

A QUARTERLY JOURNAL OF ADVAITA - VEDĀNTA

# *The VOICE of* ŚĀṆKARA

**śaṅkara-bhāratī**

*Chairman, Advisory Board*  
*V. R. Kalyanasundara Sastri*

*Editor*  
*N. C. Krishnan*



*Volume NINE*  
*Number FOUR*

FEBRUARY

1985

esū śaṅkara-bhāratī vijagate  
nirvāṇa-sandāyini

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

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## HOMAGE TO ŚAṆKARA

[ 101 ]

मत्तो मनःप्रभव एष पुरा यदीय-  
नेत्राग्निनाप तरसा भसितम्बभावम् ।  
स त्वं विरक्तिमचलाम्प्रवीतीर्य मह्यं  
श्रीशङ्करार्य ! मम देहि पदावलम्बम् ॥

*matto manaḥprabhavā eṣa purā yadīya-  
netrāgnināpa tarasā bhasitasvabhāvam  
sa tvam viraktim-acalām-pravitīrya mahyaṁ  
śrīśaṅkarārya! mama dehi padāvalambam.*

O! Venerable Śaṅkara! long ago the infatuated god of Love (the mind-born Manmatha) has been burnt to ashes, in a trice, by the fire of the (third) eye of Lord Śiva. You are the same as Lord Śiva. Please grant me the unshakable *vairāgya* (dispassion) and the support of your feet.

*Bhasita-svabhāvam-āpa* (The god of Love was reduced to ashes):  
of the *Kumārasambhava* (III, 72) of Poet Kālidāsa —

*krodham-prabho saṁhara saṁhareti  
yāvad-giraḥ khe marutām-patanti  
tīvāt-sa vahnir-bhavanetrajanmā  
bhasmāvāśeṣam madanam cakāra.*

(While the voices of the wind-gods passed across the sky — “Restrain, restrain your anger, O Lord,” the fire born from the eye of Bhava reduced the god of love to a residue of ashes.)

[ 102 ]

शङ्कानिवारणपटो ! प्रणतव्रजस्य  
यं कालकाल इति कुम्भभवो जगाद ।  
स त्वं वितीर्य परमायुरभीष्टपूर्णां  
श्रीशङ्करार्य ! मम देहि पदावलम्बम् ॥

*śaṅkānivāraṇapaṭo! praṇatavrajasya  
yam kālakāla iti kumbhabhavo jagāda  
sa tvam vitīrya paramāyur-abhīṣṭapūṅgaṁ.  
śrīśaṅkarārya! mama dehi padāvalambam.*

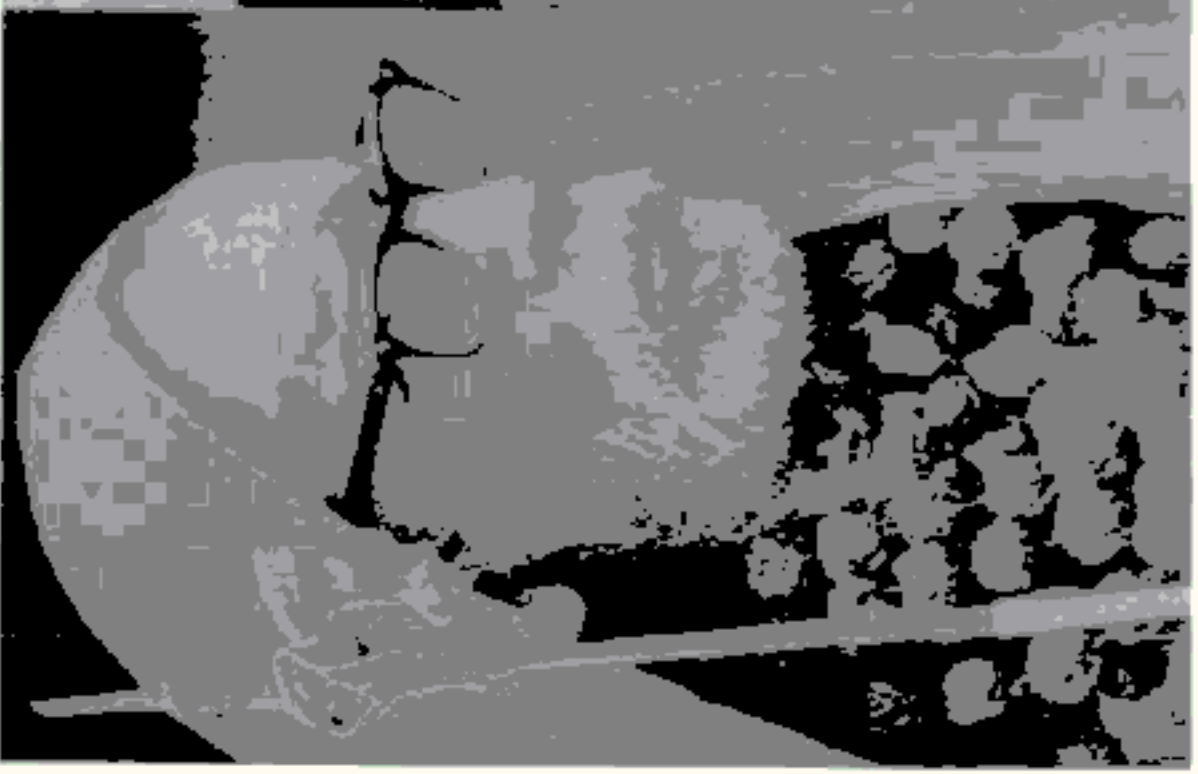
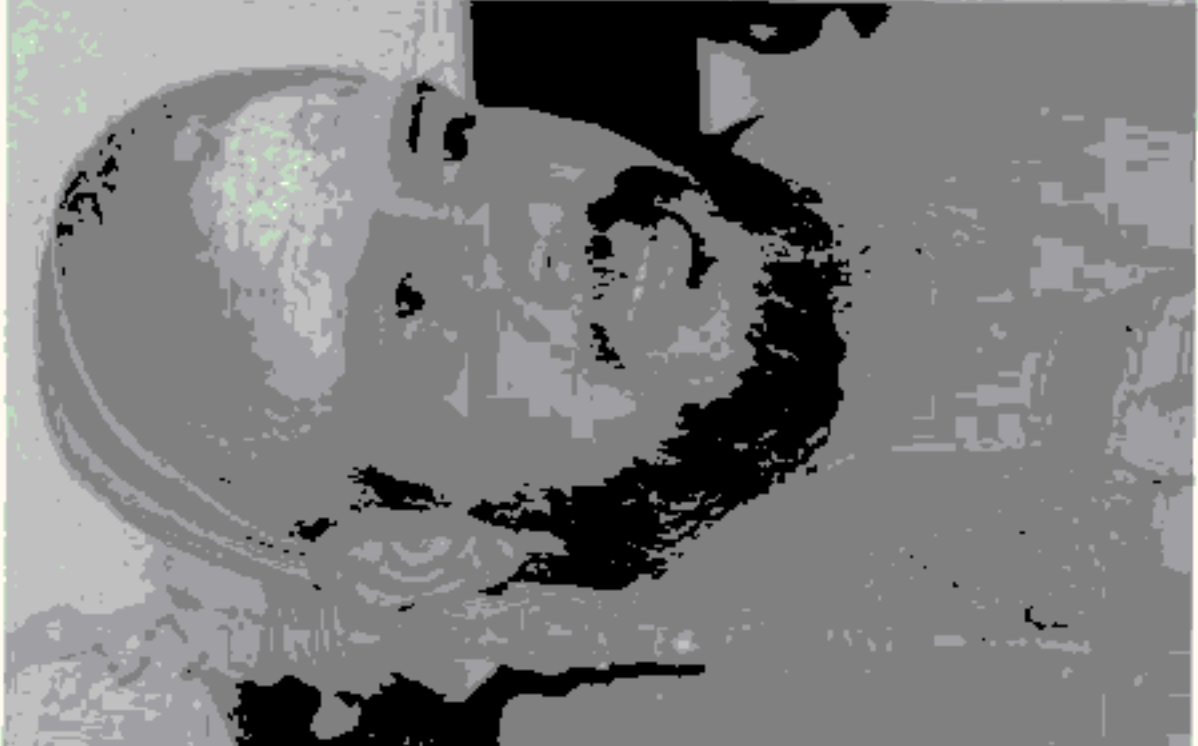
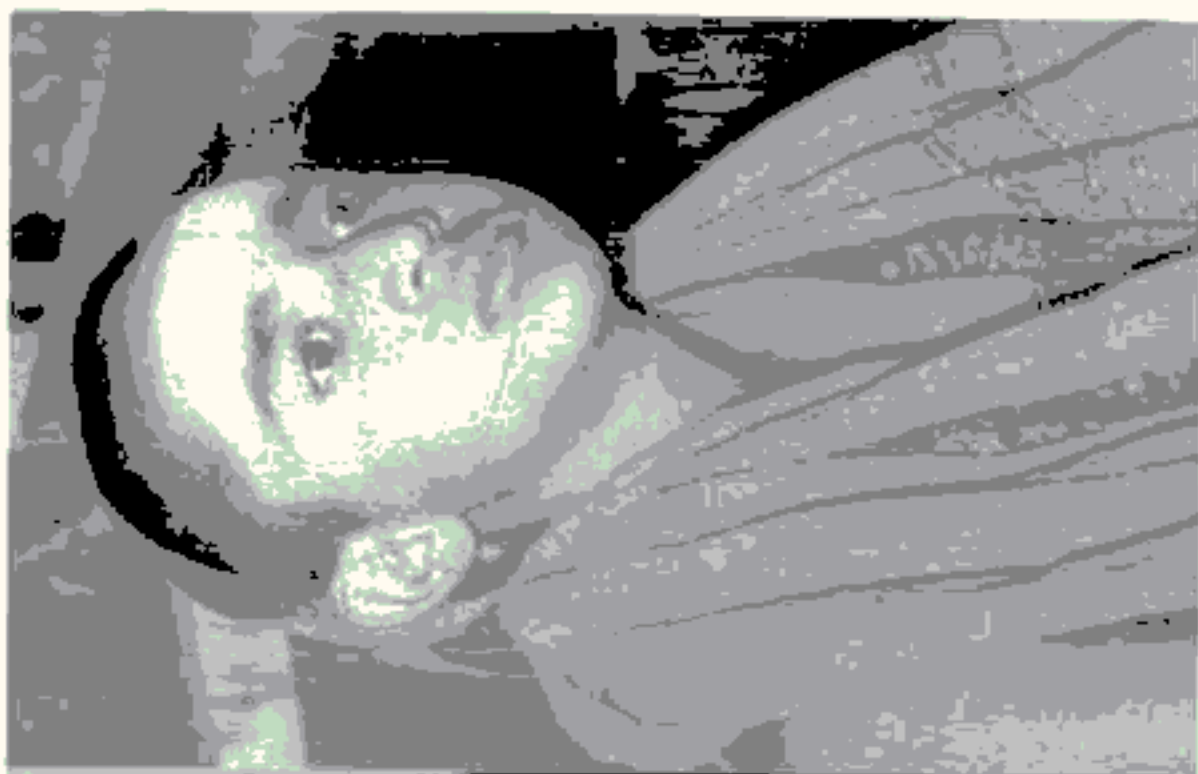
O! Venerable Śaṅkara! the most skilful in warding off fear (and doubts)! the pitcher-born sage (*i.e.* Agastya) has called Lord Śiva as Kālakāla (the slayer of Yama), for He destroys the fear of death of His devotees. You are Lord Śiva Himself. I beseech you to grant me full life-span and fulfil my wishes; please grant me the support of your feet.

*Paramāyuh* (a full life-span): The *śruti* says that a man has a full life-span of a hundred years — “*satāyuh puruṣaḥ*.”

Jagadguru Śrī Saccidānandaśivābhinava Nṛsiṁhabhāratī  
in *Śrīśaṅkarāryapadāvalambasuvārṇamālāstuti*







Ś A I V A M  
(The Faith of Siva)\*

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*Jagadguru Śrī Candrasekharendra Sarasvatī*

I

God is omnipresent and all-pervasive. By the very nature of these qualities, He cannot have any form. He is, therefore, formless. But in order to bless us He assumes innumerable forms. The *liṅga* form in which we worship Śiva is symbolic of both His formlessness and form. It is symbolic of form because it has a particular shape; it is symbolic of formlessness because it has neither head nor other limbs like other images. The very conception of a *liṅga* denotes something which has neither a beginning nor an end. The literal meaning of *liṅga* is 'symbol'.

If we go into the significance of the symbol of *liṅga*, we will realize that it is intended to bring the Unknown within our mental comprehension.

Īsvara assumes various forms in pursuance of His divine sport (*līlā*). This prime manifestation with

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\*Courtesy: Souvenir "Śaṅkara and Śaṅmata" (pp. 1-2 in the introduction to the section "Śaivism") published in connection with the conference on Śaṅkara and Śaṅmata held in Madras from June 1 to June 9, 1969.

something like a form of the formless Īsvara is known as the *liṅgodbhavamūrtti*.

A crystal *liṅga* is believed to be superior to other *liṅgas*, in all respects. This is because of the quality of the crystal itself, which has no colour of its own. A crystal reflects the colour of the object with which it comes into contact. The significance of that Īsvara becomes what an ardent devotee desires Him to be. He is the source of all colours and ultimately all colours merge in Him. He is the source of all life, and ultimately all life merges in Him. Can there be any truth loftier than this?

When the static Īsvara decides to assume form, He becomes dynamic and manifests Himself in innumerable forms to fulfil His innumerable functions. One such form is *Naṭarāja-Śiva* in cosmic dance. Naṭarāja, through His cosmic dance, teaches us that the entire universe is not separate from Him and that everything that is happening in this universe is His divine sport. The raised and slightly inclined foot of Naṭarāja is a remainder to us that it is only at His feet that we can find a sanctuary.

## II

We speak of Śiva as He who burnt the god of Love (Kāma) by the look of His eyes and kicked to death the god of Death (Kāla). Kāla and Kāma are responsible for our endless births and deaths. If we surrender our hearts to Śiva, the destroyer of Kāma and Kāla, we will become free from the promptings of the senses and when we are so free, there will be no more births; we will get merged with Īsvara. That is why our seers have asked us to worship Śiva, the One who liberates us from birth and death.

## III

There is a *śloka* on Śiva as follows :

मौलौ गङ्गाशशाङ्कौ करचरणयोः शीतलाङ्गा भुजङ्गाः  
 वामे भागे दयाद्रा हिमगिरितनया चन्दनं सर्वगात्रे।  
 इत्थं शीतम्प्रभूतं त्वयि नटनसभानाथ सह्यं कथं ते  
 चित्ते निर्वेदतप्ते यदि भवति न ते नित्यवासो मदीये ॥

*maulau gaṅgāśaśāṅkau karacaranayoh  
 śitalāṅgā bhujāṅgāh  
 vāme bhāge dayādrā himagiritanayā  
 candanam sarvagātre  
 ittham śītam-prabhūtam tvayi naṭana-  
 sabhānātha! sahyam katham te  
 citte nirvedatapte yadi bhavati na te  
 nityavāso madīye.*

To explain: Śrī Paramasīva carries on the top of His head the Gaṅgā (the Ganges) and the moon. The water of the Ganges is icy cold and the rays of the moon are also cool. On his hands and legs and around His neck are entwined snakes which are chill to the touch. On His left side is Goddess Pārvatī who was born of the snow-capped peaks of the Himalayas and whose heart melts with motherly affection at the sufferings of the human beings — all Her children. The compassionate impulses flowing constantly from the heart of Goddess Pārvatī add to the cool objects with which Paramasīva has enveloped Himself. As if all these cooling elements are not enough, the ablution (*abhiṣeka*) is performed to Śiva with cold water and milk in the early hours of the cold Mārgaṣī (December-

January) month. The time of the *abhiṣeka* is before dawn when dew falls like rain and plunges the world in the grip of a biting chillness. To crown all, His body is also smeared with cool sandal paste. Addressing Śiva under such a freezing condition, the devotee-poet (the author of the above *śloka*) asks, "By what powers are You able to endure the cold of such magnitude?" The devotee answers the query himself by saying: "You cannot know the reason, O Lord. I alone know it and it is this. You reside permanently in the innermost recess of my heart, which is white hot with anxieties and afflictions. To endure the scorching heat of my heart, you do require all these cooling aids."

Many people come to me everyday and pour into my ears heart-rending tales of their sorrows and afflictions. What solace can I offer to them except to tell them that their heart-aches will be assuaged if they perform *abhiṣeka* to Lord Paramesvara with faith and devotion, doing daily worship to Him.

#### IV

In the discharge of His function of destruction or dissolution, Śiva is popularly depicted as a terrible and cruel God. But far from being cruel, He is really kind, merciful and auspicious or *śivam* as His very name connotes. The destruction or dissolution is effected through *pralayā* or deluge.

To give rest and peace to the tormented souls which have passed through several births and deaths in the course of a *kalpa* (aeon), Īsvara, in the abundance of His mercy, creates a deluge which lasts for as many years as life existed in the universe between one deluge

and another. During this period, the souls rest in slumber unaffected by pain and sorrow. On the occasion of the next creation (*sr̥ṣṭi*), they are born again in accordance with their past deeds, *saṁskāras*. Thus when the great Vaiṣṇava devotee (Śaṭhakopa or Nammālvār) called out to the Supreme as *Mukkannappā!*" (முககண்ணப்பா! — O Three-eyed Father — in the *Tiruvāymoḷi* X, x, 1), the suffix "*appā*" signifying paternal affection was applied to the three-eyed Śiva, to indicate His supreme grace in helping created beings to be lulled into the slumber of *pralaya* to enjoy rest from their restless lives. It is the same *Paramātman* who performs the triple functions of creation, conservation and dissolution.

Śiva saved the world from disaster by swallowing the poison generated when the ocean of Milk was churned. In other words, He took upon Himself the sins of the world in order to save humanity. It is this function of God which Christians attribute to Christ, namely saving the sinners by vicariously suffering for them.

## THE MESSAGE OF THE GĪTĀ\*

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*Jagadguru Śrī Jayendra Sarasvatī*

वसुदेवसुतं देवं कंसचाणूरुमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

*vasudevasutam devam*

*kainsa cānūramardanam devakīparamānandam*

*kṛṣṇam vande jagadgurum.*

There are many religions in the world, and each religion has certain basic scriptures. So far as our ancient religion of Hinduism is concerned, there is not just one religious scripture but there are so many of them. Among these various religious scriptures, the Rāmāyaṇa, the Bhāgavata and the Mahābhārata are very important ones. The Rāmāyaṇa describes the story of Rāma, the Bhāgavata describes the *līlās* of Krishna and their significance in the *Dvāparayuga*. The Mahābhārata deals with the story of *Pāṇḍavas* and *Kauravas*. The Mahābhārata also contains the Bhagavad-gītā, or the teaching given by Lord Krishna to Arjuna in the war-field just

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\*Courtesy: *Our Heritage* by H. H. Jagadguru Śrī Jayendra Sarasvatī, M/s. Rajan & Co., Madras, 1976. pp. 84ff



before the war between *Pāṇḍavas* and *Kauravas* commenced.

The word 'Bhagavad-gītā' means that which was sung by the Lord Himself, or which was taught by the Lord Himself. In fact, whatever came out from the mouth of Lord Krishna from His childhood onwards could be regarded as 'Bhagavad-gītā.' But actually the term 'Bhagavad-gītā' specially refers to the teachings given by Sri Krishna to Arjuna at the time of the war.

At the end of the war, Sri Krishna explained to Arjuna some of these teachings again, and that is called *Anugītā* (or *Uttara-gītā*).

The Gītā is one of the authoritative texts (*Pramāṇa Granthas*) of our ancient religion. In the Gītā, the Lord has expounded various *dharmas* suited to the different individuals according to their individual capacities, based on *adhikārabheda* or qualificational differences. For *Mahāpuruṣas* or great men, one *dharma* has been expounded; for ordinary people another *dharma*; and for devotees yet another *dharma*.

The Bhagavad-gītā contains the *upadeśa* of Lord Krishna to Arjuna before the commencement of the Mahābhārata war. Generally, when somebody teaches something to somebody else, it is called *upadeśa*. Usually the *upadeśa* is given in a calm atmosphere, and the disciple stands in reverence and with one-pointed mind before his *guru* who is seated on a higher pedestal with a happy face; and the *guru* gives his *upadeśa*. The venue for the *upadeśa* is also at the foot of a big tree or on the sides of a pond, or on the banks of a river, or

in an *āśrama* or hermitage situated near a river in a forest.

But in the case of the Gītā teaching, the position is entirely the reverse. Arjuna is about to fight a war, and he is bearing arms for the purpose. Crores of people are standing in the armies on both sides. The very next moment, anything may happen which may disturb the peace of mind. If an *upadeśa* is given in such circumstances, then it is something remarkable. Only the Lord could give such an *upadeśa* and only a person like Arjuna could hear and grasp it also. Further, this *upadeśa* is given by Sri Krishna Himself, an *avatāra* of the *Paramātmavārūpa*, which is the ultimate object of all contemplation and meditation. It is only such an *avatāra* that can preach *ātmajñāna* (knowledge of the *Ātman* or the Self).

Thus, the *Gītōpadeśa* is given not in a solitary place or in a place near a river or under a tree, but right in the midst of the battlefield. Arjuna is in the thick of the battle, and the chariot where he is seated is taken right to the centre of the battlefield between the two opposing armies; and just when the war is about to begin, Sri Krishna gives His *upadeśa*. Further, Sri Krishna is seated below as the charioteer, and Arjuna is seated on a higher pedestal. Here also, the normal rule is not being observed.

Similarly after *upadeśa* is given, generally, the disciple retires to a solitary place or to a forest and starts practising meditation or *dhyāna*. But in the case of Arjuna, after listening to Sri Krishna's *upadeśa* expounded in the course of the 18 chapters of the Gītā, he did not retire to the forest for meditation, but started

practising his *svadharma*, namely his duty of fighting as a *kṣatriya*, although at first he was reluctant to fight against his own *guru* and his near and dear relations.

Many truths are taught in the Gītā, and these are all means for attaining *Ātmajñāna*. Further, the truths were taught by Sri Krishna to Arjuna, having him as a *nimitta* or symbol only, but really the teachings are all meant for all of us. The Gītā tells us what *dharma* each person should follow, what should be the final goal and how to reach it.

But the question is: What is the main message of the Gītā? One can say that the message of the Gītā is the removal of all sorrows. Towards the very beginning of the Gītā, Arjuna, who was to fight, was filled with remorse and grief at the thought of having to kill his *gurus* and dear and near ones on the other side. He began to feel that he would be doing thereby a sinful act. He was in an utter state of confusion and he said that he would rather lead a life of beggary than kill his *gurus* and relations.

He began to feel that it was no use fighting the war. Thus, the first chapter of the Gītā is called, *Arjunaviṣādayoga* or the Yoga of Arjuna's grief.

In the second chapter, Sri Krishna starts by telling Arjuna:

अशोच्यान् अन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

*aśocyān-anvaśocastvam-prajñāvādāṁśca bhāṣase  
gatāsūn-agatāsūṁśca nānuśocanti paṇḍitāḥ.*

“You are grieving over those over whom you should not grieve at all. It is no use grieving over things that are not related to the Paramātman.”

After expounding the various *dharmas* suited to the different individuals, depending upon their individual capacities, the differences in food, the different types of charity and so on and various other *sādhanas*, Sri Krishna finally says in the 18th chapter: ‘Do not grieve’ मा शुचः *mā śucaḥ*.

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

*sarvadharmān parityajya māmekaṁ śaraṇam vraja  
aham tvā sarvapaṇebhyo mokṣayisyāmi mā śucaḥ.*

So, one can say that the main message of the Gītā is removal of sorrow. What are we to do to overcome our sorrows and sufferings? The answer is provided by Sri Krishna to Arjuna and through him to all of us, and it is that we should pursue our own *dharma* and do our duty.

After listening to Krishna, Arjuna starts practising his own *dharma* as a *kṣatriya*, namely fighting the war in order to protect the righteous and to punish the wicked. In this way, if everyone pursues *dharma*, his own *dharma*, and does his duty and does action in accordance with his *dharma*, he will have no occasion for any grief at all. Therefore, the pursuit of one’s own *dharma*, and thereby obtaining freedom from sorrow can be regarded as the special message of the Gītā.

The Gītā is divided into 18 parts, and each part is called an *adhyāya* or chapter. In each of the chapters Sri Krishna explains various *dharmas*.

In the beginning of the first chapter, Sri Krishna first creates the necessary environment and setting for His *upadeśa*. When a disciple is in a state of mind which is full of confusion, at that time, to remove that confusion, a *guru's upadeśa* is needed. Sri Krishna Himself became the charioteer of Arjuna and he moved the chariot and stopped it between the two armies right at the spot from where Arjuna could have a view of the important persons on both sides of the battle-field and *vice versa*, so that Arjuna could also see his *gurus*, and relations and near and dear ones and pay his obeisance to them.

After seeing them, Arjuna is filled with grief and he expresses anxiety about the fate of millions of families that might suffer as a result of the war. He says "If I were to fight this war, then crores of people will die, and I shall have to kill my teachers and near and dear ones. Many families will lose their male members and thus would be bereft of all support. Further, all the sins of killing them would attach themselves to me. How can I kill my *gurus* like Droṇa and Kripa and my grandfather Bhishma and others, who are all worthy of great reverence? Further, nobody knows what the end of this war will be. Either we may win the war or they may win the war. If we win the war, and crores of people are going to die, for whose sake am I going to rule the kingdom? I shall rather prefer the life of a beggar." So saying, he let fall his bow and arrows and sat quiet.

Arjuna was not only in a state of confusion, but he had also a sense of pride in his analysis of the situation, and he had put forward apparently sound arguments to justify his decision not to fight. Actually, he was finding a reason for escaping from his duty as a *kṣatriya*. He forgot his duty as a *kṣatriya* namely to fight the war. He forgot that *Vīrasvarga* would come to those who died in the battle. But instead, he started expressing anxiety as to what would happen as a result of the death of so many millions of people in the war. Sri Krishna actually provokes him to fight and tells him "You are a great archer. If you turn your mind away from this war, what will people think of you? Would not infamy attach itself to you that you are turning your mind away from this war like a coward? It is not proper at this time to show such cowardice." Arjuna replies "Whatever you may say, after seeing all these relations and teachers standing before me, how dare I shoot my arrows at them, specially at my teachers and my grandfather Bhishma who is worthy of great reverence? Further, nobody knows what is going to be the end of this war and who would win it. If so many people die, then for whom am I going to rule this kingdom? I would rather prefer to take *bhikṣā* and lead my life than fight this war."

Saying this, Arjuna laid down his arms and surrendered himself at the feet of the Lord saying "I am in a state of utter confusion. Please tell me what is best for me. I have surrendered myself unto You. Please take me as Your disciple, and tell me what is best." So saying, Arjuna sat down silently at the feet of the Lord.

After hearing these words of Arjuna standing in the midst of the two armies, Sri Krishna smiled. Till

this time, Arjuna was behaving just like a relation of Sri Krishna, and he did not have the qualities of a true disciple till then. Only now he had surrendered himself unto God, and said "Please accept me as your disciple. Please tell me what is best for me, and please teach me." Sri Krishna became happy at these words of Arjuna, because now he was sure that Arjuna would follow his advice. He thought that this was the proper time for starting his *upadeśa*, and then he started his *upadeśa*.

In the second chapter, Sri Krishna expounds the philosophy of the *Ātman* which is indestructible, changeless and eternal; and He says that the body being perishable and subject to birth and death, one should not grieve over it. He then describes the state of a true *jñānī* or a *sthitaprajña* or a person with a steady mind.

In the third chapter, He expounds the philosophy of action, how by doing actions without expectation of the results thereof, one can free oneself from the bondages of actions. Thus, He expounds *karmamārga* or the path of *karma* in the third chapter.

Then, He proceeds to expound the path of devotion or the *bhaktimārga*, and lays stress on doing all actions in a spirit of dedication to God and without expectation of the fruits thereof. For instance, He says in the ninth chapter:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥

*manmanā bhava madbhakto madyājī mām namaskuru  
māmevaisyasi yuktvaivam-ātmānam matparāyaṇaḥ.*

“Always think of me, be my *bhakta* or devotee, and bow before me.” So everyone should think of God all the time. Besides doing *bhajans*, etc., one has to reflect on the teachings of God and practise one’s own *dharma*. Every action that one does should be done with the remembrance of God, should be dedicated to God. In fact, Sri Krishna says:

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

*yat-karoṣi yad-aśnāsi yajjuhoṣi dadāsi yat  
yat-tapasyasi kaunteya! tat-kuruṣva madarṇam.*

“Whatever you eat, whatever you do, whatever you do by way of sacrifice, whatever penance you do, offer everything unto me.”

Sri Krishna says here that whatever action is done in a spirit of dedication to God is not tainted with any bondage. No living being can keep quiet even for a minute without engaging in some activity or other. We are ever active through the body or through our mind. If we think of God all the time and dedicate all our activities to Him, then God’s grace will become easy to obtain.

In fact, he says:

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥

*yajñārthāt-karmaṇo’nyatra loko’yaṁ karmabandhanaḥ  
tadartham karma kaunteya muktasaṅgaḥ samācara.*



He lays down also a guideline to determine what action is proper. He says:

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ॥

*tasmācchāstram-pramāṇam te kāryākārya-vyava-*  
*sthitau.*

At many places in the Gītā, we find Sri Krishna stressing on *svadharma*, that is, that everyone should do his *svadharma*. For instance, he has said:

“स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ॥”

“स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥”

“स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥”

“स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥”

“स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥”

(i) *svadharmam-api cāveksya na vikampitum-arhasi.*

(ii) *svadharme nidhanam śreyaḥ paradharmo bhayāvahaḥ.*

(iii) *svakarmanā tamabhyarcya siddhim vindati mānavah.*

(iv) *sve sve karmanyabhirataḥ saṁsiddhim labhate narah.*

(v) *svakarma-nirataḥ siddhim yathā vindati tacchr̥ṇu.*

Commenting on the last verse above, Ādi Śaṅkara says in his commentary:

“स्वे स्वे यथोक्तलक्षणभेदे कर्मणि अभिरतः तत्परः संसिद्धिं स्वकर्मानुष्ठानात् अशुद्धिक्षये सति कायेन्द्रियाणां ज्ञाननिष्ठायोग्यतालक्षणं

लभते प्राप्नोति नरः अधिकृतः पुरुषः । किं स्वकर्मानुष्ठानात् एव  
साक्षात् संसिद्धिं न कथं तर्हि स्वकर्मनिरतः सिद्धिं यथा केन प्रकारेण  
विन्दति तच्छृणु ॥”

So, everyone should do his *svadharma*. A father should do his *dharma* as a father, and a mother should do her *dharma* as a mother, and a *guru* should do his *dharma* as a *guru* and a disciple should do his *dharma* as a disciple, and so on. It is only then that everyone can derive happiness from actions. Otherwise, there will be an inversion of values leading to unhappiness and peacelessness all around. The pursuit of one's own *svadharma* is the best means and the surest means that would take the individual on the pathway to happiness.

At the same time, we find Sri Krishna also making various other exhortations, such as the pursuit of the path of *bhakti*, the path of *jñāna* and so on. In the second chapter, Sri Krishna speaks about the path of *jñāna*. But the *jñāna* path may not be suited to all. So, he expounds various other paths which may be suited to individuals with other capacities and other qualifications. At one place we find him exhorting Arjuna to perform *karma* in fulfilment of his duty or *svadharma*. At another place, we find him exhorting Arjuna to withdraw from action. For instance, he says:

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन् न कारयन् ॥

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा निराशीरपरिश्रहः ॥

- (i) *sarvakarmāṇi manasā sannyasyāste sukham vaśī  
navadvāre pure dehī naiva kurvan na kāraṇan.*
- (ii) *yogī yuñjīta satatam-ātmānam rahasi sthitaḥ  
ekāki yatacittātmā nirāśīr-aparigrahaḥ.*

At another place, we find Sri Krishna exhorting Arjuna to follow the path of *Bhakti* and dedicate and surrender everything unto God.

So, though it looks as if there are apparent contradictions between the various paths, in fact they are expounded in such a way that only one of them is praised while the others are made ancillary to it.

But this apparent contradiction is resolved by Ādi Śaṅkara himself in the course of his commentary on the following verse:

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

*yataḥ pravṛttir-bhūtānām yena sarvamidaṁ tatam  
svakarmanā tamabhyarçya siddhiṁ vindati mānavaḥ.*

He says in his commentary:

यतः यस्मात् प्रवृत्तिः उत्पत्तिः चेष्टा वा यस्मात् अन्तर्यामिणा  
ईश्वरात् भूतानां प्राणिनां स्यात् येन ईश्वरेण, सर्वमिदं जगत् ततं,  
व्याप्तं, स्वकर्मणा पूर्वोक्तेन प्रतिवर्णितं ईश्वरं अभ्यर्च्य पूजयित्वा  
आराध्य केवलं ज्ञाननिष्ठायोग्यतालक्षणं सिद्धिं विन्दति मानवो  
मनुष्यः ।

The *siddhi* or fulfilment referred to here is not *mokṣa*, but pursuit of *svadharma* which leads to *cittaśuddhi*, or purity of mind, and this in turn leads to *yogasiddhi* and finally *jñānasiddhi*. The mind is purified by *karma*, concentrated by *yoga* and ultimately it attains *Brahmajñāna*. *Bhakti* also leads ultimately only to true knowledge of God and at the last reaches of *bhakti*, the individual merges in *Brahman*, and as it is said:

“ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥”

*tato māṁ tattvato jñātvā viśate tad-anantaram.*

The different paths are thus based on the qualificational differences of the different individuals. *Karma* has to be pursued steadfastly, and this would lead to *bhakti* and *bhakti* in its turn will lead to *jñāna*. Once a person gets *Brahmajñāna*, he gets merged in *Brahman* itself. There is no further duality for him, and for such a man, there is no action at all:

“तस्य कार्यं न विद्यते ॥”

*tasya kāryaṁ na vidyāte.*

Once we get *cittaśuddhi* or purity of mind through pursuit of *svadharma*, it leads to *bhakti* or devotion. First, we start with devotion to a *saguṇa* form of God, and gradually, we go on to the final stage when we realise the true nature of God and become one with the Lord. The *bhakta* then turns into a *jñānī* and merges in the ultimate Reality. Then all limitations and dualities vanish, and he becomes a part of the supreme or ultimate Reality.

So, the teachings that Sri Krishna gives through Arjuna are meant for the individuals in accordance with the state or level at which they are. Through Arjuna, he tells us what we should do at the different levels that we are in.

Ādi Śaṅkara says in the *Bhaja Govindam*:

भगवद्गीता किञ्चिदधीता

*bhagavadgītā kiñcid-adhītā.*

Some people say that mere *pārāyaṇa* or reading of the Gītā is enough to get us *mokṣa*. But really that would not do. Of course that may result in gaining the grace of God, but not *mokṣa*. What Ādi Śaṅkara says is that even if we read a little bit of the Gītā that is enough; what is required is to practise what it says. For instance, Sri Krishna says:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥

*manmanā bhava madbhakto mad-yūjī māṁ namaskuru  
māmevaisyasi yuktvaivam-ātmānaṁ mat-parāyaṇaḥ.*

Merely reciting God's name a thousand times a day will give us no doubt the grace of God but not *mokṣa*. A little bit of *bhakti* may develop by that, but not *mokṣa*. The reading of a sacred book like the Gītā would give us some peace of mind, clarity of intellect, and it will also take us on the right path. These books just tell us what we should do, and it is for us to practise those things in our daily life.

So, everyone should get up in the morning and after finishing the morning ablutions, do *smaraṇa* or remembrance of God, meditate on God, recite His names, such as Rāma, Krishna, etc., and also do some *pārāyaṇa*, etc., at the same time, we should do our *svadharma*. It is only that way that everyone will get happiness. Along with meditation on the Lord and doing *bhajans*, etc. we should do our duty and thereby create a suitable environment for the pursuit of *dharma* by everyone and the attainment of happiness by one and all.

May Lord Krishna shower His blessings on all!

*Śaṅkara Bhagavatpāda's*

HARISTUTI

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

Translation with notes

by

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We have in the *Chāndogyopaniṣad* the query of sage Uddālaka to his son Śvetaketu whether he had enquired his master about that by knowing which one gets knowledge about other things. The sage then explains him with analogies such as a lump of earth, etc. Just as one gets the knowledge about all the things made of earth when he knows a lump of earth, so also one gets knowledge about the things of the world by knowing Him.

This verse dispels the doubt how could the supreme Spirit be the same as the individual soul whereas it is in the form of 'I-ness' in the *prāṇa* (life-force), etc.

[ 37 ]

सत्तामात्रं केवलविज्ञानमजं सत्  
 सूक्ष्मं नित्यं तत्त्वमसीत्यात्मसुताय ।  
 माम्नामन्ते प्राह पिता यं विभुमाद्यं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥

*sattāmātram kevalavijñānamajam sat-  
 sūkṣmam nityam tattvamasītyāmasutāya  
 sāmnamante prāha pitā yaṁ vibhumādyam  
 taṁ saṁsāradhvāntavināśam harimīḍe.*

I worship that Lord Hari, the destroyer of the darkness of mundane existence. "He is of the form of mere existence and knowledge alone. (He is) unborn, real, subtle and eternal. You are that." Thus the father said to his son at the end of the *Sūmans*. He is omniscient and the prime cause of the world.

The *Chāndogyopaniṣad* (VI. i - xvi) describes the dialogue between the sage Uddālaka and his son Śvetaketu. The father explains the son by means of different analogies the principle that "Thou art that." He explains this principle by means of

the analogies such as the salt dissolved in water and the fruit of the *nyagrodha* (Indian fig tree). The reference to *Sāmans* in the verse denotes this.

Such a supreme Being non-different from the individual soul is praised in this verse.

[ 38 ]

मूर्तामूर्ते पूर्वमपोह्याथ समाधौ  
दृश्यं सर्वं नेति च नेतीति विहाय ।  
चैतन्यांशे स्वात्मनि सन्तं च विदुर्यं  
तं संसारध्वान्तविनाशं हरिमीडे ॥

*mūrtāmūrte pūrvamapohyātha samādhou  
drśyam sarvam neti ca netīti vihāya  
cāitanyāṁṣe svātmani santam ca viduryam  
tam saṁsāradhvāntavināśam harimīḍe.*

I worship that Lord Hari, the destroyer of the darkness of mundane existence. He is realised as being present in one's own self of the form of consciousness alone after having first rejected (as superimposed) in the embodied and unembodied and then rejecting everything that is seen in the *samādhi*.

The *Bṛhadāraṇyakoṇiṣad* (II. iii) speaks of the two forms of Brahman — the embodied and unembodied and explains them: (द्वे वाच ब्रह्मणो रूपे मूर्तं चैवामूर्तं च.....; तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्चैतन्मर्त्यमेतत् .....; अथामूर्तं वायुश्चान्तरिक्षं चैतदमूर्तमेतद् .....).

Here the negation is only of the two forms described and not of the Brahman itself.

The main purport of the verse is that the Lord is not different from the individual soul and such a Lord explained in the *mūrtāmūrta-brāhmaṇa* of the *Bṛhadāraṇyakopaniṣad* is praised here.

The word *saṁādhi* denotes Lord Viṣṇu because the mind is drawn in it.

[ 39 ]

ओतं प्रोतं यत्र च सर्वं गगनान्तं  
 योऽस्थूलान्वादिषु सिद्धोऽक्षरसंज्ञः ।  
 ज्ञातातोऽन्यो नेत्युपलभ्यो न च वेद्य-  
 स्तं संसारध्वान्तविनाशं हरिमीडे ॥

*otam protam yatra ca sarvam gaganāntam  
 yo'sthūlānavādiṣu siddho'kṣarasamjñah  
 jñātāto'nyo netyupalabhyo na ca vedyas-  
 tam saṁsāradhvāntavināśam harimīḍe.*

I worship that Lord Hari, the destroyer of the darkness of mundane existence. All the things upto the sky are woven in Him cross-wise and lengthwise. He is known to be imperishable and as being present in the gross as well as the subtle things and the like. There is neither knower, nor one to be obtained, nor one to be known (other than Him).

Just as the cloth in the threads, the entire earth upto the sky is made out of Him. From the Upaniṣadic statements such as 'अस्थूलमनवाहस्वमदीर्घम्' we know that He is imperishable. The *Bṛhadāraṇyakopaniṣad* (III, iv. v. vi and viii) describes the query of an assembly of learned men to Yājñavalkya. After Yājñavalkya had ably answered and defeated Uṣasta and Kahola, Gārgī, a woman ascetic, raised a doubt. The nature of the query was such that if Yājñavalkya answers it would give rise to

the flaw known as expressing something not expressible by words (अवाच्यवचनम्) and if he does not answer it would give rise to the flaw 'not comprehended' (अप्रतिभा). Yājñavalkya guessed her intention and answered intelligently avoiding both the flaws at the same time. Her question was "Whereas the past, present and future and the entire world rests in the inexplicable sky, on which is appended the sky?" Yājñavalkya explained that the brahmins declare that it is neither gross, nor minute, nor short, nor long etc. (अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमिति). He further clarified her doubt that it is not seen and there is no other seer besides that imperishable Lord.

Hence there is no other knower; as *akṣara*, the Lord is the preceiver of all things. He cannot also be known by any means.

[ 40 ]

तावत्सर्वं सत्यमिवाभाति यदेत-

द्यावत्सोऽस्मीत्यात्मनि यो ज्ञो न हि दृष्टः ।

दृष्टे यस्मिन् सर्वमसत्यं भवतीदं

तं संसारध्वान्तविनाशं हरिमीडे ॥

*tāvatsarvam satyamivābhāti yadetad-*

*yāvatso'smītyātmani yo jñō na hi dr̥ṣṭaḥ*

*dr̥ṣṭe yasmin sarvamasatyam bhavatīdam*

*taṁ saṁsāradhvāntavināśam harimīḍe.*

I worship that Lord Hari, the destroyer of the darkness of mundane existence. Everything appears to be real until that Knower is not preceived as one's own self. When He is preceived, everything else becomes unreal.

A doubt arises as to how Brahman be realised by means of negating every other thing while the dual concept is visualised by

the means of knowledge such as the perception and the like. This verse clears that doubt.

The dream and the events of the dream seem to be real until one wakes up from sleep. Similarly the world and the other things appear to be real on account of erroneous cognition. When that Brahman, non-different from one's own soul, is perceived, all other external objects become unreal. That which is in fact already unreal is now known to be unreal. Actually there is no knower, no knowledge, and nothing to be known because everything is a manifestation of one's own self.

The scriptures declare that "when everything else is realised as identical with one's self who can see what?"

[ 41 ]

रागामुक्तं लोहयुतं हेम यथाग्नौ  
 योगाष्टाङ्गैरुज्ज्वलितज्ञानमयाग्नौ ।  
 दग्ध्वात्मानं ज्ञं परिशिष्टं च विदुर्यं  
 तं संसारध्वान्तविनाशं हरिमीडे ॥

*rāgāmuktam lohayutam hema yathāgnau  
 yogāṣṭāṅgairujjvalitajñānamayāgnau  
 dagdhvātmanam jñam pariśiṣṭam ca viduryam  
 tam samsāradhvāntavināśam harimīde.*

I worship that Lord Hari, the destroyer of the darkness of mundane existence. The self that has been made dirty by passion is purified in the glowing fire of knowledge by means of the eight accessories of *yoga* and thus one realizes it to be an appendage of the Knower (the Supreme Soul). This is similar to (the purification of) gold mixed with iron (by putting) it into fire.

This verse explains how one can get the realisation that the self is identical with Brahman. The treatises on *Yoga* explain the eight accessories that bring about the union of the self with the Supreme Brahman, such as the *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*.

Non-injury, truthfulness and non-stealing and the like are the *yamas* (restraints of the organs). Purity, happiness, penance and the study of one's own branch of the *Vedas* are the *niyamas* (restraints of the mind). The posture that gives permanent pleasure to the doer is the *āsana*. The regulation of the inhalation and exhalation of breath is *prāṇāyāma*. Restraining the organs from their respective spheres of activity is *pratyāhāra*. The steady abstraction of the mind in one's own self is *dhāraṇā*. The abstract contemplation is *dhyāna*. The *dhyāna* itself becomes *samādhi* when the ideas such as the one that meditates and the process of meditation are completely discarded and the object of meditation alone remains.

[ 42 ]

यं विज्ञानज्योतिषमाद्यं सुविभान्तं  
हृद्यर्केन्द्रग्न्योकसमीड्यं तटिदाभम् ।  
भक्त्याराध्येहैव विशन्त्यात्मनि सन्तं  
तं संसारध्वान्तविनाशं हरिमीडे ॥

*yam vijñānajyotiṣamādyam suvibhāntam*  
*hr̥dyarkendvagnyokasamīdyam taṭidābham*  
*bhaktyrādhyehaiva viśantyaātmani santam*  
*taṁ saṁsāradhvāntavināśam harimīde.*

I worship that Lord Hari, the destroyer of the darkness of mundane existence. He is the effulgent knowledge. He is the cause of everything. He shines clearly (as the soul) in one's heart. He has to be worshipped as remaining in the Sun, Moon and Fire.

He has the lustre of the lightning. By worshipping Him with devotion (people) here itself enter Him that remains in the soul.

This verse explains the benefits of devotion to the Lord.

[ 43 ]

पायाद्भक्तं स्वात्मनि सन्तं पुरुषं यो  
 भक्त्या स्तौतीत्याङ्गिरसं विष्णुरिमं माम् ।  
 इत्यात्मानं स्वात्मनि संहृत्य सदैक-  
 स्तं संसारध्वान्तविनाशं हरिमीडे ॥

*pāyādbhaktam svātmani santam-puruṣam yo  
 bhaktyā stautītyāṅgirasam viṣṇurimam mām  
 ityātmānaṁ svātmani saṁhṛtya sadaikas-  
 tam saṁsāradhvāntavināśam harimīde.*

I worship that Lord Hari, the destroyer of the darkness of mundane existence. May that Lord Viṣṇu protect the devotee that praises with devotion the Supreme Being that is present in his self and that has become the sap of the limbs after having held back always one's mind.

In continuation of the idea explained in the last verse, this verse also sets forth the benefits arising out of devotion and then praises the Lord.

Lord Kṛṣṇa points out in the *Bhagavadgītā* (VII. 16-17) that there are four kinds of devotees — the man in distress the man seeking knowledge, the man seeking wealth and the man imbued with wisdom. Among these, the wise man is held to be supremely dear to the Lord. Hence the devotee that considers himself non-different from Lord Viṣṇu is praised as the foremost devotee.

Lord Viṣṇu is requested to protect that devotee because he praises Him with devotion with the attitude that he is non-different from the Lord.

[ 44 ] .

इत्थं स्तोत्रं भक्तजनेडयं भवभीति-  
 ध्वान्तार्कभं भगवत्पादीयमिदं यः ।  
 विष्णोर्लोकं पठति शृणोति व्रजति ज्ञो  
 ज्ञानं ज्ञेयं स्वात्मनि प्राप्नोति मनुष्यः ॥

*ittham stotram bhaktajanedyam-bhavabhīti-  
 dhvāntārkābham-bhagavatpādīyamidaṁ yaḥ  
 viṣṇorlokam paṭhati śṛṇoti vrajati jñō  
 jñānam jñeyam svātmani prāpnoti manusyaḥ.*

One (a devotee of Lord Viṣṇu) that reads or hears this hymn that resemble the Sun in dispelling the darkness in the form of the fright of mundane existence and that has been composed by the Bhagavatpāda (Śaṅkarācārya) on that Lord to be worshipped by devotees, reaches the world of Lord Viṣṇu and one that knows (the meaning of the hymn) gains in one's own self the knowledge about that to be known (by reading this hymn).

This concluding verse explains the benefits of reciting this hymn not knowing the meaning as well as knowing the meaning. One that recites the hymn without knowing its meaning would attain the world of Viṣṇu. One that recites the hymn after knowing its meaning would here itself realize the full, supreme, blissful, effulgent conscious form of Viṣṇu. The scriptures also declare, "One that knows Brahman becomes Brahman."



## BHAGAVANMĀNASAPŪJĀ\*

*Śrī Śaṅkara Bhagavatpāda*

### *Introduction*

The *Bhagavanmānasapūjā* consists of ten verses and this devotional lyric portrays the process of mental worship performed towards Lord Kṛṣṇa. The various *upacāras* offered to Bhagavān (the supreme Lord) are mentioned in verses (2) to (9). The first and last verse give a brief description of the supreme deity, Lord Kṛṣṇa.

[ 1 ]

हृदम्भोजे कृष्णः सजलजलदश्यामलतनुः  
सरोजाक्षः सखी मकुटकटकाद्याभरणवान् ।  
शरद्राकानाथप्रतिमवदनः श्रीमुरलिकां  
वहन्ध्येयो गोपीगणपरिवृतः कुङ्कुमचितः ॥

*hr̥dambhoje kṛṣṇaḥ sajalajaladaśyāmalatanuḥ*  
*sarojākṣaḥ sakhī makuṭakatakādyābharāṇavān*  
*śaradrākānātha-pratimavadanaḥ śrīmuralikān*  
*vahan-dhyeyo gopīgaṇaparivṛtaḥ kuṅkumacitaḥ.*

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

Lord Kṛṣṇa is to be meditated upon in the lotus-heart by everyone. He should be thought of as follows: Lord Kṛṣṇa is of charming black hue resembling the dark watery clouds. His eyes are beautiful like lotus; and He wears the garland, *Vanamālā*. He is adorned with crown, shoulderlets and other ornaments. His face is charming like the autumnal moon and He holds (on His hands) the beautiful flute (*muralī*). The hosts of Gopikā damsels encircle Him whose body is smeared with red *kuṅkuma* powder.

Śrī Śaṅkara explains the name Kṛṣṇa (58) in the *Viṣṇusahasra-nāmahāṣya* (*VSN-bhāṣya*) as "*sadānandātmakaḥ*" — He has existence and bliss as His essence.

*Sarojākṣaḥ*: Cf. the explanation of the name *Aravindākṣaḥ* (347) in Śaṅkara's commentary on the *Viṣṇusahasranāma* "*aravinda-saḍṣe akṣiṇi asya*" — One whose pair of eyes resemble lotus.

*Srajavī* (the Garlanded): Śrī Śaṅkara explains this name (216) as "*bhūtatanmātra-rūpīm vaijayantīm srajam nityambibharti*" — He always wears the *Vanamālā* (*Vaijayanti*), the symbol of rudiments of elements.

*Gopigaṇaparivṛtaḥ* (One surrounded by the cowherd-damsels): Cf. the *Periya-tirumōḻi* (XI, iv, 9) of St. Tirumaṅgaiyālvār —

துணை நிலை மற்றெ மக்கொ ருளதென் றிராது  
 தொழுமின்கள் தொண்டர்! தொலைய  
 உணமுலை முன்கொடுத்த வுரவோள தாவி  
 யுக உண்டு வெண்ணெய் மருவி  
 பண முலை யாயர் மாதர் உரலோடு கட்ட  
 அதனோடு மோடி அடல்சேர்  
 இணைமரு தீற்று வீழ நடைகற்ற தெற்றல்  
 வினை பற்ற றுக்கும் விதியே.

[ 2 ]

पयोम्भोधेर्द्वीपान्मम हृदयमायाहि भगव-  
 न्मणित्रातभ्राजत्कनकवरपीठं भज हरे ।  
 सुचिह्नौ ते पादौ यदुकुलज नेनेज्मि सुजलै-  
 र्गृहाणेदं दूर्वाफलजलवदार्घ्यं मुररिपो ॥

*payombhodherdvīpān-mama hr̥dayam-āyāhi bhagavan!*  
*manivrātabhrājat-kanakavarapīṭham-bhaja hare!*  
*sucihnau te pādau yadukulaja! nenejmi sujalair-*  
*gr̥hāṇedaṁ dūrvāphalajalavad-arghyaṁ muraripo!*

Oh! Revered Lord of six benign qualities! please come to my heart from (your divine abode in) the island of the milky ocean (*kṣīrābdhi*). Oh! Lord Hari who wards off the evils (from your devotees)! please be seated on the golden sacred pedestal glittering with the host of precious gems. Oh! Lord Kṛṣṇa who was born in Yadu's race! let me wash your pair of feet shining with great *cihnas* (marks) by using the pure waters (of sacred rivers). Oh! Murāri (the slayer of the demon Mura)! kindly take this *arghya* (water offered as a token of hospitality) along with *dūrvā* grass.

*Bhagavān*: Cf. the *Viṣṇupurāṇa* (VI, 78) — "He is named Bhagavān who knows the origin and end, the arrival and exit, of beings, and also *vidyā* and *avidyā*."

*Yadukulajah*: Cf. the name *Yadusreṣṭhaḥ* (705) — "*yadūnam-pradhānatvāt*" — Kṛṣṇa, the scion of Yadus.

The marks underneath Kṛṣṇa's toes are portrayed vividly by St. Periyālvār in his *Tirumōḻi* (I. viii, 6) —

ஒருகா லில்சங் கொரு காலில் சக்கரம்  
 உள்ளடி பொறித்த மைந்த,

இருகா லும்கொண்டு அங்கங்கு எழுதினற்போல்  
 இலச்சினை பட நடந்து,  
 பெருகா நின்ற இன்பவெள் எத்தின்மேல்  
 பின்னையும் பெய்து பெய்து,  
 தருகார்க் கடல் வண்ணன் காமர்தாதை  
 தளர் நடை நடவானே!

[ 3 ]

त्वमाचामोपेन्द्र त्रिदशसरिदम्भोऽतिशिशिरं  
 भजस्वेमं पञ्चामृतफलरसाप्लावमघहन् ।  
 द्युनद्याः कालिन्द्या अपि कनककुम्भस्थितमिदं  
 जलं तेन स्नानं कुरु कुरु कुरुष्वācamanakam ॥

*tvam-ācamopendra tridaśa-sarid-ambho'tiśiśiram-  
 bhajasvemam-pañcāmṛtaphalarasāplāvam-aghahan!  
 dyunadyāḥ kālindyā api kanakakumbhasthitam-īdam  
 jalam tena snānam kuru kuru kuruṣvācamanakam.*

Oh! Lord Upendra (who was born as the younger brother of Indra)! please do *ācamana* (sipping) with this very cold water of the Ganges (which flows in all the three regions). Oh! Aghahan (remover of all sins)! kindly accept this fruit-juice of five nectarine fruits (*pañcāmṛta-phala-rasā-plāva*). Oh! Lord Kṛṣṇa! please take the holy bath in the water which is kept in golden pitchers and which has earlier been brought from the Gaṅgā and the Yamunā; please do *ācamana* with this holy water.

*Aghahan* (the destroyer of sins): Compare the explanation of the name *Pāpanāśanaḥ* (992) in the *VSN-bhāṣya*, "kīrtitaḥ, pūjitaḥ, dhyātaḥ, smṛtaḥ pāpanāśin nāśayan" — As He is praised, worshipped, meditated upon or remembered, He destroys all kinds of sins.

Compare also the *Tiruvāymoli* (III, VI, 2 cd) —

தேவதேவனைத் தென்னிலங்கை  
எரியெழச் செற்ற வில்லியை  
பாவ நாசனைப் பங்கயத் தடங்  
கண்ணனைப் பரவுமினோ.

*Upendraḥ*: Cf. the explanation of this name in the *Harivaṅśa* (62. 44) — “You are placed by the *Vedas* as Lord, just as you are Lord over me; so, the gods praise you. O Kṛṣṇa as Upendra.”

The sacred, divine water of the river, Gaṅgā is praised by St. Periyālvār in his *Tirumoli* (IV, vii. 5) —

உழுவதோர் படையும் உலக்கையும் வில்லும்  
ஒண் கட ராழியும் சங்கும்  
மழுவொடு வானும் படைக்கல முடைய  
மாப்புரு டோத்தமன் வாழ்வு  
எழுமையங் கூடி யீண்டிய பாவம்  
இறைப் பொழு தளவினி லெல்லாம்  
கழுவிடும் பெருமைக் கங்கையின் கரைமேல்  
கண்ட மென்னும் கடி நகரே.

[ 4 ]

तटिद्वर्णे वस्त्रे भज विजयकान्ताधिहरण  
प्रलम्बारिभ्रातर्मृदुलमुपवीतं कुरु गले ।  
ललाटे पाटीरं मृगमदयुतं धारय हरे  
गृहाणेदं माल्यं शतदलतुलस्यादिरचितम् ॥

*taṭidvarṇe vastre bhaja vijayakāntādhiharaṇa*  
*pralambāribhrātar-mṛdulam-upavītam kuru gale*  
*lalāṭe pātīraṁ mṛgamadayutaṁ dhāraya hare!*  
*gṛhāṇedam mālyaṁ śatadalatulasyaādiracitam.*

Oh! Endearing Lord of Vijaya (Arjuna)! Reliever of all miseries! kindly put on these (two) clothes of lightning-hue. Oh! Brother of Balarāma (the slayer

of Pralamba)! please wear the soft *yajñopavīta* (sacred thread) on your neck. Oh! Lord Hari! please mark your forehead with the *tilaka* of sandal paste mixed with *kastūri*; and please accept this garland strung with the flowers of lotus and *tulasī*.

*Vijayaḥ*: Śri Śaṅkara explains 'Vijaya' (147) as One who excels everything in wisdom, dispassion, greatness, etc.

*Kāntaḥ*: This name (654) is explained by Śaṅkara, as "The handsome Lord who is the cause of the end of Brahmā (*Kaḥ*) at the close of *dvīparārdha*."

*Ādhiharaṇa*: Compare *Asukhadaḥ* (889) "He is the destroyer of miseries."

*Pralambhāribhrātaḥ* (Oh brother of Balarāma): On Balarāma, mention may be made of St. Tirumaṅgai Aḷvār's *Periyatirumoli* (VIII, viii, 8).

ஒற்றைக் குழையும் நாஞ்சிலும்  
 ஒருபால் தோன்றத் தான் தோன்றி  
 வெற்றித் தொழிலார் வேல் வேந்தர்  
 விண்பால் செல்ல வெஞ்சமத்து  
 செற்ற கொற்றத் தொழிலானை  
 செந்தீ மூன்றும் இல்லிருப்ப  
 கற்ற மறையோர் கண்ணபுரத்து  
 அடியேன் கண்டு கொண்டேனே.

Śri Periyāḷvār refers to the slaying of the demon Pralamba, in his *Tirumoli* (III, vi, 4a) —

"தேனுகன் பிலம்பன் காளியனென்னும்  
 தீப்பப் பூடுகள் அடங்க உழக்கி..."

[ 5 ]

दशाङ्गं धूपं सद्वरद चरणान्नेऽर्पितमिदं  
 मुखं दीपेनेन्दुप्रभविरजसं देव कलये ।

इमौ पाणी वाणीपतिनुत सकर्पूररजसा  
विशोध्याग्रे दत्तं सलिलमिदमाचाम नृहरे ॥

*daśāṅgam dhūpam sadvarada! caranāgre'rpitam-idam  
mukham dīpenenduprabhavirajasam deva! kalaye  
imau pāṇī vāṇīpatinuta! sakarpūrarajasā  
viśodhyāgre dattam salilamidam-ācāma nr̥hare!*

Oh! the great Lord Varada (bestower of beneficial boons)! at your pair of feet, I have offered this incense (*dhūpa*) with *daśāṅga*. Oh! God! I offer you *dīpa* (light) for your face which shines like moon and is devoid of *rajas* (dust or fault). Oh! Lord who is adored by Brahmā (husband of Sarasvatī)! Oh! Man-Lion (Narasimha)! kindly wash your two palms with the *karpūra* fine dust, and then sip this water offered to you (by me).

*Sadvarada*: Compare the gloss on the name *Sad* (478) in the *VSN-bhāṣya* "avitatham-param-brahma" — Being, the Reality, the supreme Brahman.

*Devah* (God): The *Śvetāsvataropaniṣad* (VI, 11) says, "eko devah" — There is only one God.

*Nr̥hariḥ* (Man-Lion): Compare *Nārasimhavapuḥ* (21) in the *VSN-bhāṣya* "He who has the form of the Man-Lion." While explaining the 1000th name, Śaṅkara refers to the Man-Lion form, viz. "Although finger-nails are not recognized as weapons, they serve Him as weapons." See also the first verse of the *Dhvanyāloka* of Ānandavardhana:

svecchā-kesariṇaḥ | svaccha-  
svacchāyāyāsitendavaḥ  
trāyantām vo madhuripoḥ |  
prapannārtticchido nakhāḥ.

The following hymns from the *Dīvyaprabandha* on Lord Narasimha by St. Tirumalisaiyālvār (நான் முகன் திருவந்தாதி,

18), St. Nammālvār (பெரியதிருவந்தாதி, 35) and St. Periyālvār (V, i, 9) respectively are worth quoting:—

மாறாய தானவனை வள்ளுகிரால் மார்விரண்டு  
கூருகக் கீறிய கோளரியை—வேருக  
ஏத்தி யிருப்பாரை வெல்லுமே, மற்றவரை  
சார்த்தி யிருப்பார் தவம்.

நின்றும் இருந்தும் கிடந்தும் திரிதந்தும்  
ஒன்றும்ஒ வாற்றான் என் நெஞ்சகலான் — அன்றங்கை  
வன்புடையால் பொன் பெயரோன் வாய்தகர்த்து  
மார்வீடந்தான்  
அன்புடையன் அன்றே யவன்?

நம்பனே! நவின் நேத்தவல் லார்கள்  
நாதனே! நரசிங்கம தானாய்!  
உம்பர் கோன்! உலகேழு மளந்தாய்!  
ஊழி யாயினாய்! ஆழி முன் னேந்தி  
கம்பமாகரி கோள் விடுத் தானே!  
காரண! கடலைக் கடைந் தானே!  
எம்பிரான்! என்னை யானுடைத் தேனே!  
ஏழையேன் இடரைக்களை யாயே.

About offering incense (*dhūpa*) St. Nammālvār sings (*Tiruvāymoli*, I, vi, 1) as:

பரிவதி லீசனைப் பாடி,  
விரிவது மேவ லுறுவீர்,  
பிரிவகை யின்றி நன் னீர்தாய்,  
புரிவது வும்புகை பூவே.

[ 6 ]

सदा तृप्तान्नं षड्सवदखिलव्यञ्जनयुतं  
सुवर्णामित्रे गोघृतचषकयुक्ते स्थितमिदम् ।  
यशोदासूनो तत्परमदययाशान सखिभिः  
प्रसादं वाञ्छद्भिः सह तदनु नीरं पिव विभो ॥



*sadā trptānnam śaḍrasavad-akhilavyañjanayutam  
 suvarṇāmatre goghṛtacaśakayukte sthitam-idam  
 yaśodāsūno! tat-parama-dayayōśāna sakhibhiḥ  
 prasādam vāñchadbhiḥ saha tadanu nīram-piba  
 vibho!*

Oh! Son of Yaśodā (Lord Kṛṣṇa)! I have kept here (for ever) delicious food with all the favourable ingredients and six kinds of tasty dishes on a golden vessel (*amatra*) as well as cups full of ghee (extracted from the butter) of cow's milk. Oh! Lord Vibhu (Omni-present Being)! kindly take this food and share it with your companions who yearn to obtain your grace; and afterwards kindly drink this water.

*Vibho* (Oh! the All-pervader): compare the explanation of the name *vibhu* (239) in the *VSN-bhāṣya* and the *Muṇḍakopaniṣad* (I, i, 6) — “*nityarā vibhum*” — He is eternal and all-pervasive.

*Śaḍ-rasavad annam* ... (It is offered mentally to Lord Viṣṇu — the delicious food and sweets): compare the following verse of St. Periyālvār —

(i) ... நம்பீ! பேர்த்தும் பெரியன அப்பம் தருவன், பிரானே!  
 (*Tirumolī*, II, iii, 5c).

கன்னல் இலட்டுவத் தோடு சீடை  
 காரெள்ளின் உண்டை கலத்தில் இட்டு  
 என்னகம் என்று நான் வைத்துப் போந்தேன்  
 இவன்புக் கவற்றைப் பெறுத்திப் போந்தான்  
 பின்னும் அகம்புக் குறியை நோக்கிப்  
 பிறங்கொளி வெண்ணெயும் சோதிக்கின்றான்  
 உன் மகன் தன்னை, அசோதை நங்காய்!  
 கூவிக் கொள்ளாய் இவையும் சிலவே!

(*Ibid.*, II, ix, 9)

செந்நெல் அரிசி சிறுபருப்புச்  
 செய்த அக் காரம் நறுநெய் பாலால்

பன்னிரண் டுதிரு வோணம் அட்டேன்  
 பண்டும் இப்பிள்ளை பரி சறிவன்  
 இன்னம் உகப்பன்நா னென்று சொல்லி  
 எல்லாம் விழுங்கிட்டுப் போந்து நின்றான்  
 உன்மகன் தன்னை அசோதை நங்காய்!  
 கூவிக் கொள்ளாய் இவையும் சிலவே!

(Ibid. II, ix, 7)

*Yaśodāsīno* (Oh! Son of Yaśodā): compare the *Tiruvāymolī* (VIII, i, 3) —

எடுத்த பேராளன் நந்தகோபன் — தன்  
 இன் உயிர்ச் சிறுவனே! அசோதைக்கு  
 அடுத்த பேரின்பக் குலஇளம் களிநே!  
 அடியேனேன் பெரிய அம்மானே!  
 கடுத்த போர் அவுணன் உடல் இரு பிளவாக்  
 கை உகிர் ஆண்ட எம் கடவே!  
 அடுத்தது ஓர் உருவாய் இன்று நீ வாராய் —  
 எங்ஙனம் தேறுவர் உமரே!

[ 7 ]

सचूर्णं ताम्बूलं मुखशुचिकरं भक्षय हरे  
 फलं स्वादु प्रीत्या परिमलवदास्वादय चिरम् ।  
 सपर्यापर्याप्त्यै कनकमणिजातं स्थितमिद-  
 म्प्रदीपैरारतिं ज्जलधितनयाश्लिष्ट रचये ॥

*sac'ūrṇam tāmbūlam mukhaśucikaram-bhakṣaya hare!*  
*phalam svadu prītyā parimalavad-āsvādaya ciram*  
*saparyā-paryāptyai kanakamaṇijātam sthitam-idam-*  
*pradīpair-ārārttim jaladhi-tanāyūśliṣṭa racaye.*

Oh! Lord Hari! kindly take betels and nut with calcium which will chasten your mouth; and leisurely take these sweet fruit-puddings prepared with pleasant ingredients in which you have great interest! Oh! Lord

of Goddess Lakṣmī, daughter of the ocean (*lit.* Viṣṇu who is embraced by Lakṣmī)! I have offered to you the gold coins and precious jewels for the sake of completing worship to you; I also give you *ārārti* (waving) of lights.

*Harīḥ* (Lord Viṣṇu, who destroys the cycle of birth and death): Cf. the name *Hari* (650) in the commentary of Śaṅkara on the *Viṣṇusahasranāma* — “He who wards off *saṁsāra* with its cause from His devotees.”

*Jaladhī-tanayāśliṣṭa* (One who is embraced by Lakṣmī): Cf. the *Rāmāyaṇa* —

“taṁ dṛṣṭvā śatruhantāraṁ  
maharṣiṇām sukhāvaham  
babhūva hr̥ṣṭā vaiḍehī  
bhartāram-pariṣasvaje.”

*Tāmbūlam*: St. Nammālvār refers to Lord Kṛṣṇa Himself as food, drink and betel in the *Tiruvāymolī* (VI, vii, 1) —

“உண்ணுஞ்சோறு பருகுநீர் தின்னும்வெற றிலையுமெல்லாம்  
கண்ணன் ...”

*Sōḍu phalam* ... (take these sweet fruits): Compare the following lines from the *Periyālvār Tirumolī* —

1 ... நீ வேண்டிய தெல்லாம் தருவன்.  
(II, iii, 3)

2 ... இனிய பலாப்பழம் தந்து,  
கணநன் றணிமுலை யுண்ணத் தருவன், பிரானே!  
(II, iii, 4)

3 ... பெருமானே! எங்களமுதே!  
உண்ணக்களிகள் தருவன் ...  
(II, iii, 11)

4 ... நாவற் பழங்கொண்டு வைத்தேன்;  
இவை காணய் நம்பீ!  
(II, iii, 12)

[ 8 ]

विजातीयैः पुष्पैरतिसुरभिभिर्विल्वतुलसी-  
 युतैश्चेमं पुष्पाञ्जलिमजित ते मूर्ध्नि निदधे ।  
 तव प्रादक्षिण्यक्रमणमघविध्वंसि रचितं  
 चतुर्वारं विष्णो जनिपथगतेश्चान्तविदुषा ॥

*vijātiyaiḥ puṣpair-atīsurabhibhir-bilva-tulasī-  
 yutaiścemam-puṣpāñjalim-ajita! te mūrdhni  
 nidadhe  
 tava prādakṣiṇyakramaṇam-aghavidhvamsi racitaṁ  
 caturvāraṁ viṣṇo! janipathagateścānta-viduṣā.*

Oh! Unconquered Lord (Ajita)! I place on your head the handful of flowers — fragrant, varied and consisting of Bilva and Tulasī. Oh! Lord Viṣṇu! I circumambulate you four times. This circumambulation (*pradakṣiṇa*) removes all sins and releases one from the shackles of birth and death.

*Ajitaḥ* (the Unconquered): The *Śāṅkarabhāṣya* on the *Viṣṇusahasranāma* explains *Ajita* (549) as '*kenāpyavatāreṣu na jitaḥ*' — He has not been defeated by anyone, during His *avatāras*.

*Viṣṇuḥ* (the All-pervasive): Śaṅkara explains this name (2) in his *Viṣṇusahasranāma* *bhāṣya* as "He who pervades, from the root *viṣ!* ... He is unlimited by space, time and substance.

*Prādakṣiṇyakramaṇam* ... (circumambulation): Compare the *Tiruvāymolī* (VII, x, 8) of St. Nammālvār —

அன்றி மற்று ஒன்றுஇலம் நின் சரணே என்று  
 அகல் இரும் பொய்கையின்லாய்  
 நின்று தன் நீள் கழல் ஏத்திய ஆணையின்  
 நெஞ்சு இடர் தீர்த்த பிரான்

சென்று அங்கு இன்று உறைகின்ற, செழும்பொழில்  
 சூழ் திருவாறன் வினை  
 ஒன்றி வலஞ்செய்ய ஒன்றுமோ தீவினை  
 உள்ளத்தின் சார்வு அல்லவே.

*Puṣpāñjaliḥ* (offering of the handful of flowers): Compare the *Tiruvāymoli* (X, v, 5 and 10)—

நாடர் நாடோறும், வாடா மலர் கொண்டு  
 பாடர் அவன் நாமம், வீடே பெறலாமே.

வினைவல் விருளென்னும், முனைகள் வெருவிப்போம்,  
 சுனைநன் மலரிட்டு, நினைமின் நெடியானே.

[ 9 ]

नमस्कारोऽष्टाङ्गः सकलदुरितध्वंसनपटुः

कृतं नृत्यं गीतं स्तुतिरपि रमाकान्त त इयम्।

तव प्रीत्यै भूयादहमपि च दासस्तव विभो

कृतं छिद्रं पूर्णं कुरु कुरु नमस्तेऽस्तु भगवन् ॥

*namaskāro'sṭāṅgaḥ sakala-durita-dhvaṁsanapatuḥ*  
*kṛtam nr̥tyam gītam stutirapi ramākānta! ta iyam*  
*tava prītyai bhūyād-aham-apī ca dāsas-tava vibho!*  
*kṛtam chidram-pūrṇam kuru kuru namaste'stu*  
*bhagavan!*

Oh! Lord of Goddess Ramā! I make obeisance to you by falling at your feet touching the earth by all the eight limbs. Obeisance made to you destroys all sins. I dance before you, sing, and praise you. Let all my offerings be accepted by you; and please shower your grace on me. Oh! All-pervasive Lord! I am your servant. Oh! Bhagavān (the ennobling Lord)! though there are many faults in my worship to you, please

make it in order and accept it; I bow to you once again.

*Ramākānta* (Oh! Lord of Goddess Ramā!): *Vide* the explanation of the name *Lakṣmīvān* (361) in the *VSN-bhāṣya* — “*lakṣmīrasya vakṣasi nityam vasatīti*” — The Goddess Lakṣmī ever resides on His chest.

*Stutirāpi* ... .. (Praising You, Oh Lord): The following songs of Poygai-, Bhūtam-, and Pey Ālvār are relevant to be quoted from their *Tiruvantādis* —

- (i) அன்பு ஆழி யானை யணுகென்னும், நா அவன்றன்  
பண்பு ஆழித் தோள்பரவி யேத்தென்னும் — முன்பூழி  
காணனைக் காண்என்னும் கண்;செவி கேள் என்னும்  
பூணூரம் பூண்டான் புகழ். (I, 72)
- (ii) சிறந்தார்க் கெழுதுணையாம் செங்கண் மால் நாமம்  
மறந்தாரை மானிடமா வையேன் — அறந்தாங்கும்  
மாதவனே யென்னும் மனம் படைத்து மற்றவன்பேர்  
ஓதுவதே நாவினால் உள்ளு. (II, 44)
- (iii) பொருப்பிடையே நின்றும் புனல் குளித்தும், ஐந்து  
நெருப்பிடையே நிற்கவும் வேண்டா — விருப்புடைய  
வெஃகாவே சேர்ந்தானை மெய்ம்மலர்தூய்க்  
கை தொழுதால்  
அஃகாவே தீவினைகள் ஆய்ந்து. (III, 76)
- (iv) புகுந்திலங்கும் அந்திப் பொழுதத்து அரியாய்  
இகழ்ந்த இரணியன தாகம் — சுகிர்தெங்கும்  
சிந்தப் பிளந்த திருமால் திருவடியே  
வந்தித்தென் நெஞ்சமே! வாழ்த்து. (III, 95)

*Namakāro'sṭāṅgaḥ* (Paying obeisance by falling at the feet of the Lord): The reference to the eight parts that touch the floor while prostrating, is found in the following verse:

jānubhyāñca tathā padbhyām-  
pañibhyāmurasā dhiyā  
śīrasā vacasā dṛṣṭyā  
praṇāmo'sṭāṅga īritāḥ.

Mention may also be made of the following verse:

mano-buddhyabhimānena  
saha nyasya dharātale  
kūrmavac-caturaḥ pādān  
śīrastatraiva pañcamam.

[ 10 ]

सदा सेव्यः कृष्णः सजलधननीलः करतले  
दधानो दध्यन्नं तदनु नवनीतं मुरलिकाम् ।  
कदाचित्कान्तानां कुचकलशपत्रालिरचना-  
समासक्तः स्निग्धैः सह शिशुविहारं विरचयन् ॥

*sadā sevyah kṛṣṇah sajalaghananīlah karatale  
dadhāno dadhyannam tadanu navanītam mura-  
likām  
kadūcit-kāntānām kuca-kalaśapatrāliracanā-  
samāsaktah snigdhaiḥ saha śiśuvihāram viraca-  
yan.*

Lord Kṛṣṇa is to be worshipped often. He is dark in colour similar to the rain-laden clouds. On his palms, He has curd-rice and butter, and also He holds the flute. He is sportive towards His friends. He does, at times, play with Gopikā damsels.

*Sevyah Kṛṣṇah* (Lord Kṛṣṇa is to be ever resorted to by one and all): Śrī Nammālvār in his *nṛyīkūbhava* adores Kṛṣṇa alone (*Tiruvāymolī*, VI, iv, 10) —

உன்னித்து மற்றொரு தெய்வம் தொழாள் அவனையல்லால்  
நும்மிச்சை சொல்லிநும் தோள்குலைக் கப்படும் அன்னைமீர்!  
மன்னப் படும்மறை வாணனை வண்துவ ராபதி  
மன்னனை, ஏத்துமின்! ஏத்துத லும்தொழு தாடுமே.

The sports of Lord Kṛṣṇa are summarised by Śrī Poykai Ālvār in the *Mudal Tiruvantādi* (54) —

அரவம், அடல்வேழம், ஆன், குருந்தம், புள் வாய்,  
 குரவை, குடம், முலை, மல், குன்றம் — கரவு இன்றி  
 வீட்டு, இறுத்து, மேய்த்து, ஒசித்து, கீண்டு, கொத்து,  
 ஆடி, உண்டு,  
 அட்டு, எடுத்த — செங்கண் அவன்.

*Note:* As an additional information for the name Hari (in verse 7 above) let me cite the following verse —

हरिरेव गतिर्हरिमेव भजे  
 हरिणैव सहास्मि नमो हरये ।  
 न हरेः परमं शिशुरस्मि हरेः  
 मतिरस्ति हरौ मम पाहि हरे ॥

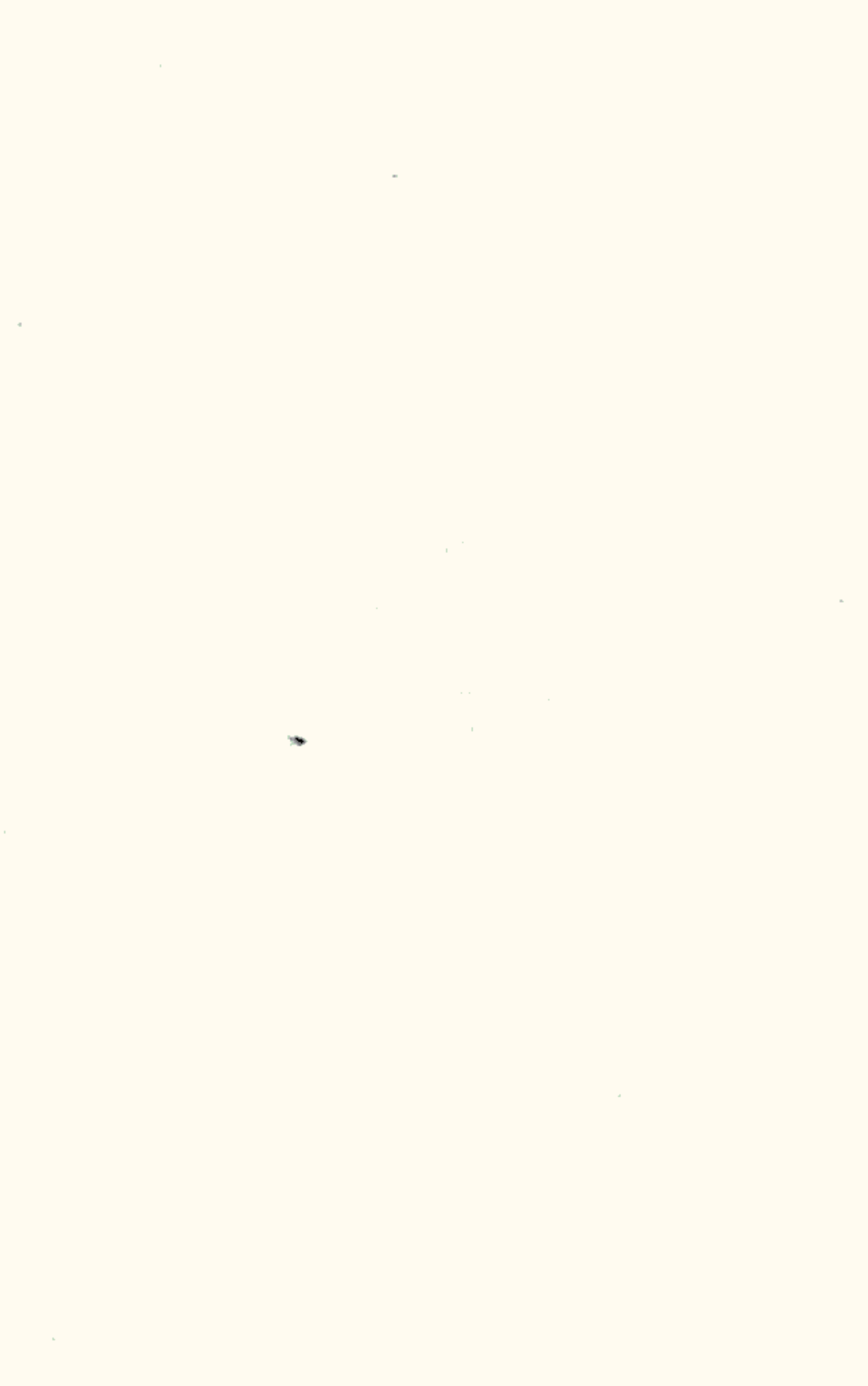


*Śaṅkara Bhagavatpōda's*  
VIVEKACŪḌĀMAṆI  
(Contd. from Vol. IX, No. 3)

Translation

by

Dr R. Balasubramanian



[ 186 ]

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।  
विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥

*buddhir-buddhīndriyaiḥ sārḍham  
savṛttiḥ kartṛlakṣaṇaḥ  
vijñānamayakośaḥ syāt-  
puṁsaḥ saṁsāra-kāraṇam.*

The intellect with its modifications and with its organs of knowledge, having the characteristics of an agent is known as the sheath of intellect, which is the cause of transmigratory existence.

[ 187 ]

अनुव्रजच्चित्प्रतिबिम्बशक्ति-  
विज्ञानसंज्ञः प्रकृतेर्विकारः ।  
ज्ञानक्रियावानहमित्यजस्रं  
देहेन्द्रियादिष्वभिमन्यते भृशम् ॥

*anuvraja-cit-pratibimbaśaktir-  
vijñānasamjñāḥ prakṛtervikāraḥ  
jñānakriyāvān-aham-ityajasraṁ  
dehendriyādiṣvabhimanyate bhṛśam.*

This sheath of intellect, which carries the power of the reflection of consciousness, is a modification of *prakṛti* (i.e. *avidyā*). It is endowed with the function of knowledge. Always, it completely identifies itself with the body, the organs, etc.

[ 188 - 189 ]

अनादिकालोऽयमहंस्वभावो

जीवः समस्तव्यवहारबोद्धा ।

करोति कर्माण्यनुपूर्ववासनः

पुण्यान्यपुण्यानि च तत्फलानि ॥

मुङ्क्ते विचित्रास्वपि योनिषु व्रज-

न्नायाति निर्यात्यध ऊर्ध्वमेषः ।

अस्यैव विज्ञानमयस्य जाग्र-

त्स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥

*anādikālo'yamaham-svabhāvo*

*jīvaḥ samastavyavahārabodhā*

*karoti karmānyanupūrvavāsanāḥ*

*punyaṅnyapunyaṅni ca tatphalāni.*

*bhūṅkte vicitrāsvapī yoniṣu vrajan-*

*nāyāti niryātyadha ūrdhvam-eṣaḥ*

*asyaiva vijñānamayasya jāgrat-*

*svapnādyavasthāḥ sukhaduḥkhabhogāḥ.*

It is without beginning. Being characterized by the sense of "I" (*aham*), it is called the *jīva* and carries on all activities. Through the previous impressions (*vāsanās*), it performs good and evil actions and experiences their results. Being born in different bodies, it comes and goes, up and down. To this sheath of intellect belong the waking, dream, and other states and the experiences of joy and sorrow.

[ 190 ]

देहादिनिष्ठाश्रमधर्मकर्म-

गुणाभिमानः सततं ममेति ।

विज्ञानकोशोऽयमतिप्रकाशः

प्रकृष्टसांनिध्यवशात्परात्मनः ।

अतो भवत्येष उपाधिरस्य

यदात्मधीः संसरति भ्रमेण ॥

*dehādiniṣṭhāśrama-dharma-karma-  
 guṇābhimānaḥ satataṁ mameti  
 vijñānakośo'yam-atiprakāśaḥ  
 prakṛṣṭasānnidhyavaśāt-parātmanaḥ  
 ato bhavatyēṣa upādhir-asya  
 yad-ātmadhīḥ saṁsarati bhrameṇa.*

This sheath of intellect always considers as its own the duties, acts and qualities which belong to the body. It is very luminous, owing to its close proximity to the supreme Self. It is the adjunct (*upādhi*) of the Self which, deluded by it, suffers transmigration.

[ 191 ]

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्स्वयंज्योतिः ।

कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥

*yo'yaṁ vijñānamayaḥ prāṇeṣu  
 hr̥di sphurat-svayaṁ-jyotiḥ  
 kūṭasthaḥ sannātmā kartā  
 bhoktā bhavatyupādhisthaḥ.*

The self-luminous Self shines in the midst of the *prānas* within the heart. Though it is immutable, it becomes the agent (*karta*) and experiencer (*bhoktā*) due to its association with the adjunct.

[ 192 ]

स्वयं परिच्छेदमुपेत्य बुद्धे-

स्तादात्म्यदोषेण परं मृषात्मनः ।

सर्वात्मकः सन्नपि वीक्षते स्वयं

स्वतः पृथक्त्वेन मृदो घटानिव ॥

*svayam paricchedam-upetya buddhes-*  
*tādātmyadoṣeṇa param mṛṣātmanah*  
*sarvātmakah sannapi vīkṣate svayaṁ*  
*svataḥ pṛthakत्वेन mṛdo ghaṭāniva.*

Though the Self is all, it wrongly identifies itself with the intellect which is totally unreal and assumes the limitations thereby; consequently it looks upon itself as limited, like pots from the clay of which they are made.

[ 193 ]

उपाधिसंबन्धवशात्परात्मा-

प्युपाधिधर्माननुभाति तद्गुणः ।

अयोविकारानविकारिवद्विव-

त्सद्वैकरूपोऽपि परः स्वभावात् ॥

*upādhi-sambandha-vaśāt-parātmāpy-  
upādhi-dharmān-anubhāti tadguṇaḥ  
ayovikārān-avikārivahnivat-  
sadaikarūpo'pi paraḥ svabhāvāt.*

Owing to its association with the adjunct (*upādhi*), the supreme Self, even though perfect by its very nature and always remains the same, assumes the qualities of the adjuncts and appears to act as they do, even as the changeless fire assumes the modifications of the iron.

[ 194-195 ]

शिष्य उवाच —

भ्रमेणाप्यन्यथा वास्तु जीवभावः परात्मनः ।  
तदुपाधेरनादित्वान्नानादेर्नाश इष्यते ॥

अतोऽस्य जीवभावोऽपि नित्यो भवति संसृतिः ।  
न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥

*śiṣya uvāca —*

*bhramenāpy-anyathā vāstu jīvabhāvaḥ parātmanah  
tadupādher-anāditvān-nānāder nāśa iṣyate.*

*ato'sya jīvabhāvo'pi nityo bhavati saṁsṛtiḥ  
na nivar teta tan-mokṣaḥ katham me śrīguro vada.*

The disciple asked:

Let it be that, through delusion or otherwise, the supreme Self has come to consider itself as the *jīva*. But the adjunct is beginningless; and that which is beginningless cannot be supposed to have an end. So, the status of *jīva* (of the Self) also will be eternal;

and its bondage too will be eternal. How then, can there be liberation for the Self? Please explain to me, O revered Teacher.

[ 196 ]

श्रीगुरुवाच —

सम्यक् पृष्टं त्वया विद्वन् सावधानेन तच्छृणु ।  
प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥

*Śrīgururuvāca* —

*samyak-prṣṭam tvayā vidvan  
sāvadhānena tac-chṛṇu  
prāmāṇikī na bhavati  
bhrāntyā mohitakalpanā.*

The teacher replied:

O learned one, you have asked the right question. Listen to me attentively. The imagination which has been conjured up by delusion does not become real.

[ 197 ]

भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।  
न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥

*bhrāntim vinā tvasaṅgasya niṣkriyasya nirākṛteḥ  
na ghaṭetārthasambandho nabhaso nīlatādivat.*

But for delusion, there can be no association for the Self, which is unattached, actionless and formless, with the object of the world, as in the case of blueness, etc., with the sky.



[ 198 ]

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य  
 प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।  
 भ्रान्त्या प्राप्तो जीवभावो न सत्यो  
 मोहापाये नास्त्यवस्तु स्वभावात् ॥

*svasya draṣṭur-nirguṇasyākriyasya  
 pratyag-bodhānanda-rūpasya buddheḥ  
 bhrāntyā prāpto jīvabhāvo na satyo  
 mohāpāye nāstyavastu svabhāvāt.*

The Self which is the seer is devoid of qualities and action. It is inward, of the nature of knowledge and bliss. The status of the *jīva* has been superimposed (on the Self) due to false identification with the intellect; and so it is not real. What is unreal by its very nature ceases to exist when the delusion is gone.

[ 199 ]

यावद् भ्रान्तिस्तावदेवास्य सत्ता  
 मिथ्याज्ञानोज्जृम्भितस्य प्रमादात् ।  
 रज्ज्वां सर्पो भ्रान्तिकालीन एव  
 भ्रान्तेर्नाशे नैव सर्पोऽस्ति तद्वत् ॥

*yāvad-bhrāntis-tāvad-evāsya sattā  
 mithyājñānojjrmbhitasya pramādāt  
 rajjvām sarpo bhrāntikālīna eva  
 bhrānter-nāśe naiva sarpo'sti tadvat.*

It exists only so long as the delusion lasts, as it is caused by indiscrimination arising from erroneous cognition. The rope is thought of as the snake only during the time of illusion; and when the illusion is destroyed, there is no more the snake. So too here.

[ 200 – 202ab ]

अनादित्वमविद्यायाः कार्यस्यापि तथेष्यते ।  
 उत्पन्नायां तु विद्यायामविद्यकमनाद्यपि ॥  
 प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।  
 अनाद्यपीदं नो नित्यस्प्रागभाव इव स्फुटम् ॥  
 अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ।

*anāditvam-avidyāyāḥ  
 kāryasyāpi tathesyate  
 utpannāyām tu vidyāyām-  
 āvidyakam-anādyapi.*

*prabodhe svapnavat-sarvam  
 sahamūlam vinaśyati  
 anādyapīdaṁ no nityam-  
 prāg-abhāva iva sphuṭam.*

*anāderapi vidhvamsaḥ  
 prāg-abhāvasya vīkṣitaḥ.*

(to be continued)

LAGHUŚATAŚLOKĪ

of

*Atmavidyābhāṣaṅgam*

V. S. V. Gurusvāmī Śāstrī

(Contd. from Vol. IX, No. 3)



[ 64 ]

दृष्टस्त्विदानीं जगदीश एकः  
 संवित्स्वरूपः सकलान्तरात्मा ।  
 ब्रह्मेतरद् दृष्टमसच्च तस्माद्  
 ब्रह्माहमस्मीत्यनुसन्दधीत ॥

आनन्दमयकोशविवेकः

[ 65 ]

बुद्धेर्लयेऽसत्सु च बोध्यवस्तु-  
 ध्वात्मा सदानन्दमयः सुषुप्तौ ।  
 प्रबोधयेन्नैव सुखात्मकं तं  
 बलात् प्रबोधे स हि दुश्चिकित्स्यः ॥

[ 66 ]

नन्दन्ति जीवाः सकलाः सुषुप्तौ  
 सर्वोपकर्त्रा परमात्मना च ।  
 तद् विस्मरन्नक्षत्रशोऽघकारी  
 कुक्षिम्भरिर्यात्यपि शोकमोहौ ॥

[ 67 ]

सौख्याय कर्माणि विधाय खिन्नो  
 विश्रान्तिसौख्यं लभते सुषुप्तौ ।  
 तदुत्तमं सौख्यमतीन्द्रियं स्यात्  
 यदैन्द्रियं तद् विरसावसानम् ॥

[ 68 ]

पक्ष्युच्चदेशे प्रवितत्य पक्षौ  
 वायौ महत्यस्ति सुखी यथैवम् ।  
 जीवः कुसङ्कल्पकदर्थितात्मा  
 सुखं स्वपित्यङ्घ्रिभुजं प्रसार्य ॥

[ 69 ]

प्रियापरिष्वक्ततनुः प्रियो हि  
 न वेद बाह्यान्तरवस्तु किञ्चित् ।  
 प्राज्ञात्मनालिङ्गित एवमात्मा  
 न वेदलोकौ न च पुण्यपापे ॥

[ 70 ]

अक्षक्षयो विश्वलयः सुखाप्तिः  
 सुप्तौ च मुक्तौ त्रितयं समानम् ।  
 अज्ञाननाशः खलु नास्ति सुप्तौ  
 मुक्तौ तु तन्नाश इतीह भेदः ॥

[ 71 ]

आनन्द एकः खलु सार्वभौमे  
 ब्रह्मादिलोके गुणितः शतैः सः ।  
 आनन्दरूपस्य परस्य मात्रा  
 ब्रह्मादिलोकान्तसुखं समस्तम् ॥

[ 72 ]

आनन्दमोदप्रमुदादि सौख्यं  
 ह्यन्तर्गतं ब्रह्मसुधापयोधौ ।  
 तत्र भ्रुवोरन्तरगं च जीवं  
 कर्तुं निमग्नं श्रुतिरीशमाह ॥

[ 73 ]

चाञ्चल्यदुःखे स्थिरतासुखे चा-  
 नात्मन्यथात्मन्यपि मानसे स्तः ।  
 तस्मान्मनश्चेत् स्थिरमस्ति सौख्यं  
 दुःखं तदा तद् यदि चञ्चलं स्यात् ॥

[ 74 ]

सौख्यं रतान्ते निमिषं तदस्ति  
 यावत् सुषुप्ति स्थिरमत्र सौख्यम् ।  
 सौख्यस्थिरत्वोभयसाहचर्यं  
 मुक्तौ सुखं चेतदस्य मात्रा ॥

[ 75 ]

मनोमयकोशविवेकः

जाग्रत्कृतेः खिन्नमनास्तु सन्ध्ये-  
 ऽप्यथैः सुसूक्ष्मैः स्वकृतैर्विहृत्य ।  
 स्वाप्नं पुनर्वस्तु परित्यजंश्च  
 प्रत्यक् स्वरूपप्रवणः सुषुप्तौ ॥

[ 76 ]

स्वाप्ने वपुष्येव सुखानुभूतिः  
 स्वाप्नीति वक्तुं सुतरां न शक्यम् ।  
 स्वाम्नाङ्गनासङ्गजशुक्रदुष्टं  
 स्थूलं शरीरं परिट्टश्यते हि ॥

[ 77 ]

संलाप-संरोदन-सम्प्रहासान्  
 स्थूलेन चात्मा कुरुते हि सन्ध्ये ।  
 तत्स्थूलसम्बन्धमसन्त्यजन् सन्  
 संस्कारदेहेन तनोति सूक्ष्मान् ॥

[ 78 ]

स्थूलं शरीरं शयने निवेश्य  
 सर्वेन्द्रियाणि स्ववशे च कृत्वा ।  
 आत्मा स्वयंज्योतिरभीष्टमर्थं  
 प्रकाशयन् क्वापि च याति सन्ध्ये ॥

[ 79 ]

आत्मा शरीरं शव्रवच्छ्रमक्ष्यं  
 श्वासावशेषैरसुभिश्च पाति ।  
 स्वप्ने विचित्रं सृजति स्वशक्त्या  
 रथान् हयानध्वन आपगाश्च ॥



[ 80 ]

व्याघ्रं गजं चोरभरिं च सर्वं  
 सृजन् क्वचित् क्रीडति कामिनीभिः ।  
 म्लेच्छत्वबुद्ध्या कुहचिद् विषण्णो  
 रोदित्ययं त्याघ्रभयात् क्वचिच्च ॥

[ 81 ]

रौप्याम्बुसर्पाः किल शुक्तिरश्मि-  
 रज्ज्वप्रबोधैः क्षणिका विभान्ति ।  
 तद्वत् तदात्मानवबोधजातं  
 विश्वं मृषा भाति च दृष्टिसृष्टम् ॥

[ 82 ]

शुक्तौ च रौप्यं न हि तत्र शुक्ति-  
 र्भातीति तत्त्वं निजगाद कृष्णः ।  
 मायाश्रये मय्यखिलं च विश्वं  
 न तेष्वहं तेन तदिन्द्रजालम् ॥

[ 83 ]

प्राणमयकोशविचेकः

कर्मैव हेतुः सुखदुःखयोरि-  
 त्यज्ञो जनो मित्रभरिं ब्रवीति ।  
 श्रीयाज्ञवल्क्यो मुनिरार्तभागः  
 कृष्णोऽपि कर्मैत्यवधारयन्ति ॥

[ 84 ]

अन्नाच्च तृप्तिः परशोश्छिदिः स्यात्  
 तद्भोक्तृकर्मोद्गिरणोद्यमाभ्याम् ।  
 तद्वत् स्वतन्त्रेश्वरत्रोदितं स्या-  
 दचेतनं कर्म सुखादिहेतुः ॥

[ 85 ]

धर्मस्य देवार्थकृतस्य चाल्पं  
 ब्रह्मार्पितस्यास्य फलं तु पूर्णम् ।  
 नेत्राञ्जनाच्चक्षुष एव सौख्यं  
 मूले निषेकान्निखिलद्रुसौख्यम् ॥

[ 86 ]

अज्ञो मृतः स्वल्पसुखी द्युलोके  
 कर्म्यस्तपुण्यो भुवि दुःखभागी ।  
 लिप्सुः सुधीरेत्यणिमादिसिद्धी-  
 रलिप्सुरश्नोति समस्तकामान् ॥

[ 87 ]

सूर्याच्च सूर्यः शशिनः शशी च  
 वह्नेश्च वह्निर्न हि भाति किन्तु ।  
 चिच्चोदिताच्चक्षुष एव सर्वं  
 ह्यात्मा स्वयंज्योतिरहो विचित्रम् ॥

[ 88 ]

प्राणोऽन्नमत्त्यम्बु पिवत्यपानो  
 दुष्टं त्यजत्यूर्ध्वगमो ह्युदानः ।  
 भुक्तञ्च जीर्णोऽकुरुते समानो  
 व्यानो नयत्यन्नरसं शरीरे ॥

[ 89 ]

प्राणः शरीरेऽखिलकार्यकर्ता  
 पञ्चात्मकोऽप्याश्रयते चितिं सः ।  
 तच्चक्षुषश्चक्षुरसोरसुर्यः  
 सोऽहं चिदानन्दघनोऽस्मि साक्षी ॥

[ 90 ]

क्षित्यम्बुवातेन्दुदिवाकराद्याः  
 भान्तं चिदात्मानमनुप्रभान्ति ।  
 न भासयत्यग्निरुडुस्तडित् तं  
 तस्यैव भासा ह्यखिलं विभाति ॥

[ 91 ]

जीवन्मुक्तस्य अनुभूतिः व्यवहारश्च  
 ब्रह्माहमस्मीत्यमला मनीषा  
 जाता गुरूणां कृपया तु यस्य ।  
 जीवन्विमुक्तः स विनष्टमाय-  
 श्वान्ते परं ब्रह्म भवत्यनन्तम् ॥

[ 92 ]

नाहङ्कृतिर्बुद्धिमनोऽसुदेह-  
 दारात्मजागारधनानि नाहम् ।  
 आधारभूतो जगतोऽखिलस्य  
 चित्प्रत्यगात्मा परमः शिवोऽहम् ॥

[ 93 ]

चक्षुर्मनस्तद्गतवृत्तयोऽर्थ-  
 प्रकाशनाच्चित्प्रतिभासितत्वात् ।  
 दृशश्च दृश्याश्च न दृश्य आत्मा  
 साक्षी प्रमुर्नित्यदृगेव सोऽहम् ॥

[ 94 ]

अज्ञानतो रज्ज्वहिरार्तिदायी  
 स्वाप्तोक्तिबुद्धार्तिहरा च रज्जुः ।  
 स्वाज्ञानमूलासुखजीवभावो  
 बुद्धो गुरुक्त्वा परमः शिवोऽहम् ॥

[ 95 ]

प्रकाशयत्यह्नि रविः पदार्थं  
 निश्यग्निरिन्दुः सकलं च चक्षुः ।  
 तच्चापि बुद्धिर्ह्यहमेव बुद्धिं  
 तस्मात् परं ज्योतिरहं प्रभोऽस्मि ॥

[ 96 ]

देहादिकं नो भजते त्वसङ्गः  
 प्रारब्धभोगावधि चेष्टतेऽयम् ।  
 शुद्धः सुतृप्तः स्थिरधीः सुखात्मा  
 निर्द्वन्द्वमोहो निरहम्ममश्च ॥

[ 97 ]

जीवेशभेदं दलयत् पवित्रं  
 यस्योदितं ज्ञानमतिप्रकाशम् ।  
 तेनैव मायास्य विनाशमाप्ता  
 न कार्यकर्त्री भविता न भूयः ॥

[ 98 ]

पीत्वा फलाम्भो मधुरं रसज्ञ-  
 स्त्यजत्यसारं फलमाशु तद्वत् ।  
 सच्चिद्घनैकामृतपानतृप्तो  
 नेतिप्रमाणाञ्जगदप्यसारम् ॥

[ 99 ]

तदादिलक्ष्येऽसलचित्स्वरूपे  
 पूर्णे परब्रह्मणि दृष्टमात्रे ।  
 सर्वाणि कर्माणि लयं प्रयान्ति  
 हृद्ग्रन्थिरेवं विशयाश्च विश्वे ॥

[ 100 ]

शिष्येभ्यः हितोपदेशः

कर्मैकमूलं मुदितादिपत्रं  
 कामादिशाखं स्वजनाण्डजाढ्यम् ।  
 संछिद्य संसारतरुं त्वसङ्ग-  
 खड्गेन धीरो भज वासुदेवम् ॥

[ 101 ]

ग्रन्थावसाने मङ्गलवाचनम्

जातं स्थितं लीनमिदं समस्तं  
 मय्येव तद्ब्रह्म परं भवामि ।  
 न्यूनं भवेद्यत्स्मरणात् सुपूर्णं  
 कर्माच्युतं तं सततं नमामि ॥

[ 102 ]

लघुशतश्लोकीग्रन्थकरणे कारणम्

श्रीशङ्कराचार्यगुरुप्रणीता  
 वेदान्तकेसर्यपराभिधाना ।  
 कृतिः शतश्लोक्यभिरूपहृद्या  
 दुर्बोधनानानिगमार्थगर्भा ॥

[ 103 ]

श्लोकाश्च बह्वक्षरवृत्ताबद्धाः  
 स्वरूपतोऽप्यम्बुधिवन्महान्तः ।  
 अनन्तवेदान्ततरङ्गमाला-  
 स्ते बालकानां किल दुर्विगाहाः ॥

[ 104 ]

तद् बालकानां सुलभावगाहा  
 स्वल्पाक्षरश्लोकमयी तु कुल्या ।  
 क्लृप्ता गुरुस्वामिविपश्चितेयं  
 गुरुः प्रसीदत्वनया दयाब्धिः ॥

॥ लघुशतश्लोकी समाप्ता ॥

[For the free rendering (in English) of the *Laghusataśloki*  
 (verses 67-104) by Mr J. R. S. Vasan Ramanan, see pp.  
 364 ff. — Editor]

[ 67 ]

A person, in the waking state is engaged in various activities through the enjoyment of ephemeral pleasures. Even though there is the experience of a little happiness, at the end the senses become tired. In order to alleviate the tiresomeness the person concerned resorts to deep sleep state. So it is clear from this, that the bliss experienced in the deep sleep state is much superior to that of the waking state. In other words, the happiness experienced through the senses culminates in misery. The bliss experienced otherwise alone would be superior.

[ 68 ]

A bird flies high in the sky. It reaches a still higher region by flapping its wings frequently. There it stretches its legs and wings and feels happy for sometime. Similarly in order to enjoy all sorts of material pleasures a person resorts to heinous means and becomes disappointed and aggrieved. To get rid of the worries he stretches his hands and sleeps happily.

[ 69 ]

When the husband returns home from a tour and meets his wife, he embraces her out of love. At this time he does not perceive any other object whatsoever. Similarly in the deep sleep state the individual soul experiences bliss and there is no perception of the relationship between merit and demerit (*punya-pāpa-sambandha*), etc.

[ 70 ]

In the deep sleep state as well as in the state of liberation there is the destruction of the world both



in its gross and subtle form and there is destruction of senses and there is the experience of bliss. But in the deep sleep state there is no destruction of the ignorance coupled with the latent impressions of the past activities. In the state of release even that ignorance along with latent impressions are annihilated. This is the difference between the deep sleep state and the state of liberation. When the person comes back to the waking state from the deep sleep state he engages himself in the worldly activities due to ignorance coupled with latent impressions present in the deep sleep state. The person who is liberated does not become really associated with the worldly activities subsequent to the annihilation of the ignorance.

[ 71 ]

An emperor who has unlimited wealth enjoys all sorts of comforts and luxury and experiences bliss that is equivalent to the bliss experienced by hundreds of ordinary men put together. More than hundred times like this would be the bliss experienced by the manes (*pitrs*). Likewise each of the bliss of Gandharvas, Ājānadevas, Karmadevas, Prajāpati, etc., would be hundred-fold superior to the former ones. Each and everyone of these is just a drop of the ocean of supreme bliss (i.e. Brahman). This occurs in the *Bṛhadāranyakopaniṣad* - 4th *adhyāya* - 4th *brāhmaṇa*.

[ 72 ]

*Ānandam* — the bliss experienced by the human beings, *Modam* — the bliss experienced by the manes, *Pramodam* — that is experienced by the gods and the bliss experienced in all the worlds upto *satyaloka* are

the integral parts of the ocean of the supreme bliss. In order to make the individual soul which is present between the two eyebrows to remain immersed in the ocean of bliss the Ṛg-vedic hymn, “*yatrānandāśca ...*” prays to the God.

[ 73 ]

The characteristics of being non-steady and misery are the characteristics of nescience (*māyā*). The nature of Ātman is bliss and it is eternal. When the Ātman associated with the nescience gets reflected in mind, its characteristics also get reflected. Therefore, the philosophers call the mind as the complex of consciousness and non-consciousness (*cid-acid-granthi*). When the characteristic of the Ātman *i.e.* steadiness is reflected in mind, there is the experience of happiness. When the unsteadiness is reflected in the mind there is the experience of misery. The worldly pleasures are also the characteristic of Ātman, which is of blissful nature.

[ 74 ]

At the end of mating, the mind remains steady for a moment. So the happiness that is experienced also remains steady for a moment. The bliss experienced in the deep sleep state continues to exist as long as that deep sleep state exists. Since the mind is destroyed in the state of liberation there is the continued experience of bliss. Therefore, “bliss and eternity” both put together alone constitute *nityānanda* or *brahmānanda*.

#### XIV. Discussion on the Mental Sheath

[ 75 ]

A person is engaged in a number of activities in the waking state and becomes tired. Due to the

presence of latent impressions, the individual soul in the dream state creates various objects and is engaged in activities. Then the individual soul experiences bliss in the deep sleep state. It has been mentioned in the Advaitic texts that the dream state which falls in between (*sandhi*) the waking state and the deep sleep state is called '*sandhyam*'.

[ 76 ]

It cannot be argued that the experience of happiness, misery, etc., in the dream state is there only in the dream body. This is because there is the appearance of the fluid in the gross body even though the mating with the lady takes place only in the dream.

[ 77 ]

A person though in his dream talks with his friends, sees a tiger, or feels very happy, the speaking, weeping, laughing, etc. take place only in the gross body. So the individual soul in the dream state creates subtle objects without leaving the contact with the gross body.

[ 78 ]

In the dream state the individual soul contracts all the senses within himself and the gross body lie on the bed without any movement. He manifests several objects in the dream state and wanders at will. Even though in the waking state, there is the presence of Ātman, its existence is not experienced in regard to the activities in the present life because of the presence of the senses. But in the dream state it becomes clear that the Ātman is the self-luminous principle.

[ 79 ]

During the dream state the body, which lies on the bed, is equivalent to a dead body which is eaten by dogs, etc. So the *jīvātman* (individual soul) protects this body during the dream state by allowing it to breathe. Moreover he with his own efforts creates houses, chariots roads, rivers, etc.

[ 80 ]

The *jīvātman* manifests tiger, elephant, thief, snake, etc. in the dream state. Sometimes he sports with beloved girls, sometimes he feels that he had become a *mleccha* and becomes aggrieved. Sometimes he weeps out of fear after seeing a tiger in the dream.

[ 81 ]

It is due to the substrate principles like shell, mirage, rope, etc., the false knowledge that they are silver, water, snake, etc., respectively arises. Similarly it is due to the ignorance of substrate principle, the Ātman, the world that is apparent is cognised. Misery, happiness, etc. are experienced in this world until there remains apparent cognition. This world is created only when there is the apparent cognition. In fact this world is neither real nor unreal. Even though this is the actual position, the false notion that the world is real and eternal remains. This false notion is due to the ignorance in the form of latent impressions. This is an important theory in Advaita, which is called '*dr̥ṣṭi-sṛṣṭi-vāda*'.

[ 82 ]

It is due to the nescience that the silver appears in a shell. It could be said that there exists silver in

shell and not otherwise. In fact, the silver does not exist; it is only an appearance due to nescience. Similarly the world which has been created by God due to nescience does not exist in reality. This matter has been pointed out clearly by Lord Kṛṣṇa in the *Bhagavadgītā*. He says,

“mayā tatamidaṁ sarvaṁ jagadavyaktamūrtinā  
matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitah.”

If it is to be admitted that an object exists and does not exist at the same time and in the same place, then that object could not be other than an *indrajāla* (false).

XV. *Discussion on the Sheath of Vital Air (Prāṇamaya-kośa-viveka)*

[ 83 ]

The *karma* or actions alone are responsible for the pain and pleasure of all beings. The ignorant person says that happiness is caused by his friend and that misery is caused by his enemy. The sages, Yājñavalkya and Ārtabhāga have concluded in the court of the king that the past deeds of a person are responsible for his rebirth. Lord Kṛṣṇa has also said in the *Bhagavadgītā* (III, 5) that no one does keep quiet even for a moment without doing some action or the other.

[ 84 ]

Even though there is the perception that food gives satisfaction and the axe cuts the tree, etc., the act of devouring the morsel of food and the effort of the hand in cutting the tree are the causes respectively, for the above-said perceptions. Similarly, though one's own past deeds are the causes for one's own pain

and pleasure, the inducement of the inner self to do those deeds alone is the real cause. The God alone gives the fruits for one's deeds. The actions by themselves which are insentient do not yield the fruits.

[ 85 ]

When the actions or rituals that are laid down by the *śruti* and *smṛti* texts are performed to propitiate the gods like Indra, Vāyu, Agni, Varuṇa, and others the fruits which they yield would be only meagre. If those actions are dedicated to the supreme Brahman who is the abode of all gods, then they could yield maximum benefits. An analogy could be cited here. The collyrium applied to the eyes helps in keeping the eyes in a good condition. The water which is poured at the root of a tree, reaches its branches, sprouts, leaves, fruits, etc.

[ 86 ]

The person who dies after adhering to the Vedic injunctions in regard to the rituals but without knowing the true nature of the soul, goes to heaven and after having enjoyed the limited pleasures there, he comes back to the earth and is again afflicted by miseries. The person who has understood the true nature of the Self and who dies without annihilating desires attains super-natural powers (*Aṇimādi-siddhi*). The person who has annihilated all sorts of desires and who has realised the self becomes all and enjoys all the pleasures after he dies.

[ 87 ]

The sun, the moon, the fire, etc. do not shine by themselves. They shine only when they are seen by

the eyes and the eyes are directed by the Self which is luminous. The sun, the moon, etc. are not seen by the blind and by the person who is fast asleep. Therefore it is clear that the sun, etc. do not shine by themselves. The Self alone is self-luminous. This is a wonder indeed!

[ 88 ]

The *prāṇa* or vital air is helpful in eating food and drinking water. The *apāna* air removes all the impurities in our body. The *udāna* air drags the *jīvātman* high while dying. The *samāna* air helps in the digestion of the food and the water that is consumed. The *vyāna* air helps in spreading the essence of food throughout the body.

[ 89 ]

The vital air (*mukhya-prāṇa*) is present in the bodies of all human beings. In the name of *prāṇa*, *apāna*, *vyāna*, *udāna*, and *samāna* it does all the works that are necessary and it has for its substratum, the Consciousness-principle.

[ 90 ]

The earth, the water, the air, the sun, the moon, etc., shine only due to the self-luminous principle *i.e.* the *Ātman*. The fire, the stars, the lightning — none of these illuminate the self-luminous *Ātman*. Thus in this chapter, it has been proved that the vital air is responsible for all sorts of actions but the vital air is not the Self because the vital air has as its substratum the Self.

XVI. *The Experience and the Behaviour of a Liberated Person*

[ 91 ]

By the grace of the preceptor, he who gets the experience, "I am Brahman" annihilates nescience and becomes liberated. When the death occurs he sheds the body and becomes one with the eternal cosmic principle, Brahman and attains *videhamukti*.

[ 92 ]

I am not ego-centric. The intellect, the mind, the vital air, the body, wife, son, house, wealth — I am not all these. I am the cosmic principle the substratum of the world and I am the Brahman-knowledge.

[ 93 ]

The eye is called '*dr̥k*' because it illuminates the colours, yellow, red, etc. of the objects. The mind is called '*d̥k*' because it illuminates even the eye. When an object is perceived the *jīva*-consciousness, through the consciousness conditioned by mind, pervades the entire object and then the *jīva*-consciousness and the consciousness conditioned by the object become one. Thus the mental states are also called '*dr̥k*'. Now even the eye is illuminated by the pure consciousness. Thus the eye also becomes a *dr̥śya* (that is seen). But the pure consciousness never becomes a *dr̥śya* and it always remains as '*dr̥k*'. I am that pure consciousness.

[ 94 ]

The false knowledge of snake (*sarpa*) in a rope (*rajju*) which arises in dim light creates fear. When the



friend who stands nearby points out, "this is not snake" then the fear is removed. Similarly, I was ignorant of the true nature of the Self and so I attained the state of being a *jīvātman*. Now after the advice of my preceptor I have become Brahman Itself.

[ 95 ]

In this verse the liberated person contemplates on the self-luminous nature of the Ātman which he had learnt from his preceptor. The preceptor questions: "Oh student! How are the objects of this world illuminated?" The student replies: "Oh preceptor! the sun in the day and the moon and the fire at night, illuminate the objects." The preceptor asks: "With which light do you perceive the sun, the moon, etc.?" The student replies: "I perceive them with my eyes." The preceptor asks: "When the eyes are closed how do you perceive them?" The student replies: "I perceive everything with my intellect." The preceptor asks: "How is your intellect illuminated?" The student replies: "It gets illuminated by itself." The preceptor says: "It means that you are the most effulgent light." The student says: "Yes, I am the self-luminous principle, Brahman."

[ 96 ]

Even though the liberated person lives in this world until the *prārabdha-karman* is exhausted, he will remain in this world without attachment to his body, wife, children, etc. He will always be free from the stain of *māyā*, will remain contented, will be free from dualities like hunger and thirst, birth and death, etc. and will be free from the thoughts like 'I', and 'mine,' etc.

[ 97 ]

By the knowledge that "I am Brahman," the nescience or *māyā* which is the cause for all bondages in this world disappears. Even though there is the existence of *māyā* after liberation, it does not at all affect the person in any way until the *prārabdha-karman* gets exhausted. This is like a cloth which is not at all useful if it has been reduced to ashes. Similarly the *māyā* which has been annihilated by the fire of knowledge is not able to manifest itself once again in the case of liberated person.

[ 98 ]

A person who tastes fruit-juice takes out the seed, peel, etc. of the fruit. Similarly a released person after enjoying the nectar of supreme Bliss and after realizing the unreal nature of the world which he learns from the Upaniṣadic texts abandons the world.

[ 99 ]

When the supreme infinite Brahman, which is the foremost, which is pure consciousness, devoid of any blemish, is realized (after the study of the Upaniṣadic text like "Thou art that"), all the *karmas* become annihilated. Subsequently the knot of the heart is untied. Then all the doubts about the world are dispelled completely.

#### XVII. *Wise Counsel to the Students*

[ 100 ]

Oh the aspirant of liberation! contemplate on Vāsudeva who is Ātman. Cut with the sword of detach-

ment the tree of the world, of which meritorious and other deeds are like roots, of which the happiness, misery, etc. are the leaves, of which passion, anger, etc. are the branches and on which the wife, daughter, son, etc., like birds, are seated.

### XVIII. *Auspicious End of the Work*

[ 101 ]

The world emanated from me. It was stable. Ultimately it perished. Therefore I become the supreme Brahman which is said to be the cause of the world. My salutations are due to Paramātman, Acyuta who never discards His devotees and by the contemplation of whose name all our actions, which are performed in accordance with the rules prescribed by the *śruti* and *smṛti* texts, attain fulfilment.

### XIX. *The Cause for the Composition of Laghuśataślokī*

[ 102 ]

The work '*Śataślokī*' which is otherwise called the *Vedāntakesarī* has been written by Jagadguru Śrī Śaṅkara Bhagavatpāda. This work is very attractive to great scholars and contains the meaning of Vedic passages which are difficult to be understood.

[ 103 ]

All the verses of '*Śataślokī*' are written in *Srag-dharā* metre, each containing eightyfour letters. This work is large like ocean. A large number of Vedānta passages that are found here are like the waves of the ocean. Therefore, this work is difficult to be approached by the beginners of the Advaita Vedānta.

[ 104 ]

Therefore, in order that this could be understood, even by the beginners of Advaita philosophy this work, the *Laguśataślokī* which is like a canal has been composed by me, Gurusvāmi Śāstrin, in the *upajāti* metre, each verse containing 44 letters. May the preceptor, Śrī Śaṅkara Bhagavatpāda, who is the ocean of compassion be pleased by this work and may he shower his blessings on me.

## न भेदः पारमार्थिकः

भाष्यभाष्यं वरहृत् कल्याणसुन्दरशास्त्री

जीवेश्वरयोः किं घटपटयोरिव रूपतो भेदः? यद्वा लवणकपर्पूर-  
योरिव धर्मतः? यद्वा घटयोरिव व्यक्तिः? अथवा घटरूपयोरिव  
पदार्थतः? यद्वा वाय्वाकाशयोरिव गुणतः? अथवा घटकलशयोरिव  
नामतः? न तावदाद्यः; नीरूपत्वाद् जीवेश्वरयोर्द्वयोः । न द्वितीयः;  
निर्धर्मकत्वात् । न तृतीयः; व्यक्तिद्वयानुपलम्भात्, अव्यक्तत्वेन व्यक्ते-  
रेवाभावाच्च । न चतुर्थः; आत्मत्वेनोभयोरेकपदार्थत्वात् ।

‘ जीवेनात्मना ’ ‘ स आत्मा ’

इति श्रुतेः । न पञ्चमः; निर्गणत्वात् । अतष्पष्टः एव पक्षः परिशिष्टः ।  
घट इति, कलश इति च यथैकस्यैव वस्तुनो नामद्वयं, तथा जीव  
इतीश्वर इति चैकस्यैव चैतन्यस्य नामद्वयमिति । तस्माज्जीवेश्वरयो-  
र्भेदवादः परमार्थत इति नोपपद्यते । न चाभेदवादोऽप्ययुक्त एव, भेद-  
प्रसक्तिं विना भेदनिषेधायोगात्, भेदस्याभावे प्रसक्तययोगाच्चेति वाच्यम्;  
अज्ञदृष्ट्या जीवेश्वरभेदस्य प्रसक्तत्वादिति । न चान्तःकरणावच्छिन्नत्व-  
मायावच्छिन्नत्वरूपविशेषणभेदाज्जीवेश्वरभेद इति वाच्यं, निर्विशेष-  
चिन्मात्रे विशेषणयोगात् । अत एव हि निर्धर्मक आत्मेत्युच्यते,  
असंग इति च । न च परिपूर्णं चैतन्यमन्तःकरणादिना परिच्छिद्यते ।

भवतु वा घटाकाशमठाकाशयोरिवौपाधिको भेदः, न च स जीवेश्वरयो-  
र्वास्तवभेदजननक्षमः उपाधिभेदस्याप्रयोजकत्वात् । न हि घटमठभेदा-  
दाकाशस्य भेदः परमार्थतो भवति । न ह्युपाधितः परमार्थतो भिद्यमानं  
किञ्चन वस्तु दृश्यते । अत एव किं जीवेश्वरयोरुपाधितो भेदो वेति न  
विकल्पितं प्राक्, दृष्टान्ताभावात् । न च घटाकाशमठाकाशौ दृष्टान्ताविति  
वाच्यं, तद्भेदस्यासम्प्रतिपन्नत्वात् । सम्प्रतिपन्नो हि दृष्टान्ततया  
स्वीकार्यः । तस्माद्युक्तोऽप्रमाणश्च वास्तविकजीवेश्वरभेदवादः । न च  
सप्रमाण एवेति वाच्यम्,

“स आत्मा तत्त्वमसि”

इत्यादिप्रमाणविरोधात् । एवं च —

“अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुः”

इति च भिन्नात्मज्ञानी निन्दितः श्रुत्या पशुरिति । इदमेवाभिप्रेत्य पशुत्वं  
मूर्खं इवेत्युक्तमाचार्यैः । एवं भेदवादिनः पशोर्मूर्खस्य दुर्वारं संसारभयम् ।

“उदरमन्तरं कुरुते । अथ तस्य भयं भवति”

इति श्रुतेः । ईश्वरस्यासंसारित्वेन तस्माद्भिन्नस्य जीवस्य संसारित्वेनैव  
भाव्यत्वाच्च । तथा च संसारनिवर्तकसम्यग्दर्शनप्राप्तियोग्यं मनुष्य-  
जन्म प्राप्यापि यस्सम्यग्दर्शनमसम्पाद्यात्मानं संसारात्तन्मोचयति स  
मनुष्यापशद आत्महा भवत्येव । आत्मानं हन्ति संसारपातनेन नाश-  
यतीत्यात्महा इति व्युत्पत्तेः । अस्य च नरकप्राप्तिः श्रुत्यैवोक्ता —

“असुर्या नाम ते लोका अन्धेन तमसावृताः ।

तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥”

“अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।”

इति च । तस्मात् स्वयं नरकं गमिष्यन्नन्यानपि गमयतीत्ययमुपेक्षणीय एव, दुष्टं दूरेण वर्जयेदिति न्यायात् । अन्यथा एतदनुसारिणामन्येषामप्यन्धतमः प्राप्तेरवर्जनीयत्वात् ॥

यद्यप्यात्मा न केनचिद्धन्यते —

“ नायं हन्ति न हन्यते ”

इतिगीतावचनात्तथापि अज्ञानकल्पितः प्रमातृलक्षण आत्मा हन्यत एवा मीभिः । असंसार्यात्माहं ब्रह्मेतिज्ञानेन प्रमातुस्सकाशात् संसारनिवृत्तेः, एतद्ज्ञानाभावे च तदनिवृत्तेः । अन्यथा शास्त्रमनर्थकमेव स्यात् । तस्मादयमात्महेव । अनेनात्मत्वेनाभिमतस्य प्रमातुस्संसारपतनरूप हानिसद्भावादिति । तस्मादसंसारीश्वर एव क्षेत्रज्ञ इति स्थितम् ॥

ननु

“ द्वा सुपर्णा सयुजा सखाया ”

इति मन्त्रो जीवब्रह्मभेदपर इति चेत्तदयुक्तम्, अस्य मन्त्रस्य जीवेश्वर-भेदपरत्वेऽपि जीवब्रह्मभेदपरत्वाभावात् । न चेश्वर एव ब्रह्मेति वाच्यम्, तर्हि किं जीवो न ब्रह्म? सोऽपि ब्रह्मैव । न च शोकादि-दुर्गुणवान् जीवः कथं ब्रह्म भवेदिति वाच्यम्, सत्यकामत्वादिसद्गुण-वानीश्वरो वा कथं ब्रह्म भवेदिति तुल्यत्वात् । निर्गुणं हि ब्रह्म,

“ साक्षी चेता केवलो निर्गुणश्च ”

इति श्रुतेः । विष्णुपुराणेऽपि निर्गुणं ब्रह्मेत्यसकृदुक्तत्वाच्च । न च हेयगुणरहित इति तदर्थं इति वाच्यम्, ग्राह्यगुणरहित इत्येव तदर्थं इति वक्तुं शक्यत्वात् । गुणमात्ररहित इति शब्दस्वभावसिद्धस्यार्थस्य परि-त्यागस्यायुक्तत्वाच्च । तस्मादन्तःकरणमायोपहितयोर्व्यावहारिकयोर्जीवि-श्वरयोरन्योन्यं भेदेऽपि सोपाधिकनिरुपाधिकचैतन्ययोर्जीवब्रह्मणोर्जीवि-श्वरयोर्वा नैव भेदः, घटाकाशमहाकाशवन्मटाकाशमहाकाशवच्चेति ।

यद्यपि घटाकाशमटाकाशयोरपि वस्तुतो महाकाशत्वेनैक्यमेव, तथापि यावद्व्यवहारं द्वैतमेव, एवं जीवेश्वरयोरपीति बोद्धव्यम् । एवं व्यावहारिकजीवेश्वरभेदानुवादी एष मन्त्रो न पारमार्थिकं प्रत्यग्रहमाद्वैतं बाधितुं शक्नोति । 'विभेदजनके' इति श्लोकेन च पारमार्थिकमद्वैतमुक्तम्,

‘अज्ञाने नाशमात्यन्तिकं गते’

इत्युक्तत्वात् । अज्ञाननाशो हि परमार्थदशा, न ह्यज्ञानेऽत्यन्तं नष्टे जीवेश्वरादिव्यवहारः सम्भवति । अज्ञाने निष्कार्यत्वेन बीजमात्रात्मना स्थिते सत्येव सुषुप्तौ न कोऽपि व्यवहार इति कृत्वा किम्पुनर्निःशेषमज्ञाने नष्टे व्यवहाराभावो वक्तव्य इति ॥

यद्वा, प्रमातृप्रत्यगात्मपरः स मन्त्रः । अन्तःकरणावच्छिन्नत्वेन सगुणः कर्ता भोक्ता च प्रमाता । तत्साक्षित्वेन निर्गुणोऽकर्ताऽभोक्ता च प्रत्यगात्मा । तत्र प्रमातैव साभासान्तःकरणं सत्त्वमित्युच्यते । प्रत्यगात्मैव च क्षेत्रज्ञ इति । अत एव पैङ्गिरहस्यब्राह्मणेनैवं व्याख्यातो

“ द्वा सुपर्णा ”

इति मन्त्रः ।

‘तयोरन्यः पिप्पलं स्वाद्वत्ति’

इति सत्त्वम् ;

‘अनश्नन्नन्योऽभिचाकशीति’

इति ज्ञः; तावेतौ सत्त्वक्षेत्रज्ञौ इति । न चान्तःकरणस्य करणत्वाद्भोक्तृत्वं न सम्भवति, भोक्ता हि कर्तेति वाच्यम्; साभासान्तःकरणस्य अहङ्कारात्मकस्य प्रमातुः कर्तृत्वेन करणत्वाभावाद्भोक्तृत्वं सम्भवत्येवेति न च क्षेत्रज्ञः परमात्मैवेति वाच्यम्, इष्टापत्तेः । न हि वयं परमात्मनः सकाशात् क्षेत्रज्ञं भिन्नं ब्रूमः, किन्तु अभिन्नमेव —



“क्षेत्रज्ञञ्चापि मां विद्धि”

इति गीतावचनात् । न चान्तःकरणोपहितस्य जीवसाक्षिणः परिच्छिन्नस्य कथं अपरिच्छिन्नपरमात्मत्वं इति वाच्यम् : अज्ञानादेव क्षेत्रज्ञस्य अन्तःकरणपरिच्छिन्नत्वम्, न तु स्वतः इति । अत एवोक्तम् —

“विभेदजनकेऽज्ञाने नाशमात्यन्तिकं गते ।”

इति ॥

ननु साक्षिण ईश्वराद्भिन्न एव भोक्ता जीवः, ‘तयोरन्यः’ इति श्रुतेः, इति चेत्, मैवम् — त्वया जीवत्वेनाभिमतस्य प्रमातुरेव भोक्तृत्वम्, न त्वात्मनः । आत्मा हि साक्षी । स एवेह ‘अन्यस्तु अज्ञानमिच्छाकशीति’ इत्युच्यते । असावेवात्मा प्रमातुःस्वरूपमिति, वस्तुत आत्मभूत एव प्रमाता । कथमन्यथा साक्षिणा अनुभूतानां स्वापानानन्दानां प्रमात्रा स्मर्यमाणत्वम् — ‘सुखमहमस्वाप्सम्, न किञ्चिद्वेदिषम्’ इति ॥

ननु न क्षेत्रज्ञ आत्मा साक्षी — सुषुप्तिमूर्च्छाप्रलयेषु तस्यात्यन्तमज्ञत्वेन साक्षित्वासम्भवादिति चेत् मैवम्, अनुभवपूर्वकत्वेन स्मरणस्य दर्शितस्मरणेनानुभवस्य कल्प्यमानत्वात् । न च भ्रान्तिसिद्धमेव तज्ज्ञानं ‘सुखमहमस्वाप्समिति’ इति वाच्यम्, सुषुप्तौ तवाज्ञत्वं किं त्वया वेद्यते? उतान्येन? न त्वया । तव तदा ज्ञानाभावात् । नान्येन । अन्यस्याभावात्तदा ।

“यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कम्पश्येत्?”

इति श्रुत्या सुषुप्त्यादिषु सर्वद्वैताभावो हि प्रोच्यते । न चेश्वरेण वेद्यत इति वाच्यम्, कथं तत्त्वयाज्ञेन ज्ञातुं शक्यते? तस्मादसाक्षिकं इदं अज्ञत्वमसिद्धमेव शशशृङ्गादिवत् । तथा सुषुप्तिरपि असिद्धैव स्यात्, तस्या अपि साक्षिणोऽभावात्, तवासाक्षित्वाच्च । किञ्च सुप्तादुत्थितो

भवान् केनचिदसुप्तेन ' किं त्वया एतावन्तं कालं अनुभूतम् ? ' इति पृष्टः किमुत्तरं ब्रूते? न किञ्चिदपीति ब्रूते त्वम् । तच्चोत्तरमयुक्तं स्यात्, 'यत्किञ्चिज्ज्ञानं मम नास्ति' — इत्याकारकज्ञानस्यापि अज्ञस्य तवायोगात् । तस्मात्स्वापादिषु तवाज्ञानाद्यनुभवोऽस्त्येवेति साक्ष्येवात्मा । साक्षिरूपेणानुभूतस्य अज्ञानादेस्तव साक्षिणोऽन्यस्य प्रमातुः स्मरणायोगात्, प्रमाता साक्षिणो नात्यन्तभिन्नः, नाप्यभिन्नः, प्रमातृसाक्षिणोः संसार-तदभावप्रयुक्तभेददर्शनात् । एवं साक्षिणः सकाशात् भिन्नत्वेनाभिन्नत्वेन वा प्रमातुः दुर्वचत्वान्मिथ्यात्वमेव । अज्ञानेन तु साक्षिण्यात्मनि कल्पितं प्रमातृत्वम् । अत एवाज्ञानी संसरति, ज्ञानी तु नेतीममर्थमाह श्रुतिः —

“अजामेकां लोहितशुक्लकृष्णाम्”

इति ॥

अन्या अप्येवम्प्रकाराः श्रुतयः, एवमेव व्याख्यातव्या नान्यथा इति भेदस्य पारमार्थिकत्वे न कापि श्रुतिः प्रमाणभावमधिगच्छतीति युक्तमेवेदमुक्तम् —

‘न भेदः पारमार्थिकः ।’

इति । विस्तरस्तु भगवद्गीताभाष्यव्याख्यायां भाष्याकंप्रकाशिकायां क्षेत्रज्ञाध्याये द्वितीयश्लोके द्रष्टव्य इत्येतावतैवात्र विरम्यते ॥

## DIFFERENCE IS NOT REAL\*

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*Bhāṣyabhāvajña Varahūr Kalyāṇasundara Śāstrī*

Are *jīva* and *Īsvara* different from each other like a pot and a cloth in respect of their form? Or, are they different like salt and camphor in respect of their quality? Or, are they different like two pots as individual things? Or, are they different like pot and colour in respect of categories? Or, do they differ like air and ether in respect of their qualities? Or, do they differ like pot and pitcher by their names? Of these, the first alternative is not tenable, for both *jīva* and *Īsvara* are without form. Nor is the second alternative tenable as both of them are devoid of qualities. The third alternative also has to be rejected, for they are not apprehended as two individual entities, and also for the reason that being unmanifest, there is no scope for them to be manifest as individual entities. Also, the fourth alternative is unacceptable, for both of them *qua* Self are identical; and there are *śruti* texts such as "Through the *jīva* which is the Self," "He is the Self," in support of their position. Nor can we accept the fifth alternative, because they are devoid of qualities.

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\* Translated by Dr R. Balasubramanian

Therefore, there remains only the sixth alternative. Just as one and the same object has two names — as pot and pitcher, even so one and the same consciousness is designated by two names — *jīva* and *Īsvara*. So, the view that the difference between *jīva* and *Īsvara* is real is untenable. It is no argument to say that the theory of non-difference (between them) is also untenable on the ground that the negation of difference is impossible without the prior affirmation of difference, that is to say, if difference, is nonexistent, the affirmation of difference is inappropriate; for, from the perspective of an ignorant person there is difference between *jīva* and *Īsvara* inasmuch as the former is qualified by the internal organ while the latter is qualified by *māyā*; for, it is unintelligible to think of any qualification in respect of consciousness which is *nirviśeṣa* (devoid of specification). It is for this reason that the Self is said to be *nirdharmaka*; also, it is said to be non-relational. Consciousness which is plenitude cannot be limited by *upādhis* such as the internal organ. Let it be admitted (for the sake of argument) that there is adventitious difference (between them) caused by *upādhi* as in the case of pot-enclosed-ether and monastic building-enclosed-ether; the difference arising because of *upādhi* cannot cause real difference between *jīva* and *Īsvara*. Indeed, the difference between pot and monastic building does not produce real difference in ether. There is no object whatsoever which has been really split into two by *upādhi*. It is for this reason that we did not mention earlier as one of the alternatives the view whether there is difference between *jīva* and *Īsvara* in respect of their *upādhi*, as there is no proving instance in support of this. It is no argument to say that pot-enclosed-ether and monastic building-enclosed-ether

could serve as an example, for the difference (between these two) is not acceptable to us. What is commonly agreed upon, indeed, must be stated as an example. Therefore, the view that there is real difference between *jīva* and *Īsvara* is inappropriate and also not valid. It is no argument to say that it has the support of *pramāṇa*, for it goes against scriptural texts such as, ‘He is the Self; you are that.’ (*Chāndogyopaniṣad*, VI, viii, 7) Thus a person who cognizes difference (between *jīva* and *Īsvara*) is deprecated as an animal by *śruti* which says: ‘One who thinks, ‘He is someone and I am different from him, does not know like an animal.’ (*Bṛhadāraṇyaka*, I, iv, 10) Keeping this in mind, Śaṅkara has said that being an animal is to be like an ignorant person. Thus the fear of bondage is unavoidable to one who cognizes difference, that is, who is an animal or who is ignorant. There is also the *śruti* text, ‘He who makes even a little difference — it is that which causes fear.’ (*Taittirīya*, II, 7) The reason for this is that, since *Īsvara* is free from bondage, the *jīva* who is said to be different from him must be one who is in bondage. Further, a person — who, in spite of having attained human birth which is conducive to the attainment of the right knowledge which is capable of removing bondage, does not free himself from bondage by earning the right knowledge — is, indeed, wretched and kills himself. The word ‘*ātmahā*’ means ‘*ātmānam hanti*,’ i.e., one who kills the Self by driving himself into bondage. The entry of such a person into hell is declared by *śruti* itself: ‘Those worlds of devils are covered by blinding darkness. Those people that kill the Self go to them after giving up this body,’ (*Īśāvāsyopaniṣad*, 3), and ‘Those who worship *avidyā* (rites) enter into blinding darkness.’

(*Ibid.*, 9) So he is to be avoided inasmuch as he not only gets into hell but also leads others to get into hell. As the saying goes, "One should keep the wicked at a distance." Otherwise, the entry into blinding darkness by others who follow him (the wicked man) is inescapable.

Even though the Self cannot be killed by anything as declared in the *Gītā* (II, 19), "It does not kill, nor is it killed by anything," the Self which is said to be the knower due to ignorance is killed by these (ignorant) men. By getting the knowledge, "I am Brahman-Ātman which is free from bondage," the knower is freed from bondage; and in the absence of this knowledge, he is not freed from it. If this be not the case, there will be the futility of scripture. Hence the person (who is ignorant of the Self) is a killer of the Self. It is clear from this that for a person, who knows the self as different from Īsvara, there is the evil of fall into bondage. Consequently the *kṣetrajñā* (i.e., the Self in the body) is Īsvara alone who is free from bondage. If it be said that the scriptural text, "Two birds that are ever associated and have similar names..." (*Muṇḍako-pañiṣad*, III, i, 1) has its purport in the difference between *jīva* and Brahman, it is not so; for, though this text has its purport in the difference between *jīva* and Īsvara, its import is not in the difference between *jīva* and Brahman. It is no argument to say that Īsvara alone is Brahman. In that case, is not *jīva* also Brahman? It, too, is Brahman. If it be asked, "How can the *jīva*, who is subject to evil qualities such as suffering, be Brahman?" then it can also be asked, "How can Īsvara, who is endowed with qualities such as true desire, be Brahman?" — the answer is the same. Brahman, indeed, is *nirguṇa*, as declared in the *śruti*

text, "Brahman is the witness, consciousness, the only one, devoid of qualities" (*Śvetāśvataropaniṣad*, VI, 11). Also it has been said frequently in the *Viṣṇu-purāna* that Brahman is *nirguṇa*. It is no argument to say that these texts convey the sense that Brahman is free from qualities which are to be abandoned, for it can be said that they purport to say that Brahman is free from qualities which are acquired. Also, it is improper to give up the sense that Brahman is totally devoid of qualities, which is directly obtained from the word (*nirguṇa*). Thus, even though there is mutual difference between the two empirical entities, *jīva* and *Īsvara*, which are conditioned by the adjuncts of the internal organ and *māyā* respectively, there is no difference at all between the consciousness conditioned by an adjunct and the consciousness which is free from adjunct, viz., *jīva* and Brahman, or *Īsvara* and Brahman, as in the case of pot-enclosed-ether and infinite ether, or monastic building-enclosed-ether and infinite ether. Even though *ghaṭākāśa* and *maṭhākāśa* are in reality identical with *mahākāśa*, nevertheless so long as there is *vyavahāra*, there is difference; in this way the difference between *jīva* and *Īsvara* has to be understood. The scriptural text (of the *Muṇḍakopaniṣad*) referred to above, which restates the empirical difference between *jīva* and *Īsvara*, is not competent to sublimate the non-difference between the inward Self and Brahman, which is real (*pāramārthika*). By the verse, "*vibhedajanake...*," it is stated that non-duality is *pāramārthika*, because it speaks of the total destruction of *ajñāna*. Indeed, the destruction of *ajñāna* is the state of reality; when *ajñāna* is totally removed, the empirical distinctions such as *jīva* and *Īsvara* do not take place. Since *ajñāna* remains merely in the form of cause without producing any

effect in the state of sleep, there is no empirical distinction in that state; is there any need to say that all empirical distinctions will be absent when *ajñāna* is destroyed without any remainder?

Or, it can be said that the scriptural text (*dvā-suparṇā*) refers to the distinction between the knower and the inward Self. Being limited by the internal organ, the knower is endowed with qualities and is agent as well as enjoyer. The inward Self, being the witness to that, is devoid of qualities, and is neither an agent nor an enjoyer. The internal organ which carries the semblance (*ābhāsa*) of consciousness is the knower; and it is called *sattvam*; and the inward Self is spoken of as *kṣetrajña*. Thus the text "*dvāsuparṇā*" has been explained in the "*Pañcīrahasyabrāhmaṇa*" — "Of these two, the one eats the fruit of divergent tastes" — this passage refers to *sattvam* (i.e. the internal organ); and the passage, "The other looks on without eating," refers to the knower; so these two are the internal organ and *kṣetrajña*. Since the internal organ is the instrument, it cannot have agency; it is the enjoyer, indeed, who can be spoken of as an agent. Inasmuch as the internal organ which carries the semblance of consciousness and which has the sense of "I", is the knower and is therefore an agent, it cannot be an instrument; consequently, agency can be associated with it. If it be said that *kṣetrajña* is the supreme Self alone, then it is quite acceptable. We do not say that *kṣetrajña* is different from the supreme Self; but we do maintain that the two are non-different, as there is the declaration, "Know me also as *kṣetrajña*," in the *Gītā* (XIII, 2). It is no argument to say that the witness of the *jīva* which has the internal organ as its adjunct and which is limited thereby



cannot be the same as the unlimited supreme Self; the *kṣetrajñā* is limited by the internal organ only because of *ajñāna*; by itself it has no such limitation. That is why it has been said, "When *ajñāna* which causes distinctions is totally destroyed (who can make the difference between the Self and Brahman?)."

If it be said that the *jīva* who is the enjoyer is different from *Īsvara* who is the Witness, on the ground that the *śruti* text says "*tayor-anyaḥ*" (i.e. of these two), it is not so. There is enjoyership only for the knower who is spoken of as *jīva*, but not for the Self. The Self, indeed, is the Witness. It is that alone which is referred to as "The other looks on without eating." Since the Self is the *svarūpa* (i.e. essence) of the knower, the latter is really the former. If it be otherwise, how can ignorance and bliss which are experienced by the Witness during sleep be recollected by the knower in the form — "I slept happily; I did not know anything."

If it be said that the *kṣetrajñā* is not the Self, the Witness, on the ground that the state of being a witness is not possible for it when it is totally ignorant in the states of deep sleep, trance and world dissolution, it is not so. Recollection presupposes prior experience; and on account of the recollection (of ignorance and bliss) mentioned above, the prior experience of them has to be presupposed. It cannot be said that the recollection, "I slept happily," is erroneous. Does a person himself know his ignorance in deep sleep? Or, someone else? He himself does not know it; for he has no knowledge then. Nor is it known by another person, for there is no other person then. The *śruti* text, "When to the knower of Brahman everything has

become the Self, ... then what should one see and through what...? (*Bṛhadāraṇyakoṇiṣad*, II, iv, 4) speaks of the absence of all duality in states such as deep sleep. It is no argument to say that it is known through Īsvara. How can you, who are ignorant, know that? So, ignorance which is not witnessed by the *Sākṣin* is non-existent like the horns of a hare, etc. In the same way, even deep sleep must be non-existent, since it too is not witnessed by the *Sākṣin*; and you are not the witness. Further, when you wake up from sleep, you are asked by someone who was not asleep, "What did you experience till this time?" What will be your reply? You cannot say that "I did not experience anything whatsoever," for this reply is untenable. Even the reply in the form of possession of knowledge such as "A little knowledge, I do not have" is untenable in your case as you are ignorant. So, since there is the experience of *ajñāna* for you in states such as deep sleep, the witness to that alone is the Self. *Ajñāna*, etc., which are experienced by the witness cannot be recollected by a knower different from the witness; the knower is not totally different from the witness; nor is it non-different from the witness; for there is difference between the knower and the witness arising because of bondage and its absence respectively with regard to these two. Thus, since the knower cannot be described as different or non-different from the witness, it is of the nature of *mithyā* alone. The state of being a knower is superimposed on the witness-self by *ajñāna*. That is why, one who is ignorant is in bondage, but not the man of knowledge. And this idea is conveyed by the *śruti* text which says: "The beginningless and one (*ajñāna*) which is of the nature of red, white and black (i.e. of three *guṇas*)." (*Mahānārāyaṇakoṇiṣad*, XII, 5)

Other *śruti* texts similar to this have to be interpreted in this manner and not differently. So there is no *śruti* text which can be cited as authority for proving that difference (*bheda*) is real (*paramārthā*). The view that difference is not real, which has been mentioned (at the commencement of the article) is tenable. In the work called *Bhāṣyārka-prakāśikā* which is a commentary on Śaṅkara's *Bhāṣya* on the *Bhagavadgītā* there is a detailed discussion on this problem in the course of the explanation of the second verse of the chapter (XIII) dealing with the *kṣetrajña* and so I conclude without any further elaboration.



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संसाराध्वनि तापभानुकिरणप्रोद्धृतदाहव्यथा-  
 खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।  
 अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-  
 त्पेषा शङ्करभारती विजयते निर्वाणसन्दायिनी ॥

*saṁsārādhvani tāpabhānukiraṇaprodhūtadāhavyathā-*  
*khinnānāṁ jalakāṅkṣayā marubhuvi bhrāntyā*  
*paribhrāmyatām*  
*atyāsannasudhāmbudhiṁ sukhakaraiṁ 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.