

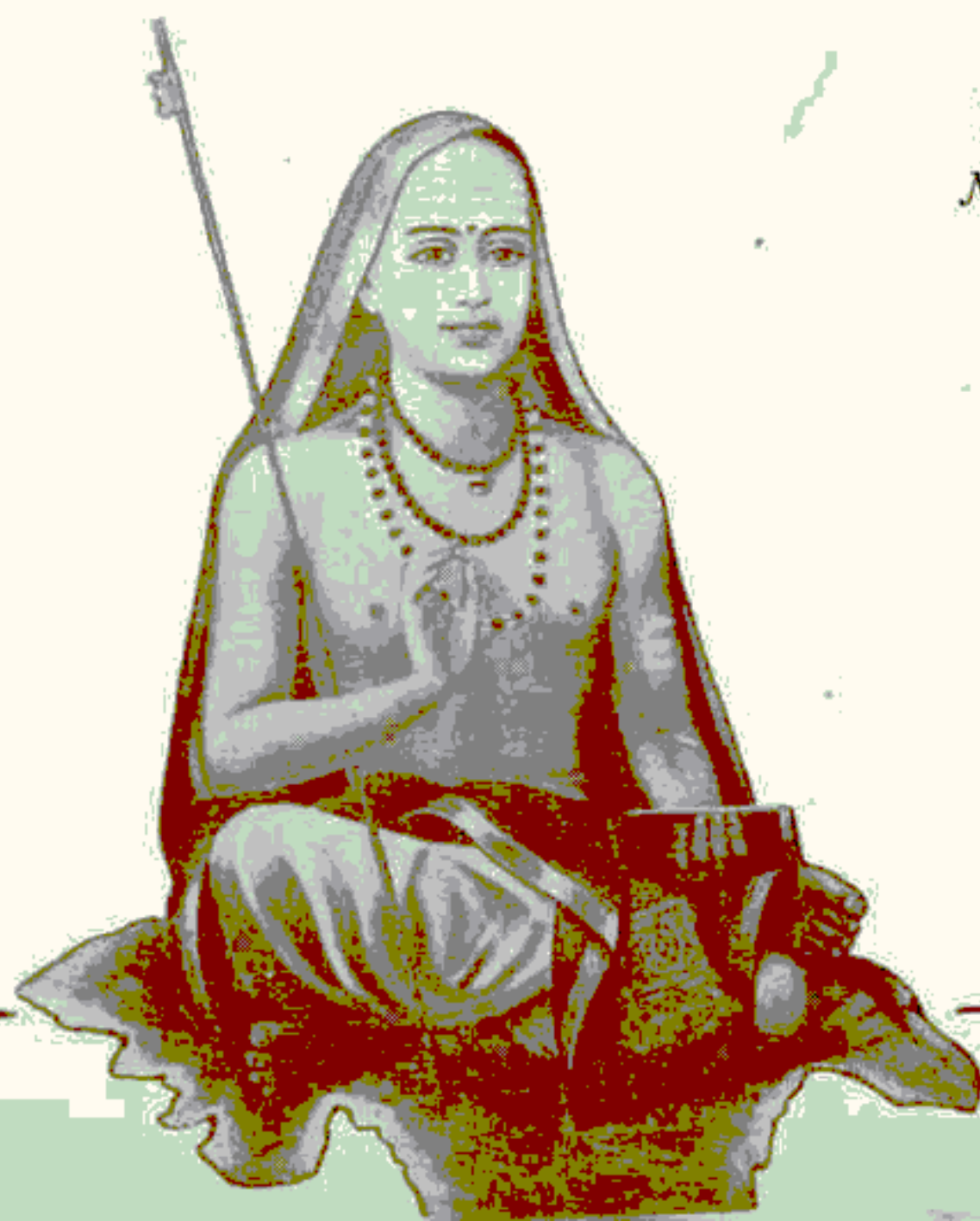
A QUARTERLY JOURNAL OF ADVAITA-VEDĀNTA

# *The VOICE of* **ŚĀNKA RĀ** śāṅkara-bhāratī

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

*Editor*  
N. C. Krishnan

*Volume TEN*  
*Number ONE*



MAY

1985

esā śaṅkara-bhāratī vijayate  
nirvāṇa-sandāyini

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

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## HOMAGE TO ŚAṆKARA

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[ 103 ]

कन्येव रूपगुणशालिनमादरेण  
मर्त्यम्प्रमोदभरतः स्वयमेव मुक्तिः ।  
यद्वाक्सुधाप्रणयिनं वृणुते हि सत्त्वं  
श्रोशङ्करार्यं मम देहि पदावलम्बम् ॥

*kanyeva rūpaguṇasālinam-ādareṇa*  
*martyam-pramodabharataḥ svayameva muktiḥ*  
*yadvāk-sudhāpraṇayinam vṛṇute hi satvaṁ*  
*śrīśaṅkarārya mama dehi padāvalambam.*

O! Venerable Śaṅkara! the liberation (*mukti*) overwhelmed by joy comes, of its own accord, to that mortal being who tastes the nectar of your teaching, in the same way as a maiden, of her own accord, chooses with solicitude the man endowed with beauty and virtues (as the husband). So I request you to grant me the support of your feet.

[ 104 ]

राजाधिराजपदवीं तरसा प्रयाति  
 यत्पादपङ्कजयुगं सकृदेव नत्वा ।  
 दीनाग्रयाय्यपि विना कमपि प्रयत्नं  
 श्रीशङ्करार्यं मम देहि पदावलम्बम् ॥

*rājādhirāja-padavīm tarasā prayāti  
 yat-pādapaṅkajayugam sakṛdeva natvā  
 dīnāgrayāyyapi vinā kamapi prayatnam  
 śrīśaṅkarārya mama dehi padāvalambam.*

O! Lord Śaṅkara! a person who is the poorest of the poor, even without any effort on his part, attains quickly the status of the supreme Monarch just by bowing to your pair of lotus feet merely once. So, I seek the support of your feet.

[ 105 ]

यत्प्रयायि जनतावनबद्धदीक्ष  
 तत्त्वम्प्रबोध्य तरसा बहुलैः स्वकीयैः ।  
 ग्रन्थैश्च पूर्णकरुणाभरितैः कटाक्षैः  
 श्रीशङ्करार्यं मम देहि पदावलम्बम् ॥

*yatyagrahyai-janatāvana-baddhadīkṣa  
 tattvam-prabodhya tarasā bahulaiḥ svakīyaiḥ  
 granthaiśca pūrṇakarūṇābharitaiḥ katākṣaiḥ  
 śrīśaṅkarārya mama dehi padāvalambam.*



O! Lord Śaṅkara! the foremost among ascetics! you have taken the solemn vow of protecting the entire humanity by teaching the Truth quickly through the host of your treatises and also by means of your glances full of immense compassion. So, I seek the support of your feet.

### ŚRI ŚAṄKARA ON LORD RĀMA

*The Rāmāyaṇa* was to Śaṅkara the story of the individual soul (*jīva*) getting beyond the ocean of worldly delusion and conquering the demons of attraction and repulsion; and Rāma was to Śaṅkara a symbol of *Brahmajñāni* (the realized soul), who, regaining the *Sītā* of peace for spouse, is immersed in the bliss of Self (*Ātmārāma*). Compare Śrī Śaṅkara's *Ātmabodha* (50):

तीर्त्वा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।  
योगी शान्तिसमायुक्तः आत्मारामो विराजते ॥

## ŚRĪ RĀMA\*

*Jagadguru Śrī Candrasekharendra Sarasvatī*

### I

Lord Nārāyaṇa made up His mind to remain as a man when He incarnated as Śrī Rāma, in order to teach the world the importance of reverence or *bhakti* towards father, mother, teacher and God. He so identified Himself with His human role that He behaved exactly like an ordinary mortal and when anyone attributed to Him qualities of God, He reminded him that He was only a man.

आत्मानं मानुषं मन्ये

Śrī Rāma is the remover of all our afflictions and bestower of prosperity as stated in the following verse:

आपदाप्रहर्तारं दातारं सर्वसम्पदाम् ।

Śrī Rāma, of all the heroes in our epics, stands as the ideal of ethics, morality, polity and all other

\*Courtesy: Souvenir "Saṅkara and Śaṅmata" published in connection with the conference on *Saṅkara and Śaṅmata* held in Madras, from June 1 to June 9, 1969





elevating ideologies blended into one. The world has preferred Him to Rāvaṇa and even to Paraśu-Rāma, in spite of their brahminhood and their *Īśvarabhakti* (devotion to God), because His self-control and humility outweighed all other high-sounding qualities, either in Himself or in His contemporaries.

## II

वेदवेद्ये परे पुंसि जाते दशरथात्मजे ।

वेदः प्राचेतसादासीत् साक्षाद्रामायणात्मना ॥

When the supreme person, *Paramapurusa*, proclaimed by the *Veda*, was born as Rāma, the son of Daśaratha, the *Veda* also made its appearance in the form of his story, *viz.* the *Ramāyaṇa* composed by the son of Pracetas, *i. e.* Sage Vālmīki.

The *Vedas* are the source of all *dharmas*. Śrī Rāma was the upholder and the embodiment of *dharma* as indicated in the verse which begins as:

रामो विग्रहवान् धर्मः ।

He protected *dharma* by his mental courage and disciplined life. Therefore, when he left for the forest for fourteen years to honour the pledge given by his father to Kaikeyī, his mother Kausalyā offered him as a talisman the very *dharma* which he protected so that that *dharma* may in turn protect him from all harms.

*Dharma* will protect us only when we take care of it — *Dharmo rakṣati rakṣitaḥ*. Śrī Rāma has become, therefore, a model for all of us.



The *Paramapurusa* spoken of in the *Vedas* is the perfect and full embodiment of *dharma*, and so is Śrī Rāma of the *Rāmāyaṇa*. The *Rāmāyaṇa* instructs us in *karma* (action), *bhakti* (devotion), and *jñāna* (knowledge) and in the dhārmic way of life. If we keep before ourselves the ideal of Śrī Rāma, we will be able to tide over every difficulty and danger and will be saved from straying into evil path. Meditating and repeating the name of Rāma (*Śrī-rāma-nāma-smaraṇa*) is the sure succour in life's tribulations. *Rāmanāma* is called *tāraka-mantra*, because it carries one beyond the ocean of births and deaths. Śrī Āñjaneya, who practised the *japa* (chanting) of *tāraka-mantra* (the name of Rāma) to perfection, is the embodiment of *brahmacarya* (continence) and valour (*vira*) which are most needed to endow us with strength to successfully go through the voyage of life. If we are anchored in Śrī Rāma and His supreme devotee, Śrī Āñjaneya, our minds will not be sullied by lust (*kāma*) and other passions, but will be disciplined to attain the Reality pointed out by the *Vedas*.

## BHAKTI AS A MEANS OF REALISATION\*

---

*Jagadguru Śri Jayendra Sarasvatī*

There are many living beings in this world. There are birds which fly in the sky. There are aquatic animals like fish, whales, sharks, etc., which live in water. Similarly, there are land animals like the dog, cow, cat, elephant, etc., which live on the earth. Besides these, we, human beings, also live on this earth.

All living beings have their sense-organs like eyes, ears, mouth, etc. They have their perception through these sense-organs. They see with their eyes, hear with their ears and make sounds with their mouth. But the difference between man and the other living beings consists precisely in this. While the other living beings are not capable of (i) having *darśana* of the Lord (ii) reciting the Lord's name and hearing his name, as they have no capacity to speak out the Lord's name, only human beings have the capacity to do these two things. Animals can only make some sound and they cannot recite the Lord's name. Therefore, to be born as a human being is indeed a rare thing. That is why it is said :

“जन्तूनां नरजन्म दुर्लभम् ।”

Among all births, human birth is something very rare.

Therefore, *Īśvarabhakti* should be done by all human beings. If a human being does not speak out the Lord's name through his mouth, he would, in all possibility, be born as a dumb person in his next birth.

We have seen some children who have ears but who are deaf. This is because these children had not listened to the Lord's name in their previous births. Similarly, we have seen children who are blind though they have eyes. This is because they did not have *darśana* of the Lord in their previous births, and, therefore, they are suffering now.

If a person develops the capacity to speak out the Lord's name, he will acquire the power to sing even music later on. As the prayer *śloka* says :

मूकं करोति वाचालं पंगुं लघयते गिरिम् ।  
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥

Lord Krishna has the capacity to make even a dumb person speak and a lame man climb up a mountain. Such is His capacity to bestow His grace on a devotee. On the other hand, if a person does not speak out the Lord's name or does not hear the Lord's name or does not see the Lord, then he would not even have ordinary vision or the ordinary sense perception for worldly pursuits. For instance, we have seen children afflicted by polio. What is the reason for this? If only they would have used their feet for going round the



temple in *pradakṣiṇa*, they would not have developed this disease now. If they would use their feet only to go to the cinema-hall all the time, naturally only polio would come to them. If a human being does not use his organs of perception for seeing God, for listening to God's name, and for speaking out God's name, as the case may be, then he gets a birth lower down in the scale of evolution next time.

Since human birth is something very rare, whatever sense organs are here should be dedicated to God and should be used for God. Unless that is done, we shall not be using our sense organs properly. If these sense organs are all dedicated to God, everything will turn out to be good for us. If, on the other hand, they are used only for worldly activities, then the next birth of the individual will not be a good birth.

So *Īśvarabhakti* is most important for human beings. In the earlier *yugas* like *Kṛtayuga*, for instance, people used to do a lot of penance for thousands of years to realise God. In the *Tretāyuga*, people were doing *Viṣṇubhakti* by performing sacrifices, etc. In the *Tretāyuga*, God had incarnated Himself in the form of *Rāmacandramūrti*, while in the the *Dvāparayuga* he had come in the form of Krishna. So, along with the birth of Krishna, the school of Krishna-bhakti developed. Krishna actually lived amidst the *Gopīs* and *Gopālas* just like an ordinary person, and, therefore, the scope for *Kṛṣṇa-bhakti* was very much there.

In our *yuga*, namely *Kaliyuga*, there has been no such incarnation so far. So, we can only think of the *svarūpa* of God, and for this, *bhakti* is very necessary.

So, we have the idea of *Rāma-bhakti*, *Kṛṣṇa-bhakti*, etc. It is said :

“भक्तिरेव कलौ युगे”

In other words, *bhakti* is the only means for realising God in *Kaliyuga*. So, in *Kaliyuga*, *bhakti* is primary. There is no other means which is to be practised very much these days. It is only the *bhakti* cult which is very much popular and which is being practised on a largescale during these days.

In the words of Ādi Śaṅkara Bhagavatpāda, the goal of human life is:

“स्वस्वरूपावबोधः”

It means: awareness of one's own true nature. The means to attain this are many. The path of *bhakti* is also one. Regarding *bhakti*, Ādi Śaṅkara says:

“स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥”

*Bhakti* is a means of realisation of the true nature of oneself. It is not the final end or *sādhya* (साध्य) but only a *sādhana* or *anusandhāna* for realising it. And in *Kaliyuga*, it is an easy means for all people. Therefore, we are asked to do *bhakti* towards *Īśvara* as Rāma or Krishna and so on, and thereby come to an awareness of our own true nature.



*Śaṅkara Bhagavatpāda's*  
VIVEKACŪḌĀMAṆI

*(Contd. from Vol. IX, No. 4)*

Translation

by

Dr R. Balasubramanian

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*Avidyā* is beginningless; likewise its effect is beginningless. But when knowledge arises, the effect of *avidyā*, though beginningless, is destroyed along with its root-cause, even as dream comes to an end on waking up from sleep. It is clear that, though *avidyā* is beginningless, it is not eternal like prior non-existence (*prāgabhāva*). Prior non-existence, even though beginningless, is observed to have an end.

[ 202 cd - 203 ab ]

यद्बुद्ध्युपाधिसम्बन्धात्परिकल्पितमात्मनि ॥  
जीवत्वं न ततोऽन्यत्तु स्वरूपेण विलक्षणम् ।

*yadbuddhyupādhi-sambandhāt-parikalpitamātmani  
jīvatvaṁ na tato'nyattu svarūpeṇa vilakṣaṇam.*

The status of being a *jīva* is superimposed on the Self due to its association with the adjunct, *viz.*, the intellect; but the other, (*i.e.*, the Self) is essentially different from it.

[ 203 cd - 204 ab ]

सम्बन्धः स्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ॥  
विनिवृत्तिर्भवेत्तस्य सम्यग्ज्ञानेन नान्यथा ।

*sambandhaḥ svātmano buddhyā mithyājñāna-puras-  
sarah  
vinivṛttir-bhavettasya samyajjñānena nānyathā.*

The relation between the Self and the intellect is due to a false knowledge. Its removal can be brought



about through right knowledge, and by no other means.

[ 204 cd ]

ब्रह्मात्मैकत्वविज्ञानं सम्यज्ज्ञानं श्रुतेर्मतम् ॥

*brahmātmaikatva-vijñānam samyajjñānam śruter-  
matam.*

According to *śruti*, right knowledge is the knowledge of the identity of the Self and Brahman.

[ 205 ]

तदात्मानात्मनोः सम्यग्विवेकेनैव सिद्ध्यति ।  
ततो विवेकः कर्तव्यः प्रत्यगात्मासदात्मनोः ॥

*tadātmānātmanoh samyag-vivekenaiiva siddhyati  
tato vivekaḥ kartavyaḥ pratyagātmāsadātmanoh.*

It arises by proper discrimination between the Self and the not-Self. Therefore, one must strive for the discrimination between the inward Self and the unreal (empirical) self.

[ 206 ]

जलम्पङ्कवदस्पष्टं पङ्कापाये जलं स्फुटम् ।  
यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥

*jalam-paṅkavad-aspaṣṭam-paṅkāpāye jalam sphuṭam  
yathā bhāti tathātmāpi doṣābhāve sphuṭaprabhaḥ.*

Water which is associated with mud is not clear; however, it becomes clear when the mud is removed (from it). Even so the Self shines clearly when the taint (*viz.*, *avidyā*) is removed.

[ 207 ]

असन्निवृत्तौ तु सदात्मनः स्फुट-  
प्रतीतिरेतस्य भवेत्प्रतीचः ।  
ततो निरासः करणीय एवा-  
सदात्मनः साध्वहमादिवस्तुनः ॥

*asannivṛttau tu sadātmanah sphuṭa-  
pratītiretasya bhavetpratīcaḥ  
tato nirāsaḥ karaṇīya eva  
asadātmanah sādhwahamādivastunaḥ.*

When the unreal is removed, this very inward Self (of the *jīva*) is definitely realized as the eternal Self. Hence, one must completely remove the unreal self (*asadātman*) such as egoism.

[ 208 ]

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।  
विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।  
दृश्यत्वाद् व्यभिचारित्वाच्चानित्यो नित्य इष्यते ॥

*ato nāyam-parātmā syād-vijñānamaya-śabdabhāk  
vikāritvāj-jadatvācca paricchinnavatva-hetutaḥ  
drśyatvād vyabhicāritvān-nānityo nitya iṣyate.*



So, what is called the sheath of intellect cannot be the supreme Self, because it is subject to modification, because it is insentient, because it is limited, because it is perceived (through the senses), and also because it is inconstant. The non-eternal cannot be the eternal (Self).

[ 209 ]

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता

स्यादानन्दमयः प्रियादिगुणकः स्वैश्वर्यलाभोदयः ।

पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वय-

म्भूत्वा नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥

*ānandapratibimba-cumbitatanur-vṛttistamo-jṛmbhitā  
syādānandamayah priyādiguṇakah sveśvarthā-  
lābhodayah  
punyasyānubhave vibhāti kṛtināmānandarūpaḥ svayam  
bhūtvā nandati yatra sādhu tanubhṛnmātraḥ prayatnam  
vinā.*

The sheath of bliss is the modification of *avidyā* which manifests itself carrying the reflection of the Self which is bliss. Its attributes are pleasure, etc. It arises on the attainment of a desired object. It shines by itself in the form of joy to those during the fruition of their virtuous deeds. From it every embodied being derives great joy without any effort.

[ 210 ]

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।

स्वप्नजागरयोरीषदिष्टसन्दर्शनादिना ॥

*ānandamayakośasya suṣuptau sphūrtir-utkaṭā  
svapna-jāgarayoriṣadiṣṭa-sandarśanādinā.*

The sheath of bliss is fully manifest in deep sleep, while in dream and waking states it has only a partial manifestation by the sight of desired objects, etc.

[ 211 ]

नैवायमानन्दमयः परात्मा  
सोपाधिकत्वात्प्रकृतेर्विकारात् ।  
कार्यत्वहेतोः सुकृतक्रियाया  
विकारसङ्घातसमाहितत्वात् ॥

*naivāyam-ānandamayah parātmā  
sopādhikatvāt-prakṛter-vikārāt  
kāryatvahetoh sukṛtakriyāyā  
vikāra-saṅghāta-samāhitatvāt.*

This sheath of bliss is not the supreme Self, because it is connected with the adjunct, because it is a modification of *prakṛti* (i.e., *avidyā*), because it is the effect of past good deeds, and also because it is associated with the groups of other modifications.

[ 212 ]

पञ्चानामपि कोशानां निषेधे युक्तितः कृते ।  
तन्निषेधावधिः साक्षी बोधरूपोऽवशिष्यते ॥

*pañcānāmapi kośānām niṣedhe yuktitaḥ kṛte  
tanniṣedhāvadhiḥ sāksī bodharūpo'vaśiṣyate.*

When all the five sheaths are eliminated through reasoning, what remains as the limit to this process of elimination is the Witness-Self which is of the nature of knowledge.

[ 213 ]

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।  
 अवस्थात्रयसाक्षी सच्चिर्विकारो निरञ्जनः ।  
 सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥

*yo'yamātmā svayamjyotiḥ pañcakośavilakṣaṇaḥ  
 avasthātraya-sākṣī sannirvikāro nirañjanaḥ  
 sadānandaḥ sa vijñeyaḥ svātmatvena vipaścitā.*

This self-luminous Self, which is different from the five sheaths, which is the witness of the three states, which is real, changeless and untainted, which is eternal bliss, is to be known by the wise as one's own Self.

[ 214 ]

शिष्य उवाच —

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।  
 सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।  
 विज्ञेयं किमु वस्त्वस्ति स्वात्मनात्र विपश्चिता ॥

*śiṣya uvāca —*

*mithyātvena niṣiddheṣu kośeṣveteṣu pañcasu  
 sarvābhāvaṁ vinā kiñcin-na paśyāmyatra he guro  
 vijñeyaṁ kimu vastvastī svātmanātra vipaścitā.*



The disciple asked:

O Teacher, after the elimination of these five sheaths as unreal, I find nothing here except the absence of everything (i.e., absolute void). What, then, is there to be known by the wise as identical with his Self?

[ 215 - 216 ]

श्रीगुरुवाच —

सत्यमुक्तं त्वया विद्वन् निपुणोऽसि विचारणे ।  
 अहमादिविकारास्ते तदभावोऽयमप्यथ ॥  
 सर्वे येनानुभूयन्ते यस्त्वयं नानुभूयते ।  
 तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥

Śrīgururuvāca —

*satyamuktam tvayā vidvan nīpuṇo'si vicāraṇe  
 ahamādivikārāste tadabhāvo'yamapyatha.*

*sarve yenānubhūyante yastvayaṁ nānubhūyate  
 tamātmānaṁ veditāraṁ viddhi buddhyā susūkṣmayā.*

The teacher replied:

O learned one, you have rightly formulated the question. You are an expert in enquiry. That by which all the modifications such as egoism and also their absence (during deep sleep) are perceived, but which itself is not perceived, know that, through your sharp intellect, as the Self, the knower.

[ 217 ]

तत्साक्षिकम्भवेत्तद्यद्येनानुभूयते ।  
कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥

*tatsāksīkam bhavet-tattadyad-yadyenānubhūyate  
kasyāpyananubhūtārthe sāksītvam nopayujyate.*

That which is perceived by something else has for its witness the latter. When there is none to perceive a thing, we cannot speak of a witness thereto, who perceives.

[ 218 ]

असौ स्वसाक्षिकोऽभावो यतस्त्वेनानुभूयते ।  
अतः परं स्वयं साक्षात् प्रत्यगात्मा न चेतारः ॥

*asau svasāksīko'bhāvo yatas-svenānubhūyate  
ataḥ param svayam sāksāt pratyagātmā na cetaraḥ.*

This non-existence (of all modifications) has the Self for its witness, for it is perceived by the Self. Hence the inward self is itself the supreme reality, and nothing else.

[ 219 ]

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते  
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नेकधा ।  
नानाकारविकारभाजिन इमान् पश्यन्नहंधीमुखान्  
नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥

(to be continued)



*Śaṅkara Bhagavatpāda's*  
DEVICATUSSASTYUPACĀRAPŪJĀ  
STOTRAM

*(Contd. from Vol. IX, No. 2)*

Translation with notes

by

Dr S. S. Janaki



Here is the fragrant Campaka oil mixed with other scented flowers, kept in the gem-studded golden cup, which is surrounded by humming bees. Let me apply this oil as held in the cup by divine damsels, at your hair dark like swarms of bees and in other parts of your body.

In the course of worship of any deity 'bathing' is an important ritual. A preliminary act for bath is the application of oil; *cf.* the *Pūrva Kāmika* IV. 402-3 :

तैलेन हस्तयन्त्राद्यैः साधितेन नवेन च ।  
पक्वेन शसितेनाथ शुद्धगव्येन सर्पिषा ॥  
सर्पिणं लिङ्गमभ्यर्च्य ... ..

[ 12 ]

मातः कुङ्कुमपङ्कनिर्मितमिदं देहे तवोद्वर्तनं  
भक्त्याहं कलयामि हेमरजसा संमिश्रितं केसरैः ।  
केशानामलकैर्विशोध्य विशदान्कस्तूरिकाद्यर्चितैः  
स्नानं ते नवरत्नकुम्भविधिना संवासितोष्णोदकैः ॥

*mātaḥ kuṅkuma-pankanirmitam-idam dehe*  
*tavodvartanam-*  
*bhaktiāham kalayāmi hemarajasā sammiśritam*  
*kesaraiḥ*  
*keśān-āmalakair-viśodhya viśadān-kastūrikādy-*  
*arcitaiḥ*  
*snānam te navaratna-kumbhavidhinā*  
*samvāsitoṣṇodakaiḥ.*



Mother! I offer with devotion this saffron paste mixed with Kesara and gold dust. I clean the hair with emblic myroblan (*āmalaka*) and decorate it with Kastūri; then I perform the bath for your limbs with hot scented water from pots studded with nine precious gems.

[ 13 ]

दधिदुग्धघृतैः समाक्षिकैःसितया शर्करया समन्वितैः ।  
स्नपयामि बतहमादृतो जननि त्वाम्पुनरुष्णवारिभिः ॥

*dadhidugdhaghṛtaiḥ samākṣikaiḥ sitayā śarkarayā*  
*samanvitaiḥ*  
*snapayāmi batāhamādrto janani tvām-punaruṣṇavaribhiḥ.*

Mother! I will perform ablutions to you reverentially with curd, milk, ghee, honey, white sugar, along with hot water.

According to the *Āgamas* the various cordialities (*upacāras*) are said to be related to the five gross constituent elements (*pañca-bhūtas*) of the body — earth (*pṛthvī*), water (*ap*), fire (*agni*), wind (*vāyu*), and ether (*nabhas*). The offering of water for sipping (*ācamana*), ablutions with milk, curd, water, etc. are related to the water-elements. The *Āgamas* also specify the fruit of using the different materials for ablution — all desired results are obtained by milk, beauty by yoghurt, proficiency in music by honey, etc.

क्षीरं तु चिन्तितफलं दधिस्तु रूपसम्पदम् ।

मधु सङ्गीतज्ञानाय आज्यं बुद्धिविचर्धनम् ॥



[ 14 ]

एलोशीरसुवासितैः सकुसुमैर्गङ्गादितीर्थोदकै-  
 र्माणिक्यद्रवमौक्तिकामृतरसैः स्वच्छैः सुवर्णोदकैः ।  
 मन्त्रान्वैदिकतान्त्रिकान्परिपठन्सानन्दमत्यादरा-  
 त्सनानं ते परिकल्पयामि जननि स्नानं त्वमङ्गीकुरु ॥

*eloṣira-suvāsitaiḥ sakusumair-gaṅgādi-tīrthodakair-  
 māṇikyā-dravamauktikāmrtarasaiḥ svacchaiḥ  
 suvarṇodakaiḥ  
 mantrānvaidika-tāntrikān-pariṣaṭhansānandam-atyādarāt  
 snānam te parikalpayāmi janani! snānam tvamaṅgīkuru.*

Mother! I am joyfully and reverentially arranging your bath, with the holy sweet waters from the Ganges and other Tīrthas, kept in pure golden pots studded with emerald and pearls, scented with fragrant roots and cardamom, along with the recitation of Vedic and Tāntric *mantras*. Kindly accept the same.

[ 15 ]

बालार्कद्युतिदाडिमीयकुसुमप्रस्पर्धि सर्वोत्तमं  
 मातस्त्वस्परिधेहि दिव्यवसनम्भक्त्या मया कल्पितम् ।  
 मुक्ताभिर्ग्रथितं सुकञ्चुकमिदं स्वीकृत्य पीतप्रभं  
 तप्तस्वर्णसमानवर्णमतुलप्रावर्णमङ्गीकुरु ॥

*bālārkadyuti-dāḍimīya-kusuma-praspardhi  
 sarvottamam  
 mātastvam-paridhehi divyavasānambhaktiyā mayā  
 kalpitam*



Mother goddess! I shall thickly fumigate your lovely tresses with aloe, smoothly comb and tie them up with golden chords. I shall then decorate them with fragrant flowers like lotus and *campaka*.

[ 18 ]

सौवीराञ्जनमिदमम्ब चक्षुषोस्ते

विन्यस्तं कनकशलाकया मया यत् ।

तन्न्यूनं मलिनमपि त्वदक्षिसङ्गाद्-

ब्रह्मेन्द्राद्यभिलषणीयतामियाय ॥

*sauvīrāñjanam-idam-amba cakṣuṣoste*  
*vinyastam kanakaśalākayā mayā yat*  
*tan-nyūnam malinamapi tvadakṣisaṅgād-*  
*brahmendrādyabhilaṣaṇīyatām-iyāya.*

Mother! I am now applying the superior collyrium to your eyes with the golden eye-pencil. Although the collyrium is by its very nature dark and dusty, it has become a desirable object even for the gods Brahmā and Indra on account of contact with your eyes.

The beauty of the eyes and glances of the Goddess have been dealt with at great length in the *Saundaryalaharī* (verses 48-57). Especially the verse 53 may be noted in which the eyes with the three colours — red, black and white, due to application of collyrium appear to be a unique combination of the three *guṇas*—*rajas*, *sattva* and *tamas*, just in order to create Brahmā. Viṣṇu and Śiva who have taken shelter in Her at the time of deluge.

विभक्तत्रैवर्ण्यं व्यतिकरितलीलाञ्जनतया

विभाति त्वन्नेत्रत्रितयमिदमीशानदयिते ।



पुनः स्रष्टं देवान्द्रहिणहरिरुद्रानुपरतान्  
रजः सत्त्वं विभ्रतम इति गुणानां त्रयमिव ॥

[ 19 ]

मञ्जीरे पदयोर्निधाय रुचिरां विन्यस्य काञ्चीं कटौ  
मुक्ताहारमुरोजयोरनुपमां नक्षत्रमालां गले ।  
केयूराणि भुजेषु रत्नवलयश्रेणीं करेषु क्रमा-  
त्ताटङ्के तव कर्णयोर्विनिदधे शीर्षे च चूडामणिम् ॥

*mañjīre paḍayor-nidhāya rucirām vinyasya kāñcīm*  
*katāu*  
*muktāhāram-urojayor-anupamām nakṣatramālām*  
*gale*  
*keyūrāṇi bhujesu ratnavalayaśreṇīm kareṣu kramāt-*  
*tāṭaṅke tava karnayor-vinidadhe śīrṣe ca*  
*cūdāmanim.*

I will put on your holy self the various ornaments — anklets on your feet, beautiful belt on the waist, pearl garland on the chest, the incomparable necklace with 27 gems around the neck, ornaments on the hands, gem-studded bangles on the wrist, the Tāṭaṅka on the ears and the crest-jewel on the head.

In the *Saundaryalaharī* (v. 28) it is said that the cause for the eternity of Śiva is indeed the mystic powers of the ear-ornaments of Śakti:

न शम्भोस्तन्मूलं तव जननि ताटङ्कमहिमा ।

*"na sambhos-tan-mūlam tava janani tāṭaṅkamahimā."*

Even the ornaments worn by the attendants of Gods are said to possess special powers. Śaṅkara in one of the *stotras* says that "the auspicious jingling sounds of the bangles and armlets made



by the attendants of Pārvatī, while waving the chowries ought to ward off the ills and sufferings of the devotees.”

उद्वेल्लद्बाहुवल्लीविलसनमये चामरान्दोलनीना-

मुद्भूतः कङ्कणालीवलयकलकलो वारयेदापदो नः ।

“*udvellad-bāhuvallīvilasanāsamaye cāmarāndolanīnām-  
udbhūtaḥ kaṅkaṇālīvalayakalakalo vārayed-āpado naḥ*”

According to the *Āgamas* the gem-set and golden ornaments are not just for decoration. Ornaments are symbolic of the power of Fire and as such they have significant role to perform in the worship of the deity — *āgneyam hemaratnādi*.

[ 20 ]

धम्मिल्ले तव देवि हेमकुसुमान्याधाय फालस्थले

मुक्तराजिविराजमानतिलकं नासापुटे मौक्तिकम् ।

मातमौक्तकजालिकां च कुचयोः सर्वाङ्गुलीषूर्मिकाः

कट्यां काञ्चनकिङ्किणीर्विनिदधे रत्नावतंसं श्रुतौ ॥

*dhammille tava devi! hemakusumāny-ādhāya*

*phālasthale*

*muktārāji-virājamāna-tilakam nāsāpuṭe*

*mauktikam*

*mātar-mauktika-jālikāñca kucayoḥ sarvāṅgulīṣ-*

*ūrmikāḥ*

*katyām kañcanakiṅkiṇīr-vinidadhe ratnāvataṁ-*

*saṁ śrutau.*

Oh Goddess! I shall further decorate you thus — golden flowers on your braided hair, a decorative

Tilaka of pearls on the wide forehead, pearl-screw on the nose, a large pearl-garland on the breasts, rings on all the fingers, golden belt with bells at the waist and gem-set studs on the ears.

[ 21 ]

मातः फालतले तवातिविमले काश्मीरकस्तूरिका-  
 कर्पूरागरुभिः करोमि तिलकं देहेऽङ्गरागं ततः ।  
 वक्षोजादिषु यक्षकर्दमरसं सिक्त्वा च पुष्पद्रवं  
 पादौ चन्दनलेपनादिभिरहं संपूजयामि क्रमात् ॥

*mātaḥ phālatale tavōtivimale kāśmīrakastūrīkā-  
 karpūrāgarubhiḥ karomi tilakaṁ dehe'ngarāgaṁ  
 tataḥ  
 vakṣojādiṣu yakṣakardamarasaṁ siktvā ca puṣpa-  
 dravam-  
 pādau candanalepanādibhir-aham  
 sampūjayāmi kramāt.*

Mother! I apply now on your fair forehead black decorative Tilaka with the dark musk from Kashmir, along with camphor and aloe. I sprinkle then the perfume essence (of camphor, agallochum, musk, sandal-wood, and Kakkola) on all limbs and apply sandal paste to the legs.

[ 22 ]

रत्नाक्षतैस्त्वां परिपूजयामि  
 मुक्ताफलैर्वा रुचिरैरविद्धैः ।

अखण्डितैर्देवि यवादिभिर्वा  
काश्मीरपङ्कगङ्किततण्डुलैर्वा ॥

*ratnākṣataistvām-paripūjayāmi*  
*muktāphalair-vā rucirair-aviddhaiḥ*  
*akhaṇḍitair-devi! yavādibhir-vā*  
*kāśmīrapaṅkāṅkita-taṇḍulair-vā.*

Oh Goddess! I worship you thereafter with unbroken gems, or pearls (not split or without perforation), or unhusked wheat, or rice mixed with saffron.

[ 23 ]

जननि चम्पकतैलमिदं पुरो  
मृगमदोपयुतं पटवासकम् ।  
सुरभिगन्धमिदं च चतुःसमं  
सपदि सर्वमिदं परिगृह्यताम् ॥

*janani! campakatailam-idam-puro*  
*mṛgamadopayutam-paṭavāsakam*  
*surabhiḡandham-idañca catuḥ samam*  
*sapadi sarvam-idam-pariḡrhyatām.*

Mother! here before you are in equal proportion — the oil prepared from *Campaka* flower-essence, the musk scent, perfumes and fragrant powder. Kindly accept them.



[ 24 ]

सीमन्ते ते भगवति मया सादरं न्यस्तमेत-  
 त्सिन्दूरं मे हृदयकमले हर्षवर्षं तनोतु ।  
 बालादित्यद्युतिरिव सदा लोहिता यस्य कान्ति-  
 रन्तर्ध्वान्तं हरतु सततं चेतसा चिन्तयामि ॥

*simante te bhagavati ! mayā sādaram nyastam-etat-  
 sindūram me hrdayakamale harṣavarṣam tanotu  
 bālāditya-dyutir-iva sadā lohītā yasya kāntir-  
 antar-dhvāntam haratu satatam cetasā cintayāmi.*

Goddess! I am applying the vermilion on the parting of your hair; let this bring shower of delight in my lotus-heart. I always visualise that the brilliant vermilion mark, red like the early morning sunshine, may remove my darkness of ignorance.

[ 25 ]

मन्दारकुन्दकरवीरलवङ्गपुष्पै-  
 स्त्वां देवि सन्ततमहं परिपूजयामि ।  
 जातीजपावकुलचम्पककेतकादि-  
 नानाविधानि कुसुमानि च तेऽर्पयामि ॥

*mandāra-kunda-karavīrā-lavaṅga-puṣpāis-  
 tvām devi ! santatam-aham paripūjayāmi  
 jāti-japā-vakula-campaka-ketakādi-  
 nānāvidhāni kusumāni ca te'rpayāmi.*

(to be continued)



## VIṢṆUPĀDĀDIKEŚĀNTAVARṆANA- STOTRAM\*

*Śaṅkara Bhagavatpāda*

This hymn describing the beauty from the feet to the braids of hair of Lord Viṣṇu in 51 verses is composed in *sragdharā* metre. Here the first five verses describe the insignia of the Lord: the conch, disc, bow, sword and mace. The verses (6) and (7) respectively describe the divine eagle and the divine serpent, the vehicle and the couch of the Lord. The verses (8) and (9) speak about the glory of the consort of Lord Viṣṇu. The actual description of the grace of the limbs of the Lord begins only from the verse (10), and is continued till the verse (47). The verse (49) describes the ten manifestations of the Lord.

[ 1 ]

लक्ष्मीभर्तुर्भुजाग्रे कृतवसति सितं यस्य रूपं विशालं  
नीलाद्रेस्तुङ्गशृङ्गस्थितमिव रजनीनाथबिम्बं विभाति ।

\*Translated and explained by Dr. N. Gangadharan

पायान्नः पाञ्चजन्यः स दितिसुतकुलत्रासनैः पूरयन् स्वै-  
निध्वानैर्नीरदौघध्वनिपरिभवदैरम्बरं कम्बुराजः ॥

May the excellent conch *Pāñcajanya* protect us filling the sky with its sounds that brighten the kinsmen of the son of Diti and that ridicule the sounds of multitudes of clouds. It remains in the forepart of the hand of the consort of Lakṣmī. It is white. It is large in its form. It shines like the disc of the Moon that is stationed on the lofty peak of the blue mountain.

*Pāñcajanya* is the name of the conch of Lord Viṣṇu. *Rajani* means night; *rajaninātha* denotes the Moon. Sage Kaśyapa had two wives — Aditi and Diti. The progeny of the former were known as the Ādityas (the Suns) and of the latter as Daityas (the demons).

[ 2 ]

आहुर्यस्य स्वरूपं क्षणमुखमखिलं सूरयः कालमेतं  
ध्वान्तस्यैकान्तमन्तं यदपि च परमं सर्वधाम्नां च धाम ।  
चक्रं तच्चक्रपाणेर्दितिजतनुगलद्रक्तधाराक्तधारं  
शश्वन्नो विश्ववन्द्यं वितरतु विपुलं शर्म धर्मांशुशोभम् ॥

May that disc of Lord Viṣṇu (*Cakrapāṇi*) resplendent like the Sun bless us always with profuse delight. The learned proclaimed that it is the embodiment of the entire time beginning with *kṣaṇa* (moment). It is the absolute end of ignorance. It is the highest among all the positions. Its edge is drenched with a flow of blood that drips from the body of the progeny of Diti. It is adored by the entire universe.

Cakra is the disc of Lord Viṣṇu. Viṣṇu is known as Cakrapāṇi as he holds the disc in his hand.

The highest position denotes the Vaikuṅṭha.

[ 3 ]

अव्यान्निर्घातघोरो हरिमुजपवनामर्शमाध्मातमूर्ते-  
 रस्मान्विस्मेरनेत्रत्रिदशनुतिवचः साधुकारैः सुतारः ।  
 सर्वं संहर्तुमिच्छोररिकुलभुवनं स्फारविस्फारनादः  
 संयत्कल्पान्तसिन्धौ शरसलिलघटावार्मुचः कार्मुकस्य ॥

May the terrible thunderlike twang of the bow (of Lord Viṣṇu) protect us. It is extremely loud with the commending words of the extolling celestials who have an astonished look. The bow is the cloud that rains the columns of water, namely, the arrows, in the deluge, at the end of a *kalpa* (period), namely, the battle. The bow has an enlarged form on account of its contact with the wind, namely, the shoulder of Lord Hari. It desires to destroy the entire family of the enemy world.

This verse prays to the Śārṅga, the bow of Lord Viṣṇu for protection. It compares the bow to a collection of clouds.

The *kalpa* is a day of Brahmā or 1000 years equal to a period of 432 million years of the mortals.

[ 4 ]

जीमूतश्यामभासा मुहुरपि भगवद्बाहुना मोहयन्ती  
 युद्धेषूद्धूयमाना झटिति तडिदिवालक्ष्यते यस्य मूर्तिः ।



सोऽसिस्त्रासाकुलाक्षत्रिदशवपुरिपुः शोणितास्वाददृप्तो

नित्यानन्दाय भूयान्मधुमथनमनोनन्दनो नन्दको नः ॥

May that sword Nandaka, that makes the mind of the destroyer of Madhu rejoice, be for our eternal happiness. It is of black colour like the cloud. Its stupefying form thrown upwards suddenly in the battle by the hand of the Lord appears as the lightning. It is proud by drinking the blood of the enemy of the celestials that have an agitated look on account of fear.

Nandaka is the name of the sword of the Lord. Viṣṇu in one of His manifestations killed the demon Madhu.

[ 5 ]

कम्प्राकारा मुरारेः करकमलतलेनानुरागाद्गृहीता

सम्यग्वृत्ता स्थिताग्रे सपदि न सहते दर्शनं या परेषाम् ।

राजन्ती दैत्यजीवासवमदमुदिता लोहितालेपनाद्रा

कामं दीप्तांशुकान्ता प्रदिशतु दयितेवास्य कौमोदकी नः ॥

May the Kaumodakī like His wife grant us our desires. It has a beautiful shape. It is held by the lotus-hand of the enemy of Mura out of affection. It is perfectly round. It does not brook to see others in its immediate presence. It rejoices being intoxicated by the life sap of the demons. It is wet with red unguent. It is lustrous like the Sun.

Murāri denotes Lord Viṣṇu in His manifestation as Kṛṣṇa since He killed the demon Mura.



Kaumodakī is the divine mace of Lord Viṣṇu.

The word 'dīptāṁśu' denotes the Sun. This word as well as other attributes here could as well be interpreted as qualifying the word 'dayitā'. The word 'dīptāṁśukāntā' then means having a bright dress.

[ 6 ]

यो विश्वप्राणभूतस्तनुरपि च हरेर्यानकेतुस्वरूपो  
 यं संचिन्त्यैव मद्यः स्वयमुरगवधूवर्गगर्भाः पतन्ति ।  
 चञ्चच्चण्डोरुतुण्डत्रुटितफणिवसारक्तपङ्काङ्कितस्यं  
 वन्दे छन्दोमयं तं खगपतिममलस्वर्णपर्णं सुपर्णम् ॥

I salute that Suparṇa, the lord of the birds. He is of the form of the banner and the vehicle of Lord Hari. Although he is the embodiment of the life of the universe, he is frail. The foetus of the wives of the serpents abort themselves at once by the mere thinking about him. His face is marked with the thick blood and flesh of the serpents torn by the moving fierceful huge beak. He is the embodiment of the *Vedas*. He has the spotless golden wings.

Suparṇa is an epithet of Garuḍa, the Eagle, the vehicle of Lord Viṣṇu. Vinatā and Kadru were the wives of sage Kaśyapa. Garuḍa was the progeny of the former and the serpents were the progeny of the latter.

[ 7 ]

विष्णोर्विश्वेश्वरस्य प्रवरशयनकृत्सर्वलोकैकधर्ता  
 सोऽनन्तः सर्वभूतः पृथुविमलयशाः सर्ववेदैश्च वेद्यः ।

पाता विश्वस्य शश्वत्सकलसुररिपुध्वंसनः पापहन्ता  
 सर्वज्ञः सर्वसाक्षी सकलविषभयात् पातु भोगीश्वरो नः ॥

May Ananta, the lord of the serpents, protect us from the fear due to all poisons. He forms the excellent bed of Lord Viṣṇu, the Lord of the universe. He is the only supporter of all the world. He is in all the beings. He is extremely spotless and famous. He is to be known through all the *Vedas*. He is the protector of the universe. He is the destroyer of all the foes of the celestials. He is the annihilator of sins. He is omniscient. He is the witness of all the events.

Ananta is the lord of the serpents. He is also known as Śeṣa. He forms the couch of Lord Viṣṇu on the milky ocean.

[ 8 ]

वाग्भूगौर्यादिभेदैर्विदुरिह मुनयो यां यदीयैश्च पुंसां  
 कारुण्याद्रैः कटाक्षैः सकृदपि पतितैः संपदः स्युः समग्राः ।  
 कुन्देन्दुस्वच्छमन्दस्मितमधुरमुखाभोरुहां सुन्दराङ्गीं  
 वन्दे वन्द्यामशेषैरपि मुरभिदुरोमन्दिरामिन्दिरां ताम् ॥

I adore the Goddess Indirā (Lakṣmī) who rests on the chest of the slayer of (the demon) Mura. The sages know Her possessing different forms such as Goddess of Speech (Sarasvatī), Goddess Earth and Gaurī and the like. Men would get all the fortunes by the shower of Her compassionate tender glances even once. She has a sweet lotus face that bears a gentle smile as clear as the jasmine and the Moon. She possesses a charming body. She is adorable by all.



Mura was a demon killed by Lord Viṣṇu. Gaurī is the consort of Lord Śiva.

[ 9 ]

या सूते सत्त्वजालं सकलमपि सदा संनिधानेन पुंसो  
 धत्ते या सत्त्वयोगाच्चरमचरमिदं भूतये भूतजातम् ।  
 धात्रीं स्थात्रीं जनित्रीं प्रकृतिमविकृतिं विश्वशक्तिं विधात्रीं  
 विष्णोर्विश्वात्मनस्तां विपुलगुणमयीं प्राणनाथां प्रणौमि ॥

I adore the Mother Earth, the consort of Lord Viṣṇu, and the soul of the universe. She is the creator of all the beings. She bestows men everything by Her presence always. She confers fortune on the movable and immovable beings by means of her good disposition. She is the one that makes others established. She is the creator, the Nature. She does not undergo any change. She is the energy of the universe. She is the conferer of all things. She is the embodiment of manifold qualities.

[ 10 ]

येभ्योऽसूयद्विरुच्चैः सपदि पदमुरु त्यज्यते दैत्यवर्गैः  
 येभ्यो धतुं च मूर्ध्ना स्पृहयति सततं सर्वगीर्वाणवर्गः ।  
 नित्यं निर्मूलयेयुर्निचिततरममी भक्तिनिधनात्मनां नः  
 पद्माक्षस्यद्विपद्मद्वयतलनिलयाः पांसवः पापपङ्कम् ॥

May the particles of dust that remain on the lotus feet of the lotus-eyed Lord (Viṣṇu) remove always the the accumulated mire of sins of us who are steeped in

devotion (to Him). The extremely jealous group of demons at once leave the highest place on account of (the fear of touching) them. The entire celestial group desires always to bear them on the head.

The word *gīrvāna* denotes the celestials.

The word *padmākṣa*, meaning lotus-eyed, is an epithet of Lord Viṣṇu.

The demons are naturally averse to touch the dust from the Lord's feet and leave the highest position, namely, the *Vaikunṭha*. The celestials yearn to carry the same on their heads.

[ 11 ]

रेखा लेखादिवन्द्याश्चरणतल्लगताश्चक्रमत्स्यादिरूपाः

स्निग्धाः सूक्ष्माः सुजाता मृदुललिततरक्षामसूत्रायमाणाः ।

दद्युर्नो मङ्गलानि भ्रमरभरजुषा कोमलेनाविधजायाः

कम्प्रेणामे ड्यमानाः किसलयमृदुना पाणिना चक्रपाणेः ॥

May the lines of the forms of a wheel, fish and the like on (the soles of) the feet of (Lord) Cakrapāṇi (Viṣṇu) confer on us auspiciousness. They are adorable by the gods and others. They are smooth, subtle and well formed. They are made up of thin lines that are delicate and gracious. They are stroked by the daughter of the ocean (Lakṣmī) with Her charming and delicate hand as soft as a tender leaf attracting a multitude of bees.

When the milky ocean was churned, different objects rose from it. One of them was Goddess Lakṣmī. Hence She is referred to as born of the ocean.



[ 12 ]

यस्मादाक्रामतो द्यां गरुडमणिशिलाकेतुदण्डायमाना-  
 दाश्च्योतन्ती वभासे सुरसरिदमला वैजयन्तीव कान्ता ।  
 भूमिष्ठो यस्तथान्यो भुवनगृहबृहस्तम्भशोभां दधौ नः  
 पातामेतौ पयोजोदरललिततल्यौ पङ्कजाक्षस्य पादौ ॥

May these two feet of the lotus-eyed Lord, that have their soles gracious like the petals of a lotus, protect us. From (one of the feet), which spread as an emerald flagstaff in the sky, shone the charming flag in the form of the spotless celestial Ganges which flows from it. Then the other (foot), that rests on the earth, bore the beauty of a big pillar of the house, namely, the universe.

This verse describes the beauty of the feet of Lord Viṣṇu who assumed the all-pervasive form to subdue the demon Bali. While one foot spread across the sky, the other rested on the earth. The former appeared as the emerald flagstaff from which the celestial Ganges originated appearing like the flag. The other foot stood as a pillar supporting the universe.

[ 13 ]

आक्रामद्भ्यां त्रिलोकीमसुरसुरपती तत्क्षणादेव नीतौ  
 याभ्यां वैरोचनीन्द्रौ युगपदपि विपत्सम्पदोरेकधाम ।  
 ताभ्यां ताम्रोदराभ्यां मुहुरहमजितस्याञ्चिताभ्यामुभाभ्यां  
 प्राज्यैश्वर्यप्रदाभ्यां प्रणतिमुपगतः पादपङ्केरुहाभ्याम् ॥

Vairocāni, the lord of the demons and Indra, the lord of the celestials were led to calamity and

prosperity respectively at the same time by (the feet of the Lord) that were spreading across the three worlds. (The two feet of the Lord) are graceful. They are red. They confer abundant prosperity (on the seekers). I have approached with obeisance those two lotus feet of the unconquered Lord.

Vairocāni, also known as Bali, was the son of Virocana, the son of Prahlāda. As he was oppressing the world with his might, Lord Viṣṇu manifested as a dwarf, as the son of Kaśyapa and Aditi. As a dwarf He approached Bali and requested for three footsteps of space. When Bali readily consented, Lord Viṣṇu assumed His all-pervasive form, measured the heavens with one stride, the earth with the second and put the third step on the head of Bali and sent him to the nether world. Indra was restored as the ruler of the universe.

[ 14 ]

योभ्यो वर्णश्चतुर्थच्चरमत उदभूदादिसर्गे प्रजानां  
 साहस्री चापि संख्या प्रकटमभिहिता सर्ववेदेषु येषाम् ।  
 व्याप्ता विश्वंभरा यैरतिवितततनोर्विश्वमर्तेर्विराजो  
 विष्णोस्तेभ्यो महद्भ्यः सततमपि नमोऽस्त्वङ्घ्रि-  
 पङ्केरुहेभ्यः ॥

May my obeisance always be to those great lotus-feet of (Lord) Viṣṇu. At the time of the primary creation of the beings, the fourth order was born from them. Their number has explicitly been described as thousand in all the *Vedas*. The earth has been pervaded by them belonging to the very huge body of the omnipresent primary being.

(to be continued)



## THE PHILOSOPHY OF ŚAṄKARA\*

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*S. S. Suryanarayana Sastri*

### *The Goal of Endeavour*

Lasting happiness is the goal of endeavour. We work and play; we create and enjoy the beautiful; we strive to make our own or our neighbour's lot better; we seek to know our surroundings and consolidate our knowledge; we love and mate and usher in fresh generations. In every one of these ways we seek to find or perpetuate happiness, not the reverse of it. It may be that we willingly suffer or cause present unhappiness; that, however, is only because we hold it to be a necessary incident in the acquisition of greater happiness for ourselves or for others. Nor is there any genuine fear that we pursue a will-o-the-wisp. In different ways and in different degrees we are happy. But that happiness is neither universal nor permanent. And our neighbour's unhappiness as well as our own in the past or future casts a gloom even over our present happiness. It is natural for us to endeavour after stainless happiness, one which will not suffer diminution by being

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\* Extracted from *Śaṅkarācārya* by S. S. Suryanarayana Sastri (G. A. Natesan & Co., Madras, III edition, 1946), pp. 29-74.



shared, one that can extend infinitely outward in space and infinitely forward in time. Is not this search mistaken in spite of being natural? Perhaps it is; but we cannot declare it so without some examination. The belief in an infinite possibility of happiness should, however, be admitted at the root of all our endeavour. If knowledge can never be perfect, why do we constantly seek to extend its dominion? If goodness can never be perfect, why do we continually strive after improving ourselves or others? It is not as though such striving is natural; for laziness is also natural, and that comes easier than striving.

Happiness as the urge of endeavour has, therefore, to be admitted. And to be truly potent, that urge must be non-finite in character. If our highest achievement even in a distant future is to be but perishable, there is not much of a stimulus to strive after it; for such a goal is only relatively better than what comes our way without endeavour; and to seek the former, we may have to miss the latter; is not a bird in the hand worth two in the bush? If nevertheless we do strive, it must be because we look on the goal as infinitely and absolutely valuable, as that on attaining which we shall have no more desires and disquietitudes. Two birds *may be* better than one; but the fowler's satisfaction in catching two can come nowhere near infinitude. He may get more money for two birds; but even if it is twice the amount he would have got for one, the money will not last indefinitely. The very next day, if not earlier, he will have to start again his profession of bird-catching with all its uncertainties. But all through he is inspired by a hope that he will be happy in a way that knows no diminution or satiety. Coupled with this, of course, is a realisation more or

less clear of the comparative triviality of what he has already achieved.

*Happiness, the Very Nature of the Self*

Now, a little analysis will reveal the presupposition of this latter awareness. We are aware of the finitude of our achievements. But how can this be unless we, who judge, are greater than that which we judge? We know we are hedged in by limitations; we live in a limited portion of space and a limited span of time; we cannot do what we will or as we will, but have to submit to causal and other laws with physical, mental or moral consequences; but all the time we realise that we are thus limited; and this realisation would be impossible if we were merely limited. We are not merely finite; were we so, we would not know our finitude; we are rather, in the words of a Western philosopher, finite-infinite. Or if that appears too blatant a contradiction, we shall say that we are neither finite nor infinite; for mere finitude cannot account for the realisation thereof, while mere infinitude would seem to make no room for our experience that we are in fetters. To put it in other words: the endeavour after lasting happiness presupposes a realisation of the limitedness of present happiness; and this realisation would be impossible but for our being more than finite.

Let us look for a moment at another aspect of the question. Our experiences come and go; they change in content and quality; we see where we heard; we touch a rope where we seemed to see a snake; we find painful what was pleasant or indifferent; but we, the witnesses, are constant on all this change; we are like the string on which are strung the multi-coloured



beads of a necklace. Our nature as subjects seems to be constant, though the objects vary. Experience is constant, though there is variation in what is experienced or is experienceable. The seeing is common though the sights are different. If then our happiness as achieved is trivial and perishable, is it not likely that is because we have tried to find it in objects rather than in the subject, in the varying rather than in the constant, in the manifold objects of consciousness rather than in consciousness itself, in matter rather than in spirit? For it is matter, the object of consciousness, that is ever changing from form to form; consciousness itself is uniform. And we are the consciousness that apprehends, not one or other or all of the objects apprehended. About the latter there is doubt, as to their nature and their very existence. About consciousness, however, no doubt is possible, for it is the very self of the doubter. Can anyone ever ask himself: "Is this I or not I?" If therefore we turn away from objects which are uncertain and perishing to the self or consciousness that is indubitable and constant, with that we shall have achieved lasting happiness. For, consciousness is immutable and imperishable. When we say something has been but has now changed or perished, we refer to a change not in, but for, consciousness in respect of an object. If consciousness could itself perish, that change must be made known or presented to another consciousness; and thus what perished would have been not consciousness, but a particular form of it. Change must be perceived; and though particular forms of awareness may originate and pass away, awareness itself knows neither birth nor death. Nor is it subject to such limitations as those that divide you from me. For, whatever we



take to be the divisions or barriers, be it bodily configuration, mental disposition, moral training, physical location, or a host of other things, all these are seen to be objects of consciousness. We are aware of them; they are not awareness, not ourselves. It is we who calculate space and time and predict events whether in the future or in the past. Those of which we are conscious are not of the stuff of consciousness; much less do they exhaust it. We thus seem to have on one side consciousness which is one, infinite undivided and, on the other, objects of consciousness, which are multiple, limited, divided and mutable. We are the former, not the latter. If we but realised our nature, we would be absolutely happy, not merely seeking happiness through the acquisition of what is essentially transient.

It is also clear on some further reflection that what we seek cannot be really an acquisition. For what is acquired is something produced. It was not, but now is; and the same logic which permits the non-existent to come into existence would demand that it should become non-existent again. Whatever is produced is, in other words, finite; it is limited by the cause which preceded it and by other conditions that may impinge on it, in the present or in the future; and the finite is perishable. Not as a produced effect, therefore, can we find the happiness that is our goal. It should be infinite and therefore eternal. It cannot be a non-existent that has to be brought into existence. It should be already real, though, perhaps, not realised. Our endeavour should then be directed not to produce happiness but to make manifest what is already real, like the discovery of a gold ornament which one wears around one's own neck, but, in

forgetfulness is looking for high and low. Such happiness cannot be anything other than our own nature as consciousness, pure, homogeneous and untrammelled.

### *The Self as Awareness*

The Self is thus one, pure and unfettered. It is pure awareness. Of its reality, as we have said, there can be no doubts. Whatever appears to divide it is of a nature contrary to that, not consciousness, but the object thereof. And the Self is happiness. For just as an object is desired for the happiness it will bring and not merely because it is an object, so too, everything in the world is dear not for its own sake, but for the sake of the Self. Husband or wife, parent or child, wealth or power, not one of these is desired for its own sake; for as objects they are sometimes dear and sometimes the contrary; for the sake of the Self in them, however, they are all dear. The Self, as thus the supreme object of love, cannot be other than happiness, as the supreme goal of endeavour. It is the infinite plenitude, the *bhūman*; as compared with it, all else, that is to say, the not-Self is petty and trivial. The contrast between the two is as great as that between light and darkness. And no confusion between the two should be possible.

### *Superimposition*

Yet a persistent confusion is a fact of everyday experience. Not merely the body that we are aware of but the very sense-organs through which we know and the mind which knows through the senses, all these are part of the not-I; for we know that the senses exist and function, and that their functioning is



for a mind which is known to utilise them; all these are objects of consciousness, not consciousness; they are part of the not-Self, in much the same way as any piece of external matter. Their identification with the Self should not be possible; but it is actual all the same. When the body is well or ill, one says: "I am well or ill." When the body lacks a sense of sight or hearing, one says: "I am blind or deaf;" when the mind is distracted, one says: "I am distracted." The Self is identified with the not-Self; what can never be an object of consciousness and spoken of as "this" is treated as though it were such an object; there is a confusion of identity between the Self and the not-Self and a consequent confusion of characteristics; there is an intermingling, a tying-up, as it were, of the "not-this" and the "this", of the Self and the not-Self. This erroneous identification, otherwise called the reciprocal superimposition of the identities and characteristics of the Self and the not-Self, is the cause of all our woe. Consciousness which is unlimited freedom and happiness appears as if bound and subject to misery. Hence this bondage and transmigration, which in Hindu philosophy is called *samsāra*.

This superimposition or confusion is beginningless, but not endless. If we postulated a beginning, it would be unintelligible. For, any present error presupposes as one of its causes a trace of past experience. We could not see a snake in the rope if we had no previous experience of a snake to serve as the basis of the present recollection. Now, if consciousness is infinite and unlimited, it must be the only real; the not-Self which is an object of consciousness can be no more real than the snake seen in the rope. Since, however, the not-Self is experienced, there must be postulated, for the



explanation of present experience, a prior experience of the not-Self and a memory-impression thereof. Though the body is not real, the awareness of it has to be explained; and the explanation calls for a previous awareness of the body and a residual trace of that experience to serve for recall now. Since in that prior experience too, the body, the object of consciousness has no greater claim to reality, we have to assume a still earlier experience with a memory-trace; and so *ad infinitum*. Thus we are forced to the conclusion that no absolute beginning may be assumed for this confusion or the *samsāra* that is its consequence. Further, the self is pure and unlimited even by time, while the not-Self is limited in every way. To say that superimposition has a beginning in time would be to say that the timeless is related in time to the temporal, or, in other words, that time has a beginning in time. But this is absurd.

Because of this superimposition, the timeless appears as limited in time, the perfect appears as imperfect, the one appears as many, the homogeneous appears as heterogeneous, bliss appears diversified as alternating pleasure and pain: or in a word, the Self appears as the not-Self. The effect, however we describe it, is something positive; evil, error, diversity are facts of immediate experience. Their reality may be denied, but not their existence or manifestation. They must, therefore, be based in the last resort on the one Reality that is also consciousness and bliss. If this Reality were not the substrate, evil would be wholly unreal and not experienceable at all. Hence superimposition is of a peculiar nature, not exclusively determinable either as real or as unreal. If it were wholly real, we could never hope to get over it; for the absolutely real is the

absolutely permanent. If it were wholly unreal, we could never be aware of it, to say nothing of overcoming it; for there is nothing to know or overcome. Hence it is that bondage and evil are said to be indeterminable as real or unreal, to be *anirvācya*; whether as *sat* or as *asat*. And the cause of this bondage, if we look for any, other than the reality that is the substrate, must share the indeterminable character of the effect.

We have already seen that the happiness attained on release from bondage cannot be a product, a novel acquisition, since that, like all other products, would be impermanent. It is a manifestation rather of what is already real, a making known, not a bringing into being. The process of release or the acquisition of happiness would thus seem to be more one of knowing than of earning. Release is knowledge; and *per contra*, bondage, its opposite, must be non-knowledge, nescience, *avidyā*, functioning first by veiling or suppressing (*āvaraṇa*) our real nature, and then projecting (*vikṣepa*) what is not real. Hence it is that Advaita speaks of the world as the product of nescience (*avidyā*), by which is meant a positive entity removable by knowledge, just as physical darkness is removed by physical light. The cause of this limited, diversified world that appears to our awareness, the cause of the phenomenal world in short is an entity other than consciousness; since it is removable by knowledge, it is called nescience (*avidyā*); since like its effect, the world, it is not determinable as *sat* or *asat*, it is called *māyā*. He who seeks the highest human goal, *viz.*, lasting happiness or release, has to get rid of this *māyā* by the cultivation of knowledge which is its sole foe.



### *The Real as Experience*

It is necessary to be clear as to what it is of which we are certain. Other philosophers besides the Advaitin have claimed to reach certitude about the doubter, though the whole of the external world may be subject to doubt, because of inconstancy and delusiveness. The object may be uncertain, they say, but never the subject; the doubter cannot be doubted away. To such a position it is objected legitimately enough that our experience is a whole in which three facets may be distinguished: the experiencer (or experient), the experienced (object) and the experiencing (process). If in this whole, we seek to do away with the reality of one or other facet, the reality of the other facet or facets will not stand bare and unaffected. Subject and object are correlative. If the status of the object is in question, that of the subject will also be affected in some if not in the same measure. When Śaṅkara stresses the indubitable certitude of the Self, he means not an experient or subject, but experience itself. There may or may not be a doubter, but the doubt itself is undoubtedly there, as experience. The object we see depends on awareness for its manifestation; the subject may depend on the object and a manifesting process; but experience itself, as the whole wherein we later distinguish these three, does not depend on anything else for manifestation. Experience, in other words, is self-manifest, *svayamprakāśa*. It is this self-luminous nature which constitutes reality. Negatively we define the real as that which is unsublated, not nullified and transcended in a subsequent experience, as the experience of the snake is transcended in the subsequent awareness of the rope as rope. This non-sublation is due to the real not being dependent on any other for its



manifestation; the rope is perceived as a snake, because it has to depend on physical light, a sense-organ and a mind for its manifestation; and a defect in any of these leads to an erroneous apprehension thereof, sublated subsequently when the defect is remedied. The real being self-manifest is not subject to such vicissitudes.

### *Truth, Beauty and Goodness*

In respect of its texture the real is experience, the experience that is Truth, Beauty and Goodness. But we have to exercise caution in the understanding of these terms which we generally apply to the relational. We predicate truth of a relation between subject and predicate; we judge of the goodness of an act in relation to an ideal. If the real is one and homogeneous, such distinctions as subject and predicate, act and ideal, will not as such be there; and the values of truth and goodness will be characteristic, not of reality, but of something else. In the language of the Advaitin, they would relate not to the Absolute or *nirguṇa* Brahman, but to *Īsvara* or *saguṇa* Brahman. The Advaitin does, however, say that Brahman is reality (*sat*), knowledge (*cit*), and bliss (*ānanda*). What he means is not the assertion of these as qualities of Brahman, but the understanding of these as constituent of it. That is to say, Brahman is reality, not the possessor thereof, knowledge, not the knower, and bliss, not the blissful. Though Brahman is one, its constitution is described in a threefold way, because the defects of our world may be roughly grouped under three heads, *viz.*, falsehood, inertness (non-manifestation), and each of these is meant to be excluded by one element of the threefold description of Brahman. Our finite experience is inconstant and deceitful; what we seek exists

already but is of no value to us as there is no awareness of it; and because of these defects, and sometimes in spite of their absence, but because of finitude, there is misery. The real is beyond all these defects. It is permanent reality, constant manifestation, the plenitude of bliss.

### *Unintelligibility of Relations*

For yet another reason we should not take truth, etc., to be *characteristics* of the real. That would mean a relation, as of subject and attribute, between reality and its predicates. But no relation can be intelligible or in the last resort real. Let us take this very relation of subject and attribute. We have a subject, say, "roses" on one side and an attribute, say "redness" on the other; between the two there is a relation. The subject must obviously be different from the attribute; else there is no need for a relation; I do not think or speak of myself as related to myself. That being so, what is the nature of relation itself? Is it different from the subject or not different? Suppose it is not; then it will be identical with the subject, instead of three elements, subject, attribute, and relation, we have only two left — subject and attribute; and the relation which has merged in the subject would seem to have done nothing to link subject and attribute together. Suppose, however, the relation *is* different from the subject. Now just as the attribute which is different from the subject requires a relation to link it up, would not relation too require a link between itself and the subject? If you say no, why should the attribute alone stand in need of a relation? If you admit the need for a fresh link, you begin at once an infinite regress. For

(to be continued)



## स्वप्नसुषुप्तयोः अद्वैतसिद्धान्तसाधकत्वम्

आत्मविद्याभूषणं व.श.वै. गुरुस्वामी शास्त्री

द्वैतस्यासत्यतां तद्वदद्वैतस्यैव सत्यताम् ।

स्वप्नावस्थासुषुप्त्यवस्थे सुनिरूपयतः स्फुटम् ॥

सत्सु कण्ठत एवाद्वैतवादिषु वेदान्तेषु, सत्सु च तत्तात्पर्य-  
निर्णायकेषु श्रीवादरायणीयसूत्रेषु, असम्भावनानिरासाय स्वतन्त्रयुक्तीः  
समुपादानानां तर्करसिकानामनुग्रहायेव विनिर्मिते ईश्वरेण स्वप्न-  
सुषुप्त्यवस्थे । तत्र स्वप्ने दृश्यमानः प्रपञ्चस्तावत् मिथ्या, अनिर्वाच्यः  
मायामयः इत्यभ्युपगन्तव्यम् । तथा हि, न तावत् जाग्रत्प्रपञ्चवत्स  
सत्यो भवितुमर्हति स्वाप्निकपदार्थानामुचितदेशकालनिमित्ताभावात् ।  
न हि रथादयः संवृते देहदेशेऽवकाशं लभेरन् । नापि सुप्तस्य स्वप्ने  
बहून् वर्षगणानतिवाहयतः घटिकामात्रेण च प्रतिबुध्यतः कालानु-  
गुण्यम् । निमित्तान्यपि दार्वीदीनि अस्य रथादिनिर्माणाय न सन्ति ।  
न च देहाद्बहिर्गत्वा स्वप्नं द्रक्ष्यतीति साम्प्रतम् । सुप्तस्य जन्तोः  
क्षणमात्रेण योजनशतान्तरितदेशं गन्तुं ततः प्रत्यागन्तुञ्च असामर्थ्यात् ।  
यत्र च स्वप्ने प्रत्यागमनवर्जितं देशान्तरगमनमनुभूयते तत्र शयनदेश  
एव प्रतिबोधात् । स्वप्नद्रष्टुः इन्द्रियोपसंहाराच्च न यथाभूतरथादि-  
दर्शनसम्भावनापि । अपि च यदि स्वाप्निकपदार्थाः सत्याः स्युस्तदा



न बाध्येरन् । न च न बाध्यन्ते जागरिते तेषां बाधात् । स्वप्नेऽपि कदाचित् रथोऽयमिति निर्धारितस्य वस्तुनः क्षणेन मनुष्योऽयमिति प्रतिभासात् । मिथ्यात्वं चास्य सदसद्विलक्षणत्वम् । स यदि सत्यः स्यात् तर्हि न बाध्येत । यद्यसन् स्यात् तर्हि न प्रतीयेत इति तर्काभ्यां तस्य तथात्वावधारणम् । इत्थञ्च, जाग्रद्दृश्या भावाः मिथ्या, दृश्यत्वात्, स्वप्नदृश्यभाववत् इत्यनुमानं प्रपञ्चमिथ्यात्वसाधकमुपपद्यते । न चात्र पक्षे अर्थक्रियाकारित्वमस्ति न तु दृष्टान्ते, स्वापिकपानावगाहनादीनां पिपासोपशमादिकार्यकारित्वाभावादिति शङ्क्यम् । यतः तेषामपि स्वापिककार्यकारित्वमस्त्येव । अपि च जागरितकालीनभोजनादीनामपि नैकान्ततः क्षुधिवृत्त्यादिकार्यकारित्वमस्ति, स्वप्ने विसंवाददर्शनात् । तथा हि कश्चित् जागरिते भुक्त्वा पीत्वा च तृप्तः सुप्तमात्र एव क्षुत्पिपासाद्यार्तं अहोरात्रोपितमात्मानं मन्यते, यथा स्वप्ने भुक्त्वा जाग्रदवस्थां प्राप्तः तद्वत् । स्वप्नमिथ्यात्वं सूत्रितं भगवता बादरायणेन,

मायामात्रं तु कात्स्न्येनानभिव्यक्तस्वरूपत्वात्

इति । अत्र हि स्वप्नापरपर्याये सन्ध्ये सृष्टिः मायामयीति प्रतिपाद्यते । मायामयत्वञ्च मिथ्यात्वसूचकम् । मायाशब्दो हि परिदृश्यमानदृष्ट-  
नष्टस्वभावकरिनरतुरगादावेव असकृत् प्रयोगात् तदर्थः ।

ध्रुवे प्रयुक्तामसुरैः तां मायामतिदुस्तराम्

(भागवते) । भास्करस्तु 'मायाप्रज्ञा वयुनं' इत्यभिधानकोशात् अर्थ-  
शून्यप्रत्ययो मायेत्याह । तावतापि न ब्रह्मरूपज्ञानं माया इन्द्रियप्रज्ञा तु अविद्यान्वयव्यतिरेकानुविधायित्वात् मिथ्यैव । किञ्च कथङ्कारं प्रज्ञानामसु पाठेन प्रत्ययविशेषः मिथ्याप्रत्ययः परिगृह्यते । सम्यग्दर्शनमेव किं न भवेत् । यदि नास्ति तत्र प्रयोगः, तर्हि दृष्टनष्टस्वभावगजतुरगादावेव प्रयोगात् मायाशब्दः तदर्थः । श्रुतिरपि

न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ

रथान् रथयोगान् पथः सृजते

इत्येवमाद्या स्वान्निकपदार्थानां प्रतिभासनियतसत्ताकत्वमाह ।

यदेव जाग्रद्भ्रूयं पश्यति तदत्राविद्यया मन्यते

इति श्रुतिः अविद्याप्रयुक्तत्वं ब्रवीति ॥

विशिष्टाद्वैतवादिनः स्वान्निकपदार्थाः आश्चर्यरूपाः परमेश्वरेणैव सृष्टाः, अत एव विद्यदादिवत् सत्याः, “न तत्र रथाः” इति श्रुतेः रथादयः सर्वपुरुषानुभाव्यतया न भवन्तीत्यर्थः । “मायामात्रं तु” इत्यादिसूत्रस्यापि स्वप्नसृष्टिः आश्चर्यरूपा, संसारदशायां जीवस्य सज्जनसामर्थ्याभावात् इत्यर्थः । मायाशब्दो ह्याश्चर्यवाची,

जनकस्य कुले जाता देवमायेव निर्मिता

इति वृद्धप्रयोगात् । न च तथापि स्वप्नप्रत्ययस्य प्रायः भ्रान्तित्वात् भ्रमे भासमानस्य च मिथ्यात्वात् स्वान्निकपदार्थानां मिथ्यात्वमायातमिति शङ्क्यम्, सत्ख्यात्यङ्गीकारेण भ्रमानुपगमात् । नीवारेषु व्रीह्यवयवानामिव शुक्त्यादौ रजताद्यवयवानां सद्भावोपगमात् इति वदन्ति ॥

इदमत्र विचारणीयम् — जागरितगोचराणां भूयसामपि वस्तूनामाश्चर्यकरत्वात् स्वान्निकानामेव तथात्ववर्णनं सन्दर्भविरुद्धम् । “न तत्र रथा” इत्यादिश्रुतेः क्लिष्टकल्पना च । “देवमायेव निर्मिता” इत्यपि सर्वप्रपञ्चस्यापि मायानिर्मितत्वे समाने विशिष्य व्यक्तिविशेषे उच्यमाने मायानिर्मितरथादितुल्यत्वं गमयति । अत एव इवकारस्यापि सार्थक्यम् । यस्तु शुक्त्यादौ रजताद्यवयवसद्भावाङ्गीकारः सोऽपि नातीव पेशलः, शुक्तिदाहे द्रवभावोपलब्धिप्रसङ्गात् । आद्यने रजतशकलाद्यलाभे शुक्तिशकलोपादानप्रसङ्गात् । शुक्तौ कतिपयरजतावयवसद्भावेऽपि तत्र सर्वावयवावच्छेदेन रजतप्रत्ययस्य प्रमात्वोपपादनासम्भवात् ‘चित्रपटे सर्वः पटो रक्त’ इतिवत् । सर्वथापि रक्तोत्पले नीलप्रत्ययस्य प्रमात्वोपपादनासम्भवात् । निरवयवेषु गुणेषु गुणान्तराणामवयवानुप्रवेशस्य वक्तुमशक्यत्वादिति ॥



किञ्च प्रातिभासिकत्वरूपं एतादृशमेव वैधर्म्यमभिप्रेत्य एवमुक्तम्—

वैधर्म्याच्च न स्वप्नादिवत्

इति । सूत्रमिदं विशिष्टाद्वैतवादिनां प्रतिकूलम् । सर्वप्रपञ्चसत्यत्व-  
वादिनां तेषां जाग्रत्स्वप्नवैधर्म्यसूत्रेणानुपपत्तेः ।

स्वप्नमिथ्यात्वमभ्युपगम्येदं सूत्रम्

इति श्रुतप्रकाशिका स्वप्नमिथ्यात्वे सूत्रस्वारस्यमङ्गीकरोति ।  
नैयायिकास्तु स्वप्नस्य स्मृतिरूपत्वमिच्छन्ति, तदपि साक्षात्करोमीति  
स्वाप्तिकप्रत्ययविरोधादुपेक्षणीयम् ॥

एवं स्वाप्तिकपदार्थमिथ्यात्वे सिद्धे तस्य सत्यसूचकत्वदर्शनात्  
असत्यात् वेदान्तवाक्यात् सत्यस्य ब्रह्मात्मनः प्रतिपत्तिः अद्वैति-  
भिरुच्यमाना सुखेन ग्रहीतुं शक्यते । तदुक्तं श्रुतौ

यदा कर्मसु काश्चिद्दृश्यं स्वप्नेषु पश्यति ।

समृद्धिं तत्र जानीयात् तस्मिन् स्वप्ननिदर्शने ॥

इति (छान्दोग्ये) । यद्यपि अत्र स्वीदृशं सत्यमेव तथापि दर्शनस्य  
न दर्शनत्वेन समृद्धिसूचकत्वं यत्किञ्चिद्दर्शनस्यापि तथात्वापत्तेः ।  
अपि तु विषयविशिष्टवेपेण, विषयश्च मिथ्येति तद्विशिष्टदर्शनस्य  
मिथ्यात्वात् दृष्टान्तत्वाविरोधः । एतेन अद्वैतसिद्धान्ते वेदान्तानां  
मिथ्यात्वात् कथं सत्यब्रह्मप्रतिपत्तिहेतुत्वम् । न हि मिथ्याधूमेन  
सत्यवहनेरनुमितिः, न वा अन्यथागृहीताच्छब्दात् यथार्थप्रत्ययोत्पत्तिः  
इत्यपास्तम् । तथा स्वाप्नपदार्थदृष्टान्तेन प्रपञ्चमिथ्यात्वं अनुमातुं  
शक्यते, प्रपञ्चो मिथ्या, दृश्यत्वात्, स्वप्नवदिति ॥

एवमात्मनः स्वयंज्योतिष्ट्वमाविष्कुर्वता स्वप्नेन तस्य स्वप्नकाश-  
ब्रह्माभेदयोग्यता दृढीकृता भवति । तथा हि स्वप्ने इन्द्रियाणि न्यस्त-  
शस्त्रवत् निवृत्तव्यापाराणि । मनस्तु तत्तदनुभवजन्यवासनावसितं



तत्तत्स्वाप्नविषयाकारेण परिणमते । तेषां प्रकाशकञ्च न बाह्यमादित्यादि आन्तरं वा चक्षुरादि, तदानीं तेषामभावात् । नापि मनः, तस्य दृश्यरूपेण परिणतेः । अतः परिशेषात् 'आत्मैव प्रकाशकः' इति विविच्यात्मनः स्वप्रकाशत्वमवधार्यते । जागरिते तु चक्षुरादिसत्त्वात् आदित्यादिज्योतिर्व्यतिकराच्च दुरूपपादमात्मनः स्वयंज्योतिष्ट्वमित्यभिसन्धायैव श्रुतिः

अत्रायम्पुरुषः स्वयंज्योतिर्भवति

इति स्वप्नमनुससार । सुषुप्तौ तु विषयाभावादेवात्मनः स्वयंज्योतिष्ट्वं दुर्विभाव्यम् ॥

सुषुप्तिरपि कार्योपाधिलयरूपा जीवस्य ब्रह्माभेदं व्यनक्ति ।  
तथा हि —

यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो  
भवति स्वमपीतो भवति; सुषुप्तिकाले सकले विलीने तमोभि-  
भूतः सुखरूपमेति

इत्युक्तम् । सोऽयं स्वाप्ययः इन्द्रियमनोरूपोपाधिलयप्रयुक्तः  
विशेषाभाव एव । जागरिते हि जीवः मनः प्रचारोपाधिविशेषादिन्द्रि-  
यार्थान् गृह्णन् तद्विशेषापन्नो भवति । सुषुप्तौ च तदुभयनिवृत्तौ जीवः  
स्वात्मनि ब्रह्मणि प्रलीन इव भवति । "स्वमपीत" इत्यत्र हि  
स्वशब्दः आत्मवाची, न त्वात्मीयवाची । तथा सति तस्य स्वात्मीये  
स्वनियामके परमेश्वरे सदा सत्त्वेन अवस्थाविशेषे तदुक्त्यसङ्गतेः ।  
अत एव श्रुत्यन्तरे सकलविलयमात्रमुक्तम् । यस्तु बृहदारण्यके

प्राज्ञेनात्मना सम्परिध्वक्तो न बाह्यं किञ्चन वेद नान्तरम्

इति प्राज्ञपरिष्वङ्ग उक्तः, सोऽपि उपाधिलयेन प्राज्ञभावाभि-  
व्यक्त्यभिप्रायेण । न तु स्वाभिज्ञे परमेश्वरे परिष्वङ्गाभिप्रायेण । अत  
एव “यद्वैतज्ञ पश्यति” इत्यादिपर्यायेषु

न तु तद्विद्वितीयमस्ति ततोऽन्यद्विभक्तम् यत्पश्येत्

इत्यादिना द्वितीयाभाव एव दर्शनाद्यभावे हेतुरुक्तः । न तु परि-  
ष्वङ्गः । अत एव च

यत्र वा अन्यदिव स्यात् तत्रान्योऽन्यत् पश्येत्

इत्यत्र मिथ्याभूतं द्वैतमेव विशेषदर्शने हेतुरित्युक्तम् । सेयं सुषुप्तिः  
मुक्तेः दृष्टान्तभूता । अपरिच्छिन्नानन्दावारकाविद्याशक्तिसद्भावमात्रेण  
तद्विलक्षणा । सुषुप्तौ अज्ञानसद्भावश्च उत्थितस्य न किञ्चिदवेदिषमिति  
परामर्शात् पुनरुत्थानाच्च सिद्धयति । तथा च श्रुतिः

तद्यथा हिरण्यनिधिमक्षेत्रज्ञाः उपर्युपरि सञ्चरन्तो न  
विन्देयुः, एवमेवेमाः प्रजाः अहरहर्गच्छन्त्यः एतं ब्रह्मलोकं न  
विन्दन्ति, अनृतेन हि प्रत्यूढाः

इत्यन्तशब्दिताज्ञानसद्भावकारितां ब्रह्मभावाप्राप्तिमाह ॥

‘एतं ब्रह्मलोकं’ इत्यत्र हि प्रकृतो दहराकाश एवोक्तः । स च  
ब्रह्मेति निर्णीतं “दहर उत्तरेभ्यः” इत्यत्र । ततश्च निषादस्थपति-  
न्यायेन ब्रह्मैव लोक इति व्युत्पत्तिः । ब्रह्मणि स्वभावेन स्थितानामपि  
जीवानामनृतेनाज्ञानेन प्रतिबन्धात् न तदनुभवः इत्युक्तम्भवति । अनृतश्च  
ज्ञानेन निवर्त्यमानं दृश्यते शुक्तिरूप्यादि तद्दृष्टान्तेन अज्ञानस्यापि  
ज्ञाननिवर्त्यस्य मिथ्यात्वमद्वैतिनामभिमतमेव सिद्धयति ॥

किञ्च सुप्तोत्थितस्य सुखमहमस्वाप्समिति परामर्शात् सुषुप्तिकाले  
सुखं तदनुभवश्च स्त इति वक्तव्यम् । न च तदा आत्मव्यतिरिक्तं

किञ्चिदस्ति इत्यात्मनः सुखस्वरूपत्वं ज्ञानरूपत्वञ्च अद्वैतवाद्यभिमतं सिद्धयति। न च दुःखाभावविषयकतया उक्तानुभवान्यथासिद्धिः इति साम्प्रतम् । प्रतियोगिज्ञानाज्ञानाभ्यां व्याघातात् ॥

एवमात्मनः पर्यायेण जाग्रत्स्वप्नसुषुप्त्यवस्थाः जायन्ते । न चान्यस्यामवस्थायां प्रतीयमानाः विशेषाः अन्यस्यामनुवर्तन्ते । अतश्च आत्मनः अनुवृत्तत्वात् अवस्थानाञ्च परस्परं व्यावृत्तत्वात् 'यदनुवृत्तं तद्व्यावृत्तेभ्यो भिन्नम्' इति न्यायेन आत्मनः अवस्थात्रयातीतत्व-तद्गतसुखदुःखादिरादित्यं च सिद्धयति । जागरितादौ अस्य कर्तृत्वं कारकावभासकत्वमेव । आत्मज्योतिषा अवभासितो हि कार्यकारण-सङ्घातः व्यवहरति । तेन तस्य कर्तृत्वमुपचर्यते । तच्चोक्तं ज्योति-ब्राह्मणे

स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति

इत्यादिना ॥



## THE DREAM STATE AND THE DEEP SLEEP STATE

(Usefulness of the dream state and the deep sleep state in the exposition of Advaita Philosophy)\*

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*Ātmavidyābhūṣaṇam V. S. V. Gurusvāmī Śāstrī*

The dream state and the deep sleep state prove distinctly the unreal nature of all the differences and the reality of the absolute Principle.

Even though there are the *Upaniṣads* that establish the Advaitic principles, and the *Vedāntasūtras* of Bādarāyaṇa that propound the philosophy of Advaita, God has created both the dream state and the deep sleep state to cater to the needs of the logicians in particular. It is to be understood that the world that is seen in a dream is illusion and is unreal. Moreover, the dream-world cannot be as real as the world that appears in the waking state because there is no particular place, time or cause for the objects seen in the dream. The objects like a chariot and others that are seen in the dream cannot actually stand on the limited space of the body. A person, who spends a number of years in the dream wakes up within a second. Thus

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\*Translated into English by J.R.S. Vasani Ramanan

there is incongruity in the dream in respect of the time. In the dream, there is not even the cause *i.e.* a piece of wood and others that constitute a chariot. It should also be noted that a person does not go out of his body and dreams. It is impossible for a person to travel thousands of miles while asleep and to return within a moment. We see that a person wakes up in the same place where he had gone to bed but in his dream, he reaches a place which is thousands of miles away but does not return. In the dream there is no possibility for a person to see a chariot or other objects because his sense organs do not function when he is asleep. Further, had the objects of dream been real, then they should not have been contradicted (*bādhita*) at a later stage. It cannot be said that the dream-objects are never contradicted, since they are contradicted as soon as the person wakes up.

Even in the dream, an object which is identified as a chariot at first, sometimes appears like a man for a moment. This illusion is of indeterminable nature. What is real cannot be sublated at a later stage and what is unreal cannot be perceived. Because the object of the dream is perceived and is sublated at a later stage, it is different from both *sat* and *asat*; that is, it is characterised as *sad-asad-vilakṣaṇa*. Thus, from the point of view of the waking state, we can arrive at the inferential cognition that all that are positive are illusory because they are perceptible like the dream, wherein all the objects are of positive nature. This inferential cognition is useful in establishing that the world is illusory. Here, the doubt that there is successful activity (*arthakriyākāritva*) in the case of the former but it is not so in the illustrative example of dream, wherein there is no quenching of thirst, even though the person



drinks water, need not arise. This is because there are successful activities in the dream also. Further, in the case of a person, who in the waking state takes food, there is no exclusive successful activity of the hunger being quenched because in the dream, this position is contradicted. This is like a person who feels satisfied after taking food, drinking water, etc. in the waking state but in his dream feels hungry and thirsty. The illusory nature of the dream has been set forth in the *Brahmasūtra* (III, ii, 3) of Śrī Bādarāyaṇa: "But the dream-world is mere illusion on account of its nature not being manifest in the totality of attributes of the waking state." Here it has been said that in *sandhyā* the synonym of which is dream, the creation is illusory. Illusory means that which is unreal. The word *māyā* has been used a number of times while referring to the elephants, human beings, horses, etc. which appear and disappear immediately in the hands of a magician. That means, they are unreal. *Māyā* has been referred to in the *Bhāgavatapurāṇa* which says, "*dhruve prayuktām-asuraiḥ tām māyām ati-dustarām.*" Bhāskara in the *Abhidhānacintāmaṇi* (a book of synonyms) says, "*māyā prajñā vayunam.*" Here, he refers to *māyā* as knowledge and this knowledge is not the Brahman-knowledge, but only the worldly knowledge or *avidyā*. Now, the question arises how the word, *māyā* (knowledge) here is taken to mean *avidyā*. The answer is that the word, *māyā* has been used with reference to the elephants, chariots, horses, etc. that appear and subsequently disappear in the hands of a magician. The *śruti* says: "There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads." (*Bṛhadāraṇyakopaniṣad*, IV, iii, 10). Here, the nature of the objects of the dreams which are apparently



real has been explained. The *śruti* also explains *avidyā* saying, "He conjures up at the time through ignorance whatever terrible things he has experienced in the waking-state (that is the dream-state) (*Bṛhadāraṇyakoṇiṣad*, IV, iii, 20). Thus, we have justified that the meaning of the word *māyā* (knowledge) could be *avidyā* only.

The Viśiṣṭādvaitins say that the objects of dream are wonderful and they are the creations of the Lord. That is why they are real like the sky. The *śruti* text, "*na tatra rathāḥ*" means that the chariots and others that are mentioned do not actually exist for the enjoyment of all. According to the Viśiṣṭādvaitins, the aphorism of Bādarāyaṇa '*māyāmātram tu*' means that the creation in dream is wonderful and it is not possible for the soul in bondage or *samsāra* to create objects in dreams. According to them, the word, *māyā* does not mean illusion, but it means wonderful because of its similar usage by a great sage in "*janakasya kule jātā devamāyeva nirmītā.*" According to the Viśiṣṭādvaitins it should not be construed that that which appears is illusion and so the creation in dream also is illusion because they subscribe to *sat-khyāti-vāda*. For them, there is nothing unreal. They say that there is a part of rice in *nīvāra* grain and a component of silver in nacre. Now, this point of view must be examined. When there are wonderful objects perceived in the waking state, it would be out of context to say that the creation in dream is wonderful. The meaning of the *śruti* text, "*na tatra rathāḥ*" as given by the Viśiṣṭādvaitins is a complex imagination. In "*devamāyeva nirmītā,*" the reference to Sītā, the wife of Lord Rāma, must be considered on par with the objects like chariot, which are all described as illusory. Thus the usage of the word '*iva*' here is apt. It is not proper to say that there exists

a component of silver in nacre. When a piece of nacre is burnt and cooled, one cannot find even a filament of silver in it. If it is admitted that there exists a particle of silver in a piece of nacre, there is no proof for its existence. This is like calling a red cloth as a multi-coloured one. Even a tinge of blue colour cannot be produced as proof in a red lotus. It is impossible to accept the existence of some attributes in a small measure in some other bodiless attributes. Moreover, from the imaginary standpoint (*prātibhāsika*) and due to the difference in the nature of states (*avasthā*), Sage Bādarāyaṇa has said, "Owing to the difference of nature in consciousness between the waking and the dream states, the experience of waking state is not like dreams." (*Brahmasūtra*, II, ii, 29). This aphorism is not favourable to the Viśiṣṭādvaitins. They, who declare that the world is real do not see the important difference of nature in the waking as well as in the dream-states. The *Śrutaparakāśikā* explains this *sūtra* by pointing out the illusory nature of the dream objects.

In this context, the views of the Naiyāyikas can be neglected because they say that the dream is only a recollection (*smṛti*) and so on.

Thus, after establishing the illusory nature of the creation in dream, the Advaitins who point out that the thing indicated by these dreams is real attempt at establishing the reality of Brahman with the help of the unreal Vedānta texts. This position could be accepted with pleasure.

The *śruti* text says: "If in this dream, he sees a woman, let him know this to be a sign that his sacrifice has succeeded." (*Chāndogyopaniṣad*, V, ii, 8). Even though seeing a woman in the dream is real, the dream-world



is an illusion. The objects that are seen in the dream are unreal but the dream mentioned above is indicative of a result and that result is real. Thus, the illustrative example given in the above *śruti* text is apt. With the help of this *śruti* text and on the basis of the Advaitic principles the following questions could be answered satisfactorily: How is it that the Vedānta texts that are unreal are the cause for the Brahman that is real? How can the fire that is real be inferred from the smoke that is unreal? etc. So it is possible to infer the unreal nature of the world by giving the example of the object of the dream. The inferential cognition could be: "The world is unreal because it is seen like the dream."

Now the possibility of dream being identified with the self-luminous Brahman has been strengthened by the dream because it indicates the self-luminous nature of the Ātman. The mind transforms into various objects of the dream due to the latent impressions of the past experiences present in it. The illumination of those objects in the dream, is neither external, like the sun, etc. nor is it internal like eyes etc. because of their non-existence in the dream state. The mind is also not transformed into something perceptible. So, what remains is the Ātman, which illuminates these objects. Thus, it has been established that Ātman is self-luminous. Thinking that the self-luminosity of the Ātman in the waking state when the eyes, etc. exist and are transformed into the sun, etc. is difficult to be established, the *śruti* text, "*atrāyampuruṣaḥ svayam jyotir-bhavati*" takes up the dream state. Due to the absence of any object in the deep sleep state (*susupti*) the self-luminosity of the Ātman is difficult to be established.

The deep sleep state, when all the activities remain hidden, indicates the identification of the



Ātman with Brahman. In the texts, (i) “*yatra itat puruṣaḥ svapīti nāma satā somya tadā sampanno bhavati svamapīto bhavati*” and (ii) “*susupti-kāle sakale vilīne tamobhibhūtaḥ sukha-rūpameti*,” a special kind of non-existence of the mind and the senses has been referred to because of their non-functioning in the deep sleep state. In the waking state, the mind and the sense-organs function. In the deep sleep state, both the mind and the sense-organs do not function and so the *jīva* appears to be one with Brahman. In the *śruti* text (i) cited above the word ‘*sva*’ in ‘*svamapīto*’ is used in the sense of “belonging to oneself”. If the latter is meant then the word will not suit the context. Therefore, in the *śruti* texts, the merging of the mind and the senses alone is explained. The text of the *Bṛhadāraṇyakoṇiṣad* (IV, iii, 21) says: “This infinite being (self) is fully embraced by the supreme Self, not knowing anything at all, either external or internal.” Here, in order to maintain the identity of the individual soul and to stress the merging of the limitations like the mind and the senses, the embrace of the infinite being (self) and the supreme Self (*prajñā-pariṣvaṅga*) has been explained. In the texts, “That it does not see in that state,” and “But there is not that second object separate from it which it can see” (*Bṛhadāraṇyakoṇiṣad*, IV, iii, 23) the non-existence of a second object above is cited as the reason for not seeing. Here, *pariṣvaṅga* (embrace) of the individual soul has not been meant. That is why, in the text, “When there is something else, as it were, then one can see something” (*Bṛhadāraṇyakoṇiṣad*, IV, iii, 31), it has been said that the presence of a second object is the cause for seeing something in particular. This deep sleep state serves as the example for explaining liberation (*mokṣa*). This deep sleep state

is characterised by the existence of the power of nescience coupled with the experience of unobstructed bliss. The existence of the power of nescience or ignorance could be understood from the experience of a person who after waking up recollects, "I did not know anything." The *śruti* text says: "Just as those who do not know the proper place do not find the treasure, the people who are caught up in the quagmire of ignorance do not attain *Brahmaloka*." Here, it has been explained that an ignorant person does not attain liberation. The word '*anṛta*' has been used in the sense of an ignorant person.

The phrase "*etam brahmalokam*" refers to the subtle space in the heart and this has been referred to as Brahman in "*dahara uttarebhyah*." Then, following the maxim of a king being identified with the community of hunters, it should be noted that Brahman itself has been described as the world. Even though the *jīvas* are by nature identified with Brahman it is the ignorance that prevents the *jīvas* from experiencing Brahman. By the true knowledge, this ignorance is removed like the nacre-silver.

Further, it should be held that in the state of deep sleep, there exist both the happiness and its experience. This is because the person, after a nice sleep, recollects, "I slept well," or "I had a nice sleep." Since there exists no other thing except *Ātman* in the deep sleep state, the existence of happiness and its experience at that time, which we have established earlier is well in line with the Advaitins' view.

Thus, a person is dominated by anyone of the three states, namely, waking, dream and deep sleep at



a given time. The characteristics of each of these states are different from one another. Therefore, in the case of a person, the Ātman continues to exist whereas the person remains in all the states mentioned above but one at a given time. On the basis of the accepted view that that which continues to exist in all the three times is different from the conditioned and independent entities (*yad-anuṛttam tad-vyāṛttebhyo bhinnam*), it could be established that the Ātman is different from the three states mentioned above and that the Ātman is beyond the scope of getting affected by pain or pleasure. In the waking state, the Ātman just seems to be the agent of all the activities (*kartā*). The mind and the senses function only because they are illumined by the ever-effulgent Ātman. The responsibility of being the agent is superimposed on it. This point has been mentioned in the *Jyotirbrāhmaṇa* text "*sa yattatra kiñcit paśyati ananvāgataḥ tena bhavati*" etc.



## ABOUT THE PUBLISHERS

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- (1) to undertake the carrying on of scientific research for the extension of knowledge in the fields of Natural and Applied Sciences generally, and in particular in the fields of Physics and Metaphysics.
- (2) to undertake and carry on scientific study and analysis of the Advaita system of thoughts as expounded by Ādi Śaṅkara and to conduct research as regards the relevance of his teaching in solving present day ills of mankind.
- (3) to undertake, promote and encourage the study of ancient philosophical systems of India.
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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकाङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसन्दायिनी ॥

*saṁsārādhvani tāpabhānukiraṇaprodhūtadāhavyathā-*

*khinnānāṁ jalakāṅkṣayā marubhuvi bhrāntyā*

*paribhrāmyatām*

*atyāsannasudhāmbudhiṁ sukhakaraṁ 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.