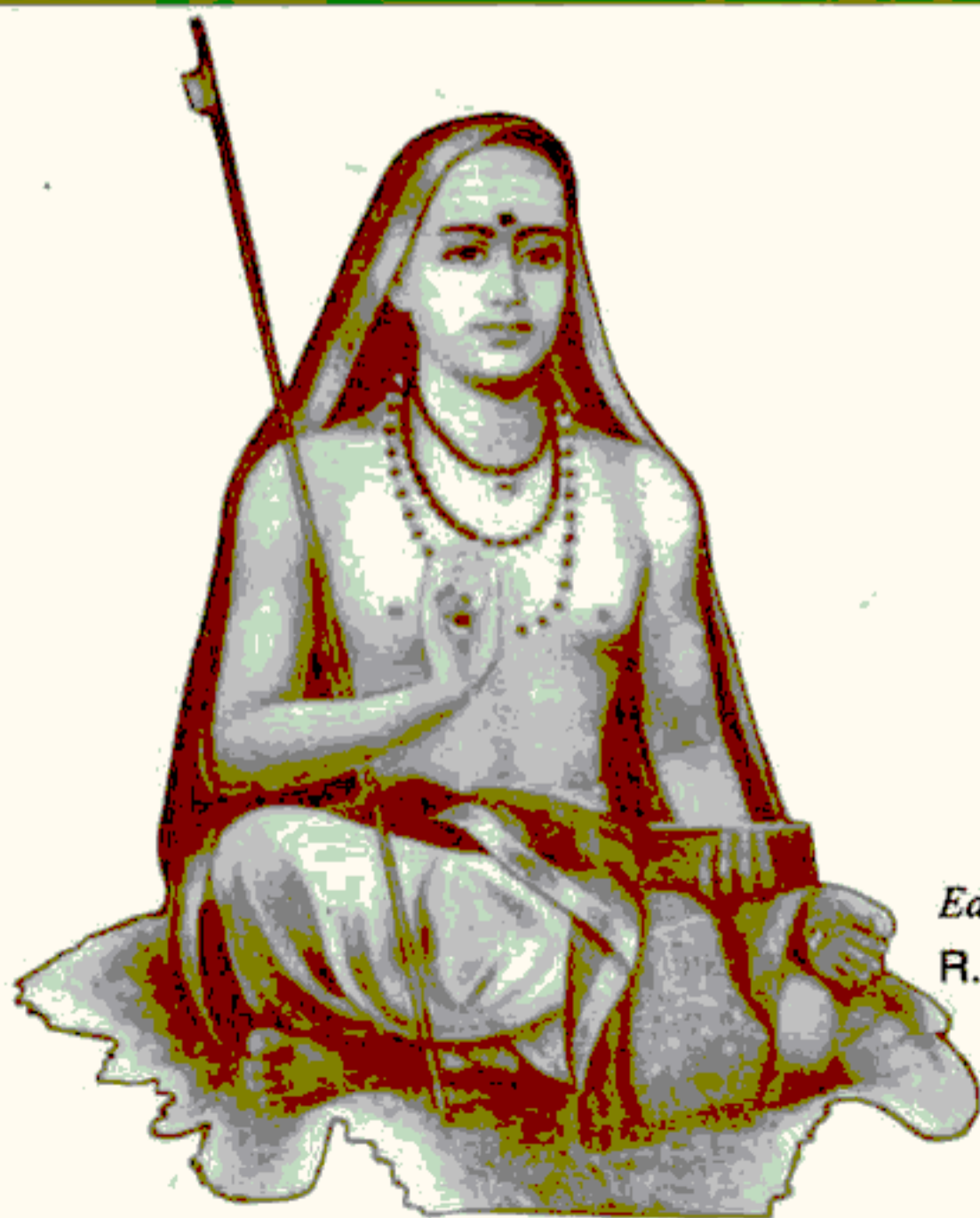


The VOICE of ŚĀṆKARA

śaṅkara-bhāratī



Editor :

R. Balasubramanian

eṣā śaṅkara-bhāratī vijayate
nirvāṇa-sandāyinī

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

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ŚĀṆKARĀ

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 HOMAGE TO ŚAṄKARA

[186]

नमः श्रीशङ्कराचार्यगुरवे शङ्करात्मने ।

शरीरिणां शङ्कराय शङ्करज्ञानहतवे ॥

*namaḥ śrīśaṅkarācārya-gurave śaṅkarātmane
śarīriṇāṃ śaṅkarāya śaṅkarajñānahetave.*

Salutations to the *guru* Śrī Śaṅkara who is of the nature of Lord Śiva, who grants auspiciousness to the embodied souls, and who is the cause of the knowledge that leads to bliss.

Nṛsiṃhāśramin

[187]

दक्षेण पाणिकमलेन विबोधमुद्राम्
 अन्येन नम्रवरदानसमर्थचिह्नम् ।
 बिभ्राण पद्मनिभनेत्र कृपाम्बुराशे
 श्रीशङ्करार्य मम देहि पदावलम्बम् ॥

dakṣeṇa pāṇikamalena vibodha-mudrām-
 anyena namravara-dānasamarthacihnam
 bibhrāṇa padmanibhanetra kṛpāmburāśe
 śrīśaṅkarārya mama dehi padāvalambam.

Oh Śrī Śaṅkara! with (i) the *cinmudrā* (symbol of knowledge) on your right lotus like hand, (ii) the *varadamudrā* (symbol of yielding all boons) on the left lotuslike hand, and (iii) possessing lotuslike eyes, Oh ocean of compassion! may you give us the good hold of your holy feet (enabling us to get *mokṣa*).

Jagadguru Śrī Saccidānanda Śivābhinava Nṛsimhābhārātī
 in the *Śrīśaṅkarācāryapadāvalambastava*

THUS SPAKE ŚAṄKARA

R. Balasubramanian

The Question of Questions

1

Philosophy is essentially inquiry, whatever be the definition of philosophy that one gives. In the Indian philosophical tradition, the term "*vicāra*" is used in the sense of inquiry. All philosophical systems, both Vedic and non-Vedic, make use of inquiry as the indispensable tool for analysis of philosophical problems—epistemological, metaphysical, axiological, and soteriological. Even systems which accept scripture as a *pramāṇa* provide an important place for inquiry. This is not surprising, because even the Upaniṣad suggests that one should inquire into, and contemplate on, the nature of the Self, the supreme Reality, after getting the scriptural instruction about it from a competent teacher; that is to say, the Vedāntic discipline of *śravaṇa*, *manana*, and *nididhyāsana* provides an important place for inquiry (*vicāra*, also called *manana*) for the purpose of realizing the highest value.

What calls for and also is worthy of inquiry must be inquired into. The objects of the world, no doubt, call for inquiry for the

purpose of explaining them. However, whether they are *worthy* of inquiry is the important question which one should ask. The Upaniṣad, and Śāṅkara following the Upaniṣad, make a distinction between Brahman-Ātman and the things of the world. The things of the world are no doubt important in our day-to-day life, and so we should know them. The knowledge which one acquires of them does not give a sense of satisfaction, for there is always the question after knowing any object, "What then?" It only means that the knowledge of the things of the world, which are finite, is incomplete, and the essential incompleteness of empirical knowledge of finite things points to the Infinite, the primal Being, whose realization alone gives one a sense of fulfilment. The Upaniṣadic seers have made the distinction between the ordinary and the extra-ordinary. While the things of the world are ordinary, Brahman-Ātman is extra-ordinary; correspondingly, while the knowledge of the things of the world is ordinary, the knowledge of Brahman-Ātman, the primal Reality, is extra-ordinary. Keeping this distinction between two kinds of knowledge, the Upaniṣad declares that the Self, the primal Reality, should be realized, *draṣṭavyaḥ*. The semblance of injunction in the word "*draṣṭavyaḥ*" is intended to convey the idea that the Self, and the Self alone, which is the primal Reality, is worthy of realization. The word "*draṣṭavyaḥ*" means *pradarśanīyaḥ*, i.e. *prakarṣeṇa draṣṭum योग्याḥ*, what is fit or worthy enough to be known. In other words, here the usage of the word "*draṣṭavyaḥ*" is in the gerundive sense and not in the imperative sense. Commenting on the *Bṛhadāraṇyaka* text (2.4.5), Śāṅkara observes:

So, the Self, my dear Maitreyī, should be realized, is worthy of realization, or should be made the object of realization. It should first be heard of from a teacher and from the scriptures, then reflected on through reasoning, and then steadfastly meditated upon. Thus only is it realized—when these means, viz. hearing,

reflection, and meditation, have been gone through. When these three are combined, then only true realization of the unity of Brahman is accomplished, not otherwise—by hearing alone.

It may be noted that, according to Śāṅkara, all the three components of the discipline—guided study (*śravaṇa*), reflection (*manana*), and contemplation (*nididhyāsana*)—are necessary to realize the primal Reality, which is extra-ordinary. If all the three are not necessary, then the Upaniṣad would not have mentioned them after declaring that the Self should be realized. In other words, the Upaniṣad first of all tells us what should be known, and then it gives information about the means by which it can be known. Here, what is worthy of knowing is the *iṣṭa*, and the means by which it can be realized is the *sādhana*. In other words, this Upaniṣadic text gives us information about the end and the means thereto, what is called *iṣṭa-sādhanatā-jñāna*. It may be noted that the Jaina and Buddhist traditions also recognize the importance of the three stages of spiritual discipline for the purpose of realizing the Truth or Reality. For example, the Jainas speak about the "three jewels" (*ratna-traya*) as the stages which a spiritual aspirant, a truth-seeker, has to go through for realizing the goal. If the object to be attained is extra-ordinary, then the discipline for inquiry must be extra-ordinary.

2

There are two places in the Upaniṣads in which the inquiry into the extra-ordinary has been highlighted. Brahman-Ātman, the primal reality, is the source, support, and end of the entire manifested world. To know it, according to the Upaniṣads, is to know everything, because it is the essence of everything. In the *Muṇḍaka Upaniṣad* (1.1), there is the dialogue between Aṅgiras and Śaunaka, which draws our attention to what is worthy of knowing. A great house-holder by name Śaunaka is desirous of

knowing the ultimate reality by knowing which everything is known. He approaches the venerable Aṅgiras with the question relating to the primal Reality. The Upaniṣadic text reads:

Śaunaka, well known as a great house-holder having approached Aṅgiras duly, asked, "O adorable sir, (which is that thing) which having been known, all this becomes known?"

Śaṅkara in his commentary on this text points out that Śaunaka has heard the traditional view of the wise that there is something by knowing which one becomes omniscient, i.e. one knows everything. There is, says Śaṅkara, justification for raising this extra-ordinary question. To quote Śaṅkara: "It is well known in our experience that there are many objects made of gold, which reveal the material unity of gold. Similarly, is there a single substance which is the cause of the whole universe of diversity, by knowing which all things become known?"

Śaṅkara considers a possible objection in this connection. Instead of asking the question, "Which is that thing, which having been known, all this becomes known?" Śaunaka should have asked, "Does such a thing exist?" It is sensible to ask, "*Which* is that thing?" only in the case of an object whose existence is already known, but not in the case of an object which is unknown. For example, it is reasonable to ask: "Which is the thing to be brought from the shelf?" and this way of putting the question implies that the thing referred to already exists. Śaṅkara's answer is that, though one may ask one after another two questions as stated above, for the sake of simplicity Śaunaka has straight away asked the question, "Which is that thing, which having been known one becomes allknowing?"

In order to answer Śaunaka's question, Aṅgiras first of all refers to two kinds of knowledge which one should acquire. The Upaniṣadic text says:

To him (Śaunaka), he said: "There are two kinds of knowledge to be acquired—the higher and the lower; this is what, as tradition goes, the knowers of the import of the Vedas say."

Commenting on the text, Śaṅkara observes that the knowers of Brahman who follow the tradition and know the purport of the Vedas speak about two kinds of knowledge, higher knowledge (*parā vidyā*) and lower knowledge (*aparā vidyā*). The higher knowledge is the knowledge of the supreme Self, and the lower knowledge is the knowledge of virtue and vice, as also their means and ends. Why is it, one may wonder, that Aṅgiras, without answering Śaunaka's question straight away, speaks about two kinds of knowledge, higher and lower. Śaṅkara in his commentary points out that the way in which Aṅgiras answers the question is not without justification and that there is nothing wrong in the answer. Aṅgiras, says Śaṅkara, follows a certain order of procedure. What has to be discarded should be known first and kept aside. What is called the "lower knowledge" is ignorance, which has to be removed, because one does not know the Truth or Reality by knowing the objects of ignorance. The rule is that the final position or conclusion should be stated after refuting the wrong views which stand as obstacles as it were to the Truth. It may be noted that, according to Aṅgiras, both higher knowledge and lower knowledge must be acquired (*dve vidye veditavye*), the former as the goal, and the latter as the means thereto.

If so, what is lower knowledge? To this, Aṅgiras' answer is:

Of these, the lower knowledge comprises the *Ṛg-veda*, *Yajur-veda*, *Sāma-veda*, *Atharva-veda*, the science of pronunciation, etc., the code of rituals, grammar, etymology, metre and astrology. Then there is the higher knowledge by which that Immutable (Brahman-Ātman) is realized.

After identifying the contents of the lower knowledge, Aṅgiras points out in the above text that the Immutable, i.e. Brahman-Ātman, is attained by higher knowledge. Śaṅkara draws our attention to the significance of the use of the word "*adhigamyate*" in the text. Ordinarily, to know a thing, say a particular place, is not necessarily to attain it. A person, let us say, who wants to go to a particular place first of all ascertains the location of the place and the direction in which one should proceed to reach it; after getting the knowledge of the place, etc., he makes efforts and reaches or attains the place. Here, knowing the place is not attaining it; and this is true with regard to every object excepting the Self. To know the Self, Śaṅkara says, is to attain it; the sense of realization does not differ from that of attainment in the case of the Highest, because the attainment of the Highest consists merely in removing ignorance, and nothing more.

It is necessary to clarify why the Vedas and its auxiliaries are said to constitute lower knowledge. It is well known that the knowledge of Brahman-Ātman is obtained through the Upaniṣads and that the latter form part of the Vedas. If the knowledge of Brahman is outside the *Ṛg-veda* and other texts, then one may object on the ground that we cannot get the saving knowledge from them with the result that we cannot attain liberation. Śaṅkara in his commentary formulates this objection presenting two alternatives both of which are undesirable. If the knowledge of Brahman-Ātman is outside the *Ṛg-veda*, etc., then the Upaniṣads will get excluded from these texts ruling out the possibility of attaining Brahman knowledge, and if they are included in them, then it is illogical to speak of higher knowledge through which the Immutable is realized as constituting a separate category different from lower knowledge.

Śaṅkara in his commentary answers this objection. First of all, he says that the term "higher knowledge" means the knowledge of the Immutable, i.e. Brahman-Ātman, which is imparted only by the Upaniṣads. The term "Upaniṣad" ordinarily means the text

or the book consisting of the assemblage of words. But it also means revealed knowledge which terminates the cycle of birth and death by destroying ignorance. Again, by the word "Veda" the meaning implied everywhere is the assemblage of words. The mastery of the assemblage of words contained in a text does not mean the attainment of knowledge which the text is intended to convey. One may, for example, memorize an entire text, repeat it several times, and quote any passage from it at any time in any context without comprehending the meaning of the passages, or possessing the knowledge of the text. Also, mere textual knowledge is of no use, because it remains only at the surface level without becoming personal or subjective. In a very important sense, knowledge or truth must be subjective; it becomes subjective when it is direct and immediate. There is the classic case of Nārada which is mentioned in the seventh chapter of the *Chāndogya Upaniṣad*. Nārada approaches Sanatkumāra for instruction. The latter asks him what he already knows so that what he does not know may be imparted to him. Then Nārada gives a long list of subjects that he has mastered—subjects ranging from the Vedas to logic, ethics, politics, and fine arts, and then makes a confession to Sanatkumāra: "Venerable Sir, I am like one knowing the words and not a knower of the Self (*mantra-vid evāsmi, na ātma-vit*). It has been heard by me from those like you that he who knows the Self crosses over sorrow. Such a sorrowing one am I, venerable Sir, help me to cross over the other side of sorrow."

Secondly, Aṅgiras in his answer specifically mentions the knowledge of Brahman-Ātman, the immutable reality. Higher knowledge can be attained only when a spiritual aspirant practises the requisite discipline, develops detachment, and gets the help and guidance of a competent teacher to understand the text. In this connection, Śaṅkara draws our attention to the distinction between performing a scripture-prescribed ritual like the Agnihotra with the help of numerous accessories subsequent to the

understanding of the text and attaining the higher knowledge from the Upaniṣadic texts. In the case of injunctive texts which enjoin Agnihotra, etc. understanding the texts alone will not do; after understanding the texts, one has to perform the ritual according to the procedure prescribed therefor. But in the case of the higher knowledge which we are discussing here, there is no scope for action after attaining the knowledge of Brahman-Ātman. All actions, declares Śaṅkara, cease simultaneously with the comprehension of the meaning of the sentences, because nothing remains to be done, apart from continuance in the mere knowledge revealed by the words of the texts. That is the reason why higher knowledge, i.e. the knowledge of Brahman-Ātman, is specifically mentioned as something different from lower knowledge.

After drawing the distinction between two kinds of knowledge, lower and higher, Aṅgiras explains the nature of Brahman-Ātman, which is the content of the higher knowledge. He says:

(By the higher knowledge) the wise realize everywhere that which cannot be perceived and grasped; which is without source, features, eyes, and ears; which has neither hands nor feet, which is eternal, multiformed, all-pervasive, extremely subtle, and undiminishing; and which is the source of all.

In his commentary on this text, Śaṅkara brings out the nature of Brahman-Ātman as set forth in this text. The immutable Brahman is *adreśyam*, i.e. not visible or perceptible, in the sense that it is beyond the scope of all the sense organs. The sense organs by their very nature are directed outward and therefore can comprehend external objects. The five senses are gateways as it were for the power of perception to move outward. Secondly, Brahman-Ātman is *agrāhyam*, because it is beyond the range of the organs of action. Also, it is *agotram* in the sense that it has no

root with which it is connected. In other words, it is the ultimate cause, uncaused cause, prime mover. Again, it is *avarṇam*, because it is devoid of characteristics or qualities. Further, it is *acakṣu-śrotram* and *apāṇi-pādam* in the sense that it is without eyes and ears, without hands and feet. Śaṅkara in this context explains why the Upaniṣad says that Brahman-Ātman is without eyes and ears, and hands and feet. The Upaniṣad in the sequel (1.1.9) says that "Brahman-Ātman is omniscient in general and all-knowing in detail." It is likely that one may think from this passage that Brahman-Ātman, like any ordinary jīva, achieves its purposes with the help of organs such as eyes, ears, etc. In order to show that what holds good in the case of ordinary human beings does not hold good in the case of Brahman-Ātman, the Upaniṣad specifically says that the supreme Reality is devoid of eyes and ears, hands, and feet. If the supreme Reality cannot be seized by anyone nor does it seize anything, what follows then? The Upaniṣad answers this question by saying that it is *nityam*, i.e. eternal or indestructible. Further, it is *vibhum*, i.e. multiformed, because it manifests itself in many forms in all the different creatures from Brahmā down to a motionless thing. Further, it is *sarvagatam* and *susūkṣmam* in the sense that it is all-pervasive like ether and extremely subtle in the sense that it is totally devoid of causes of grossness such as sound, etc. Further, this supreme Reality is *avyayam*, i.e. undiminishing. The reason for this is obvious. Since the primal Being is homogeneous and partless, the question of diminution through loss of parts does not arise. Nor is it possible for it to undergo decrease due to the loss of its treasure or valuable things, because it is *nirguṇa* and *nirviśeṣa*. Nevertheless, it is *bhūtayoni* in the sense that it is the source of all beings, moving and unmoving. Those who are discriminating and wise see this Reality everywhere, as the Self of all. The purport of this Upaniṣadic text is that Brahman-Ātman, as described above, is comprehended by the higher knowledge.

Earlier it was stated that the primal Being is the source of everything. The Upaniṣadic text now proceeds to explain with the help of familiar examples how it is the source of everything. The text reads:

As a spider spreads and withdraws (its thread), as on the earth grow the herbs (and trees), and as from the living man comes out hair on the head and body, so from the Immutable does the universe emerge here (in this phenomenal creation).

As usual, Śaṅkara's commentary on this text is helpful and illuminating. The Upaniṣad purports to show that the primal Being is both the material and the efficient cause rolled into one. It is well known to us that a spider, by itself and independently of any other auxiliary, spreads out or creates the threads for weaving the web from its own body and also, when necessary, withdraws the threads into its own body. We have also seen how the plants of various kinds grow from the earth. Also, we have noticed that from a living person hair grows from his head and body. In all these cases, there is dissimilarity between the cause and the effect. The spider which is a sentient being produces threads which are insentient; plants and trees which are living come out of the seed and the earth, which are insentient; the hair which is insentient comes out of the body of a sentient being. In the same way, the entire manifested world of sentient and insentient beings comes out of Brahman-Ātman, the non-dual Reality; that is to say, Brahman by itself, independently of anything else, is the sole cause of the manifested world. Śaṅkara remarks that the Upaniṣad gives many illustrations for the purpose of easy comprehension of the problem of creation.

After stating that Brahman-Ātman is the sole cause of the manifested world, Aṅgiras proceeds to explain the order of creation. The Upaniṣadic text reads:

Through knowledge Brahman increases in size. From that is born (the unmanifested) food. From food evolves Prāṇa (Hiraṇyagarbha); (thence the cosmic) mind, (thence) the five elements; (thence) the worlds; (thence) the immortality that is in *karmas*.

Before commenting on this text, Śaṅkara points out that there is a fixed order of creation. If creation proceeds from an intelligent being who has a purpose and also a plan in order to fulfil the purpose, then what is created by such an intelligent being cannot be erratic. It has already been pointed out that Brahman-Ātman is not only the material cause, but also the efficient cause, of the world. Usually, we speak of two kinds of causes, material cause (*upādāna-kāraṇa*) and efficient cause (*nimitta-kāraṇa*). While clay is the material cause of pot, the potter who is an intelligent being and who knows the design of the pot which he plans to produce from clay is the efficient cause. Since Brahman-Ātman is the sole Reality that exists, it has to be both the material cause and the efficient cause. The example of the spider mentioned earlier is intended to show that, though ordinarily the material cause is different from the efficient cause, it is quite possible for one and the same entity to play the role of the twofold cause. As an intelligent being, the spider which weaves the web through the threads is the efficient cause; and since the material for the threads it produces belongs to and comes from it, it is also the material cause. The same logic holds good with regard to Brahman-Ātman. Since Brahman-Ātman is the only entity that exists prior to creation, there is no other entity to play the role of the material cause for the world. Also, by virtue of knowledge or intelligence it possesses, it is the efficient cause of the world. So, Brahman-Ātman, according to the Upaniṣad, is both the material and the efficient cause rolled into one (*abhinna-nimitta-upādāna-kāraṇa*). There is yet another point to which Śaṅkara draws our attention.

One should not think that Brahman-Ātman has created the entire world at one stretch. Creation, says Śaṅkara, has taken place not only according to a fixed order, but also gradually following an order of succession. The Upaniṣadic text stated above refers to the order of creation of the manifested world from the primal Reality. Śaṅkara's commentary is helpful to understand the technical language in which the Upaniṣad speaks about the order and succession of creation.

In the context of creation, the first question that anyone would ask would relate to the potentiality of Brahman-Ātman to do the work of creation. What is the power that Brahman-Ātman is endowed with for creating the world? The Upaniṣad straight away answers this question; but the language it makes use of is baffling and unintelligible. It says: "Through knowledge Brahman increases in size." How is it possible for Brahman to increase in size? Increase and decrease in size are possible in the case of a material entity (*jada-vastu*); and anything which is subject to increase and decrease is mutable, and therefore perishable. But, since Brahman is eternal, it is not perishable. If so, how is it possible for the Upaniṣad to speak of the increase in size of Brahman? Śaṅkara in his commentary says that Brahman-Ātman, though immutable, increases in size (*cīyate*) as it were through *tapas*, i.e. knowledge, through contemplative power of the knowledge of the creation, preservation, and dissolution of the world. It means that Brahman-Ātman becomes Īśvara, the Creator-God, who is characterized by omniscience, omnipotence, etc. The second question about creation would relate to the material out of which Brahman-Ātman created the world; this question, in other words, is about the material causality of the world. The Upaniṣad says that for manifesting the world, Brahman-Ātman as the Creator-God originated food (*annam*). The word "food", says Śaṅkara, means the Unmanifested *māyā*, i.e. the seed of creation. It may be noted that Īśvara, Creator-God, is a unity of two principles—the principle of subjectivity characterized by

knowledge, desire, and volition and the principle of objectivity characterized by transformation. *Māyā*, the unmanifested food, is in the state of imminent creation. What comes first in the order of creation is *Prāṇa*, otherwise called *Hiraṇyagarbha* or *Sūtra*. It is the World-Soul, the sum total of all beings. From that *Hiraṇyagarbha* evolved *manas*. Here the term "*manas*" refers to the cosmic mind comprising volition, deliberation, determination, doubt, etc. After the *manas* came the five elements. The Upaniṣadic text refers to the five elements, some of which are gross and some others, subtle, by the term *satyam*. *Sat* refers to the gross elements, and *tyat* refers to the subtle elements. From the five elements, called *satya*, evolved the worlds (*lokāḥ*). According to tradition, there are seven worlds such as the earth, etc. and these worlds came in succession. Following the order of the evolution of creatures, beginning with men, there evolved on these worlds *karmas*, i.e. rituals, castes, and stages of life. Once the rituals made their appearance, the fruits of these rituals are unavoidable. These fruits of *karmas* are said to be *amṛtam*, i.e. immortal, because they will continue to exist as long as *karmas* continue to exist.

With a view to conclude, the Upaniṣad reiterates the nature of *Īśvara*, the Creator-God, and the created world of name and form (*nāma-rūpa-prapañca*) starting from *Brahmā*. The Upaniṣadic text reads:

He who is omniscient in general and all-knowing in detail, whose austerity consists of knowledge, from him are born this *Brahmā* (*Hiraṇyagarbha*), name-form, and food.

3

Like the *Muṇḍaka Upaniṣad*, the sixth chapter of the *Chāndogaya Upaniṣad* raises the fundamental question, "What is that thing by knowing which everything is known?" *Uddālaka* puts this fundamental question to *Śvetaketu* in order to highlight the primacy of Being and the dependent nature of the manifested

world consisting of all kinds of beings, sentient and insentient. It will be possible for us to account for the objects of the world in a meaningful way only if we push our inquiry into the ultimate source or ground of all beings. The question about primal Being is raised by fundamental ontology which is different from regional ontologies dealing with the beings of the world. The question it raises occupies the first rank. It is what Heidegger calls the widest, broadest, and deepest question. Where such a question is raised and an attempt is made to answer it, there is philosophy. Judged by this criterion, the Upaniṣadic speculation into the extra-ordinary through an inquiry which is equally extra-ordinary carries the hallmark of philosophy, and the rest of it, if not pseudo-philosophy, is second-rate philosophy fulfilling a limited purpose of our everyday life at the surface level. It may, at the best, end up as descriptive metaphysics of the Strawsonian type or of the Vaiśeṣika variety; at the worst, it may help us to sort out the problems and puzzles of life.

 ŚRĪ ĀDI ŚAṄKARA

Śrī Candrasekharendra Sarasvatī

1. The Advent of Ādi Śaṅkara

Staging a divine *līlā* that he himself had arranged, in his own mysterious way, Śaṅkara Bhagavatpāda obtained, from his distressed mother, her unwilling consent to let him become a *sannyāsin*. Seeing her only child ready to leave the home, attired as a *sannyāsin*, Śaṅkara's mother bewailed that he would have to wander about like an orphan, deprived of her loving care. Then Śaṅkara consoled her by saying:

भिक्षाप्रदाः जनन्यः पितरो गुरवः कुमारकाः शिष्याः ।
 एकान्तरमणहेतुः शान्तिर्वनिता विरक्तस्य ॥

To the *sannyāsin*, all those who offer *bhikṣā* (alms) are mothers; his preceptors occupy the place of father for him; his disciples are his sons; and the supreme peace that has to be enjoyed in solitude is his wife. And so, do not grieve that I shall be abandoned when I abandon the worldly things.

* *Ācārya's Call*, Madras Discourses (1957-1960), Part 1, published by Sri Kamakoti Peetam, Kanchipuram.

Promising to his mother that he will be at her side in her last moments, he left his house in search of a *guru*, for obtaining *praṇavopadeśa*—and *mahāvākyaopadeśa*—in order to take his vow of *sannyāsa*. He found such a preceptor in the person of Govinda Bhagavatpāda, on the banks of the Narmadā. After initiation, he went to Kāśīkṣetram as a *parivrājaka*—wandering ascetic—where *sannyāsins* are allowed to stay longer than the prescribed three nights, as it is one of the *mukti-kṣetras*.

Why is this ban that a *sannyāsin* should not stay in one place too long? Such a ban is imposed to guard against a *sannyāsin* getting involved in the worldly life of the people around him and also to guard against householders giving up their prescribed avocations and following the example of the *sannyāsin*. Another noteworthy point about the *sannyāsa āśrama* is that a *sannyāsin* should know four generations of his preceptors, who are known as *guru*, *parama guru*, *parameṣṭi guru*, and *parāpara guru*. The *parāpara guru* of Śaṅkara Bhagavatpāda was Vyāsa Bhagavān himself. The *Bhaja Govindam* of Śaṅkara may be regarded as composed in praise of Lord Govinda, and in honour of his immediate preceptor (*guru*), who bore the name of Govinda. The only persons permitted in our *sāstras* to beg are *brahmacāris* and *sannyāsins*. For the others, the state should provide employment and means of sustenance. A *sannyāsin* should set apart only a particular time for seeking alms and should be satisfied with whatever he gets within that time (*vidhivaśāt prāptena santuṣyatām*). A *sannyāsin* should take food only in the manner we take medicine to cure our disease, that is, he should only eat to live and not live to eat (*kṣudra vyādhiśca cikitsyatām*).

At Kāśī, the great Ācārya unfolded his *Bhāṣya* on the *Brahma-sūtras*, also known as the *Bhikṣu-sūtras*. This *Bhāṣya* spread throughout the length and breadth of the country through the Pandits from all the 56 kingdoms of India, who came to Kāśī

on pilgrimage and in quest of knowledge. Anxious to do something of enduring benefit to the world, Śāṅkara Bhagavatpāda could find nothing better than giving his message regarding the ultimate Truth.

Suffering is universal, and every one wishes to get rid of it and attain happiness. To get rid of suffering, no palliative having temporary effect will be of avail. The root cause of suffering must be eradicated. We can get rid of white ants only when we get at and destroy the mother insect inside the ant-hill. If we reflect on the root cause of suffering, we will find that we suffer because of the physical body. Suffering will persist so long as we retain the consciousness of our physical body. To get rid of suffering, we must get rid of our body-consciousness.

How did we get this body? We got it as a result of our previous *karmas*. Shall we get rid of the body by committing suicide? That will not help us in the least, for, to the store of unrequited *karmas*, we shall be adding the sin of suicide also. We will have to take birth again to suffer its effects. Therefore, we should assail the source of all *karmas* and negate it. When Arjuna asked why we commit sins, as if impelled by somebody (*balādiva niyojitaḥ*)—even though we do not like (*anicchannapi*)—to commit sin, Śrī Kṛṣṇa gives the answer in the verse:

काम एष क्रोध एष रजोगुण-समुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

It is *kāma* or desire for what pleases us, and *krodha* or anger, when we do not get that, that impel us to act wrongly. But what is it that rouses this *kāma* and this *krodha*? We desire or hate something outside ourselves. It is this unconsciousness of another, a second object apart from us, that rouses these passions of the mind. Hence if *kāma* and *krodha* should go, this consciousness of a second thing apart from us, the idea of duality, should vanish.

We should learn to realize that the seeming diversity of the universe, the plurality of men and things, is ultimately one and that they are all the one Paramātmān, which is hidden to the ordinary eye in the variety of the visible shapes that it takes, but which is perceived by the *jñānī*, who is not deluded by that variety.

This truth was expressed by Saint Tirumūlar when he sang:

மரத்தை மறைத்தது மாமதயானை
 மரத்தில் மறைந்தது மாமதயானை
 பரத்தை மறைத்தது பார்முதல் பூதம்
 பரத்தில் மறைந்தது பார்முதல் பூதம்.

The significance of this song is that a wooden elephant is an elephant to the child playing with it, but only wood to the carpenter. To the carpenter, the elephant-consciousness disappears in the wood. Similarly to the worldly man, the Parabrahman is hidden by the *pañca-bhūtas*—the elements that go to constitute the structural body of men and things. The *jñānī* perceives the Param—the ultimate Truth—at the back of these *bhūtas*. He is not conscious of the existence of the *bhūtas* at all. It is interesting that Śaṅkara Bhagavatpāda employed the same simile when he said:

दन्तिनि दारुविकारे दारु तिरोभवति सोऽपि तत्रैव ।
 जगति तथा परमात्मा परमात्मन्यपि जगत् तिरोधत्ते ॥

This supreme Truth that at the back of the manifold material substances and permeating them all is the supreme Brahman, is the great message of Śaṅkara Bhagavatpāda to the world. As if to reinforce it, Viśvanātha, the God of Kāśī, appeared before the Ācārya in the guise of a *caṇḍāla* (untouchable) with four dogs (representing the four Vedas), and when bidden by the Ācārya to move off from his path, the *caṇḍāla* asked him: who is to move

away, the body or the ātman? This reply made the Ācārya see in the *caṇḍāla* a realized soul, a supreme *jñānī*, and the Ācārya praised him in five memorable verses, known as *Maniṣā Pañcaka*. The last verse in this quintette is:

यत्सौख्याम्बुधि-लेशलेशत इमे शक्रादयो निर्वृता
 यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
 यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मवित्
 यः कश्चित् स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥

In this verse, Śaṅkara Bhagavatpāda speaks of that supreme ocean of bliss, a tiny particle of which makes for the delights of Indra and others and by realizing which in his tranquil mind, the silent sage is full of inexpressible joy. Being immersed in that joy, the man of perfect wisdom, who has got rid of his separatist ego, becomes *Brahman* itself and does not remain a mere *Brahmavit*.

The fact that there are still a few *jñānins* of this kind amidst us is due to this call of Ācārya Śaṅkara. He desired that, though we may not realize the full import of these verses immediately, we should make a habit of uttering them constantly so that in due time they may lead us on, may be slowly, but surely, to the realization of that supreme Paramātman.

2. The Genius of Bhagavatpāda

शास्त्रं शारीरमीमांसा देवस्तु परमेश्वरः ।
 आचार्याः शंकराचार्याः सन्तु जन्मनि जन्मनि ॥

Every one of us is anxious that he should not be born again, that he should not have another *janma*. All *sāstras* have been propounded to show the way to get rid of future births. They teach us how to bring about the cessation of the alternations of births and deaths (*punarapi jananam punarapi maraṇam*). But the *śloka* I have quoted seems to contradict this universal desire to annul

all future births. On the other hand, it seems to contain a prayer for any number of *janmas* in the future. But, the prayer also contains a threefold condition. It says, "If, in every future birth, the sheet-anchor of my faith and understanding is the *Śārīra Mīmāṃsā*, if the God I worship is Parameśvara himself, if the *guru* who will be my refuge is Śaṅkarācārya, it does not matter how many *janmas* I am to take. May these three be granted to me in life after life." This is the prayer of one among the crores of *śiṣyas* (disciples) of our Ācārya, Śaṅkara Bagavatpāda.

In a similar manner, Śaṅkara himself says in the *Śivānandalaharī*:

नरत्वं देवत्वं नगवनमृगत्वं मशकता
पशुत्वं कीटत्वं भवतु विहगत्वादि-जननम् ।
सदा त्वत्पादाब्ज-स्मरण-परमानन्दलहरी
विहारासक्तं चेत् हृदयमिह किं तेन वपुषा ॥

Let me be born as a man, as a god, as a bird, as a monkey which jumps from tree to tree, as a mosquito, or even as a worm. I do not decline any *janma* if only it is given to me to enjoy the bliss of contemplating the Lotus Feet of Parameśvara. What does it matter which form the body takes?"
(*kiṃ tena vapuṣā?*)

The heart must be pure and directed to God, though the body be ugly or even despicable. A handsome body concealing a heart devoid of devotion will only degrade human nature instead of elevating it. In fact, good men dread the prospect of another life (*punar-janma*), only because they are afraid of their heart being fouled by the enticement of the world.

God is the ocean of mercy. He loves us all. Devotion to him is the sure way to our salvation. The *guru* shows him to us and instructs us in the *sāstras* that speak about him. The *guru* is most literally our friend, philosopher and guide in the fullest sense of

that expression. In the *śloka* quoted at the beginning, the *śiṣya* prays that the *guru* for him should always be Bhagavatpāda Śaṅkarācārya. The title "Ācārya" is particularly appropriate to Śaṅkara. True, many others had also been called "Ācāryas", like Bhīṣma and Droṇa. We have also Sāyaṇācārya, Udayanācārya, Bhāskarācārya and many others. In fact the propounder of every *śāstra* went by the name of Ācārya. Regarding the qualifications of an Ācārya, it has been laid down that he is one who teaches the meanings of the *sāstras*, puts them into practice himself, and establishes others in those Ācāras.

आचिनोति च शास्त्रार्थान् आचारे स्थापयत्यपि ।
स्वयमाचरते यस्मात् तस्मादाचार्य उच्यते ॥

In respect of others like Droṇa, Bhīṣma and Caraka, the suffix "Ācārya" has to be specially added to their names. But when the word "Ācārya" is by itself used, it denotes only Bhagavatpāda Śaṅkara.

According to tradition, our Bhāratadeśa was originally divided into 56 kingdoms. (The *Bhāgavata Purāṇa* speaks of the *saptadvīpas* and of the Vedas having been current in all of them. We have references of *Mitra* and *Varuṇa* in the literature of Mesopotamia and Scandinavia). Our Ācārya traversed on foot all the 56 kingdoms of Bhāratadeśa and established the Advaita Tattva as the final truth of Vedānta. Prior to him, the Sāṅkhyas propounded the theory of plurality of *ātmans* and denied a Paramātman. The Mīmāṃsakas, on the other hand, affirmed the superiority of observing Vedic rituals (*vedokta karmānuṣṭhāna*) over *jñāna* as the means to *mokṣa*. The Bauddhas said that there was no *satya-vastu* and promulgated the *śūnya-vāda*. The Jains advanced the *sapta-bhaṅgi-naya* and adopted a shifting criterion of truth. Thus, there were as many as 72 schools of thought. When the Ācārya appeared on the scene, many of them were in conflict with one another. It was in this predicament that the *Īśāna* of

Sarva-vidyās took human form as the son of a pious Śivabhakta, Śivaguru by name, and his devoted wife, Āryāmbā. Before that event, both Śivaguru and Āryāmbā, who were yearning for a child, had an identical dream in which they were asked if they wanted a number of long living but stupid sons, or one learned child, who would, however, be short-lived. Not able to decide between the two choices, they said that they would abide by the will of God himself. Accordingly, Śaṅkara was born, destined to die in his eighth year. When he was eight years old, he confronted his mother—his father having pre-deceased her—with the dilemma of either agreeing to see him die devoured by a crocodile in the river near their home, or consenting to his renouncing the world by embracing *sannyāsa āśrama*. The first occasion, in the dream, was a dilemma relating to the birth of her child, while this one was a dilemma relating to his death. Now too, knowing not how to decide, she left the choice to her son, to do as he thought best, and the result was that the child Śaṅkara became the Ācārya Śaṅkara.

A person acquires a new lease of life similar to the old, upon his adopting the *sannyāsa āśrama* in the prescribed manner. And so, our Ācārya, who was "born again" as a *sannyāsin*, got a repetition of the eight years of life originally allotted to him. In this second lease of life, he sought a *guru* on the banks of the Narmadā, Govinda Bhagavatpāda by name. After completing his novitiate under him, Śaṅkara went to Kāśī, where he wrote the *Bhāṣyas*, *Prakaraṇa granthas*, and the *Stotras*. All the scholars of Bhāratadeśa, who came to stay in Kāśī in their pilgrimage to that holy city, listened to the *Bhāṣyas*, which they carried to their respective regions on their return. To give the seal of approval to Śaṅkara's exposition of the *Brahma-sūtras*, Sage Vyāsa, the author of *Sūtras*, himself appeared as an ordinary, old man of ugly appearance, and invited Śaṅkara to a debate, which went on without intermission for days together, neither disputant getting

the better of the other. Amazed at this, Śaṅkara's disciples discerned by their divine vision (*jñāna dr̥ṣṭi*) that the old man was none other than Vyāsa himself and exclaimed:

शंकरः शंकरः साक्षात् व्यासो नारायणो हरिः ।
तयोर्विवादे सम्प्राप्ते किङ्करः किं करोम्यहम् ॥

Śaṅkarācārya is Bhagavān Śaṅkara himself. Vyāsa is Hari, the supreme Nārāyaṇa. When these two are engaged in debate, what can we, humble attendants, do?

Vyāsa was so pleased with the exposition of his *Brahma-sūtras* by our Ācārya that he declared that Śaṅkara's teaching was the *Vedānta tattva*. Giving him another lease of life for sixteen more years, Vyāsa desired our Ācārya to travel throughout the whole of Bhāratadeśa and establish the truth of Advaita Vedānta. Our Ācārya said that his mission had been accomplished when he laid his *Bhāṣya* at the feet of the sage. But he was told that, though scholars who had gathered in Kāśī had carried the text of the *Bhāṣya* to their homelands, the Ācārya should go to those places to give *darśan* to the people living there. Thus it was that the Ācārya travelled throughout our country, and in diverse places he founded a number of shrines in which he established the worship of Śrī Cakra, dedicated to the Goddess Umā, who is the embodiment of the *Brahma-vidyā*, spoken of in the *Kenopaniṣad*.

It is worthy of note that when Buddhism, Jainism, the Sāṅkhya, and the Mimāṃsā systems of thought were prevalent and popular, in each case the philosophies that were propounded prior to it were still current. But after the advent of the Ācārya, all the earlier systems lost their hold on the minds of the people, and Advaita Vedānta, taught in the *Mahāvākyas* of the Upaniṣads, gained universal acceptance. Other schools of Vedānta that arose and are prevalent in particular parts of our country are only small

deviations of Advaita. To Śaṅkara belongs the distinction of having liquidated all other anterior systems, *vaidika* and *avaidika* alike. So conclusively convincing was the *Advaita tattva*, which he established as *parama tātparya* (the supreme import) of the Upaniṣads, that other thinkers willingly gave up their differing views, and acquiesced in it wholeheartedly. Great philosophers of foreign countries too were attracted to it in such a measure that they expressed their undisguised admiration for its sublimity. At the hands of our Ācārya's successors, Advaita Vedānta acquired an added brilliance, as it was sharpened on the grinding stone of dialectical controversies with critics belonging to other schools of Vedānta. Swami Vivekananda proclaimed, "Let the lion of Vedānta roar," and carried the message of Advaita, which he declared as "the most scientific philosophy", to America and Europe. Thus our Ācārya's *matam* became *sarva sammatam* accepted by all. The *matam*, however, was not a theory which he advanced on his own; it was the supreme Truth of the Upaniṣads that he expounded. It was *Aupaniṣadam matam*.

It is remarkable that our Ācārya established the Upaniṣadic truth of Advaita within the brief period when he was in his teens. This is a span of life very small compared to that of Śaṅkarācārya, who, treading the path of Śaṅkara, wrote his monumental *Bhāṣyas* on all the Vedas, and also to that of many other later Ācāryas who promulgated one or the other of six paths of devotion proclaimed by our Ācārya in the form of *Ṣaṅmatam* thereby earning the distinction of being *Ṣaṅmata-sthāpanācārya*. Śiva, Viṣṇu, Devī and other manifestations of the supreme Lord are worshipped by us, Hindus, everyday. The *vratas* relating to the worship of these manifestations survive in our midst today only because of our Ācārya. For, if he had not been born, Buddhism, Jainism, Sāṅkhya and Mīmāṃsā would still be flourishing in our land, and all of them together would have expelled God from the

hearts and minds of our people. If today we celebrate Śrī Rāma Navami, Janmāṣṭami, Śivarātri, Durgā Pūjā and other festivals connected with the different manifestations of the Supreme, Śaṅkara alone has made it possible. It is to remind ourselves of the irredeemable debt that we owe to our Ācārya and to express our gratitude to him for his service to our religions that we celebrate Śaṅkara Jayantī.

3. Śaṅkara's Service to Hinduism

Śaṅkara Bhagavatpāda taught us the truth that all the deities we hereditarily worship are but the manifestations of the one supreme Paramātman. He established the worship of the deities of Śiva, Viṣṇu, Ambikā, Sūrya, Vināyaka and Subrahmaṇya, all sanctified in the Vedas, and each having a specific *Gāyatrī Mantra*. If worshipped with devotion, all of them will enable us to attain Paramātman, proclaimed by the Vedas as Sat, Puruṣa or Brahman. In that way he established the practical interpretation of the *Bhagavad-gītā* teaching.

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

and came to be known as *Ṣaṅmata-sthāpanācārya*. He travelled in all the 56 kingdoms of this country where the Vedas were prevalent, and proclaimed the Advaitic principle of the oneness of God. Like the same God who is within us and within everything we perceive the seer, the seen and the seeing (*draṣṭā*, *drśyam* and *drṣṭī*) are all aspects of the same Paramātman.

In darkness, a rope is mistaken for a snake. But when examined with a light, we will find that the supposed snake is only a rope. The superimposed snake disappears, when light (knowledge) is thrown on it. Even for an illusion, there must be a basis in reality,

the basis in the above example being the rope. All illusions are superimposed on truth, and conversely what remains after the illusion is dispelled is the truth. When a person wakes up from a dream, everything seen and felt in the dream disappears, and what remains is only the dreamer. It means that we project ourselves into the objects of our dream. When the dream disappears on the dawn of awakening, we realize that there is nothing outside us. Similarly, the reflection in a mirror has no substantiality, but is only an appearance of what already exists. When we realize with the aid of jñāna that God is the only ultimate truth and that everything else is illusion, anger, desire, hatred, pain, grief and other emotions will not affect us. We begin to dwell in the fullness of the supreme bliss. This idea is clearly brought out by Śaṅkara Bhagavatpāda in the first verse of his *Dakṣiṇamūrti Aṣṭakam*.

विश्वं दर्पणदृश्यमाननगरितुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

The last verse in this Aṣṭakam is:

भूर्म्भांस्यनलोऽनिलोम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

This verse points out that earth, water, fire, air, ether, sun, moon and Puruṣa are all one. Parameśvara bears the name of *Aṣṭamūrti*, and it is he who appears in the eight forms enumerated above. Therefore, when we turn our thoughts inward and make some research, we arrive at the realization that Paramātman is the ultimate Truth. We cease to covet anything. But this does not imply inaction; on the other hand, for the welfare of the world

(*loka-saṅgraha*), each one of us has to perform the duty assigned to him. When we do so with the Advaitic consciousness of oneness of God, we shall be able to perform our duties, freed from every attachment. The Ācārya made his appearance in this world to teach us this great truth and has thereby rendered an invaluable service to humanity. By paying homage to this great religious and spiritual preceptor, who re-oriented philosophic thought to its Upaniṣadic traditions, and whose achievements within a short span of life are unparalleled in history, we shall earn his grace, which will guide us along the path of God-realization.

It is due to Bhagavatpāda and his prayer compositions in praise of the different manifestations of God that a new life has come to be breathed into temple worship and the festivals associated with temples. Had it not been for him, the observance of such festivals as Janmāṣṭami, Vināyaka Caturthi, Śrī Rāma Navami and Śivarātri in our homes would have ceased owing to the spread of atheism. Our elders, who profited from the teachings of the Bhagavatpāda, adhered to the various religious observances. It is their abundant faith that is responsible for the continuance of these observances even to-day, in spite of the neglect of succeeding generations.

By his *Upadeśa*, Śrī Ādi Śaṅkara became a Jagadguru (world teacher) in the fullest meaning of that expression. We are proud to call ourselves his followers and to pay homage to him. But there is one drawback in us, and that is, we do not live up to the advice tendered by him. Each one of us is enjoined to perform the daily *anuṣṭhānas* prescribed for him, to worship the deity hereditarily worshipped, and to meditate on the *mantra* given to him by a guru. But, unfortunately, in these days, we think of God only when faced with some calamity, and begin to do this pūjā or that. Of what avail are these special pūjās and rituals, if we have not built up our spiritual life on the basis of the *anuṣṭhānas* enjoined upon us? In fact, these special rituals to ward off a threatened calamity may not become necessary at all if we had

been strictly adhering to our *anuṣṭhānas*, which are the means by which man can acquire the fund of divine grace without which not an atom will move in this universe. In the absence of this basic requirement, whatever else we do later on will not bear fruit.

My stay in Madras will have produced some result if at least those who claim allegiance to the Math observed the *śāstraic* way of life and perform the basic *anuṣṭhānas* and, in that way, recapture the spiritual glory that once was ours. Otherwise, I will be in the same predicament as the commander of an undisciplined army. Spiritual discipline is as rigorous as military discipline. If we really want to fulfil the purpose of life, we must subject ourselves to that discipline. Then we need fear none. Purity in our life will command for us the respect and regard of the rest of the world.

CITSUKHA

S. Krishnamurti Sastri*

Citsukha is one of the outstanding Ācāryas who contributed to the development of the dialectical phase of Advaita. The background to his distinctive contribution may be stated in brief.

From the time of Nāgārjuna, Candrakīrti, and Āryadeva, the Bauddhas had taken to the use of the dialectical method of logical discussions. In the eighth, ninth, and tenth centuries the Naiyāyikas also adopted this method, and Nyāya authors such as Jayanta, Udayana, Vātsyāyana, and Uddyotakara vigorously introduced them in philosophy. But though these writers utilized the dialectical method of Nāgārjuna's arguments, there was little attempt on their part to develop the formal side as such of the method. It was only the later Nyāya writers that began to devote special attention to the dialectic as a method and develop it with rigorous attention to its form. This they sought to do by formulating definitions for the various categories of experience and offer criticisms with emphasis on the formal and scholastic side of arguments. This movement, viz. logical formalism, which was

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steadily growing among the Naiyāyikas in the tenth and eleventh centuries attained its culmination in the works of writers like Raghunātha Śiromaṇi and Jagadīśa Bhaṭṭācārya. One notable instance of this over-emphasis on formalism and scholasticism is the formulation of the *mahā-vidyā* modes of syllogism by Kulārka Paṇḍita in the eleventh century.

The *mahā-vidyā* modes of syllogism were invented by Kulārka Paṇḍita for refuting the Mīmāṃsā arguments for the eternality of sounds and proving the non-eternality of sounds. But if these modes of syllogism could be regarded as valid, they would have a general application, i.e. they could be used for proving or disproving any theory or doctrine. The special feature of the *mahā-vidyā* syllogism was that it attempted to formulate definitions for all that is knowable. Kulārka Paṇḍita's *Daśa-ślokī-mahā-vidyā-sūtra* contains sixteen different types of definitions for sixteen different types of *mahā-vidyā* syllogisms. Such an attempt naturally produced a reaction on the Advaitic doctrine that all that is knowable is indefinable and unreal, which consequently appeared to be losing ground. In the eleventh century and in the early part of the twelfth century, writers like Ānandabodha and his commentator, Anubhūtiśvarūpa attempted to uphold the Advaitic doctrine on logical grounds. But it was Śrīharṣa who in the third quarter of the twelfth century for the first time effectively refuted the entire logical apparatus of the Naiyāyikas. With Śrīharṣa thus began the special study of the dialectical method among Advaitic writers—though the use of the dialectical method in Advaita could be traced back even to Ācārya Śaṅkara who utilized it in the refutation of the Bauddha, Jaina, Vaiśeṣika, and other systems of philosophy. Śrīharṣa's work was carried on by Citsukha in the early part of the thirteenth century, by Ānandajñāna or Ānandagiri in the latter part of the same century and subsequently by a number of writers, by Nṛsiṃhāśrama Muni in the sixteenth century followed by his pupil Nārāyaṇāśrama, and by Madhusūdana Sarasvatī in the seventeenth century.

The formal criticisms of Śrīharṣa produced a new awakening among the Naiyāyikas who began to devote their whole attention to perfecting the formal accuracy of their definitions and methods to the utter neglect of the development of the content of their philosophy. This naturally enabled the Naiyāyikas to employ their tools successfully in debates. But as a result of this it became essential for Advaitins also to master the methods of this new formalism for the defence of their own views to the neglect of new creations in philosophy. Thus in the history of Advaita dialectic we can find two stages. Between the eighth and eleventh centuries, when the controversies of the Advaitins were mainly with the Bauddhas, Mīmāṃsakas, and Naiyāyikas, the element of formalism in the Advaita arguments was at its lowest, and the arguments were based largely on the analysis of experience from the Advaita standpoint and its general approach to philosophy. But in the twelfth and thirteenth centuries the controversy was largely with the Nyāya and Vaiśeṣika schools and was based on considerations of logical formalism more than anything else. For the most part, criticisms were nothing more than criticisms of Nyāya and Vaiśeṣika definitions. From the thirteenth century onwards the Advaitins' attack was directed against the followers of Rāmānuja and later of Madhva, who, themselves adopting the method of dialectic, were strongly criticizing the arguments of the Advaitins. But this change of target for the Advaita writers meant little change in their strategy. The method of dialectic had attained such an importance that though the Vaiṣṇava critics brought many new considerations into the controversy, the dialectical method never lost its high place in the argument of the Advaita thinkers.

When we consider the place of Citsukha in the history of Advaita against this background, we find that he was one of the pioneers of dialectical Advaita. Citsukha flourished in the early part of the thirteenth century. He was a pupil of Gauḍīśvarācārya, also called Jñānottama. (This Jñānottama was a *sannyāsin*, and is

the one who wrote *Nyāya-sudhā* and *Jñāna-siddhi*, and is different from the Jñānottama (miśra) who wrote a commentary on Sureśvara's *Naiṣkarmya-siddhi*. Citsukha wrote a commentary on Ānandabodha Bhaṭṭāarakācārya's *Nyāya-makaranda* and also on Śrīharṣa's *Khaṇḍana-khaṇḍa-khādyā* and an independent work called *Tattva-pradīpikā* or *Citsukhī*. In the *Tattva-pradīpikā*, he quotes Udayana, Uddyotakara, Kumārila, Padmapāda, Vallabha (*Līlāvati*), Śālikanātha, Sureśvara, Śivāditya, Kulārka Paṇḍita, and Śrīdhara (*Nyāya-kandalī*). This work has been commented on by Pratyagbhagavān (AD. 1400) in his *Nayana-prasādinī*. In addition to these Citsukha produced a work called *Vivaraṇa-tātparyā-dīpikā* and an index to the *adhikaraṇas* of the *Brahma-sūtra*, called *Adhikaraṇa-mañjarī*, and wrote a commentary on the *Brahma-sūtra-bhāṣya* of Śaṅkara, called *Bhāṣya-bhāva-prakāśikā*, a commentary on the *Pramāṇamālā* of Ānandabodha, and a commentary on Maṇḍana's *Brahma-siddhi*, called *Abhiprāya-prakāśikā*.

The writer with whom Citsukha is intimately connected is Śrīharṣa. Śrīharṣa lived probably during the middle of the twelfth century. His most important work is the *Khaṇḍana-khaṇḍa-khādyā*. In this he refutes all the definitions of the Nyāya system by which it justifies the reality of all that is known, and tries to show that the world which is experienced is purely phenomenal, having only relative existence based on practical grounds. The essence of Śrīharṣa's dialectic is this. The reality of the things one defines depends upon the unimpeachable character of the definitions; but all definitions are faulty, as they involve the fallacy of argument in a circle (*cakraka*); and hence the real nature of things can in no way be defined. Our world of experience consists of knower, known, and knowledge. None of these can be defined without reference to the rest. On account of this relativity, it is impossible to define the reality of any of these. The only reality is the self-luminous Brahman of pure consciousness.

A characteristic feature of Śrīharṣa's refutation is that while he showed that the formal definitions of the categories put forward by the Nyāya were faulty, he did not attempt to show that the concepts involved in those definitions were impossible. The way in which a concept is presented may be faulty, but this does not mean that the concept itself is false. If the concepts representing the world appearance are to be shown as false, they must themselves be analyzed and shown to be fraught with such inherent contradictions that, in whatever way they are defined, they will not be rid of these contradictions. Śrīharṣa does not seem to make any deliberate attempt to do this. This deficiency is made good by Citsukha.

In his *Tattva-pradīpikā*, Citsukha not only furnishes, like Śrīharṣa, a refutation of the Nyāya categories, thereby defending the doctrine of Advaita, but also gives us a very keen analysis and interpretation of some of the more important concepts of Advaita Vedānta. Thus Harinātha Śarmā in his Sanskrit introduction to the *Tattva-pradīpikā* speaks of this work as being not only a defence of the philosophy of Advaita but also an exposition and interpretation of it:

*advaita-siddhānta-rakṣako'py-advaita-siddhānta-
prakāśako vyutpādakaśca.*¹

The work is written in four chapters. In the first chapter Citsukha deals with the interpretation of the Advaita concepts such as self-revelation (*sva-prakāśatva*), the nature of the self as consciousness (*ātmanah samvid-rūpatva*), and the nature of ignorance as darkness. In the second chapter he refutes the Nyāya categories such as difference, separateness, and quality. In the third chapter he deals with the possibility of realizing Brahman and how release comes through knowledge. In the fourth chapter he deals with the nature of the ultimate state of liberation. The first two chapters form the major portion of the work, and the

third and fourth are much smaller in size. This may be taken as itself an indication of the main purpose of the work which was on the one hand to defend Advaita by the refutation of the Nyāya system and on the other to expound and interpret the Advaita concepts.

Citsukha owes the basis of his work to the earlier contribution of Śrīharṣa, and the kinds of Nyāya categories discussed by Citsukha are mostly the same as discussed in Śrīharṣa's *Khaṇḍana-khaṇḍa-khāḍya*. But the arguments of Citsukha are in many cases new and different from those given by Śrīharṣa. Citsukha's general approach to the refutation of the categories is also slightly different. For, as Dasgupta says, "Unlike Śrīharṣa, Citsukha dealt with the principal propositions of the Vedānta, and his refutations of the Nyāya categories were not intended so much to show that they were inexplicable or indefinable as to show that they were false appearances, and that the pure self-revealing Brahman was the only reality and truth."²

NOTES

1. See S.N. Dasgupta, *A History of Indian Philosophy*, Vol. II, p. 148.
2. *Ibid.*, p. 156.

THE HEART OF HINDUISM*

S. Radhakrishnan

I propose in this paper to describe, not defend, the central features of the faith of the Hindus, so as to bring out in a short compass its different sides of philosophical doctrine, religious experience, ethical character, and traditional faith.

Philosophical Basis

The Hindu religion is marked by an eminently rational character. Throughout the bewildering maze of dreamy hopes and practical renunciations, straightest dogmas and reckless adventures of spirit, throughout the four or five millenniums of ceaseless metaphysical and theological endeavour, the Hindu thinkers have tried to grapple with the ultimate problems in a spirit of loyalty to truth and feeling for reality. The Brahmanical civilization is so called since it is directed by the Brahmin thinkers [knowers of Brahman], trained to judge issues without emotion and base their conclusions on the fundamentals of experience.

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The feature of the world which led the Hindu thinkers to raise the question of the Real was its passing away. The world open to our objective vision seemed to them an endless surpassing of itself. They asked: Is this passing away all, or does the doom which engulfs things meet its check anywhere? And they answered: There is something in the world which is not superseded, an imperishable absolute Brahman. This experience of infinity is given to us all on some occasions, when we catch glimpses of the mighty secret, and feel the brooding presence of the larger Self which mantles us in glory. Even in the tragic moments of life, when we feel ourselves to be poor and orphaned, the majesty of the God in us makes us feel that the wrong and the sorrow of the world are but incidents in a greater drama which will end in power, glory and love. The Upaniṣads declare: "If there were no spirit of joy in the Universe, who could live and breathe in this world of life?" Philosophically, the Real is the self-identical Brahman revealing itself in all, becoming the permanent background of the world-process. Religiously, it is envisaged as the Divine Self-consciousness, pregnant with the whole course of the world, with its evolutions and involutions. Throughout its long career, the oneness of the ultimate Spirit has been the governing ideal of the Hindu religion. The *Ṛg-veda* tells us of one supreme Reality, *ekam sat*, of which the learned speak variously. The Upaniṣads make out that the one Brahman is called by many names, according to the spheres of reality in which it is seen to function. The conception of *Trimūrti* arises in the epic period, and is well established by the age of the Purāṇas. The analogy of human consciousness, with its threefold activity of cognition, emotion, and will, suggests the view of the Supreme as *sat*, *cit*, and *ānanda*—reality, wisdom, and joy. The three *guṇas* of *sattva* or equanimity, born of wisdom, *rajas* or energy, which is the outcome of spirited feeling, and *tamas* or heaviness, due to lack of enlightenment and control, are aspects of all existence, and even God is not considered to be an exception to this law of the triplicity of all being. The three

functions of *sṛṣṭi* or creation, *sthiti* or maintenance, and *laya* or destruction are traced to the three guṇas of *rajas*, *sattva* and *tamas*. Viṣṇu, the preserver of the universe, is the supreme Spirit dominated by the quality of *sattva*; Brahmā, the creator of the universe, is the Supreme dominated by the quality of *rajas*; and Śiva, the destroyer of the universe, is the Supreme dominated by the quality of *tamas*. The three qualities of the one Supreme are developed into three distinct personalities. And each of the latter is said to function through its own respective *śakti* or energy, and so we have—answering to Brahmā, Viṣṇu, and Śiva,—Umā, Sarasvatī, Lakṣmī, and their *śaktis*—strictly speaking, all these qualities and functions are so well balanced in the one Supreme that it cannot be said to possess any quality at all.¹ The one incomprehensible God who is omniscient, omnipresent and omnipotent appears in different ways.² An ancient text says that forms are given to the formless Absolute for the benefit of the aspirants.

With the openness of mind characteristic of the philosophical temper, the Hindus believe in the relativity of the creeds to the general character of the people who profess them. Religion is not a mere theory of the Supernatural which we can put on or off as we please. It is an expression of the spiritual experience of the race, a record of its social evolution, an integral element of the society in which it is found. That different people should profess different faiths is not unnatural. It is all a question of taste and temperament. *Rucīnām vaicitryāt*. When the Aryans met the natives of the soil, who were worshipping all sorts of deities, they did not feel called upon to supplant their faiths all on a sudden. After all, all men are seeking after the one Supreme. According to the *Bhagavad-gītā*, God will not refuse the aspirant's wishes, simply because they have not felt the power of his highest nature. Any attempt at a rapid passage from one set of rules to another would involve a violent breach with the past, and consequently confusion and chaos. The great teachers of the world who possess

a sufficient sense of the historical do not attempt to save the world in their own generation by forcing their advanced notions on those who cannot understand or appreciate them. Even so exacting an ethical teacher as Jesus implicitly justified Moses for legally demanding from the Israelites something less in the matter of divorce than the highest ideal required—because of the hardness of their hearts. Look at the uncompromising words of Mark 10. 11 ff. and Luke 16.18, and the saving clauses introduced in Matthew 5.32 and 54.9. The Hindu thinkers, while they themselves practised a very high ideal, understood the unreadiness of the people for it, and so took to careful tending instead of wild forcing. They admitted the lower gods whom the masses ignorantly worshipped, and urged that they were all subordinate to the one Supreme. "While some men find their gods in the waters, others in the heavens, others in the objects of the world, the wise find the true God, whose glory is manifest everywhere, in the Ātman." Another verse says: "The man of action finds his God in fire, the man of feeling in the heart, the feeble-minded in the idol, but the strong in spirit find God everywhere."³

Hindu systems of philosophy and religion recognise the periodical evolution and involution of the world representing the systole and the diastole of the one universal heart, which is ever at rest and ever active. The whole world is a manifestation of God. Sāyana observes that all things whatsoever are the vehicles for the manifestation of the Supreme spirit.⁴ These beings are distinguished into different grades. "Amongst beings, those that breathe are high; amongst these, they that have developed minds; among them, those that use their knowledge; while the highest are those that are possessed by the sense of the unity of all life in Brahman."⁵ The one foundational spirit is revealing itself throughout these divergences of form.

The infinite in man is not satisfied by the fashion of the finite world that passes away. Our troubles are due to the fact that we do not realize the God in us. Freedom is our possession, if we

escape from all that is transient and finite in us. The more our life manifests the infinite in us, the higher are we in the scale of beings. The most intense manifestations are called the avatārs or the incarnations of God. These are not out of the way, miraculous revelations of God, but only higher manifestations of the supreme principle, differing from the lower general ones in degree only. The *Bhagavad-gītā* says, though God lives and moves in all, he manifests himself in a special degree in things which are splendid. The Ṛṣis and the Buddhas, the prophets and the messiahs, are intense revelations of the universal Self. The *Bhagavad-gītā* holds out a promise that they will appear whenever they are needed. When the downward materialist tendency dominates life, a Rāma or a Kṛṣṇa, a Buddha or a Jesus comes upon the scene to restore the disturbed harmony of righteousness. In these men who break the power of sense, unseal the heart of love, and inspire us with a love of truth and righteousness, we have intense concentrations of God. They reveal to us the way, the truth, and the life. They, of course, forbid the blind worship of themselves, since it retards the realization of the great Self. Rāma considers himself to be nothing more than a son of man.⁶ A Hindu who knows anything of his faith is ready to offer homage and reverence to all helpers of humanity. He believes that God may be incarnated in any man, even as he was in Jesus or Buddha. If the Christian thinkers admit that men may have access to God and be saved, other than through the mediatorship of Jesus, the Hindu will heartily subscribe to the essential features of the religion of Jesus. The divine manifestation is not an infringement of man's personality. On the contrary, it is the highest possible degree of man's natural self-expression, since the true nature of man is divine.

The aim of life is the gradual revelation in our human existence of the eternal in us. The general progress is governed by the law of karma or moral causation. The Hindu religion does not believe in a God who from his judgment-seat weighs each case separately and decides on its merits. He does not administer justice from

without, enhancing or remitting punishment according to his sweet will. God is *in* man, and so the law of karma is organic to man's nature. Every moment man is on his trial, and every honest effort will do him good in his eternal endeavour. The character that we build will continue into the future until we realise our oneness with God. The children of God, in whose eyes a thousand years are as a day, need not be disheartened if the goal of perfection is not attained in one life. Rebirth is accepted by all Hindus. The world is sustained by our errors. The forces that integrate creation are our broken lives which require to be renewed. The universe has appeared and disappeared times without number in the long past, and will continue to be dissolved and reformed through unimaginable eternities to come.

Religious Experience

The effort of religion is to enable man to realise the divine in him, not merely as a formula or a proposition, but as the central fact of his being, by growing into oneness with it. The way to reach this religious experience cannot be prescribed. The soul of man whose nature is infinite has unlimited possibilities in it. The God whom it seeks is equally infinite and wide. The reactions of an infinite soul to an infinite environment cannot be reduced to limited forms. The Hindu thinkers recognize that the exhaustless variety of life cannot be confined to fixed moulds. A familiar text declares: "As the birds float in the air, as the fish swim in the sea, leaving no traces behind, even so are the paths to God traversed by the seekers of spirit."⁷ The Ṛṣis of the Upaniṣads, the prophets of Israel, and the founders of religions have heard God's voice and felt his presence. God is supremely impartial to his devotees, whatever form of address and approach they may adopt. "Whoever comes to me through whatsoever form, I reach him," says the Lord in the *Bhagavad-gītā*.

However, distinctions are made, on the basis of the threefold activity of human consciousness, into the *jñāna-mārga* or the path of knowledge and illumination, *bhakti-mārga* or the path of faith and devotion, and *karma-mārga* or the path of work and service. Thought, feeling, and will are not isolated faculties, but only distinguishable aspects of experience. Each of them makes its own contribution to the whole, and is penetrated by the others. The three—right knowledge, right desire, and right action—go together. The first reveals to us the truth, the second instills a love for it, and the third moulds life. Mere knowledge, unvivified by the warmth of feeling, leads to icy coldness of heart; mere emotion, unlit by knowledge, is hysteria; mere action, unguided by wisdom and uninspired by love, is meaningless ritual or feverish unrest. All the three enter into the integral experience of a perfect life. Yet as the emphasis on the three sides is changing in different men, they approach the problem of life from different sides.

The *Bhagavad-gītā* says: "There is no purifier like unto *jñāna*, or wisdom." This *jñāna* is not dialectical learning, which is dismissed as mere "words" in the famous dialogue in the Upaniṣads between Nārada, the representative of encyclopedic learning, and Sanatkumāra, the true knower of the Self. Man in his essential nature is freedom of spirit and wisdom. Our limitations shut us away from the reality of ourselves and subject us to error. The real question for logic is not, how or why the individual knows, but how or why he fails to know. Error is due to our limitations. Intellectual growth consists in breaking down these limitations when we directly experience reality. This kind of *jñāna*, which is independent of symbols and senses, is life living itself in the very heart of reality. Conceptual construction and logical learning may be useful in leading us to the true wisdom. The *Bhagavad-gītā* insists on an intuitive insight, accompanied by rational knowledge—*jñānam vijñānasahitam*. Without this logical support, intuition may turn out to be mere emotional

subjectivity. The author of the *Bhagavad-gītā*, by his saving clause, suggests that the direct consciousness of reality has universality about it. We can attain this experience of reality by a prayerful attitude. If we kill our intellectual conceit and acquire a receptive frame of mind, we shall lay ourselves open to the breeze from heaven. The Yoga discipline is intended to train the mind to hear the mighty voice of the silence within. We then feel our identity with the universal self, the *Ātman* in us.

The cognitive pursuit of God is rather slow and painful. "The Father and Maker of this whole it is hard to find, and when one has found him, to declare him to all is impossible."⁸ Our life is so short and the search is so slow. We cannot afford to wait. We are in a hurry to see. We wish to accept some faith which will sustain us in life and help us to go about, free from doubt, acting and achieving. The impatience of the people to reach God is the opportunity for the quack who promises speedy salvation to those who believe in him. Superstition and magic become the daily bread of common people. In the Brahmanical system, reason does not completely abdicate. The sense of truth controls the life of the people. The highest truths of philosophy are dressed up in fables and stories intelligible to the ordinary understanding, that "all may safely cross beyond the difficult and dangerous place of life, that all may see the face of happiness, that all may attain to right knowledge, and all may rejoice everywhere."⁹ The stories of the *Purāṇas* enable the weak of mind to appreciate the highest good, and help the building up of the inner spirit.

Accepting all the forms of worship that prevailed in the country, the Hindu thinkers arranged them in a scale leading to the highest form of divine worship, which is the practice of the presence of God. A verse in the *Śiva-purāṇa* reads: "The highest state is the natural realization of God's presence, the second in rank is meditation and contemplation, the third is the worship of symbols which are reminders of the Supreme, and the fourth is performance of ritual and pilgrimages to sacred places."¹⁰ Idol-worship is

unknown in the *Rg-veda*. It obviously came into vogue later. It has always been recognized to be relative to an imperfect stage of development. Man is anthropomorphic, and is inclined to conceive God in vivid and pictorial form. He cannot express his mental attitude except through symbolism and art. However inadequate the symbols may be as expressions of the real, they are tolerated so long as they help the human spirit in its effort after the Divine. The symbol need not be superseded so long as it suggests the right standpoint. There is a beautiful defence of image-worship, quoted from Maximus of Tyre, in Gilbert Murray's *Four Stages of Greek Religion*, which excellently sums up the Hindu's attitude to symbolic worship: "God himself, the father and fashioner of all that is, older than the sun or the sky, greater than time and eternity, and all the flow of being, is unnameable by any law-giver, unutterable by any voice, not to be seen by any eye. But we, being unable to apprehend his essence, use the help of sounds and names, and pictures, of beaten gold and ivory and silver, of plants and rivers, mountain-peaks and torrents, yearning for the knowledge of him, and in our weakness naming all that is beautiful in this world after his nature—just as happens to earthly lovers. To them the most beautiful sight will be the actual lineaments of the beloved, but for remembrance' sake they will be happy in the sight of a lyre, a little spear, a chair perhaps, or a running ground, or anything in the world that wakens the memory of the beloved. Why should I further examine and pass judgment about images? Let men know what is divine, let them know; that is all. If a Greek is stirred to the remembrance of God by the art of Phidias, an Egyptian by paying worship to animals, another man by a river, another by fire—I have no anger for their divergences; only let them know, let them love, let them remember."¹¹ These words so true, so tender and so tolerant, jar on our ears, accustomed to hear dull dogmatics and fanatic falsehoods. If the symbolic function of the idol is overlooked, and if the metaphor is taken literally, the true God whom we are seeking to realize appears as he is not.

The thinking Hindu does not forget the instrumental character of idol worship. The Yogis see God in Self and not in the images.¹²

Realizing as it does the force of the lower forms of worship, on the principle of milk for babes and meat for men, Hinduism has developed a religious atmosphere permeated by the highest philosophic wisdom as well as symbolic worship, round which much glorious art has gathered. It has room for all men of all grades of cultural equipment and religious instinct. In a Hindu home the most purified modes of worship retain some external form for the sake of the young who are growing up under the same roof. It is idle to stifle the impulses of the child by breaking its plaything, simply because we are grown up and do not find any need for them.

The emotionally-toned men look upon God as the perfect Beauty or Love, and wish to be lost in the enjoyment of his presence. Kṛṣṇa is the typical God of beauty and love, and his appeal to men and especially to women, dominated by emotion and sentiment, is great. A touching folk-song says: "His flute doth call and I must go; and though the way be through the forest thick with thorns, I must go." When the irresistible call comes, none with a heart can fail to respond. For the aesthetic temperament, emotional intensity seems to give ultimate satisfaction. Beauty is its own excuse for being. The devotee clings to the feet of the Lord and refuses to leave them for anything on earth. Tukārām says: "I have grasped thy feet, I will not let them go... I will not let thee go, not if thou givest me all else." Caitanya says: "I crave not for money, nor for men, nor for beautiful women, nor for poetic genius. O Lord of the world, I only crave that in every birth of mine, bhakti may grow in me towards thee, O Lord." The Hindu thinkers combat the tendency to exalt religious devotion over love of truth and practice of goodness. They know full well that emotions are not isolated functions. By themselves they are morally colourless. The value of an emotion depends on the source from which it springs, whether it is an exalted spiritual devotion

or a degrading sensual indulgence. The bhakti doctrine does not say that all feeling is sacred. Only the feeling of contemplative humility which accompanies the consciousness of absolute dependence on God is the true religious feeling or bhakti. Such a feeling expressive of knowledge issues in a life devoted to the service of man. Worship, music and art develop the religion of feeling.

The practically-minded man tries to realize his divine destiny by the performance of duty, karma, and social service, yajña. Freedom is the nature of man; bondage is due to the barriers that shut us from ourselves. Our slavery is complete when we begin to hug it. If we break our selfishness, which walls us off from the world, and identify ourselves with the larger ends, we can gradually develop the love that casteth out fear, disarms all hatred, and breaks all springs of bitterness. Mere mechanical morality is not likely to lead us to the end. It has to be fed by a vital union with God. Then shall we realize that in every man there is a ray of the eternal light emanating from the Central Sun. When we love man, we are conscious of our unity with him in the central spirit, and we give effect to this consciousness in our lives. This takes us to the next topic of the ethical character of the Hindu religion.

Ethical Character

The ethical discipline, which is an application of the doctrine to life, is intended to enable man to realize his potentialities, that he might stand secure in his own soul, free from the hold of the past and fearless of the chances of the future. Ethical endeavour consists in an attempt to live on earth, every moment of our life, in the sweet spirit of adoration, in the glad consciousness of an eternal relationship with God. The ideal man lives always in the light of heaven, and his life embodies the great virtues of truth, purity, love and renunciation. Moral progress is judged not by man's power over the forces of nature, but by his control over the

passions of the heart. To speak the truth under a shower of bullets, to refrain from reprisals even when you are on the Cross, to respect man and animal, to give all we have, to toil for others, and turn the other cheek, are the principal duties of man. Our modern practical reformers may dismiss them all as too high and unfit for becoming human nature's daily food, admirable ideals fit to console the feeble minds of India or the fishermen of Galilee, but impossible of realization. Aware of the distance separating actual human nature from this ideal perfection, the Hindu thinkers devised a system of culture and discipline to train the individual for his destiny. The complex of institutions and influences which shape the moral feeling and character of the people is called the dharma, which is a fundamental feature of the Hindu religion. Hinduism does not believe in enforcing creeds, but calls upon all Hindus to conform to the discipline. It is a culture more than a creed. If ye do the will or the dharma, ye shall know of the doctrine or the truth. The dharma helps the smouldering fire which is in every individual to burst into flame.

The dharma is a code of conduct supported by the general conscience of the people. It is not subjective in the sense that the conscience of the individual imposes it, nor external in the sense that the law enforces it. It is the system of conduct which the general opinion or the spirit of the people supports, what the Germans call *Sittlichkeit*. Fichte defines the latter as "those principles of conduct which regulate people in their relations to each other, and have become a matter of habit and second nature at the stage of culture reached, and of which therefore we are not explicitly conscious". The dharma does not force men into virtue, but trains them for it. It is not a fixed code of mechanical rules, but a living spirit which grows and moves in response to the development of the society. Even the state in India was a servant of the dharma. It was not above morality. Its function was not to alter or annul dharma, but only to administer it. The functions of the state never intruded into the life of the people. The dharma or

the social life has continued the same in principle for over 4,000 years in spite of divergent religious creeds, dynastic wars, and political feuds. The living continuity of Indian life is to be seen not in her political history, but in her cultural and social life. Political obsession has captured India since the battle of Plassey. Today politics have absorbed life. The state is invading society, and the India of "no nations", as Rabindranath puts it, is struggling to become a "nation" in the Western sense of the term, with all its defects and merits.

The dharma has two sides, which are interdependent, the individual and the social. The conscience of the individual requires a guide, and he has to be taught the way to realize his purpose and live according to spirit and not sense. The interests of society require equal attention. Dharma is that which holds together all living beings in a harmonious order.¹³ Virtue is conduct contributing to social welfare, and vice is its opposite. It is frequently insisted that the highest virtue consists in doing to others as we would be done by. Both the individual and the social virtues are included in what are called *nitya karmas*, or obligatory duties, which are cleanliness or *śaucam*, good manners or *ācāram*, social service or *pañca-mahāyajñas*, and prayer and worship or *sandhyā-vandanam*. The *varṇāśrama dharma*, which deals with the classes of society and the stages of the individual life, develops the details.

The end of the individual is not so much the securing of happiness here on earth as the realization of an ideal, the accomplishment of a mission. This has to be achieved through the education of the individual which involves restraint and suffering. Four stages are distinguished in each man's life. In the first stage of *brahmacarya*, the obligations of temperance, sobriety, chastity, social service are firmly established in the minds of the young. All have to pass through this discipline, irrespective of class or rank, wealth or poverty. In the second stage of a *gṛhastha* or householder, the individual undertakes the obligations of family life. He becomes a member of a social body and accepts its rights

and obligations, some of the sweetest of the habits of human nature are developed through the ties that bind us to our fellow-men. Self-support, thrift, and hospitality are enjoined in this stage. The householder is respected most, since he supports the three other stages. Caste rules are relevant only to this stage. In the third stage of *vānaprastha*, the individual is required to check his attachment to worldly possessions, suppress all the conceits bred in him through the accidents of the second stage, such as pride of birth or property, individual genius or good luck, and cultivate a spirit of renunciation. When he is thoroughly disciplined for the higher life, he becomes a *sannyāsin*, a disinterested servant of humanity who finds his peace in the strength of spirit. A state of perfect harmony with the Eternal is reached, and the education of the human spirit terminates.

These *sannyāsins* do not cut themselves off from the world and let it go to rack and ruin. The greatest of their class, Buddha and Śaṅkara, Rāmānuja and Rāmānanda, and scores of others, have entered into the life-blood of the nation and laid the foundations of its religion. Their names are today a part of the national heritage.

The caste rules relate to the social functions of individuals. Man's nature can be developed only by a concentration of his personality at a particular point in the social order. Since human beings show one or other of the three aspects of mental life in a greater degree, the *dvijas* or the twice-born are distinguished into the three classes of men of thought, men of feeling, and men of action. Those in whom no one quality is particularly developed are the *śūdras*. The four castes correspond to the intellectual, militant, industrial, and unskilled workers, who are all members of one organic whole. So early as the period of the *Rg-veda* was the organic nature of society brought out by the metaphor of head, arms, trunk, and legs, answering to the four classes which are bound by ties of common fellowship. Each class has its appropriate place, rights, and duties in the whole. Since all work is noble,

caste pride and exclusiveness are not encouraged. Caste implies responsibilities and not rights. No one is free from any quality, though different qualities predominate in different men. The fulfilment of our functions is not merely a contribution to the whole but also a mode of self-expression. The unique nature of each individual realizes itself in his work, which in a special sense is his own work, *svadharma*.¹⁴

The ideal of the Hindu dharma is to make all men Brahmins, all people prophets. Then they gain the inward liberty and the joy of spiritual communion, and spontaneously refrain from resisting evil by force, returning violence for violence, and possess the patience and the love to bear it if any one beats them, and yield to his wishes if any one would deprive them of anything. They are filled with the spirit of peaceful joy or *śānti*, which means the extinction of all hate. True Brahminhood represents the highest of which human nature is capable. The social fabric is organized on the basis of spiritual perfection. Man has no wings to soar to the heights; he has therefore to be content with scaling them through effort and pain, step by step. The Hindu social organization embodies this graduated scheme. I may illustrate this point by the two examples of *ahimsā* or non-violence and cow-protection. "Thou shalt not slay", either men or animals. It is the highest law, the only law worthy of man. Every Brahmin is asked to respect it, yet the system provides for a class of warriors whose profession it is to kill and get killed. The organizers felt that the spirit of retaliation, "an eye for an eye, a tooth for a tooth", was firmly rooted in human nature. It cannot be suddenly displaced. When submission to evil is wrong, when resisting it by love is impossible, then resistance by violence is allowed, and the warrior classes are told that it is their duty to resist aggression by force. It is, however, a concession to human nature, and the Kṣatriya is told that the law of love which the Brahmin practises is higher than the law of brute force which he himself employs. The Kṣatriya represents a lower stage of development, since he looks upon man as a lump

of flesh and not a spark of God. He is called upon to fight in a spirit of brotherliness, without hate and out of a sense of duty, and not in a vindictive mood—that he who has made me suffer must suffer too. If the Kṣatriya acts in this spirit of humanity, he will rise in spiritual status and rely less on brute force, until at last he becomes a Brahmin incapable of injuring any living thing on earth. Though violent resistance is allowed, the end is to transcend it. We have to sail along the current of nature in order to pass beyond it.

The law against killing applies to the animal world also. Its logical implication is that we should abstain from animal food. The animal creation is also from God, and so has to be treated with kindness. The cow is the symbol of the animal world. The daily prayer of the regenerate Hindus asks for the protection of the cow and the Brahmin, symbols of the animal and the human worlds, nourishers of our bodies and souls, respectively. Gandhi writes: "Why the cow was selected for apotheosis is obvious to me. The cow was in India man's best companion. She was the giver of plenty. The cow is a poem of pity—the mother to millions of Indian mankind. Protection of the cow means protection of the whole dumb creation of God."¹⁵ But there were people in India who showed no pity or mercy for the animal world. They had to be trained out of their habits. The ideal of the Brahmin who abstains from all animal food, who hurts no being either for sport or food, has been ennobling in its influence. The warriors and the traders are chiefly vegetarians. Even the *sūdras* on sacred days abstain from animal food. Thus there is a steady growth towards vegetarianism. Those who have absolutely no scruples about the treatment of animals are the *pañcamas*, on whom the influence of Hinduism has not been perceptible.

The charge that Hinduism has done nothing to unchain the moral and spiritual forces of the lower classes displays a colossal ignorance of the work of Hinduism in India. Today, after so many

centuries of Buddhism and Christianity, when a civilized race comes into contact with a backward one, it does not care to understand the mentality of the latter, but practises cruel methods of conquest and subjection, so that the backward races, if they are left eyes to weep with, spend laborious days and sleepless nights cursing God, because he had allowed these civilizers to get into their lands. The Aryans of India accepted the natives into their fold and helped them to get rid of their habits of dirt and drunkenness, lead clean lives and worship the one living God. When the original inhabitants were found worshipping serpents, the Aryans told them that there was a greater than the serpent-god, the *Nāgeśvara*, the Lord of Serpents, or Kṛṣṇa who dances on the head of the serpents, Kāliya. They did not expose themselves to the avenging power of facts by hurriedly forcing up society to a higher plane of conduct which could not be reached without an inward call. The work of gradual civilizing by means of caste continued till the advent of the Mohammedans. In a large country like India, with no easy means of communication, the work achieved is really great. James Kennedy writes: "The absorption and assimilation of these aboriginal or foreign masses within the Hindu fold was the task of new Hinduism, a task mainly accomplished between the seventh and eleventh centuries A.D.; and it was so thoroughly done that we now find throughout northern India a Hindu population fairly homogeneous in blood, culture, and religion, and sufficiently marked from the degraded tribes that still haunt the outskirts of civilization."¹⁶ Outsiders have been steadily flowing into the Hindu fold, and the religion has been able to absorb and inspire heterogeneous peoples with elements of the higher life. But for this civilizing work India would have had, instead of fifty million untouchables, five times that number. This work has ceased to be effective since the loss of political freedom by the Hindus. It was then that Hindu society became fixed up in a conservatism and left outside its pale a

considerable part of the population of India, which has been the field for exploitation by the non-Hindu religions.

Tradition

All Hindus are expected to accept the Vedas as their highest religious authority. They embody the principles of life and of the universe. The vital parts of the Vedas are the Upaniṣads, products of a perfectly spontaneous spiritual movement which implicitly superseded the cruder aspects of the Vedas. The subsequent history of the Hindu faith has been a steady building on the foundations truly laid in the Upaniṣads. Though religious thought has traversed many revolutions and made great conquests, the central ideas have continued the same for nearly fifty centuries. Whenever dogmatic developments succeeded in imprisoning the living faith in rigid creeds, true prophets of the spirit arose and summoned the people to a spiritual revival. When the movement of the Upaniṣads became lost in dogmatic controversies, and the fever of dialectical disputation lulled the spirit of religion, Buddha insisted on the simplicity of truth and the majesty of the moral law. Probably in the same period, though in another part of the country, when canonical culture and useless learning made religion inhuman scholasticism, and filled with ridiculous pride those learned in this difficult trifling, the author of the *Bhagavad-gītā* opened the gates of heaven to all those who are pure in heart. Śaṅkara's reformation of the Indian religion is not yet a spent force. Rāmānuja and Mādhva, Kabir and Nanak, have left permanent marks on the Hindu faith. It is clear that Hinduism is a process, not a result: a growing tradition, not a fixed revelation. It never shut off by force wisdom from anywhere, for there are no distinctions of mine and thine in the Kingdom of Spirit.

NOTES

1. rajoguṇaḥ smṛto brahmā, viṣṇuḥ sattvagūṇātmakeḥ,
tamoguṇaḥ smṛtaḥ rudraḥ, nirguṇaḥ paramēśvaraḥ.
2. Cf. *Psalms* 18.25-26.
3. apsu deva-manuṣyāṇāṃ divi deva-manīṣiṇām /
bhūtānām kāṣṭha-loṣṭeṣu buddhastvātmani devatāḥ //
agnau kriyāvato devo hṛdi devo manīṣiṇām /
pratimāsu alpabuddhīnām jñāninām sarvataḥ śivaḥ //
See Bhagavan Das, *Vaidika Dharma* which has a number
of relevant texts.
4. paramātmanaḥ sarve'pi padārthāḥ āvirbhāvopādheyāḥ.
5. *Manu*, 1.
6. Ātmānaṃ mānuṣaṃ manye rāmaṃ daśarathātmajam. "And
call no man your father on the earth; for one is your father,
even he who is in heaven." *Matthew*, 23; Cf. *Mark*, 10.18.
7. On this whole question, see the chapter on the *Bhagavad-
gītā* in my book on *Indian Philosophy*, Allen & Unwin.
8. Plato: *Timoeus*, 29 c.
9. sarvastaratu durgāṇi, sarvo bhadraṇi paśyatu
sarvastad-buddhimāpnotu sarvassarvatra nandatu.
Bhāgavata-purāna. Cf. Spinoza's saying that "the highest
good is common to all and all may equally enjoy it."
10. Uttamā saha-jāvasthā, dvitīyā dhyānadhāraṇā
tṛtīyā pratimāpūjā homayātrā caturthikā.
11. Gilbert Murray, *Four Stages of Greek Religion*, pp. 98-99.
12. Śivam-ātmani paśyanti pratimāsu na yoginaḥ.
13. Dhāraṇād dharmamityāhuḥ, dharmeṇa vidhṛtāḥ prajāḥ.
14. I have not here referred to the bearing of the caste system
on village government and trade guilds, or to the present
corrupted state of the institution.
15. *Young India*, 6th October, 1921.
16. *Imperial Gazetteer*, vol. 2, ch.8.

THE LAKṢMĪNṚSIMHA -
PAÑCARATNAM OF ŚĀṄKARA
(Some Thoughts)

T.P. Ramachandran*

INTRODUCTION

The goal of religion is liberation from all the evils and miseries associated with life in the world. Liberation (*mokṣa*) is not easy of attainment. According to all Vedānta schools, liberation comes only when the soul attains direct knowledge, or experience, of the ultimate reality (Brahman), howsoever it is conceived in the various schools. It may take a number of births to attain such knowledge, because that knowledge requires a long and arduous preparation. One of the basic ingredients of that preparation is the absence of desire to secure pleasure in this world or in the world of the gods upto which the range of rebirth extends. This is *vairāgya*.¹ One cannot seek *mokṣa* and at the same time cast a covetous eye on the enjoyments of the world. One must learn to

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turn away from the world to fix one's sole attention on the goal of liberation. In fact, without *vairāgya*, one does not become qualified for *mokṣa*, though one may undergo other disciplines prescribed for it, like *jñāna*, *bhakti*, and *dhyāna*.²

To develop *vairāgya*, one has to cultivate discriminative knowledge (*viveka*). *Viveka* consists in the ability to distinguish what is abiding and eternal (*nitya*) from what is only adventitious and ephemeral (*anitya*). The former consists of all aspects of the spirit—our true essence (*ātman*), its immortality, its relation to the ultimate reality (Brahman), the nature of Brahman, and the means to realize it. The latter comprises all aspects of matter—the perishable physical body in which we are born and living, its weaknesses and imperfections, its endless desires in a world equally imperfect and perishable, and the spectre of being born again and again in the world only to taste the fruits of one's own good and bad actions. So far as Advaita is concerned, what is eternal alone is real and what is impermanent is only illusory. Such a conclusion is not arbitrary. It is based on the argument that whatever does not exist before origination and after destruction cannot really exist in the intervening period either.³ And so *viveka* eventually comes to mean the conviction that Brahman alone is real and that the entire material realm (the "world" for convenience) is nothing but an illusion.⁴ These two realms of concern, the real and the non-real, should be carefully understood apart to the point of conviction, and this discrimination recalled to mind repeatedly with a view to turning away from material ends towards the realization of the spiritual goal.

Viveka is a human exercise. Its success in producing *vairāgya*, therefore, depends on our ability to sustain the exercise. It is just here that we cannot afford to be too confident. On the one hand, our ignorance is deep and the mind is fickle. On the other, desire (*trṣṇā*) and attachment (*rāga*) are well entrenched in the mind through countless births. It is, therefore, both natural and desirable that the human mind should seek divine assistance for the

fructification of *viveka* into *vairāgya*. This seems to be the message of the poem under study, *Lakṣmīṅśimha-pañcaratnam*. So far as human effort for *viveka* and *vairāgya* is concerned, this is sufficiently stressed by Śaṅkara in two other poems, *Mohamudgara* and *Anātmaśrī-vigarhaṇam*. The present poem goes beyond the place of human effort and brings home to us how the grace of God can considerably ease our struggle and fulfil our desire for the spiritual virtues of *viveka* and *vairāgya*, if only we sought that grace sincerely with a pure heart. This lesson is conveyed to the devotee in the poem both indirectly and directly. On the one hand, every verse holds up the grave folly and futility of attachment to worldly ends. On the other, every verse exhorts the mind to seek the grace of Lord Lakṣmīṅśimha.

Of all the forms of the Lord, the form which is the focus of this poem is that of Narasimha. It is said that this poem was composed by Śaṅkara when he visited the temple dedicated to Lord Narasimha at Prayāga.⁵ The presence of this form of God as the content of the poem, though determined by the occasion, is not, it seems, without a special significance. Desire for selfish worldly ends is a demon (*daitya*) far more formidable than any depicted in the Purāṇas—elusive and deeply entrenched in our hearts, deceptive to the core and hard to overcome. It requires Lord Narasimha, who is fearsome of form and unsparing to the wicked, but equally ready to answer the call for help from his tormented children on earth, to uproot the deep-seated demon of desire by its very entrails, as it were. It is of interest to note that in another poem dedicated to Lord Narasimha, *Lakṣmīṅśimha-karuṇārasta-stotram*, Śaṅkara has this to say:

अन्धस्य मे हतविवेकमहाधनस्य
 चौरैः महाबलिभिः इन्द्रियनामधेयैः ।
 मोहान्धकारकुहरे विनिपातितस्य
 लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

"Oh, Lakṣmīnṛsīmha! grant me the support of your hand, (for) I am a blind person, who has been robbed of his supreme wealth of discrimination and flung into the dark abyss of infatuation by the brigands of great strength who go by the name of the senses."
(v.15)

The reason for developing *vairāgya* put forth by non-Advaita schools of Vedānta is that the world is impermanent. But Advaita has a stronger reason. The world is not only impermanent even while being taken to be real, but it is at bottom illusory. This idea is also taught in the poem. Every one of the five stanzas states instances of this kind and ends with the refrain of an exhortation to the mind to take refuge in Lord Narasīmha.

In common language it is usual to compare the mind to a monkey just for its fickleness. But in this poem the mind is compared to a bee (*ceto-bhṛṅga*) for a different reason. Afflicted by the imperfections of earthly life and tired of the deceptive and mixed pleasures available in the world, it is natural for the mind to seek pure and everlasting bliss, like a bee searching for pure honey in choice flowers. The poem compares mundane existence to a desert and the mind to a bee which wanders in vain for nectar in this desert which is devoid of flowers. Keeping up the figure, it beckons the mind to partake again and again of the nectar of (contemplating) the pure lotus feet of Lord Lakṣmīnṛsīmha. Hence the refrain:

चेतोभृङ्ग भ्रमसि वृथा भवमरुभूमौ विरसायाम्
भज भज लक्ष्मीनरसिंहानघ-पदसरसिज-मकरन्दम् ॥

[1]

त्वत्प्रभुजीवप्रियमिच्छसि चेत्
नरहरिपूजां कुरु सततम्
प्रतिबिम्बालङ्कृतिधृतिकुशलो
बिम्बालङ्कृतिमातनुते ।

The first verse stipulates that one should earn the grace of one's teacher for the success of any spiritual endeavour. In fact, the master should be looked upon as God incarnate in human form. He is the image (*pratibimba*) of the Lord, who is the original (*bimba*). There is a subtle reference here to the Advaita theory that the *jīva* is the *pratibimba* of *Īśvara*. Worship of Lord Narasimha pleases the master, just as the image of an object presents itself as adorned when the original is adorned.

[2]

शुक्तौ रजतप्रतिभा जाता कटकाद्यर्थसमर्था चेत्
दुःखमयी ते संसृतिरेषा निर्वृतिदाने निपुणा स्यात् ।

The second verse as though asks us the question whether we regard this sorrowful worldly life of ours as capable of conferring on us eternal bliss. Oh, yes, is the mock answer, if only we consider the silver that appears in the shell to be capable of delivering articles like bracelets and so on! The reference here is to the status of the world as an illusion (*mithyā*), like the silver falsely seen in the shell. Whatever pleasure the world produces can, therefore, only be deceptive and diversionary, apart from being fleeting. The everlasting bliss of *mokṣa* can be attained only by realizing the reality behind the world, viz. Brahman. The contemplation of Brahman is symbolized in the poem in the worship of Lord Lakṣmīnārasimha.

The above observation does not mean that we are supposed to be totally indifferent to the world. We are only warned not to regard the world as an end in itself. Whatever attention we are to pay to the world should be as a means to an end. Though the world is illusory, it can successfully serve as the field for practising all the disciplines that lead to *mokṣa*.

[3]

आकृतिसाम्याच्छाल्मलिकुसुमे स्थलनलिनत्व-भ्रममकरोः
गन्धरसाविह किमु विद्येते विफलं भ्राम्यसि भृशविरसेऽस्मिन् ।

The third verse draws attention to the radical difference between worldly pleasure and the bliss that is Brahman. The similarity between them is only in form, as both are to be enjoyed. But the former is neither pure nor permanent. It is invariably accompanied by or at least followed by pain in one form or another. Even the effort to seek it or to retain it for as long as possible is a form of pain. Moreover, with all the pain involved, worldly pleasure cannot last beyond the period of its source. On the contrary, the bliss of realizing Brahman is eternal and unblemished. And yet, by sheer force of inveterate habit, the deluded human mind runs after worldly pleasure. This lesson is brought out by a comparison pertinent to the idea of the mind as a honey-seeking bee. While fragrance and sweetness are present only in the lotus here on earth, by sheer similarity of form, the deluded bee hovers in vain around the silk-cotton flower, which is much devoid of sweetness (and fragrance too).

[4]

स्रक्चन्दनवनितादीन्विषयान् सुखदान्मत्वा तत्र विहारसे
गन्धफलीसदृशा ननु तेऽमी भोगानन्तरदुःखकृतः स्युः ।

The idea that the world cannot be a source of permanent and pure bliss, referred to in the previous verse, is continued in the fourth verse. In worldly life one thinks of pleasure in terms of objects and occasions such as a garland of flowers, sandal paste, the company of women, and so on. Wordly pleasure need not necessarily be physical. It could as well be mental as in gaining

social popularity, occupying a high position, wielding power and influence, and winning acquaintance. But a little reflection will show that whatever pleasure we derive from worldly sources is worthless. It can last only so long as the sources last. And its pursuit involves the pain of effort in a hostile and competitive society, which runs after the same sources of pleasure. Even if we overlook these limitations, worldly pleasure is often followed by undesirable consequences, such as ill-health by over-indulgence, mental corruption in the form of self-conceit and the like, and social reaction in the form of envy and enmity. It is this particular aspect of painful consequences that is stressed in the fourth verse. Sources of worldly pleasure are here typified by the flower called *gandhaphalī*, which is said to produce grief after enjoyment.⁶

[5]

तत्र हितमेकं वचनं वक्ष्ये शृणु सुखकामो यदि सततं
स्वप्ने दृष्टं सकलं हि मृषा जाग्रति च स्मर तद्ब्रुवति ।

The fifth verse clinches the need for *vairāgya* by comparing worldly life to a dream. While we experience dream, we take its contents to be real. But when we wake up, we realize that they are all unreal as compared to things of the waking state. The verse informs us that just as the contents of a dream turn out to be false when we wake up, even the contents of the waking state, which we blithely assume to be real, will show up as unreal (when Brahman is realized).

Such an assertion should not be taken to mean that we are permitted or invited to run away from the duties of normal life. The Advaita theory that the world is an illusion has often been misunderstood not only by critics, but also by over-zealous followers, who think that they can afford to throw up all temporal as well as all religious duties, just because they are intellectually convinced that the world is an illusion. Such an attitude has been

condemned as *śuṣka-vedānta*, or mock Vedānta. No one can actually give up worldly life, but can only either pretend to do so or delude oneself as doing so, as long as one has not directly experienced the ground reality of Brahman. Just as a dream cannot be dismissed as mere dream so long as we dream, but only when we wake up, we cannot brush aside the contents of the waking life as illusory until we rise to the still higher experience of Brahman. Until that fulfilling moment, one has to go on with all the duties of normal life as though their components were real, however learned one may be in the theory of Advaita. Ācārya Śaṅkara is very clear on this point:

सर्वव्यवहाराणामेव प्राग्ब्रह्मात्मताविज्ञानात् सत्यत्वोपपत्तेः ।
 स्वप्नव्यवहारस्येव प्राक्प्रबोधात् । यावद्धि न सत्यात्मैकत्व-प्रतिपत्तिः
 तावत् प्रमाणप्रमेय-फललक्षणेषु विकारेषु अनृतत्वबुद्धिः न कस्यचित्
 उत्पद्यते । विकारानेव त्वहं ममेति अविद्यया आत्मात्मीयेन भावेन सर्वो
 जन्तुः प्रतिपद्यते स्वाभाविकीं ब्रह्मात्मतां हित्वा । तस्मात् प्राग्ब्रह्मात्मता-
 प्रतिबोधात् उपपन्नः सर्वो लौकिको वैदिकश्च व्यवहारः ।

"Prior to the realization of the non-difference of the self with Brahman, all activities acquire legitimacy like the activities in dream before waking up. So long as the non-duality of the true self is not realized, nobody entertains the idea of unreality when dealing with (its) modifications such as means of knowledge, objects of knowledge, and results of knowledge. As a matter of fact, out of ignorance, all creatures, forgetting their natural non-difference with Brahman, come to acquiesce in the modifications themselves under the notion of "I and mine", i.e. as the self and what belongs to the self. Therefore, prior to the realization of the non-difference of the self with Brahman, all worldly dealings and Vedic observances are proper."⁷

The teaching that the world is an illusion superimposed on Brahman is first taken on faith by the disciple from the master. The study of scripture and reflection thereon under the guidance

of the master secures for him intellectual conviction about the truth of the teaching. But all this constitutes only mediate knowledge, whereas the world of diversity continues to be presented immediately to him in perception. Mediate knowledge cannot annul what is immediately known. The latter can be nullified only by another immediate experience. The snake falsely perceived in a rope continues to cause fear to a timid person until he is enabled to see the rope by means of a torch. No amount of persuasion or argumentation can remove his fear. Likewise it requires the highest experience that Brahman alone is real to enable one actually to view the world as an appearance thereof. It is only then that one can afford to be genuinely untouched by worldly life. In fact, worldly activities do not have to be given up deliberately when Brahman experience dawns; they just fall off one's mind in a spontaneous manner when Brahman is realized, though the body may continue to live.⁸ This does not mean that the *jīvanmukta* is necessarily inactive, or always in contemplation. He transits at will between moments of action (*vyutthāna*) and moments of trance (*samādhi*). But whatever action is attributed to him is nothing but a spontaneous effusion of his grace towards all life. In fact, he has nothing to gain by action nor anything to lose by non-action.⁹

The real purpose of the teaching that the world is an illusion like a dream is to infuse a spirit of detachment (*vairāgya*) in our minds even while we carry out the duties of our station and stage in life. Mental distance from the world is more important than outward renunciation of it. If the mind runs after objects of enjoyment even after one has physically given them up, the very meaning of detachment is lost. Physical renunciation should be subordinate to mental detachment. It could prepare for the latter in stages, and it would also follow from it as its spontaneous expression. Essentially, *vairāgya* is a mental quality. It could and

should be cultivated even while one is fully engaged in carrying out all the legitimate activities of life. *Vairāgya* is not the opposite of attachment, which is aversion, but simply the absence of attachment. It is midway between attachment (*rāga*) and aversion (*dveṣa*), between infatuation (*moha*) and revulsion (*jugupsā*). It is a skilful balance between the two extremes, and for that reason difficult to practise like tight-rope walking. The true test of *vairāgya* is the absence of selfish desire, which it is that leads to attachment.¹⁰ The ideal to be kept in mind is that of the *jīvanmukta*, who lives in the world but does not belong to it. He is like the lotus leaf, which, though floating on water, is not contaminated by it.¹¹

It may be asked how the mediate knowledge that the world is an illusion, received from the words of the master and the study of scripture, could induce the practice of a detached attitude to life. The answer is that even mediate knowledge is not unconnected with practice. What is required is the will (*saṅkalpa*) to translate it into practice. Constant prayer for being granted that will would also help in living according to one's conviction.

The acquisition of mediate knowledge starts with faith in the words of a preceptor who is himself an embodiment of direct experience. Scripture learnt under such a master and reflected upon can never stop with mere theoretical understanding. The conviction secured in this case is, in its own way, bound to impress upon the way one lives in the world long before one formally renounces the world. It is such a teaching that we have in the present poem from Ācārya Śaṅkara. The fifth verse asks us to take on trust and remember that the whole world of waking life is a big dream in which all people are partners (स्वप्ने दृष्टं सकलं हि मृषा जाग्रति च स्मर तद्वदिति). To keep this teaching in mind alone will be to our benefit (तव हितमेकम्), if we do long for the permanent bliss of *mokṣa* (सुखकामो यदि सततम्).

NOTES

1. Vide *Vivekacūdāmaṇi*, 21:
तद्वैराग्यं जुगुप्सा या दर्शनश्रवणादिभिः ।
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ॥
2. Vide *Prabodhasudhākara*, 4:
कृप्तैः बहुभिः उपायैः
अभ्यासज्ञानभक्त्याद्यैः ।
पुंसो विना विरागं
मुक्तेः आधिकारिता न स्यात् ॥
3. Vide *Bhagavad-gītā*, 2, 28 and Śaṅkara's commentary thereon.
4. Vide *Vivekacūdāmaṇi*, 20:
ब्रह्म सत्यं जगन्मिथ्येति
एवं रूपो विनिश्चयः ।
सोऽयं नित्यानित्य-
वस्तुविवेकः समुदाहृतः ॥
5. Vide the translation of *Lakṣmīnṛsimha-pañcaratnam* by Dr. N. Gangadharan, *The Voice of Śaṅkara*, Vol.V, No.1, pp. 71–75. I am indebted to this translation in the preparation of this article.
6. Also called *ketakī*, the flower, though fragrant, is said to cause headache sometime after inhalation. Vide *ibid.*, p. 74.
7. *Brahma-sūtra-bhāṣya*, II, 1, 14.
8. Vide *Bhagavad-gītā*, 18, 49 and 4, 37.
9. Vide *ibid.*, 2, 55–72.
10. Vide *Prabodhasudhākara*, 5:
विरागो वितृष्णता प्रोक्ता ।
11. Vide *Bhagavad-gītā*, 5, 10.

ŚĀṆKARA AND CLASSICAL YOGA

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1. Introduction

Yoga is today universally recognized as among India's priceless gifts of perennial value to the human family. Despite being an ancient tradition, it has all along proved modern and relevant to every generation of seekers of human perfection. Identified today as the *science of total man* as well as the *technology of personality development*, its potentialities are accepted as formidable and its contributions rich and manifold, always in tune with the needs of the concerned age, whether it was the bygone age of the Upaniṣads or is the present age of science, technology and engineering.

As is well known, Yoga is derived from the Sanskrit root "yuj" meaning to unite, to integrate or to cohere, and may thus be taken to represent the highest state of union, integration or coherence between individual or personal or human consciousness and cosmic or universal or divine consciousness. It represents the ultimate goal or the supreme objective of all human endeavours

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to attain perfection, to achieve all-round growth or to evolve consciously and in tune with nature and its laws. Concepts like transcendence and mysticism are associated with Yoga at this level, because the normal intellect finds it difficult to grasp or comprehend this seemingly superhuman, superconscious state. However, according to the foundation texts of the Yoga tradition, particularly the Upaniṣads and the *Bhagavad-gītā*, it is eventually the fully matured, purified, refined and sharpened intellect that will achieve, and savour the reportedly unlimited bliss of, this extra-ordinary union or integration or coherence that Yoga represents at its highest reaches. Thus the human intellect, that unique faculty that enables man to think, to reason, to analyse, to reflect and to meditate, has to play the central role in elevating him to the pinnacle of perfection that constitutes his birthright and is implied by the word Yoga in its original meaning.

In its recorded history and continuous evolution spanning over 3000 years, the word Yoga has come to represent not only the ultimate goal of thinking man, but also the many practices, techniques, methods and ways that take man forward in the direction of that goal. Thus the literature on Yoga deals with dozens of Yogic paths like *karma-yoga* (the path of unselfish action), *bhakti-yoga* (the path of universal love), *jñāna-yoga* (the path of discriminative knowledge) and *rāja-yoga* (the royal path of classical yoga). In these yogic paths, the way of life and the relevant practices, observances, restraints, etc. are tailored to the specific needs of *sādhakas* or seekers in accordance with the states of evolution of their body-mind-intellect complexes.

In our present times it is of special interest to examine the teachings of Śaṅkara and Yoga in relation to those of the classical Yoga tradition.

2. Classical Yoga Fundamentals

Early Upaniṣads like *Īśa*, *Kaṭha* and *Śvetāśvatara*, the *Bhagavad-gītā* and the *Yoga-sūtras* of Patañjali are universally accepted as constituting the verbal foundation of the classical yoga tradition. Among these, the 195 aphorisms of the *Yoga-sūtras*, generally assigned a date around 300 BC and divided in four sections, occupy a special position as the basic text of classical or *aṣṭāṅga* (eight-constituent) Yoga and seem to have provided the basis and inspiration for most latter-day texts and traditions of Yoga. Its scientific and systematic treatment of Yoga fundamentals makes *Yoga-sūtras* a priceless classic and ideal foundation for the impressive edifice of Yoga now slowly but surely emerging to meet the special and stringent needs of modern man during the incoming high-tech millennium, whose impact is already felt in most parts of the world.

To start with, it is appropriate to examine a few relevant *Yoga-sūtras* and reflect on what Patañjali says on the eight constituents or limbs of classical Yoga, keeping in mind the present mood and specific needs of the human family:

(II.29) *yama-niyama-āsana-prāṇāyāma-
pratyāhāra-dhāraṇā-dhyāna-samādhayaḥ
aṣṭāv-aṅgāni*

Yama (withdrawal), Niyama (observances), Āsana (body posture), Prāṇāyāma (energy control), Pratyāhāra (abstraction), Dhāraṇa (concentration), Dhyāna (meditation), and Samādhi (absorption or unity experience) are the eight constituent parts (of the Yoga discipline).

The above eight constituents of Yoga are popularly represented as steps, like the steps in a ladder, with Yama and Samādhī constituting the first and last steps. Such a representation may prove erroneous in practice, because progress in Yoga is not necessarily step-wise, but integrated and dependent on the actual conditions of the concerned individual's body, mind and intellect.

For the sake of convenience in treatment and understanding, these eight constituents of classical Yoga may be divided into the following three heads:

- (a) *Adhikāra-yoga* (the yogic way of life) made up of *Yamas* and *Niyamas*
- (b) *Bahiraᅅga-yoga* (the external yogic practice) made up of *Āsana*, *Prāᅇāyāma* and *Pratyāhāra*.
- (c) *Antaraᅅga-yoga* (the internal yogic practice) made up of *Dhāraᅇā*, *Dhyāna* and *Samādhī*.

Naturally there is increasing complexity as one proceeds from one group to another, and some progress in the first group may well be a prerequisite for any appreciable progress in the second and third. However, in actual practice, there is no question of trying to attain absolute perfection in one before taking up the next.

3. Yama and Niyama—The Ethical Foundation

(II.30) *ahimsā-satya-asteya-brahmacarya-
aparigrahāᅇ yamāᅇ.*

The Yamas (abstinences) are: non-injury, non-falsheod, non-stealing, non-deviation from the law of one's being, and non-covetousness.

(II.31) *ete jāti-deśa-kāla-samaya-anavacchinnāᅇ
sārvabhaumā mahāvratam*

They constitute the universal vow that applies without any limitation of religious affiliation, country, time or occasion.

(II.32) *śauca-santoṣa-tapaḥ-svādhyāya-
īśvarapraṇidhānāni niyamāḥ.*

The Niyamas (observances) are: purity, contentment, austerity, self-study and dedication to the Supreme.

A little reflection on the five Yamas, abstinences or restraints, brings out their enormous importance in the maintenance of what one would today refer to as *external* or social ecology. It is through their sustained practice that one can hope to establish a peaceful, harmonious and happy social environment, which is a *sine qua non* for real progress of any type in case of individuals or groups, who form part of a community or nation. No wonder, Patañjali calls them *sārva-bhauma*, supreme or universal, obligatory for all and under *all* circumstances. It was also not a chance coincidence that in recent times Mahatma Gandhi, even though he was not a full-fledged votary of classical Yoga, included all the five Yamas in the eleven vows to be taken up seriously for practice and repeated everyday in the prayers by the inmates of his Ashramas.

The significance of Niyamas or observances can also be understood in a similar way. Here we are concerned with *internal* or individual ecology and the achievement as well as maintenance of health, balance, harmony and happiness in our body-mind-intellect complexes. It is often not realised that human bodies, minds and intellects can all become—and often are!—unclean and unhealthy and many special as well as persistent efforts are called for to restore purity and health to them and to maintain that state of total positive health throughout.

4. Bahiraṅga-yoga (Āsana, Prāṇāyāma and Pratyāhāra)

(II.46) *sthira-sukham-āsanam.*

Āsana is stable and comfortable body posture.

(II.48) *Tato dvandva-anabhihātaḥ.*

In that (*i.e.*, Āsana) there is no obstruction from dualities (like pleasure and pain, heaviness and softness, heat and cold etc.).

(II.49) *tasmin sati śvāsa-praśvāsayoḥ gati-
vicchedaḥ prāṇāyāmaḥ.*

Prāṇāyāma is the control of the motion of inhalation and exhalation (of energy in general and breath in particular) following perfection therein (*i.e.*, in Āsana).

(II.52) *tataḥ kṣīyate prakāśa āvaraṇam.*

Through that (*i.e.*, Prāṇāyāma) hindrances to clear perception wither away.

(II.54) *sva-sva-viśaya-asamprayoge cittasya
svarūpa-anukāra iva indriyāṇām
pratyāhārah.*

Pratyāhāra is the withdrawal of senses from their respective objects and their merger, as it were, in the mental being.

(II.55) *tataḥ paramā vaśyatā-indriyāṇām.*

Through this (*i.e.*, Pratyāhāra) a great mastery over the senses (is achieved).

The above aspects of *bahiraṅga* or external Yoga of the classical Yoga tradition are currently viewed by most practitioners as the whole of Yoga and at times get referred to also as Haṭha Yoga. Actually, *bahiraṅga-yoga* constitutes, primarily, a carefully planned psycho-physical preparation for the next and final step in Yoga *i.e.* *antaraṅga* or Internal Yoga.

Through the practice of *bahiraṅga-yoga* the body is kept strong, supple and healthy, the emotions and passions are controlled and the mind is freed from the impact and interference of the senses. The *āsanas* involve static body positions, each pose being held for a prescribed duration following slow, rhythmic movements that exercise different parts of the body including the nerves and muscles. *Prāṇāyāma* is concerned with energy balance in general, but as combined with *āsana*, it involves breath control primarily. In *pratyāhāra* the outgoing senses are gradually withdrawn from the outer world and different relaxation levels are reached, contributing to physical repose and mental exhilaration. The *buddhi* (intellect) takes full control in *bahiraṅga-yoga* and the *manas* (mind) is disciplined and directed by it, to control the *indriyas* (senses) of the body. Thus a strong sense of physical and mental well-being and an abiding state of stable equilibrium are reached, paving the way for success in the practice of *antaraṅga-yoga*.

5. Antaraṅga-yoga (dhāraṇā, dhyāna, and samādhi)

(III.1) *deśa-bandhas-cittasya dhāraṇā.*

Dhāraṇā is the fixing of the mental being on to an object.

(III.2) *tatra pratyaya-ekatānatā dhyānam.*

Dhyāna is the uninterrupted flow of the stream of cognition towards that (i.e. the object of Dhāraṇā).

(III.3) *tadā-eva arthamātra-nirbhāsam svarūpa-śūnyam-iva samādhiḥ.*

Samādhi is the state therein (i.e. in dhyāna), where there is consciousness only of the object, the presence of the subject being negated, as it were.

(III.4) *trayam-ekatra saṁyamah.*

These three together (*dhāraṇā*, *dhyāna* and *samādhi*) constitute a great mastery.

(III.5) *taj-jayāt prajñā-ālokaḥ*.

Through its attainment (i.e. of this great mastery), the light of *Prajñā* (higher consciousness or knowledge) breaks through.

The above five sūtras of Patañjali reveal the existence of a new, bright world generally not accessible, not even comprehensible, to most human beings. Long practice and perfection in *adhikāra-yoga* and *bahiraṅga-yoga* pave the way for the *antaraṅga-yoga* discipline, where we are concerned with progress, transformation, expansion, growth, evolution, call it what you will, in the inner depths or mental being of the human personality. A massive qualitative change takes place within man along with the awakening of *prajñā* and gradually leads him on to the status of a *sthita-prajña* (man of steadfast illumination or wisdom), whose hallmark is described in many old Sanskrit texts, particularly in those dozen beautiful verses towards the end of the second chapter of the *Bhagavad-gītā*, the immortal and inspiring dialogue between Arjuna and Lord Kṛṣṇa.

According to the classical Yoga tradition, the attainment of *prajñā*, which represents further organic evolution of the cerebro-spinal system in man and an extreme refinement of his intellect, does not change the Yogi physically and mentally in any radical way, from a superficial point of view. Modern science has not so far come to grips with the concept of illumination as described above, for the simple reason that the working of the human brain and nervous system is still very imperfectly understood. However as described in many Yoga books, the subtle changes in qualities and attitudes of the advanced Yogi become "visible" to those close to him. To quote the *Bhagavad-gītā*, *sthita-prajña* strikes one as

- a) beyond passion, fear and anger (II, 56);
- b) devoid of possessiveness and egoism (II, 71);
- c) firm in understanding and unbewildered (V, 20);

- d) engaged in doing good to all living creatures (V. 25);
- e) without expectation, pure and skilful in action (VII.14); and
- f) friendly and compassionate to all (XII. 13).

The advanced Yogi thus becomes a great blessing to society through his many rare and desirable attributes, which are *natural* to the high level of his spiritual attainment and are by no means cultivated.

6. Patañjali and Śaṅkara

Although there are still doubts about the actual dates of Patañjali and Śaṅkara, all scholars are generally agreed that many centuries, perhaps a full millennium, separated the life times of these two outstanding spiritual leaders. In fact, the *content* as opposed to the *language* of Patañjali's *Yoga-sūtras*, is widely accepted as pre-Buddhistic and reflective of a long, rich and unbroken tradition of Yogic practices. Patañjali draws heavily from the dualistic Sāṅkhya philosophy, which is recognized as the oldest of India's philosophical systems and has been attributed to Kapila, a sage who may have lived before the 6th century BC. Śaṅkara is universally accepted, on the other hand, as the greatest exponent of Advaita Vedānta, the non-dualistic philosophy inspired by the Upaniṣads, that constitute the concluding portions of the Vedic revelation. All the same, Śaṅkara's pronouncements on the practice of Yoga have many things in common with the teachings of classical Yoga, as elucidated in the foregoing sections. There are also differences between them, which cannot be either overlooked as trivial or dismissed as unimportant.

As is well known, Śaṅkara's writings are vast, almost breathtaking in their quantity and quality. Apart from his famous commentaries on the *Brahma-sūtra*, the Upaniṣads and the *Bhagavad-gītā* Śaṅkara has written so many learned, beautiful and elevating works in Sanskrit, short, medium and long, that it is difficult to choose one among them for comparison with

Patañjali's *Yoga-sūtras*. In fact, the authenticity of some of these works has been questioned simply because they are too many to be attributed to a single author! For the purpose of this paper extracts from one of Śaṅkara's extremely popular masterpieces, viz. *Viveka-cūḍāmaṇi* (The Crest-jewel of Discrimination) made up of 580 thought-provoking verses will be used as representative of the great Master's views on the practice of Yoga.

Different expressions have come to be used in Indian spiritual literature to refer to the supreme objective of yogic, mystical or religious practices, primarily because of the ineffable nature of the transcendental experience or consciousness level associated with its realisation. Following Sāṅkhya terminology Patañjali uses the term "*kaivalya*" (isolation, i.e. the dissociation of puruṣa and prakṛti) to refer to this ultimate objective of Yoga practice, while Śaṅkara prefers the term "*jīvan-mukti*" (liberation while living) for the same, following the Vedānta tradition. Thus the philosophical insights concerning the *nature* of the ultimate ineffable experience are also at variance with each other. Interestingly enough, Patañjali's insight in this regard is one of "*viyoga*" (separation) between puruṣa and prakṛti, while that of Śaṅkara is one of "*yoga*" (union between Ātman and Brahman).

7. Śaṅkara and Adhikāra-yoga

*yogasya prathama-dvāraṁ vānnirodho- 'parigrahaḥ,
nirāśā ca nirīhā ca nityam-ekāntaśīlatā. (367)*

The first steps in Yoga are control of speech, non-covetousness, non-entertainment of expectations, non-involvement in worldly activities and constant cultivation of solitude.

Here, in place of the five Yamas (abstinences) and the five Niyamas (observances) of classical Yoga, Śaṅkara prescribes just three Yamas and two Niyamas. *Aparigraha* (non-covetousness) appears in both cases, while the other four items are different and

in some respects more sweeping and less easy to understand the practise than the Yamas and Niyamas of the *Yoga-sūtras*.

*śādhanānyatra catvāri kathitāni manīṣibhiḥ,
ādau nityānitya-vastu-vivekaḥ pariganyate.* (18)

Sages have spoken here of four disciplines (to attain the highest). First is enumerated discrimination between the Real and the unreal.

*ihāmutra-phala-bhoga-virāgas-tadanantaram,
śamādiṣaṭka-sampattiḥ mumukṣutvam-iti sphuṭam.*(19)

Next comes renunciation of the enjoyment of fruits (of one's actions) here as well as hereafter; (thereafter) come the six attributes (*śama*, calmness, *dama*, self-control, *uparati*, self-withdrawal, *titikṣā*, forbearance, *śraddhā*, faith, and *samādhāna*, settling of the intellect); (the last) is clearly the yearning for the highest.

In a way the above-referred four disciplines also may be considered as part of the Yoga ethics or the Yogic way of life. The culture of the mind and the intellect is sufficiently stressed here, the path unfolded being perhaps more rigorous than in classical Yoga.

8. Śaṅkara and Bahiraṅga-yoga

Strange as it may seem, that which is stressed nowadays as constituting the most important aspect of Yoga practice, is hardly referred to in the *Viveka-cūḍāmaṇi*. *Āsana* and *prāṇāyāma* dominate today's discussion on yoga, but neither of these has been given *any* place in Śaṅkara's treatment of Yoga. Perhaps these two were taken for granted for the *sannyāsins* or recluses, to whom works like *Viveka-cūḍāmaṇi* seem to have been addressed primarily. *Uparati* or self-withdrawal, as referred to above, may be considered the equivalent of *pratyāhāra* in classical Yoga.

The general attitude of Śaṅkara to works, practices and rituals of an external nature is well known and brought out effectively in the following oft-quoted verse:

*cittasya śuddhaye karma na tu vastūpalabdhye,
vastusiddhir vicāreṇa na kiñcit-karmakoṭibhiḥ.* (11)

Works and practices lead to purification of the mental being; but not to perception of the ultimate reality. The latter is brought about by *vicāra* (discriminative reflection), not in the least by tens of works and practices.

9. Śaṅkara and Antaraṅga-yoga

*ato vicāraḥ kartavyaḥ jijñāsor ātma-vastunaḥ,
samāsādyā dayāsindhūm gurum brahmaviduttamam.* (15)

Hence the seeker after the reality of Ātman (the individual self) should approach a Guru (spiritual teacher), who is among the best knowers of Brahman (the universal Self) and an ocean of mercy, and resort to *vicāra* (right reasoning and reflection).

This verse brings out the special hallmark of Śaṅkara's *antaraṅga-yoga*, viz. the importance of a Guru's guidance, the need to reflect on Ātman and Brahman and the stress on *vicāra*, i.e. the purely intellectual process of reasoning, discrimination, reflection, etc.

*tataḥ śrutis-tan-mananam satattva-
dhyānam ciraṁ nitya-nirantaram munēḥ,
tato'vikalpaṁ param-etya vidvān
ihaiva nirvāṇa-sukham samṛcchati.* (70)

The (following the initial preparation in Yoga) come the hearing of the truth, reflection on it and long, constant, as well as uninterrupted

meditation on it by the Yogi, the man of reflection. Thereafter the learned seeker attains to the state of *nirvikalpa-samādhi* (supreme state of choiceless awareness) and realises the bliss of *nirvāṇa* even while living.

atīva sūkṣmam-paramātma-tattvam

na sthūladṛṣṭyā pratipattum-arhati;

samādhinātyanta-susūkṣmavṛtṭyā

jñātavyam-āryaiḥ ati-śuddha-buddhibhiḥ. (360)

The reality of *paramātman* (the supreme Self) is extremely subtle, and cannot be grasped by gross outgoing mental tendencies. It can only be known by noble souls with perfectly pure intellects in the *samādhi* state brought about by extra-ordinarily subtle states of consciousness.

nirantarābhyāsavaśāt-tadittham

pakvam mano brahmaṇi līyate yadā,

tadā samādhiḥ savikalpavarjitah

svato-'dvayānandarasānubhāvakah. (362)

When the mental being, thus purified and matured by constant practice (of *dhyāna*, meditation), unites with or merges in Brahman, then the *samādhi* state passes on from the *savikalpa* (with choice) to the *nirvikalpa* (choiceless) stage and leads directly and on its own to the realisation of the bliss of the one without a second.

In the foregoing beautiful verses the stages of *antaraṅga-yoga* culminating in *brahma-nirvāṇa* (the blissful merger in Brahman, the supreme Reality) are clearly spelt out with the authoritativeness of a seer or man of realisation. *Dhāraṇā* (concentration) of classical Yoga is replaced here by *manana* (reflection), but *dhyāna* (meditation) and *samādhi* (absorption or unity experience) constitute the important, common features of Śaṅkara's as well

as classical Yoga. The *object* of meditation is left open by Patañjali, but is quite specifically identified as Brahman or *Paramātman* by Śaṅkara.

It is necessary to note here that the word "*samādhi*" is not used either by Patañjali or by Śaṅkara to denote any specific or definite state of the mental being. It stands for a very wide range of super-conscious or transcendental states which lead to and end in *kaivalya* (for Patañjali) or *jīvan-mukti* (for Śaṅkara). The state of *samādhi* must be attained first, before entry into the higher realms of consciousness is possible. It ushers the Yogi into new realms, but the investigation of those realms and mastery of the forces, powers and potentials pertaining to those realms has to be accomplished yet, gradually and according to one's intellectual capacity. Just as a long course of formal study qualifies a student to enter upon a course of independent research, the attainment of the *samādhi* state qualifies the Yogi to enter upon a full investigation of the superconscious realms. The word "*prajñā*" (higher consciousness or illumination) is associated with these *samādhi* states according to both Patañjali and Śaṅkara.

10. Kaivalya and Jīvan-mukti

The ultimate objective of Yoga is obviously beyond verbal description or comprehension by normal intellects. All the same, one or more aspects of the supreme yogic attainment get highlighted in any treatise on Yoga. In fact, the expression used to denote the highest yogic state give some glimpses, as it were, of the ineffable, supreme experience. Following the references to the *sthita-prajñā* earlier, it is appropriate to conclude this paper with descriptions of the omniscient majesty of the Yogi in the *kaivalya* state and the joyous abandon of the Yogi as *jīvan-mukta*:

*tāraḥ sarva-viṣayam sarvārtha-viṣayam-akramam
ceti vivekajam jñānam. (Yoga-sūtra, III.55)*

The highest knowledge (in *kaivalya*), born of the awareness of Reality, is truly liberating, includes cognition of all objects simultaneously, pertains to all objects and processes whatsoever (in the past, present and future) and also transcends the world process.

*kvacin-mūḍho vidvān, kvacid-api mahārājavibhavaḥ,
kvacid-bhrāntaḥ, saumyaḥ, kvacid-ajagarācārakalitaḥ,
kvacit-patrībhūtaḥ, kvacid-avamataḥ kvāpyavidataḥ,
caratyevam prājñāḥ, satata-paramānanda-sukhitaḥ*
(*Viveka-cūḍāmaṇi*, 542)

Sometimes considered a fool, sometimes treated as a sage, sometimes enjoying regal splendour, sometimes wandering aimlessly, sometimes wearing a benign expression, sometimes motionless like a python, sometimes honoured, sometimes insulted, sometimes unknown—thus marches on the man of *prajñā* (the *jīvan-mukta*), ever steeped in the supreme Bliss (of *Brahma-nirvāṇa*).

Whatever the expression may be for the ultimate yogic state, whether it is *kaivalya*, *jīvan-mukti* or *sthitaprajñatā*, all are agreed that the Master Yogi lives for others, having himself reached the ultimate goal. In Śaṅkara's inspiring words:

*śāntā mahānto nivasanti santo
vasantavallokaḥitam carantaḥ,
tīrṇāḥ svayaṁ bhīmabhavārṇavam-janān
ahetunānyānapi tārayantaḥ.*

(*Viveka-cūḍāmaṇi*, 37)

These great souls, calm and magnanimous, live doing good to others, as does the spring season. Having themselves crossed the dreadful ocean of birth and death, they help others to cross the same, without any motive whatever.

GĪTĀ RAHASYA OF LOKAMANYA TILAK - II

S.S. Antarkar*

4. Sannyāsa and Karma-yoga

Tilak subscribes to the metaphysics of Advaita Vedānta as propounded by Śaṅkarācārya, but holds that Śaṅkara's insistence on renunciation of action (*karma-sannyāsa*) as its logical corollary and as the only way of life consistent with the realization of Brahman and consequently Śaṅkara's interpretation of the *Bhagavad-gītā* as propounding renunciation of action after self-realization is due to sectarian bias and is not supported either by logic or by the textual evidence. On the contrary, the central teaching of the *Bhagavad-gītā*, according to Tilak, is that even after liberation, path of action is preferable to that of renunciation of action. Tilak devotes three chapters to establish this point. His argument runs as follows.

"Karma", i.e. activity or action, is used in three senses to mean (a) activities of human beings, (b) activities of other beings in the universe, and (c) the cosmic activity at the origin of the universe from Brahman.²⁵ Activity consists in transformation of one type

* Continued from the previous number

of name and form into another type without any change in the underlying substance, e.g. activity of a potter consists in transforming clay in one form into another name and form (viz. pot). The *Bhagavad-gītā* talks about the creation of living beings along with sacrifices (*saha yajñāḥ prajā sṛṣtvā*). This is a cosmic activity. According to the *Bhagavad-gītā*, from Brahman arises karma, from karma comes yajña, from yajña arises rain, from rain, food and from food, creatures come into being. It is the duty of every human to follow this cosmic wheel thus set in motion. A person who lives for the satisfaction of senses and does not contribute to this cosmic cycle lives a sinful life and lives in vain.²⁶ The Vedānta as well as the *Bhagavad-gītā* does not subscribe to the Sāṅkhya view that prakṛti, the creative energy, is an independent principle. The *Bhagavad-gītā* subordinates prakṛti to Brahman. When humans act from their ego with a desire for personal gain, the activity ceases to be in tune with the cosmic process and quite often obstructs that process. It also binds an individual. According to the *Bhagavad-gītā*, the way to free oneself from the bondage of karma and its fruits is not to renounce action or to stop action. This is because it is the attachment to fruit (*mamatva buddhi*) and not the action *per se* that binds. Secondly, non-action or renunciation of action frustrates the cosmic purpose. Lastly, no one can remain even for a moment without action since he is a part of the cosmic process. Thus the *Bhagavad-gītā*, according to Tilak, does not approve of the path of renunciation of action. When a person realises his identity with Brahman, gives up his ego and attachment and attains equanimity, then action no more binds him. He continues to act without attachment for self-purification before realization, and for maintenance of the world-order after self-realization.

Tilak quotes from the *Mahābhārata* a verse which says that "There are two ways of life, both supported by the Vedas—one is the active way of life and the other is that of renunciation."²⁷ The *Bhagavad-gītā* not only stops at recognizing these two independent

paths but even says that the path of action is preferable to that of renunciation.²⁸ It is not only the *Bhagavad-gītā* that recognizes these two paths but even the Upaniṣads like *Īśāvāsyā* hold that self-knowledge and action are not opposed to each other, but may be complementary.²⁹ The *Bhagavad-gītā* explicitly holds that even after self-knowledge or realization of Brahman, there are two paths, or two ways of life—Sāṅkhya or renunciation of action, and *karma-yoga* or the path of action (*niṣkāma karma-yoga*). Tilak draws a detailed comparison between these two ways of life.³⁰

Both these views agree (1) that liberation (*mokṣa*) can be achieved only through self-knowledge and not through action; (2) that heavenly pleasures obtained by performing sacrificial rituals are transient; (3) that for obtaining self-knowledge, the intellect must be steady, free from desires and attachment and must possess equanimity, and (4) that performance of sacrifices and other duties is the means of purification of mind. But their agreement ends here.

According to the Sāṅkhya view, though actions are to be performed till the mind is purified, they must be finally given up after self-realization because the person has nothing more to gain. Moreover, with a view to keep the mind free from desires and attachment, the bond between the sense-organs and their objects must be broken, i.e. the organs must be withdrawn from their respective objects. Any action arising out of craving or desire leads to bondage and suffering. Therefore one must renounce all actions. A householder may discharge his obligatory duties, non-performance of which results in sin till he takes monkhood. And even a monk may beg for food in order to keep himself alive. There is no objection if some realized soul of high quality like Janaka as an exception carries on his normal duties till death. But in any case *sannyāsa* in the sense of abandoning all actions is superior to performance of actions. Actions prescribed for all the other three stages (*āśramas*) are no more than the means of purification of mind and so preparatory to the final stage. Self-

knowledge and action are opposed to each other. Therefore one must get the mind purified as early as possible in the early stages of life and after gaining self-knowledge must accept the final stage of *sannyāsa* and abandon all activities. If the purity of mind is achieved at birth or at an early age, then one need not perform the duties of a householder. To abandon all actions is the true stage of *sannyāsa*.

This is not the teaching of the *Bhagavad-gītā* according to Tilak. No doubt, the *Bhagavad-gītā* recognizes the Sāṅkhya and the Yoga as two independent ways of living, but it prefers Yoga, i.e. the path of action, to Sāṅkhya, i.e. the path of renunciation. The *Bhagavad-gītā*, on the one hand, condemns performance of actions, even those enjoined by śrutis and smṛtis, if done for the sake of some perishable fruit and on the other hand, it equally condemns renunciation of any duty through ignorance or because it is painful, as tāmasa or rājasa, i.e. as passionate or dull.³¹ The *Bhagavad-gītā* regards "performance of action prescribed as a duty which ought to be done, renouncing all attachment and also the fruit as pure and true renunciation."³² "Even these works (viz. sacrifice, charity and penance) ought to be performed giving up attachment and desire for fruits. This, O Pārtha, is my final and the best view."³³ This means that it is not action *per se* that binds and gives rise to suffering, but it is the attachment and desire for fruit in the mind of the agent that is the root cause of all bondage and suffering. Therefore, it is not necessary to break the bonds between sense organs and object. One can remain in the world and participate in all activities without attachment and desire for fruit. Desirelessness does not mean inaction. Moreover, it is not possible for the embodied person to give up or abandon all actions. Even the monk is required to beg for food in order to survive. Therefore, even after the purification of mind and self-realization, a person should continue to perform duties relevant to his station in life. It is true that a self-realized person has nothing more to gain for himself in his life. But this is no reason to abandon all

activities. He has to do actions selflessly for the maintenance of the social order and the world-order (*loka-saᅅgraha*) till death. Even though the desire-promoted actions are opposed to self-knowledge, there is no opposition between self-knowledge and desireless action. Therefore the *Bhagavad-gītā's* final message is: continue to perform duties of the fourfold varᅅas till death without any desire and by abandoning all attachment to fruit, for maintaining the world-order. This is the true *sannyāsa*. Abandoning actions in the literal sense is neither possible nor proper nor is it required. A person who continues to perform actions without desire for, and attachment to, fruit even after self-realization till death finally attains ultimate release.

Both these paths or ways of life are rooted in the knowledge of Brahman, and as they both share a common mental state of peace and freedom from desire, both the paths lead to the ultimate release. To abandon all actions, or to continue to do all actions except the desire prompted ones, is the real difference in these two way of life.

Both these paths of "abandoning action" and "performing action" as discussed in the *Bhagavad-gītā* are followed by the persons after self-realization. They are preceded by knowledge. But one may abandon actions or perform actions without having knowledge. Such a performance of action or renunciation of action rooted in ignorance is not approved of by the *Bhagavad-gītā*. Such actions may lead to heaven, but can never lead to mokᅅa, because mokᅅa can be achieved only through knowledge. Thus the path of action propounded by the *Bhagavad-gītā* is not the same as the one which the Mīmāᅅsā propounds. We find in the *Bhagavad-gītā* criticism of the Mīmāᅅsā view. Tilak mentions the following four ways of life as discussed in the *Bhagavad-gītā*.³⁴

1. *The Demoniatic way of life*: It regards the enjoyment of pleasures as the only goal of life, and holds that one should seek one's own pleasures with ego, greed, ambition, etc. This is the lowest type of life. It leads to hell.

2. *The Mīmāṃsā or the ritualistic way of life:* Without the highest knowledge of oneness or Godhead, doing actions with faith and moral uprightness according to the injunctions of the scriptures with a view to satisfy desires—this, according to the Mīmāṃsā, is the best way of life. According to the *Bhagavad-gītā*, it is better than the first, because it leads to heaven. But the *Bhagavad-gītā* regards it as the mediocre and ordinary way of life.
3. *The Sāṅkhya way of life:* After acquiring knowledge of the Godhead by the desireless performance of duties enjoined by the scriptures, ultimately to give up all actions and to remain satisfied with knowledge—this is the path of knowledge and is called the Sāṅkhya or Smārta way. This is a superior path. This leads to final release.
4. *The karma-yoga or bhāgavata way of life:* Desireless performance of actions firstly for purification of mind and after acquiring knowledge of the Godhead to continue desireless performance of action till death for maintenance of the world-order—this is the synthesis of knowledge and action. This is the best way of life. This leads to the final release.

Tilak further tries to remove what he considers to be the general misunderstanding about the Upaniṣads, viz. that they teach renunciation of action. He claims that this misunderstanding about the true teaching of the Upaniṣads is due to the sectarian commentaries interpreting them as preaching renunciation of action. He does not deny that some Upaniṣads preach the path of renunciation, but holds that some recognize both the paths, and the Upaniṣads like *Kaṭha* and *Isāvāsya* definitely preach *niṣkāma-karma-yoga* as can be seen from the explicit statement that "a person should desire to live for hundred years in this world by performing action. It is not the karma but attachment of fruit that sticks to a person."³⁵

That a self-realized or liberated person continues to perform actions till death with detachment is not a speculation. The *Bhagavad-gītā*'s description of *sthitaprajña*, a person of steady

wisdom, so also of a devotee, very clearly explains how this is possible. There are examples like those of Lord Kṛṣṇa and Janaka who continued to perform actions though they had nothing to gain from those actions. Tilak argues that moral worth of an action is not determined by its consequences, but by the purity of mind and the motive of an agent. And it is only the person, who is free from ego and desires and has realized his identity with Brahman, whose mind is absolutely pure. Thus the criterion of moral worth of an action is provided by the judgement and behaviour of such a liberated soul. This ethical doctrine based on the metaphysics of Advaita Vedānta as propounded by the *Bhagavad-gītā* can alone give adequate explanation of the distinction between what is right and wrong, good and bad in human conduct.

Tilak holds that the *Bhagavad-gītā* recognizes only two ways of life (*niṣṭhā*): active way of life performing action without any attachment to fruit and the life of renunciation of actions. The *Bhagavad-gītā* does not, according to Tilak, recognize bhakti or devotion as the third way of life (*niṣṭhā*). His argument is that bhakti or devotion implies duality between the devotee and the object of devotion, viz. God. But in the experience of Brahman, this duality is wiped out. Therefore, bhakti or devotion is not possible after the experience of unity. He accords to bhakti only a derivative place of the means to the supreme knowledge of Brahman. While arguing like this, Tilak does not seem to have taken cognizance of the "Advaita-bhakti" propounded by the medieval saints, especially the saints of Maharashtra like Jñāneśvara, Rāmadāsa and others. These saints not only argue for the possibility of Advaita bhakti, but even claim that it is the highest type of bhakti and that they have been practising it. Jñāneśvara, for instance, asks "As the sculptor carves a devotee, the Lord and the temple from one single rock, why can't similarly devotion be possible in one single Brahman?" If bhakti is not possible in the absence of dualism, the same logic would apply to karma or action also, and karma would be proved to be impossible

in the absence of dualism. In bhakti, the ego is surrendered to God while in *karma-yoga* also the agentship belongs either to the Sāṅkhya prakṛti or to the God, at whose hands the *karma-yogin* is merely an instrument.

4. Conclusion

Tilak expounds the philosophy of *Bhagavad-gītā* on the background of both the traditional Indian commentaries on the *Bhagavad-gītā* with special reference to that of Śaṅkarācārya and the western ethical theories. He points out that, though there is unanimity on the basic moral precepts like "Do not steal", "Tell the truth", etc. there is none in the field of theoretical ethics. He considers mainly three western ethical theories. He rejects as inadequate the theory which holds that moral worth of an action is judged by applying the external criterion of pleasurable and painful consequences of the action and also the theory which holds that moral worth of an action is judged by intuition or conscience. He prefers the ethical theory based on the metaphysics of self-realization. However, he does not compare the Advaita metaphysics of the *Bhagavad-gītā* with the metaphysical theories of Kant, Green, Hegel and others on the ground that "Western metaphysics has not gone beyond Vedānta."³⁶ He supports his opinion by referring to Deussen's views on this issue. He, however, thought it necessary to compare the *Bhagavad-gītā*-ethics with the western ethical theories "in order to remove the prevalent misunderstanding that the traditional Indian thinkers did not propound any ethical theory."³⁷ Having argued that the *Bhagavad-gītā* doctrine is superior to the western ethical theories, he asks as to why there are divergent ethical theories. He approvingly quotes Paul Carus who says, "The world-conception a man has, can alone give character to the principle in his ethics. Without any world-conception, we can have no ethics (i.e. ethics in the highest sense of the word)."³⁸ Tilak points out that the utilitarians, evolutionists

and humanists like Mill, Spencer, Auguste Comte and others were content to base their ethical doctrines on the fact that humans have a natural sympathy for the suffering of others and also a natural tendency to help others. But they do not raise any fundamental questions such as: why should one generation make sacrifice for later generation? Why should one care for the welfare of all? Is there spiritual bliss which is higher than sensuous pleasures? Do people who die for truth aim at nothing more than sensuous pleasures of the later generations?

Similarly, those who are content with following either commandments of God codified in their respective scriptures, or God-given conscience, refuse to raise any fundamental ethical questions. They live on the superficial, conventional moral level and do not rise to the level of theoretical ethics. Both these theories, therefore, lack depth and fail to provide any theoretical justification for their moral precepts. The metaphysician, however, is not content to remain on such superficial levels and raises the fundamental questions about the nature of the self, the nature of the universe, the relation of man to the universe and so on. The *Bhagavad-gītā* discusses these fundamental metaphysical issues and bases its ethics firmly on the Advaita metaphysics.

Tilak admits that the *Bhagavad-gītā*'s ethical doctrines, its concepts of *svadharma*, one's station and its duties, were discussed in the context of *varṇāśrama* system. But he is quick to point out that this is only a contingent historical fact. Its doctrines are universal and transcend the historical contingencies. Whatever the structure of a particular society at a particular time, the *Bhagavad-gītā*'s teaching is that "man should do the duties of his station according to the ethical norms, without desire for and attachment to fruit and for the maintenance of the social and cosmic order. To help and participate in the cosmic process and not just enjoyment of sensuous pleasures is the summum bonum of human life."³⁹ This is the essence, the true import of the *Bhagavad-gītā*'s teachings, which is universal. Tilak says, "It is not true that the

Bhagavad-gītā's ethical doctrines are restricted only to the fourfold varṇa system. Whether the society is Hindu or Muslim, ancient or modern, eastern or western, whatever duties fall to one's lot according to the social structure to which one belongs—whether it is the fourfold varṇa system or is an entirely different structure—or according to the vocation chosen by a person to suit his aptitude if that is possible, that becomes his own dharma (*svadharmā*). To abandon it when the testing time comes on some pretext or another and to do something else which has fallen to somebody else's lot is deplorable (*garhaṇīya*) both from the point of view of ethics and that of the welfare of all living beings. This is what the *Bhagavad-gītā* teaches."⁴⁰

Thus, the *Bhagavad-gītā* finds a middle way between the Mīmāṃsā view of performance of ritualistic actions for the ephemeral fruit and the view of abandoning action itself along with its fruit held by the Sāṅkhya and Śaṅkara-Vedānta. The Advaita Vedānta as propounded by Śaṅkara has two aspects: (1) the theoretical aspect of Advaita metaphysics with the theory of māyā; and (2) the practical aspect of renunciation of action. The two are not necessarily connected. The *Bhagavad-gītā*, according to Tilak, accepts the Advaita Vedānta with the theory of māyā, but rejects the path of renunciation of action. It propounds the theory of performance of action without attachment and desire for fruit with self-knowledge and devotion (*jñāna-bhakti-yukta-niṣkāma-karma*). The Mīmāṃsā prescribes ritualistic action without self-knowledge. Śaṅkara prescribes self-knowledge with renunciation of action. The uniqueness of the *Bhagavad-gītā* lies in synthesizing self-knowledge with action.

Tilak further points out that the *Bhagavad-gītā* does not restrict the use of the word "karma" only to apply to the performance of rituals enjoined by śruti, or to the duties of *varṇāśrama* enjoined by the smṛtis. It extends the notion of karma to all actions including acts of seeing, hearing, smelling, sleeping, breathing, etc. This helps Tilak to include even socio-political actions required to be

performed for the social upliftment and political freedom. Thus, Tilak makes the *Bhagavad-gītā* directly relevant to the present socio-political situation in India. The *Bhagavad-gītā* provides both inspiration and philosophical foundation for social reform-movement and freedom-movement.

6. Doubts and Difficulties

Tilak's interpretation of the *Bhagavad-gītā* successfully raises the philosophy of *Bhagavad-gītā* beyond the narrow bounds of the traditional mokṣa-oriented Vedāntic framework of the *prasthānatrayī* and also beyond the social structure of *varṇāśrama*. He raises the level of discussion from the authoritarian, theological, dogmatic level of *śabda-pramāṇa* to the rational, philosophical level. He raises the interpretation beyond sectarianism to the level of objective rule-bound methodology of determining the true import of a text. Thus, he has shown that the *Bhagavad-gītā* is not just a religious book of God's commandments to be obeyed on faith, but a theoretical treatise expounding "The Hindu Philosophy of Life, Ethics and Religion".

This does not, however, mean that his interpretation is beyond question or doubt; that his attempt is free from difficulties. Both his methodological assumptions and his interpretation raise a number of questions. For example: Does the following of methodological rules of interpretation guarantee unanimity of the conclusion about the true import of a text? Is not consideration of every aspect like *upakrama* and *upasaṁhāra* equally open to diverse interpretations? Each interpreter of the *Bhagavad-gītā*, for instance, like Śaṅkara, Tilak, Gandhi, Aurobindo, perceives and formulates Arjuna's problem in a different light. Is it possible to approach a text without any preconceived ideas, with a mind which is "tabula rasa"? Despite such doubts and questions, it is to the credit of Tilak that he explicitly raised the question of conflicting interpretations and applied the methodology which,

he thought, would avoid such diversity of interpretations and would enable us to arrive at only one and the true interpretation.

In this attempt to arrive at only one true interpretation, he has assumed not only the possibility but also the desirability of having unanimity. But the classical Indian tradition seems to hold that diversity of interpretations is desirable as the readers or the followers of a text belong to different spiritual levels. The *Bhagavad-gītā* places before them different paths, anyone or more of which may be chosen by them according to their aptitude, mental make-up and spiritual level. This is the doctrine of "*adhikāra-bheda*". Tilak does not seem to have taken cognizance of this important notion.

Tilak insists that the *Bhagavad-gītā* exclusively propounds the path of desireless action and neither that of renunciation nor of devotion. He substantiates his view by quoting many verses from the *Bhagavad-gītā* and by pointing out that as a result of *Bhagavad-gītā*'s teaching Arjuna decided to fight. However, the *Bhagavad-gītā* contains verses which are at least apparently incompatible with the verses he quotes in favour of his interpretation and which have led other commentators to interpret the *Bhagavad-gītā* differently and that Arjuna's decision to fight was only a historical contingent fact. Tilak seems to have treated it as a necessary consequence of the *Bhagavad-gītā*'s teaching. It is very hard to believe that the *Bhagavad-gītā* which is addressed to Arjuna, as a representative of humans in a constant struggle, would propose only one way of living for all humans irrespective of their aptitudes, circumstances, mental make-up, etc. Sri Aurobindo says, "An inner situation may even arise, as with the Buddha, in which all duties have to be abandoned, trampled on, flung aside in order to follow the call of Divine within. I cannot think that the *Bhagavad-gītā* would solve such an inner situation by sending Buddha back to his wife and father and the government of the Sakya state or would direct Ramakrishna to become a Pundit

in a vernacular school and disinterestedly teach little boys their lesson, or bind a Vivekananda to support his family and for that to follow dispassionately the law or medicine or journalism."⁴¹ What Tilak has at most established is that the *Bhagavad-gītā* can be consistently interpreted as teaching the path of disinterested action and that in the specific historical situation, Arjuna understood and interpreted the *Bhagavad-gītā* as an advice to fight. But this message is neither universal nor exclusive. In different situations, the *Bhagavad-gītā* may not rule out renunciation of action. There are also some problems about Tilak's interpretation of some of the concepts and theories of the Western ethics such as Kant's conceptions of "Pure Reason" and "Practical Reason" and Green's notion of "self-realization" and so on.

Lastly, those who look at the *Bhagavad-gītā* as a thoroughly antique and oriental book of spiritual life may regard Tilak's treatment of it as a book of ethics, quite misleading and even "as a modern misreading of the present day European or Europeanized intellect."⁴² But such a criticism would be unfair in so far as the modern practical, ethical, humanitarian and secular mind has an equal claim on the ancient text as the religio-spiritualist mind has. If the teaching of the *Bhagavad-gītā* is found relevant by the modern mind in solving individual, social, political, economic and ethical problems of the present day, it should learn from it by suitably interpreting the text.

Tilak's interpretation of the *Bhagavad-gītā* as a book of ethics is novel and has the merit of showing that the *Bhagavad-gītā*'s teaching is neither outdated and obsolete nor restricted only to the orient believers, but has relevance for the occident as for the orient, for the non-believers as for the believers, and for the modern as for the ancient.

NOTES

25. *GRM*, p. 259.
26. *BG*, 3.14–16
27. *GRM*, p.315.
28. *BG*, 5, 2.
29. *GRM*, p. 309.
30. *GRM*, p. 351–353.
31. *BG*, 18, 7–8.
32. *BG*, 19, 9.
33. *BG*, 18, 6.
34. *GRM*, p. 355.
35. *GRM*, p. 309.
36. *GRM*, p. 470.
37. *GRM*, p. 470.
38. *GRM*, p. 482.
39. *GRM*, p. 492.
40. *GRM*, p. 492.
41. Sri Aurobindo, *Essays on the Gītā*, Arya Publishing House, Calcutta, 1944, p. 45.
42. *Ibid.*, p. 43.

RADHAKRISHNAN'S CONCEPTION OF MAN:
SOME REFLECTIONS

B. Sambasiva Prasad*

Background

A glance at Indian philosophy will reveal that it is primarily an inquiry into the nature of man and his destiny. In the Upaniṣads we find an analysis of the human individual and his ideal. "Ātmānam viddhi" (know the self) is the direction given by them to the seekers of truth. Almost all systems of Indian philosophy except the Cārvāka suggest that dharma and mokṣa should constitute the objectives of human life. The Buddha inquired into the nature of human suffering and suggested a way out. The Jainas claim that ahimsā, truth, non-stealing, chastity in word, thought and deed, and renunciation of all worldly interests do mark the nature of a good man. For them the goal of right conduct is salvation. The Nyāya-Vaiśeṣika is a philosophy of life and attempts to guide the individuals in their search for truth and

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freedom. Īsvara Kṛṣṇa, the author of the *Sāṅkhya-kārikā*, speaks of three kinds of pains (*ādhyātmika*, *ādhibhautika* and *ādhidaiivika*) and claims that a human being will be free from these threefold pains through *viveka-jñāna*, i.e. the distinction between puruṣa and prakṛti. Patañjali's *Yoga-sūtra* aims at formulating several steps for controlling human mind and its fluctuations (*citta-vṛttis*). The Mīmāṃsakas prescribe several duties which a human being ought to perform as ordained in the scriptures. The Vedānta discusses at length the nature of the self, its bondage and liberation. The *Gītā*'s concepts of *niṣkāma-karma* and *sthitha-prajñatva* aim at modulating human life towards ethical and spiritual direction. Thus in India, philosophy has been interpreted as an inquiry into the nature of man, his origin and destiny. Sarvepalli Radhakrishnan is not an exception to this trend of thinking. He discusses man from different perspectives—spiritual, moral, social and religious. An attempt is made in this paper to analyse his views on man as briefly as possible.

The background of Radhakrishnan's conception of man is primarily Indian tradition. He quotes the Upaniṣads, the Buddha, Śaṅkara and Rāmānuja in his writings. Also, he had been influenced by Western thinkers like Plato, Hegel, Bergson, Kierkegaard and Heidegger. While discussing the nature of man, Radhakrishnan often compares the Indian tradition with the philosophy of these Western thinkers. He observes that spiritual leaders like Lao-Tse, Confucius, the seers of the Upaniṣads and the Buddha, Zoroaster and the prophets of Israel, Socrates and the Greek philosophers inquired into the nature of human condition and his being. In his "Fragments of a Confession"¹ Radhakrishnan discusses extensively the existentialist's concern about the status and role of man. In this context he observes that the existentialists are of the opinion that man is not an object of scientific inquiry, but is immersed in being. He opines that the psychological analysis of the human individual of the Upaniṣads has certain parallels to the existentialist's approach.

The finite and the infinite aspects of man

Radhakrishnan distinguishes between two aspects of man, viz. the finite and the infinite. The finite aspect of man comprises his body-mind complex. It is the material component of man. But the infinite nature of man is spirit. The spirit is not an object of perception. It cannot be proved as it is beyond proof. It is of the nature of divinity. Radhakrishnan writes that the existence of material objects like tables and chairs can be proved. But the spirit is not like a material object. Hence it cannot be proved. But this does not imply that it has no existence. It exists, but cannot be verified. To put it in the language of Radhakrishnan:

If we are asked to define what the spirit in man is, it would be difficult to give a definite answer. We know it, but we cannot explain it. It is felt everywhere though seen nowhere. It is not the physical body or the vital organism, the mind or the will, but something which underlies them all and sustains them. It is the basis and background of our being, the universality that cannot be reduced to this or to that formula.²

Radhakrishnan opines that the spirit in man cannot be grasped either through sense or intellect. Sense-organs enable us to perceive material objects, but the spirit cannot be perceived through them. Intellect enables man to analyse things, but it cannot help to grasp the spirit. The spirit could be grasped only through intuition, which is higher than intellect. Like Bergson, Radhakrishnan distinguishes intuition from both instinct and intellect. While the lower animals possess instinct, intellect plays a great role in man. However, the intellect that prevails in human being is not only used for constructive purposes, but at the same time it is employed at times for destruction. Hence man has to surpass the intellect and reach to the stage of intuition. It is in the state of intuition that man reaches his highest stage of consciousness and grasps the holistic picture of the universe.

Radhakrishnan's distinction among instinct, intellect and intuition is akin to his distinction among consciousness, self-consciousness and spiritual consciousness. The lower animals and insects have consciousness. They can perceive and act. But they are not conscious of their existence. It is only the man who is conscious of his existence—that is, he is self-conscious in nature. However, he has to reach to the level of the consciousness of the spirit which is the underlying principle of the whole universe including his own. This is the highest stage of consciousness. It is "the climax and fulfillment of varied human effort and experience." The spiritualized "exhibits a new quality of human life. His self becomes as wide as the world itself as he feels that the one spirit is present in all minds, lives and bodies."³

Though Radhakrishnan argues that spirit is the infinite nature of man, he did not undermine the body-mind complex by relegating it to the realm of appearance as Śaṅkara had done. For him, the body-mind complex of man is necessary for the realization of spirit. So also the spirit permeates the life of the body. There is a vital unity between the body-mind and spirit in man. The soul of man which is spiritual in nature is thus not opposed to his body-mind complex. They supplement each other. "The life of the soul permeates the life of the body, even as the bodily life has its effect on the soul. There is a vital unity of soul and body in man."⁴

Many religious philosophers claim that the bodily propensities have to be completely annihilated in order to give full expression of the spirit. They speak of the illusory character of the physical body. Radhakrishnan did not agree to this view. For him body is not an obstacle for the realization of the spirit. On the contrary, it is the vehicle through which man's spirit is realized. "The realm of spirit is not cut off from the realm of life. To divide man into outer desire and inner quality is to violate the integrity of human life."⁵ Radhakrishnan opines that the transcendental and the empirical orders of reality (spirit and the body-mind) are not incompatible, instead, they are closely related. Hence,

Radhakrishnan is opposed to the popular Advaita position that spirit is more real and body less real. Man is a complex multi-dimensional being, including within him different elements of matter, life, consciousness, intelligence and divine spark of spirit.⁶

Art, religion and morality

Like Hegel, Radhakrishnan argues that art, religion and morality are the expressions of human spirit. It is only the human that could produce art and perceive the aesthetic sense. So also it is only the human to whom we ascribe morality or immorality. We cannot speak of animals being moral or immoral. We do not praise the lamb for its meakness or condemn the lion for its ferocity. We speak of good and bad only with reference to human behaviour. This is because of the fact that the principle of morality is the expression of human spirit. So also is the religious experience of man. Religious experience, says Radhakrishnan, cannot be ignored on the ground that it cannot be experienced by all. Our limited experiences cannot be the standards for all persons. For some people, beauty is a word and music is only a noise. But it does not imply that there is no reality in the artists' experience. Similarly religious experience cannot be abandoned because it is not experienced by all. Like the artistic experience, religious experience is exceptional. Though the manifestations of religious experience are many, they have a common characteristic, viz. the "spirit".

Radhakrishnan is aware of the fact that religion which primarily aims at the moral and spiritual life of man is sometimes misunderstood resulting in the compartmentalization of human beings. Therefore he argues at length for religious fellowship. He says that religion, though it starts with the individual, must end in fellowship.⁷ True religion, says Radhakrishnan, "is born of spirit, not of flesh and blood, not of codes and customs, not of races and nations."⁸ True religion is neither Hinduism nor Christianity, nor Islam. The underlying spirit of all these religions is one and the

same. The different religious traditions, says Radhakrishnan, clothe one reality in various images and "their visions could embrace and fertilize each other so as to give mankind a many-sided perfection, the spiritual radiance of Hinduism, the faithful obedience of Judaism, the life of beauty of Greek Pragmatism, the noble compassion of Buddhism, the vision of divine love of Christianity, and the spirit of resignation to the sovereign Lord of Islam."⁹

Man and society

According to Radhakrishnan, the freedom of an individual is not lost in a society. In fact, society enables an individual to realize his spirit. "Society is not something alien, imposed on man, crushing him, against which he rebels in knowledge and action. There is a profound integration of the social destiny with that of the individual."¹⁰ Human society, argues Radhakrishnan, is an attempt to express in social life the cosmic purpose. Man is not an abstract individual. He is a part and parcel of the society, which is an organic whole. Therefore, the freedom of the individual is realized in his ability to adjust with his fellowmen in a society.

Radhakrishnan observes that the threefold social discipline of Hinduism, viz. (1) the *puruṣārthas* (2) *varṇa-dharmas* and (3) *āśrama-dharmas*, will enable man to realize his spiritual nature. "By means of this threefold discipline the Hindu strives to reach his destiny, which is to change body into soul, to discover the world's potentiality for virtue and derive happiness from it."¹¹

Dharma, artha, kāma and mokṣa are recognized in the Hindu tradition as the *caturvidha-puruṣārthas*. Among them, dharma is the basic *puruṣārtha* through which man has to achieve his kāma and artha. Mokṣa is the highest *puruṣārtha*. There is a misconception that Indian philosophy is other-worldly. However, the fact is that Indian philosophical tradition does not forbid man to enjoy worldly life; it only insists that all his artha and kāma should be within the limits of dharma. Kāma, artha, dharma and

mokṣa (the four *puruṣārthas*) respectively indicate the different sides of human nature—the instinctive and emotional, the economic, the ethical, and the spiritual.

Division of society into different classes is the *varṇa-dharma*. *Varṇa-dharma*, Radhakrishnan argues, primarily aims at the distribution of work of a society. The division of society into Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra has a bearing on the profession that the individual takes up in a society, which is an organic whole. The class-division of the Hindu tradition aims at this wholistic approach; it does not either look down or look high one class over the other. In the course of time the class-distinction led to caste divisions and further sub-divisions and thereby the original noble aim with which the class-distinction was started had been lost. Radhakrishnan quotes several passages from the Upaniṣads and the *Mahābhārata* indicating that the division of four *varṇas* is only based on class and not caste. Quoting Manu, Radhakrishnan writes, "All men are born Śūdras and become Brāhmins by regeneration through ethical and spiritual culture. From the lowest stage we rise into a higher type when we are driven by the instinct for useful creation."¹²

The *āśrama-dharma* of the Hindu tradition refers to the different stages of human development. Man becomes a complete human being only when he passes through all the *āśramas*—Brahmacarya, Gṛhastha, Vānaprastha and the Sannyāsa. The four *āśramas*, says Radhakrishnan, "indicate that life is a pilgrimage to the eternal life through different stages."¹³

Thus Radhakrishnan attempts to show that the threefold social discipline of the Hindu tradition is intended for spiritual realization.

Freedom of Man

Is man free or determined? Answering this question, Radhakrishnan refers to the Hindu doctrine of "karma". He observes that the present life is conditioned by the actions of our past life. Thus it is determined. But we are free to act in this life.

Thus human life is partly conditioned, but partly free. Sometimes the doctrine of karma is mistaken for determinism. Radhakrishnan repudiates this view. The doctrine of karma, he argues, is not incompatible with human freedom. He illustrates his point beautifully by comparing human life with that of playing of cards. Thus he writes:

Life is like a game of bridge. We did not frame the rules and we cannot control the dealing. The cards are dealt out to us, whether they be good or bad. To that extent, determinism rules. But we can play the game well or play it badly.... Our life is a mixture of necessity and freedom, chance and choice. By exercising our choice properly, we can control steadily all the elements and eliminate altogether the determinism of nature.¹⁴

Radhakrishnan holds that while the movements of matter, the growth of plants and the actions of animals are completely controlled, human actions are not so. Human beings can approve or disapprove, give or withhold their consent to certain actions. If a man does not exercise his intelligent will, it implies that he is acting contrary to humanity.

Doctrine of rebirth

When Radhakrishnan says that the present life is conditioned by the actions of our past life, he believes in rebirth. Thus his concept of freedom presupposes the doctrine of rebirth. Answering the critics of rebirth, Radhakrishnan says that lack of memory of the past life is not a sufficient ground for rejecting the notion of rebirth. Nobody has memory of his existence in his mother's womb, but that does not imply that it is not a fact. In the same way one cannot reject his past life on the ground that it is beyond recollection. The body-mind complex of man dies and withers away. But the soul of man which is of spiritual nature, has no death. It migrates from birth to birth, following the law of karma.

Destiny of man

For Radhakrishnan, the destiny of human soul is "to realize its oneness with the supreme".¹⁵ The objective of human soul is to realize the one Reality that pervades every-where including of itself. Man is naturally busy in earning his livelihood. But the moment, one's bodily needs are satisfied, his craze for spirituality begins. The urge for spiritual inquiry should be the destiny of man.

Radhakrishnan views that when one realizes the ultimate reality, one feels the presence of the spirit in all individuals. He subscribes for *jīvan-mukti*. But he cautions that a *jīvan-mukta* should not be content with his liberation but he has to attempt for the realization of all human beings i.e. "Sarvamukti". The attitude for sarvamukti, Radhakrishnan notices in the lives of saints like the Buddha, Śaṅkara and Rāmānuja. He holds that the individual remains to be individual as long as he is an embodied soul. Even after attaining salvation an individual remains as an individual in the world and has to work for the redemption of others. Using the analogy of the river and the sea, Radhakrishnan observes that "although the river appears to be lost in the sea, the sea and the river do not become identical with each other. That is to say, the individuality of the individual is retained even after salvation."¹⁶

God - the absolute, and man

Radhakrishnan is one with Śaṅkara in accepting the view that ultimate reality is the impersonal absolute or the universal spirit. The relation between the universal spirit and the spirit of man is a relation of identity. However, from the cosmic point of view, Radhakrishnan calls the absolute as God. For him, the "Absolute is the pre-cosmic nature of God, and God is the absolute from the cosmic point of view."¹⁷ God is the creator of the world and its ground. Like Rāmānuja, Radhakrishnan observes that the relation between man and God is the relation between microcosm (*aṁśa*) and the macrocosm (*aṁśin*). Thus Radhakrishnan is drawn by

the positive side of Śaṅkara and feels that he is basically right, but he also perceives that Rāmānuja is not entirely without force. He has steered a middle course between Śaṅkara and Rāmānuja. He observes that "Śaṅkara and Rāmānuja are the two great thinkers of the Vedānta, and the best qualities of each were the defects of the others."¹⁸

Conclusion

The unique feature of Radhakrishnan's conception of man consists in his reconciliation of the Eastern and Western views of man. He takes into cognizance Indian and Western views of man equally. He has perceived certain similarities in the writings of Indian and Western philosophers on the philosophy of man and synthesized them in his writings. It is often argued that East and West will never meet. But Radhakrishnan has proved that it is a misnomer. The Eastern and Western idealistic traditions have been harmonized in Radhakrishnan's thought and writings. To put it in the words of P.T. Raju, there are few scholars like Radhakrishnan "who have grasped the spirit of the Eastern and Western thought alike. In spite of the opinion of many, both in the East and the West that East is East and West is West and never the twain shall meet, Radhakrishnan maintains that the two can meet and have met."¹⁹

To sum up: for Radhakrishnan, the nature of man has to be examined from two perspectives—finite and infinite. While the body-mind complex refers to man's finite nature, the spirit constitutes his infinite nature. Radhakrishnan does not undermine the body-mind complex of man, but holds that it serves to enable a person to realize his spirit. He neither identifies man with body-mind complex alone nor exclusively with spirit. For him, man is a complex of both. He says that the spirit in man is felt, but cannot be proved. The destiny of man consists in the realization of the spirit. The spirit can be grasped only through intuition. Art, religion and morality are the expression of human spirit. The threefold

discipline of the Hindu tradition has been formulated for spiritual realization. Radhakrishnan's conception of man is the attempt at the synthesis of the Eastern and Western views on man. To conclude:

The ideal man of India is not the magnanimous man of Greece or the valiant knight of medieval Europe, but the free man spirit who has attained insight into the universal source by rigid discipline and practice of disinterested virtues, who has freed himself from the prejudices of his time and place.²⁰

NOTES

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THE NATURE OF THE JĪVA ACCORDING TO ADVAITA

N. Veezhinathan

The Philosophy of values in any school of thought results from its metaphysics. The differences amongst schools is in their philosophy of values and therefore be traced to differences in their underlying metaphysics. For all schools of Indian Philosophy, excepting the Cārvāka, liberation is the ultimate value. Liberation is for the jīva. Hence the conception of liberation in any particular school depends upon the conception of the jīva as recognized in that school. This paper seeks to present the nature of the jīva according to Advaita.

Śaṅkara following the Upaniṣads holds the view that the jīva is none other than Brahman-Ātman. In his commentary on the *Vedānta-sūtra*, he states:

There is no entity known as jīva apart from Brahman-Ātman. The latter itself is figuratively spoken of as jīva because of its association with limiting adjuncts.¹

The texts of the *Aitareya*-,² the *Bṛhadāraṇyaka*-,³ the *Chāndogya*-⁴ and the *Taittirīya*-⁵ *Upaniṣads* speak of the "entrance" (*praveśa*) of Brahman-Ātman in the objects of the world created by it to explain the nature of the jīva. In his commentary on the *Taittirīya-upaniṣad*, Śaṅkara explains the significance of the word "entrance" thus:

Entrance or *praveśa* of Brahman-Ātman is only its specific manifestation in the mind as the one who sees, hears, thinks and resolves.⁶

What Śaṅkara means is that just as Devadatta and others who have entered into a house are noticed to be present there, even so Brahman is discerned to be immanent in the mind. It is only the immanence of Brahman-Ātman in the mind that is figuratively referred to as "entrance".⁷ And Brahman-Ātman that is immanent in the mind is the jīva.

As analysis of the Janaka-Yājñavalkya episode in the *Bṛhadāraṇyaka-Upaniṣad*⁸ presents a clear account of the true nature of the jīva. Janaka once gave an impressive discourse on Agnihotra. Yājñavalkya, fascinated by his explanation, was under his thrall *as it were* and offered him that he would grant any boon he desires. Janaka said that he would be seeking clarifications on any doubt he might have, and Yājñavalkya readily conceded to it. Janaka asked Yājñavalkya as to what is the light on the basis of which the person, i.e. the jīva enmeshed in the body-mind complex, functions. Yājñavalkya replied that it is the light of the sun that makes the person function. It is through this light he sits down, goes out, carries out activities and returns. Janaka approved of this provisionally and asked him as to what is the light on the basis of which the person functions when the sun has set to which Yājñavalkya replied that the moon provides the light. On hearing this, Janaka asked Yājñavalkya that, when the sun and the moon have both set, what serves as the light for the person? To this

Yājñavalkya replied that it is the fire that serves as his light. Janaka then asked that, when the sun and the moon have both set and the fire is extinguished, what provides light for the person. Yājñavalkya said that it is speech (*vāk*) that serves as the light.

In the states of dream and deep sleep, these external lights, viz. the sun, the moon, the fire and the speech do not function. Yet the purpose of a light is served in both dream and deep sleep. In the state of dream one has the experience of meeting with friends and parting from them. Similarly, one wakes up from deep sleep with the remembrance that one slept happily and knew nothing which shows that the light in question was there. Hence Janaka asked Yājñavalkya that when the sun and the moon have both set, the fire is extinguished and speech does not function, what exactly serves as the light for the person. And Yājñavalkya replied that the Self (*Ātman*) serves as his light.

To the question of Janaka as to what is the nature of *Ātman* or the Self, Yājñavalkya replied that it is the infinite entity (*puruṣa*) which is identified with the intellect (*vijñānamaya*) and is in the midst of the sense organs (*prāṇeṣu*); it is self-luminous consciousness (*jyotiḥ*) immanent in the intellect (*hr̥di antaḥ*).

Śaṅkara interprets the expressions "*vijñānamaya*" and "*prāṇeṣu*" thus: the word "*vijñāna*" stands for the intellect on the basis of the etymological derivation "that by which something else is known" (*vijñāyate anena iti vijñānam buddhiḥ*). The Self is called *vijñānamaya* because of our failure to discriminate its association with the limiting adjunct, the intellect; for it is perceived as associated with the intellect.⁹ The expression "*prāṇeṣu*" is in the locative case. The locative case-ending is used to mark off a thing from other objects on the basis of a genus, quality, activity or name.¹⁰ The Self is distinguished from the sense organs by stating that it is present in the midst of the sense organs. For that which is in the midst of certain other things is of course different from them as a tree in the midst of the rocks.¹¹ The expression "within the heart" (*hr̥di antaḥ*) means "within the

intellect." "Heart" is primarily the lotus-shaped lump of flesh; here it means the intellect which has its seat in the heart. The word "within" indicates that the Self is different from the modes of intellect. This Self is consciousness (*jyotiḥ*), because it is self-luminous; for through it this aggregate of body and sense organs functions as if it were sentient.¹²

The Self which is consciousness is self-luminous in the sense that it manifests everything else, but is not manifested by anything. It is eternal and is distinct from the mental states or the modes of intellect which are termed empirical cognitions and which according to the Yogācāra school of Buddhism constitute the Self. The Advaitin advances the following argument in this regard: one has the perceptual cognition of the rise of a mental state of the form of desire, for example, its destruction and also its difference from other mental states such as rage, misery and the like. This perceptual cognition cannot be the mental state itself as one and the same entity cannot comprehend its rise, destruction and also its difference from other factors. It cannot be another mental state; for, that too must be admitted as originated. And an object can be held to be originated only when it is known to be so. This means that this second mental state must be comprehended by yet another mental state. And so on *ad infinitum*. Hence it must be accepted that that which manifests the rise, the destruction, etc. of a mental state must be the consciousness which is different from it and which must, therefore, be eternal.¹³

In the section entitled *Uṣasta-Brāhmāṇa* in the *Bṛhadāraṇyaka Upaniṣad*, Yājñavalkya instructs Uṣasta that one cannot see, hear, think and know the Self by which one sees, hears, thinks and knows.¹⁴ Śaṅkara, while interpreting this text, points out that consciousness is twofold as empirical and real. The empirical one is the consciousness reflected in the mode of intellect arising from the contact of sense organs with their respective objects. It has beginning and end. But the consciousness which is real is consciousness-in-itself. It is the very essence of the Self. It appears

to be connected with the modes of intellect which are originated and are but limiting adjuncts of it; it is spoken of as the witness, and also is differentiated into witness and empirical cognitions. The latter are coloured by the objects comprehended through the sense organs and have a beginning. They appear to be connected with the consciousness-in-itself and are but its reflections. It is, therefore, that consciousness which is the Self is metaphorically spoken of as the witness. Therefore one cannot comprehend that by which everything is manifested.¹⁵

The Self is of the nature of supreme bliss. The latter is that which we desire for its own sake and for the sake of which we desire everything else. Sarvajñātman, an younger contemporary of Śaṅkara, observes:

Experts describe bliss as one with reference to which all objects in the world are ancillary and by which by its very existence gives up the state of being an ancillary to anything else. This description is equally applicable to the Self. Hence the Self is of the nature of bliss.¹⁶

The following texts of the Upaniṣads speaks of the Self as of the nature of supreme bliss:

1. The Self is dearer than a son, dearer than wealth, dearer than wealth, dearer than everything else and is innermost.¹⁷
2. The Self is consciousness and bliss.¹⁸
3. That which is infinite is bliss. There is no bliss in the finite.¹⁹ The infinite is that where one does not see anything else, does not hear anything else and does not think of anything else. The finite is that where one sees something else, hears something else and thinks of something else. That which is the infinite is the immortal. On the other hand, that which is the finite, is mortal.²⁰

4. How could one have the bodily activity through the functioning of the vital airs, if the 'Self which is bliss does not exist in the body-mind complex?²¹
5. Verily, not for the good of anything is anything dear, but for the good of the Self everything is dear.²²
6. All other common pleasures are but particles of it, i.e. the Self which is bliss.²³

From the above it follows that the Self is of the nature of consciousness, bliss and infinite.

Yājñavalkya in the course of his instruction to Janaka has said that the Self which is self-luminous consciousness and eternal moves about between this world and the eternal moves about between this world and the other world and thinks *as it were* and moves *as it were*.²⁴ Here the expression *as it were* in respect of the activities of the jīva suggests that they are not real as they are only due to the false identification of the jīva with the intellect. In his commentary on this text, Śaṅkara observes:

Just as an emerald or any other gem when placed, for the purpose of ascertaining its worth, inside a vessel filled with milk make the entire milk have its hue in a moment, even so does the Self imparts lustre to the intellect, the sense organs and the body by unifying them together.²⁵

He goes on to say:

The intellect (which is one phase of the internal organ) is transparent and is in close proximity to the Self. It is inspired by the latter. Hence even wise men mistake it for the Self. The mind (another phase of the internal organ) then receives the reflection of the Self through the intellect; the sense organs, through the contact with mind; and, lastly the body, through the sense organs by being their abode. Thus the Self illumines the entire ag-

gregate of body and sense organs. It is on this ground all mistake the body and the sense organs for the Self.²⁶

From what has been said so far, it would have become clear that the self which is consciousness attains to the state of the *jīva* by being identified with the intellect or mind. The Self is sentience while the intellect is insentient. And there can be no real identification between the two. It is only *avidyā* which cannot be determined either as real, or as an absolute nothing, or as both, that serves as the material cause of such an identification. In the *adhyāsa-bhāṣya*, Śaṅkara specifically mentions so.²⁷ Elsewhere he states:

As long as the *jīva* is associated with the adjunct, mind so long only is the *jīva*, a *jīva*. In reality, however, there is nothing like the *jīva*-hood apart from what is fancied to be such by reason of this adjunct.²⁸

He further adds:

The relation of the Self to the mind (which has caused the notion of the *jīva*) has but the indeterminable *avidyā* as its source; and this *avidyā* cannot be removed by anything other than the direct experience of the true nature of the *jīva* to be the Self. Hence the relation with such a limiting adjunct will not cease so long as the *jīva* does not realize its true nature to be the Self.²⁹

The Self, when identified with the intellect, comes within the range of the cognition "I". It is the *jīva*; and, it is neither the pure Self nor the mind, but is a blend of the two. It is *cid-acid-granthi*. The limiting adjuncts of the Self are the causal body (*kāraṇa-śarīra*), the subtle body (*liṅga-śarīra*) and the gross body (*sthūla-śarīra*). Of these, the causal body is *avidyā*. The subtle body consists of the five senses of knowledge, five senses of action, the

five vital airs, *buddhi* and *manas*. The gross body is the effect of the quintuplicated elements. These three constitute the five sheaths of the Self.

The five sheaths are: the sheath of food (*annamaya-kośa*), the sheath of vitality (*prāṇamaya-kośa*), the sheath of consciousness (*manomaya-kośa*), the sheath of self-consciousness (*vijñānamaya-kośa*) and the sheath of bliss (*ānandamaya-kośa*). Avidyā, the causal body, is the sheath of bliss. The *buddhi*, along with the senses of knowledge, is the sheath of self-consciousness. The *manas* together with the senses of knowledge is the sheath of consciousness. The vital airs along with the senses of action form the sheath of vitality. These three, viz. the sheath of self-consciousness, the sheath of consciousness and the sheath of vitality, constitute the subtle body. The physical body is the sheath of food. The Self attains to the state of the *jīva* by getting itself reflected in avidyā and falsely identifies itself with *buddhi* and *manas* and then with the sense organs, vital airs and the physical body. As such, all the five sheaths set forth above constitute the limiting adjuncts of the *jīva*. But it is usually said that the mind is the limiting adjunct in view of the fact that it is only there that the Self is manifested distinctly as the *jīva* in the form of "I".

Being falsely identified with the mind, the *jīva* whose essential nature is consciousness only, acquires the characteristics of being an agent (*kartṛtva*), an experient (*bhokṛtva*) and a knower (*pramāṛtva*). These three are not natural to the *jīva*, but are only adventitious. They are non-real. If agency, etc. were intrinsic to the *jīva*, then the *śaruti* texts that speak of liberation of the soul would become meaningless. For, liberation consists in the removal of agency, etc. on the part of *jīva*. If agency, etc. were intrinsic, i.e. if they were to belong to the *jīva* by its very nature, then it cannot be obliterated by any means. Sureśvara in his *vārttika* on Śaṅkara's *bhāṣya* on the *Bṛhadāraṇyaka Upaniṣad* states:

If the soul were essentially an agent, then do not desire for liberation. It is because the intrinsic

nature of an object can never be removed, just as heat, the essential nature of the sun can never be removed from the sun.³⁰

When it is said that the *jīva* is only a blend of the pure consciousness and the body-mind complex and also that the agency, etc. are non-real in its case, it comes to this that perception and other means of knowledge and also the scriptural texts have reference to one characterized by *avidyā*. In order that sacred and secular activities may be carried out, an agent is necessary. In order that he might carry out the activities, he must be a knower. To be a knower is to be the substratum of knowledge. Knowledge cannot be viewed as pure consciousness. It is because it is non-dual and as such it cannot be located in any substratum. Further, being eternal it does not stand in need of any instrument of cognition to be originated. Knowledge cannot be viewed as the mode of mind. It is because, being insentient, it cannot manifest anything. Hence it must be held that knowledge is a blend of pure consciousness and the mode of mind. The Self which is pure consciousness, being supra-relational, cannot serve as its substratum. It could become so only when it is falsely identified with the mind. Further, such a knower, in order that he may direct the means of knowledge, should have the false notion of "mine" in the sense organs. The sense organs are located in the body, and so the knower must have the conceit of "I" or "mine" in the physical body too. It follows that all means of knowledge including the texts that speak of liberation and its means have reference to the *jīva* who is under the realm of *avidyā*.

We have said that the *jīva*, falsely identifying itself with the body-mind complex, has lost sight of its identity with its true nature which is pure consciousness and which is Brahman. It must get itself removed from its relation to the mind—the relation that is brought about by *avidyā*. By pursuing Vedāntic study, reflection and meditation, it attains the direct experience of its true nature which is consciousness, i.e. Brahman, from the great-say-

ings of the Upaniṣads, becomes freed from avidyā and also from its relation to the mind. It remains in its true nature which is liberation. As Hiriyanna points out:

Liberation of the Self which is consciousness is the only value and all other values are but partial aspects, if not distortions, of it. The Self is not valuable, but value itself. It is not a value for the Self that is sought here but value as the Self.³¹

Thus we see that according to Advaita the inquiring subject becomes the subject of inquiry.³² That is why Śaṅkara has given the names "*Śārīraka-mīmāṃsā*", i.e. reverential inquiry into the nature of the enworlded soul to Vedānta.

NOTES

1. *Vedānta-sūtra-bhāṣya* (VSB), 3.2.9.
2. *Aitareya Upaniṣad* (AU), 1.3.12.
3. *Bṛhadāraṇyaka Upaniṣad* (BU), 1.4.7.
4. *Chāndogya Upaniṣad* (CU), 6.3.2.
5. *Taittirīya Upaniṣad* (TU), 2.6.
6. *Śaṅkara's Bhāṣya* (SB) on TU, 2.6.
7. *Vanamālā* (Commentary on the SB on TU by Acyutakṛṣṇānanda), Sri Vani Vilas Press, Srirangam, p. 178.
8. BU, 4.3.1-7.
9. SB on BU, 4.3.7.
10. *Aṣṭādhyāyī* of Pāṇini, 2.3.41.
11. SB on BU, 4.3.7.
12. Ibid.
13. *Kṛṣṇālaṅkāra* (Commentary by Acyutakṛṣṇānanda on the *Siddhānta-leśa-saṅgraha*), Sri Appayya Diksita Granthavali Committee, Secunderabad, p. 150.
14. BU, 3.4.2.

15. *SB on BU*, 3.4.2.
16. *Saṅkṣepaśārīrakā*, 1.24.
17. *BU*, 1.4.8.
18. *Ibid.*, 3.9.28.
19. *CU*, 7.23.
20. *Ibid.*, 7.24.1.
21. *TU*, 2.7.
22. *BU*, 4.5.6.
23. *Ibid.*, 4.3.32.
24. *Ibid.*, 4.3.7.
25. *SB on BU*, 4.3.7.
26. *Ibid.*
27. *Adhyāsa-bhāṣya*.
28. *VSB*, 2.3.30.
29. *Ibid.*
30. *Vārttika on SB on BU*, 1.1.55-56.
31. M. Hiriyanna, *Indian Conception of Values* (Kavyalaya Publishers, Mysore, 1975), p. 263.
32. I owe this expression to R Balasubramanian.

LIBERATION: A COMPARATIVE VIEW OF
NYĀYA AND ADVAITA

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Barring the Cārvāka school which is an exception to the religious spirit of Indian Philosophy, all the remaining schools are oriented towards mokṣa or liberation which represents the state of absolute freedom from suffering. All these schools agree in holding that mokṣa consists in self-realisation or restoring the self to its native shore. And this condition is regarded as one of perfection. The nature of this state is restful peace or absolute satisfaction. The satisfaction derived from the fulfilment of desire in everyday life is provisional and is a partial aspect of the self. Sooner or later, it paves way for another desire. But the satisfaction in the state of liberation will be abiding and would appear in its maximum form as it is the realisation of the highest value.

Liberation is for the soul. Hence the conception of liberation in a particular school depends upon the conception of the soul and its relation to other realities as are recognised in that

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school. This accounts for the difference amongst the schools in their conception of liberation in matters of detail.

The present paper aims at discussing the problems relating to the concept of liberation according to the Nyāya—a non-Vedānta school from the standpoint of Advaita Vedānta.

According to Nyāya, consciousness, pain, pleasure, and so on are adventitious qualities of the self arising from contact with objects through the mind and sense-organs. Liberation, described as *apavarga*, consists in the self divesting itself of all these specific qualities and remaining as a neutral being or pure substance. The ideal of life here is a state of total cessation of suffering and not of the attainment of pleasure also. The Vedānta schools in general, and Advaita in particular, agree with this assertion of the non-Vedānta schools that in liberation there is absolute cessation of suffering. But they go on to add that there is also a positive side of mokṣa, viz. the enjoyment of bliss which is a necessary consequence of the absence of pain. We shall set forth in detail the nature of mokṣa and the means thereof according to Nyāya and Advaita and also critically examine the viewpoints of the Nyāya school.

The Nyāya View of Liberation

In the opening aphorism of the *Nyāya-sūtra*, Gautama states that supreme felicity (*niḥśreyasa*) is attained by the knowledge about the true nature of his sixteen categories.¹ According to the Naiyāyika, misapprehension or wrong notion is the cause for the self to get involved in the trammels of transmigration, and the knowledge of the true nature of things (*tattva-jñāna*) removes this wrong notion. The result of this knowledge is supreme felicity (*niḥśreyasa*) which is equated with release (*apavarga*). In the next aphorism,² Gautama states that release is attained on the successive annihilation in the reverse order, of pain, birth, activity, defect, and misapprehension. This may be explained in some detail.

The individual soul according to the Nyāya school is eternal and all-pervading. It admits plurality of souls. There is nothing in the intrinsic nature of the soul that can be considered as spiritual. But it differs from other entities in this that, while the latter can never possess knowledge, volition and the like, the soul may come to possess knowledge, volition, etc.³ In the state of transmigratory existence, mind which is eternal according to this school is in operative contact with the soul except in the state of deep sleep. And when there is contact of sense organ with its respective object, there arises knowledge (*jñāna*) in the self through the relation of inherence. Knowledge in its turn leads to desire (*icchā*) and aversion (*dveṣa*). Then there arises volition (*prayatna*), and the soul then performs deeds that are prescribed, and prohibited in the Veda. From these there result merit and demerit respectively. These two also reside in the self through the relation of inherence. These two give rise to pleasure and pain respectively. There is yet another quality, namely, latent impression (*bhāvanā* or *saṃskāra*) which comes to exist in the soul owing to its experience of the objects of the world. Thus the soul comes to be endowed with nine specific qualities (*viśeṣa-guṇas*). Although these qualities are not essential to the soul, yet the soul mistakes these to be its essential features. Further, it mistakes body, mind and senses as belonging to it. This is termed delusion or *mithyā-jñāna* which is not mere lack of right knowledge, but positive error.⁴ And the knowledge of the true nature of the soul as distinct from all other categories would remove *mithyā-jñāna*, and consequently there results liberation. This knowledge would arise by intense meditation upon the true nature of the soul. With its disappearance, desire and aversion pass away. In consequence of it, follows the disappearance of motivation to action. As a result of this, no new merit or demerit ensues. So there is no fresh birth. The accumulated merits and demerits will be removed by experiencing their fruits through innumerable bodies assumed by Yogic power.⁵ The self

will be completely dissociated from body, mind, and senses. The nine specific qualities will no longer exist in the self. The latter is characterised by total absence of misery. And this is liberation.

Bhāsarvajña, the author of *Nyāya-sāra*, though a follower of Gautama, adopts a different way in the exposition of the Nyāya categories. He breaks many a traditional theory of the Naiyāyikas and introduces new theories reading his own thoughts in the *Nyāya-sūtra*. He says that among the twelve *prameyas* the twofold Ātman alone should be known and meditated upon for the attainment of liberation, and the knowledge of other things are superfluous. He introduces eternal bliss in the state of final release quite against the traditions of the Naiyāyikas and also the *sūtra* which states: "The final dissolution of sorrow is final Release."⁶ Vātsyāyana in his *Bhāṣya* on this *sūtra* states that pleasure is always associated with pain, and hence when there is absolute cessation of pain, there would be the destruction of pleasure too and hence the traditional Naiyāyikas do not consider pleasure as existing in the state of liberation. The *Bhāṣya* on this aphorism disagrees with the view that eternal bliss is manifested in the state of liberation on the ground that there would not be difference among the states of bondage and release. Bhāsarvajña, on the other hand, maintains that, if mokṣa is held to be a state without pleasure or pain, intelligent persons will never strive for it as for the state of swoon, and it is folly to say that pleasure is always associated with sorrow.⁷ The commentary, *Nyāya-muktāvalī* by Aparārkadeva, on the *Nyāya-sāra* discusses this issue and states that if the state of liberation is not characterised by pleasure of any kind, no aspirant would strive to attain that state. He adds by saying that a person who has been pierced by thorn, etc. engages in activity to remove it. Thus even in the absence of a positive pleasure, one engages oneself in activity. This is criticised by saying that activity on one's part to remove the thorn, etc. also is to experience illimitable pleasure, and not merely to get rid of

pain, and hence this illustration would not serve the intended purpose.⁸

On the basis of the *śruti* texts, "Brahman is bliss by nature and it manifests in the state of liberation," and "Brahman is consciousness and bliss," Bhāsarvajña admits eternal bliss in the state of liberation. His contention is that eternal bliss rests in Ātman as also eternal knowledge permanently, but there is no relationship between the two because of the obstruction by *adharmā* (ill-deeds) and sorrow. In final release, however, when this obstruction is removed by the knowledge of reality, subject-object relationship arises between them, and the person enjoys bliss forever. Though this relationship has a beginning, it is a non-entity, and hence has no end like destruction (*dhvarṁsa*) which is accepted as eternal. It is also different from the six Vaiśeṣika categories. Thus the state of release is different from that of bondage.⁹

It might be said that the author of the *Nyāya-sūtra* maintains the view that liberation consists only in the cessation of sorrow and does not mention the existence of bliss in that state. Commentators like Uddyotakara take it literally and follow the same view with regard to mokṣa. But Bhāsarvajña is of the opinion that since Gautama does not reject bliss in the state of mokṣa, he certainly admits its existence. So Bhāsarvajña concludes by saying, "The infinite bliss is cognised by mind alone; it is beyond the senses; the state of its cognition is mokṣa."¹⁰

Advaita View of Liberation

So far the Nyāya view of the nature of mokṣa. We shall now set forth the nature of mokṣa according to Advaita.

According to Advaita, Brahman, the ultimate reality, appears as Īśvara, jīva and world owing to māyā/avidyā. Īśvara is always aware of his identity with Brahman and so he is ever-released. The world is an illusory appearance of Brahman/Ātman, and it is

sublated by the direct experience of Brahman. But jīva, on the other hand, falsely identifies itself with the body-mind complex, experiences transmigration, and strives after liberation. Jīva is Brahman/Ātman itself appearing through the limiting adjunct viz. mind which is a product of avidyā. Brahman, the pure consciousness reflected in or delimited by avidyā and mind, appears as jīva, and thus there results the mutual identification of jīva with the qualities of mind such as agency, etc. Further, there is also the mutual identification of jīva conditioned by mind and its qualities with sense organs, body, etc. Śaṅkara in his commentary on the *Brahma-sūtra* says: "As long as the jīva is associated with the adjunct viz. mind, so long only is the jīva a jīva. In reality, however, there is nothing like jīvahood apart from what is fancied to be such by reason of this adjunct."¹¹ He further states: "This relation of Brahman to mind has but avidyā as its source; and this avidyā cannot be removed by anything apart from the direct experience of Brahman. The relation of Brahman to mind would not cease so long as the individual soul is not realised as identical with Brahman."¹² Avidyā, therefore, is the source of all evil, and its removal would necessarily bring about the removal of the relation of mind and its qualities like agency and the like. Jīva then ceases to be jīva as it would manifest as Brahman in its true nature of consciousness and bliss. And this is liberation. Śaṅkara in his commentary on the *Brahma-sūtra* states: "Ātman is non-different from Brahman; and to be Brahman is liberation."¹³ Although liberation identical with Brahman is ever attained, the aspirant through a mistaken notion of its not being attained, longs for it and attains it as if it were unattained, through the removal of avidyā by the direct experience of Brahman/Ātman.¹⁴

Ātman is of the nature of bliss. It is because wise men describe happiness as one with reference to which all objects in the world are ancillary and which, by its very existence, gives up the state of being ancillary to anything else. This description is precisely applicable to Ātman, says Sarvajñātman in his *Saṅkṣepa-*

śārīraka.¹⁵ This is put forth in the form of an inferential argument — "*ātmā sukhābhinnah sukhalakṣaṇavattvāt*."¹⁶ That absolute bliss is not found in the objects other than Ātman, and is ever experienced in the self of even an insect, is established by the *preyaḥ śruti*.¹⁷ Sarvajñātman adds by saying that even the follower of the Nyāya system would not deny the inference of the form— "*ātmā sukham, anaupādhika-gocaravāt, yannaivam tannaivam, yathā duḥkhādi*" which proves Ātman as being of the nature of happiness.¹⁸

Madhusūdana Sarasvatī in his *Vedānta-kalpalatikā*, a treatise which is exclusively devoted to explaining the true nature of mokṣa and the means thereof according to Advaita, points out the fallacies in the views of the opponents, and puts forth the following criticisms of the Nyāya view of liberation.

(i) In the first place he does not agree with the Naiyāyikas that the nine specific qualities (*dharmas*) belonging to the self (*dharmi*) are destroyed in the state of liberation. It is because the destruction of the natural *dharmas* is impossible. If for some reason destruction is admitted, then it must occur for the *dharmi* as well as the *dharmas*. This means there would be no self in the state of liberation. For example, a pot does not exist even when its special qualities gets destroyed. To this effect it is stated in the *Vārtika* of Sureśvara:

If the soul were essentially an agent, then do not desire for liberation. It is because the intrinsic nature of an object can never be removed just as heat, the essential nature of the sun, can never be removed from the sun.¹⁹

(ii) There is no *pramāṇa* to show that Ātman can exist even when the *viśeṣa-guṇas* are no more.²⁰

(iii) The absence of pain which cannot be known cannot be the human end in life. If it is said that the *Chāndogya* text, "The agreeable and the disagreeable verily touch not him without a

body," is the *pramāṇa*, then the Advaitins would say that this text relates to the absence of any relation to pain and pleasure in the case of a realised soul who has transcended the notions of "I and mine" with regard to his self and not otherwise. Not only this, there is no such word in the *śruti* text connotative of the above sense.²¹

(iv) Above all, destruction of pain cannot serve as a human end. It is because there is every possibility of the rise of another pain again, like the destruction of pain obtaining at the present moment.²²

It might be said by the Naiyāyika that the antecedent negation of pain (*duḥkha-prāgabhāva*) alone is the cause of pain, and when the former is removed, there would not be the rise of another pain. Madhusūdana answers this by saying that, even if some antecedent negations would be removed, yet there is the possibility of some other antecedent negation. It is because there is no *pramāṇa* regarding the total removal of all antecedent negations; and it is not possible to eliminate all such negations at once by human effort. Further, the study of scriptures, reflection, etc. which involve *pravṛtti* that would result in pain would not serve any purpose. Moreover, since this view of the Nyāya school does not show any prospect of pleasure being achieved, it deserves to be kept at arm's length; for, who would indeed like to remain like a dry piece of wood?²³

Vātsyāyana in his *Bhāṣya* on the *Nyāya-sūtra* quoted earlier²⁴ states that liberation is indeed the detachment from all, or the cessation of all pain. All wise men would like this kind of liberation wherein there is the uprooting of all pain and non-cognition of all pain. He adds that, just as food mixed up with honey and poison could not be consumed, so also pleasure mixed up with pain is unacceptable.²⁵ But the Advaitins do not favour this explanation. Madhusūdana contends that, owing to the absence of any proof for postulating two independent human ends of life, absence of pain can at best be considered as a human end only when it is

subordinated to pleasure (*sukhaśeṣa*). It is because there is invariable relation between pleasure and absence of pain such that the latter co-exists with the former. On the other hand, absence of pain does not necessarily guarantee the presence of pleasure, for, there is absence of pain in the deep sleep state and in dissolution, but there is no pleasure in those states. Nor can pleasure be subordinated to absence of pain, because indifference to pleasure in a small measure holds good with a desire for more pleasure but certainly not for the sake of absence of pain.²⁶ On these grounds Madhusūdana concludes that the Nyāya view of liberation is not satisfactory.

Some Advaitins reject the Nyāya view on other grounds as well. The soul, according to the Nyāya school, cannot have knowledge in the state of liberation. Although mind, being eternal, would continue to exist, yet its presence will be quite inoperative then. As such, knowledge which depends upon the contact of the soul with the mind is not possible. The result of the argument is that the liberated soul cannot have the knowledge of the absence of pain. Hence, absence of pain cannot constitute the essence of liberation.

The Means to Liberation: The Nyāya View

The task of philosophy does not merely stop with the formulation of the final ideal, but it also prescribes the means to its realization. Also, there is the question whether liberation is possible within the span of one's life or only after death. In order to render the acquisition of the true knowledge of the soul possible, the Nyāya school prescribes formal study of the Nyāya system of thought under a competent preceptor (*śravaṇa*) and reflection upon what has been learnt with a view to get conviction for oneself about it (*manana*). These two stages give rise to the mediate knowledge of the soul that it is free from body, mind, senses and the nine specific qualities. This knowledge must be immediate in

order to remove ignorance which is also immediate. For this purpose, meditation (*nididhyāsana*) upon the true nature of the soul is necessary. This makes the true knowledge of the soul that has arisen from *śravaṇa* and *manana* immediate and the latter removes ignorance.²⁷

In the above scheme of practical discipline, performance of karma occupies an important place. Udayana in his *Kiraṇāvalī* maintains that the performance of deeds prescribed in the Veda without any desire for their fruits gives rise to "merit". This leads to *sattva-śuddhi*.²⁸ This means that the "merit" removes the demerit which, remaining in the soul, obstructs the rise of the immediate knowledge of the soul. Performance of deeds is thus propitiatory in character.²⁹ It helps the rise of the immediate knowledge of the soul through meditation, and hence it is only a remote means. The immediate knowledge of the soul is the proximate means to liberation.³⁰

Gautama in the *Nyāya-sūtra* prescribes yama and niyama as the means to liberation. And Viśvanātha in his *Nyāya-sūtra-vṛtti*³¹ speaks of a particular view which considers the observance of yama and niyama as non-performance of prohibited deeds and performance of prescribed ones respectively.

The aspirant who attains the immediate knowledge of the soul as distinct from body, mind and senses gets relieved of ignorance. However, he continues to live till the merits and demerits that have given rise to his body are exhausted by the experience of their results. He is known as *jīvan-mukta*, that is, one who has attained self-realisation. Some hold the view that the schools like Nyāya-Vaiśeṣika and Mīmāṃsā do not recognise the possibility of *jīvan-mukti* at all. Bondage involves self's association with matter. Since this association is severed only at death, liberation is possible only after death. But a close and careful study of some of the Nyāya texts would reveal that the stage called *jīvan-mukti* is accepted by the Nyāya school too.

We find references to this stage of *jīvan-mukti* in the *Bhāṣya*³² of Vātsyāyana, the *Vārtika*³³ of Uddyotakara, the *Kiraṇāvalī*³⁴ of Udayana and the *Nyāya-sūtra-vṛtti*³⁵ of Viśvanātha. When the merits and demerits are exhausted, his body along with the senses falls off. Mind, being eternal, will continue to exist even after one has attained liberation, but its presence will be quite inoperative then. And pain, pleasure and such other features will no longer affect the self. The self is totally dissociated from the body, mind and senses and also the nine specific qualities. And this state is liberation which is characterized by absence of misery. Performance of deeds relating to one's stage of life even after attaining the immediate knowledge of the self, is imperative according to the Vaiśeṣikas. But Udayana is opposed to such a view. According to him, the immediate knowledge of the self would remove ignorance, and liberation would ensue as a matter of course. But he would perform the prescribed deeds in order to infuse faith in his fellow-beings in the performance of deeds so that they could gradually attain liberation.

The Means to Liberation: The Advaita View

Liberation which is identical with Brahman cannot be directly brought about by karma. It is because the fruits of karma are of four kinds. They are: (1) origination (*utpatti*), (2) attainment (*āpti*), (3) modification (*vikṛti*), and (4) ceremonial purification (*saṁskṛti*). If liberation were admitted to be the result of karma, then it must fall under one of these four categories which, however, does not hold good. It cannot be viewed as a thing to be attained; for being identical with one's self, it is ever attained, and so there is no question of its being attained.³⁶ It cannot be regarded as ceremonially purified too. For, ceremonial purification consists in the removal of some defect or in the addition of certain excellences. Neither of the two is possible in the case of liberation,

which, by being identical with Brahman, is absolute perfection and free from any defect.³⁷ Liberation, being identical with Brahman which is eternal and partless, cannot be originated or undergo modification, for objects that are originated are non-eternal.³⁸

Although not efficacious in leading to liberation directly, yet karma is useful in regard to the rise of the knowledge of Brahman, the sole means to liberation. The performance of one's duties without any desire for their fruits is known as *karma-yoga*. The merit arising from the performance of *karma-yoga* gives rise to the ascertainment that everything apart from Brahman is an effect and non-eternal and that Brahman alone is eternal, as it is not an effect. This ascertainment is known as *nityānitya-vastu-viveka*. This leads to *ihāmutrārtha-bhoga-virāga* which is a mental state that is opposed to the desire to have more than what is needed for the bare sustenance of one's life. This in turn leads to *śamādi-sampat*. *Śama* and *dama* respectively represent the abandonment of the functions of the intellect and of the external senses in regard to the actions which are interdicted in the scriptures and also which are secular with a determination that they are not conducive to one's spiritual well-being. The next one is *uparati* which stands for the abandonment of even obligatory duties on the authority of the scriptural injunction. The fourth one, namely, *titikṣā* is endurance of opposites like heat and cold, etc. that are detrimental to the maintenance of one's life. The next one is *samādhāna* which is close mental application to the study of Vedānta, by avoiding sleep and disinclination. The last one is faith which is complete trust in the authority of the scripture and of the teachings of the preceptor. Then there arises *mumukṣutva*, desire for liberation.³⁹ The merit arising from the performance of *karma-yoga* endures till there arises the desire to know Brahman according to Sureśvara, while *Prakāśātman* is of the view that it abides till there arises the knowledge of Brahman from a compassionate preceptor.

The group of three consisting of *śravaṇa*, *manana* and *nididhyāsana* are prescribed as the proximate means to the knowledge of Brahman.⁴⁰ Knowledge of Brahman arises from the great sayings of the Upaniṣads according to the *Vivaraṇa* tradition and from mind that is purified by the pursuit of *śravaṇa* and *manana* according to the *Bhāmatī* tradition. He who has realised his self through this long process is characterised as one who is liberated while embodied (*jīvanmukta*). In the language of Hiriyanna: "The freedom is in and out of *saṃsāra* at the same time—empirically in it but transcendently out of it."⁴¹ In his case pain and suffering will absolutely cease the moment it is attained, for the *Chāndogya Upaniṣad* states: "*na ha vai saśarīrasya priyāpriyayor-apahatirasti, aśarīraṃ vāva santam na priyāpriye sprśataḥ.*"⁴²

Ānandānubhava in his work, *Nyāyaratna-dīpāvalī*, states that the view of the Nyāya school, namely, the cessation of the nine specific qualities of the self, by the knowledge of the true nature of the categories is not correct. It is because there is causal relation only between knowledge and ignorance. So to say that the rise of knowledge destroys all the specific qualities of the self does not hold good.⁴³

It emerges from the above that the conception of mokṣa in the Nyāya, a non-Vedānta school, stops with the negative aspect of mokṣa, namely, the absence of pain. The Vedānta conception includes this aspect, but extends further to accept the positive side of mokṣa as consisting in bliss. Hence it may be said that the experience of a Vedāntin surpasses the experience of a non-Vedāntin. Even among the Vedāntins, the Advaita experience where all difference is transcended may be said to be the complete experience (*pūrṇānubhāva*). Advaita may, therefore, be described as the culmination of Indian thought.⁴⁴

NOTES

1. *Nyāya-sūtra* (NS), 1.1.1. The *Nyāya-sūtra* with Vātsyāyana's *Bhāṣya*, Sri Garib Dass Oriental Series, 12, Satguru Publications, Delhi, 1984.
2. *Ibid.*, 1.1.2.
3. M. Hiriyanna, *Essentials of Indian Philosophy*, George Allen and Unwin, London, 1949, p. 90.
4. *Nyāya-sūtra-bhāṣya* (NSB), 4.2.1.
5. *Vedānta Kalpalatikā* (VK), ed. with an introduction, English translation by R.D.Karmarkar, BORI, Post Graduate and Research Department Series No.3, Poona, 1962, pp. 3-4.
6. NS, 1.1.22.
7. Introduction to Bhāsarvajña's *Nyāya-sāra* (Ny. Sā), p. 27 with two commentaries: *Nyāyamuktāvalī* and *Nyāya-kalānidhi*, Madras Government Oriental Series, No. CL.XVII, Madras, 1961.
8. *Nyāya-muktāvalī*, C. on Ny. Sā, pp. 155-156.
9. Introduction to Ny. Sā, p. 27.
10. Ny. Sā, p. 159.
11. *Brahma-sūtra-bhāṣya*, (BSB), 2.3.30.
12. *Ibid.*
13. BSB, 1.1.4.
14. VK, p. 11.
15. *Śaṅkṣepa-śārīraka* (SS) 1.24, Critical Edition with English Introduction and translation by N. Veezhinathan, University of Madras, 1964.
16. *Ibid.*, p. 162.
17. *Bṛhadāraṇyaka Upaniṣad*, 1.4.8.
18. SS, 1-25.
19. VK, p. 23.
20. *Ibid.*, p. 24.
21. *Ibid.*, pp. 24-25.

22. Ibid., p. 25.
23. Ibid., pp. 25-26.
24. *NS.*, 1.1.2.
25. *NSB* on *NS*, 1.1.2.
26. *VK*, p. 27.
27. See M.Hiriyanna, *Outlines of Indian Philosophy*, George Allen and Unwin, London, p. 265.
28. *Kiraṇāvalī*, by Udayana, Bibliotheca Indica Series, No. 1277, p. 7-72.
29. Ibid., p. 77.
30. Ibid., p. 72.
31. *Nyāya-sūtra-vṛtti* on *NS*, 4.2.46.
32. *NSB* on *NS*, 4.2.2.
33. *Vārttika* on *NS*, 1.1.1.
34. *Kīraṇāvalī*, p. 284.
35. *Nyāya-sūtra-vṛtti* on *NS*, 1.1.1.
36. *BSB*, 1.1.4.
37. Ibid.
38. Ibid.
39. *Vedānta Paribhāṣā*, p. 335, with the commentary *Paribhāṣā-prakāśikā* by N.S. Anantakrishna Sastri, Navrang Publishers, Delhi, 1993.
40. Ibid., p. 347.
41. M.Hiriyanna, *Indian Conception of Values*, Kavyalaya Publishers, Mysore, 1975, p. 251.
42. *Chāndogya Upaniṣad*, 8.12.1.
43. *Nyāyaratna-dīpāvalī* by Ānandānubhava with the commentary *Vedānta-viveka* by Madras Government Oriental Series, No.CLXVI, Anandagiri, 1961, p. 377.
44. T.P. Ramachandran, "The Place of Advaita in Indian Philosophy — A Metaphilosophical Approach (2)" in R. Balasubramanian (ed.), *The Tradition of Advaita*, Munshiram Manoharlal Publishers, New Delhi, 1994, pp. 232-34.

THE ANUBHAVAVILĀSA
OF HARIHARĀŚRAMA PARAMAHANSA*

G. Mishra

नैवासतस्सद्भवतीति सम्भवेत्-
तेनात्मभूतं सुखमेतदीरितम् ।
स्वभावभूतं च तिरोहितं भवेत्
कामादिदुर्वासनयैव सर्वदा ॥८२ ॥

Since it is not possible that the real can originate from the unreal, such happiness, it is said, is non-different from the Self. Such real and intrinsic happiness, always, gets obscured by the negative tendencies like desire, etc. (82)

यदाह देवः प्रजहाति कामान्
सर्वास्तदा तोषमुपैति चात्मना ।
अथामृतः स्यादिति च श्रुतिर्वै
ततस्तु कामैरभिसंवृतं सुखम् ॥८३ ॥

Lord Kṛṣṇa said that when a person gives up all his desires, he attains the happiness of the Self. The Śruti text too reiterates the same idea in the statement "he becomes immortal." Hence

* Continued from the previous number

happiness (which is the Self) is enveloped by the desires etc. (83)

Refer *Bhagavad-gītā*, 2.55. Also *Kāthopaniṣad*, 6.14.

ग्रीष्मे दिनेशकरतप्ततनुर्नगस्य
 छायामुपेत्य बहुशैत्यमवैति तत्र ।
 तद्वच्च कामपरितप्ततनुस्तरुण्याः
 सङ्गे सुखं समधिकं मनुते निजं तत् ॥८४ ॥

A person scorched by the hot rays of the summer-sun goes to the shade of a tree and experiences much coolness there. Similarly, a person burning with intense passion obtains enormous happiness in the company of a young lady and the happiness is nothing but his intrinsic Self. (84)

दुःखं तु नैवास्य भवेत्स्वभावो
 यस्मान्निमित्तेन विनां च दृष्टम् ।
 रोगाभिघातादिनिमित्ततस्तु
 दुःखोद्भवः सर्वजनप्रसिद्धः ॥८५ ॥

Misery cannot be the nature of the Self as it is not perceived without a cause. It is well known to everybody that because of diseases and infliction of injury the affliction is produced. (85)

सच्चित्सुखात्मापि निजान्तरात्मा
 भवेदखण्डैकरसो न चान्यथा ।
 प्रोक्तं जडं निर्मलमित्यथापि
 नभो यथानेकरसं न जातुचित् ॥८६ ॥

The innermost Self is in the form of reality, consciousness and bliss. It is impartite and in the form of uniform happiness and not otherwise. The insentient ether which is known to be clean is never seen with different colours. (86)

असत्त्वदुःखादिविरुद्धधर्मा-
 पोहाय चैवं बहुधा प्रगीयते ।
 तथापि शुद्धैकरसस्वभावं
 नो जातु मुञ्चेदचलस्वभावतः ॥८७ ॥

In order to get rid of the contradictory qualities like unhappiness and non-existence, such a lot of things have been told. Still the Self due to its unchangeable character, does not at any time, abandon its pure and unified nature. (87)

नभो यथा सर्वगतं च नैव
संसृज्यते केनचिदत्र चेषत् ।
तथान्तरात्मा सकलावभासोऽ-
प्येकात्मता तस्य निरङ्कुशैव ॥८८ ॥

The ether is omnipresent and does not associate with anything even a little. Similarly, though the inner Self manifests everything, its own uniform nature is never impeded. (88)

विभावयैतद्विविधं निजात्म-
स्वप्नेषु भावं प्रतिभासमानम् ।
तवाभिषङ्गः किमिहास्ति किञ्चित्
तैरेवमात्मा तव सर्वतः स्यात् ॥८९ ॥

Try to understand your self which gets manifested in different forms as in the dream-state. Do you have any kind of association with these, to the slightest degree? Because of these your self may be taken to be all-pervading. (89)

प्राहैतदीशोऽपि यथेह सौक्ष्म्यात्
न लिप्यते सर्वगतो नभस्त्विति ।
नाणुर्न च स्थूलतरश्च किन्तु
कृत्स्नोऽपि प्रज्ञानघनस्त्विति श्रुतिः ॥९० ॥

Lord Kṛṣṇa too said that the all-pervading self is tainted by nothing, like the space. The self is neither atomic nor gross, but is a mass of consciousness in all its entirety, as pointed out by the Upaniṣad. (90) Refer *Bhagavad-gītā*, 13.32, *Bṛhadāraṇyaka*, 4.5.13.

इति शुद्धरूपमुदितं परमं विविक्तं
परमात्मनोऽपि तथैव वपुर्विविक्तम् ।
कुरु चैतयोस्तदनु सम्यगवेहि चैक्यं
श्रुतिमूर्द्धवाक्यविहितं हि तदात्मना स्वम् ॥९१ ॥

Thus has emerged the pure form of the self, perfectly distinguished. The form of the supreme Self is also, likewise, distinct. Therefore, comprehend well their identity, which is enjoined by the Vedāntic passage. (91)

उद्दालकः प्राह निजात्मजाय
भूयस्तदैक्यं विविधोपमानैः ।
वाक्येन वै तत्त्वमसीत्यनेन
त्वं चापि तद्वाक्यमुखादवेहि ॥९२ ॥

Sage Uddālaka spoke about this identity repeatedly to his son with the help of different imageries through the statement "tattvamasi." May you too understand the same unity through that statement. (92)

सर्वज्ञः सर्वकर्ता तदिति वचनतः प्रोच्यते सर्वशक्तिः
किञ्चिज्ज्ञस्त्वल्पकर्ता त्वमिति वचनतश्चैतदैक्यं त्वसीति ।
युक्तं नैक्यं विरुद्धद्वितयगतमिदं चेतिभागं विरुद्धं
त्यक्त्वा तल्लक्ष्यते वै परचिदुभयथाप्येकरूपं वचोभिः ॥९३ ॥

The word "tat" refers to the supreme God who is all-knowing, all-doing and all-powerful, while the word "tvam" refers to the little-knowing and little-doing one. Their identity is denoted by the word "asi." Since this identity is improper due to the contradiction in the two words, the contradicting part is left out and the supreme consciousness is signified, as that indeed is the common form implied by the three words. (93)

एवं महावाक्यगणैस्तु लक्षितं
स्वात्मानमद्वैतमखण्डचिद्धनम् ।
हित्वा सुतर्कैरपि तत्र संशयान्
ध्यात्वा त्यजाशेषविपर्ययान् दुतम् ॥९४ ॥

Thus by meditating on the pure, impartite, non-dual Self which is of the nature of mass of consciousness which is implied by the Mahāvākyas, and by giving up doubts in that respect through reasoning, get rid of all the contrary knowledge quickly. (94)

ततस्तु साक्षादवगच्छसीश्वरं
 स्वात्मानमानन्दचिदद्वयात्मकम् ।
 परात्परं तेन समस्तबन्धनं
 त्यक्त्वा च भूयो भवसीह केवलः ॥९५ ॥

Then you would directly realize the supreme God which is your own, blissful, conscious, non-dual and transcendent Self. Getting rid of all the bondages by that, here itself you will attain to the state of absolute again. (95)

नैवात्मनः केवलता प्रहीयते
 दृश्यैर्विचित्रैरसदात्मकैः खलु ।
 यद्वद्धि रज्जोरहिदण्डभूगत-
 च्छिद्रादिकैर्काल्पनिकैर्न हीयते ॥९६ ॥

The absolute state of the Ātman does not suffer any diminution on account of the variegated but unreal objects of experience, just as the true state of the rope does not diminish due to the imaginary snake, rod or crack of the earth. (96)

यथा हि रज्जावहिदण्डभूगत-
 च्छिद्रादिकं नास्ति पृथक्ततस्तथा ।
 चिदात्मनीदं सकलं चराचरं
 नैवास्ति तस्मादिह वै विभेदतः ॥९७ ॥

As the serpent, the rod or the crack of the earth superimposed on the rope do not exist apart from the substratum, similarly, the whole universe—mobile and immobile—does not exist in the consciousness Self over and above the substratum. (97)

रज्ज्वज्ञानाद्भाति यथेदं सर्पाद्यं वै विविधं तद्वत् ।
 अद्वैतात्माज्ञानात् एतद्भाति जगत्खलु बहुधा चित्रम् ॥९८ ॥

Because of the ignorance of the rope, the snake and the like appear; similarly because of the ignorance of the non-dual Self appears the highly varied universe. (98)

मिथ्याज्ञानोद्भवसंस्कारादपि वै मिथ्याज्ञानं यद्वत् ।
 तद्वन्मिथ्यासंस्कृतिधारावशतस्त्वेतद् दृश्यं भाति ॥९९ ॥

Just as the impressions created by wrong cognition are responsible for creating illusion, even so due to the flow of the wrong impressions all these objects appear. (99)

आत्मनि यद्दृत्स्वाप्ना भावा भासन्ते वै स्वात्माज्ञानात् ।
अद्वैतात्माज्ञानात्तद्दृद् जाग्रद्भावा अपि च विभान्ति ॥१०० ॥

In the self as the dream objects appear because of the ignorance of one's own self, similarly, because of the ignorance of the non-dual Self, the objects of the waking world appear. (100)

जाग्रद्भावा अपि वा स्वाप्ना वा ये ह्यतिक्रान्ताः ।
ये भव्या अपि तेषां को वा भेदः प्रपश्य शुद्धधिया ॥१०१ ॥

Whether the objects of waking or dream state, or whether objects of past or future, what, in effect, is the difference among them? (There is no difference really.) Closely examine with a pure mind. (101)

स्थितिकालेऽपि च तेषां तत्तत्कालेषु सत्यता भाति ।
एवं सति को भेदस्तस्मादेतन्मृषैव भाति जगत् ॥१०२ ॥

Even while those objects exist, their reality is cognised (only) in their respective periods. This being the case, where is the difference (among these various objects?) Hence the world has only an illusory appearance. (102)

आदर्शे नगरादेः प्रतिबिम्बं भासते विकलम् ।
तद्दृच्चिदात्मनीदं प्रविभक्तं दृश्यमाभाति ॥१०३ ॥

In the mirror, the reflection of the cities and the like appears distorted. Similarly in the consciousness-self, this perceived-world appears differentiated. (103)

आदर्शे प्रतिबिम्बं बिम्बनिमित्तं यथा भवति ।
मायाशक्तिनिमित्तं स्वात्मनि विश्वं तथा भाति ॥१०४ ॥

Just as the reflection in the mirror is caused by an object, even so, the world appears in the Ātman because of the power of nescience (māyā). (104)

मायेति प्रकृतिरिति स्वभाव इत्यादि शब्दतः प्रोक्ता ।
प्रागुदिता जीवानां याविद्याबन्धरूपिणी सैव ॥१०५ ॥

By the words like *māyā*, *prakṛti* and *svabhāva* what is denoted is *avidyā* which is beginningless and is in the form of bondage (*bandha*) for the individual selves. (105)

साविद्या त्रिगुणा स्यात्तत्कार्यस्य त्रिधेह दृष्टत्वात् ।
दृष्टं हि तस्य कार्यं प्रकाशमोहौ प्रवृत्तिश्च ॥१०६ ॥

That *avidyā* is threefold as the effects arising out of it are also seen accordingly to be three-fold. Its effects are perceived as illumination, illusion and effort. (106)

भगवानाह न किञ्चित्सम्भवतीह च परत्र वा लोके ।
प्रकृतिगुणैरनुगतं त्विति तत्सर्वं गुणात्मकं विश्वम् ॥१०७ ॥

The Lord said that nothing in this world or the other world occurs which is not accompanied by the attributes of *prakṛti*. Hence the whole world is of the nature of three-fold *guṇas*. (107)

Refer *Bhagavad-gītā*, 18.40.

आह श्रुतिरप्येकामजां त्रिवर्णामिनेकगुणकार्याम् ।
प्रभुोकस्तस्या वै नियाम्य एकस्ततोऽन्य इत्यपि च ॥१०८ ॥

The Śruti also declares that this *prakṛti* is unborn and one only and the cause of all the effects. One controls it while another is controlled by it. (108)

Refer *Mahānārāyanopaniṣad*, 8.4; *Śvetāśvataropaniṣad*, 4.5.

तत्रेश्वरः प्रभुस्स्याज्जीवस्तस्य नियाम्य इति कथितः ।
नियमयति जीववर्गं सा माया प्रेरितेज्ञेन ॥१०९ ॥

It has been said that God is the controller and the individual self is the controlled. Being induced by God, *māyā* controls the whole lot of individual selves. (109)

मायाविप्रहिता तच्छक्तिर्लोकान्यथा नियमयति ।
भासयति तदनु विविधं त्वघटितमेवं महेशशक्तिश्च ॥११० ॥

As that power associated with māyā controls the worlds, similarly the Lord's power manifests manifold incogruous things in its wake. (110) Refer *Kāthopanīṣad*, 2.2.15.

मायाविनस्तु शक्तिर्लोकानामेव चक्षुरावृणुयात् ।
न स्वस्य, तद्दूषेण जीवानामेव साविद्या ॥१११ ॥

The power of a magician covers the vision of the ordinary people. It does not delude him. In the same way this avidyā is only for the individual selves (and not for the Īśvara.) (111)

ईशस्य प्रेरणमपि कर्मनिमित्तादतो न वैषम्यम् ।
नैर्घृण्यं वास्य भवेत्सर्वनियन्तुस्स्वतन्त्रस्य ॥११२ ॥

Even Lord's urging is caused by karma. Hence there is no partiality nor cruelty in the part of the Lord, who is the independent controller of all. (112)

कर्मपेक्षामात्रात्र स्वातन्त्र्यं विहन्यते त्वस्य ।
स्वीयनियत्यनुवर्तनपरस्य राज्ञो यथा तथेशस्य ॥११३ ॥

The independence of the Lord is not undermined for the simple reason that karma is required (as a causative factor). The position of God is like that of a king who follows the law laid down by himself. (113)

तस्मात् जीवाविद्या या सैवेशस्य शक्तिरिह माया ।
युक्तस्तयैव देवः सृजति जगज्जीवभोगाय ॥११४ ॥

Therefore, that which is nescience in the case of the jīvas is itself the power of God, called māyā. Being associated with that māyā, the Lord creates the world for the enjoyment of the jīvas. (114)

एका साऽपि प्रकृतिर्जीवोपाधिः रजस्तमोमलिना ।
शुद्धा सत्त्वैकमयी मायेत्युक्ता महेश्वरोपाधिः ॥११५ ॥

That prakṛti, though one, as the conditioning factor of the jīvas is tainted by rajas and tamas. But as the conditioning factor of the Lord, it is called māyā which is pure and sattva alone. (115)

तन्निमित्तत इदं प्रतिबिम्बं जागतं ननु निजात्मनि भाति ।
दर्पणान्तरिव बिम्बनिमित्तं तेन नात्मन इदं पृथगस्ति ॥११६ ॥

It is because of that māyā, the reflected image in the form of the world appears inside one's own self, similar to the reflection inside the mirror, caused by the object. Hence the world is not different from one's own self. (116)

प्रतिबिम्बमिदं न दर्पणादविभिन्नं न च भिन्नमीरितम् ।
जगदेतदपीह नात्मनो न च भिन्नं तदभिन्नकं न च ॥११७ ॥

The reflection is not entirely non-different from the mirror, nor is it fully different. Similarly, this world is not entirely non-different nor different from the Ātman. (117)

दर्पणप्रतिहतैर्नयनांशैर्गृह्यते निजमुखं परिवृत्तैः ।
तेन दर्पणगतो न विशेषः कोऽपि युज्यत इतीह न युक्तम् ॥११८ ॥

One's own face is perceived when it is grasped by the ocular rays deflected by the mirror. That is why it is not correct to say that there is nothing special inside the mirror by which reflection is caused. (118)

तर्हि कुड्यपरिवृत्तदृगंशैर्गृह्यते न हि मुखं किमितीह ।
निर्मलत्वमिह नैव हि हेतुः युज्यते नानुभवात् परिवृत्तौ ॥११९ ॥

Hence, it may be asked why by the ocular rays deflected from a wall, the face is not grasped? It is because it (wall) is not transparent and that is why in spite of the contact, there is no reflection (of the face in the wall). (119)

अथ च दर्पणपार्श्वगते करे युगपदेव करद्वितयं कथम् ।
स्फुटतया प्रतिबिम्बमथेतारः प्रतिविभात्यखिलस्य च सर्वथा ॥१२० ॥

In the same way, when one keeps his hand by the side of a mirror how can there be two hands at the same time? Clearly the second one is a reflection. In a similar fashion, the whole universe is a reflected one. (120)

प्रतिबिम्ब एष तस्माद्बिम्बनिमित्तोऽस्ति दर्पणे कश्चित् ।
एवं स्वात्मनि मायानिमित्ततो भाति चेद्दृश्यं सकलम् ॥१२१ ॥

This is indeed a reflection inside the mirror. Hence there is a reflected image, which is the cause of that. In the same manner because of the ignorance, all the objects of the worlds appear in the individual self. (121)

भात्यन्यमिश्रितं यत् स्वातन्त्र्येणापि भासनानर्हम् ।
प्रतिबिम्बतत्त्वविद्भिस्तत्प्रतिबिम्बं प्रकीर्तितं लोके ॥१२२ ॥

That which gets manifested by the association of something else (other than itself) and not capable of getting manifested independently by itself is well-known as reflection by those who have profound knowledge about reflection. (122)

संविदात्ममिलितं जगदेतद्भाति न स्वत इतीह समस्तैः ।
ज्ञायते तत इदं प्रतिबिम्बं लक्षणेन खलु तस्य युतत्वात् ॥१२३ ॥

That the universe gets manifested because of the association of (mind with) consciousness and not by itself is known to everybody. Therefore, it is known as reflection being associated with such characteristics. (123)

रज्ज्वहितुल्यं वैतद्दर्पणनगरेण तुल्यमपि वास्तु ।
अधिकं नाधिष्ठानाज्जगदेतत् क्वापि कुत्रचिद् भवति ॥१२४ ॥

Be it similar to the rope-snake or a city reflected inside the mirror; by whichever means, this universe is nothing more than its substratum, i.e. Brahman-Ātman. (124)

तस्मादिह केवलता चिदात्मनो नैव हीयते दृश्यैः ।
आदर्शरश्मयोरिव नगराहिभ्यामतोऽद्वयस्त्वात्मा ॥१२५ ॥

Thus the absolute nature of the Self does not get diminished by the perceived objects of the world, just as the mirror and rope do not get diminished by the city and the snake. Hence your Self is non-dual. (125)

इत्येवं श्रुतियुक्तिप्रविभावनतो निजाद्वयात्मानम् ।
ज्ञात्वा स्वात्मैकरतो भूत्वा कैवल्यधाम परमेहि ॥१२६ ॥

Thus by the help of the scripture, reason and analysis, may you realise your non-dual Self and by rejoicing in your own self, attain to that transcendental abode of liberation. (126)

श्रुतिवचसि तत्सहाये तर्के विश्वस्य सर्वसन्देहान् ।
हित्वात्मानं ध्यात्वा साक्षात्कुरुत विशुद्धचिन्मात्रम् ॥१२७ ॥

By the help of the Śruti statements and the logic which facilitates the understanding, get rid of all the doubts. By meditating on the self, realise that pure non-dual Consciousness. (127)

सुखासनगतस्सुधीरुपरताक्षसङ्घक्रियो
न किञ्चिदपि चिन्तयन्कुरु मनो निरुद्धं स्थिरम् ।
ततोऽद्वयचिदात्मकं विमृश साक्षिणं चेतसो
निरुद्धवपुषः स्फुटं भव तदात्मना सर्वदा ॥१२८ ॥

Having a clear mind, seated comfortably and by withdrawing the actions of the group of senses, do control the mind without thinking of anything whatsoever. Thereafter, contemplate on the non-dual, conscious witness which is different from body. Be anchored in the absolute Self always. (128)

निश्चित्य रज्जुसर्पवदखिलं नास्तीति सद्विमर्शेन ।
चित्तोपरमणसाक्षिणमात्मानं सर्वदानुसन्धेहि ॥१२९ ॥

By determining the whole world as non-existent similar to that of rope-snake may you always remember the Ātman which is the witness of the dissolution of the mind. (129)

आसीद्यदा तव मनो हि विकल्पहीनं
किं मे तदा वपुरभूदिति सम्प्रपश्य ।
तन्मात्रमेव सततं भवति स्वरूपं
तत्राधिकं तु सकलं मनसो विलासः ॥१३० ॥

When your mind became tranquil without any alternatives, you may wonder "Was my body existent at that time?" One's nature

becomes the nature of the self. Anything more than that is nothing but the play (transformations) of the mind. (130)

स्वप्नान्यथेक्षसि मनोमयमात्ररूपान्
अन्यांस्तथैव परिभासनमात्रसारान् ।
ज्ञात्वा चिदेकवपुषा स्वविकल्पहीनो
निःश्रेयसं समभिगच्छसि तेन चात्र ॥१३१ ॥

As you perceive the dreams in the form of the mind, similarly know all the appearances too to be likewise. By knowing the nature of the non-dual Consciousness as devoid of the alternatives of the world, you will attain to the state of liberation here itself.(131)

दृश्यं समस्तमपि यत्र विभाति बोधे
तद्बोधमात्रमवभाति समाधिकाले ।
तद्ब्रह्म शुद्धममृतं श्रुतिवाक्यगम्यं
ज्ञात्वा स्वयं भवति तन्मय एव साक्षात् ॥१३२ ॥

In the state of waking, the whole perceptible world appears in the consciousness. In the state of *samādhi*, that consciousness alone appears. By realizing that pure and immortal Brahman which can be known from the Śruti texts, one verily attains identity with That. (132)

दृग्दृश्यतामुपगता दृशिरेव शुद्धा
स्वाज्ञानतः खलु विभाति न तत्त्वतो वै ।
एकोऽक्षदोषवशतो भवति द्विधेन्दुः
एवं ततोऽद्वयवपुः दृशिरेव सर्वम् ॥१३३ ॥

In the mechanism of perception, the seer (pure-consciousness) has become the object of perception. It manifests as objects of the world because of its own ignorance and does not really exist. By the defect of the sense organ, one moon appears as two. Thus everything is consciousness alone which is of the nature of the non-dual Self. (133)

इन्दौ द्वित्ववदखिलं दृश्यं स्याद्दोषसम्भूतम् ।
दृशिमात्रमेव सत्यं वेदार्थस्यैष सङ्ग्रहः प्रोक्तः ॥१३४ ॥

As in the perception of the two moons (in the one moon), the whole of perceivable world is originated by ignorance. Consciousness alone is truth. This has been spoken of as the quintessence of the meaning of *Veda*. (134)

एवं दृढं समधिगत्य समस्तमेतत्
देहादिकं चिदुदधौ प्रतिबिम्बमात्रम् ।
पश्यन् हिताहितधियं परिहृत्य तेषु
स्वस्थोऽभयो विहर सर्वत एव शुद्धः ॥१३५ ॥

Thus by the strong confirmation that all these bodies and the like are mere reflections in the ocean of consciousness and by giving up notions of good and bad, you may move about in the world as a pure, fearless and remaining as your own Self. (135)

जीवन्मुक्तिदशैयं यद्विज्ञायस्व याथात्म्यम् ।
आरब्धकर्महेतोर्देहे तिष्ठन्विकारपरिहीनः ॥१३६ ॥

May you know this state as the state of "liberation while living" which is the real nature of the self. Without any change (aberration) from the natural state of one's being, one lives in the body because of the fructified deeds. (136)

शुद्धाद्वयात्मपरिवेदनतोऽपि पश्चात्
प्रारब्धकर्मपरिशिष्टमिहास्ति यस्मात् ।
विज्ञानिनामपि च तत्फलमत्र दृष्टं
तज्ज्ञाननाशयमपि कर्म ततोऽन्यदेव ॥१३७ ॥

Since even after realizing the pure non-dual self because of the residual fructified deeds (*karmas*), the results are seen here for the wise persons. However, the karma that has been destroyed by their knowledge is different from this. (137)

प्रारब्धं क्रियमाणं सञ्चितमिति च त्रिधा भवेत् कर्म ।
परिपक्वं प्रारब्धं सञ्चितमन्यत्पुराकृतं यत्स्यात् ॥१३८ ॥

The karma is three-fold, viz. the fructified, accumulated, and those which have given their results. Fructified deeds are known as *prārabdha*, the other variety is called *sañcita* which was performed in earlier births. (138)

प्रारब्धादतिरिक्तं कर्म ज्ञानेन नाशमभ्येति ।
ज्ञानसहभावि यस्मात्तत्प्रारब्धं समीक्षितं सर्वैः ॥१३९ ॥

Deeds which are different from fructified ones can be destroyed by knowledge. It has been noticed by all as *prārabdha* since its coexistence is perceived along with knowledge. (139)

प्रारब्धसूत्रपरिबद्धमिदं शरीरं
यावत्स्थितं भवति तावदयं सुविद्वान् ।
प्रारब्धतः परिणतस्य सुखादिकस्य
साक्षीव तिष्ठति न तेन विकारमेति ॥१४० ॥

This physical form is tied down to the rope of fructified deeds. As long as this body exists, till then the wise liberated one remains as the witness of the happiness and the like which are produced by fructified deeds. One does not get affected by those things. (140)

जीवन्मुक्तेः फलमेतद्वै दृष्टं दुःखं न हि यद्भवति ।
अन्यस्याज्ञानिवदिह तत्स्याद् व्यवहृतिकाले न ह्यन्यत्र ॥१४१ ॥

Fruits of *Jīvanmukti* are seen unlike in the case of an ignorant person. Here one does not suffer from miseries. Hence, pleasure and pain are the states in the empirical states of existence, but not at other places. (141)

मूढो हर्षविषादी सदैव विद्वानसावधानश्च ।
परिहतहर्षामर्षो जीवन्मुक्तस्सदा भवति ॥१४२ ॥

Always an ignorant person is subjected to the states like happiness and misery and a wise person does not care for these things. Having given up happiness and misery, one remains forever as a *Jīvanmukta*. (142)

विज्ञायात्मसतत्त्वं तस्याभ्यासेन संस्थितिस्तत्र ।
यस्य दृढा तस्य मनो नष्टप्रायं स एव मुक्तोऽत्र ॥१४३॥

He, who has known the reality of the self, and who abides in it firmly through practice has his mind almost destroyed. He alone is referred to as liberated. (143)

शुद्धाद्वितीयसंविन्मात्राकारं मनो हि संविद्धृतम् ।
अभ्यास उच्यते तत्तेन भवेत् संस्थितिस्तत्र ॥१४४॥

The mind which is in the form of pure, non-dual consciousness holds the consciousness in its content. That (holding in its content) is called practice and by that the wise one remains in that state. (144)

यत्नमृतेऽपि च तादृक्चित्तं देहादिवासनाहीनम् ।
संस्थितमिति वै कथितं जीवन्मुक्तञ्च तं विजानीहि ॥१४५॥

It is said that such a mind effortlessly becomes devoid of the impressions of the body and the like. May you know such a person to be Jīvanmukta. (145)

विनानुसन्धानत एव देहे यथाऽत्मबुद्धिस्सहसा प्रवर्तते ।
एवं यदा संविदि सा भवेद्वै तदैव जीवन्नपि मुक्त उच्यते ॥१४६॥

Without any memory, there arises the impression of the self even in one's body. When that happens in consciousness, then such a person is called as liberated while alive. (146)

अभ्यासतस्तस्य निजात्मनोऽन्यत् असत्यरूपं खलु भाति सर्वम् ।
तस्मान्न केनापि भवेत्कदाचिद्विषादहर्षादिकमस्य किञ्चित् ॥१४७॥

Because of constant practice, for such a person everything other than his self appears as illusory. Therefore, for such a person there never arises any happiness or misery etc. on any account. (147)

अन्यस्य नैवं भवतीह यस्मात् समाहितस्यैव विभाति तत्त्वम् ।
दृश्यात्मनोस्तेन बहिर्मुखस्य विषादहर्षादिकमापतेद्वै ॥१४८॥

Since attaining such a state (of liberation) is not possible for ordinary persons, the realization of the truth occurs only for a person who has purity of mind. If he becomes extrovert and identifies himself with the objects of the world, then he would be subjected to misery, happiness and the like. (148)

जीवद्विमुक्तस्य तथेतरस्य विज्ञानिनो देहनिवृत्त्यनन्तरम् ।
कैवल्यमुक्तौ न हि तारतम्यं ज्ञानं समानं यत एतयोर्भवेत् ॥१४९ ॥

Whether a person is liberated while alive or a wise man gets liberated after the fall of the body, there is no difference in the state of *kaivalya-mukti*. These two states are marked by the same (quantum of) knowledge. (149)

जीवद्विमुक्तोऽपि भवेद् द्विधास्थितः समाहितोऽन्तस्स ततः स आदिमः ।
बाह्ये समाधानपरस्तथेतरत् स्वयं महात्मा भवतीह योगिराट् ॥ १५० ॥

Even if a person is a liberated while alive (Jīvanmukta), he has a two-fold existence. First, he is having a quiescent mind and secondly he has a mind which interacts with the outside world. He for himself remains as a great soul, king among the Yogis. (150)

आद्यः क्वचिद्व्यवहृतौ न हि तोषमेति
विक्षिप्यते व्यवहृतेरपि लेशकेन ।
अन्यः पुनस्तततसंव्यवहारसंस्थो
नोद्वेगमेति न चलत्यपि वै स्वभावात् ॥१५१ ॥

In the first aspect of his existence, he does not show much of his satisfaction in any of the worldly interactions. Even by any interaction he does not get distracted. In the other aspect, because of his innate nature, he is rooted in all the interactions and does not get disturbed, nor worked out. (151)

(To be continued)

 ŚRĪ RAṄGANĀTHĀṢṬAKAM*

Śrī Śaṅkara Bhagavatpāda

श्रीरङ्गनाथाष्टकम्

[1]

आनन्दरूपे निजबोधरूपे ब्रह्मस्वरूपे श्रुतिमूर्तिरूपे ।
शशाङ्करूपे रमणीयरूपे श्रीरङ्गरूपे रमतां मनो मे ॥

May my mind revel in the supreme form of Lord Raṅganātha the form that is bliss, consciousness in its pristine pure state, Brahman, Vedic scripture by itself, the moon of knowledge and the most exquisite beauty.

[2]

कावेरितीरे करुणाविलोले मन्दारमूले धृतचारुकेले ।
दैत्यान्तकालेऽखिललोकलीले श्रीरङ्गलीले रमतां मनो मे ॥

May my mind revel in the sportive Śrīraṅga who plays on the banks of Kāverī, who is compassion-incarnate, who is the root-

cause of everything that is beneficial (Mandāra tree), charming sports-incarnate, who is the destroyer of Asuras (demons), and whose sports constitute the creation of all the worlds.

[3]

लक्ष्मीनिवासे जगतां निवासे हृत्पद्मवासे रविबिम्बवासे ।
कृपानिवासे गुणबृन्दवासे श्रीरङ्गवासे रमतां मनो मे ॥

May my mind revel in the Lord residing in Śrīraṅgam—the Lord on whose chest dwells Goddess Mahālakṣmī, in whom dwells the whole world, who resides in the lotus like heart of each being, who dwells within the orb of the Sun, who is the embodiment of grace, and the abode of all auspicious excellences.

[4]

ब्रह्मादिवन्द्ये जगदेकवन्द्ये मुकुन्दवन्द्ये सुरनाथवन्द्ये ।
व्यासादिवन्द्ये सनकादिवन्द्ये श्रीरङ्गवन्द्ये रमतां मनो मे ॥

Let me ever contemplate on the adorable Lord of Śrīraṅgam—who is adored by all beginning with Brahmā, who is the only adorable Lord of the whole world, who is the adorable Mukunda (the one who bestows supreme bliss to all) who is ever worshipped by the Lord of gods (Indra), the great sages like Vyāsa, and the great seers beginning with Sanaka.

[5]

ब्रह्माधिराजे गरुडाधिराजे वैकुण्ठराजे सुरराजराजे ।
त्रैलोक्यराजेऽखिललोकराजे श्रीरङ्गराजे रमतां मनो मे ॥

Let me revel in my mind meditating on the great Emperor, Śrī Raṅgarāja, who is the supreme monarch among all gods beginning with Brahmā, who shines riding on the divine Garuḍa

whose splendour is the supreme—Vaikuṅṭha, who rules over Indra and others, who is the supreme Almighty of the three worlds—natural, artificial and artificial-cum-natural, and who shines in everything (in every place).

[6]

अमोघमुद्रे परिपूर्णनिद्रे श्रीयोगनिद्रे ससमुद्रनिद्रे ।
श्रितैकभद्रे जगदेकनिद्रे श्रीरङ्गभद्रे रमतां मनो मे ॥

May my mind revel on the auspicious Raṅganātha who conveys his blessings through the symbol (pose) of *amogha* (wholesome success), who reposes on the serpent couch in a serene slumber, who enjoys the eternal company of Goddess Śrī, who could rest fast asleep on the roaring ocean, on whom rests the auspicious Goddess Śrī alone forever, and in whom the whole universe gets absorbed.

[7]

सचित्रशायी भुजगेन्द्रशायी नन्दाङ्कशायी कमलाङ्कशायी ।
क्षीराब्धिशायी वटपत्रशायी श्रीरङ्गशायी रमतां मनो मे ॥

Let the auspicious Lord Raṅganātha dwelling in Śrīraṅgam abide in my heart, he who reclines in a bewitching *śayana* pose, who is seated on the primordial serpent, who relaxed on the lap of Śrī Nandagopa, and who keeps his head on the lap of Goddess Lakṣmī and who takes his abode on the Milky Ocean, as well as on the Banyan Leaf.

[8]

इदं हि रङ्गं त्यजतामिहाङ्गं पुनर्न चाङ्गं यदि चाङ्गमेति ।
पाणौ रथाङ्गं चरणेऽम्बुगाङ्गं याने विहङ्गं शयने भुजङ्गम् ॥

This is the holy shrine of Śrī Raṅgam (the main Adobe of Lord Raṅganātha/Jagannātha). Oh people! see to it that you cast away your mortal coil here; if you could give up your body here, then you would have no other birth. You could attain the holy vision of Lord Raṅganātha with His Cakra (Discus) on his shoulders, the Ganges flowing out of His toe, with His only vehicle Garuḍa, and along with his serpent couch.

[9]

रङ्गनाथाष्टकम्पुण्यं प्रातरुत्थाय यः पठेत् ।
सर्वान् कामानवाप्नोति रङ्गिसायुज्यमाप्नुयात् ॥

Whoever reads this Śrī Raṅganāthāṣṭakam having risen up in the early morning, can get all his/her wishes fulfilled and also attain the union of Lord Śrī Raṅganātha.

OBITUARY

PROFESSOR N. GANGADHARAN

March 4, 1934 to March 3, 2002

Born at Tirupattur, N.A. Dist., Tamil Nadu Professor N. Gangadharan was a student of the renowned Sanskrit scholar Dr. V. Raghavan. He served in the Sanskrit Department, University of Madras for 36 years till 1994 in various capacities before retiring as Professor.

He has also guided many research students for M.Phil. and Ph.D. A participant of many conferences/seminars both National and International, N. Gangadharan had published several books, (1) *Garuda Purāna*—A Study, (2) *Liṅga Purāna*—A Study (3) *Agni Purāna*—English translation etc. to mention a few.

He was also in the editorial board of the monumental project "New Catalogus Catalogorum" of which 20 volumes have been completed. Even after his retirement, his active services were sought by the University for carrying out this project work. His services to All India Kashiraj Trust, Varanasi was appreciated by the Maharajas of Kashi.

An active participant in all Sanskrit related activities, he was a member of Ādi Śaṅkara Advaita Research Centre, Madras. Needless to say Professor Gangadharan's sudden demise has left a vacuum in the field of academic circle, especially in Sanskrit studies and research.

ABOUT THE PUBLISHERS

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

*saṁsārādhvani tāpabhānukiraṇaprodhūṭadāhavyathā-
 khinnānām jalakāṅksayā marubhuvi bhrāntyā paribhrāmyatām
 atyāsannasudhāmbudhiṁ sukhakaraṁ brahmādvayaṁ
 darśayant-
 yeṣā śaṅkarabhāratī 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.