

A HALF-YEARLY JOURNAL OF ADVAITA-VEDĀNTA

The VOICE of ŚAṆKARA

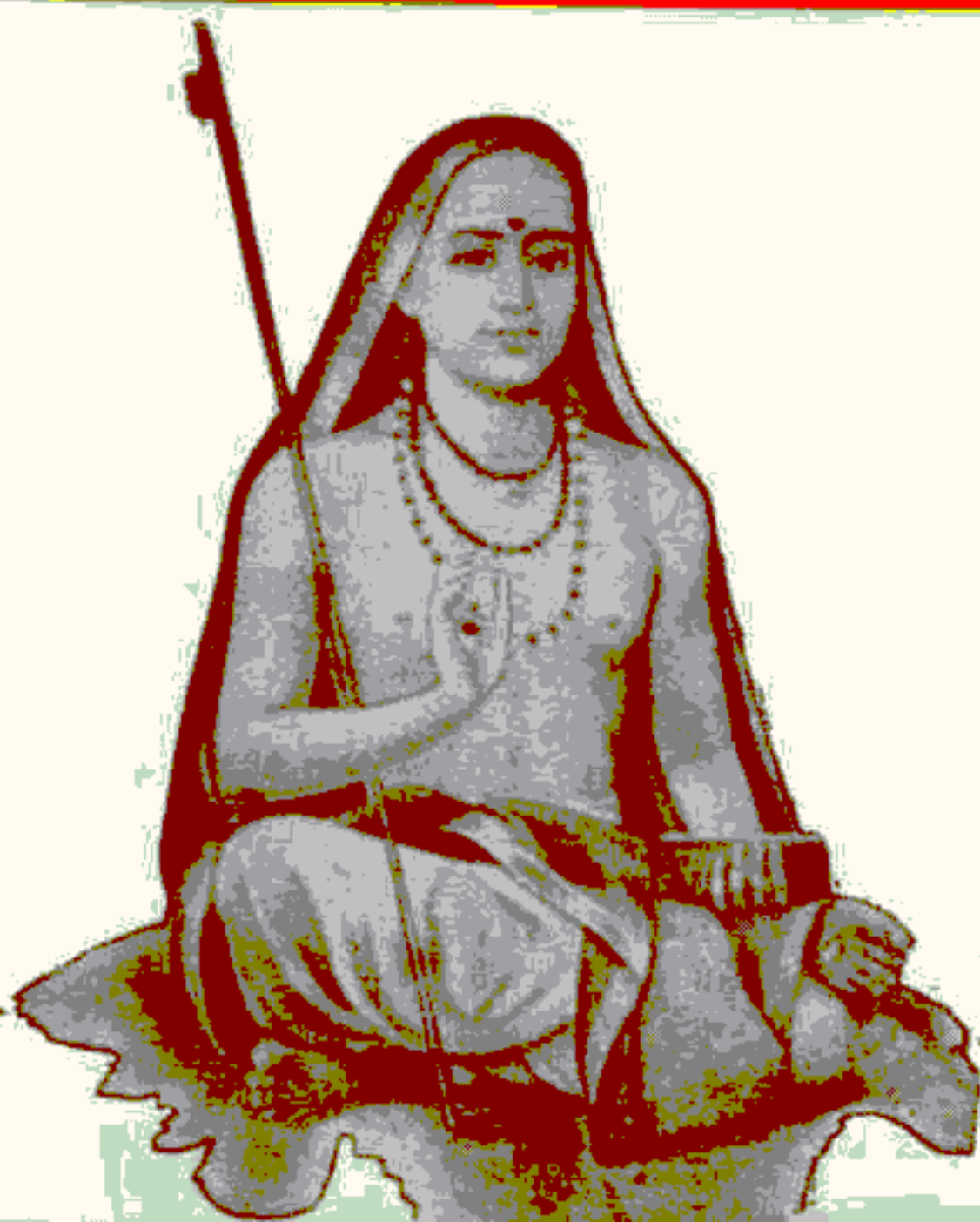
śaṅkara-bhāratī

Chairman, Advisory Board

V. R. Kalyanasundara Sastri

Editor

R. Balasubramanian



Vol XXII No 1

January 1997

esā śaṅkara-bhāratī vijayate
nirvāṇa-saṁdāyini

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

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The Voice of Sankara



***The 60ft. high monolith granite statue of Sri Adi Sankara
at Vishwa Mahavidyalaya campus, Kanchipuram.***

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The Voice of America



FAX Machine at Kanchi Math

H. H. Sri Jayendra Sarasvati inaugurated the FAX Machine facility at the Kanchi Math on 13-10-96 provided by the Adi Sankara Advaita Research Centre. Speaking on the occasion, the Acharya commended the services rendered by the Research Centre, Madras for the propagation of Advaita Philosophy by publishing the journal "VOICE OF SANKARA" and running of Veda Pathasalas for the preservation of the Vedas.

The Fax No. is 04112 - 24305.

Inaugural Message by H.H. Sri Jayendra Sarasvati on the occasion of installation of FAX equipment at the Kanchi Math

ஸ்ரீ ஆதிசங்கர அந்வைத ரிஸர்ச் ஸெண்டர் 1975ஆம் வருஷம் தொடங்கப்பட்டு, வேத பாடசாலைகள் நடத்துவது, வித்யார்த்திகளுக்கு அரசாங்க Grant வாங்கிக் கொடுப்பது, அத்வைத ஸித்தாந்த ஸெமினார்கள் உபன்யாஸங்கள் நடத்துவது, VOICE OF SANKARA, VOICE OF KANCHI MATH என்ற பத்திரிக்கைகளை ப்ரகரிப்பது போன்ற நற்பணிகளை செய்து வருவதை அறிய ஸந்தோஷிக்கிறோம்.

இப்பொழுது, ஸ்ரீ மடத்துடன் அவ்வப்போது தொடர்பு கொண்டு செயல்பட, அவர்களால் Fax Machine ஸ்ரீ மடத்தில் நிறுவப்படுகிறது.

தொடர்ந்து இதேபோல் நற்பணிகள் செய்துவர ஆசீர்வதிக்கிறோம்.

காஞ்சிபுரம்
13-10-96

நாராயண ஸ்ம்ருதி:

**Letter of Thanks to H. H. Sri Jayendra
Sarasvati acknowledging the
Inaugural Message**

பூஜ்ய ஸ்ரீ பெரியவாள் சரண கமலங்களில் அநேக கோடி
ப்ரணாமங்களை ஸமர்ப்பித்துக் கொள்கிறோம்.

ஸ்ரீ காஞ்சி காமகோடி சங்கர மடத்தில் இன்று பொருத்தப்
பட்டுள்ள FAX யந்திரத்தை துவக்கி வைத்து ஸ்ரீ சரணர்கள்
அநுக்ரஹித்து அனுப்பிய பத்ரம் வந்து சேர்ந்தது என்ற
விபரத்தை ஸந்தோஷத்துடன் தெரிவித்துக் கொள்கிறோம்.

அத்தைத எரித்தாந்தத்திற்கும், ஸநாதன தர்மத்திற்கும்
கலங்கரை விளக்காகத் திகழும் ஸ்ரீ காஞ்சி காமகோடி பீடாதி
பதிகளின் ஸந்தேசங்களை துரித கதியில் ஆஸேது ஹிமாசல
பர்யந்தம், ஏன், உலகெங்கும் தெரிவித்திட இந்த நவீன விஞ்
ஞான ஸாதனமான FAX யந்திரத்தை ஸ்ரீ மடத்தில் ஸ்தாபிக்
கும் வாய்ப்பை எங்களுக்கு அளித்தமைக்கு மிகவும் கடமைப்
பட்டிருக்கிறோம். இதனை நாங்கள் பெரும் பாக்கியமாகக்
கருதுகிறோம்.

சென்னை
13-10-96

S. ஸுப்ரஹ்மண்யன்
செயலாளர்
ஆதிசங்கர அத்தைத ரிஸர்ச் ஸெண்டர்

The Voice of Sankara



HOMAGE TO ŚAṄKARA

[168]

यमनियमाद्यङ्गयुतो
योगः सुलभो यदीयपदभाजाम् ।
यमभीतिभञ्जनकरं
तमहं प्रणमामि शङ्कराचार्यम् ॥

yama-niyamādyaṅgayuto
yogaḥ sulabho yadiyapadabhājām
yamabhīti-bhañjanakaram
tamaham-praṇamāmi śaṅkarācāryam.

I bow down at the pair of feet of the great Śaṅkarācārya (i) who wards off the fear of death (Yama), and (ii) whose devotees find it easy to follow the path of *yoga* comprising the eight limbs *viz.* *yama* (sense-control, etc.), *niyama* (austerities) and so on.

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स्तवराजं गुरुकृपया
 कृतवाञ्छ्रीसच्चिदानन्दः ।
 अवनौ भक्त्या पठतां
 शं तनुताच्छङ्कराचार्यः ॥

*stavarājam gurukṛpayā
 kṛtavāñ-chrīśaccidānandaḥ
 avanau bhaktyā paṭhatām
 śaṁ tanutāt śaṅkarācāryaḥ.*

Śrī Saccidānandayatīndra has composed this great *stotra* poem in praise of Śrī Śaṅkara by the benign grace of his direct preceptor. May Śrī Śaṅkarācārya bestow all-round welfare to those who read this lyric with rapt devotion on this earth.

Śrī Saccidānanda Śivābhinava Nṛsiṃhabhārati
 in *Śrī Śaṅkarācārya-suvarṇamālāstava*

THUS SPAKE ŚAṄKARA*

Divine Incarnation

Though I am unborn, though by nature my power of vision (*jñāna-śakti*) is undecaying, though I am by nature the Lord of all creatures from Brahmā down to grass, yet ruling over my nature - the *prakṛti*, the *māyā* of *Viṣṇu*, which is made up of the three energies of *sattva*, *rajas* and *tamas*, to which this whole universe is subject, and by which deluded the whole world knows not Vāsudeva, its own Self, - I appear to be born and embodied, through my own *māyā*, but not in reality, unlike others.

Dharma as embodied in the institution of castes (*varṇa*) and religious orders (*āśrama*) is the means of attaining worldly prosperity and salvation. Whenever there is decay of *dharma*, I manifest myself through *māyā*.

Reward for Everyone

I reward men by granting them the things they desire just in accordance with the way in which they seek me and the motive with which they seek me; for they do not seek *mokṣa*. One cannot, indeed, pursue

* Readings from Śrī Śaṅkara's commentary on the *Bhagavad-gītā*, Chapter IV compiled by R. Balasubramanian.

pleasure and at the same time seek *mokṣa*. So I reward seekers of fruits by securing to them their selfish ends; I reward the unselfish, who do their prescribed duties and seek *mokṣa* by granting them knowledge; I reward men of knowledge who have renounced the world and seek *mokṣa*, by granting them *mokṣa*.

Similarly, I reward men in distress by relieving them from distress. Thus I do reward all, just in the way they seek me. But never do I reward any from affection or aversion, or from delusion. In all things, men follow my path, the path of the Īśvara who exists in all forms.

Divine Origin of Varṇāśrama-dharma

Question: What is the foundation of the law that the respective duties of the several castes and religious orders obtain in the world of men, but not in other worlds? Or the question may be put thus. It has been said that men divided into the communities of several castes and orders (*varṇas* and *āśramas*), should follow your path in all things. Why should they necessarily follow your path only, but not that of any other?

Answer: The four castes (*varṇas*, lit., colours) have been created by me, Īśvara, according to the distribution of energies (*guṇas*) and of actions. The energies are *sattva* (goodness), *rajas* (foulness, activity), and *tamas* (darkness). The actions of a *brāhmaṇa* in whom *sattva* predominates are serenity, self-restraint, austerity, and so on. The actions of a *kṣatriya* in whom *rajas* predominates and *sattva* is subordinate to *rajas*, are prowess, daring etc. The actions of a *vaiśya* in whom *rajas* predominates and *tamas* is subordinate to *rajas* are agriculture, etc. The action of a *śūdra* in whom *tamas* predominates and *rajas* is subordinate to *tamas*, is only servitude. Thus have been created the four castes according to the

distribution of energies and actions. This fourfold caste does not exist in other worlds. Hence the limitation "in this world of man."

Objection: Oh! then you are responsible for the four castes, and as such you are bound by its effect; so you are not the eternal Lord, nor the eternally unbound.

Answer: Though I am the author of this act, when viewed from the standpoint of *māyā*, I am in reality no agent and therefore not subject to *saṁsāra*. For want of egoism (*aḥaṅkāra*), these actions do not pollute me by necessitating rebirth; nor have I a desire for the fruit of these actions. On the other hand, it is but right that actions should pollute those men of the world who are attached to their action, thinking themselves to be the authors thereof, and longing for the fruits of such actions. As I have none of these, (viz., desire and attachment), action cannot pollute me. Any other person, too, who knows me to be his Self, who thinks "I am no agent. I have no longing for the fruits of actions" will not be subject to rebirth.

Action, Inaction, and Unlawful Action

There is much to be learnt about the action which is enjoined by the scripture, about the action which is unlawful, and about inaction. In fact, it is hard to understand the true nature of scripture-enjoined action, of inaction, and of unlawful action.

"Action" means what is done, an act in general. Inaction can be seen in action, and action in inaction, since both inaction (*nivṛtti*) and action (*pravṛtti*) presuppose an agent. In fact, all our experience of such things as action and agent is possible only in a state of *avidyā*, only when we have not yet attained to the Real. He who sees inaction in action and who sees

action in inaction,— he is wise among men; he is devout (*yukta, yogin*); he has done all action. Thus he is extolled who sees action in action and *vice versa*.

Objection: What is this incongruity, "who can see inaction and action in inaction" ? Surely, action can never realize such an incongruity.

Answer: This objection does not apply to our interpretation. To an ignorant man of the world, what in reality is inaction appears as action, and what in reality is action appears as inaction. With a view to teach what their real nature is, the Lord says "He who can see inaction in action," etc. Hence no incongruity. It must be a bare truth that the Lord means to teach here, in as much as He has said that he who realizes this view of action and inaction is wise, and has introduced the subject by saying that there is much to be learnt about action and inaction. It has also been said that "by knowing which you shall be liberated from evil"; and certainly freedom from evil cannot be achieved by means of false knowledge. Hence, we should understand that action and inaction are misunderstood by all living beings and that the Lord, wishing to remove this false view of them, teaches "He who can see inaction in action" etc. Moreover, inaction cannot be said to be located in action or contained in it, as jujube (*badara*) fruits in a vessel; nor can action be said to be located in inaction; for, inaction is but the absence of action. So, (what the Lord intends to convey here is that) action and inaction are not rightly understood by people and that the one is mistaken for the other, as the mirage is mistaken for water, or as the mother-of-pearl is mistaken for silver.

Objection: Action is ever action to all; it never appears to be anything else.

Answer: Not so. When a ship is in motion, the motionless trees on the shore appear, to a man on board the ship, to move in the opposite direction; distant and moving bodies which are far away from our eye appear to be motionless. Similarly, here (in the case of the Self) inaction is mistaken for action, and action for inaction. So, to remove this false impression, the Lord says, "He who can see inaction in action" etc.

Though such an objection has been more than once answered, people who have long been subject to great misconceptions are deluded often, forget the truth though taught quite often, and raise objections based on false premises. So, seeing how difficult the real is for us to know, the Lord often answers such objection.

The truth that the Self is actionless, so clearly taught by *śruti*, *smṛti*, and reason, has been taught here also in ii. 20-24; and it will also be taught hereafter. It is, however, a deep-rooted habit of the mind to connect action with the actionless Self, though it is contrary to the real nature of the Self; hence, "even the wise are deluded as to what is action and what is inaction" (v.16) Action is connected with the physical body, etc., but a person falsely attributes action to the Self and imagines, "I am the agent, mine is action, by me the fruit of action shall be reaped." Similarly, he falsely imputes to the Self the cessation (of activity) which really pertains to the body and the senses, as also the happiness which results from the cessation (of activity); he imagines, "I shall be quiet, so that I may be happy, without worry and without action; and I do nothing now, I am quiet and happy." To remove this false impression, the Lord says "He who can see inaction in action," etc.

Now action which belongs to the body and the senses, which yet retaining its own nature as action, is falsely imputed by all to the Self which is actionless and immutable; consequently, even a learned man thinks "I act." Hence the passage means: He who sees inaction in action, i.e. he who has the right knowledge that the action which is commonly supposed by all to pertain to the Self, does not really belong to the Self, just as motion does not really pertain to the trees (on the shore of the river) which appear (to a man on board the ship) to move in the opposite direction; and he who sees action in inaction, i.e., he who knows that even inaction is action, – for, inaction is but a cessation of bodily and mental activities, and like action it is falsely attributed to the Self and causes the feeling of egoism as expressed in the words "quiet and doing nothing, I sit happy;" – he who can realize the nature of action and inaction as now explained is wise among men; he is devout (Yogin); he is the performer of all actions. He is released from evil; he has achieved all.

It is only what is high and worthy of our effort that is worth knowing, but not the worthless. No false knowledge is worth acquiring; nor is its object – which is unreal – worth knowing.

The man who has realized the truth explained above, whose works are all free from desires and from determinations which cause those desires, who performs mere deeds without any immediate purpose, – if he be engaged in wordly action, he does so with a view to set an example to the masses; if he has renounced wordly life, he performs deeds only for bodily maintenance, – whose actions, good and bad, are consumed in the fire of wisdom which consists in the realization of inaction and *vice versa*; the wise who know Brahman call him a real sage (*Paṇḍita*).

He who can see action in inaction and *vice versa*, (i.e., who has realized the true nature of action and inaction), is by virtue of that very realization, free from action; he renounces (the world) and engages in no action, – only doing what is required for the bare existence of his body, – even though he had been engaged in action before realizing the truth. On the other hand, there may be a person who, having started with action and having since obtained the right knowledge of the Self, really abandons action with all its accessories, as he finds action of no use; but who, finding that for some reason he cannot abandon action, may continue doing action as before, with a view to set an example to the world at large, devoid of attachment to action and its result, and therefore having no selfish end in view, such a man really does nothing. His action is equivalent to inaction, since all his actions are consumed in the fire of knowledge.

The Action of the Wise Man for Bodily Maintenance

He who is satisfied with whatever he may obtain by chance, without his effort or request, who is not affected in mind by such pairs of opposites as heat and cold, who cherishes no feelings of envy and jealousy, who is calm whether he obtains or not such things as ignorance (*avidyā*). Do service to the Guru. Won over by these and other marks of respect, the teachers who, knowing the truth as well as realizing it themselves, will impart to you their wisdom, – that wisdom which has been described above. Some only, but not all, know as well as realize the truth. By this the Lord means to say that that knowledge alone which is imparted by those who have realised the truth – and no other knowledge – can prove effective.

Wisdom Destroys Karmas

Just as a well-kindled fire reduces fuel to ashes, so does the fire of the wisdom reduce all actions to ashes, i.e. it renders them powerless. The fire of wisdom cannot, indeed, literally reduce actions to ashes as fire reduces fuel to ashes. Accordingly, we should understand that the right knowledge is the cause which renders all actions powerless. But the actions by which this body has been brought into existence will come to an end only when their effects are fully exhausted; for, those actions have already commenced their effects. Thus, wisdom can destroy only such actions as have not yet begun to produce their effects, whether they are actions done in this birth before the rise of knowledge and along with knowledge, or those done in the many previous births.

The Way to Wisdom

A man full of faith obtains wisdom. But he may be slow: that is why, it is enjoined that he should ever be intently devoted to the means of obtaining wisdom, such as constant attendance on the Gurus. A man of faith and devotion may not have mastery over the senses; so it is also enjoined that he should withdraw his senses away from their engrossment in objects. Such a man of faith, devotion and self-control is sure to obtain wisdom. Mere external acts such as long prostration before the Guru, may fail to produce the required effect, since they may be tinged with hypocrisy. But hypocrisy is impossible when a man is full of faith and so on. So these are the sure means of acquiring wisdom. One may ask: What is the result of this acquisition of wisdom? The answer is as follows: Having obtained wisdom, he swiftly attains the supreme peace, called *mokṣa*. That the right knowledge quickly leads to *mokṣa* is an established truth clearly taught by scripture and reason.

The Ignorant, the Faithless, and the Doubter

The man who does not know the Self is ruined; also the man who has no faith in the teachings and the words of his *guru*, and the *man* whose mind is full of doubts are ruined. No doubt, the ignorant and the faithless are ruined, but not to the same extent as a man of doubting mind. He is the most sinful of all. How? Even this world which is common to all men is not won by a sceptic, nor the other world, nor happiness; for even these things come within the sweep of his doubt.

ĀDI ŚAÑKARA'S HOLISTIC PHILOSOPHY OF ONENESS*

Dr. Shankar Dayal Sharma

It is a great honour for me to participate in this function to unveil the statue of Ādi Śaṅkarācārya, one of the great seers of our civilization, indeed, of all civilizations and of all times. To do so in Mokṣapurī, the city of deliverance, where Ādi Śaṅkarācārya consecrated the Śrī Cakra before Goddess Kāmākṣī and in the benign presence of the Śaṅkarācāryas, is a great blessing. The Kāñcī Kāmakoṭi Pīṭham, under the spiritual guidance of the venerable Śaṅkarācāryas has contributed in abundant measure over the ages, to the moral and social upliftment of our people. I pay my deepest respects and tributes to the revered Svāmīgals.

To understand the timeless philosophy of Śāṅkara-Advaita and its enduring relevance to humanity, it is essential to appreciate the context and the circumstances in which this message was propagated. It was a time when society was riven by division and dissent. It was fragmented and there was no unity of thought or spirit. Conflicting ideas and

* Speech delivered by the President of India on the occasion of the unveiling of the statue of Ādi Śaṅkarācārya at Kancheepuram on September 20, 1996.

The Voice of Sankara



The Rashtrapati with the Acharyas on 20.9.96.

philosophies were engendering suspicion and distrust amongst man and man and religion and religion. The old Vedic religion was encountering problems and suffering from distortions. It is at such a time that young Śaṅkara preached his philosophy of unity and oneness, of Advaita, the indescribable Absolute – that is Brahman.

This was not a new philosophy, since it was based on our ancient scriptures. As the Upaniṣads have said in this glorious hymn:

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

(That is full and infinite; this is full and infinite. The full comes out of the full. Taking the full from the full, the full itself remains.)

What was remarkable however, was the new insight and interpretation provided by Śaṅkara which revolutionized human thought, generated dynamic and lasting forces of integration and stability in society and provided an environment for peaceful and harmonious progress.

Śaṅkara's profound philosophy radiated the eternal truth that 'Brahman' and 'Jīva' are one and the same. He taught that all men, irrespective of caste or creed can experience Reality by lifting the veil of 'Māyā' and 'Avidyā' which surrounds man. He preached that there were diverse paths to truth. Indeed, Śaṅkarācārya gave new meaning to these dictums of the *Ṛg-Veda* and the *Bhagavad-Gītā*:

एकं सद् विप्रा बहुधा वदन्ति

(Truth is one, the sages describe it variously.)

ये यथा माम् प्रपद्यन्ते
 तांस्तथैव भजाम्यहम् ।
 मम वर्तमानुवर्तन्ते
 मनुष्याः पार्थ सर्वज्ञः ॥

(However, men approach Me, even so do I welcome them, for the paths men take from every side are Mine)

The same message shines forth in this *śloka*:

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

(Any devotee who seeks to worship with faith any aspect, I verily strengthen the faith of that individual in his own creed.)

The paths of Karmayoga, Bhaktiyoga and Jñānayoga, indeed all paths, were proclaimed to be valid approaches to Brahman. Śaṅkara himself epitomized all these approaches. He was a Karmayogi since his life was devoted to the cause of spiritual and social upliftment of humanity. In his divine composition "*Bhaja Govindam*" he urged the people to follow the righteous path of good moral conduct thus:

नेयं सज्जनसङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥

As a *parivrājaka*, an itinerant traveller through-

The Voice of Sankara



HH Shri Jayendra Saraswati, HH Shri Vijayendra Saraswati and the VIPs.

out the length and breadth of our country, he propagated his message of peace and harmony, oneness and unity, equality and brotherhood. The very core of his philosophy which stressed the identity between Brahman and Jīva meant that all human beings were equal. There was divinity in all.

This Upaniṣadic dictum well sums up the philosophy of Śaṅkara:

ब्रह्मविद्यायाः फलं सर्वभावापत्तिः ।

(The realization of Brahman leads to identity with all.)

The propagation and explanation of our philosophy of '*Aham Brahmāsmi*' and '*Tat Tvam Asi*' by Śaṅkara inspired the people and imparted a new confidence amongst them, irrespective of their position or status in society. Many of you are familiar with the famous encounter of the Caṇḍāla and Śaṅkara on way to the Viśvanāth Temple in Benaras. When the Caṇḍāla was requested by the disciples to move away from Śaṅkara's path, the Caṇḍāla questioned who was being asked to move, the body or the soul? Śaṅkara immediately prostrated himself before the Caṇḍāla as he would before a Guru, recognizing the divinity in every individual.

I have recounted these teachings because I believe that in order to progress more rapidly as a nation and as a people, we must give full effect to this principle of equality and mutual respect, by adhering to it in thought and action.

Śaṅkara's *bhakti* or devotion is illumined by his lyrical writings and songs, particularly the *Bhaja Govindam*, *Vivekacūḍāmaī*, *Saundarya Laharī* and *Ānanda Laharī*. He was a supreme Bhakta, devoted to the *Gītā's* exhortation of Niskāma Karma, or action

without looking for the fruits of action. He was devoted to his elders. Indeed, he broke tradition to perform the last rites of his beloved mother even though this was not permitted to a Sannyāsīn. Above all, he was devoted to the divine Spirit. In a verse attributed to Śaṅkara, devotion is identified as one of the most important means to divinity:

मोक्षकारणसमग्र्यां भक्तिरेव गरीयसी ।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥

(Devotion to the Supreme is the most important factor which contributes to spiritual liberation.)

In modern times, our younger generation needs to be reminded about these values—of our ethos to respect elders and teachers, men of wisdom and our parents; and to pursue the path of right conduct and action without constantly hankering after material benefit, which is illusory and ephemeral.

Perhaps, it is the path of *Jñāna* or knowledge which is most closely associated with Śaṅkara. A man of brilliant intellect, a profound thinker, he ranks with the greatest minds across time and space. He discovered, several centuries ago, what modern science has discovered only in the twentieth century after the splitting of the atom, namely, that matter and energy are inter-convertible and that matter is, in fact, compressed energy. The concept of primal energy was envisaged by Śaṅkara in his doctrine of 'Anu' and 'Anna' as well as in the 'Śabda Brahman' which was manifested as vibrations, sound, energy and 'Śakti'. So vital was the role of *Jñāna* for achieving Brahman, that Śaṅkara said in the *Bhaja Govindam*:

कुरुते गंगासागरगमनं
 व्रतपरिपालनमथवा दानम् ।
 ज्ञानविहीनः सर्वमतेन
 मुक्तिं न भजति जन्मशतेन ॥

(One may go on a pilgrimage to the place where the Gaṅgā joins the sea; or observe the religious vows with care or offer gifts. But if one be devoid of higher knowledge, *Mukti* cannot be gained according to all schools of thought, even in a hundred lives.)

Through his holistic philosophy of oneness, Śāṅkara propounded a framework within which all other philosophies could be assimilated in harmony without losing their individual identity. Diverse religions, diverse ways to the truth, could all be contained in the all – encompassing embrace of Advaita. Indeed, so vast and universal was his approach that it catered to the needs of individual temperaments and personalities of seekers of Knowledge and Truth. I would like to quote a verse from the *Śivamahimnastotra*, quoted by Swami Vivekananda in his renowned Address at the World's Parliament of Religions in Chicago, more than one hundred years ago, which expresses this philosophy:

रुचीनां वैचित्र्याद् ऋजुकुटिल-
 नानापथजुषां,
 नृणाम् एको गम्यस्त्वमसि
 पयसाम् अर्णव इव ॥

(Different people have different tastes; so He is worshipped in different forms. But you are the One alone, who is to be approached by men, just as all waters have one destination, namely the ocean.)

There is no denial of other traditions in Advaita philosophy. Rather, there is toleration and indeed, if I may say so, a deep respect for diverse points of view and systems of thought. The contribution of Śaṅkara was to identify and strengthen the basic underlying unity in our rich and vibrant diversity of philosophies, cultures and religious traditions. For these revolutionary efforts which met with great success, Śaṅkara is reverentially known as the *Ṣaṅmatapraṭiṣṭhāpanācārya*, one who established six religions, all of which in their essence, were the same.

This message is of great relevance to us today, because it tells us that all religions have the same goal. If we can translate this fundamental truth into our own actions, we will prosper and take great strides towards our goal of peace and harmony.

As I said earlier, Śaṅkara was not merely the Enlightened One or the Supreme Bhakta, he was also a true Karmayogi. He travelled throughout our country from Kanyākumari to the Himālayas and from Dwārakā to Pūri propagating his universal truth using the essentially democratic and liberal approach of discussion, debate and reconciliation or *Śāstrārtha*. Many of you would recall his famous debate with the great Mīmāṃsā scholar, Maṇḍana Miśra. At the end of the debate, Maṇḍana Miśra became a follower of Śaṅkara, so powerful was the appeal of his philosophy.

President Sarvepalli Radhakrishnan in a tribute to Śaṅkara at a Civic Reception in Trivandrum on 29th September, 1963 said:

Śaṅkarācārya... was a prophet of reconciliation in his own time, and if this spirit is preserved, he will also be a prophet of reconciliation and harmony to the whole world.

A lasting legacy of Śaṅkara to our nation is the establishment of Maṭhas in the four corners of our

country which cemented our cultural and national unity. He went further and set up the practice that priests from the South would be the custodians of Badrikāśrama in the Himālayas. As Pandit Nehru said in his *'Discovery of India'*:

He (Śaṅkara) was evidently a man who was not only conscious of his mission, a man who looked upon the whole of India from Cape Comorin to the Himalayas as his field of action and as something that held together culturally and was infused by the same spirit, though this might take many external forms. He strove hard to synthesize the diverse currents that were troubling the mind of India of his day and to build a unity of outlook of that diversity.

I believe one of Śaṅkara's greatest contributions to our society is the strengthening of our national identity and oneness of India. He provided a powerful impetus to the values of toleration and mutual respect for diverse opinions and faiths. It is this approach which has imparted resilience and strength to our society. It is this approach which we have to consolidate and build upon in order to meet the challenges before us.

I am glad that the Śrī Candrasekharendra Sarasvatī Viśvamahāvidyālaya – a deemed university, is instituting Chairs for research and study in the philosophy of Śaṅkara. It is essential for our nation and society to delve deep into its cultural traditions and ethos and adhere to values and ideals which have empowered our society since time immemorial. Many of these are the determinant values of our nationhood - pluralism, synthesis and oneness; democracy, equality, mutual respect and tolerance; service to society - timeless values which have become embedded in our consciousness due to the efforts of Teachers like Śaṅkara. The eclectic approach of our tradition which received

strong support from them has enabled us to strengthen our roots in our culture, learn from the experience of others, assimilate it and utilize it go forward with vigour and confidence. It stands us in good stead to cope with the challenges facing modern society.

I am confident that this great Pīṭham through its manifold activities will propagate the values of harmony, reconciliation, understanding and brotherhood in our society. I am thankful to the organizers for associating me with this memorable function. Jai Hind

OUR GREAT ĀCĀRYA*

*R. Gopalakrishnan***

India has gone through many a grim period in its extraordinary long history. But during all these times of trouble and suffering, during the centuries it was under the heel of conquerors, the spirit of India was never quelled nor was the flame of its wisdom ever extinguished. Great teachers, divine incarnations, lived in our midst to inspire our thoughts and action and lead us towards our destiny.

India is not like other lands. It has a special role to play in the world, not with the might of its arms but with its very inner strength. There is an essential India which is eternal and which transcends the changing political and physical realities. The role of this essential India is far greater than what its political leaders have from time to time envisaged for it: it is to free man from bondage permanently.

We are now experiencing perhaps the darkest spell in our brief history as an independent nation. The

* Courtesy : *A Hundred Years of Light*, published by Śrī Kāñci Śāṅkarācārya Math, Kāñcīpuram 1993

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problems created by unthinking and near-sighted politicians have brought the country to the brink of disaster and obscured the India that is eternal. There is despair all round and people are groping in the dark for a way out of their difficulties like the blind led by the blind. But all is not lost and there is still hope for them. For us, though with our vision clouded, we sometimes fail to see that there is yet a great light to guide us, to open our inner eye and to take us to the ultimate destiny that is ours. When the gentle sun is shining over us, we are lured by the fireflies into the forest of ignorance.

In our inability to comprehend the meaning of existence and the divine will, we even doubt the promise made by the Lord in the *Bhagavadgītā* that He would descend to earth whenever *dharma* declined and evil forces had the upper hand. We must now cast off all our doubts and remind ourselves that we have an *avatāra* to protect and guide us even in this Iron Age of Kali. This divine incarnation is the great light shining from Kañcīpuram and flooding the world with the radiance of wisdom and grace.

He is a frail figure, this *avatāra*, this divine teacher. He is as it were fashioned out of the brightness of the firmament and the tenderness of lotuses, and his ascetic frame is so spare as to suggest that he is all subtle with no trace of the gross that is present in the make-up of ordinary humans. He may seem to us remote like the sky, yet he is also close to us like the Mother Earth and compassionate and loving like the Goddess Ambā, like Śrī Kāmākshī who too dwells in Kañcī.

This *avatāra* has only one weapon, and it is stronger than the thunderbolt of Indra. His inner strength, his Ātmabala, is this weapon and it can destroy what

the most powerful instrument cannot destroy, that is the nescience of man, his *avidyā*, his delusion, his ignorance of himself. The truth is that this divine incarnation, who is a *guru* for all the world, does not need anything outward, anything outside himself, to be his weapon or strength. His glance is enough to grace us, to protect us, to make us pure, to cut through our unrealities and to uncover our disguise. He is the light in which we see ourselves, know ourselves. And to know ourselves is the end of our journey, the end of all sorrow and the moment of our recognition that we are That: to know that we are that is to become That.

We said that he was a frail figure. Yet he is also like a rock, unaffected by all, the tumult of the outside world. Indeed, he is a *gopuram* moulded out of *jñāna*, out of bliss, dominating the interior landscape of India and towering over all those petty figures engaged in the scramble for power, money and fame. He is a symbol of all that is noble and lofty in this land and a reminder that man can touch the skies if his mind is pure like snow. Snow suggests the heights of asceticism and as one who represents the summit or Himālaya of all that is great in our heritage. He himself belongs to the realm of snow as does Śiva or Umā that is Ambā. For us, for all the thousands of devotees, Pūjya Śrī Candrasekharendra Sarasvatī is both Śiva and Ambā, both father and mother. Like children we go to him for refuge, for the knowledge that is our inner nourishment and for release from bondage.

This great *guru's* life spans nearly the whole of the present century. It has been an epochal period in the history of mankind. It has witnessed two destructive world wars and many a political and social upheaval. Also science and technology have registered an exponential growth during the same time. But, has all

the so-called progress ushered in the promised millenium? Have the forces of egalitarianism brought peace and harmony to the people? We have heard many voices during this period, some of them harsh and strident, some of them capable of seducing the masses, and all claiming to contain a prescription for our ills. But we in India are familiar with a voice which does not compete with other voices but which has its own beauty and vibrancy. This is the voice of the India that is eternal and spoken by one whom all of us revere so much, Pujya Śrī Candrasekharendra Sarasvatī. It shows the path to true progress, to happiness that is everlasting and to harmony that is inward – that is all that modern science and technology and modern reformist movements have failed to achieve.

This century has also seen a great nationalist upsurge in India. For the sage of Kañchī the three worlds constitute his motherland as they did for Ādi Śāṅkara ('*svadeśo bhuvanatrāyam*'). To refer to him as a nationalist would be to circumscribe his role which is that of teacher of all mankind. Yet he has been a spokesman for India, the India that is eternal which means so much to the world and to mankind. In this sense he has indeed been a Renaissance figure who has intensely endeavoured for the uplift of this country in all fields. He too has discovered India for us, indeed more meaningfully and more profoundly than others. This divine *guru* has enriched the traditions of this ancient land. He has, like the Lord, resuscitated the *Vedas* pushed into near oblivion by the modern Hiraṇyākshas of neglect, and infused, new life into various branches of ancient learning. He has thus brought about a moral, spiritual, intellectual and cultural awakening in the nation and also recharged the creative energies of the people that had become atrophied during the centuries of foreign rule.

We often come across the phrase "Inspirer of the masses" or "Inspirer of the nation" used with reference to some important leader or other. Śrī Mahā Periyavāḷ (that is how the sage of Kañchī is known to his devotees especially in Tamilnadu) has been an inspirer of the nation in a far-reaching sense. He has exhorted people to go deep into the roots of the heritage of the nation, to discover the very springs of its life and thought. He too is a "freedom-fighter": yes. He fights for freedom from existence in this phenomenal world, not for himself (for he has already achieved it) but for all seekers. His is an *Ātma-sāmrājya* since there cannot be more than one Ātmic empire, the empire of the *svarāj* or the truly free and liberated.

In the West, they talk of the Universal Man, one who is learned in various fields and relates not to one clime alone or to one age. We in India have the institution of the Jagadguru, the Universal Teacher, a *guru* who possesses encyclopaedic learning and creates a worldwide awakening. Śaṅkara Bhagavatpāda was one such teacher, indeed next only to Śrī Kṛṣṇa Paramātman as a Jagadguru. As yet a child he gained mastery of all subjects and after establishing the system of Advaita and restoring Hindu society to its pristine glory, ascended the Sarvajña-pīṭha ("seat of omniscience") in Kāñcīpuram. Śrī Mahā-Periyavāḷ is descended from him in the line of *gurus* and occupies the monastic house founded by him in Kāñcī. No wonder that he became a Jagadguru when he was hardly in his teens, his youthful mind encompassing all knowledge, ancient and modern. His asceticism, self discipline, luminous intelligence and the light of his inner being, not to speak of his physical charm, all these made him early in life a teacher of great stature to whom people of all faiths and persuasions were drawn.

Much has been written about the sage of Kāñcī's multi-faceted genius, the breadth and depth of his understanding and the vast range of his knowledge and interests. How do we describe him? Are we to list all the branches of knowledge that he has mastered from linguistics and archaeology to astronomy and physics? His is an astonishingly receptive mind. But we must speak of his insights as being more remarkable than his erudition vast thought it is. Then there is his synptic vision, a capacity to connect things which is truly amazing. It is this that makes him a seer, one who weaves together various branches of knowledge into one universal fabric. All this makes him a great teacher of the science of the Self or *Ātmavidyā*, a teacher who has also a fine sense of the beautiful. How artistically he presents his point of view (or case, if you like) like the builder of the Kailāsanātha temple, of Ellora making it all an exquisite work. There is a majestic sweep in his arguments as well as meticulousness of detail, there is moulding as well as carving.

The discourses of Śrī Mahā Periyavāḷ given during the past seventy or eighty years, were they all to be printed, would run into many volumes. But, unfortunately, not all of them are recorded. The discourses that have been printed constitute a glorious account of Hinduism in all its aspects. In modern times no one else has given such a comprehensive and lucid exegesis of our religion. There are no distortions, no attempt to explain away things. What is otherwise obscure or too recondite for us is illumined by him or explained in terms easy to understand. Though the discourses were given at different times they fit together beautifully. They come as a stream, pure as the Bhāgīrathī or the Alakanandā. Great learning can sometimes be an imposition on the listener or the

reader. In the case of the *pravacanas* or discourses of the sage of Kāñcī the learning is transformed into a prasada, a blessing.

Śrī Mahā Periyavāḷ is a divine incarnation who, in all his compassion, communicates to us as a human, and not without flashes of humour now and then. The fact is that he sometimes descends to our level precisely for the purpose of elevating us, of raising our Ātman. The godly *avatāra*, that he is, reveals himself in a form that we can easily relate to with all our imperfections. In this form he sheds a lambent, kindly light in which we feel comfortable: his Ātmajyotis is otherwise too dazzling for ordinary people who have not learned to make the flesh subservient to the spirit.

The great Ācārya of Kāñcī is the conscience of Hindus, indeed the conscience of India, and in an extended sense of all mankind. A divine incarnation cannot but reflect the inward purpose of all creation. Śrī Mahā Periyavāḷ's mission is the regeneration of Hindus. But it must be noted that there is nothing 'communal' or narrow about it because his purpose is to achieve the regeneration of mankind through the regeneration of Hindus. In this there is no question of converting the world to the Hindu way: his mission in fact is to convert Hindus themselves into Hindus (that is make them true to their faith) so that they will become instruments for the creation of universal well-being.

Our *guru* supreme has spoken forcefully against the view that the goal of Hindu religious and spiritual practices is individual well-being and salvation to the neglect of collective welfare and salvation. Many Indians themselves hold this opinion because their ideas of Hinduism are borrowed from foreign writers with a

poor understanding of our religion. Śrī Mahā Periyavāḷ has repeatedly urged Brahmins to live truly the way Brahmins should live (that is according to the śāstras) not only for their own inward advancement but for the betterment of all others. It is the duty of Brahmins to chant the *Vedas* and preserve them these constitute their exclusive "occupation". By performing his duty, the Brahmin works not only for his own well-being but for the welfare of others, and it is well-being — be it noted — in a mundane as well as extramundane sense.

It becomes clear from the ideas propounded by Śrī Mahā Priyavāḷ that Hinduism puts forward a practical means of liberation which is sincere abherence to one's own *dharma*. As we read his discourses we arrive at the inescapable conclusion that the philosophy behind the structure of Hindu society is collective welfare and collective salvation. The very differences in Hindu Society contribute to this common goal. Today there is much talk of egalitarianism. But is there harmony in societies claiming to be egalitarian? It must also be remembered that the differences among Hindus are not economic and that there is no question of one caste being superior to another. Ironically enough, the very "differences" far from dividing Hindu society (whatever its state today) kept it well-knit and harmonious. They are also partly responsible for our civilisation having lasted far longer than any other. In the light of our *guru's* views, it will be seen that much of today's poverty, suffering and disharmony are to be attributed to the disruption of the social organisation of Hindus.

Like some other religions, Hinduism is not opposed to science. As a matter of fact, science is also part of the Hindu way of life which is holistic and embraces all activities. Śrī Mahā Periyavāḷ himself has

a deep knowledge of our own country's glorious scientific heritage and has, at the same time, a profound awareness of the strides taken by science in modern times. He has even recourse to the truths of science to explain the truths of our religion. Here again we see his genius for connecting things, for regarding all knowledge as a unified whole. But science has its own unreasons and superstitions, or at any rate, there are unreasons and irrationalities that go under the name of science. What is called modern civilisation based on science and technology has its own crassness, even barbarities. Also, unthinkingly, certain ancient perceptions and insight are questioned by people with a closed mind. Śrī Mahā Periyavāḷ, who is enlightenment personified, is a foil to all the unwisdom that is part of so-called progress.

It is difficult to think of anyone more gentle, more tolerant and above all more civilised than the sage of Kāñcī. He respects views that go against his own and he exhorts his disciples also to try and understand concepts that do not belong to the Advaitic tradition. Yet he is not afraid of stating openly what he believes to be true not only on philosophical matters but on subjects like *Varṇāśrama dharma*, rituals and so on. Being the great *guru* and he does not say what is convenient for the moment. He speaks what is true for all time.

One cannot think of a greater master of Advaita than Śrī Mahā Periyavāḷ. But he discourages empty talk of Advaita, the sort of talk that has become fashionable today and is heard in coffee-houses or even in the cocktail circuit. The truth of Advaita that is not experiential is of no value to him. That is non-dualism must become an inward truth. For this the seeker has to prepare himself over many years cleansing his mind through rites prescribed by the *śāstras* and living a life of dis-

cipline and devotion. On one level Hinduism represents the highest philosophical truth the oneness of everything. But one does not become an Advaitin that is realise such oneness by shouting from the rooftop. "*Ahaṁ brahmāsmi*" or "*Tattvamasi*". To realise the truth of non-dualism inwardly or the truth of any other concept of which you are adherent, you must understand Hinduism on the practical level. Such realisation is a step-by step process.

Śrī Mahā-Periyavāḷ himself does not preach any empty Vedānta. He lays emphasis on the practical aspects of our religion in which rituals are very meaningful and *Varṇāśrama* has an essential role. *Varṇāśrama-dharma* – to use language that may sound crude is at once a blueprint for social coherence and eventual liberation. Worldly life which realistically takes into account the natural urges of man, and inward development go hand in hand in this scheme: in fact the two are beautifully woven together. Of course worldly life is subservient to the other higher life and, the goal is always kept in view of liberation.

Śrī Mahā Periyavāḷ underlines the importance of the gradual development of the seeker through a process of self-discipline and cleansing of the mind or the consciousness. To speak of Vedānta without preparing oneself in this way for the experiential realisation of its truth is useless. This is an important teaching of Śrī Mahā Periyavāḷ. In this context we must remember that unlike some modern religious reformers, he is not selective in his approach to our *dharma* rejecting some aspects and accepting some others. For him our religion is an organic whole in which the various parts are interdependent and interlinked.

Śrī Mahā Periyavāḷ is one of the great unifiers of our times. He regards all systems that make up the

great religion called Hinduism with sympathy and understanding. In fact, some of his staunchest followers are Srivaishnavas who are adherents of Visishtadvaita, or qualified non-dualism the doctrine established by Śrī Rāmānujācārya in the same way many non-Hindus both at home and abroad are drawn to him as a universal teacher.

As a unifier he has performed the great work of reconciling various streams of thought within the Hindu religion, all the streams together making the great ocean that our *dharma* is. The six Darśanas of Indian philosophy are apparently at variance with one another, these being *Pūrva Mīmāṃsā*, *Sāṅkhya*, *Vaiśeṣika*, *Nyāya*, *Yoga* and *Uttara-Mīmāṃsā*. Yet, in his masterly analysis of these systems, the Sage of Kāñcī develops his own Darśana: It is that the first five systems form a basis for a better understanding of the last, that is *Uttara-Mīmāṃsā* or *Vedānta*. Similarly, he has in an equally masterly fashion braided together the strands of *karma*, *bhakti* and *jñāna*. His teaching is that *karma* and *bhakti* lead one to the highest path of *jñāna* and to the realisation of one's identity with the Ultimate Reality.

One purpose of Śrī Mahā Periyavāl's *avatāra* is to resolve the conflicts in Hindu society remove misconceptions about our religion existing among Hindus themselves and among outsiders. His contribution in this field prompts us to ask the question whether he is another Śrī Krishna Paramātman, another Vyāsa Maharshi or another Śaṅkara Bhagavatpada. Like them he has breathed new life into Hindu Dharma and shown humanity the path to liberation. He has reinterpreted Hinduism creatively for people of this age who are torn by doubts and stemmed the tide of non-belief brought about by certain alien influences.

There is no better example than Śrī Mahā Periyavāḷ to illustrate the truth of the statement made in the well-known verse that the Guru is Brahmā. Vishnu and Maheśvara, that he is indeed the Para-brahman. As a *jīvanmukta*, as one liberated in his own lifetime, he is no different from the parabrahman. And it is only out of his boundless compassion that he works for our inner advancement: he is helping us to become the Great Light that he himself is. Yet unthinking critics accuse Hindus of being interested only in "Selfish" salvation.

Ādi Śaṅkara himself has defined in his *Vivekacūdāmaṇi* the function performed by the *guru*.

Śānto mahānto nivasanti santo
Vasantavallokaḥitaṁ carantaḥ
Tīrṇāḥ svayaṁ bhīmabhavārṇavaṁ janān
Ahetunā anyānapi tārayantaḥ

What are the *gurus* like ? They are men of peace, saintly men who create the well-being of mankind like the season of Spring. They have crossed the terrible ocean of *samsāra* or worldly existence themselves and make others also cross it. How ? without any reason or selfish motive like the season of Spring, without any selfish motive. In modern times one cannot think of a more glorious example than Śrī Mahā Periyavāḷ of a *guru* conforming to the classic definition of Śaṅkara Bhagavatpāda. Are we not justified then in looking upon him, the Śaṅkarācārya of Kāñcī Kāmakoṭi Pīṭha. Pūjya Śrī Candrasekharendra Sarasvatī, as Abhinava, Śaṅkara Bhagavatpāda ? That he is another divine incarnation like Ādi Śaṅkara?

SUREŚVARA*

S.V. Subrahmanya Sastri

The *Guruparamparāstotra* of the Śriṅgeri Ācāryas published by Dr. Hultzsch says that Śrī Śaṅkara after establishing a Maṭha on the banks of the river Tungabhadra reached Kāñcī. After consecrating Kāmākṣī Devi and after appointing Viśvarūpa attained immortal bliss there. It says :

*tatra saṁsthāpya kāmākṣim
jagāma paramampadam,
viśvarūpayatim sthāpya
svāśramasya pracāraṇe.*

The manuscripts of the *Śaṅkara-vijaya* of Ānandagiri preserved in the Madras and Mysore Government Oriental Manuscripts Libraries state in the chapter sixtyfive that Śrī Śaṅkara installed one of the five *Sphaṭika Liṅgas* called the Yogaliṅga in the Kāmakoṭi-pīṭha at Kāñcī and ordained Sureśvara to be in charge of that pīṭha.

* Courtesy: Preceptors of Advaita, Secunderabad, 1968

tasmāt muktikāṅkṣibhiḥ sarvaiḥ śrīcakrapūjā iti niścitya tatraiva nijāvāsayogyam maṭhamapi parikalpya tatra nijasiddhāntapaddhatim liṅgam pūjaya iti tasmai datvā tvam atra kāmakotpīṭham adhivasa iti vyavasthāpya śiṣyajanaiḥ paripūjyamānaḥ śrīparamaguruḥ sukhamāsa.

Sureśvara was commissioned by Śrī Śaṅkara to write treatises elucidating his works. He accordingly prepared a most voluminous *Vārtika* on the *Bṛhadāranyakopaniṣadbhāṣya* and a shorter one on the *Taittirīyopaniṣadbhāṣya*, both of which were published with the commentary of Ānandagiri, at the Ānandāśrama Press, Poona. Besides these we have his *Mānasollāsa*, explanatory of Śrī Śaṅkara's short poem entitled *Dakṣiṇāmūrti-stotra*, the *Pañcikaraṇa-vārtika* based on a prose work of Śaṅkara named *Pañcikaraṇa*, and the *Naiṣkarmyasiddhi* which reiterates the views embodied in the *Upadeśasāhasrī*, another important work of Śaṅkara. We shall now briefly set forth the Advaitic doctrine as expounded by Sureśvara.

The Advaitins assign an important place to the Upaniṣads, and hold that Upaniṣadic sentences such as '*tat tvam asi*' '*aham brahmāsmi*' etc., signify Brahman which is absolute, truth, and consciousness, and which is the sole reality. It is in this connection that the Advaitins consider the question concerning the relation of the words of the Upaniṣadic texts to *Brahman*. Words signify their senses through three kinds of signification, and they are: (i) primary signification, (ii) secondary signification, and (iii) signification based on similarity. These three are defined as follows: The primary signification is the process through which the primary meaning of a word is conveyed. The secondary signification is: When the primary meaning of a word is incompatible with the senses of the other words of a sentence, the word conveys another sense

invariably connected with its primary sense. This is adopted in the case of "The hamlet is on the Ganges." Here since the literal meaning, viz, the hamlet being on the current of the Ganges is discrepant, the word "Ganges" abandons its primary sense and secondarily signifies its bank which is invariably connected with the current of the Ganges— the primary sense. The signification based on similarity (*Gaunī-vṛtti*) is: when the primary sense which has the same qualities that are present in its primary sense and this process is known as signification on based on similarity. This kind of signification is adopted in the case of "Devadatta is a lion". Here since the literal meaning, viz, "Devadatta being a lion" is discrepant, the word 'Lion' signifies the person 'Devadatta', who has the qualities of valour, cruelty, etc. – the qualities which are present in the primary sense of the word 'lion'.

Among these three kinds of signification, the primary one and the one based on similarity do not admit of varieties. But the secondary signification is of three kinds: (i) *Jahallakṣaṇā*, (ii) *a-jahallakṣaṇā* and (iii) *jahad-ajahallakṣaṇā*. These three are defined and illustrated as follows:

Jahallakṣaṇā is that where the word totally abandons its primary sense and signifies the other sense invariably connected with its primary sense. This is adopted in the case of (1) "The hamlet is on the Ganges" already referred to. "*A-jahallakṣaṇā* is that where a word without abandoning any part of its primary sense signifies the other sense connected with its primary sense. This kind is adopted in the case of "The red (horse) stands outside". (2). Here the primary sense of the statement viz., the quality of redness standing is incompatible; and the incompatibility is removed by understanding from the word 'red', without excluding its primary sense, a horse to which

redness belongs. *Jahadajahallakṣaṇā* is that where a word by excluding a part of its primary sense conveys another part. This is adopted in the case of the sentences such as - "This is that brahmin". (3) This sentence involves a partial contradiction in this that 'brahmin' as related to past time and a different place (referred to by the word 'that' is identified with brahmin as related to present time and a particular place (referred to by the word 'this')). Hence the word 'this' and 'that' discard a part of their primary sense, viz., the relation of present and past time and place, and convey the other part, viz., the person-in-himself. Thus the secondary signification is three-fold.

So far the explanation of the three kinds of signification. It remains to see what kind of signification is adopted by the words of the Upaniṣadic texts in conveying *Brahman*. The words cannot convey Brahman through primary signification because of the absence of media through which the words could primarily convey their senses. Every word employed to denote a thing denotes that thing as associated with a certain genus, or act or quality or mode of relation. But Brahman which transcends both speech and mind, which is free from all qualities, has no genus, possesses no qualities, does not act and is related to nothing else, in which case the primary signification would hold good. Hence Brahman cannot be primarily conveyed by the words of the Upaniṣadic texts. Now it is to be examined whether Brahman can be secondarily signified and, if so, what kind of secondary signification can be adopted. Śrī Śaṅkara, in his *Svātmanirūpaṇa* holds⁴ that *jahallakṣaṇā* and *ajahallakṣhaṇā* are not applicable and *jahad-ajahallkṣhaṇā* alone should be adopted. Sureśvara, on the other hand, would maintain that *jahallakṣaṇā* should be adopted in the interpretation of the words

of the Upaniṣadic texts.⁵ He further holds that the signification based on similarity (*gauṇī vṛtti*) also may be adopted. The arguments of Sureśvara in favour of the adoption of these two kinds of signification may be briefly stated as follows:

It has been said that a word can secondarily signify that sense alone which is invariably connected with its primary sense. Hence, in order to make any further analysis of what is secondarily signified by the words '*tat*' and '*tvam*' in the Upaniṣadic text '*tat tvam asi*' it is necessary to find out their primary meanings. The primary meaning of the word '*tat*' is Īśvara and that of the word '*tvam*' is *jīva*. Sureśvara holds Īśvara and *jīva* to be the reflections of pure consciousness, i.e. Brahman, in *avidyā* and intellect respectively. He further holds that the reflection in entirety is false or indeterminable, is falsely identified with the consciousness that serves as the original, and is viewed as the creator of the universe. *Jīva* too, although indeterminable, is falsely identified with the pure consciousness that serves as the original and is viewed as the agent, enjoyer, etc. This theory is known as *ābhāsa-vāda*. The primary meanings of both the terms totally abandon their primary senses and secondarily signify the pure consciousness with which their primary senses are falsely identified. Sureśvara thus adopts the secondary signification known as *jahallakṣaṇā*. It has been said that Śrī Śaṅkara favours the adoption of *jahadajahallakṣaṇā*. This is as it should be; because Śrī Śaṅkara holds the reflections of the pure consciousness in *avidyā* and intellect not to be indeterminable, but to be real. This theory is known as *pratibimba-vāda*. According to this theory, the consciousness that is reflected is real; but the state of reflection (*pratibimbatva*) pertaining to the consciousness is indeterminable. Thus the reflection of pure consciousness is partly real and partly indeterminable. Īśvara, as the reflection of pure

consciousness in *avidya*, is real; but *Īśvaratva*, i.e. the state of reflection pertaining to the reflected consciousness is indeterminable. Similar explanation applies to the reflection of consciousness in the intellect. The words '*tat*' and '*tvam*' discard a part of their primary sense, i.e. *Īśvarata* and *jīvatva*, and secondarily convey the other part, i.e. the consciousness which is identical with the original. Śrī Śaṅkara thus admits *jahadajahallakṣaṇā*. Sureśvara no doubt admits the foundation laid by Śrī Śaṅkara; but he has made improvement on it.

Sureśvara in his *Naiṣkarmyasiddhi* admits *Gauṇīvr̥tti* also in the interpretation of the terms of the Upaniṣadic texts. The word '*tat*' secondarily signifies the absolute consciousness which is the essential nature of its primary sense, that is *Īśvara*, through the common feature of consciousness present in both the primary and secondary senses. Similarly the word '*tvam*' secondarily signifies the inner consciousness which is the witness of pleasure, pain, etc., and which is the essential nature of its primary sense, that is, *jīva*, through the common feature of inwardness, subtlety, etc. Thus both the terms signify the pure consciousness through signification based on similarity. It must be noted here that although consciousness, subtlety, etc., are the essential nature of Brahman or Ātman, yet they are, by courtesy, spoken of as the attributes or Brahman or Ātman. Sarvajñātman in his *Samkṣepaśāiraka* refers to this view; and this view according to Madhusūdana Sarasvatī is only a "*prauḍhivāda*".

As regards the locus and content of *avidyā*, Sureśvara considers the differentiation between the locus and content to be unnecessary and therefore maintains⁷ that Brahman is the locus and content of *avidyā*.

On the practical side of Advaita, Sureśvara holds⁸ that the rituals including the optional ones (*Kāmya-karmas*) when performed without any attachment of their fruit generate in the mind of the aspirant the desire to know Brahman. In his *Naiṣkarmyasiddhi*⁹ Sureśvara criticises the view that the Upaniṣadic texts give rise to only mediate knowledge which later becomes immediate by meditation; and he holds the position that the intuitive knowledge of Brahman arises directly from the Upaniṣadic texts.

Sureśvara in his commentaries on Śrī Śaṅkara's works elucidates the Advaitic doctrine expounded by Śrī Śaṅkara, and his commentaries are very valuable aids to the understanding of the texts of Śrī Śaṅkara. In authority they are second only to the best writings of Śrī Śaṅkara.

Notes

1. *Svātmanirūpanam by Śrī Śaṅkara*, v. 33
2. *Ibid.*, v. 34
3. *Ibid.*, vv. 35, 36.
4. *Vide* vv. 33, 34 and 35.
5. *Vide Siddhāntabindu (Kāśī Sanskrit Series)*, pp. 219-222
6. *Vedāntakālpātikā (Sarasvatībhavana Series)*, p. 49
7. *Naiṣkarmyasiddhi (Bombay Sanskrit and Prakrit Series No. XXXVIII)*, pp. 105-106. Compare *Samkṣepaśārīraka*, I, 319.
8. *Bṛhadāraṇyakopaniṣadbhāṣyavārtika* 4, 4, 1052.
9. p. 38

Oh Lord ! I resort to You alone

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

Many people say that Lord Śiva is to be meditated upon; some people say that Goddess Śakti is to be adored; a few other people hold that Lord Gaṇeśa is to be worshipped; others regard the Sun god as worthy of worship. Oh Lord Viṣṇu, holding the conch (Śaṅkha) on your hand ! since You alone shine resplendently in all such forms, I conclude that you are the sole refuge of all.

Harīśaraṇāṣṭakam, 1

**EGO — THE PROBLEM PERENNIAL
OF PHILOSOPHY**

by

Prof. S. K. Chattopadhyaya

(Continued from *VOS* Vol. 21 No. 2)

LOG — THE PROBLEM PERENNIAL
OF PHILOSOPHY

by

Prof. S. A. Whitehead

(Continued from Vol. V, p. 100)

VI

"The self-existent (*svayambhū*), so says the *Upaniṣad*¹⁵, "pierced 'the openings' *ali* outward. Therefore, one looks naturally, outward and not within one's inner-self (*antarātman*). Rarely one, having attained self-composure by shutting in the out-moving tendency, and desiring for immortality, sees the true Self face to face." The suggestion is that even the egos, the centres of individuated objective representations, *have a dual role* – such as, *estrangement* and gradual falling off from the matrix, the point of origin, and again, *repatriation* and final lapsing in the Indeterminate which is the one real identity, and therefore, the Self of the determinate and the distinguished 'many'. Initially, or at the absolute core-point, the sense of I is not a natural villain. As already expressed, the ego as the bare sense of an unspecified felt 'I' is a form of the directional awareness which, like the needle of a compass, points inwards towards what *is to be, but not yet so realised*, the 'one identity'. This is evidenced when the 'I' is retroactively secured and is barely cognitive, unattended by any affective tone or conative poise. Śaṅkara would call it the '*ahampratyayin*'¹⁶ that which cognises itself in term of the barely subjective form, the 'I' which has not yet grown into the '*I am*' in which case the 'I' requires a *feeling tone* in order to be posited as a 'given' reality (objectively) presented or asserted. The bare 'I', we speak of here, is the abstracted form of subjectivity, the polar opposite of objectivity. The ego as the bare I, without the affective and conative tone, loses its outward direction and drive. The 'I' at this stage, instead of functioning as a core which may grow into the determinate '*I am*' remains, so to say *inwardly poised* towards what is to be its terminal point of absolute identity, not yet realised but in which it is eventually to lose itself—its very self. To find its 'I' that is,

its true selfhood, in the Indeterminate tranquil, is *one role* for the ego, that is, for the 'I-sense'. The other role is to grow into the full-fledged '*I am*' from its bare form of 'schematic' subjectivity, by acquiring an affective and conative tone as the 'fill up'. As a consequence the 'I', which, without the affective tone and conative urge entering into 'dressing-up', was a bare sense of identity is 'steadied' as a substantivity of some sort (when the affective and the conative factors join it) and it, then feels towards itself as a distinctly given objectivity, even as a 'self-positing, core, as it were self-assertive and self-advertising. The minimum of this assertiveness and self-proclamation can be found in the 'I am, I exist, eh' (*aham asmi bhoh*). This self-assertion creates the urge for further growth and development of the 'I' by assimilation of elements all adventitious, but demanded by the affective and conative factors already absorbed in its composition. The 'I' comes to be associated with the confused, with the psychic, the organic, the bodily, even with the extra-organic. Its inward direction changes into outward expansion, a gradual falling away from the matrix in search for newer 'identities' all outside and in the 'not- I's. This is the other course of the ego that leads to progressive estrangement—a centrifugal development as distinguished from the centripetal. This is breaking away from the Indeterminate tranquil, from the one absolute true identity of the plural egos, and going all out in looking for new and even newer '*identities*' in restless commotion that is phenomenal life and existence. Both seem to obtain in Reality which is in one way the eternally tranquil and in the other way, *phenomenally* beginninglessly restless. Estrangement is a necessary counterpart of repatriation, self-losing a necessary counterpart of self-finding. Could the self be properly understood 'as that', and realised as the true self, had there been no periodic losing of it in the pseudo-Self and false identities?

Much of our reflective thinking, both conventionally philosophical and ordinary, has allowed itself to be misled by the object infatuation generated by the affective tone and the conative assertiveness of the ego with its cognitive inward-reference blurred or blunted. Under this circumstance, the ego ceases to be the mere identity-pointer, ceases to be the instrumentation of inward-reference, and is reared up into the apparently substantive reality, the '*I am*', the apparently self-positing '*I exist*'. This '*I am*', or '*I exist*' is thus, made into an indubitable fact in so far as it cannot be consciously denied without self-contradiction. It is to be noted however, that this indubitability of '*I am*' or '*I exist*', is nothing intrinsic to the '*I*', the ego, that it is *consequential* to its having already been asserted as a reality 'given' there and posited as a substantivity and also in being the presupposition of what else this '*I*' is or can be, and what else it does or can do. Its so-called self-positingness is only apparent: it is consequential to its having been posited as an apparently substantive and immutable fact. Little wonder therefore that this individual '*I*' would be looked upon, even argued to be, the '*Self*' in pluralistic metaphysics as it is also uncritically accepted as the '*self*' by conventional thought. The bid to abstract this '*I*' from the psychophysical conditions which progressively determine and specify it, and to exalt it to the status of an individual '*self*', eternal and immutable, appears to be unwarranted by facts. The '*I*' is an individuated determinate formation, made into a substantive entity by the various associative processes and the feeling-tone peculiar to the ego. Initially, it is a natural formation with an out-moving and a retroactive in moving direction - flexible (increasing or diminishing) and unstable. It cannot be imagined to survive as an immutable substance when every condition determining it into an individual focus or an individual person has fallen off,

or has been withdrawn. That this ego actually parades as a substantive fact and therefore, as an individual 'self', in being posited as an inexorable fact in 'I am' or 'I exist', is not doubted. The Vedānta admits as much. The issue of dispute is if this 'parading' makes it, or justifies its claim to be, the 'Self'. The 'self' of a thing is its one *fixed* identity. There seems to be nothing absolutely fixed in the ego—always looking for the realisation of its 'I' and 'Identity' in the objective 'this' or 'that' restlessly till it finally realises the one true identity in Reality itself from which it had sprung. There are systems, both Indian and Western, which take the Self, the individual self, as something lying handy and ready-made in some unknown habitat in order to be grafted on the psycho-physical complex from outside. The Sāṅkhya account of an ego, developing out of a self-active *materia prima* in individual form in being externally illuminated by an *individual* focus of pure consciousness, beg the whole issue. The fallacy of mutual implication, otherwise, called *an yonyāśraya* seems to be lurking there in their conception of an individual focus of pure consciousness and an individuated form of the configuration of three essences (*guna*)— *sattva*, *rajas*, and *tamas* in certain proportions. The Nyāya-Vaiśeṣika or the Jain account of all-pervasive individual selves, without or with conscious capacities or powers, lying handy to be associated with the psycho-physical stuff, being guided by the law of *karma*, does not also seem to be free from logical difficulties. The Buddhistic account, short of its doctrine of absolute momentariness, and with its doctrine of the five *skandhas* somewhat reformed with the admission of the ego as the core factor attracting and assimilating the *skandhas*, seems to be nearer the truth, provided the entire panorama is not regarded as rootless, and also as confined within the human cycle. In what follows, we shall try to show

why the 'Self' cannot be regarded as plural and why it is that the 'I' or the 'I am' has got nothing to do with the 'Self'.

Notwithstanding the fact that the 'I am' cannot be consciously denied, since such denial, as an act, will require the 'I' to be there as the 'denier' and the operator of the process, it is not a fact that the 'I' remains forever asserted, or in the focus of consciousness. Can it be disputed that the 'I' is very often shelved to the background in the normal avocation of life, and is even thrown into complete oblivion in dreamless sleep, in trance, or under a tranquilliser, and that such a condition brings in great relief? Is the consciousness of the 'I' always invigorating and stimulant and not at times as oppressive an irritant as was the old man of the island in the tale of Sindbad, the sailor? Now, if the 'I', or 'I am', can be at times subdued or forgotten what specious plea can be there for regarding it as a conscious substance, the so-called 'Self' of philosophical thought?¹⁷ There seems to be another reason why the 'I' or 'I am', should not be confused with anything self-dependent and self-shining as is the 'Self' frequently regarded in philosophy. That which is the 'content' of affirmation, that is, is cogitated as a content (*viṣaya*), appears in introspective awareness and disappears in dreamless sleep or when not consciously attended to, grows in volume with associative processes and shrinks without them, can be nothing self-accomplished or self-contained. Even when retroactively extended as an 'identity pointer', a bare form of subjectivity, the bare 'I', it remains an *individuated 'schema'* negatively related to objectivity from which it has been abstracted, and so not as a pure subjectivity (an improbable concept) but as a subjectivity objectively given or displayed. The urge for regarding this 'I' of 'I am' as an eternal and imperishable substance, independent of birth, growth

and decay, seems to proceed from the very same infatuation and craving which create conditions for the dimensional increase and extension of the 'I' even here and in this life. Naturally enough, the 'I' in you or me longs for continuing for all time and remains inconsolable if it is told that it is just a configuration mutable and non-substantial and not an eternal substance as it is. That the 'I' is a substantial reality is as much a delusion as is the feeling that the ego is a spiritual self-substance, the individual self.

Much has been said and discussed about the 'Self' in philosophy, particularly in the Indian philosophical tradition. A brief clarification may not be out of place before we proceed further with the ego-problem. Let us put somewhat bluntly that the 'Self' is no problem of philosophy. All the problem that we have is associated with the ego, and with our confusion of the ego with the Self. To generate this confusion, to work for greater and still greater confusion with the Self, is the very nature of the ego, and the ego could not be what it is if it could not generate this confusion. So Śāṅkara regards this as a perpetual superimposition (*naisargika adhyāsa*). This *adhyāsa* is there as a fact of nature and of human existence, and is not the product of any manipulation of a human agent, *ab extra* the verbal form, the etymological sense of the word *adhyāsa*, is misleading so the word is not to be literally taken to mean a state of superimposition from without. The word '*adhyāsa*' is a figurative putting of a state of *avidya* or confusion which was there already, and has been detected or got over – it is the *post-mortem* figurative putting of a state of illusion when the illusion has already been exposed. It is with the ego, parading as the Self, that there is the beginning of all problems for philosophy and life. But what does the expression 'Self' really stand for, that is, what meaning should we attach to it?

Although it may sound strange, it is very much true that philosophers like the commoners have very often defined the 'self' in terms of the ego, that is, in term of what the ego is *passionately desired to be*—substantive reality, eternal and imperishable, a transcendental duplicate of the 'I am', so close to all of us. This is fantastic. In ascertaining what the 'Self' (not soul) can mean, we need not start with any *a priori* definition, with no arbitrary stipulation either. When we say that 'something' is the very 'Self' of something else, all that we seem to mean is that 'self' of X is *that* with which X can be 'absolutely reduced', with sense of complete fulfilment and satisfaction. The Self is the 'Itself' of X, it is that which X *really is*, and that X is *really* that is vouchsafed by the *sense of absolute fulfilment*. This criterion is not our innovation, this, is Śaṅkara's own. Thus he says '*tattvamasītyukte na kiñcidanyādākāṅkṣyamasti*' nothing further desirable, no further expectance remains to be fulfilled when identity of *Tat* and *Tvam* is realised.¹⁸ Vācaspati echoes the same sense when he puts in '*tadavagateḥ sarvottaratvāt*'—an understanding in that way contains all the answers and further questioning is *ipso facto* precluded.¹⁹ Mind is rested there, no more wavering, no further shifting from point to point, no more agitation; no further search. All doubts are cleared and removed, all strivings cease, the goal is reached and the harbour entered. Some may be disposed to take Śaṅkara's '*ākāṅkṣyam*' in this context to mean only syntactical expectancy and not also the sense of absolute fulfilment and absolute satisfaction. Such uncertainty and theoretical quibble will vanish once we try to follow the intended significance of Śaṅkara's definition of reality as *pāramārthika*. Śaṅkara's reality is the Absolute Self. This Self is that which secures for the phenomenal individual absolute fulfilment, the supreme end of life (*paramārtha*), the

supreme value. Thus the Self is defined in terms of absolute identity and the supreme value. In fact, this value criterion (*phalaprāpti* or *phalāvagama*) becomes the differential for Śāṅkara's espousal or *vivarttavāda* instead of *pariṇāmavāda*.²⁰

It can be seen that we can significantly speak of a 'Self' in the context of, and in respect of, ego-formation only. We do not for instance, speak of the 'Self' of a piece of a brick or of an umbrella. The notion of the 'Self' is conventionally associated with the ego because with the ego may be it is always confused. The Self of the ego is that to which the ego may be finally brought down and rested, in which it discovers its *absolute identity*. This cannot be achieved by keeping the ego floating, by pampering it in different ways, by following its lead and moving away from the centre. The Self, in any significant discourse, is that which becomes the resting-ground in which something finds its *absolute identity*. If we leave off hypostatization of any form, such is the meaning of the concept 'Self'. The Self is not the 'I'— the expressive assertive dominant, the aggressive ego, which posits itself as a fact in opposition to countless other facts. The ego is here the *estranged* — a formation with the lost identity, posing to form, or find a new identity of its own. But as has already been said, this deviation from the centre in search of new identities is only one posture of the ego — that link fact. The other posture is when the ego, the 'I', gradually withdraws from such new and assumed identities and discovers its one and absolutely fixed identity in Reality,— the centre from which it flew off in its centrifugal movement. The ego, we attempted to show, is capable of both the feats — in gradually breaking away from its one identity, absolute and true, in Reality, its Self, and again, gradually linking itself up with it by a progressive withdrawal from the adventitious identities it looked for and *seemed* to have found. The ego is thus an expert actor in the Paradise Lost and the Paradise Regained.

In a way, both the centrifugal and the centripetal 'careers' and courses of the ego have 'formally' the same object. This is seeking for what would be its 'identity', its 'self', the looked for 'value'. The ego is thus a 'Self-looking' mechanism. In its centrifugal development, this 'identity', this 'Self' and value, the ego *seems* to discover in new formations— in what is other than its true Self. The 'I am' posits the 'I', the 'Selfsense' as an objectivity, an existential core,— its 'being-thereness' remaining indistinguishable from its assertability. In this formation—in the 'I am' or 'I exist', we have an individuated subject which is also an object to itself. The bid for becoming an other (is this the becoming an 'other' apparently, the subject becoming an object apparently, as Śaṅkara would say?) is incipient with this formation. Does not this development, *empirically*, show how an *aviṣaya* (that which is never presented as a determinate 'this' as itself) can pose into a formation which is *viṣayi-viṣaya*, a subject being also given as a content (object) to itself in course of the formation 'I am', 'I exist'? This situation, such as, 'I am' creates the urge for the objectively presented 'I', to look for new and additional 'identity' outside its bare '*positedness*', its bare assertability. The 'assertiveness' couched in 'am' of the 'I am' thus, on the next, specifies itself in forms, such as, 'that which sees, hears, tastes, smells, touches, thinks, feels, decides, craves, acts, achieves, enjoys, suffers and infinite other varieties of mental and physical functions. The situation now grows into— That which thinks, feels, wills etc., that is, so *I am, cogito ergo sum*'. To put otherwise, the self-assertive, self-conscious 'I', exists as a Self-dependent fact in so far as it cannot meaningfully assert its non-existence, cannot think of itself as nonexisting (*nāhamasmīti*). Not only this 'I' grows into the thinking, feeling, and willing 'thing'— the *empirical person*, in order that execution of these

functions may be possible and their collateral 'ends' all realised, Reality, so to say, yields itself phenomenally to divisions and specifications in terms of empirical subjects and 'given' objects, all standing on equal footing. That all these formation,—the varied objects and the equally varied collateral subjective modes of their realisation, are nothing, can be nobody's contention, not also of the Vedānta. What the Vedānta would insist is that all these varied and many-wise determinations—these plural 'posing's all emanate from the self-same matrix through the ego-formations which are by their very nature individuated, and so, plural, but which are, nevertheless, *all concentric*, that is issued forth from the very same nucleus, and are again capable of shrinking back and disappearing into the self-same core. This 'going out' of the matrix—the Indeterminate one, seeking new and newer identities is one from the career and course of the ego—restless and unsatiated. The other course is characterised by the progressive withdrawal, leaving off and negating, one after another the several identities, previously established and admitted—'*neti, neti*' and finally, being restored to and being reconciled with, its *true identity* in the Indeterminate tranquil. In whichever of these two courses one regards, the 'self' is everywhere the 'identity' and value looked-for and the 'true self' is the one absolute identity and value in which the ego loses its distinction and is rested. This is the Reality itself, because this identity, when realised, perfectly satisfies and absolutely fulfils (*paramarthika*). The *Bṛhadāraṇyaka* statement that is for the self (*Ātmā*) alone that anything becomes dear (*priya*), and therefore, satisfying, stands true. The meaning is not however, that one's husband, wife, son, daughter, landed property, bank balance, etc. are one's very 'self'. The meaning is that it is in so far as one *identifies oneself* with any or all of these together; and in proportion

the sense of identity with these that one comes to develop one's hold, any of these or all of these dear (*priya*) to oneself. The self is thus the sense of identity with something that one realises, and the value as satisfaction or fulfilment which results from that realisation although this identity and value secured may be either true or false. How does the aberration of securing a false identity and fake value take place?

We have already observed that unless it is joined by an adventitious affective and conative tone, the ego as the bare form of subjectivity does not mature into the 'I am', and is not 'given' to itself as an objective content. In its *barely* cognitive posture, the 'I' has the role of a spectator, a witness of an *objective* situation such as 'the hill out there is high and covered with green'. The 'I', at this stage, merely registers an *objectively* given situation, not even as *given to itself*. It remains in the background and without participation in any form in the objective situation, also without any 'appropriation' or 'owning' of what is given there. Although, 'I see' may be a significant part of the objective presentation 'the hill out there is high and green' and the situation may as well be expressed as 'the hill out there is high and green as I see it (related to me as the knower),' the clause giving or showing the subjective participation or involvement remains very often inarticulated. We have already pointed out that the alleged self-luminosity of consciousness has got nothing to do with the 'I', the ego, and that the retroactively or relectively secured 'I' is nothing self-luminous. It is as much 'given' as its polar opposite the objective 'this' or 'that' although it is secured as a form of subjectivity and is 'given' in introspection. There is, of course, one special privilege enjoyed by the 'I'. It does not always need to be 'given' either in the objective mode or in the subjective mode; and

as the spectator in its barely cognitive form, it may stay in the background in a more or less uninvolved and detached way. But as and when the affective and the conative component of the ego joins the barely cognitive 'I', the spectator turns into an active or passive participant in the objective situation and gradually becomes an integral part of it. The 'I' *empathetically* becomes one with the 'not'. Infatuation, appetite and the craving for appropriation and 'owing' all combine together to change the cognitive 'I-this' (*ahamidam*) into the possessive 'mine this' (*mamedam*), from 'I see', 'I hear', 'I feel' etc., 'to 'my senses', 'my body', 'my house', 'my family', becomes the course of morbid development of the ego. This morbidity has been summed up by Śaṅkara in two basic patterns of conventional human behaviour (*naisargika lokavyavahāra*)—individual and social, in his *ahamidam* and *mamedam*. Śaṅkara's meaning may, perhaps, be elaborated in the following manner. The 'I am' which is the minimum self-assertion of the ego may be expanded next into 'I am *this*', thereafter, into 'I am a bodied being,— I am lean, dark-complexioned, a brahmin, an old man, an able writer, a master-mind, the wisest among all fools, the monarch of all I survey etc. The 'owning' and the possessive 'I' which dotes on its newly acquired *identities* (self) may react in the following way:— my body, my person, my family, my reputation, my property, my social group and community, my political party, my country and state—all these are sacred and inviolable and are without blemishes of any kind (like Caesar's wife). All such morbid developments which are harbinger of anxiety, unrest, tension and strife, can be attributed to an ill-managed and untamed ego. which problems, personal or social are not due to egotism?

VII

Two types of problem have arisen from this morbid development of the ego, or the feeling of I. These are (a) the problems which are all of a *practical* nature and affect man's personal life and social relations, and (b) the problems which are of a *theoretical* nature and have given impetus to the various philosophical and non-philosophical speculations regarding the pre-natal and post-mortem state of being of the individual self, as a distinct entity – spiritual or quasi-spiritual. In our previous analysis, we have attempted to show that the *entitative view of the self* rests on wrong premises. The bid for becoming a given determinate and so individuated entity, self-assertive, self-positing, and self-justifying, is intrinsic to the ego. The Self, on the other hand, is *nothing entitative*, it is a functional concept signifying an *identity-experience* and *the value realised as a measure of fulfilment* in consequence of such experience. Not that this makes the Self an unreality and the entitative formation, the objectively presented 'I', or the ego, an absolute reality. Although the two concepts Reality and the Self – *Brahman* and *Ātman*, are frequently inter-changed in the Vedānta context, the two are not equivalent expressions. So, the question of reality or unreality is not automatically involved in something being regarded as the Self, since this means only something else leading to some form of satiety or fulfilment. The view we have sought to maintain is that there is nothing called the individual self, although the individuated formation, which is an ego-formation, may look upon itself as a self-satisfying end, and so, as the Self, may look upon the body, the mind, the senses, even extra-organic entities like one's wife, child, landed property etc., as the self, feeling towards each of these, or towards all of these together a sense of identity and inseparableness. The individual, or the individuated form, has a 'self' to be sure, and a true one as that. But

this is the Reality itself, from which the individualated, the determinate form, the ego or 'I', emanated as a conscious focus. The individual, which is a configuration of the ego, has to discover this its true 'Self', the true identity in Reality itself that is, in the Indeterminate one, and in this consists its liberation, which means being rid of itself as a egoistic formation, the Self-projective 'I'. The 'I' is to find its identity in the indeterminate one, and this realisation of identity may be as much a conscious process and is the I's (ego's) realisation of identity with the body, the mind, and say, with one's bank account.

It is well known that the different systems of Indian Philosophy have speculated on the nature and means of liberation. Is not this liberation meant for being a looked-for goal for the individual himself, — his supreme end, as far as the Indian systems are concerned? How, then, can this much desired liberation be realised? It seems that for this realisation the ego is to be tamed and trained and put into the reverse direction to realise its true identity in Reality itself. No negative approach can be fruitful. By its very nature, the ego is '*self-seeking*', it is the mechanism which goes all out in search of new and ever new 'identities', whatever may be these 'identities' and values. It is really difficult either to control or to pacify it by sermonising about its utter nullity and essential voidness. It may be true that its substantivity as also its claim to be a 'Self' in itself, eternal and imperishable, is an ignorant make-believe. It may also be that its quest in the outer direction for ever new identities and values cannot bring in any final satisfaction or real fulfilment. But without the prospect or promise of an absolute fulfilment and supreme value lying handy for realisation in some other direction, it becomes impracticable, even impossible, to make a peaceful settlement with the ego without giving rise

to qualms and unrest, – without a sense of deprivation. Self – mortification, forced austerities, maiming or afflicting the body, seem to be rather crude and ‘heroic’ methods for bringing the ego to what would be its requisite ‘temper’ and state of correction. The ‘salvation’ of the ego, and therefore, of the individual, seems entirely to depend on the ego itself. An external measure either has no relevance or cannot be fruitful.

The ego can as well develop within itself a new sense of belonging. Instead of inculcating and nursing up the sense that the world belongs to the individual to administer and regulate it as he pleases, the individual may as well inculcate and develop the sense that he himself is only a part of the world and that his health and well-being consist in working out a peaceful adjustment with the world at large. Unfortunately, the line dividing the right attitude from the wrong attitude remains blurred and is never well-defined. Discovery of one's own being, an individual may be the ‘possessive’, the grabbing way, in which by seeking to ‘appropriate’ all as parts of one's own being, an individual may lose his proper identity, and so, his proper self in the not-self. The other way is regarding all persons including one's own self as ‘expressions’ of a larger Self. This is discovering a larger reality beyond one's own individual consciousness and developing a sense of belonging to that larger whole, instead of enlarging the bounds of one's own ego to envelop and engulf whatever is there. This is the way advised by all non-sectarian religions.

VIII

It may be asked: do we have any factual basis, any theoretic warrant, for this sense of belonging to a larger whole, instead of the belief that we ourselves are all the realities and values that matter? The

difference between these two attitudes seems to boil down to the fact that in the former we take an instrumental view of the ego, while in the other case we take a substantive view of it. It may be a fact that I am one of the centres, or conscious foci, through which Reality is objectively represented in its varied names and forms, –that the type of assessment and valuation I make in respect of these plural manifestations in course of my conventional experience and behaviour are partly, even wholly, due to me. But is it not also a fact that I am not the only centre or conscious focus of such objective representations, that there are, as there can be, infinite number of other centres and foci like myself? Along with this realisation there is another factor. It is that our conscious life does not start with the consciousness of ourselves as distinct facts and as independent or substantive realities. Such consciousness develops retroactively and at a much later stage of mental development, when, as we have already seen the 'I am' becomes the presupposition of the things that I assert or deny, and also the one indubitable fact which I cannot doubt or deny without self-contradiction. This then shows that what was originally a mere 'sense' or instrumentation, the ego, is subsequently made into a substantive fact and reality the polar opposite of any given objectivity, and in contradiction with this latter. The division of reality into the subjective and objective series is also not original but is attained retrospectively. This retrospective development into many subjects and many objects seems to be a certain natural phase or 'poise' of Reality itself. It is this phase which the *Upaniṣads* metaphorically put as, 'one Indeterminate pure Being-as – such' intended to become – 'many'. In this, there is an artful or playful self-alienation, since the egoes, turning into substantive realities as themselves can only be apparent, not real. But such arrangement obtains

in *rerum natura* in some way, and it will be a mistake to suppose that all these egoistic and ego-centric developments reared up by false sense of identity and of self-fulfilment are just a kind of 'original sin' committed by the human individuals themselves, and that, for this they themselves are responsible. There can be no doubt that the individuals all suffer or enjoy on account of them, and that these sufferings are all true and none fancied. But it may sound strange, even absurd, although it is true that the sense of personal responsibility is as much delusive as is the sense of substantive individuality, that is the idea of an individual 'Self', immutable and eternal. Even though no substantive reality, not any enduring Self-substance, no absurdity seems to be involved in the idea of the ego's parading as a self-compact, self-dependent reality, in its 'wishing passionately' for an existence, both post-natal and post-mortem. Nor has the Hindu idea of transmigration or 'rooling on' in the circular process called *samsāra* has any natural link with the idea of an individual self, transcendental and eternal. The theoretic purpose which the pluralists achieve by means of the idea of *real* plural individual selves may as well be achieved by the idea that such plural individual selves are all fancied, and are 'out-growths' of the infatuous affective tone and the self-advertising and grabbing conative urge of the ego. Much mischief in philosophical thinking seems to have been done by the tradition taking of the concept of the self to stand for an immutable substance, self-shining, self-conscious, and self-dependent. This has created the problem whether the Self, as thus conceived, is one or many—if one, how is that one substantive self related to the plural facts of the world, if many, how are the plural selves related to one another and to the real order as a whole? No permanent or tangible solutions appear to have been reached in respect of such tricky problems. All

squabbles and vain wranglings on this point, we feel, may be avoided with ease if we opt to a 'functional interpretation' of the concept as we have already proposed. The 'Self' is that with which 'identity' is sought with the expectation of utmost fulfilment. There are pseudo-selves and pseudo-values, since the ego, in its outer drive, goes in search for varied 'identities' and varied fulfilments, but the one true self for the ego, and for all the egos, is the Indeterminate Reality, the tranquil, from which the egos have all issued forth, since it is in the discovery of this identity alone that there is fulfilment in the absolute sense – *Pāramārthika*.

The Vedānta seems to have indicated the right direction in the solution of this perennial problem. It has advised leaving off the entire burden of moral responsibility, of merit and demerit, of pain and pleasure, at the door-step of the ego, which ignorantly assumes the role of a free agent, the architect of one's own destiny, instead of looking upon itself as a mere instrumentation in the enactment of the melodrama, otherwise called the world-play of Reality—in whatever name you call it. The *Gītā* seems to corroborate the very same truth-vision when it declares, 'The providence has not provided for agentship, free-actions and the relation between such actions and their merited consequences. The events all follow up their natural courses but it is the false sense of "appropriation" and "owning", the false sense of one's own personal commitment and involvement, which gives rise to the delusion of one's own merit and demerit and brings in all tension and stress'²¹. These are words of wisdom. But even when the disease is diagnosed and the remedy, the one sure and unfailing, is prescribed, very much still depends on active co-operation of the patient in the treatment. It is not so easy to get over the ego's own distemper and behavioural disorder. It is not for nothing that

saints and poet-philosophers look for divine grace, even if it be for strengthening one's own conviction and truth-vision:

"Lower me down, my haughty head under the very dust of thy feet, Break down all my resistance and impetuosity and drown all my sense of pride and self-importance in a flood of tears. Trying all my life to magnify my ego arduously I have bound myself to the fetters of my false self and have wronged myself most of all. Now cover up my 'I' by Thy all-pervasive presence and May Thy Will reign supreme in my life and Thine peace and Tranquility be mine."

(A rough rendering of Tagore)

Notes

15. *Kaṭha Upaniṣad*, 2, 1.

16. See *Adhyāśabhāṣya*, concluding section :
*Evamahampratyayīnam..... pratyagātmāhi
adhyasya.....*

17. Cf. Descarets' view.

18. B.S.B. 2.1.14.

19. *Bhāmatī* 2.1.14.

20. B.S.B. 2.1.27.

21. *Gītā* ch. V: 15.

ĀTMANISM*

P.N. Srinivasachari

METAPHYSICS is the comprehensive intellectual effort to form a theory of reality by the thinking together of all the sides of experience and is the self-discovery of the absolute or the underlying source of all thinking and material things. Owing to the coincidence of existence and value, it postulates a faith in the apprehension of reality in its wholeness and the appreciation of its values. Philosophic criticism is an immanent criterion of reality based on logical stability and the will to truth. It is thus a synthetic unity of the methodology of science with its passion for disinterestedness and the spiritual effort for the conservation of all intrinsic values. The stirring problems of the philosophy of to-day or contemporary philosophy are age-long problems, Eastern as well as Western. The immortal formulation of the Upaniṣads, "What is that by knowing which everything else is known?" is echoed in the *samanvaya* method of the *Vedānta Sūtras* and the synoptic view of Plato. The philosophy of Ātmanism follows the great tradition of absolutism and is based on the following fundamental truths.

* Presidential Address at the Metaphysics and Logic Section of the Indian Philosophical Congress held in Mysore in December 1932.
Courtesy: *Studies in Vedānta* pp.96 -123, Madras, 1940

1. Reality is realizable. To ask ultimate questions and elicit answers for them is the vitalizing principle of thought; thought, not as discursive thinking or pure act, but as purified, *ātmanised* consciousness, can break through the confines of finiteness and intuit the infinite.

2. As Aristotle says, there is nothing in the end which was not present in kind in the beginning. What is enfolded as a possibility in the absolute is unfolded as an actuality.

3. "It takes the whole reality to elicit the whole mind" says Plato. The whole self can know the whole reality. As the *Veda* puts it, the ground of existence is the goal of experience; the object of *Brahmajijñāsā* is *na ca punarāvartate*. The 'Whole' of metaphysics is the hope of religion. The principle of comprehensiveness which is the criterion of philosophic criticism demands that reality should be metaphysically satisfactory and spiritually satisfying, and it thus requires a synthetic effort and a synoptic vision. By a review and criticism of the fundamental categories of reality which are now employed by naturalism, vitalism, phenomenism, personalism and theology, philosophy discovers the *ātman* as the all-pervasive unity and self-explanation of the forms or kingdoms of experience. It is the endeavour of ātmanistic philosophy to examine the validity and value of these concepts by the method of negation by fulfilment, and reveal the informing principle which is their foundation and fruition.

THE METAPHYSICAL PROBLEM OF MATTER

The scientific attempt at the systematic connection of particulars is rooted in the deterministic postulate of the reign of causal law, and, when it brings out all its quantitative implications, it becomes a materialistic metaphysic. The scientist with a synoptic view thus

becomes a scientific metaphysician. When Lewis asserts that in the new era of science, man and the world are explained by an all-embracing system, he forgets that a science which co-ordinates the sciences is really a philosophy. Matter refers to (1) sense – objects, (2) perceptual objects, (3) scientific objects, and (4) the unknown substratum that causes sensations in the mind in a mechanical way. It is this fourth view of the material reality that is really physical philosophy or the philosophy of the Cārvākas, which insists on the priority of matter to mind and regards consciousness as a merely incidental phosphorescence, as Ward puts it. As the liver secretes bile, the brain secretes consciousness. Laplace told Napoleon that the physicist in his nebular theory has no need for the hypothesis of God. The spiritual is the epiphenomenal and is a superfluity. Matter is the mother of the universe and the promise and potency of life. Mechanistic biology gives a physico-chemical interpretation of life and mechanistic psychology traces the phenomenon of conscious behaviour to physical and physiological conditons.

It is said that we now know too much about matter to be any longer materialists. The materialistic theory is the result of the scientific methodology of selection and abstraction. In the interest of exactitude the scientist restricts the subject-matter. The theory of matter as the cause of sense-data, or of space-time without consciousness, is merely the result of hypostatizing an abstraction. Matter as the unthinking source of the world is unthinkable. As Eddington says, matter of the physicist is a cycle like the house that Jack built. Smuts thinks that the make-up of matter should be explained as an inner activity, holistically and not arithmetically, as a whole of parts. It is the abstract intelligence that explains the physical world as a closed system and fails to explain creative

efficiency and the reality of moral and spiritual life. The mechanistic theory of the visible and tangible world as an aggregation of atoms and electrical constellations is said to refer only to conceptual constructions and not to real entities. It is true that matter can be weighed; but, as Joad asks, who can weigh the inspiration that produced a Shelleyan lyric?

Naturalism, as a more refined type of materialism, finds its most articulate expression in the scientific attitude, which protests against the anthropomorphic and animistic ways of interpreting reality, and is hostile to the theologising tendency of the mind which has faith in supernatural intervention. It interprets the more evolved in terms of the less evolved and explains the self in terms of sensation, sensation in terms of cellular activity and cellular activity in physico-chemical terms and thus traces the wisdom of a Socrates to the whirling of atoms. The tension in matter, according to Smuts, becomes the attention of psychology; the chemical affinities become appetitiveness in life, purposiveness of will, and finally, the ideals of life. The holistic activity starts with the dynamic creativity of matter, and ends with the self as the last term in the series. Scientific intellectualism, as a still more refined form of naturalism, seeks to avoid the risks of materialism by allying itself with agnosticism. In Spencer's theory, naturalism ends in agnosticism and its antinomies, and agnosticism often leads to superstition.

In explaining the higher by the lower, the end by the origin, naturalism puts the cart before the horse. As Smuts himself says, the naturalist wrongly infers the primacy of matter from its priority, and, in the name of simplicity, the concrete becomes shadowy and the abstract becomes real; the physical is the primary and the metaphysical, the secondary. The scientific understanding in its excessive zeal for objectivity has an aversion to the metapsychical. But, as Ward points

out, we can never divest ourselves from our consciousness. In ignoring the work of thought, reality pre-supposes thought. Naturalism deals more with the mechanical cause than with reason and it rules out teleology, denies moral freedom and banishes spiritual autonomy and its metaphysical meaning. In seeking the object the scientist forgets the subject which is his own self, and his thinking is therefore only sectional. Naturalism, as a method, is thus ship-wrecked on the rock of creative evolution and, as a philosophy, it mistakes the empirical for the transcendental. According to Jeans, the stream of knowledge is heading towards a non-mechanical reality and the universe begins to look more like a great thought than a great machine.

There is a third type of physical philosophy represented by Eddington, Einstein and Whitehead. As Muirhead remarks, mathematicians have not been for some time on speaking terms with metaphysicians, but now, there is an attempt at a searching criticism of the scientific pre-suppositions and a co-ordination of results. The fundamental postulates of science have become the problems of philosophy and the scientist has turned into a metaphysician. "If science is not to degenerate into a medley of ad hoc hypotheses, it must become philosophical and enter on a thorough criticism of its foundations"—*Whitehead*. According to Northrop, Greek thought as the pattern of all later thought gave a threefold solution of matter,— the mathematical, the physical and the functional. The mathematical lays stress on rationality, the physical emphasises atomic motion and the functional, teleology. This triple movement is discernible in our own time in the mathematical theory of Eddington, the physical theory of Einstein and the functional theory of Whitehead. Muirhead is glad that the concept of nature is now affiliated to idealistic philosophy. To Eddington, the world of space-time is a system of mathematical

or logical relations, but a genuine law is transcendental and there is something in us that has value for the eternal. But as Hoernle says, metaphysics cannot be modelled on mathematics. In the words of C.D. Broad, " it is a bad thing where a science and the philosophy of the science are mixed up."

Einstein's physical theory of space-time or the four-dimensional continuum denies the Newtonian view of the homogeneity and absoluteness of space and time, which Kant regards as final, and insists on the relativity of space-time varies with its content. The view of nature as a system of events in space-time, related to the mind has changed the orientation; but it is on the borderland of relativism and subjectivism and the Jaina philosopher may seek affinities between relativity and his theory of *nayas* or standpoints of knowledge.

Whitehead, in his philosophy of organic mechanism, constructs an objective theory adapted to the scientific view of space-time as a system of changing relations, and claims to bring together Descartes and Leibnitz. In his philosophy of nature, he concludes, in a rather Newtonian way, that space-time is more uniform or homaloidal than relative. His doctrine of organism as a systematic correlation of events in nature claims to free philosophy from the materialistic mechanism with which science has so long saddled it. In interpreting events as unities, which are self-identical in change and actuality in terms of eternal patterns or forms, he leans towards the Platonic reality of the universal and its intrinsic value. But there cannot be a self-complete philosophy of nature as the perception of things pre-supposes the existence of the percipient.

As Broad points out, science has an aversion to the intrusions of metaphysics, and, we may add, metaphysics has an aversion to the intrusions of

science, but it utilises the method of science while rejecting its fractional views. The philosophy of nature, as re-interpreted by *Ātmanism*, insists on the reality of the world of space-time-causality as a fleeting flux of events and its relative externality to the finite self. The self as the subject of experience and nature as the object of experience are distinguishable, but not divisible. Nature serves as an environment or opportunity for, and not the cause of, the moulding or perfection of the self, and it is the *ātman* alone that sustains nature and is its driving power. A physical absolutism, as Muirhead says, which sets up a physical thing in itself is an abstraction. While matter is real, the materialist outlook which identifies the self with the space-time series is false. "The world of fact is not volatilised, but has its place in the scheme of Values."— *Bosanquet*.

BIOLOGICAL PHILOSOPHY

Life has no mechanistic origin, but is *sui generis* and more comprehensive than matter. Bergson and Driesch bring out the inadequacy of the materialist hypothesis by referring to the phenomena of mutation and metamorphosis. Life is not a physico-chemical mechanism but an autoomous whole which is the same in all its parts. Smuts thinks that life has an inner character of self-maintenance and self-multiplication. It is a controlling and cooperating inner activity and not an external determination of self-repeating parts. No laboratory can produce life. J.S. Haldane is led to the same idea that life, as studied by physiology and biology, can only explain the phenomena of self-maintenance and heredity. No mechanism can reproduce or maintain itself. When the biologist refers to the vital principle as the essence of reality, he becomes a biological philosopher or vitalist. Miss Underhill selects Driesch, Bergson and Eucken as the exponents

of that theory. Diresch, in his philosophy of organiam, applies it to the organic side of life, Bergson, to the metaphysical side and Eucken, to the spiritual. Driesch postulates a special impereceptible factor or agency, called entelechy, midway between the physical and the psychical. It is a non-mechanical or unconscious soul hidden in all living beings, and is based on the logical view that there is more content in the effect than in the cause. But Hoernle criticises the theory of entelechy as too hypothetical to command conviction. Needham observes that vitalism fills gaps in mechanistic descriptions like the mapmaker of Columbus who said: "Where unknown, place terrors." Entelechy is an immaterial ghost which is neither body nor mind. As Haldane says, Driesch is wrong when he assumes that life can develop independently of the environment. Entelechy is thus a mystery, a *deus ex machina*.

The vitalistic philosophy of Bergson starts with the distinction between intellect and intuition. While the intellect infects time, spatialises and mechanises reality and makes sections of it, intuition seizes the whole of it as *élan vital*. The intellect is selective and practical as the instrument of action, but intuition is pure duration. Though life is confronted or loaded by matter, it enters into and magnetises it. Reality is not a repetition but a creative evolution having its own spontaneity and supernal value. But the view of the practical intellect and pure duration creates a dualism and ends in subjective idealism. When the idea of life is replaced by that of universal spirit, the vitalist becomes an absolutist and this thesis is worked out by Dr. Radhakrishnan in his *Reign of Religion in Contemporary Philosophy*.

The vitalism of Eueken is spiritualistic or activistic philosophy and it emphasises spiritual vitality and the intuitions of experience. It insists on the primacy of

spiritual life and evolution and is therefore opposed to naturalism and intellectualism. Life is more than logic, and the evolution of spiritual life contains the assurance of its victory over nature. Ultimately it lays stress on the mystic consciousness as the fulfilment and freedom of spiritual life and the vision of wholeness is opposed to quietism.

Biological philosophy is really no philosophy at all because it tries to expound the nature of ultimate reality by an empirical category. The idea that there is more content in the effect than in the cause savours of naturalistic fallacy. Wisdom is more than vital efficiency or vital impulse. As, J.A. Thompson says, the biologist has to steer clear of the metaphysical Scylla of entelechy and *elan vital* and the materialistic Charybdis. But as he himself speculates, *biosis* may be *psycho-biosis*.

PHENOMENALISM

Psychology, till now the child of philosophy, has, owing to its insistence on experimentation, emerged into an independent science—a psychology without self or consciousness,—and it is anxious to affiliate itself to the physico-chemical sciences and biology. Broad emphatically says that it is a natural science and not philosophy. But psychology cannot be an annexé of physics and biology as consciousness is not a super-addition to life but is *sui generis* and more comprehensive than matter and life. The behaviourists explain animal behaviour apsychically as sensory-motor and not centrally aroused and deny that mind is a *vera causa*; but, as Hoernle observes, mind cannot be fitted into the context of nature. "Purposiveness cannot be explained as a material response to stimuli". McDougall's hormic psychology lays stress on purposivism as a corrective to behaviorism. The behaviour of a living organism is blind as it does not

exhibit any evidence of learning by experience. Behaviourism is sometimes criticised as only a "muscle-twitch psychology" which relies more on environment than on endowment. Consciousness cannot be explained as a mere aggregate of atoms or a by-product of the bodily process. To affirm that brain emerges from matter, and that, when it becomes conscious of itself, it glows as mind is to ignore the primacy of consciousness. In an article by A. Wenzl on Psychology in *Philosophy To-Day* and the *The Contemporary Schools of Psychology* by R.S. Woodworth, the current psychological theories are classified. The old atomistic psychology which refers to the states of consciousness as a bundle of faculties or an aggregation of self-existent sensations in terms of association is not seriously maintained at present. It is now only academic psychology. Kant exposed the futility of this atomistic and associationist school very much as Śāṅkara did in the case of Buddhistic phenomenalism. Sensory psychology, applying the method of experimentation, studies the problems of light and colour, speech, sounds, tonal theory and the world of touch. The psychology of thought, feeling and volition is described as uniform mental coordination. The existentialist, who studies sensory analysis and series, forgets the self which is their real subject. Gestalt psychology revolts against associationism based on analysis of atomic sensations and is concerned with perceptions and configurations which are more than the combination of parts. The organism is not a sum of parts, but a complex unit. But this is also a form of materialism like atomism which it seeks to oust and it is anxious to be an ally of behaviourism. Psychoanalysis is the exploration of the suppressed complexes imprisoned in the depths or the interior of the unconscious and the development of the conscious from the unconscious. The libido or the sexual instinct together with the ego instinct is the domination

pleasure-principle of life, and the other impulses are evolved out of it genetically. Moral and religious life can be traced to repressed infantile sexuality and the oedipus complex. As Haldane truly observes, psycho-analysis is bad physics and bad physiology. Love is too sacred a thing for psycho-analysis and the theory of wish-fulfilment is only an instruction in nastiness and is retrograde. C.J. Jung also condemns the theory of psycho-sexuality and the "incestuous craving for the mother" as decidedly poisonous, and the sexual theory as merely figurative. This theory has the effect of undermining the basis of moral responsibility. The life of the soul is not the libido, as the libido is only the self soiled by its false bodily feeling. Smuts truly remarks that psychologists have not stressed the subject of a general sensibility or *senses communis* which corresponds more or less to *antaḥkaraṇa* in Indian thought, and that is the unique service of Kant to psychology to discover this unifying function in the synthetic unity of apperception. Joad says that the mind overflows the brain, is creative and dynamic; and the brain is according to Bergson, the organ of pantomime. Eugene Osty, in *Philosophy To-Day*, refers to metapsychics as the phenomenology of the unknown functions of intelligence or super-normal knowledge like the transference of thought from mind to mind, and the fore-knowledge of our individual future. There is an intramental-relation which implies the spatial and temporal extension of the mind which official psychology has not yet recognised. The splendid speculation of Bergson, which has revolutionised thought, is reared on the slender foundation of the study of instinct. But if the infinite intelligence of man is developed by *yoga*, it will extend in space and time to other minds and become one with them in a universal psychic organism. Then metaphysics will shrink under metapsychics. The reality of inter-subjective intercourse does not eliminate the nature of the self as a centre

of experience. The phenomenalist theory of consciousness as a continuum without a cognising subject was developed in British empiricism and the Buddhistic school. But Kant and Śaṅkara have conclusively proved the futility of the phenomenal without the noumenal.

PERSONALISM

Metaphysical psychology or personology deals with the ultimate meaning of the mental life, the freedom of the will and personal immortality. Psychology without the self is like playing *Hamlet* without the Prince of Denmark. The self is central to experience and is therefore a new orientation of reality. It is not a mere assemblage of atoms, a colony of sensations or a synthetic unity. It is not a freak of matter, but has its own spiritual flavour. The problem of the self is, as Smuts says, the great mystery of the universe. It is at present a " wide and wild no-man's land, and unexplored region and may in future be the key-stone of all knowledge."

Science in its zeal for averaging and generalisation ignores the uniqueness of the self and its moral and spiritual values. As body consciousness, it is an infinitesimal speck in the infinity of space-time, but spiritually it is the very image of the infinite and the eternal. Both naturalism and absolutism depersonalise and despiritualise the self and make it a series, and thus ignore its inner work. The law of variation and self-persistence, which is a mystery, can be explained only biographically and not biologically, and then it will be the basis or pivot of a truer metaphysics. Smuts suggests the term personology as more comprehensive than the term characterology coined by Ward; but his view that personality is the last term in the holistic series or a fresh emergence of holism is entirely opposed

to the idealistic view. Personalism and the humanistic sciences are concerned with the same problem. Humanist voluntarism, as Schiller says, should supersede absolutism and emphasise the dignity of human life.

The self is the prius and pre-supposition of all knowledge and is its own evidence. Its existence is proved not by physical evidence or metaphysical speculation but by direct intuitive experience based on what the mystics call introversion and self-naughting. Owing to its mistaken identity with the mind-body, the self suffers from materialistic consciousness. But by the subjugation of the empirical self of sensibility or mind-body, the self realises its spiritual and transcendental nature or *kaivalya*. Evaluative metaphysics insists on values that are intrinsic and eternal. As the image of eternity, the self thinks God's thought after Him and seeks the logical, ethical and aesthetic values. Truth, goodness and beauty form the content of spiritual consciousness and are eternally conserved in its nature. Humanism is justified in its repudiation of naturalism, but its tendency to secularise and socialise spiritual life and balance the extremes in the Greek way is rooted in its distrust of the absolute value of soul-culture. These values have infinite worth which cannot be translated into mere workability. The self as the subject of experience is eternally distinct from nature, which is the object of experience and forms the environment for realising its infinite possibility. The self has moral freedom and can obtain sovereignty by transcending the empirical and eliminating it and this self-realisation is followed by self-satisfaction. Owing to its uniqueness and inner work, it is not only immortal but also eternal. McDougall's theory of a belief in individual immortality is dismissed by Haldane as the animistic conception of a soul separable from a material body. The theory of soul-survival " as a bloodless, fleshless thing " is against the bodily basis

of consciousness and the animistic view. Likewise, Pringle-Pattison's idea of conditonal immortality fails to do justice to the eternal value of personality. Eternity is rooted in the temporal, but it is not endless duration. Ward's panpsychism as a realm of ends consisting of a hierarchy of self-acting and self-realising individuals is a form of mentalism. Stern is wrong when he says that atoms and molecules are persons. The sphere of the self is different from the world of nature. The real problem of the self is the reconciliation of the uniqueness of the finite self with inter-subjective intercourse and the universality of the all-self. If the self is windowless, then it cannot mirror the universe. Though it has self-direction, it is not a self-contained monad.

The philosophy of *Ātmanism* corrects the one-sided views by its theory of an in-dwelling reality that is the informing principle of matter and self and gives them substantiality. Though the world of space-time cause emerges and the self subject to space-time evolves and is in the making in an infinite series, the *ātman* is absolute consciousness and indeterminate activity and freedom. The finite self exists, but it connotes the absolute, and freed from self-idolatry and self-centred consciousness, it shifts the centre of reference. Its being and blending with the absolute is a sacred mystery. Panpsychism, like monadism, is a purely spiritualistic view of reality which starts with the bare life of the plant and ends with Brahmā. It is the self that contracts as a microbe and expands as a mahatmā; owing to its moral freedom it can grow into a God or sink into the vegetative and the sensitive world. "It is the boundless inward in the atom and boundless outward in the whole." Panpsychism ignores the philosophy of nature which insists on the externality and eternity of the natural order. Matter is external to the finite self, but not to the universal consciousness.

THEOLOGY

Theology is a deduction from scriptural authority and is therefore dogmatic, compelling and coercive. It is the protest which the believer makes against naturalism, vitalism and intuitionism in the name of authoritarianism. But "the self-respect of thought has to pursue every tangle of thought to its final unravelment." The philosophy of religion has to mediate between these extremes and bring out the central truths of spiritual experience and it is not a compromise like humanism, positivism and pragmatism. While rejecting the mythological as irrelevant, philosophic criticism accepts the foundational facts of spiritual life. When Russell traces religion to fear and asks us to abandon its consolations which are ideal and not actual, he fails to reach the heart of religion. Freud's theory, that religion is an illusion based on pan-sexualism, is itself an illusion; in the name of culture it glorifies sex. Religion is not a subjective or social need which elevates fancy to the level of objective reality. James, in his immortal work on religious experience, has once for all established the case for a philosophy of religion by refuting the dogmatism of medical materialists who attribute religion to physical and mental diseases, and by a systematic study of the genuine mystic experience of all countries. Positivism in its attempt to free science from religion has yet founded the religion of humanity. Likewise, meliorism, which insists on philanthropy, moulds religion entirely on a moralistic pattern. But as James himself says, religion is a specific spiritual experience, which should not be evaluated by a non-religious standard. James Ward and Dean Rashdall think of God as finite will and infinite goodness on the ground that omnipotence and goodness cannot co-exist. James believes in a kind of polytheism and pluralism, which has faith in a finite God and the chance of salvation. The deist is mistaken in his view

that the universe is fashioned *causatim ab extra* and by an external Designer.

Theism, as explained by Webb, repudiates this view and insists upon the absoluteness of the one personal God entering into personal relations with the finite self. The absolutism of Bradley and Bosanquet recognises the self-contradictions of the finite-infinite life and regards the theistic God as an appearance of the absolute and a finite category. The absolute transcends and transforms within itself the opposition of good and evil and evil is finally absorbed in the whole. But the absolute is not a sponge that endlessly sucks its own selfhood. The philosophic agnosticism of Kant, which was developed by Hamilton and Mansel, culminated in that of Bradley and the only logical conclusion of the self-contradiction of relational thought is its abolition and not transcendence. Haldane thinks that spiritual unity is the loss of individuality. Pringle-Pattison is more or less on the fence or a razor-edge balance between personalism and absolutism, when he says that the finite self is not an element but a member of the absolute which is the ground of being and the whole of value. It has not, as Bosanquet says, formal distinctness or unique focalisation which contributes to the absolute but is a separate centre of experience and religion is a two-sided affair. Bosanquet's principle of totality does not contain the idea of self at all, as the world is dissolved in a collection of qualities. Values alone survive in the absolute, but not persons. But the absolute is circumference without centre, and its appearances should be saved, and insisted on by Hoernle. Dean Inge protests against the idea of absorption in the absolute, and insists on personality as the home of all values, as conservation belongs only to the time-series. Professor Royce recognises the value of individualism and rejects the idea of re-blending and absorption. To Webb and Sir Henry

Jones religion is not a foot-note to philosophy, but the personal God of religion is the absolute of metaphysics. The historic theory that God works out His increasing purpose with our help takes away from the freedom of the absolute. The ātmanistic theory saves the finite existent, but destroys its externality. The absolute ātman pulsates through the finite and vivifies it without being infected by finiteness and its imperfections, and when it realises that it is an organ of the absolute, the self remains without selfishness and is immersed in the *ānanda* of the *ātman*. Hoernle is anxious to save appearances and the saving experience is the eternal gift of the universal to the universe.

The accounts of the origin of the universe are conflicting and have no finality. Smuts' holistic evolution is opposed to materialism, monadism and absolutism and is *vera causa* implying creativeness and novelty. The universe is not the explication or unfolding of implicit content but is the record of the whole-making activity in its progressive development. It starts as realism and ends as idealism and both are at the heart of things. Matter is an inner activity which is not additive but creative and the mother of the universe, and the holistic progression is exhibited in the following scale: The physical reality which is a mechanical togetherness of self-repeating things externally related, organic unity involving inner coordination and selective activity, the emergence of consciousness as a new synthetic activity. The self is the apex of the holistic universe, though it is only a recent arrival. Here holism is not only creative but also self-creative. Wholeness thus starts with small centres and ends with the self or the all-whole. The absolute of metaphysics is not static but creative. It is a monism employing the immanent ideal, but it does not refer to a block universe, but is progressive and pluralistic. It is the emergence of the absolute values of

personality. While Smuts thus recognises the existence of the main concepts of reality he does not, owing to his naturalistic bias, bring out the primacy of spiritual values and the wholeness of the whole, which alone avoids the polar disparities of the series. It is the *ātman* and not matter that has the promise and potency of perfection, and creativity and spirituality are the actualising of the spiritual possibility of the *ātman*. Progress is in reality and not of reality. The universe is not a whole-making but a soul-making or *ātmanising* process and though the word 'holy' may have the same origin as the word 'whole', the idea of the holy which belongs to spiritual reality is absolutely different from the whole of space-time. The naturalistic view of emergence should be replaced by the metaphysical view of self-unfolding and spontaneity. "The western idea of mobility of a breathless career towards novelty—should be supplemented by the eastern idea of immobility." or *śānti*.

The absolute *ātman* is the only explanation of the validity and value of the concepts of matter, life, consciousness and self, and it alone satisfies the intellectual demand of comprehensiveness by recognising the values of metaphysics, ethics and, aesthetics. Alexander's theory of the deity as the goal of the evolutionary *nisus*, in which God as having the quality of deity is yet to be, is simply the deification of space-time and the making of deity spatio-temporal. It is a naturalistic fallacy to explain the universe as the hierarchy with space-time-event at the bottom and deity at the apex. His theory, as Dr. Radhakrishnan says, suffers from an antimetaphysical bias. It is a mere tautology and 'verbal sedative', as it says that life and mind emerge because they emerge. The emergence of matter, life, mind, etc., is abrupt and unintelligible. Hoernle has no faith in the progression as it may be beyond deity, and Haldane observes that Alexander

produces the real world very much as a conjurer produces rabbits from a hat. No one worships space-time as the absolute and finds saving experiences in it; it is an unorthodox messianic hope expressed in modern thought. Lloyd Morgan has faith more in a finished value-frame as foundational to spiritual reality than in a space-time frame, but his theory, as Broad points out, has the leaven of Alexander working in a Huxleian meal. Space-time emerges from God and not God from space-time. Whitehead lays stress on immanence and creativity, but his God is only the primordial accident of the absolute; though He transcends the world, the world also transcends Him as it is not complete. But God cannot be the accident as well as its cause. W.T. Stace propounds a novel view that the universe is not the construction of a universal mind, but a colony of billions of human and pre-human minds which work ant-like through the aeons, each making its own contribution.

Absolutism has the merit of explaining the lower by the higher. But the theory of the absolute unfolding itself by a dialectic or emanational process and the idea of the possible becoming the actual, in which the whole harmonises with, and transcends, all discord, suffer from the defect of predicating imperfections to reality and making evil a necessity. The theory of creationism has likewise failed to reconcile the goodness of God with the reality of sin and unmerited suffering. How the one evolved into the many or how the absolute divides itself into finite centres is ultimately inexplicable. The co-existence of the absolute and the self is a sacred and not logical mystery. Creative evolution rejects the idea of the cast-iron or block universe, but it is against the view *ex nihilo nihil fit*. Moral and religious consciousness requires us to throw the responsibility of contingency, contradiction and other imperfections on the finite self rather than on the

absolute, which is immanent in the finite without being infected by its imperfections. While the finite relies on the infinite *ātman* for its life, the infinite is self-related and perfect. Value is more important than genesis and to know the way up to the absolute is said to be more relevant to our moral and spiritual needs than to trace the way down from it.

The absolute is the ground of existence and the goal of experience. This view recognises the world of existence and values and thus reconciles realism and idealism from the point of view of relevancy and comprehensiveness. Every judgment, logical, ethical and aesthetic, ultimately refers to the whole of reality. In an epistemological analysis of a perceptive judgment like "This is a lotus" there are four factors: the physical theory refers to the things given in sense perception, physiology to the neural process, psychology to the sensation and panlogism to reason. But neither realism, subjective idealism nor objective idealism can bridge the gap or the saltus in these sectional points of view. The ultimate unifying factor is the inner *ātman* or real reality that alone gives a meaning to matter, life, sensation and self. And it is the universal that underlies the particular and gives them substantiality. Likewise in an ethical judgment, the ultimate self is not the body or life or reason or the finite self, but the inner controller of all sentient and non-sentient being; and this view offers the right perspective to hedonism, rationalism and eudaemonism. Divine possibility functions through moral freedom. In the aesthetic judgment also the realistic, the rationalistic and the intuitional views of the beautiful find their adequacy in *ātman* as the transcendently beautiful. Beauty is not on sea or land, nor is it in the self, but it is in the absolute which imparts beauty to nature and makes its togetherness into a symphony and at the same time transcends it. Thus the logical,

ethical and aesthetic values of truth, goodness and beauty have a cosmic meaning and are ultimately housed in the absolute *ātman*. Ātmanism thus satisfies the demands of metaphysics for unifying experience, the ethical need of the *summum bonum* and the aesthetic aspiration for absolute beauty and bliss. The absolute *ātman* is thus the only self-explanation of the validity and value of the concepts of matter, life, consciousness and self, and it alone satisfies the intellectual demands of comprehensiveness by recognising the equal values of metaphysics, ethics and aesthetics, and it is no disaster to philosophy to pay these metaphysical compliments to the absolute. The *ātman* or Brahman is the supra-relational self which is alogical and amoral and is the fulfilment of relational thought and the completion of logical and moral experience.

The absolute *ātman* alone explains the subject-object relation and the pluralistic experience. While extreme pluralism insists on the manyness and the unrelatedness of the elements of reality and explains away its unity, monism relies on the self-identity of reality and the absoluteness of the one, and dismisses the world as an illusion. But Bosanquet observes that there can be no unity without the universe of the universe unity, and ātmanism recognises the claims of both and offers the true perspective. They are the ultimate facts or factors of reality and neither can be resolved into the other and both are distincts and not opposites. The ever-changing physical world serves as a suitable opportunity for the evolving self and the self seeks its own subject, the real reality, which environs and vivifies all things. As Broad says, the realist is unable to see the wood for the trees and the idealist the trees for the wood. In the words of Sorley, the monist in truth the essential dualist and the downward way of the monist is as uncertain and

treacherous as the upward way of the pluralist. But *ātmanism*, as a speculative philosophy, sees the pervading identity in the persisting facts. It is the absolute that is immanent in the finite, but the finite cannot exhaust its infinity. The reals of nature and self coexist as ultimate factors of reality and nature is external to the self but not to the in-dwelling self which informs both and infuses them with reality. As the eternal is rooted in the temporal, all development *is in* and not *of* reality. At the naturalistic level, the self becomes an off-shoot of matter; when it rises to the spiritual level, it realises its eternal nature by spiritual induction, and lastly, when it intuits the absolute, it is *ātmanised*, and attains its eternal bliss. The heart has its reasons, which reason knows not, and intuition is not an irrational and fugitive feeling or any psychological state, but is the integral experience of reality, and is therefore the fulfilment of reason. Mysticism thus removes the breach between metaphysics and theology. We may modify the statement of Bradley that metaphysics is the finding of bad reasons for what we believe on instinct, but to find these reasons is no less an instinct. The self with its instinct for the infinite intuits it in its absoluteness, and metaphysics is the finding of good reasons for this integral knowledge. Philosophy makes intuition intelligible and makes it the most articulate expression of experience.

Thus all the views of reality ultimately converge in atmanism. The term *ātmanism* is preferred to the terms holism, organism, harmonism and absolutism. While holism has a naturalistic bias and organism a biological accent, harmonism has an aesthetic flavour. The synoptic view is not synoptic enough. The words soul, spirit and self lack definiteness and are not free from animistic and spiritualistic difficulties. *Ātmanism* is more comprehensive than any of these expressions. It recognises the relative positions and perspectives of

the various theories but corrects their tendency to sectional thinking by using a 'large scale map' of reality. *Ātman* is *jñānam*, *satyam* and *ānandam*. When metaphysics is based on science and mathematics, it illumines the intellect, but when it is allied to ethics, it lays stress on will and its values, and exalts life. In its aesthetic aspect, it is applied to art, and insists on the appreciation of reality as the absolute beauty. When it is the philosophy of mysticism and saving experience, it thinks of the eternal ecstasy of unity-consciousness. It is not a new spiritual adventure after the unattainable, but is the stability and safety in which aspiration is crowned with achievement. When the philosopher develops this *Brahmadṛṣṭi*, he sees all things in the self and the self in all things under the form of eternity.

As the self-actualization of the cosmic possibility, the absolute *ātman* realises its sportive spontaneity and, as the cosmic goal or hope, it is the home of all values and its *ānanda* or saving love is fulfilled only when the whole series of selves is *ātmanised*.

ŚRĪ VYĀSATĪRTHA AND ŚRĪ MADHUSŪDANASARASVATĪ

*N.Veezhinathan**

Indian Philosophy should not be viewed as a static and complete body of principles not allowing any room for development. It has grown and developed. It has adopted new lines of approach or application to meet new problems. As a result of this there is continuity and connection, and action and reaction among the different schools of Indian Philosophy. The philosophy of Dvaita, for example, can be understood fully only in the light of its connection with other systems especially Advaita. It is against this background we have to assess the contributions made by Vyāsatīrtha (1478-1539 A.D) and Madhusūdana Sarasvatī (15th century A.D) to the development of Indian thought.

Vyāsatīrtha ably carried forward the work of his illustrious preceptors, namely, Madhāvcārya, Jayaīrtha and Viṣṇudāsa in regard to the affirmation of the realistic metaphysics of the Dvaita system preceded by

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a critical examination and final rejection of the schools that do not conform to it. Among his works, the *Nyāyāmṛta* may be considered to be his *magnum opus*. The doctrines of Advaita, namely, that the ultimate reality is partless, transcendent, attributeless and is of the nature of consciousness, the individual soul is identical with or more strictly non-different from the ultimate reality, the material world is indeterminable either as real or as an absolute nothing, knowledge of the ultimate reality is the sole means to liberation, and liberation is identical with the ultimate reality and it could be achieved here and now are subject to close logical analysis in the *Nyāyāmṛta*. It would be more correct to say that Vyāsatīrtha does not aim at demolishing the principles of Advaita; on the other hand, he has sought clarifications on the concepts of Advaita. It is because academic honesty and disinterested intellectual curiosity which are the chief characteristics of a sound philosopher are inherent in him. A close study of the *Nyāyāmṛta* shows his thorough and meticulous study of almost all the works on Advaita and the superb fairness with which he presents the doctrines of Advaita before raising logical difficulties in regard to the concepts of Advaita.

In this paper we shall confine our attention to the discussion of the topic relating to the application of the maxim known as *apaccheda-nyāya*.

The Application of the Maxim of the Apaccheda-nyāya

The Advaitin holds the view that the ultimate reality termed Brahman is non-dual. It is non-dual in the sense that there is no second entity apart from it. An objection suggests itself at this stage that Brahman cannot be considered to be non-dual in the above sense because perception gives us the knowledge of the existence of the world of objects.

The Advaitin answers the above objection by saying that there would be contradiction to the non-dual nature of Brahman, only if the world given in perception is real. It, however, is not so. The Upaniṣadic texts such as "the effects like pot, etc., are only referred to by words; they have no independent reality; and it is only the causal element, clay that is real" (*Chāndogya*, 6.1.4) state that the world of objects have no reality. The element of clay too which is the cause of pot is an effect and hence that too is non-real. It is only Brahman which is figuratively viewed as the cause of the world through the principle known as *māyā* or *avidyā* that is real. It is real in the sense that it is not sublatale in the three divisions of time - past, present and future. The existence of the world known to be indeterminable or *mithyā* from the Upaniṣadic texts would in no way impair the non-dual nature of Brahman.

It is objected that the world cannot be treated as indeterminable because such position is opposed to perception which in forms like "*ghaṭaḥ san*" comprehends the reality of objects like pot, etc. Thus there arises conflict between perception and the Upaniṣadic texts like the one cited above. At this stage one is forced to discuss the relative strength of perception and verbal testimony. And for that purpose Vācaspatimiśra in his *Bhāmatī*¹ applies the maxim known as *apaccheda-nyāya*.

The maxim known as *apaccheda-nyāya* is arrived in the section known as *apacchedādhikaraṇa* in the *Pūrvamīmāṃsā-sūtra*². In this *adhikaraṇa*, the import of the scriptural text "Should the *Udgātṛ* let go, the sacrifice should be concluded without any fee and the sacrifice should be performed again; and, should the *pratihartṛ* let go, the entire wealth of sacrificer must be offered as the sacrificial fee" is dealt with. This we shall explain now.

In the *jyotiṣṭoma* sacrifice, the priests should go around the sacrificial fire by holding the waist-cloth of the priest in front. If by negligence the *Udgātr*, that is, the priest who chants the hymns of the *Sāma-veda* lets go the Waist-cloth of the priest in front, then to expiate this, the sacrifice must be concluded without giving any sacrificial fee to the priests. If, however, the priest *pratihartā* the one who chants the hymns of the *Ṛg-Veda* does so, then to expiate this, the sacrifice must be completed by giving the entire wealth of the sacrificer as the sacrificial fee. If by chance the two let go the waist-cloth successively, then the sacrificer should conclude the sacrifice by performing the occasioned rite, relating to the later loss of grip, that is by giving no fee or by giving the entire wealth as the fee as the case may be. If the two let go the waist-cloth simultaneously, then it is left to the option of the sacrificer to conclude the sacrifice either by giving no fee or by giving his entire wealth as the fee. The point that is relevant to our discussion is that the subsequent one is more powerful than the antecedent one.

It follows from the above that in the *jyotiṣṭoma* sacrifice if the *Udgātā* lets go the waist-cloth first, then there arises the cognition of the obligation to conclude the sacrifice without paying any sacrificial fee to the priests as an expiation. Subsequent to this if the *pratihartā* lets go the waist-cloth of the person in front, then there arises the cognition of the obligation to conclude the sacrifice by paying the entire wealth of the sacrificer as the sacrificial fee. When the later even arises, then the cognition of the obligation to conclude the sacrifice in a specific manner invalidates the cognition of the obligation to conclude the sacrifice in a different manner which arose by the earlier event. What we derive from this is that the subsequent cognition invalidates the earlier cognition.

When viewed in this light, the cognition that the world is real which arises earlier from perception is invalidated by the cognition that the world is real which arises earlier from perception is invalidated by the cognition that the world is indeterminable which arises subsequently from the *Upaniṣads*. The world, therefore, is indeterminable; and the existence of the indeterminable world will in no way contradict the non-dual nature of the world.

To sum up this part of the discussion: On the basis of the maxim arrived at in the *apacchedādādhikaraṇa* the Advaitin states that the cognition of the world arisen from perception is invalidated by the cognition of the indeterminability of the world that arises subsequently from the Upaniṣadic texts.

Herein Vyāsatīrtha in his *Nyāyamṛta* raises the following objections:

1. When the Udgātā and the Pratihartā let go the waist cloth successively, the cognition of the obligation to conclude the sacrifice in a particular manner relating to the earlier event is sublated. But the scriptural text that gives rise to the earlier cognition does not become insignificant or become devoid of any content. It is because that text is valid in cases where Udgātā alone lets go the waist-cloth in front of him, or where Udgātā lets go the waist-cloth subsequent to Pratihartā letting go the waist-cloth or wherein both Udgātā and Pratihartā let go the waist-cloth simultaneously. But if the cognition of non-reality arising from the Upaniṣadic text invalidates the cognition of the reality of the world arising from perception, then the perceptual cognition will become devoid of any content. The result of the argument is that perception as a proof cannot be a valid one.

2. Further, the cognition of an obligation relating to the later loss of grip does not in fact invalidate the cognition of the obligation relating to the earlier loss of grip. Both cognitions are valid. There is no contradiction between the two. This Vyāsatīrtha explains by making a reference to the black and red colours that originate in succession in a cherry fruit. In the later, black colour arises first and then by destroying that colour red colour arises. The cognitions of the two colours are valid. And the later cognition of red colour does not invalidate the earlier cognition of black colour. In the same way in the *jyotiṣṭoma* sacrifice too, the cognition to perform the expiatory act relating to the later loss of grip does not invalidate the cognition to perform the expiatory act relating to the earlier event. Both cognitions are valid and the texts that give rise to such cognitions too are valid.

3. Ānandabodhācārya in his work *Pramāṇamālā* has said that the knowledge arising from the Upaniṣadic texts that speak of the non-reality of the world invalidates the cognition of the reality of the world arising from perception, because the Upaniṣadic texts have for their import the non-dual Brahman; they are subsequent to perception when viewed under *apacchedanyāya* and are free from any defect³. They are similar to the statement "This is not a serpent"

Vyāstīrtha argues that the Upaniṣadic texts cannot have for their import the non-dual Brahman as there is perception which comprehends duality that is opposed to non-duality. The contention that the knowledge arising from the *Upaniṣads* being subsequent sublates the earlier cognition arising from perception is also not valid. It is because it is not an invariable rule that which is subsequent would sublate the earlier one. For the erroneous cognition which arises subsequent to the valid cognition does not remove the latter although

it is subsequent. Further the fact that the *Upaniṣads* are free from any defect would be fully justified only by their conveying an entity that is different from non-dual Brahman.

Madhusūdana Sarasvatī clarifies the Advaitin's position thus:

1. The perceptual cognition when sublated by the cognition arising from the *Upaniṣads* does not become devoid of any content. It is because it is admitted that the content of perceptual cognition possesses empirical reality of *Vyāvahārikasatyatva*.

2. In the case of the cherry fruit, the cognition of black colour and that of red colour do arise at different times. Hence the two cognitions do not contradict each other. In the *jyotiṣṭoma* sacrifice, on the other hand, when two events have occurred successively the obligations to perform the expiatory rites relating to the two events cannot be performed simultaneously. Hence the cognition of the obligation to perform the expiatory rite relating to the later loss of grip invalidates the cognition of obligation to perform the expiatory rite relating to the earlier loss of grip.

3. The content of the cognition arising from perception is an empirically real object while the content of the cognition arising from the *Upaniṣads* is Brahman which is absolutely real.

It has been said that the erroneous cognition which arises subsequent to valid cognition does not remove the latter, and in the same way, the cognition of the import of the *Upaniṣads* arising subsequently will not remove the perceptual cognition that arose earlier. It is answered that the subsequent one should not be contradicted by any other *pramāṇa* in order to sublimate the earlier cognition. The erroneous cognition

which comes subsequent to the valid knowledge is contradicted by another *pramāṇa* and hence it does not serve as an illustrative example. Here the earlier cognition arising from perception is contradicted by the subsequent cognition which arises from the Upaniṣadic texts and which is not contradicted by any other *pramāṇa*.

From the above it follows that Madhusūdana Sarasvatī has felt the necessity of clarifying the position of Advaita because of certain difficulties suggested by Vyāsatīrtha. In fact the growth of Advaita literature, during the fifteenth and the sixteenth century owes a great deal to the writings of Vyāsatīrtha. He and Madhusūdana Sarasvatī have shown the world the heights to which the Indian mind could rise up.

Notes

1. *Bhāmatī*, Nirnayasagar Press, Bombay, 1917, p.10
2. *Jaiminisūtra*, 6-5-20/54
3. *Pramāṇamālā* (Chowkhamba Sanskrit Series, Benares, 1907) p.4

VĀKYAVṚTTI
OF
ŚRĪ ŚAṄKARA BHAGAVATPĀDA
Translation and Notes
by
Dr. N. Gangadharan
(Continued from *VOS* Vol. 21 No. 2)

The object which witnesses the objects undergoing these transformations should be devoid of these transformations.

Thus the preceptor has explained the meaning of the word 'thou'. He then begins the description of the methods of examining the meaning of the word 'that'.

[28]

त्वमर्थमेवं निश्चित्य तदर्थं चिन्तयेत्पुनः ।
अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ॥

After having understood the meaning of 'thou', one should then examine the meaning of 'that', both by the process of elimination of what is not 'that' and by means of direct definition.

After having explained the significance of the word 'thou', this verse begins the description of the two methods of examining the meaning of the word 'that'. The first method explained in the *Bṛhadāraṇyakopaniṣad* 2.36 is by the process of elimination of what is not 'that' by the citation of appropriate examples.

The second method described in the *Taittirīyopaniṣad* 2,1,1 points out that Brahman is reality, knowledge and endless. The subsequent two verses describe Brahman by the first method stating 'It is not that' and the experience of the sages.

[29-30]

निरस्ताशेषसंसारदोषोऽस्थूलादिलक्षणः ।
अदृश्यत्वादिगुणकः पराकृततमोमलः ॥

निरस्तातिशयानन्दः सत्यः प्रज्ञानविग्रहः ।
सत्तास्वलक्षणः पूर्णः परमात्मेति गीयते ॥

Devoid of all taint of phenomenal existence, characterised by (phrases like) 'not gross etc.', qualified by imperceptibility etc., outside the sphere of the stain of darkness, bliss unsurpassed, embodiment of reality and knowledge, characterised by its existence and wholesome, stated to be Supreme is 'that'.

The object that is devoid of cycles of birth and death, always beyond the darkness of ignorance, imperceptible by the organs of sense such as the eyes, possessing bliss above all, existing in all the periods of time and the complete one is stated to be the supreme Being. It is referred to by the word 'that'. Since it is beyond the range of the senses, it could be known only by one's direct experience. In the subsequent six verses it is explained how the supreme Being could be known.

1. This refers to *Bṛhadāraṇyakopaniṣad* 3.8.3.

2. See *Muṇḍakopaniṣad* 1.1.6.

[31]

सर्वज्ञत्वं परेशत्वं तथा सम्पूर्णशक्तता ।
वेदैः समर्थ्यते यस्य तद्ब्रह्मेत्यवधारय ॥

Know that to be Brahman in respect of which the *Vedas* establish omniscience, supreme lordship and omnipotence.

There are three causes for any creation: the material cause, the efficient and instrumental cause. For an earthen pot, earth is the material cause, potter's wheel is the instrumental and the potter is the efficient cause. Whereas in the case of the pot, the potter is different from the other two, in the case of the world comprising manifold objects, all the three causes are the manifestations of Brahman. The spider is given as the illustration for this in the *Muṇḍakopaniṣad*, 1.1.7.

[32]

यज्ज्ञानात्सर्वविज्ञानं श्रुतिषु प्रतिपादितम् ।
मृदाद्यनेकदृष्टान्तैस्तद्ब्रह्मेत्यवधारय ॥

Understand that to be Brahman which the scriptures explain, by various illustrations like clay etc., that, by knowing it all things are known.¹

Clay is the material cause for the pot. Although many things may be made with clay, they differ in their names, forms and uses only, but not in their material cause. Hence clay should be known as the

basic factor for knowing all their forms. Similarly if the cause of creation is known, then all those made by it will be known.

1. Refer to *Chāndogyopanīṣad* 6.1.4-6

[33]

यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सिद्धये जगौ ।
तत्कार्यत्वं प्रपञ्चस्य तद्ब्रह्मेत्यवधारय ॥

Understand that to be Brahman, which the scriptures declare as beyond the range of time and space, and to establish it, they state the universe to be the effect of that.

Although the pot has been made of clay, the pot cannot limit the clay by its measure. In the same way the world created by Brahman cannot limit the pervasiveness of Brahman.

[34]

विजिज्ञास्यतया यच्च वेदान्तेषु मुमुक्षुभिः ।
समर्थ्यतेऽतियत्नेन तद्ब्रह्मेत्यवधारय ॥

Understand that to be Brahman which is established in the Vedānta with great effort, as the thing to be realised by the aspirants for liberation.

It has been explained in the *Taittirīyopaniṣad* 3.1-3 that Brahman should be known as that whence the beings originate, become alive and function, and in which disappear. One should contemplate quietly that the entire universe is Brahman, from which they are born, they all proceed and in which they all disappear – that has to be meditated upon. (See *Chāndogyopaniṣad* 3.14.1)

[35]

जीवात्मना प्रवेशश्च नियन्तृत्वं च तान्प्रति
श्रूयते यस्य वेदेषु तद्ब्रह्मेत्यवधारय ॥

Understand that to be Brahman which is stated to be in the scriptures as entering all the beings as the souls and controlling them.

This refers to the statement made in the *Taittirīyopaniṣad* 2.6.1; *Chāndogyopaniṣad* 6.3.2.

[36]

कर्मणां फलदातृत्वं यस्यैव श्रूयते श्रुतौ ।
जीवानां हेतुकर्तृत्वं तद्ब्रह्मेत्यवधारय ॥

Understand that to be Brahman which alone is stated to be in the scriptures as the bestower of the fruits of actions and the originator of the cause of the individual beings in their respective activities.

This refers to the explanation in the *Kaṭhopanīṣad* 5,7 that every one gets a body appropriate to his deeds and even a lower position. In the same way the Lord declares in the *Bhagavadgītā* (16,17) that he punishes those entertaining hatred, and those who are cruel and wicked and the despised ones to be born as demoniac beings in worldly existence.

As stated in the *Bhagavadgītā* (3,5) no one can be without doing an action. The results of individuals doing similar actions are always not the same. It is because of the cumulative effects of their past deeds. The Lord who confers the fruits according to one's action is to be known as identical with Brahman. The explanation for the significance of the word 'That' ends with this verse. The explanation of the purport of the statement 'That thou art' is dealt with from verses 37 to 48.

[37]

तत्त्वंपदार्थौ निर्णीतौ वाक्यार्थश्चिन्त्यतेऽधुना ।
तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः ॥

The meanings of the words 'that' and 'thou' have been determined. The import of the sentence is now dealt with. The meaning of the sentence is the identity between the senses of those two words.

Although the word 'thou' explicitly denotes the individual soul bound by the internal organs, after inquiry it has been understood to be Brahman. Similarly the word 'that' explicitly implies the Lord, in its inner sense it connotes the Brahman appearing

as the Lord on account of the limiting adjuncts. The doubt may arise as to how the two could be identical since one is closely bound inside and the other denotes the omnipresent and omiscient lord.

[38]

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र संमतः ।
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥

In this case the meaning of the sentence is neither accepted as co-existence (inter-dependant) nor particularisation. The meaning of the sentence, according to the learned, is essential identity without any break.

This verse answers the objection relating to the identity of the sense conveyed by the two words.

In general if two words have to denote the same object, there should not be case-distinction between the two. It is referred to as *sāmānādhikarāṇya*. Conceding that there is the *sāmānādhikarāṇya* between the two words it is argued that there need not be identity. For example in the expression *kamalam nīlam*, the two words *kamalam* (lotus) and *nīlam* (blue) do not get modified by inflection and both the words do not denote the same object. One word is the name of a flower and the other denotes a colour. Though both the words are interdependent, they do not denote the same object. This is known as *saṁsargatā*.

Moreover the word *nīlam* denotes a characteristic. It means that the *kamalam* is included among the blue coloured objects. This is known as *viśiṣṭārtha*. It amounts to that the identity may not be established. Hence the

preceptor points out these and explains that the two words 'thou' and 'that' denote the supreme Brahman. In order to establish this identity the preceptor states clearly that the individual soul is the supreme Soul. and the supreme Soul is the individual soul.

[39]

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः ।
अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः ॥

What appears as the inner consciousness is that whose characteristic is secondless bliss, and whose nature is secondless bliss is no other than the individual conscious self.

The soul force denoted by the word 'thou' and the omnipotent Lord denoted by the 'that' are the incomparable form of bliss. The individual held in bondage due to ignorance shines as the witness when the veil of ignorance gets removed. There is total bliss. This is the state of realization of Brahman. Thus Brahman is the self and the self is Brahman, i.e., Thou art that.

[40-41]

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥
तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥

When the mutual identity of the two is thus understood, then only will the characteristic of being not Brahman of the meaning of the word 'thou' be eliminated, as also the unknownness of the meaning of the word 'That'. If it is so, what then? Listen. The inner consciousness remains absolutely in the form of infinite bliss.

These two verses give the complete meaning when read together. The preceptor explains how one gets rid of the wrong meaning of the words 'thou' and 'that'. Then the pupil asks further, what then is the result of correct comprehension. The preceptor replies that one will realise that one is Brahman of the form of Reality-consciousness-bliss.

[42]

तत्त्वमस्यादिवाक्यं च तादात्म्यप्रतिपादने ।
लक्ष्यौ तत्त्वंपदार्थौ द्वावुपादाय प्रवर्तते ॥

Moreover a sentence like 'that thou art', in order to denote identity, proceeds on the basis of the inner meaning of the two words 'that' and 'thou'

Although the two words each one explicitly mean differently, considering the implied sense, both denote the supreme Brahman. The great statements signify this truth. The word *lakṣya* means secondary sense and *vācya* the primary sense.

[43]

हित्वा द्वौ शबलौ वाच्यौ वाक्यं वाक्यार्थबोधने ।
यथा प्रवर्ततेऽस्माभिस्तथा व्याख्यातमादरात् ॥

Excluding the expressed sense of the two words it has been carefully explained by us as to how the sentence makes its own meaning clear.

If we consider the explicit sense conveyed by the word *tat* - that, we may use the terms denoting the characteristics of the supreme Being such as omniscient, omnipresent etc. and for the word *tvam* - you, denoting the *jīva* as the doer, enjoyer etc. Hence it appears to be that the sense conveyed by these two words do not denote the same entity. Hence the explicit sense conveyed by these two words is discarded and the soul whose veil of ignorance has been removed and the Supreme Being beyond the influence of *Māyā* (illusion).

[44]

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः ।
अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः ॥

The consciousness, conditioned by the mind, which appears as the connecting link between the idea and the word is expressed by the word 'thou'.

The word *ālambana* means a support. Even for a word, an object is needed as a support. In the present instance there is a need for an object of support between the thought 'I' and the word 'I' That is the consciousness conditioned by the mind.

[45]

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः ।

पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिधः ॥

The first cause of the world, conditioned by nescience, characterised by omniscience etc., of the nature of reality etc., and affected by non-cognizability, is expressed by the word 'that'.

The term '*sarvajñatvādi*' stands for omniscience, omnipotence and omnipresence. The term '*satyādyātmaka*' denotes reality (*satya*), knowledge (*jañānam*) and infinity (*ananta*).

[46]

प्रत्यक्परोक्षतैकस्य सद्द्वितीयत्वपूर्णता ।

विरुध्यते यतस्तस्माल्लक्षणा सम्प्रवर्तते ॥

But cognizability and non-cognizability, having a second and being infinite, are inconsistent in respect of the same object. Hence there arises the necessity for the secondary meaning.

In this instance if we consider the expressive sense, the word 'tvam' (thou) denotes the directly known entity inward. The word 'tat' (that) denotes an external one known outward. Moreover one denotes the individual soul endowed with distinction and the other the Supreme Being, the single one that is complete. On account of these two distinctions, there arises a need for discarding the expressed sense and taking the secondary sense. The next verse explains the term 'lakṣaṇā,' the indirect meaning.

[47]

मानान्तरविरोधे तु मुख्यार्थस्यापरिग्रहे ।
मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते ॥

When the adoption of the primary meaning is inconsistent with other valid proofs, the adoption of a meaning not unconnected with the principal meaning, is called the derived meaning.

[48]

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
सोऽयमित्यादिवाक्यविवपदयोस्त्रि नापरा ॥

The derivation of meaning in the case of passages like 'that thou art' is a partial derivation, and no other, as in the case of the words in sentences like 'This is he'.

The method of comprehension excluding one part and comparing with another part in Vedāntic texts is known as '*bhāgatyāgalakṣaṇā*'. For example, in introducing now a youth seen in his childhood employing the sentence 'This is he', the word 'he' denotes the child seen in the past and the word 'this' denotes the youth now seen. While introducing the true sense of this sentence, the past time and the physical features as a child are discarded and one has the impression that the child seen in the past and the youth seen now are one and the same.

Similarly when the words of the great statements are examined in this manner, discarding the part 'that which is reflected united with the *antaḥkāraṇa* on account of ignorance, in the sense of the word *tvam* (you), the *caitanya* that is left and discarding the part 'that which functions as the lord in the acts of creation etc. coupled with *māyā*', in the sense of the word *tat* (that), the *caitanya* that is left are single entity becomes clear by means of the word '*asi*'. This has to be borne well.

[49]

अहं ब्रह्मेति वाक्यार्थबोधो यावद्दृढीभवेत् ।

शमादिसहितस्तावदभ्यस्येच्छ्रवणादिकम् ॥

Until the meaning of the sentence "I am Brahman" is firmly understood, one should possess control of mind etc., and practise hearing etc.

The word *śamādi* stands for tranquility, self-control, not thinking of sensual objects, ideal forbearance,

constant practice of fixing the mind in God and faith. The word *śravaṇādīkam* refers to listening (*śravaṇa*), reflection (*manana*) and concentration (*nididhyāsana*). The main target of Vedānta is to get the experience "I am Brahman" and be firm in that state. The preceptor after explaining the pupil the import of the great statement, instructs him how long the practice should be made. One has to practise reading and listening to the scriptures, reflection and meditation. One has to practise tranquility etc. Then only he will be able to attain Brahman by the grace of the preceptor.

[50]

श्रुत्याचार्यप्रसादेन दृढो बोधो यदा भवेत् ।
निरस्ताशेषसंसारनिदानः पुरुषस्तदा ॥

When one acquires firm understanding (of the above sentence), then he is entirely free from phenomenal condition and its cause.

[51]

विशीर्णकार्यकरणो भूतसूक्ष्मैरनावृतः ।
विमुक्तकर्मनिगलः सद्य एव विमुच्यते ॥

Having destroyed all ends and means, unconditioned by the subtle elements, and free from the bonds of action, one is immediately liberated.

Gross body is produced in the universe endowed with names and forms by the union of the five elements. Similarly by the subtle principles the subtle body endowed with mind, intellect and ego is produced. These two unite and produce varied experience. The *vāsanās* get added and the ego grows up. When the veil of ignorance and the ego are warded off one gets realization of the soul and gets released from the bondage of deeds.

[52]

प्रारब्धकर्मवेगेन जीवन्मुक्तो यदा भवेत् ।
किञ्चित्कालमनारब्धकर्मबन्धस्य संक्षये ॥

When one becomes liberated while living by the destruction of the bondage of past actions not yet ripe for enjoyment, he remains as such for a short time by virtue of his past actions which have brought about his present life.

When the fruits of past actions are not yet ripe for enjoyment, that state is known as *sañcitakarma*. When it becomes ripe it becomes *prārabdhakarma* and one has to experience it. But a wise person liberated while living, gets rid of all the *sañcitakarma*. But he does not get liberated from the body. He has to live for sometime in order to experience the *prārabdhakarma*. It is just like an arrow discharged from the bow reaches the target and cannot be withdrawn. One may refrain from discharging an arrow. Hence it is necessary to enjoy the fruits *prārabdhakarma*.

[53]

निरस्तातिशयानन्दं वैष्णवं परमं पदम् ।
पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते ॥

(Thereafter) he attains absolute liberation without any more birth, which is of the nature of unsurpassed bliss, namely, the supreme abode of Lord Viṣṇu.

'*Kaivalyam*' denotes oneness without duality. It is equated here with the abode of Lord Viṣṇu. It is that state from which there is no need to return and is free from rebirth.

श्रीगणेशाय नमः ।

ओं नमो भगवते वेङ्कटेशाय ।

श्रीगुरुभ्यो नमः ।

॥ श्रीरामजयम् ॥

॥ श्रीगुरुप्रपत्तिः ॥

ŚRĪ GURUPRAPATTIḤ

*Kuṭumba Śāstrī**

यत्पादपङ्कजरजः परिपूतमेतत् -

श्रीभारतं विजयते बहुशः कृतार्थम् ।

श्रीकाञ्चिपीठविलसद्यतिराजराजं

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

1. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, the greatest pontiff of Śrī Kāñcī Kāmakōṭi Pīṭham, because of the dust of whose lotus-feet this great land of India is made pious and is repeatedly blessed.

Note: The Ācārya travelled on foot and made several circumambulations of our motherland on foot.

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श्रीमज्जगद्गुरुजयेन्द्रसरस्वतीति
 तच्छिष्यभूतविजयेन्द्रसरस्वतीति ।
 शिष्यप्रशिष्ययुगलेन सुसेव्यमानं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

2. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is well served by his disciple Śrī Jayendrasarasvatī and by his disciple's disciple Śrī Vijayendrasarasvatī.

मूर्तिः कठोरतपसा तनुरप्यधृष्या
 दृष्टिप्रसन्नमधुरा करुणामयी च ।
 स्फूर्तिः परात्मविषया प्रतिभाति यस्य
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

3. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, whose form is lean because of strenuous austerities and who is yet indomitable, whose look is peaceful, sweet and full of compassion and whose contemplation is on the supreme Reality.

शान्ताकृतिः शममयी च वचःप्रवृत्तिः
 शान्तं मनोऽथ गमनं हसनं च शान्तम् ।
 शान्ते कृपापरवशे नयने च यस्य
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

4. I take refuge in the preceptor, Śrī Candrasekharendrasarasvatī, whose appearance is peaceful, whose manner of speech is peaceful, whose

mind is peaceful, whose gait and smile is peaceful, and whose eyes are peaceful and filled with compassion.

कान्तैर्मृदुक्तिनिचयैर्मृदुदर्शनाद्यैः

भीमैः कठोरचरणैर्यमसंयमाद्यैः ।

यो राजतेऽभिगमनार्ह इवाप्रधृष्यः

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

5. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is accessible because of his sweet and gentle manner of speech and soft glances, and who yet seems invincible because of his strenuous and awe-inspiring *yama* and *saṁyama*.

Note: *yama* is a technical term of *Yogaśāstra*; *ahimsā* = non-injury, *satyam* = speaking truth, *asteyam* = non-stealing, *brahmacaryam* = celibacy, and *aparigrahaḥ* = non-acceptance of offerings; these are called *yamas* in the *Yogaśāstra*; *saṁyama* means self control.

‘मूर्तं तपः’ ‘प्रसरणात्मक एष धर्मः’

‘ज्ञानं हि गन्त’, ‘चलनात्मकमस्ति तेजः’ ।

इत्थं यमेव कलयन्ति जना अजस्रं

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

6. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, whom people feel to be *tapas* embodied, *dharma* that is living and moving, knowledge that walks and effulgence that moves.

लोकाभिरक्षणपरामभयात्मिकां यः

मुद्रां च दण्डमुभयोः करयोर्विबिभ्रत् ।

शान्तः परात्मनि रतो विलसत्यजस्रं

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

7. I take refuge in the preceptor Śrī Candraśekharendrasarasvatī, who remains established forever in the supreme Reality, who is peaceful, who rises one hand in protection of all mankind, and holds the monk's staff in the other.

Note: The Ācārya was consistently very particular in holding the staff as ordained in the *śāstras*.

रुद्राक्षहारनिचयोऽस्ति गले पवित्रे

भस्मापि फालफलके तुलसी च शीर्षे ।

दावात्मकोदघटश्च करे हि यस्य

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

8. I take refuge in the preceptor Śrī Candraśekharendrasarasvatī, on whose neck are rows of sacred *rudrākṣa* necklaces, on whose forehead is the auspicious ash, on whose head is *tulasī* and in whose hand is a water-pot made of wood.

Note: The Ācārya introduced wooden utensils for his personal use. Also, he is used to wear huge number of garlands of *tulasī*, *bilva* and lemons on his head in his own characteristic way.

प्राप्ताभयो जनभयादिव संवृताङ्गः
 कोष्ठे क्वचित्प्रकटितार्धशरीरकान्तिः ।
 ध्याने रतो हिततमे सततं य आस्ते
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

9. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī who remains always in meditation on the supreme Reality sitting in the corner of a room constraining his body and revealing only a part of it through some window or the other as though out of fear from people, though he has attained the state of fearlessness.

Note: During the Ācārya's stay at Śivasthānam his near invisible posture became wellknown to his devotees.

अन्नादिकोशमिह यः प्रविलाप्य सूक्ष्मे
 सर्वान्तरे स्थिरपदो दहरे सुसूक्ष्मे ।
 अद्वैतमेकमवलम्ब्य लसन्तमीड्यं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

10. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī the revered one, who having dissolved the gross bodies such as *annamayakośa* etc., into the subtle one and having fixed himself steadily in the most subtle ether called '*dahara*' shines forth embracing the one Reality without a second.

Note: In the *Taittirīyopaniṣad* five sheaths namely, *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya*, and *ānanadamaya* are described in detail. It is also described that every succeeding sheath is internal and subtle with regard to the previous sheath. *Dahara* is

the cavity in the heart. Meditation of *dahara* as Brahman is enjoined in the *Upaniṣads*.

एकं दिवतीयरहितं परमार्थसत्यं
 स्थूलादिसर्वजगतः प्रविलापसिद्धम् ।
 दृष्ट्वा हि यः स्मितमुखोऽस्त्यतिलोकदृष्टिः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

11. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī whose uncommon looks and smile reveal his inward experience of the ultimate Reality that is one without a second, that is transcendently real and attained by dissolving the gross world into it.

यस्यैव वामनशरीरधृतो गुणाब्धेः
 त्रैविक्रमो हि महिमा विशदीकरोति ।
 ब्राह्मस्य दीप्ततपसो महिमातिरेकं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

12. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, the ocean of good and auspicious qualities, who possesses a small and short figure, but whose greatness which fills all the three regions, establishes the glory of severe penance made on *Brahman*.

Note: The terms "*vāmana*" and "*trivikrama*" signify the two forms of one and the same Viṣṇu in his fifth incarnation. The first one is short and the second one is so vast that it filled all the three worlds. These terms are used to describe the physical form and the glory of the *Ācārya* respectively.

ओंकारतत्त्वमनिशं हृदि भावयन् यः

प्राणान्निरुध्य हृदि सुस्थिरकायदृष्टिः ।

निर्वातदीप इव भाति सुदीप्तमूर्तिः

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

13. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī who shines steadily poised like the flame of a lamp that is undisturbed in the absense of wind, and whose form is thus effulgent on account of his stopping the breath through *prāṇāyāma* and attaining steadiness in body and looks, and who remains in contemplation upon the supreme Reality which is revealed in the letter "om" in his mind.

निर्व्याधिदेहविभवं शतपूर्णमायुः

संजीव्य दर्शयति यो गुरुर्योगसिद्धिधम् ।

नानश्नतोऽस्ति न च केवलमश्नतश्च

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

14. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who having lived a full life of hundred years demonstrates the greatness of *yoga* which is attained only by one who is neither indulgent in worldly objects nor shies away from them, putting them to the uses of necessity.

शान्तानि सत्त्वगुणवैभवमण्डितानि

तेजोमयानि करुणारसपूरितानि ।

योऽलौकिकानि बहतीह सुवीक्षितानि
श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

15. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī whose looks are transworldly, peaceful, fully adorned with *sattvaguna*, radiant and overflowing with compassion.

संविन्मये महसि निर्गुणनित्यसत्येऽ -
दैवते सदाकृतपदः श्रुतिगोचरे यः ।
अव्यक्तहासपरितुष्टदृगेव भाति
श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

16. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī who sports an inexplicable smile and whose eyes are effulgent because of the joy of having established himself in the Reality which is of the nature of consciousness, which is the eternal truth without any attribute, which is one without a second and which is the content of the Upaniṣadic teachings.

संन्यासधर्मनिचयस्य पुराणशास्त्र -
रामायणादिपरिदर्शितमौनिवृत्तेः ।
काले कलौ निरुपमाननिदर्शनं यः
श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

17. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who stands as an exceptional and matchless example of the "muni-hood"

described in the *Purāṇas*, *Śāstras*, and the *Rāmāyaṇa* and who exemplifies the code of conduct of a *sannyāsin* during the present times of *kali*.

कर्मिष्ठतां सकलसत्पुरुषेषु तन्वन्
 वेदोक्तधर्ममखिलागमतन्त्रभेदान् ।
 संख्यापयन् विजयतेऽपरशङ्करो यः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

18. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is truly Śaṅkara come again inspiring all good people to perform various rituals enjoined in the *Vedas* and explaining the *dharma* envisaged in the *Vedas* and making known the significance of the *Āgamas* and the *Tantras*.

अद्वैततत्त्वममलं भुवि संविवृण्वन्
 सच्छिष्यजातमनघं निखिलासु दिक्षु ।
 संस्थापयन् विजयतेऽपरशङ्करो यः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

19. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī who is truly Śaṅkara come again explaining the faultless truth of Advaita and establishing a multitude of disciples in all directions of the world.

भाषादिभेदबहुलं जनजीवनं यः
 सानातनेन महता हितधर्मदाम्ना ।

संयोजयन् विजयतेऽपरशङ्करार्यः

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

20. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is truly Śaṅkara come again inculcating the sense of unity among people by propagating the auspicious *sanātana dharma* and thus reminding the people of their commonness who otherwise stand divided by distinctions of language, caste and several other factors.

भूमिं भ्रमन् प्रचुरयन् सकलांश्च वेदान्

अद्वैतमेव कथयन् प्रथयन् स्वधर्मम् ।

सम्बोधयन् जनततिं परशङ्करो यः

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

21. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is truly Śaṅkara come again and who tours the nation, popularises Vedic studies, preaches Advaita, establishes *svadharma* and enlightens the common man.

बाल्ये च दैवघटनात् शुभकामकोटि-

माठाधिपत्यगुरुतां गुरुणा नियुक्तः ।

स्वीकृत्य विश्वविदितं हि मठं चकार

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

22. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who has been made to fulfill the arduous duty of heading the Kāñcī Kāmakoṭi

Math at a very young age by his *guru* under unexpected and accidental circumstances, and who having accepted it has, indeed, made the Math known to the entire world.

सञ्चारपूतभुवनं भुवि दीप्तकीर्तिं
 साक्षात्कृतागमवचः प्रतिपाद्यतत्त्वम् ।
 सान्निध्यमात्रशमिताखिलकल्मषौघं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

23. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who has sanctified this world by his tours, who is endowed with glory and fame, who has directly experienced the Reality which is described by the Upaniṣadic texts and who by his mere presence washes away all kinds of sins.

कार्यं सदैव निगमागमपोषणादि
 धार्यं सुबिल्वतुलसीदलमालिकादि ।
 हार्यं च भक्तजनतादुरितं च यस्य
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

24. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī for whom activity is always directed towards the furtherance of Vedic and Śāstraic studies, for whom the garlands to be worn are of the holy leaves of *bilva* and *tulaṣī* and for whom the thing to be destroyed is the sin of his disciples.

योऽनेकशो विहितपावनपादचारः
 तीर्थानि नैजतपसा परिपावयन् हि ।
 तीर्थाधिको विजयतेऽखिलतीर्थमूर्तिः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

25. I take refuge in the preceptor Śrī Candraśekharendrasarasvatī, who is indeed an embodiment of all the *tīrthas*, who shines forth as a person more pious than all the *tīrthas* and who makes the *tīrthas* themselves more pious by bathing in them, during his several pilgrimages and circumambulations of the country by foot.

Note: *tīrtha* means places of holy water.

Cf. bhavadvidhāḥ bhāgavatāḥ tīrthabhūtāḥ
 mahītale
 tīrthīkurvanti tīrthāni svāntasthena gadābhṛtā.

पाण्डित्यमेदुरमतीन् स्वसभास्थलीषु
 सम्बोधयन् विशदयन्निगमार्थतत्त्वम् ।
 नैजं प्रकाशयति यो गुरुमूर्तिरूपं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

26. I take refuge in the preceptor Śrī Candraśekharendrasarasvatī, who reveals his true form of *Dakṣiṇāmūrti*, the form of Śiva as wisdom incarnate, by such acts as convening eminent scholars for discussion and addressing them and by elucidating the true significance of the meaning of the *Vedas* and the *Śāstras* to them.

Note: It is in the good experience of Pundits that quite often they were unable to answer the questions posed by the *Ācārya* during *śāstraic* conventions. At the end he used to clarify them himself.

श्रीशाङ्करं शिवतमं मतमात्मभेद -
 धिक्कारधीरमनृतं निगमान्तसिद्धम् ।
 अद्वैतमत्र गदितुं हि कृतावतारं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

27. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī who has manifested himself in this world to teach us the Advaita (i) which was propounded by Śrī Śaṅkara, (ii) which is the most auspicious of all philosophies, (iii) which alone is competent in refuting the difference between the *jīvātman* and the *paramātman*, (iv) which is as sweet as nectar and (v) which is established by the *Upaniṣads*.

कामाक्षिदिव्यचरणे सततं ह्युपास्ते
 कामांश्च भक्तजनताभिमतान् ददाति ।
 यः कामकोटिमठपोऽपि निरस्तकामः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

28. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who always worships and meditates upon the divine feet of Kāmākṣī, who fulfills all the desires (*kāmas*) of his devotees, who heads the Kāma Koṭi Pīṭha and who yet remains without any desire.

अद्वैतमेव वचने चरणे स्वचित्ते
 सन्देशशंसनविधौ हितबोधने च ।
 अद्वैतमूर्तिरिह यो विलसत्यजस्रं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

29. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who possesses unique uniformity of thought, word and action, and who gives messages of good counsel prompted by his own convictions and practice in a unique way. Indeed, he exists forever as *Advaita* personified.

यत्पादसेवनमलभ्यपदाप्तिहेतुः
 यद्दर्शनं सकलदर्शनसिद्धिहेतुः ।
 यद्भावनं शुभदमीप्सितलाभहेतुः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

30. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, serving whose feet endows one with the most unattainable and coveted positions, seeing whom is to see all that is to be seen, contemplating upon whom gives one all auspiciousness and enables one to attain all that is desired.

आचार्यशेखरमेयतपः प्रभाव -
 मानन्दकन्दलितचारुगभीरवक्त्रम् ।
 शिष्याभयैकवरदानरतं महान्तं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

31. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is the *Ācārya* par excellence, who possesses the power of *tapas* in abundance, whose face is both majestic and beautiful with bliss permeating through every pore, who is indulgent in offering the boon of fearlessness to his disciples, and who is great in every way.

आवृत्तचक्षुरिह यस्सकलं प्रपञ्चं
 स्वप्नात्मकं परिमृशन् कुरुते च कार्यम् ।
 साक्षीभवन् स्वकरणादिमुचेष्टितस्य
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

32. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who having turned his eyes inward, experiences the entire world as a dream and who yet performs all his actions, distancing himself as the witness of his own good deeds performed by his physical and mental faculties.

यो ह्येकरूपनिजजीवितदर्शनेन
 सम्पूजितोऽस्ति सकलैः स्वजनैः परैश्च ।
 वाग्यामकश्शमदमादिगुणस्वरूपः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

33. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is manifest as the personification of qualities like *śama* and *dama*, who has been adored by all his disciples as well as by others, and who maintains silence; and who has thus silenced his critics, by exhibiting his uniform and consistent life-style.

Note: Control of the internal organ (mind) is called *śama* and control of the external organs such as eye *etc.* is called *dama*.

यस्यैव जीवनमिहास्ति शताब्दसाक्षि -
 धर्मप्रचारपरिपालनबद्धदीक्षम् ।
 आध्यात्मिकस्वपरिरक्षणदक्षदक्षं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

34. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, whose life is totally committed to the protection and propagation of *sanātana dharma*, whose life most competently protects our spiritual wealth and whose life stands as witness to the full span of the twentieth century.

संसारतापपरितप्तजनालिदुःखं
 हर्तुं स्वयं परिजहार भवाख्यबन्धम् ।
 कारुण्यपूरपरिशीतलसौम्यदृष्टिः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

35. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who has cut asunder the knot of *samsāra*, for the sake of relieving the people who have been afflicted by the disease of *samsāra* and whose looks are warm and friendly with compassion overflowing them.

आढ्ये धनेन रहिते विदुषां वरिष्ठेऽ -
 विद्वज्जने युवजनेऽतिवयस्कदेहे ।
 संस्कारमात्रमुपलक्ष्य करोति चित्तं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

36. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who cares equally for the wealthy and the poor, the scholar and the illiterate, the young and the old, whatever one may be, only if he is of good conduct.

सर्वं च भक्तगदितं कटुदुःखजातं
 शृण्वन् सदा परिमृशन् तदपायहेतुम् ।
 मार्गं दिशन् यतिवरो हि महाकुटुम्बः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

37. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who listens to the woes of his disciples, who contemplates on remedies to relieve them of their sorrows and who instructs the disciples accordingly and is indeed, therefore, the head of a large family though he remains a *sannyāsin* himself.

देशं भ्रमन् धनचयं परिगृह्य यच्छन्
 सन्तोषयन् जनततिं स्वपितेव पुत्रान् ।
 यो राजते यतिवरो वसुधाकुटुम्बः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

38. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who being a *sannyāsin* himself, has the whole world for his family, because of his perigrinations around the country, collecting and then giving away money, and making people happy as a father does his children.

मुक्तोऽपि सन् भुवनसंग्रहहेतुना यः
 कर्माणि सर्वजनताहितदान्यसक्तः ।
 कुर्वन्निदर्शयति नैजजगद्गुरुत्वं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

39. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who being liberated himself, performs, in a detached manner, actions that are good to all people, with a view to teach the world the truth about dispassionate action and who thereby justifies his status as *jagadguru* or the teacher of the world.

पूर्णं वयः तदुपदेशविधिश्च पूर्णः
 पूर्णं तपः तदुपदिष्टपरात्मबोधः ।
 पूर्णं च कर्म य इहास्ति नितान्तपूर्णः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

40. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, whose life of a hundred years is complete, whose counselling is complete, whose penance is complete, whose exposition of the supreme Being (*paramātmān*) is complete, whose actions are complete and who is himself in every way complete.

कर्मास्ति देहधृतिलोकशुभादिहेतुः
 भक्तिर्भवे स्मरहरे सगुणे च यस्य ।
 ज्ञानं निजानुभवसिद्धिचिदेकनिष्ठं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

41. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who performs only those actions that are necessary to sustain his body and which cause good to all humanity, who offers his devotion to the manifest form (*saguṇa Brahman*) in the form of Lord Śiva and whose wisdom is centered round the pure consciousness which is revealed only in one's own experience.

लोकस्य यो हितकरोऽस्ति सुकर्मयोगी
 स्थाणौ कृतात्मशरणो ननु भक्तियोगी ।
 साक्षात्कृतात्मविभवः खलु बोधयोगी
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

42. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is considered an exemplar of *karmayoga* because of the actions he performs for the good of the society, Who is considered an exemplar of *bhaktiyoga* because of his surrender to Lord Śiva and who is considered an exemplar of *jñānayoga* because of his direct perception and experience of the *ātman*.

Note: These three *yogas* which are considered to be mutually complimentary are well described in the texts like the *Bhagavadgītā*. The *Ācārya* is described as an exemplar of all the three *yogas*.

ज्ञानादियोगनिरतौ वरसम्प्रदाय-
 रक्षाविधौ शमदमादिगुणप्रकर्षे ।
 स्वेनैव राजति समो य इहादिवतीयः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

43. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is peerless and can be matched with himself alone in his mastery of the many kinds of *yoga*, in his protection of the varied and great traditions and in his possession of an abundance of virtues such as *śama* and *dama*.

आडम्बरं न सहते न च राजतन्त्रं
 स्वीयप्रयोजनकृतं परिसेवनं च ।
 अङ्गीकरोति कारणत्रयसेवनं यः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

44. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is intolerant of pomp and show, who is disinterested in politics, who does not accept service rendered to him with self-interest, who is pleased to accept only such services rendered to him by all the three instruments of services, namely, mind, speech and body.

एकान्त वाससुखितो जनसंकुलेषु
 देशेषु वासमपि यो बहुशश्चकार ।
 दिग्भ्रान्तदुःखिजनतापथदर्शनाय
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

45. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, whose preference is to enjoy solitude, but who stays in crowded cities also for long periods often, in order to guide mankind which is in distress because of its loss of direction in life.

श्रीशङ्करार्यचरितं ह्यतिलोकवृत्त -
 माश्चर्यकारि मनुजैर्विदितं कथेति ।
 सत्यापितं भवति यस्य च दर्शनेन
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

46. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, perceiving whom one is convinced of the truth of Śrī Śaṅkara's life which is otherwise so wondrous and superhuman that it might be considered a myth by people.

यो बालको निजसुवर्णमयीं विभूषां
 दत्त्वा नु चोरमथ तत्पतिमेव चक्रे ।
 स्वान्ते सदा कलयते च हरस्य तत्त्वं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

47. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who in his boyhood gave away his gold bracelet to a thief, thus making the thief the owner of the jewel and who always contemplates upon the incident to understand the philosophical significance of the divine robber, Hara.

वर्षे त्रयोदशतमे सुकुमारभावे
 मूर्धाभिषेकमहितो वरकाञ्चिपीठे ।
 स्वीकृत्य भारमतुलं विधिवद्धार
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

48. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who having taken the responsibility of being the head of the great *Kāñcī Pīṭha* having been consecrated at a tender age of thirteen, holds his office strictly according to the prescriptions.

दुग्धाशया घटगलार्पितकण्ठदेशं
 प्राणाशया परिलुठन्तमिवाखुभोजम् ।
 सांसारिकं हि दयते हतबन्धनो यः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

49. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who having cut the knot of *samsāra* feels compassion for people who, like the cat that has put its head into the milk pot, greedily, and then rolls on the floor and struggles for life, have entangled themselves in *samsāra* and are struggling to be free.

सिंहासनं सुरुचिरामलवस्त्रकोटिं
 ग्रैवेयकादिनिकरं च किरीटकं यः ।
 पीठाधिपोचितमपीह तृणाय मेने
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

50. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who was indifferent to the throne, the colourful garments, the many types of necklaces and the crown, even though the heads of the maths are permitted to put them to use.

तुर्याश्रमेऽपि महितं निजदेशदास्य-

मुक्तिप्रदं जनहितं खलु 'खादि' वस्त्रम् ।

धृत्वा महोद्यमकृते विदधे य आशीः

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

51. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who in spite of having entered the fourth *āśrama*, the state of *sannyāsa*, extended his blessings to the struggle for the freedom of our country by wearing clothes of khadi, the cloth that is held in high esteem, an effective tool for the liberation from slavery, and which is the best for the welfare of the society.

Note: The *Ācārya* wore exclusively khadi clothes till he attained *siddhi*.

वेदस्य रक्षणपरो विधिवत् विधिज्ञः

कृत्वा निधिं तदुचितं बहुशिष्यसङ्घान् ।

सम्प्रेर्य नष्टसदृशास्सुररक्ष शाखाः

श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

52. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who being intent in protecting the *Vedas* is most competent in doing so, has constituted a huge trust for this purpose, who has

inspired many to undertake the *adhyayana* of *śākhās* that are on the verge of extinction and who has thereby succeeded in protecting several such *śākhās*.

यस्सर्वधर्मसमभावनयातिधर्मा
 धर्मे स्वकेऽभिरतिमेव सदाभिचष्टे ।
 धर्मान्तरग्रहणकर्मणि हेत्वभावात्
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

53 I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who having transcended all *dharmas* and who holds all religions in all equal vision, always propogates one's pursuance of one's own specific religion alone, for want of any good reason to convert from one religion to another.

वर्णेष्ववान्तरविभागशतेषु सत्सु
 वैवाहिकादिसमयं दिशति स्वके यः ।
 सङ्घस्य सर्वगणवृद्धिमपेक्षमाणः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

54. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who advocated alliances of marriage within one's own community in a society where several hundreds of communities exist, only with a view to protect each and every group within the larger whole of the society.

वर्णाश्रमादिपरिरक्षणदीक्षितो यः
 कारुण्यदृष्टिकरणे न विवेक्ति कञ्चित् ।
 लोकस्य दृष्टिमनुसृत्य निजां च दृष्टिं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

55. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who in spite of being committed to the protection of *varṇas* and *āśramas*, never shows any disparity in his compassion to any one and who thus reconciles his individual point of view and the social point of view in an amicable way.

Note: From the point of view of *Ācārya*, who is liberated while living, *varṇas* and *āśramas* are irrelevant. But from the point view of the world they are very much relevant to uphold Śāstraic instructions and to maintain the equilibrium. The *Ācārya's* point of view is *pāramārthika* whereas the point of view of the world is *vyāvahārika*. He has reconciled both these seemingly opposite views in his own unique way.

देवालयेषु सततं सुम-धूम-दीप-
 नैवेद्यनिर्मितिकृते च दिदेश दातुम् ।
 शालीश्च रूप्यकचयं विभवानुसारं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

56. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who has called for the donation of rice and money according to one's capacity for the offering of flowers, *dhūpa* and *naivedya* in the temples.

काञ्चीपुरे महति यो विचरन् स्वकीय-
 वासादिना प्रकटयन् स्थलगौरवादि ।
 जीर्णान् हि देवनिलयान् सुपुपोष नित्यं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

57. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who has helped the renovation of the dilapidated temples in Kāñcīpuram by such methods as wandering in the city, and by himself staying in them for some time to highlight the greatness and auspiciousness of these temples.

Note: During the *Ācārya's* memorable stay at Śivasthānam, it was in the experience of the visiting devotees to enquire about the place of his stay and to search for and locate it with great difficulty.

सर्वार्थसिद्धिदमथो मनसि प्रसाद-
 सन्धायकं श्रुतिलयादियुतं च विष्णोः ।
 सङ्कीर्तनं कलिहरं दिशतीह सर्वान्
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

58. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who advises all to perform the musical rendering of the names of Viṣṇu - *saṅkīrtan* of Viṣṇu - which gives all things desired, which gives solace to the mind, which is suited to *śruti* and *laya* and which is the destroyer of "kali"

सन्दर्शनागतजनैस्सह भाषमाणः
 योऽज्ञातहेतुकतया प्रतिपद्य मौनम् ।
 सर्वान् समागतजनान् चकितान् विधत्ते
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

59. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, whose sudden withdrawal into silence even in the middle of conversations with visitors, leaves people around him wonder-struck.

कामाक्षिपूजनविधौ विरतिं गतायां
 नामावलावथ तदर्चनतत्परं यम् ।
 दृष्ट्वा पुरोहितजनः पुनरेव वक्ति
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

60. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who continues to perform *arcanā* (worship) even after completion of the *nāmāvalī* during the ritualistic worship of Kāmākṣī and thereby causes the priests to chant the *nāmāvalī* again.

हस्तद्वयेन हृदये निहितेन बिम्बं
 व्यासस्य पूजनकृते प्रणयन् बभौ यः ।
 अद्वैतगाङ्गजलनेतृभगीरथामः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

61. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is hailed as

Bhagīratha bringing down to us the Advaita Gaṅgā, while holding the idol of Vyāsa against his chest and taking it to the place of worship during Vyāsa-pūjā.

यः स्वामिनाथभगवान् प्रणवं स्वपित्रे
 सर्वात्मकाय जगतां गुरवे दिदेश ।
 तस्यैव रूपमपरं मनुते जनो यं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

62. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī whom people consider to be a manifestation of Lord Svāminātha who initiated his father Lord Śiva, the teacher of all the worlds, into the meaning of the mystic *praṇavopāsana*.

Note: It may be noted that the name of the *Ācārya* before he was initiated into the *saṁnyāsa* was Svāmināthan.

पद्भ्यां चरन् भारतभूमिमनेकवारं
 सम्पाद्य शिष्यधनमद्भुतसंख्यया यः ।
 सम्भाव्यमेव सकलं जगतीति शास्ति
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

63. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who has shown that nothing is impossible in this world by his walking across the length and breadth of this vast land on foot several times, and thus earning an abundant wealth of devotees all over the country.

वेदोक्तधर्मचरणे प्रतिषिद्धहानौ
 विद्यासु च श्रुतिशिरःप्रतिपादितासु ।
 ब्रह्मापरोक्षकरणे सुनिदर्शनं यः
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

64. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who is exemplary in conducting the rituals enjoined in the *Vedas*, in abandoning the actions condemned in the *Vedas*, in undertaking the *upāsanas* prescribed in the *Upaniṣads* and in attaining the realisation of Brahman.

यस्यैव दीप्तवपुषः परमात्मदृष्टेः
 मुक्तात्मनो विगलिताखिलबन्धनस्य ।
 अग्रे स्थितो हि मनुते स्वमतीव धन्यं
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

65. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, who possessess a glowing physical structure, whose vision is fixed in Paramātmān. who is liberated, whose bondages of various kinds have been destroyed and standing in whose presence one feels himself as being blessed plentifully.

यस्यैव पूर्ण-परिपूतपरात्मबोध-
 दीप्तस्य चेह सहजन्म-सहाधिवासैः ।
 धन्या चकास्ति जनता भुवि भारतीया
 श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

66. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, whose realisation of the complete and auspicious *Paramātman* has rendered him radiant, by whose contemporaneity in birth and life the humanity in India is blessed.

“योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां
सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना” ।
हृद्ये सुपद्यरचने परिचोदयस्तं
श्रीचन्द्रशेखरगुरुं शरणं प्रपद्ये ॥

67. I take refuge in the preceptor Śrī Candrasekharendrasarasvatī, the all-powerful, who having entered me in spirit has kindled my dormant capacity for verbal expression and has caused by his might the composition of these good poems.

Note: The first half of this verse forms the words of Dhruva in the *Viṣṇupurāṇa*.

यद्दिव्यपादकमले नवपद्मपुष्पैः
सम्पूजिते शिवतमे शुभदे शरण्ये ।
श्रीचन्द्रशेखरयतीन्द्रसरस्वती वः
मह्यं सदैव वरदोऽस्तु गुरुर्गर्षिष्ठः ॥

68. May Śrī Candrasekharendrasarasvatī, the greatest of all the preceptors, whose lotus feet are auspicious, the giver of all good things and the sole refuge and which are worshipped with the flowers of these new verses, grant to you and me all that is desired.

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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकाङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

न्त्येषा शङ्करभारती विजयते निर्वाणसन्दायिनी ॥

*samsārādhvani tāpabhānukiraṇaprodhūtadāhavyathā-
khinnānām jalakāṅkṣayā marubhuvi bhrāntyā*

paribhrāmyatām

atyāsannasudhāmbudhiṁ sukhakaram brahmādvayam

darśayant-

yeṣā 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.