion wander about in the desert (of worldliness) seeking water — showing the felicitous ocean of nectar, which is very near, the non-dual *Brahman*, this — the Voice of Śaṅkara — is victorious, leading, as it does, to liberation.