

A QUARTERLY JOURNAL OF ADVAITA - VEDĀNTA

# The VOICE of ŚĀṆKARA

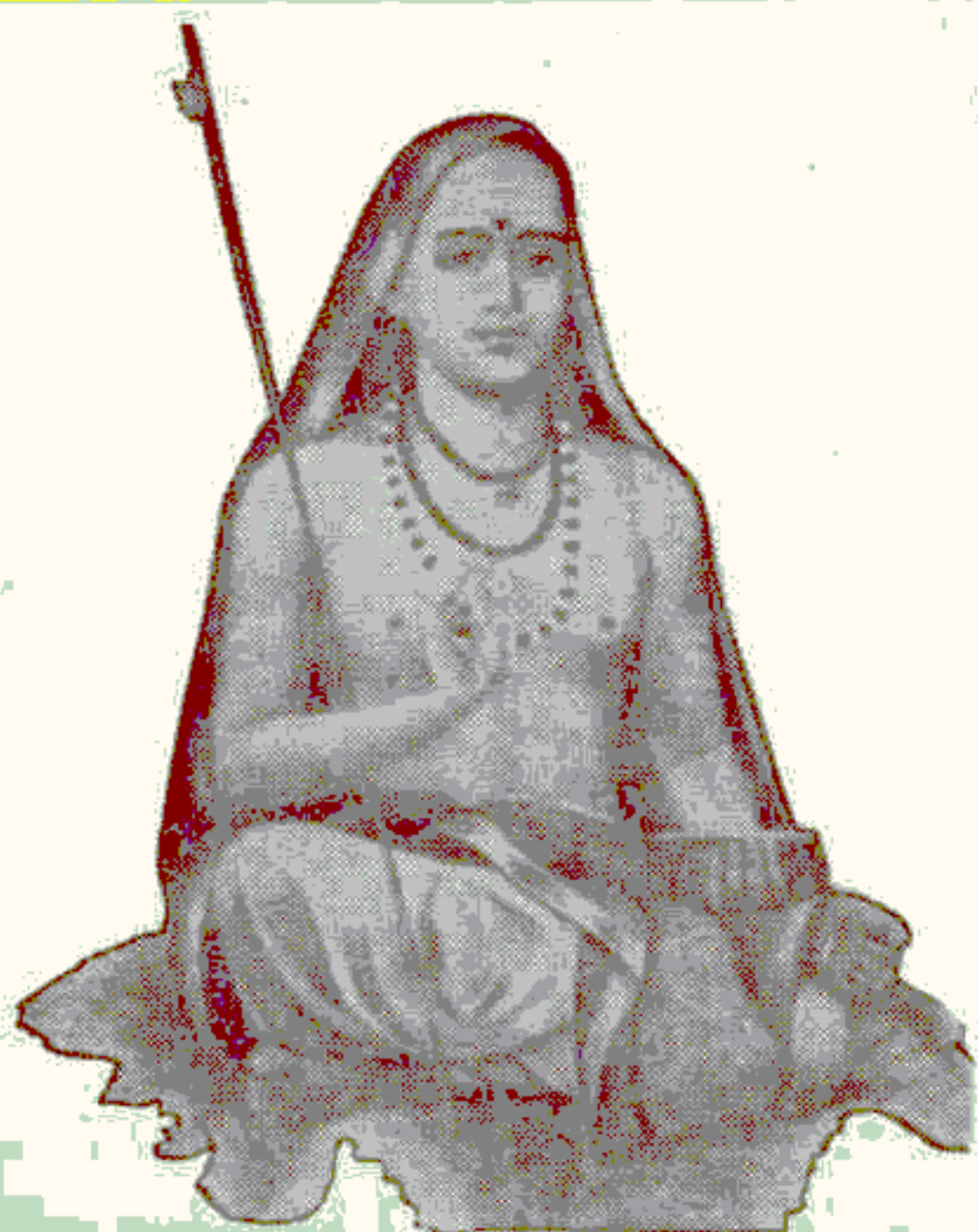
śaṅkara-bhāratī

*Chairman, Advisory Board*

*V. R. Kalvanasundara Sastri*

*Editor*

*N. C. Krishnan*



*Volume SIXTEEN*

*Number 1*

*May*

*1991*

esā śaṅkara-bhāratī vijagate  
nirvāṇa-sandāyini

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

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### EDITORIAL NOTE

The Advisory Board to THE VOICE OF SANKARA has been constrained to change the periodicity of publication of the JOURNAL to *HALF YEARLY* due to several factors including the steep increase in the cost of publication such as printing charges, paper, paucity of resources and similar factors. At the recently held Meeting of the Board, it was decided to bring out the JOURNAL in January and July every year from 1992. Consequently, there will be only one issue in Volume SIXTEEN, i.e., the issue on your hand. The first issue in VOLUME SEVENTEEN will be brought out in January, 1992.

The price of a copy of the Journal is being revised from Rs. 20/- to Rs. 30/-. However, the Annual and Other subscription rates will remain unchanged. We fervently appeal to our subscribers and readers to patronise the JOURNAL as ever. It is also announced that the *HALF YEARLY* will be published with more articles and with not less than 150 pages, as against the present 100 to 120 pages.

## HOMAGE TO ŚAṄKARA

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[ 146 ]

श्रीनाथशम्भुविधिशुद्धपरात्मरूप  
काशान्तचञ्चलहृदां पदसन्नतानाम् ।  
पाषाणनिश्चलमनस्त्रनिधानदक्ष  
श्रीशङ्करार्य मम देहि पदावलम्बम् ॥

*śrīnātha-śambhu-vidhi-śuddhaparātma-rūpa!*  
*kāśānta-cañcalahr̥dām-padasannatānām*  
*pāṣāṇaniścalamanastva-nīdhānadakṣa!*  
*śrīśaṅkarārya! mama dehi padāvalambam.*

Oh Śrī Śaṅkara! Oh Lord — of the form of Śrīnātha (Viṣṇu), Śiva, Brahmā, and the pure Paramātman (supreme Self)! You are skilful in conferring stone-like firm-mindedness to the devotees (i) who submit themselves underneath your holy pair of feet, and (ii) whose minds (hearts) are fickle like the tip of grass. Oh Śrī Śaṅkara! prithee, give me shelter under your pair of feet.

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राजीवपादमुखलभ्यमनन्तपुण्यैः

राजाधिराजनिचयार्थितमन्वहञ्च ।

निर्व्याजपूर्णकृपयास्य वराकराजः

श्रीशङ्कराय मम देहि पदावलम्बम् ॥

*rājīvapādamukhalabhyam-anantapunyaish  
rājādhirājanicayārthitam-anvahañca  
nirvyājapūrṇakṛpayāsya varākarājoḥ  
śrīsaṅkarārya mama dehi padāvalambam.*

Oh Śrī Śaṅkara! the support (shelter) under your pair of (i) feet is got only out of numerous merits (*punya*) by the disciples, Padmapāda and others, (ii) and is daily sought after by the group of emperors — such a great shelter under your feet may be given to me, the most pitiable one, out of your ineffable and motiveless grace.

Jagadguru Śrī Saccidānanda Śivābhinava Nṛsiṃhabhāratī  
in *Śrīsaṅkarācāryapadāvalambastava*



## ŚRĪ ŚAṆKARA AND THE SIX SUB-FAITHS OF THEISTIC HINDUISM\*

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*Jagadguru Śrī Candrasekharendra Sarasvatī*

श्रुतिस्मृतिपुराणानां आलयं करुणालयम् ।  
नमामि भगवत्पादशंकरं लोकशंकरम् ॥

I bow to Śrī Śaṅkara Bhagavatpāda who is the benefactor of the whole world, the embodiment of Grace and the repository of the *Vedas* (the import of which he propounded in his *advaita* philosophy), *smṛti* (the prescriptions of which he enjoined on his own followers, the Smārtas) and the *Purāṇas* (from which mainly sprang the six sub-faiths of theistic Hinduism, called the *ṣaṇ-matas*).

Śrī Śaṅkara Bhagavatpāda taught us the truth that all the deities we hereditarily worship are but the manifestations of the One Supreme Self — *Paramātman*. He established the worship of the forms of Śiva, Vishnu,

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\* Compiled from the Souvenir, *Śaṅkara and Ṣaṇmata* published on the occasion of the conference on Śaṅkara and Ṣaṇmata held at Madras, during 1—6—'69 to 9 6—'69.

Śakti, Sūrya, Gaṇapati and Kumāra, all sanctified in the *Vedas*, and each having a specific Gāyatrī Mantra. If worshipped with devotion, all of them will enable us to attain the same Supreme Soul. In that way he established the practical interpretation of the *Gītā* teaching.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

Whatever form a devotee seeks to worship with faith,  
I stabilize the faith of that devotee in that very form.

He travelled in all the 56 kingdoms of this country, where the *Vedas* were prevalent, and proclaimed the Advaitic principle of Oneness of God. He who saw the Oneness of God and man, naturally saw the Oneness of all the Gods.

It is due to Śrī Bhagavatpāda and his prayer compositions in praise of the different manifestations of God that a new life has come to be breathed into temple worship and the festivals associated with temples. Therefore, it behoves us to celebrate as a great festival the birthday (Jayantī) of Bhagavatpāda. Had it not been for this one Jayantī, the observance of the Jayantīs of the *avatāras* like Rāma, Krishna and other festivals propitiating Gaṇapati, Śiva, Śakti and Kumāra would have ceased owing to the spread of atheism.

The survival of Hinduism is mainly due to the spread of the Advaitic temper, which saw no distinction between Śaivism, Vaishnavism and other denominations and which therefore put an end to internal fights and paved the way for concerted action against alien



onslaughts. Śrī Ādi Śaṅkara underlined the essential unity of all *Sampradāyas* (traditions) and sects and saved Hinduism from disruption. All denominations have the common Vedic basis. By bringing to our minds the great achievement of the Ācārya, we can acquire that peaceful frame of mind and develop that catholic temper and universal accommodation characteristic of Śrī Ādi Śaṅkara and of the Advaita Vedānta he expounded, which will enable us to live in peace and amity, so essential for securing universal welfare.

### *Gāṇāpatyam: The Faith of Gaṇapati*

All ancient manuscripts, whether written on palm leaves or any other material, commenced with salutations to Lord Gaṇapati, “Śrī Gaṇādhipataye Namaḥ”. From the Himalayas to Kanyakumari, Hindus worship Vināyaka at the commencement of every auspicious ceremony. In Tamil Nadu, in particular, almost every street has a temple for Vināyaka, and while travelling from one place to another, you cannot miss seeing the image of Vināyaka, installed either in a temple or a niche, or under a peepal tree. All these show the great significance attached to this elephant-faced deity in our religious thought.

In Tamil Nadu, this deity has come to be known as Piḷḷaiyār, because he is the *piḷḷai* or son of the Parents of the Universe, Pārvatī-Paramesvara. When you begin to contemplate upon this particular manifestation of the Divine, *tattvas* or religious principles come to mind in an unending stream. Though His body is of gigantic proportions, He is yet a child. Every mother likes to feed her child well, so that he may grow up plumpy and healthy. That is why Piḷḷaiyār is con-

templated as a voracious eater, fond of all nice things. He is essentially an object of affection for children who take delight in playing at *yānai* (elephant) imitating the gait of the elephant. It is paradoxical that with such a massive body, Gaṇapati should have chosen the tiny mouse as His *vāhana* or vehicle. It is said that He sat on the mouse as light as a cork. This conception of Vināyaka riding a mouse is illustrative of the Vedāntic truth that God alone matters, and that all other external paraphernalia are illusions. The pride of an elephant is in its tusks, and it takes care to keep them bright and sharp. But Vināyaka broke one of his tusks to write the *Mahābhārata*, demonstrating that no personal sacrifice is too much in the cause of spreading the knowledge of Truth, *dharma* and *jñāna*.

The Tamil Saint, Avvaiyār wrote 'Vināyakar Ahaval', explaining how Vināyaka is the embodiment of Yoga Śāstra, with all its aims and implications.

अगजाननपद्माकं गजाननमहर्निशम् ।

अनेकदं तं भक्तानां एकदन्तमुपास्महे ॥

This is a familiar prayer verse addressed to Vināyaka. Agajā is the Divine Mother, Pārvatī, daughter of the mountain, Himavan. At the sight of Her beloved child, Vināyaka, Śrī Pārvatī's face beams with joy, even as the lotus blossoms at the first rays of the sun. For the lotus face of Śrī Pārvatī, Vināyaka is the sun. For His devotees, Vināyaka showers benefits generously — *bhaktānām anekadam*. He has only one tusk — *ekadantam*. The devotee says that he is worshipping that elephant-faced Vināyaka, who is the beloved son of Agajā, etc.



We offer our obeisance to Vināyaka by putting 'Thōppikkaraṇam'. In this method of salutation, we catch our left ear with the right hand and the right ear with our left hand and kneel down. This we repeat a number of times. 'Thoppikkaraṇam' is a corruption of 'Dorbiḥ Karṇam Griheetva'. Vishnu is stated to have offered this form of salutation to make Vināyaka laugh and throw out the discus (*cakram*), which He was keeping concealed in His mouth.

The manifestation of Vināyaka embodies the high philosophic *tattva* of the functioning of the Universe as mere sport of God.

#### *Kaumāram: The Faith of Kumāra*

'Svāmī' is the most common word for God in India. It is significant 'Svāmī' is primarily the name of Subrahmaṇya (or Kumāra) alone. Other Divinities have, so to say, borrowed this name from Kumāra.

Enumerating the names of Kumāra, *Amara Kosha* says:

देवसेनापतिः शूरः स्वामी गजमुखानुजः ।

in which 'Svāmī' occurs as a name of Kumāra.

While He is worshipped as the Brahmācāri (celibate) Kārttikeya in the North, He is worshipped in Tamil Nadu as Muruga with two consorts. The Tamils speak of Muruga as the foremost deity of both Tamil language and the Tamil culture. He is the great upholder of the Vedic way, as the word 'brahmaṇya' denotes in His supreme name 'Subrahmaṇya'.

'Muruga' and 'Subrahmaṇya' are names signifying the love for this God of two streams of Indian

culture. Similarly the love of the two streams of Grace — *viz.*, Śiva and Śakti — unite in Subrahmaṇya. He is the younger of the two sons of Śiva and Śakti.

Though Śiva and Śakti have different parts of body, they are one at heart. If we get to the source of this seat of love, we will be the recipients of Divine Grace in full. Subrahmaṇya is where the love of Śiva and Śakti unite and become one. So, by invoking the grace of Subrahmaṇya we invoke the Grace of Śiva and the Divine Mother also.

As He is the God of Brahmaṇya, He came to this world whenever Vedic way was in extreme danger and re-established the *Veda Dharma*. Saint Jñāna Sambandha — the great Devāra-hymnist of Tamil Nadu — was one such. Kumarilabhaṭṭa of the North was also another incarnation of Subrahmaṇya.

As Murugan, the beautiful and Marugan, the beloved nephew and son-in-law of Vishnu — Subrahmaṇya is extolled throughout Tamil Nadu. As Marugan He is the great integrator among the Divinities, the son of Śiva and Śakti becoming the son-in-law of Vishnu.

*Vaiṣṇavam: The Faith of Viṣṇu*

सन्तापघ्नं सकलजगतां शार्ङ्गचापाभिरामं  
 लक्ष्मीविद्युल्लसितमत्सीगुच्छसच्छायकायम् ।  
 वैकुण्ठारुख्यं मुनिजनमनश्चातकानां शरण्यं  
 कारुण्याभं त्रिदशपरिषत् कालमेघं ददर्श ॥

( भोजचम्पू )



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

The rain-cloud is accompanied by the rainbow. The cloud of Vishnu has in its hands the Śārṅga-bow (शार्ङ्गचापाभिरामं). We have the lightning dazzling out of rain-cloud. The Spouse of Vishnu — Mahālakshmi who shines like molten gold — sends forth shafts of lightning, as it were, from Her seat in the bosom of Vishnu. While Vishnu's bosom is deep blue like a bunch of *atasi* flowers, Lakshmi shines in it like lightning.

### लक्ष्मीविद्युत्सितमतसीगुच्छसञ्छायकायम्

The *devas* — celestial beings — look up to *Vaikuṇṭham*, the abode of Vishnu — and are thrilled at the vision of this cloud of Mahāvishnu, with Grace for its water-content.

### कारुण्याभं त्रिदशपरिषत् कालमेघं ददर्श

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

awaited the drops of Grace from the Vishnu-cloud and are elated when drenched in the shower of Grace in the end.

वैकुण्ठाख्यं मुनिजनमनश्चातकानां शरण्यम्

*Lakṣmī: The Consort of Viṣṇu*

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

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



दद्याद्यानुपवनो द्रविणाम्बुधाराम्  
 अस्मिन्नकिञ्चनविहङ्गशिशौ विषण्णे ।  
 दुष्कर्मधर्ममपनीय चिराय दूरं  
 नारायणप्रणयिनीनयनांबुवाहः ॥

In this verse, Śrī Śaṅkara prays that impelled by the wind of kindness the cloud of Lakshmi's grace should shower the rain of wealth, driving away to a distance the scorching heat of the past sins of the suffering householder. Śrī Śaṅkara likens him to the fledgling *cātaka*, which can quench its thirst only when it rains. The utter helplessness of the poor householder is indicated by this comparison.

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

*Śrī Narasimha: The Man-Lion Avatāra of Vishnu*

The milky white ocean and white Ādiśeṣa bed provide the necessary relief or background to the scintillating dark-blue body of Nārāyaṇa or Vishnu. The very act of His slumber is described as active vigil in the protection of all the worlds and their contents. It is this apparently dormant energy, which makes the entire universe function according to plan, that burst out into a dynamic force in the form of Narasimha, or Nṛsimha when He came out of the pillar in all power and cleft the demon Hiraṇya's heart in a split-second.

Reading Śrī Śaṅkara Bhagavatpāda's work is like conversing with him face to face. One such work is

his *Lakṣmī Nṛsiṃhastotra*, in which occurs the following *śloka*:

त्वत्प्रभुजीवप्रियमिच्छसि चेन्नरहरिपूजां कुरु सततं  
 प्रतिबिम्बालंकृतिधृतिकुशलो बिम्बालंकृतिमातनुते ।  
 चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायां  
 भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् ॥

We are just reflections of the supreme Soul. If we want to adorn the reflection, we should adorn the person reflected. Doing good to one's own self is like trying to adorn the reflection, forgetting the person who throws the reflection. If we worship Nṛsiṃha—who is the *avatāra* of Vishnu with the lion's face—it is worship offered to the original, and so it does good to the entire humanity, which is Nṛsiṃha's reflection alone—says Śrī Śaṅkara in the above stanza. Addressing the mind, which he likens to a bee, Śrī Śaṅkara says: "O bee of mind! Why do you hover purposelessly over the arid waste of wordly life, while you have the lotus feet of Narasiṃha (with his consort Lakṣmī) dripping the honey of compassion?"

### *Śrī Rāma The Perfect Man*

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



Śrī Rāma is the remover of all our afflictions and bestower of prosperity as indicated in the verse, *āpadām apahartāraṁ dātāraṁ sarvasampadām*.

Śrī Rāma, of all the heroes in our epics, stands as the ideal of ethics, morality, polity, and all other elevating ideologies blended into one. The world has preferred him to Rāvaṇa and even Paraśurāma in spite of their Brahminhood and their *Īśvara Bhakti*, because His self-control and humility outweighed all other high-sounding qualities, either in Himself or in His contemporaries.

वेदवेद्ये परे पुंसि जाते दशरथात्मजे ।

वेदः प्राचेतसादासीत् साक्षाद्रामायणात्मना ॥

When the supreme Person, Paramapuruṣa proclaimed by the *Veda*, was born as Rāma, the son of Daśaratha, the *Veda* also made its appearance in the form of his story *Rāmāyaṇa*, composed by the son of Pracetas, i.e., Vālmīki.

The *Vedas* are the source of all *dharmas*. Śrī Rāma was the upholder and embodiment of *dharma* as indicated in the verse: *Rāmo vighrahavān dharmah*. He protected *dharma* by his mental courage and disciplined life. Therefore, when he left for the forest for fourteen years to honour the pledge given by his father to Kaikeyī, his mother Kausalyā offered him as a talisman, the very *dharma* which he protected so that, that *dharma* may in turn protect him from all harms. *Dharma* will protect us only when we take care of it. Śrī Rāma has become, therefore, a model for us all.

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

### *Śrī Kṛṣṇa: The Perfect Avatāra*

Light is most welcome in utter darkness; Kṛṣṇa is that great light born in darkness, both physical and spiritual.

What is a year to us is a day for the Devas. The six months of our *dakṣiṇāyana* is a single night for them. What is a month to us is a day for our departed forefathers in the Pitṛ-loka. So the dark half of our lunar month (*Kṛṣṇa-pakṣa*) is their night; and in it, our *aṣṭamī* (8th day) is their midnight. So, Kṛṣṇa, born in the midnight of *Dakṣiṇāyana-Kṛṣṇapakṣa-aṣṭamī* is one born in the deepest darkness according to the calendar of human beings, Pitṛs and Devas. Not only



the time, but the place where He was born was also plunged in darkness. It was the prison-cell. Add to all this, He was Himself dark-complexioned.

Like the rain and lightning born of dark water-laden clouds, Kṛṣṇa gave out the rain of Grace and the lightning of Enlightenment. The light of the *Bhagavad Gītā* given by Kṛṣṇa will be shedding its radiance as a lamp within, for all those who seek the way out of this dark, worldly life of ours.

The *Bhāgavata* which describes the sports of Kṛṣṇa is extolled as the Scripture of scriptures. It opens out the inner eye of the devotee. The endearing Tamil name of Kṛṣṇa, *Kaṇṇaṇ*, signifies that He is that Eye which sees all, and yet stands apart.

Kṛṣṇa's beautiful form is a feast for the eye. His *Gītā* is a feast for the ear. Through the eye and ear he seeps into the soul and drenches it with joy.

The great dynamism of this perfect *Avatāra* his numerous exploits, His great renunciation are all enveloped in his utter playfulness. He bears all the brunt with the cheer of a playboy, ever playing dulcet notes on his flute. We should also cultivate that equipoise, detachment, and light-mindedness even though ever engaged in activities for the welfare of the world.

He fascinates the entire cross-section of humanity — as the mischievous urchin of Gokula; as the cowherd of Brindavan; as the divine artist playing on the flute; as the beloved of the cowherdresses; as the wrestler who did short work of Cāṇūra; as the wise adviser of King Ugrasena; as the emissary of the Pāṇḍavas showing consummate statesmanship; as the strategist

devising plans in the war — He who was all this soothes us most by saving Draupadī from dishonour, by conferring riches on the indigent Kucela, and by conferring the highest wisdom on Arjuna, and the very fruit of that wisdom, Liberation (*Mukti*) on Bhīṣma.

All his life he was utterly impersonal. Even when he had to shed the mortal coil as the arrow of an inadvertant hunter shot him, He did not lose his self-composure and had nothing but love for the hunter. He who stole butter and milk in his boyhood continues to steal the hearts of people by his Grace. Both Man of ceaseless Action and Man of Supreme Knowledge Kṛṣṇa is rightly worshipped as the Perfect Incarnation of Viṣṇu.

*Sauram: The Faith of Sūrya*

Plant life is necessary for the growth and sustenance of animal life. The entire vegetable kingdom derives nourishment through rain and dew which fall during the season of Dakṣiṇāyana, and attain fruition during Uttarāyana by the warmth that it obtains from the Sun-God, Sūrya. It is the All-Merciful Nārāyaṇa who is the indwelling spirit in the Sun that is the source of this nourishment and fruition.

We worship the Sun on *Makara Saṅkrānti* day as the agency through whom Īsvara bestows on us the necessities of life. Fresh turmeric, which is in evidence in the pūjā is symbolic of auspiciousness. Sugarcane stands for whatever is sweet in life. Grain, plantain and coconut are symbolic of the plenty of the season, which, along with sweetened rice, are offered to the Sun. The overflowing and abundant good things that support our life are the gifts of the All-Merciful Providence personified in the Sun.

(to be continued)



## THE RĀMĀYAṆA, A GUIDE TO DAILY LIFE\*

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*Jagadguru Śrī Jayendra Sarasvatī*

There are certain things in the world with which one is never satiated. For instance, a person sitting on the sea-beach would like to go on seeing the rise and fall of the waves and would be reluctant to come away from there. Similarly, all people right from children to old people would like to go on seeing an elephant and the movements of its trunk. Similarly, a person would like to go on seeing the moon all the time, and the brighter it is, the more gladdening it is to his heart.

Man's experience in regard to the *Rāmāyaṇa* is also similar. We have all heard *Rāmāyaṇa* discourses several times, and we have gone to many Rāma temples and have had *darśan* of *Rāmacandramūrti*. Yet, there is no question of satiation. We may get fed up with the *Rāmāyaṇa* story, or with the recitation of Rāmanāma or visit to Rāma temples or having the *darśan* of Lord Rāmacandra. Although we have

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heard the *Rāmāyaṇa* several times, still we would like to hear more about it since our curiosity to know swells further. In fact, the more a person dives into the ocean of the *Rāmāyaṇa*, the more the pearls and gems that he would discover and thereby gets delighted.

At *Brindāban* and *Mathurā*, because of Śrī Krishna's association with these places being very intense the *Bhāgavata* has been given great prominence. At other places throughout India, the *Rāmāyaṇa* has got a pride of place.

The Lord incarnates on the earth for the sake of doing certain actions and for fulfilling certain boons given to devotees. अवतरतीति अवतारः। The Lord who lives in *Vaikuṇṭha* comes down to the earth or our world and lives as an ordinary human being amidst us. The incarnation of Rāmacandra was also one such. Viṣṇu's *aṁśa* divided into four forms, Rāma, Lakṣmaṇa, Bharata and Śatrughna.

Why did Vishnu incarnate as Rāma? He did so for the purpose of killing Rāvaṇa, who had asked for a special type of boon from the Lord namely "No *Devatā* should kill me, neither *Indra* nor *Īśvara* should kill me; even the Lord should not kill me, but only a man should kill me." Death is something which no one can avert. It will have to come at some time or the other. Rāvaṇa was so powerful that he was not afraid of man and therefore he had asked for this boon that he would not be killed by anyone except a human being. By asking for this type of boon, he believed that he could live a little longer without any danger to his life and without any trouble.



Rāvaṇa's rule was a reign of terror for the *Devas*. *Indra* and other *devas* were terribly afraid of Rāvaṇa. The Sun used to give only that much heat which was ordered, and the breeze used to blow only in a soft way all the time, and the moon used to give only that much coolness as was needed. The *Rṣhis* and ascetics or *tapasvins* were terribly afraid of him. When that was the case with *Devas* and *Rṣhis*, what to speak of ordinary mortals? So, Rāvaṇa had asked for the boon that he should not be killed by anyone except a mortal. Therefore, the Lord incarnated in the human form with a view to kill him in accordance with the boon given to him.

So, throughout the *Rāmāyaṇa* we find Rama maintaining His mortal nature. When he went to the forest and the *Maharshis* used to bow before him and praise Him as the Lord, Rāma was always particular to point out: "I am only a mortal; I am an ordinary human being. I consider myself as a human being, the son of *Daśaratha*." He used to say:

आत्मानं मानुषं मन्ये रामं दशरथात्मजम् ।

At many places in the *Rāmāyaṇa*, He says: 'I am not God, but I am only an ordinary mortal. After Rāvaṇa was killed, the *Devas* came and started praising him. At that time also, Rāma took care to say that he was only an ordinary mortal. He said again:

आत्मानं मानुषं मन्ये रामं दशरथात्मजम् ।

In this way, at many places we find Rāma saying that he was only an ordinary mortal.

But in the case of Śrī Krishna, the position is entirely the reverse. Even the *līlās* which he per-

formed during his childhood are sufficient to show that he was not an ordinary mortal child but the Lord himself. He himself says at many places that He is an incarnation of the Lord himself. For instance, in the *Gītā* (IX, 11) He says:

अवजानन्ति मां मूढाः मानुषीं तनुमाश्रितम् ।  
परं भावं अजानन्तो मम भूतमहेश्वरम् ॥

Śrī Krishna's actions also clearly show that He was the Lord Himself. But Rāma's actions are not of that nature; His actions are mostly human actions. That is why it is often said: "Live like Rāma, but follow Krishna's teachings or *upadeśa*." Of course, it is difficult for us to live like Krishna. In fact, the very first thing that Krishna did even in childhood was to kill *Pūtānā*, the demoness who came to kill Him. Which mortal child can do this? Again, when he opened his mouth once before Yasodā, he could show his *Viśvarūpa* form. Thus Śrī Krishna could achieve those powers and exhibit them.

But Rāma's actions are not of such *super-human* nature. He lived an intensely human way, suffering like an ordinary human being at times of adversity; he lived like an ordinary human being, doing service to his mother, father and to everyone else. He displayed a high sense of *Mātr̥bhakti* (maternal love) *Pitr̥bhakti* (paternal love), and so on.

It is said in the *Rāmāyaṇa*, (*Saṅkṣepa*: 13-14):

रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ।  
रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ॥



Rāma practised his *svadharma*. At the same time, he protected his family also. Some people even forsake their family for the pursuit of *dharma*. But Rāma did not do so. He practised *svadharma*. He protected all the living beings in this world without any sense of discrimination. He protected even a bird like *Jaṭāyu* and gave him *mokṣa*. He did not abandon his *svadharma* and yet He did everything to protect everyone. He protected the larger *dharma* of society on the whole as well.

How did Rāma rule His country? We have the following *śloka* of the *Rāmāyaṇa* in this connection:

रामो रामो राम इति प्रजानामभवन् कथाः ।

रामभूतं जगदभूद्रामे राज्यं प्रशासति ॥

When Rāma was ruling his kingdom, all the people were so much praising his rule that they were all the time saying 'Rāma, Rāma, Rāma'. Nobody said: "How long am I going to live in this wretched country? When will I be free from the yoke of this tyrannical rule?" But everyone was thinking all the time of Rāma, Rāma, and Rāma only, and of his most benevolent rule. Throughout his rule, only the sound Rāma was heard everywhere. All the people were talking all the time only about Rāma and his glory and his achievements. The people were so happy that they were reciting *Rāmanāma* all the time. रामयतीति रामः। Rama was making everyone happy, because the very word 'Rāma' means "one who makes others happy." The people were immersed so much in the thought of the *Rāmasvarūpa* all the time that they were reciting *Rāmanāma* all the time.



On the *pradoṣa* day, it is said:

न प्रदोषे हरिं पश्येत् नृसिंहं राघवं विना ॥

According to this, on the *pradoṣa* day, only *Rudra* or *Parameśvara* is to be seen and not *Hari*. But an exception is made in the case of *Narasimha* and Śrī Rāma. *Narasimha* was born at twilight time in accordance with the boon given to *Hiranyakaśipu*, the father of *Prahlāda*, and therefore since he incarnated at that time in that form, one has to think of him and is permitted to think of him at twilight. In the case of Rāma, his very name is a symbol of happiness, and therefore one cannot but think of him also at the time. So, *Rāmsvarūpa* can be thought of all the time, and there is no restriction in regard to the time for thinking of Rāma.

In *Kāśī* or Banaras, Lord *Viśvanātha* is giving *Tārakamantra upadeśa* to his devotees all the time in their right ears. That is why *Kāśī* is said to be a centre for *mokṣa* or liberation. Even *Īśvara* recites *Rāmanāma* there all the time. Rāma is capable of giving happiness to all. Once we hear that *upadeśa* of *Rāmanāma*, there will be no more suffering for us. Those who die in *Kāśī* are therefore assured of *mokṣa*. Of course, a dip in the Ganges is holy and it washes away all our sins, but the special thing about *Kāśī* is that *Rāmanāma upadeśa* is there in the right ear all the time by Lord *Viśvanātha*, and that would put an end to all sufferings and sorrows and give us happiness and ultimately a means to reach *Vaikunṭha* by *krama-mukṭi* or liberation by stages.

In the *Rāmāyaṇa*, many *dharmas* have been expounded. As regards *strī-dharma* followed by *Sītā* herself, it is said:

## “ छायेवानुगता सती । ”

Many aspects of *strīdharmā* have been exemplified and elaborated in the *Rāmāyaṇa* and especially in Sītā's life. Sītā also went to the forest, along with Rāma. Nobody had asked her to go to the forest, and yet she insisted on going with Rāma, even though Rāma himself had asked her to stay in the palace and look after his parents. This itself illustrates *strī-dharma* very beautifully.

The shadow of a man and the man are distinct, and yet the two can never be separated. In the same way, when Rāma went to the forest, Sītā also accompanied him. Nobody had asked her to go, and in fact, other people had stopped her from going, but Sītā insisted and went. Nowadays, of course, the position may be different. When the husband is transferred to some other place, the wife may say 'All right, you may go; I shall remain here itself.' But Sītā followed Rāma just as a shadow follows a man all the time.

Again, in *Anasūyā's āśrama*, *Anasūyā* had asked Sītā to recall Her marriage scenes. Sītā describes, them. Then *Anasūyā* gives Her fine pieces of advice as to how a wife should conduct herself with her husband at the time of his adversity. A wife may be happy with her husband when everything is prosperous, but to live with him at the time of adversity is very difficult. *Anasūyā* advises Sītā how she should behave and how she should remain with Her husband in the forest at the time of adversity. This is a difficult thing and calls for special qualities. *Anasūyā* explains to Sītā all those special qualities:



सान्त्वयन्ती अब्रवीत् हृष्टा दिष्ट्या धर्मवेक्षसे ।  
 त्यक्त्वा ज्ञातिजनं सीते मानमृद्धिं च भामिनि ॥  
 अवरुद्धं वने रामं दिष्ट्या त्वमनुगच्छसि ।  
 नगरस्थो वनस्थो वा शुभो वा यदि वाशुभः ॥  
 यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः ।  
 दुःशीलः कामवृत्तो वा धर्मं वा परिवर्जितः ॥  
 स्त्रीणामार्यस्वभावानां परमं दैवतं पतिः ॥

Then the qualities of *sneha* and friendship are illustrated in the *Rāmāyaṇa*. The best example of friendship is illustrated by the friendship between water and milk. Suppose we put a vessel containing milk and water on the oven for sometime. After sometime, the water in the milk dries up and the milk starts boiling and it spills over on the oven or the fire. The fire heats up the milk again and the milk gets charred. Nowadays of course, electric heaters are used, and people just come and switch off the electric current. But even then, very often, the experience of milk boiling and spilling over on the oven is a familiar phenomenon. But in the olden days, they would never extinguish the fire, but they would just pour some water on the milk and the milk will quieten down and fall down in the vessel once again without any further boiling. Then the milk is stirred and removed from the oven. When water is poured over milk, it feels 'Now, my friend, water has come back'. When the water dried up and it started spilling over, it thought 'My friend water has been burnt away by fire. So, why should I alone live in his absence? Now let me



also give up my life by falling into the fire.' The moment water is poured, it becomes quiet. Bhartṛhari says in the *Nitisataka*: (76)

क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः  
क्षीरोत्तापमवेक्ष्य तेन पयसा ह्यात्मा कृशानौ हुतः ।  
गन्तुम्पावकमुन्मनस्तदभवद् दृष्ट्वा तु मित्रापदं  
युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस्त्वीदृशी ॥

This example reminds us of a great truth that friendship should be of this type. We know that in our normal life, when everything is nice, friends will hover around us, but the moment some adversity comes, friends will fly and vanish away from our company. True friendship is not of this type. As it is said, "A friend in need is a friend indeed;" true friendship is tested only at times of adversity. It should be like the friendship between milk and water.

In the olden days, among the *Kṣatriyas*, the custom was prevalent that when the husband died, the wife also used to commit *sati* and burn herself in the same funeral pyre. It is only in our country that we have the finest example of *pātivratya* or *patibhakti* or devotion to husband. *Strīdharmā* and *Snehadharmā* have been expounded in the *Rāmāyaṇa*.

Lakṣmaṇa and Bharata were quarrelling once. The question arose who was a better brother. Lakṣmaṇa was all the time in the company of Rāma, but Bharata had to stay away where he had been asked to stay, and do what he had been asked to do. Actually, it was Bharata who was in greater difficulty. At least

Lakṣmaṇa had the grace of Rāma all the time. Rāma could listen to him and give him his grace and settle things, and everything used to be shared by Rāma and Lakṣmaṇa together. But Bharata had been persuaded to stay at *Nandiagrāma* and rule on behalf of Rāma and worship Rāma's *Pādukās*. Bharata was also wearing *jaḷā* or matted hair. He was living alone there, leaving off the comforts of the palace and formally ruling over the kingdom. Without anybody's order, he himself said "My brother has gone away to the forest, and so, I shall live like this as a *hermit*." That was the speciality of Bharata. In the case of Lakṣmaṇa there was no such speciality, because he was all the time in the company of Rāma only, and whatever he did, he did in accordance with Rāma's orders. The best type of brotherly affection is exemplified here.

Similarly, *Sevādharma* is also expounded in the *Rāmāyaṇa* very beautifully. The service done by *Āñjaneya* is a typical example *par excellence*. We find that *Āñjaneya* did service without expectation of any reward. Of course, Lakṣmaṇa also did service to Rāma throughout his stay in the forest and during the battle with Rāvaṇa. One may say that he was doing service because Rāma was his elder brother. But in the case of *Āñjaneya* we get the finest example of selfless service without expectation of any reward.

Lakṣmaṇa and *Hanumān* never desired any fruits in return for their service, and, therefore, they could get the highest state. If they wanted, they could have got everything, but they were interested in selfless service, and therefore the fruits that they could get were the highest. Service done with *śraddhā* and without expectation of any fruits is productive of



immense results. Similarly, performance of an action without expecting any fruit therefrom is also productive of immense fruits.

Normally, our attitude to work and service is different. For instance, we work in our offices for one month, and on the last day of the month, we start expecting our salary and also some bonus if permissible. But *Āñjaneya's* service to the Lord was without expectation of any results. He expected only the Grace of God and nothing else.

Bhartṛhari says in the *Nitiśataka* (75) :

एते सत्पुरुषाः परार्थघटकाः स्वार्थं परित्यज्य ये  
 सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाऽविरोधेन ये ।  
 तेऽमी मानुषराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये  
 ये तु घ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥

The poet divides humanity into four categories. The first category consists of people who are interested in doing selfless service to the Lord and to the common people, even at the cost of their own personal comfort. They are ranked as the highest among the people.

The second category consists of persons who do service to others, and at the same time take care of their own self-interest. I can illustrate this by a small example. Suppose there is a doctor running a private dispensary. Suppose, he gets the maximum number of patients, say, between 4 p.m. and 6 p.m. daily. Suppose out of these two hours, he sets apart one hour for free consultation and free treatment, and devotes



only the remaining time for treatment and consultation on payment, then he comes under the second category. He is assured of his income, and at the same time in return he does some service to the patients. He has also set apart some time at least for charitable treatment or free treatment. To that extent he is also a good man or *satpuruṣa*. Without bothering to have excessive income, he takes care of his normal or legitimate income by serving some patients for an hour and he devotes only the balance of the time for doing service to the people. Such persons belong to the second category.

The third category consists of persons who care more for personal profit than for others' benefit, and in fact, they do so at the cost of the welfare of other people. For instance, suppose the same doctor utilises that one hour which he had set apart for free treatment, for earning more income, then he comes down lower in the scale, and he would belong to the third category of persons.

The fourth category consists of persons who will not do service at all, but who will just be creating trouble everywhere and will make themselves a nuisance unto themselves and unto others. They will participate in everything everywhere, but neither will they get benefit nor will they allow anyone else to get benefit. In fact, they would harm their interests as well as those of others. Bhartṛhari says that he does not know what phrase or term to use for describing such persons.

The main point to be emphasised is that service without expectation of reward is the best. *Āñjaneya's*

service to the Lord comes under this category. He only expected the Grace of God and nothing else. Thus, we see that in the *Rāmāyaṇa*, many *dharmas* have been expounded. In fact, there is no *dharma* which is not expounded there.

Another thing that we notice is that generally Rāma never became angry. It might appear that on occasions he became angry, but generally he had a calm and unperturbed mind. Once he wanted to cross the ocean and make arrangements for building a dam for that purpose. He prayed to the King of the ocean, but the King did not turn up. At that time, Rāma got angry, and it is said that he brought anger to himself. The *Rāmāyaṇa* says:

अद्याक्षोभ्यमपि क्रुद्धः क्षोभयिष्यामि सागरम् ।  
 एवमुक्त्वा धनुष्पाणिः क्रोधविस्फाटितेक्षणः ।  
 बभूव रामो दुर्धर्षो युगान्ताग्निरिव ज्वलन् ॥

This means that normally he was never angry. He displayed anger only for the purpose of achieving certain things. Otherwise, he had always a calm mind. It is said therefore, that if a person recites Rāmanāma when he is angry, immediately his anger will come down, because then he thinks of the calm mind of Rāma and gets that calmness for himself. So, the recitation of Rāmanāma is a solution to many of our problems, and we shall get quietness, calmness and peace of mind thereby.

Generally, when people start listening to the *Rāmāyaṇa* discourses, we find that many of them go to sleep. The story is such that the mind reaches a state



of *laya* with *Brahman* and gets into the blissful state of sleep. The very thought of Rāma gives us quietness and calmness.

In the *Rāmāyaṇa*, we find Rāma having a fight with *Paraśurāma*. Both were the *avatāras* of *Viṣṇu* and yet they appeared to fight. Actually, there was no quarrel at all. Similarly, between Rāma and *Īśvara* also, there is no difference. They are all but different manifestations of the same *Paramātman*; *Śrī Rāmacandra-mūrti* is our God. He is *Sarveśvara*, the God of everything. As long as we think of Rāma, we shall have no difficulties or sufferings. The *japa* of *Rāmanāma* has been of great help to many people to cross the ocean of their sorrows. The *Rāmāyaṇa* itself is full of examples to illustrate this.

For instance, after Rāma's birth, *Daśaratha's* sorrows got removed. Sage *Viśvāmītra* was doing sacrifices in the forest and demons like *Tāṭakā*, *Mārīca*, *Subāhu*, etc. came and troubled him. He sought the help of King *Daśaratha* and asked him to spare Rama and Lakṣmaṇa for protecting the sacrifices. Under the orders of their father, Rāma and Lakṣmaṇa went with him to the forest, and they protected his sacrifice by killing the demons including *Tāṭakā*. Thus, *Viśvāmītra* got his difficulties removed by Rāma.

Again, King *Janaka* was waiting for a suitable match for his daughter *Sītā*. Rāma came and broke the *Śivadhanus* and married *Sītā*, thus removing the anxiety and suffering of King *Janaka*.

Then, the great sages were suffering in the forest because the demons were a great hindrance to their

sacrifices. Rāma put an end to their suffering by going to the forest and killing the demons. Thus everybody got something good and also relief from their difficulties, sorrows and sufferings, with the help of Rāma.

The whole world which was suffering because of Rāvaṇa also got some relief, when Rāvaṇa was killed by Rāma. Rāvaṇa was the cause of great trouble to the whole world, but after his death, the whole world heaved a great sigh of relief, and the people became happy and *dharma* got re-established. All the gods also got happiness through Rāma.

*Sugrīva* and *Vāli* also got happiness through Rāma. The dispute between the two was settled once and for all by Rāma. *Vāli* was actually a virtuous soul; in fact, he was a true devotee of Rāma. Before his death, he told Rāma "I have no quarrel with you; really, that was not my intention at all; if I had surrendered to you, I would not have got your *prema* or affection; I wanted to have your *darśana* and know your real strength." Who else could say this except a true devotee of Rāma? The words of *Vāli* are as follows:

त्वत्तोहं वधमाकांक्षन् वार्यमाणोऽपि तारया ।

सुग्रीवेण सह भ्रात्रा द्वन्द्वयुद्धमुपागतः ॥

Thus, Rāma became an instrument for the happiness of so many people in the *Rāmāyaṇa* itself.

The *Rāmāyaṇa* is also said to point to the same reality as the *Vedas* themselves do. In one *śloka*, it is said:



वेदवेद्ये परे पुंसि जाते दशरथात्मजे ।

वेदः प्राचेतसादासीत् साक्षाद् रामायणात्मना ॥

The highest being, *Nārāyaṇa* who could be known only through the *Vedas* incarnated himself as Rāma; then the *Vedas* which speak about his glory incarnated as the *Rāmāyaṇa* through the medium of *Vālmīki*, the son of *Pracetāḥ* or *Varuṇa*.

The teachings in the *Rāmāyaṇa* are all but exposition of the various *dharmas* as found in the *Vedas*:

वेदोऽखिलो धर्ममूलम् ।

And, therefore, the substance of the *dharmas* expounded in the *Vedas* are also to be found in the *Rāmāyaṇa*. The teachings of the *Vedas* belong to the path of knowledge, but the teachings of the *Vedas* as expounded in the *Rāmāyaṇa* belong to the path of *Dharma*. Those who think of Rāma, do *Rāmasmaraṇa* and do *japa* of *Rāmanāma*, are freed from all desire and enticement or *moha*; and they never swerve from the path of *dharma*.

What is *Dharma*?

धारयतीति धर्मः ।

*Dharma* is the capacity of the individual to follow the right path, without swerving from it at any time, including the times of adversity, with great discipline and courage. Rāma represented a personification of *dharma*.

रामो विग्रहवान् धर्मः ।

Sage *Vālmīki* saw Rāma's incarnation as a personification of *dharma*. So, if we pray to Rāma and follow

the *dharma*s which he practised, our difficulties also will come to an end.

When a child goes away to a far off place, generally its mother gives it a lot of eatable in a packet. But what did Kausalyā do? She gave Him only this blessing:

यं पालयसि धर्मं त्वं धृत्या च नियमेन च ।  
स वै राघवशार्दूल धर्मस्त्वामभिरक्षतु ॥

“You are going to the forest and you may meet with many obstacles and dangers. May that *dharma*, to protect which you are going to the forest, protect you also in the forest.” This was the food packet which Kausalyā gave to Rāma. She gave him this food which would suffice during his whole stay in the forest. She gave him this blessing which would ward off all dangers from Rāma’s path.

Another significant thing to notice is that Rāma pursued *dharma* with *dhṛti* and *niyama*, with determination and discipline. He practised *dharma* without getting upset by anybody’s ridicule, or without getting deflected by anybody’s counter-persuasion. He never showed any signs of relenting from his path. He pursued *dharma* steadfastly. He practised *dharma* steadfastly and therefore *dharma* also protected him. Some people rear up a dog to protect themselves from thieves. If they protect the dog and take care of it well, then only the dog will protect them from thieves. In the same way, if we protect *dharma*, then *dharma* will also protect us:

धर्मो रक्षति रक्षितः ।



Lakṣmaṇa tried to dissuade Rāma from going to the forest in the beginning, and he told him:

स हि धर्मो मम द्वेष्यः प्रसङ्गाद्यस्य मुह्यसि ।

“All your difficulties and sufferings are due only to the *dharma* or policy which you are pursuing. Therefore, leave it off.” But Rāma was not prepared to forsake it. In fact, he pursued *dharma* steadfastly with determination and discipline without caring for anybody’s opinion. It was *dharma* which protected Rāma in the forest in spite of so many difficulties which he faced. As Rāvaṇa was following the path of *adharma*, even his army could not come to his rescue and save him, not even one of his heads could be protected.

Everyone should meditate on Śrī Rāma, recite *Rāmanāma* and also write *Rāmanāma*. But all the time, we should remind ourselves also of the *dharmas* which Rāma practised. Merely reading the story of Rāma and knowing that he went to the forest for 14 years and did this or that — is not enough. If we merely get the feeling that we may also go to the forest and live there for sometime, that is of no use. Instead, we should try to emulate and practise the *dharmas* which he pursued in his life.

In fact, if a person practises *dharma*, then not only that *dharma* protects him, but it makes the whole world protect him. In the *Anargharāghava* (drama), the great playwright Murāri says:

यान्ति न्यायप्रवृत्तास्य तिर्यञ्चोऽपि सहायताम् ।  
अपन्थानं तु गच्छन्तं सोदरोऽपि विमुञ्चति ॥

All living beings except man have had only horizontal growth, and it is only man who has had vertical growth. So, animals are called *tiryakprāṇis*. The vertical growth of man itself shows that he is capable of growth in his higher personality. If he follows *dharma*, even *tiryakprāṇis* will come to his help. But if he follows the path of *adharma*, then even his own brother will forsake him. Rāma followed the path of *dharma*, and therefore even animals like monkeys came to his help. But Rāvaṇa followed the path of *adharma*, and, therefore even his own brother *Vibhīṣaṇa* had forsaken him and left Laṅkā. Even his mighty army could not protect him in his fight with *dharmasvarūpa* Rāma. This illustrates the fact that the follower of the path of *dharma* never comes to grief, and in fact, the whole world comes to his help. So, if we follow *dharma* in the right way, then everything good will come to us. Even inferior living beings like animals will come to help us. For instance, *Jatāyu* came to the help of Sītā and the monkeys came to the help of Rāma. But if we do not follow *dharma*, then we shall not get help even from our own brothers.

When we practise *dharma*, in the beginning, we come across a lot of difficulties and suffering. But if we hold on to *dharma*, then ultimately success will be ours. In fact, the difficulties which we are facing are nothing compared to those faced by other people. We must have the firm conviction that God will never forsake us if we follow *dharma*.

Śrī Krishna suffered very much from childhood onwards; *Dharmaputra* also suffered very much, but ultimately he became the king. Rāma himself suffered very much in the forest, due to trouble from the demons.



But ultimately he triumphed and he killed Rāvaṇa and then became the king of *Ayodhyā*. The poison which is there in the beginning gets converted into nectar or *sukha* at the end, as a result of the pursuit of *dharma*. In the same way, even if we follow *dharma* and face some initial difficulties, we must remember that ultimately it will result in happiness.

The essential message of the *Rāmāyaṇa*, the *Bhāgavata* and the *Mahābhārata* is only this, namely that righteous people are obliged to suffer in the beginning, but they attain happiness at the end. It is *dharma* alone which protects us at the end, and *adharma* perishes.

For instance, in our office work or in business, if we face initially a lot of suffering and difficulties, we can be rest assured that we shall get only something good out of it ultimately. For instance, after one month's hard labour, we get our salary for the month. We get the fruits of our labour in the form of the salary for the month. We never get this salary in the beginning before starting the work itself.

So, the *dharmas* expounded in the *Rāmāyaṇa* should be understood and practised by all. If we follow the path shown by Rāma, we shall get *śreyas* or prosperity.

Man suffers because of desire. If he thinks of Rāma, then his desires will go away and he will be taken to the right path. This is what Saint Tulasīdāsa also says in his *Rāmacaritamānas*.

जहाँ राम तहँ काम नहिं  
जहाँ काम तहँ नहिं राम ।

“Where there is Rāma, there is no desire. Where there is desire, there is no Rāma.” If we have Rāma’s grace, then our life will go on very smoothly. So, let all people think of Rāma, recite his name and also write his name daily in order to get his Grace.

The life of Rāma has been described to us in the perspective of *dharma*, *artha*, as well as *kāma* or desire. If we reflect on the ideal life of Rāma, then we can get emancipation from our difficulties, and we shall be saved from the wrong path. Whenever we have difficulty, if we remember Rāmanāma, then we shall get his help to surmount it.

Śrī *Hanumān* had to cross the ocean and he came across a lot of difficulties, but he remembered Rāma’s name, and he was able to cross it. Again, in *Laṅkā*, he could not trace *Sītā* and he was in a state of despair. Again, he remembered Rāma’s name and soon he was able to locate *Sītā* in the *Asoka* forest.

If we entrust the responsibility of our life to Rāma and *Hanumān*, then we shall be able to overcome anger as well as desire and our minds will become steady. If we recite Rāmanāma at least a thousand times daily, we shall reap immense fruits.

May Śrī *Rāmacandramūrti*’s grace descend on all people and let all auspiciousness and prosperity come to all people!



## IN PRAISE OF ŚIVA

त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति  
 प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।  
 रुचीनां वैचित्र्याद्द्रुकुटिलनानापथजुषां  
 नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥

*trayī sāṅkhyam yogaḥ paśupatimatam vaiṣṇavamiti  
 prabhinne prasthāne paramidamadaḥ pathyamiti ca  
 rucīnām vaicitryādrjukuṭila-nānāpathajuṣām  
 nṛṇāmeko gomyastvamasi payasām-arṇava iva.*

There are different paths of realization as enjoined by the three *Vedas*, Sāṅkhya, Yoga, Pāsupata doctrine and Vaiṣṇava *śāstras*. Persons following different paths, straight or crooked, according as they consider that this path is best or that one is proper, due to the difference in temperaments, reach Thee alone, just as rivers enter the ocean.

Puṣpadanta, *Śivamahimnaḥ stotra*, 7.

## PENTAD ON KĀŚĪ\*

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*Śrī Saṅkara Bhagavatpāda*

काशीपञ्चकम्

[ 1 ]

मनोनिवृत्तिः परमोपशान्तिः

सा तीर्थवर्या मणिकर्णिका च ।

ज्ञानप्रवाहा विमलादिगङ्गा

सा काशिकाहं निजबोधरूपा ॥

There is inactivity of the mind and complete cessation. And that foremost holy place is the Maṅikārnīkā. There is the perennial flow of knowledge (in the form of) the pure Gaṅgā (Ganges). I am that Kāśīkā (Kāśī) of the form of real knowledge.

The word Kāśī is derived from the verbal root *kāś* meaning “to shine” and hence stands for something that is foremost. The sacred place Kāśī is also known as Avimuktā and Vārāṇasī. Avimuktā means that Lord Śiva never discards

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\* Translated with notes by Dr. N. Gangadharan



this place. It is known as Vārāṇasī because it is situated between the rivers Varuṇā and Asi, the two tributaries of the Ganges. Another speciality of the place is that the river Ganges flows northwards here.

There are many sacred ghats in Vārāṇasī (Benares). Among these, Maṇikarnikā and Daśāśvamedha are the foremost, the former located in the middle of the ghats, and the latter considered to confer immense benefits [of performing ten Aśvamedhas (Horse sacrifices)] to the pilgrims who visit this ghat and take a holy dip in the Ganges.

[ 2 ]

यस्यामिदं कल्पितमिन्द्रजालं  
चराचरं भाति मनोविलासम् ।  
सच्चित्सुखैका परमात्मरूपा  
सा काशिकाहं निजबोधरूपा ॥

This created illusory world of movable and immovable beings, a fancy of the mind, shines here. I am that Kāśikā of the form of real knowledge and supreme Self, that is itself Existence, Knowledge and Bliss.

*Indrajāla*: merely magic that does not last long.

[ 3 ]

कोशेषु पञ्चस्वधिराजमाना  
बुद्धिर्भवानी प्रतिदेहगेहम् ।  
साक्षी शिवः सर्वगतोऽन्तरात्मा  
सा काशिकाहं निजबोधरूपा ॥

Every body is the house. Goddess Bhavānī is the intellect that holds sway over the five sheaths. Lord Śiva, the witness, is the all-pervading indweller, the Self. I am that Kāśikā of the form of real knowledge.

There are five sheaths (*Kośa*) supposed to cover the soul — the *annamaya* (the earthly body), the *prāṇamaya* (the vesture of the vital airs), the *manomaya* (the sensorial vesture), the *vijñānamaya* (the cognitional vesture) and *ānandamaya* (the vesture of supreme bliss).

[ 4 ]

काश्यां हि काशते काशी  
 काशी सर्वप्रकाशिका ।  
 सा काशी विदिता येन  
 तेन प्राप्ता हि काशिका ॥

Kāśī shines at Kāśī. Kāśī makes everything shine. One who has known Kāśī *per se* has gained Enlightenment.

The word *kāśa* denotes a kind of grass as well as its flower. Here the word *kāśī* has probably been derived to mean the place full of *kāśa*.

[ 5 ]

काशीक्षेत्रं शरीरं त्रिभुवनजननी व्यापिनी ज्ञानगङ्गा  
 भक्तिःश्रद्धा गयेयं निजगुरुचरणध्यानयोगः प्रयागः ।  
 विश्वेशोऽयं तुरीयं सकलजनमनः साक्षिभूतोऽन्तरात्मा  
 देहे सर्वं मदीये यदि वसति पुनस्तीर्थमन्यत् किमस्ति ॥



The body is the sacred place Kāśī. The knowledge that is of the form of the Ganges is the mother of the three worlds and all-pervading. Devotional faith constitutes this Gayā. The path of contemplation at the feet of one's preceptor is Prayāga. The inner soul, the witness of the minds of all people — the fourth state — is the Lord Viśveśa. When all (the holy places) dwells within my body, then what else is a sacred place?

In this concluding verse, the author equates the body, knowledge and different religious spiritual practices with the three sacred places — Kāśī, Gayā and Prayāga which are held highly meritorious for the performance of ancestral rites. Prayāga (near Allahabad) is the place of the confluence of the rivers Ganges, Yamunā and the invisible Sarasvatī. The feeling that the sacred places are present in one's own body sanctifies a person, and there is no need for that person to have any pilgrimage at all.

There are three states of existence for all the human beings *viz.*, the states of waking, dreaming and sound sleep. In the fourth (*turiya*) state the soul becomes one with the supreme Brahman. Viśveśa or Viśvanātha, the Lord of the universe denotes Lord Śiva, the presiding deity at Kāśī. The inner soul is equated with Lord Viśveśa.

Although Kāśī has been the name of the place since olden days, the place is now popularly known as Vārāṇasī or Benares. Now Kāśī is a small station to the north of Vārāṇasī.

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*

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



THE BOOK OF THE  
DEATHS

OF THE  
KINGDOM OF GREAT BRITAIN

AND  
IRELAND

1800

श्रद्धा

*Faith (Śraddhā)*

[ 201 ]

गुरुवेदान्तवाक्येषु बुद्धिर्या निश्चयात्मिका ।  
सत्यमित्येव सा श्रद्धा निदानं मुक्तिसिद्धये ॥

One who seeks liberation must have steadfast faith with regard to the teachings of one's preceptor and what the *Upaniṣads* teach. With such a faith (*śraddhā*) alone, one can attain liberation.

[ 202 ]

श्रद्धावतामेव सतां पुमर्थः समीरितः सिद्धयति नेतरेषाम् ।  
उक्तं सुसूक्ष्मं परमार्थतत्त्वं श्रद्धस्व सोम्येति च वक्ति वेदः ॥

The scriptures hold that *mokṣa* is the supreme goal of man. Only the persons who have firm faith in the words of their *guru* and the *śāstras* can get *mokṣa*. But those who do not have faith cannot get it. Even the *Vedas* proclaim, "Most subtle is the absolute Truth. Listen to what is taught, with firm faith in this."\*

[ 203 ]

श्रद्धाविहीनस्य तु न प्रवृत्तिः प्रवृत्तिशून्यस्य न साध्यसिद्धिः ।  
अश्रद्धयैवाभिहताश्च सर्वे मज्जन्ति संसारमहासमुद्रे ॥

\* Cf. *Chāndogyopaniṣad*, VI, xii, 2: "Saumya (Dear child)!

The subtle essence which you cannot see is from that subtle essence, that this large fig tree has come up."



One who has no faith does not proceed to fulfil a task; without effort, no task is fulfilled. For, lack of faith (in the path to freedom) makes all people get drowned in the unfathomable ocean of *samsāra* (cycle of birth and death).

[ 204 ]

दैवे च वेदे च गुरौ च मन्त्रे

तीर्थे महात्मन्यपि भेषजे च ।

श्रद्धा भवत्यस्य यथा यथान्त-

स्तथा तथा सिद्धिरुदेति पंसाम् ॥

In proportion to one's earnest faith in God, the *Vedas*, one's preceptor, the esoteric *mantra*, pilgrim centre [holy bathing ghat), a great personality, and in medicine — so much does one achieve in fulfilling one's objective.\*

[ 205 ]

अस्तीत्येवोपलब्धव्यं वस्तुसद्भावनिश्चयात् ।

सद्भावनिश्चयस्तस्य श्रद्धया शास्त्रसिद्धया ॥

Brahman is *sat* (the only Reality). Through the ascertainment of the nature of the existence of an

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\* Cf the oft-quoted *śloka*:

देवे तीर्थे द्विजे मन्त्रे दैवज्ञे भेषजे गुरौ ।

यादृशी भावना यस्य सिद्धिर्भवति तादृशी ॥

entity, does one cognize its reality. Faith in the *sāstras* enables, one to realise the absolute Truth *viz.* Brahman.

[ 206 ]

तस्माच्छ्रद्धा सुसंपाद्या गुरुवेदान्तवाक्ययोः ।  
मुमुक्षोः श्रद्धाघानस्य फलं सिद्ध्यति नान्यथा ॥

Therefore one should acquire deep and earnest faith in the words of one's preceptor and the teaching of the *Upaniṣads*. The aspirant of liberation must have firm faith in the *guru* and the *Vedānta*; only then can he attain liberation. Without faith one cannot get it.

[ 207 ]

यथार्थवादिता पुंसां श्रद्धाजननकारणम् ।  
वेदस्येश्वरवाक्यत्वाद्यथार्थत्वे न संशयः ॥

People have faith only in the words of those who speak truth. As the *Vedas* constitute the words of God, no one doubts about the trust-worthiness of the *Vedas*.

[ 208 ]

मुक्तस्येश्वररूपत्वाद्गुरोर्वागपि तादृशी ।  
तस्मात्तद्वाक्ययोः श्रद्धा सतां सिद्ध्यति धीमताम् ॥

Those who have gained liberation (*mokṣa*) become one with God. So the words of the liberated (*viz.* the



great preceptors) are held to be authoritative and trustworthy (similar to those of God). So, the wise consider the words of the great preceptors to be the most reliable.

समाधानम्

*Concentration (Samādhāna)*

[ 209 ]

श्रुत्युक्तार्थवगाहाय विदुषा ज्ञेयवस्तुनि ।  
चित्तस्य सम्यगाधानं समाधानमितीर्यते ॥

Diving deep into that which is the purport of *śruti*, the wise gets absorbed in the principal Reality that is to be known. Such a deep mental absorption (over the supreme Truth) is known as concentration.

[ 210 ]

चित्तस्य साध्यैकपरत्वमेव  
पुमर्थसिद्धेर्नियमेन कारणम् ।  
नैवान्यथा सिद्धयति साध्यमीष-  
न्मनःप्रमादे विफलः प्रयत्नः ॥

To attain the supreme value (ultimate *puruṣārtha*) *viz.* liberation, one should have firm absorption of mind over the ultimate Truth. Otherwise one cannot achieve it at all. One's efforts become futile when one's mind is fickle.

[ 211 ]

चित्तं च दृष्टिं करणं तथान्य-  
देकत्र बध्नाति हि लक्ष्यभेत्ता ।

किंचित्प्रसादे सति लक्ष्यभेत्तु-

र्वाणप्रयोगो विफले यथा तथा ॥

Firm concentration of mind is absolutely necessary to gain liberation. Just as a marksman, while shooting at a particular object, directs his mind, sense of sight and such other organs bound towards the main target, even so the seeker of liberation should fix his mind only on God. Even a very feeble inadvertance, while shooting, makes the attempt (of the discharge of the arrow) useless.

[ 212 ]

सिद्धेश्चित्तसमाधानमसाधारणकारणम् ।

यतस्ततो मुमुक्षूणां भवितव्यं सदा मुना ॥

To attain supreme bliss, utmost mental concentration forms the extra-ordinarily important means. Therefore, the aspirant of liberation should always have firm concentration.

[ 213 ]

अत्यन्ततीव्रवैराग्यं फललिप्सा महत्तारा ।

तदेतदुभयं विद्यात्समाधानस्य कारणम् ॥

An astute and strict dispassion (towards wordly objects) and an ardent/steadfast desire to get liberation — these two form the fundamental bases of unwavering mental concentration (towards the goal).



[ 214 ]

बहिरङ्गं श्रुतिः प्राह ब्रह्मचर्यादि मुक्तये ।  
शमादिषट्कमेवैतदन्तरङ्गं विदुर्बुधाः ॥

The external aid to *mokṣa* is celibacy, etc. — thus the *śruti* (the *Veda*) declares. The wise men have declared that the sixfold discipline of *śama* (self-restraint) etc. forms the internal (essential) aid to get *mokṣa*.

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अन्तरङ्गं हि बलवद्बहिरङ्गाद्यतस्ततः ।  
शमादिषट्कं जिज्ञासोरवश्यं भाव्यमान्तरम् ॥

Inasmuch as the internal aid is superior to the external one, the sixfold discipline of *śama*, etc. [*i.e.* internal aid] must be inculcated by the seekers of liberation.

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अन्तरङ्गविहीनस्य कृतश्रवणकोटयः ।  
न फलन्ति यथा योद्धुरधीरस्यास्त्रसम्पदः ॥

Without the inculcation of the internal aids (sixfold discipline), Vedic study, etc. are of no avail at all. For, any number of weapons will not be of any use to a warrior without courage.

(to be continued)

## SUREŚVARA ON THE NATURE AND MEANS OF LIBERATION

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Liberation, according to Advaita, is the realization of Brahman-Ātman which is real, knowledge, and infinite, which is ever-free, non-dual, and eternal bliss. Ignorance (*avidyā*) which conceals the real nature of Brahman-Ātman is the cause of bondage, and the attainment of knowledge (*vidyā*) which destroys the foundational ignorance is liberation. Survesvara explains the causal chain of *avidyā* and its products, which binds the individual, as follows. "Erroneous cognition arises on account of the ignorance of Brahman which is always of the nature of the Self and which is devoid of duality. From that (ignorance) arises desire, and from desire arises action." Involvement in action for the fulfilment of desire is bondage. It is true that Scripture in certain places speaks of desire as the cause of bondage. The *Bṛhadāraṇyaka*, for example, says, "As is his desire, so is his resolve; as is his resolve, so is his work," emphasizing that desire leads to bondage. It also says that "He who does not desire, who has no desires..." attains liberation. But



since desire itself is due to ignorance of the real nature of the Self, Advaita holds the view that ignorance is the root cause of bondage. Knowledge, through the eradication of ignorance, ensures the condition called liberation where all desires are at rest, where all desires are fulfilled, where the Self alone is, and nothing else separate from it that can be desired.

It is a matter of common knowledge that when we are ignorant of something we endeavour to remove that ignorance by gaining the true knowledge of that object. Take the familiar case of mistaking a rope which is in front for a snake. Not knowing the real nature of the object in front, a person thinks that it is a snake and begins to run away in fear. His ignorance of the real nature of the object in front is the cause of his erroneous cognition of it as a snake and the subsequent reactions in him like sweating, running away in fear, and so on. It is not enough if he is told that the object in front is not a snake. The statement that it is not a snake does not serve to remove his ignorance of the object in front. It may help him to some extent to know what it is not. But this does not mean that his ignorance of the object in front has been removed. The very fact that he still entertains doubts about it and is keenly desirous of knowing what it is shows that he is still ignorant of it; and his ignorance can be removed only by attaining the knowledge of the object in front, *viz.* the rope. In short, it is knowledge alone that removes ignorance in the same way as light removes darkness. The Advaita view that knowledge is the direct means to Brahman-realization which is release is thus based upon what we experience in our day-to-day life. That knowledge is the antidote to ignorance holds good not only with regard to remov-

ing our ordinary ignorance as exemplified in our mistaking a rope for a snake, but also in overcoming the foundational ignorance from which we suffer. Suresvara, therefore, maintains that Brahman-knowledge alone is the means to the attainment of the highest good, *viz.* liberation.

Being eternal, liberation cannot be accomplished or produced by any means. Whatever is produced is perishable, and so liberation which is eternal cannot be produced by any means.' The attainment of Brahman-knowledge itself, according to Advaita, is liberation. Strictly speaking, even knowledge is not the means to liberation, for the means-end relation is not applicable to liberation which is ever-existent. When Scripture says that knowledge is the means to liberation, it is as a methodological device for the purpose of initiating the spiritual aspirant into Brahman-knowledge. "By way of leading (the aspirant) towards the inward Self, Scripture utters the means-end statement, 'The knower of Brahman attains the highest,' with a view to the attainment of what is quite the contrary." The role of the compassionate Scripture may be compared to that of a benevolent mother. "Just as a mother prompts her child by saying, 'Dear child, drink the medicine with faith; your hair will grow,' so also Scripture prompts a person with a view to the attainment of liberation, not attainable through any means (other than knowledge)." The category of means-end relation holds good only from the standpoint of ignorance. Though Brahman whose attainment is said to be liberation is eternal and is ever-attained, it appears as what is to be attained due to ignorance. When at the onset of knowledge ignorance, which conceals the eternal and the ever-attained Brah-



man, gets removed, we speak as if liberation is attained through knowledge. Since the removal of ignorance alone is required for attaining liberation, Suresvara says that the destruction of *avidyā* may as well be characterized as liberation.<sup>7</sup> This, however, should not be understood to mean that liberation is something negative. Liberation is the realization of what is ever-existent, and not the accomplishment of anything new. That is why the *Chāndogya* speaks of it as remaining in one's own form.<sup>8</sup> If liberation consists in attaining anything new, if the *jīva* attains a new form which it did not have already, the *Chāndogya* view, as stated above, will not hold good. One's own form cannot be attained; and what is attained will not be one's own form.

Not knowing its real nature due to *avidyā*, the *jīva* thinks that it is different from Brahman and suffers from its finitude and individuality in the state of bondage. When *avidyā* is removed, the *jīva* realizes that it is no other than Brahman, *i.e.* it remains as Brahman in the state of liberation. It is, therefore, wrong to think of duality between Brahman and the liberated *jīva* in the state of release. Liberation is freedom from fear, and fear arises because of duality. Only when the *jīva* does not perceive anything else and does not make any difference whatsoever does it attain fearlessness which is release.<sup>9</sup> Since the individuality of the *jīva* which is caused by *avidyā* cannot persist in the state of liberation, the latter should not be thought of in terms of co-existence (*sālokya*), proximity (*sāmīpya*), similarity (*sārūpya*), and intimate union (*sāyujya*) between the *jīva* and Brahman by presupposing duality.

The loss of personal existence of the *jīva* as the *jīva* in the state of release is not something to be

deplored.<sup>10</sup> On the contrary, it is the consummation devoutly to be wished by the *jīva*. Though the *jīva* in its essential nature is the ever-free Brahman itself, on account of *avidyā* it erroneously identifies itself with the ego (*ahamartha*), entertains the sense of individuality, and experiences misery in its personal existence. What binds it is its erroneous identification with the ego; and when it overcomes this erroneous identification, it remains once again in its essential nature as the ever-free Brahman. The evil to be removed is its status as the *jīva* (*jīvabhāva*) marked by such characteristics as the sense of "I", personal existence, and the experience of pleasure and pain. Freedom from bondage does not mean the total destruction of the *jīva*; it only means the removal of the adventitious *jīvabhāva*.<sup>11</sup> The *jīva* as started earlier, is a complex entity consisting of the pure consciousness and the ego with the mutual identification of the one with the other. Taking advantage of the scriptural instruction, the *jīva* endeavours to be free from the adventitious feature in its being and remains as Brahman. Liberation is at once a loss and a gain — the shedding of the ego and its personal existence, and the regaining of its original status of Brahman.

Liberation is freedom from the limiting conditions of individual human existence. It is freedom from subjection to time and space, freedom from transmigratory existence. It is not mere cessation of sorrow and suffering. It must be understood positively as the state of supreme bliss. Brahman is bliss, and since the attainment of Brahman is liberation, it is something positive. A negative description of it in terms of absence of misery is quite inadequate. Brahman-bliss is incomparable. It is that which has "neither a higher nor a lower."<sup>12</sup>



It is with a view to help us understand its nature that the *Upaniṣad* speaking in terms of the calculus of pleasure, says that Brahman-bliss is the culmination of the ever-increasing happiness arranged in a graduated scale from the lower to higher. It is an attempt to indicate the unsurpassable and infinite bliss through the limited and surpassable happiness that all beings enjoy.'<sup>3</sup>

It is very often urged by the critics that the Advaita conception of liberation as the attainment of Brahman-realization is untenable. They allege that, though Advaita speaks of liberation as an attainment, it is not attainment in the literal sense of the term. It is only attainment as it were, for the Advaita view of liberation comes to no more than spiritual awakening. So, if liberation is the goal, it is not what is accomplished or attained in the real sense. Bondage also, the critics allege, is not real according to Advaita. What is real can never cease to be. If bondage is real, it will never cease to exist, and any effort to remove it is futile; and so there is no real bondage according to Advaita, but only bondage as it were. The critics seem to think that bondage which is genuinely experienced cannot and should not be dismissed in a cavalier manner as not real.

It is first of all necessary to bear in mind in this connection that the Advaita view of liberation is integrally connected with the Advaita theory of reality. Secondly, the objections raised against both liberation and bondage are not objections against two different and independent problems. If it is admitted that the Advaita conception of reality is sound, one cannot but accept the Advaita view of liberation and bondage, which are two sides of the same coin. Thirdly, one

should be clear about the standpoint that is assumed in any statement about bondage and liberation.

Let us first consider the sense in which the word "attainment" is understood by Advaita. Attainment, according to Suresvara, may be understood in two senses. A person, let us say, has to go to a certain village. The attainment of the village is what is yet to be accomplished. This "attainment" is different from the attainment of a necklace which a person wrongly thinks to have been lost, though in truth it is in his own body.<sup>14</sup> In the one case there is the attainment of what is not attained, whereas in the other there is the attainment of what is already attained. Since Brahman is ever-existent and since it is no other than the inward Self of the individual, it is always attained, though due to ignorance a person thinks that it is what is yet to be attained. Though the *jīva* in its essential nature is Brahman itself, it does not realize itself to be so only due to ignorance. As in the case of attaining what is already attained, to know Brahman is to know what is already known. The idea of the attainment of the attained find support in the *Bṛhad-āraṇyaka* which says: "Being Brahman, he goes to Brahman."<sup>15</sup> The *Aitareya* text, "Consciousness is Brahman,"<sup>16</sup> conveys the idea that Brahman which is of the nature of consciousness is already known. The reason for this is obvious. Brahman-consciousness is the basis of every act of cognition. What is presupposed in every act of cognition is already known.

What is to be removed is of two kinds. It may be a factual source of pain like a thorn or a needle that has gone into the flesh. Or, it may be an imaginary source of pain like an illusory serpent.<sup>17</sup> Since Brah-



man is ever-free and since the inward Self of the individual is non-different from it, the bondage of the *jīva*, which has to be removed, is like removing the serpent in the rope. The serpent is not in the rope; it is only imagined to be there. Likewise, the condition of bondage can never be a characteristic of the ever-free Self; but it is imagined to be so, the real nature of the Self being concealed by *avidyā*. In both the cases, the knowledge of the truth — the knowledge of the rope which is in front in the one case and the knowledge of the Self in the other — is the means for removing what is not really there, what is already avoided. It means that what is ever-free gets liberated, and that bondage which is not really there gets removed. The *Kaṭha Upaniṣad* says, "Being already free, one is liberated."<sup>18</sup> The idea of removing what is already removed is supported by the *Chāndogya* text which says that Brahman "is one only, without a second."<sup>19</sup> Only if there is a second to Brahman, the question of removing what is other than Brahman will arise. But Brahman is free from difference of every kind — *sajātīya-*, *vijātīya-*, and *svagata-bheda*. So the *jīva* which in its essential nature is no other than Brahman is not really subject to bondage. What is really free from bondage appears to be bound due to *avidyā*. And so removing bondage is a case of removing what is already removed.<sup>20</sup>

Since Brahman is infinite, the attainment of Brahman cannot be analogous to attaining or reaching a village by a person. In the latter case the village which is located at a particular place is different from the person. The latter must move from his place towards his destination if he wants to reach it. He literally reaches the village covering the entire distance through walk-

ing or other means. Hence the attainment is real. This, however, does not hold in the other case. There is no need for the *jīva* to go by a certain path to reach Brahman, for the latter is all-pervasive; and if it is all-pervasive it is always attained. Arrival and departure have no meaning in the context of the attainment of Brahman (*brahmaprāpti*). *Mukti* is not a spiritual pilgrimage to Brahman. Only if Brahman is away from the *jīva*, it makes sense to say that the *jīva* has to reach it by going through a particular path. So the attainment here is not real, for it is the attainment of the already attained.

Let us consider another argument which has been adduced to show that the attainment of Brahman is real. The critic tries to work out an analogy between attaining Brahman and reaching a village. *Śruti* texts which say that "Brahman is real, knowledge, and infinite" give information about Brahman. This information, the critic argues, is like the information about the way to a village. Just as a person by getting the information about the way to a village is able to reach it, so also a person by getting the knowledge of Brahman is able to attain it through the process of repeated contemplation on that knowledge. In this argument, the knowledge of Brahman is analogous to the knowledge of the way to the village; and the act of contemplation on that knowledge is similar to the act of walking on the road. The critic, therefore, concludes that the attainment of Brahman is real like the attainment of a village.

This argument, says Suresvara, is untenable as it overlooks a basic difference between the two cases. It is true that from *śruti* texts we get the knowledge of



Brahman which is to be realized. But in the example cited no information about the village to be reached is given. On the contrary, information about the way to the village alone is given. Further, the argument proceeds on the wrong assumption that there is the need for repeated contemplation on the verbal cognition (*śābda-jñāna*) for the purpose of attaining Brahman. It has already been stated that, since the verbal cognition even as it arises from *śruti* is immediate and non-relational, there is no need for contemplation thereon. So the analogy suggested by the critic breaks down.<sup>21</sup>

If liberation is the attainment of Brahman by the *jīva*, the latter, the critic argues, must be different from the former. The critic cites the *Muṇḍaka* text, "He, verily, who knows Brahman becomes Brahman himself,"<sup>22</sup> in support of his view. This text means, according to the critic, that the *jīva* who is different from Brahman attains it through knowledge. Suresvara rejects this argument as untenable. What does it mean to say that the *jīva* who is said to be different from Brahman becomes Brahman? Two alternatives may be thought of here, and both of them are untenable. It may mean that the *jīva* becomes Brahman by ceasing to be what it is *i.e.* by undergoing destruction. Or, it may mean that the *jīva*, remaining what it is, becomes Brahman. Neither of these meanings will hold good here. A pot which continues to be what it is cannot become a cloth. Nor can it become a cloth when it ceases to be. In the same way, remaining what it is, a *jīva* cannot become Brahman. Nor can it be said that it becomes Brahman when it ceases to be. The truth is that the *jīva* is always Brahman and not different from it. If it were really different from Brahman, it can never become Brahman by any means, much less

by knowledge. That is why Suresvara says, "Since one object cannot become another, whether it gets destroyed or not, the wise man must know the *jīva* as non-different from the supreme Brahman."<sup>23</sup>

It may appear that, if the thesis of non-difference between the *jīva* and Brahman is accepted, the *Muṇḍaka* text cited above has to be declared invalid. If the *jīva* is identical with Brahman even prior to its realization of this identity through knowledge, then the *Muṇḍaka* text which speaks of the *jīva* attaining Brahman through knowledge is untenable. The difficulty here is only apparent, as there is no conflict between the standpoint of Advaita and the *Muṇḍaka* text. If the *jīva* is not already Brahman, it cannot become Brahman through knowledge. Though it is already Brahman, it does not know the truth due to ignorance; and when ignorance is removed through knowledge, it attains Brahman in the sense that it realizes that it is no other than Brahman. Here the attainment of Brahman is like the attainment of the tenth man in the parable. In both the cases, the non-attainment is through ignorance and the attainment is through knowledge.<sup>24</sup> It means that in both the cases there is the attainment of the already attained. If so, the attainment of Brahman is not real in the sense in which the attainment of a village by a person is real. And also the Advaita view that the *jīva* is non-different from Brahman is consistent with the *Muṇḍaka* text cited above. It will be obvious from the foregoing account that the Advaita view of liberation consists in the attainment of Brahman through knowledge is based on, and integrally connected with, the theory of reality which it formulates.



Advaita does not deny the fact of bondage at the empirical level. Bondage is an evil that has to be overcome. It is as much a fact as stocks and stones are admitted to be facts at the empirical level. It is a hard reality which man has to reckon with so long as he is carrying on the business of life in the world. It is real empirically, though there is no such thing as bondage from the transcendental point of view, from the standpoint of Brahman which alone is. In the same way, at the empirical level our endeavour to attain Brahman-Ātman is real and genuine, though from the transcendental standpoint the problem does not arise. When Gauḍapāda says, "There is no dissolution, no origination, none in bondage, none aspiring for wisdom, no seeker of liberation, and none liberated. This is the absolute truth,"<sup>20</sup> he is speaking from the transcendental point of view, from the "inward view", as Suresvara would put it, which is to be distinguished from the "outward view". Without specifying the standpoint which is adopted, to criticize the Advaita view of bondage as an as-it-were-bondage and the Advaita conception of the attainment of liberation as an as-it-were-attainment is a gross misrepresentation of Advaita.

The discovery of one's essential nature is liberation, and it is achieved through the unitary, non-relational knowledge produced by Scripture. There is no time-lag between the rise of knowledge and the attainment of liberation. While the result of an action accrues at a later time, the fruit of knowledge takes place immediately as soon as the saving knowledge arises. Both the nature of liberation and the means thereto are such that in principle there is nothing which prevents the attainment of liberation in the present life.

It is for this reason that Advaita maintains that liberation is “an experience of the present, not a prophecy of the future.”<sup>16</sup>

At the onset of the right knowledge, not only the primal ignorance but also the different forms of *karma* — *sañcita* which is *karma*-in-store, *āgāmi* which is *karma*-yet-to-come, and *prārabdha* which is *karma*-in-action — which are caused by the primal ignorance, cease to exist. The physical body is the result of the work of *prārabdha*. Since all *karmas* including *prārabdha* cease to exist following the removal of *avidyā*, the body of the knower of Brahman also falls off. So when a person attains Brahman-realization, he becomes disembodied too; and the liberation he has attained is called *sadyomukti*. The doctrine of *sadyomukti* is acceptable to Sureśvara.<sup>17</sup> The *Muṇḍaka* text which says, “The knot of the heart is cut, all doubts are dispelled, and his *karmas* terminate when He is seen, the higher and the lower,”<sup>18</sup> lends support to *sadyomukti*. When there is no impediment, the immediate and non-relational knowledge which arises from Scripture removes ignorance *in toto*. Consequently the knower of Brahman attains deliverance from the physical body forthwith. That is why Sureśvara says: “By merely coming into being once, knowledge removes the whole of bondage. When ignorance is removed, misconception arising from that ignorance does not abide apart.”<sup>19</sup> Again, “... when the Self is known, there is no knowledge yet to be acquired, and there is no ignorance yet to be destroyed.”<sup>20</sup>

The doctrine of *jīvanmukti* which is also a traditional view is equally acceptable to Sureśvara. A person who has attained liberation may continue in the embodied condition due to the persistence of *prārabdha*,



and his state of liberation is called liberation-in-life (*jīvanmukti*). The *Chāndogya* text, "For him there is delay only so long as he is not delivered (from the body), then he will become one with Brahman,"<sup>11</sup> supports the doctrine of *jīvanmukti*. Earlier, reference was made to the *Muṇḍaka* text which speaks of the extinction of all *karmas* at the onset of Brahman-knowledge. In view of the *Chāndogya* text which admits the continuance of *prārabdha* for some more time till its momentum gets exhausted in the case of the knower of Brahman, it has to be said that the *Muṇḍaka* text does not refer to the extinction of all *karmas*, but only to that of *sañcita* and *āgāmi*. While the *Muṇḍaka* text states the general rule, the *Chāndogya* states the exception. Both the texts are valid, and the conflict between them is only apparent.

Since liberation is not inconsistent with embodiment, the conception of *jīvanmukti* does not involve the paradox of the co-existence of bondage and release.<sup>12</sup> The persistence of the body is of no consequence to the liberated person, for he knows it to be illusory. Though he bears the body, he has, indeed, sloughed it off. The body has the same relation to him as the cast-off slough to the snake to which it once belonged. It does not, therefore, bind him though it contributes to the semblance of enjoyment on his part. Both the physical body and the phenomenal world are "night" (*niśā*) to him, for he does not see them at all in the same manner as others do.<sup>13</sup> To quote Suresvara: "Fixed in the Self with all his being, he never, indeed, sees the universe. No doubt, he becomes aware of the world of diversity occasionally when he is awake to the world around; but then he sees it not as something different from the Self which is consciousness, inasmuch as consciousness



runs through all. On the contrary, he sees this universe as illusory like the delusion in respect of direction or the appearance of the double moon.”<sup>44</sup>

If at the onset of the right knowledge a person attains liberation, why then does a liberated person witness the world-show at all? The appearance of the world, which the liberated person knows to be *mithyā*, is because of the persistence of the projective power (*vikṣepa-śakti*) of *avidyā* in his case. It is true that when knowledge arises ignorance gets removed. There is, however, an important condition to be fulfilled if this is to be true. Knowledge removes ignorance *in toto* only if there is no impediment to it.<sup>45</sup> Of the two powers of *avidyā*, the power of concealment (*āvaraṇa-śakti*) is removed as soon as the immediate and non-relational knowledge of the Self takes place. The projective power of *avidyā*, however, persists in the case of the liberated person as long as the impediment in the form of *prārabdha* continues. No special effort is needed on the part of the liberated person to remove the *prārabdha*. When its force is exhausted, it comes to an end of its own accord. Since he knows the truth, it does not bind him in any way through its functioning. That is why Suresvara says that the *prārabdha* which continues in the case of a *jīvanmukta* exists only as a semblance (*ābhāsa*),<sup>46</sup> and having realized the truth, he is free not only from *sañcita* and *āgāmi* but also from *prārabdha*. The *prārabdha* of a liberated person is like a tree that has been uprooted. Just as the uprooted tree perishes by withering away and drying up, so also the *prārabdha* of a *jīvanmukta* perishes through exhaustion.<sup>47</sup> Such being the case, a *jīvanmukta* who witnesses both the semblance of the physical body and the phantom world is not deceived by them. When the *prārabdha* which has been



the impediment ceases to exist, the projective power of *avidyā*, too, gets removed. He, then, attains deliverance from the physical body; and to him there is no more the appearance of the world.

Since liberation can be attained by one while being alive, Advaita speaks of liberation-in-life (*jīvanmukti*) which is usually contrasted with liberation from embodied existence (*videhamukti*). This should not be understood to mean that Advaita formulates the theory of twofold liberation, one kind of liberation called *jīvanmukti* and the other known as *videhamukti*. Just as there is only one Brahman, even so there is only one liberation. The suggestion that Advaita accepts two kinds of *mukti* is as naive and absurd as the suggestion that Advaita subscribes to the theory of two Brahmans. One may attain liberation, and yet be embodied. The physical body of the liberated person — which continues for some more time even after liberation — fallsoff when *prārabdha* ceases to exist. The presence or absence of the body has nothing to do with liberation. For release the cessation of the body is not necessary. Nor does release take place as a matter of necessity when the present physical body ceases to exist." From the standpoint of the liberated person, the body, whether present or absent, does not bring about any change in his experience of liberation. From the standpoint of others, the presence of the body in the case of a liberated person confers a great benefit to mankind; for when the knower of Brahman is in the state of *vyutthāna* he plays the role of a teacher, is engaged in selfless activity for the good of others, and guides them in respect of what is right and wrong. Indeed, he alone can be a true friend, philosopher, and guide. He is not subject to any injunction and prohibition, temporal restrictions

and territorial barriers. He is a personality without frontiers. Though he is a law unto himself, he will not violate moral norms and social conventions. His life is a paradigm of right action. As he is firmly established in Brahman-bliss, the effulgence which he radiates is ever-shining like that of a sun. To show that the bliss in which a *jīvanmukta* is rooted knows no bounds, the *Upaniṣad* says that a *jīvanmukta*, who is the knower of Brahman, having become Brahman, "enjoys all desires simultaneously."<sup>10</sup> Suresvara says: "Being devoid of superior and inferior forms, getting the food according to his wish, and assuming the forms according to his wish, the knower of Brahman remains (one with Brahman) traversing these worlds which are *upādhis* created by acts."<sup>11</sup> A liberated person like the sage Trisāṅku may proclaim to the spiritual aspirants the greatest wonder that has taken place in him as a result of the attainment of Brahman-knowledge. Trisāṅku, for example, says: "I am the invigorator of the tree (of the world). My fame is high like the ridge of a mountain... I am immortal and undecaying."<sup>12</sup> With a view to create confidence in the minds of the spiritual aspirants, a *jīvanmukta* may sing the song of the oneness (*samatva*) of Brahman: "I am food, I am the eater of food... I am the navel of immortality."<sup>13</sup> Apart from indicating whether the liberated person is in the embodied condition or not, the two expressions, *jīvanmukti* and *videhamukti*, do not suggest any difference in the nature of liberation. Liberation during life is as complete, perfect, and final as liberation after the falling off of the body.

According to Suresvara, knowledge alone is the means to liberation. It should not be thought that Suresvara either ignores or minimises the importance



of action (*karma*). The performance of obligatory and occasional rites enjoined by Scripture leads to the purification of the mind, and the knowledge of Brahman is manifested only in a pure mind." The *vividiṣā* text of the *Bṛhadāraṇyaka* which says: "The Brāhmaṇas seek to know it through the study of the *Vedas*, sacrifices, charity, *tapas...*,"<sup>4</sup> brings out the utility of the scripture-ordained rites. Two points must be emphasized about the performance of rites which are enjoined by scripture. The first one is that obligatory and occasional rites have to be performed. The second point is that they should be performed only prior to the origination of Brahman-knowledge.<sup>5</sup> For the origination of knowledge through the purification of the mind, *karma* is necessary; but once knowledge has sprung up, it requires no help from *karma* or from anything else for accomplishing the final goal. Suresvara insists that *karma* which is necessary in the initial stages of the discipline must be dropped out after it has discharged its function. He says: "Actions, having generated in the mind through its purification the inclination towards the Self, and having thus fulfilled their purpose, disappear like the clouds after the rainy season."<sup>6</sup> In support of this he quotes the well-known text from the *Bhagavadgītā*: "For one to ascend to *yoga*, action is said to be the means. To the same person when he has ascended to *yoga*, *śama* is said to be the means."<sup>7</sup> Suresvara argues that even optional rites, when performed without any attachment to their fruits, is conducive to the origination of knowledge through the purification of the mind.<sup>8</sup> Even the meditations that are taught in the knowledge-section are indirectly useful to the attainment of the knowledge of the Self.<sup>9</sup> While *karma* as enjoined by Scripture is

the remote means, control of the mind (*śama*), control of the senses (*dama*), etc. are the proximate means to the origination of knowledge. The threefold discipline comprising *śravaṇa*, *manana*, and *nididhyāsana* constitutes the principal proximate means (*mukhyāntaraṅga-sādhana*) to the origination of knowledge in so far as it is helpful to the rise of knowledge from Scripture by removing the obstacles such as doubt and erroneous cognition.

Surveśvara refutes at great length the *Mīmāṃsā* view that *karma* is the means to liberation. He first of all disposes of the *Mīmāṃsā* view according to which a person — who, abstaining from optional rites and forbidden acts performs obligatory and occasional rites as enjoined by Scripture will, without any further effort — attains liberation at the termination of his present life.<sup>30</sup> The first objection against this view is that it proceeds on the wrong assumption that the fruits of the accumulated deeds which are in store can be enjoyed and thereby exhausted without any residue in one birth. The *karma*-in-store (*sañcita*) may comprise many kinds of good deeds as well as many kinds of bad deeds. For example, since the fruit of *jyotiṣṭoma* is different from that of a cold-blooded murder, one who has performed these deeds cannot enjoy their fruits in one and the same life. It may even be the case that the nature of a particular deed may be such that its consequences have to be enjoyed in more than one life.<sup>31</sup> So the assumption that the entire *sañcita-karma* will bear fruit in one life, and that it can be exhausted through enjoyment in that span of life itself is wrong. We shall now consider the nature of the discipline suggested by this view. The discipline is twofold: (1) abstinence from optional rites (*kāmya-*



*karma*) and forbidden deeds (*pratiṣiddha-karma*) and (2) adherence to obligatory and occasional rites (*nitya-naimittika-karma*). The former aspect of the discipline is not so easy as the Mīmāṃsaka takes it to be. Because of desire a person gets involved in activity of both *kāmya* and *pratiṣiddha* type. Desire in its turn is caused by *avidyā*. So the discipline which calls for abstinence from such activities ultimately requires the removal of *avidyā*; and *avidyā* can be removed only by attaining the knowledge of the Self.<sup>52</sup> The Mīmāṃsaka however, fights shy of the knowledge of the Self. The negative aspect of the discipline which he formulates will be effective only if what he deliberately wants to avoid is admitted as the *sine qua non* of liberation. The positive aspect of the discipline fares no better. The Mīmāṃsaka holds the view that the performance of obligatory and occasional rites destroys the good as well as the bad deeds which have not yet borne fruit, and so as a complement to the negative side of the discipline he recommends adherence to *nitya-naimittika-karmas*. There is a basic inconsistency in the Mīmāṃsā position on this issue. According to Mīmāṃsā, the performance of obligatory and occasional rites removes sin which one will incur as a result of the non-performance of these rites. If this is true, it is wrong to say that the performance of these rites causes the destruction of *sañcita-karma*.<sup>53</sup> Even if it be assumed that obligatory and occasional rites, when performed, can destroy the accumulated deeds of the past, they must be capable of destroying only the evil deeds and not the good ones, since they are not opposed to the latter.<sup>54</sup> Strictly speaking, even sin which is something positive cannot arise from the non-performance of obligatory and occasional rites, which is negative.<sup>55</sup>

The non-performance of these rites is only an indication of the existing sin on the part of the person concerned.<sup>66</sup> Since the performance of these deeds requires belief in duality, it cannot be the means to liberation which is free from duality.<sup>67</sup>

The following are the main arguments to show that *karma* is not the means to liberation. (1) The attainment of heaven (*svarga*) is not the same thing as the attainment of liberation. Heaven no doubt may be attained through *karma*. Since whatever is attained through *karma* is perishable, heaven, too, is perishable. Liberation, however, is eternal; and so it can never be attained through *karma*.<sup>68</sup> (2) What is required for release is the destruction of ignorance. *Karma* which is a product of ignorance is not opposed to it, and so it cannot destroy it. "As release is nothing but the elimination of ignorance, action cannot be the means thereto. Just as the error engendered in darkness cannot put an end to darkness, even so action cannot eradicate ignorance."<sup>69</sup> (3) Whenever we do any action, it is for the sake of production (*utpatti*), or purification (*saṁskāra*), or transformation (*vikāra*), or attainment (*āpti*) of something; *karma*, that is to say, can produce, or purify, or transform, or bring within reach, something. Apart from these four, a fifth use of *karma* cannot be thought of. Release is not something to be produced, because it is eternal (*nityatvāt*). It is not something to be purified, for it is bereft of all qualities and impurities (*nirguṇatvāt, nirdoṣatvāt*). Further, only a thing that serves as a means like a sacrificial vessel or clarified butter can be purified by sprinkling of water and so on. Since release is not a means to anything (*asādhana-dravyātmakotvāt*), it cannot be purified. It is not something to be transformed,



because it is immutable (*kūṭasthatvāt*). It is not something to be attained, for it is already attained as the Self of everyone (*ātmatvena nityāptatvāt*).<sup>40</sup>

It may be argued that, though *karma* by itself cannot be the means to liberation, it can, in combination with meditation (*upāsanā*), lead to liberation. Suresvara does not object to the combination of *karma* and *upāsanā*. Such a combination, however, cannot give rise to the desired results. Liberation, as stated earlier, is eternal and it is a contradiction in terms to say that what is eternal is produced. Further, when meditation is not able to alter the impermanent nature of its own result, it cannot make the impermanent result of *karma* permanent.<sup>41</sup>

Could it be said that the combination of action (*karma*) and knowledge (*jñāna*) is conducive to the desired result? Suresvara rejects this type of combination theory as equally untenable, in whatever manner the combination of action and knowledge is thought of — whether both action and knowledge are given the equal status as the means, or (2) whether action is made the principal means with knowledge as subsidiary to it, or (3) whether knowledge is made the principal means with action as subsidiary to it. Reference has already been made to the utility of *karma* to the origination of knowledge through the purification of the mind. It means that action and knowledge are related as means and end. If *karma* is the means, though a distant one, to the rise of knowledge, it is chronologically earlier than the end to which it is conducive. If so, knowledge which is to be accomplished through *karma* and other aids and which is, therefore, posterior to them cannot be subsidiary (*aṅga*) to *karma*.<sup>42</sup> Nor can action be subsidiary to knowledge.

There is no need of the assistance of *karma* to knowledge in the matter of attaining liberation. It cannot be said that *karma* assists knowledge by removing the hindrance that stands in the way of attaining release. The only hindrance to the attainment of liberation is ignorance. Knowledge, Suresvara says, does not arise at all without removing ignorance.<sup>1</sup> If so, knowledge does not require help from any source whatsoever, much less from *karma*, in doing its work. The only alternative which remains to be examined is whether knowledge and action can co-exist and function as partners of equal status. This, too, is not possible as they are mutually opposed to each other. Just as a lion and a sheep cannot work together in partnership, just as the sun and darkness cannot co-exist, even so knowledge and ignorance can neither co-work nor co-exist.<sup>2</sup> Suresvara draws pointed attention to the fact that knowledge and action so radically differ in respect of their (i) source, (ii) nature, and (iii) effect that they cannot be united at all. *Pramāṇa* is the source of knowledge; but ignorance and desire are the source of action. The nature of knowledge is such that it reveals reality; but action which involves duality in the form of means and end, doer and deed, conceals the real. The destruction of ignorance is the effect of knowledge, but production or attainment or transformation or purification is the effect of *karma*.<sup>3</sup> So any attempt to place knowledge and action together for the purpose of attaining liberation will be in vain.

#### NOTES

1. *Taittirīyopaniṣad-bhāṣya-vārttika (TUBV)*, I, verse 7, p. 4.
2. *Bṛhadāraṇyakopaniṣad (BU)* IV, iv, 5.



3. *Ibid.*, IV, iv, 6.
4. *TUBV*, II, verse 15, p. 74.
5. *Ibid.*, II, verse 22, p. 77.
6. *Ibid.*, II, verse 23, p. 78.
7. *Bṛhadāraṇyakoṇiṣad-bhāṣyavārttika* (*BUBV*), III, iii, 23:

*“avidyānāśamātraśca mokṣa ātmana iṣyate  
yatastato'tirekeṇa mokṣo'nityo bhaveddhruvam.”*

Also see, *BUBV*, III, iii, 28; III, iii, 37; and IV, iv, 559.

8. VII, iii, 4.
9. *Taittirīyokoṇiṣad*, (*TU*) II, 7:

*“etasmin...abhayaṁ pratiṣṭhāṁ vindate...etasmin  
udaramantaram kurute, atha tasya bhayaṁ bhavati.”*

10. Rāmānuja does not distinguish the Self from the “I” or the ego (*ahamartha*). His failure to distinguish the one from the other is responsible for his misrepresentation of the Advaita view of release as the annihilation of the Self. The “I” or the *ahamartha* which he has mistaken for the Self does not persist in the state of release; and from this he concludes that the Self gets annihilated in the state of release. Since release involves the loss of personal existence, a person would “turn away as soon as somebody began to tell him about release. And the result of this would be that in the absence of willing and qualified pupils, the whole scriptural teaching as to final release would lose its authoritative character.” See *Śrībhāṣya*, ed. by Sri Uttamur Viraragavacharya, p. 82.

11. See *Śrī Saṅkarāśaṅkara-bhāṣya-vimarśaḥ*, p. 116:

*“jīvasya ahaṅkāra-tādātmyādhyāsa-prayukto'haṁbhāvo  
bandhaḥ, vidyayā saṁyutasya tasya nivṛttyā svābhāvika-brahmabhāva  
eva mokṣaḥ.”*

12. *TUBV*, II, verse 483, p. 314.

13. *Ibid.*, II, verse 486, p. 316.
14. *Sambandhavārttika*, (SV), 886.
15. *BU*, IV, iv, 6.
16. *Aitareya Upaniṣad* III, i, 3.
17. *SV*, 887; also see *Naiṣkarmyasiddhi (NS)* I, verses 31-32.
18. II, ii, 1.
19. VI, ii, 1.
20. *TUBV*, II, verse 104, p. 114.
21. *Ibid.*, II, verses 557-558, p. 352.
22. III, ii, 9.
23. *TUBV*, II, verse 554, p. 350.
24. *Ibid.*, II, verse 556, p. 351.
25. *Māṇḍūkya-kārikā*, II, 32.
26. S. Radhakrishnan, *The Principal Upaniṣads* (London: George Allen & Unwin, 1953), p. 118.
27. *NS*. IV. 54-59. After explaining *sadyomukti* which is one traditional view, Sureśvara sets forth *jīvanmukti*, which is another traditional view, in IV, 60-69 with the remark, *athāparassāmpradāyikāḥ* in his *sambandhokti* to verse (60). Jñānottama in his commentary on this *sambandhokti* writes: “*evaiṁ sadyomuktīpakṣam aṅgīkṛtya śeṣaśeṣibhāvaḥ parihṛtaḥ, sāmpratam jīvan-muktīpakṣe’pi na śeṣaśeṣibhāva ityuttaragranthasya tātparyamāha...*”
28. II, ii, 9.
29. *NS*. IV, 57.
30. *Ibid.*, IV, 58.
31. *Chāndogya Upaniṣad*, VI, xiv, 2; see *BUBV*, I, iv, 1549-1550.
32. Professor Suryanarayana Sastri speaks of “the unsolved contradiction” of the co-existence of bondage and



release in a *jīvanmukta*. See his Introduction to *The Bhāmatī of Vācaspati* (Madras: Theosophical Publishing House), p. xliii. This is the view of the earlier Sastri. The later Sastri, however, maintains that there is no contradiction of *jīvanmukti*. See his essay on "Jīvanmukti" in *Collected Papers of Professor S. S. Suryanarayana Sastri*, Ed. T.M.P. Mahadevan, University of Madras, 1961.

33. *Bhagavadgītā*, II, 69.

34. *Pranava-vārttika*; see A. Mahadeva Sastri, *The Vedānta Doctrine*, verses 56-58, p. 206.

35. See *Śrī Saṅkārāsaṅkara-bhāṣya-vimarśah*, p. 301.

"*pratibandharahitameva pramāṇajñānam sarvātmanā ajñānam nivartayati, sati tu pratibandhe pramāṇa-jñānāt ajñānasya ekadeśenaiva nivṛtīh.*"

36. *Pranava-vārttika*; see A. Mahadeva Sastri, *The Vedānta Doctrine*, p. 206:

"*prārabdhasya anuvṛttistu muktasyābhāsamātrataḥ.*"

See *BUBV*, I, iv, 1529-1530.

37. *NS*. IV, 61.

38. See S. S. Suryanarayana Sastri, *Collected Papers*, p. 247.

39. *TU*, II, 1; *TUBV*, II, verse 116, p. 120.

40. *TUBV*, III, verse 77, p. 489.

41. *TU*, I, 10.

42. *TUBV*, III, verse 83, p. 492.

43. *NS*. I, 50.

44. IV, iv, 22.

45. *TUBV*, I, verse 161, p. 59.

46. *NS*. 1, 49.

47. VI, 3.

48. *SV*. 328.

49. *Ibid.*, 329.
50. *TUBV*, I, verses 9-10, p. 5; *NS*. I, 9-21.
51. *TUBV*, I, verses 11-14, pp. 6-7.
52. *Ibid.*, I, verse 17, p. 9.
53. *Ibid.*, I, verse 15, p. 8.
54. *Ibid.*, I, verse 16, p. 8.
55. *Ibid.*, I, verse 19, p. 9.
56. *Ibid.*, I, verse 21, p. 10.
57. *NS*. I, 96.
58. *TUBV*, I verses 23-24, p. 11.
59. *NS*. I, 24.
60. *NS*. I, 53; *TUBV*, I, verse 18, p. 9; II, verses 13-15, pp. 73-74; II, verse 560, p. 354; II, verse 585, p. 370.
61. *TUBV*, I, verses 25-26, p. 12.
62. *NS*. I, 54.
63. *Ibid.*, I, 65.
64. *Ibid.*, I 55-56.
65. *Ibid.*, I, 66.



## SALUTATION TO LORD VIṢṆU

नमोऽस्त्वनन्ताय सहस्रमूर्त्तये ,  
 सहस्रपादाक्षिशिरोरुबाहवे ।  
 सहस्रनाम्ने पुरुषाय शाश्वते  
 सहस्रकोटियुगधारिणे नमः ॥

*namo'stvanantāya sahasramūrttaye*  
*sahasrapādākṣiśirorubāhave*  
*sahasranāmne puruṣāya śāśvate*  
*sahasrakoṭiyugadhāriṇe namaḥ.*

Adoration to the supreme Lord (i) who is infinite (ii) who has thousands of forms, feet, eyes, heads, thighs, hands and names, (iii) who is the eternal Person, and (iv) who supports everything for innumerable crores of *yugas*(aeons).

MAHĀKAVEH KĀLIDĀSASYA  
GĪTĀTRAYAM

[in Sanskrit]

of

*Ātmavidyābhūṣaṇam*

*V. S. V. Gurusvāmī Śāstrī*

with an English translation by  
*by Dr. V. K. S. N. Raghavan*

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





(४)

कुमारसम्भवम् , २. ७:

स्त्रीपुंसावात्मभागौ ते भिन्नमूर्तेः सिसृक्षया ।  
प्रसूतिभाजः सर्गस्य तावेव पितरौ स्मृतौ ॥

[ 198 ]

परमार्थात्मतत्त्वैकप्रतिपादनतत्पराः ।  
विश्वसृष्टौ तत्क्रमे वा तात्पर्येण विवर्जिताः ॥

[ 199 ]

अनेकप्रक्रमाः सन्ति वेदान्तास्तेषु केचन ।  
वेदान्तास्तु “ स वै नैव रेमे तस्मादि ” तीदृशाः ॥

[ 200 - 201 ]

स्त्रीपुंसभावसम्बन्धाद् द्वन्द्वसृष्टिं वदन्ति च ।  
“ द्विधा कृत्वात्मनो देहमर्धेन पुरुषोऽभवत् ॥  
अर्धेन नारी तस्यां स विराजमसृजत्प्रभुः । ”  
इति वर्णयति स्पष्टं सृष्टिमेतां मनुस्मृतिः ॥

[ 202 ]

तदौपनिषदं मार्गं मानवं चापि मानयन् ।  
अतत्परो द्वन्द्वसृष्टिं महाकविरभाषत ॥



(५)

कुमारसम्भवम् , २. ८:

स्वकालपरिणामेन व्यक्तरात्रिन्दिवस्य ते ।  
यौ तु स्वप्नावबोधौ तौ भूतानां प्रलयोदयौ ॥

[ 203 ]

अनादित्वं प्रपञ्चस्य पद्येऽस्मिन्प्रतिपाद्यते ।  
अनादित्वं प्रपञ्चस्य सिषाधयिषवो बुधाः ॥

[ 204 ]

स्वापप्रबोधन्यायोब्दपरिवृत्तिनयस्तथा ।  
जन्ममृत्युनयः सर्गप्रलयन्याय इत्यमून् ॥  
वदन्ति चतुरो न्यायान्लोकवेदविचक्षणाः ॥

[ 205 ]

श्रान्तः पुमान् लोकबन्धं त्यक्त्वा सुप्तस्तदुत्थितः ।  
पूर्वेद्युः स्वकृतं सामि पूर्णं कर्तुं प्रवर्तते ॥

[ 206 ]

इमं स्वापप्रबोधाख्यं न्यायमाचक्षते विदः ।  
वत्सरादौ वसन्ततौ चूतपुष्पपिकारवौ ॥

[ 207 ]

दृष्टावनन्तरं तौ हि दीर्घकालं तिरोहितौ ।  
 पुनर्वसन्ते दृश्येते तदनन्तरवत्सरे ॥  
 इममेव वदन्त्यब्दपरिवृत्तिनयं बुधाः ॥

[ 208 ]

नियतेनायुषा जीवो देहे व्यवहरन् क्वचित् ।  
 अन्तकाले तु तं देहं त्यक्त्वा सूक्ष्मतनुःस्थितः ॥

[ 209 ]

दीर्घकालविलम्बेन भूयो देहान्तरं गतः ।  
 वासनानुगुणां बुद्धिं लभमानोऽत्र जीवति ॥

[ 210 ]

जन्ममृत्युन्यायमेतं कथयन्ति विपश्चितः ॥  
 उक्तैर्न्यायैस्त्रिभिःसिद्धं न्यायं सृष्टिलयाभिधम् ।

[ 211 ]

“घाता यथापूर्वं ” मिति श्रुतिरुचे चतुर्थकम् ॥  
 “युगान्तेन्तर्हितान्वेदान्सेतिहासान्महर्षयः ।  
 लेभिरे तपसा पूर्वं अनुज्ञाताः स्वयम्भुवा ॥

[ 212 ]

ऋषीणां नामधेयानि याश्च वेदेषु दृष्टयः ।  
 शर्वर्यन्ते प्रसूतानां तान्येवैभ्यो ददात्यजः ॥



[ 213 ]

यथर्तृष्वृतुलिङ्गानि नानारूपाणि पर्यये ।  
जायन्ते तानि तान्येव तथा भावा युगादिषु ॥

[ 214 ]

तेषां ये यानि कर्माणि प्राक्सृष्ट्यां प्रतिपेदिरे ।  
तान्येव ते प्रपद्यन्ते सृज्यमानाः पुनः पुनः ॥

[ 215 ]

हिंसाहिंसे मृदुक्रूरे धर्माधर्मावृतानृते ।  
तद्भाविताः प्रपद्यन्ते तस्मात्तत्तास्य रोचते ॥”

( विष्णुपुराणम् , १.५.६२ - ६६ )

[ 216 ]

“ अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥

[ 217 ]

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।  
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ”

( गीता , ८. १८ - १९ )

[ 218 ]

एवं पराशरव्यासवासुदेवोपवर्णितम् ।  
अनादित्वं प्रपञ्चस्य कविरत्र न्यरूपयत् ॥

[ 219 ]

कर्मवातप्रेर्यमाणं कालचक्रनियन्त्रितम् ।  
आवर्तते वस्तु सर्वं घटीयन्त्रसमं सदा ॥

[ 220 ]

तत्रादिमं किं ? मध्यं किं ? अन्त्यं किं ? वेत्यनिश्चयात् ।  
संसारस्यानादित्वं कविना सुष्ठु वर्णितम् ॥

(६)

कुमारसम्भवम्, २. ९:

जगद्योनिरयोनिस्त्वं जगदन्तो निरन्तकः ।  
जगदादिरनादिस्त्वं जगदीशो निरीश्वरः ॥

[ 221 ]

पद्येऽस्मिन्प्रतिभाशाली कविर्ब्रह्मोपवर्णने ।  
विच्छित्तिजननीं शैलीमाश्रयत्काञ्चिदद्भुताम् ॥

[ 222 ]

अस्ति कश्चिदलङ्कारो विरोधाभासनामकः ।  
यः प्रायः कविभिः काव्ये श्लेषमालम्ब्यैवर्ण्यते ॥

[ 223 ]

“ सर्वैकशरणमक्षयमधीशमीशं धियां रिं कृ णम् ।  
चतुरात्मानं ‘निष्क्रिय’मरिमथनं नमत चक्रधरम् ॥”



अस्मिन्पद्ये श्लेषमूलो विरोधाभास ईरितः ॥

[ 224 ]

सोपाधित्वानुपाधित्वे समाश्रित्यात्मवर्णने ।  
श्रुतिः श्लेषं विनैवेमं विरोधाभासमब्रवीत् ॥

[ 225 ]

“ अपाणिपादो जवनो गृहीता पश्यत्यचक्षुः स शृणोत्यकर्णः । ”  
( श्वेताश्वतरोपनिषत् ३. १९ )  
इदं श्वेताश्वतरगं वाक्यमत्र निदर्शनम् ॥

[ 226 ]

हृदयस्थमनासन्नमकामं त्वां तपस्विनम् ।  
दयालुमनघस्पृष्टं पुराणमजरं विदुः ॥  
( रघुवंशम्, १०. १९ )

[ 227 ]

इति पद्ये कविः श्रौतमलङ्कारमवर्णयत् ।  
किन्तु श्रौतालङ्कृतेश्च मुहुराम्नेडने भृशम् ॥

[ 228 ]

असन्तुष्टः स्वकवितां विचित्रामकरोत् सुधीः ।  
कुमारे तु जगद्योनिरिति पद्ये मनोहरे ॥

[ 229 ]

अन्यादर्शितपूर्वं हि विधान्तरमदर्शयत् ।  
पद्ये त्वयोनिरित्यादौ नञ्त्तत्पुरुषसंश्रयात् ॥

[ 230 ]

विरोधो भासते पूर्वं बहुव्रीहिसमाश्रयात् ।  
स परिह्रियते पश्चाद्विरोधालङ्कृतिर्भवेत् ॥

[ 231 ]

इति व्याख्याय सन्तुष्टो मल्लिनाथो यथाश्रुतम् ।  
पद्येऽस्मिन्वस्तुतो नैव विरोधालङ्कृतिर्भवेत् ॥

[ 232 ]

समासभेदमात्रेण काव्योत्कर्षो न कश्चन ।  
केवलं चाटुरूपं स्यात् पद्यं तद्व्याख्ययानया ॥

[ 233 ]

तदन्यथा विव्रियेऽहं यथास्मद्गुरुबोधितम् ।  
जगद्योनिरयोनिस्त्वमिति पद्ये क्रमेण च ॥

[ 234 ]

त्रयो बोधाः प्रजायन्ते भिन्नभिन्नार्थगोचराः ।  
नञ्त्पुरुषतस्त्वाद्यो, कारणं नैव कारणम् ॥

[ 235 ]

एवं विरोधविषयो बोधः सञ्जायते ततः ।  
जगतः कारणमपि स्वकारणविवर्जितम् ॥



[ 236 ]

इति बोधो बहुव्रीहेद्वितीयः सम्भवत्यपि ।  
प्रतिभासशरीरत्वात् कार्यत्वं जगतस्तथा ॥

[ 237 ]

ब्रह्मणः परमार्थत्वात् कारणत्वं न विद्यते ।  
कार्यकारणभावस्तु न विचारक्षमो ध्रुवम् ॥

[ 238 ]

तज्जगत्कारणं ब्रह्म वस्तुतो नैव कारणम् ।  
इति पूर्वोक्त एवार्थे श्लोकोऽयं पर्यवस्यति ॥

[ 239 ]

तस्माद्विरोधवत्काव्ये परिहारोऽपि तत्समः ।  
क्वचिद्विशिष्टविषये ह्याभासो भवति ध्रुवम् ॥

[ 240 ]

एवं तृतीये मधुरे बोधे तात्पर्यवान्कविः ।  
कालिदासगिरां हन्त दीर्घदीर्घतरा गतिः ॥

[ 241 ]

मितबुद्धिभिरस्माभिरनुगन्तुं न शक्यते ।  
परिहारवदाभासो यत्र सोऽप्यविवक्षितः ॥

[ 242 ]

इत्येवं लक्षयित्वात्र ह्यपूर्वा काप्यलङ्कृतिः ।  
परिहारवदाभास इत्युपज्ञायते मया ॥

[ 243 ]

किञ्चात्र भगवद्गीता ह्यकर्त्रात्मावबोधिकाः ।  
“ तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥

[ 244 ]

अहमादिश्च मध्यञ्च भूतानामन्त एव च ।  
अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ॥ ”  
इत्येवमाद्याः सरसं कविः संस्मारयत्यपि ॥

( गीता , ४. २३; १०. २०; १३. ३१ )

( ७ - ९ )

कुमारसम्भवम् , २. १० - १२ :

आत्मानमात्मना वेत्सि सृजस्यात्मानमात्मना ।  
आत्मना कृतिना च त्वमात्मन्येव प्रलीयसे ॥  
द्रवः सङ्घातकठिनः स्थूलः सूक्ष्मो लघुर्गुरुः ।  
व्यक्तो व्यक्तेतरश्चासि प्राकाम्यं ते विभूतिषु ॥



उद्घातः प्रणवो यासां न्यासैस्त्रिभिरुदीरणम् ।  
कर्म यज्ञः फलं स्वर्गस्तासां त्वं प्रभवो गिराम् ॥

[ 245 ]

जगज्जन्मतिरोधानज्ञानेषु परमात्मनः ।  
सर्वथा निरपेक्षत्वं स्वे महिम्नि प्रतिष्ठितिः ॥

[ 246 ]

नामरूपात्मनिखिलकार्यानन्यत्वमात्मनः ।  
स्वर्गादिफलकानेकयज्ञादिप्रतिपादकाः ॥

[ 247 ]

विश्वे वेदाः समुद्भूताः श्वासवत्परमात्मनः ।  
इति वेदान्तसिद्धान्तस्त्रिभिः पद्यैः सुभाषितः ॥

(१०)

कुमारसम्भवम् , २. १३:

त्वामामनन्ति प्रकृतिं पुरुषार्थप्रवर्तिनीम् ।  
तदर्शिनमुदासीनं त्वामेव पुरुषं विदुः ॥

[ 248 ]

विवर्तकारणं ब्रह्म वक्तुकामो महाकविः ।  
परिणामं वदत्यादौ विवर्तं तदनन्तरम् ॥

( अचुवर्तते )

[ 4 ]

*Kumārasambhava*, II-7:

Male and female are (but) the parts of thy body (or different manifestations of thyself) whose form was divided through the desire of creation; they alone are laid down as the parents of the creation which has come into existence.

[ 198 - 200 ab ]

There are many Vedānta texts (i) which have their main purport in delineating the *paramārthatattva* (absolute Reality) alone, and (ii) which totally abandon any implication to portray the creation of the world or the worldly process; but there are other Vedānta texts like, “*sa vai naiva reme*” (*Bṛhadāraṇyaka Up.*, I. iv. 3) (He, indeed, did not enjoy at all) — and thus imply the creation of plurality through the union of male and female beings.

[ 200 cd - 201 ]

“Dividing His own body, the Lord became half male and half female; with that (female) He produced ‘*virāḥ*.’” Thus the *Manusmṛti* (I, 32) describes the process of creation precisely.

[ 202 ]

Therefore, giving due importance to the Upaniṣadic theory and the views of Manu, the great poet Kālidāsa has pointed out the *dvandvasṛṣṭi* (creation of duality), not entirely carried away by it (by the creation process of duality).



[ 5 ]

*The Kumārasambhava*, II.8:

The waking and slumber — of Thee who hast separated thy day and night by the measure of thy own time — are (*i.e.* represent the period of) the creation and destruction of all things.

[ 203 - 204 ]

The beginninglessness of the world is stated in this verse. The learned people (i) who are desirous of establishing the beginninglessness of the world, and (ii) who are the most skilful in secular and scriptural lore, expound four theories with regard to creation, *viz.* slumber-awakening mode, the rotation of yearly period, the process of birth and death, and the creation-dissolution process.

[ 205 - 207 ]

‘Becoming tired — after the toil of the daily activities — a man abandons the wordly bondage (for the time-being), and then gets engrossed in sleep; thereafter he wakes up (next day) and once again gets himself involved to complete the activity that he has left unfinished the previous day’ — the wise call the above theory as the continuity of sleeping and waking (stages).

‘In the beginning of the year, at the spring season the mango tree puts forth flowers and the she-cuckoo begins to coo sweetly; then, these two important events disappear for a long time; once again, in the spring season of the next year, both events begin’ — such a

theory is called the process of rotation of yearly period by the wise.

[ 208 - 210 ]

“For a particular period of time, a soul dwells in a body (with some activity or other); and at the end of life, it leaves the body, and then dwells in a subtle body; later on, after a long interval, the soul gets into another body getting the intellect in accordance with its *pūrvavāsanā* (earlier impression), it dwells there and lives’ — the learned call this mode as that of birth and death. By the explanation of the above three *nyāyas* (theories), the fourth theory of creation-dissolution process becomes proved.

[ 211 - 215 ]

The *śruti* speaks about the fourth process through the text, “*dhātā yathāpūrvam*” (the creator made everything as in the previous aeon) (*Mahānārāyaṇa Up.*, vi. 3)

The *Viṣṇupurāṇa* (I. v. 62-66) also states: “Being blessed (ordained) by the creator (self-born) the great sages obtained, at first, through penance all the *Vedas* and scriptures (*Itihāsas*, etc.) which disappeared at the end of the previous aeon (inter-regnum of *pralaya* or deluge) The creator (unborn) gives the sages their names and their skill in recouping (retrieving) the *Vedas* — viz. to the sages who are reborn at the end of night (*i.e.* at the beginning/the succeeding creation-process). Just as, at the advent of every season, there take place all the specific features of the respective season, even so in the successive aeons (of *kṛta*, *tretā*, *dvāpara* and *kali*) the respective specific features



develop. All the created beings cling once again to their respective avocations (functions and activities) as they were accustomed in the previous creation (process). Some beings are wild, and some are timid; some are soft, and others are cruel; some beings follow *dharma* and others take to *adharma*; some hold on to truth (*ṛta*), and others follow *anṛta* (falsehood) — thus each one wishes to follow his/her own temperament/taste/interest.”

[ 216 - 217 ]

[Even in the *Bhagavadgītā*, viii. 18-19. it is told:] “From the unmanifest, all the manifested beings are born at the advent of (Brahmā’s) day, and at the approach of (his) night they get merged in that very thing called the unmanifest. That very multitude of beings, having been born again and again, is absorbed at the approach of night, Oh Pārtha! and, at the approach of the day is born again in spite of itself.”

[ 218 - 220 ]

The poet has thus proved the beginninglessness of *prapañca* (world) here as advocated by Śrī Parāśara (in his *Viṣṇupurāṇa*), Sage Vyāsa and Lord Śrī Kṛṣṇa.

Everything in the world goes ever on rotation (i) as directed by the wind of *karma*, (ii) as controlled by the wheel of time (*kāla*), and (iii) similar to the *ghaṭīyantra* (inner wheel of the clock).

The poet has described well the beginningless nature of *samsāra* [*prapañca*] because of the uncertainty of what it was in the beginning, or in the middle, or in the end.

[ 6 ]

*The Kumārasambhava*, II. 9:

Thyself without a source, thou art the source of the universe; thyself endless, thou art the end of the universe; thyself without beginning, thou art the beginning of the universe; and, thyself lordless, thou art the lord of the universe.

[ 221 - 222 ]

The great poet, Kālidāsa of exalted poetic gift (merit) has used in this verse an extraordinary/wonderful style that makes every reader perplexed and awe-struck.

There is a figure of speech known as *virodhābhāsa* which is used by every great poet with an appropriate admixture of *śleṣa* [double *entendre* or pun].

[ 223 - 225 ]

[To cite an example:] "May you bow to Lord Hari, *i.e.* Śrī Kṛṣṇa, the wielder of the wheel (discus) who is the sole refuge of all beings of the world, the undecaying (imperishable), the almighty, the only controller of all senses (organs), the pure intelligent Self, the one beyond all actions, and the slayer of all foes."

In the above verse, the figure of speech "*virodhābhāsa*" (an apparent contradiction) based on "*śleṣa*" (pun) has been used.



(Whereas) the *śruti* has employed *virodhābhāsa* even without pun, while describing the Self in a twofold manner of ‘with limiting adjunct’ and ‘without a limiting adjunct’: “bereft of hands and feet he is the most swift one and the perfect catcher; he looks without eyes; he hears without ears” — this *Śvetāśvatara* (III. 19) text stands as an example in this case.

[ 226 - 228 ab ]

In his another composition, *viz.* (*Raghuvamśa*, X. 19)\* “Oh Lord! the sages declare thee to be present in the heart (of all) and yet not near (to the comprehension); free from desires yet thou art an ascetic, compassionate yet not affected by grief, old yet, not subject to decay.” — the poet has, indeed, restated the *śruti* pattern of figure of speech.

But the poet wanted to avoid the *śruti* type of *alaṅkāra*, and so he has developed a strange/new method in description in his work.

\* G. R. Nandargikar, *The Raghuvamśa of Kālidāsa*, Motilal Banarsidas, Delhi, 1971 p. 302.

[ 228 cd - 232 ]

In the *Kumārasmbhava*, in this exquisite stanza, “Jagadyoniḥ...” (II. 9) the poet has used an extraordinary type of description, never even attempted by anyone else. According to the foremost commentator, Śrī Mallinātha, here the figure of speech — adopted — is *virodha* (apparent contradiction): “First, one gleans *virodha* [seeming inconsistency] in the words — like *ayoni* — which are derived through *nañ-tatpuruṣa*

compound; but later on (on second thought) one can derive those words through *bahuvrīhi* compound when the 'apparent contradiction' is neutralised." In fact, there is not employed any *virodha-alaṅkara* in this instance. Never does the composition of a great poet achieve a unique character just because different kinds of *samāsa* are used in one and the same word in this connection. If it were so, then it would be a case of only a *cāṭuśloka* (fine pithy-withy saying).

[ 233 - 234 ab ]

In accordance with my teacher's exposition, let me explain the purport of the *śloka* "*jagadyaṅiḥ ayonistvam*" in another way. This verse can be explained in a threefold way, *i.e.* with three distinct meanings.

[ 234 cd - 235 ]

First interpretation: According to the derivation of 'ayoniḥ' as *nañ-tatpuruṣa* compound, though Brahman is, in a way, the cause of the world, it is not its own cause (*i.e.*, Brahman by itself is neither a cause nor an effect); though such an apparent contradiction seems to arise, (it is nullified) for, Brahman — being the cause of the world — is free from any cause (origin, or beginning).

[ 236 - 237 ]

Second interpretation: according to the derivation of "*ayoniḥ*" as *bahuvrīhi* compound [*na yoniḥ yasya saḥ* — *ayoniḥ* = the one who has no cause at all]. So, the world has the nature of being an effect, for it is of the form of *prātibhāsika-śarīra* [= that which appears to



possess a form or body]. Brahman, being *paramārtha* (absolute Reality), is not a cause at all. Hence one cannot bring in the relation of cause and effect between Brahman and the world.

[ 238 - 240 ]

One can call Brahman as the cause of the world; but, in fact, Brahman is neither a cause (nor an effect). Thus the above view forms the purport of this verse ('*jagadyoni...*')

A third interpretation: so, even if one finds some (apparent) contradiction, a remedy (reply to contradiction) can also be equally posited (in the same context). One may, indeed, find seeming incongruent idea (pseudo-contradiction) in the case of an object that is spoken of a qualified nature. Such a third viewpoint could be the poet's intention here. The words (verses) of the great poet Kālidāsa have immense value and a multitude of meanings.

[ 241 - 242 ]

The intention of the great poet Kālidāsa cannot be easily pointed out by mediocres like me.

However, let me propose to invent a new figure of speech known as *parihāravād-ābhāsa* in this verse of the great poet.

To explain: even though the poet does not intend to deal with a pseudo-contradiction and then rectify the same through another possible interpretation, when we are able to have such a glimpse, then there is the figure of speech *Parihāravād-ābhāsa*.

[ 243 - 244 ]

The great poet has also reminded us (from his *śloka*) the following passages of the *Gītā* (IV. 13; X. 20; XIII, 31) that deal with *Ātman* as a non-agent:

“Though the author of them, know Me, the immutable as non-agent”; “I am the beginning, the middle and also the end of beings;” and “This supreme Self, being without a beginning, and devoid of attributes, is immutable,” etc.

[ 7 - 9 ]

*The Kumārasambhava*, II, 10-12:

Thou knowest thyself in thyself, thou createst thyself and thou art absorbed in thyself by thy own mighty self.

Thou art fluid and hard on account of the close contact of the particles (adhesion); gross and subtle; light and yet heavy; perceptible and yet the opposite of that; thy will is absolute in (the manifestation of) the energies (of miraculous powers).

Thou art the source of the speeches (*Vedas*), the introduction of which is by (the syllable) *Om*, the utterance of which is according to the three accents (acute, grave and circumflex), the rite to be performed by which is sacrifice, and the fruit of which is heaven.

[ 245 ]

The great poet, Kālidāsa has succinctly brought out the quintessence of the Vedānta (the *Upaniṣads*) in



the three verses cited above. The important doctrines are as follows:

[ 246 - 247 ]

The supreme Brahman is quite independent with regard to the knowledge of the evolution of the world and the cessation of the world; Brahman's self-established supremacy; Brahman's non-involvement in all the effects, *viz.* name, form, etc.; and, the *Vedas* — that deal with many sacrifices etc. which bear the fruits of heaven etc. — are held to be the breath of the supreme Brahman.

---

[ 10 ]

*The Kumārasambhava*, II. 13:

They declare thee as the Prakṛti operating for the benefit of the soul (Puruṣa), and they know thee alone to be the Puruṣa, the indifferent witness of (the operations) of the Prakṛti.

---

[ 248 ]

The great poet, who wants to establish Brahman as the *vivartakāraṇa* of the world (that is a projection, *viz.* an effect of superimposition alone), speaks about *pariṇāma* (transformation) first, and then explains *vivarta*.

(to be continued)

ADHYĀSA-VICĀRA-SANĠRAHA

[in Sanskrit]

of

*Bhāsyabhāvajña Brahmaśrī Varahūr  
Kalyānasundara Śāstrī*

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



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[Illegible text]

10

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तत्राप्याक्षेप्तुसंमता आशयाः प्रथममुपक्षिप्यन्ते । यथा पञ्च  
 तावदध्याससामग्र्यः - (1) सत्यवस्तुनुभवजन्यसंस्कारः, (2) प्रमातृ-  
 दोषाः, (3) प्रमाणदोषाः, (4) प्रमेयदोषाः, (5) अधिष्ठानविशे-  
 षाज्ञानं तत्सामान्यज्ञानं चेत्येता अध्याससामग्र्यः । विना त्वाभि-  
 रध्यास एव न सिद्ध्यते । शुक्तिकायां रजताध्यासः, रज्ज्वां  
 सर्पाध्यासश्च जायते । स च यस्य परमार्थसत्यरजतसर्पाद्यनुभवा-  
 हितसंस्कारो वर्तते तस्यैव जायते, तद्रहितस्य तु नः इत्यतः  
 सत्यवस्तुप्रमाहितसंस्कारोऽध्यासहेतुः । शुक्तिकायां सर्पाध्यासस्य  
 रज्जौ रजताध्यासस्य चानुदयात्प्रमेयगतसादृश्यदोषोऽप्यध्यासहेतु-  
 भवति । एवं प्रमातृगतलोभभयादिदोषाः चक्षुरादिप्रमाणगतकाच-  
 कामलादिदोषाश्चाध्यासहेतवः । शुक्तिकायां रजताध्याससमये 'इयं'  
 इत्यधिष्ठानसामान्यज्ञाने सति 'इयं शुक्तिः' इति विशेषज्ञानेऽसति  
 चाध्यासो भवति । 'शुक्तिः' इति विशेषज्ञाने सति वा 'इयं'  
 इति सामान्यज्ञानेऽसति वा अध्यासो नैव जायते । तस्मादधि-  
 ष्ठानसामान्यज्ञानं तद्विशेषाज्ञानं चाध्यासहेतुः । पूर्वोक्तसामग्रीणां  
 पश्चानामन्यतमाभावे नाध्यासः सिद्ध्यति । घटोत्पत्तौ कुलालदण्ड-  
 चक्रमृत्सलिलादयः सामग्र्यः । यथैतेषामन्यतमाभावे नैवोत्पद्यते  
 घटः तथाऽध्याससामग्रीणाम् अन्यतमाभावेऽप्यध्यासो नोत्पद्येत ।  
 तस्मात्पूर्वोक्तानां पश्चानां सामग्रीणामावश्यकत्वात् तासां सर्वासां  
 सत्व एवाध्यासो जायेत, नान्यथा ॥

तत्र बन्धस्याध्यस्तत्वसाधको नैकोऽपि हेतुः संभवति । तथा हि,  
 यद्यन्यत्र कदाचित्सत्यबन्धोऽनुभूतः स्यात् तदा तत्प्रमानुभवजन्य-  
 संस्कारवशादात्मनि बन्धाध्यासो जायेत, न तु तदस्ति । वेदान्त-  
 सिद्धान्ते आत्मनोऽन्यस्य सर्वस्यापि मिथ्यात्वेन सत्यस्य वस्तुनो-  
 ऽणुमात्रस्याप्यभावनिश्चयात् । तस्मात् सत्यबन्धानुभवजनितसंस्का-  
 राभावादात्मनि बन्धाध्यासो न युज्यते । एवं प्रमातृप्रमाणदोषावपि  
 बन्धाध्यासकारणभावं न भजतः । प्रमात्रादिनिखिलप्रपञ्चोऽध्यास-  
 रूप इति, स चाध्यास एव बन्ध इति च वेदान्तसिद्धान्तः ।  
 तथा च बन्धाध्यासात्पूर्वं प्रमातृप्रमाणस्वरूपस्यैवासिद्धेस्तद्गतदोषाणां



सुतराम् असिद्धिः । तस्मात्प्रमातृप्रमाणदोषासिद्धेर्वन्धाध्यासो न सिद्धयति ॥

तथैव बन्धात्मनोरन्योन्यं सादृश्यरूपमेयदोषोऽपि नास्ति, तमःप्रकाशवद्विरुद्धस्वरूपत्वात्तयोः । आत्मा = प्रत्यक् आन्तरश्च ; बन्धः = अनात्मा पराक् बाह्यश्च । आत्मा विषयी = प्रकाशकः ; बन्धस्तु विषयः = प्रकाश्यो जडश्च । प्रतीचि पराचः, पराचि प्रतीचश्चाध्यासो न संभवति । पुत्राद्यपेक्षया स्वदेहः प्रत्यक्, स्वदेहे पुत्रादीनां पुत्रादौ स्वदेहस्य चाध्यासो न भवति । तथा विषये विषयिणः विषयिणि विषयस्य चाध्यासो न भवति । विषयात्मक-घटादिषु दीपादिविषयिणां, दीपादौ वा घटादीनां नाध्यासः । एवमेव सादृश्याभावात्प्रतीचि विषयिण्यात्मनि पराचो विषयस्यानात्मनो बन्धस्य नैवाध्यासः सम्भवति । प्रत्यक्पराचोर्यथा परस्परं विरोधः, एवं विषयविषयिणोरपि । तस्मादीदृशयोरानात्मनोः सादृश्याभावादात्मनि बन्धाध्यासो न शक्यते वर्णयितुम् ॥

तथा बन्धाध्यासो अधिष्ठानविशेषांशाज्ञानमपि न सम्भवति, बन्धाधिष्ठानब्रह्मणः स्वयंप्रकाशज्ञानस्वरूपत्वात् ।

‘यत्साक्षादपरोक्षात् ब्रह्म’

इति श्रुतेः । एतादृशे ब्रह्मणि, आदित्ये अन्धकारवदज्ञानं न कथञ्चन युज्येत । यथा प्रकाशात्मकसवितुरन्धकारस्य च विरोधोऽपरिहार्यः एवं स्वप्रकाशचैतन्यात्मकब्रह्मणस्तमोरूपाज्ञानस्य च परस्परविरोधोऽस्ति । तस्मात्स्वयंप्रकाशरूपत्वाद्धिष्ठानस्य तद्विशेषांशाज्ञानासंभव एव ॥

इतोऽपि ब्रह्मणि बन्धाध्यासो न संभवति । यतोऽत्यन्तमधिज्ञाते वा विशेषतो ज्ञाते वाधिष्ठानेऽध्यासो न संभवति । किन्तु विशेषतोऽज्ञाते सामान्यतो ज्ञात एवाधिष्ठानेऽध्यासो जायेत । ब्रह्म हि सामान्यविशेषादिधर्मशून्यं निर्विशेषमिति च वेदान्तसिद्धान्तः । तत्कथं ब्रह्म विशेषतोऽज्ञातं सामान्यतो ज्ञातमिति च वक्तुं शक्यते । अपि

चाध्यासलोभेन सामान्यविशेषधर्मकमेव ब्रह्मेति यद्यभ्युपगम्येत , तर्हि निर्विशेषं परं ब्रह्मेत्यभ्युपगमहानिः स्यात् । एवञ्च निर्विशेष-स्वप्रकाशस्वरूपे ब्रह्मणि विशेषाज्ञानस्य सामान्यज्ञानस्य चासंभवाद्-ध्यासो नैव युज्यते । तस्माद्ब्रह्मणि बन्धोऽध्यस्त इति न शक्यत एव वक्तुम् ॥

अत्र ब्रूमः । न हि सत्यवस्तुज्ञानमेव संस्कारद्वाराऽध्यासहेतुः किन्तु वस्तुज्ञानमात्रम् । ज्ञानस्य विषयीभूतं वस्तु सत्यं वा मिथ्या वास्तु , न तत्रादरः । यदि नियमेन संस्कारद्वारा सत्यवस्तुज्ञान-मेवाध्यासहेतुरित्यभ्युपगम्येत , तर्हि वक्ष्यमाणोऽध्यासो न घटेत् । तथा हि , कश्चित्पुरुषः परमार्थान्नवृक्षमजानानः ऐन्द्रजालिक-प्रदर्शितमिथ्यान्नवृक्षमेव भृशमनुभूय , 'अयमान्नवृक्ष' इति तद्वचः श्रुत्वा च मिथ्यान्नवृक्षज्ञानसंस्कारसंस्कृतो भवति । तस्य कदाचि-दपि केनचिदपि प्रमाणेन मधूकवृक्षविषयकदर्शनश्रवणादिरूपज्ञानमपि नास्ति । स पुरुषो यदच्छया मार्गमध्ये मधूकवृक्षं कश्चन दृष्ट्वा तस्मिन् 'आन्नवृक्षोऽयम्' इत्यान्नवृक्षाध्यासं करोत्येव । सोऽयम-ध्यासः पूर्ववादिमतीत्या न संभाव्येत , तस्य पुरुषस्य सत्यान्न-वृक्षविषयकप्रमाहितसंस्काराभावात् । सिद्धान्ते तु , तस्य पुरुषस्य ऐन्द्रजालिकप्रदर्शितमिथ्यान्नवृक्षज्ञानसंस्कारस्य सत्वान्मधूकवृक्षे आन्नवृक्षाध्यासो भवितुमर्हति । तस्मात्पूर्वपूर्वसजातीयवस्तुज्ञानजन्य-संस्कार एवोत्तरोत्तराध्यासहेतुः । इदं संस्कारजनकं ज्ञानं तद्विषयश्च सत्यो वास्तु मिथ्या वा , नादरस्तत्र । संस्कारद्वारा ज्ञानमेव हेतुः । ज्ञानजन्यसंस्कारो हेतुरिति पक्षेऽपि नार्थतोऽस्ति भेदः । यतो ज्ञानं संस्कारहेतुः , स च संस्कारोऽध्यासहेतुरित्यवसितम् । तस्मात् संस्कारद्वारा ज्ञानं हेतुरित्युक्तेऽपि ज्ञानजन्यसंस्कार एवाध्यासहेतु-रिति सिद्धयति ॥

स च संस्कारो बन्धाध्यासेऽपि घटते — अहङ्कारादिनिखिला-नात्मवस्तुजातं तज्ज्ञानञ्च बन्ध इत्युच्यते । इदञ्च प्रत्यगात्मविलक्षणं बन्धरूपमनात्मवस्तुजातं रज्जुसर्पस्वप्नेन्द्रजालादिवत् यदा प्रतीयते



तदैवास्ति । अप्रतीतिदशायां तस्य सत्ता नास्त्येवेति वेदान्त-  
सिद्धान्तः । अत एव

‘ न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति  
तत्सुषुप्तम् , ’ ‘ न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं  
यत्पश्येत् , ’ ‘ स यदा तेजसाऽभिभूतो भवति अत्रैष देवः स्वप्नात्  
पश्यति , ’ ‘ एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते , ’  
‘ पृथिवी च पृथिवीमात्रा च । ’

इत्यादिवेदान्तेषु सुषुप्तौ निखिलद्वैतदृश्यप्रपञ्चस्य निःशेषाभावः प्रति-  
पादितः । यस्मान्न किञ्चिदपि द्वैतं सुषुप्ताद्युपलभ्यते तस्मात्सुषुप्तौ  
निखिलद्वैतप्रपञ्चः प्रविलीयते , प्रबोधे च पुनरेवोत्पद्यते ।

‘ यदा सुप्तः स्वप्नं न कञ्चन पश्यत्यथास्मिन् प्राण  
एवैकधा भवति , तथैनं वाक् सर्वैर्नामभिः सहाप्येति , चक्षुः  
सर्वैः रूपैः सहाप्येति , श्रोत्रं सर्वैः शब्दैः सहाप्येति , मनः  
सर्वैर्ध्यानैः सहाप्येति । स यदा प्रतिबुद्ध्यते यथाऽग्नेर्ज्वलतो  
विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं  
विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः । ’ ‘ सुषुप्तिकाले  
सकले विलीने तमोऽभिभूतः सुखरूपमेति । ’ ‘ पुरत्रये  
क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् । ’ ‘ अथ  
यदा सुषुप्तो भवति यदा न कस्यचन वेद । ’ ‘ स यथोर्ण-  
नाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवा-  
स्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि  
भूतानि व्युच्चरन्ति । ’

इत्येवमादिश्रुतिभिरयमर्थः प्रतिपादितः। अयमेव दृष्टिदृष्टिवाद इति वेदान्तशास्त्रे प्रसिद्धः ॥

इत्थमेवाहङ्कारादिदेहान्ता विषयास्तज्ज्ञानानि चासङ्ख्येयतया प्रतिक्षणमुत्पद्य विनश्यन्ति। ज्ञातैकसत्ताकत्वेन अज्ञातसत्ताभावादेव स्वप्नहस्तिशुक्तिरजतादिवत् जाग्रत्यहङ्कारादयोऽपि यदा प्रतीयन्ते तदानीमिवोत्पद्यन्ते, अप्रतीतिदशायां च प्रलीयन्ते च। इत्थमेव उत्तरोत्तराहङ्कारादीनां तद्विषयकज्ञानानां चोत्पत्तिं प्रति पूर्वपूर्वमिथ्याहङ्काराद्यनुभवजन्यसंस्कार एव कारणम् ॥

ननु यद्यप्युत्तरोत्तराहङ्काराद्यध्यासं प्रति पूर्वपूर्वाध्यासानुभवजन्यसंस्कारः कारणमिति युक्तं, तथापि प्राथमिकाहङ्कारस्य तज्ज्ञानस्य चोत्पत्तौ संस्कारो हेतुरिति न युज्यते, ततः पूर्वं संस्काराभावात्। यदि प्राथमिकाहङ्कारोत्पत्तेः पूर्वमहङ्कारान्तरं स्यात् तदा तद्विषयकज्ञानेन संस्कारो जायेत। न तु प्राथमिकाहङ्कारात्पूर्वमहङ्कारान्तरमस्तीत्यभ्युपगम्यते। एवमेव सकलवस्तूनां प्राथमिकाध्यासस्य हेतुः संस्कार इति वक्तुं न शक्यते इति चेत् वेदान्तसिद्धान्तानभिज्ञतयायमाक्षेपः। वेदान्तसिद्धान्तस्त्वयम् —

‘ जीव ईशो विशुद्धा चित् तथा जीवेशयोर्भिदा ।  
अविद्या तच्चितोर्योगः षडस्माकमनादयः ॥ ’

इति ॥

षडेतानि स्वरूपतोऽनादिवस्तूनि। उत्पत्तिशून्यत्वं स्वरूपतोऽनादित्वम्। षडप्येतान्यनादीनि भवन्ति, उत्पत्तिशून्यत्वात्, सम्मतवत्। अथवा, अहङ्कारादीनां श्रुताद्युत्पत्तेः श्रयमाणत्वात् तेषां स्वरूपतोऽनादित्वाभावेऽपि प्रवाहतोऽनादित्वमेष्टव्यम्। एवमेव सकलवस्तूनामपि सिद्धमेवानादित्वम्, ‘ घटादिकं वस्तु नास्ति ’ इति व्यवहारयोग्यकालस्यैवाभावात्। तस्मात् घटादीनां प्रवाहोऽनादिरेव। एवमात्मातिरिक्तसर्ववस्तुप्रवाहोऽप्यनादिः। प्रलयकालेऽपि सुषुप्ता-



विव सर्वं जगत् संस्काररूपेण स्वकारणे वर्तते । तस्मात्प्रपञ्चप्रवाह-  
स्यानादिकालसिद्धत्वात्प्रपञ्चोऽनादिः । ईदृग्ज्ञानशून्यस्यैव 'प्रथमा-  
ध्यासहेतुभूतसंस्कारो न युज्यते' इति शङ्का जायेत । वेदान्त-  
सिद्धान्ते न कोऽप्यध्यासः 'अयमेव प्रथमाध्यास' इति वक्तुं  
शक्यते, किन्तु सर्वोऽप्युत्तरोत्तराध्यासः स्वपूर्वपूर्वाध्यासकार्यमेव ।  
तस्मादियं शङ्कैव न युक्ता । तथा च पूर्वोक्तरीत्यैव सजातीय-  
वस्तुनः पूर्वानुभवजन्यसंस्कारमात्रेण अहंकारादिवन्धाध्यासः  
संभवति ॥

सादृश्यदोषोऽपि नावश्यमध्यासहेतुः । यथा तुरीतन्तुवेमाद्य-  
भावे पटो नोत्पद्यते, तथा दोषाभावेऽध्यासो यदि नोत्पद्येत तदा  
दोषोऽध्यासहेतुः स्यात् । न त तथा भवति, सादृश्यदोषं  
विनैवात्मनि जात्यध्यासस्य जायमानत्वात् । ब्राह्मण्यादिजातिः  
स्थूलदेहधर्मो नात्मनो नापि सूक्ष्मशरीरस्य । यतः पूर्वशरीर-  
स्थित एवात्मा, सूक्ष्मशरीरं च शरीरान्तरप्राप्तावप्यनुवर्तते, न  
तु पूर्वशरीरस्थिता जातिः; सा तु भिद्यते । पूर्वशरीरस्थितजाति-  
रेव शरीरान्तरेऽप्यनुवर्तनीयेति न नियमः । आत्मनो वा सूक्ष्मशरी-  
रस्य वा यदि जातिधर्मः स्यात् तर्हि जन्मान्तरीयशरीरे विलक्षणा  
जातिर्न स्यात् । अतो जन्मान्तरे जात्यन्तरविशिष्टशरीरस्यापि उपलब्धेर्न  
जातिरात्मनो वा सूक्ष्मशरीरस्य वा धर्मो भवति, किन्तु स्थूल-  
शरीरस्यैव । तथापि 'अहं द्विजः' इत्यहमर्थे ब्राह्मणत्वक्षत्रियत्व-  
वैश्यत्वादिजातिप्रतीत्यन्यथानुपपत्त्या आत्मनि ब्राह्मणत्वादिजात्यध्या-  
सोऽभ्युपेयः । यथा रज्जौ परमार्थतः कालत्रयेऽप्यविद्यमानोऽपि सर्पः  
प्रतीत्यन्यथानुपपत्त्याऽद्यस्त इत्यभ्युपगम्यते, तथैवात्मनि पर-  
मार्थतः कालत्रयेऽप्यविद्यमानापि ब्राह्मणादिजातिः प्रतीयमानत्वाद्-  
ध्यस्यते इत्यङ्गीकार्यम् । परन्तु जात्यात्मनोर्न किञ्चिदपि सादृश्य-  
मस्ति । आत्मा व्यापकः प्रत्यक् विषयी चिद्रूपः । जातिस्तु परि-  
च्छिन्ना पराचीना विषयात्मिका जडा च । तथाप्यात्मनि तद्विल-  
क्षणजात्यध्यासो जायते । यथा सादृश्यमन्तरा आत्मनि जात्य-  
ध्यासः संभवति तथा विनैव सादृश्यमहङ्कारादिवन्धाध्यासोऽप्या-

त्मनि संभवत्येव । तस्मात्सादृश्यदोषो नाध्यासहेतुः । किञ्च , सादृश्यस्य अध्यासहेतुत्वाभ्युपगमे शङ्के पीतिमाध्यासः , गुडे तिक्तताध्यासश्च न स्यात् , सादृश्याभावात् । प्रत्युत श्वैत्यपीतिस्त्रोः माधुर्यतिक्तत्वयोश्च विरुद्धयोरपि अध्यासोऽनुभूयते । तस्मादधिष्ठाने मिथ्यावस्तुनः सादृश्यरूपदोषो नाध्यासहेतुः ॥

प्रमातृदोषोऽपि नावश्यमध्यासहेतुः — प्रमातुर्लोभभयादिदोषाः नाध्यासहेतवः , लोभादिशून्यविरक्तानामपि शुक्तिकादौ रजताद्यध्यासदर्शनात् । परपक्षरीत्या दोषरूपहेत्वभावात्साध्यासो जायेत । तस्मान्न प्रमातृदोषोऽध्यासहेतुः ॥

प्रमाणदोषोऽपि नावश्यमध्यासहेतुः । तथा हि , सर्वेषामेव नीरूपे आकाशे नैल्यमिन्द्रनीलकटाहाकारश्च भाति । ततः सर्वेषामाकाशे समतया नैल्याद्यध्यासस्य जायमानत्वात्सर्वेषां नेत्रेन्द्रियप्रमाणे पित्तादिदोषसद्भावकल्पना वाच्या ; सा च नाञ्जसी । तस्मात् प्रमाणदोषोऽपि नाध्यासहेतुः ॥

आकाशे नैल्याद्यध्यासविषये न केवलं प्रमाणदोषाभावः , किन्तु सर्वदोषाभावोऽपि । सादृश्याभावः प्रमातृदोषाभावश्च तत्र सिद्ध एव । यथा सकलदोषाभावेऽप्याकाशे नैल्याद्यध्यासो जायते तथात्मन्यपि बन्धाध्यासो दोषं विनैव जायते । तस्मात् 'दोषाभावात् बन्धोऽध्यासरूपो न भवति' इतीयं शङ्का न युक्ता । यतः सर्वदोषविरहे सत्यप्याकाशे नैल्याद्यध्यासो जायते सकलपुरुषाणां तस्माद्दोषो नाध्यासहेतुः । पित्तादिदोषशून्यनेत्रस्यापि आकाशे इन्द्रनीलकटाहाद्याकारो भासते । तस्मात्प्रमाणदोषो नाध्यासहेतुः ॥

संक्षेपशारीरके तु 'तुष्यतु दुर्जन' इति न्यायेन बन्धाध्यासप्रस्तावे दोषोऽपि कारणत्वेनोक्तः । दोषो यद्यध्यासहेतुर्भवेत्तदा तद्विशेषविचारो युज्येत । तदसंभवादेव नेह स प्रपञ्च्यते ॥

स्वयंप्रकाशेऽपि ब्रह्मण्यज्ञानोपपत्तिः — विशेषतोऽनवगते वस्तुन्यध्यासो जायेत । स्वयंप्रकाशस्वरूपत्वादात्मन्यज्ञानमेव न घटेत ,



तयोरन्योन्यं तमःप्रकाशयोरिव विरोधात् । प्रौढप्रकाशे सति सर्पाद्यध्यासो रज्ज्वादौ यथा न जायेत , तथा सदा स्वयंप्रकाशस्वरूपे आत्मनि बन्धाध्यासोऽपि न जायेतेति कृताक्षेपोऽपि न साधुः ॥

यद्यप्यात्माऽलुप्तस्वयंप्रकाशस्वरूपस्तथापि तस्य स्वरूपप्रकाशो नाज्ञानविरोधी । यद्यात्मनः स्वरूपप्रकाशोऽज्ञानविरोधी भवेत् तदा सुषुप्तौ स्वयंप्रकाशात्मनि नाज्ञानमुपलभ्येत । अपि तु गाढं सुप्तोत्थितः 'सुखमहमस्वाप्सं न किञ्चिदवेदिषम्' इति सुषुप्तौ स्वानुभवसिद्धमज्ञानं परामृशति । सुषुप्त्यनुभवस्य विषयः सुखमज्ञानञ्च । सुप्तोत्थितस्य जाग्रदृशायां जायमानमिदं सुखाज्ञानविषयकं ज्ञानं न प्रत्यक्षम् । अपरोक्षविषयकं हि ज्ञानं प्रत्यक्षमित्युच्यते । जाग्रत्काले सौषुप्तसुखस्य तदज्ञानस्य चाभावात् तदुभयविषयकं जाग्रत्कालीनं ज्ञानं न प्रत्यक्षम् , किन्तु स्मृतिः । सा च स्मृतिः अननुभूतविषयिणो न स्यात् । अतः सुषुप्तौ सुखाज्ञानयोः अपरोक्षज्ञानमभ्युपगन्तव्यम् । सुषुप्तौ तद्विषयकं ज्ञानं नैवान्तःकरणेनेन्द्रियैश्च जायते । तदाऽन्तःकरणस्येन्द्रियाणां च सर्वेषां कारणे प्रलीनानामभावात् । तस्मात्सुषुप्तौ सुखाज्ञानयोरवभासकं ज्ञानं स्वयंप्रकाशात्मस्वरूपचैतन्यमेव । प्रकाशः ज्ञानं चैतन्यमित्यनर्थान्तरम् ॥

इत्थं सुषुप्तौ स्वयंप्रकाशस्वरूपे आत्मनि भासमाने एव तस्मिन् स्वरूपसुखमज्ञानञ्च प्रतीयेते । यद्यात्मनः स्वरूपप्रकाश एव साक्षादज्ञानविरोधी स्यात्तर्ह्यज्ञानमेव सुषुप्तौ नानुभूयेत । सुषुप्तावात्मा स्वयंप्रकाशस्वरूप एवास्ते , तथाप्यात्मनः स्वरूपप्रकाशो नाज्ञानविरोधी भवति । प्रत्युत आत्मनः स्वरूपप्रकाशः सर्वाधिष्ठानत्वादज्ञानस्यापि सत्तास्फूर्तिप्रदत्वेन साधक एव भवति ॥

एतदेवाभिप्रेत्योक्तं वेदान्तेषु सामान्यरूपं स्वरूपचैतन्यं नाज्ञानविरोधि , किन्तु उपाध्यभिव्यक्तविशेषात्मकं चैतन्यमज्ञानविरोधीति । सर्वत्र व्याप्य वर्तमानमखण्डचैतन्यं सामान्यम् । अन्तःकरणवृत्त्यारूढतचैतन्यं विशेषात्मकमिति विवेकः । अरण्यां व्याप्य वर्तमानोऽग्निः सामान्यः , सोऽनभिव्यक्तत्वान्धकारविरोधी । स

एव काष्ठमथनेनोद्भूतरूपोऽभिव्यक्तो दीपवत्यारोपितो विशेषात्मकः सन्नन्धकारविरोधी भवति । एवं व्यापकं सामान्यं ब्रह्मचैतन्यमविरोध्यप्यज्ञानस्य, तदेव चैतन्यं विचारितवेदान्तप्रमाणजनितसाक्षात्कारात्मकाखण्डब्रह्माकारान्तःकरणवृत्त्यारूढं सन्निशेषतया अज्ञाननाशहेतुत्वात्तद्विरोधि भवति । इत्थं च केवलचैतन्यं नाज्ञानविरोधि, किन्तु वृत्त्यारूढं चैतन्यं चैतन्यविशिष्टा वृत्तिर्वाऽज्ञानविरोधितयोच्यते । आद्यपक्षेऽज्ञाननाशस्य चैतन्यं हेतुवृत्तिः सहकारिणी ; द्वितीये तु तन्नाशे वृत्तिः साक्षाद्हेतुश्चैतन्यं साधकम् । इदं तु अवच्छेदवादरीत्योक्तम् ॥

आभासवादरीत्या तु सामान्यचैतन्यवद्विशेषचैतन्यमपि नाज्ञानविरोधि, किन्तु वृत्तिसहिताभासो वा आभाससहिता वृत्तिर्वा अज्ञानविरोधितयोच्यते ॥

इत्थं शुद्धं स्वयंप्रकाशस्वरूपचैतन्यं नाज्ञानविरोधि । ततश्च अज्ञानं स्वरूपचैतन्यमेवाश्रित्य वर्तते । तेनाज्ञानेनावृते आत्मनि बन्धाध्यासो युज्यत एव ॥

यत्कृतं सामान्यतो ज्ञाते विशेषतोऽज्ञात एव वस्तुन्यध्यासो जायेत । सामान्यविशेषधर्माभावान्निर्विशेषे आत्मनि ज्ञातत्वाज्ञातत्वव्यपदेशोऽध्यासश्च नैव संभवतीति; तन्निरस्यते — 'अयमहमस्मि' इत्यात्मास्तित्वानुभवस्तावत् सर्वलोकप्रसिद्धः । आत्मा हि नाम स्वस्वरूपमेव । न 'नाहमस्मी'ति कोऽपि प्रत्येति । किन्तु 'अहमस्मि' इत्येव सर्वः प्रत्येति । अत आत्मानं सदरूपेण सामान्यतो विजानाति लोकः परन्तु न कोऽपि 'प्रज्ञानघनो अखण्डानन्दस्वरूपो व्यापको नित्यशुद्धो नित्यमुक्तश्चाहम्' इति विशेषरूपेणात्मानं जानाति । तस्माच्चिदानन्दादिलक्षणलक्षितत्वेन विशेषतो नात्मा विज्ञायते, किन्तु सामान्यतः सत्स्वरूपेण ज्ञायत एव । इदञ्च सर्वानुभवसिद्धम् । न चेदं केवलयुक्त्याऽपह्नोतुं शक्यते ॥

पामरादिसर्वसाधारण्येन भासमानं सदरूपमात्मनः सामान्यं स्वरूपमित्युच्यते । केवलब्रह्मानुभवसिद्धचिदानन्दादिस्वरूपं तु



विशेषरूपम् । अधिकदेशकालवर्ति यत्तत्सामान्यस्वरूपमिति, न्यून-  
देशकालवर्ति यत्तद्विशेषस्वरूपमिति च लौकिकपदार्थानां विवेकः ।  
चिदानन्दयोरप्यात्मनः स्वरूपत्वादेव सद्व्यपवत् चिदानन्दस्वरूपमपि  
व्यापकमेव वर्तते । अत एवात्मनः सत्तापेक्षयाऽऽनन्दादिकं  
व्याप्यमिति वा, आनन्दाद्यपेक्षया सत्ता व्यापिनीति वा न शक्यते  
वक्तुम् । तथा चात्मनः सद्व्यपं सामान्यं, चिदानन्दरूपं विशेषरूप-  
मिति यद्यपि न सङ्गच्छते, तथाप्यात्मनः सत्तास्वरूपस्य प्रतीतिः  
सर्वलोकसाधारण्येनाविद्यादशायामपि जायते, नैवं चिदानन्दस्वरूप-  
प्रतीतिरविद्यादशायां सर्वेषां जायते । केवलं विन्मात्रनिष्ठानां ज्ञानिनां  
तु सदा सर्वाशप्रतीतिरस्ति । यद्यप्यविद्यादशायां चैतन्यानन्द-  
स्वरूपमप्यास्ते एव, तथाप्यविद्यया न तत् प्रतीयत इत्यविद्यमान-  
वत्कृत्वा चैतन्यानन्दस्वरूपं परिच्छिन्नदेशकालवर्ति, सत्तास्वरूपं  
सकलदेशकालवर्तीति चोच्यते । परमार्थतो नैवास्ति सामान्यविशेष-  
भावः सच्चिदानन्दस्वरूपस्यात्मनः । अविद्वत्प्रतीत्यनुसारेण तु स  
कल्प्यते । 'आत्मा निर्विशेषः' इत्यस्य सिद्धान्तस्य न काप्यनुप-  
पत्तिरनेन । यद्यात्मनः सामान्यविशेषभावः पारमार्थिकोऽभ्युपगम्येत  
तदा 'आत्मा निर्विशेषः' इत्यादिवेदान्तसिद्धान्तो बाध्येतैव । परन्तु  
नैव तथाऽभ्युपगम्यते । किन्तु सामान्यविशेषभाववानिवाविद्यया  
आत्मनो विभाव्यमानत्वादेवाज्ञजनबोधार्थं सामान्यविशेषव्यवहारः  
कल्प्यते । इत्थं सत्तारूपसामान्यस्वरूपेण विदिते नित्यशुद्धबुद्ध-  
मुक्ताखण्डचिदानन्दाद्वितीयब्रह्मात्मना चाविदिते आत्मनि बन्धा-  
ध्यासः संभवत्येव । आड्यासिकस्य च बन्धस्य ज्ञानान्निवृत्तिरपि  
युज्यत एव इति शम् ॥

साहित्यविशारद - साहित्यवेदान्तशिरोमणि-  
शास्त्रबोधनचतुर - माध्यभावज्ञ - राष्ट्रपतिसंमानित -

चरहर् ब्रह्मश्री कल्याणसुन्दरशास्त्रिणा

सम्पादितः ।

ESSENCE OF THE INQUIRY INTO  
SUPERIMPOSITION

of

*Brahmaśrī V. R. Kalyānasundara Śāstri*

English Rendering

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





Of these, the views acceptable to the objector are first of all stated. The five conditions of the causal aggregate necessary for superimposition are the following: (1) the impression produced by the experience of the real object, (2) the defects in the cognizer, (3) the defects in the source of knowledge, (4) the defects in the objects of knowledge, and (5) ignorance of the specific nature of the substratum and knowledge of the substratum in a general way. Superimposition will never take place in the absence of these conditions. There occurs the superimposition of silver on the shell as well as the superimposition of snake on the rope. And this superimposition takes place for one who has the impression generated by the (prior) experience of the real silver and of the real snake, and not for one who is devoid of it. So the impression produced by the experience of the real object is a causal condition of superimposition. Since there is no superimposition of snake on the shell and also no superimposition of silver on the rope, the defect of similarity in respect of the object known is also a causal condition of superimposition. Thus, the defects such as greed, fear and so on inherent in the cognizer, and the defects such as dimness of sight produced by a disease and bile in the source of knowledge such as the visual sense are the causal conditions of superimposition. Further, superimposition takes place only, as in the case of the superimposition of silver on shell, when there is the general knowledge of the substratum as "this" and also when there is the absence of the knowledge of the specific nature in the form, "This is shell." It will never take place when there is the knowledge of the specific nature as "shell" or when there is the absence of the general knowledge of the object as "this". So the general



knowledge of the substratum and the ignorance of its specific nature are the causal conditions of superimposition. In the absence of any of the five conditions stated above, it does not take place. The potter, the stick, the wheel, clay, water, etc. are the causal aggregate in the case of the origination of a pot. Just as a pot does not arise in the absence of any of these factors of the causal aggregate, even so superimposition does not take place in the absence of any of these conditions of the causal aggregate. So, since the above-mentioned five conditions of the causal aggregate are necessary, superimposition will take place only when they are present and not otherwise.

Such being the case, not even one condition conducive to the superimposition of bondage takes place. To explain: if at anytime elsewhere real bondage has been experienced, then as a result of the impression produced by the valid knowledge, the superimposition of bondage on the Self can take place. This, however, is not the case. Since everything other than the Self is illusory according to Advaita, there is not even an atom of a real object. Hence, it is not proper to speak of the superimposition of bondage on the Self, since there can be no impression produced by the experience of the real bondage. Thus, the defects connected with the cognizer and the source of knowledge also cannot attain the status of causal conditions for the superimposition of bondage; for, according to Advaita, the entire world, consisting of the cognizer and other things is of the nature of superimposition, and this superimposition is bondage. Thus, since the cognizer and the source of knowledge are not possible prior to the superimposition of bondage, the defects inherent in them can never take place at all. So, in the absence

of the defects of the cognizer and the source of knowledge, the superimposition of bondage is not possible.

In the same way, there is no defect of the object, too, in the form of similarity between bondage and the Self, for they are totally like darkness and light. The Self is inward and is also inside, while bondage which is not-Self is outward and is also outside. Further, the Self is the subject, *i.e.* it is what illumines. On the contrary, bondage is the object, *i.e.* it is what is illumined and is insentient. The superimposition of the outward on the inward and of the inward on the outward cannot take place. When compared with son, etc., one's body is inward. Superimposition of son, etc., on one's body as well as superimposition of one's body on son, etc., does not take place. In the same way, superimposition of the subject on the object as well as of the object on the subject does not take place. There is no superimposition of light, etc., which illumine, on pot, etc. which are illumined. Thus, superimposition of bondage, which is outward and not-Self, on the Self which is inward and subject can never take place at all because there is no similarity between them. Just as the inward and the outward are mutually opposed, even so are the subject and the object mutually opposed. Hence, in as much as there is no similarity between the Self and the not-Self, it is not possible to speak of the superimposition of bondage on the Self.

Likewise, ignorance of the specific nature of the substratum also is not possible for the superimposition of bondage, for Brahman, the substratum of the superimposition of bondage, is of the nature of Self-luminous knowledge. There is the *śruti* text which says: "Brahman is immediate and direct." In Brahman of



this nature ignorance is not at all tenable, like darkness in the sun. Just as the opposition between the luminous sun and darkness are unavoidable, even so there is mutual opposition between Brahman which is of the nature of self-luminous consciousness, and ignorance which is of the nature of darkness. Since the substratum (*i.e.* Brahman) is self-luminous by its very nature, ignorance of its specific nature is surely impossible.

For this reason also the superimposition of bondage on Brahman does not take place. Superimposition is not possible when the substratum is totally unknown or when its specific nature is known, but it will take place only when its specific nature is not known and when it is known in a general way. According to Advaita, Brahman is *nirviśeṣa* being devoid of both general and specific nature. If so, how can it be said that Brahman is unknown in respect of its specific nature, though known in a general way? Further, if it be accepted that Brahman is characterized by general and specific nature due to the desire of establishing superimposition, then it will be detrimental to the accepted view that the supreme Brahman is *nirviśeṣa*. Thus, since ignorance of the specific nature and knowledge of the general nature are untenable in Brahman which is *nirviśeṣa* and self-luminous, superimposition is not at all tenable. So, the view that bondage is a superimposition on Brahman cannot be maintained.

We now reply to the objection. It is not the knowledge of the real object that is the cause of superimposition, but only the knowledge of the object. It is immaterial whether the object which is the content of

knowledge is real or illusory. If it be accepted as a rule that the knowledge of the real object alone, through the impression it generates, is the cause of superimposition, then the superimposition which will be stated now will be untenable. It is like this. A person, let us say, who does not know the real mango tree, after seeing frequently the illusory mango tree alone, projected by a magician, and after hearing his words, "This is mango tree," develops impression produced by the knowledge of the illusory mango tree. This person, let us add, has no perceptual or auditory knowledge of the Madhūka tree obtained through any *pramāṇa* at any time. After seeing by chance a Madhūka tree on the way, he says: "This is a mango tree," by superimposing a mango tree on it. From the standpoint of the opponent, this superimposition should not have taken place at all, as he did not have the impression produced by the valid knowledge of the real mango tree. But according to Advaita, since he has the impression produced by the knowledge of the illusory mango tree projected by the magician, there is scope for the superimposition of mango tree on the Madhūka tree. So the impression produced by the earlier knowledge of similar object is the cause of the subsequent superimposition. It is immaterial whether this knowledge which produces the impression as well as the object of this knowledge is real or illusory. Knowledge alone, through the impression, is the cause. There is no substantive difference even if it be said that the impression produced by the knowledge is the cause; for, since knowledge is the cause of impression, it finally leads to the position that the impression is the cause of superimposition. Hence, when it is said that knowledge, through the impression, is the cause, it



follows that only the impression produced by the knowledge is the cause of superimposition.

The impression too is tenable in the case of the superimposition of bondage, for the whole class of objects such as the ego, etc., which are not-Self as well as its knowledge is spoken of as bondage. This whole class of objects, which is different from the inward Self and which is of the nature of bondage exists, like the rope-snake, dream and the magical show, only when it is cognized; and the Advaita holds the view that this class of objects does not exist when it is not cognized. That is why the *Vedānta* texts such as, "That is the state of sleep in which one does not desire any object and one does not perceive any dream," (*Mā. U.*, 5) "There is no second to it, nor something different from it which one can see," (*B.U.*, 4.3.23) "When he is overcome with light, then in this state, the god (the mind) sees no dreams," (*Praśno pañiṣad.*, 4.6), "They all find their rest in the supreme Self", (*Ibid.*, 4.7) "Earth and the elements of earth..." (*Ibid.*, 4.8) set forth the total absence of the entire perceived world of diversity in the state of sleep. Since no duality whatsoever is perceived in sleep, the entire world of diversity gets dissolved in sleep; and it rises once again, at the time of waking. This idea is stated in the *śruti* texts like the following: "(In these, one remains) while asleep he sees no dream whatsoever. Then in this life-breath alone he becomes one. Then speech together with all names goes to it. The eye together with all forms goes to it. The ear together with all sounds goes to it. The mind together with all thoughts go to it. And when he awakes, then, as from a blazing fire sparks proceed in all directions, even so

from this Self, the vital breaths proceed to their respective stations; from vital breaths, the sense-powers; from the sense-powers, the world," (*Kauṣītakī U.*, 4.19-20) "In the state of dreamless sleep in which all things disappear, overcome by darkness, he experiences happiness," (*Kaivalya U.*, 13) "He revels in the three states of consciousness (waking, dream, and dreamless sleep) and from him all this varied world is born," (*Ibid.*, 14) "Again, when one falls sound asleep, when he knows nothing whatsoever..." (*B.U.*, 2.1.19) "As a spider moves along the thread, as small sparks come forth from the fire, even so from this Self come forth all breaths, all worlds, all divinities, all beings." (*Ibid.*, 2.1.20) This standpoint in Advaita is wellknown as *dr̥ṣṭisr̥ṣṭivāda*, i.e. the theory that objects which are perceived are created by the perceiver.

Thus, all objects from the ego to the body as well as their knowledge, which are too numerous to be counted, appear and disappear every moment. Since the sole reality which is known exists and since objects which are not known do not exist, the ego and other objects of the waking state, like the dream-elephant and the rope-snake, come into existence only when they are perceived; and they are subject to dissolution when they are not cognized. Thus, the impression generated by the experience of the preceding series of the illusory ego, etc., is the cause of the creation of the succeeding series of ego, etc., as well as their knowledge.

It may be objected as follows: "It may be proper to say that the impression produced by the experience of the series of superimposition, one preceding another,



is the cause of the succeeding superimposition of the ego, etc., which follows one after another. However, it cannot be said that the impression is the cause of the origination of the ego which is first in the series, for there is no impression prior to that. If there were another ego prior to the origination of the first ego, then the impression produced by the knowledge of that (ego) can arise. But the existence of another ego prior to the first ego is not accepted. Thus, it is not proper to say that the impression is the cause of the first superimposition of every object." The above objection is raised as a result of the ignorance of the standpoint of Advaita. According to Advaita, "We accept six things as beginningless — *jīva*, *Īsvara*, the pure consciousness, the difference between *jīva* and *Īsvara*, *avidyā*, and the association of *avidyā* with consciousness." These six things are beginningless by their very nature in the sense that they do not have origination. They are beginningless, because they do not have origination, as in the case of objects agreed upon. Or, since the ego, etc. are said to have a beginning according to the *śruti*, they are accepted to be beginningless like a continuous stream, even though they are not beginningless by their very nature. In this way, the beginninglessness of all objects can be proved. We say, "There are no objects such as pot," since the state of *vyavahāra* itself does not exist. So, objects such as pot are beginningless like a continuous stream. In this sense the continuous stream of all objects other than the Self is beginningless. Even in the state of dissolution, as in the state of sleep, the entire world exists in its cause in the form of impression. Hence, the world is beginningless since the stream of the world has no beginning in time. Only to a

person who is ignorant of this standpoint of Advaita, the doubt that "The impression which is the cause of the first superimposition is not possible will occur." According to Advaita, no superimposition can be spoken of as "This alone is the first superimposition;" on the contrary, all cases of superimposition which follow one after the other are the effects of those which precede them, one before another. So, this objection itself is not proper. If so, as stated earlier, the superimposition of bondage in the form of objects such as the ego takes place due to the impression alone produced by the earlier experience of objects belonging to the same class.

The defect of similarity also is not a necessary condition of superimposition. If, in the absence of the defect of similarity, superimposition will not occur at all, just as in the absence of shuttle thread, loom, etc. cloth does not originate, then the defect of similarity can be the cause of superimposition. But it is not like that, for even in the absence of the defect of similarity the superimposition of class feature takes place on the Self. The characteristic of class such as brahminhood belongs to the gross body. It is neither a characteristic of the Self, nor of the subtle body. The reason for this is that the Self, which was in embodiment earlier, as well as the subtle body too continues after attaining another body, but not the class feature of the earlier body in which it was located. On the contrary, it differs. There is no rule that the class feature of the previous body in which the Self was located should continue in the next body also. If the class feature were the characteristic of the Self or of the subtle body, then a different class feature should not be the characteristic of the body in another life. Since the body in



which the Self is located is seen as qualified by a different class feature in another life, class is not the characteristic of the Self or of the subtle body, but of the gross body alone. Notwithstanding this, since we cannot in any other way account for the association of class feature such as, Brāhmaṇa-hood, Kṣatriya-hood, Vaisya-hood with the Self as seen in the statement, "I am a twice-born," we have to accept the superimposition of class such as Brāhmaṇa-hood on the Self. Just as a snake, which is really absent in the rope in all the three periods of time, is accepted to be a superimposition thereon, as its cognition cannot otherwise be accounted for, even so the characteristic of class such as Brāhmaṇa-hood, even though really absent in the Self in all the three periods of time, has to be accepted as a superimposition thereon, for it is cognized that way. However, there is no trace of similarity between the class feature and the Self. The Self is all-pervading, inward, and the subject, and is of the nature of consciousness. But the class feature is limited, outward and the object, and is insentient by nature. In spite of this, there occurs the superimposition of class on the Self, though this characteristic is different from it. Just as the superimposition of class on the self takes place in the absence of similarity, even so the superimposition of bondage comprising the ego, etc. on the Self does take place even without similarity. Therefore, the defect of similarity is not the cause of superimposition. Further, if similarity is accepted as the cause of superimposition, the superimposition of yellowness on a conch and that of bitterness on jaggery should not take place as there is similarity. On the contrary, though whiteness and yellowness, sweetness and bitterness are totally dissimilar, there is the experience of superimposition

(when, for example, a person says: "sugar is bitter"). So, the defect of similarity of the illusory object is not the cause of superimposition on the given substratum.

The defect of the cognizer, too, is not the necessary cause of superimposition. Defects such as greed, fear, etc. of the cognizer are not the cause of superimposition, since persons free from passion, greed, etc. are seen to commit the mistake of superimposing silver, etc. on shell, etc. From the standpoint of the opponent such a superimposition should not take place, since the cause in the form of the defect (such as greed) is absent. So, the defect of the cognizer is not the cause of superimposition.

Nor is the defect of the source of knowledge a necessary cause of superimposition. The explanation for this is as follows. For everyone, ether which is devoid of colour appears to be blue and emerald and of semispherical in shape. So, since the superimposition of blueness, etc. on ether takes place for all at the same time, we have to say that the visual sense, which is a source of knowledge, of all the people is vitiated by the defect such as bile. But this is not right. So, the defect of the source of knowledge is not the cause of superimposition.

In respect of the superimposition of blueness, etc., on ether, not only the defect of the source of knowledge, but also all the defects are absent. That the defect of similarity and that of the cognizer are absent in this case are well-known. Just as the superimposition of blueness on ether occurs even though all the defects are absent, even so the superimposition of bondage on the Self takes place even in the absence of defects.



So, this objection that "The superimposition of bondage is not possible because of the absence of defect" is not tenable. Since the superimposition of blueness, etc. on ether takes place to all persons even in the absence of all defects, it is not the cause of superimposition. Even though the visual sense does not have the defect of bile, etc., ether appears as emerald and semispherical. Hence, the defect of the source of knowledge is not the cause of superimposition.

However, in the *Saṅkṣepaśāriraka* it has been stated, in the context of the discussion of superimposition of bondage, that defect also is the cause of superimposition following the principle, "Let the wicked be pleased." If defect is considered to be the cause of superimposition, then it requires a separate treatment. Since there is no scope for it (*i.e.* for the defect in the case of superimposition), it is not taken up here.

Even though Brahman is self-luminous, ignorance of it is intelligible. In respect of an object which is not known in its specific nature, superimposition does take place. There is the objection: "Ignorance is not proper in the case of the Self which is self-luminous, because they are mutually opposed like darkness and light. Just as the superimposition of snake, etc. on rope, etc. cannot take place when there is bright light, even so the superimposition of bondage on the Self which is self-luminous by nature cannot take place." Even this objection is not sound.

Though the Self is unbroken self-luminous light by nature, it is not opposed to ignorance. If the self-luminous light of the Self were opposed to ignorance, then there cannot be any experience of ignorance in

the self-luminous self in the state of sleep. But a person who is awake after being fast asleep says: "I experienced happiness; I did not know anything," recollecting his experience of ignorance in sleep. Happiness as well as ignorance is the content of the experience of sleep. The knowledge of happiness and of ignorance — which a person, who wakes up from sleep, has in the waking state — is not perceptual. Knowledge whose content is immediate alone is said to be perceptual. The happiness as well as the ignorance experienced in sleep is absent in the waking state; and so the knowledge which has these two as its content in the waking state is not perception, but only memory. And memory of unexperienced objects is not possible. So, the knowledge which has these two as its content does not take place in the state of sleep through the functioning of the internal organ and the senses, for at that time the internal organ and all the senses, which get merged in their cause, are absent. Hence, the knowledge which illumines both happiness and ignorance in the state of sleep is nothing but the self-luminous consciousness which constitutes the nature of the Self. Light, knowledge, consciousness — these are not different things.

Thus, only because of the illumination of the self-luminous Self in the state of sleep, the happiness inherent in it as well as ignorance (revealed by it) is known. If the self-luminous light of the Self were the direct enemy of ignorance, then ignorance itself can never be experienced in the state of sleep. The Self remains as self-luminous in sleep; in spite of that, the self-revealing light of the Self is not opposed to ignorance. On the contrary, the Self which is self-luminous, being the substratum of everything, is but helpful to



ignorance through providing existence as well as manifestation to it.

It is on this basis that Advaita holds the view that consciousness-in-general which constitutes the nature of the Self is not opposed to ignorance, but only consciousness which manifests through the adjunct (*upādhi*) in a specific form is opposed to it. The distinction is that consciousness which remains pervading all is consciousness-in-general, while consciousness which is manifested through the mental mode is specific. For example, fire which remains pervading the wood is general; and since it remains unmanifested at that time, it is not opposed to darkness. But the same fire, when it becomes manifested through the process of rubbing the wood and gets associated with the wick of the lamp becomes specific and is, in that condition, the enemy of darkness. Thus, even though Brahman-consciousness-in-general which is all-pervading is not opposed to ignorance, it becomes the enemy of ignorance capable of destroying it by assuming the immediate specific form in association with the impartite mode of the mind, which has arisen as a result of the inquiry into the *Vedānta* text. Thus, while consciousness *per se* is not the enemy of ignorance, consciousness limited by the mental mode, or the mental mode qualified by consciousness, is spoken of as the enemy of ignorance. In the former view, while consciousness is the cause of the destruction of ignorance, the mental mode is its auxiliary. In the latter, the mental mode is the direct cause of its destruction, while consciousness is its support. This explanation has been given from the standpoint of the limitation theory (*avacchedavāda*).

However, according to the semblance theory (*ābhāsa-vāda*), like consciousness-in-general, specific consciousness too is not the enemy of ignorance. On the contrary, semblance of consciousness along with the mental mode, or the mental mode along with the semblance of consciousness, is said to be the enemy of ignorance.

Thus, the pure, self-luminous consciousness which constitutes the nature of the Self is not opposed to ignorance. Consequently, ignorance exists by depending upon consciousness which is the very nature of the Self. And so it is but proper to say that there is superimposition of bondage on the Self which is concealed by ignorance.

An objection has been stated: "Superimposition takes place only in the case of an object which is known generally, but whose specific nature is not known. In the case of the Self which is *nirviśeṣa* there is the absence of general as well as specific feature; and so it is not possible to speak of the Self as being known and also as being unknown; superimposition, too, is, therefore, not possible." This objection does not hold good. All persons, it is well-known, have the experience of the existence of the Self in the form, "I am he." Indeed, one's own nature is called the Self. No one has the experience, "I am not." On the contrary everyone has the experience, "I am." It means that everyone knows the Self as existent in a general way. However, no one knows it in its specific nature in the form, "I am a mass of consciousness, impartite bliss by nature, all-pervading, ever-pure and never-bound." So the Self is not known in its specific nature as consciousness and bliss, but is known generally as some-



thing existent. And this is well-known to everyone. This cannot be refuted by mere logic.

The general manifestation of the Self to the common people as something existent is spoken of as the general nature of the Self. But being of the nature of consciousness, bliss, etc., which is experienced through the realization of the pure Brahman, constitutes its specific nature. In the case of worldly objects, whatever exists in unlimited space and time is said to be the general feature of a thing, whereas that which exists in a limited space and time is said to be the specific nature of a thing. Since consciousness and bliss constitute the nature of the Self, the consciousness-bliss nature, like existence, is all-pervading. That is why it cannot be said that the bliss-nature, etc. of the Self are less extensive in comparison with the existence-nature of the Self, or that the existence-nature of the Self is more extensive in comparison with the bliss-nature, etc. of the Self. If the view that the existence-nature of the Self is general and consciousness-bliss nature of the Self is specific is not accepted, even then the experience of the existence-nature of the Self takes place generally to all the people even in the state of ignorance; but the experience of consciousness-bliss nature of the Self does not take place to all in the state of ignorance. However, there is the experience of the entire nature of the Self all the time to the wise who are rooted in the pure consciousness of the Self. Even though consciousness-bliss nature of the Self exists even in the state of ignorance, it is not known because of ignorance, and so it appears as though non-existent with the result that consciousness-bliss nature is spoken of as having limited space-time existence, while the

existence-nature of the Self is said to be of all time and of all places. The real position is that for the Self which is existence-consciousness-bliss by nature there is no such thing at all as general and specific nature. However, this is suggested following the experience of the ignorant. By this suggestion there is no harm to the view that "The Self is *nirviśeṣa*" held by Advaita. If it be held that the Self is really characterized by the general and specific feature, then the standpoint of Advaita, viz., that "The Self is *nirviśeṣa*" will certainly be jeopardized. But it is not accepted that way. Since the Self itself appears as if it were characterized by general and specific feature due to ignorance, there is the suggestion of general-cum-specific feature in the Self for the instruction of the ignorant. Thus, when the existence-nature of the Self is known generally and when the specific nature, viz., that it is eternal, pure, intelligent, ever-free, impartite, consciousness-bliss, non-dual Brahman-Ātman, is not known, the superimposition of bondage on the Self does take place. Also, the view that the superimposed bondage is removed by knowledge is surely tenable.

With this we come to the conclusion.



## AN ANNOUNCEMENT

ADI SANKARA ADVAITA RESEARCH CENTRE, MADRAS proudly announces that the following FIVE VIDYĀRTHIS (students) have successfully completed the *Veda Adhyayana* (Krishna Yajurveda-*Taittirīya Śākhā*) up to KRAMĀNTAM, and they belong to the GURUKULAMS being run by our Research Centre:

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- (1) to undertake the carrying on of scientific research for the extension of knowledge in the fields of Natural and Applied Sciences generally, and in particular in the fields of Physics and Metaphysics.
- (2) to undertake and carry on scientific study and analysis of the Advaita system of thought as expounded by Ādi Śaṅkara and to conduct research as regards the relevance of his teaching in solving present day ills of mankind.
- (3) to undertake, promote, and encourage the study of ancient philosophical systems of India.
- (4) to undertake research for the purposes of establishing norms necessary for realising the divinity in man through moral, spiritual and cultural infra-structure.

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

*saṁsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-*  
*khinnānām jalakāṅkṣayā marubhuvi bhrāntyā*  
*paribhrāmyatām*  
*atyāsannasudhāmbudhiṁ sukhakaram brahmādvayam*  
*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.