

A QUARTERLY JOURNAL OF ADVAITA - VEDĀNTA

# *The VOICE of* **ŚĀṆKARA**

**śaṅkara-bhāratī**

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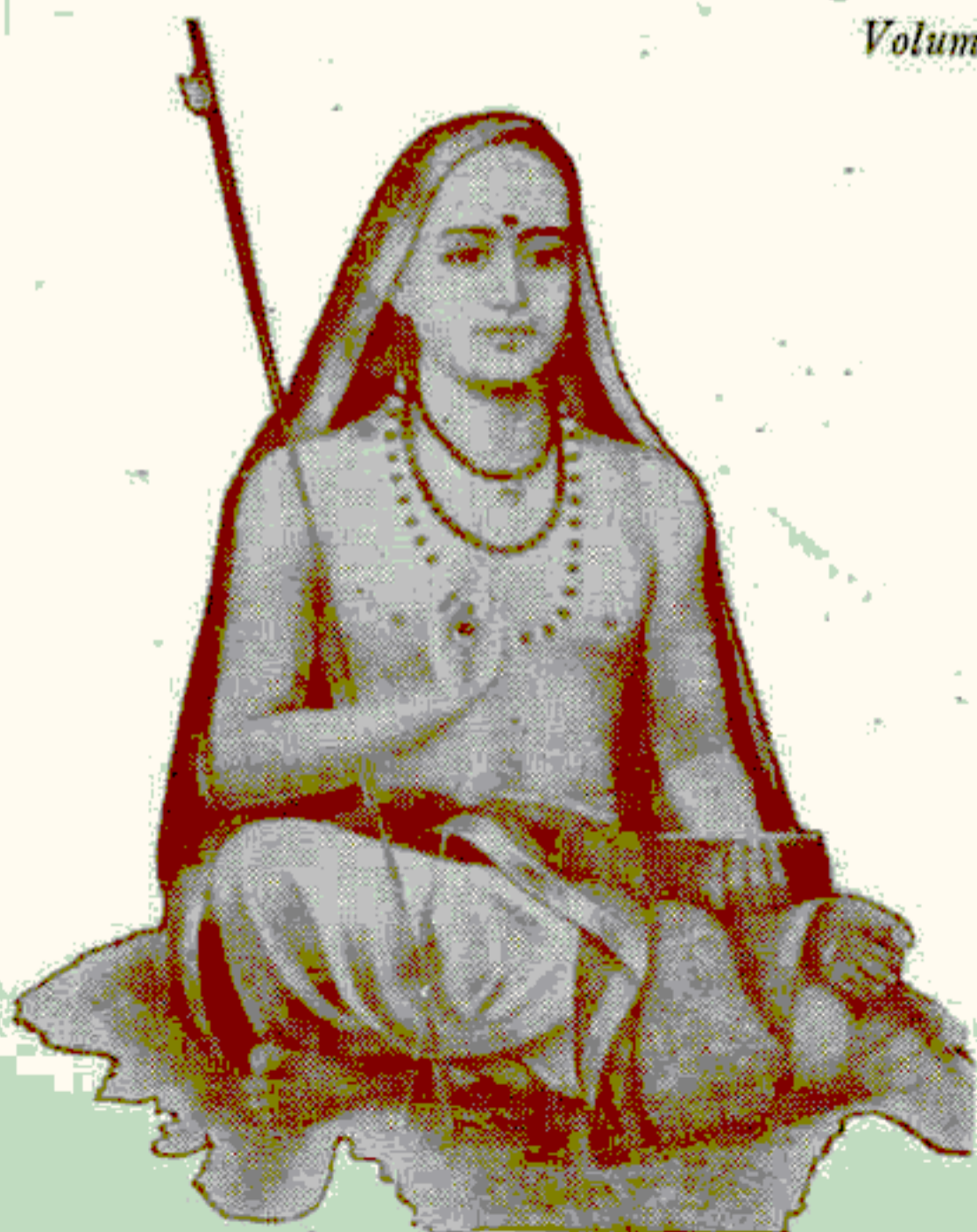
*V. R. Kalyanasundara Sastri*

*Editor*

*N. C. Krishnan*

*Volume THIRTEEN*

*Number TWO*



**August**

**1988**

esā śaṅkara-bhāratī vijagate  
nirvāṇa-sandāhinī

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

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## HOMAGE TO ŚAṄKARA

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[ 128 ]

बद्धा त्वदङ्घ्रिसरसीरुहभक्तिरज्ज्वा  
चेतः कपिं विषयकण्टकपादपेषु ।  
छायाफलादिरहितेषु वृथा चरन्तं  
श्रीशङ्करार्यं मम देहि पदावलम्बम् ॥

*baddhvā tvad-aṅghri-sarasīruha-bhakti-rajjvā  
cetaḥkapim viṣayakaṅṭaka-pādapeṣu  
chāyā-phalādi-rahiteṣu vr̥thā carantam  
śrīśaṅkarārya mama dehi padāvalambam.*

Oh Śrī Śaṅkara! my mind is like a monkey. It moves in vain from one tree to another — in the rows of trees of thorny objects (of worldly pleasure) — that is rid of shades, fruits, etc. May you bind my mind by the rope of devotion towards your pair of lotuslike feet and thus offer succour at your feet?

[ 129 ]

प्राणैर्विहीनतनयं तरसा समीपम्  
 आनीय रोदनकरौ पितरौ समीक्ष्य ।  
 यः प्रातनोदसुयुतं तनयं हि स त्वं  
 श्रीशङ्करार्यं मम देहि पदावलम्बम् ॥

*prāṇair-vihīnatanayaṃ tarasā samīpam-  
 āniya rodanakarau pitarau samīksya  
 yaḥ prātanod-asuyutaṃ tanayaṃ hi sa tvam  
 śrīśaṅkarārya mama dehi padāvalambam.*

Oh Śrī Śaṅkara! may you offer me the support of your benign pair of feet? Having seen the parents crying after bringing their lifeless son near you, you have at once resurrected their son.

Jagadguru Śrī Saccidānanda Śivābhinava Nṛsimhabhāratī  
 in *Śrīśaṅkarāryapadāvalambastava*



## THE WAR IN HEAVEN\*

*Jagadguru Śrī Candrasekharendra Sarasvatī*

1. "Once upon a time the gods and the demons, both descendants of Prajāpati, were engaged in a fight," thus commences the first *śloka* in the second section of the first chapter of the *Chāndogya Upaniṣad*. Commenting on this *śloka*, our Ācārya, Lord Śaṅkara observes:

What is meant by the term "gods" here is the functions of the senses purified by the performance of scriptural duties. The Asuras are those opposed to the gods, and they stand for the functions of the senses connected with the enjoyment of worldly objects.

Further, he elaborated by clearly stating that the War in Heaven between gods and demons refers to the perennial conflict going on among all *jīvas*, *i.e.* living beings including animals. ("*sarvaprāṇiṣu pratideham devāsurasan̄grāmo anādikāla-pravṛtta ityabhiprāyaḥ.*")'

\*Courtesy: *Devattin̄ Kural*, vol. IV, pp. 513-20. Translated by ARGUS.

1. सर्वप्राणिषु प्रतिदेहं देवासुरसङ्ग्रामो अनादिकाल-प्रवृत्त इत्यभिप्रायः ।

Whenever the senses draw a person to outward things, objects or interests, it is called 'demoniacal'; but when they are turned within for contemplation, it is defined as godlike.

2. From the above comment, one should not come to the conclusion that the Ācārya Śaṅkara belonged to the modern group of commentators who affirm that all the *Purāṇas* are mere fables, being only allegorical and symbolical in content. There are references in other *Upaniṣads* too to *devas* and *asuras*; for example, the *Kena Upaniṣad* (part III) begins:

“*brahma ha vā devebhyo vijayī,*”

“It was Brahman indeed that achieved victory for the sake of the gods.” In a fight between the gods and the devils, the enemies of the world and the transgressors of divine rules, Brahmā gave to the gods the victory and its fruits for ensuring the stability of the world.

3. It is worthwhile noting here that in the *Brahma-sūtras*, commenting on the phrase “*devādhikaranam*”, Śrī Śaṅkara observes: “Even as mortals are in this world, the corporeality of the gods makes them enjoy sensory delights in heaven, have pleasures and pains, and suffer from defeat, envy and hatred. Hence some of them too like mortals, after experience, take to dispassion (*vairāgya*), become indifferent to pain or pleasure, conquer illusion and perceive truth, the truth of non-dual monism.”

4. However, there are a few instances in the *Vedas* and *Upaniṣads* where the metaphor of gods and

---

2. ब्रह्म ह वा देवेभ्यो विजयी ।



demons had been used to proclaim a profound Vedāntic truth. This is termed as “*arthavāda*”; *i.e.* a story is told not for its own sake,<sup>5</sup> but for a didactic purpose. The story in the *Chāndogya Upaniṣad*, narrated above, belongs to this category, according to the Ācārya Śaṅkara Bhagavatpāda. Here the “gods” do not signify those beings wallowing in sensuous delights but those divinities who having given up all lower propensities are turned towards the absolute Brahman, birthless eternal, undecaying and ancient.

5. In the *Bhagavad Gītā*, Lord Kṛṣṇa talks of the *daivī* (divine) and *āsurī* (demoniac) characteristics in creation, in a chapter entitled “*Daivāsura-sampad-vibhāga-yoga*”. Starting with fearlessness and purity of heart, Kṛṣṇa enlists the *deva*-like qualities as steadfastness in knowledge, devotion, benevolence, control of the senses, worship, study of scripture, austerity, uprightness, non-violence, truthfulness, freedom from anger, renunciation, tranquility, aversion to slander, compassion to living beings, freedom from sensuality, gentleness, modesty, etc. All these spiritual values are sometimes called “*deva-gaṇas*” and they are supposed to be fighting with “*asura-gaṇas*,” in a figurative sense. The demoniac qualities too are enlisted by Lord Kṛṣṇa thus: They are pretentiousness, arrogance, overbearing pride, wrath, rudeness, as also insensitiveness to spiritual values. It is deemed that the divine heritage leads to liberation and the demoniac to bondage.

6. After making this clear distinction between the god-like and demoniac qualities battling in the heart of man, Lord Kṛṣṇa gives Arjuna the assurance that he is blessed to be born of divine qualities and

encourages him to do the right thing as occasion demands. From this it is evident that the War in Heaven refers to the conflict going on daily in each one of us. It looks as if someone is prompting us: "Do the right action; don't be a lecher; don't be angry; don't be envious; be good; go to the temple and pray; etc." But at the same time, there is another force driving us in the opposite direction towards self-interest and self-indulgence. And oftentimes, we seem to be listening to the latter voice, and following its dictates only to cry and repent later. We then try to follow the good voice prompting us to lead a good life, but the evil voice seems then to sound louder. Again we slip down turning against our own conscience. We know that what we are doing is wrong; and being instinctively repugnant to such acts, we once more return towards the right. But most men are not inward-looking — enough to be benefited by such right considerations. With good intentions again, attempts are being made to climb this slippery pole of righteousness. But as *abhyāsa* and *vairāgya* (persistent effort and dispassionate attitude) are the right means for success, ceaseless efforts bear fruit in the end. Of course, as the Upaniṣad states, in this constant battle between the good and evil forces in us going on in every mortal, the Brahmīc nature in us achieves victory for the gods.

7. But this victory does not occur often. In ninety-nine cases out of a hundred, the *asuras* win and only in one case do the gods come victorious. It is only then that light dawns in one's heart; but this being very infrequent, darkness and gloom again prevail. Every time the demoniac forces win, there is no peace in the mind. It gets confused and is plunged in sorrow.



Of course, the natural impulses are to be controlled; and man makes frequent decisions to overcome them only to be defeated everytime. Falling a victim to infatuations, man is only accumulating sins prompted by the evil demoniac forces within him. It is of this predicament that Arjuna asks Kṛṣṇa in the *Bhagavad Gītā* (III. 36) thus: “What is it, Vārṣṇeya (O scion of the Vṛṣṇi race)! prompted by which a man is forced, as it were, to live a sinful life even against his will?”

8. It may be recalled that Kṛṣṇa in the earlier verses emphasised the importance of everyone doing his own *svadharma*. He said: “Even a wise man acts in accordance with his own nature. All beings follow their nature. What can repression do? It is natural for each organ to feel attraction in respect of objects pertaining to each sense. Do not come under their sway. One’s own Dharma, even though not glamorous is better than duty alien to one’s growth (*paradharma*), however well-performed. For even death in doing one’s duty leads to one’s good, while a duty alien to one’s growth is burdened with the fear of downfall (*“svadharme nidhanam śreyah paradharmo bhayāvahah”*).

9. What exactly is meant by the term “fear”? It is trepidation about what will happen to one tomorrow or in the future. Not till one takes a firm stand feeling sure that nothing could move him from the right, fear be destroyed. It is this firm, immovable, eternal, peaceful attitude to life that is called *mokṣa* or liberation. As long as there is the feeling of another trying to take us off from our stand, there will be fear and no peace. The feeling that we are one and that



there is another or that there are many other things — this awareness of difference is called *Dvaita*. The word “Two” has come from the Sanskrit “*dvi*”. As long as there are two, one different from another, fear is likely to prevail. It is only when the feeling of the two disappears and the realisation comes that there is no other than the One, the *Ātman*, and he who stands firmly, in that position can alone overcome fear. Advaita is, therefore, the negation of the two. Our *Ācārya*, *Ādi Śaṅkara* has affirmed that the *mokṣa*, referred to in the *Vedas*, is the realisation of this non-dualism, the Advaita, which he had positively proved and established in his commentaries on the *Brahma-sūtra*, the *Upaniṣads* and the *Bhagavad-gītā*. Advaita then in short, is liberation, a state of fearlessness.

10. This theme of fearlessness is described elaborately in the *Upaniṣads*. They talk of the One, *sat*, Truth, the eternal Brahman. That Brahman exists as the cause of fear and fearlessness of the men of ignorance and wisdom respectively, according to the *Taittiriya Upaniṣad* (II, vii, 1). The same topic is referred to in the *Bṛhadāraṇyaka Upaniṣad* thus: Prajāpati thought: “If there is nothing else but me, what am I afraid of?” From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes.” (I, iv, 2). Thus is the inference drawn that the state of fearlessness, the first of the god-like qualities mentioned in the *Bhagavad Gītā* (Chapter XVI), comes from the Advaitic *siddhānta*, which is reiterated in all the *Upaniṣads*.

ON ŚRĪ KṚṢṆA  
THE ORIGIN OF THE BHAGAVADGĪTĀ\*

---

*Jagadguru Śrī Jayendra Sarasvatī*

1. The Pāṇḍavas being banished by Duryodhana led the forest-life for twelve years and *ajñāta-vāsa* (life unknown to the Kauravas) for one year. Then they sent Lord Kṛṣṇa as an ambassador towards Duryodhana asking him to return their hereditary portion of the kingdom. But the avaricious Duryodhana was not ready to part with even a very little part of his kingdom. So he rejected the request of the Pāṇḍavas and said to Lord Kṛṣṇa, "I will not give the Pāṇḍavas any space even to erect a needle." Therefore the Pāṇḍavas decided to fight with Duryodhana for retrieving their kingdom.

2. Both the parties began to consolidate their armies. First Duryodhana went to Dvārakāpurī and approached Śrī Kṛṣṇa to help him. He waited at the fore part of the cot on which Lord Kṛṣṇa was in sound

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\* Courtesy: *Amudamoli*, pp. 33-35, Sri Ram Trust Publication, 145, Linghi Chetty Street, Madras-1, 1987. Free rendering by V. K. S. N. Raghavan.



sleep. Arjuna also came there seeking His help. As the Lord was asleep, Arjuna waited at the feet of the Lord. As Śrī Kṛṣṇa woke up, first He saw Arjuna waiting at his feet. Arjuna sought the help of the Lord in the battle against Duryodhana. Thereafter Duryodhana also sought His help. Śrī Kṛṣṇa replied Duryodhana: "I won't wield any weapon. Do you need me who will be without weapon? Or, do you need my army?" Duryodhana said that he required only the army of the Lord. But Arjuna sought the presence of Śrī Kṛṣṇa alone by his side.

3. The battle began after all the preliminary arrangements. The armies of the Pāṇḍavas and those of the Kauravas were ready to fight with each other. Arjuna mounted his chariot and Śrī Kṛṣṇa drove the chariot. Arjuna looked at the warriors on both sides. He recognized all of them to be his close relations and preceptors. He became much worried. Then he reflected thus: "Am I to slay those relatives and preceptors (i) whom generally people strive hard to protect, (ii) whose company is sought after, and (iii) whose well-being alone is sought to be promoted? This is not at all proper on my part. I don't like to fight, and I don't desire the kingdom." The sad feeling of Arjuna forms the main crux of the first chapter of the *Bhagavadgītā*, viz. "Arjuna-*viṣāda-yoga*." Along with this chapter, the other seventeen chapters consisting of the Lord's *upadeśa* make the *Bhagavadgītā*.

4. We hail the *Bhagavadgītā* as it embodies the teaching of Lord Kṛṣṇa on Self-knowledge. Though this teaching is imparted to Arjuna, it is really intended for all. "Is Lord Kṛṣṇa a divine being?" — this doubt is thoroughly cleared by the *Bhagavadgītā*.

5. No doubt, Lord Kṛṣṇa is a divine person. He made His advent in the human form and acted like a human being. As a divine person, he is above the dualities which torment human life. But Parandhāma [Lord Kṛṣṇa of the heavenly Abode] plays the role of a bridge that leads human beings to the divine status (from the ocean of *samsāra*), through his participation in the worldly life.

6. Lord Kṛṣṇa has not taught merely renunciation (*tyāga* or *tuṛavu* in Tamil) for achieving quietitude (peace) setting aside everything else as *māyā* (illusory in nature). In fact, He has enumerated and classified the foodstuff, the modes of living, etc. He has also explained what ought to be done by everyone in one's human birth. And, finally He has paved the way for supreme beatitude by enlightening every *jīva* to brahmanize itself in this very birth. To explain: In the *Bhagavadgītā*, Lord Kṛṣṇa enunciates many things — from parental affection to norms of fighting, from active involvement in one's profession to renouncing it, from daily observances to strict adherence to truth and righteousness.

7. So, is Kṛṣṇa a divine being or a human being? One can answer this question with the help of the *Bhagavadgītā*. Undoubtedly He forms a bridge between human life and divine ecstasy. Lord Kṛṣṇa is the supreme Soul; the supreme God amongst men; the omnipotent divine Protector (*Devasenāpati*); the Causeway that links human life to the heavenly abode of beatitude.



## WHO IS DEAR TO WHOM?

वृक्षं क्षीणफलं त्यजन्ति विहगाः शुष्कं सरः सारसाः  
 पुष्पं पर्युषितं त्यजन्ति मधुपाः दग्धं वनान्तं मृगाः ।  
 निर्द्रव्यं पुरुषं त्यजन्ति गणिकाः भ्रष्टश्रियं मन्त्रिणः  
 सर्वैः कार्यवशाज्जनोऽभिरमते कस्यास्ति को बल्लभः ॥

Birds desert the tree bereft of fruits. Water-  
 living creatures abandon the dry pond. Bees desert  
 the spoilt flower. Deer desert the forest burnt to  
 ashes. Harlots desert the destitute person. Ministers  
 abandon the poor king. Everyone feels at home with  
 others only for one's own interest. So, who is dear  
 to whom?

*Subhāṣita*



THE FOUR INDISPENSABLE  
QUALIFICATIONS

*(An extract from Sarva-vedānta-siddhānta-sāra-saṅgraha  
of Śrī Śaṅkara Bhagavatpāda)*

Free rendering by  
*Dr. V. K. S. N. Raghavan*

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यथार्थदर्शनं वस्तुन्यनर्थस्यापि चिन्तनम् ।

सङ्कल्पस्यापि कामस्य तद्वधोपाय इष्यते ॥

As one understands the evil results that accrue from the worldly objects of desire getting the dawn of right knowledge, one is able to conquer desire.

*Non-covetousness*

[ 61 ]

धनं भयनिबन्धनं सततदुःखसंवर्धनं

प्रचण्डतरकर्दनं स्फुटितबन्धुसंवर्धनम् ।

विशिष्टगुणब्राधनं कृपणधीसमाराधनं

न मुक्तिगतिसाधनं भवति नापि हृच्छोधनम् ॥

Wealth produces fear, creates evermore sorrow, fans the wind of self-glorification, and causes enmity amongst friends, impedes inculcation of virtuous qualities, and gratifies the greed of misers. So it is not at all conducive to *mukti* (liberation) nor to the purification of heart.

[ 62 ]

राज्ञो भयं चोरभयं प्रमादाद्भयं तथा ज्ञातिभयं च वस्तुतः ।

धनं भयग्रस्थमनर्थमूलं यतः सतां नैव सुखाय कल्पते ॥

Wealth makes one afraid of kings, thieves, carelessness, and relatives. So it is ever a source of fear and cause of distress. Great men do not consider wealth as contributing to happiness or comfort.

[ 63 ]

आर्जने रक्षणे दाने व्यये वापि च वस्तुतः ।  
दुःखमेव सदा नृणां न धनं सुखसाधनम् ॥

In fact, money makes men always miserable while earning, saving, giving or even spending. Therefore, money is not at all a contrivance to happiness.

[ 64 ]

सतामपि पदार्थस्य लाभाद्भोभः प्रवर्धते ।  
विवेको लुप्यते लोभात् तस्मिँल्लुप्ते विनश्यति ॥

Even saintly persons become addicted to greed as they gain prosperity. Discrimination (of good and bad) is lost because of greed. As one loses discrimination, one perishes forever.

[ 65 ]

दहत्यलाभे निःस्वत्वं लाभे लोभो दहत्यमुम् ।  
तस्मात्सन्तापकं वित्तं कस्य सौख्यं प्रयच्छति ॥

Destitution burns one as one does not get wealth. As one gets wealth, one is burnt by greed. So, either way, wealth causes sorrow. To whom does wealth give happiness?

[ 66 ]

भोगेन मत्ताता जन्तोर्दानेन पुनरुद्भवः ।  
वृथैवोभयथा वित्तं नास्त्येव गतिरन्यथा ॥

As one enjoys wealth, one becomes infatuated; being given in charity, wealth causes rebirth. In both ways wealth is, indeed, useless. There is no chance of wealth contributing any good.

[ 67 ]

धनेन मद्वृद्धिः स्यान्मदेन स्मृतिनाशनम् ।  
स्मृतिनाशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

Money makes man mad; madness causes loss of memory, which, in turn, destroys intellect; because of the destruction of intellect, one perishes.

[ 68 ]

सुखयति धनमेवेत्यन्तराशापिशाच्या  
दृढतरमुपगूढो मूढलोको जडात्मा ।  
निवसति तदुपान्ते सन्ततं प्रेक्षमाणो  
व्रजति तदपि पश्चात्प्राणमेतस्य हत्वा ॥

The fool, not knowing himself, is much overpowered by the inner demon-like greed, and considers wealth alone as the cause of joy. Procuring wealth, he becomes much addicted to it. But later, as he spends it, wealth decreases and at last he dies out of greed of wealth.

[ 69 ]

सम्पन्नोऽन्धवदेव किञ्चिदपरं नो वीक्षते चक्षुषा  
सद्भिर्वर्जितमार्गं एव चरति प्रोत्सारितो बालिशैः ।



तस्मिन्नेव मुहुः खलन्प्रतिपदं गत्वान्धकूपे पत-  
 लस्यान्धत्वनिवर्तकौषधमिदं दारिद्र्यमेवाञ्जनम् ॥

As one acquires wealth and becomes rich, one like a blind man does not see any other thing. Praised by flatterers, one does not follow the path of great men and goes astray. To such a person following the miserable path, faltering at every step, and falling into the well of ignorance, poverty (destitution) alone constitutes the remedy to remove blindness (ignorance).

[ 70 ]

लोभः क्रोधश्च डम्भश्च मदो मत्सर एव च ।  
 वर्धते वित्तसम्प्राप्त्या कथं तच्चित्तशोधनम् ॥

As one amasses wealth, one falls a prey to ever-growing greed, anger, pride, arrogance, and jealousy. So, how can wealth be conducive the acquisition of mental purity?

[ 71 ]

अलाभाद् द्विगुणं दुःखं वित्तस्य व्ययसम्भवे ।  
 ततोऽपि त्रिगुणं दुःखं दुर्व्यये विदुषामपि ॥

(to be continued)

ŚRĪ ŚIVAKEŚĀDIPĀDĀNTAVARṆANA-  
STOTRA

*of Śrī Śaṅkara Bhagavatpāda*

*Translated with notes by*

*Dr. N. Gangadharan*

*(Continued from Vol. XII No. 4 - Vol. XIII, No. 1)*

ŚRĪ ŚIVAKĒŚAVĪTĪTĪKĀVYĀ  
ŚĪKĪ

of Śrī Śivakāśava Vīṭṭikāvya

Translated with notes by

Dr. N. Conard

Continued from Vol. XII No. 1 - P. XII

mountains. It has the Lord of serpents as the waistlet. It is very extensive. It is the sporting place of Pārvatī, the daughter of the mountain, Himavān.

The word 'Śailajā' denotes Pārvatī, as the daughter of the mountain (Himālaya).

[ 21 ]

पुष्टावष्टम्भभृतौ पृथुतरजघनस्यापि नित्यं त्रिलोक्याः  
 सम्यग्वृत्तौ सुरेन्द्रद्विरदवरकरोदारकान्ति दधानौ ।  
 सारावरू पुरारेः प्रसभमरिघटाघस्मरौ भस्मशुभ्रौ  
 भक्तैरत्यार्द्रचित्तैरधिकमवनतौ वाञ्छितं वो विधत्ताम् ॥

May the thighs of the enemy of Tripura confer on you the desired (object). Always they are the strong supporting pillars for the three worlds as well as the wider buttocks. They are round. They bear the grace of the trunk of the elephant of Indra. They devour the hosts of foes. They are white on account of the besmearing of the sacred ash. They are bowed to by the devotees incessantly with a mind melted with devotion.

The comparison of the thighs of the gods Śiva or Viṣṇu with the columns supporting the world is a popular idea with the poets. Daṇḍi in his introductory verse of his *Daśakumāra-carita* — "brahmāṇḍaś-chatraḍaṇḍaḥ..." fancies the feet as the hold for the umbrella, the primordial egg.

[ 22 ]

आनन्दायेन्दुकान्तोपलरचितसमुद्गायिते ये मुनीनां  
 चित्तादर्शं निघातुं विदधति चरणे ताण्डवाकुञ्चनानि ।



काञ्चीभोगीन्द्रमूर्ध्नां प्रतिमुहुरुपधानायमाने क्षणं ते

कान्ते स्तामन्तकारेः द्युतिविजितसुधाभानुनी जानुनी वः ॥

May the beautiful knees of the Antakāri that excel the ambrosia and the Sun by their lustre be for your happiness. They are glorified as the boxes made of the moonstone for keeping the mirror, namely, the mind of the ascetics. When the feet are bent while performing the dance, often the knees appear to be the pillows, to rest a while, for the heads of the excellent serpents tied around the waist.

Lord Śiva is well-known to be the conqueror of the Lord of Death (Antaka) in the episode relating to the young devotee Mārkaṇḍeya and the Lord of Death. The knees are fancied here to be the resting place for the serpents adorning the waist of Lord Śiva for laying their heads as the Lord is bending while performing the dance.

[ 23 ]

मञ्जीरीभूतभोगिप्रवरगणफणामण्डलान्तर्नितान्त-

व्यादीर्घानर्घरत्नद्युतिकिसलयिते स्तूयमाने द्युसद्भिः ।

विभ्रत्यौ विभ्रमं वः स्फटिकमणिबृहद्वण्डवद्भासिते ये

जङ्घे शङ्खेन्दुशुभ्रे भृशमिह भवतां मानसे शूलपाणेः ॥

May the two shanks of Lord Śiva, white as the conch and the moon, be in your mind without any break. They are sprouting on account of the long rays of the invaluable gems placed in the hoods of excellent host of serpents that have become the anklets. They are extolled by the gods. They are learning



sportive movements. They shine like the huge pillars made of crystal.

As Lord Śiva is dancing, the shanks are fancied to be sprouting on account of the long rays emanating from the gems in the hoods of the serpents adorning as the anklets. The word 'Śūlapāṇi' denotes Lord Śiva as the trident-bearer.

[ 24 ]

अस्तोकस्तोमशस्त्रैरपचितिममलां भूरिभावोपहारैः  
 कुर्वद्भिः सर्वदोच्चैः सततमभिवृतौ ब्रह्मविदेवलाद्यैः ।  
 संयक्सम्पूज्यमानाविह हृदि सरसीवानिशं युष्मदीये  
 शर्वस्य कोडतां तौ प्रपदवरवृहत्कच्छपावच्छभासौ ॥

May the turtles, namely, the upper parts of the feet of Lord Śiva, sport always in your heart as in a tank. They are always surrounded by the realised souls such as Devala and others, always offering intense and pure worship by means of profound eulogies such as *stoma* and *śastra* and offerings in the form of mental emotions. They are being worshipped well (by all). They have pure radiance.

The word Devala denotes a renowned Sage and also an attendant of an idol. The attribute is to the sage Devala. While *stoma* is a division of the *Sāmaveda*, *śastra* denotes a hymn of praise. They are repeated while performing sacrificial rites. The word Śarva denotes Lord Śiva in the concept of eight forms of Śiva (Aṣṭamūrtti) as the supporter of the inanimate and animate beings.

[ 25 ]

याः स्वस्यैकांशपातादतिबहलगलद्रक्तवक्त्रं प्रणुन्न-  
 प्राणं प्राक्रोशयन् प्राङ् निजमचलवरं चालयन्तं दशास्यम् ।  
 पादाङ्गुल्यो दिशन्तु द्रुतमयुगदृशः कल्मषप्लोषकल्याः  
 कल्याणं फुल्लमाल्यप्रकरविलसिता वः प्रणद्धाहिवल्लुचः ॥

May the toes of the odd-eyed Lord confer on you auspiciousness quickly. When the ten-headed (Rāvaṇa) was shaking the (Kailāsa) mountain of the Lord, in the past, the Lord pressed (down the mountain) with one of the toes making (Rāvaṇa) tremble, profusely bleed in the mouth and bewail. (The toes) are encircled by the snakes. They are capable of destroying the sins. They have the grace of a collection of jasmine garlands.

In olden days when Rāvaṇa wanted to lift and throw aside the Kailāsa mountain obstructing the path of his chariot he put his shoulders under it and began to lift the mountain. Lord Śiva found it out and pressed the mountain with His big toe. Being thus pressed Ravaṇa was much discomfited. He prayed to the Lord to spare his life. 'Ayugadṛk' denotes Lord Śiva having three eyes.

[ 26 ]

प्रह्वप्राचीनबर्हिः प्रमुखसुरवरप्रस्फुरन्मौलिसक्त-  
 ज्यायोरत्नोत्करोस्त्रैरविरतममला भूरिनीराजिता या ।  
 प्रोदग्राग्रा प्रदेयात्ततिरिव रुचिरा तारकाणां नितान्तं  
 नीलग्रीवस्य पादाम्बुरुहविलसिता सा नखाली सुखं वः ॥



May the row of nails shining on the lotus feet of the dark-necked (Śiva) bestow on you extreme happiness. It is spotless. It is repeatedly shown the *nīrājana* without any break by the rays of big radiant gems in the crowns on the bent heads of the gods such as Indra. It has the ribs raised upwards. It is like the cluster of beautiful stars.

Lord Śiva is known to be *nīlagrīva*, the dark-necked because of the lodging of the poison *hālāhala* in his throat. *Nīrājana* means the waving of lights in adoration in front of an idol.

[ 27 ]

सत्याः सत्याननेन्दावपि सविधगते ये विकासं दधाते  
 स्वान्ते स्वां ते लभन्ते श्रियमिह सरसीवामरा ये दधानाः ।  
 लोलं लोलम्बकानां कुलमिव सुधियां सेवते ये सदा स्तां  
 भूत्यै भूत्यैणपाणेर्विमलतररुचस्ते पदाम्भोरुहे वः ॥

May the lotus feet of the Lord bearing the deer in His hand be for your prosperity. They blossom even though they are near the moon-face of the chaste lady Satī (Pārvatī). The gods (such as Indra and others) obtain their lustre by holding these lotuses in their minds just as in a tank. The assembly of wise men worship these lotuses always like the swarm of hovering bees. They have an extremely white lustre (on account of the ash).

The deer held in the hand of Lord Śiva symbolises the Vedas. The lotuses do not blossom in the night because the moon rises in the night. But the lotus feet of Lord Śiva



blossom even though the moon-face of the Goddess is close-by. Satī denotes Pārvatī in Her former birth as the daughter of Dakṣa.

[ 28 ]

येषां रागादिदोषाक्षतमतियतयो यान्ति मुक्तिं प्रसादात्  
 ये वा नम्रात्ममूर्तिद्युसद्विषिपरिषन्मूर्ध्नि शेषायमाणाः ।  
 श्रीकण्ठस्यारुणोद्यच्चरणसरसिजप्रोत्थितास्ते भवाख्यात्  
 पारावाराच्चिरं वो दुरितहतिकृतस्तारयेयुः परागाः ॥

May the dust particles under the blossoming lotus feet of the blue-necked Lord (Śrīkaṇṭha) rescue you from the ocean of mundane existence for ever. The ascetics with their minds unaffected by the defects such as passion and others attain liberation by the grace (of the dust). They become the graceful garlands on the bent heads of the assembly of sages and gods, the latter being verily (the Lord's) own form.

The word 'yati' denotes a person who has controlled his senses. Śrīkaṇṭha denotes Lord Śiva. The word Śrī denotes poison held by the Lord in the throat which gives the dark colour to his neck. The objects in the universe both inanimate and animate are really forms of the Lord himself.

[ 29 ]

भूम्ना यस्यास्तसीम्ना भुवनमनुसृतं यत्परं धाम धाम्नां  
 साम्नामाम्नायतत्त्वं यदपि च परमं यद्गुणातीतमाद्यम् ।  
 यच्चाहोहन्निरीहं गहनमिति मुहुः प्राहुरुच्चैर्महान्तो  
 माहेशं तन्महो मे महितमहरहर्मोहरोहं निहन्तु ॥

May the lustre of Lord Śiva worshipped by all cut off the the root of my infatuation every day. It spreads in the world on account of its limitless greatness. It is the supreme among all the lustres. It is the supreme purport of the Vedas. It is beyond the purview of the qualities (*sattva*, *rajas* and *tamas*). It is the beginning. Great souls repeatedly proclaim that it destroys the sins, it is desireless and it is unknowable.

With this 29th verse ends the *Śivakeśīdipādānta-varṇana-stotra* of Śri Śaṅkara Bhagavatpāda.

## THE DOCTRINE OF MĀYĀ IN THE BRAHMA-SŪTRA\*

*Mandālika Veṅkaṭeśvara Śāstrī*

Śrī Śaṅkara's philosophy of Advaita involves the doctrine of *avidyā* or *māyā*. It is based on the *prasthāna-traya*, the triple canon of Vedānta, that is, the *Upaniṣads*, the *Bhagavad Gītā*, and the *Brahma-sūtra*. The distinguishing feature of this school is the doctrine that the material world is an illusion or more correctly, a mere *appearance*. It is, therefore, referred to as *māyāvāda*. The ultimate reality is termed Brahman which is impersonal and absolute consciousness. Owing to *avidyā* (nescience), it appears as *Īśvara* (personal God), *jīva* (individual soul) and the world. The true nature of *Īśvara* and *jīva* is Brahman. *Jīva* is to realize its identity with Brahman. To remain as Brahman is the ultimate goal, that is, liberation. And, this is possible only by overcoming *avidyā*. *Avidyā* has Brahman as its content (*viśaya*) and hence it could be removed only by the direct experience of Brahman. *Avidyā* thus is the most important factor in *Advaita*.

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



This *avidyā* is identical with *māyā*. The Upaniṣadic texts — “Know *māyā* to be the material cause of the world and Brahman as its substratum;” and “The sages absorbed in meditation found the creative power of *māyā* associated with the three strands of *sattva*, *rajas* and *tamas*” — speak of *māyā-avidyā* as the primal cause of the world. The *Bhagavad-gītā* text, “Brahman, the pure consciousness, is veiled by *ajñāna* and hence the individual souls experience phenomenal existence” states that *ajñāna-avidyā-māyā* veils the true nature of Brahman.

The Upaniṣads speak of Brahman as attributeless and also as endowed with attributes. The Upaniṣadic texts such as “Brahman is not gross, nor fine, nor short ... without sound, without forms” etc., convey Brahman to be free from attribute and form. And the Upaniṣadic text “He cherishes all (righteous) desires, contains all (pleasant) odours and is endowed with all taste” conveys Brahman as endowed with attributes. The author of the *Brahma-sūtra* points out that Brahman by itself cannot have these two contradictory characteristics as it is opposed to experience. Śrī Śaṅkara while commenting on this *sūtra* observes: “Of the two aspects of Brahman set forth in the texts of the Upaniṣads, we have to accept that which is non-determinate (*nirviśeṣa*) as its true nature. The other aspect of Brahman is only superimposed on it by *avidyā* and hence it is not real.”

Śrī Śaṅkara notices this distinction between two forms of Brahman, one which is without attributes and the other which is conceived with attributes. He says: “The Upaniṣadic texts teach Brahman which is free from attributes in order that it may be realized, and

they teach Brahman with attributes in order that it may be worshipped.” As has been stated above Brahman is viewed as endowed with attributes through *māyā-avidyā*.

It follows from the above that the concept of *māyā-avidyā* finds full expression in the Upaniṣads and in Śrī Śaṅkara's *bhāṣya* on the *Brahma-sūtra*. There is, however, a general criticism that *māyā-vāda* is not advocated by Bādarāyaṇa, the author of the *Brahma-sūtra*. This criticism is unsound; for the aphorisms of Bādarāyaṇa only discuss the import of the Upaniṣadic texts. As *māyā-vāda* finds expression in the Upaniṣads, it finds expression in the *Brahma-sūtra* also. We shall now deal with certain aphorisms of Bādarāyaṇa wherein the concept of *māyā-avidyā* has been set forth. Śrī Śaṅkara prefaces his commentary on the *Brahma-sūtra* with an exposition of the superimposition of the objective elements and their characteristic attributes on Brahman, and Brahman and its nature on the objective elements. Although the author of the *Brahma-sūtra* does not state the concept of superimposition so explicitly yet he should be taken to presume it. According to the *Brahma-sūtra* — *athāto brahmajijñāsā* (I, i, 1), *jñāna* or the direct experience of Brahman is the means to the attainment of liberation which is only the removal of bondage pertaining to the *jīva* (individual soul). This bondage consists of the characteristics such as agency, finitude, etc. If, however, the bondage were real, *jñāna* would not annihilate it, as it could remove only that which is not real. This suggests that bondage is not real, but only appears in *jīva* whose true nature is Brahman. There must be some cause for the appearance of bondage and that cause is *māyā-avidyā*.



Thus in the first aphorism itself, the author of the *Brahma-sūtra* indicates the concept of *māyā-avidyā*. He expressly states it in the aphorism — *tadguṇa-sāratvāt tadvyapadeśaḥ prājñavat* (II, iii, 29).

The second aphorism, *janmādyasya yataḥ* (I, i, 2) sets forth that Brahman is both the material and the efficient cause of the universe. Its being the material cause of the universe, however, is not clearly expressed in the aphorism. But the aphorism — *prakṛtiśca pratijñā dr̥ṣṭāntānuparodhāt* (I, iv, 23) affirms the material causality of Brahman in respect of the universe. Śrī Śaṅkara while commenting on this aphorism states: "Brahman is to be admitted as the material cause of the universe, as this view does not conflict with the statements setting forth the thesis and the illustrative instances. The statement putting forth the thesis is the following: "Have you ever asked for that instruction by which that which is not heard becomes heard; that which is not reflected on become reflected on; that which is not known, known." Now the knowledge of everything is possible only through the cognition of the material cause, since the effect is not different from the material cause. The illustrative example is: "O gentle one! just as by one clod of clay all that is made of clay becomes known, the modifications being only a name arising from speech, while the truth is that it is just clay." Similar statements putting forth the thesis and illustrative instances which are to be found in all Vedānta texts are to be viewed as proving that Brahman is the material cause of the world."

The point that is of profound importance here is that the thesis, namely, the knowledge of everything through the cognition of the material cause, that is



Brahman, would hold good only when we accept the world to be non-distinct from Brahman. And this would be possible only when it is held that Brahman itself appears through *māyā-avidyā* as the universe. Bādarāyaṇa, thus, makes express mention of the concept of *māyā-avidyā*.

In the same way, the aphorism — *ātmani caivam vicitraśca hi* (II, i, 28) sets forth the concept of *māyā-avidyā*. Śrī Śaṅkara while commenting on this aphorism says: "Just as there is the manifold appearances of dream objects in the self while the latter does not undergo any change, so also the whole universe appears in Brahman without the latter undergoing any change." It follows from this that Brahman appears as the world through *māyā-avidyā*.

Brahman is thus accepted as the material cause of the universe. It cannot be the transformative material cause; for if it is held that the whole of Brahman undergoes transformation, then Brahman as such would have ceased to exist after the universe issued forth, and therefore there is no point in the Upaniṣads declaring that one should realise Brahman. On the other hand, if it is said that a part of Brahman undergoes transformation, then Brahman endowed with parts would be non-eternal. Moreover, this admission would be in serious conflict with the Upaniṣadic teaching that Brahman is partless. Hence it must be held that Brahman is the transfigurative material cause. It *appears* as the universe; it does not transform itself into the universe. And, appearance would be possible only through *māyā-avidyā*.

It would be clear from the above analysis that the concept of *māyā-avidyā* has been advocated by the

author of the *Brahma-sūtra* and the criticism that the *māyā-vāda* is not acceptable to the author of the *Brahma-sūtra* is, therefore, unsound.

## NOTES

1. *Śvetāśvatara Upaniṣad*, IV, 10.
2. *Ibid.*, I, 3.
3. *Bhagavad-gītā*, V, 15.
4. *Bṛhadāraṇyaka Upaniṣad*, III, viii, 8.
5. *Chāndogya Upaniṣad*, III, xiv, 2.
6. *Brahma-sūtra*, III, ii, 11.
7. Śaṅkara's commentary on the *Brahmasūtra*, I, i, 12.

# THE PRECEPTORS OF ADVAITA VEDĀNTA

## AN INTRODUCTORY STUDY

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*N. Veezhinathan*

The philosophy of Advaita centres around the doctrine of *avidyā* or *māyā*. The distinguishing feature of this school is the doctrine that the material world is an illusion. It is accordingly frequently referred to as *māyāvāda*. The ultimate reality is Brahman which is attributeless (*nirguṇa*) and formless (*nirākāra*) and which is of the nature of absolute consciousness. Owing to *avidyā* or *māyā* it appears as *jīva*, *Īsvara*, and the world. The true nature of *Īsvara* and *jīva* is Brahman. The universe as such is indeterminable either as real or as unreal. *Jīva* is to realize its identity with Brahman. To remain as Brahman is the ultimate goal, *i.e.*, liberation. And, this is possible only by overcoming *avidyā*. *Avidyā* could be removed only by the direct experience of Brahman. This, in short, is the philosophy of Advaita.

The concept of Brahman as *nirguṇa* and *nirākāra*, and as associated with *avidyā* finds full expression in the Upaniṣads, and has been foreshadowed in the *Ṛg-veda*. In a remarkably profound hymn, the *Ṛg-veda*



speaks of the ultimate reality as one and as associated with *avidyā*. And the hymn is as follows:

*na mr̥tyurāsīt amṛtam na tarhi  
na rātryā ahna āsīt praketaḥ  
ānīdavātām svadhayā tadekam  
tasmāddha anyam na param kiñcana āsa.<sup>1</sup>*

Śrī Śaṅkara cites this hymn in his commentary on the *Brahma-sūtra*. The hymn means: "Before the creation of this world there existed neither the lord of death nor the nectar of the divine beings; there did not exist the sun and the moon — the marks of day and night. There existed only *That one* associated with *avidyā*. It was not directed by anything, and, in fact there existed nothing apart from it." As M. Hiriyanna observes: "We are here on the threshold of Upaniṣadic monism."<sup>2</sup> Later, in the Upaniṣads, we find the full development of this and other allied concepts which constitute the philosophy of Advaita.

The philosophy of Advaita has been expounded by many preceptors from time immemorial. According to tradition, Īsvara or the supreme Lord imparted the knowledge of Brahman or the truths of Vedānta to Brahmā who, in turn, imparted it to Vasiṣṭha, his *mānasaputra*. From Vasiṣṭha to Śuka, the truths of Vedānta were handed down as from father to son in succession. Śakti, Parāśara, Vyāsa, and Śuka, belong to this line of succession. With Śuka and Gauḍapāda starts the line of succession from preceptor to disciple. The earliest extant formulation of the Advaitic doctrine is found in Gauḍapāda's *Kārikā* which summarizes the teaching of the *Māṇḍūkya Upaniṣad*. His grand-disciple Śrī Śaṅkara expounded the doctrine in a

systematic way in his commentaries on the Upaniṣads, the *Bhagavadgītā*, and the *Brahmasūtra*. His four disciples Padmapāda, Suresvara, Toṭaka and Hastāmalaka-enriched the Advaita literature by their commentaries on his works and by independent treatises elucidating the important concepts of Advaita.

Before Śrī Śaṅkara there were three noteworthy Advaitic preceptors who did not belong to either of the lineages described above, viz., Sundarapāṇḍya, Brahmanandin, and Draviḍācārya. Sundarapāṇḍya has been identified as the author of the three verses which Śrī Śaṅkara cites in his commentary on the *Brahmasūtra*, *tat tu samanvayāt*.<sup>2</sup> Brahmanandin wrote a work called the *Vākya* which was an exposition of the import of the *Chāndogya Upaniṣad*. Draviḍācārya embellished this work by his commentary on it.<sup>4</sup> These two works are not available; but they are known from the references to them in other works on Advaita.

Apart from these authors who belonged to the Advaitic school, there was one Bhartṛprapañca who advocated the doctrines of *Bhedābheda* and the *Brahmapariṇāma-vāda*. He held, as against Advaita, that liberation results from the combination of *jñāna* and *karma*. Then there were the schools of Sāṅkhya, Nyāya-Vaiśeṣika and Buddhism. The Sāṅkhya conception of *prakṛti* as the source of the universe by being independent of Puruṣa; Nyāya-Vaiśeṣika conception of atoms as the material cause of the universe, and Īsvara as its efficient cause; and the Buddhistic conception of void or manifold momentary consciousness as the ultimate principle — all these are directly opposed to the Vedāntic position of Brahman as being the ultimate principle and the material and efficient



cause of the universe. Śrī Śaṅkara in his commentaries on the Upaniṣads and the *Brahmasūtra* refutes these positions. In his Bhāṣyas on the Upaniṣads and the *Bhagavadgītā*, he refutes the view of Bhartṛprapañca namely, that *jñāna* associated with *karma* leads to liberation. Śrī Śaṅkara's disciples — notably Suresvara, and Padmapāda — paid particular attention to the criticism of these theories in their commentaries.

Sarvajñātman, a younger contemporary of Śaṅkara wrote the work *Saṅkṣepaśārīraka* which is a succinct exposition in verse of the views of Śrī Śaṅkara as stated in his *bhāṣya* on the *Brahma-sūtra*. Preceptors of Advaita wrote many commentaries on Śrī Śaṅkara's works and these commentaries were supplemented by other commentaries.

To appreciate the role played by the preceptors of Advaita in the post-Śaṅkara period, it is necessary to note the history of Indian philosophy in general. There were authors who were active in opposing the philosophy of Śaṅkara. The opponents of Śaṅkara and his school were mainly of two groups — the Naiyāyikas and the Bhedābheda-vādins. These two formed the main targets of the criticisms of the Advaitins in the centuries immediately following Śrī Śaṅkara. Of the exponents of the *bhedābheda-vāda*, Bhāskara who appeared on the scene immediately after Śaṅkara led the opposition against the exposition of Śaṅkara. The advaitic dialectics against this critic of Advaita had five of its leading protagonists in Vācaspatimisra, Anubhūti-svarūpa, Prakāśātman, Ānandānubhava, and Ānanda-pūrṇa. Bhāskara upheld not only the old pre-Śaṅkara philosophical positions of *bhedābheda* and *pariṇāmavāda*, but also upheld the ancient view on the *sādhana* plane



of combining *jñāna* and *karma* and the monastic mode called *tridaṇḍisannyāsa*. The preceptors mentioned above criticized effectively Bhāskara who symbolised this type of opposition to Śaṅkara.

In the field of Nyāya also there was revival of activity which was directed mainly against the new philosophy of *jaganmithyātva*. In the times before the 10th century — if we may draw a rough demarcation like that — the orthodox *darśanas* particularly the Nyāya were concerned with opposing the Buddhistic schools. After this period when the influences of Buddhism waned, the attention of the orthodox schools turned in a more pronounced manner against each other. The Nyāya system was rendered more or less ineffective and the *bhedābheda* school was superseded by the new developments of the theistic and pluralistic schools of Rāmānuja and Madhva. Later Advaitic dialectics concerned itself in the main with the last mentioned schools.

When we view the history of Advaita in relation to the other schools on the lines indicated above, we can see what important role the able preceptors of Advaita played in the field when post-Śaṅkara Advaita had to contend against the Bhedābheda, the Nyāya, the Viśiṣṭādvaita and the Dvaita. We have already referred to the five preceptors of Advaita who led the opposition against the Bhedābheda-vāda of Bhāskara. Śrī Harṣa, Ānandānubhava, Citsukha, Ānandapūrṇa, Rāmādvaya, and Pratyaksvarūpa refuted the Nyāya system and proved on the basis of reasoning the illusory nature of the phenomenal world. Madhusūdana Sarasvatī in his commentary on the *Śaṅkṣepaśārīraka* critically examined some of the objections raised

against Advaita by the Viśiṣṭādvaita school. And Nṛsimhāśrama, Madhusūdana Sarasvatī and Brahmanānda Sarasvatī were active in opposing the Dvaita school and in answering the objections raised against Advaita by that school.

There were other preceptors like Jñānaghana-pāda, Ānandabodha, Vidyāraṇya, Sadānanda, Rāmakṛṣṇādhvarin who wrote independent treatises elucidating the important concepts of Advaita. Appayya Dīkṣita and Paramasivendra Sarasvatī, the 57th *ācārya* of the *Kāmakotī-piṭha* enriched Advaita literature by works such as *Siddhānta-leśa-saṅgraha*, *Vedānta-nāmaratna-sahasra*, *Dahara-vidyāprakāśikā* and the like. Sadāśiva Brahmendra, the disciple of Paramasivendra wrote commentaries on the *Brahma-sūtra*, the *Siddhānta-leśa-saṅgraha*, etc.

Special mention must be made of Upaniṣadbrahmendra whose *maṭha* at Kāñcīpuram has close contacts with the *Kāmakotī-piṭha*. The most important and sustained work of his is his commentaries on the one hundred and eight Upaniṣads. There was another important Advaitic preceptor Pṛthvīdhara who was the *sannyāsin* of the Bhāratī order and whom Śrī Śaṅkara installed as the first head of the Śṛṅgeri Pīṭha. He came to Kāñcī along with some of his disciples on hearing the news that Śrī Śaṅkara had attained *siddhi* there. His disciples must have stayed at Kāñcī, and we have, in the Kāmākṣī temple, a sculpture of a *sannyāsin* of the Bhāratī order. Preceptors of Advaita rendered solid service to the cause of Advaita by writing treatises elucidating the Advaitic concepts and by refuting the objections against Advaita and by rejecting the view-points opposed to Advaita.



There are others whose works on Advaita are in regional languages. Mention may be made of Jñānadeva, Niscaladāsa, Potana, and Tāṇḍavarāyar. Poets like Kālidāsa and Kṛṣṇamiśra were great Advaitins and they introduced the Advaita concepts in their works.

#### NOTES

1. *Ṛg-veda*, VIII, vii, 17.
2. *Outlines of Indian Philosophy* (London: George Allen & Unwin Ltd., 1932), p. 43.
3. See *Journal of Oriental Research*, Madras, 1927, pp. 1-15.
4. *Draviḍātreyā Darśanam*, by Polagam Sri Rama Sastri, (Kamakoti Kosasthanam, 4, Francis Joseph Street, Madras).



## BRAHMAN — THE SOURCE OF ALL

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*R. Balasubramanian*

There are two key passages in the *Bhagavad Gītā* which clearly set forth the idea that Brahman, the supreme reality, is not only the source, but also the controlling principle of everything in the world. One passage reads as follows:

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । (X, 8)

It means "I am the source of all; from me everything comes into being." The following is the second passage:

मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ (VII, 7)

It means "There is naught else higher than I, Oh Dhanañjaya! In Me all this is woven as clusters of gems on a string."

Since Brahman is the source of the entire world, it is said to be the material cause (*upādānakāraṇa*). One may think that though Brahman is the material cause, there must be some other entity besides Brah-

man to play the role of an efficient cause (*nimitta-kāraṇa*). We find in our day-to-day experience that the material cause is different from the efficient cause. Clay is the material cause of the pot which is made out of it. A potter who works on the clay and shapes it into the form of a pot is the efficient cause. We find that one and the same entity is not the material as well as the efficient cause. In the same way it may be thought that, for the creation of the world we require two different entities to serve as material and efficient causes. If Brahman as the source of the world is the material cause, it cannot at the same time be its efficient cause as well, in the same way as clay which is the material cause of pot cannot also be its efficient cause. In other words, it may be urged that there must be some other being in addition to Brahman in order to function as the efficient cause. If Brahman which is sentient is viewed as the efficient cause, then it cannot at the same time be the material cause of the universe.

When Lord Kṛṣṇa says, "There is naught else higher than I, O Dhanañjaya," it means, as Śaṅkara points out in the commentary on this text, that "There is no other cause besides Me, the Supreme Lord; I alone am the cause of the universe." If so, there is no textual warrant for holding the view that, if Brahman is the material cause, something else must be the efficient cause, or that if Brahman is the efficient cause, some other entity must be the material cause of the world. In other words, according to the *Bhagavad Gītā*, Brahman is both the material and the efficient cause of the world.

That Brahman is both the material and the efficient cause rolled into one is stated in many texts of



the *Upaniṣads*. The *Chāndogya* text, (VI, ii, 1) says “In the beginning, there was Being alone, one only without a second.” Since Being, *i.e.* Brahman, is the source of everything, it is the material cause. Since there is no second to it, it must also be the efficient cause. The same *Upaniṣad* goes on to say in the sequel, “It thought: May I be many, may I grow forth ...” The capacity to see, to think, on the part of Being shows that it is not an inert principle, but something conscious or intelligent, and that it is therefore the efficient cause of the world as well. There are other passages also in the *Upaniṣads* which stress the idea that Brahman, the ultimate reality, is both the material and efficient cause rolled into one.

The same idea is brought out in the *Vedāntasūtra* by Bādarāyaṇa. With a view to refute the *prima facie* view (*pūrva-pakṣa*) which holds that Brahman is only the efficient cause of the world, Bādarāyaṇa formulates the *sūtra* (I, iv, 23), “Brahman is the material cause also, as this view is not contradictory to the proposition (*pratijñā*) and the illustrations (*dr̥ṣṭānta*)”.

The *sūtra* mentioned above refers to the *Chāndogya Upaniṣad* (VI, i, 3) which says that Brahman is that by knowing which everything becomes known. The Upaniṣadic statement (*pratijñā*) is of the nature of promise or an assurance, for it declares that whatever is unknown (*avijñāta*) becomes known (*vijñāta*) when Brahman, the source of everything, is known. Only if Brahman is the material cause of the world, it is possible to know everything through the knowledge of Brahman.

What is the justification for the promise held out by the *Upaniṣad*? The reason in support of the pro-



missory statement can be stated as follows. The effect is non-different from its material cause, for it is the cause which, through modification, is in the form of the effect. Therefore, to know the cause is to know the effect. The *Upaniṣad* explains the promissory statement by giving the examples (*dr̥ṣṭānta*) of clay and gold. By knowing one lump of clay all that is made of clay is known. Again, by knowing one nugget of gold all that is made of gold is known. A pot which is made of clay is in essence clay, and nothing but clay. That is why we call it a clay-pot. A necklace that is made of gold is in essence gold, and nothing but gold. Hence we call it a golden necklace. Inasmuch as clay or gold, being the source, constitutes the essence of the thing made out of it, to know the cause (*e.g.* clay or gold) is to know the effect (pot or necklace) which comes out of it. The same thing holds good in the case of Brahman and the world. Since Brahman is the material cause of the world, to know Brahman is to know the world, *i.e.* to know everything of which Brahman is the essence.

There is harmony in the central teaching of the *Upaniṣads*, the *Bhagavad Gītā* and the *Vedāntasūtra*. The declarations of Lord Kṛṣṇa that "I am the source of all; from me everything comes into being," and that "There is naught else higher than I," must be understood in the light of the explanation given above. The truth conveyed by the *Upaniṣads*, the *Bhagavad Gītā* and the *Vedāntasūtra* is confirmed by the mystics who speak on the basis of their authentic experience. Here is a great mystic, Poygai Āḷvār who says:

உலகும் உலகிறந்த உழியும் ஒண் கேழ்  
விலகு கருங்கடலும் வெற்பும் — உலகினில்

செந்தீயும் மாருதமும் வானும் திருமால் தன்  
புந்தியால் ஆய புணர்ப்பு.

It means: "The world, the state of dissolution when the world ceases to be, the black ocean full of waves and of beautiful colour, the mountains, the red fire, the air and the sky which are in the world — all these are the creations from the Lord (Lakṣmī-Nārāyaṇa) through His volition."

This hymn of the Āḷvār is significant as it brings out very vividly that God is both the material and efficient cause of the world. The world that the Āḷvār speaks of, first of all, suggests the state of creation (*sr̥ṣṭi*). Then reference has been made to the dissolution of the world (*pralaya*). The maintenance of the world (*sthiti*), though not explicitly stated, is understood in the context. It means that God is the source from which the world has come; it is God who maintains the world; and into God the world is finally resolved. In the second and third lines of the hymn, Poygai Āḷvār refers to the objects created by God. Mention is made of the five elements — ether, air, fire, water and earth. All the objects of the world are made up of these five elements. Compare this with what the *Taittirīya Upaniṣad*, II, i, 1, says: "From that Brahman, which is the Self, was produced ether (*ākāśa*). From ether emerged air (*vāyu*). From air was born fire (*agni*). From fire was created water (*āpaḥ*). From water sprang up earth (*pr̥thivī*)." Towards the close of the third line and in the last line of the hymn, the Āḷvār says that the world has come out of God through His volition. The expression used by the Āḷvār can be construed in two ways as "தன்னால் ஆய புணர்ப்பு" and "தன் புந்தியால் ஆய புணர்ப்பு." The expression



“தன்னால் ஆய புணர்ப்பு” means that creation has proceeded from God; and so God is the material cause of the world. This can be compared with the Upaniṣadic statement that from Brahman which is the Self, ether, air, etc. came out. The expression “தன் புந்தியால் ஆய புணர்ப்பு” reminds us of the *Taittirīya* text (II, vi, 1), which says: “It desired: May I become many.” It means that God is also the efficient cause of the world.

It remains to show how Brahman, the ultimate reality, brings about the world of plurality — the world which consists of the elements such as ether, air, fire, water, and earth, and the manifold objects comprising these elements. According to Advaita, Brahman endowed with the power of *māyā* is the creator of the world. Neither Brahman-in-itself nor *māyā* by itself is the cause of the world. Brahman-in-itself is neither the cause nor the effect of anything. It is non-relational. Strictly speaking, its relation to anything in terms of cause-effect relation is, therefore, untenable. *Māyā* by its very nature is inert (*jaḍa*) and so it cannot by itself, in the absence of a sentient principle, be the cause of anything. Advaita, therefore, holds the view that Brahman associated with *māyā* is the cause of the world.

The world does not come into existence as a result of the modification (*pariṇāma*) of Brahman. Unlike clay which, undergoing change or modification, appears as a pot, Brahman does not undergo any change for the purpose of appearing as the world. Brahman is immutable (*kūṭastha*). It is free from activity. A text of the *Śvetāśvatara Upaniṣad* (VI, 19) says that Brahman is “without parts, without activity, tranquil”



(*niṣkalam niṣkriyam śāntam*). We know that whatever is subject to change is not eternal. If Brahman were to undergo change or modification, it will cease to be eternal. So Advaita maintains that Brahman which is immutable serves as the locus (*adhiṣṭhāna*) for the appearance of the world, in the same way as a rope without undergoing any change serves as the locus for the appearance of a serpent therein.

*Māyā*, however, undergoes change, and projects the manifold universe. It functions in a twofold way. It suppresses the truth of Brahman through its power of concealment (*āvaraṇa-śakti*). It also suggests what is false through its power of projection (*vikṣepa-śakti*). So the world is an appearance in Brahman, through the work of *māyā* which alone is subject to change. For an appearance or illusion to take place, two factors are necessary: (1) a locus and (2) a defect. When a rope is mistaken for a snake, both these factors are present. While the rope is the locus, *avidyā* which is the defect projects, through its own modification, the appearance of a snake in that place, at that time. If we see the world, while in truth Brahman is the reality, it is because of *māyā*, which is the defect, the principle of delusion. Having concealed the nature of Brahman, which is the locus, it makes us see the world of plurality. When Lord Kṛṣṇa says that "From me everything comes into being," it must be understood that the whole world evolves from *māyā* (otherwise called *prakṛti*) which is associated with the Lord, for He is the *Māyin*, one who has the power of *māyā*. The *Śvetāśvatara Upaniṣad* (IV, 10) says: "Know then that *prakṛti* is *māyā*, and the wielder of *māyā* is the great Lord."

*Māyā*, which is also called *avidyā* or *ajñāna*, suppresses the truth and suggests the false and thereby deludes the people. It can be removed only by means of the right knowledge. Knowledge and ignorance are opposed to each other; they are mutually exclusive. When there arises the right knowledge of the ultimate reality, *māyā* ceases to be. Lord Kṛṣṇa conveys this idea in the *Gītā* as follows. First of all, He says (V,15) that "Knowledge is enveloped by ignorance; there- by mortals are deluded." Then He suggests the means by which *ajñāna* can be removed. He says (V, 16): "To those whose ignorance is destroyed by the know- ledge of the Self, wisdom, like the sun, illumines that Supreme." Consider the case of the person who has mistaken the rope for the snake. When the deluded person knows that the object in front is only a rope, he no more suffers from ignorance which has deceived him by suppressing the truth and suggesting the false. Nor does he perceive the snake any more. In the same way when the truth of Brahman is known, there is neither *māyā*, nor the pluralistic universe which *māyā* has falsely projected. He who knows Brahman over- comes the sorrow of bondage. To know Brahman is to remain as Brahman which is *sat-cit-ānanda*.



## THE SIX ORTHODOX WAYS OF WORSHIP\*

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*Polagam Śrī Rāma Śāstrī*

The description of the Head of the Śrī Kāmakoṭi Pīṭha at Kāñcī, contained in the usual gracious communications (Śrīmukhas) of His Holiness proclaims that Śrī Śaṅkara Bhagavatpāda bore the honorific title of *Ṣaṇmata-pratiṣṭhāpakācārya*, he who established the six forms of worship. These forms of worship are Śaiva, Vaiṣṇava, Śākta, Saura, Gāṇāpatya and Kaumāra. These are known as devotional forms of worship (*bhaktidarśanas*). They are all called *darśanas* as they are all means for the attainment of *jñāna* (knowledge).

शैवं च वैष्णवं शाक्तं सौरं वैनायकं तथा ।  
स्कान्दं च भक्तिमार्गस्य दर्शनानि षडेव हि ॥

Thus has said Śrī Vidyāraṇya in the *Purāṇasāra* and *Parāśara Mādhavīya*.

These six systems of worship are pure orthodox systems, because Śrī Bhagavatpāda who established

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\* Courtesy: *Śaṅkara and Ṣaṇmata*, Souvenir published in connection with the conference on "Śaṅkara and Ṣaṇmata," Madras, 1-6-'69 to 9-6-'69, pp. 16-19.



them was himself an orthodox person and a protagonist of the *Vedas*. Brahmānanda Bhāratī classifies the followers of the various forms of worship leading to liberation as under (in *adhyāya* I, *amśa* 1 of his ancient work *Puruṣārtha Prabodha*): 1. Śuddha Vaidika, 2. Tāntrika Vaidika, 3. Śuddha Tāntrika, 4. Vaidika Tāntrika. The *Tantras* prescribe various modes of worship and these may in some respects differ from the prescription of the *Vedas*. But the *Vedas* and *Tantras* are not to be taken to be mutually antagonistic. One who follows the *Vedas* (Vaidika) may take in certain elements of the *Tantras* (and *vice versa*). The Vaidika who is in some way connected with Tantra is the Tantra Vaidika and he who is bereft of that connection is the Śuddha Vaidika (pure follower of the *Vedas*). The Tāntrika who has no connection with the *Vedas* is Śuddha Tāntrika, and the Tāntrika in whose scheme *Veda* is a part is Vaidika Tāntrika. Of these the Bhagavatpāda comes under the class of Śuddha Vaidikas — *i.e.*, he was essentially an upholder of the Vedic mode of worship.

The afore-said six forms of worship are Śuddha Vaidika. Hence there is no mutual contradiction among them. It is well known that for this reason the followers of each of these modes of worshipping a particular deity as the Supreme include the other Gods (also) with the particular Divinity that they worship everyday. The orthodox regulate their daily life, according to a text of *Parāśara Smṛti*, by the Karmas of Sandhyā worship, ceremonial bath, meditation, oblation in the sacrificial fire, worship of the Gods, hospitality and oblations to all creatures.

सन्ध्या स्नानं जपो होमो देवतानां च पूजनम् ।  
आतिथ्यं वैश्वदेवं च षट् कर्माणि दिने दिने ॥

Worship of the Divinity is one among them. This worship generally takes the form of *pañcāyatana pūjā*, worship of the symbols of the five Divinities. These Divinities are the Sun, the Mother Goddess Ambikā (Śakti or Devī), Viṣṇu, Gaṇapati and Śiva (Mahesvara).

आदित्यमम्बिकां विष्णुं गणनाथं महेश्वरम् ।  
पञ्चयज्ञपरो नित्यं गृहस्थः पञ्च पूजयेत् ॥

“Pañcāyatana” means the location of the symbol of these five Gods before the worshipper.

There is a rule as to where the symbol of a particular Divinity should be placed in this worship. The important Divinity is placed in the centre and the rest are placed in the corner directions around the central Divinity, beginning with north-east. What is the important Divinity is determined by the worshipper’s devotional inclination arising from his *karmas* in past lives, and the tradition of his family. The Śaiva who is a devotee of Śiva, the Vaiṣṇava who is a devotee of Viṣṇu, the Śākta who worships Śakti and others too similarly should place in the centre the symbol of the Divinity of their choice and worship accordingly. That men are classified as belonging to one of the six sub-faiths does not mean that there is any difference among the Gods themselves. It is to drive home this truth, a worshipper offers prayers to the other forms in addition to his favoured one in the *pañcāyatana-pūjā*.

In *Śiva-pañcāyatana-pūjā* of Śaivas, Śiva (Śiva’s symbol: the *bhāṇa-liṅga*) is placed in the centre, Viṣṇu is placed in the north-east, Sūrya in the south-east, Gaṇapati in the south-west and Devī in the north-west. The order in *Viṣṇu-pañcāyatana* of the Vaiṣṇavas



is as follows: Viṣṇu in the centre and clockwise in the corner directions beginning with north-east are placed Śiva, Gaṇapati, Sūrya and Devī. In *Saura-pañcāyatana* of the Sauras it is as follows: Sūrya in the centre and the others in the order of Śiva, Gaṇapati, Viṣṇu and Devī, starting with the north-east. The Śākta who worships Śakti places Devī in the centre and Viṣṇu, Śiva, Gaṇapati and Sūrya all round in the aforesaid order. The Gāṇāpatya places Gaṇapati in the centre and the rest all round in the following order: Viṣṇu, Śiva, Sūrya and Devī. This order of location is enunciated in the *Nirṇayasindhu*.

शम्भौ मध्यगते हरीनहरमूदेव्यो, हरौ शङ्करे-  
 भास्येनागसुताः, रवौ हरगणेशजाम्बिकाः स्थापिताः ।  
 देव्यां विष्णुहरेभवक्त्ररवयो, लम्बोदरेऽजेश्वरे-  
 नाम्बाशङ्करभागतोऽतिसुखदा व्यत्यासतो हानिदाः ॥

(शङ्करभागत here means the north-east, sacred to Śiva and therefore called *Īsānya*). Taking each one of the Divinities worshipped in this *pañcāyatana-pūjā* as the prime One arose the five forms of worship (or *matas* as they are called) namely Śaiva, Vaiṣṇava, Śākta, Gāṇāpatya and Saura.

But a question may arise. Why is Skanda or Kumāra who is one of the six Divinities mentioned in the beginning as presiding over each of the Ṣaṇ-matas not worshipped here? It is only *pañcāyatana* (worship of the five) and not *ṣaḍāyatana* (worship of the six). If Skanda worship is not included in this scheme, how can the Bhagavatpāda be called *Ṣaṇmata-sthāpanā-cārya*?

The reply is: It is well known that the orthodox forms of worship are sixfold. It is equally well known



that Śrī Bhagavatapāda is *Ṣaṇmatasthāpanācārya* and apart from the faith of Skanda there is no sixth form of worship. Skanda worship is celebrated in the *Skanda Purāna* and is very popular among devotees. Kālidāsa was a great Skanda-bhakta. Śrī Bhagavatpāda has sung in praise of Skanda in the *Subrahmanya-bhujāṅga-stotra*. So, the *Skanda-mata* or *Kaumaram* must be included in the *Ṣaṇmatas*. Some worshippers include a symbol of Nāgarāja (Serpent King) in the *pañcāyatana-pūjā* and worship it. This practice shows that Skānda or Kaumāra is one of the *Ṣaṇ-matas*, because Skanda is always identified with the Serpent — or the coiled power of the soul called *Kuṇḍalinī*.

Then, where are we to place the symbol of Skanda among the rest in the *pañcāyatana* worship? Śiva is generally worshipped in association with Umā and Skanda as Somāskanda, as the very name signifies. So, it would appear that Skanda should be placed between Śiva and Umā. It is seen that Skanda is located between Śiva and Devī in temples. So, in the *pañcāyatana* also Skanda may be accommodated between their symbols. Either an image of Skanda, or in its place a symbol like the spear (Śakti or Vēl) may be placed. Some worshippers actually do so.

Skanda may be placed in the *Śiva-pañcāyatana* between Śiva in the centre and Devī in the north-west — he may be placed by the side of Devī; in *Viṣṇu-pañcāyatana* between Śiva in north-east and Devī in north-west *i.e.*, in the North; in *Sūrya-pañcāyatana* the same as in *Viṣṇupañcāyatana*. In *Śakti-pañcāyatana*, Skanda may be placed between Devī in the centre and Śiva in the south-east. In *Gaṇapati-pañcāyatana*, Skanda's place will be near Devī. It will not matter that in this last

arrangement Gaṇapatī himself comes between Śiva and Devī and *ipso facto* between Śiva and Skanda, as Gaṇapati is none other than Skanda's elder brother.

It is not necessary, that because of the inclusion of Skanda the mode of worship be called *Ṣaḍ-āyatana*. Skanda need not be totally distinguished from Gaṇapati and the form of *pūjā* may still be called *pañcāyatana*. In the work-a-day world too, children (and Skanda is but a 'child' = Kumāra) are not separately counted.

Skanda *bhaktas* who wish to worship Him as the central Deity by this scheme of arranging the other divinities around may locate Him in Gaṇapati's place in *Gaṇapati-pañcāyatana* which incidentally is the sacred centre between Śiva and Śakti. Gaṇapati will have His place near Śiva, just as Skanda has his place near Devī in *Gaṇapati-pañcāyatana*. This accommodation of Skanda in the *pañcāyatana* fortifies our contention that there is no opposition among the Divinities in the scheme of worship.

While speaking about *Śiva Pūjā*, Bodhāyana speaks invariably about *Skanda-pūjā* too. In the *Gr̥hya Sūtras*, Āpastamba speaks of oblations (*balis*) of cooked food. Of these *Īsānabali* is one. He prescribes two opposite positions, south and north, to Īsāna and His wife *Mīdhusī*. He locates therein Īsāna, His Devī and their attendants. Between the two positions he locates Skanda known as Jayanta and says that He should be worshipped with offerings of *arghya*, *pādya*, *ācamaniya* etc. This shows that the Maharshis approved of worshipping Skanda in Śiva Pūjā and the location of Skanda is between Śiva and Śakti. So all the six divinities are worshipped everyday in the daily devotional practices of the orthodox.



आदित्यस्य सदा पूजां तिलकस्वामिस्तथा ।  
महागणपतेश्चैव कुर्वन् सिद्धिमवाप्नुयात् ॥

says Yājñavalkya in his *Smṛti*. 'Tilakasvāmi' here means Skanda who is fond of the fragrant mark in the forehead, Tilaka.

Another thing must be noted here. In the *pañcāyatana-pūjā*, the divinities face east and the worshipper sits facing the north. This is the usual practice. It is in accordance with this that the locations of the divinities have been determined. Sometimes and in some places it may be necessary that the divinities have to be made to face north or south, the worshipper sitting in front of them. What positions should the divinities occupy then? The *Smṛti* says:

पूज्यपूजकयोर्मध्यं प्राची प्रोक्ता विचक्षणैः ।  
प्राच्येव प्राची सोद्दिष्टा मुक्त्वा वै देवपूजनम् ॥

In the matter of devotional worship the middle between the worshipper and the worshipped should be considered the east. In other matters the natural east must be considered as such. The determination of the other directions must be made accordingly. The worshipper must invariably avoid facing south.

We shall now proceed to show that the six Śuddha Vaidika forms of worship are contained within two. In the six forms detailed above, Devī is the consort of Śiva and Gaṇapati and Skanda are His sons. They are connected with Śiva and hence the Śākta, Gāṇāpatya and Skanda-matas may be subsumed under Śaiva. Viṣṇu-mata alone is separate. Sūrya (Sun God) is included among the jīvas and does not find a



place among the divinities that are worshipped. It is true that *Antarādityavidyā* prescribes that the divinity imbedded in Sūrya is to be worshipped by Himself. Yet, there are two texts namely:

द्वयेयस्सदा सवितृमण्डलमध्यवर्ती नारायणः ।  
सौरमण्डलमध्यस्थं साम्बम् ।

According to these, Nārāyaṇa in the former case or Śiva in the latter is to be worshipped as the power inhering in Sūrya. In association with Viṣṇu we have the name 'Sūryanārāyaṇa', in association with Śiva the name 'Śiva-ādityamiśra'. So Sūrya-*mata* (Faith) is included either in the Viṣṇu or Śiva-*mata*. Hence, it follows that the Śuddha Vaidika-*matas* are, in practice, two only, Vaiṣṇava and Śaiva.

People generally talk of two Gods only.

एको देवः केशवो वा शिवो वा ।

God is one, call him Kesava or Śiva.

हरेरिदं हारं, हरस्येदं हारं, हारं च हारं च हारे, अग्रयोहारे  
यस्य सः अग्रहारः ।

What pertains to Hara (Śiva) is *hāram*; what pertains to Hari (Viṣṇu) is also *hāram*. *Hāram* and *hāram* are *hāre*. Hari's temple is called *hāram*. Hara's temple also is called *hāram*. So a *hāram* each propitiated to Śiva and Viṣṇu in the two ends of a village make what is called an *agrahāram*. Considered this way too, there are only two principal divinities and these two kinds of temples are generally seen everywhere. These two forms are not opposed to each other. Hence temples for them both were erected in every village and to this day people offer worship in both. But among the

worshippers, those who put on Vibhūti have come to be affiliated with *Śiva-mata* and those who wear the Gopīcandana with *Viṣṇumata*, according to the documents of yore.

Thus we have shown that the pure orthodox forms of worship are two. We shall now proceed to establish that in fact even these two are really one. Kālidāsa says that God is one only, not two:

एकैश्वर्ये स्थितोऽपि प्रणतबहुफले यः स्वयं कृत्तिवासाः ।

Thus Hari and Hara being one, there is no difference or opposition between them. So it is asserted that ultimately our Faith or *mata* is one only. In Malabar, in the Vaidika form of worship, Śiva and Viṣṇu are enshrined in the same temple.

Describing Rāma bathing in the Godāvarī with Sītā, Vālmīki says (*Āraṇyakāṇḍa*, 16th *sarga*):

कृताभिषेकस्स रराज रामः सीताद्वितीयस्सह लक्ष्मणेन ।  
कृताभिषेको गिरिराजपुत्र्या रुद्रस्सविष्णुर्भगवानिवेशः ॥

Rāma having bathed with Sītā and Lakṣmaṇa looked like Śiva having bathed with Śakti and Viṣṇu. This *śloka* will make it appear that Viṣṇu is associated with Śiva in Kailāsa and the devotees can have darasna of them as they are bathed together on the same seat. Hence it is clear that the Śaiva and Vaiṣṇava forms of worship are ultimately united as one.

In the aforesaid *śloka*, some substitute रुद्रस्सनन्दी for रुद्रस्सविष्णुः in रुद्रस्सविष्णुर्भगवानिवेशः . Śrī Appayya prefers the latter in his *Rāmāyaṇa-tātparya-saṅgraha*. The Śuddha Vaidikas too are of the same view. The



Tāntrikas give a different reading. They criticise the other version as *abhūtopamā*, impossible example.

Śrī Appayya Dīkṣita has written a work called *Ratnatraya-parīkṣā*. There are three diamonds churned by him out of the milky ocean of Śrīkaṇṭhācārya's *Brahma-sūtra-bhāṣya*. He has proved that these diamonds are Śiva, Devī and Viṣṇu. That establishes the genuineness of the *Rāmāyaṇa* reading रुद्रस्त्वविष्णुर्मगवानिवेशः. As there is no opposition between Śiva and Viṣṇu, their juxtaposition will not be an impossible example.

All *Āgamas* were taught to Pārvatī (Śakti) by Paramesvara (Śiva) in the presence of Viṣṇu: *Āgama*' is compounded of the letters *ā*, *ga* and *ma*. It emanated (*āgatam*) from Paramesvara's mouth. It reached out (*gatam*) to Pārvatī. It was accepted (*matam*) by Viṣṇu. Hence it was *ā*, *ga*, *ma*, *i.e.*, 'āgama'. *Vide* the *Āgama* work *Śāradātilakam* in which occurs the *śloka*:

आगतं शिववक्त्रात्तु गतं च गिरिजामुखे ।  
मतं च वासुदेवेन तस्मादागम उच्यते ॥

Considering all this, it will be clear that worshipping Śiva and Viṣṇu together is true Vaidika-mata and that both *matas* are one only, not two. The following *śloka* shows this identity:

द्वयेयं वदन्ति शिवमेव हि केचिदन्ये शक्तिं गणेशमपरे तु दिवाकरं वै ।  
रूपैस्तु तैरपि विभासि यतस्त्वमेव तस्मात् त्वमेव शरणं मम शङ्खपाणे ॥

Saying that Vaidikamata is one only is in consonance with *Advaita-siddhānta*. *Advaita Vedānta* says that



Brahman is unitary, one only, but that it assumes different forms, like Hari and Hara and becomes the God of worship. This means that, there is no opposition between the different ways of worship as their common goal is the path of wisdom (*jñāna-mārga*). This has been accepted by Kālidāsa and other great poets. Śrī Śaṅkara Bhagavatpāda too firmly established this ancient way of worship. Hence the *suddha-vaidikamata* of the Advaitin which has been declared by those who know as not contradicting anything.

## MAṄGALAŚLOKA OF "ADVAITASIDDHI"

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S. Ranganath\*

In keeping with the tradition, Madhusūdana Sarasvatī has composed a *maṅgala-śloka* for the completion of the work without any obstacles. The Maṅgala-śloka<sup>1</sup> is as follows:

मायाकल्पितमातृतामुखमृषाद्वैतप्रपञ्चाश्रयः  
सत्यज्ञानमुखात्मकः श्रुतिशिखोत्थाखण्डधीगोचरः ।  
मिथ्याबन्धविधूननेन परमानन्दैकतानात्मकं  
मोक्षम्प्राप्त इव स्वयं विजयते विष्णुर्विकल्पोज्झितः ॥

The word *māyākalpita* in the stanza is to be understood in the sense of falsehood. The word *mātr̥tā* refers to the *pramātr̥*. This knowledge is false and hence the term, *mṛṣā*. The Dvaita *prapañca* is false and, to substantiate this, we have the following statement of the *Māṇḍūkya-kārikā*:<sup>2</sup>

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।  
मायामात्रमिदं द्वैतं अद्वैतं परमार्थतः ॥

If at all the world exists, its illusory nature is certain.

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Dualism is only appearance and the ultimate Reality is only non-dual.

In the second line of the stanza, three adjectives for Brahman are given namely, *satya*, *jñāna* and *sukha*. In fact this is *svarūpalakṣaṇa* of Brahman. Incidentally, the *Taittirīyopaniṣad* declares Brahman<sup>1</sup> as "सत्यं ज्ञानमनन्तं ब्रह्म ।" Brahman is that which is *satya*. "त्रिकालावाद्यत्वं सत्यत्वम्" — *satya* is that which is true for all the three times *viz.*, past, present and future. Śaṅkara while commenting on the Upaniṣadic sentence raises a question, किं नाम सत्यत्वम्? and he himself answers by saying that यद्रूपेण यन्निश्चितं तत्तद्रूपं न व्यभिचरतीति । — what has been conclusively realised, will remain so forever. The word '*jñāna*' indicates that it is not the ordinary *jñāna* but supreme knowledge, and it is none other than Brahman itself. The word, '*sukha*' indicates that it is eternal happiness and not a transitory happiness. Once we acquire that happiness there is no going back to sorrow again. Even the heavenly happiness is a short-lived one as the *Bhagavadgītā*<sup>2</sup> remarks "क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।" — once their merits get exhausted, they will have to come back to this world again. However, the happiness which we are referring to in the present context is in keeping with the following Upaniṣadic statement, न च पुनरावर्तते, न च पुनरावर्तते । — he is not going to be born again.

In fact this term, *satya-jñāna-sukhātmaka* has been interpreted as *sac-cid-ānanda* by Sadānanda, in his *Vedāntasāra*, *viz.*<sup>3</sup>

अखण्डं सच्चिदानन्दं अवाङ्मनसगोचरम् ।

आत्मानं अखिलाधारं आश्रयेऽभीष्टसिद्धये ॥



And, Dharmarāja Adhvarin, in his *Vedāntaparibhāṣā* also interprets it as *sac-cid-ānanda, viz.*<sup>9</sup>

यदविद्याविलासेन भूतभौतिकसृष्टयः ।  
त नौमि परमात्मानं सच्चिदानन्दविग्रहम् ॥

So, the terms *sat*, *cit*, and *ānanda* in the statements of Sadānanda and Dharmarāja Adhvarin correspond with *satya-jñāna-sukha* of the present *maṅgala-śloka*; and for both these statements the background is none other than the *Taittirīya* statement, सत्यं ज्ञानमनन्तं ब्रह्म and, this in fact is the basis for the entire Advaita philosophy itself. The term, *śrutiśikhotthākhaṇḍa-dhī-gocaraḥ* refers to the ultimate knowledge or realisation of Brahman which we get only by inculcating the philosophical thoughts which are present in the Upaniṣads.

The concept of *mithyā* plays an important role in the entire Vedānta system itself. This in fact suggests the most important topic in this text where the author mentions five concepts of *mithyā*, namely: प्रतिपन्नोपाधौ त्रैकालिकनिषेधप्रतियोगित्वम्, 'सदसद्विलक्षणत्वम्', 'ज्ञाननिवर्त्यत्वम्', 'स्वाश्रयनिष्ठ-अत्यन्ताभावप्रतियोगित्वम्', 'सद्विविक्तत्वम्'." Before mentioning the concept of *pañca-mithyātva* the author has also mentioned *dvaitamithyātva* which corresponds with the *Māṇḍūkya-kārikā* statement of मायामात्रमिदं द्वैतम् referred to earlier. The fourth *mithyātvalakṣaṇa* of the *Advaitasiddhi* namely, स्वाश्रयनिष्ठ-अत्यन्ताभावप्रतियोगित्वम् "roughly corresponds with the definition of *mithyātva* described in the *Vedānta-paribhāṣā*, namely मिथ्यात्वं च स्वाश्रयत्वेनामिमत्-यावन्निष्ठ-अत्यन्ताभाव-प्रतियोगित्वम्." As a further discussion, on this matter, is beyond the scope of this article, it is limited to this point only.

The concept of *bandha* is the one which entangles us in the worldly affair. Therefore, to get away from this *bandha* of *samsāracakra* one should think of *param-ānanda* i.e., the ultimate *ānanda* which is none other than *mokṣa* itself.

After setting this background, the concept of *mokṣa* is relevantly introduced by the author. The expression, *mokṣamprāptaiva* is very significant in the stanza because that is exactly the nature of *mokṣa* in Advaita. It is not the *dehanāśa* which is *mokṣa* for Cārvākas, or *vijñāna* of Bauddhas, or *satata-ūrdhva-gamana* of Jainas, but it is something which is inherent in Advaita and not something which is external to us and hence capable of being acquired. This is the unique way of expressing the concept of *mokṣa*. If one realises oneself, that itself is *mokṣa* in Advaita:

“ स्वस्वरूपानन्दाविर्भाव एव मोक्षः । ”  
 आत्मा तु सततं प्राप्तो अप्राप्तवद्विद्यया ।  
 तन्नाशे प्राप्तिवद्भाति स्वकण्ठाभरणं यथा ॥ ”

In the *Vedānta-paribhāṣā* the same thought is mentioned as an illustration for *mokṣa-svarūpa*:

यथा स्वहस्त-विस्मृतसुवर्णादौ तव हस्ते सुवर्णमिति आप्तोपदेशात्  
 अप्राप्तमिव प्राप्नोति ”

(Just as a person who has gold in his hand is searching for the gold, and if a trustworthy person comes and tells him that gold is in his own hands, then he realises that.) Similarly, the concept of *mokṣa* in Advaita is not something to acquire but something to be realised. He will be unaware of the fact that he himself is *mokṣa-svarūpa* as long as *ajñāna* lies in him. If he removes



this *ajñāna*, then he realises that he himself is *mukta* and this leads to the *mahāvākyas* such as तत्त्वमसि, अहं ब्रह्मासि etc. *Jīva* is none other than Brahman and hence the thought of *brahma-satyatva* and “अहं ब्रह्म असि” arises in the *jīva*. Here the word Viṣṇu could be interpreted as the omniscient One if we take the meaning of root *viśṛj - vyāptau*. The use for this *mokṣa* is:

मिथ्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥<sup>18</sup>

Keeping all this in view, the present *maṅgala-śloka* could be extended to the entire system of Advaita philosophy itself.

#### NOTES

1. *Advaita-siddhi*, edited by Ananthakrishna Sastri, Nirnayasagar Press, Bombay, 1937, pp. 1-2.
2. *Śrī Śāṅkara Granthāvali*, Vol. 4, Vanivilas Press, Srirangam, Āgama Prakaraṇa, Kārikā 17, p. 82.
3. *Śrī Śāṅkara Granthāvali*, Vol. 3, Vanivilas Press, Srirangam, p. 227.
4. *Ibid.*, p. 230.
5. *Śrī Śāṅkara Granthāvali*, Vol. 8, Vanivilas Press, Srirangam, p. 226.
6. *Aṣṭāvīmśatyupaniṣadaḥ*, Prācyā Bhāratī Prakāshana, Varanasi, 1965, p. 158.
7. *Vedāntasāra of Sadānanda*, edited by Swami Nikhilananda, Ramakrishna Math, p. 1.
8. *Vedānta Paribhāṣā*, edited by Sri Pancanana Bhattacharya, Calcutta, pp. 1-2.



9. *Advaita-siddhi*, edited by Ananthakrishna Sastri, Nirnayasagar Press, Bombay, 1937, p. 20.
10. *Ibid.*, p. 157.
11. *Ibid.*, p. 160.
12. *Ibid.*, p. 182.
13. *Ibid.*, p. 195.
14. *Ibid.*, p. 182.
15. *Vedānta Paribhāṣā*, edited by Sri Pancanana Bhattacharya, Calcutta, p. 133.
16. *Bṛhatstotraratnākara*, Nirnayasagar Press, Bombay, 1899, p. 399.
17. *Vedānta Paribhāṣā*, edited by Sri Pancanana Bhattacharya, Calcutta, p. 295.
18. *Śrī Śāṅkara Granthāvali*, Vol. 3, Vanivilas Press, Srirangam, p. 339.

## INVOCATION TO SUPREME REALITY

स्वाविद्याविभवप्रसूतविपुलद्वैतप्रपञ्चाहित-  
 स्पष्टभ्रान्तिरिरोहितात्ममतयो यं भागशो मन्वते ।  
 निर्भागं सकलाभिधानमननव्यापारदूरस्थितं  
 वन्दे नन्दितविश्वमव्ययमजं भक्त्या तमेकं विभुम् ॥

With devotion do I bow to that One who is im-  
 perishable, unborn, all-pervasive and partless, who  
 stands far above the operations of all speech and  
 thought, who makes the universe happy, and whom  
 they regard as being endowed with parts — they whose  
 view of the Self is veiled by the potent delusion which  
 is brought about by the expansive world of duality,  
 generated by the power of nescience resident in them-  
 selves.

Suresvara's *Sambandhavārttika*

ŚĀRĪRAKAVYĀKHYĀPRĀSTHĀNABHEDAḤ

by

*Ātmavidyābhūṣaṇam V. S. V. Gurusvāmi Śāstri*

*with a free rendering by*

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*(Contd. from Vol. XII No. 4 - Vol. XIII, No. 1)*



SAKRAAL/VYAKHAR/STHAN/VAHINI

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(Contd. from Vol. VII No. 4 - 1963)

[ 400 cd - 402 ab ]

एवं च भाष्यद्वितयतात्पर्यालोचने सति ॥  
 मायाविद्या च भिद्येते जीवेशोपाधिता तयोः ।  
 स्पष्टमिष्टं भगवतः शङ्करस्येति निर्णयः ॥  
 मायाविद्याभेदमाहुः प्रकाटार्थकृतस्तथा ।

मिथ्यात्वद्वैविध्यम्

[ 402 cd - 403 ]

मिथ्यात्वं नाम बाध्यत्वं द्विविधं तद्भवत्यपि ॥  
 अज्ञानकार्यकर्तृत्वभोक्तृत्वादिषु संभवेत् ।  
 प्रत्यक्षबाधश्चेज्ज्ञाननिवर्त्यत्वं तदिष्यते ॥

[ 404 - 407 ab ]

परोक्षबाधश्चाज्ञानकार्याणां यदि जायते ।  
 तस्मिंश्च मायाकार्ये च मिथ्यात्वं ह्येतदिष्यते ॥  
 पारमार्थिकसत्यत्ववैधुर्यप्रकटीकृतिः ।  
 ज्ञानान्निवर्ततेऽज्ञानं तत्कार्यं च विनश्यति ॥  
 मायाकार्यैः प्रपञ्चस्तु मायासत्त्वान्न नश्यति ।  
 विद्यमानः प्रपञ्चोऽपि ज्ञानिना नानुभूयते ॥  
 चक्षुष्मत्ताभिमानादिहीनेनान्धादिना यथा ।

[ 407 cd - 412 ]

‘भूयश्चान्ते विश्वमायानिवृत्तिरिति च स्थले ॥

अविद्यैवोच्यते मायापदेनेति प्रसाध्यते ।  
महाप्रलयकालेषु यथा माया निवर्तते ॥

परमेश्वरसङ्कल्पात् तथा मायेह लीयते ।  
यद्वा निवर्तते माया विद्ययैव तथापि ताम् ॥

विविधप्राणिकर्माणि प्रतिबन्धन्ति साम्प्रतम् ।  
चरमा जायते विद्या पुंसो यस्य तु धीमतः ॥

प्रतिबन्धैर्विरहिता विद्या तस्य विवेकिनः ।  
निवर्तयति निःशेषं मायां कार्यैः समन्विताम् ॥

प्राचां ज्ञाननिवर्त्यत्वं प्रपञ्चे नैतदीप्सितम् ।  
सर्वेषां युगपन्मुक्तिं नैव वाञ्छत्यसौ गुरुः ॥

[ 413 ]

प्राहेदं भुवनं सर्वं न कदाचिदनीदृशम् ।  
प्रकटार्थकृतामेवं प्रक्रिया दिक्प्रदर्शिता ॥



## IX. श्रीज्ञानघनपादः

[ 414 ]

तत्त्वशुद्धिकृतो ज्ञानघनपादा न्यरूपयन् ।  
द्वित्रानेव विशेषान् स्वान् मतान्तरविलक्षणान् ॥

जीवेश्वरमिन्नसाक्षिस्वीकारः

[ 415 ]

इदं रजतमित्यादाविदमंशः प्रकाशते ।  
शुक्तिकोटिप्रविष्टोऽपि रूप्यकोटिगतो यथा ॥

[ 416 ]

ब्रह्मकोटिस्तथा साक्षी जीवकोटिं विगाहते ।  
अकर्ता सम्भवति यो द्रष्टा साक्षी स कथ्यते ॥

[ 417 ]

यथा लोके तथा 'साक्षी चेता केवल' इत्यसौ ।  
निगमो निपुणं वक्ति केवलत्वविशेषणात् ॥

[ 418 ]

एकत्वं सह जीवेन साक्षिणः प्रतिभासतः ।  
वस्तुतस्त्वीश्वरस्यैव रूपभेदत्वमिष्यते ॥

( अनुवर्तते )

[ 393 - 94 ]

Between Brahman-realization and Vedic study (*śravaṇa*) there is said to be a relation of *sādhyā* (end) and *sādhana* (means). Therefore, the relation of *sādhyā-sādhana* between *ātmajñāna* and *śravaṇa* cannot be established through any other *pramāṇa* except *śruti* (*śabda*). Therefore, the text “*śrotavya...*” enjoins *śravaṇa* (Vedic study) as an *apūrvavidhi* alone, according to Prakāṣārthakāra; for otherwise the text, “*śrotavya...*” (*Bṛhadāraṇyaka Up.* II, iv, 5) will be unwarranted.

[ 395 - 397 ab ]

Śrī Śaṅkara, while explaining “*sahakaryantara-vidhiḥ pakṣeṇa*” (*BS.* III, iv, 47) has referred *apūrvavidhi* as the injunction of *manana* leading to *brahmajñāna*, just as Vedic study is also enjoined as *apūrvavidhi* resulting in *brahma-jñāna*. Thus between these injunctions of *manana* and *śravaṇa* there is a relation of illustration and illustrated.

[ 397 cd - 400 ab ]

The statement of Bhāṣyakāra (Śrī Śaṅkara) that, “when the innate seed of *avidyā* is burnt down by the fire of knowledge, how can there be rebirth of *muktas* (liberated souls)?” points out the multiplicity of souls. Such a view is clear even in the commentary on the *sūtra*, ‘*ānumānika...*’ (*BS.* I, iv, 1) and the commentary on the *sūtras* of the *adr̥śyatvādhikaraṇa* (*Ibid.* I, ii, 21-23). Moreover, the nature of being indistinct and dependent on *Īśvara* are only the limiting adjuncts of *avidyā*.

[ 400 cd - 402 ab ]

Hence, as one delves deep into the main import of the two commentaries of Śri Śaṅkara and Prakāṣārthakāra, both concede that *māyā* and *avidyā* are different in that (i) the former is *jīvopādhi* (the limiting adjunct of *jīva*) and (ii) the latter is *īśvaropādhi* (limiting adjunct of *Īśvara*.)

### *The Twofold Nature of Mithyātva*

[ 402 cd - 405 ab ]

*Mithyātva* (to be unreal) is to be sublatale (*bādhayatva*) e.g. the effects of *ajñāna*, viz., agency, enjoyer-ship, etc. are removed (sublated) by the dawn of knowledge. It is of two kinds as *pratyakṣabādhā* and *parokṣabādhā*. When *jñāna* removes *ajñāna*, that is *pratyakṣabādhā*. When the effects of *ajñāna* and *māyākārya* (effects of *māyā*) project the absence of reality to the *pāramārthikasatya* (absolutely real) it is the case of *parokṣabādhā*.

[ 405 cd - 407 ab ]

By *jñāna*, *ajñāna* is removed, and even the effects of *ajñāna* get destroyed. Inasmuch as *māyā* persists, even its effect, *prapañca* (the world) does not perish at all. But the wise person (realised soul) does not experience the presence of the world as it exists. For, the wise one is free from pride, etc. and is similar to the blind man who does not perceive the world.



[ 407 cd - 409 ab ]

With regard to the text, "*bhūyaścānte*" (*Śvetāśvartara Up. I, 10*) (once again, at last the nescience vanishes entirely), it is held that *māyā* refers to *avidyā*. Just as *māyā* gets extinguished at the time of the great deluge because of the will of the supreme Lord, even so here *māyā* gets removed as one realizes oneself as Brahman.

[ 409 cd - 412 ab ]

It can also be said that through *vidyā* (knowledge), *māyā* is removed; however, one is presently bound by *māyā* through the various acts of human life. But, the enlightened, one, who attains to the ultimate knowledge that is free from any obstructions, gets cleared of the entire *māyā* along with its effects (through the ultimate knowledge). According to the earlier preceptors, *prapañca* (world) being removed by the dawn of knowledge was not acceptable.

[ 412 cd - 413 ]

Prakaṣārthakāra does not maintain the view of *sarvamukti* (liberation of all *jīvas*) simultaneously. He holds that this whole world has not been as such at any time. Such a view alone enables one to get *mukti*, according to him.

## IX. ŚRĪ JÑĀNAGHANAPĀDA

[ 414 ]

The author of the *Tattvaśuddhi*, Śrī Jñānaghana-pāda, has stated only a few distinct view-points different from those of others.

*Difference of Sākṣin with regard to Jīva and Īśvara*

[ 415 - 417 ]

When the cognition such as “this is silver” (*idam rajatam*) takes place (with regard to nacre), the aspect of *idam* (this) — though part and parcel of *sukti* (nacre) — shines in the purview of silver (*rajata*). Similarly, the witness-self (*sākṣin*), though belonging to Brahman, shines in the place of *jīva* (the finite self). The non-agent, seer-self is held to be witness Self (*Sākṣin*). As it is well-known in the day-to-day life that the witness is impartial, so also it is declared skilfully by the *Veda*, “The witness Self is, indeed, unique (free from limitations and solely aloof).” (*Śvetāśvatara Up.* VI, 11)

[ 418 ]

The *sākṣin* (witness-self) appears to be identical with *jīva*; however, in fact, *sākṣin* is held to be another form of Īśvara only.

(to be continued)

## न माया भगवत्प्रज्ञा

भाष्यभावज्ञः ब्रह्मश्री वरहृत् कल्याणसुन्दरशास्त्री

कल्याणसुन्दरेणाद्य वराहपुरजन्मना ।

मोहात्मिका महामायानिरूप्येति निरूप्यते ॥

तत्र तावत् वेदान्तव्याकृतृभिः कैश्चित् मायानतादिशब्दानां तत्र तत्र वेदान्तेषु प्रयुक्तानां प्रसिद्धार्थपरित्यागेन स्वस्वमनीषामात्र-प्रसिद्धार्थान्तरकल्पनेन महानेव लोके व्याकुलीभावो वेदान्तार्थ-विज्ञानविषये जनितः । तथाकल्पनं च तेषां नियतं दुर्देवद्विलसित-मेव अथवा मायाकृतव्यामोहनमेवेति मुमुक्षुभिः प्रमाणशरणैः अना-दरणीयमेवेति अयमर्थः स्थालीपुलाकन्यायेन अत्र किञ्चिदेव मया उदाह्रियते । विस्तरस्तु शङ्कराशङ्करभाष्यविमर्शादौ द्रष्टव्यः ॥

ते हि क्वचिदेवमाहुः — मायाशब्दः न अनिर्वचनीयवस्तुवचनः, तथा अदृष्टत्वात् । न च सर्वत्र मायाशब्दः मिथ्यावस्तुविषयः, असुरराक्षसाद्यस्त्रेषु सत्येष्वेव तच्छब्दप्रयोगात् । अतो मायाशब्दो विचित्रार्थसर्गकरवस्तुनः अभिधायी । “मायां तु प्रकृतिं विद्यात्” इत्यादौ प्रकृतौ मायाशब्दप्रयोगोऽप्येतदभिप्रायेणैव । अत एव च “इन्द्रो मायाभिः पुरुरूप ईयते” इत्याद्यप्युक्तम् इति ॥

अन्ये त्वेवमाहुः —



माया हि भगवत्प्रज्ञा तथा त्रातं मितं यतः ।  
 तस्माद् द्वैतमिदं सद्भिर्मायामात्रामितीरितम् ॥  
 न भ्रान्तो भगवानिष्टः सर्वज्ञश्रुतिबाधनात् ।  
 तत्प्रज्ञानिर्मितं यस्मात् अतो मायामयं जगत् ॥

इति ॥

सर्वमेतदविचाररमणीयम् । तथा हि — तत्र तावत् विचित्रार्थसर्गंकरं वस्त्वेव मायेति वदतापि वादिना भङ्गव्यन्तरेण अज्ञानमेव मायेति प्रतिपन्नमेव स्यात् । अज्ञानमेव हि अनुदिनं प्राणिनां स्वापदशायां स्वाप्नान् अतिविचित्रान् अर्थान् करोति । भगवानपि जाग्रत्पदार्थान् “मायया विसृजाम्यहम्” इत्येव प्राह । न च असुरराक्षसास्त्रादिषु सत्येषु एव मायाशब्दः प्रयुक्त इति भ्रमितव्यम् । ब्रह्मान्यस्य सर्वस्यापि “अतोऽन्यदातंम्” इति श्रुतिवचनात् मिथ्यात्वनिश्चयात् । किञ्च न हि सर्वत्र मायाशब्दो मिथ्याविषय इति वादिवचनादेव क्वचित् मायाशब्दः मिथ्याविषय इत्यभ्युपगतं भवत्येव । प्रतारणाद्यर्थान्तरकल्पनं तु अस्मत्सम्मतमेव । प्रतारयत्येव हि माया सर्वं जीववर्गमिति । लोकेऽपि हि मिथ्यार्थप्रदर्शक एव मायाविशब्दः प्रयुज्यते ॥

मायेति भगवत्प्रज्ञेति यत् कैश्चिदुच्यते तत् तथ्यमेव । अस्मत्प्रज्ञायाः अन्तःकरणपरिणामत्वमिव भगवत्प्रज्ञायाः माया-परिणामत्वेन मायाशब्दत्वोपपत्तेः । निर्विशेषचैतन्यात्मनः भगवतः न हि अन्यादृशी प्रज्ञा उपपद्यते । न च कथं तस्या असत्यत्वमिति वाच्यम् । तद्वत्त्वेनैव तद्वत् ईश्वरस्यापि वेदान्तनये असत्यत्वाभ्युपगमात् । न हि विद्यादशायां ईश्वरः मायेशितव्यं जगत् वा विद्यते । “नेह नानास्ति किञ्चन ।” “मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।” इत्यादिश्रुतेः । न च ईश्वरस्य ब्रह्मत्वात् कथमसत्यत्वमिति शङ्क्यम् । “सर्वं खल्विदं ब्रह्म” इति श्रुतेः ।

वेदान्तनये सर्वस्यापि ब्रह्मविवर्तत्वेन ब्रह्मत्वाभ्युपगमात् । जीवेश्वर-  
जगत्त्वविनिर्मुक्तं शुद्धचैतन्यमेव ब्रह्म नान्यत् । तदन्यस्य अखिल-  
स्यापि आर्तत्वश्रुतेः । “माया तु शाम्बरी” इत्येव प्रसिद्धे  
कोशे दृश्यते, न तु भगवत्प्रज्ञेति । मयशम्बरमारीचाद्याः प्रतारका  
एव लोके मायाविनः प्रसिद्धाः । अत एव भगवदिच्छाद्यर्थान्तरपर-  
त्वेऽपि न निस्तारः । “माया सैवेह विज्ञेया या नयेन विरुध्यते”  
इति च भागवते ॥

एवमेव च “अनृतेन हि प्रत्यूढाः” इत्यत्र ऋतेतरविषयः  
अनृतशब्दः । तत्र फलाभिसन्धिरहितं परमपुरुषाराधनरूपं तत्प्राप्ति-  
फलकञ्च कर्मैव ऋतमिति उच्यते । तद्व्यतिरिक्तं संसारफलं  
ब्रह्मप्राप्तिविरोधि कर्मजातमेव अनृतमित्युच्यते, नाज्ञानं नापि  
मायेति केचित् वदन्ति ॥

अन्ये त्वाहुः —

अ इत्युक्तः परो देवः तेन सत्यमिदं जगत् ।  
तदधीनस्वरूपत्वात् असत्यं तेन कथ्यते ॥

अनेनानुगतं यस्मात् अनृतं तेन कथ्यते ।  
बोधानिवर्त्यमपि तु नित्यमेव प्रवाहतः ॥

महामायेत्यविद्येति नियतिर्मोहिनीति च ।  
प्रकृतिर्वासनेत्येवं तवेच्छानन्त कथ्यते ॥

प्रकृतिः प्रकृष्टकरणात् वासना वासयेद्यतः ।  
अ इत्युक्तो हरिस्तस्य विद्याविद्येति संज्ञिता ॥

मायेत्युक्ता प्रकृष्टत्वात् प्रकृष्टं हि मयाभिधम् ।  
विष्णोः प्रज्ञप्तिरेवैका शब्दैरैतैरुदीर्यते ॥



इति ॥

सर्वमेवैतत् अपेशलम् । अप्रामाणिकाप्रसिद्धार्थकल्पनारूपत्वादिति मनीषिभिरवधेयम् । किञ्च “सत्यं तथ्यमृतं सम्यक् वितथं त्वनृतं वचः ।” इत्यमरकोशात् सत्यम् ऋतं, तद्भिन्नम् अनृतम् असत्यमेव । “सत्यमेव जयते नानृतम्” इत्यादि च श्रुतिवचनम् । “नानृतं वदेत्” इति लोकप्रसिद्धिरप्यत्रैव अनुकूला । तस्मात् अनृतेनेति श्रौतशब्देन असत्यमेव वस्तु अभिधीयते । न काम्य-कर्माद्यर्थान्तरम् । “ऋतं पिबन्तौ” इत्यत्रापि ऋतशब्दः कर्मफल-वाची, न निष्कामपरमपुरुषाराधनरूपकर्मवाची । सुकृतस्येति श्रवणात् । तस्मात् सर्वमेतदसङ्गतमेव ॥

एवं तर्हि अथ केयं माया नाम, या न भगवत्प्रज्ञादिरूपेति भवता प्रतिज्ञायते, या च मिथ्याभूतविश्वविश्वोपलम्भयित्रीति च अद्वैतिभिः आघुष्यते ? उच्यते —

निस्तत्त्वा कार्यगम्यात्मशक्तिर्मायाग्निशक्तिवत् ।  
न हि शक्तिः क्वचित् कैश्चित् बुध्यते कार्यतः पुरा ॥  
न निरूपयितुं शक्या विस्पष्टं भासते च या ।  
सा मायेतीन्द्रजालादौ लोकाः सम्प्रतिपेदिरे ॥

‘सम्भाव्येतरघटना पटीयसी सा  
या मोहं जनयति विभ्रमेण माया ।’  
‘मायानिर्वचनीयमेव तु तमः ।’

इति । परमार्थस्वरूपशून्या असद् द्वैतभावात्मककार्यानुपपत्त्या निर्विशेषात्मनि कल्प्यमाना सदसदादिप्रकारेण इत्यमेवेति न केनापि निरूपणानर्हा, अथ च सर्वेषाम् ‘अहमज्ञः’ इति विस्पष्टं भासमाना



सम्भाव्येतरघटना पटीयसी मोहात्मिका सर्वमोहजननी च मायेति  
समुदायार्थः। तदुक्तं शङ्करभगवत्पादैः —

सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गाप्युभयात्मिका नो  
महाद्भुतानिर्वचनीयमाया ॥

इति ॥

सा चेयं गुणत्रयात्मिका चिदाश्रयविषयिणी सती प्रकर्षेण  
महदादिकार्यजातं करोतीति 'प्रकृतिः' इत्युच्यते क्वचित् श्रुतौ,  
“मायां तु प्रकृतिं विद्यात्” इति। अनभिव्यक्तनामरूपात्मना  
सृष्टेः पूर्वमियम् आसीदिति क्वचित् 'अव्यक्त'शब्देन उच्यते  
“महतः परमव्यक्तम्” इति। क्वचिच्च 'अव्याकृत'शब्देन  
“तद्धेदं तर्ह्यव्याकृतं आसीत्” इति च। आब्रह्माण्डं काशनात्  
प्रकाशानात् क्वचित् इयं 'आकाश'-शब्देनेच्यते, “एतस्मिन्  
नु खलु अक्षरे गार्गि ! आकाश ओतश्च प्रोतश्च” इति। आब्रह्मज्ञानं  
क्षरणाभावात् क्वचित् 'अक्षरम्' इत्युच्यते, “अक्षरात् परतः  
परः” इति। विद्याविरुद्धत्वेन तन्नाशयत्वात् क्वचित् 'अविद्या'-  
शब्देन, क्वचित् 'अविज्ञान'-शब्देन च उच्यते, “सोऽविद्याग्रन्थि  
विकिरति” इति, “विज्ञानं चाविज्ञानं च” इति च। या मा  
नास्ति परमार्थतः इति क्वचित् 'माया'शब्देन उच्यते “विश्व-  
मायानिवृत्तिः” इति। ऋतात् सत्यात् ब्रह्मणः विलक्षणत्वात्  
मिथ्यात्मत्वात् क्वचित् 'अनृत'-शब्देन उच्यते “अनृतेन हि  
प्रत्यूहाः” इति। तमोवद्वस्तुतत्त्वावरकत्वेन क्वचन 'तमः'-  
शब्देन उच्यते, क्वचिच्च 'नीहार'शब्देन, “तमसा गूढमग्रे  
प्रकेतम्” इति, “नीहारेण प्रावृता” इति च। विचित्रकार्य-  
जननशक्तिमत्त्वेन क्वचन 'शक्तिः' इति “देवात्मशक्तिं स्वगुणै-

निगूढाम्” इत्युच्यते । प्रकर्षेण सर्वं धीयते अस्मिन्निति महदादि-  
सर्वजडास्पदत्वात् क्वचित् ‘प्रधान’शब्देनोच्यते “क्षरं प्रधानम्”  
इति । सत्यां विद्यायां क्षरणात् नाशात् अत्रैव ‘क्षरं’ इति च  
“माया च अविद्या च स्वयमेव भवति” इत्युक्तनयेन स्वयमेव  
भवनात् क्वचित् ‘स्वभाव’-शब्देन उच्यते, “स्वभावस्तु प्रवर्तते”  
इति । एवं बहुप्रकारम् एषैव माया निर्दिश्यते । स्वयमेवास्य  
भवनं च गङ्गाधरेन्द्रसरस्वतीभिः सदृष्टान्तं समर्थितं स्वाराज्यसिद्धौ —  
“चिद्भाने चित्तिरिव भिदेन भेदे निवहि निजपरयोः स्वतः  
समर्था ।” इति । सङ्क्षेपशारीरकेऽप्युक्तम् —

भेदं च भेद्यं च भिनत्ति भेदः यथैव भेदान्तरमन्तरेण ।

मोहं च कार्यञ्च विभर्ति मोहः तथैव मोहान्तरमन्तरेण ॥

इति । तदेवं प्रवृत्तिनिमित्तभेदादेव एकस्यामेव मायायां नाना-  
शब्दप्रयोगः, यथा शिवविष्णवादौ नामसहस्रप्रयोगः ॥

स्मृतावपि

अव्यक्तादीनि भूतानि । सम्भवाम्यात्ममायया । दैवी

ह्येषा गुणमयी मम माया दुरत्यया । मायया अपहृतज्ञानाः ।

योगमायासमावृतः । अज्ञानेनावृतं ज्ञानम् ।

मयाध्यक्षेण प्रकृतिः । गुणाः प्रकृतिसम्भवाः ।

स्वभावस्तु प्रवर्तते ।

इत्येवं बहुविधैव सा निर्दिष्टा उपलभ्यते । सूत्रेऽपि बादरायणीये  
“मायामात्रं तु” इति । इतिहासपुराणादिष्वपि प्रसिद्धैवेयं माया  
तत्र तत्र । व्यवहारेऽपि लौकिके मायेयमिति हस्त्यादौ ऐन्द्र-  
जालिकप्रदर्शिते ॥

न केवलमुक्तश्रुतिस्मृतिसूत्रव्यवहाराः तत्र प्रमाणम्, किन्त्व-  
नुभवोऽपि सार्वजनीनो 'नाहं जानामि', 'अहमज्ञः' इत्यादिः।  
तदुक्तं स्वाराज्यसिद्धौ —

अज्ञोऽस्मीत्यनुभवनादनाद्यबोधः

चिन्निष्ठश्चित्तिविषयस्तमो यथेन्दुम् ।

प्रच्छाद्य स्फुरति चितं चित्तैव भूयः

विक्षिप्य भ्रमयति हन्त दुर्निरूपः ॥

इति । न चेयत्, अनुमानमपि तत्र प्रमाणम् । तद्यथा — संशय-  
विपर्यासान्यतरविषयविषयकं प्रत्यक्षप्रमाज्ञानं, स्वविषयावरणपूर्वकम्,  
स्वनिवर्त्यपूर्वकं वा अप्रकाशितार्थप्रकाशकत्वात्, अन्धकारस्थघटादि-  
संशयविपर्यासनिवर्तकप्रदीपप्रभावत् इत्यादि । औपनिषदस्य अद्वै-  
तात्मनः अर्थस्थ उक्तमायानङ्गीकारे सर्वथैव अनुपपत्तिर्या सापि  
तत्र प्रमाणम् । सैव वा इमां मायां कल्पयतीति अनिच्छतापि  
अवश्यम् अभ्युपगन्तव्या इयं माया अभ्युपगमयितव्या वा इति  
सुधियः विदाङ्कुर्वन्तु ॥

किञ्च शृणुतेदम् औपनिषदं वाक्यजातम् —

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।



अविज्ञातं विजानतां विज्ञातम् अविजानताम् ॥

अणोरणीयान् महतो महीयान् ।

आसीनो दूरं व्रजति शयानो याति सर्वतः ।

बृहच्च तद्विव्यम् अचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ॥

नान्तः प्रज्ञं न बहिः प्रज्ञं नोभयतः प्रज्ञं

न प्रज्ञानघनम् न प्रज्ञं नाप्रज्ञम् ।

सच्च त्यच्च अभवत् , निरुक्तं च अनिरुक्तं च ... ।

यद्वै तन्न पश्यति पश्यन् वा एतत् न पश्यति ।

यत्र वा अन्यदिव स्यात् तत्रान्योऽन्यत् पश्येत् ।

सलिल एकः द्रष्टा अद्वैतः । एकीभवति न पश्यतीत्याहुः ।

स वा अयमात्मा ..... तेजोमयः अतेजोमयः ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।

न कर्मणा वर्धते नो कर्नीयान् ।

ब्रह्म तं परादाद्यः अन्यत्र आत्मनः ब्रह्म वेद ।

इत्यादि ॥

तदेवं विरुद्धार्थकानीव अवभासमानानि परःशतं वाक्यानि कथं हि नाम मतान्तरानुयायिनां गतानुगतिकानां स्वरसेन पथा सुघटानीति वक्तव्यम् एतत् पुरस्तात् । मायिकानां तु एवमादौ विद्याविद्याविषयत्वाभ्युपगमात् वाक्यानां सर्वतः दिग्विजय इति किम् असूयया । तदेवं दर्शनेषु दर्शनीयतमस्य अद्वैतदर्शनस्यैव शास्त्रार्थत्वेन प्रामाणिकत्वात् तद्विरुद्धतया उपलभ्यमानः सर्वोऽप्यर्थः आज्ञानिकः भ्रान्त एवेति किमिदमपि वक्तव्यम् । अत्रोक्तं पञ्च-दश्याम् —

यद्यथा वर्तते तस्य तथात्वं भाति मानतः ।  
 अन्यथात्वं भ्रमेणेति न्यायोऽयं सार्वलौकिकः ॥  
 संसारः परमार्थोऽयं संलग्नः स्वात्मवस्तुनि ।  
 इति भ्रान्तिः अविद्या स्यात् विद्ययैषा निवर्तते ॥

इति । गौडपादाचार्यास्त्वैवमाहुः —

कल्पयत्यात्मनात्मानं आत्मा देवः स्वमायया ।  
 स एव बुध्यते भेदान् इति वेदान्तनिश्चयः ॥  
 स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।  
 तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥  
 अजायमानो बहुधा मायया जायते पुनः ।  
 सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।  
 तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥  
 असतो मायया जन्म तत्त्वतो वा न युज्यते ।  
 बन्ध्यापुत्रो न तत्त्वेन मायया वापि जायते ॥

इत्यादि । अनाद्युपादानत्वे सति ज्ञाननिवर्त्यत्वम्, अनादिभावत्वे सति ज्ञाननिवर्त्यत्वं वा अस्याः लक्षणं बोध्यम् । ब्रह्मणि व्यभिचारवारणाय ज्ञाननिवर्त्यत्वमिति । कार्यसर्पादौ अतिव्याप्तिवारणाय द्वितीयलक्षणे अनादीति च उक्तम् ॥

( अनुवर्तते )

## MĀYĀ IS NOT THE LORD'S INTELLIGENCE\*

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*Bhāṣyabhāvajñā V. R. Kalyāṇasundara Śāstrī*

Now, that the great *māyā*, which is of the nature of delusion, cannot be proved, is established by Kalyāṇasundaram, a native of Varāhapura.

A great deal of confusion has been caused in respect of the knowledge of the subject-matter of Vedānta by some writers on Vedānta, who give up the well-known meanings of words such as "*māyā*", "*anṛta*", and so on, which occur in the Upaniṣadic texts, by adopting other meanings arrived at by their own imagination. This way of suggesting meanings of their own imagination is due to the work of the evil forces. Or, it is due to the delusion caused by *māyā*; and so it has to be ignored by those who are desirous of liberation and who take their stand on authority. This point is sought to be conveyed by me in a suggestive way on the basis of the principle of testing one grain to find out whether the rice is boiled in the cooking-pot. This is discussed elaborately in works such as the *Śaṅkara-aśaṅkara-bhāṣyavimarśa*.

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\* Translated by Dr. Balasubramanian



Some hold the view: "The word 'māyā' does not refer to an entity which is *anirvacanīya*, for such an entity is not seen. Not in all places does the word 'māyā' refer to an object which is *mithyā* (illusory/false), for this word is used with regard to the weapons of *asuras* and *rākṣasās*, which are real. So the word 'māyā' is used to refer to an object which causes something extraordinary. In texts such as "Know this *māyā* to be *prakṛti*," (*Śvetāśvataropaniṣad*, 4. 10) the use of the word 'māyā' as denoting *prakṛti* is in this intention alone. That is why this idea has been stated in texts such as "The luminous Being assumes many forms through the powers of *māyā*." (*Bṛhadāraṇyakopaniṣad*, 2.5.15) "

Some others say: "*Māyā* is, indeed, the Lord's intelligence, for this world is protected or measured by it. So this duality is spoken of as *māyā* alone by the learned. The Lord cannot be the deluded, since such a view is contradicted by *śruti* which speaks of the Lord as omniscient. So the world is nothing but *māyā* since it is caused by the intelligence of the Lord."

All these views cannot stand examination. The reason for this is as follows. The disputant who holds that only the entity which causes something extraordinary is *māyā* should maintain in another way that *ajñāna* alone is *māyā*; for, *ajñāna*, indeed, produces extremely marvellous objects to all creatures everyday in their state of sleep. The Lord too declares, "I create through *māyā*" the objects of the waking world. There is no need to be worried that the word 'māyā' is used to refer to the weapons of *asuras* and *rākṣasas* which are real, for everything other than Brahman is undoubtedly *mithyā* on the basis of the *śruti* text which

says: "Everything other than (Brahman) is false." Further, since the disputant himself has said that the word 'māyā' has not been used in all places to denote an object which is *mithyā*, it follows that it has been accepted by him that this word 'māyā' is used in some places to denote an object which is *mithyā*. That it is used in other senses such as deceit is, however, acceptable to us. Indeed, *māyā* deceives the entire class of living beings. In our worldly life too the word 'māyāvin' is used to refer to one who shows objects which are not real.

What some others say, *viz.* that *māyā* is the Lord's intelligence, is certainly true. Just as our knowledge is the modification of the internal organ, the intelligence of the Lord is the modification of *māyā*, and so it is intelligible to use the word 'māyā' (to refer to the Lord's intelligence). In the case of the Lord, the Self which is consciousness devoid of specification, intelligence in any other sense is not tenable. How it is *asatya*, cannot be an objection here. It has been accepted in Advaita that, like Īsvara, intelligence, as it belongs to Him, is also *asatya*. Indeed, in the state of knowledge there is neither Īsvara nor the world controlled by *māyā*. There are *śruti* texts such as "There is nothing whatsoever here," "He who sees plurality here moves from death to death." (*Kāthopanīṣad*, 2.1.10) Since Īsvara is Brahman, how can Īsvara, it may be asked, be *asatya*? However, this objection is untenable, since Advaita holds that everything, being a transfiguration of Brahman, is Brahman, as pointed out by the *śruti* text, "All this, indeed, is Brahman." (*Chāndogya Up.* 3.14.1) Pure consciousness which is devoid of *jīva*, Īsvara, and the world is Brahman, and nothing else, for everything other than that is



said to be false by the *śruti* text. In the commonly accepted lexicon, *māyā* is explained as deceit, and not as the intelligence of the Lord. Only the impostors like Maya, Śambara, Mārīca, are well-known as *māyāvins* in the world. That is why even when *māyā* is used in other senses such as the desire of the Lord, there is no way out. It is said in the *Bhāgavata*: "That which is opposed to reason — know that to be *māyā*."

Some others argue as follows: In the *śruti* text, "They are carried away by *anṛta*," (*Chāndogyopaniṣad*, 8.3.2) the word '*anṛta*' means what is different from '*ṛta*'. Here the word '*ṛta*', it is said, means *karma* which is done without any desire for the result, which is of the nature of the worship of the supreme Lord, and which leads to the attainment of the Lord. And so, the entire *karma* different from this (good *karma*), which leads to bondage, and which is a hindrance to the attainment of Brahman, is said to be *anṛta*; *anṛta* does not mean *ajñāna* or *māyā*.

Some others hold the following view: "The supreme Lord is referred to as '*a*' (अ). From Him, this world which is *satyam* (has been created). Since it is dependent on Him, it is called *a-satyam*. It is said to be *anṛta*, since it is pervaded by Him. Not being removable by knowledge, it is real since it continues like a stream. *Mahāmāyā*, *avidyā*, *niyati*, *mohinī*, *prakṛti*, *vāsanā* — thus, Oh Lord, your desire is spoken of. It is called *prakṛti*, because, it is the excellent instrument (cause); *vāsanā*, because it makes them live. Hari is called '*a*' (अ). His *vidyā* is named *a-vidyā*. It is called *māyā*, since it is supreme; what is supreme is abundant. The one intelligence of Viṣṇu is referred to by all these words."



It may be noted that the views stated above are untenable, for they are *aprāmāṇika* and *aprasiddhārtha*. Further, from the *Amarakośa* which reads, “*satyam tathyam ṛtam samyak vitatham tu anṛtam vacah,*” it is known that, ‘*satyam*’ is true and that ‘*anṛtam*’ which is different from it is false. There are also *śruti* statements such as “Truth alone conquers, and not the false.” (*Muṇḍakopaniṣad*, 3.1.6) Also, the worldly accepted principle, “Do not speak the false,” is helpful here. So only an object which is false is denoted by the word ‘*anṛtena*’ which occurs in the *śruti* text, and not something different such as *kāmya-karma*. In the text “*ṛtam pibantau*” (*Kaṭhōpaniṣad*, 1.3.1) the word ‘*ṛtam*’ signifies the fruits of *karma*, and not *niṣkāma-karma* which is of the nature of the worship of the supreme Lord, because there is the word ‘*sukṛtasya*’ in the *śruti* text. So the view (of the disputant) is untenable.

If it is asked: “What is this *māyā*, which, according to the Advaitins, is not the Lord’s intelligence but which is the support of the entire world?” the answer is as follows: “As the power to burn exists in fire, so the power called *māyā*, which has no existence (independently of Brahman), which is inferred by its effects, exists in Brahman. Before the effect appears, the power behind the effect is not directly experienced by anyone anywhere.” (*Pañcadaśī*, 2.47) “People understand that to be *māyā* which, though clearly seen, is at the same time beyond all determination, as in the case of magic.” (*Ibid.* 6. 141) “That which is capable of accomplishing what cannot be accomplished and which causes delusion through error — that is *māyā*.” “*Māyā* is darkness, which is indescribable”. Since the appearance of the unreal world of effects, which does not really exist,

cannot be accounted for (without admitting *māyā*), it is, therefore, superimposed on the supreme Self which is devoid of specification; it is that which cannot be determined to be such-and-such either as *sat* or as *asat*, and so on; it is what explicitly appears to everyone in the form "I am ignorant;" it is that which is capable of accomplishing what cannot be accomplished; being of the nature of delusion, it is the cause of all delusion — this, generally speaking is *māyā*. This has been stated by Srī Śaṅkara Bhagavatpāda as follows: "*Māyā*, which is most wonderful and which is indescribable, is neither *sat* nor *asat*, nor both *sat* and *asat*; it is not different, nor non-different, nor both different and non-different; it has no parts, nor is it partless, nor is it with and without parts." (*Vivekacūḍāmaṇi*, 109).

This *māyā* which is of the nature of three *guṇas*, whose locus and the object is consciousness, is called *prakṛti* in the *śruti* text "Know *māyā* to be *prakṛti*" (*Śveāśvataropaniṣad*, 4.10) since it is the ultimate cause of the entire world of effects such as *maḥat*. Since it is in the form of the unmanifest *nāma-rūpa* prior to creation, it is spoken of as *avyakta* in the *śruti* text, "It is *avyakta*, higher than *maḥat*." (*Kaṭhōpaniṣad*, 1.3.11) In some places, it is referred to by the word '*avyākṛta*' as in, "Then there was *avyākṛta*." (*Bṛhadāraṇyako-paṇiṣad*, 1.4.7) Since it manifests everything from *brahmāṇḍa*, it is signified by the word '*ākāśa*' in some texts such as: "By this Immutable, Oh Gārgi, is the (unmanifested) ether pervaded." (*Ibid.*, 3.8.11) Since there is no cessation for it till the rise of Brahman-knowledge, it is called *akṣara* in some places, as in the text, "The supreme Reality is higher than the highest *akṣara*." (*Muṇḍakopaniṣad*, 2.1.2) Since it is destroyed by knowledge which is opposed to it, it is called *avidyā*,



in some places, and *ajñāna* in some other places, as in the texts, "He (who knows) cuts asunder the knot of *avidyā*," (*Ibid.* 2. 1. 10) and "The true and the false." (*Taittirīyopaniṣad*, 2.6) In some places it is referred to by the word 'māyā' in the sense that it does not ultimately exist as in "There is the cessation of the entire *māyā*." (*Śvetāśvataropaniṣad*, 1.10) Since it is different from *ṛta*, the True, *i.e.* since it is different from Brahman, it is of the nature of *mithyā*, and so in some places it is called 'anṛta' as in "Being carried away by *anṛta* (the false)." (*Chāndogyopaniṣad*, 8.3.2) Since it conceals reality like darkness, it is signified by the word 'tamas' in some places and by the word 'nīhāra' in some other places as in "Concealed by *tamas* in the beginning," and "Covered by *nīhāra* (mist)." (*Rgveda* 10.82.7) Since it has the power of creating the manifold world, it is called *śakti*, in some places, as in "The power of the divine being which is well enveloped by its own *guṇas*" (*Śvetāśvataropaniṣad*, 1.3) Since it is the final support of everything material such as *mahat*, it is called *pradhāna* in some places as in "What is perishable is the *pradhāna*." (*Ibid.* 1.10) Since it is destroyed by the knowledge of the real, it is referred to here itself (*i.e.* in the text quoted above) as *kṣaram*. In accordance with the view stated in the text, "*Māyā*, which is *avidyā*, comes into existence on its own," (*Nṛsimhottaratāpinyopaniṣad*, 9.3) it is called *svabhāva*, because it comes into existence by itself, as in the text, "The *svabhāva* starts functioning." (*Bhagavadgītā*, 5.14)

Thus, this *māyā* alone is signified in many ways. Its coming into existence on its own is expounded with example by Gaṅgādharendra Sarasvatī in the *Svārājyasiddhi* (1, 48): "Just as consciousness reveals itself and other things (without depending on



another consciousness), just as difference reveals itself as well as objects which are different (without depending on another difference), even so *māyā* is capable of originating itself as well as other things (without depending on anything else)." It has also been stated in the *Saṅkṣepaśārīraka* (1.55) (of Sarvajñātman): "Just as difference without requiring any other difference explains its own difference (from the object) as well as the difference between the two things that are to be mutually distinguished, so also *avidyā* superimposes itself as well as its effects without another *avidyā*." Thus one and the same *māyā* is referred to by different words in order to convey different senses, in the same way as there is the usage of thousand names with regard to Śiva and Viṣṇu. In the same way, *māyā* has been designated in many ways in *smṛti* (*Bhagavadgītā*) "Beings which originate from *avyakta*" (2.28), "I am born by my own *māyā*" (4.16), "Verily, this divine illusion of mine, made up of *guṇas*, is hard to surmount" (7.14), "Deprived of wisdom by *māyā*" (7.15), "Veiled (as I am) by *yogamāyā*" (7.25), "Knowledge, concealed by *ajñāna*" (5.15), "*Prakṛti*, presided over by me" (9.10), "These *guṇas* born of *prakṛti*" (14.5), "It is nature (*māyā*) that acts" (5.14) In the *Brahmasūtra* (3.3.2) too, Bādarāyaṇa says, "But *māyā* alone..." This *māyā* is well known as it occurs in several places in the *Itihāsas* and the *Purāṇas*. Elephant, etc., as shown by a magician, are called *māyā* in our worldly life.

Not only are *śruti*, *smṛti* and the *Brahmasūtra* mentioned above the authority for this, but also the experience of every one such as "I do not know," "I am ignorant," and so on. This has been stated in the *Svārājyasiddhi* (1.47) as follows: "From the experience,

“I am ignorant,” (it is known that there is) beginningless ignorance whose locus and content is consciousness; (and) just as Rāhu shines by concealing the moon, similarly *avidyā* (by concealing consciousness) is manifested by consciousness. It (*i.e.* *avidyā*) further deludes by creating the world; alas! it is inscrutable.” Not this much alone. Inference also is the authority therefor. It is as follows. Perceptual knowledge, whose object is other than what is doubtful and erroneous, is preceded by something else which hides the object of knowledge, or which is terminated by knowledge; because knowledge possesses the property of illumining things not illumined before; just as the light of a lamp illumines objects such as pot kept in darkness by removing doubt and error. That the non-dual Self as taught in the *Upaniṣads* will be totally untenable in the absence of the acceptance of *māyā* as stated above, is also a *pramāṇa* therefor. Those who do not wish to accept that *māyā* itself causes such untenabilities have to accept it or will be made to accept. This, the discerning minds may be aware of.

Further, consider the following Upaniṣadic texts: “That moves, that does not move; that is far off, that is very near; that is inside all, and that is outside all.” (*Īśāvāsyopaniṣad*, 5) “I do not think, ‘I know (Brahman) well enough’: (*i.e.* I consider) ‘Not that I do not know: I know and I do not know as well.’ He among us who understands that utterance, ‘Not that I do not know: I know and I do not know as well,’ knows that (Brahman). It is known to him to whom it is unknown; he does not know to whom it is known. It is unknown to those who know well, and known to those who do not know.” (*Kenopaniṣad*, 2.2.3) “The Self that is subtler than the subtle and greater than the great...



... While sitting, It travels far away; while sleeping, It goes everywhere.” (*Kaṭhopanīṣad*, 1.2. 20-21) “It is great and self-effulgent; and its form is unthinkable. It is subtler than the subtle. It shines diversely.” (*Muṇḍakopanīṣad*, 3.1.7) “(They consider the Fourth to be) that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor a mass of consciousness, nor simple consciousness, nor unconsciousness.” (*Māṇḍūkyaopanīṣad*, 7) “It became the formed and the formless, it became the defined and the undefined.” (*Taittirīyopanīṣad*, 2.6.1) “The Self although seeing, verily does not see in the state of profound sleep” (*Bṛhadāraṇyakopanīṣad*, 4.3.23) “Verily, when there is, as it were, another, here one might see the other” (*Ibid* 4.3.31) “He becomes (transparent) like water, One, the seer without duality.” (*Ibid*. 4.3.32) “He becomes One, He does not see.” (*Ibid*. 4.4.2) “This Self, indeed, .. of the nature of light, not of the nature of light.” (*Ibid*. 2.5.15) “He who sees plurality, as it were, here goes from death to death ” (*Kaṭhopanīṣad*, 2.1.10) “He neither increases nor decreases through *karma*.” (*Itihāsoopanīṣad*, 20) “Brāhmaṇa-hood deserts him who knows brāhmaṇa-hood in anything else than the Self.” (*Bṛhadāraṇyakopanīṣad*, 4. 5. 7)

Thus, those who follow other systems blindly should state how hundreds of *śruti* texts which seem to convey contradictory ideas could be explained in an intelligible way, in accordance with what they intend to convey. Why this jealousy about the fact that scriptural texts are victorious on the basis of the distinction between the subject-matter of *vidyā* and of *avidyā* brought out by the advocates of *māyā*? Thus, it is



obvious that, since the standpoint of Advaita alone is the best among the philosophical standpoints because of its validity through conveying the import of scripture, all other views which are opposed to it are but erroneous due to ignorance. In this context, it has been stated in the *Pañcadāsī*: "An erroneous conviction is ignorance of the true nature of an object, and taking it as the opposite of what it really is. It is like a son treating his father as his enemy." (7.110) "The confusion of considering this transmigration as real and affecting the supreme Self is called *avidyā*. It is removed by the knowledge of Reality." (6.10) Also, Gauḍapādācārya says: "The self-luminous Self, through the power of its own *māyā* imagines in itself by itself (all that is experienced within and without). It alone is the cognizer of the objects. This is the decision of the Vedānta." (*Māṇḍūkya-kārikā*, 2.12) "As are dreams and illusions or a castle in the air seen in the sky, so is the universe viewed by the wise in the Vedānta." (*Ibid.* 2.31) "The Self, though ever unborn, appears in many forms through *māyā*." (*Ibid.* 3.24) "That which is ever-existent appears to have birth through *māyā*, and not from the standpoint of Reality. He who thinks that birth is real asserts, as a matter of fact, that what is born is born again (and so on) without end." (*Ibid.* 3.27) "The unreal cannot be born either really or through *māyā*. For, the son of a barren woman is born neither in reality nor in illusion." (*Ibid.* 3.28).

Being the material cause which is beginningless, *māyā* is removable by knowledge; or, by nature, beginningless and positive, it is removable by knowledge —

(to be continued)

## ŚRI ŚAṄKARA ON ŚRI RĀMA

तीर्त्वा मोहार्णवं हत्वा कामक्रोधादिराक्षसान् ।  
शान्तिसीतासमायुक्तः आत्मारामो विराजते ॥

*tīrtvā mohārṇavam hatvā kāmakrodhādi-rākṣasān  
śānti-sītā-samāyuktaḥ ātmārāmo virājate.*

The supreme Brahman, Rāma shines brilliantly with Sītā, *viz.* quietitude, after having crossed over the ocean of delusion and vanquished the demons such as lust and ire.

Śrī Śaṅkara, the *Ātmabodha*



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

*saṁsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-  
 khinnānāṁ jalakāṅksayā marubhuvi bhrāntyā  
 paribhrāmyatām  
 atyāsannasudhāmbudhiṁ sukhakaraiṁ brahmādvayaṁ  
 darśayaty-  
 eṣā śaṅkarabhārati vijayate nirvāṇasandāyini.*

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