

A QUARTERLY JOURNAL OF HINDU VEDANTA

The VOICE of **ŚAṆKARA** **śaṅkara-bhāratī**

Chairman Advisory Board

V. R. Kalyanasundara Sastri

Editor

S. S. Kochhar



Volume NINE

Number ONE

MAY

1984

esā śaṅkara-bhāratī vijagate
nirvāṇa-sandāyini

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

The Voice of Śaṅkara

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HOMAGE TO ŚAṄKARA

[94]

बाह्यं तथान्तरञ्च द्वन्द्वं तमसो निवारयितुम् ।
अलमिति नेत्रद्वन्द्वं धत्से किं यतिवर ब्रूहि ॥

*bāhyaṁ tathāntarañca
dvandvaṁ tamaso nivārayitum
alamiti netradvandvaṁ
dhatse kiṁ yativara brūhi.*

Pray, tell me, O best among monks! do you have only two eyes, considering them to be sufficient to ward off the twofold darkness (ignorance) — external and internal?

To ward off the twofold darkness (ignorance): It may be noted that the teacher (*guru*) is one who removes the ignorance of the disciples. Cf. “*guṣabdastvandhakāraḥ syādruṣabdastannirodhakaḥ; andhakāranirodhitoḍdgururityabhidyate.*” — *Advayatātrakopaniṣad*, 10; *Dvayopaniṣad*, 5.

Jagadguru Śrī Saccidānandaśivābhinava Nṛsīṁhabhāratī
in *Śrīdvīnetraśambhustuti*

[95]

कम्बुस्तपञ्जलान्तर्न प्राप तुलां यदीयकण्ठस्य ।
काङ्क्षितदानधुरीणं तमहम्प्रणमामि शङ्कराचार्यम् ॥

*kambus-tapañ-jalāntar-
na prāpa tulāṁ yadīyakāṅṭhasya
kāṅkṣita-dāna-dhurīṇaṁ
tamaham-praṇamāmi śaṅkarācāryam.*

The conch (*kambu*) did penance in water to become similar to the neck of Śrī Śaṅkara, but it did not succeed. I bow down to him, Śrī Śaṅkarācārya, who is the foremost in generously fulfilling the desires (of his devotees).

Jagadguru Śrī Saccidānandaśivābhinava Nṛsimhabhārati
in *Śrī śaṅkarācāryasvarṇamālāstava*



His Holiness Jagadguru
SRI CHANDRASEKHARENDRA SARASWATHI
Sri Sankaracharya Swamikal of Kanchi Kamakoti Peetam

THE RELIGION OF THE WORLD*

Jagadguru Śrī Candrasekharendra Sarasvatī

There are ever so many religions in this world. Each has a separate name of its own to distinguish it from the others. All these names are personal and are derived from the founders of the respective faiths. Thus Buddhism takes its name from its founder, Lord Buddha, Jainism from Jina, Muhammadanism from its prophet, Muhammad, Christianity from Jesus Christ, Zoroastrianism (the religion of the Parsees) from its founder Zoroaster, and the Chinese religion, Confucianism, from its propounder, Confucius. No doubt all these founders of new religions have been great men possessing the power to attract many men to their way of thinking. Thus every religion other than ours has a distinctive name of its own. But if you ask a youngster belonging to our religion what religion he professes, he would, if he happens to have received a little English education, at once reply that he belongs

*Courtesy: *Śaṅkara and Śaṅmata* — Souvenir published in connection with the conference on *Śaṅkara and Śaṅmata*, held in Madras from June 1 to June 9, 1969, pp. 20-23.

to the Hindu Religion. On the other hand if we ask our peasants about the name of our religion, they would be at a loss to give a common name to it. If we put the same query to those employed in writing negotiable documents in the South of India, they would describe themselves as they do at the top of these documents, as belonging to the Śaivite or the Vaiṣṇavite cult. These are really subdivisions in our faith and cannot be taken as representing the whole of it; but even these names are not derived from those of any historic personages but merely follow the names of the respective divine forms selected for personal worship. If Hinduism is really the name of our religion, it should have been known and described as such even during the period of our remote forefathers. But it would appear that to our ancestors of even a few centuries back, the name 'Hinduism' would have been a strange and meaningless term. It is so because ours is a religion without a name.

No doubt the subdivisions in our faith go by certain specific names. These again take their names only after the various forms of the one Almighty selected for *upāsana* and not after human beings. For the general faith however it would be difficult to find a common name. Of late a name has been much in use, *viz.*, Sanātana Dharma, but even this cannot be said to be the strictly traditional name of our religion, for in that case, it should be known as such to the poor peasant and to the humble widow, as in the case of the followers of other man-made religions. But such is not the case.

The term Hinduism is really a name somebody has presented us with. We can find in history a clue

as to how this term came to be coined. Our forefathers were once the inhabitants of the region watered by the river Sindhu (the modern Indus) which, to some foreigners who came into contact with us, was known as Indus. From this they christened the land in which this river flowed as the Indu-deśa or 'the land of the Indus.' Naturally and in course of time they applied this name to the entire Bhāratavarṣa of which the part watered by Sindhu formed but a slice. Are we not familiar with the saying that 'beyond Hyde Park all is desert'?

Again, every religion has some distinguishing symbol which at once marks it off from the others. The Cross of the Christians is one such example. The Hindus, on the other hand, have no apparent symbol to point to as being common to all of them. As we are without a name, even so we are without a common symbolising badge. Ours, therefore, appears to be a religion without a name and a distinguishing mark! For instance, some of us wear the sacred ash, while others wear the "Viṣṇupāda" on their foreheads. Some among us are "Vīra Vaiṣṇavas" and an equal number, the "Līṅgāyatas" and some others are "Vīra Śaivas." All these, however, have the consciousness that they are the adherents of one common religion.

The real grandeur of our faith consists in its being nameless. The need for names for an article arises only when there are many of that type so that each could, in some way, be distinguished from the others. But if there is one and one only of that article, why need a name for it? To take a concrete instance, if there are, say, four Rāmaswāmi-s in a village we must give

them different initials or personal names to differentiate the one from the other or otherwise distinguish between them by calling one of them, Rāmaswāmi, the dark, another of them, Rāmaswāmi, the fair, and so forth. If there be only one Rāmaswāmi, there is hardly any further naming required.

Even so, with our religion. What is religion? It is that which shows us the way out of this miserable cycle of births and deaths or in other words sins and sorrows. It was pointed out at the outset that other religions are known by the names of their respective founders. These religions, therefore, did not exist before the rise of these great personages. Specific dates are assigned to every such religion. It naturally follows that ours is a religion which existed before all these other faiths were born. Thus, it should have existed at a time when it was the only religion in the world, administering to the spiritual needs of humanity as a whole. This then explains our religion not having had a specific original name, as there was no second religion from which this name should distinguish it. It was merely the *dharma* — a word synonymous with religion.

It would appear then that its having no specific name is itself a distinctive symbol. Although the religion has no distinguishing name of its own, there is in it a common basis — *viz.*, the faith in the final authority of the *Vedas*, *i.e.*, *Veda-prāmānyam*, in spiritual matters. This is also implied in the saying current in some of our mother-tongues that makes the *Vedas* a simile for authoritativeness!

The question then arises that, if ours was the only religion prevalent at the time, were our religious prin-

principles observed by all the inhabitants of the world? We can now give plenty of instances to show that the reply to this question is in the affirmative.

For instance, one of the charges against Jesus which made the Jews crucify him was that Jesus drank water from a well intended for the lower classes. Does this not imply the existence of a caste system before Jesus' time?

Again an inscription unearthed in Egypt, dated 1280 B.C. contains the terms of a treaty between Rameses II and the Hittites. In this treaty the Vedic deity, "*Maitrāvaruṇa*," has been curiously enough cited as the witness.¹ Besides, in the ancient Egyptian Chronology, we find a series of kings bearing the name of Rāma, as for example, Rameses I, Rameses II, Rameses III, etc.

In the island of Madagascar off the Eastern coast of South Africa, as many as 75% of the names of places happen to be Sanskrit names. Most of them are akin to the name of the hero of the *Rāmāyaṇa*, Rāma.

We are all aware of the great Sahara desert in Northern Africa. There is a theory that all deserts once formed the beds of the seas, or in Sanskrit *sāgaras*. Is the suggestion far-fetched, that the modern name, Sahara, is a corruption of the Sanskrit *sāgara*? It is said that while the Sahara was under water there was a thick population around its banks and that the names of those people were mostly Sanskrit and were even related to the name of Rāma.²

Evidences such as these are not wanting in the opposite part of the globe. In distant Mexico a festival is being celebrated at about the same time as the Indian "*Navarātri*" or "*Dusserah*" and it is known as "*Rāmasitā*." Further, the excavations made in that country have resulted in an abundance of the idols of Lord Gaṇeśa being unearthed.⁴ The ancient inhabitants of those parts were "*Āstikas*" (*i.e.*, those who believed in *Veda-prāmānyam* or the authoritative-ness of the *Vedas*) a term which still lingers in the modern name "*Aztecs*" which is now given to this group!

In Peru, a country in the West of South America the inhabitants were sun-worshippers. Their principal festivals of the year fell on the solstices.⁵ They were known as the "*Incas*," a name derived from one of the names of the Sun, *Ina*.

While speculating in this strain, it is tempting to make another observation on the remarkable similarity between a series of names of places in California and several Purāṇic names. We have all heard of the well-known story of the sixty thousand sons of King Sagara being burnt to ashes by the sage Kapila, to save whose souls their descendant Bhagīratha, is said to have brought down the Gaṅgā to the earth. The story goes that the horse sought for by the sons of Sagara was found in the netherlands (*Pātāla Loka*). America being roughly India's antipodes on the globe, is this description of that land in the *Purāṇas* as the netherland to be laughed at? Is it not very suggestive that *California* might be a corruption for "*Kapila Aranya*" (Kapila's forest), and that the two islands nearby, *viz.* "*The Horse Island*" and "*The Ash Island*," might

represent the places where the horse of King Sagara was kept and where King Sagara's sixty thousand sons were burnt to ashes?

The figures 128 and 129 in page 621 of *The Native Tribes of Central Australia*, by Spencer and Gillier,⁶ depict a kind of dance said to be current among the wild native tribes of Australia. This dance is described in the book as *The Śiva Dance*. On closer examination, the dancers appear to have painted on their forehead, a third eye, a fact suggestive of the possibility that the people of even such distant lands as Australia were once well-versed in Vedic lore.

Nearer home in the Eastern Archipelago evidences of the prevalence of the Hindu faith are abundant. Java bristles with relics of Hindu cult and worship. In Borneo there is a forest which the Westerners were for a long time describing as a virgin forest, *i.e.*, not having been penetrated by man.⁷ A party of explorers, after they had gone a few hundreds of miles, discovered a stone which contained an inscription commemorating in detail the performance of some specified *Yūgas* and *Yajñas* (Vedic sacrifices) by a certain king.⁸

All these evidences only go to prove that our religion which was the only religion the world possessed for a long time, had spread all over the world.

It will not be out of place to examine here some conceptions of Hinduism about the universe. The common Hindu belief about our terrestrial globe is that it is composed of seven *Dvīpas* or land-masses. Ādi Śaṅkara Bhagavatpādācārya refers to this in the following sentence in one of his books:

सप्तद्वीपा च मेदिनी ।

saptadvīpā ca medinī.

Each one of these *Dvīpas* consists of several *Varṣas* each of which in turn consists of several *Khaṇḍas*. Our country India has been described in our scriptures as *Bharata Khaṇḍa*, said to be a part of *Bhūrata Varṣa*, which in turn is supposed to be situated in *Jambūdvīpa*. Mount *Meru* is supposed to be to the north of all the seven *Dvīpas*. There is an ocean between every two *Dvīpas*. The sun and the moon are said to move round *Meru*.

Let us now examine in detail the real import of these conceptions. The Westerners teach us in our geography books that the earth is round and we think that this truth was first revealed to us by them. The Sanskrit term for "geography" is *bhūgoḷa* which itself means "the round earth." Is not the very existence of this word proof of the fact that our ancients were aware of this fundamental geographical truth about the spherical nature of the earth? In the ancient Indian mathematical science, words such as *khagoḷa* and *bhūgoḷa* occur which are further evidences in support of the above. In our '*saṅkalpa mantras*' we use the word "*brahmāṇḍa*" while referring to the earth. The term *anḍa* in this word really means an egg, i.e., an oval-shaped body.

Let us now imagine the whole earth as a lime fruit with that part of it containing "*Meru*" directed towards the north as its apex. Then "*Meru*" becomes the north pole and hence, the northern most point on the

earth. This position, then, will sufficiently explain the following:

सर्वेषामपि वर्षाणां मेरुत्तरतः स्थितः ।

*śarveṣāmapi varṣāṇāṃ meruruttarataḥ sthitaḥ.*⁹

(The whole of the sphere is all to the south of *Meru*.) If a man standing on the apex of it, the sun would appear to go round it, *i.e.*, the sun would not be exactly overhead at any part of the year, but would always be to a side of it. This is what is meant by the statement in our *Sāstras* that the sun goes round *Meru*." There is thus nothing in these conceptions which could be considered as being contradicted by modern geographical discoveries.

All the modern discoveries about the geography of our earth seem, therefore, to have already dawned on our ancient seers. References to these truths are also found in the works of Āryabhaṭa, Varāhamihira, and Appayya-dīkṣita.

Thus we come back to the truth which we established at the outset, *viz.*, ours was the only religion extant on the face of the earth for a long time. All the other religions of the world have only taken up and developed some phases of our bigger faith which contains all the aspects to the different religions.

With a little propaganda characterized more by kindness and love than by conceit and arrogance, it might yet be possible for us to convince others of this truth.¹⁰

NOTES

1. Vide H. R. Hall, *Ancient History of the Near East*, 364 *et seq.*
2. *Encyclopaedia Britannica*, Vol. XXIII, Title —
3. Page 56 of the Text and Plate 24 in T. W. H. Sturton, *The Maya Indians of Southern Yucatan, North and British Honduras*, p. 56.
4. Baron Humboldt quoted in Har Bilas S. Chandra, *Superiority*, p. 151.
5. See *Asiatic Researches*, Vol. I, p. 426.
6. Macmillan, 1899.
7. Wallace, *The Malay Archipelago*, pp. 144-45.
8. *Yupa Inscriptions of Mulavarman of Kutai, Borneo*.
9. Cf. the *Viṣṇupurāṇa*, II, ii on Meru.
10. From a discourse of H. H. Jagadguru Śrī Candrasekharendra Sarasvatī, delivered in 1934.

FOOD AND SHELTER*

Jagadguru Śrī Jayendra Sarasvatī

1. Aiyamittu un (ஐயமித்து உண்)

‘Only after feeding others, you should take meals’ is the idea conveyed by the aphorism, “*aiyamittu un.*” (We know:) The ants always move about. The birds fly through the sky. The animals like sheep, cows, cocks keep on wandering hither and thither. Even men go on doing some work or the other. What for do they work? To keep fit their body of eight spans length (*eṇ cāṇ uḍambu*); for feeding the stomach of one-span width, indeed.

In *Kṛtayuga* (golden aeon) even if a person does not take food and water (for quite a long duration) his life will continue in his body until the bones are alright; in *Tretāyuga* (silvery aeon) a person’s life continues — even if he does not take food and water—until flesh keeps alright in his body; and in *Dvāparayuga* (brazen aeon) his life continues until blood circulation

*Courtesy: *Nalvaḷi* (நல்வளி) a commentary in Tamil on select (50) aphorisms of the *Atticcūḍi* of Auvaiyār (Vānati Padippaham, Madras, III edition 1981) pp. 26-32; 50-52.

Translated by N. G. Krishnan.

is alright. But in *Kaliyuga* (iron aeon) even if the bones, flesh and blood are alright in the physical frame, one cannot live just with that. If a man takes food, he can live; bereft of food, he cannot live; and his life is in peril.

‘Meal’ stands for not only cooked food or rice. In our country, among us, there are many people who eat bread; some others eat rice; some persons eat vegetables and roots after cooking them. Many others even live on gruel alone. Therefore food is of various kinds. As we eat them, they are termed ‘eatables’. Food is referred to as *uṇavu* as it enlivens our sensation (*uṇarvu*). Man cannot live without food, whatever it is.

Man’s nature becomes good in consonance with the type of food he eats. To explain: if a person eats *sāttvika* food (*i.e.*, not too much hot and sour, but only a sweet dish), then there arises in him a soft temperament. If one takes very much hot and pungent delicacies then there arises in him rude and irate nature. If a person takes sour meals, then he becomes dull and sleepy and so on. If we take *sāttvika* food, it is good for us, even for our society; everyone will become *sāttvika* (by taking right type of food).

A few decades ago, in the production of grains and corns, people practised the use of manure (for the paddy-fields) from animals like goats, cows; they produced *sāttvika* grains and corns. But now we find farmers using chemical fertilizers aiming at more produce from the fields. These fertilizers consist mainly of *rājasa* and *tāmasa* kinds of ingredients (molecules). Though the farmers get more produce in this way, the

grains and corns that we get, are mostly of *rājasa* and *tāmasa* kinds. So the people who take the food (prepared from) such grains absorb *rājasa* and *tāmasa* nature. Likewise, even while the food is prepared, people's vicious look may spoil it. To avoid this in ancient days, food was prepared carefully, and was kept pure and sacred until it was eaten.

If some men or animals are found to be hungry, we should feed them; we should inculcate such a habit. Till recently, the womenfolk used to decorate the floor at the entrance (of their house) with *kolam* (stencilled lines of drawings) by using rice-flour. It (the *kolam*) is considered to be a sign of auspiciousness; in addition to that, small insects like ants were fed with the particles of the rice-flour. Likewise, in certain families, men used to perform the rite of *vaiśvadeva*;² in the course of this rite, a few morsels of food has been provided to be given to birds like crows during day and to animals like dogs during night; the *vaiśvadeva* is a rite performed for the sake of the welfare of all beings. In some families, there was another practice, *viz.*, people used to worship God, offering Him with food; then, for the sake of warding off the 'evil eye' of wicked persons, a part of the food is used to be given to birds like crows; and then only, the members of the family used to partake the food. However, such a practice has gone to oblivion now in most of the households.

Sometimes, we ourselves prepare food. We go to schools, offices, etc., and so we are in a hurry to take food (just when it is prepared in our houses); in such a predicament, there remains hardly any chance for

doing worship to God, or to give food to the crows or to feed the guest who has come by chance.³ So, the injunction *aiyamittu un* (give food to others and then take the rest) — has become meaningless to the people of present generation. Moreover, many people take meals in hotels and restaurants; so, there is no chance of providing others — men or animals — with food. Thus in the present day world, all beings from animals to men, have to stick to the principle of “*ē rpadu ihaḷcci*” (ஏற்படு இஹல்சி) — *i.e.* fie upon him who begs (in other words, it is despicable to receive something from others). Moreover, in yester years, people used to give food — as the cooking was over—, first to the aged, children, guests, and saints;⁴ and then only they used to partake the remaining food. Such a custom has been set aside now in our country. Therefore it is desirable that we inculcate the following habit. We should first distribute at least a few morsels of food to others (men and animals) and then only we have to take meals.

Once the Pāṇḍavas (the five sons of Pāṇḍu), having lost their kingdom, were living in the forest. On a certain day, when they were relaxing after taking lunch, there came many people to their abode and asked them to give food. Because the lunch was already over, the vessels were cleansed and kept clean.

Draupadī (accompanying the Pāṇḍavas) became perturbed as she could not give food to the guests. Then Draupadī prayed to Lord Kṛṣṇa who appeared before her and asked her to fetch the vessel. The Lord blessed her and the Pāṇḍavas. He made the vessel an

akṣaya-pātra, which can yield sufficient food. Then Draupadī honoured the guests offering them plenty of food.

Long ago, there was a king called Ambarīṣa. The king practised fasting on *Ekādaśī* day; and he used to offer food first to the guests on the subsequent day (on *Dvādaśī*) and then only took his *pāraṇā* (breakfast). On a certain *Dvādaśī* day, the sage Durvāsas came to meet the king. The king invited him for dinner. The sage agreed to take food; but, he told the king that he would come to take meals after completing his morning observances. The sage went to the river nearby to take bath. The sage did not return soon and so it was getting late. It is ordained that those persons who follow the practice of fasting on *Ekādaśī* should break the fast early in the morning on *Dvādaśī* day. The king knew this rule; because the sage Durvāsas did not return and it was late, the king sipped a few drops of water mixed with Tulasi leaves after reciting the holy names of Lord Nārāyaṇa.

A few minutes later there came the sage Durvāsas. Presuming that the king had already taken food, before the period of *Dvādaśī* came to an end — the sage became angry towards him. However, consequent on the sage's anger, the discus-weapon (*Sudarśana* — *Cakrāyudha*) of Lord Mahāviṣṇu began to attack the sage forcefully. Thereafter the sage became calm and came to the king. Until then the king waited for the sage; and after honouring him with food, the king ate food only later. Thus indeed the mythological account states.

Recently, there was a great man, 'Āmadāna-sīva' by name. Throughout his life, he used to give food to all people on every auspicious occasion (*punya-*

kāla). Of course, he was not so rich. Nevertheless, he used to ask the rich men boldly that all people should be given sumptuous food on every festive and auspicious occasion. That is all. The rich men gave foodstuff in plenty for poor-feeding. Thus, indeed, he carried out the *annadāna* (feeding the poor).⁵ So he got the name *Annadānaśiva*.

It is hoped that all of us will resolve to strive for making this *sūtra* (aphorism) — *aiyamittu un* as a widely accepted rule to be followed. We should pray to Lord Varuna (Varuṇa Bhagavān, the Lord of Waters), to Goddess Earth (Bhūmidevī) to shower their blessings on us so that all our plans relating to the mode of eating, distribution and production of food-grains⁶ become fully realised and we are free from failure.

2. *Idam pada videdēl* (இடம்பிட வீடெடேல்)

‘Don’t construct the house without leaving enough space around.’ It is known that we should get the approval of the Government while preparing the plan for the construction of a house in our own plot. We should keep enough space vacant around the house. We should not construct the house in the whole area of the plot. We have to build the house only after leaving sufficient space for making the dwelling airy, beautiful and also providing enough space for growing flowers and vegetables.

We should not keep staying within the house and experience the sultry atmosphere; and then suffer from the heat of artificial air. If we do so it will lead to various ills. We should come out of our house at intervals and enjoy the fresh natural air. Our forefathers have built their dwellings in such a way as

to enjoy free air and natural atmosphere. However, nowadays, as the population of people has grown enormously, no care is taken in building houses with proper provision of ventilation and free air.

Such a method of construction of houses (with due provision of ventilation, etc.) has been given up. There are more than fifteen to twenty families living in a "store" (a residential building comprising a large number of small rooms, etc.). To explain: when a number of persons (about 100 and more) began to stay within a single house, the amenities needed for healthy living have diminished — also there is hardly any scope for good healthy life.

Recently, even though there have cropped up many big *bungalows*, many vacant plots have been left without enough buildings. Therefore, we should provide enough room for proper ventilation and sufficient airy space.

Generally people used to refer to the earth as Goddess Bhūdevī. There is a practice to sit on the couch while waking up in the early morning and to pray to the Goddess. The prayer runs thus:

समुद्रवसने देवि पर्वतस्तनमण्डिते ।
विष्णुपत्नि नमस्तुभ्यं पादस्पर्शं क्षमस्व मे ॥

*samudravasane devi parvata-stanamandite
viṣṇupatni namastubhyaṁ pādasparśam kṣamāsva me.*

‘O Goddess Earth! Consort of Lord Viṣṇu! You are clad by the ocean as your garment. You are adorned with the mountains as your bosom. I bow to You. Pray, forgive me for touching You with my feet.’

Hence, we should use the land (residential and agricultural) properly and make a purposeful living. There is an oft-quoted adage “Build small houses and live comfortably” or ‘let your life be contented’— (சிறுகக்கட்டிடப் பெருகவாழ்). Indians have their own way of architecture (with regard to house-construction). They have a pattern or culture so to say. In addition to this, we know that we must build the houses to suit the atmosphere and weather-conditions of the region — *i.e.* summer, winter and rainy seasons.

It is found that at present people in the East follow blindly the Western culture in their habits of food, dress and housing. At least, the houses must be built to suit the weather and climate of India as well as Indian culture. Only to insist on this, it seems, Avvaiyār, the poetess *par excellence* proclaimed: “*Idam paḍa viḍeḍēl*” (இடம்பட வீடெடேல்).

NOTES

1. The *Mahābhārata* says:

देयमातंस्य शयनं स्थितश्रान्तस्य चासनम् ।
 तृषितस्य च पानीयं क्षुधितस्य च भोजनम् ॥

 उत्थाय चासनं दद्यादेष धर्मः सनातनः ॥

(To the sick, give a bed; to the tired give a seat; to the thirsty, give some drink; to the hungry, give food; stand up and offer seat to others; this is the *sanātana dharma*.)

See also the *Naiṣadhiyacarita* (Cant. V) of Śrīharṣa:

याचमानजनमानसवृत्तेः पूरणाय वत जन्म न यस्य ।
 तेन भूमिरतिभारवतीयं न द्रुमैर्न गिरिभिर्न समुद्रैः ॥

(By those people — who do not fulfil the desires of the supplicants — indeed is this earth made burdensome, neither by trees, nor by mountains, nor by seas.)

2. Cf., the *smṛti* text:

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिभौतो नृयज्ञोऽतिथिपूजनम् ॥

3. Cf. the *Śātātāpasmṛti*:

प्रियो वा यदि वा द्वेष्यः मूर्खः पतित एव वा ।
सम्प्राप्तौ वैश्वदेवान्ते सोऽतिथिः स्वर्गसङ्क्रमः ॥

(Be he friend or enemy, foolish or fallen — one who comes at the end of *Vaiśvadeva* worship is the guest; if he is honoured in a proper manner through the offering of food and drink, then the householder can reach heaven.)

See also the *Gītā* (III, 13):

भुञ्जते ते त्वघ्नं पापा ये पचन्त्यात्मकारणात् ।

(Those who prepare food for their own sake are vile and eat sin.)

4. Food must be given first to the aged, the children, and the pregnant women; then only we should take the remaining food. Otherwise we incur sin.

5. The *smṛti* says:

सर्वेषामेव दानानामन्नदानं परं स्मृतम् ।
सर्वेषामेव जन्तूनां यतस्तज्जीवितं परम् ॥

(Among all charities, giving food is the highest one, because food is the main support of all beings.)

See also *Śāttanār*, the *Maṇimēkhalai* (11) பாத்திரம் பெற்ற காதை, ll. 95-96:

மண் திணி ஞாலத்து வாழ்வோர்க் கெல்லாம்
உண்டி கொடுத்தோர் உயிர் கொடுத்தோரே.

(The people, who give food to all the living beings of the earthly world, are, indeed, the givers of life.)

Cf. also *ibid.*, (25) ஆபத்திரனோடு மணிபல்லவமடைந்த காதை ll. 228-31:

அறமெனப்படுவது...

...மன்னுயிர்க்கெல்லாம்

உண்டியும் உடையும் உறையுளுமல்லது

கண்டதில்...

(Providing food, clothes and shelter to all souls that are eternal is the only *aram* (அருளறம்). Except this no other *aram* is seen.)

6. *Vide* the *Taittirīyopaniṣad* (III, 9): अन्नं बहु कुर्वीत ।

See also the notes on:

‘अहमन्नमहमन्नमहमन्नम्’

(*Taittirīyopaniṣad*, III, 10) by Swami Śarvānanda: “..... he who gives food to the needy helps the divine plan and he thereby chooses divine grace; whereas he who does not give food to the needy and accumulates it for himself becomes the prey of the destructive power of ‘food’.” (*Ibid.*, Sri Ramakrishna Math, Madras, 1965, p.170)

7. Referred to in Śrīvaiṣṇava *Āhnikam* editions; Cf. *Śrīvaiṣṇava Dinacaryā*, Sri Visishtadvaita Pracharini Sabha, Madras, 1982, p. 3.

Śaṅkara Bhagavatpāda's

HARISTUTI

(Contd. from Vol. VIII, No. 4)

Translation with notes

by

Dr N. Gangadharan

*yadyadvedyaṃ tattadahaṃ neti vihāya
svātmajyotir-jñānamayānandam-avāpya
tasmīnna smītyātmavido yaṃ vidurīṣaṃ
taṃ saṃsāradhvāntavināśaṃ harimīde.*

I praise that Lord Hari, the destroyer of the darkness in the form of the worldly life. Those that know their own selves know that they remain in Him after having obtained self-luminant bliss of the form of knowledge itself, after having rejected all things perceived as different from one's own self.

One should entertain the thought that everything beginning from the body and ending with the ego is not the self. Then one would obtain the Supreme Bliss of the nature of self-luminant knowledge itself. Those who know the Brahman denoted by the term 'Lord' would have the actual realization. It cannot be had without gaining a knowledge of the thing denoted by the term 'you'. The scriptures declare that the Lord is a mere witness of the nature of pure consciousness different from the things enjoyed, the enjoyer and the enjoyment.

[11]

हित्वाहित्वा दृश्यमशेषं सविकल्पं
मत्वा शिष्टं भाद्रशिमात्रं गगनाभम् ।
त्यक्त्वा देहं यं प्रविशन्त्यच्युतभक्ता-
स्तं संसारध्वान्तविनाशं हरिमीडे ॥

*hitvāhitvā drśyamaśeṣaṃ savikalpaṃ
matvā śiṣṭaṃ bhādrśimātraṃ gaganābham
tyaktvā dehaṃ yaṃ praviśantya cyuta bhaktā-
staṃ saṃsāradhvāntavināśaṃ harimīde.*

I worship that (Lord) Hari, the destroyer of the darkness of mundane existence. The devotees of that (Lord) Acyuta enter Him after having discarded the body, after having discarded the entire objects of perception as doubtful and considering the remaining pure consciousness alone (as the soul) resembling the sky in lustre.

This verse explains how one would get the realization that he is Brahman.

The universe comprising the external and internal objects such as the pot, cloth and other things should be rejected as different from the Soul. The great Bhāratīrtha has pointed out that the soul is different from the body and the like and that the world is unreal. The soul is the self-effulgent consciousness. It is comparable to the sky because of its purity, dissociation and all-pervasiveness. One that realises that the soul is different from the body and remains in that state is denoted by the expression 'those entering Lord Viṣṇu.' The devotees of (Lord) Acyuta are those that have devotion for that Brahman the immutable as remaining in the form of one's soul. The *Bṛhadāraṇyakoṇiṣad* (Ch.V) narrates the well-known anecdote describing the means adopted by King Janaka to find 'the knower of Brahman.' Sage Yājñavalkya is stated therein to have explained to Uddālaka the nature of the being enshrined in the different things. That soul is said to be eternal and immutable.

[12]

सर्वत्रास्ते सर्वशरीरी न च सर्वः

सर्वं वेत्त्येवेह न यं वेत्ति च सर्वः ।

सर्वत्रान्तर्यामितयेत्थं यमयन्य-

स्तं संसारध्वान्तविनाशं हरिमीडे ॥

*sarvatrūste sarvaśarīrī na ca sarvaḥ
sarvaṁ vettyeveha na yaṁ vetti ca sarvaḥ
sarvatrāntaryāmitayeltham yamayanyas-
tam saṁsārādhvāntavināśam harimīde.*

I worship that (Lord) Hari, the destroyer of the darkness of mundane existence. He is omnipresent. He is embodied in all the objects. But He is not all (the beings). He knows everything here. But He is not known by all. He remains within and thus, indeed, directs.

He is the material cause of the world and its objects similar to thread being the material cause of the cloth. Although He is present in all the things, He is not identical with them because He is present only as the presiding One. Remaining in the objects of the world He knows everything. But He is not known by all. The scriptures declare that 'He knows that which is to be known but there is none that knows Him.' Lord Kṛṣṇa declares in the *Bhagavadgītā* that 'He knows the past, present and future; but none knows Him.' He is the one that directs people to do commendable things and also prevents people from doing forbidden acts. Thus this verse explains the truth contained in the *mahāvākya*.

[13]

सर्वं दृष्ट्वा स्वात्मनि युक्त्या जगदेतद्-
दृष्ट्वात्मानं चैवमजं सर्वजनेषु ।
सर्वात्मैकोऽस्मीति विदुर्यं जनहृत्स्थं
तं संसारध्वान्तविनाशं हरिमीडे ॥

*sarvaṁ dr̥ṣṭvā svātmani yuktyā jagadetad-
dr̥ṣṭvātmānam caivamajam sarvajaneṣu
sarvātmaiko'smīti viduryam janahr̥tstham
tam saṁsārādhvāntavināśam harimīde.*

I worship that (Lord) Hari, the destroyer of the darkness of mundane existence. He remains in the heart of the people and is known to be the Self that is the one presiding Being of all. He is known after having perceived everything in the world in one's own soul by means of reasoning and after having perceived one's soul, that is birthless, (as being present) in all the beings.

The universe comprising the sky and the like is seen to be in one's own self. One requires reasoning as the ignorant cannot gain knowledge other than by association with perception. The soul sports in the three states of awakening, dreaming and deep sleep. The scriptures declare that one should find one's self in others and others in one's self and such a person attains the supreme Brahman. There is no other way for realization.

[14]

सर्वत्रैकः पश्यति जिघ्रत्यथ भुङ्क्ते
 स्पृष्टा श्रोता बुध्यति चेत्याहुरिमं यम् ।
 साक्षी चास्ते कर्तृषु पश्यन्निति चान्ये
 तं संसारध्वान्तविनाशं हरिमीडे ॥

*sarvatraikāḥ paśyati jighratyatha bhukte
 sprastā śrotā budhyati cetyāhurimam yam
 sākṣī cāste kartṛṣu paśyanniti cānye
 taṁ saṁsāradhvāntavināśaṁ harimīde.*

I worship that (Lord) Hari, the destroyer of the darkness of mundane existence. He is said to be the sole Being that (spreads) everywhere, sees, smells, and eats. He is the One that feels (the sense of touch), the one that hears and the one that knows. Others (say) that He remains only as the witness seeing those working.

(to be continued)

Śaṅkara Bhagavatpāda's
VIVEKACŪḌĀMAṆI

(Contd. from Vol. VIII, No. 4)

Translation

by

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It does not cease to exist even when this body is destroyed, even as ether is not destroyed when the jar (which encloses it is broken).

[137]

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
 सदसदिदमशेषम्भासयन्निर्विशेषः ।
 विलसति परमात्मा जाग्रदादिष्ववस्था-
 स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥

*prakṛti-vikṛtibhinnaḥ śuddhabodhasvabhāvaḥ
 sadasadidamaśeṣam-bhāsayannirviśeṣaḥ
 vilasati paramātmā jāgradādiṣvavasthāsv-
 ahamahamiti sāksāt sāksirūpeṇa buddheḥ.*

The supreme Self, which is different from *prakṛti* and its modifications, which is of the nature of pure knowledge, which is free from qualities, illumines the entire gross and subtle universe in the waking and other states. It is the witness of the intellect. It is directly referred to as "I".

[138]

नियमितमनसामुं त्वं स्वमात्मानमात्म-
 न्ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।
 जनिमरणतरङ्गापारसंसारसिन्धुं
 प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥

*niyamitamanasāmūṁ tvaṁ svamātmānamātmāny-
 ayamahamiti sāksādviddhi buddhiprasādāt*

*janimarāṇa-taraṅgāpāra-saiṁsārasindhū-
pratara bhava kṛtārtho brahmarūpeṇa saṁsthaḥ*

By means of a controlled mind and purified intellect realize directly your own Self in you as "I am That," and cross the boundless ocean of *saiṁsāra* whose waves are birth and death. Thus established in Brahman, be a person who has accomplished everything.

[139]

अत्रानात्मन्यहमितिमतिर्वन्ध एषोऽस्य पुंसः
प्राप्तोऽज्ञानाज्जननमरणक्लेशसम्पातहेतुः ।
येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या
पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥

*atrānātmanyahamitimatir-bandha eṣo'sya puṁsaḥ
prāpto'jñānājjanana-maraṇa-kleśa-sampātahetuḥ
yenaivāyam vapuridamasat-satyam-ityātmabuddhyā
puṣyatyukṣatyavati viṣayaistantubhiḥ kośakṛdvat.*

To think of the not-Self as the Self is the bondage of man, which is caused by *ajñāna* and which brings in the miseries of birth and death. Owing to this, one considers this unreal body as real and identifies oneself with it, nourishes, bathes, and preserves it by means of sense-objects and gets bound by them, as the silkworm by the threads of its cocoon.

[140]

अतस्मिस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद्बुद्धिः स्फुरति भुजगे रज्जुधिषणा ।

ततोऽनर्थव्रातो निपतति समादातुरधिक-
स्ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥

*ātasmīnstadbuddhiḥ prabhavati vimūḍhasya tamasā
vivekābhāvādvai sphurati bhujage rajjudhiṣaṇā
tato'narthavrāto nīpatati samādāturādhikas-
tato yo'sadgrāhaḥ sa hi bhavati bandhaḥ śṛṇu sakhe.*

An undiscriminating person, due to ignorance, mistakes a thing for what it is not. It is the absence of discrimination which causes one to mistake a snake for a rope. Great dangers befall a person when he seizes it through that wrong notion. So listen, my friend, the cognition of the unreal as real is what constitutes bondage.

[141]

अखण्डनित्याद्वयबोधशक्त्या
स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा
तमोमयी राहुरिवार्कबिम्बम् ॥

*akhaṇḍa-nityādvaya-bodhaśaktyā
sphurantam-ātmānam-anantavaibhavam
samāvṛṇotyāvṛti-śaktireṣā
tamomayī rāhurivārkabimbam.*

As Rāhu conceals the orb of the Sun, even so this concealing power of *avidyā* (which is of the nature of *tamas*) covers the Ātman which is infinite, which is indivisible, eternal and non-dual, and which shines by its power of knowledge.

[142]

तिरोभूते स्वात्मन्यमलतरतेजोवति पुसा-
 ननात्मानं मोहादहमिति शरीरं कलयति ।
 ततः कामक्रोधप्रभृतिभिरमुम्बन्धकगुणैः
 परं विक्सेपाख्या रजस उरुशक्तिर्व्यथयति ॥

*tirobhūte svātmany-amalataratejovati pumān-
 anātmānaṁ mohādahamiti śarīraṁ kalayati
 tataḥ kāmakrodhaprabhṛtibhir-amumbandhakagaṇaiḥ
 paraṁ vikṣepākhyā rajasa uruśaktirvyathayati.*

When one's own Self which is of the nature of the purest light is concealed, a person through ignorance falsely identifies himself with the body which is not-Self. Then, the great power of *rajas*, called *vikṣepa-śakti*, sorely afflicts him through the binding qualities of desire, anger, etc.

[143]

महोमोहग्राहग्रसनगलितात्मावगमनो
 धियो नानावस्थाः स्वयमभिनयंस्तद्गुणतया ।
 अपारे संसारे विषयविषपूरे जलनिधौ
 निमज्ज्योन्मज्ज्यायभ्रमति कुमतिः कुत्सितगतिः ॥

*mahāmohagrāhagrāsana-galitātmāvagamano
 dhiyo nānavasthāḥ svayamabhinayaṁstadgūṇatayā
 apāre saṁsāre viṣayaviṣapūre jalanidhau
 nimajjyonmajjyāyam-bhramati kumatih kutsitagatih.*

The man of perverted intellect is in the grips of the shark of delusion which prevents him from realizing the nature of the Self. He superimposes on the Self the various states of the intellect. He drifts up and down in this boundless ocean of *samsāra* which is full of the poison of objects of enjoyment.

[144]

भानुप्रभासञ्जनिताभ्रपङ्क्ति-
 भानुं तिरोधाय यथा विजृम्भते ।
 आत्मोदिताहङ्कृतिरात्मतत्त्वं
 तथा तिरोधाय विजृम्भते स्वयम् ॥

*bhānuṣraḃhāsañjanitābhraḃaṅktir-
 bhānuṃ tirodhāya yathā vijṛmbhate
 ātmoditāhaṅkṛtir-ātmataṭṭvaṃ
 tathā tirodhāya vijṛmbhate svayam.*

As the layers of clouds, generated by the Sun's rays, conceal the Sun and appear (as if they exist by themselves), even so the ego, which arises from the Self, conceals the Self and appears to exist by itself.

[145]

कवलितदिननाथे दुर्दिने सान्द्रमेघै-
 व्यथयति हिमझञ्झावायुरुग्रो यथैतान् ।
 अविरततमसात्मन्यावृते मूढबुद्धिं
 क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥

*kabalitadinanāthe durdīne sēndrameghair-
vyathayati himajhañjhāvāyurugro yathaitān
aviratatamasātmanyāvṛte mūḍhabuddhiṁ
kṣapayati bahuduḥkhais-tivravikṣepaśaktiḥ.*

Just as a traveller suffers untold hardships when he goes out on a rainy day being subject to blasts of cold wind, even so a foolish man whose Self is concealed from him is subject to many griefs by the *vikṣepaśakti*.

[146]

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं मत्वात्मानम्भ्रमत्ययम् ॥

*etābhyāmeva śaktibhyām-bandhaḥ puṁsaḥ samāgataḥ
yābhyāṁ vimohito dehaṁ matvātmānam-bhramatyayam.*

It is from these two powers that man's bondage takes place. Deluded by them, he mistakes the body for the Self and wanders (from body to body).

[147]

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥

*bījaṁ saṁsṛtibhūmijasya tu tamo dehātmadhīraṅkuro
rāgaḥ pallavamambu karma tu vapuḥ skandho'savaḥ
śākhikāḥ*

*agrāṇīndriya-saṁhatiśca viśayāḥ puṣpāṇi duḥkham-
 phalāni
 nānākarmasamudbhavam-bahuvīdham-bhoktātra jīvaḥ
 khagaḥ.*

Of the tree of *saṁsāra*, ignorance is the seed; identification with the body is its sprout; attachment, its tender leaves; work, its water; the body, its trunk; the vital forces, its branches; the collection of organs, its twigs; the sense-objects, its flowers; the different sufferings due to diverse *karmas* are its fruits; and the individual soul which is *bhoktā* is the bird on it.

[148]

अज्ञानमूलोऽयमनात्मबन्धो
 नैसर्गिकोऽनादिरनन्त ईरितः ।
 जन्माप्ययव्याधिजरादिदुःख-
 प्रवाहतापं जनयत्यमुष्य ॥

*ajñāna-mūlo'yamanātmabandho
 naisargiko'nādirananta īritaḥ
 janmāpyaya-vyādhi-jarādi duḥkha-
 pravāhatāpañ-janayatya muṣya.*

This bondage of not-Self is caused by *ajñāna*. It is natural to everyone. It is said to be without beginning and without end (till it is terminated). It is the cause of a long stream of miseries such as birth, death, disease, old age.

[149]

नास्त्रैर्न शस्त्रैरनिलेन वह्निना
 च्छेत्तुं न शक्यो न च कर्मकोटिभिः ।
 विवेकविज्ञानमहासिना विना
 धातुः प्रसादेन शितेन मञ्जुना ॥

*nāstrairna śastrairanilena vahninā
 cchettuṃ na śakyo na ca karmakotibhiḥ
 viveka-vijñāna-mahāsinā vinā
 dhātuḥ prasādena śitena mañjunā.*

This bondage can be destroyed neither by weapons nor by missiles, nor by wind, nor by fire nor by crores of *karmas* — by nothing except the wonderful sword of the discriminating knowledge, obtained by the grace of the Lord.

[150]

श्रुतिप्रमाणैकमतेः स्वधर्म-
 निष्ठा तयैवात्मविशुद्धिरस्य ।
 विशुद्धबुद्धेः परमात्मवेदनं
 तेनैव संसारसमूलनाशः ॥

*śrutipramāṇaikamateḥ svadharmā-
 niṣṭhā tayaivātmaśuddhirasya
 viśuddhabuddheḥ paramātmavedanaṃ
 tenaiva saṃsārasamūlanāśaḥ.*

A person who has a firm faith in the authority of *śruti* acquires steadiness in his *svadharmā*, which alone

leads to the purification of the mind. The man of pure mind realizes the supreme Self, and by this alone *saiṁsūra* with its root is destroyed.

[151]

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।
निजशक्तिसमुत्पन्नैः शैवलपटलैरिवाम्बु वापीस्थम् ॥

*kośair-annamayādyaiḥ pañcabhir-ātmā na saivṛto bhāti
nijaśakti-samutpannaiḥ śaivalapaṭalair-ivāmbu vāpīstham.*

The Self does not shine being concealed by the sheath of food (*annamaya-kośa*), etc., which are the products of its own power, in the same way as the water of a tank (is not visible) when it is covered by a sheet of moss.

[152]

तच्छैवालापनये सम्यक्सलिलं प्रतीयते शुद्धम् ।
तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥

*tacchaivālaṅpanaye samyak-salilam-pratīyate śuddham
tr̥ṣṇāsantāpaharaṁ sadyaḥ saukhyapradam-param-puṁsaḥ.*

When the moss is removed, the water, which removes the pangs of thirst and gives immediate happiness, is seen in all its clearness.

[153]

पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।
नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः ॥

*pañcānāmāpi kośānām-apavāde vibhātyayam suddhaḥ
nityānandaikarasaḥ pratyagrūpaḥ paraḥ svayañjyotiḥ.*

When all the five sheaths are set aside, the Self, which is pure, which is of the nature of eternal, unalloyed bliss, which is inward, supreme and self-luminous, shines.

[154]

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।
तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥

*ātmānātma-vivekaḥ kartavyo bandhamuktaye viduṣā
tenaivānandī bhavati svaṁ vijñāya saccidānandam.*

A person who is learned (in scriptures) should discriminate between the Self and the not-Self. By that alone he becomes happy, after having known his own Self as existence, knowledge and bliss.

[155]

मुञ्जादिषीकामिव दृश्यवर्गा-
त्प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।
विविच्य तत्र प्रविलाप्य सर्वं
तदात्मना तिष्ठति यः स मुक्तः ॥

*muñjād-iṣīkāmiva drśyavargāt-
pratyañcam-ātmānam-asāṅgam-akriyam
vivicya tatra pravilāpya sarvaṁ
tadātmanā tiṣṭhati yaḥ sa muktaḥ.*

He is liberated, who discriminates between all sense-objects and the inward, unattached, and inactive Self, in the same way as one separates a stalk of grass from its enveloping sheath, and who, merging everything in the Self, remains in a state of identity with that (Self).

[156]

देहोऽयमन्नभवनोऽन्नमयस्तु कोशो
 ह्यन्नेन जीवति विनश्यति तद्विहीनः ।
 त्वक्चर्ममांसरुधिरास्थिपुरीषराशि-
 नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥

deho'yam-annabhavano'nnamayastu kośo
hyannena jīvati vinaśyati tadvihīnaḥ
tvakcarma-māmsa-rudhirāsthī-purīṣarāśir-
nāyam svayam-bhavitum-arhati nitya-śuddhaḥ.

This body is the product of food and constitutes the sheath of food. It lives on food and perishes without it. It is a mass of skin, flesh, blood, bones, and the excreta. It can never be the eternally pure Self.

[157]

पूर्वं जनेरपि मृतेरथ नायमस्ति
 जातक्षणक्षणगुणोऽनियतस्वभावः ।
 नैको जडश्च घटवत्परिदृश्यमानः
 स्वात्मा कथं भवति भावविकारवेत्ता ॥

*pūrvāñjanerapi mr̥teratha nāyamasti
 jātakṣaṇakṣaṇaguṇo'niyatasvabhāvaḥ
 naiko jadaśca ghaṭavatparidr̥śyamānaḥ
 svātmā katham-bhavati bhāvavikāra-vettā.*

It does not exist before its origination or after its destruction; and it lasts only for a short time. It is by nature impermanent. It is not of the same nature always. It is insentient and perceivable like a pot. How can it be one's own Self, which knows the changes of all objects?

[158]

पाणिपादादिमान्देहो नात्मा व्यङ्गेऽपि जीवनात् ।
 तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥

*pāṇipādādīmāndeho nātmā vyaṅge'pi jīvanāt
 tattacchakteranāśācca na niyamyo niyāmakah.*

The body has hands, feet, etc. It cannot be the Self, for one is able to live even without limbs and when the different functions of the organism remain intact. The body which is ruled is not the Self, the ruler.

[159]

देहतद्धर्मतत्कर्मतदवस्थ्यादिसाक्षिणः ।
 सत एव स्वतः सिद्धं तद्वैलक्षण्यमात्मनः ॥

*dehataddharmatatkarma-tadavasthādi-sākṣiṇaḥ
 sata eva svataḥ siddham tadvāilakṣanyamātmanah.*

The real Self which is self-existent is the witness of the body, its qualities, activities, and states; and so it is different from them.

[160]

शल्यराशिर्मांसलिप्तो मलपूर्णोऽतिकश्मलः ।
कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥

*śalyarāśir-māṁsalipto malapūrṇo'tikaśmala
katham-bhaved-ayam vettā svayam-etad-vilakṣaṇaḥ.*

How can the body consisting the bones, covered with flesh, full of filth, and extremely impure, be the Self, the knower, who is different from them?

[161]

त्वङ्मांसमेदोस्थिपुरीषराशा-
वहंमतिं मूढजनः करोति ।
विलक्षणं वेत्ति विचारशीलो
निजस्वरूपं परमार्थभूतम् ॥

*tvāṅ-māṁsa-medosthīpurīṣarāśāv-
ahaṁmatim mūḍhajānaḥ karoti
vilakṣaṇam vetti vicāraśīlo
nijasvarūpam paramārthabhūtam.*

An ignorant man identifies himself with the body which consists of skin, flesh, fat, bones and filth, while a man of discrimination knows his own Self to be the reality.

[162]

देहोऽहमित्येव जडस्य बुद्धि-
 देहे च जीवे विदुषस्त्वहंधीः ।
 विवेकविज्ञानवतो महात्मनो
 ब्रह्माहमित्येव मतिः सदात्मनि ॥

*deho'hamityeva jaḍasya buddhir-
 dehe ca jīve viduṣastvahaṁdhīḥ
 viveka-vijñānavato mahātmano
 brahmāhamityeva matiḥ sadātmani.*

The stupid man thinks, "I am the body." The scholar identifies himself with the body and the soul. But the sage who has knowledge arising from discrimination always thinks of himself, "I am Brahman."

[163]

अत्रात्मबुद्धिं त्यज मूढबुद्धे
 त्वङ्मांसमेदोस्थिपुरीषराशौ ।
 सर्वात्मनि ब्रह्मणि निर्विकल्पे
 कुरुष्व शान्तिं परमां भजस्व ॥

*atrātmabuddhiṁ tyaja mūḍhabuddhe
 tvan-māmsa-medosthipurīṣarāśau
 sarvātmani brahmaṇi nirvikalpe
 kuruṣva śāntim-paramām-bhajasva.*

O foolish one, give up your identification with the body made up of skin, flesh, fat, bones, and filth. Instead of this, identify yourself with Brahman, which is

free from distinctions and which is the Self of all, and thus attain to supreme peace.

[164]

देहेन्द्रियादावसति भ्रमोदितां
 विद्वानहन्तां न जहाति यावत् ।
 तावन्न तस्यास्ति विमुक्तिवार्ता-
 प्यस्त्वेष वेदान्तनयान्तदर्शी ॥

*dehendriyādāvasati bhramoditām
 vidvānahantām na jahāti yāvat
 tāvanna tasyāsti vimukti-vārtāpy-
 astveṣa vedānta-nayāntadarśī.*

So long as a scholar does not give up his false identification with his body, sense organs, etc., which are unreal, there is no talk of liberation for him even if he is most proficient in Vedānta.

[165]

छायाशरीरे प्रतिबिम्बगात्रे
 यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।
 यथात्मबुद्धिस्तव नास्ति काचि-
 ज्जीवच्छरीरे च तथैव मास्तु ॥

*chāyāśarīre pratibimbagātre
 yatsvapnadehe hṛdi kalpitāṅge
 yathātmabuddhistava nāsti kācij-
 jīvaccharīre ca tathai va māstu.*

Just as you do not identify yourself with the shadow of your body, with the reflection of your body, with the body assumed by you in dream, and with the body imagined by you in your mind, even so do not identify yourself with your living body also.

[166]

देहात्मधीरेव नृणामसद्धियां
जन्मादिदुःखप्रभवस्य बीजम् ।
यतस्ततस्त्वं जहि तां प्रयत्ना-
त्यक्ते तु चित्ते न पुनर्भवाशा ॥

*dehātmadhīreva nṛṇāmasaddhiyāṃ
janmādi-duḥkha-prabhavasya bījam
yatastatastvaṃ jahī tām prayatnāt-
tyakte tu citte na punarbhavāśā.*

For men who are attached to the unreal, identification with the body alone is the cause of miseries such as birth. Therefore, give up this (identification) with utmost care. When this identification caused by the mind is given up, there is no possibility of rebirth.

[167]

कर्मेन्द्रियैः पञ्चभिरञ्चितोयं
प्राणो भवेत्प्राणमयस्तु कोशः ।
येनात्मवानन्नमयोऽनुपूर्णः
प्रवर्ततेऽसौ सकलक्रियासु ॥

(to be continued)

ŚRĪRĀMABHUJAṄGAPRAYĀTASTOTRA*

Śaṅkarabhagavatpāda

Introduction

This *stotra* consists of 29 verses in *bhujaṅgaprayāta* metre. According to Sanskrit prosody this metre is made up of four *yagaṇas* (i. e. one *laghu* and two *guru* letters) in every *pāda*. This metre is very much rhythmic and sonorous to read and recite. Śaṅkara Bhagavatpāda's earnest devotion to Lord Rāma is very profound throughout the lyric. He pays his obeisance to Lord Rāma consecutively in verses (12) to (15) and also in verse (27). The text given below follows the edition of Sri Vani Vilas press, Srirangam (*The Works of Śrī Śaṅkarācārya* vol. 18, pp. 3-10). Only in verse (10), a change of reading in the end of the second *pāda* as *saiṁ-sevyamāna* is preferred to 'Rāma prasīda' in second *pāda*. While translating, the verses (23) to (25) were found to be very impressive with the refrain — *arāmābhidheyaiḥ alaṁ daivatairnaḥ* (Enough of other deities who are not called 'Rāma', the enchanting and handsome Lord).

This *Śrīrāmabhujaṅgaprayātastotra* of Śrī Śaṅkara is different from the *Śrīrāmabhujaṅgāṣṭaka* (ascribed to Sage Vyāsa) which begins with the verse — "*bhaje viśeṣasundaram samasta-pāpa-khaṇḍanam; svabhaktacittarañjanam sadaiva rāmamadvayam*" and which

*Translated with notes by Dr V. K. S. N. Rahavan

has the uniform refrain in the other seven verses as “*bhaje ha ramam advayam.*” (printed in Tamil in the *Śrīrāmanavamipūjavidhi*, compiled by Śrī Rāghavarāma Śāstrī, Star Prachuram, Triplicane, Madras. 1983, p. 32).

[1]

विशुद्धं परं सच्चिदानन्दरूपं
गुणाधारमाधारहीनं वरेण्यम् ।
महान्तं विभान्तं गुहान्तं गुणान्तं
सुखान्तं स्वयं धाम रामप्रपद्ये ॥

*viśuddham-param saccidānandarūpam
guṇādhāram-ādharahīnam vareṇyam
mahāntam vibhāntam guhāntam guṇāntam
sukhāntam svayaṁ dhāma rāmam-prapadye.*

I take refuge under Rāma, the self-effulgent lustre; who is pure and supreme; who is of the form of *sat* (existence), *cit* (consciousness), and *ānanda* (bliss); who is the support of all qualities and who is devoid of any support; who is the highest goal, who is great, shining and within all; and who transcends *guṇas* (attributes) and who is full of *sukha* (happiness).

[The explanations given by Śrī Sañkara for the following names in his *Śrī Viṅṇusahasranāmastotrabhāṣya* are cited below for easy reference.]

Viśuddham...: *Viśuddhātmā* (636) — *guṇatrayātītatayā viśuddhaḥ* (pure, *i.e.* free from three qualities). *Param* (64): *param sarva-bhūtebhyaḥ utkr̥ṣṭam brahma* (the best of beings). *Sat* (478): *avitatham brahma sat* (the reality is the supreme Brahman). *Cit*: see *jñānam-uttamam* (454); also *pramāṇam* (959). *Ananda* (526): *ānandaḥ svarūpam-asya iti* (Bliss is His own nature).

Guṇādhāram: cf., *ādhāranilayaḥ* (650) (the support of that which supports). *Ādhūrahīnam*: see *adhūtā* (951) *asya anyo dhūtā nāstīti* (He who requires no support); vide *Adhṛtaḥ* (842) also. *Vareṇyam*: see *mahejyaḥ* (447) — *prakarṣeṇa yaṣṭavyaḥ* (He is to be worshipped with utmost devotion).

Mahāntam: see *mahān* (841), the Great; cf., the *Āpastambadharmasūtra* (1,22,7) — ... *asparśaḥ mahān śuciḥ* (... devoid of touch, eternally pure). *Vibhāntam*: cf., *Bhrājīṣṇuḥ* (141) — *prakāśaikarasaivāt* (essentially full of luminosity). *Guhāntam*: cf., *Guhyaḥ* (542) — *guhāyām hṛdayākāśe nihītaḥ* (located within the heart). *Guṇāntam*: cf., the comments on the names — *nirguḥaḥ* (840), *mahān* (841).

Sukhāntam: cf., *Sukhadaḥ* (889) *bhaktānām sukhaṁ mokṣalakṣaṇam dadāti* (confers bliss in the form of emancipation on the devotees). *Svayam dhāma*: cf., *Svayambhūḥ* (38). *Dhūma* (211): *dhūma jyotiḥ* (the effulgence).

Rāmam: cf. *Rāmaḥ* (394) — *nityānandalakṣaṇe'smin yogino ramanta iti rāmah*;

*ramante yogino'nante nityānande cidātmani
iti rāmāpadenaitat paraṁ brahmābhidyate. (Padmapurāṇa)*

svecchayā ramaṇīyaṁ vapurvahan vā dāśarathī ramah [Rāma, the felicitous; He is Rāma because in Him who is ever blissful the Yogins delight...]. Compare also the explanations on the names *Parardhiḥ* (391) to *Parigrahaḥ* (421) given by Śrī Parāśarabhaṭṭa in his *Bhagavadguṇadarpaṇa* commentary on *Śrī Viṣṇusahasranāma*.

Compare also the *Periyatirumōḷi* (VIII, viii, 10) of Śrī Tirumaṅgai Āḷvār:

மீனோ டாமை கேழலரி குறளாய் முன்னு மிராமனாய்த்
தானாய், பின்னு மிராமனாய்த் தாமோ தரனாய்க் கற்கியும்
ஆனன் றன்னை
... செப்பப் பாவம் நில்லாவே.

Prapadye (I take refuge): cf., the *Gītā* (XV, 4): *tameva cādyam puruṣam prapadye*. Compare also the oft-repeated *carama-śloka* spoken by Rāma at the time of '*Vibhiṣaṇaśaraṇāgati*':

*sakṛdeva prapannāya tavasmīti ca yūcate
abhayaṁ sarvabhūtebhyo dadāmyetad-vrataṁ mama.*

[2]

शिवं नित्यमेकं विभुं तारकाख्यं
सुखाकारमाकारशून्यं सुमान्यम् ।
महेशं कलेशं सुरेशम्पेशं
नरेशं निरीशं महीशम्प्रपद्ये ॥

*śivam nityamekaṁ vibhuṁ tārakākhyam
sukhākāram-ākāraśūnyam sumānyam
maheśam kaleśam sureśam-paraśam
nareśam nirīśam mahīśam prapadye.*

I take refuge under Rāma, the Lord of Sītā (and the king of Ayodhyā) who is auspicious, eternal, one and all-pervasive. He is known to be the *Tāraka* (the Redeemer). He is of the form of happiness. He is without any form. He is the highly adorable, supreme Lord. He is the god of *Kalās* and *Devas*, and the supreme Brahman. He is the gem among men and is the unsurpassed Lord.

[Notes for important words are adduced below following the commentary of Śrī Śaṅkara on *Śrī Viṣṇusahasranāma*.]

Śivam (27; 600): *nistraigunyatayā suddhatvāt* (Good, being free from three qualities); *svanāmasmṛtimātreṇa pāvayan* (One who purifies those who merely remembers His name). *Nityam*: cf., *śūsvataḥ* (57) *sarveṣu kāleṣu bhavati* (existing at all times); the *Mahānārāyaṇopaniṣad* (13) says "*śūsvataḥ śivam-acyutam*." *Ekaḥ* (725): *paramārthataḥ sajātiya-vijātiya-svagata-bheda vinirmuktatvāt* (devoid of any distinction pertaining to (i) the same species, (ii) the different

species and (iii) the different parts of the same thing); the *Chāndogya Upaniṣad* (VI, 2) says: *ekameva advitīyam*.

Vibhuḥ (240; 880): *sarvatra vartamānavāt* (He is the all-pervader as He is everywhere); the *Muṇḍakopaniṣad* (I, i, 6) says: 'nityam vibhum' (eternal and multiform).

Tārakūkhyam: cf., the names *tāraṇa* (337) and *tāra* (338; 968) — (i) *samsārasāgarāt tārayati* (He enables one to cross *samsāra* or worldly life); (ii) *garbha-janma-jarā-mṛtyu-bhayāt-tārayati* (One who frees us from fears of conception, birth, old age and death); (iii) *tārah* — *praṇavaḥ* (the supreme monosyllable *Om* referring to the great Self *Paramātmā*). The *tāraka-nāma* is *Śrī Rāma-nāma* (the name of Lord Rāma).

Sukhākāram (of the nature of eternal joy): compare *Pramodanaḥ* (525) — *svātmāmṛta-rasāsvādāt nityam pramodate, dhyānamātreṇa pramodaṁ karoti* (Ever-joyful as He imbibes the nectar of His own Self; as He confers bliss on those who meditate on Him). *Ākāra-sūnyam*: compare the *Jitāntestotra* —

*na te rūpaṁ na cākāro nāyudhāni na cāspadam
tathāpi puruṣākāro bhaktānām tvam prakāśase.*

See also the name *sūnyaḥ* (743) — *sarva-viśeṣarahitatvāt sūnyavat* (Being without any *viśeṣa*, He is like the void). *Sumānyam*: vide *Mānyaḥ* (749) — *sarvairmānānyaḥ pūjanīyaḥ sarveśvaratvāt* (Adored by all, being the Lord of all)

Maheśam: Reference may be made of *Mahendraḥ* (268) — *mahāṁscāsau indraśca, īśvarāṅgamaḥīśvaraḥ* (Great Indra, Lord of lords — of splendour, strength and prosperity). *Kaleśam* (Lord of *Kalā*): *Kalā* represents *Kāla* as in the *Viṣṇupurāṇa* — "Kalā-muhūrtādi-mayaśca kālo na yad vibhūteḥ pariṇāmahetuḥ"; compare *Kālah* (418): *kalayati gaṇayati sarvamiti* (Reckoner, i. e. time as He counts everything). *Sureśaḥ* (85): *śobhanadātrṇāmīśaḥ* (Lord of munificent donors). *Parēśam*: cf., *Parameśvaraḥ* (377) — *paramaś-cāsau īśanaśīlaśca* (the supreme Almighty); the *Gītā* (XII, 17) says: *samaḥ sarveṣu bhūteṣu tiṣṭhantam parameśvaram*.

Nareśam: vide Naraḥ (246) — ‘*nayatiti naraḥ proktaḥ param-
ātmā sanātanaḥ*’ (the eternal God is *Nara* as He leads everything);
compare also *pradhānapuruṣeśvaraḥ* (20) — *pradhānam prakṛtir-
mūlyā, puruṣaḥ jīvaḥ, tayorīśvaraḥ* (Lord of both — nature and indi-
vidual self, *jīva*). *Nirīśam: cf., Anīśaḥ* (626) — *na vidyate’syeśaḥ*
(Having no one to rule over Himself); the *Mahānārāyaṇa Up.*
(I,10) says: ‘*na tasyete kaścana, tasya nāma mahadyeśaḥ*’. *Mahīśam:*
compare *Ādityaḥ* (40) — *aditer-akhaṇḍitīyā āyam patiriti* (He is
the consort of Aditi, the undifferentiated mother Earth); the
Taittirīyabrāhmaṇa (III, i, 2) says “*mahīm devīm viṣṇupaṭnīm.*”

Compare also the *Tiruvāymolī* (VIII, v, 1) of Nammālvār:

கற்பார் இராம பிராணையல் லால்மற்றும் கற்பரோ?
புற்பா முதலாப் புல்லெறும் பாதியொன் றின்றியே,
நற்பால் அயோத்தியில் வாழும் சராசரம் முற்றவும்,
நற்பாலுக் குய்த்தனன் நான்முக னூர்பெற்ற நாட்டுளே.

[3]

यदावर्णयत्कर्णमूलेऽन्तकाले

शिवो रामरामेति रामेति काश्याम् ।

तदेकम्परं तारकब्रह्मरूप-

म्भजेऽहं भजेऽहं भजेऽहं भजेऽहम् ॥

yadāvarṇayat-karṇamūle’ntakāle

śivo rāma-rāmeti rāmeti kāśyam

tadekam-param tāraka-brahmarūpam-

bhaje’ham-bhaje’ham-bhaje’ham-bhaje’ham.

Always do I adore the one, supreme, *Tāraka*
Brahman, viz., Rāma whose name, Lord Paramesvara
whispers thrice as ‘Rāma, Rāma, Rāma’ into the
ears of people who die at Kāśī.

'*Yadavarṇayat karṇamāle*': Compare the *Viṣṇupurāṇa* (III, vii, 14) —

*svapurusaṃ abhivikṣya pāsahastam
vadati yamaḥ kila tasya karṇamāle
parihara madhusūdana-prapannam
prabhuraham-anyanṛṇīm na vaiṣṇavānam.*

Vide also the *Śāṅkarabhāṣya* on the *Viṣṇusahasranāma* (ALGS 8, Adyar Library, 1980, p. 82).

Rāma-rāmeti rāmeti: It is well known that Lord Śiva has told Śrī Pārvatī as follows:

*'śrī rāma rāma rāmeti rame rāme manorame
sahasranāma tattulyaṅt rāmanāmaavarānane.'*

According to a calculation of '*kaṭapayūdisaṅkhyā*', 'ra' denotes 2 and 'ma' denotes 5. So 'rāma-rāma-rāma' stands for $(2 \times 5)^3 = 1000$. The three 'rāma'-s may also represent Śrīrāma, Balarāma and Paraśurāma as they are mentioned respectively under *rāma* (394), *halāyudha* (563), and *khaṇḍaparāsu* (568), in *Viṣṇusahasranāma*. See also Periyālvār's *Tirumoli* (IV, ix, 9): தேவுடைய மீனமா யாமை யாய் ஏன்மர் யரியாய்க் குறளாய், மூவுருவி லிராமனாய்க் கண்ணனாய்க் கற்கியாய் முடிப்பான் கோயில், புளல் அரங்கமே.

Śrī Vedāntadesika refers to 'all the three Rāmas' in the play *Saṅkalpasūryodaya* (Act VII) as 'they are born respectively of the races of Bhṛgu, Rāghu and Yadu, and protected the three worlds by the destruction of wicked men of great might.' (*The Dawn of the Divine Will or the Saṅkalpasūryodaya* of Vedāntadesika, tr. M. R. Rajagopala Iyengar, Vedāntadesika Research Society, Madras, 1977, p. 260).

Kāśyām (At Benares or Kāśī): It is one of the seven greatest holy cities of our land (Bhārata). Vide the oft-quoted *sloka* on the seven *mokṣaprada-purīs* — "*ayodhyā madhurā māyā "kāśī" kāñcī hy-avantikā; puri dvāravatī caiva sapta etāḥ muktidāyakāḥ.*"

Tad-ekam (He is the One): compare the *Periyālvārtirumōḷi* (V, iv, 6) wherein Lord Viṣṇu is called the *sole* sea, the *sole* flame and the *sole* world —

பனிக்கடலில் பள்ளிகோளைப் பழகவிட்டு ஓடிவந்தென்
மனக்கடலில் வாழ்வல்ல மாயமணை நம்பீ,
தனிக்கடலே! தனிச்சுடரே! தனியுலகே! என்றென்று,
உனக்கிடமாயிருக்கவென்னை உனக்குரித் தாக்கினையே.

Param (Him, the supreme Being): St. Tirumaṅgai Ālvār refers to Rāma as *Paraṅ* in the *Periyatirumōḷi* (VIII, viii, 7),

வைய மெல்லா முடன்வணங்க
வணங்கா மன்ன னாய்த்தோன்றி,
வெய்ய சீற்றக் கடியிலங்கை
குடிகொண்டோட வெஞ்சமத்து,
செய்த வெம்போர் நம்பரனை
... அடியேன் கண்டு கொண்டேனே.

St. Nammālvār also refers to Lord Viṣṇu as முழுதுண்ட பரபரன் in the *Tiruvāymōḷi* (I, i, 8): சுரர் அறி வருநிலை விண்முதல் முழுவதும் வரன் முதலாயவை முழுதுண்ட பரபரன் ...

Tāraka-brahmarūpam: 'Tāraka' is otherwise 'tāra' which denotes *praṇava* (mono-syllable *om*). Here, mention may be made of the *Periyatirumōḷi* (VI, i, 5) of St. Tirumaṅgaiyālvār —

பாரெழு கடலெழு மலையெழுமாய்ச்
சீர்கெழு மிவ்வுலகேழுமெல்லாம்,
ஆர்கெழு வயிற்றினி லடக்கி நின்றங்
கோரெழுத் தோருரு வானவனே!
ஆண்டாயுனைக் காண்பதோ ரருளெனக் கருளுதியேல்,
வேண்டேன்மனை வாழ்க்கையை விண்ணகர் மேயவனே!

(ii) *Tāraka-brahma-rūpam* (Lord Rāma's form is that of Tāraka-Brahman): He is Himself the Brahman. Here mention may be made of the explanations of Śrī Śaṅkara (found in his commentary on the *Viṣṇusahasranāmastotra*) on the names (661-670) —

*brahmaṇyo brahmakṛd-brahmā brahma brahma-vivardhanah
brahmavid brāhmaṇo brahmī brahmajño brāhmaṇapriyah.*

(verse 84 of Śrī Viṣṇusahasranāmastotra)

See especially the comment on the name *brahma* (664) -- *brahattvād-
brīṅha-ṇatvācca satyādi lakṣaṇam*. Compare also the *Viṣṇupurāṇa*
(VI, vii, 53):

*pratyastamitabhedaṁ yat sattvāmātramagocaram
vacasāmōtmasaṁvedyaṁ tajjñānam-brahmasaṁjñitam.*

“That knowledge — which ends all differences, is pure exist-
ence, is beyond the grasp of words and is experienced in one’s
Self — is called Brahman.” (*vide Adyar Library Bulletin*, vol. 43,
1979, p. 301).

[4]

महारत्नपीठे शुभे कल्पमूले
सुखासीनमादित्यकोटिप्रकाशम् ।
सदा जानकीलक्ष्मणोपेतमेकं
सदा रामचन्द्रं भजेऽहं भजेऽहम् ॥

*mahāratnapīṭhe śubhe kalpamūle
sukhāsīnam-āditya-koṭiprakāśam
sadā jānakī-lakṣmaṇopetam-ekam
sadā rāmacandram-bhaje’ham-bhaje’ham.*

Always do I adore Lord Rāmacandra (pleasant
and charming as the moon) who is the one Lord, ever
accompanied by Śrī Sītā and his brother, Lakṣmaṇa.
Śrī Rāmacandra is seated well on the auspicious
throne, studded with great gems and found under the
Kalpaka tree. Śrī Rāma shines with the brilliance of
crores of suns.

Mahāratnapīṭhe ... (On the gem-set pedestal ...): Compare the well known *dhyānaśloka* on Śrī Rāmacandra —

*vaidehī-sahitaṁ suradrumatale haime mahāmaṅṭape
madhyepuṣpakam-āsane maṇimaye virāsane saṁsthitaṁ
agre vācayati prabhāñjanasute tattvaṁ munibhyaḥ paraṁ
vyākhyāntam-bharatīdībhīḥ parivṛtaṁ rāmam-bhaje syāmaḷam.*

(vide Śrīmacchāṅkara Bhagavatpāda's *Śrīrāmakaṇṭhāmṛtam*, Vavilla press, Madras, 1972, first *āvāsa*, verse 29).

Mention may also be made of a *maṅḡḷa-śloka* on Rāma, viz.

*saumitriṇṅā ca jānakya cāpa-bāṇāsiddhīriṅe
saṁsevya sadā bhaktyā sānujīyāstu maṅḡalam.*

(verse 6 of the 'Maṅḡalaślokaḥ' prefixed to *Śrīrāmakaṇṭhāmṛtam*, Vavilla Press, Madras, 1972, p. 3).

Ādityakoṣiprakāśam (One whose lustre surpasses that of crores and crores of suns): In fact even the term '*āditya*' denotes Viṣṇu or Rāma; cf., the explanation given by Śrī Śaṅkara on the names *bhāskaradyutiḥ* (282), *sahasra-amśuḥ* (483), and *jyotirādityaḥ* (564): (i) *bhāskaradyuti-sādharmyāt* (bright as the sun; here, the similarity is due to the overpowering nature of His brilliance). (ii) *ādityagatāḥ amśavo'syetyayam-eva mukhyaḥ* (He is the thousand-rayed Lord because the rays which are in the sun and other luminaries are His; He is the real Sun). The *Taittirīyabrāhmaṇa* (III, xii, 6) says — "*yena sūryastapati tejaseddhaḥ.*" (iii) *ādityaḥ* — *ād* from Viṣṇu, *itya* to be obtained; i.e. from Him *mokṣa* is to be obtained.

Sadā jānakī-lakṣmaṇopetam (He is ever along with Śrī Sitā and Lakṣmaṇa): Lord Viṣṇu is to be adored as He is always found to be with His consort Goddess Lakṣmī. (i) For instance refer to the *Nāmukan Tiruvantādi* (53) of St. Tirumaḷiśaiyālvār:

கல்லா தவரிலங்கை கட்டழித்த காசுத்தன்
அல்லா லொருதெய்வம் யானிலேன் — பொல்லாத
தேவரைத் தேவரல் லாரை, திருவில்லாத்
தேவரைத் தேறேல்மின் தேவு.

Compare also the *Perumāḷi Tirumōḷi* (X, 7) of St. Kulaśekhara Āḷvār —

குரைகடலை யடலம்பால் மறுகவெய்து
குலை கட்டி மறுகரையை யதனா லேறி,
எரி நெடு வேல் அரக்கரொடும் இலங்கை வேந்தன்
இன்னுயிர்கொண் டவன்தம்பிக் கரசும் ஈந்து,
திருமகளோ டி னிதமர்ந்த செல்வன் றன்னைத்
தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்
அரசமர்ந்தான் அடிதூடும் அரசை யல்லால்
அரசாக எண்ணேன்மற் றரசு தானே.

Ekam (Lord Rāma is the sole God who is very much felicitous): cf. the *Tiruccandaviruttam* (17) of St. Tirumaliśaiyāḷvār —

ஏகமூர்த்தி மூன்றுமூர்த்தி நாலுமூர்த்தி, நன்மைசேர்
போகமூர்த்தி புண்ணியத்தின் மூர்த்தியெண்ணில் மூர்த்தியாய்
நாகமூர்த்தி சயனமாய் நலங்கடற்கி டந்துமேல்
ஆகமூர்த்தி யாயவண்ணம் என்கொல்? ஆதி தேவனே.

Rāmacandra (the moon-like Rāma or the Lord who is himself the maker of night): cf. the *Viṣṇusahasranāmabhāṣya* of Śrī Śaṅkara on the names *candrāmśuḥ* (281), *śaśabinduḥ* (284) and *śarvarīkaraḥ* (914). (i) '*saṁsāra-līpatīgmānśu-līpatīpitacetasām candrāmśuriva āhlādatvāt candrāmśuḥ*' (i.e., Lord Viṣṇu is called the 'ray of the moon' because He, like the moon's rays, gladdens the minds (of persons) which are afflicted by the scorching rays of the sun of worldly life, *saṁsāra*); (ii) *śaśabinduḥ śaśa iva binduḥ, līlāchanam-asyeti candraḥ; tadvat prajāḥ puṣṇātīti; "puṣṇāmi cauśadhīḥ sarvāḥ somo bhūtvā rasātmakāḥ"* — (He nourishes all beings like the moon, as He says in the *Gītā* (XV, 13): I, becoming the sapful moon, nourish all the herbs); (iii) *śarvarīkaraḥ — saṁsāriṇāmātma śarvari iva śarvari; jñānināmpunaḥ saṁsāraḥ śarvari, lāsāmubhayeṣām karotīti* (He is the maker of night; to those bound in *saṁsāra* 'self' is as dark as night (i.e. not known); to the enlightened '*saṁsāra*' is as night; because He is the cause of these two, He is 'maker of night' or moon). In the *Gītā* (II, 69) Lord Kṛṣṇa declares, "*yā nīśā sarva-bhūtānām tasyām jāgartī saṁnyami; yasyām jāgrati bhūtāni sā nīśā paśyato munāḥ.*"

[5 - 7]

क्वणद्रत्नमञ्जीरपादारविन्दं
 लसन्मेखलाचारुपीताम्बराढ्यम् ।
 महारत्नहारोल्लसत्कौस्तुभाङ्गं
 नदच्चञ्चरीमञ्जरीलोलमालम् ॥

लसच्चन्द्रिकास्मेरशोणाधराभं
 समुद्यत्पतङ्गेन्दुकोटिप्रकाशम् ।
 नमद्ब्रह्मरुद्रादिकोटीररत्न-
 स्फुरत्कान्तिनीराजनाराधिताङ्घ्रिम् ॥

पुरः प्राञ्जलीनाञ्जनेयादिभक्ता-
 न्स्वचिन्मुद्रया भद्रया बोधयन्तम् ।
 भजेऽहं भजेऽहं सदा रामचन्द्रं
 त्वदन्यं न मन्ये न मन्ये न मन्ये ॥

kvaṇadratna-mañjīra-pādāravindaśm
lasan-mekhalā-cāru-pītāambarāḍhyam
mahāratna-hāroḷlasat-kaustubhāṅgaśm
nadaccañcarī-mañjarīlolamālam.

lasaccandrikā-smera-śoṇādharābhaśm
samudyat-pataṅgendukoti prakāśam
namadbrahmarudrādi-koṭīraratna-
sphurat-kānti-nīrājanārādhitāṅghrim.

*purah prāñjalīn-āñjaneyādi-bhaktān-
sva-cinmudrayā bhadrāyā bodhayantam
bhaje'ham-bhaje'ham sadā rāmacandraṁ
tvadanyaṁ na manye na manye na manye.*

Always do I adore Śrī Rāmacandra. His lotus-feet are adorned with jingling, gem-set anklets (*mañjīra*). His charming yellow silk garment dazzles with the lustrous golden girdle (*mekhalā*). His chest shines with Kaustubha jewel and the great gem-necklace. Lord Rāma is adorned with a flower-garland around which bustling honey bees hover. His ruddy smiling lips glitter like the shining of the moonlight. Śrī Rāma is supremely attractive and has the brilliance of crores of rising suns and moons. His feet are worshipped and are seen to be adored with the *nīrājana* (*maṅgaḷa hārati*) when crores of gem-set crowns of gods like Brahmā, Rudra, come into contact with His (Rāma's) feet — i.e. all the gods surrender to Him. With His *cinmudrā* (symbol of *jñānopadeśa* - instruction of divine knowledge) that is serene and auspicious, Lord Rāma, gives *upadeśa* to all His devotees — beginning with Hanumān who is found always with folded hands in front of Him. I adore Lord Rāma incessantly. O Rāma! I do not think of anyone except You.

Mañjīrapādūravindam (whose lotus-feet are decorated with anklets): cf., the *Nārāyaṇyam* of Nārāyaṇa Bhaṭṭatīri: "*mañjīraṁ mañjunūdairiva padabhajanam śreya ityūlapantam*"; compare also the *Tiruccandaviruttam* (32) of St. Tirumaliśaiyālvār —

குரக்கினப் படைகொடு குரைகடலின் மீதுபோய்,
அரக்கரங் கரங்கவெஞ் சரந்துரந்த ஆதிநீ,
இரக்கமண் கொடுத்தவற் கிரக்கமொன்று மின்றியே,
பரக்கவைத் தளந்துகொண்ட பற்பபாத னல்லையே?

Kaustubhāṅgam (adorned with Kaustubha jewel): compare the *Nārāyaṇīyam* of Nārāyaṇa Bhaṭṭatīri — “*utsārpad-kaustubhaśrī tatibhir-aruṇitam komalaṁ gaṇḍadeśam ...*”

Cūru-pitūmbarādhyam (who is clad luxuriously with silken yellow garment): compare the explanations of Śrī Śaṅkara in the *Viṣṇu-sahasra-nāma-bhāṣya*, on the names (737-740) — “*suvarṇa-varṇo-hemāṅgo varāṅgaḥ candanāṅgadi.*”

Smerasoṇādhārābham (with ruddy smiling rosy lips): compare the *Amalanāḍipirāṇ* of St. Tiruppāṇālvār —

கையினார் சுரிசங்கனல் ஆழியர், நீள்வரைபேரல்
மெய்யனார், துளபலிரையார் கழிநீள்முடியெய்
ஐயனார், அணி யரங்கனார் அரவினை மிசைமேய மாயனார்
செய்யவாய், ஐயோ! என்னைச்சிந்தை கவர்ந்ததுவே.

Namad-brahmarudrādi ... nīrājana ... : compare the *Śrī Venkaṭeśaprapatti*, (9) found in the editions of *Śrī Venkaṭeśvara-sūprabhātam* : — *nityānamad-vidhi-sivādikirīṭakoṭi-pratyuptadīptanavaratnamahāḥ prarohaiḥ, nīrājanāvidhimudrām upādādānau śrīvenkaṭeśa-caraṇau śaraṇam prapadye.*

Cf. also the *Raghuvīragadyam* (ll. 78, 94, 95) of Śrī Vedānta-deśika — *hūṭaka-gīri-kaṭaka-ladaha-pūḍapīṭha-nikaṭa-tata-parilūṭhita-nikhila-nṛpati-kirīṭa-koṭi-vividha-maṇigaṇa-kiraṇa-nikara- nīrā-jita-caraṇa-rājīva! śrīrāmabhadra! namaste punaste namaḥ.*

Svacinmudrayā bhadrayā bodhayantam: compare the *Periyālvār Tirumōḷi* (I, x, 6) —

சத்திர மேந்தித் தனியொரு மாணியாய்
உத்திர வேதியில் நின்ற வொருவனைக்
கத்திரியர் காணக் காணிமுற் றுங்கொண்ட
பத்திரா காரன் புறம்புல்குவான்
பாரளந்தான் என் புறம்புல்குவான்.

Rāmacandram: For the name Rāma, compare the explanations of Śrī Śaṅkara on the names *Suvrataḥ* (455) and *Sumukhaḥ* (456) —

(i) *su śobhanaṁ vratamasyeti svrataḥ* (of wonderful vow — He who protects all those that take refuge in Him); it is to be noted that Lord Rāma declares in the *Rāmāyaṇa* of Sage Vālmīki (VI, xviii, 33): *sakṛd eva praṇannāya tavāsmi ti ca yūcate; abhayaṁ sarvabhūtebhyo dadāmyetad vrataṁ mama.* (He who surrenders himself unto me but once and pray to me saying, 'I belong to you,' to him I offer protection from all beings; it is my vow.) (ii) *su śobhanaṁ mukhamasyeti sumukhaḥ* (Rāma of beautiful and enchanting face); e.g. the *Viṣṇupurāṇa* (VI, vii, 79) refers to Him, '*prasannavadanaṁ cūru padma-patrūyatekṣaṇam*' (His face is pleasing, handsome, possessed of large eyes resembling the lotus petal); *vanavāsa-sumukhatvūd dāśa-rathī rāmaḥ sumukhaḥ* — 'the term *sumukha* applies to Śrī Rāma, the son of King Daśaratha, for Rāma maintained His equanimity when he was asked to lead the forest life.' cf., the *Tiruccandavirut-tam* (93) of St. Tirumaḷiśaiyāḷvār:

கரும் பரங்கு தண்டுழாய் துதைந்தலர்ந்த பாதமே,
வீரும்பி நின்றி றைஞ்கவேற்கி ரங்கரங்க வாணனே,
கரும்பிருந்த கட்டியே! கடல்கிடந்த கண்ணனே!
இரும்பரங்க வெஞ்சரம் துரந்தவில்லி ராமனே!

(ii) *Rāmacandram*: Lord Rāma fiercely attacked the enemies of His devotees. For instance St. Periyāḷvār says —

வல்லாளன் தோளும் வாளரக்கன் முடியும் தங்கை
பொல்லாத முக்கும் போக்குவித்தான் பொருந்தும் மலை.....
.....தென்திருமாலிருஞ் சோலையே.
(பெரியாழ்வார் திருமொழி 4. 2. 2)

Tvad-anyaṁ na manye (I don't contemplate on any other Lord except you): We should have firm faith in Him that He is sure to protect us and we should resort to Him alone. Compare the *Perumāḷ Tirumōḷi* (V, 9) of St. Kulaśekhara Āḷvār:

நின்னையே தான் வேண்டி, நீள்செல்வம் வேண்டாதான்
தன்னையே தான்வேண்டும் செல்வம்போல், மாயத்தால்
மின்னையே சேர்திகிரி விற்றுவக்கோட் டம்மானே!
நின்னையே தான் வேண்டி நிற்பன் அடியேனே.

Cf., also the *Tirumūlai* (7) of St. Tondaradippoḍiyāḷvār —

புலையறமாகி நின்ற புத்தொடு சமண மெல்லாம்
கலையறக் கற்ற மாந்தர் காண்பரோ கேட்பரோ தாம்,

தலையறுப்புண்டு சாவேன் சத்தியம் காண்மின் ஐயா,
சிலையினால் இலங்கை செற்ற தேவனே தேவனாவான்.

[8]

यदा मत्समीपे कृतान्तः समेत्य
प्रचण्डप्रकोपैर्भटैर्भीषयेन्माम् ।
तदाविष्करोषि त्वदीयं स्वरूपं
सदापत्प्रणाशं सकोदण्डबाणम् ॥

*yadā matsamīpe kṛtāntaḥ sametya
pracaṇḍa-prakopair-bhaṭair-bhīṣayenmām
tadāviṣkarōṣi tvadīyaṁ svarūpaṁ
sadāpat-praṇāśaṁ sakodaṇḍabāṇam.*

(I hope, O Rāma, that) when Yama, the god of death, approaches and frightens me along with his furious attendants, you will bless me, appearing before me in your original form along with the bow (*kodaṇḍa*) and arrow — the form, that destroys the miseries (of your *bhaktas*) always.

Tvadīyaṁ svarūpaṁ (your enchanting form): Compare (for the beauty of the Lord) the *Nācciyār-tirumaḷi* (XI, 2) of Śrī Godā or Āṇḍāl:

எழிலுடைய வம்மனைமீர்! என்னரங்கத் தின்னமுதர்
குழலழகர் வாயழகர் கண்ணழகர், கொப்பூழில்
எழுமலப் பூவழகர் எம்மானார், என்னுடைய
கழல்வளையைத் தாமும் கழல்வளையே யாக்கினரே.

An explanation of the term *balārāma* is very popular as "*rūmeti lokaramaṇāt balaṁ balavad-ucchrayāmi*" — The Lord is very handsome and so lures all His devotees.

Sadūpatpraṇāśam (One who relieves us of all sufferings): Compare the explanation of the name *sukhadah* (459; 886) given by Śrī Saṅkara in the *Viṣṇusahasranāma Bhāṣya*.

Sakoḍaṇḍabāṇam: cf., the *Tiruvāymoḷi* (VII, iv, 7) where St. Śaṭhakopa (Nammāḷvār) refers to Rāma and His arrows —

மாறு நிரைத்திரைக் கும்சரங்கள், இன
நூறு பிணம்மலை போல்புர ள, கடல்
ஆறு மடுத்துதி ர்ப்புன லா, அப்பன்
நீறு படவிலங் கைசெற்ற நேரே.

Compare also St. Periyāḷvār's *Tirumoḷi* (II, i, 10) —

வல்லாள் இலங்கை மலங்கச் சரந்துரந்த
வில்லாளனை வீட்டுசித்தன் விரித்த (நல்)
சொல்லார்ந்த அப்பூச்சிப் பாடலி வைபத்தும்
வல்லார் போய் வைகுந்தம் மன்னி யிருப்பரே.

[9]

निजे मानसे मन्दिरे सन्निधेहि

प्रसीद प्रसीद प्रभो रामचन्द्र ।

ससौमित्रिणा कैकयीनन्दनेन

स्वशक्त्यानुभक्त्या च संसेव्यमान ॥

nije mānase mandire sannidhehi

prasīda prasīda prabho rāmacandra

sasaumitriṇā kaikayīnandanena

svaśaktyānubhaktiā ca samsevyamāna.

O Lord Rāmacandra! be pleased and merciful towards me. Please come and reside in the mansion of my mind, O Rāma! May you come along with your

brothers — Bharata, Lakṣmaṇa, and Śatrughna (the sons of Kaikeyī and Sumitrā) — who serve you with great devotion and to the best of their ability.

Prasīda prabho (O Lord Rāma, be merciful towards me): *cf.* the explanation of the name *Prabhu* (39; 299) in the *Viṣṇusahasranāmabhāṣya* of Śrī Saṅkara.

Sasaumitriṇū kaikayīnandanena (Lord Rāma was ever loved by his brothers): *cf.*, the *Periyatirumolī* (II, iii, 7) of St. Tirumaṅgai Ālvār:

பரதனும் தம்பி சத்துருக்களனும் இலக்குமனோடு மைதிலியும்
 இரவு நன்பகலும் துதிசெய்ய நின்ற இராவணந்தகனை
யெம்மாளை
 குரவமே கமழும் குளிர் பொழிலூடு குயிலொடு மயில்கள்
நின்றால
 இரவியின் கதிர்கள் நுழைதல் செய்தறியாத் திருவல்லிக்கேணிக்
கண்டேனே.

See also the *Periyālvār Tirumolī* (II, i, 8):

கொங்கைவன் கூனிசொற் கொண்டு, குவலயத்
 தூங்கக்கரியும் பரியும் இராச்சியமும்
 எங்கும் பரதற்கருளி வன்கானடை
 அங்கண்ணன் அப்பூச்சிகாட்டுகின்றான்
 அம்மனே அப்பூச்சிகாட்டுகின்றான்.

(அம் + கண்ணன் — அழகிய கண்களுடைய இராமன்)

Compare also the *Perumāḷ Tirumolī* (X, 9) of St. Kulaśekharālvār:

செறிதவச்சம் புகன்றனைச் சென்று கொன்று
 செழுமறையோ னுயிர்மீட்டுத் தவத்தோ னீந்த
 நிறை மணிப்பூ ணாரியுங்கொண் டிலவணன் றனைத்
 தம்பியால் வானேற்றி முனிவன் வேண்ட,
 திறல்விளங்கு மிலக்குமனைப் பிரிந்தான் றனைத்
 தில்லைநகர்த் திருச்சித்ர கூடந் தன்னுள்
 உறைவானே, மறவாத வுள்ளந் தனை
 உடையோம் மற்றுறுதுயர மடையோ மின்றே.

[10]

स्वभक्ताग्रगण्यैः कपीशैर्महीशै-
 र्नीकैरनेकैश्च संसेव्यमान* ।
 नमस्ते नमोऽस्त्वीश राम प्रसीद
 प्रशाधि प्रशाधि प्रकाशम्प्रभो माम् ॥

*svabhaktāgraganyaiḥ kapīśair-mahīśair-
 anīkair-anekaiśca saṁsevyamāna
 namaste namo'stvīśa rāma prasīda
 praśādhi praśādhi prakāśam-prabho mām.*

O Lord Rāma! all your great devotees — the monkey-chiefs, kings and many other hosts of soldiers — are always at your service. Paying obeisance to you often, I pray to you, O Lord, to kindly enlighten me the right path (of devotion to You).

Kapīśairanīkairanekaiśca saṁsevyamāna: In *Śrīrāmakaṇṭhāmṛta* (I, 28) Śrī Śaṅkara has referred to all the attendants of Rāma in a group, *viz.*

*"vāme bhūmisulā puraśca hanumān paścāt sumitrāsūtah
 śatrughno bharataśca pūrśvadālayoḥ vāyavūdikoṇeṣu ca
 sugrivaśca vibhīṣaṇaśca yuvarāḥ tūrāsuto jūmbhavān
 madhye nīlasarojakomalāruciṁ rāmaṁ bhaje śyāmalam."*

St. Tirumaṅgaiyālvār says:

கலங்கமாக்கடல் அரிசுலம் பணி செய்ய அருவரை யனை
 கட்டி,
 இலங்கை மாநகர் பொடி செய்த அடிகள்
 பிருதி சென்றடை நெஞ்சே.

(பெரிய திருமொழி, 1, 2, 2)

* Memorial edn.: राम प्रसीद

Namo'stvīṣa (Oh Lord, "Iṣa", I bow to you): cf., Namm-āḷvār's *Tiruviruttam* (55):

வீசும் சிறகால் பறத்தீர்விண் ணாடுநுங் கட்கெளிது
பேசும் படியன்ன பேசியும் போவது நெய் தொடுவுண்
டேசும் படியன்ன செய்யும் எம் ஈசர் விண்ணோர் பிரானார்
மாசின் மலரடிக்கீழ் எம்மைச் சேர்விக்கும் வண்டுகளே.

Cf., Arjuna's prayer to Lord Kṛṣṇa in the *Gītā* (XI, 31): "*namo'stu te devavara prasīda*" (salutation to Thee, the supreme God; have mercy). See also the *Gītā* (XI, 39): "*namo namaste'stu sahsrakṛtoḥ punaśca bhūyo'pi namo namaste*" (Salutation, salutation to Thee, a thousand times, and again and again salutation, salutation to Thee). Compare also the *Tiruccandaviruttam* (90):

குலங்களாய ஈரிரண்டில் ஒன்றிலும் பிறந்திலேன்
நலங்களாய நற்கலைகள் நாவிலும் நலின்றிலேன்
புலன்களைந்தும் வென்றிலேன் பொறியிலேன், புனித நின்
இலங்கு பாதமின்றி மற்றோர் பற்றிலேன் எம் ஈசனே.

Rāma prasīda (O Lord Rāma, be pleased): Compare the *Tiruccandaviruttam* (94):—

ஊனின்மேய ஆவிநீ உறக்கமோடு உணர்ச்சிநீ
ஆனில்மேய ஐந்தும்நீ அவற்றுள்நின்ற தூய்மைநீ,
வானி னோடு மண்ணும்நீ வளங்கடற் பயனும்நீ
யானும் நீயதன்றி யெம்பிரானும்நீ இராமனே!

[11]

त्वमेवासि दैवं परं मे यदेकं

सुचैतन्यमेतत्त्वदन्यं न मन्ये ।

यतोऽभूदमेयं वियद्वायुतेजो-

जलौर्व्यादिकार्यं चरं चाचरं च ॥

tvamevāsi daivam param me yadekam
sucāitanyametat-tvadanyam na manye
yato'bhud-ameyam viyad-vāyu-tejo-
jalorvyādi-kāryam caram-cācaramca.

(to be continued)

KHYĀTIVIVEKAH

(in Sanskrit)

of

Ātmavidyābhūṣaṇam

V. S. V. Gurusvāmi Śāstri

(Contd. from Vol. VIII, No. 4)

[23]

अशेषविज्ञानयथार्थतां च
 यः पूर्वमीमांसकवह्मभाषे ।
 रामानुजीयः स तु विभ्रमेषु
 नाख्यातिमात्रं निजगाद तद्वत् ॥

[24]

सद्ब्रह्म तेजोम्बुमहीश्च सृष्ट्वा
 त्रिवृत्कृतास्ताः पुनरेव कृत्वा ।
 ताभिः समस्तं भुवनं ससर्जे-
 त्युक्तं श्रुतौ व्यासकृते च सूत्रे ॥

[25]

अन्योन्यसम्बन्धमवाप्य भिन्नाः
 विचित्रवीर्या महदादयोऽर्थाः ।
 अन्योन्यसक्ताः ससृजुः समस्त-
 मित्यब्रवीद्विष्णुपुराणमाद्यम् ॥

[26]

छान्दोग्यशारीरकसूत्रविष्णु-
 पुराणवाक्यान्यवलम्बमानः ।
 सर्वं च सर्वात्मकमित्यपूर्वं
 रामानुजीयः स्वमतं जगाद ॥

[27]

पूतीकमाहुः खलु सोमकल्पं
मीमांसकाः सोमलतांशसत्त्वात् ।
नीवारधान्यं च तथैव यज्ञे
व्रीहेः समं व्रीहिगतांशसत्त्वात् ॥

[28]

इत्येवमात्मेप्सितमर्थजातं
श्रुतेश्च सूत्रस्य पुराणसूक्तेः ।
रामानुजीयोऽकथयत्सधीरं
प्रपञ्चमिथ्यात्वनिराचिकीर्षुः ॥

[29]

सर्वं च सर्वात्मकमित्यबद्धो
रामानुजीयस्य विरुद्धवादः ।
निर्युक्तिकोऽयं न समञ्जसश्च
श्रुत्यादिभिर्नैव कटाक्षितोऽपि ॥

[30]

ब्रह्मैव सर्वात्मकमित्यजस्रं
घुष्यत्सु सर्वश्रुतिमस्तकेषु ।
सर्वस्य सर्वात्मकतां कथं वा
रामानुजीयाः प्रतिपादयन्ति ॥

[31]

अन्तर्बहिर्वा यदिहास्ति किञ्चित्
 सर्वं च नारायण एव नान्यत् ।
 एवं ब्रुवाणे च पुराणरत्ने
 सर्वस्य सर्वात्मकता कथं स्यात् ॥

[32]

भूम्यम्बुतेजोनिलखानि तेषां
 पञ्चीकृतत्वं च त्रिवृत्कृतत्वम् ।
 पञ्चात्मकं त्र्यात्मकमेव सर्वं
 सर्वस्य सर्वात्मकता कथं स्यात् ॥

[33]

पूतत्वतः सोमलतासमानं
 पूतीकमुक्तं न तदंशवत्त्वात् ।
 नीवारधान्यस्य च व्रीहितौल्यं
 हविस्त्वयोग्यत्वत एव बोध्यम् ॥

[34]

सर्वं च सर्वात्मकमुच्यते चेत्
 स्यान्मृन्मयं वस्तु हिरण्मयञ्च ।
 रामा पुमान्स्यात् स्थविरः शिशुः स्याद्
 घटः पटः स्यान्मनुजो मृगः स्यात् ॥

[35]

एतादृशी धीः सकला यथार्था
 सत्यं यदि स्वीक्रियते तदानीम् ।
 धीबाध्यताबाधकताकथैव
 लोके ध्रुवं दत्ताजलाञ्जलिः स्यात् ॥

[36]

शुक्त्यंशभूतं रजतं यदि स्यात्
 शुक्त्यंशदाहोत्तरशिष्टरूप्यम् ।
 द्रवत्वमासाद्य च पिण्डभूतं
 तत्रोपलभ्येत न तूपलब्धम् ॥

[37]

रूप्यांशभूता यदि शुक्तिका स्यात्
 शुक्त्यंशदाहोत्तरशिष्टरूप्यम् ।
 स्वल्पीभवेत्तन्न तथास्ति लोके
 सर्वस्य सर्वात्मकता मृषैव ॥

[38]

मलांशशून्यं मलिनं नभस्तु
 मिथ्या यथा भाति तथैव शुक्तिः ।
 रूप्यांशरिक्तापि च रूप्यरूपा
 मिथ्या विभातीत्युपपन्नमेतत् ॥

[39]

अर्थं पुरोऽवस्थितमेव लोको
 भ्रमे च बाधे विषयीकरोति ।
 कल्प्यस्तदर्थो भ्रमबाधयोग्यो
 निरुक्त्ययोग्यः सदसद्विभिन्नः ॥

[40]

एवं बुधानां धिषणोपलब्धा
 ख्यातिः प्रसिद्धा दशधा विभक्ता ।
 सङ्क्षिप्य पद्यैरूपवर्णिता सा
 ख्यातिस्वरूपस्य विवेकलब्धयै ॥

[41]

पद्यात्मकः ख्यातिविवेकनामा
 ग्रन्थो गुरुस्वामिबुधेन क्लृप्तः ।
 श्रीशङ्कराचार्यपदाब्जयुग्मे
 प्रणम्य भक्त्याद्य समर्पितोऽयम् ॥

"TAT-TVAM-ASI"

एवं विज्ञातवाक्यार्थे श्रुतिलोकप्रसिद्धितः ।
श्रुतिस्तत्त्वमसीत्याह श्रोतुर्मोहापनुत्ताये ॥

ब्रह्मा दाशरथेर्यद्वदुक्त्यैवापनुदत्तमः ।
तस्य विष्णुत्वसम्बोधे न यत्नान्तरमूचिवान् ॥

*evam vijñātavākyaṛthe śruti-loka-prasiddhitah
śrutistattvamasītyāha śrotur-mohāpanuttaye.*

*brahmā dāśarather-yadvad-uktyaivāpanudat-tamah
tasya viṣṇutvasambodhe na yatnāntaram-ūcivān.*

[Śri Śaṅkara's *Upadeśa-sāhasri*, I, 18, 99-100]

When one has thus come to know, from the *śruti* and from universally accepted usage, the meaning of the sentences, the *śruti* says, "Thou art That" (*Chānd. Up.* VI, viii, 7) in order to remove the delusion of a hearer, just as Brahmā removed the ignorance of Daśaratha's son (= Rāma) merely by means of the declaration ("You are the God Nārāyaṇa"), and did not mention any other effort wherby he was to know that he was Viṣṇu.

(See *A Thousand Teachings*, tr. S. Mayeda, University of Tokyo Press, 1979, p. 182.)

THE THEORIES OF ERROR

of

Ātmaidyābhāṣanam V. S. V. Gurusvāmi Śāstri

Free rendering in English

by

J. R. S. Vasam Ramanan

(Contd. from Vol. VIII, No. 4)

[22]

According to Rāmānuja, there are some particles of silver and some particles of shell in the shell, which is an object of illusion. Due to the presence of some particles of silver in it, the erroneous cognition *viz.*, 'this is silver' arises. According to him, the erroneous cognition is sublated when the more perfect and complete knowledge *viz.*, 'this is shell' arises, due to the presence of some particles of shell in the shell. Thus, Rāmānuja's theory is called *satkhyāti* or *akhyāti-saṁvalita-satkhyāti* or Non-apprehension-cum-apprehension of Reality.

[23]

Rāmānuja holds the view that all apprehension is real. This is similar to the view of Prābhākara's *akhyāti*. But Rāmānuja does not stop with this.

[24]

The Brahman, which is Existence created the earth, water and fire. Then adopting the process of triplication (*trivṛt-karaṇa*) the entire world was created. Thus, it has been said in the *Chāndogya Upaniṣad* and in the *Brahmasūtra* of Bādarāyaṇa.

[25]

It has been said in the *Viṣṇupurāṇa* that the natural elements mingled with one another and thus the animate and the inanimate objects in this world had been created.

[26]

Śrī Rāmānuja, on the basis of the statements taken from the *Chāndogya Upaniṣad*, *Brahmasūtra*, *Viṣṇupurāṇa* etc. established to our surprise that all

the objects in the world become all others (*sarvam sarvātmakam*).

[27]

Mīmāṃsakas say that the Soma plant can be replaced by the *pūtīkā* plant in a sacrifice because both these plants serve almost the same purpose. Similarly, the *nivāra* grains serve the same purpose as rice (*vrīhi*) in the sacrifice due to the presence of common qualities in both of them.

[28]

Śrī Rāmānuja, in his commentary on the *Śruti* texts and on the *Brahmasūtras* has said thus in the context of refuting the Advaitin's view that the world is illusory.

[29]

Rāmānuja's argument that all objects become all others is baseless and is improper and has not been supported by any *Śruti* text.

[30]

When all the *Śruti* texts proclaim that Brahman alone is omnipresent, omnipotent and omniscient, how is that Rāmānuja says that all objects become all others?

[31]

When the gem among the *Purāṇas* (*Viṣṇupurāṇa*) says that the Lord Nārāyaṇa alone is all-pervasive and nothing else, then, how can all objects become all others?

[32]

All the objects in this world are perceived as a result of triplication and quintuplication (*trivṛt-karaṇa*

and *pañcī-karaṇa*) of the five natural elements *viz.* earth, water, fire, air and ether. How can all the objects become all others?

[33]

The Pūtīka plant has been treated as equivalent to the Soma plant because it produces almost the same effect. Similarly, the Nīvāra grain has been chosen in the place of rice (*vrīhi*) because it can be used as sacrificial offering.

[34]

If it is said that all objects become all others, then a pot made of clay would become a golden pot. A lady would become a man, an old man would become a child, a pot would become a cloth and a human being would become an animal.

[35]

If this kind of statement is accepted to be true and proper, then the erroneous cognition, its sublation, etc. will become a matter of the past, *i.e.*, it will be lost to the world.

[36]

If it is accepted that some particles of silver are present in shell, then the silver particles must become liquid when the shell is burnt, and we must be able to get that silver; whereas, the fact is that we do not get any silver at all.

[37]

If it is true that there are some silver particles in nacre, then after burning, we must perceive a reduc-

tion in the weight of the shell. But we do not perceive any such thing. Therefore the statement that all objects become all others (*sarvam sarvātmakam*) is false and is improper.

[38]

The sky which, in fact, is devoid of any pollution seems to be soiled. Similarly, the shell appears to be a silver, even though there is no particle of silver in it.

[39]

When the shell is mistaken for silver, the shell-delimited-consciousness is the ground on which silver and its cognition are illusorily imposed by beginningless ignorance. This 'silver' is not real, because it is contradicted afterwards when the shell is known; and it cannot be unreal, because it appears as silver as long as illusion lasts. Hence the Advaitic theory of error (*khyāti*) is described as 'the apprehension of the inexpressible' (*anirvacanīya-khyāti*) where the word 'inexpressible' stands for what cannot be expressed in terms of being or non-being.

[40]

In order to understand the theory of error as advocated by different systems of Indian philosophy, it has been explained in the form of short verses.

[41]

The article titled '*khyāti-viveka*' which is in the form of verses has been composed by Gurusvāmīśāstri. With utmost reverence and devotion, this is being placed at the lotus-feet of Śrī Śaṅkarācārya.

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संसाराध्वनि तापभानुकिरणप्रोद्धूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसन्दायिनी ॥

saṁsārādhvani tāpabhānukiraṇaprodhūtatādāhavyathā-

khinnānāṁ jalakāṅksayā marubhuvi bhrāntyā

paribhrāmyatām

atyāsannasudhāmbudhiṁ sukhakaram brahmādvayaṁ

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.