

A QUARTERLY JOURNAL OF ADVAITA - VEDĀNTA

The VOICE of ŚĀṆKARA

śaṅkara-bhāratī

Chairman, Advisory Board

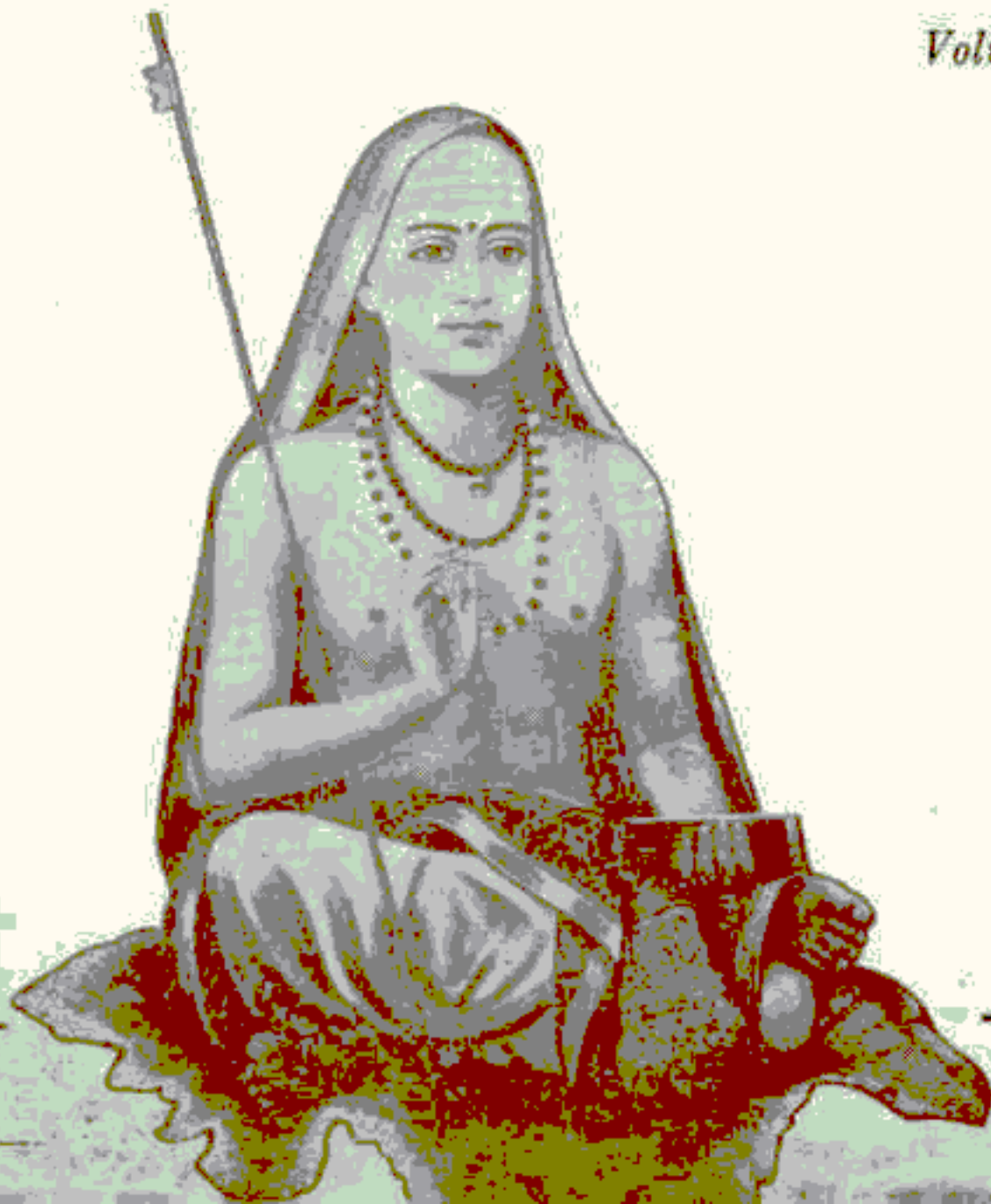
V. R. Kalyanasundara Sastri

Editor

N. C. Krishnan

Volume ELEVEN

Number ONE



May

1986

esā śaṅkara-bhāratī vijayate
nirvāṇa-sandāyini

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

The Voice of Śaṅkara

is published under the guidance of

His Holiness Jagadguru Śrī Jayendra Sarasvatī

Śrī Śaṅkarācārya of Kāñcī Kāmakoti Pīṭha

by Ādi Śaṅkara Advaita Research Centre

Registered Office:

26, College Road,
Nungambakkam,
Madras-600 006.

Subscriptions are to be sent to:

The Administrative Officer,

Ādi Śaṅkara Advaita Research Centre,

26, College Road, Nungambakkam,

Madras-600 006.

Subscription Rates:

	Indian	Foreign
Annual	Rs. 60/- 30/-	US Dollars 10 20
For two years	Rs. 100/- 50/-	US Dollars 18 36
Life	Rs. 500/- 250/-	US Dollars 100 200
Single copy	Rs. 20/- 10/-	US Dollars 3 6

ARTERLY JOURNAL OF ADVAITA - VEDĀNTA

The VOICE of **ŚĀṆKARĀ**

śaṅkara-bhārati

Chairman, Advisory Board

V. R. Kalyanasundara Sastri

Editor

N. C. Krishnan

Volume ELEVEN

Number ONE

May

1986

ADVISORY BOARD

Chairman

Sri V. R. Kalyanasundara Sastri

Members

Sri V. S. V. Gurusvami Sastri

Dr. R. Balasubramanion

Dr. P. K. Sundaram

Dr. N. Gangadharan

Dr. V. K. S. N. Raghavan

Sri J. R. S. Vasani Ramanun

Editor

Sri N. C. Krishnan

CONTENTS

	1 <i>Homage to Śaṅkara</i>
<p><i>JAGADGURU</i> <i>ŚRĪ CANDRAŚEKHARENDRA</i> <i>SARASVATĪ</i></p>	3 <i>Vaiṣṇavam</i>
<p><i>JAGADGURU</i> <i>ŚRĪ JAYENDRA SARASVATĪ</i></p>	8 <i>Santam Śivam Advaitam</i>
<i>T. M. P. MAHADEVAN</i>	12 <i>Inquiry into the World of Duality</i>
<i>R. BALASUBRAMANIAN</i>	26 <i>Śaṅkara on Jñānayoga</i>
<i>T. P. RAMACHANDRAN</i>	42 <i>Rajayoga according to Advaita</i>
<i>ŚAṅKARA BHAGAVATPĀDA</i>	51 <i>Devīcatuṣṣaṣṭyupacāra-pūjāstotram</i>
<p><i>ĀTMAVIDYĀBHUṢAṆAM</i> <i>V. S. V. GURUSVĀMĪ ŚĀSTRĪ</i></p>	67 <i>Śūrirakavyākhyā-prasthānabhedah</i> (in Sanskrit)
	77 <i>Śūrirakavyākhyā-prasthānabhedah</i>
<p><i>BHĀṢYABHĀVAJÑĀ</i> <i>V. R. KALYĀṆASUNDARA</i> <i>ŚĀSTRĪ</i></p>	86 <i>Jñāni Tvātmaiva Me Matam</i> (in Sanskrit)
	91 <i>Jñāni Tvātmaiva Me Matam</i>

HOMAGE TO ŚAṄKARA

[111]

रामादिविषयविमुखीकरण-
समर्थात्मवाक्ततिश्रवणम् ।
भूमानन्दप्रदपदनमनं
प्रणमामि शङ्कराचार्यम् ॥

*rāmādiviṣaya-vimukhīkaraṇa-
samarthātma-vāktatiśravaṇam
bhūmānandapada-padanamanam-
praṇamāmi śaṅkarācāryam.*

I bow to Śrī Śaṅkarācārya, the hearing of whose great teachings is capable of making the people entirely averse to the objects of enjoyment such as women, and the obeisance at whose pair of feet yields supreme bliss.

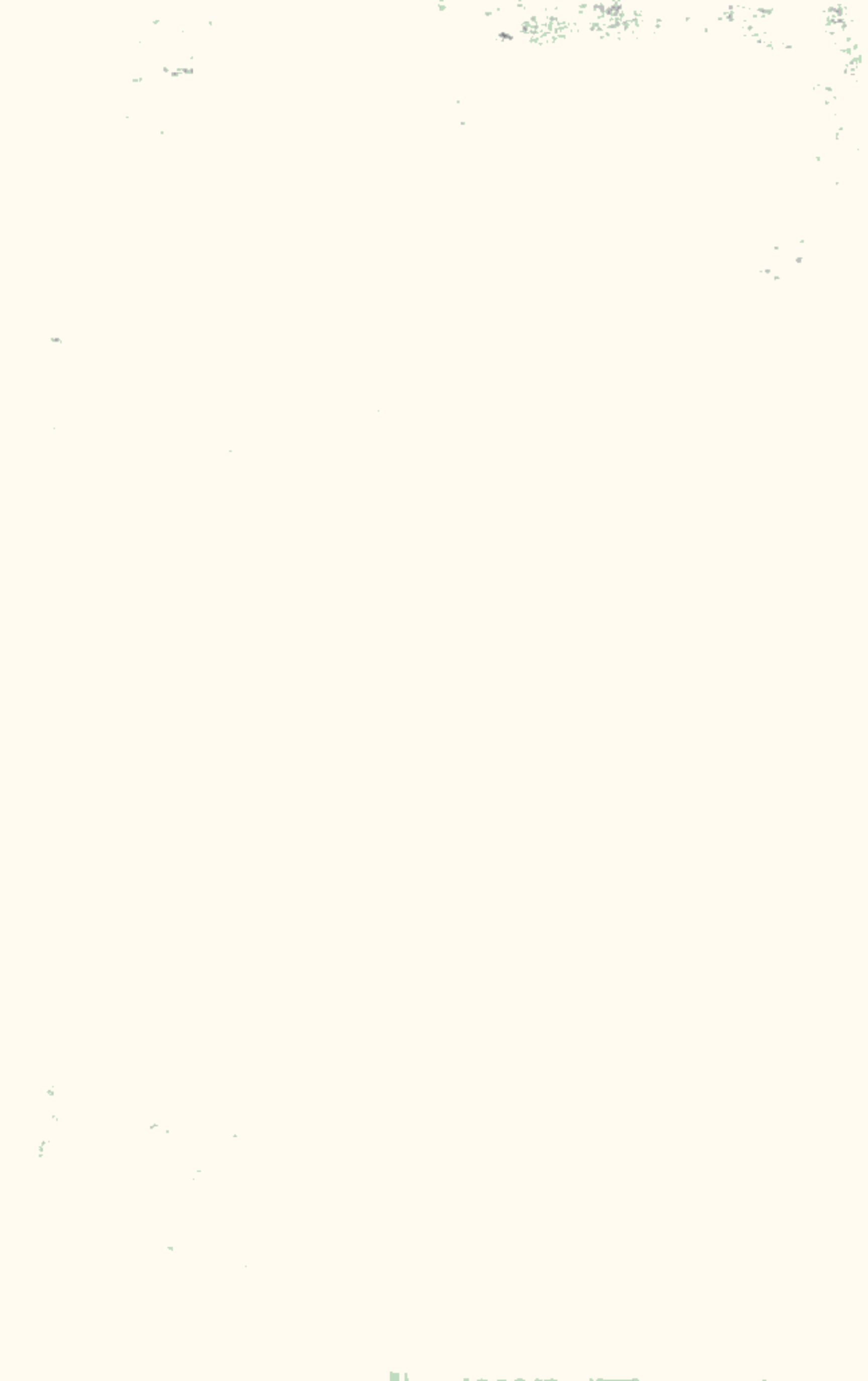
[112]

यतिपतिपूजितपादं
 नतिमात्रप्रापितात्मदृढबुद्धिम् ।
 श्रीशेशांशप्रभवं
 श्रीमन्तं नौमि शङ्कराचार्यम् ॥

yatipatipūjitapādām
natimātraprāpitātmadṛḍhabuddhim
śrīśeśāṁsaprabhavaṁ
śrīmantaṁ naumi śaṅkarācāryam.

I bow to the great preceptor, Śrī Śaṅkarācārya, (i) whose pair of feet has been adored by many great ascetics, (ii) just by paying obeisance to whose feet, people obtain firm self-knowledge, and (iii) who is the *aṁśāvātāra* of Lord Viṣṇu and Lord Śiva.

Jagadguru Śrī Saccidānandaśivābhinava Nṛsimhabhārati
 in *Śrīśaṅkarācāryasvarṇamālāstavarāja*





Courtesy: The Madras Motor Finance & Guarantee Co. Ltd.

SANATHANA DHARMA GURUKULAM LIMITED

VAIṢṆAVAM
(The Path of Viṣṇu)*

Jagadguru Śrī Candrasekharendra Sarasvatī

(i) *Lord Viṣṇu*

सन्तापघ्नं सकलजगतां शार्ङ्गचापाभिरामं
लक्ष्मीविद्युल्लसितमतसीगुच्छसच्छायकायम् ।
वैकुण्ठाख्यं मुनिजनमनश्चातकानां शरण्यं
कारुण्यापं त्रिदशपरिषत्कालमेघं ददर्श ॥

(भोजचम्पू)

Lord Viṣṇu dispels the heart-burns of all the creatures of the universe. Only the rain-cloud can alleviate the burning pain of scorched earth. That is why Lord Viṣṇu takes the dark colour of rain-cloud — काळमेघं (*kāḷamegham*) as the poem above from Bhoja's *Campū* says. This rain-cloud drives away heart-burns — सन्तापघ्नं (*santāpahnām*).

*Courtesy: *Śaṅkara and Śaṅmata* — Souvenir published in connection with the conference on "Śaṅkara and Śaṅmata" held in Madras from 1-6-'69 to 9-6-'69.

The rain-cloud is accompanied by the rainbow. The cloud of Lord Viṣṇu has in its hands the *śārṅga*-bow, शार्ङ्गचापाभिरामं (*śārṅgacāpābhirāmam*). We have the lightning dazzling out of the rain-cloud. The spouse of Lord Viṣṇu — Mahālakṣmī who shines like molten gold — sends forth shafts of lightning, as it were, from Her seat in the bosom of Lord Viṣṇu. While Lord Viṣṇu's bosom is deep-blue like a bunch of *ataśi* flowers, Lakṣmī shines in it like lightning.

लक्ष्मीविद्युत्सितमदसीगुच्छसच्छायकायम् ।

The gods (*devas*), celestial beings look up to *Vaikunṭham* — the abode of Lord Viṣṇu — and are thrilled at the vision of this cloud of Mahāviṣṇu with Grace for its water-content.

कारुण्यापं त्रिदशपरिषत् कालमेघं ददर्श ।

The Hindu mythologies speak of the *cātaka* bird. It cannot take water through its beak. It has a hole in its neck and can have a fill of water only when rain-drops fall from above through the hole in its neck. One can easily understand the plight of the *cātaka* bird, when it does not rain for long and also its great elation when it showers at last. So also the sages who have sought the Lord Viṣṇu as the sole refuge, have anxiously awaited the drops of Grace from Viṣṇu-cloud and are elated when drenched in the shower of Grace in the end.

वैकुण्ठाख्यं मुनिजनमनश्चातकानां शरण्यम् ।

(ii) *Lakṣmī (The Consort of Viṣṇu)*

After his Upanayanam (investiture of sacred thread) performed at a very early age, Śrī Śaṅkara

rigorously followed the injunctions of the *brahmacarya* life and lived on the food obtained by begging. In the course of his daily begging rounds, he stood at the threshold of a poor brahmin one day, and asked for alms. The master of the house who himself lived on the charity of his neighbours was away, and the lady of the house who possessed a magnanimous heart wanted to give something to this child with a divine countenance. Her search resulted in unearthing only a small *āmalaka* (goose-berry) fruit. This she deposited in the begging bowl devoutly, her heart melting at the thought that she had nothing better to offer. Śrī Śaṅkara divined the situation and realised that the small gift from a heart as expansive as the sky itself. He then and there offered a prayer to Goddess Mahālakṣmī, the Goddess of Wealth. This prayer of 18 verses goes by the name of the *Kanakadhārāstava*. Śrī Mahālakṣmī responded to the prayer and showered golden *āmalaka* fruits inside the house of the poor brahmin couple and banished the poverty. Incidentally this was also the first composition of Śrī Śaṅkara.

There is internal evidence in the *stotra* itself to substantiate this story. The verse providing this evidence is:

दद्यादयानुपवनो द्रविणाम्बुधारा-
 मस्मिन्नकिञ्चनविहङ्गशिशौ विषण्णे ।
 दुष्कर्मघर्ममपनीय चिराय दूरं
 नारायणप्रणथिनीनयनाम्बुवाहः ॥

In this verse Śrī Śaṅkara prays that impelled by the wind of kindness, the cloud of Lakṣmī's grace should

shower the rain of wealth, driving away to a distance the scorching heat of the past sins of the suffering householder. Śrī Śaṅkara likens him to the fledgling *cātaka*, which can quench its thirst only when rain falls. The utter helplessness of the poor householder is indicated by this comparison.

If we too recite the *Kanakadhārāstava* with devotion, we shall be relieved of poverty, sufferings, afflictions and sins.

(iii) *A Note on the Kanakadhārāstava*

अङ्गं हरेः पुलकभूषणमाश्रयन्ती
 भृङ्गाङ्गनेव मुकुलाभरणं तमालम् ।
 अङ्गीकृताखिलविभूतिरपाङ्गलीला
 माङ्गल्यदास्तु मम मङ्गलदेवतायाः ॥

Let the glances shooting from the corner of the eye of Lakṣmī, the Goddess of auspiciousness, who is Compacted of all greatness, confer all bounties on me — glances which cause the blue body of Viṣṇu to thrill, like a *tamāla* tree horripilating through its buds blossoming as the bees hover around it.

“Confer bounties on me” — But Śaṅkara did not pray through this hymn for himself, but for an indigent lady with a rich heart, who gave her all to him.

Śrī Śaṅkara’s *Kanakadhārāstava* which is addressed to Lakṣmī, the Goddess of wealth, is a standing refutation to critics who think that Śaṅkara, by considering the world as illusory, was blind to the practical side of life. Śaṅkara was never averse to this practical side.

He actually enjoins on people to do their allotted work and make the earning they deserve. He was not against earning, but only against covetousness.

यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ।

But, ultimately Lakṣmī to him was not only the Goddess of material wealth. Besides conferring wealth, things of sensory enjoyments, and lordship, the worship of Lakṣmī also cleanses the devotee of his sins. *दुःखिताहरणोद्यतानि - duritāharaṇodyatāni*: Lakṣmī in the *Kanakadhārāstava* is not only the consort of Viṣṇu, but the power of the Absolute itself, manifesting also as Sarasvatī, the Goddess of Learning (*Gīr-devatā*) and Pārvatī, the Goddess of Power (*Śaśi-śekhara-vallabhā*).

ŚĀNTAM ŚIVAM ADVAITAM*

Jagadguru Śrī Jayendra Sarasvatī

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

*vasudevasutam devam kaṁsa-cānūramardanam
devakīparamānandam kṛṣṇam vande jagadgurum.*

I worship Lord Kṛṣṇa, who is the preceptor of the world, who was the son of Vasudeva, who vanquished the demons, Kaṁsa and Cāṇūra, and who was the supreme Bliss to Devakī.

अपारकरुणासिन्धुं ज्ञानदं शान्तरूपिणम् ।
श्रीचन्द्रशेखरगुरुम्प्रणमामि मुदान्वहम् ॥

*apāraकरुणासिन्धुं jñānadam śāntarūpiṇam
śrīcandraśekharagurum-praṇamāmi mudānvaham.*

I feel elated to offer my whole-hearted salutations to my preceptor, Śrī Candrasekharendra Sarasvatī,

*The speech was delivered by His Holiness at the Varanasi (Benares) camp on 6.4.1986.

who is a boundless ocean of compassion, who is the bestower of knowledge and who is the abode of peace.

श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।

नमामि भगवत्पादशङ्करं लोकशङ्करम् ॥

*śruti-smṛti-purāṇānām-ālayam karuṇālayam
namāmi bhagavatpāda-śaṅkaram lokaśaṅkaram.*

My salutations are due to Śrī Śaṅkara Bhagavatpāda, who is a store-house of the *Vedas*, the *Smṛtis*, and the *Purāṇas*, who is the abode of compassion and who is a well-wisher of the world.

Bhagavān Vyāsa was a great sage who is to be praised and worshipped by all of us. The ever-green Vedic tree with many branches was divided into four by the sage Vyāsa for the benefit of mankind. Śrī Vyāsa divided the *Vedas* into *Ṛk*, *Yajus*, *Sāma* and *Atharva* for the benefit of the people, foreseeing that the duration of their life, their fortune and their knowledge would be on the wane particularly in the Kali age (*kali-yuga*). Śrī Vyāsa handed over the *Ṛg-veda* to the sage Paila, the *Yajur-veda* to the sage Vaisampāyana, the *Sāma-veda* to the sage Jaiminī and the *Atharva-veda* to the sage Sumantu to be handed over to the posterity in their purest form. As directed by his preceptor, the sage Jaiminī wrote the *Pūrvamīmāṃsā-śāstra* in the form of one thousand aphorisms that explain clearly the ritualistic portion of the *Vedas*. These aphorisms have been commented upon by Śrī Śabara Svāmī and Śrī Kumārila Bhaṭṭa has written a *vārttika* on that commentary. Then Śrī Vyāsa himself wrote the *Uttara-mīmāṃsā-śāstra* in the form of five hundred and fiftyfive aphorisms that explain the knowledge-portion of the *Vedas* or the philosophy of

the *Upaniṣads*. These aphorisms are called the *Brahma-sūtras*. Even though these *sūtras* were composed by Śrī Vyāsa, unlike the *Vedas*, which have not been composed by any human being, the *Brahma-sūtras* is considered to be very important. That is why, Śrī Śaṅkara Bhagavatpāda, Śrī Rāmānuja, Śrī Madhva, Śrī Śrīkaṇṭha, Śrī Vallabha and others have chosen to comment on the *Brahma-sūtras* to establish their own points of view.

In the *Brahma-sūtras*, *upāsana* (meditation) and *tattva-jñāna* (knowledge of Brahman) have been explained clearly. *Upāsana* is the contemplation of Brahman in the manner prescribed in the Vedic texts. The qualified Brahman should be meditated upon, identifying it with the ether, the sun, the fire in the stomach (hunger), etc. just as the *Sāligrāma* stone is meditated upon, identifying it with Lord Viṣṇu. This is called *upāsana*. Śrī Śaṅkara has explained that the words, “*sāntam*”, “*śivam*” and “*advaitam*” of the *Māṇḍūkya Upaniṣad* refer only to the ultimate Reality. The same view has been expressed by him while commenting on the *Brahma-sūtra*, ‘*śabdādeva pramitah*’ (I-iii-24).

अङ्गुष्ठमात्रः पुरुषः ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ॥

aṅguṣṭhamātraḥ puruṣaḥ jyotirivādhūmakah
iśāno bhūtabhavyasya sa evādyā sa u śvaḥ.

(*Kāthopaniṣad*, II-iv-13)

In this text of the *Kāthopaniṣad* the word “*iśāna*” refers only to *Sadāśiva*, the supreme Brahman.

ईशानः सर्वविद्यानामीश्वरः सर्वभूतानाम्ब्रह्माधिपतिर्ब्रह्मणोऽधि-
पतिः शिवो मेऽस्तु सदाशिवोम् ॥

“*īśānaḥ sarvavidyānām īśvaraḥ sarva-bhūtānām-brah-
mādhīpatir-brahmaṇo’dhīpatiḥ śivo me’stu sadāśivom.*”

May the ultimate Reality, referred to in the above Vedic text, which is ever auspicious and which is never contradicted in any experience at any time, bestow upon us, all-round prosperity — thus we pray on this auspicious occasion of *pradoṣa*.

INQUIRY INTO THE WORLD OF DUALITY*

T. M. P. MAHADEVAN

1. *Māyā, the Creatrix of the World*

It cannot be said, as some Mīmāṃsakas assert, that the *jīvas* themselves are the authors of the world through the latent potency called *adr̥ṣṭa*. The view of the Mīmāṃsakas contradicts the authority of the scriptures. The *Śvetāśvatara Upaniṣad* of the Black *Yajurveda* asks us to understand *māyā* as the primal nature or material cause of the world, and the wielder of that *māyā*, namely, *Brahman*, as the Supreme Lord who creates the world. The *Aitareya Upaniṣad* of the *Ṛgveda* says that prior to creation there was the *Ātman* alone. It thought 'Let me procreate', and through its desire all these worlds came forth. In the *Taittirīya Upaniṣad*, the order of creation is traced to the *Ātman*. The *Chāndogya Upaniṣad* of the *Sāma-veda* proclaims: "In the beginning the *sat* alone existed, one only without a second. It desired 'Let me become many', and it created the elements and their effects." In describ-

*Courtesy: T.M. P. Mahadevan, *The Pañcadaśī of Bhāratīrtha Vidyāranya*, Centre for Advanced Study in Philosophy, University of Madras, 1975, pp. 40-52.

ing the process of world-creation, the *Muṇḍaka Upaniṣad* of the *Atharva-veda* employs the analogy of the sparks issuing forth from fire. As from fire sparks are born, so from the *Akṣara* (the Imperishable) are created the manifold existents, both inert and intelligent. Fire that is not fed by fuel is not conditioned by limitations; and it does not give rise to sparks. The self that is not limited by the adjuncts, *māyā* and nescience, is impartite intelligence. It is not productive of the dualities of the world. But the specific nature of the intelligence as conditioned by *māyā* and *avidyā* creates the world. We hear from the *Bṛhadāraṇyaka Upaniṣad* of the White *Yajur-veda* that this world of names and forms has its roots in *Brahman* which is the expressed sense of the word '*avyākṛta*.' Prior to creation, the world was unmanifest and there was only *Brahman*. All the percepts of our present experience are posterior to creation. They are manifest in the forms of *Virāt* and other objects. All these beings — sub-human, human, and super-human — came from the *avyākṛta* which alone existed prior to their production. These scriptural texts declare that *Brahman* entered into these dual throngs in the form of the *jīva*. The immutable self became as it were the subject of modifications. The Scriptures speak of the self's entrance only in a figurative sense. The proprietary rights which it seems to exercise over the perishing body and mind are born of ignorance. The imperishable comes to be talked of in empirical usage as the finite *jīva*. And it is called the *jīva* because it is the sustainer of life. The intelligence which is the fundamental substrate, the subtle body, and the reflection of intelligence in it constitute what is known as the *jīva*. Just as the pot-ether, the pot with water, and the reflection of the cosmic ether in it constitute the content of the pot, so also the *jīva* is a complex of

the substrate intelligence, the internal organ (*antah-karana*) its limiting adjunct, and the reflection of intelligence obtained in it.

Māyā which is the power of the Lord has, besides the potency of creating the world, the power to delude the *jīva*. It is due to this delusion that the *jīva* imagines itself to be finite and particular. It forgets its infinity and blissful nature. Identifying itself with the psychophysical organism, it becomes the experient of the sweets and bitters of life. The Lord is the creator of this world of sentient and insentient beings.

2. *World Created by Jīva*

The world created by the *jīva* is expounded in the *Saptānabrāhmaṇa* of the *Bṛhadāranyaka Upaniṣad*. It is stated there that through knowledge and action the *jīva* brought forth the seven ingredients of enjoyment. Those seven are: rice, etc., which form the food for men, *darśa* and *pūrṇamāsa* which belong to the *devas*, milk, the food for animals, mind, speech, and *prāṇa* of the *jīva*. These seven ingredients are no doubt created by the Lord; for they form a part of the world of which *Īśvara* is the originator, sustainer, and destroyer. Though they owe their existence to the Lord, the character of their enjoyability is due to the *jīva*. *Īśvara* is the ground of their existence; the *jīva* is the subject of their experience. The world of the seven ingredients is the offspring of *Īśvara*, and the object of enjoyment for the *jīva*. This is comparable to a damsel being the daughter of her father and the wife of her husband. The desire of the Lord in the form of the function of *māyā* is instrumental in the production of the world; the desire of the *jīva* in the form of a mental mode is the instrument to enjoy the world. It cannot be asserted that the enjoyability of an object is inherent in its

existence, and that therefore the agency of the *jīva* is not intelligible. Though a ruby is a single object, it arouses in its experients different feeling and different emotions. These differences in experiencing the same object are due to the different modes of the mind. One person, obtaining the ruby, is overjoyed; another, not obtaining it, gets angry; a third who is a saint is unaffected by these changing passions. If the experiential quality is inherent in the existence of the ruby, then it must evoke in everyone the same kind of response, which it does not. Hence it is the *jīva* that has the agency in respect of the experiential quality of the object. One and the same woman takes on different roles with regard to different persons. She is daughter to her father, wife to her husband, sister to her sisters and brothers, and so on. It cannot be said that the knowledge of the woman varies, and not the woman herself; for a variance in knowledge is dependent on a difference in the known. There are two women here, one made of flesh, etc., and the other constituted by mind. The visible woman of flesh and blood is the creation of the Lord. But the psychical woman is a projection of the *jīva*. Though there is no variation with regard to the physical person, the psychical woman differs in deference to the different individuals with whom she is related. It cannot be contended that there is no psychical self in waking consciousness where the physical universe alone is patent and that the mental modifications are useful in abnormal experiences like delusions, dreams, and day-dreams. In waking life there is the physical object. But it is through the mind that the object is cognized. What actually happens in the cognition of an object is this: The mind goes out to the object through the channels of the senses and takes on

the form of the object. In the words of Śaṅkara: Just as the molten metal that is poured into the mould takes on the shape of the latter, the mind that pervades (or grasps) an object with form assumes the form of that object. Or, even as the light of the sun takes on the shape of the object which it illumines, the intellect that manifests all object assumes the form of the object which it reveals. The Vārttikakāra observes thus: From the knower arises the instrument of knowledge. On reaching the object to be known, the *pramāṇa* assumes the generic form of the object. Now, we have two forms for every object of cognition — the psychical and the physical. If the object of knowledge be the pot, then we have the mud-pot and the mind-pot. The mud-pot is perceived by the modification of mind, whereas the mind-pot is cognized by the witness. The mud-pot is a creation of the Lord; the mind-pot is a manufacture of the *jīva*.

3. *Causality of the World: Different Views*

Differences prevail regarding the doctrine of the causality of the world even among the upholders of Advaita. All the Advaitins are agreed in maintaining that the material causality of *Brahman* consists neither in origination nor in transformation, but only in illusory manifestation. Yet, as to what aspect of *Brahman* gives rise to this illusory world the Advaitins have different answers to give. Some followers of the *Saṅkṣepa-sūtrika* say the pure *Brahman* alone is the material cause of the world. The author of the *Vivarāṇa* holds that the material cause is only that aspect of *Brahman* which is *Īśvara* as qualified by omniscience etc., and associated with *māyā*. There are some who assert that the *jīva* alone is the material cause. *Īśvara*, the subjective world and the objective universe are all the

objects of his creation. To some Vedāntins, *Brahman* is the material cause of the entire empirical world, but the *jīva* is the cause of the fictitious world of dreams. Some who maintain the identity of *māyā* and *avidyā* propound the theory that God is the material cause of the objective world, and the *jīva* of the subtle subjective world. Others who hold that *māyā* and *avidyā* are not identical say that the Lord is the cause of the macrocosmic objective world, while the *jīva* is the cause of the microcosmic subjective world (mind, etc.). 'Since the universe of ether, etc., is a transformation of *māyā* located in the Lord, in respect of that, the Lord is the material cause. Since, however, the internal organ, etc., are products of the subtle elements produced by the *jīva's* nescience in conjunction with the gross elements which are the evolutes of the *māyā* located in the Lord, in respect of them there is material causality, of both the *jīva* and the Lord.'

Bhāratīrtha Vidyāraṇya seems to uphold the last mentioned view. According to him, *Īśvara* and the *jīva* are the joint creators of the world. But there is this difference: while *Īśvara* is the principal author, the *jīva* is only a subsidiary parent. In respect of the existence of the world, *Īśvara* is the ground; whereas in respect of the enjoyment, the *jīva* is the locus. And the nature of the creation of the *jīva* is psychical rather than physical.

4. *Jīva's Bondage*

The *jīva* is bound by its own offspring. It forges its own fetters. The object of its enjoyment which is psychical in nature throws it into transmigratory existence. Through co-presence and co-absence it can be

shown that bondage is dependent on the mental manufacture of the *jīva*. The polarities of life like gaiety and grief stand or fall with the created world of the *jīva*. These polarities which constitute the bonds of the *jīva* do not depend on the external world created by the Lord. Though there are no external objects in dreams, the dreaming subject is bound; and though the external objects exist during the states of *samādhi*, swoon, and sleep, they do not bind the subject of these states. Hence the principle of co-presence and co-absence is not applicable to grief and gaiety in relation to the world created by the Lord. The polarities of empirical existence are but creations of the mind. A father, being falsely informed that his son in a far-off land is dead, weeps. Even though the death of the son be a fact, so long as the news does not reach the father, he does not grieve. Elation and depression are dependent on the mind. They do not really rest on external facts. It is the mental world created by the *jīva* that binds it. It is the mind that maketh a hell of heaven and a heaven of hell.

If the mental world alone is the cause of bondage and if bondage be not dependent on the external world, then of what use is the external world? The *jīva* has to do with its own world of mind. It is revolving as it were in a circular panorama from which it cannot get out. What the *jīva* is conscious of is only its mind and the modifications thereof. Is this not subjectivism akin to that of the Buddhist *viññāna-vādin*? Is not Advaita, then, Buddhism in disguise and its author a crypto-Buddhist? These fears are not well-founded. Advaita is not subjectivism. Though the immediate sense of bondage is the mental world, the cause of the world of mind is the external world. So far as the empirical

level of existence is concerned, the Advaitin is a realist in the sense that he posits the existence of the external or extra-mental world as the source and substance of the world of mind. In fact, even mind, according to the Advaitin, is material, a superfine and subtle product of the five elements.

Even accepting the argument of the opponent that the existence of external objects is futile, the Advaitin can defend his position against the charge of subjectivism. To say that the external objects are useless is not equivalent to the negation of their existence. The criterion of reality is not pragmatic. Utility is not the test of truth. It is a well-known fact that the avenues of cognition do not have usefulness as their end. While the subjectivists deny the external objects altogether, the Advaitin accepts their relative existence although he may or may not agree to the statement that they are futile.

5. *Knowledge: the Means to Release*

Now, it has been said that bondage is born of the mind. If the fetters be mere creations of the mind, then may not the control of mind as laid down by the Yoga system bring about release? Why then should *Brahman*-knowledge be declared to be the means to liberation? The Advaitin replies that the Yogic control of mind cannot yield lasting release. The tail of the dog looks straight so long as it is held straight. But as soon as it is let off it assumes its natural curl. The attempt to achieve release through the method of Yoga is analogous to the above example. Final liberation is not the fruit of mind-control. It can be achieved only by *Brahman*-knowledge. The essence of the Vedāntic teaching

is that the cognition of *Brahman* is the only direct means to the realization of ultimate release. The *Upaniṣads* declare: "Knowing the divine, he is released from all bonds; knowing the blissful, he reaches perfect peace." (*Śvetāśvataropaniṣad*, I, 8). To free oneself from pain without the cognition of *Brahman* is as difficult as to roll the sky as a sheet of skin. It is possible for the followers of Advaita to know the non-dual *Brahman* by realizing the non-reality of the world created by the Lord, although the dualities of that world be not destroyed. As the rays of the sun are not different from the sun itself, as the appearance of the snake in the place of the rope has no other substrate than the rope, the world created by the Lord has no other ground than *Brahman*. Like the snake, it is an appearance and is not real. Knowing in this manner the apparent nature of the world, the Advaitin realizes the Absolute. The presence or the absence of the world does not affect the knowledge of *Brahman* or the absence thereof. It is not the existence of the world that is the cause of ignorance and misery so much as the belief that it is real. If the non-manifestation of the world be the cause of *Brahman*-knowledge, then all beings at the *pralaya* and individuals during sleep must be realizing the bliss of *Brahman*. But they do not get rid of nescience and become blessed with the vision of the Absolute, because they do not possess the light of the wisdom got from the preceptor and from the sacred lore. Further, it is improper to be cross with the world created by the Lord, for instead of being an obstacle to the realization of the truth, it is an aid to it. Just as the existence of the pot does in no way affect the knowledge its clayishness, so also the world manifested by the Lord does not stand in the way of realizing that it has no reality apart from *Brahman*. On the contrary, the precep-

tor and the scripture who form a part of the created universe are valuable aids to the perception of the Truth.

6. *Twofoldness of Duality created by Jīva*

The dualities created by the *jīva* are two-fold — those that are prescribed by scripture and those that are prohibited by it. Those that are enjoined by scripture ought not to be relinquished till the onset of wisdom. The enquiry into the nature of *Brahman* which is identical with the self is the mental world that is enjoined by scripture. Study, contemplation and rational consideration of the implications of scripture are mental operations, and as such they are the creation of the *jīva*. They are to be given up when the real is known, but not till then. If it be said that enquiry is to be conducted for all time on the basis of the statement of the *śruti* which says that ‘time should be spent in Vedānta enquiry till sleep and till death,’ the Advaitin replies that this passage of scripture is intended to prohibit thoughts about desire, etc., and not to enjoin the study, etc., of scripture by one who has realized the self. This is evident from the prior half of the *śruti* passage which declares that no room should be given to desire, etc., which are contrary to the bliss of release-in-life. There are scriptural texts which proclaim that even the *śāstras* must be relinquished after the intuition of *Brahman*. “The wise one, after studying the scriptures and pondering often over their meaning, and realizing the supreme Self, ought to relinquish them, as one would leave off a burnt-up fire-brand.” “The learned one, after gaining a good training in the scriptural studies and realizing the

Truth by mediate cognition and intuitive knowledge, should leave off all the sacred lore, even as the one who gathers grains would discard the cumbersome straw.” “The hero who longs to realize the Self should intuit *Brahman* and remain firm therein. He should not give room for the activity of the mind by ruminating over the meaning of sounds.” “Realize only the one Reality; and leave all other words, both scriptural and non-scriptural. The knower must make his speech dissolve in the mind.” All these Upaniṣadic texts declare that even the world enjoined by scripture ought to be given up when the Absolute is intuited.

The non-scriptural duality is of two kinds — dull and intense. Desire, anger, etc., come under the former category, while day-dreams fall under the latter. Both these kinds ought to be discarded even prior to the dawn of knowledge; for we hear from *śruti* that calmness (*sama*) and equanimity (*samādhāna*) form part of the qualifications which are to be acquired before the cognition of *Brahman* could be had. And after the attainment of *Brahman*-knowledge also the two categories of non-scriptural duality are to be shunned in order to achieve liberation-in-life; for to a person who is bound by desire and the like there cannot be the joy of freedom.

If it be said that the supreme goal of man is the escape from the throes of birth and death which can be achieved only by a release at the time of the destruction of the body, and if the utility of liberation-in-life be questioned, the Advaitin retorts: ‘If you deny liberation-in-life for fear of leaving the enjoyments of this world, then be satisfied with the happiness of heaven, at the end of this earthly life. And the final release

must also be shunned by you, since it will deny you heavenly pleasures.' But it may be urged that the pleasures of heaven are not eternal and so they are not to be striven after. Then, even desire and other sources of misery which form the basis of worldly enjoyment and consequent pain are to be relinquished, because they are contrary to the supreme end of life.

It may be thought that there is nothing wrong if an aspirant in the path of *jñāna* does not leave off harmless desire which are instrumental to the enjoyment of his *prārabdha*, and that if he has freed himself from positively harmful wishes he can enjoy the objects of this world. But this is not a correct line of reasoning. A *jñānī* is he who has transcended the path of works; and he cannot be free from works if he has not discarded all his desires. Desire is the seed of deeds. And it is by destroying the seed that the off-shoot can be totally made to perish. If a person has not renounced all desires even after knowing this truth, then he will land himself in a life of chaos fraught with the danger of degradation and death. He would descend to the animal level, living a life of instincts and impulses. If the *jñānī* were to be led by the lure of his instincts, then, as Suresvara says, there would be no distinction between him and the dog which lives upon filth. Prior to knowledge he had to experience only his mental worries, but now after acquiring knowledge if he has not renounced his desires, he has to put up with the chidings of the people. The truth is that there can be no knowledge unless even the trace of desire vanishes. The seeker of Truth must renounce all worldly desires; and then he will be adored by all.

The way to renounce desire is to refrain from longing for the worldly objects. If the object of desire be

recognized as perishable and as a source of pain, there will be no desire for it. The external object can lure us only so long as we run after them in the hope of getting happiness. But when on enquiry we find that they are not the real source of happiness, all their charm will fade and we shall cease to pursue them.

The mental functions like desire are to be renounced because they are productive of pain; but why should harmless occupations of the mind such as day-dreams and idle musings be prohibited? It is true that the latter kind of mental operations is not directly the source of misery; but it is, nevertheless, the root of pain since it is the cause of desire and other defects. Śrī Kṛṣṇa says in the *Gītā*: "Attachment to objects is formed in a man who constantly thinks of them. From attachment springs longing, and from longing anger grows." (*Gītā*, II, 62).

7. *Stillness of Mind*

It is possible to still the idle musings of the mind by *nirvikalpa-samādhi*. This is the *yoga* method of quieting the mind. The other method of mental conquest, namely, the prolonged uttering of the *praṇava*, is adopted by those who live in solitude, who are rid of the defects of the internal organ such as desire, and who have known the truth. When by these methods the tendencies of the mind are conquered, there will reign the stillness of silence, the joy of peace. Sage Vasiṣṭha described this state of supreme felicity to Rāma thus: "By the knowledge that there is no external object to be cognized, if the mind be emptied of all modes, then there is attained the highest freedom and unsurpassable bliss." "The scriptures have been sufficiently studied;

and their implications have been understood by people through discussion and instructions. But the highest abode is not reached except through the state of serenity which is without even a trace of mental tendencies.”

There may arise, sometimes due to *prārabdha* even in the mind which has been rendered quiet, tendencies to modification. But these get curbed by themselves, since there is the force of prior practice and spiritual perfection. The person who has conquered the projecting tendencies of the mind and who has intuited the Self, is declared to be identical with *Brahman* by those who know the truth. As sage Vasiṣṭha puts it: “He who has realized his inner nature to be pure intelligence, leaving off both knowledge and non-knowledge, is himself *Brahman*, and not a knower of *Brahman*. This supreme state of liberation in life is attained by excluding the mental fabrication of the *jīva* which is the source of pain. In this manner the present inquiry has achieved its purpose by discriminating the world created by the *jīva* from that manifested by the Lord, and by declaring that the former alone binds the *jīva* and screens his vision from the ultimate truth.

ŚAṆKARA ON JÑĀNA-YOGA

R. Balasubramanian

Śaṅkara's insistence on the importance of *jñāna-yoga* as the means to the attainment of Brahman-realization is based on a very simple but profound truth with which we are familiar in our day-to-day experience. But it was given to a great master mind like Śaṅkara to evolve from it a theory of great metaphysical significance taking his stand on the authority of the *Upaniṣads*. In all his numerous writings, whether they be his monumental commentaries on the *Upaniṣads*, or on the *Gītā*, or on the *Brahma-sūtra*, or in his celebrated minor works, Śaṅkara sticks to this basic position with unswerving conviction. It is a matter of common knowledge that when we are ignorant about something we endeavour to remove that ignorance by gaining the true knowledge of that object. Take the familiar case of mistaking a rope which is in front for a snake. Not knowing the real nature of the object in front, a person thinks that it is a snake and begins to run away in fear. His ignorance of the real nature of the object is the cause of his thinking of it as a snake and the subsequent reactions in him like sweating,

running away in fear, etc. It is not enough if he is told that the object in front is not a snake. The statement that it is not a snake does not serve to remove his ignorance of the object in front. Perhaps he has known to some extent what it is not. But this does not mean that his ignorance has been removed. The very fact that he still entertains doubts about it and is keenly desirous of knowing what it is shows that he is still ignorant of it; and his ignorance can be removed only by attaining the knowledge of the object in front, *viz.* the rope. In short, it is knowledge and knowledge alone that removes ignorance in the same way as light removes darkness.

विद्या अविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ।¹

Śaṅkara's contention that *jñāna-yoga* is the direct means to the attainment of Brahman-realization which is release is thus based upon what we experience in our day-to-day life. He has shown that this basic principle, *viz.* that knowledge is the antidote to ignorance, holds good not only with regard to removing our ordinary ignorance as exemplified in our mistaking a rope for a snake, but also in overcoming the metaphysical or foundational ignorance from which we suffer.

Man finds himself caught up in the ever-revolving wheel of activity which makes him sick at heart. Not being able to escape from it, he plunges deep into it developing time-consciousness. Everything that he does is according to the time schedule. Even the relaxation which he is supposed to have is according to the time schedule. All the time, he is involved in action, whether outward or inward. In the words of Lord Kṛṣṇa: "None verily, even for an instant, ever remains doing no action; for everyone is driven helpless to action by the energies born of nature."²

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

It is the desire (*kāma*) that is the cause of all our action, good or bad. It does not matter whether we do an action enjoined by Scripture or prohibited by it. In every case there is the desire to attain some end or other; and it is desire which prompts one to do some action through deed, speech, or thought. What, then, is the cause of desire? According to Śaṅkara, desire arises on account of the ignorance of the real nature of the Self. Desire relates to the not-Self. When a person attains the knowledge of the Self as non-different from the non-dual Brahman, when a person realizes that there is only the Self and nothing else separate from it that can be desired, he becomes one without desires (*akāmaḥ*), one who is free from desires (*niṣkāmaḥ*). Since a man who has realized his identity with all has nothing to desire, he cannot perform rites. The ignorance of the real nature of the non-dual Self is the root cause of bondage, and hence it is characterized as foundational or metaphysical ignorance. The attainment of Brahman-knowledge which is the supreme good marks the complete cessation of *samsāra* and its cause.

परं निःश्रेयस सहेतुकस्य संसारस्य अत्यन्त-उपरमलक्षणम् ।¹

The causal chain, therefore, proceeds from ignorance to desire, and from desire to action, and so on.

A complete enumeration of the several links of the causal chain will be as follows: from erroneous cognition desire and aversion arise; from these there arises action (*pravṛtti*) towards *dharma* and *adharma*; and from

action, there results birth (*janma*), and consequent on birth there is misery. Liberation consists in the removal of *avidyā* and its results. The *Nyāya-sūtra* (1-1-2) which Śrī Śaṅkara quotes in this context clearly sets forth the causal chain starting from *avidyā* and ending in *duḥkha*.

दुःख-जन्म-प्रवृत्ति-दोष-मिथ्याज्ञानानां
उत्तरोत्तरापाये तदनन्तरापायादपवर्गः ।

In the *Upadeśasāhasrī*, Śaṅkara beautifully sums up the way in which the causal chain works out starting from *avidyā*. He says: "Actions bring about one's connection with the body; when the connection with the body has taken place, pleasure and pain most surely follow; thence come attraction and repulsion, from them actions follow again, as the results of which merit and demerit appertain to an ignorant man, which again are similarly followed by the connection with the body. This transmigratory existence is thus going on continually forever like a wheel. The cessation of ignorance is desirable as it is the root of this transmigratory existence."

कर्माणि देहयोगार्थं देहयोगे प्रियाप्रिये ।
ध्रुवे स्यातां ततो रागो द्वेषश्चैव ततःक्रियाः ॥
धर्माधर्मौ ततोऽज्ञस्य देहयोगस्तथा पुनः ।
एवं नित्यप्रवृत्तोऽयं संसारश्चक्रवद् भृशम् ॥
अज्ञानं तस्य मूलं स्यादिति तद्धानमिष्यते ॥

In order to appreciate Śaṅkara's view that *jñāna* is the direct means to the attainment of Brahman-realization it is necessary to keep in mind the means-end relation. The means (*upāya*) that we choose must

be suitable and appropriate to the end which we want to attain. It is not the case that through any means any end can be attained. On the contrary, what means has to be chosen and how far it is relevant and appropriate to the end we have in view must be considered from the point of view of the nature of the end which is to be attained. The means must be warranted by the end. In other words, the choice of the means as well as its suitability and appropriateness is determined by the end. This point must be borne in mind in understanding Śaṅkara's explanation of *jñāna-yoga*.

Mistaking one thing for another or superimposing the attributes of one thing on another is due to *avidyā*. Not knowing the real nature of the Self which is non-dual (*advitīyam*), which is existence, knowledge and infinitude (*satyam jñānam anantam*), which is free from attributes (*nirguṇam*), which is free from activity (*niṣkriyam*), which is neither an agent nor an enjoyer, the attributes of the body, the sense organs, and the mind are superimposed on it. This superimposition of the one on the other, the wrong identification of the not-Self and the Self, which is termed *avidyā* is the basis of all that we know and do in our empirical life. It is the root cause of our bondage. And so in order to put an end to our bondage and attain liberation, ignorance (*avidyā*) which is the root cause has to be destroyed; and ignorance can be destroyed only by attaining the right knowledge of the Self, discriminating it from the not-Self. In the words of Śaṅkara: "Knowledge is the means by which Brahman-realization is desired to be attained. Brahman-realization is the highest end of man since it destroys the root of all evil such as *avidyā*, the seed of the entire *samsāra*.""

ब्रह्मावगतिर्हि पुरुषार्थः, निःशेषसंसारबीजाविद्याद्यनर्थनिवर्हणात् ।

Since in the ultimate analysis the problem is one of eradicating the foundational ignorance, Śaṅkara maintains in unequivocal terms that Brahman-knowledge alone is the means to the attainment of the supreme good, *viz.* liberation. And he takes his stand on the authority of the *Upaniṣads*, for they declare that mere Brahman-knowledge brings about the highest end of man.

केवलाया विद्यायाः पुरुषार्थहेतुत्वं श्रावयति ।

Consider the following *śruti* texts: "The knower of the Self goes beyond grief"

तरति शोकमात्मवित् ।

"The knower of Brahman attains the highest."

ब्रह्मविदाप्नोति परम् ।

"Only by knowing Him one passes over death; there is no other way."

तमेवं विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ।

"He who knows the highest Brahman, indeed, becomes Brahman."

ब्रह्म वेद ब्रह्मैव भवति ।

In the introduction to his commentary on the *Gītā*, Śaṅkara observes that "the aim of this famous *Gītā-śāstra* is briefly the supreme Bliss, a complete cessation of bondage and of its cause. This results from a steady devotion to the knowledge of the Self preceded by the renunciation of all works."

तच्च सर्वकर्मसंन्यासपूर्वकाद् आत्मज्ञाननिष्ठारूपाद् धर्माद् भवति ।

The one point which Śaṅkara is never tired of repeating in all his writings is that *jñāna-yoga* is the standpoint

according to which knowledge itself is the means to release (*jñānam-eva yogaḥ*), and that it, therefore, being unique, has to be distinguished from *karma-yoga*. With a view to distinguish *jñāna-yoga* from *karma-yoga*, Śrī Kṛṣṇa says: "In the world a twofold path was taught by me, O sinless one: that of the *Saṅkhyas* by devotion to knowledge, and that of the *Yogins* by devotion to action."¹¹

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम् ॥

In the course of his commentary on this verse and also earlier in the second chapter, Śaṅkara explains the nature of *jñāna-yoga*. He says that *jñāna-yoga*, the view which considers that knowledge itself is the *yoga*, is suited to the *Saṅkhyas*, to those who possess a clear knowledge of the Self and the not-Self, who renounce the world from the *brahmacarya*, who determine the nature of the things in the light of the Vedāntic wisdom, who belong to the highest class of *sannyāsins* known as the *paramahंसas*, whose thought ever dwell on Brahman only. As distinguished from this, the other path, *viz.*, *karma-yoga* or the path of action, is suited to the *Yogins* who look upon the Self as the agent and enjoyer. It is not the case that anybody is competent to resort to *jñāna-yoga*. While distinguishing *jñāna-yoga* from *karma-yoga*, Śaṅkara sets forth clearly the qualifications necessary for the pursuit of *jñāna-yoga*. The qualifications are: (1) the ability to distinguish the eternal and the ephemeral, (2) renunciation of the worldly pleasures here and hereafter, (3) control over the mind and the senses, etc. familiarly known as *samadamādisādhana-sampat*, and (4) an intense longing for liberation. In his commentary on the very first *Brahma-sūtra*

Śaṅkara mentions the fourfold equipment (*sādhana-catuṣṭaya*) that one must have in order to pursue *jñāna-yoga*. Those who have the requisite qualifications are the *Saṅkhyas* who alone are competent for *jñāna-yoga*.

It should not be thought that Śaṅkara either ignores or minimises the importance of *karma-yoga*. The performance of *karma* by those who are qualified for it is useful in that it is conducive to the attainment of the purification of the mind (*citta-suddhi*). *Karma* purifies the mind, and the knowledge of the Self is manifested only in such a pure mind. That is why Śaṅkara says: "Devotion to action is a means to the end, not directly, but only as leading to devotion to knowledge; the latter which is attained by means of devotion to action, leads to the goal directly without extraneous help."¹²

This is again emphasised by him in his commentary on the *Sūtra*:¹³

सर्वापेक्षा च यज्ञादिश्रुतेः, अश्ववत् ।

He points out that for the origination of knowledge *karma* is necessary; but once it has sprung up, it requires no help from *karma* or from anything else for accomplishing the final goal. While self-control, etc. (*samadamādi*) are useful as the direct means, *āśrama-karmas* as enjoined by Scripture are useful as the indirect means for the origination of knowledge. Thus while Śaṅkara fully recognizes the importance of *karma-yoga* in its own way, he is emphatic that the attainment of liberation which is the supreme good falls directly within the scope of *jñāna-yoga* alone, and that nothing can vouchsafe for us this goal excepting the immediate and direct knowledge of Brahman-Ātman.

It is necessary at this stage to refer to the view of the Mīmāṃsakas who think that *karma* is the means to

liberation. They argue that the import of the entire *Veda* is in *karma* (*krtsnaśca vedāḥ karmārthah*). If so, it should be said, according to them, that the highest good *viz.* liberation is the result of *karma* alone or of *karma* in combination with knowledge. An examination of the Mīmāṃsā view on this issue will help us to better appreciate Śaṅkara's position that release can be obtained through mere knowledge alone.

केवलादेव तत्त्वज्ञानात् मोक्षप्राप्तिः ।

Śaṅkara discusses the Mīmāṃsā position on this issue in every work of his as the occasion demands in order to vindicate his position which is based on the authority of the *Upaniṣads* and refute the opposite view. For example, at the commencement of his commentary on the *Taittirīya Upaniṣad* he discusses this issue. And again towards the close of his commentary on the *Śikṣā-vallī* of the *Taittirīya Upaniṣad*, he takes up this issue, enumerates the different alternatives which one can think of in the context and shows why it is impossible to accept any other alternative excepting the one which he maintains, for that alone can stand examination and meets with the approval of *śruti*.

One can think of five alternatives in respect of *karma* and *jñāna* serving as a means to liberation either independently or in combination. First, it may be said that liberation can be attained through *karma* alone. The second alternative is that liberation is attained through *karma* and *jñāna* in combination. This combination of *jñāna* and *karma* may be taken in three ways: it may be that both *karma* and *jñāna* are given equal importance as means; or it may be that *karma* is made the principal means with knowledge as subsidiary to it; or it may be that *jñāna* is treated as the principal

means with *karma* as subsidiary to it. Thus the combination of *karma* and knowledge will give us three alternatives. Finally, there is the alternative according to which liberation results from knowledge alone.

The first alternative, says Śaṅkara, is untenable. Liberation consists in realizing the true nature of the Self as the eternal, non-dual reality. And so it cannot result from *karma*. It is a matter of common knowledge that anything which is produced by action is impermanent (*anitya*). If liberation were the result of *karma*, then it will be impermanent and such a state is not really desirable.

न हि नित्यं किञ्चिदारभ्यते । लोके यदारब्धं तदनित्यमिति ।
अतो न कर्मारभ्यो मोक्षः ।¹¹

As Suresvara puts it: "Since release is unalterably eternal, *karma* is not a means to that. If it were the result of *karma*, like heaven, etc. it will not be eternal."¹²

मुक्तेः कौटस्थ्यरूपत्वान्न तस्याः कर्म साधनम् ।
स्वर्गादिवदनित्या स्याद्यदि स्यात्कर्मणःफलम् ॥

There is also another reason for rejecting this view. *Karma* involves duality in the form of means and end, doer and deed. The perception of duality is ignorance. Further, it is only a person who has desire performs *karma*. Since he is ignorant of the non-dual Self, he thinks that there are objects other than the Self which he should strive for and that there are persons for whom he should suffer in his body. "He struggles desiring something for himself, something else for his son, a third thing for his wife and so on and gets involved in the cycle of births and deaths."¹³ In short, *karma* presupposes, desire, involves duality, and is therefore a

product of *avidyā*. If so, how can it destroy *avidyā*, the root cause of bondage and thereby cause liberation?

The futility of *karma* in respect of attaining release can be shown in another way. Whenever we do any action, it is for the sake of production (*utpatti*), or purification (*saṁskāra*), or transformation (*vikāra*), or attainment (*āpti*). That is to say, *karma* can produce or purify or transform or bring within reach something. Apart from these four, a fifth use of *karma* cannot be thought of.

उत्पत्ति-आप्ति-विकार-संस्कारा हि कर्मसामर्थ्यस्य विषयाः ।
उत्पादयितुं प्रापयितुं विकृतुं संस्कृतुं च सामर्थ्यं कर्मणो,
न अतो व्यतिरिक्तविषयोऽस्ति कर्मसामर्थ्यस्य । लोके-
ऽप्रसिद्धत्वात् ।¹⁷

From the point of any of these four uses *karma* is of no use for attaining liberation. Remaining in one's own true form is release. It consists in realizing the true nature of the Self which is ever-existent and eternal. *Mokṣa*, therefore, is not something to be produced, for it is eternal (*nityatvāt*). It is not something to be purified, for it is bereft of all qualities and impurities (*nirguṇatvāt, nirdoṣatvāt ca*). There is also another reason here. It cannot be purified since it is not a means (*asādhana-dravyātmakatvāt*). Only a thing that serves as a means can be purified, as the sacrificial vessel or clarified butter by sprinkling of water and so on.

साधनात्मकं हि द्रव्यं संस्क्रियते । यथा पात्राज्यादि प्रोक्षणा-
दिना ।¹⁸

It is not something to be transformed, for it is immutable (*kūṭasthatvāt*). It is not something to be attained, for it is already attained as the Self of everyone.

आत्मत्वेन नित्याप्तत्वात् ।

Attainment is possible only with regard to something which is different from us, which is outside us, which is not within our reach. Since liberation consists in remaining in one's own form, since it consists in being identical with the Self which is non-dual (*ātmasvabhāvāt ekatvāt ca*), there is no question of attainment in this case. Suresvara sums up the position as follows: "Every *karma* is for the sake of attaining the fruit not yet realized. Since the Self is already attained, *karma* is of no use for attaining it."¹⁹

यद्दद्यात्तस्मै कर्म सर्वं विधीयते ।

आप्तत्वादात्मनः कर्म नैव स्यादाप्तये ततः ॥

Let us now take up the view according to which the combination of knowledge and *karma* which are given equal status leads to liberation. Even this is untenable. How is it possible to combine knowledge and *karma* which are opposed to each other like light and darkness? Śaṅkara declares that the antithesis between knowledge and *karma* is irremovable like a mountain.

ज्ञानकर्मणोर्विरोधं पर्वतवदकम्प्यम् ।

One and the same person cannot resort to the path of *jñāna* and the path of *karma* at the same time. A person who adopts the path of knowledge (*jñāna-yoga*) is said to have *sāṅkhya-buddhi*; he is one who knows the Self as non-dual, eternal, and immutable, as neither an agent nor an enjoyer. On the contrary, a person who adopts the path of *karma* is said to have *yoga-buddhi*; he is one who looks upon the Self as an agent and enjoyer. The two, viz. *jñāna* and *karma*, are, therefore, quite distinct. Śaṅkara points out that this is quite obvious

from the way in which Arjuna puts the question at the beginning of the third chapter and the way in which Lord Kṛṣṇa answers the question. Arjuna asks: "If it be thought by you that knowledge is superior to action, O Janārdana, why then do you, O Keśava, direct me to this terrible action?" "With an apparently perplexing speech you confuse my understanding as it were. Tell me with certainty that one by which I may attain bliss."²⁰

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
 तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥
 व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
 तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥

So Arjuna wants to know which of the two paths is intended for him, for, for both of them cannot be followed by one and the same person at the same time. Lord Kṛṣṇa begins to answer his question by saying: "In this world a twofold path was taught by me at first, O sinless one: that of the Sāṅkhyas by devotion to knowledge and of the Yogins by devotion to action."²¹

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
 ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ।

From the very distinction that is made between two paths, it is unmistakably clear that the two are quite different and that they cannot be combined at the same time.

Nor does the fourth alternative fare better. There is absolutely no need of the assistance of *karma* to knowledge in the matter of attaining liberation. We have already pointed out that the scope of *karma* is

restricted to four functions. *Karma* does not have any other function than these. It is not possible to say that *karma* assists *jñāna* by removing the hindrances that stand in the way of attaining release. The only hindrance to the attainment of liberation is ignorance. Knowledge by its very nature is manifestation; knowledge is what illumines. Ignorance is its opposite; it is non-manifestation. It is what conceals the real nature of things. Therefore, ignorance is the opposite of knowledge.

अनभिव्यक्तिरज्ञानं अभिव्यक्तिलक्षणेन ज्ञानेन विरुध्यते ।²²

Karma is not competent to remove ignorance, for it is not opposed to it. It does not matter in what way we characterize ignorance, whether as absence of knowledge, or as doubt, or as erroneous knowledge. It is always removable by knowledge, but not by action in any of its forms, for there is not contradiction between ignorance and *karma*.

यदि ज्ञानाभावो, यदि संशयज्ञानं, यदि विपरीतज्ञानं वा
उच्यते अज्ञानमिति, सर्वं हि तज्ज्ञानेनैव निवर्त्यते । न तु
कर्मणा, विरोधाभावात् ।²³

If it be said that the assistance of *karma* is in respect of purification of the mind, the Advaitin welcomes it. Therefore, it is only through knowledge and knowledge alone, that the highest good, *viz.* liberation, is attained.

Just as a man is really free only when he knows the Self and remains in his own form, so also a man has real strength (*vīryam*) only when he knows the inward Self; and it is through the strength of Self-knowledge that he attains immortality. A text from the *Kena Upaniṣad* is relevant in this context. It says: "It is through

the knowledge of one's own Self that strength is acquired. So it is through knowledge that immortality is attained."²⁴

आत्मना विन्दते वीर्यं, विद्यया विन्दतेऽमृतम् ।

Commenting on this text Śaṅkara says that the strength got from wealth, friend, incantation, medicine, austerity, or Yoga cannot conquer death, for it is produced by impermanent things. But the strength, consequent on the knowledge of the Self, is acquired through the Self alone and not through anything else. Thus, since the strength resulting from the knowledge of the Self is independent of any means of acquisition, that strength alone is able to conquer death.

The places of *jñāna-yoga* and *karma-yoga* in the scheme of discipline (*sādhana*) are well decided according to their individual intrinsic nature. To begin with, *karma-yoga* aids integration of the agitated *sādhaka*. This integration is a preliminary condition for establishing oneself in *jñāna-yoga*. Finally, *jñāna-yoga* leads one to liberation.

NOTES

1. *Ātmabodha*, 3.
2. *Gītā*, III, 5.
3. Śaṅkara's introduction in his *Gītā-bhāṣya*.
4. *Upadeśasāhasrī*, Part II, vv. 3-5.
5. Śaṅkara's commentary on the *Brahma-sūtra*, I, i, 1.
6. *Ibid.*, III, iv, 1.
7. *Chāndogyopaniṣad*, VII, i, 3.
8. *Taittirīyopaniṣad*, II, 1.
9. *Śvetāśvataropaniṣad*, III, 8.

10. *Muṇḍakopaniṣad*, III, ii, 9.
11. *Gitā*, III, 3.
12. Śaṅkara's commentary on the *Gitā*, III, 3.
13. *Brahma-sūtra*, III, iv, 26.
14. Śaṅkara's introduction in his *Taittirīyopaniṣad-bhāṣya*.
15. *Taittirīyopaniṣadbhāṣyavārtika*, I, 24.
16. Śaṅkara, *Bṛhadāraṇyakopaniṣad-bhāṣya*, IV, iv, 12.
17. *Ibid.*, III, iii, 1.
18. *Ibid.*
19. *Taittirīyopaniṣadbhāṣyavārtika*, I, 18.
20. *Gitā*, III, 1-2.
21. *Ibid.*, III, 3.
22. Śaṅkara, *Bṛhadāraṇyakopaniṣad-bhāṣya*, III, iii, 1.
23. *Ibid.*
24. *Kenopaniṣad*, II, 4.

RĀJA-YOGA ACCORDING TO ADVAITA

T. P. RAMACHANDRAN

According to Advaita, *mokṣa* is not a state to be newly attained, but is the very nature of the self, temporarily forgotten. Its realization consists just in the removal of what hides it, namely *avidyā*. *Avidyā*, or *ajñāna*, can be removed only by *vidyā*, or *jñāna*, which is the intuitive knowledge, or the direct experience, of the true nature of the self, namely as non-different from Brahman. In this sense, *jñāna* is the only means to *mokṣa*. But *jñāna* cannot dawn without adequate preparation. The steps (*aṅga*) involved in the preparation for *jñāna* are of two orders — proximate steps (*antaraṅga*) and remote steps (*bahiraṅga*). The steps which are immediately, or directly, connected with *jñāna* are *śravaṇa*, *manana*, and *nididhyāsana*. They are together called *jñāna-yoga* in the sense of 'means to *jñāna*.' Other steps do not lead to *jñāna* directly. They only prepare the ground for *jñāna-yoga*, i.e. for *śravaṇa*, *manana*, and *nididhyāsana*. Since they lead to *jñāna* only in this indirect way, they are called *bahiraṅga*. Under this head are recognized the means (*yoga*) known as *karma-yoga*, *bhakti-yoga*, and *rāja-yoga*. Each of them is a means to results which are conducive to the prac-

tice of *jñāna-yoga*. In this paper an attempt is made to bring out the role of *rāja-yoga* in the scheme of Advaita discipline, as conceived by *Śrī Śaṅkara*.

Since *karma* and *bhakti* are relatively natural to man, the enlightened practice of *karma* and *bhakti* find a wider circle of votaries than what has come to be called *rāja-yoga*. The essence of *rāja-yoga* consists in the deliberate concentration of the mind, which is no doubt a difficult process. The fickleness of the mind is too well known to be described. For this reason, *rāja-yoga* can be practised only by persons of stronger will than ordinarily found. The concentration of the mind can be secured also through *bhakti-yoga* in an involuntary and indirect and, therefore, less difficult way. The disinterested love of God brings to the devotee in a sweet way the same control and one-pointedness of mind that the *rāja-yogin* secures through deliberate effort. This explains why *rāja-yoga* is not so popular among aspirants as *bhakti-yoga*. However, the usefulness of *rāja-yoga* as a preparation for *jñāna-yoga* is not any the less than that of *bhakti-yoga*.

Jñāna-yoga, as has already been remarked, is a three-fold discipline consisting of *śravaṇa*, *manana*, and *nididhyāsana*. *Śravaṇa* stands for the study of the Upaniṣads under a proper *guru* with a view to grasping their true import as embodied in the mahāvākyas. The hearing of the mahāvākyas is capable of inducing the direct experience (*sākṣātkāra*) of the non-dual Brahman, provided there are no obstacles thereto in the mind of the student. In the case of such a student, which is very rare, the other two steps in *jñāna-yoga*, namely *manana* and *nididhyāsana* are unnecessary. But where there are obstacles to immediate experience,

śravaṇa by itself is not sufficient. *Manana* and *nididhyāsana* are required to remove the obstacles.

Manana is continued reflection on the Advaita truth learnt from the Upaniṣads with a view to producing the intellectual conviction that non-duality alone is the truth. But it is not enough to be intellectually convinced about non-duality. For, in spite of such conviction, there may now and again be an unconscious re-assertion of old habits of thought (*vīparīta-bhāvanā*) associated with the world of diversity. *Nididhyāsana* is meant to overcome this kind of obstacle.

Nididhyāsana consists in long and uninterrupted meditation on the Advaita truth and has to be persisted in until all traces of the old dualistic tendencies have disappeared. The hearing of the mahāvākyas again at this stage is bound to produce intuitive knowledge (*samyag-darśana*) of Brahman. *Nididhyāsana*, being meditation on the non-dual reality, the *nirguṇa* Brahman, is the highest form of meditation. Naturally, it presupposes considerable practice in the art of meditation, or concentration of thought. It is here that *rāja-yoga* becomes serviceable in the scheme of Advaita discipline. It can function as an invaluable preparation to *nididhyāsana*.

The discipline called *rāja-yoga* is usually associated with the name of Patañjali, the author of the Yoga-sūtras. In Patañjali, *rāja-yoga* is a part — the most important part — of a wider scheme of discipline called by the simple name *yoga*. By *yoga* is here meant 'meditation'. But Patañjali was by no means the inventor of the technique of meditation. Meditation is as old as the Upaniṣads, where it goes by the name *upāsana*.

The Upaniṣads prescribe a number of meditative exercises on a graded scale for training in the concentration of thought. They also give us the details regarding the various objects of meditation and the various fruits, objective and subjective, secured by the different upāsanas. However, in the principal Upaniṣads, the method of mind-concentration is, though not overlooked, taken for granted. The technique of meditation finds adequate expression in the minor Upaniṣads and the early *smṛti* literature, including the *Bhagavad-gītā*, which devotes a whole chapter to it. It appears even in a systematic form in some of these works, for example, the *Kūrmapurāṇa*, where the physiology and practical methods of attaining concentration are elaborately described. The *yoga* technique was thus originally associated with Vedānta and looked upon as an aid to *jñāna*. Later on it came to be assimilated by diverse schools who gave it their own orientation. By the time of Patañjali the technique must have been developed to such detail that he must have thought it necessary to condense the whole science in the form of aphorisms for the use of posterity.

Under Patañjali, *yoga* came to be grafted to Sāṅkhya metaphysics and, with this it received a new revision in regard to its aim. To the Vedāntin, *yoga* is a means to union with the ultimate reality. To Patañjali, its aim is to secure separation of the spirit (*puruṣa*) from matter (*prakṛti*). It is union (*yoga*) in the one case and disunion (*vi-yoga*) in the other. But the technique as such formulated by Patañjali is sufficiently broad as to be of immense value to the Advaita Vedāntin. No wonder that Śrī Sadāśiva Brahmendra has thought it fit to compose a commentary on the *Yoga-sūtras* of Patañjali.

Pātañjala-yoga is also called *aṣṭāṅga-yoga*, as it consists of eight limbs (*aṅga*), or accessories, of *yoga*. The first two of these, *yama* and *niyama*, stand for the ethical foundation necessary for meditation. *Yama* consists in the cultivation of five virtues of the nature of self-restraint, namely non-injury (*ahiṃsā*), truthfulness (*satya*), abstention from stealing (*asteya*), celibacy (*brahmacarya*) and voluntary poverty (*aparigraha*). *Niyama* consists in the cultivation of five virtues of the nature of observance, namely cleanliness (*śauca*), contentment (*santoṣa*), penance, (*tapas*), scriptural recitation (*svādhyāya*), and service of God (*Īśvara-pranidhāna*).

After the ascetic, or moral, preparation, begins the *yoga* training proper, consisting of the next six items. This *yoga* training may be divided into two stages. The first three of the six items are intended to secure control of the physical frame with a view to facilitating the control of the mind. These are posture (*āsana*), regulation of breath (*prāṇāyāma*), and withdrawal of the senses (*pratyāhāra*). On account of the rigour involved in controlling the body in the first instance, this stage of the discipline is called *haṭha-yoga*.

The final stage of the discipline consists of the last three items, *dhāraṇa*, *dhyāna*, and *samādhi*. It is these three that are directly and specifically concerned with mental concentration. Because of the comparative ease with which it is possible to control the mind for one who has already controlled his body, the stage comprising *dhāraṇa*, *dhyāna*, and *samādhi* is called, by way of compliment, *rāja-yoga* — suggesting thereby that it is fit to be practised by kings.

Dhāraṇa, *dhyāna*, and *samādhi* are successive steps in concentration. They help in getting a gradual

mastery over the ever fitful mind. *Dhāraṇa* is fixing the mind on the object of meditation. *Dhyāna* is meditation proper. It consists in directing an uninterrupted flow of thought towards the object. As a result of *dhyāna*, the mind gradually penetrates the form of the object and is absorbed in its meaning. This is *samādhi*. *Samādhi* is of two orders, *samprajñāta* and *asamprajñāta*. In the first, the mind, though imperious to all sources of distraction, is conscious of the object of meditation. In the second, the mind ceases to function even with reference to the object of meditation. This is the culmination of *yoga* discipline. It is with reference to this final state that Patañjali defined *yoga* as *citta-vṛtti-nirodhaḥ* —the cessation of all mental modification.

In the initial stages the object of meditation may be anything, as the purpose is only to develop the power of concentration. But a gradation of objects is recommended, so that the aspirant may pass on to the more subtle when he has attained success in contemplating the less. *Dhāraṇa*, *dhyāna*, and *samādhi* are to be repeated with reference to each object chosen for meditation. But what is the final object of meditation? It is on this question that the Advaitin differs with the followers of Patañjali.

To Patañjali, the final object of meditation is the Sāṅkhya-Yoga truth, namely the complete dissociation of *puruṣa* from *prakṛti*. When the *buddhi*, which is a part of *prakṛti*, ceases to function as the finale of *yoga*, it leaves the spirit in its pure unconditioned state. This is release as conceived by the *Sāṅkhya-Yoga* school. But in Advaita, *mokṣa* is not isolation from the world of matter, but realization of the non-difference of the

soul from the ultimate reality, or Brahman, which is the basis of both souls and the world. Hence, though in the preliminary stages meditation may be on anything short of *nirguṇa* Brahman (provided it is approved by scripture as fit for meditation), the final object of meditation is nothing but *nirguṇa* Brahman. Meditation on *nirguṇa* Brahman is what has been called *nididhyāsana*, or *dhyāna*. Thus, in Advaita, so long as *rāja-yoga* is directed on other objects it acts as a preparation to *nididhyāsana*, but when finally it is devoted to *nirguṇa* Brahman itself, it gets transformed into *nididhyāsana*. In this final form the various steps in *rāja-yoga* acquire a meaning different from that given to them in Patañjali. To illustrate this point, we may refer to a few select verses occurring in the *Aparokṣā-nubhūti* of Śaṅkara Bhagavatpāda. Towards the close of this work the *ācārya* has described the process of *nididhyāsana* and its accessories.

There are fifteen steps described here and these include the eight steps of Pātañjala-yoga. The point of special interest here is that each of the eight steps of Pātañjala-yoga has been conceived of by Śri Śaṅkara as having for its goal Brahman. The ideas conveyed are the following.

Yama is defined as the restraint of all the senses by means of knowledge in the form "All this is Brahman":

सर्वं ब्रह्मेति विज्ञानादिन्द्रियग्रामसंयमः ।

यमोऽयमिति संप्रोक्तोऽभ्यसनीयो मुहुर्मुहुः ॥ (104)

Niyama is the continuous flow of only one kind of thought (viz. the thought relating to the identity of

the self with Brahman) to the exclusion of all other thoughts:

सजातीयप्रवाहश्च विजातीयतिरस्कृतिः ।
नियमो हि परानन्दो नियमात्क्रियते बुधैः ॥ (105)

Real posture (*āsana*) is that in which the meditation on Brahman flows spontaneously and unceasingly, and not any other (such as those that torture the body):

सुखेनैव भवेद्यस्मिन्नजस्रं ब्रह्मचिन्तनम् ।
आसनं तद्विजानीयान्नेतरत्सुखनाशनम् ॥ (112)

Prāṇāyāma is restraint of all modifications of the mind by regarding them as Brahman alone:

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।
निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥ (118)

Pratyāhāra is the absorption of the mind in the supreme Consciousness by realizing Ātman in all objects:

विषयेष्वात्मतां दृष्ट्वा मनसश्चिति मज्जनम् ।
प्रत्याहारः स विज्ञेयोऽभ्यसनीयो मुमुक्षुभिः ॥ (121)

That *dhāraṇa* is the supreme in which the mind steadily holds on to the vision of Brahman wherever the mind goes:

यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् ।
मनसो धारणं चैव धारणा सा परा मता ॥ (122)

Dhyāna is remaining independent of everything as a result of the continuous thought "I am verily Brahman," and such a state produces supreme bliss:

ब्रह्मैवास्मीति सद्वृत्त्या निरालम्बतया स्थितिः ।
ध्यानशब्देन विख्याता परमानन्ददायिनी ॥ (123)

Samādhi, also called *jñāna*, is the complete forgetfulness of all thought by first making it changeless and then identifying it with Brahman:

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः ।
वृत्तिविस्मरणं संयक्समाधिर्ज्ञानसंज्ञकः ॥ (124)

The distinction between the lower and the higher *samādhi* is indicated in the following manner — the state of being aware of Brahman first arises in the pure minded ones; then this state of awareness is itself merged in Brahman:

अनेनैव प्रकारेण वृत्तिर्ब्रह्मात्मिका भवेत् ।
उदेति शुद्धचित्तानां वृत्तिज्ञानं ततः परम् ॥ (137)

Śaṅkara Bhagavatpāda's

DEVĪCATUṢṢAṢṬYUPACĀRAPŪJĀSTOTRAM

(Contd. from Vol. X, No. 3-4)

Translation with notes

by

Dr. S. S. Janaki

Śaṅkara Bhāṅgopādya's

BRHĀTĪSSĀTI PĀCARĀJĀSTOTRĀM

(Contd. from Vol. X, No. 3-4)

Translation with notes

by

Dr. S. S. Janaki

[51]

परिखीकृतसप्तसागरं
 बहुसंपत्सहितं मयाम्ब ते ।
 विपुलं धरणीतलाभिधं
 प्रबलं दुर्गमिदं समर्पितम् ॥

*parikhīkṛta-saptasāgaram-
 bahusampat-sahitam mayāmba te
 vipulam dharanītalābhidham-
 prabalam durgamidam samarpitam.*

I am offering you the extensive powerful fortress designated as earth, with the seven oceans being converted into moats and possessed of all riches.

[52]

शतपत्रयुतैः स्वभावशीतै-
 रतिसौरभ्ययुतैः परागपीतैः ।
 भ्रमरीमुखरीकृतैरनन्तै-
 व्यजनैस्त्वां जगदम्ब वीजयामि ॥

*śatapatrayutaiḥ svabhāvaśītaiḥ-
 atisaurabhyayutaiḥ parāgapitaiḥ
 bhramarīmukharīkṛtaiḥ-anantair-
 vyajanaistvāṁ jagadamba vījayāmi.*

O Mother of the universe! let me fan you with many whisks cool, yellowish and fragrant with lotus petals, pollen etc., and resonant with the buzzing bees.

Fanning with chowries, etc. is one of the *upacāras* to be performed. The various *upacāras* are related to the *pañca-bhūtas*. Waving with fans is associated with *vāyu* (wind) — '*vāyavyam cāmaram*.'

[53]

भ्रमरलुलितलोलकुन्तलाली-
 विगलितमाल्यविकीर्णरङ्गभूमिः ।
 इयमतिरुचिरा नटी नटन्ती
 तव हृदये मुदमातनोतु मातः ॥

bhramaralulitalolakuntalāli-
vigalita-mālyavikīrṇa-raṅgabhūmiḥ
iyamatirucirā natī naṭantī
tava hr̥daye mudam-ātanotu mātah.

O Mother, here is the extremely charming danseuse with her moving tresses agitating the bees, performing dance on the stage filled with the scattered and loosened flower-petals. Let her gladden your heart.

[54]

मुखनयनविलासलोलवेणी-
 विलसितनिर्जितलोलभृङ्गमालाः ।
 युवजनसुखकारिचारुलीला
 भगवति ते पुरतो नटन्ति बालाः ॥

mukha-nayana-vilāsalolavenī-
vilasita-nirjita-lolabhṛṅgamālāḥ
yuvajanasukha-kāri-cāruḷilā
bhagavati! te purato naṭanti bālāḥ.

O Goddess! these teenagers, excelling the coquettish hovering rows of bees by their loveliness of eye-movements and curly tresses, and enchanting to the youth, are dancing before you.

[55]

रुचिरकुचतटीनां नाट्यकाले नटीना-
 म्प्रतिगृहमथ तत्र प्रत्यहम्प्रादुरासीत् ।
 धिमिकितिधिमिसिद्धी दिद्धिदिद्धी धिमिद्धी
 धिमिकितिधिमितत्ता थेयतेयेति शब्दः ॥

*rucirakucataṭināṃ nāṭyakāle naṭinām-
 pratigrhaṃ-atha tatra pratyaham-prādurāsīt
 dhimikītidhimisiddhī-diddhididdhīdhimiddhī
 dhimikītidhimittatā-theyateyeti śabdaḥ.*

When the lady dancers with plump and comely breasts performed dances with footsteps in each house, then arose, as it were, an echo of their oral recitative bols, 'dhimikiti...'

[56]

भ्रमदलिकुलतुल्यालोलधम्मिल्लभारा
 स्मितमुखकमलोद्यदिव्यलावण्यपूरा ।
 अनुपमतमवेषा वारयोषा नटन्ती
 परभृतकलकण्ठी देवि धैर्यं तनोतु ॥

*bhramadalikulatulyā loladhammillabhārā
 smita-mukhakamalodyad-divyalāvanyapūrā
 anupamatamaveṣā vārayoṣā naṭantī
 parabhṛtakalakaṅṭhī devī! dhairyaṃ tanotu.*

Here is the youthful courteson with dark tresses of hair comparable to the howering swarms of bees, exuding eternal charm arising from her smiling lotus-face, with unique attire. She is sweet-voiced like cuckoo, and is also dancing. O Goddess, you may contribute to her firm composure.

Verses (53) to(56) describe the different types of dances before the Goddess.

As is wellknown, dance is an integral component of the daily and occasional rituals in a temple. Offerings of music, dance, Vedic recital, etc. are associated with the ethereal space, the subtlest of the five elements.

नाभसं शेषवाद्याद्यं घण्टावेदस्वनादिकम् ।

During *dīpārādhana*, at the end of worship, and at the time of *bali*, *gaṇikā* was expected to perform dance.

आरात्र्याराधनकाले पूजान्ते तु विशेषतः ।

वलिभ्रमणकाले च तल्लक्षणपुरःसरम् ।

त्रिषु कालेषु गणिका.....नर्तनं कुर्यात् ॥

(p. 74, *Nityapūjālakṣaṇasaṅgraha*, Dharmapuram Adhīnam, 1951).

During the annual festivals dances are to be performed at the nine directions (*navasandhinṛtya*) especially on the first day of flag-hoisting (*dhvajārōhaṇa*). The *gaṇikās* (or *devadāsīs*) like the Śivācāryas are known from the *Āgamas* as greatly religious-minded, as undergoing initiation (*dīkṣā*), etc. and highly honoured.

[57]

डमरुडिण्डिमजुर्झुरझल्लरी-

मृदुरवद्रगडद्द्रगडादयः ।

झटिति झाङ्कृतिभिर्जगदम्बिके

मुहुरिमे हृदयं सुखयन्तु ते ॥

*damaruṣiṇḍima-jurjhurajhallarī-
mṛdurava-dragaḍadragoḍādayaḥ
jhaṭīti jhāṅkrtibhir jagadambike!
mukur-ime hrdayam sukhayantu te.*

The different types of drums and percussion varieties are being played to produce soft, middling and loud sounds. O Mother, may they gladden you.

[58]

विपञ्चीषु सप्तस्वरान्वादयन्त्य-
स्तव द्वारि गायन्ति गन्धर्वकान्ताः ।
क्षणं सावधानेन चित्तेन मातः
समाकर्णय त्वं मया प्रार्थितासि ॥

*vīpañcīṣu sapta-svarān-vādayantyas-
tava dvāri gāyanti gandharvakāntāḥ
kṣaṇam sāvadhānena cittena mātāḥ!
samākaraṇaya tvam mayā prārthitāsi.*

At your entrance the wives of Gandharvas are playing melodious notes on the lutes. O Mother, I request you to kindly listen to the music with attention.

[59]

अभिनवकमनीयैर्नर्तनैर्नर्तकीनां
क्षणमथ रमयित्वा चेत एवं त्वदीयम् ।
स्वयमहमपि चित्रैर्नृत्तावादित्रगीतै-
र्भगवति भवदीयं मानसं रञ्जयामि ॥

*abhinavakamanīyair-nartanair-nartakīnām
kṣaṇam-atha ramayitvō ceta evam tvadīyam
svayam-ahamapi citrair-nṛttavāditragītair-
bhāgavati! bhavadīyam mānasam rañjayāmi.*

O Goddess, having provided for a while entertainment of new enchanting dances by danseuses, I will myself delight you with varied songs, music and dance.

Towards the close of the worship, the devotee's attitude ought to be elevated mentally and spiritually. At this high level he can spontaneously sing or recite particular songs or verses composed by others or by himself on his *iṣṭadevatā*.

The *stotras* in Sanskrit and other Indian languages are a rich collection. The *Pūrva Kāmika* (IV. 436-39) says:

गापयेन्मन्त्रगानं वा वीणानादमथापि वा ।
वेदाध्ययनमन्यञ्च शास्त्रपाठादिकञ्च यत् ॥
तदूर्ध्वं गौडभाषाद्यैर्गानं धूपान्तमाचरेत् ।
ऊर्ध्वं द्राविडभाषाङ्गं गानं नृत्ययुतं तु वा ॥
संस्कृतादनपभ्रंशं नानास्वरसमन्वितम् ।
यद्दृष्टादशभाषोत्थं गानं वा परिकल्पयेत् ॥

[60]

तव देवि गुणानुवर्णने
चतुरा नो चतुराननादयः ।
तदिहैकमुखेषु जन्तुषु
स्तवनं कस्तव कर्तुमीश्वरः ॥

*tava devi! guṇānuvarṇane
caturā no caturānanādayah*

*tadihaikamukheṣu jantuṣu
stavanam kartava kartumīśvaraḥ*

O Goddess! even the four-faced Brahmā and other gods are not competent to depict your qualities. How could then, anyone among the small single-faced creatures here, be able to do the same?

Compare the first and last verse of the *Saundaryalaharī*—

अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ॥

.....

त्वदीयाभिर्वाग्भिस्तव जननि वाचां स्तुतिरियम् ॥

[61]

पदे पदे यत्परिपूजकेभ्यः सद्योऽश्वमेधादिफलं ददाति ।
तत्सर्वपापक्षयहेतुभूतं प्रदक्षिणं ते परितः करोमि ॥

*pade pade yatparipūjakebhyaḥ
sadyo'śvamedhādiphalam dadāti
tatsarvapāpakṣayahetubhūtam-
pradakṣiṇam te paritaḥ karomi.*

I now perform the circumambulation that removes all sins, and which quickly confers, at every step, valuable fruits like those accruing from the performance of *Aśvamedha*.

Pradakṣiṇa is a chief constituent of *Pūjā* and that is to be necessarily performed for enjoying the full benefit. So it is said in the *Kūmikūgama* :

पूजां कृत्वापि यः शम्भोर्न करोति प्रदक्षिणम् ।
सा पूजा निष्फला प्रोक्ता ॥

The *Vimalāgama* (quoted on p. 172 of *Nityapñjā-lakṣaṇa-saṅgraha*, Dharmapuram, 1951) stipulates the number of *pradakṣiṇas* for the different deities. Cf. the *Vimalāgama* —

एकं विनायकस्यार्थे द्वे सूर्ये त्रीणि शङ्करे ।
चत्वारि देव्या विष्णोश्च सप्ताश्वत्थप्रदक्षिणम् ॥

[62]

रक्तोत्पलारक्तलताप्रभाभ्यां ध्वजोर्ध्वरेखाकुलिशाङ्किताभ्याम् ।
अशेषवृन्दारकवन्दिताभ्यां नमो भवानीपदपङ्कजाभ्याम् ॥

raktotpalāraktalatāprabhābhyām
dhvajordhvarekhākulisāṅkitābhyām
aseṣavṛndārakavanditābhyām
namo bhavānīpadapañkajābhyām.

Salutations unto the lotus-feet of Bhavānī beautiful with red glow and bearing the marks of flag, upward lines and thunder-bolt and worshipped by all gods.

[63]

चरणनलिनयुग्मं पङ्कजैः पूजयित्वा
कनककमलमालां कण्ठदेशेऽर्पयित्वा ।
शिरसि विनिहितोऽयं रत्नपुष्पाञ्जलिस्ते
हृदयकमलमध्ये देवि हर्षं तनोतु ॥

carāṇa-nalinayugmam-pañkajaiḥ pūjayitvā
kanakakamalamālāṁ kaṅṭhadeśe'rpayitvā
śirasi vinihito'yam ratnapuṣpāñjaliste
hrdayakamalamadhye devi! harṣam tanotu.

O Goddess, after worshipping the pair of lotus feet with lotuses, and after presenting the golden necklace, I am offering on your head the *puṣpāñjali* with precious gems. May this service gladden your lotus-heart.

The *puṣpāñjali* is the flowers kept in the folded hands of the devotees in a reverential mood and then offered to the deity. According to Bharata's *Nāṭyasāstra* (G.O.S.ed. IX 128-9) *añjali* is technically the bringing together of two vertical *patāka* hands. Bharata definitely states that for divinities the *añjali* should be near the head — *devatānām sikhāsthā*.

Usually flowers are offered on the top position of the Śivaliṅga. In this *stotra* the Goddess Śakti worshipped is the One associated with Śiva (see verse (68) below). Hence the *puṣpāñjali* is performed on her head-part.

[64]

अथ मणिमयमञ्चकाभिरामे
 द्युतिमति पुष्पवितानराजमाने ।
 प्रसरद्गुरुधूपधूपितेऽस्मि-
 न्मगवति वासगृहेऽस्तु ते निवासः ॥

atha maṇimayamañcakābhirāme
dyutimati puṣpavitānarājamāne
prasarad-agarudhūpadhūpite'smin-
bhagavati! vāsaḡṛhe'stu te nivāsaḡ.

O Goddess! may you now stay in the house that is resplendent, provided with a lovely gem-studded cot and a canopy with flower-decoration, and fumigated with the fragrant aloe.

Grand indeed is the abode of Goddess Śakti, the motivating energy of Śiva. *Stotras* and *nāmāvalis* like the *Lalitāsahasranāma*, the *Saundaryalahari* and the *Mukapañcaśati* give glorious descriptions of the supreme trans-cosmic splendour of the abode and throne of the Goddess. Her resting place too is fantastically rich.

[65]

तव देवि सरोजचिह्नयोः पदयोर्निर्जितपद्मरागयोः ।
अतिरक्ततरैरलक्तकैः पुनरुक्तां रचयामि रक्तताम् ॥

*tava devi! sarojacihnayoh
padayor-nirjitapadmarāgayoh
atiraktatarair-alaktakaih
punaruktāṁ racayāmi raktatām.*

O Goddess! I am applying the red lac dye on to your naturally red lotus feet that excel in their red glow even rubies and that bear the lotus-emblem. This dye-application naturally becomes superfluous.

[66]

अथ मारुतशीतवासितं निजताम्बूलरसेन रञ्जितम् ।
तपनीयमये हि पट्टके मुखगण्डूषजलं निधीयताम् ॥

*atha mārutaśītavāsitam
nijatāmbūlarasena rañjitam
tapanīyamaye hi paṭṭake
mukhagaṇḍūṣajalam nidhīyatām.*

Kindly arrange your mouthful of water, scented, cool and coloured with the betel juice, to be collected in the golden spittoon.

Cf. verse (98) of the Saundaryalahari,

“कदा काले मातः कथय कलितालकृतकरसं...”

in which, the composer, in a deep prayerful mood says: “Mother, when shall I, a humble student (*vidyārthi*) desiring of knowing you, drink the water used for washing your feet, that flows along with the red lac dye? When shall this holy water become the *tāmbūlarasa* in the mouth of Goddess Sarasvatī, which of its own accord is capable of converting even the dumb as poets?”

[67]

एतस्मिन्मणिखचिते सुवर्णपीठे
त्रैलोक्याभयवरदे निधाय पादौ ।
विस्तीर्णे मृदुलतरोत्तरच्छदेऽस्मि-
न्पर्यङ्के कनकमये निषीद मातः ॥

*etasmin-manikhacite suvarṇapīṭhe
trailokyābhaya-varade! nidhāya pādau
vistīrṇe mṛdulatarottaracchade'smin-
paryāṅke kanakamaye niṣīda mātah.*

O Mother who yields the refuge and boons to all the worlds! please keep your feet on the gem-studded golden stool, and be seated on the golden couch provided with a soft silk-spread.

[68]

क्षणमथ जगदम्ब मञ्चकेऽस्मि-
न्मृदुतरतूलिकया विराजमाने ।
अतिरहसि मुदा शिवेन सार्धं
सुखशयनं कुरु मां हृदि स्मरन्ती ॥

*kṣaṇam-atha jagadamba! mañcike'smin
mṛdutaratūlikayā virājamāne
atīrahasi mudā śivena sārddham
sukhaśayanam kuru mām hr̥dī smarantī.*

O Mother of the worlds! kindly then enjoy yourself, for a while, the company of Lord Śiva in private on this couch resplendent with soft cushion; please do remember me then in your heart.

The association of Śiva and Śakti at different levels as Kāmeśvara and Kāmeśvari, Tripura and Tripurā, etc. and their symbolism have been elaborately explained in the wellknown Śākta treatises like the *Lalitāahasranāma*, the *Lalitātriṣatī* and the *Saundaryalaharī* and in their commentaries, as also other Saiva texts.

[69]

मुक्ताकुन्देन्दुगौरां मणिमयमुकुटां रत्नताटङ्कयुक्ता-
मक्षस्रक्पुष्पहस्तामभयवरकरां चन्द्रचूडां त्रिनेत्राम् ।
नानालंकारयुक्तां सुरमुकुटमणिद्योतितस्वर्णपीठां
सानन्दां सुप्रसन्नां त्रिभुवनजननीं चेतसा चिन्तयामि ॥

*muktākundendugaurām maṇimayamukutām ratna-
tāṭaṅkayuktām-
akṣasrakṣpūṣpahastām-abhayavarakarām candra-
cūdām trinetrām
nānālaṅkārayuktām suramukutaṃaṇidyotitasvarṇapīthām
sānandām suprasannām tribhuvanajananīm cetasā
cintayāmi.*

I am meditating on the Goddess who is white like pearl, jasmine, and moon; who wears a gem-set crown,

and a gem-studded ear-ornament; who has in her four hands, bead-garland, flowers and the poses of protection and succour; who has the crescent moon, three eyes, varied decorations, and the gem-set golden stool; and who is the mother of the three worlds, delighted and very gracious.

[70]

एषा भक्त्या तव विरचिता या मया देवि पूजा
 स्वीकृत्यैनां सपदि सकलान्मेऽपराधान्क्षमस्व ।
 न्यूनं यत्तत्तत्र करुणया पूर्णतामेति सर्वं
 सानन्दं मे हृदयकमले तेऽस्तु नित्यं निवासः ॥

*eṣā bhaktyā tava viracitā yā mayā devi! pūjā
 svīkr̥tyaināṁ sapadi sakalānme'parādhān kṣamasva
 nyūnāṁ yattattava karuṇayā pūrnatāmeti sarvaṁ
 sānandaṁ me hr̥dayakamale te'stu nityaṁ nivāsaḥ.*

Kindly accept this worship offered to you with devotion, forgiving all my wrong actions. Any deficiency is, indeed, rectified by your compassion; let you permanently and happily stay in the lotus-seat of my heart.

Pūjā is an important feature stressed in Hinduism, which is wellknown as a faith and a way of life; being the basic concept, it is based on the belief in the existence of a supreme Being (*Brahman*) which is the prime cause of everything and is possessed of considerable unique powers. This Being is considered to be One with or without attributes (*saguṇa* or *nirguṇa*), or One with form or parts (*rūpa, sakala*), formless and without parts (*arūpa, niṣkala*), or both with and without form (*rūpārūpa, sakala-niṣkala*.)

These varied forms of worship are part and parcel of Hinduism although they are of diverse approaches. It would not

be incorrect to maintain that the diverse forms of worship go hand in hand. A Hindu is therefore free to seek the fulfilment of his spiritual yearnings by clinging to one form or the other, which, according to the state in which one has evolved (*adhikāra*) or to one's own mental bent and state (*ruci*), is suited or appealing to him; whatever be the means sought and the approach adopted, the same sole summit is reached.

[71]

पूजामिमां यः पठति प्रभाते
मध्याह्नकाले यदि वा प्रदोषे ।
धर्मार्थकामान्पुरुषोऽभ्युपैति
देहावसाने शिवभावमेति ॥

*pūjāmimām yaḥ paṭhati prabhāte
madhyāhṇakāle yadi vā Pradoṣe
dharmārthakāmān-puruṣo'bhypaiti
dehāvasāne śivabhāvam-eti.*

The person who recites this *Devīcatuṣṣaṣṭyupacāra-pūjāstotra*, either in the morning, midday or evening, obtains the *puruṣārthas*, *dharma*, *artha* and *kama*, and gets *Śivabhāva* (*sāyujya*) at the end of this life.

[72]

पूजामिमां पठेन्नित्यं पूजां कर्तुमनीश्वरः ।
पूजाफलमवाप्नोति वाञ्छितार्थं च विन्दति ॥

*pūjāmimām-paṭhennityam-
pūjām kartum-anīśvaraḥ
pūjāphalam-avāpnoti
vāñcītārthañca vindati.*

One who is not able to do the worship of the Goddess should daily recite this *stotra*. Through this recital even one who is not able to perform *pūjā* obtains the fruit of doing the worship of the deity and gets all the desires fulfilled.

[73]

प्रत्यहं भक्तिसंयुक्तो यः पूजनमिदं पठेत् ।
वाग्वादिन्याः प्रसादेन वत्सरात्स कविर्भवेत् ॥

pratyaham-bhaktisamyukto
yaḥ pūjanamidam-pathet
vāgvādinīḥ prasādena
vatarātsa kavirbhavet.

He who recites this *stotra* of worship daily with firm devotion becomes a poet (seer) in a year by the grace of the Goddess, Vāgvādinī.

AN INVOCATION TO LORD VIṢṆU

अनृतजडविरोधि रूपमन्तत्रयमलबन्धनदुःखताविरुद्धम् ।
अतिनिकटमविक्रियं मुरारेः परमपदं प्रणयादभिष्टवीमि ॥

I devoutly praise the supreme status of Viṣṇu — the enemy of the demon named Mura — whose nature is opposed to what is unreal and insentient, which is free from the three limitations (of time, space, and objects), and is likewise free from impurity, bondage, and misery, and which is immediate, and immutable.

The ultimate reality is sometimes represented in the Upaniṣadic texts as Brahman — the all-pervading principle, and at other times, as Ātman — the inner consciousness of the *jīva*. In this verse, an invocation is addressed to Brahman which appears as God, the *jīva*, and the phenomenal world, through the veil of *avidyā* which is superimposed on it, and which consists of three strands of *sattva*, *rajas* and *tamas*. Brahman reflected in *avidyā* is God. The latter, although one, is designated by such terms as Brahmā, Viṣṇu, and Śiva representing His creating, maintaining and destroying aspects respectively, according to the preponderance of *rajas*, *sattva*, or *tamas*. Brahman reflected in mind — the product of *avidyā* — is the *jīva*, while Brahman which serves as the original (*bimba*) is pure; and it is the supreme form of both God and the *jīva*. The latter when divested of their respective qualities superimposed on them by *avidyā* and its product are identical with the supreme Reality, Brahman.

(Dr. N. Veezhinathan, *The Saṅkṣepaśūtrīka of Sarvajñātman*
University of Madras, 1985, p 115)

ŚĀRĪRAKAVYĀKHYĀPRASTHĀNABHEDAḤ

by

Ātma-vidyābhūṣanam V. S. V. Gurusvāmī Śāstri

(Contd. from Vol. X, No. 3-4)

भारतकाय अर्थशास्त्रशास्त्र

द्वारा

डॉ. ए. ए. कृष्णस्वामी अय्यर

(कॉल. फ्रॉम वॉल. १, नं. ३-४)

(iii) महातात्पर्यविषये शाङ्करप्रस्थानानुवर्तः

[106]

परतात्पर्यविषये जीवब्रह्मैक्यबोधने ।
ब्रह्मनिर्गुणतावादेऽविद्यानिर्वाच्यतोदितौ ॥

[107]

मायाविद्यास्वरूपैक्ये ज्ञाने विधिनिषेधने ।
ब्रह्मभिन्नस्य मिथ्यात्वेऽसत्यात्सत्याप्तिसाधने ॥

[108]

सृष्टिश्रुतीनां तात्पर्ये निष्प्रपञ्चात्मबोधने ।
अध्यारोपापवादाख्यन्यायात्तत्त्वोपपादने ॥

[109]

प्रायशः शाङ्करस्यैव प्रस्थानमनुवर्तते ।
अविद्याविषयो ब्रह्म जीवोऽविद्याश्रयस्तथा ॥

[110]

अविद्याया निवृत्तिः स्यादात्मैव न ततोऽपरा ।
सा निवृत्तिः प्रसंख्यानबलादेवोपजायते ॥

[111]

दीर्घदीर्घेण कालेन ध्यायतो ब्रह्म जायते ।
प्रसंख्यानं यदद्वैतब्रह्मसाक्षात्कृतिप्रदम् ॥

[112]

परोक्षब्रह्मधीमद्भिः कर्म कार्यमनारतम् ।
तेषां क्षिप्रतरा विद्या क्षिप्रा स्यादूर्ध्वरेतसाम् ॥

[113]

साक्षात्कारो यदा जातः सर्वकर्मक्षयस्तदा ।
जीवन्मुक्तस्य तच्चास्ति प्रारब्धं कर्म किञ्चन ।
नैवोपभुज्यते तेन न क्षयस्तेन कर्मणाम् ॥

(iv) भावाद्वैतखण्डनमण्डने

[114]

अभावभावरूपेषु धर्मेषु द्विविधेष्वपि ।
अभावा घ्नन्ति नाद्वैतं भावास्त्वद्वैतघातकाः ।
इत्यानन्दोऽभावरूपो धर्म एवात्मनीष्यते ॥

[115]

इति भावाद्वैतवादिमतमेवमनूद्य तत् ।
भावरूपो धर्म एवानन्द इत्यादि बोधयन् ॥

[116]

ब्रह्मसिद्धौ ब्रह्मकाण्डेऽखण्डयद्विस्तरादसौ ।
'प्रपञ्चस्य प्रविलयः शब्देन प्रतिपाद्यते' ॥

[117]

इति वाक्यात्सिद्धिकाण्डे भावाद्वैतमबोधयत् ।
एवं मण्डनसिद्धान्ते विशेषाः सन्ति केचन ॥

(v) श्रीमदप्पय्यदीक्षितैः मण्डनोक्त्यनुवादः

[118]

सिद्धान्तलेशसंक्षेपप्रवणैरपि दीक्षितैः ।
स्वग्रन्थे किल सिद्धान्तलेशसंग्रहनामके ॥

[119]

क्वचित्तन्नामनिर्देशात्केचिदित्यादिना क्वचित् ।
ब्रह्मसिद्ध्युक्तसिद्धान्ता वर्ण्यन्ते युक्तिगर्भिताः ॥

[120]

अविद्याविनिवृत्तिः स्यादधिष्ठानात्मरूपिणी ।
नित्यसिद्धात्मरूपायास्तस्याः साध्यत्वमुच्यते ॥

[121]

यथा दुःखप्रागभावः प्रायश्चित्तेन साध्यते ।
तथाविद्यानिवृत्तिश्चाप्यात्मज्ञानेन साध्यते ॥

[122]

‘अविद्याविनिवृत्तेस्तु मोक्षो नैवातिरिच्यते ।
नित्यशुद्धबुद्धमुक्तब्रह्मरूपतया भवेत् ॥

[123]

मोक्षोऽविकारी नित्यश्च' इति भाष्यकृतां वचः ।
समन्वयाधिकरणे यत्तन्मूलमिदं मतम् ॥

[124]

सिद्धान्तोऽयं ब्रह्मसिद्धिकृतमित्युपवर्णितः ।
तृतीयेऽस्मिन्परिच्छेदे स्वग्रन्थेऽप्पय्यदीक्षितैः ॥

[125]

करणं किं ब्रह्मसाक्षात्कृताविति विचिन्तने ।
प्रत्ययाभ्यासरूपं तत्प्रसंख्यानं भवेदिति ॥

[126]

केषाञ्चिन्मतमित्युक्तं ब्रह्मसिद्धिकृतो मतम् ।
'आप्रायणादिति' तथा 'विकल्प' इति सूत्रयोः ॥

[127]

अहंग्रहोपासकानां दहरादौ प्रजायते ।
साक्षात्कारः प्रसंख्यानाद्ब्रह्मणः सगुणस्य तु ॥

[128]

इति भाष्यकृता प्रोक्तं प्रकृतार्थप्रसाधकम् ।
द्वितीयस्मिन्परिच्छेदे तथैवाप्पय्यदीक्षितैः ।

[129]

सत्त्वावगाहि प्रत्यक्षमागमस्य विरोधि न ।
वर्णावगाहि प्रत्यक्षभागमो ह्युपजीवति ॥

[130]

तस्मादनुपजीव्यांशसत्यत्वं विनिहन्ति सः ।
इत्यन्यमतमित्युक्तं ब्रह्मसिद्धिकृतां मतम् ॥

[131]

प्रत्यक्षनिष्ठं प्रामाण्यं व्यावहारिकलक्षणम् ।
आगमस्थं भवेत्तत्तु तत्त्वावेदनलक्षणम् ॥

[132]

सर्वज्ञात्ममुनेरेतन्मतमित्युपवर्णितम् ।
इदं च ब्रह्मसिद्धयुक्तं मण्डनस्य मतं ध्रुवम् ॥

(vi) मण्डनमतमेव वाचस्पतिमतम्

[133]

बहुना किं ब्रह्मसिद्धौ तर्ककाण्डे श्रुतेः खलु ।
प्राबल्यं युक्तिभिर्याभिर्मण्डनः प्रत्यपीपदत् ॥

[134]

ताभिस्तु युक्तिभिः सर्वं मतं सिद्धान्तसङ्ग्रहे ।
द्वितीयस्मिन्परिच्छेदे दीक्षितैरुपवर्ण्यते ॥

[135]

प्रथमेऽपि परिच्छेदे तथा मण्डनसंमतम् ।
अज्ञानस्याश्रयो जीव इत्येतद्भ्रामतीकृतः ॥

[136]

मतमित्यप्पयमखी प्राह तत्सुष्ठु युज्यते ।
ब्रह्मसिद्धयुक्तसिद्धान्तान्सर्वान्वाचस्पतिर्यतः ॥

[137]

भामत्यां बोधयामास बह्वीभिर्युक्तिभिः स्फुटम् ।
शारीरके चतुर्थे चाप्यध्याये बादरायणः ॥

[138]

‘अनारब्धे’ति ‘भोगेने’त्येवं सूत्रद्वयेन हि ।
प्रारब्धकर्मणो नाशो विदुषो नैव विद्यते ॥

[139]

भोगेनैव तु तन्नाश इति व्यक्तमभाषत ।
तत्सूत्रभाष्यकर्तृत्वात्तमेवानुसरन्गुरुः ॥

[140]

कुलालचक्रमुक्तेषु दृष्टान्ताभ्यां विवेकिनः ।
सद्यः शरीरपातः स्यादिति शङ्कां समच्छिनत् ॥

(vii) ज्ञानादेव प्रारब्धस्यापि कर्मणः क्षयः इत्यत्र
शङ्करमण्डनौ समानहृदयौ

[141]

वस्तुतो भगवत्पादभावो नेह भवेदिति ।
सप्रमाणं वर्णयामो भगवत्पादसूक्तिभिः ॥

[142]

अपरोक्षानुभूत्याख्ये स्वप्नस्थे भगवत्पदैः ।
'उत्पन्ने त्वात्मविज्ञाने प्रारब्धं नैव मुञ्चति ॥

[143]

इति यच्छास्त्रनिर्णीतं तन्निराक्रियतेऽधुना ।
तत्त्वज्ञानोदयादूर्ध्वं प्रारब्धं नैव विद्यते ॥

[144]

देहादीनामसत्त्वात्तु यथा स्वप्ननिबोधतः ।
कर्म जन्मान्तरीयं यत्प्रारब्धमिति कीर्तितम् ॥

[145]

तत्तु जन्मान्तराभावात्पुंसो नैवास्ति कर्हिचित् ।
स्वप्नदेहो यथाध्यस्तस्तथैवायं हि देहकः ॥

[146]

अध्यस्तस्य कुतो जन्म जन्माभावे कुतः स्थितिः ।
उपादानं प्रपञ्चस्य मृद्धाण्डस्येव पठ्यते ॥

[147]

अज्ञानं चैव वेदान्तैस्तस्मिन्नष्टे क्व विश्वता ।
तथा रज्जुं परित्यज्य सर्पं गृह्णाति विभ्रमात् ॥

[148]

तद्वत्सत्यमविज्ञाय जगत्पश्यति मूढधीः ।
रज्जुरूपे परिज्ञाते सर्पभानं न तिष्ठति ॥

[149]

अधिष्ठाने तथा ज्ञाते प्रपञ्चः शून्यतां व्रजेत् ।
देहस्यापि प्रपञ्चत्वात्प्रारब्धावस्थितिः कुतः ॥

[150]

अज्ञानिजनबोधाय प्रारब्धं वक्ति वै श्रुतिः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥

[151]

बहुत्वं तन्निषेधार्थं श्रुत्या गीतं च वै स्फुटम् ।
इति ज्ञानात्सर्वकर्मनाशः सम्यङ्निरूप्यते ॥

[152]

अयमेव भवेद्भावः शङ्करस्येति शंसितुम् ।
 कुलालचक्रमुक्तेषु दृष्टान्तद्वयमप्यसौ ।
 युक्तिभिर्दूषयामास मण्डनो बुधमण्डनः ॥

[153]

यस्य पत्नीत्रयं पत्युस्तस्मिन्पत्यौ मृते सति ।
 पत्न्यौ द्वे विधवे स्यातामेका स्यात्तु सुमङ्गली ॥

[154]

एतत्समं भवेज्ज्ञानादज्ञाने विलयं गते ।
 तत्कार्यत्रितये नष्टं द्वयं नैकन्त्वतीदृशम् ॥

[155]

सप्त पक्षानुपन्यस्य सम्बन्धे ज्ञानकर्मणोः ।
 चतुरः खण्डयित्वात्र त्रयं ग्राह्यमुवाच सः ।
 पापनिर्हरणार्थानि कर्माणीत्यात्मनो मतम् ॥

[156]

संयोगेन पृथक्त्वेन पुंमंस्कारतयापि वा ।
 कर्मणामुपयोगः स्यादिति चान्यमतद्वयम् ॥

[157]

उपादेयतया प्रोक्तं मण्डनार्यैर्मनीषिभिः ।
समन्वयाधिकरणपर्यन्ते भगवत्पदैः ॥

[158]

द्वैताद्वैतस्वरूपत्वान्न सङ्गो ज्ञानकर्मणोः ।
इति प्रदर्श्यते स्पष्टं विरोधो ज्ञानकर्मणोः ॥

[159]

इमं विरोधमाचार्यमण्डनः समखण्डयत् ।
गुडे परोक्षमाधुर्यनिश्चये पित्तारोगिणः ॥

[160]

दृढेऽपि गुडमास्वाद्य थूत्कृत्य त्यजतः समः ।
विद्वान्स यस्य जातेऽपि परोक्षे ब्रह्मनिश्चये ॥

[161]

वर्तते व्यवहारोऽनु विपर्यासनिबन्धनः ।
अवभासस्तिक्तताया इवाविद्यानुवर्तते ॥

[162]

इत्यतः कर्म कर्तव्यं परोक्षब्रह्मधीमता ।
इत्येतद्भगवत्पादविरुद्धमिव भासते ॥

(अनुवर्तते)

ŚĀRĪRAKAVYĀKHYĀPRĀSTHĀNĀBHEDAḤ

Ātmavidyābhūṣaṇam V. S. V. Gurusvāmī Śāstri

Free rendering in English

by

Sri J. R. S. Vasana Ramanan

(Contd. from Vol. X, No. 3-4)

(ii) *Rejection of the view of the Mīmāṃsakas of the Bhāṭṭa school that every object is a one-many*

[101 - 105]

According to the Mīmāṃsakas of Bhāṭṭa school, the relation between the generic attribute and the individual object is difference-cum-identity or identity in difference. But, Maṇḍana says (*Brahmasiddhi*) 'sain-
hṛtākḥilabhēdo'taḥ sāmānyātmā'. According to Maṇḍana, diversity is rooted in unity and not vice versa. Further, he says that all difference is grounded in the supreme Brahman. Maṇḍana, in his works, has attempted to point out the similarity in the view expressed by various authors belonging to the different systems of philosophy. Being influenced by Bhartṛhari, the famous grammarian-philosopher, Maṇḍana introduces *śabdādvaita* in the beginning of his work, *Brahmasiddhi*. Like the Naiyāyikas, he has said that direct intuition cannot arise out of words. Maṇḍana prepares the way for the *anirvacanīyakhyāti* of Advaita by maintaining the Nyāya theory of erroneous cognition called *anyathākhyāti*. While explaining the relation between *karma* and knowledge, he follows the Mīmāṃsakas. Even then, Maṇḍana is a staunch advocate of Advaita philosophy.

(iii) *Maṇḍana follows Śrī Śaṅkara while expressing his main points of view*

[106 - 108]

The identity between Brahman and *jīva*, the argument that Brahman is attributeless, the indeterminate nature of nescience, the non-difference between *māyā* and *avidyā*, the import of the mandatory and prohibitory texts of the *Veda*, the truth that everything else

other than Brahman is unreal, establishing the *vyāvahārikasatya* nature of the world, the import of the Vedic texts pertaining to the creation of the world, the concept of superimposition and subsequent negation — Maṇḍana, while expressing his viewpoints pertaining to the above, follows Śrī Śaṅkara's principles.

[109 - 113]

The *jīva*, according to Maṇḍana, is the locus (*āśraya*) of *avidyā* and has Brahman as its object (*viśaya*). Maṇḍana holds the view that repeated contemplation (*prasāṅkhyāna*) upon the content of the verbal cognition arising from the Upaniṣadic texts is necessary for the direct realization of the true nature of the Self. When the relational and indirect knowledge of the non-dual Self derived from the Upaniṣadic *śabda* is combined with repeated contemplation, the direct intuition of the Self (*ātma-sākṣātkāra*) is reached quickly; but when the relational and indirect knowledge of the non-dual Self is combined with repeated contemplation and scriptural rites, Self-realization is attained very quickly. Maṇḍana admits that it is possible for one who observes life-long celibacy (*ūrdhvaretas*) to attain Self-realization exclusively through contemplation in association with the control of the mind (*śama*), control of the senses (*dama*), etc. without performing the scriptural rites. He observes that on the onset of knowledge, *karmas* are destroyed altogether. According to him, at the attainment of Brahman-realization all *karmas* including *prārabdha* along with *avidyā* disappear, resulting in complete liberation from embodied existence.

(iv) *Examination of the view whether 'bliss' is a negative or a positive attribute of Brahman*

[114 - 115]

Attributes are of two kinds — positive (*bhāvarūpa*) and negative (*abhāvarūpa*). If 'bliss' is interpreted as a positive attribute of Brahman, it leads to dualism. It can be argued that the word 'bliss' which occurs in the *sruti* texts may be interpreted as a negative attribute of Brahman without prejudice to non-dualism. But Maṇḍana cites reasons in support of the view that bliss or happiness is positive and not negative.

[116 - 117]

In the chapter called *Brahmakūṇḍa* of his work, the *Brahmasiddhi*, Maṇḍana has established the above view by saying, '*prapañcasya pravilayaḥ śabdena pratipādyate*' etc. These are some of the viewpoints expressed by Maṇḍana in his works, which attract our special attention.

(v) *Appayya Dīkṣita upholds the views of Maṇḍana*

[118 - 119]

Appayya Dīkṣita, in his work the *Siddhānta-leśa-saṅgraha*, advances proper arguments and upholds the views that have been established by Maṇḍana in his work, the *Brahmasiddhi*. Appayya Dīkṣita, in his work mentions the name of Maṇḍana in some places and refers to him as '*kecit*' in a few other places.

[120 - 121]

The *jīva*, according to Maṇḍana, is the locus of *avidyā* which obscures the true nature of Brahman. Just as the antecedent non-existence (*prāgabhāva*) of

misery is achieved by the expiatory rites, *avidyā* disappears at the rise of knowledge.

[122 - 124]

Appayya Dīkṣita in the third chapter of his *Siddhānta-leśa-saṅgraha* refers to the view of Maṇḍana mentioned above. For these views, the words of Śrī Śaṅkara found in the *samanvayādhikaraṇa* of his *Brahmasūtra-bhāṣya* form the basis. In the *samanvayādhikaraṇa*, Śrī Śaṅkara says that *mokṣa* (liberation) is immutable, and eternal: that the removal of ignorance is Brahman-realization and that *mokṣa* is to remain in one's own state.

(vi) *Prasaṅkhyāna as the means of knowing Reality*

[125 - 126]

While discussing the means of knowing Reality, *prasaṅkhyāna* (repeated contemplation) is considered necessary in the scheme of discipline leading to self-realization. Appayya Dīkṣita refers to this view of Maṇḍana. For this view, the words of Śrī Śaṅkara in the *Brahmasūtrabhāṣya* 'ā prāyaṇāt, tatrāpi hi drṣṭam' (IV- i-12) and 'vikalpaḥ, aviśiṣṭaphalatvāt' (III-iii-59) form the basis.

[127 - 128]

Śrī Śaṅkara has said that a *sādhaka*, by means of *prasaṅkhyāna* (repeated contemplation) realizes Brahman with attributes. This statement of Śrī Śaṅkara is in tune what Appayya Dīkṣita has said about the view of Maṇḍana, in the second *pariccheda* of the *Siddhānta-leśa-saṅgraha*.

[129 - 132]

When the issue of scripture versus perception is taken up, it should be noted that the scripture apprehends the illusoriness and perception apprehends the reality of the worlds. While *pratyakṣa* or perception does not depend on *śabda* or *śruti*, *śruti* which is *śabda-pramāṇa* is dependent on perception for its genesis. While *śruti* or *śabda* as a means of valid knowledge is dependent on the perception of the existence aspect alone of letters, words and sentences, there is destruction of their truth aspect on which *śabda* is not dependent. This view of Maṇḍana has been referred to as 'anyamatam' by Appayya Dīkṣita in the *Siddhāntaleśa-saṅgraha*. It is only from *śabda* or *śruti* that we get the knowledge of the ultimate reality, though *śabda* comes into existence through the instrumentality of *pratyakṣa* which has only empirical validity. Appayya Dīkṣita refers to this as the view of Sarvajñātmamuni. It is certain that same is the view of even Maṇḍana, expressed in the *Brahmasiddhi*.

(vii) *The views of Vācaspati are the same as that of Maṇḍana*

[133 - 134]

All the points that have been explained by Maṇḍana in 'tarkakāṇḍa' of the *Brahmasiddhi*, have been expressed clearly by Appayya Dīkṣita in the second chapter of his *Siddhāntaleśa-saṅgraha*.

[135 - 137]

In the first chapter of the *Siddhāntaleśa-saṅgraha*, Appayya Dīkṣita expresses the view of Vācaspatimisra

according to whom *jīva* is the locus of *avidyā*. The same is the viewpoint of Maṇḍana also. The viewpoints mentioned by Vācaspatimīśra in his commentary, the *Bhāmatī* are the same as those explained by Maṇḍana in his *Brahmasiddhi*.

[138 - 140]

In his commentary on the *Brahmasūtras*, '*anārabdha kārye eva tu pūrve, tadavadheḥ*' (IV-i-15) and '*bhogena tvitare kṣapayitvā sampadyate*' (IV-i-19) Śrī Śaṅkara says that, in the case of a man of Self-realization, the *prārabdha-karma* ceases to operate only when the man has experienced the results of such actions. Following this Maṇḍana cites two examples *viz.* the wheel of a potter and a discharged arrow, and clarifies that a man casts off his body immediately after attaining Self-realization.

(viii) *Śrī Śaṅkara and Maṇḍana are of the same view in regard to the dissolution of even the prārabdha-karma at the onset of knowledge*

[141 - 151]

We shall explain what Śrī Śaṅkara has said in this regard. The views expressed in this context by Śrī Śaṅkara, in the *Aparokṣānubhūti* are as follows:

“The theory which is found in the Vedic text that *prārabdha* does not leave a person even at the onset of the knowledge of Brahman, is now being refuted. After the onset of the knowledge of Reality, the body becomes non-existent because the *prārabdha* ceases to exist. It is like a dream that does not exist on waking. That *karma* or action which is performed in a previous

birth is known as *prārabdha*. But such a *karma* cannot exist for a man of Self-realization as he has no further birth. Just as the body is superimposed in a dream, so also is this body of ours. How can there be any birth for the superimposed body, and in the absence of any birth where is the possibility for the operation of *prārabdha* at all? The Vedic texts declare that the ignorance is the material cause of the phenomenal world, just as the earth is for a pot. When that ignorance is removed, where can the universe subsist? Just as a man, out of confusion perceives only the serpent leaving the rope aside, so also, an ignorant man perceives only the phenomenal world without knowing the reality. When the real nature of the rope becomes known, the appearance of the serpent no longer exist. Similarly, when the substratum becomes known, the phenomenal world disappears completely. How can *prārabdha* exist when the body also is within this phenomenal world. Therefore it is for the understanding of the ignorant alone, the Vedic texts speak of *prārabdha*. All the actions of a person perish when he realizes that Brahman is both the higher and the lower. Here, the use of the plural by the *Śruti* is to negate *prārabdha-karma* also" — Thus, the destruction of all the *karmas* at the onset of knowledge has been proved clearly.

[152]

Maṇḍana, by means of proper arguments criticizes the two popular examples *viz.* the wheel of a potter and the discharged arrow, in order to suggest what could be the intention of Śrī Śaṅkara in this context.

[153 - 154]

Suppose, a man has three wives. When the man expires, only two of his wives become widows and the other wife continues to be a *sumāṅgali* (a wife whose husband is alive) — This could be the proper example when it is said that for a man of Self-realization two types of *karmas* perish whereas the other one continues to operate.

[155]

Maṅḍana, in the *Brahmasiddhi*, puts forward, seven theories with reference to the association of *karma* and *jñāna* in the scheme of discipline leading to Self-realization. He says that the performance of the *karmas* could remove the sins. He rejects four and accepts three among the seven theories mentioned above.

[156]

Maṅḍana is of the firm view that the obligatory rites are highly valuable; they are instruments for repeated contemplation on the content of the verbal cognition which, ultimately, would bring about self-realization; that those who have opted for living the life of *sannyasins* can attain Self-realization exclusively through contemplative discipline, etc. without the performance of scriptural rites; and that the meditative discipline when implemented by the prescribed rites enables one, particularly, a *grhastha* to get at the final goal more quickly than otherwise.

[157 - 158]

In the *samanvayādhikaraṇa* of the *Brahmasūtra-bhāṣya*, Śrī Śaṅkara holds the view that *karma* and knowledge are fundamentally opposed to each other and have no inter-relation whatsoever. This is because *karma* involves duality in the form of means and end, doer and deed while knowledge reveals the Self which is non-dual.

[159 - 160]

Maṇḍana is totally opposed to the above view. In this context, the example of a man with high temperature could be cited. When a man suffering from fever is asked to taste a piece of jaggery, he spits it out saying that it is not sweet.

[161 - 162]

According to Maṇḍana, at the attainment of Brahman-realization, all *karmas* including *prārabdha* along with *avidyā* disappear resulting in complete liberation from embodied existence. But in certain cases, the body persists even after realization. It is because of *samskāras* or impressions of the fruits of *prārabdha* which have been enjoyed. So a person who possesses true knowledge can never be attached to the world whose illusory nature is well cognized by him. This view of Maṇḍana appears to be in contradiction with that of Śrī Śaṅkara.

(to be continued)

ज्ञानी त्वात्मैव मे मतम्

भाष्यभावज्ञ चरहृर् कल्याणसुन्दरशास्त्री

ज्ञानी न जीवः किन्त्वीश्वर एवेति शीर्षकार्थः । ननु अज्ञस्या-
ज्ञानिनः जीवत्वमनुभवसिद्धम्, प्राज्ञस्य पुनर्ज्ञानिन ईश्वरत्वं तु नानुभव-
सिद्धम्, यस्मिन् कस्मिन्नपि ज्ञानिनि सर्वप्रपञ्चद्रष्टृत्वरूपसर्वज्ञत्वामो-
घतृष्णात्वरूपसत्यकामत्वादीश्वरधर्माणां अनुपलम्भादिति चेत्, उच्यते ।
सर्वं ब्रह्मेति ज्ञानवत्वमेव सर्वज्ञत्वं, न तु सर्वप्रपञ्चद्रष्टृत्वमात्रम् । तथा
सत्ये आत्मनि कामवत्वमेव सत्यकामत्वं, न त्वमोघतृष्णात्वमात्रम् । तच्च
ज्ञानिनि दृश्यत एवेति न ज्ञानिनः प्राज्ञस्येश्वरत्वं नानुभवसिद्धम् ॥

अथवा ये सर्वज्ञत्वादयो धर्मा भवद्भिरीश्वरे दृश्यन्ते, न ते धर्मा
ईश्वरगताः, किन्तु मायागता एव — सच्चिदानन्दा एवेश्वरगता धर्माः ।
ते तु ज्ञानिन्यपि सन्तीति, स ईश्वर एव ॥

यद्वा विष्ण्वादिशरीरोपाधिके आत्मनि ये सर्वज्ञत्वादिधर्मास्सन्ति ते
ज्ञानिशरीरोपाधिकेऽप्यात्मनि सन्त्येव, आत्मन एकत्वात् । न चैव-
मज्ञानिशरीरोपाधिकेऽप्यात्मनि ते भवेयुरिति वाच्यम्, इष्टापत्तेः । परन्तु
अज्ञ आत्मानं न तथा वेत्तीत्यत उक्तम्, ज्ञानिशरीरोपाधिके इति । तथा
च एकस्यैव आत्मन ईश्वरस्य विष्ण्वादिशरीरप्रदेशेषु सर्वज्ञत्वाद्युपलम्भः ।
अस्मदादिशरीरप्रदेशेषु तु किञ्चिज्ज्ञत्वाद्युपलम्भः । इयं च निष्प्रदेशे
आत्मनि प्रदेशकल्पना मायिकैव । यथा एकस्मिन्नेव निष्प्रदेशे गगने
क्वचित्प्रदेशे बहुलजलमेघोपलम्भः, क्वचिदल्पजलमेघोपलम्भः, तद्वत् ।

अतो न जीवेश्वरभेदावकाशः किञ्चिज्ज्ञत्वसर्वज्ञत्वादिधर्मनिमित्तः कल्प-
यितुं शक्यते आत्मनि पूर्णं एकरूपे ॥

वस्तुतस्तु हिरण्यगर्भचतुर्भुजत्रिलोचनपडाननराजाननलक्ष्मी-
सरस्वतीपार्वतीप्रभृतयः इन्द्रयमवरुणादयः आदित्यचन्द्राङ्गयादयः पितरो
वसवस्त्रिदशसाध्यादयो मनुष्याः पशुपक्षिसरीसृपकीटादयो जंगमा व्रीहि-
वृक्षलतादयः स्थावराश्च सर्वेऽपि प्राणिनः जीवा एव । 'जीव' प्राणधारणे
इति धातोः प्राणित्वस्य प्राणधारणलक्षणस्य जीवधर्मत्वात् ।

‘अप्राणोऽह्यमनाश्शुभ्र’

इति श्रुत्या ईश्वरस्याप्राणवत्त्वाच्च । न चैवमप्राणाः पाषाणादयोऽपि
ईश्वरा इति वाच्यम्, तेषां शुभ्रत्वभारूपत्वाद्यभावात् । हिरण्यगर्भादीनां
जीवत्वस्य इतिहासपुराणसूत्रभाष्यादिसिद्धत्वाच्च,

‘हिरण्यगर्भस्समवर्तताग्रे’

‘स वै शरीरी प्रथमः’

‘यो ब्रह्माणं विदधाति पूर्वम्’

इत्यादिश्रुत्या हिरण्यगर्भस्यैव प्रथमजीवत्वस्योक्तत्वात् । चतुर्भुजा-
दीनां सर्वेषां हिरण्यगर्भसन्ततिगतत्वात् । विराट् पुरुषस्यापि हिरण्यगर्भ-
पुत्रत्वात् । हिरण्यगर्भश्च सत्यलोकस्वामी ब्रह्मा । ईश्वरो हि स्वयमविकारी
सन् हिरण्यगर्भादिद्वारेण सृष्ट्यादिकं करोति । अत एव

‘धाता यथापूर्वकमल्पयत्’

इति हिरण्यगर्भस्य स्रष्टृत्वमुपपद्यते ॥

एवं चतुर्भुजत्रिलोचनयो रक्षकत्वनाशकत्वे । त्रयोऽपीमे सत्यलो-
काधिपतय एवेति केचित् । एकस्यैव सत्यलोकस्य सत्यवैकुण्ठकैलासा-
त्मना भेदादिति । यथा एकैव भूः भारतादिखण्डभेदभिन्ना । वैकुण्ठ-
कैलासौ सत्यादर्वाक्तनावित्यन्ये । अयमेव सत्यलोकः सगुणमुक्तिक्षेत्रमिति
व्यवह्रियते । इमे ब्रह्मविष्णुरुद्रास्त्रयोऽपि स्वयम्भुव इति केचित् । हिरण्य-

गर्भं एव स्वयम्भूः, विष्णुरुद्रौ तत्पुत्राविति परे । विष्णुस्वयम्भूः, ब्रह्मा तत्पुत्रो रुद्रस्तु तत्पौत्र इत्यपरे । रुद्रस्वयम्भूः ब्रह्मविष्णु तत्पुत्रावित्यन्ये । स्वयंप्रभवत्वेऽपि मायाया इवैषां उत्पत्तिलक्षणो विकारोऽस्त्येव । स्वयं भवति जायत इति स्वयम्भूरिति व्युत्पत्तेः । मायामयत्वाच्च तद्विग्रहादीनाम् । परस्ताच्चायमर्थं उपपादयिष्यते । ततश्च सर्वथा शरीरेन्द्रिय-प्राणमनोभूत एते त्रयोऽपि कार्यत्वात् जीवा एव । एक एव ह्यज ईश्वरः । अशरीरत्वात्तस्य जन्मायोगात् । सशरीराणां च जन्ममरणयोरवर्जनी-यत्वाज्जन्ममरणादि विकारशालिनो ये, ते जीवास्संसारिण एवेति सिद्धान्तात् ॥

हिरण्यगर्भस्य द्विपरार्धाविसायित्वेन नाशश्रवणात् । तस्मादर्वाक्त-नानां ब्रह्मदिनप्रलयादिष्वेव नाशसम्भवात् । एवं हिरण्यगर्भस्यैव जन्म-मृत्युग्रस्तत्वेन जीवत्वे तत्सृष्टानां इन्द्रादीनां दक्षादीनां प्रजापतीनां परमहंसानां नारदादीनामृषीणां पितृसिद्धसाध्यादीनां मनुष्यपशुपक्ष्या-दीनां वृक्षादीनां च जन्ममृत्युग्रस्तानां जीवत्वे का विप्रतिपत्तिः? न कार्पीत्यर्थः ॥

एवं रामकृष्णाद्यवताराश्च वैष्णवाः शरीरित्वेन जन्मजरामरण-सुखदुःखादिविकारग्रस्तत्वाज्जीवा एव । विष्णोरेव शरीरित्वेन लक्ष्मी वियोगसंयोगादिसुखदुःखादिमत्वेन च जीवत्वे का पुनस्तदवताराणां जीवत्वे विप्रतिपत्ती रामकृष्णादीनाम्? अयमप्यर्थः परस्तादुपपादयि-ष्यते । तथा च जन्मादिविकारवत्वस्य जीवलिङ्गत्वात् सशरीरस्य च जन्मादिविकारवत्वात् सशरीराः सर्वेऽपि जीवा एव । अशरीर एक एवात्मा ।

‘अशरीरो ह वैष आत्मा’

इति श्रुतेः ॥

एवं स्थिते जीवेश्वरविभागे ये सर्वज्ञत्वसर्वशक्तित्वोपलक्षितेश्वरत्वेन तवान्यस्य चाभिमतः ब्रह्मविष्णुरुद्रादयस्ते सर्वेऽपि जीवा एवेति कथं जीवस्यासार्वज्ञत्वासर्वशक्तित्वादिधर्मासम्भवः? कथं वा निर्विकारे ईश्वरे निर्धर्मके सर्वज्ञत्वादिधर्मसम्भवः । तस्मात् किञ्चिज्ज्ञत्वादिगुणवानिव

सर्वज्ञत्वादिगुणवान् अपि जीव एव । ब्रह्मादिष्वीश्वरत्वव्यवहारस्तु भूपालादिषु जीवेष्वेव नृणामीश्वरत्वव्यवहारवत् । जीवोऽपि भूपालो यथा प्रजाः पालयन्तीश्वर इत्युच्यते, तथा ब्रह्मादिरपि लोकान् सृजन् अवन् हरंश्चेश्वर इत्युच्यते । न च

‘यतो वा इमानि भूतानि जायन्ते’

इति श्रुत्या सृष्टिस्थितिलयानामीश्वरधर्मत्वमुक्तमिति वाच्यम्, अस्मदादिशरीरसृष्टिस्थितिलयहेतुब्रह्मादिजीवसृष्टिस्थितिलयहेतुत्वेन परमकारणत्वादीश्वरस्य जगत्सृष्ट्यादिहेतुत्वव्यवहारः । यथा पुत्रदेहसृष्टिहेतुं पितृदेहं सृष्टवतः पितामहदेहस्य पुत्रदेहस्रष्टृत्वं तद्वत् । यथा वा भूखण्डपालकराजाधिराजस्य भूपालकत्वं तद्वत् । यथा प्रजापतिद्वारा हिरण्यगर्भस्य जगत्स्रष्टृत्वं तथा हिरण्यगर्भद्वारा जगत्स्रष्टृत्वमीश्वरस्येति बोध्यम् । हिरण्यगर्भाद्याकारपरिणतमायाधिष्ठानत्वाद्वा हिरण्यगर्भादिस्तम्बान्तजगदाकारेण विवर्तमानत्वाद्वा । तस्माद्धिरण्यगर्भादिस्तम्बान्तयावच्छरीरिजातस्य सिद्धं जीवत्वम् । तत्र केषाञ्चित्सर्वज्ञत्वं केषाञ्चित्किञ्चिज्ज्ञत्वञ्च सत्वशुद्ध्यशुद्धिचैलक्षण्यात् तरतमभावेन सिद्धम् । अतो न ज्ञानिन्यात्मनीश्वरधर्मसर्वज्ञत्वाद्यसम्भवदोषः । सर्वज्ञत्वादीनामीश्वरधर्मत्वाभावात्, जीवधर्मत्वाच्च । बुद्धिधर्मा हि ते । साभासबुद्ध्यश्च जीवास्संसारिणः । न च

‘यः सर्वज्ञस्सर्वविद्’

इति श्रुतिविरोधः, सर्वाविभासकत्वलक्षणसर्वज्ञत्वस्य तत्र विवक्षितत्वात् ॥

अथवा क्षेत्रशब्दवाच्यं सर्वं जगदात्मैक एव जानातीति स क्षेत्रज्ञस्सर्वज्ञ एव । य एनं क्षेत्रज्ञमात्मानं वेद स ज्ञान्यपि सर्वज्ञ एव । एवं क्षेत्रज्ञात्मवित्त्वादेव हिरण्यगर्भादीनां सर्वज्ञेश्वरत्वम् । न च हिरण्यगर्भादयो जीवा इति पूर्वोक्तविरोधः । कार्यकरणसङ्घाताभिमानिदृष्ट्या तेषां जीवत्वमात्मदृष्ट्या त्वीश्वरत्वमिति सिद्धान्तेनाविरोधात् । यं कार्यकरणसङ्घातं चतुर्मुखत्वचतुर्भुजत्वत्रिलोचनत्वद्विभुजत्वचतुष्पात्त्वादिविशेषचन्तं त्वं ब्रह्मविष्णुरुद्रमनुष्यपशवादिं मन्यसे, स सर्वोऽपि जीव एव

विकारित्वात् । यस्तु तस्य सर्वस्यान्तर आत्मा दृश्यस्य द्रष्टा क्षेत्रज्ञ आत्मा ईश्वरः, स चैक एवेति वेत्ति स ज्ञानी ईश्वर एवात्मत्वात् । अज्ञास्तु जीवा एवानात्मवित्वात् । कार्यकरणसङ्घातं हि ते अनात्मानं आत्मानं मन्यन्ते । श्रुतयश्च, हिरण्यगर्भादीन् क्वचिदीश्वरान् ब्रुवन्ति आत्मदृष्ट्या, क्वचिज्जीवान् ब्रुवन्ति सङ्घातदृष्टयेति न विरोधः ॥

नन्वेवं संसारिजीवस्यासंसार्यात्मनश्च भेदे सिद्धे कथमद्वैतसिद्धिरिति चेदुच्यते । यस्सङ्घातमात्मानं मन्यते स सङ्घाताभिमानि जीवः, यस्तु वेदान्तश्रवणादिना जातविवेकस्सन् सङ्घातातिरिक्तं क्षेत्रज्ञमेवात्मानं मन्यते स ईश्वरः । ततश्च क्षेत्रज्ञ आत्मैव भवति । तथा च जीवस्यैव वस्तुतः क्षेत्रज्ञत्वादद्वैतसिद्धिः ॥

ननु यस्सङ्घातं क्षेत्रज्ञं वा आत्मानं मन्यते स किमात्मा? उतान्यः? नाद्यः, आत्मनस्तथाविधमननासम्भवात् । नान्यः । अन्यस्य आत्मबुद्धययोगात्, क्षेत्रज्ञे तद्योगे वा तद्बुद्धेर्भ्रान्तिरूपत्वादिति चेन्मैवम् । आत्मैव मायया प्राप्तजीवभावस्सन् आत्मानं मायया सङ्घातं मन्यते, विद्यया त्वात्मानं क्षेत्रज्ञं कूटस्थमिति । यथा पुरुष आत्मानं निद्रया हस्त्यादिरूपं मन्यते, प्रबोधेन तु यथापूर्वं मनुष्यं तद्वत् । न च कथमविकार्यात्मनः माययापि विकारिजीवत्वमिति वाच्यं, मायायां तर्काद्यसम्भवात् । रज्ज्वादेरपि मायया सर्पाद्याकारेण प्रतीयमानत्वात् । वस्तुत आत्मनि जीवत्वासम्भवस्य चास्माकमलङ्कारत्वात् ॥

तस्मादेक एवात्मा क्षेत्रज्ञ ईश्वरः, मायया हिरण्यगर्भादिस्तम्भान्त शरीरिजीवभावं आप्तस्सन् बद्ध इव मुमुक्षुरिव मोक्षाय यतमान इव प्रतिभाति; मुक्त इति च व्यवह्रियते; वस्तुतस्तु नात्मनि बद्धमुक्तादिव्यवहारः,

‘न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्तः इत्येषा परमार्थता ॥’

इति शास्त्रात् । य एवमात्मतत्त्वचित् स ज्ञानी सर्वज्ञ ईश्वर आत्मा नारायण एव । इति शम् ॥

JÑĀNĪ TVĀTMAIVA ME MATAM•

Bhāṣyabhāvajña V.R. Kalyāṇasundara Śāstrī

The meaning of the title is: The wise man is not *jīva*, but Īsvara alone. It may be argued: "It is well-known that an ignorant man is *jīva*; but it is not well-known that the wise man is Īsvara, because the attributes of Īsvara such as omniscience in the form of being the knower of the entire universe, being of true desire in the form of being free from unfulfilled desires, are not found in any wise man." The reply to this argument is: Omniscience consists in the possession of knowledge that Brahman is everything and not merely in the perception of the entire universe. In the same way, true desire is desire for the true Self and not the absence of unerring desires alone. Since these attributes are, indeed, found in the wise man, it cannot be denied that the wise man is Īsvara.

Or, a different explanation can be given: Attributes such as omniscience which, according to you (the disputants), are seen in Īsvara are not really the attributes of Īsvara; on the contrary, they are the attributes of *māyā* alone. *Sat*, *cit*, and *ānanda* are the

• Translated by Dr. R. Balasubramanian.

attributes of Īsvara; and they are inherent in the wise man; and so the wise man is Īsvara alone.

Or, it can also be said that those attributes, — omniscience, etc. — which are found in the Self that has for its adjunct the body of Viṣṇu and others are also present in the Self that has for its adjunct the body of the wise man; for, the Self is, indeed, one only. And, if the disputant holds that those attributes (omniscience, etc.) could as well be present in the Self that has for its adjunct the body of an ignorant man, it is agreeable. But the ignorant man does not know the Self as such; so is it said, “the Self that has for its adjunct the body of the wise man.” Thus, the attributes such as omniscience are spoken of Viṣṇu and others who are the bodies of the Self which is one only. But the attributes such as parviscience are found in the bodies of ourselves (the individual souls). Indeed, to imagine body with regard to the Self which is free from (the limitation of) body is due to *māyā*. It is similar to this: In one and the same sky that is devoid of (any limitation of) space, (we speak of) the presence of cloud with abundant water at some place and that of cloud with scanty water at another place. So it is not possible to hold the difference of *jīva* and Īsvara on the basis of their attributes, *viz.* parviscience and omniscience respectively, in the Self which is infinite and one.

In fact, Brahmā, Viṣṇu, Śiva, Subrahmaṇya, Gaṇapati, Lakṣmī, Sarasvatī, Parvatī, and others; Indra, Yama, Varuṇa, Sun, Moon, Fire, etc; forefathers (Pitṛs), Vasus, Siddhas, Sādhyas, human beings, animals, birds, other creatures, insects, etc. — all these moving beings; immobile objects like crops, trees, creepers, etc. — all the above beings are, indeed, *jīvas*.

The term 'jīva' is derived from the root 'jīv' meaning 'to hold life-breath'; so holding life-breath is the attribute of the *jīva*. According to the Vedic text, "(The Self) is devoid of vital airs, is devoid of mind and is radiant," and so Īsvara is free from vital airs, etc. It is no argument to say that stones, etc. which are devoid of vital airs are also Īsvara; because stones, etc. do not have radiance, luminosity, etc. Hiraṇyagarbha etc. are only *jīvas*, because it is established as such in the *Itihāsas*, the *Purāṇas*, the *Brahmasūtrabhāṣya* and similar texts. Hiraṇyagarbha is only the primeval *jīva*, as it is said in the Vedic texts: "Hiraṇyagarbha was there in the beginning," (*Taittirīya Saṁhitā*, IV, i, 8) "He is indeed, the first soul," and "Who first created Brahmā ..." (*Śvetāśvataropaniṣad*, VI, 18). All those beginning with Viṣṇu are the descendents of Hiraṇyagarbha. Even Virāṭpuruṣa is the son of Hiraṇyagarbha. Hiraṇyagarbha is Brahmā, the ruler of *Satyaloka*. The Lord (Īsvara) being himself unchanging, performs creation, etc. through the beings, Hiraṇyagarbha and others. Therefore, the Vedic text, "Lord Brahmā created all as they were in the previous aeon" (*Mahānārāyaṇopaniṣad*, VI, 3) rightly expresses the creatorship of Hiraṇyagarbha.

In the same way Viṣṇu and Śiva have the agency of protection and destruction. Some people hold that these three are the rulers of *Satyaloka* itself. For, the one *Satyaloka* itself has the different aspects of being the abodes, Satya, Vaikuṅṭha and Kailāsa just as the one earth has within itself the different *khaṇḍas* like Bharata and others. Others opine that Vaikuṅṭha and Kailāsa are next (inferior) to *Satyaloka*. Thus *Satyaloka* itself is called the abode of *sagunamukti*. Some people hold the view that all these three gods, Brahmā,

Viṣṇu and Rudra are *svayambhū* (self-born). Some others say that Hiraṇyagarbha alone is self-born, and Viṣṇu and Rudra are his sons. A few others hold the view that Viṣṇu is self-born; and Brahmā and Rudra are his son and grandson respectively. Others hold that Rudra is self-born and Brahmā and Viṣṇu are his sons. These gods, though self-born, have *vikāra* (change) which contributes to their origination, like *māyā*. The word “*svayambhūḥ*” (self-born) is derived from “originates on its own accord.” Their forms, etc. are, indeed, *māyāmaya* (full of *māyā*). This point will be explained later. So on all counts all these three gods who possess body, senses, life and mind are only *jīvas*, for they are created beings. Īsvara alone is one and unborn, because he is free from body and birth. Those who have body are inevitably afflicted by birth and death; consequently, possessing change due to birth, death, etc., they are *saṁsārins*, and hence are only *jīvas*.

It, is indeed, known that even Hiraṇyagarbha has only a limited life-span of two *parārdhas* (a few millennia), and so has destruction. Those who are modern (*lit.* inferior) to Hiraṇyagarbha have destruction even during the *brahmadinapralaya* (daily deluge occurring in one life-span of Brahmā). This being the case with Hiraṇyagarbha himself who is subject to the afflictions of birth and death, and who is, therefore, a *jīva*, what is the discrepancy to call others, who are subject to birth and death, *jīvas* — others who are created by Hiraṇyagarbha such as Indra and other gods, Dakṣa and other Prajāpatis, Sanaka and other Paramahamṣas (the revered saints), Nārada and other great sages, forefathers (*pitṛs*), Siddhas, Sādhyas, etc.; human beings, animals, birds, and other living beings; and trees and

other immobile objects? There is no discrepancy in accepting them as *jīvas*.

It is also the case that the descents of Lord Viṣṇu, viz., Rāma, Kṛṣṇa and others are *jīvas* only, because they possessed body and were subject to the changes caused by birth, old age, death, pleasure and pain, etc. When even Lord Viṣṇu, possessing a body, and so subject to pleasure and pain caused by the union and separation of Goddess Lakṣmī, is held to be a *jīva*, what is the discrepancy in accepting that the descents of Lord Viṣṇu, viz. Rāma, Kṛṣṇa and others are *jīvas*? This point will be further explained later. Since the possession of change such as birth, etc. is the mark of a *jīva*, and since the possession of body makes one subject to changes such as birth, etc., all those who possess body are only *jīvas*. The Self alone is the one free from body, according to the *śruti*, "This Self is, indeed, without *śarīra*."

When such is the case with regard to the difference between *jīva* and *Īśvara*, it follows that all those gods, viz., Brahmā, Viṣṇu, Rudra and others are, indeed, *jīvas*, even though you (the disputant) and some others hold that those are gods possessing omniscience and omnipotence. So, how could it not be possible for the *jīvas* to be parviscient and incompetent? Or, how can it be possible for *Īśvara*, who is unchanging and free from any kind of attribute, to possess *dharmas* like omniscience? So, just as a *jīva* possesses attributes like parviscience, the one who possesses attributes like omniscience is also a *jīva*. To speak of Brahmā and others as *Īśvara* is just like the appellation of *Īśvara* on the kings and others who are mere *jīvas*. Just as, a king even though a *jīva*, is called *Īśvara*, because he rules

over the subjects, even so gods like Brahmā and others are called *Īśvara* as they create, protect and destroy the worlds. It cannot be said that the agency of creation, preservation, and destruction (of worlds) is the attribute of *Īśvara*, according to the *śruti*, "From which these beings are born....." (*Taittirīyopaniṣad*, III, 1); for the supreme cause *Īśvara*, is spoken of to be the cause of the creation of the world, etc., on account of his being the cause of creation, protection and destruction of the *jīvas* like Brahmā and others, who, in turn, are the cause of the creation, etc. of the bodies of people (*jīvas*) like ourselves. For instance, the creatorship of the sons's body is ascribed to the grandfather's body because the latter is the cause of the creation of the father's body which is directly the cause of the creation of the son's body. Or, it is similar to this: a king who rules over only a part of the earth is called *bhūpālaka* (the ruler of the earth). Just as Hiraṇyagarbha is said to be the creator of the world through Prajāpati, even so one should know that *Īśvara* is the creator of the world through Hiraṇyagarbha. (One can say that) (i) either the whole world is a transformation of the locus of *māyā* into the form of Hiraṇyagarbha and others, (ii) or the world is just a projection of *māyā* into the form of world beginning with Hiraṇyagarbha and ending with pillar. Therefore, it is established that all embodied beings and objects beginning with Hiraṇyagarbha and ending with pillar are only *jīvas*.

Further, through the distinction of the purity and impurity of *sattva* and by gradation (of higher and lower features), it is established that some are omniscient and some others are parviscient. So there cannot be any defect with regard to a *jñānin*, being the Self without

omniscience, etc., the attributes of Īsvara. It is because the omniscience, etc. are not the attributes of Īsvara and are only that of *jīva*. Indeed those attributes (omniscience, etc.) belong to *buddhi* (intellect) alone. *Jīvas* which possess *buddhis* (intellects) of less radiance are only *saṁsārins* (bound by the cycle of birth and death). There is no contradiction with regard to the *śruti* text, "Who is all-illuminating and all-knowing" (*Mundakopaniṣad*, I.i,9), for, the term *sarvajña* is intended to convey the sense of "all-illuminating".

Or, it can be said: Only the Self knows the entire world (of objects) referred to by the word *kṣetra*, and so the Self being the knower of *kṣetra*, is the omniscient one. He who knows the *kṣetrajña* as the Self is the *jñānin* and is, indeed, the omniscient one. Since Hiraṇyagarbha and others have known the *kṣetrajña* to be the Self, they are, indeed, *sarvajña* and hence *Īsvara*. But, there is no contradiction with the view established earlier, *viz.*, "Hiraṇyagarbha and others are *jīvas*," for they are *jīvas* only on the basis of their being the presiding deities of the *saṅghāta* (collections of cause and effect), and they are *Īsvara* because they are essentially the Self. All others whom you consider to be Brahmā, Viṣṇu, Rudra, human beings, animals, etc. possessing the qualifications of four-faced, four-armed, three-eyed, two-armed, four-footed, etc., respectively, and are merely the *saṅghāta* (multitude of causes and effects), are only *jīvas* as they are *vikārins* (possessing changes). He who knows that the indwelling self of all is only the Self, the seer of the seen (objects), the *kṣetrajña*, the supreme Self, and the Self is one only, is the *jñānin* and he is *Īsvara*, for essentially he is the Self. The ignorant (parviscient) are only *jīvas* for they

have not yet realised the Self. These ignorant, indeed, consider the not-Self, the multitude of cause and effects, to be the Self. Even the *śruti* texts in some places refer to Hiraṇyagarbha and others as Īsvara based on their being essentially the Self, and at other places refer to them as *jīvas* based on their being the multitude (of cause and effects), and so, there is no contradiction.

It may be argued: "It is established that there is difference between *jīva*, the *samsārin* (subject to the cycle of birth and death) and the Self, *asamsārin* (never subject to bondage), and so, how can the non-duality (*advaita*) be established?" The reply is: he who considers the multitude (of cause and effects) as *ātman* (Self) is a *jīva*, for he has more consideration towards *saṅghāta*; but, he — who, after obtaining *viveka* (discriminatory knowledge) by the study, etc. of the Vedānta texts, considers the *kṣetrajñā*, which is other than the multitude of cause and effects, as the Self, — is Īsvara. Therefore, *kṣetrajñā* is, indeed, the *ātman* (Self). So in fact, *jīva* being the *kṣetrajñā* is established to be non-dual.

It may be objected: "Is he, who considers the Self to be the multitude (of cause and effects) or *kṣetrajñā* (knower of the *kṣetra*) the Self or not-Self? Not the former (the Self), for it is not possible for the Self to hold such a consideration. Nor the latter (not-Self), for the other (not-Self) cannot think of the *kṣetrajñā* to be the Self (*ātman*). Or, if the other (not-Self) could think so, then his thought is of the form of delusion." The above objection is untenable. Only the Self, (i) after obtaining self-hood (*jīvabhāva*) through *māyā*, considers itself to be *saṅghāta* (one among the multitude

of cause and effects) because of *māyā* (nescience), but (ii) getting *vidyā* (right knowledge), considers itself to be *kṣetrājña*, *kūṭastha* (the immutable and the foremost). It is similar to this: A person considers himself to be of the form of elephant, etc. during sleep (in the dream), but in the waking state understands himself to be a man as before. It cannot be asked: "How can the Self which is unchanging, even if it be affected by *māyā*, have *jīva*-hood which is changing?"; for, during the state of being affected by *māyā*, logic (*tarka*) etc. cannot hold good. Even rope, etc., because of *māyā* (nescience), are cognized to be of the form of serpent, etc. In fact, the impossibility of *jīva*-hood in the Self is well acceptable to us.

Therefore the Self is one only; it is the *kṣetrajña*-*Īsvara*. Through *māyā*, having assumed the role of a *jīva* possessing the body of beings beginning with Hiranyagarbha and ending with *stamba* (pillar), it (the Self) seems to appear like a *baddha* (bound soul) or like a *mumukṣu* (one who is desirous of freedom from bondage), or like a person striving to get freedom (*mokṣa*). And, even the Self is called the liberated (*mukta*) as well. But to call Self as *baddha*, *mukta*, etc. is not proper, because the scripture says: "The Self has no difference, nor origination; neither is it a *baddha* nor an aspirant (*sādhaka*); neither is it a *mumukṣu*, nor a *mukta* — this is the supreme truth." He who knows thus, the reality of the Self, is *jñānin* (knower), *sarvajña* (the omniscient), *Īsvara* (God), *ātman* (the Self), and Lord Nārāyaṇa himself.

SUREŚVARA ON BRAHMAN

Salutation to the supreme Brahman which is existence, knowledge, infinite and one, which is free from impurity, which destroys ignorance, which is free from difference which, being seated at the centre of the lotus-heart, is the Witness of all cognitions, which is the purport of the *Vedānta*, and which is realized as the inner-most Self by those who are steady in knowledge.

[R. Balasubramanian, *The Taittirīyopaniṣad-bhāṣyā-vārtika of sursvara*, I, 1 (Madras, 1984), p. 211]

THE SAMSKRIT EDUCATION SOCIETY (Regd.)

(Regd. Office)

16, East Mada Street,
Mylapore,

Madras-600-004.

Telephone 71676

(Admn. Office)

283, Mowbrays Road,
Madras-18.

Telephone 452955

THE SOCIETY'S PUBLICATIONS

1. KR̥DANTARŪPAMĀLĀ — a complete concordance of verbal derivatives of 2039 roots in Sanskrit arranged in alphabetical order by **Sastra Ratnakara, Kulapati, Pandit Ramasubba Sastrigal**, first head of the Society's Teaching Centre, in five volumes (Royal Octavo) pp. lvi + 1425 (per set) Rs. 100 00
2. THE ŚABDATARAṄGIṆĪ by **Panditaraja, Sastra Ratnakara V. Subramanya Sastrigal**, Late Director of Studies, Samskrit Education Society, (Demy Octavo) pp. ix + 216 (Received the Sahitya Academy Award for Sanskrit 1971) Rs. 10-00
3. THE AVYAYAKOŚA a complete alphabetical Concordance of Indeclinables in Sanskrit with their meaning and illustrations (Demy Octavo) pp. x + 395 Rs. 12-00
4. PRATĀPARUDRIYA of Vidyānātha. Standard Alamkara work of C 1300 A.D. Edited with a Critical Introduction (in English) by Late **Dr. V. Raghavan**, Second revised enlarged edition (Royal Octavo) pp. xx + 35 + 399 Rs. 25-00
5. SANSKRIT ESSAYS (in English) on the Value of the Language and the Literature by Late **Dr. V. Raghavan** (Demy Octavo) pp. x + 180 Ordinary edition Rs. 6-00
Library „ Rs. 10-00
6. NILAKAṆṬHAVIJAYACAMPŪ of Nilakantha Dikshita, with Commentary of Mahadeva Suri (Royal Octavo) pp. xxiv + 406 Ordinary edition Rs. 14-50
Library edition Rs. 20-00
7. BRAHMASŪTRA ŚAṆKARA BHĀSHYA with Commentary BRAHMAVIDYĀBHARAṆA of Advaitananda 'Exhaustive Edition' with Bhumika-Tippani and exhaustive Table of Contents by **Pandit S. R. Krishnamurthi Sastrigal**

Vol. I (Royal Octavo) pp. 46 + 998 Rs. 100-00

Vol. II pp. 101 + 859

Rs. 100-00

8. MĀṆḌŪKYAGAUDAṢAPĀDĪYA & SANKARA BHASHYA with Anubhūtiśvarupacharya's Tippanam. (Royal Octavo) with Samskrit and English Introduction by **Pandit S. R. Krishnamurti Sastrigal and Pandit P. V. Sivarama Dikshitar**, about pp. 20+208 Rs. 28-00
 9. PATANJALAYOGASUTRA with Sadasivendra Sarasvati's Vritti and with Tippanam by **Pandit P. V. Sivarama Dikshitar** Rs. 6-00
 10. BHAGAVADGĪTĀ with Sankara Bhashya, Anandagiri Tika and Bhashyotkarsha Dipika and Tippanam, by **Panditaraja V. Subramanya Sastrigal & P. V. Sivarama Dikshitar** Rs. 120
 11. LEARNER'S SANSKRIT DICTIONARY (of about 7300 words) with Hindi-Tamil-English meanings, pages 725, 2nd Edition Rs. 40-00
 12. Graded Sanskrit Copy books (1 to 6) per set Rs. 4-00
 13. SIVAGAMA PRAYOGA CANDRIKA Rs. 10-00
 14. Four years course - graded lessons, 1st, 2nd, 3rd & 4th year (each) Rs. 4-00
 15. NEW MODEL SANSKRIT GRAMMAR Parts I & II Rs. 75/-
 16. Beneath the Benign of Bacon Rs. 20/-
 17. DHURUVACHARITRAM Rs. 4/-
 18. SABDAMANJARI Rs. 9/4
- (All prices subject to revision) (Packing & Postage Extra)

LEARN SANSKRIT AT HOME

THROUGH CORRESPONDENCE COURSE FROM

"SANSKRITA SRI" — A fortnightly Samskrit and English Journal. Contains Articles & Poems in Simple Samskrit and graded lessons through Tamil for beginners. Also useful as a Refresher Course for others —

Annual Subscription (Subsidised)	Rs. 8/-
Additional Subscription for those who want to have their answers corrected and returned by post	Rs. 8/-
Life membership	Rs. 100/-

Also available with (1) Samskrit Education Society,
Branch Office : No. 3, Thanjavur Tank Street,
Tiruchirapalli-620 002.

ABOUT THE PUBLISHERS

The Ādi Śaṅkara Advaita Research Centre was established in 1975 under the guidance and with the blessings of His Holiness Jagadguru Śrī Śaṅkarācārya of Kāñcī Kāmakōṭi Pīṭha. The main objectives of the Centre, among other things, are:

- (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.
- (4) to undertake research for the purposes of establishing norms necessary for realising the divinity in man through moral, spiritual and cultural infra-structure.

THE VOICE OF ŚAṅKARA (ŚAṅKARA BHĀRATĪ) is the quarterly journal published by the Centre in pursuance of its many objectives.

The following are its office-bearers:—

President:

Sri V. D. Swami

Vice-Presidents:

Sri V. Gauri Shankar

Sri S. V. S. Raghavan

Sri P. R. Ramasubrah-
maniya Rajah

Sri S. V. Narasimhan

Secretary:

Sri N. C. Krishnan

Jt. Secretary-cum-Treasurer:

Sri S. Chandran

Editor: N. C. Krishnan. Published by: S. Chandran on behalf of Ādi Śaṅkara Advaita Research Centre, 1-E, Rosewood Offices, Nungambakkam High Road, Madras-600 034. Printed by: V. Seshachalam, Avvai Achukkoodam, Madras-600 013.

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-
 खिन्नानां जलकाङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।
 अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-
 त्येषा शङ्करभारती विजयते निर्वाणसन्दायिनी ॥

*samsārādhvani tāpabhānukiraṇaprodbhūtadāhavyathā-
 khinnānāṃ jalakāṅkṣayā marubhuvi bhrāntyā
 atyāsannasudhāmbudhiṃ sukhakarain brahmādvayain
 darśayatya-
 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.