

THE VOICE OF ŚAṆKARA

Śāṅkara-bhāratī



Editor:

N. Veezhinathan

एषा शाङ्करभारती विजयते निर्वाणसन्दायिनी

*eṣā śāṅkara-bhāratī vijayate
nirvāṇa-sandāyini*

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

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[1]

HOMAGE TO ŚAṄKARA

॥ श्रीः ॥

सर्वव्यापकचैतन्यरूपेण अद्यापि तिष्ठति ।
स एव शङ्कराचार्यः गुरुः मुक्तिप्रदः सताम् ॥

*sarva-vyāpaka-caitanyarūpena adyāpi tiṣṭhati,
sa eva śaṅkarācāryaḥ guruḥ mukti-pradaḥ satām.*

That Śaṅkara himself, our preceptor, who grants liberation to the spiritual aspirants, exists here even now in the form of unconditioned consciousness.

(Ānandagirīya-Śaṅkara-Vijaya)



THE TEACHINGS OF ŚAṄKARA

The Śruti texts point to the Self as of the nature of non-dual, attributeless consciousness, and also as the material and the efficient cause of the world. The Sāṅkhya school, however, contends that the Self which is free from the power of action (*kriyā-śakti*) cannot be regarded as the cause of the world. It is only *pradhāna* which is constituted of the three strands of *sattva*, *rajas*, and *tamas*, and which, although insentient, has the power to manifest the world that should be viewed to be so. The word, “*Sat*” occurring in the beginning of the second section of the sixth chapter of the *Chāndogya Upaniṣad* (6.2.1) signifies *pradhāna* and not the Self. The fifth *adhikaraṇa* entitled *Īkṣatyadhikaraṇa* comprising seven *sūtras* is a critique of this contention of the Sāṅkhya school.

The word, “*Sat*”, Śaṅkara argues, cannot be taken in the sense of *pradhāna* on the following grounds:

- i) The second section of the sixth chapter of the *Chāndogya Upaniṣad* begins with the statement, “In the beginning *Sat* alone was, without a second,” (6.2.2) and proceeds to state that *Sat* considered the process of the creation of the world, resolved to carry it out,

and put that resolve into effect (6.2.3). All these functions can have bearing upon an intelligent being only, and not upon an insentient principle like the pradhāna;

- ii) Having diversified itself into the three elements of fire, water, and earth, the śruti states: Sat resolved, ‘I shall become immanent in these in my own form as the jīva, and differentiate them into names and forms’ (6.3.2). From this it is evident that the jīva is of the form of Sat. If the word, ‘Sat’ represents pradhāna which is an insentient principle, then the jīva which is an intelligent being must be viewed as of the form of pradhāna which, however, is unintelligible. Hence, the word, ‘Sat’ stands for the Self, the sentient Being;
- iii) Referring to Sat which is mentioned in the beginning, the *Chāndogya Upaniṣad* identifies it as of the nature of the jīva in the words, ‘All this is of the essence of it; it is the real; it is the Self; and, you are that’ (6.13.3). It further mentions the attainment of the Self as the result of realizing one’s true nature as the Self in the words, ‘He, who has a preceptor, knows; for him there is delay only so long as he is not freed (from the body), and then he remains as the Self’ (6.14.2). It is clear from this that the text, ‘*tat tvam asi,*’ speaks of

the identity of the true nature of the jīva with Sat, and also of its realization as the means to liberation. If the word "Sat" is taken to signify pradhāna, then the above text would mean that the jīva is identical with pradhāna, and its realization would lead to liberation. This is unintelligible; for, in the first place, the śruti would never instruct the identity of the jīva, the intelligent being with an insentient principle, viz. pradhāna. In the second place, even the Sāṅkhya school does not admit that the jīva is identical with pradhāna, and the knowledge of such an identity constitutes the means to liberation. According to it, it is only the knowledge of the puruṣa as distinct from pradhāna that is so. The word, "Sat" does not, therefore, refer to pradhāna;

- iv) The *Chāndogya* text, "satā saumya tadā sampanno bhavatī, svam apīto bhavati" (6.8.1) states that the jīva, being freed from its limiting adjuncts in the state of deep sleep (*tadā*), becomes one (*sampanno bhavati*) with Sat (*satā*), i.e. it lapses or falls back (*apītaḥ*) into its intrinsic nature (*svam*). This means that in the deep sleep state there is the manifestation of the identity of the true nature of the jīva with Sat. Since there could be no identity of the jīva, the intelligent

being, with pradhāna, the insentient one, the word, "Sat" represents the Self only and not pradhāna; and,

- v) The *Śvetāśvatara Upaniṣad* describes Īśvara as one who knows everything in its general aspect (*sarvajñah*) and also in its specific aspect (*sarvavit*) (6.2). Adverting to Him, the Upaniṣad further states that He is the cause of the world and the lord of the jīva (6.9). From this it is known that, according to the Upaniṣads, it is the Self in its aspect of Īśvara, is the cause of the world, and it is the significance of the term "Sat", and not pradhāna.

It follows from this account that the Self in its aspect of Īśvara is the material and the efficient cause of the world. The Upaniṣads, Śaṅkara remarks, present the Self as endowed with attributes (*saviśeṣa*) and also as free from all attributes (*nirviśeṣa*). He adds that the Self which is *saviśeṣa* can only be worshipped and that which is *nirviśeṣa* can only be realized as identical with contemplative's own self.

(*Vedānta-sūtra-bhāṣya*, 1.1.12).



**MĀYĀ AND BRAHMAN:
A MATHEMATICAL INTERPRETATION***

By His Holiness Śrī Śaṅkarācārya of Śrī Kāmakōṭi Pīṭha

Bhāskarācārya, one of India's greatest mathematicians, in his book, the *Bījagaṇita*, says-

*vadhādaṁ viyatkhasya kham kkena ghāte
khahāro bhavatkkena bhaktasya rāśiḥ.
asminvikāraḥ khahāre na rāsāvapi
praviṣṭeṣvapi nissṛteṣu.
bahuṣvapisyāllayasṛṣṭikāle'nante
'cyute bhūtagaṇeṣu yadvat.*

The meaning of the stanzas is "Zero multiplied by any number is zero. Zero divided by any number is zero. But any number divided by zero is termed *khahāra* (or infinity)".

"If any finite or infinite number is added to or taken away from this *khahāra*, it remains unaltered. It is like the infinite Brahman without a second, which remains unaltered both by creation and absorption."

Bhāskarācārya, in the above two stanzas, has explained the mathematical idea of Advaita. He states that any number divided by zero is called *khahāra*, a value which neither increases by addition nor decreases in value by subtraction. It has already been

* Courtesy: Indian Philosophical Annual, University of Madras.

shown that infinity minus infinity continues to be infinity. It can also be shown that infinity + infinity or any finite quantity is also infinity.

A : 1 + 2 + 3 + 4 + ... to infinity is infinite in value.

B : 1 + 1 + 1 + 1 + 1 + ... to infinity is infinite in value.

A+B : 1 + 2 + 3 + 4 + 5 + ... to infinity is infinite in value.

Thus, at *pralaya*, when a number of finite or infinite quantities enter the Brahman, the Brahman continues to be unaltered; and so, the *prapañca* or *tvam*, which enters the Brahman, is *tat* in nature, as it neither increases nor decreases the value of the original. Anything which neither increases nor decreases the value may be either *śūnya* (zero) or *māyā* (negligible or very, very, very small value). Bhāskara's zero is not the *śūnya* of the Buddhists but the *māyā* of the Advaitins. Modern mathematicians think that zero, in the sense of *śūnya*, should not enter any mathematical process as it is of the nature of the horse's horn or the son of a barren woman. His zero is of the nature of $\frac{1}{n}$ when $n \rightarrow \infty$ without the symbol of Lt before it.

For Lt $\frac{1}{n \infty} = \text{Zero}$

(4 — 4)* (a mathematical entity, a something), but

$\frac{1}{n \infty}$ is* of the nature of *Māyā*, which is not a

complete nothingness. Therefore Bhāskara's *khahāra* is

1 divided by $\frac{1}{n \infty}$ or $\frac{1 \times n}{n \infty} = \rightarrow \infty = \textit{khahāra}$. Thus

Brahman is only an approach.

The *Kena Upaniṣad*, in describing Brahman, says:-

‘I do not think I know; but I do not know that I do not know. Whosoever amongst us knows, “I do not know that I do not know him.”’ (Section 2, Verse 2).

“By him who thinks that Brahman is not comprehended, Brahman is comprehended; he who thinks that Brahman is comprehended, does not know Him. Brahma-jñānis think that Brahman is beyond comprehension; and the ignorant think that Brahman is comprehended.” (Section 2, Verse 3.)

The truth of the above verses from the *Śruti* can be very easily understood, if we take up an example from mathematics. Suppose a man says he knows the value of infinity, then he has not understood infinity correctly; but if he says that the value of infinity could not be understood, then he has correctly understood the infinity. As OM is used as a very good sound-symbol for Brahman, so infinity can be stated as a mathematical symbol for Brahman.

Bhāskara’s statements that zero \times any number = zero and any number divided by the zero is *khahāra* (infinity) are two apparently different statements of one and the same Advaita truth. The above mathematical statements interpreted in terms of Advaita will mean that $\Delta a = \infty$ or $a = \infty \times \Delta a$; that is Infinity or Brahman multiplied by Zero, *kha* or *māyā* produces a limited *prapañca* or a mathematical ‘a’ ‘which is nothing new’ or another special *sat*, which would differ in value from the numbers which constitute the infinity. The result of the operation is of no new value, as it can be only some value already in

the original. Thus the limited *prapañca* is fundamentally the one *Sat*, except that its *nāma*, *rūpa*, etc. are *mithyā*, in as much as *Khahāra* \times zero is some number which is negligible or *māyā* in comparison with *Khahāra*. So Bhāskara compares this *Khahāra* (Infinity) to *Ananta* or *Acyuta*, who is unchanged both by the creation and absorption of infinite *bhūta-gaṇas*.

Very often it is stated in the *śrutis* that Brahman or *Sat* is one. But this one is not the numerical one which is half of two or one-fourth of four but the infinite one in which all the mathematical numbers get merged and lost. Bhāskara describes the Brahman as one in the last *śloka* of the *Lilāvati*:

aṣṭau vyākaraṇāni ṣaṭ ca bhiṣajām vyācaṣṭa tāssamhitāḥ
ṣaṭtarkān gaṇitāni pañca caturvedānadhīte sma yaḥ
ratnānām tritayam dvayañca bubudhe mīmāṃsaylorantaram
sadbrahmaikamaḡādhābodhamahimā so'syāḥ kavirbhāskaraḥ.

and as *Ananta* and *Acyuta* in the eleventh verse of the *Bīja-gaṇita*. Thus the unity of Brahman is not the unity of the number one but the One of the mathematical infinity or ADVAITA.

N.B. $\frac{2}{0}$ (kha) = Infinity (*Khahāra*) \therefore Infinity \times Zero = 2 or any number.

\therefore Brahman \times *Māyā* = Limited *Prapañca*.

*For Lt $\frac{1}{n \xrightarrow{n} \infty} = \text{Zero (4—4)}$ but $\frac{1}{n \xrightarrow{n} \infty}$ is a mathematical entity, a something of the nature of *māyā*, which is not complete nothingness.



CLASSIFICATION OF KARMA

By T. P. Ramachandran

1. *Karma* means any actions good or bad. It can also be used exclusively for good action. But *dharma* means only good action. The uniform observance of good actions is good conduct (*cāritrya*). *Dharma* is used in this general sense also. Since this endeavour deals with the particular types of good conduct, we shall use the term *karma* as far as possible.

2. For all schools based on the Veda, the chief source of information and guidance on matters of *karma* are the Kalpa-sūtras. The Kalpa-sūtras are one of the six Vedāngas, the others being Śikṣā (phono-logy), Vyākaraṇa (Grammar), Nirukta (Etymology), Chandas (Prosody), and Jyotiṣa (Astrology). The Kalpa-sūtras systematize the prescriptions on conduct given in the Mantras and Brāhmaṇas. For each Veda, there are Kalpa-sūtras. The Kalpa-sūtras fall into three groups-Śrauta, Gṛhya, and Dharma sūtras.

VAIDIKA KARMA

3. The Śrauta and Gṛhya sūtras deal with *vaidika karma* - religious actions, or rituals. They teach the method of performing the rituals. *Vaidika karmas* apply only to *dvijas* - *brāhmaṇa*, *kṣatriya*, and *vaiśya* - and that too in a descending order of responsibility. (The *śūdra* is exempt from this responsibility.)

4. *Śrauta-karmas* are usually larger rituals involving sacrifices (*yajña*) that could be undertaken only by groups of people. They promote social welfare, though incidentally they benefit the individual participants also. *Gṛhya-karmas*, as the name indicates, are smaller rituals to be performed by individuals and families in the house. They mainly benefit the performer and his family, but they are incidentally good for society as a whole.

5. A *Śrauta-karma* uniformly applies to all persons eligible for it. But a *Gṛhya-karma* may vary in details for different persons according to the different ṛṣis to whom they owe their lineage — ṛṣis such as Bodhāyana, Āpastamba, and Āśvalāyana. By reason of this difference, *Śrauta-sūtras* are regarded as closer to *Śruti* and named after *Śruti*. But *Gṛhya-sūtras*, being subject to interpretation by individual ṛṣis, are accorded the status of *Smṛti* and called *Smārta-sūtras*.

6. Both *Śrauta* and *Gṛhya* (*Smārta*) *sūtras* contain directions for *nitya*, *naimittika*, and *kāmya* karmas, though *kāmya* karmas are more numerous in *Śrauta* than in *Smārta sūtras*. (*Prāyaścitta karma* could be brought under the *kāmya* group, since it is also born of a desire — the desire to ward off the ill-effects of a prohibited action, committed whether knowingly or unknowingly.)

7. All the *nitya* and *naimittika* karmas that come under the *Śrauta* and *Smārta* heads taken together make a total of forty karmas. They are called *sams-*

kāras, because they invariably chasten the performer and endow him with eight inner virtues (*ātma-guṇa*). The *ātma-guṇas* are as follows: 1. non-injury (*ahimsā*), 2. honesty (*satya*), 3. non-stealing (*asteya*), 4. purity in mind and body (*śauca*), 5. control of senses (*indriya-nigraha*) 6. charity (*dāna*), 7. compassion (*dayā*), 8. patience and non-vindictiveness (*kṣānti*). The forty *saṃskāras* could be classified as follows.

8. *Saṃskāras coming under Śrauta-sūtras* (14)

(a) हविर्यज्ञाः (7) ।

अग्न्याधानम्, अग्निहोत्रम्, दर्शपूर्णमासम्, आग्रयणम्,
चातुर्मास्यम्, सौत्रामणी, निरूढ-पशु-बन्धम्*।

*This is not to be taken literally as killing an animal, as it goes against *ahimsā* stated above. (And to claim that one is providing for the animal's liberation is simply presumptuous.) The qualification निरूढ itself rules out killing. Apte's Dictionary says that निरूढ means a secondary sense of a word based on popular usage (as opposed to its literal sense). The Hindi version of Śrīdharaśvāmin's commentary on the Bhāgavata says that the animal is only to be *touched* and not killed. (स्पर्शमात्रम्) (XI, 5, 13) ।

(b) सोमसंस्थाः (सोमयज्ञाः) (7) ।

अग्निहोत्रम्, अत्यग्निष्टोमम्, उक्त्यम्, षोडशी, वाजपेयम्,
अतिरात्रम्, अप्तोर्यामिम् ।

Samiskāras coming under Smārta-sūtras (26)

(a) शारीरक संस्काराः (14) ।

गर्भाधानम्, पुंसवनम्, सीमन्तम्, जातकर्म, नामकरणम्, अन्नप्राशनम्, चौलम्, उपनयनम्*, प्राजापत्यम्, सौम्यम्, आग्नेयम्, वैश्वदेवम्, समावर्तनम् (स्नानम्), विवाहम् ।

*Includes सन्ध्यावन्दनम्, समिताधानम्, and उपाकर्म ।

(b) भागयज्ञाः (7) ।

The qualification भाग suggests that these are partial *yajñas* as compared to the larger *yajñas* coming under Śrauta-sūtras.

अष्टका, स्थालीपाकम्*, मासिश्राद्धम्, (पार्वणम्) श्रावणी (सर्पबलिः), आग्रहायणम् (सर्पबलि-उपसर्जनम्), चैत्री (ईशानबलिः), आश्वयुजी (आग्रहायण-स्थालीपाकम्) ।

*Includes औपासनम् ।

(c) पञ्चमहायज्ञाः ।

ब्रह्मयज्ञः (also called ऋषियज्ञः), देवयज्ञः, पितृयज्ञः, मनुष्ययज्ञः, भूतयज्ञः । The first three form a class. Ṛsis have conferred on us the gift of the Veda; devas give us the gift of rain and food; pitṛs gift us with progeny. Thus we owe a debt (*ṛṇa*) to each of these agencies, and we have to redeem ourselves from these debts by suitable sacrifice as follows:-

to ṛsis — by recital of the Veda and by *tarpaṇa*.

to devas— by *homa* to Agni (as representative) or by *tarpaṇa*.

to pitṛs — by offer of *piṇḍa* or by *tarpaṇa*.

(A simple formula which can be followed daily is ब्रह्मयज्ञ chant followed by देवऋषिपितृ तर्पण) ।

These three of the five *yajñas* apply to both the *brahmacārin* and the *gṛhastha*. But one whose father is alive (whether he is a *brahmacārin* or a *gṛhastha*) need not perform *pitṛyajña*.

Manuṣya yajña and *bhūta-yajña* apply only to the householder. The first is done by serving food to a guest (of any *āśrama*), and the second by feeding birds and other animals.

LAUKIKA KARMA

1. Mīmāṃsā restricts the scope of *dharma (karma)* to *vaidika karma*. But Vedānta includes *laukika karma* also.

2. *Laukika-karma* literally means any worldly action. But scripture is not interested in any worldly action that is not relevant to the pursuit of *mokṣa*, like needless acquisition of wealth, power, and fame. Some worldly actions are even inimical to the pursuit of *mokṣa*, like appropriating another's wealth, and are prohibited by scripture. Hence *laukika karma* as prescribed by scripture refers only to such actions that either facilitate *vaidika karma* or supplement it with the same end in view, namely *mokṣa*.

3. The original sources for *laukika karmas* are Dharma-sūtras, which are part of Kalpa-sūtras. Based on them, ṛṣis like Manu, Yājñavalkya, and Parāśara have composed *samhitas* (collection of verses) on *laukika karma*. Hence these latter works have

popularly come to be called Smṛti. The Dharma-sūtras and the Smṛtis on *dharma* are collectively designated as *Dharma-śāstra*.

SĀDHĀRAṆA DHARMA

Laukika karmas are of two kinds — *sādhāraṇa* and *varṇāśrama*. *Sādhāraṇa dharmas* apply to all irrespective of *varṇa* and *āśrama*. Their significance is this. Under *vaidika karma*, we have already mentioned eight *ātma-guṇas* acquired incidentally by a *dvija* by observing the forty *saṃskāras*. The same *guṇas* can be directly acquired even by one who is not a *dvija* by practising those very *guṇas* in life. Thus अहिंसा is secured by rigorous abstention from such acts which involve injury to others, सत्यम् by foregoing the petty benefits of untruth, अस्तेयम् by resting satisfied with what one gets by honest means, शौचम् by cleansing the body and resisting bad thoughts, इन्द्रियनिग्रहः by resisting the tendencies for undesirable objects, दानम् by contributing to relief of distress, दया by feeling sympathy for others when they are in sorrow, and क्षान्तिः by practising patience and refusing to retaliate even under provocation. Thus the *sādhāraṇa dharmas* go by the same names given to the *ātmaguṇas*; *ahimsā*, *satyam*, *asteyam*, *śaucam*, *indriyanigraha*, *dānam*, *dayā*, and *kṣāntiḥ*. Manu mentions two more *sādhāraṇa dharmas*, namely the pursuit of practical knowledge (*dhīḥ*) and the pursuit of philosophical wisdom (*vidyā*).

VARṆĀŚRAMA DHARMA

1. These apply variously to the different *varṇas* and *āśramas*. Hence these are also called *viśeṣa dharma*. The organization of society into *varṇas* is not arbitrary, but is a natural classification of people according to their respective mental dispositions (*guṇa*) and the respective vocations (*karma*) to which their dispositions lead. Similarly, the demarcation of the stages in an individual's life into *āśramas* is not arbitrary, but is based on the natural evolution of human disposition. But the *varṇāśrama* scheme is a topic by itself, and we cannot afford to go into its rationale here. We are only considering its classification.

2. The *dharmas* for the different *varṇas* (*varṇa-dharma*) may be indicated as follows.

Brāhmaṇas — simple living and dedication to Vedic study and practice.

Kṣatriyas — care for social order and welfare

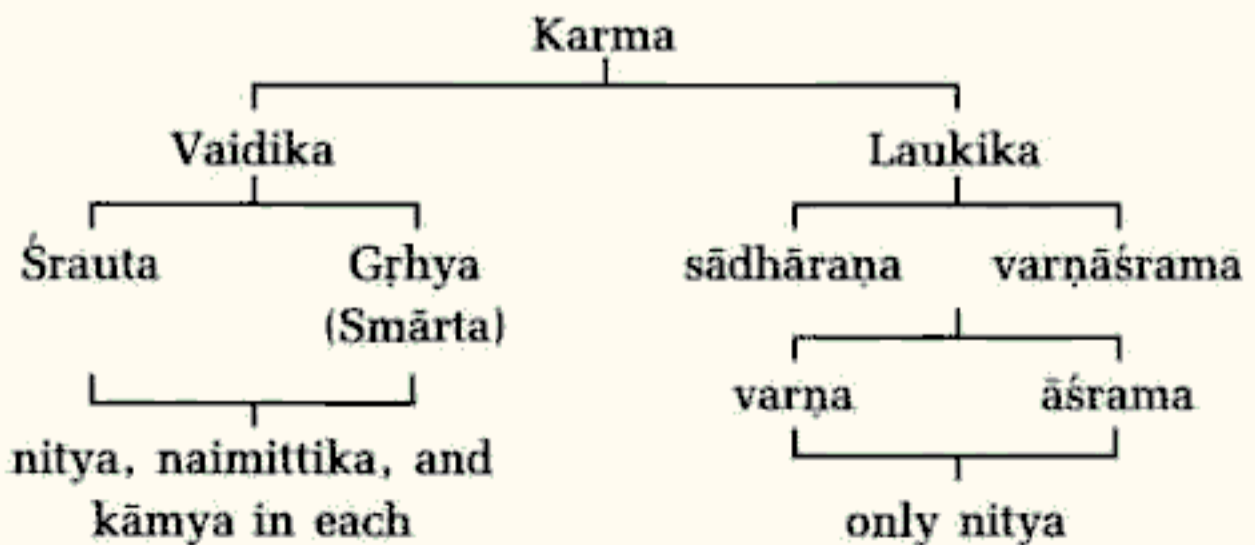
Vaiśyas — production and distribution of wealth

Sūdras — assistance to all the above three in their respective tasks.

3. We now turn to *āśrama-dharma*. The four *āśramas* are of a student (*brahmacārin*), a householder (*gṛhastha*), an elder who has withdrawn from active family life (*vānaprastha*), and a total recluse (*sannyāsin*). But all the *varṇas* are not equally identified with all the *āśramas*. All the four *āśramas* are open to a *brāhmaṇa*. The *kṣatriya* and the *vaiśya* are exempt

from *sannyāsa*. The *śūdra* is free from both *vānaprastha* and *sannyāsa*. Even the first two *āśramas* do not formally pertain to him. He is just an unmarried youngster and then a married person. There are special rules of conduct for a person in each of those *āśramas* which belongs to him. This is called *āśrama-dharma*. In the main, a *brahmacārin* has to take alms and serve his teacher; a *gṛhastha* has to care for his family and guests; a *vānaprastha* has to reduce worldly commitments and devote himself more to spiritual practice; a *sannyāsin* has to complete the task of detachment and spirituality.

4. *Varṇāśrama dharmas* not only do good to the individual, but also contribute to social welfare. Working according to one's aptitude in a *varṇa* renders work efficient. It thus not only satisfies the doer but also makes for social order. Observing the rules of one's *āśrama* makes for secure growth to the individual. The householder is regarded as the hub of social life. And the detached spirituality of the last two *āśramas* helps society in subtle ways.



HINDU TRADITION, SOCIAL CHANGE AND MODERNIZATION*

By R. Balasubramanian

I

There is no religion in the world which is so complex and diverse as Hinduism, which is the oldest of the living religions of the world. One of the recent exponents of Hinduism remarks: "Hinduism is not a single monolithic structure. It is a league of religions with a rather loose federal structure, and with no strong central authority."¹ It is not, therefore, surprising that Hinduism has not only attracted many kinds of minds, but has also given expression to every possible variety of religious experience. Since its primary source of authority is the *Veda*, the indigenous name for it is Vedic religion. It is also called "*sanātana dharma*", i.e. eternal religion, since the truth it stands for is eternal.

The history of Hinduism is divided into three periods — ancient, medieval, and modern. The ancient period which is supposed to begin with the *Vedas*, that is, about 2000 B.C. extends up to 1000 A.D. It is the

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period in which *smṛtis*, which are secondary scripture, came into existence and popularized the basic doctrines of the *Vedas*. The part played by the epics and the *purāṇas* during this period is noteworthy. The systematization of philosophical ideas resulting in the creation of distinct philosophical schools, which are comparable to the Western philosophical schools in respect of the technique of analysis, totalization of knowledge, and the insight into the ultimate principles of life, is the consummation of this period. The medieval period of Hinduism, which covers nearly 800 years from 1000 A.D. to 1800 A.D. may be characterized as the period of *bhakti* or devotional movement in which the teachings of Śaiva and Vaiṣṇava mystics attracted hundreds of thousands of people first in the South and then in the North of India. Modern Hinduism, which begins from the 19th century, is conspicuous for its vindication of tradition and awareness of social change, for, without denying its past, it endeavours to fulfil its promises. This, in short, is the historical perspective of Hinduism which claims to be ahistorical. Hinduism cannot be dated in respect of both its origin and teaching. According to the Hindu tradition, the *Veda*, which is the primary scripture of the Hindus, is *apauruṣeya*; that is to say, it does not owe its origin to any human agency, and so it cannot be dated in the sense in which a particular work of an author is dated; and its teaching contains *philosophia perennis*.

II

Hinduism is both philosophy and religion. The connotation of philosophy has been changing from time to time in the West. Though etymologically philosophy was and is still understood as love of wisdom, it has been, in recent times, assigned the work of analysis in the areas of science and language, and has, therefore, been considered to be a critique of science by some and a critique of language by others. The Hindu mind, on the contrary, looks upon philosophy as *tattva-darśana*, i.e. as vision of truth, as intuition of truth. It means that, though philosophy undertakes the work of analysis and clarification of terms, it must help a man to gain the vision of truth.

There is also another aspect of philosophy which has been highlighted by the Hindu philosopher. In the Hindu tradition, a philosophical work is *mokṣa-śāstra*, an authoritative treatise on the liberation of man. The Hindu mind is seriously concerned with the problem of the bondage of man who is caught in empirical existence. Man's suffering in his empirical existence is what we call bondage. Since the root cause of his suffering is *avidyā* or ignorance, what is required for destroying this root cause is direct knowledge (*aparokṣa-jñāna*), the vision of truth, the realization of truth. While ignorance binds man, knowledge liberates him. That is why scripture declares that there is no other path to liberation than knowledge (*nānyaḥ panthā vidyate ayanāya*). Philosophy, therefore, assumes the practical role as it is oriented towards the achievement

of the liberation of man. The practical role that is usually assigned to religion is now assigned to philosophy in the Hindu tradition. Such an attitude of the Hindu mind leads not only to the combination of theory and practice, but also to the unification of philosophy and religion. Though philosophy and religion are distinguishable, they can never be separated. In recent times in the West, Karl Marx insisted on the "unity of theory and practice". Deploring that the work of the philosophers so far has been restricted to the *interpretation* of the world in various ways, he exhorted them to change the world.² Certainly, the change that Marx had in mind was not only the change of the economico-political order of society, but also the change in the perspective of man. It may be mentioned in this connection that the unity of theory and practice is a salient feature not only of Hinduism, but also of Jainism and Buddhism which sprang up in the Indian soil. So Hinduism is both theory and practice, both philosophy and religion.

Though Hinduism has a long history and has grown with the people of the native soil, witnessing military conquests, political changes and socio-economic crises, it has managed to preserve its identity till this time. The Hindu tradition can be identified by its scriptures and doctrines, moral ideals and practices.

It will be a surprise to outsiders to know that there is not one scripture, but many, in Hinduism. Even to the Hindus who are not acquainted with the tradition, the acceptance of a plurality of scriptures is both a

problem and a puzzle — it is a problem because scriptures do not always say the same thing, and a puzzle because they do not know which scripture they have to follow in case of conflict between one scripture and another. The Hindu scriptures can be divided into two categories — primary and secondary. The *Vedas*, otherwise called *śruti*, constitute the primary scripture. The epics, the *purānas*, and the *dharma-śāstras*, which are called *smṛti*, are treated as secondary scripture. Since not all are capable of understanding the teachings contained in the *Upaniṣads*, which form the concluding part of the *Vedas*, the secondary scripture conveys the same truth conveyed by the *Upaniṣads* through stories and episodes, narratives and didactics which are easy to understand. Further, a particular scriptural text which is appealing to one may not be appealing to another; and Hinduism, it may be mentioned here, has never insisted that a person should follow only one scriptural authority for his guidance. The distinction between *śruti* and *smṛti*, i.e. primary and secondary scripture, is important for two reasons. First of all, in case of conflict between *śruti* and *smṛti*, the former will hold good. It is not the case that issues of scriptural conflict have been left unresolved. Very often what is required is a re-interpretation of a particular teaching of the secondary scripture in the light of, and in accordance with, the teaching of the primary scripture. Secondly, what is taught by the secondary scripture, particularly with regard to the rituals and the specific codes of conduct formulated by Manu, Yājñavalkya,

and others, is not unalterable. In fact, most of these specific codes of conduct are honoured more in their breach than in their observance. It has been recognized in the Hindu tradition that the *dharma* of a man has to be adjusted to the changing needs of the time. That is why Radhakrishnan says: ‘*Dharma* is absolute, but it has no absolute and timeless content,’³ and ‘Social flexibility has been the chief character of Hindu *dharma*.’⁴ The role of the secondary scripture is that of a safety-valve in that it helps to preserve the authority and sanctity of the primary scripture without requiring any change in its basic teachings.

It will be of interest in this connection to consider the reasons given by the Hindu philosopher for accepting scripture as a source of knowledge. It is well-known that there is no religion without scripture. But, one may ask, ‘Where is the need of scripture for philosophy?’ It is possible to build a philosophical system on the basis of perception and inference, which are the two well-known sources of knowledge. But it is bound to be vulnerable to the attack of reason, particularly in respect of ultimate principles. The Hindu philosopher, while recognizing the importance of perception and reason as sources of knowledge, is equally aware of the limitations of both of them. What cannot be known through perception and reason can be known through scripture.

There are four criteria for accepting scripture as a source of knowledge. The authority of scripture can be questioned if it conveys what is known through other

sources of knowledge, or if it conveys what is contradicted by other sources of knowledge, or if the information it conveys is doubtful, or if it does not convey anything at all. Scripture is the source of our knowledge of the trans-empirical reality; but neither perception nor reasoning can give us this knowledge. There is a line of demarcation between the scope of scripture and that of the other sources of knowledge. Scripture does not profess to give us knowledge of things empirical. We do not require scripture to know that fire is hot or that ice is cold. Again, without the help of scripture we infer the existence of fire by perceiving smoke. We obtain knowledge of this kind from perception and inference. But they cannot give us knowledge of the trans-empirical reality. It follows, therefore, that there is no possibility of conflict between scripture and other sources of knowledge. It cannot also be said that what scripture conveys is doubtful. What is conveyed by human agency may be doubted or may be shown to be erroneous. In as much as scripture, according to the Hindu tradition, is not of human origin, there is room neither for doubt nor for error in respect of what it conveys. Further, one must possess the right frame of mind to understand the scriptural teaching. Scripture will not be informative to one who is but a mould of clay in the human form. Since scriptural authority can never be questioned on any of these grounds, Hinduism accepts scripture as the source of knowledge of the trans-empirical reality.⁵

The acceptance of scriptural authority neither rules out reasoning nor detracts its importance. What is known through scripture should be thoroughly examined. Śāṅkara says that anything that is accepted merely on faith without inquiry will not be conducive to the good.⁶ The sage Yājñavalkya tells his philosophically minded wife, Maitreyī: “The self, my dear Maitreyī, should be realized — should be heard of, reflected on, and meditated upon.”⁷ Commenting on this text, Śāṅkara observes, “The Self should first be *heard of* from a teacher and from scripture, then *reflected on* through reasoning, and then steadfastly *meditated upon*.” The discipline of *śravaṇa*, *manana*, and *nididhyāsana*, i.e. guided study, reflection, and meditation, is indispensable for the realization of the highest truth. It may be of interest to know that the *Brahma-sūtra*, which is the basic text for all the schools of Vedānta, declares at the very outset that a person who is convinced about the ephemeral nature of the things of the world and who has the right mental frame should inquire into the nature of Brahman, the ultimate reality.

Students of comparative religion know that religious experience has an explosive quality which finds expression through myths and doctrines. Myth is defined as “a primary and unique way of apprehending reality.” It is a narrative in its own characteristic way answering such questions as “Why are we here?” “Where do we come from?” and so on. Consider, for example, the description of the *Puruṣa* or

the Cosmic Person in the *Puruṣa-sūkta*:

The *Puruṣa*, who has a thousand heads, a thousand eyes, and a thousand feet, encompasses the earth in all directions and transcends it beyond a span.⁸

A little reflection is enough to show that this description is suggestive of the infinitude of the *Puruṣa*. The description of the *Puruṣa* continues as follows:

All mortal beings are only a fourth part of Him.

The other three parts are immortal in heaven.

The three parts of the *Puruṣa* flourish above; the fourth part comes into being here again, and it is diversely spread into the living and the lifeless.

Here the description is intended to show that the supreme reality is both immanent and transcendent, and that all beings, sentient as well as insentient, are not different from it. What the Vedic seer seeks to express through the myth of the Cosmic Person has been explicated subsequently through doctrines. Let me give another example. Consider the way in which Trīṣaṅku gives expression to his realization of the highest reality in a language which is mythical. He says:

I am the invigorator of the tree (of the world).

My fame is high like the ridge of a mountain.

My source is the pure (Brahman)... I am immortal and undecaying.⁹

One may notice here the metaphorical language employed by the mystic when he speaks about his experience. The purpose of referring to one's religious

or mystic experience is not publicity. It is to help others gain that plenary experience.

It will not be possible, in view of the limitation of time, to explain all the basic doctrines of Hinduism. I shall refer only to three of them with a view to showing the continuity of the Hindu tradition down to the present time.

The first doctrine is about the Hindu conception of God and God-man relation. Hinduism provides two stages for our understanding of the supreme Being. From the theistic point of view which is very well presented in Śaivism and Vaiṣṇavism, God, the supreme Being, is conceived as a Person endowed with qualities such as omniscience, omnipotence, goodness, love and so on, as incomparable and, therefore, unique. Advaita takes us to the next stage, which may be characterized as transtheistic. It is the stage which one reaches by transcending the dualities of worshipper-worshipped and subject-object relationship, and experiences the supreme reality as devoid of qualities, specifications, and relations. The supreme Being cannot be described as such-and-such. It can be described only negatively as "not this, not this" (*neti neti*).¹⁰ It is true that we speak of it as "birthless" (*ajah*), as "being" (*sat*), and so on. Strictly speaking, even these words are relative and, therefore, are inadequate. To say that it is "birthless" presupposes other objects which have birth.¹¹ It is referred to as "being" by way of contrast to "non-being."¹² Language presupposes, and functions at the level of duality;

and so what transcends duality cannot be spoken of. It is for this reason that Śaṅkara, in several places in his writings, refers to the limit of language. Wittgenstein in his *Tractatus* observes: "The solution of the riddle of life in space and time lies *outside* space and time."¹³ His conclusion is: "There are, indeed, things that are inexpressible. They show themselves. They are what is mystical."¹⁴ Mystics speak of the language of silence. Silence communicates when speech fails.

There are three models of God-soul relation in Hinduism. While two of these models are provided by Śaivism and Vaiṣṇavism, the third one is provided by Advaita.

According to Śaiva Siddhānta, though God and man are different, they are non-separable like soul and body. The Siddhāntin makes use of the soul-body analogy to show that just as the soul is *one* and *together with* the body, even so God is one and together with man. The Siddhāntin speaks of the non-separable relation between God and man as "*advaita*" relation, i.e. the relation of the oneness of the two. The Siddhānta model of God-man relationship has a bearing on man's relationship with his fellow beings. The lesson it teaches is that man should conduct himself in such a way that he is *one* and *together with* his fellow-beings in the community.

Making use of the same soul-body analogy, Vaiṣṇavism holds the view that man is the body of God and that God is the soul of man. Rāmānuja defines body as that which is supported by the soul, which is

controlled by the soul, and which subserves the purpose of the soul.¹⁵ This definition, which holds good with regard to our familiar body, also holds good with regard to the soul. Though God and soul are different, they are inseparable (*aprthaksiddha*). Through the soul-body analogy, Vaiṣṇavism drives home the idea that man's volition and conduct should be in tune with the divine purpose and that every act of his should reflect his subsidiary nature (*śeṣatva*) both to God and his fellow-beings.

According to Advaita, Brahman, the supreme reality, is no other than the Self of man. Not knowing his real nature man identifies himself with his body, the senses, and the mind, while the truth is that he is different from all of them. The Self in him constitutes his real nature. Though it is infinite and immortal, it appears to be finite and mortal due to false identification with the mind-sense-body complex. The Advaita model of Brahman-Ātman equation is of great significance in the practical life of man. First of all, it makes him realize that, by virtue of the Self in him, he is immortal. Secondly, he must love his fellow beings, because the Self in him which is dear to him is also present in others. What differentiates one man from another is the mind-sense-body complex, though one and the same Self is present in all.

The Hindu value system which is still accepted by the people — the rich and the poor, the high and the low, the educated and the illiterate — may be considered as the second important doctrine. Man's nature

is manifested in his ‘‘life-activity’’ and his ‘‘life-activity’’ comprises the pursuit of values — *artha* (material goods), *kāma* (pleasure), *dharma* (duty), and *mokṣa* (liberation). It is well-known that man’s life is at two levels — organic and hyper-organic. Bodily and economic values which go together, hold an important place in the life of man at the organic level. But there are other values which he pursues by virtue of the higher nature in him. Values of association and fellowship, intellectual, aesthetic, and religious values belong to man’s life at the hyper-organic level. The Hindu scheme of values is not only comprehensive, taking care of all aspects of life, but also hierarchical, suggesting the ultimate goal of man’s life-activity. The pursuit of material goods and pleasure must be reflective of man’s nature. Unlike other animals, man can discriminate between the right and the wrong, the good and the pleasant, and engage himself in activities conducive to the realization of the highest good. Śaṅkara observes that what distinguishes man from other creatures is his competence for knowledge and action, *jñāna* and *karma*.¹⁶ There is not only a way to acquire wealth, but also a limit to it. Since not all pleasures are of the same kind, man must long for those which will be distinctive of his nature, which will be an ontological affirmation of his essence. What is expected of man is not the cultivation of the five senses, but their sublimation or humanization. While *artha* and *kāma* are assigned a lower place, *dharma* and *mokṣa* are accorded a higher status. To change the

order of values and pursue a lower value in preference to a higher one is disastrous. Shakespeare in one of his sonnets (129) brings out this idea in his own characteristic way:

Mad in pursuit and in possession so;
Had, having, and in quest to have, extreme;
A bliss in proof, — and proved, a very woe;
Before, a joy proposed; behind, a dream;
All this the world well knows; yet none knows well
To shun the heaven that leads men to this hell.

The theory of *karma* and rebirth is not only a cardinal doctrine of Hinduism, but also of Jainism and Buddhism. It expresses the idea that a man is what he is because of his past, throwing at the same time a practical suggestion that he can shape his future through discrimination, deliberation, and choice which he is capable of as a rational being.

Hinduism insists on the cultivation of moral ideals which are designed to achieve three-fold integration — self-integration, social integration, and integration with God. A student who is undergoing formal education is exhorted to practise, besides learning and teaching, righteousness, austerity, control of the senses, one's own specific duties, entertaining guests, good social conduct, getting married and begetting children.¹⁷ The list of duties which are enjoined on man takes into consideration both the individual and social aspects of man's life. The moral ideals to be cultivated are purity, self-control, detachment, truth and non-violence. A little reflection on the duties which are

enjoined on man and the moral ideals which he is expected to cultivate will reveal that they are both ‘‘self-regarding’’ and ‘‘other-regarding’’ and that they are, therefore, conducive to self-integration and social integration. Integration with God will not be possible in the absence of self-integration and social integration.

Among the practices which contribute to the unity and continuity of Hinduism, worship in temples, festivals and pilgrimages play a significant role. So far as worship is concerned, it may be done individually or in congregation, internally through prayer and meditation and externally through rituals and other recognized modes of practice. Every individual may choose his *personal God (iṣṭa-devatā)* for the purpose of worship and prayer. The Hindu pantheon has any number of gods and goddesses to meet the personal requirements of an individual.

III

The modern period of Hinduism which begins from the 19th century is important for two reasons. First of all, it is a period of Hindu renaissance in which a number of religious movements came into existence articulating the changing social experience of the Hindu community within the framework of religion. Secondly, it has vindicated the hold that the Hindu tradition has on the minds of the people. Commenting on the importance of the continuity of tradition and the need for change, Radhakrishnan observes:

We cannot restore the practices of the Vedic period, for that would be to deny the dialectic of history. Again, we cannot start *de novo*, as if India had no history and as if people could change their nature merely by taking thought. Possibilities must be grounded in the nature of the actual. Civilization must live on the lines of their own experience. Like individuals, even nations cannot borrow experience from others. They may provide us with light, but our own history provides us with the conditions of action. The only revolutions that endure are those that are rooted in the past. We can make our own history, but we cannot do so at will, in conditions of our own choosing ... Culture is tradition and tradition is memory. The duration of this memory depends on the continuous appearance of creative personalities.¹⁸

Great personalities associated with the Brahma Samaj, the Arya Samaj, the Ramakrishna-Vivekananda order as well as sages like Ramana Maharshi, mystics like Sri Aurobindo, academics like Radhakrishnan and political leaders like Mahatma Gandhi have continued the Hindu tradition by affirming the validity of the basic doctrines of Hinduism in a changing socio-political situation.

The first characteristic of the renaissance outlook is the freedom of criticism of some of the traditional beliefs and practices. For example, the leaders of the Brahma Samaj questioned the authority of scripture, denounced idol worship as sinful, and vehemently attacked caste distinctions. Pandit Sitanath Tattvabhushan's evaluation of the contribution of the Brahma Samaj highlights this important feature of the new outlook. He says:

Our old monotheistic religion was good enough as an affirmation, a thesis; but it sadly needed a negative and antithetical turn. This the Brahma Samaj has given it; and in this consists its main contribution to the religious development of India.¹⁹

Secondly, the renaissance mind has undertaken the transvaluation of all values. It may be pointed out that though our values do not change, the ways and means of expressing them do. This may be illustrated by the way in which Swami Dayananda interpreted the traditional value scheme. According to him, righteously acquired wealth alone is *artha* and the enjoyment of legitimate desires alone is *kāma*. *Dharma*, he said, is the practice of justice with truthfulness in word, deed, and thought.

Thirdly, the importance of social service was stressed by all the leaders of the Hindu renaissance starting from Raja Ram Mohan Roy down to Mahatma Gandhi in our own times. It was the poverty as well as the misery of the people that made Swami Vivekananda cry:

O Mother, what do I care for name and fame, when my motherland remains sunk in utmost poverty! ... Who will raise the masses of India? Who will give them bread? Show me, O Mother, how I can help them.

The work initiated by Swami Vivekananda as a religious leader was continued by Mahatma Gandhi as a political leader.

Fourthly, the modern Hindu mind, thanks to the influence of the West, has stressed the importance of

secularism in a society which is grounded in religion. Secularism is a totally Western concept. In the Hindu tradition there is no distinction between the sacred and the secular. However, considering the fact that India is a pluralistic society which has encouraged, and still continues to encourage, religious pluralism, the Hindu leaders appreciated the significance of the concept of secularism and spread it as a new social gospel.

Lastly, modern Hinduism, in spite of the spread of secularism, holds the view that moral and social life of the people, to be *authentic*, must be rooted in religion. Consequently, it believes in religious salvation and is interested in those doctrines of the Hindu tradition which have stood the test of time for the purpose of integrating religion and society.

IV

Like the Hindu concept of *dharma*, the term "modernization" does not admit of a simple and straight definition. Everyone seems to understand what it means, though no one would agree with any definition of it. People generally welcome modernization as an antidote against traditionalism, conservatism, backwardness, and so on. Modernization seems to provide a new hope against old ways of thinking and doing; and since it is a continuing process, strictly speaking there can be no end at all to modernization. It is, therefore, necessary to ensure that this "new hope" does not turn out to be the hope of Sisyphus.

My approach to this problem of modernization is both negative and positive. Let me first of all remove some of the wrong notions about modernization by explaining what it is not. Modernization should not be confused with industrialization, urbanization, technocracy, and so on, though it is true that all these bring about changes in the existing socio-economic-political order affecting the life-style of the people. Secondly, modernization should not be confused with the changing economic process at the material level. Thirdly, modernization does not mean Westernization. Many people in developing and under-developed countries seem to think that to imitate the life-style of the people of the West is to be "modern". Fourthly, modernization does not mean a higher standard of living symbolized by automobiles, television sets with VCRs, sophisticated gadgets in the kitchen, and so on. One who possesses these "status symbols" is certainly not "modern", if one's thinking is primitive, and behaviour, barbarous. Very often we hear political leaders talking about improving the standard of living. In the case of those who do not have food, clothing, and shelter, to improve their standard of living is to provide them with all these, in the absence of which they cannot function as human-beings. But in the case of those who are already in possession of them, what does it mean to talk about improving their standard of living? Is it, for example, to help a family which has just one automobile to have more than one — one for the husband and one for the wife? Improving the

standard of living does not necessarily mean improving the quality of life.

Modernization, as I understand it, consists in modifying the existing institutions which have proved inadequate to meet the demands of life in the context of industrialization and urbanization. It is not the cancellation of everything old. The attempt to modify the existing institutions or to create new institutions and values should not result in a condition where people become "rootless." It is neither desirable nor possible for a community to run away from, or to disown, its past. There is an organic relation between the past and the present as well as between the present and the future. It is worth remembering in this context Edmund Burke's conception of society. "Society," Burke said, "is a contract... It is a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born." So far, the core of Hinduism remains unchallenged, though the traditional social institutions have been questioned and modified and some of them have even been replaced by new ones. It is worth quoting Radhakrishnan in this context. He says:

The great ideals of our culture cannot be discarded; but their embodiment in forms and institutions we must get beyond. There is no reversing history. We must steer clear of a radical revolution as well as of a return to the past.²⁰

While it is possible to think of conflict between institutions and modernization, we need not think of any conflict or incompatibility between traditional

doctrines and modernization. It means that institutions may change without affecting the essential doctrines of a tradition. If rationality, freedom of expression and conduct, human dignity and creativity are considered to be the criteria of a modern society, then there is no conflict between the universal and eternal doctrines of the Hindu tradition and modernization.

The major problems which confront a modern man, a Hindu as well as a non-Hindu, are five: *first*, there is the problem of religious harmony in a pluralistic society; *second*, there is the problem of integration at the national and international levels; *third*, there is the problem of alienation — alienation from oneself, alienation from fellow-beings and nature, and alienation from *God*; *fourth*, there is the problem of role-identification resulting in pride and arrogance; *and fifth*, there is the problem of orthodoxy and orthopraxis. The Hindu tradition in its own way has provided answers to these problems.

Let us first consider the problem of religious harmony in a pluralistic society. From the Vedic times down to the present day India has been a pluralistic society in which people thought of God in different ways and followed different paths to realize God. The fact of polytheism was not detrimental to religious harmony in the Vedic period as the Vedic seer realized and conveyed the truth, "What is but one, wise people call by different names — as Agni, Yama, and Mātariśvan."²¹ One of the later *Upaniṣads*, the *Śvetāśvatara*, which is theistic in character and which

attempts to reconcile the different philosophical and religious views which were prevalent at the time of its composition, speaks of one God in the manifold forms. After referring to the one God who is without any colour (*avarṇa*) i.e. without any quality or specification, and who is the source and support of the manifold world, it declares:

That indeed is Fire; that is the Sun; that is the Wind; and that is the Moon. That indeed is the pure. That is Brahmā. That is the waters. That is the Lord of creation.²²

Not only does it make an attempt to explain the Vedic gods as the different forms or manifestations of the One, but also to explain the oneness of mankind in terms of the one Self which is the hidden reality in everyone, irrespective of the distinctions of sex and age, humans and animals, animate and inanimate beings. It says:

You are woman. You are man. You are the youth and the maiden too. You, as an old man, totter along with a staff. Being born, you become facing in every direction.

You are the dark-blue bird. You are the green (parrot) with red eyes. You are (the cloud) with lightning in its womb. You are the seasons and the seas. Having no beginning, you abide through omnipresence.²³

The Vedic attitude which seeks to explain the manifold gods and the manifold world in terms of the *one* underlying reality, whatever be the name given to it, is echoed by Śāṅkara, who is adored as *ṣaṅmata-sthāpanācārya* for the marvellous and enduring work of re-establishing the six modes of worship of the one

reality as Śiva and Viṣṇu, Gaṇapati and Subrahmanya, Śakti and Sūrya. The point of Śaṅkara was that one can worship Brahman, the supreme reality, in any form as Śiva, Viṣṇu, Śakti, and so on; and though the forms of God differ from one another, what is worshipped is the same reality. In a celebrated passage in his commentary on the *Brahma-sūtra*, Śaṅkara observes that Brahman is known in two ways — as associated with the distinctions of name and form and also as devoid of these distinctions.²⁴ While the former which is called *Saguna-Brahman* will accommodate the different forms of God as Śiva, Viṣṇu, and so on as worshipped by the followers of the different sects, the latter which is called *Nirguna-Brahman* represents trans-theistic and therefore trans-sectarian stage. There is no justification for a follower of Śiva to quarrel with a follower of Viṣṇu, because both of them, according to Śaṅkara, worship the same God, though in different forms and with different names. The implication here is that the logic which holds good in respect of the different sects of one religion also holds good with regard to the different religions such as Hinduism, Christianity, Islam, and so on.

What was affirmed by Śaṅkara during the classical period of Hinduism was vindicated by Ramakrishna Paramahansa in our own times. In his own characteristic way Ramakrishna elucidated with striking examples the distinction between God with and without form. Consider, for example, the following explanation of his:

God with form and God without form are not two different beings. He who is with form is also without form. To a devotee God manifests himself in various forms. Just think of a shoreless ocean — an infinite expanse of water — no land visible in any direction; only here and there are visible blocks of ice formed by intense cold. Similarly, under the cooling influence, so to say, of the deep devotion of his worshipper, the Infinite reduces himself into the finite and appears before him as a being with form. Again, as, on the appearance of the sun, the ice melts away, so on the appearance of the sun of knowledge, God with form melts away into the formless.²⁵

Since all religions, being the pathways to God, are equally valid, there is no question of superiority or inferiority among them. In the words of Ramakrishna:

As one can ascend to the roof of a house by means of a ladder, or a bamboo, or a staircase, or in various other ways, so diverse are the ways and means to approach God. Every religion in the world is one of the ways to reach Him.²⁶

Religion *per se* does not lead to sectarian conflict and religious disharmony. Forces outside religion exploit the ignorance and the gullibility of the common man and generate, in the name of, but abusing, religion, sectarian quarrels and religious conflicts, which go under the name of “communal disturbances.” These forces which we fail to detect, condemn, and eliminate are not only anti-religious, but also anti-social. It is a matter for shame and regret that in India, a country which has provided a conceptual framework for intra-and inter-religious harmony, there are frequent and violent “communal distur-

bances'' engineered by the selfishness of fanatics, pseudo-religionists, and political opportunists. That the Hindu tradition which has allowed Buddhism and Jainism to grow in the soil is not antagonistic to other religions, is amply vindicated by the fact that India has been, and still continues to be, a religiously pluralistic society which allows every follower of religion to profess, propagate, and practise his religion.

Though the Hindu tradition has the answer to the problem of integration both at the national and international levels, we ignore it on the grounds that religion, in general, and Hinduism which is charged with other-worldliness, in particular, are not concerned with this problem. Every religion including Hinduism is, in a very important sense, "other-worldly"; this, however, does not mean that it is blind to the problems of this world concerning man and society. Earlier, reference was made to three kinds of integration — self-integration, social integration, and integration with God. The Hindu tradition has always insisted on the cultivation of virtues such as control of the mind and the senses, practice of dispassion, adherence to truth and avoidance of injury to other beings as they help a person to attain self-integration. Since man is an integral part of society, he cannot ignore the claims of society on him. His well-being is closely connected with that of others in society. The scheme of duties which are enjoined on man are both self-regarding and other-regarding. Consider, for example, the detailed instruction about duties given to

the celebrate student before his departure from the teacher. Besides learning and teaching, one should practise righteousness, austerity, control of the senses, one's own duty, entertaining guests, socially good conduct, and begetting children.²⁷ As stated earlier, these duties, which are not exhaustive, are intended to help man attain self-integration and social integration in the absence of which integration with God will not be possible. The ideal of harmony between man and society must be such that man is not afflicted by the society in which he lives and the society in its turn is not afflicted by him.²⁸ The central teaching of Advaita that one and the same Self is the indwelling reality in all beings is conducive to integration both at the national and international levels.

Alienation assumes different forms — alienation of one's product, alienation of labour, alienation from oneself, alienation from fellow-beings and nature, alienation from God, and so on. To the last three kinds of alienation, which are important from the religious perspective, the Hindu tradition provides the answer. The school of Viśiṣṭādvaita, which is theistic, holds that God, man, and the world constitute an organic whole, an inseparable unity, in such a way that no one of them can exist in separation from the other two. The concept of soul-body relation which it employs to explain the relation between God on the one hand, and man and the world on the other, is significant. It maintains that both man and the world constitute the body of God and that God, therefore, is the soul of both

man and the world. The implication of this view is that man is never alienated from God and nature. Since God is the indwelling Self in man, there is no self-alienation, though man due to ignorance may not know this truth and act accordingly. Man should not think of nature as something alien to him to be conquered and exploited for his own selfish interests. Just as he is subsidiary to God, so is the physical universe; and it is nothing but arrogance on the part of man to claim ownership of the things of the world, which really belong to God. An insight into God-man-world relationship as presented in Viśiṣṭādvaita will make man sober and humble in his day-to-day life.

Man's life is such that he is called upon to play different roles in his life — the role of a husband, the role of the head of an institution, the role of the secretary of a club, and so on. The roles are both relative and temporary. One plays, for example, the role of a husband in relation to somebody; the role of the secretary of a club is never permanent. The very fact that man is able to play different roles at the same time shows that he is *essentially* different from all of them. The failure to realize this important truth leads to the problem of "role-identification". When a person plays a certain role, e.g. the role of the head of an institution, he not only "projects the image" of the role, but also identifies himself with that, forgetting the fact that he can never play that role all the time. Some people regret and some others resent the change of role, e.g. the change of Chairmanship of the depart-

ment from one person to another. Identification with a role invariably produces arrogance and pride, what the Greeks called the *hubris*. When a person is the head of the government for a number of years, the strong identification with the role makes him, at the highest of his power and pride, think that he is the government, that he is the state. The problem of role-identification manifests itself in other ways as well. Someone claims to be a Hindu or a Christian, a Brahmin or a Kshatriya, man or woman, and claims privileges and special considerations thereby. Whether the term "role" is used in a functional sense or as a class concept, there is the problem of role-identification, what Śaṅkara calls *adhyāsa*.

Why does this problem of role-identification or *adhyāsa* arise? "It is because of ignorance (*avidyā*)" answers Śaṅkara. The Self alone is real, and everything else — the mind, the senses, and the body as well as the things of the external world — is not real. Overpowered by ignorance, man not only does not know the Self in him, but also identifies himself with the mind-sense-body complex as well as with the things outside him. When someone says, "I am stout," "I am a male," "I am a Brahmin," he identifies himself with the body, for "stoutness," "being a male," "being a Brahmin," etc., are the characteristics of the body. A person identifies himself with the sense-organ when he says, "I am blind," and with the mind when he says, "I am happy." Blindness, lameness, etc., are the characteristics of the senses; happiness, misery, etc.,

belong to the mind; and all these features have nothing to do with the Self. Man identifies himself not only with his own mind-sense-body complex, but also with his belongings such that any assault on, and damage to, them is wrongly transferred to his own being. While the truth is that the Self has no attributes, relations and possessions, man carries on his day-to-day life as if the Self has attributes, relations and possessions because of *adhyāsa*. If only he understands the truth of the Self and is sensitive to the fact that he plays different roles due to *adhyāsa*, he will be humble in his life, responsible in his conduct and detached and self-controlled in his attitude and outlook.

While there is no problem of orthodoxy in a society which does not have a tradition based on scripture, such a problem does arise in a society like that of the Hindus, whose long tradition is rooted in scripture. In the Hindu context the problem becomes more complicated because of the acceptance of two kinds of scripture, primary and secondary, whose authority is not on a footing of equality. *Śruti*, we have already stated, is primary scripture, and *smṛti*, secondary scripture. Since the authority of the latter is derived from the former, *śruti* holds good in case of conflict between the two. Orthodoxy means right view or opinion; and in the context of scripture-based tradition, it means the scriptural view. Orthopraxis presupposes orthodoxy; and hermeneutics plays an important part in deciding the rightness of the view. While orthodoxy was not a problem to a person like the

Buddha who revolted against scriptural authority, it is a challenge to one who, though willing to remain within the orthodox fold, questions the views said to be *orthodox* and the *praxis* based thereon.

Śāṅkara and Rāmānuja, though orthodox, challenged orthodoxy, each in his own way. Śāṅkara was a severe critic of the ritualism of the Mīmāṃsakas. He argued against the Mīmāṃsakas that the performance of any scripture-ordained rite presupposes *adhyāsa*, and that *karma* can produce only a perishable end such as *svarga* and not an eternal state which is called *mokṣa*. He criticised the orthopraxis of the Mīmāṃsakas by reinterpreting the scope, validity and presupposition of the ritual section (*karma-kāṇḍa*) of the *Veda*. Considering the content and the manner of Śāṅkara's criticism of the orthodoxy and the orthopraxis of the Mīmāṃsakas, one is justified in holding that, though Śāṅkara was a revolutionary like Buddha, the task which he performed was much more difficult than that of Buddha as he had to function within the orthodox framework. Convinced as he was that the saving knowledge must be made available to all the people for their benefit, Rāmānuja willingly shared with those assembled in the temple the secret knowledge which he obtained from his master, though he was specifically warned not to divulge the truth to others lest he should be condemned to hell. Obedience to the master, Rāmānuja knew, is necessary. But he was prepared to defy the instruction of his master as it was desirable to save the many even by subjecting

himself to the torture of hell. The issue of the benefit of the many *versus* the suffering of one emboldened Rāmānuja to go against orthodoxy. Also, he defied orthodoxy and orthopraxis by entertaining a low caste person in his home. It must be borne in mind that the codes of conduct which are enjoined in *dharma-śāstras* are neither universal nor eternal. There may be situations in which some specific codes of conduct enjoined in *smṛti* may have to be violated. The case of Rāmānuja is only an illustration. In fact, most of the codes of conduct which have been formulated by Manu are not observed today; they cannot be observed; they are not observable. To blindly invoke *smṛti* in justification of one's conduct in the contemporary situation to which *smṛti* is irrelevant is to abuse scripture. There is the urgent need to re-examine the role and significance of *smṛti*-based rites, ceremonies, and codes of conduct in the present context and modify them in such a way that they are closer to, and expressive of, the living faith.

We must remember that the problems stated above are not really "modern" or "new." In every age and in every society these problems and challenges do emerge. Religion has the built-in power to organize and integrate human beings to face the increasing disorder, what the scientists call entropy, that is said to take place at the physical level.

Sartre is of the view that periods of philosophical creation are rare. In the modern West, he identifies three creative periods. He associates the first one with

Descartes and Locke, the second one with Kant and Hegel, and the third one with Marx.²⁹ His conception of philosophy is totally different from that of others. Philosophy, according to him, is a totalization of knowledge, a method and a regulative idea, "a vision of the world," and also a culture of a whole people.³⁰ Hinduism answers to the Sartrean conception of philosophy. The emergence of creative thinkers cannot be frequent. In the post-Vedic period, the advent of the Buddha brought in a creative period. Later, Śaṅkara and Rāmānuja, though traditionalists, were also first-rate creative thinkers and revolutionaries who operated within the orthodox framework. In recent times, Mahatma Gandhi, who is both a traditionalist and a modern, gave a religious orientation to both politics and economics. We can hope for the advent of more creative thinkers at the appropriate time.

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THE CONCEPT OF BEING IN RADHAKRISHNAN AND TILLICH*

By CH. G. S. S Sreenivasa Rao

I INTRODUCTION

“Wisemen came from the East; here is a wiseman,” wrote C.E.M. Joad in his *Counter Attack from the East*, referring to Radhakrishnan. For many Western philosophers Radhakrishnan appears more like a prophet or a preacher with a message¹ than as a philosopher. In India, Swami Aghananda Bharati and M. N. Roy consider him as a ‘Hindu theologian’,² but Radhakrishnan refused to be called a dogmatic theologian and asserted that he was a philosopher.³

Paul Tillich⁴ is recognised as one of the world’s leading theologians. His contribution to Christian theology, mainly imbedded in his three-volume work, *Systematic Theology*, has influenced immensely the secular and the religious thinking of the Western world.

While Radhakrishnan attempted to bridge the gulf between the East and the West through his writings, Tillich aimed at bridging the gulf between Christian

* Courtesy: Indian Philosophical Annual, Volume XII-Q, University of Madras, 1977-1978.

religion and the modern mind which came to be influenced by new discoveries in the fields of science and technology and by the advent of logical positivism and analysis.

Radhakrishnan and Tillich were idealists. If Radhakrishnan was claimed as an absolute idealist, Tillich was called an idealistic theologian and existentialist. Both of them imbibed the spirit of the world religions and the contemporary philosophical thought. They were influenced by the modern existentialist thought, and their writings show references to existential thinkers. Existential thought had a special attraction for both of them. In the later works of Radhakrishnan, we find references to the works of Heidegger, Kierkegaard, Sartre and Marcel. Many of the existential concepts are reflected in his philosophical views. Tillich was fascinated by the school of Existentialism. If mathematics was considered as good luck of human reason by Kant, existentialism was recognised as the good luck of theology by Tillich. Existentialism, he says, has helped to discover the classical Christian interpretation of human existence. In fact, we find many existentialistic terms in his *Systematic Theology* and other works.

Radhakrishnan and Tillich were firm believers in their respective religious traditions—Hinduism and Christianity—and were determined to interpret their scriptures in the light of modern philosophies and changes in modern cultures. While interpreting their scriptures, both of them were deeply concerned with

the problems of modern man and hence they took into consideration not merely the religious, but also the other problems facing modern society. Both of them emphasised the significance of reason and aimed at presenting a rational faith which could suit the modern mind. Hence, they did not hesitate to take ideas from other religions and philosophies, which they felt could be accommodated into their respective systems.

Radhakrishnan and Tillich offered many suggestions relating to the future of religions. Perhaps, both of them were interested in developing a religion which could be acceptable to the whole of mankind. This is implicit in their writings. If Radhakrishnan called his religion as the 'Religion of the Spirit', Tillich called his as the 'Religion of the Concrete Spirit'.

This paper attempts to present the similarity of ideas on the nature of Being, found in the writings of Radhakrishnan and Tillich, the former representing the East and Hinduism and the latter representing the West and Christianity.

II THE NATURE OF BEING

(a) *Definition of Philosophy*

Radhakrishnan defines philosophy as "a logical inquiry into the nature of Reality."⁵ He attempts to envisage the hidden structure and analyse the guiding concepts of ontological reality. For Tillich, philosophy is an investigation of everything *that is* and analysis of all forms of Being.

(b) *Being and Non-Being*

To explain the nature of Being Radhakrishnan and Tillich begin with the ontological questions: "Why is there something rather than nothing?", and "Why has this world this character and not any other?" As an answer, they agree that the given fact of the world in which we live is a 'mystery'⁶ which we have only to acknowledge. The world process can only be considered as a struggle between two antagonistic but indispensable principles of being and non-being. To account for this world of change, it is necessary to assume not only the principle of being but also the principle of non-being.

Radhakrishnan explains the relation between being and non-being.⁷ Being-with-existence or nothingness (non-being) implies being-without-nothingness (being). This universe in which we all live is being-with-nothingness (non-being). But this cannot exist or sustain itself, independent of the being-without-nothingness (being) which alone is transcendent and self-sufficient. This being-without-nothingness is being-itself, the ground of being which transcends the totality of nature. Existence is in the being-itself.

Tillich recognises the fact that God who is the ground of creative processes of life (being) should possess a negative principle (non-being) besides him, in order to account for evil and sin in the world and that the positing of a dialectical negativity (non-being) in God himself (being) cannot be avoided.⁸ Being

precedes non-being and non-being is literally nothing except in relation to being.

Radhakrishnan and Tillich consider non-being as a limiting and finitising principle of being, necessary to explain the finitude and creaturliness of man. Non-being, for Radhakrishnan, is a limiting concept,⁹ depending on Being. It is essential to unfold divine mystery.¹⁰ Man has, therefore, affinities with nature as well as outside nature. For Tillich, finitude indicates the limitation of being by non-being. Without the concept of dialectical non-being, the finitude and creaturliness of man is unintelligible.¹¹ Everything which participates in the power of being is mixed with non-being.

(c) *Radhakrishnan on the Nature of Being*

(i) *Being—itself as the Brahman of the Upaniṣads*

The very existence of the world, according to Radhakrishnan, implies the existence of being from which the world is derived. Being is the foundation of all existence. In order to establish that anything *is*, we seek the use of the concept of being. Hence it is considered as the most universal and most comprehensive concept. Nothing can possibly exist without being since being is present in everything that is existing. 'In metaphysics, we get beyond the sphere of daily life, the objects of science and rise to the transcendent conception of being itself.'¹² Being posits everything, but is not itself posited. It is not an object of thought. Hence it is uncharacterisable and

indefinable. Our descriptions and translations are in the forms of objects which are less than being, and are consequently inadequate. Even abstract ideals and intellectualisations do not deal justly with being.¹³ He calls this being as *Aseitas*, the power of being to exist absolutely, i.e., requiring no cause.

To say that God exists, *a se* of and by reason of Himself, is to say that God is Being-itself. This is the concept of Brahman, as it is formulated in the Upaniṣads.¹⁴

Radhakrishnan identifies the Being-itself with the Brahman of the Upaniṣads.¹⁵ He calls this also as Absolute.

(ii) *Absolute and God*

Radhakrishnan points out that some attempts to rationalise and translate this inexpressible being into concepts resulted in different versions. One such attempt has been the two-fold conception of the Absolute as pure transcendent being, above all relativities and the free active God, *Īsvara*, functioning in the world.¹⁶ Radhakrishnan attempts to explain the two-fold conception of the Absolute and God in relation to the world of multiplicity. He writes:

While the Absolute is pure consciousness, pure freedom and infinite possibility, it appears to be God from the point of view of one specific possibility, which has become actualised (world). While God is organically bound up with the universe, the universe is not.¹⁷

Again,

God, who is the creator, sustainer and judge of the world is not totally unrelated to the Absolute. God is the

Absolute from the human end. While we limit down the Absolute to its relation to the actual possibility, the Absolute appears as the Supreme Wisdom, Love and Goodness. We call the Supreme the Absolute, when we view it apart from the cosmos, God in relation to the cosmos. The Absolute is the pre-cosmic nature of God and God is the Absolute from the cosmic point of view.¹⁸

The above passages affirm that God is not a mere appearance of the Absolute as in Śaṅkara, but is the very Absolute viewed from our finite standpoint. The Absolute is the transcendent divine and God is the cosmic divine. The Absolute is the ultimate reality, and God is the Absolute from the cosmic end. Out of the infinite possibilities or ideal forms imbedded in the thought or mind of the Absolute, only one specific possibility is actualised into space and time which is the universe. In other words, the Absolute is the matrix of infinite possibilities of which one is actualised as the world. When the Absolute is viewed from this actualised world, it is God. If viewed apart from this actuality, it is the Absolute. It means that God with whom the worshipper stands in personal relationship is the very Absolute in the context of the world and not a mere appearance of the Absolute. In another place, Radhakrishnan states that God or Īśvara is the best image of truth which is possible to the existent conditions of the mind and that it is not the highest Reality. To quote Radhakrishnan:

Brahman (Absolute) cast through the moulds of logic is Īśvara (God). It is not the highest Reality....Yet it is the

best image of truth possible under our present conditions of knowledge.¹⁹

It is evident from the above that Radhakrishnan is attempting to reconcile the Absolute, the pure and transcendent being with the God of theism, without either identifying them or sacrificing one for the other and at the same time, preserving the ultimacy of the Absolute and the intimacy and significance of the God of theism, by adopting what he calls 'the balanced view of the Supreme Being'.²⁰ He neither wants to identify God with the Absolute, nor is he willing to dispense with either of the two, Absolute and God. This is an attempt to find a tenable relation between them.

(iii) *The Supremacy and the Ultimacy of the Absolute*

In the scheme of Radhakrishnan, God or Īsvara is not an eternal reality, because He exists only so long as the universe remains undissolved. The moment the world reaches its ultimate end or consummation, the existence of God ceases to be. Since the reality of God is a derivation from the Absolute, it attains its final dissolution in the Absolute.

Despite the significant roles ascribed to God as the creator, sustainer and judge of the universe, Radhakrishnan maintains the supremacy and ultimacy of the Absolute by ranking the worship of the Absolute as the highest and by pushing God into the background of the Absolute, when the end of the universe is completely achieved. In other words, the God of theism stands only as long as we and our logic stand, and fades

away into the Absolute soon after the universe, along with us, is dissolved in its final end. He says, "God is a symbol in which religion cognises the Absolute."²¹ The following passages reflect his views.

The worshippers of the Absolute are the highest in rank; second to them are the worshippers of the personal God; then come the worshippers of the incarnations like Rama, Krishna.....²²

Again,

There is an unrealised residuum in God, but it vanishes when we reach the end. God recedes into the background of the Absolute.²³

The pre-cosmic nature of God is identical with the Absolute; therefore, the post-cosmic God will return to this identity ultimately.

Radhakrishnan does not accept the validity of the proofs for the existence of God.²⁴ He considers them as results of critical reflections on the spiritual intuitions. As such, they can only confirm what has been apprehended through spiritual intuitions and can be taken as approximations.

(d) *Paul Tillich on The Nature of Being*

(i) *God as a being does not exist*

For Tillich the being of God is being-itself. The being of God cannot be understood as the existence of a being alongside of others. If God is a being, he is subject to categories of finitude, especially space and substance. Even if God is considered as the highest of all beings, this situation does not change. Even the

superlatives such as the greatest and the highest, he thinks, will become diminutive when applied to God. They will place God at the level of other beings, while elevating him above all of them.²⁵ For Tillich God does not exist. To argue that God exists is to deny him.²⁶ He exposes the impotency of the traditional arguments for the existence of God and points to their inadequacy regarding questions relating to God.

God is 'by Himself, and possesses 'aseity', which means that God is the power of being and is being-itself.²⁷ He thinks that many confusions can be avoided if God is understood as being-itself or as the ground of being. The concept of being as being-itself points to the power inherent in everything and the power of resistance to non-being. Hence it is possible to say that God is the power of being in everything and above everything.

(ii) *Being-itself*

Tillich defines being-itself as "that which is not a special being or a group of beings, not something concrete or something abstract, but rather something which is always thought implicitly and sometimes explicitly, if something is said to be."²⁸ Both positive and negative judgments only affirm the existence of Being which is Being-itself. In his words :

You can deny every statement but you cannot deny that Being *is*. If you ask what this 'is' means, you arrive at the statement that it is the negation of possible Non-Being. 'Is' means 'is not not' — you can deny anything particular whatsoever, but not Being, because, even your negative

judgments themselves are acts of being and are only possible through Being.²⁹

Being-itself is not a specific entity, since specificity for Tillich is a mark of limitation. God as being-itself transcends all categories of thought and the subject-object scheme.³⁰ Hence, being-itself cannot be characterised by any set of defining features. God as being-itself is a non-symbolic statement. Being-itself is beyond essence and existence.³¹

Being-itself cannot also be substituted for God. This would destroy its status because it would then be brought down to the level of subject-object relation, which is limited and conditional. Only by transcending the subject-object relation can we realise that the truly ultimate cannot be the God of theism.³² Tillich rejects the traditional attributes of God such as omniscience and omnipotence on the basis that they belong to the level of the subject-object scheme.

Being-itself is the most adequate expression of the dimension of ultimacy for him.³³ It can become a matter of ultimate concern for man if it appears in a concrete embodiment. This concrete embodiment is what Tillich calls 'religious symbol'. 'Man's ultimate concern must be expressed symbolically, because symbolic language alone is able to express the ultimate.'³⁴ Faith is the state of being ultimately concerned.³⁵

(iii) *Significance of Religious Symbols*

Tillich develops systematically a theory of symbols

and these symbols of faith play a significant role in his theology. He firmly believes that all religious symbols are linked to what they ultimately symbolise since every being participates in the truly ultimate (being-itself). Every symbol, according to him, truly represents the ultimate, points beyond itself, opens up levels of reality in the depths of our being, participates in the reality to which it points, grows by integrating personalities and communities and dies when it loses this power.³⁶ His theory of symbols allows for the possibility of direct confrontation with being-itself by means of a symbol or a chain of symbols.

Symbols are very potential in his scheme, for they not only bring down the Infinite to the earth, to the level of the finite being, but they also raise the finite to the level of the Infinite. The divine-human relationship which they point to is consecrated and possesses sacramental depth. Religious symbols are, therefore, double-edged.³⁷ They are directed towards the Infinite which they symbolise and also towards the finite being (man) through whom they symbolise.

They (symbols) force the Infinite, down to finitude and finite upto the Infinite. In other words, they open the divine for the human and the human for divine. For example, if God is symbolised as 'Father' he is brought down to the human relationship of a father and child. But, at the same time, this human relationship is consecrated into divine human relationship. If 'fatherhood' is employed as a symbol of God, fatherhood is seen in its sacramental depth. When we speak of God as living, it should be done only in symbolic terms. Yet, every true

symbol, participates in the reality which it symbolises. God lives so far as he is the ground of life.³⁸

These anthropomorphic symbols (God-men), Tillich thinks, are adequate for speaking of God religiously. In his view God can be a living God for man only in this way.

(iv) *Radhakrishnan on "Religious Symbols"*.

It is interesting to find in the writings of Radhakrishnan certain references to the significance of religious symbols, though he did not develop a theory of symbols as Tillich did. In his view, a true religious symbol is not a dream or a shadow, but a living revelation of the unfathomable.³⁹ He refers to 'fire' which was looked upon by the Vedic Aryans and Zoroastrians as a symbol of the Supreme.⁴⁰ The different religious traditions do not create the truth, but "clothe it in language and symbols for the help of those who do not see it themselves."⁴¹ They are pointers to the way of spiritual realisation. The gods of the polytheists are the symbolic representations of the true God and the God of the monotheists is at bottom a symbol. All religions are symbols to him; and "God is a symbol in which religion recognises the Absolute."⁴²

III KNOWLEDGE OF BEING

(a) *Views of Radhakrishnan*

Though man is a finite being, says Radhakrishnan, he has the capacity for self-transcendence and the ability to look at himself objectively. Man's existence includes the power and determination to stand out of

existence and in the truth of being. Hence he can obtain the knowledge of the true being through his spiritual experience directly.

Radhakrishnan refers to three kinds of knowledge possessed by the human mind. They are sensory or perceptual knowledge, intellectual or logical knowledge⁴³ and intuitive knowledge.⁴⁴ The latter two are significant in his thought. While God is the truth for our intellect, the Absolute is the truth for our intuition. Yet intuition is considered as higher than the intellect by him.

(i) *Intellect and Intuition*

Logical or intellectual knowledge is obtained by the processes of analysis and synthesis. It analyses the data supplied by the senses and presents a systematic knowledge of the objects perceived. But this is indirect knowledge and is symbolic in character; hence it is inadequate to know the Real.

Different from the intellectual knowledge is intuitive knowledge, which is non-sensuous and immediate. It is called self-knowledge and may be referred to as true knowledge or direct knowledge. It is not obtained either through the senses or through symbols, for it is knowledge by being. This results from an intimate fusion of the mind with reality.⁴⁵ It is only through the intuitive apprehension that the deepest things of life can be unravelled.⁴⁶

Both intellectual and intuitive kinds of knowledge have their own specific purposes. While we gain the

knowledge relating to the conditions of the world through the intellect, we obtain the knowledge of things in their uniqueness and indefeasible reality through intuition, by transcending discursive knowledge. But these two are not unrelated or opposed to each other. Intellectual knowledge serves as the preparatory ground for intuitive apprehension. Intuition is neither irrational nor anti-rational, but supra-rational. Consider the following passages :

Though intuition lies beyond intellect, it is not contrary to it. Reflective knowledge is a preparation for this integral experience.⁴⁷

Intuitive knowledge is not non-rational; it is only non-conceptual. It is rational intuition, in which both mediacy and immediacy are comprehended. Intuition gives us the object in itself, while intellect details its relations... Every intuition has an intellectual content. Even if intuitive truths cannot be proved to reason, they can be shown to be not contrary to reason but consistent with it.'⁴⁸

Logical knowledge gives us only the structure of being and not being-itself, but intuition or integral insight puts us in touch with the eternal being. This intuitive knowledge is the highest which transcends the distinction of subject and object.

(ii) *Religious Intuition or Spiritual Experience*

Radhakrishnan mentions a number of intuitions such as rational intuition, aesthetic intuition, artistic intuition, ethical intuition, scientific intuition and religious intuition. Out of these, religious intuition has been considered by him as an 'all-comprehending one,

covering the whole of life.' Consciousness is realised completely and fully in this state.⁴⁹ Sometimes, he calls this as religious or spiritual experience. It is a state of ecstasy or complete absorption of our being,⁵⁰ where we seem to be standing literally out of our narrow selves. In this experience one finds oneself transcending limitations of everykind including the subject-object structure. The experience can be felt by the individual, but cannot be analysed or examined, verified or authenticated by any external standards of logic or laws of thought. It is a condition of consciousness in which feelings are fused, ideas melt into one another, boundaries broken and ordinary distinctions transcended. Thought and reality coalesce and creative merging of subject and object results. The experience itself is felt to be sufficient and complete. It does not appeal to external standards of logic or metaphysics. It is its own cause and explanation. It is self-established, self-evidencing.⁵¹

(b) *Views of Paul Tillich*

Every being, according to Tillich, participates in the structure of Being, though man alone is immediately aware of this structure. Man is able to answer ontological questions since he experiences the structure of being and its elements, directly and immediately. He is a fully developed and completely centred self, possessing a self-conscious ego, which can separate itself from everything else and be able to look beyond. By virtue of this ego-self, man transcends

every possible environment and goes beyond his finitude under the subject-object structure.

While dealing with the knowledge of being, one can find Tillich anticipating ideas regarding reason as well as revelation.⁵² With regard to the knowledge of being, Tillich maintains a two-level theory. We find in his scheme two significant and distinct concepts, which he calls ontological reason⁵³ and technical reason⁵⁴ belonging to two levels or dimensions of reality. Technical reason which deals with objects in detachment does not reach the level on which religion stands. Questions relating to the relation of reason to revelation cannot be discussed at the level of technical reason, but only at the level of ontological reason.

These two levels have been very well brought out by him in his views regarding the relation of science and faith (religion). He writes:

Science has no right and no power to interfere with faith (religion) and faith has no power to interfere with science. One dimension of meaning is not able to interfere with another dimension. Science can conflict only with science and faith only with faith; science which remains science cannot conflict with faith which remains faith.⁵⁵

The object of faith is not one which is within the whole of scientific experience. It cannot be discovered by detached observations or conclusions derived from such observations. It cannot be tested by scientific methods of verification. Tillich refers to Pascal's statement about the "reasons of the heart which reason cannot comprehend," where reason is used in a double

sense. The 'reasons of the heart' here means the structures of the aesthetic experience and the experience of communion (ontological reason); the reason 'which cannot comprehend them' is technical reason.⁵⁶

(i) *Technical Reason and Ontological Reason*

Technical reason is the term Tillich coined to refer to all modes of knowledge — perceptual and conceptual — that can be acquired through observation and verification. It is used for the ordinary observation as well as extremely complicated observations (technical) and theorising that go into scientific statements.

Controlling knowledge is the outstanding example for technical reason. It is the kind of knowledge which is predominantly determined by the element of detachment. In order to gain control over the object, the subject seeks unification with the object. Controlling knowledge looks upon its object objectively without expecting a return look from them.⁵⁷ It also claims control over every level of reality including life, spirit, personality, community, meanings, values, even one's ultimate concern and treats them in terms of detachment, analysis and technical knowledge, making man a thing among things, a cog in the machine and a dehumanised object. However, it disregards the kind of knowledge which can be known only by participation and union. Therefore, technical reason is inadequate to know the real nature of things and man as well as the meaning of life, for this can be explained only by the ontological reason.

Ontological reason is different from technical reason. It is defined as the structure of the mind which enables it to grasp and shape Reality.⁵⁸ It is also understood as depth of reason. Depth of reason, he says, could be called being-itself, which pours into the rational structures of mind and reality and actualises and transforms them.⁵⁹ Though it is not reason, it precedes reason and manifests itself through it. When applied to various fields where reason is actualised it can be described metaphorically. In the cognitive realm it points to truth itself through relative truths; in the aesthetic realm it points to beauty itself through creation of beauty; and in the realm of communion, it points to Love itself through every form of actualised love.

If controlling knowledge is the example of technical reason, receiving knowledge is the example of ontological reason. 'Receiving knowledge' takes the object into itself, into union with the subject.⁶⁰ A truly objective relation to man is determined by the element of union between the subject and object in it. For it there is no cognitive approach to man without this union of the subject and the object. It rejects the methods and approaches of controlling knowledge to know human nature, and considers detachment as secondary.

This does not mean that ontological reason and technical reason are two separate entities without any relationship whatever. The former is always accompanied by the latter. In fact technical reason depends

on ontological reason, says Tillich, for the former becomes impoverished and corrupted if it is not nourished continually by the latter.⁶¹ But the true relationship, he points out, between technical reason (controlling knowledge) and ontological reason (receiving knowledge) has not been explained properly by philosophers. Some of them have accepted either of the two and rejected the other. In this view the true relationship between the two can be explained only in terms of revelation. It is only in revelation that the claims of both technical reason and ontological reason can find their fulfilment. He identifies ontological reason with the content of revelation, which does not reject the claims of technical reason.⁶²

(ii) *Revelation and Ecstatic Reason*

Tillich defines Revelation as an extraordinary manifestation which removes the veil from something which is hidden and cannot be approached through ordinary ways of gaining knowledge. This hiddenness is a mystery. When this mystery appears subjectively, he says, it is called 'ecstasy'. The literal meaning of ecstasy is 'standing outside oneself.' It points to a state of mind which is extraordinary in the sense that the mind transcends its ordinary situation. Ecstasy is a state of mind in which reason goes beyond itself or its subject-object structure. This does not mean that reason, in going beyond itself, ceases to be reason. Ecstasy neither negates nor denies reason but remains as reason. To avoid such possible confusion Tillich calls it 'ecstatic reason'.⁶³ Ecstatic reason does not

receive anything irrational or anti-rational which is self-destructive, but only transcends the basic condition of finite rationality which is the subject-object structure. The mystics and the saints attempt to attain this state through their ascetic and meditative acts. Ecstasy occurs only when the mind is grasped by the ground of being. Ecstasy is a miracle of reality.

(iii) *Ecstatic Reason and Technical Reason*

Technical Reason is limited, and it decides the best means for achieving certain goals. Since it cannot determine the goals, this must be done by the ecstatic reason. Technical reason has its own boundaries beyond which it has no capacity to traverse. These limits can be transcended by the ecstatic reason. The use of ecstatic reason uncovers the being-itself. The ecstatic reason involves participation as in love, but technical reason which operates at the level of detachment is inadequate for such participation.

IV CONCLUSION

An attempt was made above to discuss the conception of being in Radhakrishnan and Tillich in the light of the criticisms levelled against it by Western philosophers and theologians. A brief evaluation of their views can now be attempted.

Radhakrishnan's conception of the Absolute and its relation to God has been criticised by some Western philosophers on the ground that it is less clear and consistent. In the judgment of C.G.J. Webb, Radhakrishnan's use of language in contrasting theism

and Absolutism is less clear and consistent than could be wished.⁶⁴ On the basis of his view that the supreme being must be either the Absolute or God, Brightman points to Radhakrishnan's vacillation between the non-dualism of Śāṅkara and personal theism of Rāmānuja.⁶⁵

The relationship between the Absolute and God as indicated in his thought, does not find a parallel either in the non-dualism of Śāṅkara or in the personal theism of Rāmānuja though there are some similarities in their doctrines. In asserting the supremacy of the Absolute (Brahman), Radhakrishnan neither denies the reality of the world and God (Īśvara), ascribing them a phenomenal character like Śāṅkara nor identifies the Absolute with the personal God (Īśvara) as in Rāmānuja. For him God is neither identical with the Absolute nor independent or separately existent from it. The so-called 'inconsistency' is the result of his attempts to reconcile the God of theism with the Absolute. There are two significant points to be noted in his scheme of thought.

Radhakrishnan looks at the question of God's relationship to the Absolute from two different standpoints — one from that of the philosopher and the other from that of the theist or believer. From the standpoint of the philosopher, God may be considered as different from the Absolute, but the same when viewed by the believer or theist through his religious consciousness, has been realised as one and the same.⁶⁶ He does not seem to subscribe to the view that there is

a fundamental contradiction between the Absolute of the philosophers and the God of the theists. While asserting the supremacy of the Absolute, he accomodates the God of theism in his thought in order to provide for the worship of God or gods.

There cannot be a fundamental contradiction between the philosophical idea of God (Absolute) as an all-embracing spirit and the devotional idea of a personal God, who arouses in us the specifically religious emotion. The personal conception develops the aspect of spiritual experience in which it may be regarded as fulfilling the human needs.⁶⁷

For some reasons of his own, Radhakrishnan does not either identify God with the Absolute and turn them into one Reality or dispense with either of them, but attempts to find a tenable relationship between the two. Therefore (1) God is as real as the Absolute and not phenomenal or illusory. (2) God is one of the poises of the Absolute. Such a distinction should be preserved in order to have a balanced view of the Supreme. (3) God with whom the worshipper stands in personal relationship is the very Absolute in the world context, i.e., God is the Absolute from the human end.

But at the same time, it may be noted, Radhakrishnan firmly maintains the supremacy as well as the ultimacy of the Absolute. This is evident from some of his statements: (1) Though God is as real as the Absolute, He is not the ultimate or is as eternal as the Absolute, for God fades away into the Absolute when the final end is achieved. (2) God (Īśvara) is the

Absolute cast through the moulds of logic, and He exists so long as our logic and universe remain. (3) God and his attributes are symbols of the Absolute, cognised in religion. (4) The worshippers of God are second in rank, first being the worshippers of the Absolute (Brahman).

Thus Radhakrishnan draws a tenable relationship between the Absolute and God of theism. Though God is real and plays a significant role in the context of the world, He is not ultimate. The supremacy as well as ultimacy belongs to the Absolute alone. The inconsistency that Webb and Brightman find in Radhakrishnan in this regard is due to the two different view-points he maintains. Through his scheme or thought he wanted to satisfy the modern philosopher and the believer.

While maintaining that Being-itself is the ultimate, Tillich rejected the reality of God, considering Him as a being among beings conditioned and limited by the subject-object structure. God is a symbol through which the believer worships the ultimate. The symbol of God serves as a means rather than as a goal to reach the ultimate. Symbols are potent enough to truly participate in the reality, to raise levels of reality in the being of man and to represent the truly ultimate. Despite such extra-ordinary capacities ascribed by him to them in his theory of symbols, they remain as dry symbols in the minds of the believers, without eliciting any emotion, feeling or religious awe from them. They see nothing substantial in the symbol, for the very

name 'symbol' is derogatory and gives the impression that it is not as real as reality. Once it is called a symbol, its significance is reduced considerably. This is detrimental to the faith of the believers in a historical and concrete God, who has been worshipped through the ages.

By emphasising the ontological concept of Being-itself and by rejecting the God of theism, Tillich attempted to satisfy the rational mind of the modern man and thereby save himself from the onslaughts of the modern logician and philosopher. But this has been done by sacrificing a host of significant Christian doctrines. Referring to this, Colin Brown remarks :

Tillich starts with his notion of Being and then forces the gospel of Christ to lie on a procrustean bed of pre-conceived ideas, lopping off any item, which does not quite fit.⁶⁶

However, Tillich does not think that he has sacrificed anything significant in the Christian religion. In his view, this anthropomorphic God of the theists, duly supported by organised religion, is only an idol, but not the truly ultimate, which alone is the cause of this world, and hence it should be rejected.

Being-itself is the most comprehensive concept and an adequate expression of the ultimate according to both Radhakrishnan and Tillich. However, we find certain significant differences in their explanations concerning the relationship between the ultimate Being and the God of theism. Whereas Radhakrishnan attempts to reconcile the God of theism with the

supreme Being, Tillich rejects the god of theism and considers Him as a symbol. But the functions he ascribes to the symbol of God make it as potential as the God of theism. If Tillich is ready to sacrifice a host of creeds and myths of religion in the name of rational religion, acceptable to the logician and the rational mind of the modern man, Radhakrishnan is unwilling to do the same. On the other hand, he finds a significant place for God of theism in his system, with all the paraphernalia of myths and cults of religion, despite the threat of criticism of it from the logician and the philosopher as logically inconsistent. The different positions taken by these two thinkers in this respect truly represent the fundamental character of the religious and philosophical traditions to which they belong.

If Radhakrishnan considers intellect and intuition as the two sources for obtaining the knowledge of the creator-God and of the Absolute beyond respectively, Tillich holds technical reason and ecstatic reason as the two sources for obtaining the knowledge of the things within the subject-object structure and of the ultimate. However, there is a difference between them regarding worship. While Radhakrishnan ranks the worship of the Absolute as the highest and the worship of God as the second, Tillich does not seem to draw such a distinction. The worship of the ultimate Divine, he thinks, is possible through the symbol of God (faith), the latter serving only as a means to reach the former.

REFERENCES

1. P. A. Schilpp, ed., *The Philosophy of Sarvepalli Radhakrishnan*, p. 394.
2. *Ibid.*, p. 465; p. 546.
3. *Ibid.*, 820. There is a distinction between philosophy and theology as understood in the West. (a) The philosopher tries to be detached as he looks at the structure of Being, while the theologian is 'existential' and looks at Being as one who is desperately involved in the whole of existence. (b) The philosopher is concerned with the structure of reality as a whole, independent of any authority other than reason. But the theologian looks at the same, with scriptural statements as authority. His reason is reconciled with the statements of the scriptures. (c) While the philosopher deals with the structure of Being in general, the theologian is concerned with the values associated with the object of his religion.
4. Tillich was a professor of Philosophical Theology at the Union Theological Seminary, New York, for a long time. Philosophical theology attempts to explain the Christian message in close inter-relation with modern philosophy. Under the impact of Tillich's writings, a number of new theologies and schools arose in protestant Christianity, especially in U.S.A.
5. Schilpp, *op. cit.*, p. 816.
6. *Ibid.*, p. 39 ; See Tillich, *Systematic Theology*, Vol. I, p. 207. *Māyā* is the concept which was devised to express the *Ultimate Mystery*, in the relationship between the Absolute and the empirical world. (C. A., Moore, *op. cit.*, p. 302.)

The question of Being and Non-Being produces a 'metaphysical shock' says Tillich (*op. cit.*, Vol. I, p. 181).

7. Schilpp, *op. cit.*, p. 58.
8. *op. cit.*, Vol. I, p. 210.
9. *The Hindu View of Life*, p. 48.
10. Schilpp, *op. cit.*, p. 32.
11. *op. cit.*, Vol. I, p. 210.
12. Schilpp, *op. cit.*, p. 38.
13. *Ibid.*, p. 68.
14. *Ibid.*, p. 38.
15. In the writings of Radhakrishnan we find a number of identical terms denoting this Being. They include the following : Supreme Being, Absolute, Ultimate Reality, Being-itself, Being-as-such, Transcendent, the Unconditioned, the Spirit, Reality etc.
16. In another place he makes mention of the three poises of the Supreme Being. In his words: "The Supreme has three simultaneous poises of being, the transcendent Absolute, Brahman, the creative freedom Īśvara, and the wisdom, power and love manifest in this world, *Hiraṇyagarbha*. These do not succeed each other in time. It is an order of arrangement and logical priority, not temporal succession. *Ibid.*, p. 797.
17. *An Idealist View of Life*, p. 272.
18. *Ibid.*, p. 273.

The *Upaniṣads* do not draw a hard and fast line of distinction between Brahman and Īśvara. The Upaniṣadic conception of Brahman (Absolute) implies that Īśvara is practically one with Brahman. While the *Upaniṣads* maintain the impersonality of Brahman, they also support the divine personality who participates in the universe.

19. *Indian Philosophy*, Vol. II, p. 540.
20. The distinction between the Absolute and Īsvara or God is of great significance which should, in Radhakrishnan's view, be preserved, if we are to have a balanced view of the Supreme. Schilpp, *op. cit.*, p. 797.
21. *An Idealist View of Life*, p. 86.
22. *The Hindu View of Life*, p. 24.
23. *An Idealist View of Life*, p. 269.
24. Schilpp, *op. cit.*, p. 63.
25. Paul Tillich, *op. cit.*, Vol. I, p. 261.
26. *Ibid.*, p. 264.
27. *Ibid.*, p. 261. Tillich makes use of certain significant terms whenever he refers to the truly Ultimate. They are: Being-itself, the power of Being, the ground of Being, God above God, Infinite and the Divine. Sometimes he refers to Divine Spirit as a significant symbolic term.
28. *Ibid.*, p. 181.
29. Paul Tillich, *Absolutes*, p. 80 (Quoted in M. L. Diamond, *Contemporary Philosophy and Religious Thought*, p. 330).
30. Paul Tillich, *Systematic Theology*, Vol. I, pp. 230, 263, 309.
31. *Ibid.*, pp. 227, 262.
32. *Ibid.*, p. 263.
33. *Systematic Theology*, Vol. I, p. 263.
34. Paul Tillich, *Dynamics of Faith*, p. 41.
35. *Ibid.*, p. 1.
36. Paul Tillich, "Religious Symbols and our Knowledge of God" in *Philosophy of Religion*, W. I. Rowe and W. J. Wainwright, ed., pp. 481-482.

37. *Systematic Theology*, Vol. I, pp. 266-267.
38. *Ibid.*, pp. 267-268. Tillich recognises the absolutely fundamental character of the symbol 'personal God' since man cannot be concerned about anything less than personal. "Personal God does not mean God is personal. It means that God is the ground of everything and that he carries within himself, the ontological power of personality." *Ibid.*, p. 271.
39. *Recovery of Faith*, p. 140.
40. The Real according to Radhakrishnan, has been expressed in many ways through religious symbolism. Our deeply felt experiences are expressed in propositions which are symbolical. God as Father has been expressed in a familiar human relationship for defining the relation of man to God in the *Vedas*, *Upaniṣads*, the teachings of Jesus, etc. The forms and symbols are the ways to help us to "gain" an inward realisation.

Intuitive knowledge, regarded as the highest, is expressed in symbols. It makes use of rational modes only as symbols to describe and translate absolute knowledge. The variety of symbolism, in his view, is due to the prevailing theological and metaphysical conceptions of time and place. *Ibid.*, pp. 139-141.

An ordinary man like King Rāma, was regarded as the incarnation of Viṣṇu, by the Hindu tradition. Later, Rāma became the symbol of Ultimate Reality, for millions of Hindus. Radhakrishnan says that we accept the dogma or the symbol through faith, which is only a possible mode of participation in the divine truth for most people. *Ibid.*, p. 166.

41. Schilpp., *op. cit.*, p. 77.
42. *An Idealist View of Life*, pp. 85-86.

43. Intellectual knowledge is also called by Radhakrishnan as reflective knowledge, discursive reasoning, logical knowledge, conceptual knowledge, mediate knowledge, etc. in his writings.
44. He makes use of different terms denoting intuitive knowledge with slightly different meanings in some places. Some of them are: direct experience (*sākṣāt-kāra*), non-sensuous immediate knowledge (*aparok-ṣajñāna*), integral insight (*prajñā*), religious or spiritual experience, integral experience (*anubhava*), perfect knowledge, self-knowledge, and intuitive apprehension.
45. *An Idealist View of Life*, p. 109,
46. *Ibid.*, p. 112.
47. *Ibid.*, p. 115.
48. *Ibid.*, pp. 120-121.
49. *Ibid.*, p. 159.
50. Schilpp, *op. cit.*, p. 63.
51. *An Idealist View of Life*, pp. 72-73.
52. Paul Tillich, *Systematic Theology*, Vol. I, p. 80.
53. Tillich uses a cluster of terms in his writings denoting ontological reason such as *subjective reason, depth of reason, receiving knowledge, ecstasy, ecstatic reason* and *revelation*.
54. *Technical Reason* also finds its synonyms in such terms as *controlling reason, formalism, intellectualism, formalised logic*.
55. Paul Tillich, *Dynamics of Faith*, pp. 81-82.
56. Paul Tillich, *Systematic Theology*, Vol. I, p. 86.
57. *Ibid.*, pp. 108-109.

58. *Ibid.*, p. 83.
59. *Ibid.*, p. 88.
60. *Ibid.*, p. 109.
61. *Ibid.*, p. 81.
62. Revelation, according to him, claims to create complete union of the subject with that which appears in it and at the same time claims to satisfy the demands of controlling knowledge, of detachment and analysis. This description and interpretation of Revelation, given by Tillich, seems to differ from the traditional meaning of Revelation.
63. *Ibid.*, p. 124.
64. Schilpp, *op. cit.*, p. 389.
65. *Ibid.*, p. 797.
66. *An Idealist View of Life*, p. 86.
67. *Ibid.*, p. 84.
68. Colin Brown, *Philosophy and the Christian Faith*, p. 198.



ECKHART: CHRISTIAN ADVAITA

By Ewert H. Cousins

Meister Eckhart, the eminent Dominican preacher and theologian, stands in sharp contrast to Francis of Assisi and Bonaventure. While the latter follow the path to God of affirming creatures, Eckhart takes the path of negation. Francis and Bonaventure cultivate love of God along with a compassionate devotion to the humanity of Christ; Eckhart, on the other hand, uses intellect to penetrate into being and nothingness, without directing his attention to the humanity of Christ and awakening, as Francis did, an emotional response to his birth and death. As a result, Francis and Bonaventure can be said to practice Christian *bhakti* and Eckhart, Christian *jñāna*. Following the path of *bhakti*, Bonaventure arrives at God as a burning furnace of love, a self-diffusive fountain of goodness that overflows in the rich diversity of creatures. Eckhart, however, following the path of *jñāna*, arrives at God as unity, ultimately the desert of the Godhead, where all differentiation disappears. In terms of Hindu theology, Bonaventure's thought can be categorized as Christian *bheda-abheda* (difference-non-difference) and Eckhart's as Christian *abheda* (non-difference) or Christian *advaita*.

Eckhart and the Tradition

Although Eckhart played the role of an innovator, even being condemned by the Inquisition at Cologne, nevertheless he included within his vision the traditional treatment of the doctrines of the Trinity and creation. It would be grossly inaccurate to present only those points of Eckhart's thought that seem radical or unorthodox. However we judge his orthodoxy or the coherence of his system as a whole, this much is clear: any responsible exposition of his thought must include those themes which he drew from the tradition and which he presented in a traditional fashion.

Central among these themes is his doctrine of the Trinity. His treatment of the Trinity echoes that of Bonaventure, Thomas Aquinas, Anselm, and Augustine, in the West, and on essential points the Trinitarian theology of the Greek Fathers. For example, he develops the traditional theme of the Father in the Trinity expressing himself in his Word, who is his Son: "The Father is a speaking action and the Son is an active speech. What is in me goes out from me; if I am only thinking it, then my word reveals it and yet remains inside me. It is in this way that the Father speaks the unspoken Son and yet the Son remains in the Father." Eckhart also echoes the tradition that treats the persons of the Trinity as mutual relations, which was launched in the West by Augustine and brought to a technical refinement by Thomas Aquinas. "Certain names," Eckhart says, "indicate relationships in God, as, for example, Fatherhood and

Sonship. When you speak of a father, you think simultaneously of a son. You cannot first have a father who only later has a son nor a son who later has a father.''¹

In treating the relation of creatures to the Word, Eckhart reflects Bonaventure and the Franciscans, as well as the mainstream theological tradition going back in the West to Augustine. For he links creatures to the Word, and to the creative dynamism of the Father in speaking his word: "The Father speaks the Son from his entire power and he speaks him in all things. All creatures are words of God. My mouth expresses and reveals God but the existence of a stone does the same and people often recognize more from actions than from words." Again he says, "The Father speaks the Son eternally in oneness and pours out in the Son all creatures. They all cry out to come back there where they have flowed out. Their whole life and being is a crying and a hurrying to be back whence they came out.''²

In his Latin *Commentary on the Book of Genesis*, he presents the same doctrine of creation. For example, he deals with the eternal production of the world in the generation of the Son. He formulates his position in his usual provocative way: "When someone once asked me why God had not created the world earlier, I answered that he could not because he did not exist. He did not exist before the world did." Of course, he does not mean that God's existence is limited by the temporal extension of the world. Quite the contrary!

He holds that, from the divine perspective, the world is eternal. "Furthermore, how could he have created earlier when he had already created the world in the very now in which he was God? It is false to picture God as if he were waiting around for some future moment in which to create the world." Eckhart resolves the problem by situating creation within the Trinity: in the generation of the Son by the Father. "In the one and the same time in which he was God and in which he begot his coeternal Son as God equal to himself in all things, he also created the world. *God speaks once and for all* (Jb. 22:14). He speaks in begetting the Son because the Son is the Word; he speaks in creating creatures, *He spoke and they were made, he commanded and they were created* (Ps. 32:9)." Eckhart continues by citing another Psalm: "*God has spoken once and for all and I have heard two things* (Ps. 61:12). The *two things* are heaven and earth, or rather *these two*, that is, the emanation of the Persons and the creation of the world, but *he speaks* them both *once and for all; he has spoken once and for all.*"³ Even though Eckhart presents this position in a characteristically bold rhetorical style, its substance is classical and can be found in many explicit texts of Bonaventure.⁴

Although Eckhart holds that creatures are eternally produced in the Word, he does not elaborate an extensive theory of exemplarism along the classic lines of Bonaventure. Drawing from Augustine, the latter develops the doctrine that all creatures are vestiges,

reflecting the Trinity in power, wisdom, and goodness. This functions as a major theme through his writings, giving a theoretical grounding to Francis's nature mysticism. Eckhart does not contrast with Bonaventure by way of denial of exemplarism, for the former says, as we saw above, "All creatures are words of God."⁵ There is, rather, a difference in emphasis and mode of development of what in principle is a common philosophical and theological position.

Eckhart is closer to Bonaventure and to the classical tradition in his treatment of the soul; yet here, too, he displays his bold originality. Like Augustine, Bonaventure develops the theme of the soul as image of God and specifically the image of the Trinity. As in the case of the vestige, Eckhart does not develop this theme in the classical fashion, but as the birth of the Son in the soul. Here in his treatment of the soul, he reflects another classical theme, namely, the Trinity as dynamic. However, where Bonaventure expressed this dynamism through the symbol of the emanating fountain, Eckhart does the same through the image of begetting, birth, and life.

Birth of the Son in the Soul

One of the most pervasive themes in Eckhart is the birth of the Son in the soul. Through this doctrine he reflects, in his own way, the mainstream tradition that sees the soul as an image of God, reflecting the Father in memory, the Son in intelligence, and the Holy Spirit in will. More specifically, as we have seen above in Bonaventure, it is the object of these faculties that

establishes the reflection of God. For the Father as eternity and as power is reflected in the memory; the Son as truth in the intelligence; and the Holy Spirit as love or goodness in the will. Eckhart's treatment of the image tradition is emphatically dynamic, grounded in his conception of the Trinity as dynamic. Behind Eckhart's doctrine of the birth of the Son in the soul stands his dynamic treatment of the birth of the Son in the Trinity, as can be seen in the following text:

The same power of which I have spoken, in which God is verdant and growing with all his divinity, and the spirit in God — with this same power is the Father bringing to birth his Only-Begotten Son as truly as in himself, for he truly lives in this power, and the spirit with the Father brings to birth the same Only-Begotten Son, and it begets itself the same Son, and is the same Son in this light, and it is the truth. If you could look upon this with my heart, you would well understand what I say, for it is true, and it is Truth's own self that says it.⁶

In the context of the dynamic Trinity, Eckhart situates his doctrine of the birth of the Son in the soul: 'The Father gives birth to his Son in eternity, equal to himself. *The Word was with God, and God was the Word* (Jn. 1:1); it was the same in the *same nature*. Yet *I say more*: He has given birth to him in my soul.'⁷ Eckhart proceeds to develop his understanding of the birth of the Son in the soul in a way that suggests non-differentiation between God and the soul. We will return to this point later; at the moment, I simply wish to present Eckhart's doctrine of the birth of the Son in the soul, showing those qualities that link it to the

mainstream tradition on the Trinity and the soul as image of the Trinity.

In developing his position, Eckhart states: "The Father gives birth to his Son without ceasing; and I say more: He gives me birth, me his Son and the same son. I say more: He gives birth not only to me, his Son, but he gives birth to me as himself and himself as me and to me as his being and nature. In the innermost source, there, I spring out in the Holy Spirit, where there is one life and one being and one work." The suggestion of non-differentiation here is spelled out explicitly in what follows: "Everything God performs is one; therefore he gives me, his Son, birth without any distinction."⁸ It was from this text that proposition twenty-two was extracted and cited as suspect of heresy in the Papal document *In agro dominico*.⁹ Eckhart continues: "The heavenly Father is truly my Father, for I am his Son and have everything that I have from him, and I am the same Son and not a different one. Because the Father performs one work, therefore his work is me, his Only-Begotten Son without any difference."¹⁰

Although Eckhart's statement of non-differentiation caused problems in his day and into the present, it is important to be aware that his position is situated within an orthodox context. He does not merely deny any differentiation between the soul and God; rather he situates his position of non-differentiation — however it will ultimately be interpreted — within a traditional doctrine of the

Trinity, in which the Father is viewed as generating the Son. His doctrine of the soul in relation to God can be seen within the classical tradition of the soul as image of the Trinity. In this latter instance, Eckhart speaks from the standpoint of the Trinity: of the Son's generation by the Father. Augustine and Bonaventure approach the matter through the faculties of the soul. Although their approach maybe more static than Eckhart's, it contains implicitly, and at times expresses, a dynamic Trinitarian image in the soul, which links with Eckhart's treatment of the birth of the Son in the soul.

Radical Detachment

Although Eckhart assimilated the mainstream Christian theological tradition, he took a radical stance on God and non-differentiation. This stance shines through even his more traditional material, as we have seen in his doctrine of the birth of the Son in the soul. In a similar way, it can be seen in his treatment of radical detachment and in his doctrine of the desert of the Godhead. We shall examine these themes in order, drawing first from his startling sermon on poverty on the Scriptural text: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt. 5:3).¹¹

Eckhart begins his sermon by distinguishing two kinds of poverty: external and internal: "There is an external poverty, which is good and is greatly to be esteemed in a man who voluntarily practices it for the love of our Lord Jesus Christ, for he himself used it when he was on earth."¹² Of course, this external

poverty is at the heart of Franciscan spirituality. It was this poverty that inspired Francis of Assisi to his imitation of Christ in radical detachment from all external things. In fact, Eckhart himself, as a Dominican, was a member of a new religious order which like the Franciscans had as a distinguishing mark the status of being a mendicant or begging order, although external poverty did not play for the Dominicans the central role that it did for the Franciscans.

Having brought up the subject of external poverty, Eckhart quickly leaves it aside: "I do not now want to say anything more about this poverty. But there is a different poverty, an inward poverty, and it is of this that we must understand that our Lord is speaking: 'Blessed are the poor in spirit.'" He proceeds to analyze this inward poverty from three points of view, stating that "a poor man wants nothing, and knows nothing, and has nothing."¹³

Eckhart first examines the poor man as one who wants nothing. He begins with the observation that some people do not understand this well, namely, "those who are attached to their own penances and external exercises, which seem important to people." Eckhart decries this, saying: "God help those who hold divine truth in such low esteem! Such people present an outward picture that gives them the name of saints; but inside they are donkeys, for they cannot distinguish divine truth." It is true that these say that a man is poor who wants nothing, but they interpret it in the

following way: "that a man ought to live so that he never fulfills his own will in anything, but that he ought to comport himself so that he may fulfill God's dearest will." What Eckhart is presenting here is the standard spiritual teaching of the tradition. However he radically rejects it. "Such people are in the right," he says, "for their intention is good. For this let us commend them. May God in his mercy grant them the kingdom of heaven." However, in Eckhart's eyes they are donkeys! "They have great esteem," he says, "in the sight of men who know no better, but I say that they are donkeys who have no understanding of divine truth. They deserve the kingdom of heaven for their good intention, but of the poverty of which we want to talk they know nothing."¹⁴

The radical character of Eckhart's thought now comes to the surface. "So long as a man has this as his will, that he wants to fulfill God's dearest will, he has not the poverty about which we want to talk. Such a person has a will with which he wants to fulfill God's will, and that is not true poverty." The poor person must be radically free, even of his own will: "For if a person wants really to have poverty, he ought to be as free of his own created will as he was when he did not exist." According to Eckhart, "a poor man is one who has a will and longing for nothing."¹⁵

Eckhart then proceeds to present his doctrine of God as a basis for his radical detachment. "When I stood in my first cause," he says, "I then had no 'God,' and then I was my own cause. I wanted nothing, I

longed for nothing, for I was an empty being, and the only truth in which I rejoiced was in the knowledge of myself.' He continues: "Then it was myself I wanted and nothing else. What I wanted I was, and what I was I wanted; and so I stood, empty of God and of everything." It is in the process of creation that God becomes God: "When I went out from my own free will and received my created being, then I had a 'God,' for before there were any creatures, God was not 'God,' but he was what he was. But when creatures came to be and received their created being, then God was not 'God' in himself, but he was 'God' in the creatures."¹⁶

Eckhart continues to explore the notion of God in relation to the human will in a radically different way from Thomas Aquinas, who saw God as the end or final cause of all creatures and as the ultimate object of the human will. Eckhart states: "Now I say that God, so far as he is 'God,' is not the perfect end of created beings. The least of these beings possesses in God as much as he possesses." He illustrates his point with the example of a fly which, even if it had reason, could not be fulfilled by God. "If it could be that a fly had reason and could with its reason seek out the eternal depths of the divine being from which it issued, I say that God, with all that he has as he is 'God,' could not fulfill or satisfy the fly." In one of his most radical statements, he says: "So therefore let us pray to God that we may be free of 'God,' and that we may apprehend and rejoice in that everlasting truth in which the highest

angel and the fly and the soul are equal — there where I was established, where I wanted what I was and was what I wanted.” He ends this section of his sermon by drawing the following conclusion from his treatment of the human will and its relation to God: “So I say: If a man is to become poor in his will, he must want and desire as little as he wanted and desired when he did not exist. And in this way a man is poor who wants nothing.”¹⁷

Eckhart then moves to his second point, that a man is poor who knows nothing. Sometimes in the past Eckhart has said, “that a man ought to live so that he did not live for himself or for the truth or for God.” But now he says something different and more, “that a man who would possess this poverty ought to live as if he does not even know that he is not in any way living for himself or for the truth or for God. Rather, he should be so free of all knowing that he does not know or experience or grasp that God lives in him.” Once again Eckhart raises the issue of non-differentiation: “When man was established in God’s everlasting being, there was no different life in him. What was living there was himself.” Eckhart then concludes “that a man should be set as free of his own knowing as he was when he was not. Let God perform what he will, and let man be free.”¹⁸

At this point in the sermon, Eckhart enters into his understanding of the soul, its faculties, and their relation to happiness. Since the actions proper to man are loving and knowing, we can ask in which of these

does happiness consist? Some say that it consists in knowing, others in loving, others in both knowing and loving. "But I say," Eckhart answers, "that it does not consist in either knowing, or loving, but that there is that in the soul from which knowing and loving flow; that something does not know or love as do the powers of the soul." Happiness is found here. Eckhart describes that something as having neither before nor after; it is not waiting for anything; it cannot gain or lose. "So it is deprived of the knowledge that God is acting in it; but it is itself the very thing that rejoices in itself as God does in himself." According to Eckhart, "a man ought to be established, free and empty, not knowing or perceiving that God is acting in him; and so a man may possess poverty." Although authorities say that God is a being, and a rational being, and that he knows all things, Eckhart claims that "God is neither being nor rational, and that he does not know this or that," that is, particular beings. As a result "God is free of all things, and therefore he is all things. Whoever will be poor in spirit, he must be poor of all his own knowledge, so that he knows nothing, not God or created things or himself."¹⁹

From this Eckhart moves to his third point: "a man is poor who has nothing." He points out that authorities say that a man should be free of all things "that he might become a place only for God, in which God could work." Eckhart claims otherwise: "I say that man should be so poor that he should not be or have any place in which God could work. When man

clings to place, he clings to distinction. Therefore I pray to God that he may make me free of 'God,' for my real being is above God if we take 'God' to be the beginning of created things.'" Here Eckhart is moving into a problematic area in the light of conventional orthodox theological formulations. He explains his position as follows: "For in the same being of God where God is above being and above distinction, there I myself was, there I willed myself and committed myself to create this man. Therefore I am the cause of myself in the order of my being which is eternal, and not in the order of my becoming, which is temporal."²⁰ Eckhart continues in this radical vein:

And therefore I am unborn, and in the manner in which I am unborn I can never die. In my unborn manner I have been eternally, and am now, and shall eternally remain. What I am in the order of having been born, that will die and perish, for it is mortal, and so it must in time suffer corruption. In my birth all things were born and I was the cause of myself and of all things; and if I would have wished it, I would not be nor would all other things be. And if I did not exist, 'God' would also not exist. That God is 'God,' of that I am a cause; if I did not exist, God too would not be 'God.' There is no need to understand this.²¹

The Godhead above God

Through radical poverty Eckhart has stripped the soul of all attachments to finite things, to itself, and even to God. His approach can be viewed in contrast to that of Bonaventure, who sees God present in the soul as image of God, in its faculties of memory, under-

standing, and will. Whereas Bonaventure saw God as the object of these faculties, Eckhart strips away even God. However, it is necessary to distinguish between 'God' and God. When speaking of 'God,' Eckhart means God in relation to creation. Clearly he does not wish to restrict the meaning of the term to this. It is in this context that his notion of the Godhead above God emerges. Having stripped the soul of 'God,' at the end of his sermon on radical poverty he explores further the 'God' he has left behind and the Godhead into which he has plunged.

At this point in his sermon, Eckhart introduces his notion of the breakthrough (*Durchbruch*), which is balanced by his notion of the flowing out. "When I flowed out from God," he says, "all things said: 'God is.' And this cannot make me blessed, for with this I acknowledge that I am a creature." In the breakthrough, he returns to God by way of the radical detachment which he previously described, and enters into the Godhead beyond God. "But in the breaking-through, when I come to be free of will of myself and of God's will and of all his works and of God himself, then I am above all created things, and I am neither God nor creature, but I am what I was and what I shall remain, now and eternally." As he reaches the climax of his sermon, he uses more direct language of non-differentiation. "I receive such riches that God, as he is 'God,' and as he performs all his divine works, cannot suffice me; for in this breaking-through I receive that God and I are one." This is strong language

for the Christian tradition. Eckhart continues, "Then I am what I was, and then I neither diminish nor increase, for I am then an immovable cause that moves all things. Here God finds no place in man, for with this poverty man achieves what he has been eternally and will evermore remain. Here God is one with the spirit, and that is the most intimate poverty one can find."²² Thus the radical detachment of Eckhart's poverty has led the soul of the poor man through the breakthrough into the Godhead beyond God, where all differences disappear.

It is this notion of the Godhead beyond God, or the desert of the Godhead which is foundational in Eckhart's theology and in his mysticism. It is his ultimate perception of the divinity — the principle in the light of which his other positions are to be understood. It is also the root of his doctrines which, in the Middle Ages and in modern times, challenge Christian orthodoxy. Eckhart speaks of this Godhead in the mystical images of the ground and the desert and in the metaphysical notions of the one and nothing. The following text very succinctly summarizes his conception:

I speak in all truth, truth that is eternal and enduring, that this same light [the spark of the soul] is not content with the simple divine essence in its repose, as it neither gives nor receives; but it wants to know the source of this essence, it wants to go into the simple ground, into the quiet desert, into which distinction never gazed, not the Father, nor the Son, nor the Holy Spirit.²³

In another text Eckhart speaks in terms of nothingness: "When the soul comes into the One, entering into pure loss of self, it finds God as in Nothingness. It seemed to a man that he had a dream, a waking dream, that he was great with Nothingness as a woman with child. In this Nothingness God was born. He was the fruit of Nothingness; God was born in Nothingness."²⁴

Eckhart thus distinguishes God from this Godhead, expressed as nothingness, the one, the ground, the desert. According to him the term "God" (*deus, Gott*) refers to God insofar as he is the source of creatures and can be known by the human mind. In the sermon on poverty, we saw how Eckhart focused on the faculty of intellect which can know God as the true, and on the will which can grasp God as the good. Terminating as this knowledge does in God, Eckhart stripped it away in order to enter into the emptiness of the Godhead. For Eckhart this Godhead (*deitas, Gottheit*) signifies God as he is in himself, apart from creatures and any name we might give him. It even signifies God beyond the Trinity. This is a complex point, which we will return to soon. For the present, I merely wish to state it here, illustrating it from the following text: "Just as he is a simple One, without every mode and property, so he is in this sense neither Father nor Son nor Holy Spirit, and yet he is something which is neither this nor that."²⁵

One can approach Eckhart's Godhead beyond God from the metaphysical terms such as the one, non-

being, and nothingness. Or one can go the way of mystical experience, using the mystical images of the silent ground or the desert. At the point of ultimate experience, the two paths converge. Eckhart's encounter with the Godhead is a profound experience and no abstract exercise, as can be seen from the following text:

But if all images are detached from the soul, and it contemplates only the Simple One, then the soul's naked being finds the naked, formless being of the divine unity, which is there a being above being, accepting and reposing in itself. Ah, marvel of marvels, how noble is that acceptance, when the soul's being can accept nothing else than the naked unity of God!²⁶

If we apply the method of phenomenology to this experience, what do we see? We see that its object is the divinity as non-differentiated. This is not merely an abstract negation of abstractions. It is an experience of reality on the highest or deepest level. It is an experience *of* that level of reality; its intentionality is oriented to it; it touches that level as its object. Such an experience, as Rudolf Otto suggests, is not an intellectual perception through analogies.²⁷ Perhaps analogies, images, and concepts are instrumental in evoking the experience, but in its essential constitution is a mystical awareness of the divinity in itself in its mode of non-differentiation. Such an experience stands in contrast to Bonaventure's experience of the divinity as fountain-fulness, ever flowing and communicating its fecundity in self-diffusion.

Eckhart's mystical experience of the Godhead contains within it the metaphysics of non-differentiation. I propose that much of Eckhart's paradoxical language can be read from a perspectival standpoint; that is, within the horizon of the mystical experience of the Godhead, there are no differentiations: either in God or in the world. There in the abyss of the divinity, there is only the one, non-being, non-differentiation. There, in that abyss, there is no differentiation of Father, Son, and Holy Spirit — no differentiation of myself from God, no differentiation of an angel from a fly. Does Eckhart's position lead to an absolute monism? It would be possible to read him in that way, if one were to take as ultimate the non-differentiation of the Godhead. Yet there is abundant reason within Eckhart himself not to do that; for there are two sides to Eckhart's total vision. The desert of the Godhead is not completely barren, for it contains the fountain of fecundity; the abyss of the divinity, which could be called the divine womb, becomes fertile in the birth of the Son; the divine ground blossoms in the Son as the Tree of Life; the divine silence breaks into speech in the eternal Word. To complement his image of the desert of the Godhead, he uses that of boiling (*bullitio*), saying that "the formal emanation in the divine Persons is a type of *bullitio*, and thus the three Persons are simply and absolutely one."²⁸ He develops the notion of boiling in the following text:

The repetition, namely that it says *I am who am* (Ex. 3:14), indicates the purity of affirmation excluding all

negation from God. It also indicates a reflexive turning back of his existence into itself and upon itself, and its dwelling and remaining fixed in itself. It further indicates a *bullitio* or giving birth to itself — glowing in itself, and melting and boiling in and into itself.... Therefore, chapter one of John says, *In him was life* (Jn. 1:4). 'Life' bespeaks a type of pushing out by which something swells up in itself and first breaks out totally in itself, each part into each part, before it pours itself forth and boils over on the outside (*ebulliat*).²⁹

This polarity, which is in fact a complementarity, has been underscored by Eckhart scholars. For example, John Caputo identifies two fundamental themes in Eckhart's mysticism. "The first, a Neoplatonic theme, is that of the unity and simplicity of pure being.... What God truly is recedes behind the attributes we give him in some mysterious dark night of unity which Eckhart likes to call a divine 'wasteland' or the 'Godhead.'" Caputo then points to another theme which is also Neoplatonic in character: "The second theme is that of life and birth, of emergence and pouring forth, of life being facing passed on to life. Instead of the stillness of the Godhead, Eckhart speaks of a divine process; instead of the barren wasteland, giving birth; instead of a nameless substance, the relation of Father and Son."³⁰

Bernard McGinn has pointed also to two groups of texts: those that seem to collapse the Trinity into the innermost divine ground where no distinctions prevail and those that stress the absolute identity of the Persons with the divine essence. McGinn observes

further: "There are also texts that seem to hint at, if not to develop fully, a dialectical relation between the indistinct divine ground and the relational distinctions of the Persons of the Father, Son, and Holy Spirit."³¹ McGinn cites a text from *Sermon 10*: "Distinction comes from the Absolute Unity, that is, the distinction in the Trinity. Absolute Unity is the distinction and distinction is the Unity. The greater the distinction, the greater the Unity, for that is the distinction without distinction."³² According to McGinn, Eckhart seems to be asserting that the God beyond God, the hidden ground of the Trinity, is the more indistinct insofar as he is distinct, the more one insofar as he is three. In other words, the dialectical relation between oneness and threeness in God is isomorphically similar to the transcendent-immanent relation of God to creatures.³³

Following this line of thought, I believe that Eckhart can be interpreted according to the coincidence of opposites of mutually affirming complementarity, as I explained above in relation to Bonaventure.³⁴ Only hinted at in Bonaventure, the desert of the Godhead is foundational in Eckhart, providing the basis for a coincidence of the desert and the fountain of the divinity. Although there is solid evidence to interpret Eckhart in this way, I do not believe that it can be established beyond the shadow of a doubt. I am proposing it here as a plausible interpretation; in fact, I believe it is what Eckhart intended. However, I am more interested in it as a typology of mysticism which

transcends Eckhart's texts. Whether Eckhart intended this complementarity or not, he has provided rich resources for our perceiving it as a possible type of mystical experience. According to this reading, the desert of the Godhead contains the seed of life; it has within itself a spring which boils up in a gushing fountain. In Trinitarian terms, there are two aspects of the Father: namely silence and speaking. The silence of the Father is that abyss of fecundity out of which he speaks, the darkness which bursts forth in light, the nothing that issues in the all. Each opposite contains the other within itself. The following text crystallizes this interpretation. Although the treatise in which it appears was not judged authentic by Josef Quint, the editor of the critical edition, it was published by Franz Pfeiffer and represents at least one strand of the tradition that flowed from Eckhart. In the text the term 'unnatured nature' refers to the Godhead:

The un-natured nature natures nothing. The Father natures his Son in the un-natured nature, and the Father is as close to the un-natured nature as he is to the natured nature because he is one with it. The Father is alone in the un-natured nature and also the first in the natured nature. And the Son is with the Father in the natured naturing....³⁵

Fulness and Emptiness

Eckhart's experience of these complementary polarities at the heart of the divinity leads me to propose that the fundamental polarity is that of fulness and emptiness. I believe that fulness and emptiness are

the ultimate religious categories: experiential, metaphysical, theological, and mystical. In all realms, the issues point ultimately to these two categories: in the spiritual journey, techniques of contemplations, the epistemology of our knowledge of God the metaphysics of being and non-being, and the nature of God himself.

In the light of our previous study I propose Bonaventure as a classic example of fulness and Meister Eckhart as a classic example of emptiness. These two theologians represent high points in the expression of the polarity between fulness and emptiness that underlies Christian thought as a whole. Bonaventure approaches God and the world through fulness, in contrast with Eckhart's approach through emptiness. In Christology, the roles are somewhat reversed; for the Franciscans emphasized the kenotic aspect of the incarnation in poverty and suffering, while Eckhart emphasized the fulness of the birth of the Son in the soul.

Fulness of God and the World

In the tradition of Francis of Assisi, Bonaventure follows the path of fulness. As we have seen above, when Bonaventure looks at the richness of creation, he is filled with joy; for he sees in creatures a reflection of the fulness of God's self-diffusive love. Gazing into the mirror of creation, he contemplates the fountain source of fecundity from which creatures flow. For both Francis and Bonaventure the basic religious experience of the world and God is one of fulness, and they follow a spiritual path through the fulness of creatures to the

fulness of God. We can recall the text from Bonaventure's biography of Francis, describing the saint's attitude toward creation:

Aroused by all the things to the love of God, he (Francis) rejoiced in all *the works of the Lord's hands* (Ps. 91:5); and from these joy-producing manifestations he rose to their life-giving principle and cause. In beautiful things he saw Beauty itself, and through his *vestiges* imprinted on creation *he followed his Beloved* everywhere (Job 23:11; Cant. 5:17), making from all things a ladder by which he could climb up and embrace him *who is utterly desirable* (Cant. 5:16).³⁶

In a similar vein, Bonaventure contemplates creatures in *The Soul's Journey into God*, seeing them as vestiges of the Trinity in their power, wisdom, and goodness. He concludes his meditation with the following observation: "Creatures are shadows, echoes, and pictures of that first, most powerful, most wise, and most perfect Principle, of that eternal Source, Light, and Fulness."³⁷ In his theological reflection, Bonaventure extends the notion of fulness further than Francis, tracing it into God's very inner Trinitarian life. The fulness of creation reflects not merely the fulness of God in general, but the fulness of the Father in the Trinity.

As we have seen, Bonaventure speaks of the Father's fountain-fulness (*fontalis plenitudo*).³⁸ It is out of this fountain-fulness that the Trinitarian processions flow in the generation of the Son and the spiration of the Holy Spirit. It is this notion of the Father as fountain-fulness that is at the base of

Bonaventure's entire theological vision and is the ultimate principle for his interpretation of Francis's experience of fulness in the world and God. For Bonaventure the Father, as the ultimate principle within the Trinity, is the most primary; hence he must be most fecund in communicating himself. This means that there must be a self-communication above creatures which is the source of creatures: a self-communication which is eternally actualized and consubstantial on the level of divine persons. Therefore there must be an eternal, actual, consubstantial self-diffusion which has been revealed as the mystery of the Trinity. The fulness of perfection and dynamic self-expression, which is the Trinity, overflows into the creation of the world. Thus the link is made between the fulness of the divinity realized in the Trinity and the expression of that fulness through creatures. It is this double experience of fulness — of both God and the world — that is characteristic of the early Franciscan movement.

Emptiness of God and the World

The Franciscan experience of fulness stands in sharp contrast to Eckhart's experience of emptiness. Where Francis rejoiced in creatures, seeing them as a ladder for climbing to God, Eckhart called them "nothing" and advised absolute detachment from them. Where Bonaventure saw the Father as the fountain-fulness, Eckhart went beyond the Trinity into emptiness of the desert of the Godhead.

Detachment from creatures is a major theme in Eckhart, as we have seen in his sermon on poverty. Although he presents detachment as a spiritual path, he does not limit his observations to pragmatic advice, but accompanies his spiritual guidance with metaphysical statements about the very nature of creatures:

Creatures are a pure nothingness. I do not say that they are of little value or that they are something at all — they are a pure nothingness. Whatever has no being is nothing. All creatures lack being, for their being depends on the presence of God. If God were to turn away from all creatures only for a moment, they would come to nothing.³⁹

Detachment involves a radical emptying that is grounded on the very emptiness of creatures, for Eckhart discerns creatures as pure nothingness. This position caused suspicion among Church authorities. In 1329 Pope John XXII cited the above proposition of Eckhart as temerarious and suspect of heresy.⁴⁰ Although from a fulness perspective Eckhart's statement sounds problematic, I believe that if it is situated within an emptiness framework, it can be seen to be sufficiently orthodox.

The emptiness of the world leads us to the emptiness of God. Beyond the divine nature, beyond even the Trinity of persons lies the divine emptiness. This the Godhead above God, the abyss of the divinity, the desert of the Godhead. Eckhart states:

... it is stripped of matter that the soul attains to God. It is only thus that it succeeds in uniting itself to the Blessed

Trinity. But its happiness can become even greater yet if the soul search out the naked Godhead, for the Trinity is only the manifestation of the Godhead. In the pure Godhead there is absolutely no activity. The soul attains to perfect beatitude only in throwing itself into the desert of the Godhead there where there are neither operations nor forms, to bury itself there and lose itself there in that wilderness where its ego is annihilated and where it has no more care than it had in the days before it existed.⁴¹

Where Bonaventure's path leads to the Father as fulness, Eckhart's leads to the emptiness of the desert of the Godhead. Here in this emptiness the divinity is stripped of all determination, even of the fountain of fecundity that Bonaventure described. This is the empty abyss of the divinity that lies beneath the divine ground; it is the silence of the divinity that precedes speech: it is the darkness of the divinity before the divine light. This, too, created problems for Eckhart with Church authorities; for although he affirmed the doctrine of the Trinity, he so emphasized the desert of the divinity that he seemed to subordinate the Trinity beneath the Godhead above God. Yet as indicated above, I believe that it is possible to interpret Eckhart in an orthodox manner according to the coincidence of opposites of mutually affirming complementarity.

Emptiness and Fulness

It is important to point out that Eckhart's thought is by no means devoid of the theme of fulness any more than Bonaventure's is devoid of that of emptiness. However, for the Franciscan, fulness predominates and for the Dominican, emptiness. Yet in Christology

the situation is somewhat reversed. Interestingly, it was not in the area of God and the world that the Franciscans developed the theme of emptiness, but in their devotion to the humanity of Christ in poverty, humility, and suffering.

Although Francis experienced the fulness of creation and of God, he imitated Christ in emptiness. The poverty of Christ was his norm and goal. As Bonaventure writes in his biography of Francis: "The holy man (Francis) saw that poverty was the close companion of the Son of God, and now that it was rejected by the whole world, he was eager to espouse it *in everlasting love* (Jer. 31:3)." ⁴² Bonaventure is alluding to the allegory of Francis's love of Lady Poverty, who had been the spouse of Christ: widowed at Christ's death, she found no other suitor until Francis came upon the scene. Francis emptied himself through a life of radical poverty and austerity which could provide a dramatic example of Eckhart's advice on detachment.

This life style of imitating Christ through continual emptying reached a climax in Francis's reception of the stigmata two years before his death. Francis had so identified with Christ in emptiness that he was imprinted with the marks of Christ's wounds — the symbol of Christ's final emptying of himself in death. For Bonaventure the vision that Francis had at the reception of the stigmata, of the six-winged Seraph in the form of Christ crucified, became the symbol of the emptying of the ego in mystical death in order to enter

into the contemplation of God. In the prologue of *The Soul's Journey*, where he discusses this vision, Bonaventure says: "The six wings of the Seraph, therefore, symbolize the six steps of illumination that begin from creatures and lead up to God, whom no one rightly enters except through the Crucified." The six steps he refers to here proceed along the path of fulness which we described above, but this path leads through the emptiness of Christ crucified. "There is no other path," Bonaventure says, "but through the burning love of the Crucified."⁴³

When Francis produced the Christmas crib in Greccio in 1223, the scene he created emphasized the poverty of the setting of Christ's birth. According to Bonaventure, "he had a crib prepared, hay carried in, and an ox and an ass led to the place."⁴⁴ When some forty years later Bonaventure composed his meditation on the birth of Christ in *The Tree of Life*, he too, in the spirit of Francis, highlighted the theme of poverty and the emptying of the divinity through humility: "Although he was great and rich, he became small and poor for us. He chose to be born away from a home in a stable, to be wrapped in swaddling clothes, to be nourished by virginal milk, and to lie in a manger between an ox and an ass."⁴⁵

When Eckhart treats the Christmas theme, he emphasizes fulness. In a sermon on Christmas entitled *Dum medium silentium*, Eckhart does not focus on the human details of the birth in Bethlehem, but on the birth of the Son in the soul. This birth of the Son in the

soul is derived from his eternal birth from the Father in the trinity: "How does the Father generate his Son in the Soul?" he asks. "The way creatures do in images and likenesses? Surely not! Rather entirely in the same way he generates in eternity, neither less nor more." He continues: "The Father generates his Son in the true unity of the divine nature. Behold in the same and no other way God the Father generates his Son in the foundation of the soul and in its being, and he thus unites himself with the soul."⁴⁶ In his treatment of the eternal birth of the Son from the Father, Eckhart coincides with Bonaventure's treatment of fulness in the Trinity, and he extends this theme of fulness into human souls, for the soul is brought into the fulness of the eternal birth through the birth of the Son in the soul. "The soul who is in the here and now, in her the Father bears his one-begotten Son and in the same birth the soul is born back into God. It is one birth; as fast as she is reborn into God, the Father is begetting his only Son in her."⁴⁷

Coincidence of Fulness and Emptiness

This reversal of roles on the part of Bonaventure and Eckhart suggests that the themes of fulness and emptiness are not separate or contradictory, but are two aspects of the total Christian vision. Ultimately, they are related as complementaries, according to the coincidence of opposites of mutually affirming complementarity. When you affirm one, by that very fact you also affirm the other. In the Middle Ages there was no single author who thematized the coincidence

of fulness and emptiness on all levels of the Christian mystery. Some emphasized fulness in one sphere and emptiness in another, or fulness in one treatise and emptiness in another. The Pseudo-Dionysius explored fulness in his treatise *On the Divine Names* and emptiness in *The Mystical Theology*. Since his extant writings do not systematically examine the humanity of Christ, this area of fulness and emptiness is left unexplored.

I would like to sketch briefly the outlines of what could be an extended treatment of Christian theology from the standpoint of the coincidence of fulness and emptiness. This can be seen as a sketch of a *summa summarum* (a summa of summas) of medieval theology; it is more than an attempt to deal with the thought of a single theologian or the harmony of two theologians, for example Bonaventure and Eckhart. Rather, taking material from many theologians, it is an attempt to construct a pattern of the coincidence of fulness and emptiness that will clarify the Christian mystery they were exploring.

We will begin with the emptiness of Eckhart's desert of the Godhead and Bonaventure's fountainfulness of the Father. These can be seen as complementary aspects of the Father: for it is out of the silence of the Father that he speaks his Word; it is out of the abyss of the father that he generates his Son; it is out of the darkness of the Father that he expresses himself in the light of his Image. The Father, then, has two complementary aspects: emptiness and fulness. This

coincidence of emptiness and fulness in the Father is the basis for each other coincidence of emptiness and fulness in the divinity, creation, the incarnation, and redemption. The Father, as fulness, empties himself in the generation of the Son; and the Son, turns back to the Father, emptying himself in imaging the Father's abyss of creativity from which he sprang. Together each empties himself in the mutual love they breathe towards each other, a love which is the person of the Holy Spirit. The theme of mutual relations in the Trinity, developed by Augustine and Thomas, and the theme of mutual interpersonal love, developed by Richard of St. Victor, are embodiments of the dynamics of the mutually affirming complementarity of fulness and emptiness.

The fulness of creativity that has welled up in the Trinity from the abyss of the divinity overflows in the free act of creation outside the divinity. This involves a coincidence of fulness and emptiness. Creation is an extension of the fulness of the inner Trinitarian self-diffusion; it is a mirror in which one can contemplate the fountain-fulness of the Father, as Francis and Bonaventure did. But creation is also an emptying, a kenosis in which God empties his fulness into a finite, contingent mode of expression. If one penetrates to the depths of this emptying, to the core of creaturely contingency, he can declare, like Eckhart, that creatures are nothing.

The *pleroma* and *kenosis* involved in creation reaches its climax in the Incarnation. For here the

person of the Word enters into hypostatic union with human nature. The Word empties himself of his majesty and enters into the realm of creatures through a personal union. From another standpoint this is a realization of fulness, for it draws creation into a new relation with the fulness of the divinity and manifests the fulness of the divinity in human form. As the Franciscans perceived, this emptying expresses itself in Christ's humility, poverty and suffering, reaching its climax in his death on the cross. Yet the emptying of death leads to the fulness of the resurrection and the drawing of all things back to the fulness of the Father. The emptying of Christ's death penetrates to the roots of sin, restores the order of grace and draws the world to eachatological fulfillment.

This is merely a sketch of a vision which calls for extensive development and technical analysis. I suggest that such an exploration would have value for understanding in a coherent way the richness of Christian medieval theology and of Christian theology in its total historical and contemporary perspectives. But its significance lies beyond the horizons of Christianity, for it can open a fruitful perspective for the dialogue of world religions. On a generic level, theologians could explore how these basic categories are realized in the religions of the world. More specifically, for example, the coincidence of fulness and emptiness can establish a point of contact between Christianity and *advaita* Hinduism. In its doctrine of God and creation, Christianity has taken the path of

fulness, incorporating the theme of emptiness — especially in Western Christianity — through devotion to the humanity of Christ. On the other hand, *advaita* Hinduism has taken the path of emptiness — so radically that it is difficult for Christians to relate to the inner core of the experience. Yet through the path of emptiness, *advaita* Hinduism has incorporated fulness in its own way. Perhaps Christianity and *advaita* Hinduism — and the other religious traditions as well — can meet most intimately at the point where fulness and emptiness coincide.

NOTES

1. Eckhart, DW II, Sermon 53; trans. in Matthew Fox, ed., *Breakthrough: Meister Eckhart's Creation Spirituality in New Translation* (Garden City, N. Y.: Image Books, 1980), pp. 57-58.
2. *Ibid.*; trans., Fox, pp. 58-59.
3. Eckhart, *Comm. Gen.*, 7; trans., McGinn, p. 85.
4. Cf. above.
5. Cf. n. 2, above.
6. Eckhart, DW I, Sermon 2; trans., Colledge, pp. 180-181.
7. *Ibid.*, Sermon 6; trans., Colledge, p. 187.
8. *Ibid.*; trans., pp. 187-188.
9. *In agro dominico*, Art. 22; cf. Colledge and McGinn (ed.), *Meister Eckhart*, p. 337, n. 10.
10. DW I, Sermon 6; trans., Colledge, p. 188.
11. *Ibid.*; II, Sermon 52.

12. Ibid.; trans., Colledge, p. 199.
13. Ibid.
14. Ibid.; trans., pp. 199-200.
15. Ibid.; trans., p. 200.
16. Ibid.
17. Ibid.
18. Ibid.; trans., p. 201.
19. Ibid.
20. Ibid.; trans., pp. 201-202.
21. Ibid.; trans., pp. 202-203.
22. Ibid.; trans., p. 203.
23. DW II, Sermon 48; trans. Colledge, p. 198.
24. DW III, Sermon 71; trans. Bernard McGinni, "The God beyond God: Theology and Mysticism in the Thought of Meister Eckhart," *Journal of Religion*, 61 (1981), 10.
25. DW I, Sermon 2; trans. J. M. Clark, *Meister Eckhart: An Introduction to the Study of His Works with an Anthology of His Sermons* (London: Nelson and Nelson, 1957), p. 138.
26. DW III, Sermon 83; trans., Colledge, p. 206.
27. Cf. Otto, *The Idea of the Holy*, pp. 1-40.
28. *Comm. Jn.*, 342; trans., McGinn, *Meister Eckhart*, p. 37; cf. note 74, p. 303.
29. *Comm. Ex.*, 16; trans., McGinn, *Meister Eckhart*, p. 37.
30. Caputo, "Fundamental Themes," 197-198.
31. McGinn, *Meister Eckhart*, p. 36.

32. DW I, Sermon 10; trans., *ibid.*, pp. 36-37.
33. McGinn, *Meister Eckhart*, p. 37.
34. Cf. above.
35. Treatise 15, in Franz Pfeiffer, ed., *Meister Eckhart* (Gottingen: Vandenhoeck and Ruprecht, 1924), p. 537.
36. Bonaventure, *Legenda maior*, IX, 1; trans, pp. 262-263.
37. *Itinerarium*, II, 11 (V, 302); trans., 76.
38. Cf. above.
39. DW I, Sermon 4; trans., Fox, ed., p. 400.
40. *In agro dominico*, Art. 26.
41. This quotation is from the sermon *Expedit vobis*, which is printed as 76 in *Meister Eckhart*, ed. Franz Pfeiffer (Gottingen: Vanden/hoeck and Ruprecht, 1924). Although previous editors considered this sermon to be Eckhart's, it was not listed by Quint among Eckhart's authentic works; yet it is from the Eckhart school and represents in a concise fashion the essence of his position.
42. *Legenda maior*, VII, 1; trans., p. 239.
43. *Itinerarium*, prol. 3 (V, 295); trans., pp. 54-55.
44. *Legenda maior*, X, 7; trans., p. 278.
45. *Lignum vitae*, 4; trans., p. 128.
46. Sermon 57 in Joseph Quint, ed., *Deutsche Predigten und Traktate* (München: Hanser, 1963); trans., Fox, ed., p. 296.
47. DW I, Sermon 10; trans. C. de B. Evans, *Meister Eckhart* (London: John W. Watkins, 1947), p. 209.



ON THE NOTION OF ‘SURRENDER’ ACCORDING TO THE BHAGAVAD-GĪTĀ

By S. Revathy

I

In the first six chapters of the *Gītā* we find Lord Kṛṣṇa emphasizing the importance and primacy of *niṣkāma karma* as the means to liberation. He then amplifies the nature of worship mentioned by him in the verse:

In my view he is the best yogin who worships Me alone, with faith, with his entire thought centered on Me.¹

Anticipating two possible doubts from Arjuna as to the form in which the Lord is to be worshipped and the mode in which one's thought in its totality be centered on Him, Lord Kṛṣṇa states that in the first place one's thinking should have Him alone as its object to the exclusion of all other ideas, for He is God Himself, the source and sustaining principle of the entire Universe, endowed with all glories. Secondly, there must be a complete surrender to Him as the only resort, unlike the King's servant while being loyal to the king, is equally attached to his wife and children. This *bhaktiyoga*, when complete in its twin aspects, will pave way to realize Lord in the plenitude of His glory and power.

Lord Kṛṣṇa says that all beings are constituted of and evolve out of the three forces or energies of *sattva*, *rajas* and *tamas*. They generate an ideal muddle in all living beings, making it impossible for them to discriminate between Reality and Appearance, between the permanent and the ephemeral. There is indeed a difference in kind between the Reality which is the constant base and the Appearance viz., the variable phenomena superimposed on it. But it is a matter of deep regret that humanity, profoundly engrossed in the diversity of phenomena, completely omits to realize this unique ground. It is this ground which is immutable, immaterial, concentrated bliss and self revealing. Although capable of immediate awareness it is not so realized and is treated as belonging to *samsāra* - changing world, conditioned by time, space and causality. Arjuna wonders at the near impossibility of attaining freedom from this phenomenal bondage - the *Māyā* which has no beginning and is constituted of the material energies. The world has no freedom to get over it. Being ubiquitous it has hardly left any gap through which reality may be visible. The discrimination between Appearance and Reality is thus beyond the competence of normal human being. So the Lord declares in the *Gītā*, VII-14, that the only way to get across it is to surrender oneself solely and completely to God. The knowledge of the ultimate Reality cannot be acquired

except through His grace. While thousands of human beings may deserve to follow the path of *karma* and *jñāna*, only few because of their virtuous conduct in past lives endeavour to acquire this knowledge through mental purification. Even among these, very few realize Him essentially identifying their self with Him.² Hence the Lord extols to surrender oneself to God from which alone would stem real wisdom and the knowledge of Reality. It is this wisdom which is the means to freedom from the mesh of *Māyā*. It is a matter of profound importance that the surrender spoken of here is in the "nature of realization" for the Advaitins. However, the term "surrender" is narrowed down by the Viśiṣṭādvaitins to a unique type of *bhakti* called *prapatti* which is absolute surrender to God. This paper focuses the notion of "surrender" referred to in the *Gītā* VII-14 as understood by the Advaitins as well as the Viśiṣṭādvaitins. This concept is unique for the Viśiṣṭādvaitins in as much as the Lord amplifies the same in the last chapter of the *Gītā* in what may be called as the *caramaśloka*; hence the importance of this notion.

II

The Upaniṣads have established that luminous principle which is one and which lies concealed in every being. It is the self-revealing Indivisible Principle of consciousness and bliss, which shines in its own Light. It is the unique spirit without any division or

diversity, which becomes the support and essence of *ajñāna* – the apparent world of senses. The Lord qualifies *māyā* by the expression ‘‘this’’ because as the cosmic witness He is immediately perceiving this magical display. The three constituents of *māyā*, viz., *sattva*, *rajas* and *tamas* are like the three ropes, the triple strand that enthralls mankind. The Omnipotent Lord is the magician who conjures up this from His own Being and uses it as the means for creation, protection and destruction of the phenomenal world at His will. This *Māyā* is the womb of all empirical diversity, of the sensory continuum and is the cause of the knowledge of the Real. It has the two-fold power of concealing and projection. It conceals the substance and projects the shadow and is the matrix of the entire Universe. So says the Upaniṣadic text –

‘‘Know *Māyā* to be the material cause and God is one who has *Māyā*.’’³

Now the question arises as to how the Indivisible divide itself into *Jīva* (sentient beings), *jagat* (cosmic flux) and *Īśvara* (God) the creator and ruler of the Universe. The process of diversification is as follows: *avidyā*, the principle of the phenomenal representation, is predominantly of *sattva* tone. It is superimposed on Pure Consciousness which in turn is reflected on it as a face on a mirror. In the case of reflection, in ordinary experience, there must be a face (*mukha*); it must be in proximity to the mirror so as to become the

prototype (*bimba*); and the mirror must catch the image which is called reflection (*pratibimba*). Thus there are three states. The Pure Consciousness which is Immutable and eternal is analogous to the face in its intrinsic state (*mukha*). God - Īśvara, the creator is like the face turned to the mirror (*bimba*), while the individual souls (*jīvas*) are the reflections (*pratibimba*). Just as the reflected images are tarnished by the defects in the reflecting medium, viz., the mirror, so also the individual souls which are limited and conditioned by the reflecting media, viz., *avidyā* and mind are associated with the defects of the limiting adjuncts. However, Īśvara or God who is a prototype (*bimba*) remains unaffected by the defects of the reflecting medium. From God, the creative principle or rather the revealing principle, appear all phenomena -beginning with ether, and ending with human organisms in succession and the totality of the empirical world.⁴

The consciousness element delimited by the adjunct of *māyā* is common to both Īśvara and *Jīva*, just as the face as such is common to both the face reflected and the reflection and it is considered as their witness. This witness reveals the *māyā* that is superimposed on Itself, as also the effects of *Māyā*. The word "*daivī*" is used by the Lord to refer to the idea of being a witness. At the same time the word "*mama*" denotes "God" who stands as the *bimba*.⁵ The individual soul which is the reflection of *avidyā* although is one only yet, since

the latent impressions in the minds as comprehended within *avidyā* are different, the individual souls having the limiting adjuncts in the form of mind is presented as different in the *Gītā* texts such as “those who take refuge in Me alone” “four classes of people... adore Me”. “The foolish sinners do not take.... refuge in Me”. If, however, the differences of the limiting adjuncts in the form of minds are not considered then since the limiting adjunct that brings about the *jīva*-hood is one, *jīva* is referred to as one only.⁶

Although the reflection of face in a mirror does not know itself or anything else, because the insentient portion alone has been reflected there still the reflection of consciousness knows itself as well as others because of the fact of sentience. According to the theory that the *jīva* is a reflection of consciousness the state of being merely present in the limiting adjunct is attributed only to the consciousness that is reflected. But according to the theory of semblance (*ābhāsa-vāda*) the *jīva* being a semblance of consciousness it is indeterminable but is distinct from the insentient. And so long the *jīva* does not realize its identity with the *bimba* of which it is a semblance; it experiences many changes belonging to the limiting adjunct, like the Sun reflected in water is subjected to the disturbances in the water.⁷ It is to convey that without directly realizing one's identity with God who is the *bimba* it is difficult to transcend *māyā* that the Lord says “*duratyayā*”.⁸

Lord Kṛṣṇa, therefore, says that the only way to get released from this bondage is to make an all-out effort to please, to cherish and to worship God. As mentioned earlier, God is the *bimba*, the source of reflection in the mind or intellect called *jīva*. Thus without Him, the ego cannot exist. He controls *māyā* in His infinite omnipotence. As pure consciousness He is the basic awareness of everything and so the ultimate arbiter of all human activity. Being the Principle of Bliss, He incarnates Himself occasionally as concentrated delight of Being to bestow His grace upon the devotees. He is the supreme guru. Hence, the *jīva* can dedicate all his works to Him in one of His incarnated forms. God, being the source of reflection, namely, the individual soul, will naturally reflect back all the dedicated works and thus secure fulfillment of all human objectives.⁹ The fruition of this purified work will eventually go to the credit of man in a rebound. It has also been stated by Prahāda thus:

This compassionate Lord, who is self-fulfilled, surely does not solicit any honour from the ignorant. Whatever honour a person renders to God, that rebounds to his credit, just as the beautification of one's own face gets reflected in the image.¹⁰

The point that is of relevance is that when the face is beautified by application of sandal paste and other cosmetics, the reflected face inside the mirror, will look similarly made up. So, if all our actions are dedicated to the Divine, their fruits are bound to come

back to us equally purified. There is no other way of achieving human objectives without blemish.¹¹ Ceaseless thinking on God - the Ultimate Reality, cleanses the mind of all contrary notions which stand in the way of the knowledge of Ultimate Reality and kindle those that favour such knowledge. In such a state the human mind is like a clear unblemished transparent mirror reflecting the image of the consciousness in all purity. This state is characterized by perfect control of body and mind and possession of other pre-requisites to knowledge such as *śama*, *dama* etc. and *śravaṇa*, *manana* and *nididhyāsana*. This in turn leads a person to a competent guru who teaches him the truths of *Vedānta*. He then reflects on these truths and being convinced of their verity constantly contemplates on them. His mind then becomes completely reformed. Like a lamp that dispels darkness, the consciousness reflected in the mental mode instantaneously destroys the ignorance, of which It is Itself the content and substratum. As a result of its destruction there occurs the destruction of the entire objects of the phenomena along with the mental modification. This is as it should be; for it has been affirmed by all schools of thought that when a material cause is destroyed its products are also destroyed. Thus the major text "*Tat tvam asi*" taught by the guru culminates in the realization of the great saying - "*aham brahmāsmi*".

It is with this in view that the Lord says that those who resort to Me cross this sea of *māyā*. The Upaniṣads have numerous passages such as "Worship it as Self itself" "He knew that Self (*Ātman*) alone" "The quiescent persons knowing It alone transcend death and attain immortality" are in support of this view. Here also the Lord emphasizes the uniqueness of the object of surrender. The surrender must be to Him alone for, He is the Unconditioned Principle of bliss and consciousness, the integrated whole.¹²

This surrender spoken of here, is in the nature of realization the Lord says that He must be made the only content of thought. This happens when the mind is integrated with the One and all awareness of duality vanishes. Such a state flows from the Vedāntic *śravaṇa*. It is a state where there is no distinction between the knower, known and knowledge. It is said to be *nirvikalpa* realization. It is the highest fruit of all good deeds. It eliminates all empirical knowledge and its effects. It is thus the sea of *māyā* can be crossed. No doubt, it is very difficult to cross but once this realization occurs, this *Māyā* with her whole breed of evils easily vanishes. As all conditions, all limitations disappear, the subject stays in the state of Existence, Pure Consciousness and Bliss.¹³

From what has been said above, it may be contented that the Lord instead of saying "See Me or Realize Me" why has He said "Surrender to Me".

Madhusūdana Sarasvatī answers this by saying that He has said this with a purpose to emphasize His Avatārahood - His incarnation as Śri Kṛṣṇa, son of Vāsudeva. In His present body He is obviously the essence of infinite and total beauty and the repository of absolute brilliance. He annihilated the vicious gang of wicked people like Śiśupāla, Kāmsa and others. Those who spend their lives in ceaseless thoughts of Him are not affected by the powers of māyā because their minds are immersed in that vast ocean of delight which flows from God's love for them. Māyā runs away from them like a woman of lower order from an angry hermit because she fears that in their great love for Him, they have Him completely in their thumbs and may even oust Him. Therefore, those who want to transcend māyā should be engaged in unbroken contemplation on Him. This is what the Lord means by "Surrender". There are various scriptural texts to support this view.¹⁴

The Viśiṣṭādvaitins would argue that the expression "*prapadyante*" stands for that unique type of *bhakti* called *prapatti*. *Prapatti* means the acceptance of one's utter helplessness to be redeemed by any means one could adopt, and resigning oneself to Him and accepting Him as the means and the end. The Lord advocates to the devotee, *prapatti* of the form:

There is no refuge to me other than You. Hence, protect me O! Janārdana with all compassion. Those who take

refuge in Me whose resolves are always true, who has supreme compassion and who is the refuge of all beings without exception and without consideration of their particular status - such persons shall pass beyond this māyā of Mine consisting of the three gunas. The meaning is that they worship Me alone, renouncing the Māyā.

Accordingly, the expression "*mām*" refers to Lord Nārāyaṇa who alone is to be resorted to and not any other God. The word "*prapadyante*" also indicates the relative superiority of *prapatti* to *bhakti* or *jñāna*. The plural suffix in *prapadyante* conveys the plurality of selves. Being prefixed by the word "*mām*" it stands for the difference between *jīva* and *Īśvara* who stand in the relation of the agent of surrender and the object of surrender. The following expression "*māyāmetām taranti te*" explicitly restricts the scope of liberation which is preceded by the destruction of māyā only to a *Prapanna* or one who has surrendered. On these grounds the interpretation given by the Advaitins overlooking the intrinsic meaning of the expression is not valid.¹⁵

However, the Advaitins counter-argue that in the first place this verse should not be understood as referring to the concept of *prapatti* in the present context for the following reasons.

Initially the Lord has begun saying "I shall tell you in full, the course of this knowledge consummating in a direct vision of Reality" and concludes by saying

“those who strive for freedom from decay and death resort to Me, know that Brahman (Reality), the inner essence and the entire process of realization of that reality.” In the course of His instruction He has been emphasizing often times the superiority of knowledge as “I am extremely dear to the wise and so are they to me. It is only after a series of births that the wise man surrenders himself to Me.”¹⁶

It might be said that *prapatti* is enjoined only for the wise (*jñānī*). However, it is not so, because the wise or the realized already have attained the state of supreme felicity and there is none superior to whom he could surrender. It has been stated by the Lord Himself thus:

One whose mind has attained purity through yoga; who has the vision of sameness everywhere; sees himself existing in all things and all things in his Self. The man of knowledge is the very Self (of Mind). This is my firm conclusion.

It follows from the above that the Lord is the indwelling spirit of all beings and He is identical with the inner self. If there is a difference between God and the inner Self, God cannot be treated as the indwelling spirit of all beings. The inner self thus being one only in all beings, the reference of their surrendering to God, as “*prapadyante*” in plural must be understood as referring to the difference caused by the limiting adjunct. In other words, while the self delimited by

adjunct is the one who surrenders, the God who transcends all adjuncts is one who is the refuge. The expression "mama" naturally refers to the self i.e. Viṣṇu and his body being not-self cannot be considered Viṣṇu. Hence, if the word "mām" is taken to mean the self it may refer to Lord Kṛṣṇa, son of Vāsudeva and since his body has already perished in that *kalpa*, the people of the present and the past cannot surrender to Him. Further, māyā cannot be overcome by knowing the not-self. Hence, māyā which is rooted in the self can be overcome only by the realization of the Self.¹⁷

To surrender to One's self means nothing but to engage oneself in the practice of the thought of Brahman, for Brahman is Ātman (Self).¹⁸ This kind of practice is not easy for one who is attached to other materialistic objects.

From the above it would become clear that only sannyāsins are eligible to practise this type of surrender and not the householders. It is because it is only for the hermits that renunciation of all actions is enjoined and they alone can renounce everything to the exclusion of the thought of Brahman. Never indeed can one be a householder if he has renounced all actions. On the other hand, he is a householder just because he performs all actions. It has been explicitly stated in the *bhāṣya* that steadfastness in Wisdom (*jñānaniṣṭhā*) can be understood only with reference to a hermit. To surrender to one's self (*ātmaprapatti*) is nothing but to

be rooted in Brahman. It comes to this that since Brahman is *Ātman*, *ātmaprapatti*, *brahmaniṣṭhā*, *jñānayoga*, *ātmāsamādhi* - all these are synonyms. Hence, it is the conclusive view of Lord Kṛṣṇa that those who have renounced all actions and surrendered to Him, they transcend *māyā*. Hence, persons of discrimination should take up to asceticism in order to acquire realization of Self which is efficacious in destroying *māyā*. It is with this in view that Śaṅkara makes a clear distinction many a times that only wise men are fit to take up asceticism while householders have eligibility to pursue *jñānayoga*.¹⁹

REFERENCES

1. Bhagavad-Gītā (BG), 6.47
2. Ibid., 7.3.
3. Ibid., C. on BG., Śrī Bhagavadgītā, with the C. Gūḍhārthadīpikā of Madhusūdanasarasvatī., Ed. Vāsudevalakṣmaṇa Śāstri, Munshiram Manoharlal Publishers, Second Edn. 1978, 7. 14 pp 356-357
4. Ibid., p. 358
5. साक्ष्यभिप्रायेण दैवीति बिम्बेश्वराभिप्रायेण तु ममेति भगवतोक्तम् ।
Ibid., pp. 357-358
6. Ibid., p. 358
7. प्रतिबिम्बपक्षे बिम्बचैतन्य एवोपाधिस्थत्वमात्रस्य कल्पितत्वात्
आभासपक्षे तस्यानिर्वचनीयत्वेऽपि जडविलक्षणत्वात् । स च
यावत्स्वबिम्बैक्यमात्मनो न जानाति तावद्जलसूर्य इव जलगत-
कम्पादिकमुपाधिगतं विकारसहस्रमनुभवति । Ibid., pp. 359

8. बिम्बभूतेश्वरैक्यसाक्षात्कारमन्तरेणात्येतुं तरितुमशक्येति -
दुरत्यया । Ibid., pp. 359-360
9.स चेत्बिम्बभूतं भगवन्तमनलशक्तिं मायानियन्तारं सर्वविदं
सर्वफलदातारम-निशाम् आनन्दघनमूर्तिमनेकानवतारान् भक्तानुग्रहाय
विदधतमाराधयति परम-गुरुमशोणकर्मसमर्पणेन तदा बिम्बसमर्पितस्य
प्रतिबिम्बे प्रतिफलनात् सर्वानपि पुरुषार्थानासादयति । Ibid., p. 360
10. Śrīmad Bhāgavata, 9-11
11. दर्पणप्रतिबिम्बस्य मुखस्य तिलकादिश्रीरपेक्षिता चेद्विम्बभूते मुखे
समर्पणीया । सा स्वयेव तत्र प्रतिफलति नान्यः कश्चित् तत्प्राप्तौ
उपायोऽस्ति यथा तथा बिम्बभूतेश्वरे समर्पितमेव तत्प्रतिबिम्बभूतो
जीवो लभते नान्यः कश्चित्तस्य पुरुषार्थलाभेऽस्त्युपाय इति
दृष्टान्तार्थः । Ibid.,
12. Ibid.,
13.ये प्रपद्यन्ते - वेदान्तवाक्यजन्यया निर्विकल्पसाक्षात्काररूपया
निर्वचनानर्हशुद्धचिदाकारत्व धर्मविशिष्टया सर्वसुकृतफलभूतया
निदिध्यासनपरिपाकप्रसूतया चेतोवृत्त्या सर्वाज्ञानतत्कार्यविरोधिन्या
विषयीकुर्वन्ति.... Ibid.,
14. Ibid., p. 361
15. निश्चयरूपं प्रपत्तिमिह उपदिश्यते भगवता मामिति विष्णुः प्रपत्तव्य
इति भक्तिज्ञानादिभ्यः प्रपत्तिरेव गरीयसी कर्तव्येति बहुवचनेन
जीवभेदः मां प्रपद्यन्त इति प्रपन्नानामेव मोक्षलाभो मायानिर्वृत्तिपूर्वक
इति च सिद्धम् । तदेवं स्वरसतः सिद्धमर्थं विहाय शाङ्करी कुकल्पना
आनादरणीया इति । C. Bhāṣyārkaprakāśa on BG. 7.14, by
Rāmarāyakavi, Andhra 1956



19. Ibid.,
एव - इत्येव एवमित्यत्र । Ibid.,
18. आत्मपदं च तन्निर्णयं च कथनमन्यन्तं तत्र प्रतीयमानं ।
एतदेकपदं च इत्यात्मसं विदुर्ब्रुवाः - इत्येकपदं इत्यात्मसं ।
17. Ibid., p. 25
16. अत्रोच्यते - तदे प्रथमिकरणम् - 'ज्ञानम् तैः सविज्ञानभिर्दे
वस्यात्मज्ञोषत' इति प्रकृत्य तै इत्ये तद्विदुः कृतम् (BG. 7.29)
मित्यप्यसंदिग्धमाप्तवान् । 'प्रियो हि ज्ञानिनोऽस्य धर्मिणि ज्ञानवर्जनां
प्रथमतः' इति च ज्ञानस्यैव मध्ये कीर्तितत्त्वादसंकोचं Ibid., pp. 24-25

THE VEDĀNTACŪLĀMAṆI TEXT
WITH TRANSLATION

By M. Parthiban

(21)

கடமுதலா மவற்றினது காண்கையது தானே
காட்சிபுகை யாலங்கி ஞானமனு மானந்
திடமருவு மவ்வனுமானம் பதினெ யேது
திட்டாந்த மெனுமங்க முடைத்தவற்றுட் பதினெ
யிடமலைவெவ் வழலுடைத்தென் பதுபுகையுண் மையினா
லெனலேது மடைப்பளிபோ லென்பதுதிட் டாந்த
முடைமையுண் ராத்தனுரை யானதிதீ ராதி
யுறுகனியா திகளுண்மை ஞானமா கமமாம்.

The cognition of pot, etc., is *pratyakṣa* or perception. And the cognition of fire arising from the cognition of smoke is *anumāna* or inference. The latter which is specified thus has three members *pratijñā*, *hetu* and *udāharana*. Of these three, *pratijñā* is the statement that this expansive hill has blazing fire; *hetu* is the statement consisting of the reason such as 'For it has smoke'. 'Whichever has smoke has fire as a hearth, is exemplification. The cognition that there are

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juicy fruits on the banks of a river arising from the statement of a trust-worthy person who knows well the objects of a place is *śabda* or verbal testimony.

NOTES:

For details see Notes on verse 24.

Arthāpatti and Upamāna:

(22)

பகற்பொழுதுண் ணானொருவ னிளையாமை கண்டு
 பரிந்திரவுண் கற்பித்தல் காணருத்தா பத்தி
 யகத்தினிலை யறுதேவ தத்தனெனி லிருப்ப
 னவன்வேறோ ரிடத்திலெனத் தெரிந்தறித றன்னைத்
 தகப்பெரியர் கேள்வியருத் தாபத்தி யென்பர்
 தகுபசுவோ டொக்குமரை யெனுமொழிகேட் டிருந்தோன்
 புகப்படரும் வனத்திற்றன் விடயஞா னத்தாற்
 பொருந்துதலே யுவமானப் பிரமாண மாகும்.

Noticing that a person is fat inspite of his not eating by day, the assumption that he takes food with avidity by night is known as assumption from the perceived. Knowing from the statement (of a trust-worthy person) that Devadatta who is alive is not in the house, the assumption that he is present elsewhere is known as assumption from the verbally cognized. Comparision is the cognition of similarity in the cow to the wild animal after learning from a person that the wild animal is similar to a cow.

NOTES:

For details see Notes on verse 24.

Anupalabhdī:

(23)

இந்நிலனிற் கடமில்லை யென்பதனாற் றோன்று
 மின்மையுணர் வபாவமா மாயிரமா கியவெண்
 டன்னிலொரு நூறெனுமெண் ணுண்டெனுஞ் சா னந்தான்
 சம்பவமா மிம்மரத்தி னியக்கனுள னென்னுஞ்
 சொன்னிகழ்வில் வருமியக்க விடயவுணர் வதனைச்
 சொற்றிடுவ ரறிஞ்சை திகமென்ன வளவை
 யென்னவிவண் டொகுத்துரைத்த காட்சி முதலாய்
 வெண்வகையிற் சமயர்கொள லின்னவென வுரைப்பாம்.

The knowledge of the non-existence of pot arising from the non-apprehension of pot in a lump of clay is known as non-apprehension. The cognition of the presence of the smaller number of one hundred when there is the cognition of a larger number of one thousand is known as inclusion. Tradition is the cognition arising from the statement depending on common talk. For example in this tree there dwells a *yakṣa*.

We shall now set forth the number of *pramāṇa*-s among these eight which the advocates of the different schools of thought uphold.

NOTES:

For details see Notes on verse 24.

Number of Pramāṇa-s according to Different Schools:

(24)

புகலுலகா யிதனுக்குக் காட்சியொன்றே சயின
 புத்தவைபா டிகர்கடமக் கிரண்டனுமா னத்தோ
 டுகளுறுசாங்கியற்குமுன் றுரையொடுநான் குவமை
 யொடுநியா யற்கருத்தா பத்தியொடைந் தாகு
 மிகுபிரபா கரற்காறா ம்பாவமொடு பாட்ட
 வேதாந்தி கட்காகுமெனவறிக தெரிவுற்
 றிகலருமொண் புராணிகர்க டமக்களவை யெட்டா
 மென்றுரைப்பர் சம்பவவை திகங்களுடனன்றே.

The Cārvāka school holds *pratyakṣa* to be the only *pramāṇa*. Along with *anumāna*, the Jainism and the Mādhyamika and the Yogācāra school of Buddhism admit the *pramāṇa*-s to be two. And, along with *sabda* the Sāṅkhya school admits three *pramāṇa*-s. The Naiyāyika admits that along with *upamāna* there are four *pramāṇa*-s. Prabhākara - the pre-eminent - philosopher adds *arthāpatti* and thus admits five *pramāṇa*-s. The Bhāṭṭa admitting *abhāva* as the distinct *pramāṇa* holds the number of *pramāṇa*-s to be six. The *Paurāṇika*-s who have conflict with none add inclusion and tradition and thus admit eight *pramāṇa*-s.

NOTES:

The valid knowledge of the categories would result from the means of knowledge or *pramāṇa*-s. Usually a *pramāṇa* is defined as that which gives rise to a valid knowledge. The latter is that which comprehends an object unknown hitherto. It is

only pure consciousness that is reflected in a mental state that arises from the contact of sense-organs with their respective objects. The sense-organs constitute *pratyakṣapramāṇa* and the perceptual knowledge that results from them is known as *pratyakṣapramiti*. The cognition of the form 'This mountain has smoke which is invariably related to fire' gives rise to the cognition 'This mountain has fire'. The former one is known as *anumānapramāṇa* and the latter one, *anumiti* or inferential cognition. The cognition of similarity to the cow present in *gavaya* of the form 'This is similar to the cow' is *upamānapramāṇa* and the resultant cognition of the form 'Cow is similar to *gavaya*' is *Upamiti*. The cognition of a sentence consisting of words having expectancy, competency and proximity gives rise to the cognition of the sense of the sentence. The former is *śabdapramāṇa* while the latter one is valid verbal cognition.

The cognition - verbal or perceptual of fatness in the absence of eating by day forces one to assume the fact of one eating by night. And it is this cognition which is the instrumental cause that is known as *arthāpatti pramāṇa*. The word *arthāpatti* is derived in two ways:

1. that because of which there is the assumption of something (*arthasya āpattiḥ yasmāt*) and,
2. assumption of something (*arthasyāpattiḥ*).

The cognition of fatness in the absence of eating by day is unintelligible and it is *arthāpattipramāṇa*. The resultant cognition of one taking food by night is *arthāpattipramāṇa*. The word *arthāpatti* is applicable to both the *pramāṇa* and the valid knowledge.

The non-apprehension of pot on the floor known as the *anupalabdhi pramāṇa* is the instrumental cause of the cognition of non-existence of pot.

Inclusion too is accepted as a *pramāṇa*. It is the cognition of the presence of the smaller number of one hundred when

there is a cognition of the larger number of one thousand. The cognition arising from the statement depending on common talk is known as tradition.

It must be noted here that the Advaitins following the Bhāṭṭa school of Mīmāṃsā admit the first six *pramāṇa*-s. They consider that sense-organs, the knowledge that smoke that is invariably related to fire is present in the hill, the knowledge of similarity to the cow present in *gavaya*, the knowledge of the sentence consisting of group of words having expectancy, competency and proximity, the cognition of fatness in the absence of eating by day and the non-apprehension of pot on the floor as - *pratyakṣapramāṇa*, *anumānapramāṇa*, *upamānapramāṇa*, *śabdapramāṇa*, *arthāpattipramāṇa* and *anupalabdhipramāṇa* respectively. The cognitions resulting from these *pramāṇa*-s are respectively termed *pratyakṣapramā*, *anumiti*, *upamiti*, *sābdīpramā*, *arthāpattipramā* and *abhāva-pramā*.

Our author, however, treats the resultant cognitions to be the *pramāṇa*-s. It is because knowledge according to Advaita is only the consciousness that is reflected in the mental state. Since the mental state comprehends the objects as it is and the consciousness reflected in them reveals the object, the mental state inspired by the reflection of consciousness in it which is known as knowledge is termed *pramāṇa*. Sense-organs, etc., which are usually referred to as *pramāṇa*-s are to be treated so only figuratively in the sense they give rise to the mental states. It is only thus we have to understand the view of our author that *pratyakṣapramāṇa*, etc., are *pramāṇa*-s.

The Cārvāka admits that *pratyakṣa* is the only *pramāṇa* and he rejects inference as a distinct *pramāṇa* on the ground that a general statement relating *hetu* and *sādhya* on which the inferential process is based cannot be accepted to be true as

there is every possibility of the rise of doubt in regard to the invariable relation between the *hetu* and the *sādhya*. The Buddhist, the Jaina and other schools who admit inference too as a *pramāṇa* argue that one cannot go on doubting for ever but may do so only when one notices self-contradiction in such a relation or when such a relation leads to a practical absurdity. The Nyāya-Vaiśeṣika argues that when one comprehends the relation between the *hetu* and *sādhya* in a particular substratum, there is the comprehension, through extra-empirical contact of the relation between every *hetu* and every *sādhya*. (See Hiriyanna, M: *Outlines of Indian Philosophy*, p. 254).

The Sāṅkhya-school which does not admit *Upamāna* as a distinct *pramāṇa* argues that the cognition 'The cow is similar to gavaya' which is admitted to be *Upamiti* may be viewed as *anumiti* and so the so-called *Upamānapramāṇa* may be brought under *anumāna*. It is thus:

My cow is similar to this *gavaya*; because, it is the counter-correlate of similarity present in the *gavaya*; whichever is the counter-correlate of similarity present in another is similar to the latter; for example, Devadatta, who is the counter-correlate of similarity present in Yajñadatta is similar to Yajñadatta.

Those who admit *Upamāna* to be a distinct *pramāṇa* argue that the cognition 'My cow is similar to the *gavaya*' arises even without the above inferential process. Further, the reflective cognition in the form 'I compare' necessitates the admission of *upamāna* as a distinct *pramāṇa*. For details See *Vedānta Paribhāṣā*, pp.63-64.

The Cārvāka, the Buddhist, the Jaina and the Vaiśeṣika do not admit verbal testimony as a distinct *pramāṇa* and consider that it could be brought under *anumāna*. It is thus: when a sentence is uttered, the individual word-meanings are

recollected. Then one infers that these words are uttered, only after knowing the relation among the word-meanings. It is because these words are uttered by a trust-worthy person; like the group of words such as 'fetch the cow', etc.

Those who admit *śabdapramāṇa* as a distinct *pramāṇa* argue that the person who utters a sentence is a trust-worthy one, could not be ascertained prior to one knowing the sentence-meaning. Only when the sentence-meaning is known to correspond with objective reality one could ascertain that the person who has uttered the sentence is a trust-worthy one. Thus prior to the understanding of the sentence-meaning, the trust-worthiness of a person cannot be ascertained. Hence the sentence-sense cannot be inferred on the ground that the one who has uttered a sentence is a trust-worthy person. So verbal testimony must be admitted to be an independent *pramāṇa*.

Excepting the Advaitin and the followers of the Bhāṭṭa and the Prābhākara school, other schools of thought do not admit *arthāpatti* to be an independent *pramāṇa* as they are

Devadatta eats by night; because while not eating by day he is fat.

The schools which admit *arthāpatti* as a separate *pramāṇa* argue that even when one does not engage oneself in the above inferential process there would arise in one's case the cognition that one eats by night. Further, there is the reflective cognition in the form 'I presume' which warrants the admission of *arthāpatti* as a distinct *pramāṇa*. See *Vedānta-Paribhāṣā*, pp.93-94.

The Naiyāyika holds that the cognition of non-existence of pot arises from the contact of sense-organs with the bare floor; and the contact is known as *viśeṣaṇa-viśeṣyabhāva*. The Prābhākara holds that non-existence of an object is of the nature of substratum and it could be comprehended by perception itself.

Those who admit *anupalabdhi* as a distinct *pramāṇa* argue that an event which had taken place in the morning does not exist in the evening. The cognition of the non-existence of such an event could not arise from sense-contact. It could only arise from the *pramāṇa-anupalabdhi*. Hence the Naiyāyika's view is unsound. In regard to the view of the Prābhākara that non-existence of an object is of the nature of the substratum it is argued that the absence of colour which exists in taste, will according to the Prābhākara view, be of the nature of taste. In that case just as taste is comprehended by the sense of taste, in the same way, absence of colour being of the nature of its substratum, namely, taste should be comprehended by the sense of taste itself. This, however, is not the case. Hence, *anupalabdhi* must be admitted as a distinct *pramāṇa*.

Inclusion can very well be brought under inference thus:

“Devadatta possesses one hundred gold coins; it is because he has one thousand gold coins; he who possesses larger number of one thousand must be in possession of the smaller number of one hundred”.

In the same way, tradition which is statement depending upon common talk can be brought under verbal testimony.

DRG-VIVEKA

Categories According to Advaita and Nature of Brahman:

(25)

திருந்தியவே தாந்தநூ லியம்புறுவ திருக்குத்
 திரிதியமென் றிருபொருளங் கவற்றின்முதற் றிருக்கின்.
 வரைந்திடுவ சுவகதந்தன் சாதிவிசா திகளா
 மற்றவைமுன் றினுக்குமுதா ரணமுறையே மொழியின்

விரிந்தநிழ றருநெடும்பூம் பணைமரமொன் நிற்கு
 மிஞ்றினங்கள் புக்குமுகத் துழுதுபெரு குறுதே
 னருந்துநறு மலர்முதலா யினவும்வே ருள்ள
 வணிமரமுஞ் கள்முதலா யினவும்போ லாமால்.

Two categories are mentioned in the Vedāntic texts that are blemishless. And, they are *dr̥k* and *dr̥śya* - the seer and the seen. Of these two, the first one, namely, the seer or Brahman is described as one free from difference from like objects and unlike objects and also free from internal differences on the analogy of a tree which provides thick shade, has attractive branches and fragrant flowers from which flows honey when their petals are scattered by the bees and which is different from other trees of its kind and also from stone, etc., that are not of its kind.¹

NOTES:

A tree has internal differences in the sense that it is different from its branches, leaves, flowers, etc. It is different from other trees of its same kind, and also from stone, etc., which do not belong to its category. Thus a tree has *svagatabheda*, *sajātīyabheda* and *vijātīyabheda*. Brahman, on the other hand, does not possess any of these differences. Being one and one only, there is no object similar to it and so it does not have *sajātīyabheda*. There is no question of Brahman being viewed as different from objects that are dissimilar to it. It is because the objects of the world do not have any independent reality. Thus Brahman does not have *vijātīyabheda*. The Upaniṣadic text - *niṣkalam niṣkriyam*, etc., (Śvet. Up., 6-19) states that Brahman is partless, is free from action, etc. Since Brahman is partless there is no question of its having any internal differences. Thus it is free from *svagatabheda* too.

NOTES:

- Cf: i) *vrkṣasya svagato bhedaḥ patrapuṣpaphalādibhiḥ, vrkṣāntarāt saajātiyo vijātiyaḥ śilāditaḥ*
- ii) *tathā sadvastunaḥ bhedatrayam prāptam nivāryate, aikyāvadhāraṇādvaitapratīṣedhaiḥ tribhiḥ kramāt, PD., 2-20 and 21*

(26)

நிரவயவ மாதலினா னுஞ்சத்து வேறு
 நிகழாமை யானுமிறை தனக்குமுத னடுவின்
 றொருவறுக விவ்வுலக காரணமா மாயை
 யுண்மையினா லிறுதியதி லென்பதென்கொ லென்னில்
 வரைவுதரு சித்திரிகள் சித்திரசத் தியைப்போன்
 மாயையுஞ்சின் மாத்திரமாம் பிரமத்தின் வேறாத்
 தெரிவதிலா மையினென்றுஞ் சச்சிதா னந்த
 சிவத்தினுக்கு விசாதியிலை யென்றுணர்க தெரிந்தே.

Among the three kinds of differences, namely, internal differences, difference from like objects and difference from unlike objects, take the first one and the one in the middle as having been rejected in the case of Brahman as the latter is partless and also is free from any entity that is of the nature of existence, consciousness and bliss like itself.

If it is asked as to how difference from unlike objects can be denied in Brahman as there exists *māyā* (which is different from and dissimilar to it), it is said that just as the power of painting is not noticed to be different from painter, in the same way, *māyā* is not noticed to be different from Brahman, the existence, consciousness and bliss. Thus (in the absence of any entity different from and dissimilar to Brahman),

difference from unlike objects cannot be predicated of in the case of Brahman. And, understand this position well.

NOTES:

See Note on the previous verse.

Vide also:

- i) *sato na avayavāḥ śaṅkyāḥ tadamśasya anirūpaṇāt nāmarūpe na tasyāmsau tayoh adyāpy anudbhavāt PD., 2-22.*
- ii) *sadantaram saḥajātīyam na vailakṣaṇyavarjanāt nāmarūpopādhibhedam vinā naiva sato bhidā. Ibid., 2.24*
- iii) *vijātīyam asat tat tu na khalvastīti gamyate nāsyātaḥ pratiyogitvam vijātīyāt bhidā kutaḥ Ibid., 2.25*

(27)

சுருதியினு ளேகமே வாத்துவித மென்னுஞ்
 சொற்கிடையு ளேகமெனுஞ் சொல்லதனுக் கயிக்க
 மரிதிலுண றேவவென்னு மிடைச் சொற்குத் தேற்ற
 மத்துவித மெனுமொழிக்குத் துவிதவிலக் காகக்
 சுருதுபொருள் வருதலினா லிம்முறையே மாயா
 கற்பனைகள் கடந்துநிர வயமாகி யென்றுந்
 திரிதலில்சின் மயமாகு மொருபிரமந் தனக்குத்
 தெரித்தகவ கதமுதலா யினமூன்று மிலையே.

In the Upaniṣadic text - *ekamevādvitīyam*,¹ the word *ekam* conveys the sense of oneness, the word *eva* which lies in between the words *ekam* and *advitīyam* conveys the sense of emphasis (thus denying the existence of any entity apart from Brahman); and, the

word *advitīyam* conveys the sense of Brahman where there is absence of duality.² These words respectively deny internal differences, difference from like objects and from unlike objects in Brahman which is partless, which is consciousness, immutable in the three divisions of time and which transcends *māyā* and its projections.

NOTES:

1. *Chānd. Up.*, 6-2-2.
2. *advitīyam - na vidyate dvitīyam yatra*, AS, p.524.
See Note on verses 25 and 26.

Instruction by adopting the method of *adhyāropa* and *apavāda*:

(28)

அத்தியா ரோபமப வாதமென விரண்டா
யறைகுவர்கற் பிதமத்தி யாரோப முள்ள
சுத்தியூ டிலாதவிர சிதம்விளைத்தல் போலச்
சொற்பிரம சத்தினிலா வுலகதுகற் பித்த
லெத்திதுதான் வெள்ளியதின் நிப்பியெனல் போலோர்ந்
திறைமெய்பொய் யுலகமெனத் தெளிதலப வாத
மெய்த்த பொருளறியுமிலக் கணமூன்றா மவைதாம்
விளங்கதத்து வாவிருத்தி தடத்தமொடு சொரூபம்.

Wise people adopt the two-fold method of *adhyāropa* and *apavāda* (to instruct the disciples).

Adhyāropa is super-imposing upon Brahman, the world which does not exist therein. This is similar to superimposing upon the nacre, the silver which is actually non-existent therein.

Apavāda means the ascertainment that the world is not real as it is an appearance of Brahman. It is similar to the ascertainment that the silver which seems to exist in the nacre is not real as it is merely an appearance of (the consciousness conditioned by) shell. The characteristic marks on the basis of which Brahman - the Reality may be identified are three: (1) *atadvyāvṛtti*, (2) *taṭasthalakṣaṇa* and (3) *svarūpalakṣaṇa*.

NOTES:

See the following verse for details.

Modes of Defining Brahman:

(29)

ஆகமுத லனநேதி யதுசெய்து நின்ற
 வாருயிரை யறிவித்த லதத்துவா விருத்தி
 சாகைநுனி மதியுளதென் றுணர்த்தலிற்பூ தாதி
 சகமாய காரணங்கொண் டறிவுணர்த்த றடத்த
 மாகனலி விளங்குகதிர் சொரூபனெனல் போலான்
 மாவினிச சொரூபமிது வெனவுணர்தல் சொரூப
 நீகடவுள் சொரூபநிசஞ் சச்சிதா நந்த
 நித்தியம்பூ ரணமாக நீநினைந்து கொள்ளே.

Atadvyāvṛtti is noticed in the case of words like *asthūla*, etc.,¹ which by negating physical body, etc., indicate Brahman as the substratum of such a negation. *Taṭasthalakṣaṇa* is the characteristic of being the source of the world beginning with earth, etc., which indicates Brahman. This is similar to the tip of the branch of a tree that indicates the moon.² *Svarūpalakṣaṇa* is the essential nature of an object that is provided as the characteristic feature of the object.³ It is

similar to the expression 'The radiant sun is a mass of beaming rays'. 'Understand well the nature of Brahman to be the identity of the true nature of the soul and of God. It is reality, consciousness, bliss, eternal and omnipresent.'

NOTES:

1. *Brh. Up.*, 3.8.8.
2. *Tatastha lakṣaṇa* is qualification *per accidens*. It is the characteristic feature which is not the essential nature of the object defined but which, being adventitious, differentiates the object from other objects. For example, the tip of the branch of a tree which indicates the moon by enabling one to identify the specific location of the moon. Here the tip of the branch of a tree which indicates the moon is not the essential nature of the moon. It abandons the nature of giving rise to the knowledge of its relation to the moon when it makes known the presence of the moon. In the same way, the characteristic of being the source of the universe is not the essential nature of Brahman; it is adventitious by being projected by *māyā*. While making known Brahman, it does not give rise to the knowledge of its relation to Brahman.
3. *Svarūpalakṣaṇa* is the characteristic feature which is the essential nature of the object defined and which naturally differentiates the latter from the other objects. The essential nature of Brahman is *sat*, *cit*, *ānanda*, *nitya* and *pūrṇa*. According to our author the true nature of soul is *kūṭastha* and that of God is Brahman. The identity of the two is the logical significance of the statement *tat tvam asi*; and, identity constitutes the essential nature of Brahman which is *sat*, *cit*, *ānanda*, *nitya* and *pūrṇa*.

Essential Nature of Brahman:

(30)

மதித்தன்மதி யாமைநன வாதிகளிற் றனக்கோர்
 வாதையிலா துண்டெனல்சத் தவத்தையனைத்தினுமே
 யுதித்தவிட யங்களைநின் றறிந்திடுதல் சித்தா
 முவப்பினுக்கு விடயமாந் தன்மையா நந்தந்
 திதித்தசதோ திதந்தித்த மனைத்தினுஞ்சா தகமாந்
 திறத்தினா லனைத்தினுஞ்சம் பந்தநிறை வெனவே
 விதித்திடுக வுயிர்ச்ச்சி தாநந்த மயமேல்
 விளங்கியதி லவற்றுளா நந்தமெங்கு மெனினே.

Brahman is *sat* or existence in the sense that it is of the nature of non-sublation either at the time of the cognition of objects or at the time of the non-manifestation of objects, and also at the stages of waking, dream and deep sleep. It is *Cit* or consciousness in the sense that it is different from the objects and yet provides manifestation to them. It is *Ānanda* or bliss in the sense that it is the abode of unbounded love. It is *nitya* or eternal in the sense that it is always manifest. It is *pūrṇa* or all-pervasive in the sense that it is related to every object of the world (by being its substratum) as it is the primal cause of the world.

If it is said that Brahman (which is the primal cause of the world) is of the nature of *sat*, *cit* and *ānanda*, then why is not bliss manifested in all the modifications of mind (like consciousness). If this is asked, then it will be answered thus.¹

NOTES:

1. Cf: *caitanyaavat sukham cāsyā svabhāvaścet cidātmanah dhīvr̥ttiṣu anuvarteta sarvāsvapī citiḥ yathā. PD., 12-73.*

(31)

வெம்மையொளி யுருவாய வழல்விளக்கி லொளியே
 விளங்கியிடும் புனலிடத்தின் வெம்மையே விரியும்
 வெம்மையொளி யிரண்டுமெழும் விறகினிலன் வகைபோல்
 விமலசத்தொன் றேநிகழுங் கன்முதலா மவற்றின்
 மென்மைதவிர் புத்தியது தமோகுணத்தின் மூட
 விருத்தியினு மிராசதத்தின் கோரவிருத்தியினு
 மெய்மையொடு சித்தாகுஞ் சத்துவத்திற் சாந்த
 விருத்தியினிற் சச்சிதா நந்தங்க டோன்றும்.

Heat and lustre constitute the nature of fire. In a lamp, lustre alone is manifested (and not heat). And in water, it is only heat that is manifested in a predominant manner. And both heat and lustre are noticed in firewood. In the same way, among *sat*, *cit* and *ānanda*, it is the *sat*-element alone that is manifested in mountain, etc.¹ When the *tamoguna* and the *rajoguna* predominate the mind, the modifications of the latter are characterized by stupefaction and disquietude respectively. And the *sat* and the *cit* element alone are manifested therein (and the bliss-element is obscured).² And, *sat*, *cit* and *ānanda* - all these are manifested in the tranquil state of the mind when the *sattva-guna* is predominant therein.³

NOTES:

1. *sattā citiḥ sukham ceti svabhāvaḥ brahmaṇaḥ trayah mrcchilādiṣu sattaiva vyajyate netarat dvayam, PD., 15-20.*

2. *sattā citiḥ dvayam vyaktam dhīvr̥tṭyoḥ ghoramūḍhayoḥ, Ibid., 15-21.*

See also:

rajovr̥ttestu mālinyāt sukhāṁśo'tra tiraskṛtaḥ. Ibid., 12-78.

3. *śāntavr̥ttau trayam vyaktam miśram brahma itthamīritam. Ibid., 15-21.*

See also:

sattvavr̥ttau citsukhaikyam tadvr̥tteḥ nirmalatvataḥ Ibid., 12-78.

The Three-fold Classification of Sattva:

(32)

ஆதலினா லானந்த மயமா மான்மா
 வவைந்தினுக்கு முபாதியுள வவைமுறையே மொழியிற்
 பேதமுறு சத்துமூன் றாம்விவகா ரிகம்பின்
 பிராதிபாசி கம்பார மார்த்திகசத் தெனவே
 மூதுணர்விற் சுமுத்தியிற்றோன் றாதுநன வுற்று
 முத்தியுறு மளவுமுறுங் கடாதிமுத லதுவாம்
 போதுகன விற்றோன்றி யழிவதிடை யதுவாம்
 பொன்றாத பிரமசத்தே யிறுதியதா மன்றே.

The self is *sat, cit, ānanda, nitya* and *pūrṇa*. Yet (during phenomenal existence) these are viewed as the characteristics of the self. These characteristics may be described in their due order thus:

Sat or reality, is three-fold as phenomenal reality, apparent reality and absolute reality. Of these, the reality that pertains to pot, etc., which are not manifested to one when the latter is in a state of swoon or deep sleep, which are manifested in the state of waking and which continue to exist till one secures liberation is known as phenomenal reality. The second one, namely, apparent reality is the one which pertains to objects that appear in dream and which disappear when one comes back to the waking state. The last one, namely, absolute reality is the one which constitutes the essential nature of Brahman but is viewed as its characteristic and which consists in not being subject to destruction at any point of time and which is manifested in the state of deep sleep.

NOTES:

Pot, etc., which are superimposed upon Brahman derive their existence and manifestation from their substratum, that is Brahman. They continue to exist till one attains the knowledge of Brahman and through that liberation. They are removable only by the knowledge of Brahman. In this sense, they are characterised as phenomenally real or *vyāvahārika-satya*. Dream objects, however, are located in the consciousness or Brahman that transcends the mind (See *SLS.*, p.256). They do not persist till one attains the knowledge of Brahman and they are removed by a knowledge other than the knowledge of Brahman. In this sense, they are termed apparently real or *prātibhāsika-satya*. Brahman is absolutely real as it is not subject to destruction. And during the realm of phenomenal existence, Brahman is viewed as *having* absolute reality.

Four-Fold Classification of Cit and Eight-Fold Classification of Ānanda:*

(33)

சீவனொ ட்சன்கூ டத்தன்பிரம மென்னச்
 சித்துநான் காங்குடநீர் கதுவுறும்வெண் மீன்வான்
 றூவுபனி நீர்விம்ப வனுமிதா காசஞ்
 சொல்கடா வச்சின்னா காசமொடு மாவான்
 மேவுமிவை யவற்றினுக்குத் திட்டாந்த முறையாம்
 விடயமொடு பிரமம்வா சனைமுக்கி யம்பின்
 னேவுநிச மான்மாவோ டத்துவிதம் வித்தை
 யெனுமிவற்றின் பெயராலென் வகைப்படுமாநந்தம்.

Cit is admitted to be four-fold as *jīva*, *Īsvara*, *kūṭastha* and Brahman on the analogy of the four-fold classification of the all-pervasive space into:

- (i) the reflection of space together with bright stars in water present in (the space conditioned by) pot;
- (ii) the reflection of space in the watery parts of the clouds that is to be known through inference;
- (iii) the space conditioned by pot; and,
- (iv) the space that transcends the delimiting factor-pot.¹

Ānanda is eight-fold as:

1. *viṣayānanda*;
2. *brahmānanda*;
3. *vāsanānanda*;
4. *mukhyānanda*;
5. *nijānanda*;
6. *ātmānanda*;

7. *advaitānanda*; and,
8. *vidyānanda*.²

NOTES:

1. Cf: *kūṭastho brahmajīveśau ityevam cicchaturvidhā ghaṭākāśa-mahākāśau jalākāśābhrakhe yathā. PD., 6-1844.*
2. See the following verses for details.

Description of Six kinds of Ānanda:

(34)

மாதுமுதல் விடயவூதியங்கடமிற் றோன்றி
 வரல்விடய வானந்தங் கண்படையிற் றோன்ற
 லோதுபிர மாநந்தந் துயிர்றெளிவிற் றோற்ற
 முடையதுதான் வாசனா நந்தங்கே டுளவா
 மாதலுமின் னொதுமன்மதி தோன்றுதன்முக் கியமா
 மாநந்த மனோலயயோ கத்தினில்வந் துதித்த
 லேதமறு நிசாநந்தம் பிரியவிட யத்து
 ளியான்பிரிய னென்னத்தோன் றுதலான்மா நந்தம்.

The reflection of the bliss-element of Brahman in the mental state that arises from the contact of sense-organs with pleasant objects such as the beloved one and the like is known as *viṣayānanda*.¹ The manifestation of bliss in deep sleep state is known as *Brahmānanda*.² *Vāsanānanda* is the impression of the bliss of Brahman which is experienced in deep sleep and which continues for a short time after one comes back to the waking state.³ The bliss experienced in the state of detachment is known as *mukhyānanda*.⁴ The bliss that is manifested when one's mind does not undergo any modification owing to the continued

practice of meditation is known as *nijānanda*.⁵

Love toward son and others who are agreeable and with whom one has identified oneself (and also love toward one's self) constitute *Ātmānanda*.⁶

NOTES:

1. Cf: *vṛttiṣu etāsu sarvāsu brahmaṇaḥ citṣvabhāvātā pratibimbati śāntāsu sukhaṁ ca pratibimbati PD., 15-5.*
2. Cf: *tacchramasya apanutyartham jīvo dhāvet parātmani tena aikyaṁ prāpya tatradyah brahmānandaḥ svayaṁ bhavet. Ibid., 11-45.*
3. Cf: *kañcitkālāṁ prabuddhasya brahmānandasya vāsanā anugacchet yataḥ tūṣṇīm āste nirviṣayaḥ sukhī Ibid., 11-74.*
4. Cf: *na kāpi cintā me asti adya sukhamāse iti bruvan audāsīnye nijānandabhāvaṁ vakti akhilo janaḥ Ibid., 11-95.*
5. Cf: *yāvadyāvadahamkāraḥ vismṛto 'bhyāsayogataḥ tāvat-tāvat-sūkṣmadṛṣṭeḥ nijānando' numīyate Ibid., 11-98.*

Nijānanda and *mukhyānanda* are treated as one by Śrī Vidyāranya.

6. Self is three-fold as figurative, illusory and primary. In the case of son and others there is the identification of one's self in the form 'mine'. Here the difference between one's self and the son and others is evident. Hence son and others come under the category of figurative self (*gaunātmā*) (See *PD.*, 12-40)

In the case of physical body, one has the identification in the form 'I'. Here the distinction

between the body and one's self is not evident. Hence the physical body comes under the category of illusory self (*mithyātmā*).

(See *PD.*, 12-41)

The desire in the form 'May I never perish, may I ever exist' is noticed in every being. Here love for one's self is evident. And one's self is primary (*mukhyātmā*).

(See *PD.*, 12-42)

All objects are desired for the sake of one's self which is the primary self.

(See *PD.*, 12-30)

Infinite love is always noticed in the case of the self which is primary; and, in the case of the figurative self and the illusory self there is love which, however, is not infinite.

Cf: *tatra tatrocite prītirātmānyevātiśāyini anātmani tu taccheṣe prītiranyatra nobhayam PD.*, 12-50

Description of the remaining two kinds of *Ānanda* and *Abhāva*:

(35)

விரியுமுல கனைத்தும்பொய் மெய்ம்மைதா னென்னும்
 விவேகத்திற் றோன்றுவதே யத்துவிதானந்த
 மரியமறை முடிவாகும் வாக்கியஞா னத்தா
 லாதலது வித்தையா நந்தமென வறிக
 வுரியனமுன் னின்மையொடு பின்னிண்மை யன்றி
 யொன்றினிலொன் றின்மை யென்று மின்மையெனநான்காந்
 திரியும்பா வங்களிவை நித்தியத்துட் புகாத
 திறத்தனவாம் புரணத்து முறாதனமூன்றாகும்.

Advaitānanda is the bliss-element that is manifested when there is the discriminating knowledge that the entire world projected by *māyā* is non-real and Brahman alone is real.¹ *Vidyānanda* is the mental state which arises from the major-texts of the *Upaniṣad*-s and which is inspired by the reflection of Brahman in it.²

Abhāva or non-existence is four-fold as antecedent non-existence (*prāgabhāva*), annihilative non-existence (*dhvaṁsa*), mutual non-existence (*anyonyābhāva*) and absolute non-existence (*atyantābhāva*). All these four are exclusive of one another. And none of these is applicable in the case of Brahman which, therefore, is *nitya* or eternal.³ Pervasiveness or *pūrṇatva* consists in freedom from limitation which is three-fold.⁴

NOTES:

1. Cf: *advaitānanda eva syāt jaganmithyātva-cintayā*, *PD.*, 13-105

2. Like the bliss arising from the contact of the mind with external objects, the bliss arising from the knowledge of Brahman is a modification of the intellect.

viṣayānandavato vidyānandaḥ dhīṛttirūpakaḥ. *Ibid.*, 14-2.

The bliss arising from the knowledge of Brahman has four aspects; and, they are: absence of sorrow, fulfillment of all desires, the feeling of exalted or ecstatic felicity in the form 'There is effective accomplishment of what all should be accompli-

shed', and, the pleasurable satisfaction 'The duties that ought to be carried out have been performed'.

Cf: *duḥkhābhāvaśca kāmāptiḥ kṛtakṛtyo 'hamityasau prāptaprāpyo' hamityeva cāturvidhyamudāhṛtam. Ibid., 14-3.*

3. Brahman is identical with Ātman which is referred to as *kūṭastha*. Brahman-Ātman cannot be rejected as the one who rejects it is of the nature of Brahman-Ātman. Śrī Śaṅkara in his commentary on the aphorism *tattu samanvayāt* (1.1.4) states:

ya eva nirākartā tasyaivātmatvāt.

When viewed in this light none of the four kinds of non-existence would be applicable in the case of Brahman. If it were held that Brahman is subject to antecedent non-existence and annihilative non-existence, then at the time of both these kinds of non-existence, Brahman - the comprehending principle must be held to be non-existent. As a result one could not have the cognition of the antecedent non-existence or annihilative non-existence of Brahman. To obviate this difficulty if it were held that Brahman exists, then there is no question of the existence of its antecedent non-existence or annihilative non-existence.

grāhyakāle grāhakāsattvāt grāhakasattve grāhyābhāvāt.... na tasya dhvamsaprāgabhāvau (SB., pp.126-127)

Since Brahman-Ātman is the substratal principle of the entire world, there is the manifestation of every object of the world as identical with Brahman in the form *san ghaṭaḥ*, etc. Since Brahman pervades every object of the world thus, there cannot be the annihilative non-existence of Brahman.

*sadrūpasyātmanah sarvatrānugamācca nātyantā-
bhāvasambhavaḥ, (SB., p.127)*

Mutual non-existence is absence of an object in another entity through the relation of identity.

*tādātmyena abhāvaḥ - tādātmyābhāvaḥ bheda
itivyāvat, (NR., p.128)*

Every object of the world, being indeterminable, is manifested only by being identical with its substratum, namely, *sat* which is Brahman. Hence there is no possibility of absence of any object in Brahman through the relation of identity. It comes to this that we cannot say that there is mutual non-existence between Brahman and another object.

*dvaitasya mithyātvena adhiṣṭhānasattādātmyā-pan-
natayaiva siddhatvāt.... tattādātmyābhā-vānupa-
patteḥ. (SB., pp.127-132)*

It is the absence of every one of the four kinds of non-existence in Brahman that suggests the eternal nature of Brahman.

4. See next verse.

Three kinds of Limitations (Pariccheda):

(36)

உரைத்தவைதா மியாவையெனி னொருகாலத் துண்டின்
 றொருகாலத் தெனுங்கால பரிச்சேதமுடனே
 தெரித்தவொரு தேயத்துண் டொருதேயத் திலையென்
 றேயபரிச் சேதமுமொன் றாமாகா தென்னுங்
 கருத்தில்வரு வத்துபரிச் சேதமுமா மென்னக்
 கருதிடுக வினிச்சித்தின் விரிவாகு மெனமுன்
 விரித்திடுமச் சீவாதி கட்டுநா மாதி
 விவகார கற்பனையீண் டெடுத்துமொழி குதுமால்.

The three kinds of limitations referred to are: limitation by time, limitation by space and limitation by object.¹ Limitation by time consists in an object being existent at one point of time and non-existent at another point of time. Limitation by space consists in an object being present at one place and not present at another place. And, limitation by objects consists in an object being existent in its own form and not existent in the form of another object. Understand these distinctions well.

Hereafter, we shall explain the names and forms attributed to the four kinds of *cit* referred to earlier.²

NOTES:

1. An object is considered to be limited by time when it is the counter-positive of annihilative non-existence. It is considered to be limited by space if it is the counter-positive of absolute non-existence. And, it is considered to be limited by objects if it is the counter-positive of mutual non-existence. We have said that Brahman cannot be subject to annihilative non-existence, absolute non-existence and mutual non-existence. (See Note No.3., on the previous verse). It is evident from this that Brahman cannot be the counter-positive of any one of the three kinds of non-existence mentioned above. It is the absence of these three kinds of limitations that suggests the all-pervasive nature of Brahman.
2. See Verse 33.

Three Individual Forms of Brahman as *Viśva*, *Taijasa* and *Prājña* and the Designations of *Viśva*:

(37)

சாற்றரிய சீவபே தங்கண்முறை விசுவன்
 றைசதன்பின் பிராஞ்ஞெனைப் பகர்ந்திடுவ ரவருள்
 வேற்றுமைசெய் தூலவுடல் வியட்டியபி மானி
 விவகாதி கன்புத்தி கதுவுறுசை தன்யன்
 மாற்றரிய சிதாபாசன் விட்சேப ரூபன்
 வருபிரமாத் திருநுவல்கத் திருவொடுபோத் திருவே
 தோற்றியிடும் விஞ்ஞான மயன்குடும்பி சாரீரி
 தொம்பதமுக் கியன்முதலா யினவிசுவ னாமம்.

Wise men affirm that *viśva*, *taijasa* and *prājña* are the three complex phases of *jīva* in accordance with its relation to waking state, dream state and deep sleep state respectively. Of these three, the designations of *viśva* are:

- a) one having conceit in the individual gross body;
- b) empirical self;
- c) the reflection of consciousness in mind;
- d) the reflection of *kūṭastha*;
- e) the transmigratory soul;
- f) knower;
- g) agent of actions;
- h) experient of the results of actions;
- i) one identified with the sheath of self-consciousness¹ (and, therefore, an agent);
- j) one who possesses the gross body; and,
- k) one who is the primary sense of the term *tvam*.

NOTES:

The Advaitin admits three kinds of bodies - subtle, gross and the causal respectively termed *sūkṣmaśarīra*, *sthūlaśarīra* and *kāraṇaśarīra*. The last one is *ajñāna* or *avidyā* itself into which the other two lapse in the state of deep sleep. Liberation means the dissolution of the third also.

According to our author, the reflection of *kūṭastha* - which is the consciousness conditioned by *avidyā*, the subtle and the gross body - in mind which is the predominant factor of the subtle body is *jīva* or the empirical self. In the state of waking, it is associated with *avidyā*, the subtle body and the gross body. It is known as *viśva*. In the state of dream, it is associated with *avidyā* and the subtle body alone. It is then termed *taijasa*. In the state of deep sleep, it is associated with *avidyā* and the latent form of mind. It is termed *prājña*.

In the present verse, our author has listed the several names by which the empirical self in the state of waking is referred to.

1. *Manas* is that mode of the internal organ which stands for desire and doubt. *Buddhi* is that mode of the internal organ which stands for certitude.

The *buddhi* along with the senses of knowledge constitutes the sheath of self-consciousness. It is what is termed the empirical soul which migrates from this world to the other fancying itself as the agent and the enjoyer, as happy or miserable and so forth.

See *Vedānta-Sāra*, p.5.

Designations of *Taijasa* and *Prājña*:

(38)

பெற்றவொரு சூக்குமமெய் வியட்டியபி மானி
 பிராதிபா திகசீவன் சொப்பனகற் பிதனே
 மற்றிவைதா முதலாய சைதன்றன் பெயரால்
 வழங்குறுவ காரணமெய் வியட்டியபி மானி

யுற்றவிரு மவித்தையோ பாதிகன்கா ரியமா
 முபாதிகனென் பனமுதலாம் பிராஞ்ஞனா மங்கள்
 பற்றிவரு சீவான்மா வந்தரான் மாமேற்
 பரமான்ம வெனப்படுமான் மாவிதமூன் றாகும்.

The empirical self which has conceit in the individual subtle body is known as *taijasa* and is referred to by such names as apparently real *jīva*¹ and as one fancied in dream.

The empirical self which is associated with the causal body is known as *prājñā* and is referred to by such names as one which has as its limiting adjuncts *avidyā* and the latent form of mind.

There is thus a three-fold classification of the ultimate reality as: the supreme self, the indwelling self and the empirical self.²

NOTES:

1. *Jīva* is called apparently real as it has conceit in the body projected in the dream state.
2. See the following verse.

Jīva, Sākṣicaitanya and Brahman:

(39)

காய்ந்துள விரும்பு போலுடம் பாதி
 கலந்துறு குடும்பமென வழக்கிற்
 சார்ந்துளன் சீவான் மாவெனப் படுவான்
 றாமரை யிலையினீர் போலத்
 தோய்ந்துள குடும்பப் பெருவிவ காரந்
 தோய்வில னந்தரான் மாவாம்
 போந்துல கிற்குப் பரிதிபோற் சான்றாய்ப்
 பொருந்தினோன் றான்பர மான்மா.

Of these three, the empirical self is the one which experiences phenomenal existence by identifying itself with the gross body, etc., like fire and an iron ball. The indwelling spirit is the one which is *in* the realm of phenomenal existence but not *of* it, like water in a lotus-leaf.¹ The self which remains as the witness of the functions of the entire world by manifesting the latter like the sun, the world of objects, is the supreme one.²

NOTES:

1. This is *kūṭastha* which is the witness-self.
2. Brahman - the pure consciousness is the witness of *māyā* and its projection - the world. And, the reflection of Brahman in *māyā* is God - the source of the creation, sustentation and the dissolution of the world.

Jīva - The blend of *kūṭastha* and Mind:

(40)

நீர்விழுந் தொருவெங் கதிர்தடு மாறி
 நின்றதென் றுரைப்பது போலுங்
 கார்விரைந் தோடவோடுகின் றதுதண்
 கலைமதி யென்பது போலு
 மோர்வருந் திரிவில் போதவான் மாவிற்
 குடன்முத லாகிய வுபாதிப்
 பேர்பெறுஞ் சீவபாவனை யுலகப்
 வெருவிவ காரமென் றறியே.

When the radiant sun is reflected in water that moves from side to side, up and down and forwards and backwards, there is the verbal usage that the sun undergoes shaking motion. And, when the clouds move

fast, there is the usage that the moon having cool rays moves about. In the same way, there is the false notion of *jīva* and the corresponding expression of 'I' and 'mine' in the pure consciousness owing to the latter's association with different limiting adjuncts such as the physical body, etc. The expressions of 'I' and 'mine' are well-known in ordinary experience.

NOTES:

The pure consciousness conditioned by *avidyā*, the gross and the subtle body is the *kūṭastha-caitanya*. When the latter gets itself reflected in mind and through it when it gets itself associated with the gross and the subtle body there is derived the notion of *jīva* or the empirical self.

It must be noted here that the primary sense of the term *tvam* in *tat tvam asi* is *jīva* or the empirical self and the secondary sense is the *kūṭastha*.

Three Cosmic Forms of Brahman as *Virāt*, *Hiraṇyagarbha* and *Īśvara*:

(41)

அருவிராட் புருட னிரணிய கருப்ப
 னந்தரி யாமியென் நீசன்
 றிரிவித மவருட் டீலவா கத்துச்
 சமட்டியா கியவபி மானி
 விரிவுறும் வைசுவா னரெனன் முதலாம்
 விராட்புரு டன்பெய ராகு
 மருவுறு மிலிங்க மெனுமுடற்சமட்டி
 மாயிமாப் பிராணனே யன்றி.

Brahman is three-fold as *Virāt*, *Hiraṇyagarbha* and God who is immanent in all beings. Of these, that

aspect of Brahman which is delimited by the aggregate of the gross bodies is referred to by the terms *virāt* and *vaiśvānara*. That aspect of Brahman which is consciousness delimited by the aggregate of the subtle bodies is termed great *prāṇa* (because of its power of acting).

NOTES:

See the following verse.

(42)

சூத்திரான் மகனென் பெயர்முத லாகச்
 சொற்றன ரிரணிய கருப்பற்
 கேத்துகா ரணமா முடம்புறு சமட்டி
 யெனுமபி மாயின் வியத்தன்
 வாய்த்தகா ரணமா முபாதிகனநந்த
 மயன்பர தேவதை பரம
 னாத்ததற் பதமுக் கியார்த்தனென் பெயர்மு
 னந்தரி யாமிபெற் றிடுமே.

(Further) it is termed *sūtrātman* (because it runs through all) and *Hiranyagarbha* (because of its power of knowing and desiring). That aspect of Brahman which is consciousness associated with the collective *ajñāna* described as the causal body is *Īśvara* or God. It is termed unmanifest and as one having causal body as His limiting adjunct. It is also termed the all-pervasive one, the Supreme Being, the transcendent one and the primary sense of the term *tat* (in the text *tat tvam asi*).

Explanation of the Four-Fold cosmic-form of Pure Consciousness by Illustration:

(43)

சித்திரப் படமோர் பொருளொடுங் கடாத்
 திகழ்வினிறு நவுதமே யெனவு
 நெய்த்தகூழ் வருடக் கடிதமே யெனவு
 நீனிறத் திலாஞ்சனை யெனவும்
 பத்தியோ வியஞ்சேர்ந் திரஞ்சித மெனவும்
 படுதல்போற் பிரமமு மாயை
 வைத்தகா ரியங்கள் கடந்துறு நிலையில்
 வயங்குஞ்சித் தெனும் பெயர் புனைந்தே.

A cloth prior to its being worked out artistically is naturally white; by the application of starch it becomes stiffened, by the application of what is of the nature of ink the outlines are drawn; and, by the application of colours it is coloured. In the same way, Brahman devoid of *māyā* and the adjuncts produced by it is pure and is termed *cit*.¹

NOTES:

1. Cf: *yathā dhautāḥ ghaṭṭitaśca lāñchito rañjitaḥ paṭaḥ cidantaryāmī sūtrātmā virāṭ ātmā tatheryate. PD., 6-2.*
2. *svataḥ śubhro atra dhautāḥ syāt ghaṭṭito 'nnavilepanāt maṣyākaraiḥ lāñchitaḥ syāt rañjito varṇapūraṇāt. Ibid., 6-3.*
 See the following verse.

(44)

அகிலகா ரணமா மாயையை மருவி
 யந்தரி யாமையாய் மாயை
 சகலகா ரியமாஞ் சூக்கும வுடம்பு
 சார்ந்துபொன் கருப்பனென் றாகி
 விகலமி றூல வுடம்பினை மேவி
 விராட்டென நிற்குமென் றறிவாய்
 திகழுறு பிரமஞ் சித்திரப் படமேற்
 சித்திர மியாதென வினவில்.

Brahman as conditioned by *māyā* - the cause of the entire world is known as God - the indwelling self. As conditioned by the collective subtle body (the product of non-quintuplicated elements), it is termed *Hiranyagarbha*. And, as conditioned by the collective gross body - (the product of the quintuplicated elements), it is designated as *Virāt*.¹

It may be asked if Brahman which manifests of its own accord is in the position of the artistically worked out cloth, what is it that remains in the position of a picture? (This is answered in the next verse).

NOTES:

Cf: *svataḥ cit antaryāmī tu māyāvī sūkṣmasrṣṭitaḥ sūtrātmā sthūlasrṣṭyaiva virāṭ ityucyate paraḥ. PD., 6-4.*

(45)

விரிஞ்சனே முதலாஞ் சேதன மோடு
 வெற்பெழு வாயசே தனமாய்ப்
 பரந்துள வுலகஞ் சித்திர மென்பர்
 பரம்பொரு ளாமொரு பிரமத்

திருஞ்சடா சடமா முலகது தோற்ற
 மெவ்வண மெனிற்படந் தன்னில்
 வரைந்தபன் னிறமாய்க் குளிர்முதன் மாற்ற
 வல்லன வலதுகிற் போலி.

Wise men declare that the entire world consisting of Brahmā and other sentient beings and also Mount Meru and other insentient beings is the picture (presented in Brahman).¹

If it is asked as to how could there be the appearance of the world consisting of objects possessing disparate characteristics of sentience and insentience, it is said that just as for the men painted in the picture there are delineated likenesses of clothes, which are of a nature like to that of the cloth that supports the picture and which are not efficacious in removing cold, and just as mountain, etc., are not painted in the picture as dressed in clothes, in the same way, the souls are similar to their substratum - Brahman while the insentient world is not.²

NOTES:

1. Cf: *brahmādyāḥ stambaparyantāḥ prāṇino'tra jaḍā api uttamādhamabhāvena vartante paṭacitravat. PD., 6-5.*
2. Cf: i. *vastrābhāsasthitān varṇān yadvadādhāravastragān vadantyajñāḥ jīvasamsāram cidgatam viduḥ. Ibid., 6-8.*
 ii. *citrasthaparvatādīnām vastrābhāso na likhyate sṛtisthamṛttikādīnām cidābhāsastathā na hi. Ibid., 6-9.*

(46)

ஓர்வடிவாகிக் குளிர்முதன் மாற்று
 முண்மையாஞ் சித்திரப் படம்போன்
 றார்வுறழ் வெழுதுங் கிரி முதலாய
 வதனொடொப் புறுகிலா வா போற்
 றேர்வரும் பிரமத் தெழுந்தபற் பலவாஞ்
 சீவர்கள் சித்தொடொப் பாகா
 பார்முத லொவ்வாச் சடங்களா தலினாற்
 பரத்திலாஞ் சடாசட வுலகம்.

The cloth that supports the picture is real and is efficacious in removing cold. When one analyses as to what are similar to the cloth that supports the picture, the clothes that are painted as being worn by men are so. Mountain, etc., which are painted in the cloth are not similar to the latter. In the same way, the souls that appear in Brahman are similar to the latter; while the insentient objects beginning with earth, etc., that appear in Brahman are not similar to the latter. Thus there is the appearance of the world consisting of sentient and insentient objects in Brahman.

NOTES:

See Notes on vv 44 and 45.

The Attributes and Functions of God:

(47)

இத்திறத் தீசன் முக்கிய குணங்க
 ளெலாமறி தன்முத லனவாங்
 கத்திருத் துவமோ டகத்திருத் துவம்பி
 னந்நிதா கருத்திருத் துவமே.

யத்தன் மெய்ப் பிரபுத் துவவலி யாக்க
 லளித்தல்போக் குதல்சம னந்தா
 னெய்த்திட லகற்று மனுப்பிர வேச
 மென்பன வீசனைந் தொழிலே.

God of such nature has the following lordly qualities: (a) omniscience, etc.;¹ (b) agency (in respect of the creation, etc., of the world); (c) non-agency; and (d) the power to project a thing as something else. His five-functions are: (a) creation, (b) sustentation, (c) destruction of the world, (d) concealing the true nature of *jīva*, and (e) bestowing grace.

NOTES:

Omniscience consists in the modification of *māyā* or *māyā-vṛtti* inspired by the reflection of consciousness in it. God is a complex of consciousness and *māyā*; and being the substratum of the *vṛtti* of *māyā* inspired by the reflection of consciousness in it, He is viewed as omniscient. His other qualities are: 1) supreme lordship as He is above all; 2) Universal control; 3) immanence in every being; 4) the state of being the substratum of every being; and, 5) omnipotence.

Agency of God in respect of the world consists in His having knowledge of the merits and demerits of every soul for whose benefit the world is to be created and having desire to act and having volition which are necessary for the production of the effect. This feature of agency too is only adventitious as it is presented by *māyā*. (See verse 50, of the present text). His true nature which is pure consciousness is free from agency in respect of any factor whatsoever. God is the efficient cause in presenting something in a different manner. This is *anyathākartṛtva*.

God who is a complex of consciousness and *māyā* is viewed to be three-fold as Brahmā, Viṣṇu and Śiva or Rudra in

accordance with the preponderance of the *rajo-guṇa*, the *sattva-guṇa* and the *tamo-guṇa* which are the strands of *māyā* (See verse 50 of the present text).

He creates the world by remaining in the form of Brahmā, protects it by remaining in the form of Viṣṇu and destroys it by remaining in the form of Rudra. He further conceals the true nature of the soul which is Brahman from the soul in accordance with the merits and demerits of the latter. This function of God is known as *tirobhāva*. He bestows grace upon the souls enabling them to cross over the ocean of transmigration.

The Process of effecting the Various Functions:

(48)

நீங்கிய விகாரப் பிரமமா மீச
 னிகழ்த்துமோ தொழில்பல வென்னிற்
 பூங்கதி ரிச்சை யின்றியே வாரி
 பொழிமழைக் கதிரினாற் பொழிய
 வாங்கதி னிழலாய்ப் பொருந்தியந் நிழலை
 யலர்முகி லான்மறைத் தளித்துத்
 தூங்கிம கரத்தால் வெங்கதிரானீர்
 தொலைத்ததைத் தன்னொடாக் குதல்போல்.

(49)

போற்றிறை மாயா கத்தியோ டொன்றிப்
 பொலிந்தசிற் பிரதான மதனாற்
 சாற்றரு நிமித்த காரண னாகித்
 தகுசடப் பிரதான மதனா
 லாற்றுபா தான காரண னெனநின்
 றாக்கிய புத்திய திகளிற்
 நோற்றுபு சீவ ரூபமாய் வினையாற்
 சொற்றபோத் திருவென நின்றே.

(50)

நியமசத் தியினாற் போகபோத் திருவை
 நியமஞ்செய் துருத்திர புகூவான்
 மயமுறு மாயா காரியஞ் சிதைத்து
 வந்தரு ளாரிய புருவா
 லயர்வுறு சீவன் றன்னையே தன்னோ
 டயிக்கமாக் குவனென வறிக
 புயர்வுறு சமட்டி வியட்டியென் பனவா
 லுயிரிறை கட்டுணும் பேதம்.

(48-50)

If it is asked as to whether God whose true nature is pure consciousness, that is, Brahman could carry out the various functions (specified above), it is answered thus: just as the radiant sun, in an effortless manner absorbs the water from the ocean and showers it in the form of rain through its rays in the rainy season, gets itself reflected in the water, veils its reflected image by the expansive clouds, protects it by the rainless clouds in dewy season, dries up the water by its hot rays in the summer season and thereby absorbs its reflected image in itself (in the same way),

(49)

Consciousness which is fit to be realized undergoes reflection in mind, etc., and is distinctly manifested therein as the soul who is well-designated as an experient of the results of (past) merits and demerits. Mind, etc., are projected by God who in association with *māyā* is viewed as their efficient cause - the characteristic which cannot be directly attributed to

Him - owing to the preponderance of the sentient element reflected in *māyā* - His limiting adjunct and as their material cause owing to the preponderance of the insentient element of *māyā*.

NOTES:

God is only the complex of pure-consciousness and *māyā*. The modifications of *māyā* known as *māyā-vṛtti* that are inspired by the reflection of consciousness in them are known as all-comprehending knowledge, desire and volition that are necessary for the projection of the world. God or more strictly the consciousness-element in Him becomes the substratum of the all-comprehending knowledge, desire and volition. In this sense, God as the complex whole is viewed as the efficient cause. He is viewed as the material cause too in the sense that the consciousness-element in Him is the substratum of *māyā* which is inert and whose transformation is the world. This is the import of the present verse.

(50)

Clearly understand this that God by His power of universal control, protects the souls - the experiencers of the results of their actions - in accordance with their past merits and demerits. And, by remaining in the form of Rudra, He destroys the world of objects which is illusory. Further, appearing in the form of a preceptor, He absorbs within Himself, the soul that is afflicted (by the evils of transmigration).¹

There is difference (as it were) between God and soul in view of the cosmic and the individual form possessed by the two respectively.

NOTES:

1. Brahman - the pure consciousness when associated with *māyā* is God and is similar to the sun. *Māyā* is comparable to the rays in the rainy season. The reflected image of the sun is similar to the reflected image of Brahman associated with *māyā* in mind, etc. The rainless clouds in the dewy season that afford protection to the reflected image of the sun, the hot rays that absorb the water in the summer season, the clouds that conceal the reflected image of the sun in water, and the absorption of the reflected image of the sun in the sun which is the original are presented here to illustrate respectively the protection of the souls, destruction of *māyā* concealment of the true nature of the souls and bestowal of grace by God, that is Pure Consciousness associated with *Māyā*.

The Cosmic and the Individual form of Brahman - The Acosmic Principle:

(51)

மிகுமரப் பன்மை தண்டலை யெனல்போன்
 மிகுமுயி ரெலாமுநா னெனுமோர்
 தகுமபி மான மிறை சமட் டியதாந்
 தனித்தனி மரப்பெயர் கொளல் போற்
 பகுமுட றோறும் வெறுவே றாகப்
 படுமபிமானமோர்ந் துரைப்பிற்
 றொகுமுயில் வியட்டி யுருவமென் றாமேற்
 றொம்பத விலக்கிய முரைப்பாம்.

Trees when viewed collectively are spoken of as one, namely, forest. In the same way, the individual gross bodies, subtle bodies and *ajñāna*-s and the souls

conditioned by these three when viewed collectively form an aggregate and Brahman (which is acosmic and which is associated with *māyā*, when it has the sense of self in this becomes cosmic. And the personal form of Brahman associated with *māyā* consists in its having the sense of self in different bodies when they are viewed severally. Hereafter we shall set forth the secondary sense of the term *tvam*.

NOTES:

The cosmic and the individual form of Brahman respectively constitutes the primary sense of the terms *tat* and *tvam*.

The Ten Synonymous words that refer to the *Kūṭastha* - The Secondary Sense of the term *Tvam*:

(52)

சீவனொன் றிடுமூ வகைய திட்டான
 சேதன னந்தரியாமி
 யாவலி னனுசந் தாத்திரு சுயஞ்சத்
 தார்த்தனோ டவிச்சின்ன சீவன்
 றாவரும் பார மார்த்திகன் றுரியன்
 சான்றினன் பிரத்தியகான் மாவா
 மேவமி றொம்ப தத்திலக் கியார்த்த
 னென்பகூ டத்தனா மங்கள்.

The synonymous words by which *kūṭastha* is referred to are:

- 1) the consciousness that exists as the substrate of the three congruous forms of the soul - from *visva* to *prājña*;
- 2) the indwelling self;

- 3) the onlooker without any intention of attachment;
- 4) Self-existent principle;
- 5) conditioned self;
- 6) absolutely real *jīva* that is not capable of being grasped (by any factor);
- 7) the fourth one;
- 8) the witness (of the soul, the mind and its functions);
- 9) the innermost self;
- 10) the secondary sense of the term *tvam* (in the text *tat tvam asi*) which is free from any defect.

NOTES:

The Six Synonymous words that refer to Brahman -
The Secondary Sense of the term *Tat*:

(53)

ஈசனொன் றிடுமூ வகை யதிட்டான
 னியம்பரு மொருபரப் பிரமம்
 பாசமில் பரதத் துவம்பர மான்மாப்
 படியிலா விசுத்தசித் தன்றிப்
 பேசுதற் பதலக் கியார்த்தனென் பனமுற்
 பெறும்பரி யாயநா மங்க
 டேசுறு பிரமந் தனக்கென வுரைப்பர்
 திருந்துநா றெரிதரும் புலவர்.

Wise men who are proficient in Vedāntic texts that are blemishless state that the synonymous words that refer to Brahman - the self-luminous principle which is the secondary sense of the term *tat* that occurs in (the

text *tat tvam asi* appearing in) the final portion of the *Veda*; are:

- 1) Congruous forms - from *Virāt* to *Īśvara* which are related to pure consciousness;
- 2) the indescribable and the incomparable supreme Brahman;
- 3) the one that transcends the influence of bondage;
- 4) the supreme reality;
- 5) the supreme self; and,
- 6) pure consciousness unattached to any quality.

NOTES:

God, Soul and the World - Seeming Diversifications of Brahman:

(54)

வடிவொடு பெயராற் குடமுத லாக
 மண்பல வகைப்படு மதுபோற்
 கடுபசும் பொன்னே செய்கையாற் பலவாஞ்
 சுடரிழை யுருவுகொள் வதுபோற்
 படியறுஞ் சித்தே முன்சொல்சீ வாதி
 பலவுமா மெனமுத லாக
 விடலரு மறிஞர் நூல்பல திருக்கு.

It is only a lump of clay that acquires different names in accordance with different configurations it undergoes. It is only pure gold that undergoes change in the form of ornaments by the causal operation of the goldsmith. In the same way, it is only Brahman which transcends all qualities that appears as manifest in the

form of God, soul and the world. A clear understanding of the nature of Brahman as distinct from the forms of God, soul and the world is stated to be DRGVIVEKA in the basic texts composed by wise men - the association with whom is spiritually elevating and hence should not be dispensed with.

(To be continued)



VĀCASPATIMIŚRA*

By Svami Anantanandendra Sarasvati

In the history of Advaita literature, Vācaspatimiśra stands out as a prominent figure. He is well-known as the author of the commentary—*Bhāmatī* on Śrī Śaṅkara's *bhāṣya* on the *Brahma-sūtra*. In the concluding verses of the *Bhāmatī*, Vācaspati enumerates his other works. And, they are as follows: the *Nyāyakaṇikā* (a commentary on Maṇḍana's *Vidhiviveka*), the *Brahmatattvasamīkṣā* (a commentary on Maṇḍana's *Brahmasiddhi*), the *Tattvabindu* (a discussion of language in its relation to meaning), the *Nyāyavārtikatātparyāṭikā* (a commentary on Udyotakara's *Nyāyavārtika*), the *Nyāyasūcīnibandha* (perhaps written as a supplement to the *Tātparyāṭikā*), the *Sāṅkhyatattva-kaumudī* (a commentary on Īśvarakṛṣṇa's *Sāṅkhya-kārikā*), the *Tattvavaiśārādī* (a commentary on Vyāsa's *Yogabhāṣya*), and the *Bhāmatī* (a commentary on Śaṅkara's *Śārīrakamīmāṃsā sābhāṣya*). All the works have been published with the exception of the *Brahmatattvasamīkṣā*.

The *Bhāmatī* itself has been commented on by other Advaitic writers. Amalānanda (13th Century A.D.) wrote his *Kalpataru* on the *Bhāmatī*. The *Kalpa-*

* Courtesy: Preceptors of Advaita, Samata Books, Chennai, 2003.

taru in turn formed the subject of two commentaries, the *Parimala*, of Appayyadīkṣita (16th Century A.D.) and the *Ābhoga* of Lakshmīnṛsimha (17th Century A.D.). Other commentaries on the *Bhāmatī* are (1) the *Bhāmatīvyākhyā*, or *Rjuprakāśikā* by Akhaṇḍānanda, (2) the *Bhāmatītilaka*, and (3) the *Bhāmatīvilāsa*

Date of Vācaspatimīśra

On the strength of a reference in the *Nyāyasūcīnibandha*, Prof. Das Gupta has come to the conclusion¹ that Vācaspatimīśra must have flourished in the first half of the ninth century A.D.

The name of the *Bhāmatī* is identified with one of the two main streams of Śāṅkara Advaita. The views of Padmapāda as interpreted by Prakāśātman in his *Vivaraṇa* are known as the tenets of the *Vivaraṇaprassthāna* while the views of Vācaspatimīśra are known as the tenets of the *Bhāmatīprasthāna*. We shall now briefly set forth the differences between the two viewpoints.

1. Vācaspatimīśra holds that performance of rituals and other duties relating to one's stage and order of life generate in the mind of the aspirant the desire to know Brahman. While commenting on the section known as *Sarvāpekṣādhikaraṇa* (iii, iv, vi) Vācaspatimīśra states that knowledge of Brahman for its rise requires the performance of rituals which generates in the mind of the aspirant the desire to know Brahman; and the Upaniṣadic text '*vividiṣanti yajñena*' states so.

utpattau jñānasya karmāpekṣā vidyate vividiṣot-pādadvārā, vividiṣanti yajñena iti śruteḥ.

This view is reiterated by him in his commentary on Śaṅkara's *bhāṣya* on the aphorism '*sarvathāpi ca ta evobhayaliṅgam*' (iii, xxxiv).²

Prakāśātman, on the other hand, maintains that the performance of rituals, etc., are responsible for giving rise to the knowledge of Brahman. In his *Vivaraṇa*³ as well as in his work *Śārīrakanyāya-saṅgraha* he affirms this view.

According to both the views, the performance of rituals and other duties belonging to one's class of life must be given up after the rise of the desire to know Brahman. But, while according to Vācaspatimiśra the utility of *karma* ceases with merely giving rise to the desire to know Brahman, according to Prakāśātman the results of the performed deeds are operative till the rise of the knowledge of Brahman. The former view is known as *vividiṣāpakṣa*; and the latter one, as *vedanāpakṣa*.

2. Vācaspatimiśra holds that the mind is the instrument in giving rise to the knowledge of the identity of Ātman and Brahman, while, according to Prakāśātman, the major texts of the Upaniṣads give rise to the knowledge of the identity of Ātman and Brahman.

Vācaspatimiśra states:

'nirvicikitsita-vākyārtha-bhāvanā-paripākaśahitam-antaḥkaraṇam

*tvampadārthasya-aparokshasya
tattadupādhyākāraṇiṣedhena
tatpadārthatām anubhāvayatīti yuktaṃ*¹⁴

Prakāśātman in his *Vivarāṇa* holds⁵ that since Brahman is immediate the Upaniṣadic texts give rise to the immediate knowledge of Brahman. But, owing to the impediments such as *viṣayabhogavāsanā*, *pramāṇā-sambhāvanā*, *prameyāsambhāvanā* and *viparīta-bhāvanā*, the immediate knowledge that has arisen appears to be mediate. When the impediments are removed by the cultivation of virtues like control of intellect, external senses, etc., and by Vedāntic study, reflection, and meditation, the immediate knowledge that has already arisen becomes effective in dispelling *avidyā*. The point that is of great importance here is that the knowledge of Brahman arises from the major texts of the Upaniṣads and not from the mind. Prakāśātman further holds that in the Upaniṣadic text — ‘*tam tu aupaniṣadam puruṣam pṛcchāmi*’—the *taddhita* suffix in the word ‘*aupaniṣadam*’ signifies that *śabda* or the Upaniṣadic text is the means of knowing Brahman.

“‘*tam tu aupaniṣadam*’ *iti taddhitapratyayena brahmāva-gatihetutvam śabdasya darśitamupapannam bhavati*”¹⁶

At the end of his work *Śabdanirṇaya* Prakāśātman affirms this view, and there the following verse occurs:

*viṣayotpannataḥ samvid-aikyādvā’jñānahānataḥ
svatassiddherataḥ śabdādāparokṣyam prajāyate.*

3. Another point of difference between the two schools is in respect of injunction regarding Vedāntic

study, reflection and meditation.

The Vedāntic study is only inquiry into the purport of the Vedānta and its fruit is only the removal of impediment consisting in delusion and doubt as to the import of Vedānta. Reflection is only arguing within oneself as to the validity of the truth learnt and its fruit is only the removal of impediment consisting in delusion as to the validity of the truth. And, meditation is only concentrated and continuous thinking on the truth of the Upaniṣads, and its fruit is only the removal of contrary notions regarding the truth learnt.⁷

That a study of a particular text leads to the ascertainment of the import of the text, and that reflection and meditation lead to the ascertainment of the validity of the truth and to the removal of false notions regarding it are a matter of common experience.

*'anvayavyatirekābhyām ca śravaṇamanananididhyāsanābhyāsasya svagocara sākṣātkāra phalatvena lokasiddhatvāt'.*⁸

No other means is established with reference to these results. Hence Vācaspati holds that an aspirant who knows the relation of words to their senses spontaneously engages himself in the Vedāntic study and then in reflection and meditation. The Upaniṣadic declaration that Ātman should be heard, reflected on, and meditated upon is only a restatement of ordinary experience. And restatement is useful in this that the aspirant could have a strong and irresistible attraction toward Vedāntic study, reflection and meditation.⁹ Vācaspatimiśra concludes that there is no scope for any

injunction at all in respect of Vedāntic study, reflection and meditation.

Vācaspatimiśra comes to this conclusion on the authority of Śri Śāṅkara's text on the *Samanvaya-sūtra*. There Śri Śāṅkara observes: "For what purpose, then, are these texts like 'the self is to be seen, heard,' etc., which have the appearance of injunctions? We say that they are for turning one away from the objects of natural activity."

In all these places, Vācaspatimiśra maintains that there is no injunction at all in respect of Vedāntic study, etc. But in his commentary on some *adhikaraṇas* it seems that he accepts injunction in respect of Vedāntic study, etc. For instance, while commenting on the section known as *Vākyaṅvayādhikaraṇa* (1.4.6), Vācaspatimiśra says: '*ātmaiva draṣṭavyaḥ sākṣātakartavyaḥ, etat sādhanāni ca śravaṇādīni vihitāni śrotavyaḥ ityādinā*' (p. 328).

Further, while commenting on the section known as *Sahakāryantaravidhyadhikaraṇa* (3.4.14) Vācaspatimiśra says:

apūrvatvāt vidhirāstheyāḥ (p. 828).

From this it seems that Vācaspati admits injunction as regards Vedāntic study, etc., which clearly leads to contradiction. His commentator Amalānanda reconciles this apparent contradictory position by pointing out that the statements which appear to have the sense of injunction are merely restatements of what is a matter of ordinary experience. And they are helpful in

this that they give rise in the mind of the aspirant to an irresistible attraction towards Vedāntic study, etc.

Prakāśātman, on the other hand, maintains that there is *niyama-vidhi* in respect of Vedāntic study, etc. In the ninth *varṇaka* of his *Vivarāṇa* (p. 352) he describes the nature of *śravaṇa*, etc. And in the same *varṇaka* he states that the first aphorism of Bādarāyaṇa has full scope only on the acceptance of injunction in respect of *śravaṇa* strengthened by *manana* and *nididhyāsana*.

*manana-nididhyāsanopabṛmhitasya śravaṇasya
samyagdarśanāya vidheyatvam aṅgikṛitya
prathamasūtram pravṛttam.*

This discussion leads us on to the other one, namely, whether Vedāntic study (*śravaṇa*) is principal among the means that give rise to knowledge or meditation (*nididhyāsana*) is principal. Vācaspatimīśra holds that *nididhyāsana* is the principal one and the other two are its auxiliaries.¹⁰

Prakāśātman in his *Vivarāṇa* holds that *śravaṇa* is principal and the other two are its auxiliaries.¹¹

4. In accounting for the nature of *jīva* and *Īśvara*, Vācaspatimīśra differs from Prakāśātman. Advaitins maintain that the difference between *Īśvara* and *jīva* is only adventitious and not real. There, one view is that consciousness is delimited by the adventitious conditions such as *avidyā* and *antaḥkaraṇa*; the other view is that it is reflected in these adventitious conditions. The former theory is known as *avaccheda-vāda*; and the latter is known as *pratibimba-vāda*.

Of these, the *avaccheda-vāda* is advocated by Vācaspatimiśra and the *pratibimba-vāda* is refuted by him. While commenting on the *Adhyāsa-bhāṣya* Vācaspati states that there could not be any reflection of Ātman which is free from any form in the intellect which is also formless. He says that an object having a form could receive the reflection of some other thing that has also a form. Brahman being free from any form cannot have any reflection in the intellect which also is formless. How could there be any reflection of sound, smell, taste, etc?

While commenting on the section known as '*racanānupapatyadhikaraṇa*' (2.2.1), Vācaspatimiśra says:

*avidyopādāna kalpitāvacchedo
jīvaḥ paramātmapraticimbakalpaḥ*’.

In the *Vākyānvayādhikaraṇa* (1.4.6) Vācaspati says:

*avidyopādānam ca yadyapi vidyāsvabhāve paramātmani
na sākṣādasti tathāpi tatpratibimbakalpa jīva-dvāreṇa
parasminnucyate.*

In these passages by the word *pratibimbakalpa* he means that jīva is not a reflection, but may be *likened* to a reflection for purposes of exposition. We may infer from this that *pratibimbavāda* is not acceptable to Vācaspatimiśra. If it were so he could have very well said *tatpratibimba jīva* instead of saying *tatpratibimbakalpa jīva*.

Vācaspati compares¹² the individual soul to the etheric space delimited by jar, pot, etc., Since there

could only be delimitation and not reflection of etheric space in jar, pot, etc., and since Vācaspati compares the individual soul to the etheric space confined in jar, pot, etc., we may take that Vācaspati favours only *avaccheda-vāda*.

Prakāśātman maintains the theory that jīva and Īśvara are only the reflections of consciousness in *avidyā* and the intellect. Etheric space which is formless is reflected in water. Similarly consciousness which is formless could have reflection in *avidyā* and the intellect. Prakāśātman advances the theory that jīva and Īśvara are the reflections, on the authority of the Upaniṣadic texts like —

'rūpam rūpam pratirūpo babhūva,'

'ekadhā bahudhā caiva dṛśyate jalacandravat'

and on the authority of the *Brahma-sūtra*

'ata eva ca upamā sūryakādivat' (3.2.18). In the ninth *varṇaka* he asks: Of what nature is the individual soul? and he answers: Brahman reflected in *avidyā* is the individual soul.¹³ From this it is clear that Prakāśātman favours only *pratibimbavāda*.

5. All Advaitins agree that the content of *avidyā* is pure consciousness. But as regards its locus Vācaspatimiśra holds that jīva is the locus while Prakāśātman maintains that pure consciousness itself is the locus. While commenting on the section *samanvayādhi-karaṇa* (i.i.iv) Vācaspatimiśra observes that *avidyā* has jīva as its locus and it is indeterminable. Brahman, therefore, is always pure.

'nāvidyā brahmāśrayā, kintu jīve, sā tu anīrvacanīyā ityuktam tena nityaśuddham brahma'

The same view is reiterated by him in his commentary on the sections *sarvatraprasid-dhādhikaraṇa* (i, ii, i), *ānumānikādhikaraṇa* (i.iv.i) and *vākyānvayādhikaraṇa* (i.iv, vi).

Prakāśātman in the first *varṇaka* of his *Vivarāṇa* refutes the differentiation between the locus and content of *avidyā* and holds that Brahman itself is the locus and content of *avidyā*.

*na tāvadajñānam āśraya-viśaya-bhedāpekṣam, kintu ekasminneva vastuni āśrayatvam āvaraṇam ceti kṛtyadvayam sampādayati.*¹⁴

6. The next point of difference between the two schools is as regards the plurality of *avidyā*. Vācaspati-miśra admits the plurality of the primal nescience which is indeterminable and positive in nature. *Avidyā* according to him has *jīva* as its locus. Hence *avidyā* is different in the case of each and every individual soul. He observes:

*'na vayam pradhānavad avidyām sarvajīveṣvekām ācakṣāmahe, ena evamupalabhyemahi, kim tu iyam pratijīvam bhidyate'*¹⁵

Prakāśātman, on the other hand, maintains only one nescience indeterminable and positive in nature. He, however, admits manifold aspects of the one nescience which are called *tūlājñāna* and which serve as the material cause of silver, etc., that appear on nacre, etc.

*mūlājñānasyaiva avasthābhedāḥ rajatādyupādānāni śuktikādijñānaiḥ sahādhyāsenā nivartante.*¹⁶

7. The content of the intuitive knowledge, according to *Vivarāṇa*, is Brahman unenveloped by an *upādhi*.¹⁷ Vācaspatimiśra, however, maintains that Brahman enveloped by the mental state (*upahita brahman*) is the content of the intuitive knowledge. While commenting on the section known as *Janmā-dhyadhikarāṇa* (1.1.2.) Amalānanda makes clear the view of Vācaspatimiśra thus: '*vṛttiviśayatvamapi tasyaiva upahitasya, na nirupādheḥ tanna prasmar-tavyam*'.

It should be borne in mind that according to Vācaspati Brahman associated with the mental state is the content of the intuitive knowledge, and Brahman unenveloped by any mental state is self-luminous.

The above are a few important differences between the *Bhāmatī* and the *Vivarāṇa* school. The Advaitic thought after Śaṅkara flowed in these two channels, of course, towards the same goal.

upāyāḥ śikṣamānānām bālānāmupalānāḥ

asatye vartmani sthitvā tataḥ satyam samīhate

Various theories have been set forth in order to understand the truth. Although the theories are not ultimately true, yet they are helpful in realizing the ultimate truth. Just as alphabets are useful in understanding the sounds, though they are less true than sounds being mere lines, the theories that are set forth by Vācaspatimiśra, Prakāśātman and others are helpful in leading the aspirant to liberation, though they are less true than the latter. These theories, though different, lead one to the same goal, that is, liberation.

REFERENCES

1. See Das Gupta, *History of Indian Philosophy*, II, 107.
2. See *Bhāmatī*, Nirnayasagar Press, 1909, p. 30.
3. Vide *Pañcapādikāvivarāṇa*, Govt. Oriental Manuscripts Library Edn., 1958, pp. 37, 543, 554.
4. See *Bhāmatī*, p. 31.
5. *Vivarāṇa*, pp. 403-408.
6. *Vivarāṇa*, p. 408.
7. *Bhāmatī* on iii, iv, 26.
8. See *Bhāmatī*, p. 826.
9. *Bhāmatī*: 'anyataḥ prāptā eva hi śravaṇādayo vidhisarūpaiḥ vākyairanūdyante. no cānuvādo' prayojanaḥ pravṛtti viśeṣakaravāt'—(pp. 84-85).
Vide also: *na ca cintāsākṣātkārayoḥ vidhiriti tattvasamikṣāyām asmābhiḥ upapāditam.* — (pp. 649-650).
10. *Bhāmatī*, pp. 71, 802.
11. *Vivarāṇa*, pp. 29-30.
12. See *Bhāmatī* on Śaṅkara's *bhāṣya* on the *Brahma-Sūtra*, 3-2-3; 2-1-4; and 2-3-11.
13. *Vivarāṇa*, p. 760.
14. p. 210. Vide also p. 219.
15. See *Bhāmatī* on 1-4-1.
16. See *Vivarāṇa*, p. 99. For more details See *Brahmānandīya-bhāvaprakāśa*, Edited by Sri V. Subramania Sastri and published by The Private Secretary to His Highness The Maharaja of Cochin, (1961), p. 12.
17. See *Vivarāṇa*, pp. 211, 213 and 224.



RANĠA RĀJA*

By S. S. Suryanarayana Sastri

Nīlakaṇṭha Dīkṣita, the famous litterateur and minister of Tirumala Nāyak, refers in his *Nala-caritra-nāṭaka*¹ to one of his ancestors, Raṅga Rāja, as the author of several works, such as the *Advaitavidyāmukura* and the *Vivaraṇadarpaṇa*. This Raṅga Rāja is none other than the son of Ācān Dīkṣita and the father of the celebrated Appayya Dīkṣita. From the latter's acknowledgement of indebtedness to his father's instruction, it is evident that Raṅga Rāja was a scholar of no mean order; but the only reference to his works seems to be in the *nāṭaka* above-mentioned, and there is little direct knowledge of the works themselves. The Oriental Manuscripts Library at Mysore has the proud distinction of owning a fragmentary copy of the *Mukura*, under the title *Advaitamukura*.² The *Vivaraṇadarpaṇa* of which there is a single manuscript in Nandināgarī script—again fragmentary—in the Tanjore Palace Library,³ is probably the work of Raṅga Rāja. It is here sought to give an account of the contents of the manuscript of the *Advaitamukura* as now available to us in the Mysore Library.

* Courtesy: Preceptors of Advaita, Samata Books, Chennai, 2003.

Like the *Advaitasiddhi* of Madhusūdana, it is an attempt to reestablish Advaita by answering dualist attacks. The topics covered are almost the same as those treated in the *Siddhi*, in the first hundred pages (of the Kumbakonam edition). The arguments met are the same; and the similarity very often extends to the replies too. Such differences as there are belong to the order of treatment. The refutation of the superiority of perception, the application of the *apaccheda-nyāya*, etc., thus occur at the very end of Raṅga Rāja's exposition, while Madhusūdana finds a place for them early in his discussion. The *pūrvapakṣin's* position is stated in one lot by Raṅga Rāja, while Madhusūdana lets it develop gradually in answer to various replies of the *Siddhāntin*. But the nerve of the argument is the same in both writers. It is impossible to judge conclusively on the material before us, which of these is indebted to the other; while the agreement not merely in the *pūrvapakṣa* but also in the *siddhānta* precludes the position that each was absolutely independent of the other. It would appear necessary to postulate at least a common source of inspiration for both writers, a source we have so far not discovered.

Another tantalising problem set by the manuscript is that of Raṅga Rāja's identity with the Advaitavidyācārya mentioned so frequently by Appayya in the *Siddhāntaleśasaṅgraha*. The name might have been applied to Raṅga Rāja, either because of his authorship of the *Advaitavidyāmukura* or because Appayya got his *Advaitavidyā* from his father.⁴ The matter could be

settled if one could trace to the *Mukura* any of the doctrines attributed distinctively to the Advaitavidyācārya. But the fragment we have of the *Mukura* does not treat any such topic and we are still left in the region of conjecture

What we have of the first *pariccheda* is roughly divided into eleven sections. The first of these deals with the interpretation of scripture as favouring non-dualism. The well-known six marks of purport are mentioned and their consilience shown in respect of non-dualism. Duality though perceived is not ultimate. Scriptural affirmation of what is in the scope of perception would be repetitive and purposeless. It is not as though a new duality is affirmed; for there is no novelty about this duality; and the cognition of duality is fraught with evil besides, as made clear in more than one unambiguous scriptural text. Opponents of non-dualism who indulge in the distortion of patently non-dualist texts like *tat tvam asi* come in for severe criticism by our author.

The pluralist seeks to establish the reality of the world on the ground of its being known, on the analogy of Brahman. The difficulty in all such arguments is that the *probans* "being known by a *pramāṇa* that apprehends absolute reality" is not established. Perception which apprehends the here and now cannot apprehend such reality as is unsublatable in all three times. That inference can apprehend it is yet to be proved. Scripture does apprehend it, but not as belonging to the world; further, it sublates any inferred absoluteness of

the world. It is not as though Īśvara's immediate cognition of the world guarantees its reality; for His immediacy need be no more than that experienced by the juggler in respect of his tricks; knowing the illusory as illusory, He is not deluded.⁵

The next task attempted is the establishment of illusoriness by inference grounded on cognisability, inertness and finitude. The five definitions of illusoriness are mentioned and explained in much the same way as in the *Advaitasiddhi*.⁶ The discussion owes much to the *Tattvapradīpikā* and is much in the same style as the *Siddhi*.

The illusoriness of illusoriness is treated at some length. The sublator need not always be real, as, in the case of a rope, the snake-delusion is sublatable by a stick-delusion. The self too is the substrate of illusory illusoriness inasmuch as the Bauddhas and others have the delusion that it is illusory. But with this the self is not reduced to the same level as the world, since the reality of the former is due to self-hood and self-manifestation, not to sublated illusoriness. Illusoriness is on a par with knowability, etc., in its capacity to cover both itself and that of which it is predicated. Illusoriness is part of the world; when the world is shown to be illusory because of cognisability, etc., illusoriness which is a part of the world is also shown to be illusory.

The three *probans* — cognisability, inertness, and finitude — are examined in some detail. The discussion is not very different from that of the *Siddhi*. A point of

some interest relates to yogic perception. The dualist is fond of exploiting this type of perception to cover cases of impossibility like the perception of the *tuccha*; our author is willing to concede this; yogins may perceive the *tuccha*, but they would perceive it as *tuccha*. i.e., as not practically efficient, unlike nacre-silver, etc.; in this there is no detriment of Advaita. It is true Citsukhācārya seems to deny yogic perception, but that is only an *abhyupetya-vāda*; for we must admit an omniscient Īśvara to whom everything is immediate.

The next section relates to the refutation of the allegation that the Advaitin's *probans* is affected by an adjunct. The matter covered is the same as that treated by the *Siddhi*, in the two sections on *sopādhikatva-bhaṅgaḥ* and *ābhāsa-sāmyabhaṅgaḥ*.⁷ The arguments are almost identical. Are these *probans* themselves illusory or not? If not, there is failure of non-dualism. If they too are illusory, how can they establish anything? This discussion covers the same ground as two sections of the *Siddhi*⁸ and employs nearly the same arguments.

The Advaitin seeks to strengthen his position by setting forth indirect arguments (*tarka*) in favour of the illusoriness of the world. One such argument is that if the world were independently real there would be no possibility of the cognition thereof, since no real relation is intelligible between knowledge on the one side and an inert reality standing over against it on the other. Our author is never tired of pointing out that Brahman's reality is self-manifest; it does not depend

on the illusoriness or non-illusoriness of relation to anything else; and the illusoriness of the world follows not because its relation to knowledge is illusory, but because it is cognisable, inert, and so on. This is the basic ground. Hence it is that no parity can be made out between Brahman and the world even on the ground of indeterminability.

The manifestation of particular objects at stated times and through specific means is held by the opponent to be a difficulty the Advaitin cannot lightly get over. The Advaitin replies that since self-manifest intelligence is beginninglessly obscured by nescience, whose existence is not inconsistent with *svarūpajñāna*, it is necessary for defined intelligence to go forth through sense-channels in the form of a long ray of light as it were, in order to pervade and take on the form of each object so that the ignorance enveloping it may be destroyed. Since the generation, going forth and pervasion of the psychosis is spatially and temporally determined, there may be *pratikarmavyavasthā*. The position is not free from difficulties, but the *Mukura* successfully answers all the objections like the *Siddhi*. For a fuller discussion the author refers us to his *Vivaraṇaparakāśa*.

The pluralist too has recourse to *tarka* to disprove non-dualism. The consideration of the *pratikūla-tarkas* constitutes the next section. The *pūrvapakṣin* also mentions conflict with scriptural texts about creation of the world, etc., by Īśvara. This is met, in the same way as in the *Siddhi*, by the analogy of the juggler, who

resolves on and creates his magic world in a certain order and so on. The author of the *Mukura* brings in here a discussion of the relation of Īśvara and *jīva*, adopting the view of the first section of the *Pañchadaśī*, which treats both as reflections.

The final section of the first *pariccheda* is concerned with the refutation of the validity of perception, etc., in regard to absolute reality. Where there is perception of finites as real, it is the reality of Brahman that is manifest therein. Unsublatability in all three times cannot be known by perception which can tell us at best that sublation has not arisen so far, not that it does not exist. Practical efficiency, as has been often said, is no warrant for absolute reality, as even the rope-snake causes fear and trembling. The difference between the empirically real and the merely apparent consists in sublatability by Brahman-knowledge alone or anything short of that. We do not subscribe to the view that all scripture is superior to perception, but only that purportful scripture is so superior; purportfulness is determined by non-subsidiariness to any other purpose.

Though the manuscript is fragmentary and the present account is but a meagre outline, enough has been said, it is hoped, to show the great interest of the work both from the historical and the doctrinal sides. It is not improbable that other fragments at least exist elsewhere. Though much of the dialectic survives in the monumental work of Madhusūdana, Raṅga Rāja's treatment has a directness and charm which make it

worthy of being resuscitated and made better known. On the assumption that both derived from a common source of inspiration, the *Mukura* is likely to throw light on points that are obscure in the *Siddhi* despite Brahmānanda's voluminous comment. For this and other reasons, it is hoped that experts in the collection of manuscripts will bestir themselves to find a complete version of the *Advaitavidyāmukura*.

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1. See edition in the Balamanorama Series, p. 3.
 2. No. 3353.
 3. No. 7064, in the Descriptive Catalogue by P. P. S. Sastri. The present paper owes much to the information supplied by this scholar and by Mr. M. Hirianna.
 4. The former alternative is more likely because of the use of the appellation "advaitavidyā-kṛtaḥ" in some places; see *Siddhāntaleśa* (Kumbakonam edition); p. 272.
 5. Cf. AS., p. 101.
 6. AS., pp. 2-9.
 7. AS., pp. 19-20.
 8. On *asatas sādhatvo-papattiḥ* and *asatas sādhatvā-bhāvabādhakam*.



ŚRĪ BHAGAVACCHARAṆA STOTRAM

By R. ASHA

INTRODUCTION

The *Śrī Bhagavaccharaṇa Stotra* is a work embodying the essence of *śaraṇāgati*, in 22 *ślokas* by Śrī Brahmānanda. The tenor of all the *ślokas* is a *jīva*, bound in *samsāra*, seeking refuge under the Lord, while listing all the *sādhanas* for *mokṣa* which it has not performed. While the author does not explicitly seek forgiveness for transgressions or for not pursuing spiritual disciplines, as for eg., on the line of Ācārya Śaṅkara's *Śivāparādha-kṣamāpaṇa-stotra*, it is implicit in the tone of every *śloka*, each of which ends with the refrain - 'तस्मात्त्वमद्य शरणं मम दीनबन्धो !' The author conveys it rather as an inability also on his part, seeming to echo the prayer of Ācārya-

असारे संसारे निजभजनदूरे जडधिया

भ्रमन्तं मामन्धं परमकृपया पातुमुचितम् ।

मदन्यः को दीनस्तव कृपणरक्षातिनिपुण-

स्त्वदन्यः को वा मे त्रिजगति शरण्यः पशुपते ॥

प्रभुस्त्वं दीनानां खलु परमबन्धुः पशुपते

प्रमुख्योऽहं तेषामपि किमुत बन्धुत्वमनयोः ।

त्वयैव क्षन्तव्याः शिव मदपराधाश्च सकलाः

प्रयत्नात्कर्तव्यं मदवनमियं बन्धुसरणिः ॥

(Śivānandalaharī, 13, 14).

॥ श्री भगवच्छरणस्तोत्रम् ॥

1. सच्चिदानन्दरूपाय भक्तानुग्रहकारिणे ।

मायानिर्मितविश्वाय महेशाय नमो नमः ॥

'Salutations to the Supreme Lord, who is *Sat*, *Cit* and *Ānanda*, who creates this world through His *māyā* and who grants blessings to His devotees'.

This *śloka* shows a remarkable resemblance to the commencing *śloka* of the *Śrīmad Bhāgavata Māhātmyam* -

सच्चिदानन्दरूपाय विश्वोत्पत्त्यादिहेतवे ।

तापत्रयविनाशाय श्री कृष्णाय वयं नमः ॥

While the *Bhāgavata* salutes Śrī Kṛṣṇa as the Supreme Lord, here the author uses the word '*maheśāya*'. Both the *ślokas* incorporate the *svarūpa-lakṣaṇa* and *taṭastha-lakṣaṇa* of the Advaitic Absolute. The word '*maheśa*' used in juxtaposition to '*māyā-nirmita-viśvāya*' echoes the Upaniṣadic statement -

मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् ।

Rather than Śiva or Viṣṇu, it is the Supreme Brahman of Advaita Vedānta that is meant here. Further, in the 21st *śloka*, the author uses the names of

both Śiva and Viṣṇu, reinforcing his Advaitic leanings through *Hari-hara-abheda*.

2. रोगा हरन्ति सततं प्रबलाः शरीरं
 कामादयोऽप्यनुदिनं प्रदहन्ति चित्तम् ।
 मृत्युश्च नृत्यति सदा कलयन् दिनानि
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

‘The body is incessantly plagued by chronic diseases and the mind is continuously inflamed by passions (i.e., *kāma*, *krodha*, etc.) and death, counting the days dances nearby; so, O Lord! O Friend of the helpless! You are my only refuge’.

This and the succeeding two *ślokas* echo the *Gītā* statement जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् । (13.8).

Kāma, *krodha*, *lobha*, *moha*, *mada* and *mātsarya* are called *ariṣaḍvarga* (the six enemies) which bind the soul preventing the rise of knowledge (cf., *Gītā*, 3.37-41, 16.21-22).

The mention of death dancing nearby recalls the words of Śrī Rāma -

सहैव मृत्युर्व्रजति सह मृत्युर्निषीदति ।
 गत्वा सुदीर्घमध्वानं सह मृत्युर्निवर्तते ॥

(*Rāmāyāna*, *Ayodhyā kāṇḍa*, 105.22).

Since death is always invisibly present, the author indirectly exhorts one to take refuge in the Lord and to realize the true purpose of one’s existence.

3. देहो विनश्यति सदा परिणामशील -
 इच्छितं च खिद्यति सदा विषयानुरागी ।
 बुद्धिः सदा हि रमते विषयेषु नान्तः
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'The body subject to changes gradually declines while the mind is always drawn towards sense-objects (and so is continually excited and agitated). The intellect takes delight in external objects, not the inner self - so, O Lord, You are my only refuge!'

The body is constantly subject to change. Śrī Śaṅkara, in his *Śivāparādha-kṣamāpaṇa-stotra* (2,3 and 4) gives a graphic description of infancy, youth and old age, with their attendant influences and distractions, effectively blunting out the intellect and preventing the remembrance of the Lord. Elsewhere (*Śivānandalaharī*, 20), he compares the mind to a monkey. It is the nature of the mind to constantly run after objects of desire (*Gītā*, 2,62-63). Ācārya in his *Vivekacūḍāmaṇi* (79), says that they are more harmful than even poison -

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।
 विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् ॥

Using beautiful illustrations Ācārya further points out how harmful they can be -

शब्दादिभिः पञ्चभिरेव पञ्च पञ्चत्वमापुः स्वगुणेन बद्धाः ।
 कुरङ्ग-मातङ्ग-पतङ्ग-मीन-भृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ (78).

The mind is to be restrained by the discriminative power of the intellect (*Gītā*, 18.51). But the latter too, instead of doing so and turning the mind inwards towards the Self, engages itself externally. So, the author, expressing his helplessness resorts to the Lord. For, has not the Lord said -

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ (*Gītā*, 12.8).

4. आयुर्विनश्यति यथामघटस्थतोयं
विद्युत्प्रभेव चपला बत यौवनश्रीः ।
वृद्धा प्रधावति यथा मृगराजपत्नी
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'The life-span keeps on decreasing like water kept in an unbaked pot, the vigour (beauty) of youth is as fleeting (and flashy) as lightning and old age like a lioness is charging at me (to devour me); therefore, O Lord, Protector of the poor!, You are my only refuge!'

The author here uses appropriate examples to bring out the fact that Time spares no one. Ācārya in his *Śivāparādha-kṣamāpaṇa-stotra* has a beautiful *śloka* -

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः ।
लक्ष्मीस्तोयतरङ्गभङ्गचपला विद्यच्चलं जीवितं
तस्मान्मां शरणागतं करुणया त्वं रक्ष रक्षाधुना ॥ 15

While Ācārya uses the simile of lightning to denote the fleeting nature of life, the author here uses it to denote youth.

5. आयाद्ब्ययो मम भवत्यधिकोऽविनीते
 कामादयो हि बलिनो निबलाःशमाद्याः ।
 मृत्युर्यदा तुदति मां बत किं वदेयं
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

The author then proceeds to say that because of a little *viveka* generated by the ruminations on worldly existence (in the earlier four *ślokas*), even if he tries to cultivate the qualities conducive to spiritual upliftment, powerful passions like *kāma*, *krodha*, outwit him. Expressing his helplessness, the author says -

‘My demerits are more than my merits, i.e., what I lose is more than what I try to gain as qualities like *śama* (mind-control) etc., are rendered powerless in face of the force of *kāma*, *krodha* etc. When such is the case, what shall I say when faced with death? O Lord, You are my only refuge!’

The author uses the term ‘*avinīta*’ to refer to himself (and by extension to all of us as well). The word denotes one who has no humility, who is bound by *ahamkāra*, who is under the influence of *ajñāna*. ‘*Śamādyāḥ*’ may be taken to mean ‘*śamādi śaṭka sampattiḥ*’ (See *Vivekacūḍāmaṇi*, 22-27 for an excellent elucidation) or in a wider sense, the divine qualities, *daivī sampat* mentioned in the *Gītā* (16.1-3,

13.7-11) as these are conducive to *mokṣa* - 'daivīsampat vimokṣāya'.

6. तप्तं तपो न हि कदापि मयेह तन्वा
 वाण्या तथा न हि कदापि तपश्च तप्तम् ।
 मिथ्याभिभाषणपरेण न मानसं हि
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

While in the earlier *śloka*, the author helplessly admits that he has not been able to cultivate good qualities, in this *śloka*, he says that he has not been able to perform any kind of austerity also.

'I have neither performed any penance bodily or mentally, nor have practised austerity of speech as my mouth ever utters falsehood. That being so, You, O Lord, are my only refuge!'

Lord Kṛṣṇa explains the three kinds of austerity as-

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
 ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥
 अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
 स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥
 मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
 भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ (Gītā - 17.14,15,16).

7. स्तब्धं मनो मम सदा न हि याति सौम्यं
 चक्षुश्च मे न तव पश्यति विश्वरूपम् ।
 वाचा तथैव न वदेन्मम सौम्यवाणीं
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'Both my mind which is hardened and intoxicated with pride and my speech lack refinement and softness. My eyes also do not have the enlightened perception to see Your immanence in the whole universe. So, O Lord, You are my only refuge!'

Though apparently simple, various ideas are strung together in this *śloka*, which require elucidation.

In the earlier *śloka*, the author spoke about the three kinds of penance. A point to be further noted is that only that penance which is *sāttvic* in nature leads to God-realization.

The author says his mind is '*stabdha*'. '*Stabdhatva*' is a quality of a *tāmasic* disposition (*Gītā*, 18.28). Again, when speaking about men possessing a demoniac disposition, the Lord says -

आत्मसंभाविताः स्तब्धाः धनमानमदान्विताः ।

.....

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

(16,17,18).

'*Ātmasambhāvitāḥ*' are those who are in their own estimation superior to all in every respect, honourable,

noble and worthy of adoration. Similarly, '*stabdhāḥ*' are those who are arrogant and hardhearted by nature, who have no element of humility in them and who are ever intoxicated with pride. They refuse to bow down to even those worthy of adoration. Consequently, they refuse to recognize, acknowledge or bow down to a Supreme (Higher) power, the inner controller of all.

On the other hand, *saumyatva* is a *sāttvic* characteristic. Śrī Madhusūdana Sarasvatī in his *Gītābhāṣya* (17.16) explains it as '*saumanasyam sarvaloka-hitaīṣitvam pratiṣiddhācintanam ca*'. It constitutes a mind soft, placid, peaceful and cool. This is reflected externally also as Ācārya says '*saumanasyam āhuḥ mukhādiprasāda-kārya-antaḥkaraṇasya vṛttiḥ*' (*Gītābhāṣya*, 17.16).

Only such a mind will have the refined and heightened perception and attain the knowledge to see the Immanence of the Lord in the universe as '*vāsudevaḥ sarvam*' (*Gītā*, 6.29, 30, 31, 7.7, 9.4, 5, 6, 4.35).

In the *Viśvarūpa adhyāya* of the *Gītā*, the Lord reveals His full glory. (*aham sarvasya prabhavaḥ*-10.8) and says that to His *bhaktas* (those whose minds are mellowed with *bhakti*) He gives *buddhiyoga* (10.10, 11) which leads to *jñāna*. The Lord says it is very difficult (*sudurdarśa*) to see His Cosmic Form (11.52). It is possible only by His grace '*mayā prasannena*' (11.47) and not by anything else -

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
 शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥
 भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ (Gītā, 11.53-54).

Only a *bhakta* who bears no enmity to all beings (*nirvairah samabhūteṣu* - 11.55) will attain the Lord. Naturally such a *bhakta* will be pleasant (*saumya*) and equal towards all. And only such a mind will be able to understand the (*apratima-prabhāva*) of the Lord as Arjuna says -

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

(Gītā, 11.43).

Further, the Lord says that he who sees the supreme Lord as imperishable and abiding equally in all perishable beings, he alone truly sees. This is the kind of perception spoken above.

Thus, a cultivated mind and mellowed speech are characteristic of *sāttvic* nature which is conducive to *paramātma jñāna* and *paramātma darśana*.

So, efforts must be made to increase the *sāttvic* quotient in the soul. This forms the theme of the next *śloka*.

8. सत्त्वं न मे मनसि याति रजस्तमोभ्यां
 विद्धे तथा कथमहो शुभकर्मवार्ता ।
 साक्षात्परम्परतया सुखसाधनं तत्
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'Due to the predominance of *rajas* and *tamas*, *sattva guṇa* does not increase in my mind. That being so, where does the question of performance of those good acts which are the indirect or direct means to beatitude, arise? So, O Lord! You are my only refuge!'

All beings are under the influence of the three *guṇas* - *sattva*, *rajas* and *tamas* and perform actions according to the predominance of a particular *guṇa*. [cf. *Gītā*, 14]. Scriptures exhort a *sādhaka* to cultivate *sattva guṇa* and to perform *sāttvic karma*, as this generates knowledge -

सत्त्वात् सञ्जायते ज्ञानं । (*Gītā*, 14.17).
 सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः ।
 सत्त्वेनान्यतमौ हन्यात् सत्त्वं सत्त्वेन चैव हि ॥

.....
 सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये ।
 ततो धर्मस्ततो ज्ञानं यावत् स्मृतिरपोहनम् ॥

(*Śrīmad Bhāgavatam*, 11.13.1-6).

तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।
 तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥

(*Vivekacūḍāmaṇi*, 279).

This *śloka* is a precursor to the succeeding *ślokas* as it mentions both indirect and direct means to realization which can be broadly grouped under *karma*, *bhakti* and *jñāna*, emphasizing the *sāttvic* content. For ultimately as the Lord says -

श्रेयान् द्रव्यमयाद्यज्ञात्ज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ (*Gītā*, 4.33).

9. पूजा कृता न हि कदापि मया त्वदीया
मन्त्रं त्वदीयमपि मे न जपेद्रसज्ञा ।
चित्तं न मे स्मरति ते चरणौ ह्यवाप्य
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'I have never performed Your *pūjā*, nor does my tongue utter Your sacred *mantras*. My mind does not think of Your Feet. So, O Lord! You are my only refuge!'

This verse is a simple condensation of verses 5, 6, and 8 of Ācārya's *Śivāparādha-kṣamāpaṇa-stotram*, where Ācārya gives a beautiful description of *Śiva-pūjā* and *japa* in the sublimely picturesque way in which he only can!

10. यज्ञो न मेऽस्ति हुतिदानदयादियुक्तो
ज्ञानस्य साधनगणो न विवेकमुख्यः ।
ज्ञानं क्व साधनगणेन विना क्व मोक्षः
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'I have not performed any kind of sacrifice such as oblation, charity, practice of compassion etc. Nor have I acquired *viveka* (discrimination) etc., the *sādhanas* required for an aspirant of *jñāna-mārga*. Without that how will knowledge or liberation be within my reach? So, O Lord! You are my only refuge!'

In the first line of this *śloka*, the author succinctly summarizes the *Gītā* verses 4.25-33, where the Lord explains the different kinds of sacrifices and extols *jñāna-yajña* as the highest (cf., *Śrīmad Bhāgavata-māhātmyam*, 2.59-60 also). For *jñāna-mārga*, certain qualifications are prescribed -

साधनान्यत्र चत्वारि कथितानि मनीषीभिः ।
 येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥
 आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।
 इहामुत्रफलभोगविरागः तदनन्तरम् ॥
 शमादिषट्कसंपत्तिः मुमुक्षुत्वं इति स्फुटम् ।

(*Vivekacūḍāmaṇi*, 18-19).

They are called *sādhana-catustaya*, namely *nityānitya-vastu-viveka* (discrimination between the real and unreal), *ihāmutra-phala-bhoga-virāgaḥ* (absolute disinterest in temporal fruits), *śamādi-ṣaṭka-sampattiḥ* (cultivation of sense control, tolerance, faith, etc.) and *mumukṣutva* (intense desire for liberation). Ācārya in his *Vivekacūḍāmaṇi* (20-28), gives a lucid exposition of these. Only if these exist, the aspirant will attain success in the path of knowledge.

A similar echo of this *śloka* can also be found in Ācārya's *Śivāparādha-kṣamāpaṇa-stotra*, 7 -

नो शक्यं स्मार्तकर्म प्रतिपदगहने प्रत्यवायाकुलाद्वये
 श्रौते वार्ता कथं मे द्विजकुलविहिते ब्रह्ममार्गानुसारे ।
 तत्त्वेऽज्ञाते विचारे श्रवणमननयोः किं निदिध्यासितव्यं
 क्षन्तव्यो मेऽपराधः शिव शिव शिव भोः श्रीमहादेव शम्भो ॥

11. सत्सङ्गतिर्हि विदिता तव भक्तिहेतुः
 साप्यद्य नास्ति बत पण्डितमानिनो मे ।
 तामन्तरेण न हि सा क्व च बोधवार्ता
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'Highly conceited as I am, I have not sought out *satsang* which is set forth as the means to devotion. So, attaining knowledge through the means of *bhakti* too is out of question. So, You, O Lord are my only refuge!'

The glory of *satsang* in generating *bhakti* has been stated by the Lord Himself -

सत्सङ्गलब्धया भक्त्या मयि मां स उपासिता ।
 स वै मे दर्शितं सद्भिरञ्जसा विन्दते पदम् ॥
 प्रायेण भक्तियोगेन सत्सङ्गेन विनोद्धव ।
 नोपायो विद्यते सध्व्रद्ग्रायणं हि सतामहम् ॥

The Lord further says -

न रोधयति मां योगो न साङ्ख्यं धर्म एव च ।
 न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा ॥
 व्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः ।
 यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥

(Ibid., 11-12.1, 2).

The Lord then gives examples drawing from a wide variety of beings, of those who though had not studied scriptures or performed penance but attained Him through *satsang*.

बहवो मत्पदं प्राप्तास्त्वाष्ट्रकायाधवादयः ।
 वृषपर्वा बलिर्बाणो मयश्चाथ विभीषणः ॥
 सुग्रीवो हनुमानृक्षो गजो गृध्रो वणिक्यथः ।
 व्याधः कुब्जा व्रजे गोप्यो यज्ञपत्न्यस्तथापरे ॥
 ते नाधीतश्रुतिगणाः नोपासितमहत्तमाः ।
 अव्रतातप्तपसः सत्सङ्गान्मामुपागताः ॥

(Ibid., 11-12.5,6,7).

In this *śloka*, the author refers to himself as '*paṇḍitamāninaḥ*'. [In earlier *ślokas* he had used the terms '*avinīta*' (5) and '*stabdha*' (7)]. The term is used to denote a person who is conceited with knowledge, puffed with pride and has a 'I know all' attitude. He therefore, refuses to go to a *guru* or great men or give respect to those worthy of adoration. Such a disposition is obviously not conducive to God-realization.

12. दृष्टिर्न भूतविषया समताभिधाना
 वैषम्यमेव तदियं विषयीकरोति ।
 शान्तिः कुतो मम भवेत्समता न चेत्स्यात्
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'My perception of all beings is not equal, rather it is differential. When it is so, where is the question of *śānti*? So, O Lord, You are my only refuge!'

The highest form of perception called '*sama-dṛṣṭi*' is to see all beings equally, recognizing the presence of God in them. (*Gītā*, 13.27). The *Bhāgavata* gives this as the mark of an *uttama bhakta* -

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः ।
 भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥ (11.2.45).

He looks upon all beings with an equal eye and is always composed.

सर्वभूतसमः शान्तः स वै भागवतोत्तमः ॥ (*Ibid.*, 11.2.52).

Such persons attain the supreme state. (*Gītā*, 13.28, 12.4).

The term '*śānti*' means peace, calmness. Naturally, a person who entertains no likes and dislikes and is able to treat all beings equally will be unaffected by external agitations and so will always be calm. The term '*śānti*' also is used to characterize the supreme state of realization which is attained by them.

13. मैत्री समेषु न च मेऽस्ति कदापि नाथ
 दीने तथा न करुणा मुदिता च पुण्ये ।
 पापेऽनुपेक्षणवतो मम मुत्कथं स्यात्
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

‘I do not have a friendly attitude towards my equals nor compassion towards the poor. Neither do I exult at the meritorious deeds of others nor am I able to ignore the wrong actions of others. How will I then get happiness? So, O Lord, You are my only refuge!’

While the earlier *śloka* spoke about *sama-dṛṣṭi*, admittedly a difficult state to be achieved, this *śloka* speaks about a state of mind lower than that which gradually will lead to the latter.

Patañjali says in his *Yoga-sūtra*, 1.33 -
 मैत्रीकरुणामुदितोपेक्षाणां सुखदुःख पुण्यापुण्यविषयाणां भावना-
 तश्चित्तप्रसादनम् ।

He advocates the cultivating of friendliness towards those who are found in the enjoyment of pleasure, compassion towards the suffering, approval and happiness towards the virtuous and indifference towards the vicious. These attitudes remove the impurities of the mind and make it *sāttvic* and steady.

The *Bhāgavata* modifies this slightly while speaking about the nature of a *madhyama-bhakta*.

ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च ।
प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥

(*Bhāgavatam* 11.2.46).

Again, while identifying the characteristics of a seeker, these attitudes are enumerated -

दयां मैत्रीं प्रश्रयं च भूतेष्वद्धा यथोचितम् । (*Ibid.*, 11.3.23).

These attitudes are necessary for any spiritual practice as these purify the mind and make it steady and help in turning inwards which forms the subject of next verse.

14. नेत्रादिकं मम बहिर्विषयेषु सक्तं
नान्तर्मुखं भवति तानविहाय तस्य ।
कान्तर्मुखत्वमपहाय सुखस्य वार्ता
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'My sense-organs are attached to external objects and are not inclined inwards. They are unable to give up external objects. Without their doing so and turning inward, where does the question of bliss arise! So, You, O Lord are my only refuge!'

In an earlier *śloka* (3), the author had referred to his mind always being drawn outward. Here he expands on this theme again. Ācārya refers to this concept in his *Vivekacūdāmaṇi* saying that attachment to external objects will increase the undesirable *vāsanās* and therefore, through discrimination one should always contemplate on the inner Self.

बाह्याभिसंधिः परिवर्धयेत्फलं दुर्वासनामेव ततस्ततोऽधिकाम् ।
 ज्ञात्वा विवेकैः परिहृत्य बाह्यं स्वात्मानुसंधिं विदधीत नित्यम् ॥
 बाह्ये निरुद्धे मनसः प्रसन्नता मनः प्रसादे परमात्मदर्शनम् ।
 तस्मिन्सुदृष्टे भवबन्धनाशो बहिर्निरोधः पदवी विमुक्तेः ॥

(*Vivekacūḍāmaṇi*, 336, 337).

The *Lalitā Sahasranāma* echoes this in a different way, saying - अन्तर्मुखसमाराध्या बहिर्मुखसुदुर्लभा ।

This is one of the first steps to be adopted by a seeker (*sarvato manaso asaṅgam* - *Bhāgavatam*, 11.3.23). As the Lord says -

इन्द्रियाणीन्द्रियार्थेभ्यो मनसाऽऽकृष्य तन्मनः ।
 बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः ॥

(*Ibid.*, 11.14, 42).

That bliss which arises from such an inward contemplation far exceeds any other external gratification -

मय्यर्पितात्मनःसभ्य निरपेक्षस्य सर्वतः ।
 मयाऽऽत्मना सुखं यत्तत् कुतः स्याद् विषयात्मनाम् ॥
 अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः ।
 मया सन्तुष्टमनसः सर्वा सुखमया दिशः ॥

(*Ibid.*, 11.14. 12-13).

15. त्यक्तं गृहाद्यपि मया भवतापशान्त्यै
 नासीदसौ हतहृदो मम मायया ते ।
 सा चाधुना किमु विधास्यति नेति जाने
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'I have given up home, wife, wealth, etc. in order to get relief from the afflictions of *samsāra*. But to no effect as Your *māyā* has captured my heart. I do not know what else does it have in store for me. Therefore, O Lord, You are my only refuge!'

While the earlier verse dealt with the necessity of giving up external attachments, this verse deals with the plight of one who has attempted to give them up.

The power of *māyā* which consists of the three *guṇas* - *sattva*, *rajas* and *tamas*, is indeed indescribable 'mahādbhutā', 'anirvacanīya-rūpā', to use Ācārya's words. With its two powers of *āvaraṇa* and *vikṣepa*, it has the whole world under its sway in the interplay of the three *guṇas*. (cf., *Vivekacūḍāmaṇi*, 110-118).

It can delude even an extremely learned person. What to speak of others! -

प्रज्ञानवानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मार्थदृक्
 व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।
 भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
 हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः ॥

(*Ibid.*, 116).

So, even if one has abandoned everything to achieve realization, he has to be ever vigilant and persistent. For -

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।
 विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥
 यथाऽपकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।
 आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥

(Ibid., 324, 325).

To illustrate this, Ācārya gives a beautiful example of a ball bouncing down from a height.

लक्ष्यच्युतं चेद्यदि चित्तमीषद्वहिर्मुखं सन्निपतेत्ततस्ततः ।
 प्रमादतः प्रच्युतकेलिकन्दुकः सोपानपङ्क्तौ पतितो यथा तथा ॥

(Ibid., 326).

Such is the power of *māyā*. It can be overcome only by resorting to the Lord -

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
 मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ (Gītā. 7.14).

In *Śrīmad Bhāgavatam*, King Nimi asks the question -

यथैतामैश्वरीं मायां दुस्तरामकृतात्मभिः ।
 तरन्त्यञ्जः स्थूलधियो महर्ष इदमुच्यताम् ॥ (11.3.17).

to which Prabuddha yogi gives a step by step account of the path of *bhakti* and concludes saying -

इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया ।
 नारायणपरो मायामञ्जस्तरति दुस्तराम् । (Ibid., 11.3.33).

So, rightly recognizing the way to overcome *māyā*, in the present context, the author too resorts to the Lord - तस्मात्त्वमद्य शरणं मम दीनबन्धो ।

16. प्राप्ता धनं गृहकुटुम्बगजाश्वदारा
राज्यं यदैहिकमथेन्द्रपुरश्च नाथ ।
सर्वं विनश्वरमिदं न फलाय कस्मै
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'Wealth, house, family, elephants, horses, wife, kingdom, *Indraloka* - all these are temporary and will not give the required fruit. So, O Lord! You are my only refuge!'

The previous verse dealt with the state of one who has abandoned wealth but still is deluded by *māyā*. There may arise a thought that so there is no necessity to give up all these as giving it up does not seem to achieve the desired end.

So, to reiterate the transience of material wealth and to reinforce the necessity of persistence in the chosen path, the author hastens to point out that all these will not help achieve liberation which is the goal of human life.

As Ācārya puts it,

किं यानेन धनेन वाजिकरिभिः प्राप्तेन राज्येन किं
किं वा पुत्रकलत्रमित्रपशुभिर्देहेन गोहेन किम् ।
ज्ञात्वैतत्क्षणाभङ्गुरं सपदि रे त्याज्यं मनो दूरतः
स्वात्मार्थं गुरुवाक्यतो भज भज श्रीपार्वतीवल्लभम् ॥

(*Śivāparādha-kṣamāpaṇa-stotram*, 13).

[cf., *Bhāgavatam* 11.3, 18-20 also].

17. प्राणान्निरुध्य विधिना न कृतो हि योगो
 योगं विनास्ति मनसः स्थिरता कुतो मे ।
 तां वै विना मम न चेतसि शान्तिवार्ता
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'I have not performed *yoga* in the proper way by the retention of breath. Without *yoga*, how will my mind be steadied? Without steadiness of mind, there can be no peace. So, O Lord! You are my only refuge!'

The author, condenses the essence of *Yoga-śāstra* in this verse. All yogic practices have mind-control as the motive - 'योगः चित्तवृत्तिनिरोधः' *Prāṇāyāma* is an important constituent of *yoga*. It is prescribed to remove distractions, make the mind steady, pure, one-pointed and fit for *dhyāna*. (cf., *Yoga-sūtra*, 1.34). For, only a steady mind can attain insight into higher truths and peace.

18. ज्ञानं यथा मम भवेत्कृपया गुरूणां
 सेवां तथा विधिनाकरवं हि तेषाम् ।
 सेवापि साधनतया विदितास्ति चित्ते
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'I have not served *gurus* (in the way they should be served) so that by their grace, I may attain knowledge. (In the first place) my mind does not know that *guru-seva* is a *sādhana* for *jñāna*. So, You, O Lord are my only refuge!'

The importance of 'Guru' in Indian tradition can never be adequately described.

The first step for a *sādhaka* is to resort to a *guru*. As Ācārya says -

अतो विमुक्त्यै प्रयतेत विद्वान् संन्यस्तबाह्यार्थसुखस्पृहः सन् ।
सन्तं महान्तं समुपेत्य देशिकं तेनोपदिष्टार्थसमाहितात्मा ॥

(*Vivekacūḍāmaṇi*, 8).

तमाराध्य गुरुं भक्त्या प्रह्वः प्रश्रयसेवनैः ।

प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ (*Ibid.*, 36).

While in this *śloka*, Ācārya brings forth the proper attitude of a disciple, elsewhere, he himself adopts *śiṣya bhāva* and prays to the *Lokaguru* to grace him.

वीक्षां मे दिश चाक्षुषीं सकरुणां दिव्यैश्चिरं प्रार्थितां ।

शम्भो लोकगुरो मदीयमनसः सौख्योपदेशं कुरु ॥

(*Śivānandalaharī*, 29).

For, it is only by the grace of a *guru* that one can attain knowledge. As Lord Kṛṣṇa, the *Jagadguru* says -

तद्विद्धि प्रणिपातेन परिश्रमेण सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ (*Gītā*, 4.34).

In a later *śloka* (39) too, the Lord says 'श्रद्धावाँल्लभते ज्ञानं'. In the present context, our author uses the word 'sevā'. In the commentary on the *Gītā* verse quoted above, Madhusūdana Sarasvatī explains -

सेवया सर्वभावेन तदनुकूलकारितया । एवं भक्तिश्रद्धातिशयपूर्वकेणावनतिविशेषेणाभिमुखाः सन्तः उपदेक्ष्यन्ति...'

The attitude of the disciple is extremely important while doing *sevā*. He should have reverence, a guileless heart, absolute humility, complete faith, unshakeable belief and finally total surrender. Such qualities will elicit *guru's* grace.

Many other great preceptors like Jaḍabharata, Kapila, Rṣabhadeva, Prabuddha, Sanatkumāra, Prahāda and others too have exhaustively and extensively spoken about how the grace of *guru* destroys the mind, gives *bhakti* and *mokṣa*.

For e.g.,

1. महत्सेवां द्वारमाहुर्विमुक्तेः (Bhāgavatam, 5.5.2).
2. ज्ञानं विशुद्धं परमार्थमेकमनन्तरं त्वबहिर्ब्रह्म सत्यम् ।
प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञं यद्वासुदेवं कवयो वदन्ति ॥
रहूगणैतत्तपसा न याति न चेज्यया निर्वपणाद् गृहाद्वा ।
नच्छन्दसा नैव जलाग्निसूर्यैर्विना महत्पादरजोऽभिषेकम् ॥
(Ibid., 5.12.11, 12).

It is noteworthy that in the latter *śloka*, *guru-upāsanā* is set forth as being above all other *sādhanās*.

19. तीर्थादिसेवनमहो विधिना हि नाथ
नाकारि येन मनसो मम शोधनं स्यात् ।
शुद्धिं विना न मनसोऽवगमापवर्गौ
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'I have not visited holy places or taken bath (as prescribed in the *śāstras*) in the sacred rivers by which my mind may become pure. Without a pure mind, there is no possibility of *jñāna* or *mokṣa*. So, O Lord You are my only refuge!'

All spiritual disciplines are basically aimed at purification of the mind as this is the foremost requirement for enlightenment. While the author had so far enumerated various *sādhanās* of varying degrees, here he talks about the simple practice of bathing in sacred rivers etc. By the use of the term '*aho*', he seems to say that even this most simple method he has not been able to follow.

Another point to be noted is the use of the word 'विधिना' continuously in the *śloka-s* talking about *yoga*, *guru-sevā* and *tīrtha-sevana*; probably to indicate the necessity of performing these in the prescribed manner. Only then they will be fruitful.

Interestingly, in the *Bhāgavatam*, the Lord lists *tīrthāṭana* among the *yama -niyamas* (11.19.34).

20. वेदान्तशीलनमपि प्रमितिं करोति

ब्रह्मात्मनः प्रमितिसाधनसंयुतस्य ।

नैवास्ति साधनलवो मयि नाथ तस्याः

तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

'The process of Vedāntic self-enquiry gives rise to knowledge in a person who engages himself in attaining the experiential knowledge of the identity of the

individual soul and the Self. But, I lack the necessary means for that. So, O Lord, You are my only refuge!

Vedāntic enquiry consists of *śravaṇa*, (study of Vedāntic texts), *manana* (introspection) and *nididhyā-sana* (continuous contemplation of their import). This leads to *ātma-sākṣātkāra*.

This *śloka* can be read along with *śloka* 10 where the *sādhana-catustaya* have been mentioned.

21. गोविन्द शङ्कर हरे गिरिजेश मेश
शम्भो जनार्दन गिरीश मुकुन्द साम्ब ।
नान्या गतिर्मम कथञ्चन वां विहाय
तस्मात्प्रभो मम गतिः कृपया विधेया ॥

'O Govinda! O Śaṅkara! O Hari! O Lord of Girijā! O Lord of Lakṣmī! O Śambho! O Janārdana! O Girīśa! O Mukunda! O Consort of Ambā! I have no refuge other than You two. So, pray take pity on me and confer Your grace'.

In this *śloka*, the author calls upon both Lord Viṣṇu and Lord Śiva and reiterates his complete surrender.

22. एवं स्तवं भगवदाश्रयणाभिधानं
ये मानवाः प्रतिदिनं प्रणताः पठन्ति ।
ते मानवाः भवरतिं परिभूय शान्तिं
गच्छन्ति किं च परमात्मनि भक्तिमद्धा ॥

'Whomsoever reads this *stotra* 'Bhagavaccharaṇa' daily with sincerity and humility, forgoes all *samsāric*

attachments and attains devotion to the Lord and peace!'

In these 22 *ślokas*, the author has excellently summarized various *sāadhanās* for liberation. Each *śloka* ends with the author surrendering himself to the Lord.

While *sāadhanā* is necessary, what is more important is surrender to the *guru*. If that is total, the grace of *guru* operates and uplifts the seeker. On the other hand, if one practises spiritual disciplines but has no devotion or rather complete surrender to the *guru*, that yields no fruit whatsoever.

Thus, while each *śloka* appears as if the author is criticizing himself, his firmness in *prapatti* is very evident.

Another fact subtly hinted is that for the author who sees Hari and Hara as one, God Himself is the *Guru*.

गुरुचरणाम्बुजनिर्भरभक्तः संसारादचिराद्भवमुक्तः ।
सेन्द्रियमानसनियमादेवं द्रक्ष्यसि निजहृदयस्थं देवम् ॥



[13]

VEDĀNTA - SĀRA - SAṄGRAHA

By

Anantendra Yati

Edited By

Dr. N. Veezhinathan

Dedicated to

Dr. T.M. P. Mahadevan

on the happy occasion

of

His Ṣaṣṭyabdapūrṭi

on

August 24, 1971

Re-issued now to mark

Dr. Mahadevan's Birth Centenary.

PREFACE

With the blessings of my revered *Guru* His Holiness The sage of Kāñcī and in response to the wishes of the Dr. Mahadevan *Ṣaṣṭyabdapūrti* Celebrations Committee I have immense pleasure in dedicating this work to Dr. T. M. P. MAHADEVAN on the happy occasion of his sixty-first Birthday on August 24, 1971.

This work entitled *Vedānta-sāra-saṅgraha* is by Anantendrayati of the *Upaniṣadbrahmendra-maṭha* at Kāñcī which has close contacts with the Central Institution of Ādi Śaṅkara at Kāñcī which is based upon the hoary *Kāmakoti-pīṭha*. The author of the present work is a disciple of Mahādevendrayati who was the great grand-disciple of Upaniṣadbrahmendra and who, by installing a *Śiva-liṅga* at *Virīñcipura* where there is the shrine of Mārgasahāyeśvara, was deeply imbued with the spirit of Advaita and Bhakti.

This critical edition of the text is based on the manuscript which His Holiness Śrī Anantānandendra Sarasvatī of the *Upaniṣadbrahmendra-maṭha* entrusted to me. By a happy coincidence the Svāmiji bears the name of the author of the present work.

I have given an account of the subject dealt with by the author in this work in the Introduction and I have added notes in *Samskṛt* wherever necessary.

I offer my most respectful salutations at the lotus-feet of His Holiness The Sage of Kanci by whose blessings alone it is possible for me to edit and bring out works on Advaita Vedānta.

I offer my most respectful homage to His Holiness Śrī Anantānandendra Sarasvati Svāmi who kindly entrusted the manuscript of this work to me.

To Brahmaśrī S. R. Krishnamurti Sastriar, Professor of Vedānta, Sanskrit College, Madras, I am now, as in the past, deeply indebted for instructing me at every stage in the preparation of this edition.

To Brahmaśrī S. Krishnamurti Sastriar of Semmangudi High School who taught me *Samskṛt* in my early childhood and who loves me abundantly, I offer my salutations.

To Professor V. A. Devasenapati, I offer my grateful thanks for the encouragement he gave me at every stage in the preparation of this work.

I have much pleasure in expressing my grateful thanks to the Dr. Mahadevan Ṣaṣṭyabdapūrṭi Celebrations Committee for sponsoring this publication.

To my friend and colleague, Dr. T. P. Ramachandran who gave me all the help I needed, I express my sense of deep gratitude.

I am deeply grateful to Śrimati B. Sitamahalakshmi, Junior Research Fellow in the Centre, who rendered valuable assistance in reading through the proofs.

I thank the Proprietors and the staff of the Ramayana Printing works for the neat execution of the work at such short notice.

Madras

August 20, 1971.

N.V.

ः पुंसि नारायण

। नारायणाय नमः

। देवकानां नारायणाय नमः

॥ देवकानां नारायणाय नमः ॥

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॥ नमः ॥

INTRODUCTION

I

To safeguard India's cultural unity based on Advaita and in order to hold aloft the ideal of spirituality, Śri Śaṅkara founded monastic orders and Institutions that have lasted through centuries. There are ten orders of monks that belong to the Advaita tradition. They differ only in the suffix that is added to the *sannyāsa*-name of those who belong to each order. The ten orders are collectively referred to as *daśanāmi*. The suffixes are: Sarasvatī, Purī, Bhāratī, Vana, Araṇya, Tīrtha, Āśrama, Giri, Parvata, and Sāgara.

In the different parts of the country, Śaṅkara established monastic centres and charged his principal disciples to head them, so that at each centre there would come into being an unbroken succession of Advaita preceptors. Śaṅkara established an institution based on the hoary *Kāmakoti-pīṭha* at Kāñcī. He ordered his disciple Sureśvara belonging to the *Indra-sarasvatī* order to preside over this institution¹ and he spent his last days at Kāñcī in complete bliss.

Upaniṣadbrahmendra who occupies an eminent place in the school of Advaita Vedānta belongs to the *Indra-Sarasvatī* order and he flourished in the 18th century. There is a *maṭha* bearing his name at Kāñcī. There have been very close contacts between the *Upaniṣad-brahmendra-maṭha* and the *maṭha* of the *Kāmakoti-pīṭha* in the comparatively short period during which the former has come into existence. The

author of the present work is Anantendrayati — Anantendra-sarasvatī who was a disciple of Mahādevendrayati. The latter was the great grand-disciple of Upaniṣad-brahmendra. In this work he mentions the place of the stay of Upaniṣad-brahmendra and his disciples at Kāñcī as *Agastyāśrama* which is on the way of Kailāsanātha temple.

The present work *Vedāntasārasaṅgraha* is a compendium of Advaita Vedānta; and, we shall now briefly set forth the teachings of this work.

II

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

BRAHMAN

The Advaitins assign an important place to the Upaniṣads and hold that the major texts such as *tat tvam asi*², etc., signify the transcendental non-dual

reality. The latter is sometimes represented³ as the all-pervading principle and is termed Brahman. And, at other times, it is subjectively represented⁴ as the inner consciousness of *jīva* and is termed Ātman. The term *tat* in the Upaniṣadic sentence *tat tvam asi* gives us a knowledge of Brahman, while the term *tvam* gives us a knowledge of Ātman. This distinction should not be taken as final. What the major text *tat tvam asi* signifies is *the identity of Brahman and Ātman*.

The Upaniṣadic texts such as 'Brahman is existence, consciousness, and endless',⁵ and 'Brahman is consciousness and bliss'⁶ convey Brahman to be of the nature of consciousness, bliss, etc. There are other Upaniṣadic texts⁷ which are negative in character and which convey that Brahman is devoid of any relation, quality, part, etc. Having this in view our author says⁸ that Brahman is of the nature of consciousness, bliss, etc., and it is free from parts, activity, etc. This is the sense of the word *tat*.

The Upaniṣadic text "This self is identified with intellect, is present as the inner ruler of the senses of knowledge and action, and of the vital airs and is immanent in the mind as self-luminous consciousness"⁹ gives us the knowledge of Ātman.

The core of the teaching of Yājñavalkya to Maitreyī in the *Bṛhadāraṇyakopaniṣad* is that Ātman is the seat of supreme love. Anything becomes dear, not for its own sake, but for the sake of the Ātman. Since Ātman is the seat of supreme love, it is of the nature of bliss.¹⁰

This Ātman is identical with Brahman or more strictly it is not different from Brahman. Thus there is only one Reality which is partless, absolute consciousness and bliss.

MĀYĀ - AVIDYĀ

Now the question arises as to how the one Reality appears as the world of plurality. It is with reference to this question that the concept of *māyā* has been formulated. The Upaniṣadic text "The sages absorbed in meditation discovered the *creative power* which is present in the self and which consists of the three strands of *sattva*, *rajas*, and *tamas*"¹¹ introduces the concept of *māyā*. The expression *creative power* in the above passage stands for *māyā* which, as we shall presently see, is identical with *avidyā*. The Upaniṣadic text "know *māyā* to be the primal cause of the world and *maheśvara* as possessing *māyā*"¹² speaks of *māyā* as present in *maheśvara* — the self which is pure consciousness. The term *maheśvara* also means God who is Brahman endowed with *māyā*. If this sense is preferred, then the above Upaniṣadic text would mean that God controls *māyā*.¹³ The *Bhagavad-gītā* text¹⁴ "This *māyā* consisting of the three strands of *sattva*, *rajas*, and *tamas* is present in the self-luminous *self* (*daivī*); it is under My control (*mama māyā*); it is difficult to be overcome" states that *māyā* is dependent upon the self. This creative power which is spoken of as *tamas*, *moha*, etc., consists of two powers — *āvaraṇa-śakti* and *vikṣepa-śakti*.¹⁵ By the former it conceals the true nature of the self and by the latter it

illusorily presents it in the form of Īśvara, *jīva*, and the world. Moreover, when this creative power is principally constituted of pure *sattva* not overpowered by *rajas* and *tamas* it is termed *māyā*; and when *sattva* is overpowered by *rajas* and *tamas*, it is termed *avidyā*. *Māyā* and *avidyā* are thus two aspects of one principle and they are not two distinct entities.¹⁶

Māyā is superimposed on the self. In other words, it is falsely related to the self. This false relation is caused by *māyā* itself. If, in order to account for the relation of *māyā* to the self, another *māyā* is accepted, then for the relation of the latter to the self, a third *māyā* should be admitted. And so on, *ad infinitum*. Hence our author concludes that the false relation of *māyā* to the self is caused by *māyā* itself.¹⁷

From the self conditioned by *māyā*, there arise the five organs of knowledge, *buddhi* and *manas*¹⁸, the five organs of action and the five vital airs. These seventeen factors together are termed ‘‘subtle body’’ or *sūkṣma-śarīra*. Then the gross elements of ether, air, fire, water, and earth arise according to the theory of quintuplication¹⁹. The gross body or the *sthūlaśarīra* is made up of these elements. Thus there are three bodies, the *kāraṇa-śarīra* which is *avidyā*, the *sūkṣma-śarīra*, and the *sthūla-śarīra*²⁰.

JĪVA AND ĪŚVARA

Brahman-Ātman appears as Īśvara and *jīva* through *māyā-avidyā*. There are three different ways in which the Advaitins seek to explain the nature of

Īśvara and *jīva*. According to the *Vivaraṇa* view, the *jīva* is a reflection of Brahman-Ātman in *māyā-avidyā*, and Brahman-Ātman as the prototype reflected is Īśvara. This view is known as *pratibimba-vāda*. The unique feature of this view is that the reflected image is identical with the prototype and hence it is real. But wrong localisation and transposition of the prototype in the limiting adjunct and the defects of the limiting adjunct presented in the reflection—these are not real, that is, they are indeterminable either as real or as unreal.

The *Bhāmatī* view, which is called *avaccheda-vāda*, is that *the jīva* is Brahman as defined or delimited by *māyā-avidyā* and Īśvara is Brahman which is not conditioned by *māyā-avidyā*.

Vidyāraṇya teaches a modified form of the *pratibimba-vāda* which is referred to as *ābhāsa-vāda*. While the *Vivaraṇa* view regards the reflection as real and as identical with the prototype, the theory advocated by Vidyāraṇya in his *Pañcadaśī* holds that the reflection (*ābhāsa*) is mere appearance, an illusory manifestation. Vidyāraṇya is of the view that the reflected image and the prototype cannot be identical on the ground that certain features like forehead, etc., in the prototype-face are not immediately perceived, while they are so perceived in the reflected face. If the two are identical, then either the features mentioned above should be immediately perceived in the prototype-face or those features should not be so perceived in the reflected face. Since neither is the

case, there is no point in maintaining the identity between the prototype and the reflected image. Hence it stands to reason that the reflected image is different from the prototype and it is indeterminable as either real or as an absolute nothing.

Viewed in this light, when Brahman-Ātman is reflected in the *sattva*-predominant *creative power* which is termed *māyā* is Īśvara. Īśvara according to this theory is indeterminable; yet He is viewed as the source of the universe by being identified with the prototype consciousness. Thus Īśvara who is a reflection of Brahman-Ātman in *māyā* is an indeterminable entity. This is the primary sense of the word *tat* in the text *tat tvam asi*. And Brahman-Ātman which is the prototype and which is absolutely real is the secondary sense of the word *tat*.

Brahman-Ātman which is the substratum of the *sūkṣma-śarīra* and *sthūla-śarīra* is termed the absolutely real *jīva*. The spiritual element in it is real and it is identical with Brahman-Ātman. The absolutely real *jīva* when reflected in *antaḥkaraṇa* in the waking state is termed the empirically real *jīva*; and, Brahman-Ātman when reflected in *antaḥkaraṇa* in the dream state is termed the apparently real *jīva*. As we have said earlier, the reflected image is indeterminable as either real or unreal. So, the empirically real *jīva* and the apparently real *jīva* being the reflected images in the *antaḥkaraṇa* in the waking and the dream states respectively are indeterminable. But the apparently real *jīva* ceases to exist when the dream state

comes to an end. The empirically real *jīva* would cease to exist when its limiting adjunct, namely, *antaḥkāraṇa* which is empirically real is removed by the direct knowledge of the self. Hence the primary sense of the word *tvam* in *tat tvam asi* is the empirically real *jīva* and its secondary sense is the absolutely real *jīva*, that is, the spiritual element which is the substratum of both the *sūkṣma-śarīra* and the *sthūla-śarīra*. The ultimate logical significance of the text *tat tvam asi* is the identity of, or more strictly the non-distinction between, the secondary senses of the words *tat* and *tvam* which are set forth above. This is the view of Vidyāraṇya²¹ which our author adopts in this work.²²

LIBERATION

Liberation consists in the realization of the identity of the secondary senses of the terms *tat* and *tvam*. Although this identity is present always, yet it is veiled by *māyā - avidyā* and hence there is transmigration. When *avidyā* is removed this identity would become manifest and it is liberation.

Avidyā could be removed by the direct knowledge of its substratum. And substratum is defined as the content of *avidyā* which is the source of all superimpositions. The self is the content of *avidyā* and hence it is its substratum. Its direct knowledge, therefore, necessarily removes *avidyā*.

The mental state which arises from the major texts of the Upaniṣads or from meditation²³ in the form of the unconditioned self and which is thereby inspired by the

reflection of the self is termed the direct knowledge of the self; and it dispels *avidyā*.

There are a two-fold means to the knowledge of the self, namely, the instrumental cause and the auxiliary cause. The latter is again two-fold as the remote means and the proximate means. Of these two auxiliary causes, the remote means is the performance of ritual-acts relating to one's class and stage in life as an offering to Īśvara. This removes the unseen demerit present in the mind of the aspirant, and thereby makes him fit to pursue the proximate means of the knowledge of the self. Performance of ritual-acts in the above-mentioned way is known as *karma-yoga*.

Karma-yoga, gives rise to the intellectual conviction that the self alone is real and the world is not real. This intellectual conviction is termed *nityā-nitya-vastu-viveka*. This leads to absolute detachment towards enjoyment of objects here and hereafter. This is termed *ihāmutrārtha-bhoga-vīrāga*. This in turn, gives rise to what is known as *śamādi-sādhana-sampat*. These are *śama*, *dama*, *uparati*, *titikṣā*, *samādhāna*, and *śraddhā*. Of these, the first two, namely, *śama* and *dama* respectively represent the control of the mind and of the senses. *Uparati* is abstinence from all acts relating to one's class and stage in life. This is also known as *karma-sannyāsa*.²⁴ *Titikṣā* is fortitude—a form of courage shown in enduring opposites like heat and cold or pain and pleasure. *Samādhāna* is power of concentration and *śraddhā* is faith in the teaching of the Upaniṣads. These disciplines when pursued give rise to

the intense desire for release from *saṁsāra* which is termed *mumukṣutva*. The aspirant knows from a study of the Upaniṣads that the means to release is the direct knowledge of the self. His intense desire to release thus leads to the intense desire for the means of release, namely, the direct knowledge of the self. Thus *karma-yoga* leads to *nityā-nitya-vastu-viveka*, etc., which are the proximate means of the knowledge of the self. It should be noted here that *karma-yoga* must be pursued till there arises *ihāmutrārtha-bhogavirāga*. Then performance of *karma* must be given up. This means that one should renounce all attachments, that is, one should resort to *karma-sannyāsa*.

The other group of proximate means consists of *Śravaṇa*, *manana*, and *nididhyāsana*.²⁴ Of these, *śravaṇa* is mental activity in the form of inquiry into the import of the Upaniṣadic texts. *Manana* is mental activity in the form of arguing within oneself after knowing definitely what the Upaniṣads teach with a view to convince oneself that that teaching is true. *Nididhyāsana* is the mental operation which consists in turning away one's mind from external objects and thereby maintaining the continuity of knowledge in the form "I am Brahman" that has arisen from *śravaṇa* and *manana*.

We have now to enquire into the function of the two groups of proximate means. For this purpose we have to deal with the instrumental cause of the direct knowledge of the self. The present author, following Prakāśātman and Vidyāraṇya, holds that, the major

texts of the Upaniṣads give rise to the immediate knowledge of the self. According to this view, there arises first the direct knowledge of the self in the form "I am Brahman" from the major texts of the Upaniṣads. But it is not effective in dispelling *avidyā*, because the mind of the aspirant who has such a knowledge is confounded by latent impressions arisen from enjoyment of worldly objects (*viṣaya-bhoga-vāsanā*), doubt regarding the validity of the Upaniṣadic passages (*pramāṇāsam̐bhāvanā*), contrary notion as regards the import of the Upaniṣadic texts (*prameyāsam̐bhāvanā*) and an unconscious reassertion of old habits of thought (*viparīta-bhāvanā*) incompatible with the truth since learnt. One group of proximate means consisting of *nityā-nitya-vastu-viveka*, etc., removes *viṣaya-bhoga-vāsanā*. *Śravaṇa*, *manana*, and *nididhyāsana* respectively remove *pramāṇāsam̐bhāvanā*, *prameyāsam̐bhāvanā*, and *viparīta-bhāvanā*. These proximate means in their entirety should be pursued by the aspirant until all the impediments referred to above are removed. And the major texts of the Upaniṣads when contemplated at this stage give rise to the knowledge of the self which is effective in annihilating *avidyā*.

For those who are not qualified for gaining the direct knowledge of the self by pursuing *śravaṇa*, *manana*, and *nididhyāsana*, the *Bhagavad-Gītā* prescribes *meditation* (*dhyāna* or *upāsanā*) on the unconditioned self. Advaitins make a sharp distinction between *jñāna* and *upāsanā* by stating that the former is *vastu-*

tantra while the latter is *puruṣa-tantra*. This means that *upāsanā* is a mental operation involving an explicit use of the will. It is different from *jñāna* which arises without the explicit use of the will. Hence Advaitins admit that *upāsanā* does come within the range of injunction, while they emphatically deny its possibility in the case of *jñāna*. Viewed in this light *upāsanā* is not possible in the case of unconditioned self, as *upāsanā* involves the relation of the object meditated upon, the person who meditates and the act of meditation. In that case, the self ceases to be unconditioned. *This upāsanā* should not be confused with *nididhyāsana*. For, the latter does not relate to the unconditioned self; but it is only restricted to turning away one's mind from external objects. And, it results in the maintenance of the continuity of the knowledge of the self which has arisen from *śravaṇa* and *manana*. But following the *Bhagavad-Gītā* text, Vidyāraṇya recommends meditation for men of average intellect. He compares it to *sarivādi-bhrama*, delusion which culminates in a fruitful result. The man who mistakes the lamplight for gem and gets to the place whence the light comes, gains nothing, whereas the person, who mistakes the light of the gem for the gem itself, obtains the precious stone. Although both are cases of delusion, the latter is a fruitful one. When the attributeless self is meditated upon, the content of meditation is not itself the self. But the contemplation leads to self-realization.²⁶

Our author following Vidyāraṇya recommends the path of meditation (*dhyāna*) also.²⁷

Thus there arises the direct knowledge of the self either from the major-texts of the Upaniṣads or from meditation upon the attributeless reality. One who has attained this knowledge is known as *brahmavit* or *jīvanmukta* and this stage is referred to as *Jīvanmukti*. This will continue till the *karma* that has started yielding its fruit in the form of the present body is exhausted. The world of duality would continue to exist even at this stage, but it is perceived to be illusory only. The life of a *brahmavit* has two phases: it is either *samādhi* where he is one with Brahman or *vyutthāna*, reversion to empirical life. The *brahmavit* who is in *samādhi* for a long time and comes back to empirical life on his own accord is known as *brahmaavidvara*. And the *brahmavit* who remains in the state of *samādhi* and comes back to empirical life only when prompted by others is known as *brahmaavidvariṅyān*. There is the most advanced stage of *samādhi* and the *brahmavit* who has entered that stage will on no account revert to empirical life. He is known as *brahmaavidvariṅtha*—one who is permanently, irrevocably fixed in the realization of the self. From his stand-point there is no experience of the fruits of the fructified deeds as he has no conceit over the body. It is only from the stand-point of others that the *brahmaavidvariṅtha* is said to experience the fruits of *karma*. The above view has

been set forth by Vidyāraṇya in his *Jīvanmukti viveka* and our author also adopts this view.²⁸

When in the end, a *jīvanmukta* is dissociated from his physical accompaniments, he becomes Brahman—Ātman itself. This is known as *videhamukti*.

CONCLUSION

From the foregoing analysis it would have become clear that our author who flourished in Kāñcī has been much influenced by the views of Vidyāraṇya. There could be nothing strange in it; for, Vidyāraṇya spent his last days at Kāñcī and so he has influenced profoundly the Advaita-thought in this region also. According to a hymn styled *Puṣpagirimāṭhāmnāya* which is quoted in the *Śaṅkaramaṭhatattvapra-kāśikā-saṅgraha* by Kokandrum Venkataratnam Pantulu a century ago Vidyāraṇya went from Kāñcī to the Andhra and Karnataka regions, stabilized the Śaṅkarite Institutions there and returned to Kāñcī during his last days in pomp and splendour. Thus Kāñcī has been connected with the propagation of *dharma* through the Śaṅkarite Institutions in Andhra and Karnataka countries also.

Let us offer our respectful homage to the holy city of Kāñcī — the *mokṣapurī* — where Ādi Śaṅkara, and Vidyāraṇya spent their last days and where the author of the present work flourished, preserved, and propagated the Advaita doctrine for the benefit of posterity.

REFERENCES

1. There are inscriptional evidences which show the existence of the *Tīrtha*, *Bhāratī*, and *Sāgara* orders of sannyasins in and around Kāñcī.
2. *Chāndogyopanīṣad*, VI, viii, 7.

For details regarding the number of mahāvākyas, See *Śrī Śaṅkaravijaya* of Anantānandagiri (published by the Centre of Advanced Study in Philosophy, University of Madras, 1971), p. 145 fn.

3. *Chāndogyopanīṣad*, VI, ii, i.
4. *Bṛhadāranyakopanīṣad*, IV, iii, 7.
5. *Taittirīyopanīṣad*, II, i.
6. *Bṛhadāranyakopanīṣad*, III, ix, 28.
7. *Ibid.*, III, viii, 8 and II, iii, 6.
8. *Vedānta-sāra-saṅgraha*, p. 6.

This work will hereafter be referred to as VSS.

9. *Bṛhadāranyakopanīṣad*, IV, iii, 7.
10. VSS, p. 5.
11. *Śvetāśvatara Upanīṣad*, I, 3.
12. *ibid*, IV, 10.
13. VSS, p. 13.
14. VI, 14; See VSS, p. 13.
15. VSS, p. 13.
16. *ibid.*, p. 12.

See *Pañcadaśī*, I, 16.

17. VSS, p. 13.
18. For the distinction between *buddhi* and *manas* see note on p. 8.
19. For details see *Vedāntasāra* by M. Hiriyanna, (Oriental Book Agency, Poona, 1929) p. 6.
20. VSS, pp. 6-7.
21. T.M.P. Mahadevan: *Pañcadaśī* [Centre of Advanced study in Philosophy, University of Madras 1970], p. 136.
22. VSS, p. 7.
23. This point is discussed later.
24. VSS, p. 4.
25. *Ibid.*, p. 9.
26. *Sec Pañcadaśī*, IX.
27. VSS, p. 19.
28. *Ibid.* p. 19.



॥ श्रीः ॥

॥ श्रीगुरुभ्यो नमः ॥

श्रीमदनन्तेन्द्रयतिविरचितः

वेदान्तसारसङ्ग्रहः ॥

॥ मङ्गलाचरणम् ॥

अम्बाननसरोजार्कं जम्बूफलरसप्रियम् ।

लम्बोदरं विघ्नहरं साम्बप्रियसुतं भजे ॥

श्रीगुरुं दक्षिणामूर्तिं जगज्जन्मादिकारणम् ।

जन्मदुःखविनाशाय प्रणमामि पुनः पुनः ॥

सद्गुरुः करुणामूर्तिः महादेवेन्द्रयोगिराट् ।

शिवलिङ्गप्रतिष्ठाता यस्तं वन्दे यतीश्वरम् ॥

चित्सभेशचिदाकारचिदम्बरदयानिधे ।

अज्ञानाम्भोधिमग्नं मां समुद्धर सभापते ॥

श्रौरामं करुणाकरं गुणनिधिं सर्वानुगं शाश्वतं

मायामानुषरूपिणं शिवकरं सन्मात्ररूपं परम् ।

भक्तानुग्रहकारिणं मुनिजनैस्संसेव्यमानं शिवं

तं वन्दे जनकात्मजापतिमहं सर्वार्थसिद्धिप्रदम् ॥

महतो हृदये ध्यात्वा पूर्वग्रन्थानुसारतः ।

गुरुशिष्यानुवादेन ब्रह्मात्मैक्यप्रकाशकम् ॥

वेदान्तसारं वक्ष्यामि मुमुक्षूणां हितं परम् ।

¹बालानामुपकाराय ममापि मननाय च ॥

॥ मुक्तिसाधनप्रश्नः ॥

शिष्यः—

स्वामिंस्त्वच्चरणाद्वन्द्वं प्रणमामि पुनः पुनः ।

संसारसिन्धुमग्नं मां समुद्धर दयानिधे ॥

केनोपायेन झटिति तरिष्यामि भवाम्बुधिम् ।

तन्मे ब्रूहि दयासिन्धो त्वमेव हि गतिर्मम ॥

॥ ब्रह्मात्मैक्यज्ञानं मुक्तिसाधनम् ॥

गुरुः—

संसारसौख्यं क्षणभङ्गुरं हि

त्वन्ते च दुःखं स भवो² विनिन्द्यः ।

मूढैस्सुसेव्यं न तु साधुसङ्गैः

अतस्त्यज त्वं हि भवाभिलाषम् ॥

संसारसागरं दुःखमिति लोके विवेकिनः ।

वदन्ति खलु सर्वत्र तस्मात्त्याज्यो मुमुक्षुभिः ॥

आत्मज्ञानेन चाज्ञानं नाशयते चेत्तदैव हि ।

संसारबन्धमुक्तस्सन्³ सद्गतिं प्राप्तुमर्हसि ॥

1. बालानां—वेदान्तसारं अनायासेन ब्रुमुत्सूनाम् ।

2. भवः—संसारः ।

3. “...अविद्या संसृतेर्बीजं तत्राशो मुक्तिरात्मनः” (नैष्कर्म्यसिद्धिः-1,7.)

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते⁴ ।
 इति गीतावचोरीत्या ज्ञानं न सुलभं भवेत् ॥
 आत्मानात्मविचारेण⁵ त्वज्ञानं नाशयते भृशम् ।
 ततः⁶ प्रकाशते ज्ञानं⁷ मेघपायेऽशुमानिव ॥

॥ अनुबन्धचतुष्टयम् ॥

अस्य वेदान्तशास्त्रस्य ह्यनुबन्धचतुष्टयम् ।
 ज्ञातव्यं तत्प्रकारं तु प्रवक्ष्याम्यादितः शृणु ॥
 चतुस्साधनसंपन्नः सोऽधिकारीति कथ्यते ।
 प्रत्यग्ब्रह्मैक्यविज्ञानं⁸ सद्भिर्विषय उच्यते ॥
 ब्रह्मैव प्रतिपाद्यं स्याद्वेदान्ताः प्रतिपादकाः ।
 तस्य तेषां च संबन्धः संबन्धः परिकीर्तितः ॥
 मुक्तिः प्रयोजनं ह्येतदनुबन्धचतुष्टयम् ॥

4. भगवद्गीता, ७-१९.

अत्र विशिष्टवाचकः अस्मच्छब्दः लक्षणया
 निष्कृष्टाहङ्कारे चैतन्ये प्रयुक्तः ।

5. मनननिदिध्यासनाङ्गकश्रवणाख्यविचारजन्येन महावाक्यार्थसाक्षा-
 त्कारेण इत्यर्थः ।

6. ततः—अज्ञाननाशात्

7. ज्ञानं—अखण्डात्मचैतन्यम् ।

8. प्रत्यग्ब्रह्मैक्यस्वरूपं स्वप्रकाशात्मचैतन्यं इत्यर्थः ।

॥ साधनचतुष्टयसंपत्तिः ॥

नित्यानित्यविवेकादि चतुस्साधनमुच्यते ।
 प्रत्यगात्मस्वरूपं यत् तन्नित्यमिति वेदनम् ॥
 दृश्यसर्वप्रपञ्चस्तु ह्यनित्य इति वेदनम् ।
 नित्याऽनित्यविवेकोऽयं, अथ वैराग्यमुच्यते ॥
 आमुष्मिके स्वर्गसुखमैहिके स्यादिभोगजम् ।
 वान्तादिवच्च तत्सर्वं त्याज्यं वैराग्यमीर्यते ॥
 शमो दमश्चोपरतिः तितिक्षा श्रद्धया सह ।
 समाधानं च षट्संख्यमेतेषां वच्मि लक्षणम् ॥
 शमो मनोनिग्रहः स्याद्दमो बाह्याक्षनिग्रहः ।
 तथा चोपरतिस्सर्वकर्मणां⁹ त्याग उच्यते ॥
 तितिक्षा सुखदुःखादिसहनं कथ्यते बुधैः ।
 गुरूपदिष्टवाक्येषु प्रीतिश्श्रद्धा समीरिता ॥
 वेदान्तवाक्यश्रवणं मुक्त्वाऽन्यत्र गतं मनः ।
 आकृष्य स्थापितं तस्मिन् समाधानं प्रकीर्तितम् ॥

9. उपरतिः—“अत्र ‘उपरम’ शब्देन संन्यासोऽभिधीयते । तथा संन्यासिनामेव श्रवणादावधिकारः इति केचित् । अन्ये तु “उपरम” शब्दस्य संन्यासवाचकत्वाभावात् विक्षेपाभावमात्रस्य गृहस्थेष्वपि संभवात् जनकादेरपि ब्रह्मविचारस्य श्रूयमाणत्वात् सर्वाश्रमसाधारणं श्रवणादि विधानं इत्याहुः” इति वेदान्तपरिभाषाकाराः ।

मोक्षेच्छा द्विविधा प्रोक्ता मोक्षो भूयान्ममेति या ।
 साधारणेच्छा सा प्रोक्ता, तीव्रेच्छाऽन्या वदामि ताम् ॥
 गृहे दग्धे स्थितस्तस्मिन् पुमान् यद्वत् पलायते ।
 तापत्रयप्रतप्तस्य तथेच्छा तीव्रसंज्ञिका ॥
 तापत्रयप्रकारं तु शृणु वक्ष्यामि बालक ।
 आध्यात्मिकमिति प्रोक्तं नेत्ररोगादिसंकटम् ॥
 आधिभौतिकमित्युक्तं चोरव्या (ला)(घ्रा) दिपीडनम् ।
 आधिदैविकमित्याहुर्महातापादिसंकटम् ॥
 एवं ज्ञात्वा पुमान् शीघ्रमात्मानात्मविचारणे ।
 यत्नं कुर्यात् ततस्सम्यगात्मज्ञानं प्रजायते ॥

शिष्यः—

सद्गुरो वद मे सम्यगात्मानात्मादि लक्षणम् ॥
 ॥ आत्मस्वरूपम् ॥

गुरुः—

आत्मा देहत्रयातीतो¹⁰ गुणत्रयविवर्जितः¹¹ ।
 अवस्थात्रय¹²साक्षी च पञ्चकोशविलक्षणः¹³ ॥

10. स्थूलं सूक्ष्मं कारणं इति देहत्रयम् ।

11. सत्त्वं रजः तम इति गुणत्रयम् ।

12. जाग्रत्-स्वप्न-सुषुप्तिरिति अवस्थात्रयम् ।

13. अन्नमय-प्राणमय-मनोमय-विज्ञानमय-आनन्दमया पञ्चकोशाः ।

कालात्रये¹⁴ऽप्यबाध्यत्वात् सद्व्यप्य इति विश्रुतः ।
चिद्व्यप्यसर्वसाक्षित्वादखण्डो व्यापकत्वतः ॥

परप्रेमास्पदत्वाच्चानन्दरूपस्य¹⁵ उच्यते ।
निष्कलो निष्क्रियश्शान्तो नित्यानन्दरसात्मकः ॥

सत्यज्ञानानन्तरूपः परमात्मा परात्¹⁶परः ।
ध्यायेदेवं सदाऽऽत्मानं तेन ज्ञाता¹⁷भविष्यसि ॥

॥ अनात्मस्वरूपम् ॥

देहत्रयं तथाऽवस्थात्रितयं कोशपञ्चकम् ।
चतुर्विंशतितत्त्वानि त्वनात्मेति बुधा जगुः ॥

देहत्रयं स्थूलसूक्ष्मकारणानीति तेषु वै ।
स्थूलं त्वक्चर्ममांसादि सप्तधातुसमन्वितम् ॥

नवद्वारसमायुक्तं नखलोमादिसंयुतम् ।
कृमिमूत्रपुरीषादि पूरितं सर्वदूषितम् ॥

शुक्लशोणितसंज्ञातं मूत्रद्वाराद्विनिर्गतम् ।
जायतेऽस्त्यादिषड्भावविकारैश्च¹⁸ समन्वितम् ॥

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14. भूतभविष्यद्वर्तमानकालाः कालत्रयम् ।
15. इयमात्मा परानन्दः परप्रेमास्पदं यतः।
मा न भूवं हि भूयासं इति प्रेमात्मनीक्ष्यते ॥ पञ्चदशी-१-८.
16. परात् अक्षरात् परः निरुपाधिकः पुरुषः ।
17. ज्ञानी भविष्यसि इत्यर्थः ।
18. जायते, अस्ति, वर्धते, विपरिणामते, अपक्षीयते, विनश्यति—
निरुक्तम् I, ii, 8.

पञ्चीकृतमहाभूतसंभवं कर्मसञ्चितम् ।
 शरीरं सुखदुःखानां भोगायतनमुच्यते¹⁹ ॥
 नरकाख्ये गर्भवासे नानाकष्टसमन्विते ।
 आवासस्सर्वजन्तूनां दुस्सहो बहुदुःखदः ॥
 पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।
 अपञ्चीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम्²⁰ ॥
 अनाद्यविद्याऽनिर्वाच्या कारणोपाधिरुच्यते ।
 उपाधित्रितयादन्यमात्मानमवधारयेत्²¹ ॥
 इन्द्रियैर्विषयग्राहो जाग्रत्संज्ञः प्रकीर्तितः ।
 स्थूलाभिमानी विश्वश्च व्यावहारिक इत्यपि ॥
 एवं चिदाभास²² इति त्रीणि नामानि तस्य तु ॥
 स्वप्नावस्थं प्रवक्ष्यामि करणोपरमे द्विज ।
 जाग्रत्संस्कारजस्फूर्तिः स्वप्नस्सविषयस्मृता ॥
 तस्याभिमानी तैजसः स्वप्नकल्पित इत्यपि ।
 प्रातिभासिक इत्येवं नामत्रयमुदीरितम् ॥
 सर्वप्रकारज्ञानोपसंहासरस्सुप्तिरुच्यते ।
 बीजात्मना स्थितिर्बुद्धेः सुषुप्तौ परिकीर्तिता ॥

19. आत्मबोधः—१२

20. तत्रैव—१३

21. तत्रैव—१४

22. अन्तःकरणगतः चिदाभासः इत्यर्थः ।

तदवस्थाभिमानी च प्राज्ञोऽवच्छिन्न इत्यपि ।
पारमार्थिक इत्येवं नामत्रयमुदीरितम्²³ ॥

॥ पञ्चकोशविवेकः ॥

प्रकारं²⁴ पञ्चकोशानां वक्ष्यामि शृणु सुव्रत ।
अन्नमयः प्राणमयो मनोज्ञानमयावुभौ ॥

आनन्दमय इत्येते पञ्चकोशाः प्रकीर्तिताः ।
शिरः पाण्यादिमान् स्थूलः कोशोऽन्नमय ईरितः ॥

कर्मेन्द्रियप्राणसङ्घः कोशः प्राणमयो भवेत्²⁵ ।
मनोधीन्द्रियसङ्घश्च मनोमयं इतीर्यते²⁶ ॥

23. दृग्दृश्यविवेके श्रीविद्यारण्यस्वामिभिः इयं चित्तैविध्यप्रक्रिया आलम्बिता इति सिद्धान्तलेशसंग्रहकाराः श्रीअप्पय्यदीक्षितेन्द्राः । सिद्धान्तलेशसंग्रहः-पृ. १०० (भाऊशास्त्रिणा संशोध्य मुद्रित-पुस्तके)

24. प्रकारं—स्वरूपमित्यर्थः ।

25. एते प्राणादयः पञ्च पञ्चकर्मेन्द्रियैः सह ।
भवेत् प्राणमयः कोशः स्थूलो येनैव चेष्टते ॥

सर्ववेदान्तसिद्धान्तसारसंग्रहः—३८९.

26. मनो मनोमयः कोशः भवेज्ज्ञानेन्द्रियैः सह ।
प्राचुर्यं मनसो यत्र दृश्यतेऽसौ मनोमयः ॥

सर्ववेदान्तसिद्धान्तसारसंग्रहः—३५५.

बुद्धिज्ञानाक्षसङ्घश्च विज्ञानमय उच्यते²⁷ ।
 तमोमयी बुद्धिवृत्ति²⁸ रानन्दमय उच्यते ॥
 एवं तु पञ्चकोशानां प्रकारः परिकीर्तितः ।
 चतुर्विंशतितत्त्वानि शृणु वक्ष्यामि बालक ॥
 दशेन्द्रियाणि भूतानि पञ्च शब्दादिपञ्चकम् ।
 मनोबुद्धिरहङ्कारश्चित्तं वृत्ति²⁹ चतुष्टयम् ॥

॥ ब्रह्मज्ञानान्तरङ्गसाधनम् ॥

श्रवणं मननं चैव निदिध्यासनमेव च ।
 अनुष्ठेयानि चैतानि ज्ञानस्य साधनानि हि³⁰ ॥
 वेदान्तवाक्यग्रहणं³¹ यत्तच्छ्रवणमुच्यते ।
 श्रवणार्थानुसन्धानं³² मननं परिचक्षते ॥

27. विज्ञानमयः कोशः स्यात् बुद्धिः ज्ञानेन्द्रियैः सह ।

सर्ववेदान्तसिद्धान्तसारसंग्रहः—३५०.

सङ्कल्पात् मनः, अर्थस्य निश्चयात् बुद्धिः, इति एकस्यैव
 अन्तःकरणस्य वृत्तिभेदेन द्वैविध्यं बोध्यम् ।

28. तमोमयी बुद्धिवृत्तिः—बिलीनावस्था बुद्धिरित्यर्थः ।

29. वृत्तिचतुष्टयम्—वृत्तिभेदेन चतुर्विधमन्तःकरणमित्यर्थः ।

30. मैत्रेयीब्राह्मणे आत्मज्ञानसाधनत्वेन 'श्रोतव्यो मन्तव्यो निदिध्या-
 सितव्य' इति श्रवणमनननिदिध्यासनानि विहितानि ।

31. वेदान्तवाक्यग्रहणं—वेदान्तवाक्यार्थनिर्धारणमित्यर्थः ।

32. श्रवणार्थानुसन्धानं—श्रवणविषयीभूतार्थानुसन्धानम् ।

ताभ्यां निर्विचिक्त्सेऽर्थे चेतसः स्थापनं तु यत् ।
 एकतानत्व³³मेतद्धि निदिध्यासनमुच्यते ॥

॥ वासनाक्षयोपायः ॥

“लोकवासनया जन्तोः शास्त्रवासनयापि च ।
 देहवासनया ज्ञानं यथावन्नैव जायते ॥

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।
 शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु”³⁴ ॥

शिष्यः—

जगत्सृष्टेः प्रकारं मे वद श्रीगुरुनायक ।

॥ जगत्सृष्टिक्रमः ॥

गुरुः—

प्रकृतिः त्रिगुणाकारा विक्षेपावरणात्मिका³⁵ ।

33. एकतानत्वं—एकाग्रता

34. विवेकचूडामणिः—२७२, २७१.

लोकवासना—सर्वे जना यथा मां न निन्दन्ति, यथा वा स्तुवन्ति, तथैव सर्वथाऽऽचरिष्यामि इत्यभिनिवेशो लोकवासना ।

शास्त्रवासना च त्रिविधा - पाठव्यसनं, बहुशास्त्रव्यसनं, अनुष्ठान-
 व्यसनं चेति ।

देहवासनाऽपि आत्मत्वगुणाधानदोषापनयनभ्रान्तिभेदात् त्रिधा ।

एतद्विषयप्रपञ्चस्तु श्रीविद्यारण्यस्वामिप्रणीतजीवन्मुक्तिविवेके द्रष्टव्यः ।

35. “नास्त्यद्वयं ब्रह्म, न प्रकाशते” इति व्यवहारयोग्यता आवरणं
 तत्प्रयोजकशक्तिः आवरणाशक्तिः, “अहं कर्ता, भोक्ता” इति

अध्यस्ता ब्रह्मणि परे तमोमोहादिसंज्ञिता ॥
 प्रकृतिस्सा द्विधा प्रोक्ता माया ³⁶शुद्धगुणात्मिका ।
³⁷मलिनत्रिगुणोपेता ह्यविद्येति प्रकीर्तिता ॥
 जीव इत्युच्यतेऽविद्या प्रतिबिम्बितचेतनः ।
 मायावच्छिन्नचैतन्यमीश इत्युच्यते बुधैः ॥
 अव्याकृतोऽन्तर्यामीति तस्य नामद्वयं स्मृतम् ।
 तस्मादीशात् महत्तत्त्वं³⁸ समुत्पन्नमिवाङ्कुरम् ॥
 हिरण्यगर्भनामा स्यात्तदवच्छिन्नचेतनः ।
 सूत्रात्मा प्राण इत्येते विद्येते तस्य नामनी ॥
 तत्रैगुण्यात्मकमहत्तत्त्वावच्छिन्नचेतनात् ।
 वृक्षस्थानापन्नमहङ्कारतत्त्वं³⁹मजायत ॥

भ्रमजननशक्तिः विक्षेपशक्तिः । आवरणविक्षेपशक्तिद्वयात्मिका
 इत्यर्थः ।

आत्मोपाधेरविद्याया अस्ति शक्तिद्वयं महत् ।

विक्षेप आवृतिश्चेति याभ्यां संसार आत्मनः ॥

सर्ववेदान्तसिद्धान्तसारसंग्रहः—४८८

36. शुद्धगुणात्मिका — शुद्धसत्त्वप्रधाना इत्यर्थः ।

37. मलिनत्रिगुणोपेता — मलिनसत्त्वप्रधानत्रिगुणोपेता ।
 पञ्चदशी १ - १६.

38. महत्तत्त्वं — समष्टिलिङ्गशरीरम् ।

39. अहङ्कारतत्त्वं — समष्टिस्थूलशरीरम् ।

तदवच्छिन्नचैतन्यं विराड्वैश्वानरस्तथा ।
 वैराजश्चेति नामानि प्रोक्तानि श्रुतिवित्तमैः ॥
 तदहङ्कार्य⁴⁰वच्छिन्नचैतन्यात् त्रिगुणात्मकः ।
 आकाशः शब्दगुणकः समुत्पन्नस्ततः क्रमात् ॥
 शब्दस्पर्शगुणो वायुस्तेजस्तु त्रिगुणैर्युतम् ।
 आपश्चतुर्गुणोपेता भूमिः पञ्चगुणैर्युता ॥
 एवं शब्दस्पर्शरूपरसगन्धैः समन्विता ।
 भूमिः, तस्याः ओषधयः ताभ्यश्चान्नं प्रजायते ॥
 अन्नात् पुरुषसंभूतिः सर्वे प्राणिन एव च ।
 अन्नादेव प्रजायन्ते जीवन्त्यन्नेन वै ततः ॥
 एवं सृष्टिक्रमः प्रोक्तः तव वेदानुसारतः ।
 सृष्टिर्नानाप्रकारेण श्रूयते श्रुतिषु द्विज ॥
 कल्पभेदेन ते भेदा इत्यूह्यन्ते मनीषिभिः ॥

शिष्यः—

अध्यस्तेत्युच्यते माया परे ब्रह्मणि सद्गुरो ।
 कथं ब्रह्मणि साऽध्यस्ता⁴¹ तत्प्रकारं गुरो वद ॥

40. अहङ्कारि — अहमित्यभिमन्तृ ।

41. अविद्यायाः अध्यस्तत्वे, अविद्यायाः उत्पत्तौ तस्यैव हेतुत्वे आत्माश्रयः; तत्कार्यस्य हेतुत्वे अन्योन्याश्रयः; अविद्यान्तरस्य हेतुत्वे अनवस्थादिकम् । तथा च कथं ब्रह्मणि अविद्यारूपा माया अध्यस्ता भवितुमर्हति इति भावः ।

अपि च श्रोतुमिच्छामि मायाऽविद्यादिसंभवम् ॥

॥ मायाऽविद्यास्वरूपादि निरूपणम् ॥

गुरुः—

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

तस्यावयवभूतैस्तु व्याप्तं सर्वं इदं जगत्⁴² ॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते⁴³ ॥

एवं श्रुतिस्मृतिभ्यां च धर्मधर्मिस्वभावतः ।

स्वाधीनमायश्चात्मेति सर्वथा परिकीर्तितः ॥

सा माया ब्रह्मणो नान्या ब्रह्मणश्शक्ति⁴⁴रेव हि ।

सा चैव मूलप्रकृतिः विक्षेपावरणात्मिका ॥

अविद्येति च सा प्रोक्ता तमोमोहादिसंज्ञिका ।

अव्यक्तं गुणसाम्यं च सर्वं मायाभिधां विदुः ॥

सर्वाधिष्ठानचैतन्ये मायाऽध्यस्तेति या तु सा ।

स्वशक्तिर्ब्रह्मणः स्वस्मिन् स्वेनैव च विजृम्भिता⁴⁵ ॥

ज्ञातव्यमेवं विद्वद्भिरन्यथा न कदापि च ॥

42. श्वेताश्वतरोपनिषत् — ४ - १०.

43. भगवद्गीता, ७-१४

44. शक्तिः — कार्यजननसामर्थ्यसंपादिनी ।

45. विजृम्भिता—स्फुरिता ।

जीव ईशो विशुद्धा चित् तथा जीवेशयोर्भिदा ।
 अविद्या तच्चितोर्योगः षडस्माकमनादयः ॥
 इत्यादिभिस्तु स्मृतिभिर्मायाऽविद्यादिसंभवः ।
 वक्तुं न शक्यं केनाऽपि तस्मान्मायाद्यनादि वै ॥
 मायाकार्यं महच्चित्रमचिन्त्यं मनसाऽपि तत् ।
 मायादेरादिशून्यस्याप्यन्तस्स्यात् प्रागभाववत्⁴⁶ ॥
 महान्तो ब्रह्मनिष्ठास्तु स्वरूपेणैव संस्थिताः ।
 कुतो माया कुतोऽज्ञानं तेषां पक्षे महात्मनाम् ॥
 मायादीनां तु तस्माद्धि विनाशश्चोच्यते बुधैः ।
 जगन्मिथ्येति यो वेत्ति जितमायस्स उच्यते ॥
 मायाप्रवेशस्तस्मिंश्च नास्ति किञ्चिन्न संशयः ।
 जगत्सत्ताऽभ्युपगमे माया सर्वस्य कारणम्⁴⁷ ॥
 प्रोच्यते पण्डितैस्सम्यग्वेदविद्भिर्महत्तमैः ।
 अद्वैतपक्षे शून्यत्वं मायाया युज्यते भृशम् ॥
 या मा सैव हि मायेति श्रुतिवाक्यं च दृश्यते ।
 गुरूपदिष्टवाक्येन मायिनं तु महेश्वरम् ।

46. कार्यस्योपत्तेः प्राक् विद्यमानोऽभावः प्रागभावः, स अनादिः; कार्यस्योत्पत्तौ तु निवर्तते, तद्वत् इत्यर्थः ।

47. सर्वस्य कारणं माया; सा जगत्सत्ताऽभ्युपगमेऽपि कारणं प्रोच्यते इति संबन्धः ।

ज्ञात्वा यो ध्यायति सदा तस्य मायाऽतिदूरगा⁴⁸ ॥

मायया मोहिताऽशेषाः सर्वे संसारसागरे ।

मग्ना जन्मजरायन्त्रे लग्नास्तत्र भ्रमन्ति हि⁴⁹ ॥

शिष्यः—

अभिन्ना ब्रह्मणो माया ब्रह्मणःशक्तिरेव सा ।

इत्युक्त्वाऽस्यास्तु मायाया विनाशमपि चक्षसे ।

आत्मशक्तेः कथं नाशस्संभविष्यति तद्वद ॥

गुरुः—

आत्मशक्तेर्विनाशस्तु न कदापि मयोच्यते ।

आत्मानात्मविचारेण कृपया च गुरोस्ततः ॥

ब्रह्मज्ञानं तु यस्यापि जायते चेत्समन्ततः ।

प्रजहाति च तं माया जितमायस्तदोच्यते ॥

तस्माद्धि तस्य पक्षे तु मायाऽभावः प्रकीर्तितः ॥

48. “ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लैशैः जन्ममृत्युप्रहाणिः तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥” इति श्वेताश्वतरोपनिषद्वाक्यं (१-११) अर्थतो अनुवदति-ज्ञात्वा यो ध्यायति इति ।

49. “अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः” इति भगवद्गीतावाक्यं (५-१५) अर्थतो अनुवदति - “मायया मोहिता” इति । “अज्ञानेन आवरण-विक्षेपशक्तिमता मायाख्येन..... आवृतं आच्छादितं ज्ञानं..... स्वप्रकाश सच्चिदानन्दरूपमद्वितीयं परमार्थसत्यं तेन स्वरूपावरणेन मुह्यन्ति..... जन्तवः संसारिणः वस्तुस्वरूपादर्शिनिः इति गूढार्थदीपिकोक्तोऽर्थः अत्र अनुसन्धेयः ॥

शिष्यः—

तर्हि शक्तेः शक्तिमतोऽनादित्वं (हि) प्रसज्यते ।
अङ्गीकृतेऽपि दोषः स्यात् द्वैतवादि प्रवेशिता ॥

गुरुः—

शक्तिः शक्तिमतो नान्या यथा बन्हेस्तथात्मनः ।
विजानीहि तयोरैक्यं⁵⁰ श्रुत्या⁵¹ युक्त्या⁵² च हे द्विज ॥

शिष्यः-

जीवेशादिपदार्थानां षण्णामस्तीत्यनादिता ।
उक्ता सा कथमद्वैतपक्षे सिद्धचेद्गुरो वद ॥

॥ द्वैतस्य व्यावहारिकत्वम् ॥

गुरुः-

व्यावहारिकसत्तायमनादित्वं हि युज्यते ।
षण्णामखण्डबोधैकरसे ज्ञाते न किञ्चन ॥
चैतन्यमेकं सर्वत्र निर्मलाकाशवत् सदा ।
प्रकाशते ज्ञानचक्षुस्स्वरूपेणैव पश्यति ।
अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत् ॥

50. ऐक्यं—पृथक्सत्ताराहित्यम् ।

51. “पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च”
(श्वेताश्वतरोपनिषत् - ६-८) इति श्रुतौ अविद्याशक्तेः स्वाभाविक-
कत्वं उक्तम् ।

52. युक्तिश्च “न लोके चैत्रतच्छक्त्योः जीवितं लिख्यते पृथक्”
(२-५१) इति पञ्चदशयुक्ता अत्र अनुसन्धेया ।

शिष्यः-

सर्वेषु च शरीरेषु भिन्नो वा⁵³ऽऽत्मा गुरो वद ।

॥ आत्मैकत्वं, अज्ञानस्य सर्वानर्थमूलत्वं च ॥

गुरुः-

आत्मा सर्वत्र संपूर्णो ह्यखण्डैकरसोऽव्ययः ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः⁵⁴ ॥

अभिन्नस्सर्वदेहेषु सर्वज्ञः सर्वतोमुखः ।

अभिन्नाश्चात्मनो जीवा भिन्नाश्चोपाधिभेदतः ॥

तत्तत्कर्मविभेदाच्च⁵⁵ दृश्यन्ते भिन्नरूपतः ।

ततस्सुकृतबाहुल्यात् साधुसाङ्गत्यसंश्रयात् ।

कालान्तरे च जीवस्तु मुच्यते कृपया गुरोः ॥

तदात्मब्रह्मणोस्सोऽयं देवदत्तवदीर्यते ।

ऐक्यं द्वैतमतध्वान्तभानुमद्भिर्महत्तमैः ॥

अज्ञानमेव सर्वत्र सर्वानर्थस्य कारणम् ।

अज्ञानादभिमानश्च जायते स्वेषु वस्तुषु ॥

ततः पुत्रादिवर्गेषु भृशं रागोऽभिवर्धते ।

तेषां विरोधो⁵⁶[के](ये) नापि क्रियते चेत्तदा तदा ॥

53. 'वा' शब्दस्वारस्यात् "अभिन्नो वा" इत्यर्थः ।

54. भगवद्गीता—२-२४.

55. उपाधिभेदात् भिन्नाः जीवाः पुनश्च कर्मभेदात् नानाजात्यादिरूपेण भिन्नाः दृश्यन्ते ।

56. विरोधः - अपकारः ।

क्रोधमात्सर्यलोभाद्या⁵⁷ जायन्ते स्वत एव तु ।
 कामक्रोधादिभिस्सर्वे कर्म कुर्वन्ति⁵⁸ मानवाः ॥
 कर्मानुभवसिद्ध्यर्थं शरीरं जायते क्रमात् ।
 शरीरग्रहणाद्दुःखं जायते देहिनां भुवि ॥
 मरणं जननं चैव जायते च पुनः पुनः ।
 एवं देहवतां⁵⁹ दुःखं वर्धते च ततस्ततः ॥
 सुखलेशोऽपि नास्त्येव सर्वथा दुःखमेव हि ।
 यत्सौख्यमिह चाभाति परिणामे तु दुःखदम् ॥
 अज्ञानमेव दुःखस्य कारणं शिष्य सर्वथा ।
 ज्ञानं यदा निश्चलं स्यादभिमानो विनश्यति ।
 ततो नश्यति देहान्तं दुःखकारणमञ्जसा⁶⁰ ॥

57. अप्राप्तवस्त्वभिलाषः कामः रागस्तु प्राप्तेऽपि वस्तुनि पुनस्त-
 दधिकप्राप्तितृष्णा । धनतृष्णा लोभः ।

रागविषयविनाशके समुपस्थिते तन्निवारणसामर्थ्यमात्मनो मन्य-
 मानस्य तस्मिन् प्रतिकूले दुःखहेतौ अभिज्वलनात्मकः चित्तवृत्ति-
 विशेषः द्वेषः स एव क्रोधः । परोत्कर्षासहनपूर्विका स्वोत्कर्षवाञ्छा
 मत्सरः, तस्य भावः मात्सर्यम् ।

58. काम एष क्रोध एष इत्यादिवचनं स्मृतेः ।
 प्रवर्तको नापरोऽतः कामादित्यवसीयते ॥

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59. देहवतां - देहाभिमानिनाम् ।

60. अञ्जसा - निःसंशयम् ।

॥ चित्तशुद्ध्युपायः ॥

शिष्यः—

कथं चित्तस्य नैर्मल्यं भवेदिह गुरो वद ।

गुरुः—

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।⁶¹

इति स्मृत्या च निष्कामः कुरु कर्म यथामति ॥

तेन निर्मलचित्तोऽसि⁶² मार्गमन्यं च वच्यहम् ।

यावत् प्रीतिर्वर्तते ते स्वजनेषु च वस्तुषु ॥

तावत् प्रीतिं परित्यज्य स्वस्थो भव सुनिर्मलः ।

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्⁶³ ॥

अत्रेदं नैष्कर्म्यसिद्धौ सुरेशार्यवचनं अनुसन्धेयम् - “दुःखस्य
..... देहोपादानैकहेतुत्वात् देहस्य च पूर्वोपचित-
धर्माधर्ममूलत्वात्.....तयोश्च विहितप्रतिषिद्धकर्ममूल-
त्वात्.....कर्मणश्च रागद्वेषास्पदत्वात् रागद्वेषयोश्च
शोभनाशोभनाध्यासनिबन्धनत्वात् । अध्यासस्य चाविचारित-
सिद्धद्वैतवस्तुनिमित्तत्वात् द्वैतस्य च शुक्तिकारजतादिवत् सर्वस्यापि
स्वतस्सिद्धाद्वितीयात्मानवबोधमात्रोपादानत्वात्..... सर्वानर्थहेतुः
आत्मानवबोध एव” इति ॥

61. विवेकचूडामणिः ११

62. असि - भविष्यसि इति भावः ।

63. भगवद्गीता — ६-२६

अभिमानो हि सर्वेषां सर्वदुःखस्य कारणम् ।
 मनोवृत्तिविहीनस्य स्वरूपेण स्थितस्य च ॥
 कार्यं वेद्यं च प्राप्यं च नास्ति नास्ति कदाचन ।
 स्वपौरुषैकसाध्येन स्वेप्सितत्यागरूपिणा ।
 मनः प्रशममात्रेण विना नास्ति शुभा गतिः ॥

शिष्यः—

उपासनाप्रकारं च श्रोतुमिच्छामि सत्तम ।

गुरुः—

॥ उपासनम् ॥

उपासना द्विधा प्रोक्ता सगुणा निर्गुणा तथा ।
 भावना प्रतिमादौ या सगुणा सा प्रकीर्तिता ॥
 स्वस्मादन्यं यदाऽऽत्मानं यावत् पश्यति मानवः ।
 सगुणोपास्तिरेव स्याद्भेदबुद्धिश्च सा द्विज ॥
 स्वस्वरूपानुसन्धानं निर्गुणोपास्तिरुच्यते ।
 पूर्वं चोपास्यते येन सगुणास्तद्बुभुत्सुना⁶⁴ ।
 तस्यैव निर्गुणोपास्तिस्सिद्ध्यतीत्यवधारय ॥
 पाषाणलोहमणिमृण्मयविग्रहेषु
 पूजापुनर्जननभोगकरी मुमुक्षोः ।
 तस्माद्यतिः ⁶⁵स्वहृदयार्चनमेव कुर्यात्
 बाह्यार्चनं परिहरेदपुनर्भवाय ॥

64. तद्बुभुत्सुना - निर्गुणब्रह्मबुभुत्सुना

65. स्वहृदयार्चनं - स्वहृदये निर्गुणब्रह्मध्यानम् ।

एवं यतिर्मुमुक्षुश्च कुर्यान्निर्गुणभावनाम् ।
सगुणा भावना या स्यात् सा पुनर्जन्मकारणम् ॥

शिष्यः—

मोक्षो मम कथं भूयात् तन्मे ब्रूहि दयानिधे ।

॥ कामादित्यागः ॥

गुरुः—

वेदान्तसिद्धान्तनिरुक्तिरेषा ब्रह्मैव जीवः सकलं जगच्च ।
अखण्डरूपस्थितिरेव मोक्षो ब्रह्माद्वितीयं श्रुतयः प्रमाणम् ॥

यावत् सर्वं न सन्त्यक्तं तावदात्मा न लभ्यते ।
सर्ववस्तुपरित्यागे शेष आत्मेति कथ्यते ॥

न मोक्षो नभसः पृष्ठे न पाताले न भूतले ।
सर्वाशासंक्षये चेतःक्षयो मोक्ष इतीष्यते ॥

तस्मात्तानव⁶⁶भाशायाः कार्यमादौ मुमुक्षुभिः ।
आशाया परमं दुःखं निराशा परमं सुखम् ॥

इति लोके तु सर्वत्र वदन्ति च विवेकिनः ।
अरिषड्वर्गमध्ये हि कामः प्राथमिकः खलु ॥

स एष क्रोधरूपस्स्याद्रजोगुणसमुद्भवः⁶⁷ ।

66. तानवं - सूक्ष्मत्वं दौर्बल्यमिति यावत् ।

67. काम एष क्रोध एष रजोगुणसमुद्भवः (भगवद्गीता ३-३७) इति वाक्यमर्थतोऽनुवदति—स एष काम इति ।

तस्मादादौ स च त्याज्यः शेषास्त्यक्ता भवन्ति च ।
 मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
 बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम्⁶⁸ ।
 यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते ।
 अतो निर्विषयं नित्यं मनः कार्यं मुमुक्षुभिः ॥
 कामक्रोधादयश्चोरा देहे तिष्ठन्ति सर्वदा ।
 ज्ञानरत्नापहारार्थं तस्मात् तान् परिवर्जयेत् ॥
 ध्यानतो हृदयाकाशे चित्ति चिच्चक्रधारया⁶⁹ ।
 मनो मारय निःशङ्कं त्वां प्रबध्नन्ति नारयः⁷⁰ ॥
 सङ्कल्पमेव मनसः जन्मदुःखस्य कारणम्⁷¹ ।
 तस्मान्मा कुरु सङ्कल्पं सर्वथा बन्धकारणम् ॥

शिष्यः—

न चेत् सङ्कल्पकलना त्वशानादि कथं भवेत् ।

काम एव केनचित् हेतुना प्रतिहतः क्रोधत्वेन परिणामते; अतः क्रोधोऽपि एष काम एव ॥

68. ब्रह्मविन्दूपनिषत् — २

69. चित्ति मनः चिच्चक्रधारया मारय इत्यन्वयः ।

चिन्मात्रविषयकध्यानेन मनोनाशं कुरु इत्यर्थः ।

चिच्चक्रधारया - चिद्विषयकं ध्यानमेव चक्रं सुदर्शनास्त्रम्, तस्य धारया अग्रभागेन इत्यर्थः ।

70. अरयः - कामादयः शत्रवः ।

71. कारणं इति - विदुरिति शेषः ।

गुरुः—

चतुस्साधनयुक्ताय त्वेतच्छास्त्रं प्रयुज्यते ।
 विषये दृश्यवस्तुनां मनो यस्य प्रवर्तते ॥
 शमादिषट्कसंपत्तिर्यस्य नास्ति तथाविधाः ।
 अज्ञाज्ञशास्त्रस्य चैतस्य नाधिकारिण एव ते ॥
 वैराग्यभाग्ययुक्तस्य न चास्त्यशनचिन्तनम् ।
 सदात्मनिष्ठया ज्ञानी कालं नयति च आ मृति ॥
 तस्याहारादिकार्याणि करोति स्वयमीश्वरः ।
 तस्मादाहारविषये चिन्ता मास्तु कदाचन ॥
 “अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्”⁷² ॥
 इति गीतावचो रीत्या तादृशानां विवेकिनाम् ।
 योगक्षेमं च भगवान् वहति स्वत एव तु ॥
 अस्मिंश्च विषये गाथा कल्याणी काचिदस्ति हि ।
 लौकिकीं तां प्रवक्ष्यामि शृणु त्वं सावधानतः ॥
 आस्तां विप्रवरौ पूर्वं भ्रातरौ सुव्रतौ तयोः ।
 ज्येष्ठो वैराग्यसंपन्नः तपश्चक्रे नदीतटे ॥
 अनन्यचित्तस्सततं भगवन्तं हरिं स्मरन् ।
 तस्य भार्याऽतिसाध्वी च पतिशुश्रूषणे रता ।

कनिष्ठभ्रातृपत्न्या तु दत्तं चादाय सा प्रिया ।
 पक्त्वा तु तण्डुलाद्याशु पत्यागमनमीक्षते ॥
 मध्याह्नकाले संप्राप्ते पतिरायाति तद्गृहम् ।
 गृहं प्रत्यागते तस्मिन् पक्वान्नादीनि सा प्रिया ॥
 समर्पयति, तद्विप्रः कृत्वा भगवदर्पणम् ।
 स्वयं भुक्त्वा तपस्तेपे नदीतीरे यथासुखम् ॥
 एवं स प्रत्यहं कुर्वन् वसति स्म महायशाः ।
 गतेषु बहुवर्षेषु भातृभार्या त्वसूयया ॥
 एकस्मिन्नहि संभारान्नादात् तूष्णीं स्थिता च सा ।
 ज्येष्ठस्य भार्या साध्वी तु विना पाकं स्थिता च सा ॥
 मध्याह्नकाले संप्राप्ते पत्यौ स्वगृहमागते ।
 ज्ञात्वा पत्न्या च वृत्तान्तं नदीं तूष्णीं गतोऽव्यथः ॥
 पुनः परेऽहनि प्राप्ते मध्याह्ने गृहमागतः ।
 तस्मिन्नपि तथैवासीदन्नाभावस्ततस्स तु ॥
 आत्मन्येव समालोच्य गीताशास्त्रं समानयत् ।
 “अनन्याश्चिन्तयन्तो मां”⁷³ इति श्लोकं विलोक्य सः ॥
 नायं भगवता प्रोक्तः एवं भावोऽपि तस्य न ।
 इति मत्वा द्विजश्रेष्ठः श्लोकं तं प्रविमार्जयन् ॥
 स पुनस्तीरमासाद्य तपश्चके सुदुष्करम् ।
 गते तस्मिंस्तपस्तप्तुं भगवान् विश्वभावनः ॥

तपोनिष्ठस्य विप्रस्य ज्ञात्वा कर्म सुदुष्करम् ।
 आरोप्य सर्वसंभारान् शकटेषु बहुष्वहो ॥
 विप्रस्य गृहमासाद्य संभारांश्च धनादिकान् ।
 दत्त्वा विप्रस्य भाययि झटिति प्रययौ हरिः ॥
 सद्यः पतिं समाहूय जगादोदन्तमादितः ।
 तत्क्षणादेव सा साध्वी पक्वान्नं व्यञ्जनादिकम् ॥
 दर्शयामास संभारान् धनादीन् बहुसंपदः ।
 सर्वं भगवतः कृत्यमिति ज्ञात्वा तपोधनः ॥
 गीताशास्त्रं समानीय तं श्लोकं पुनरालिखत् ।
 ततस्त्वन्नादिकं प्राश्य तपस्तप्तुं ययौ पुनः ॥
 तथैवानन्यचित्तस्य नास्ति नास्त्यन्नचिन्तनम् ।
 सोऽनन्यचित्तस्सततं स्वस्वरूपेण संस्थितः ॥

शिष्यः—

अध्यासः कीदृशः स्वामिन् तं प्रकारं गुरो वद ।

गुरुः—

यथा शुक्तौ तु रजतं रज्जौ सर्पो यथा तथा ।
 “अतस्मिन् खलु तद्बुद्धिरध्यासः” 74परिकीर्तितः ॥
 रजतादीनां तु शुक्त्याद्यधिष्ठानं यथा तथा ।
 जीवेश्वरादिजगतां ब्रह्म अधिष्ठानमुच्यते ॥

74. अध्यासो नाम अतस्मिंस्तद्बुद्धिः - अध्यासभाष्यम् ।

कालत्रयेऽपि शुक्तौ तु नास्त्येव रजतं तथा ।
 रज्जौ सर्पादि नास्त्येव भ्रान्त्या कल्पनमेव तत् ॥
 तथा जीवो जगत्सर्वं नास्ति कालत्रयेऽपि च ।
 तत्सर्वं कल्प्यते भ्रान्त्या परे ब्रह्मणि मायया ॥

शिष्यः—

जीवेशादिजगत्सर्वं प्रत्यक्षत्वेन दृश्यते ।
 न मे भ्रान्तिः काचिदपि कल्पना च कथं भवेत् ॥

गुरुः—

स्वप्ने दृष्टं जगद्वावत् तत्किं पश्यसि जागरे ।
 तथैवेदं जगन्मिथ्या जगन्नास्त्येव सर्वथा ॥

शिष्यः—

स्वप्ने दृष्टं जगत्सर्वमदृष्टत्वाच्च जाग्रति ।
 मिथ्यैव स्यात् दृश्यमिदं जगन्मिथ्या कथं भवेत् ॥

गुरुः—

संसारः स्वप्नतुल्यो हि रागद्वेषादिसंकुलः ।
 स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भवेत्⁷⁵ ॥
 इति स्मृत्या ज्ञानवान् यस्तस्य मिथ्यैव नान्यथा ॥

शिष्यः—

कथं नश्यति तद्ब्रूहि रज्जुसर्पादिवद्भ्रमः ।

गुरुः—

दृष्ट्वा वक्रस्थितिं रज्जुमयं सर्पं इति भ्रमः ।
जायते यस्य तु भृशं दृष्ट्वाऽन्यो बुद्धिमांस्तदा ।
नायं सर्पो रज्जुरिति रज्जुमुद्धृत्य लीलया ।
दर्शयित्वा च भीताय तस्य हस्ते ददाति तम् ॥
दृष्ट्वा स भीतस्तं रज्जुं भयान्मुक्तः प्रयाति सः ।
तथा ब्रह्मणि चाज्ञानात् जगद्भ्रान्तिः प्रजायते ॥
गुरूपदिष्टवाक्येन ज्ञानी भूत्वा ततः क्रमात् ।
जगन्नास्तीति निश्चित्य सर्वं ब्रह्मेति भावयेत् ॥
स जीवन्नेव मुक्तः स्यात् स धन्यः स महान् भुवि ॥

शिष्यः—

रज्जुसर्पेण भीतस्तु रज्जुं ज्ञात्वा ततो भयात् ।
सद्यो मुच्येत, तद्वच्च ज्ञानं प्राप्यापि मानवः ॥
पुनस्सञ्जातमोहस्तु संसारे च विमुह्यति ।
पण्डितोऽपि तथैवास्ते कथं जानामि तद्विधाम् ॥

गुरुः—

अविद्वानपि विद्वान्वा गुरोः कारुण्यवीक्षणात् ॥
जातं चेद्ब्रह्मविज्ञानं तत्क्षणादेव मुच्यते ॥
न करोति पुनः प्रीतिं स वै सर्वेषु वस्तुषु ।
गुरुणा लब्धलक्ष्यात्तु न कदापि चलिष्यति ॥

सर्पभ्रान्त्या मुक्त इव ब्रह्मज्ञोऽपि विमुच्यते ।
 केचिद्ब्रह्मविदस्सम्यक् ब्रह्म ज्ञात्वापि संसृतौ ।
 वर्तन्ते च तथैवाऽपि न लिप्यन्ते हि संसृतौ ॥
 ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
 लिप्यते न स पापेन पद्मपत्रमिवाम्भसा⁷⁶ ॥
 यावद्भ्रमति संसारे पण्डितः श्रुतवानपि ।
 तावद्धि ब्रह्म याथार्थ्यं न वै वेदेति निश्चिनु ॥

शिष्यः—

जीवन्मुक्तिः कथं स्वामिन् भविष्यति गुरो वद ।

॥ जीवन्मुक्तिः ॥

गुरुः—

अनेकजन्मसञ्जातपुण्यपुञ्जविशेषतः ।
 चतुस्साधनसंपन्नो गुरुवाक्यप्रसादतः ॥
 स्वकल्पितचतुर्विंशत्तत्त्वजालं विहाय च ।
 षड्विंशकोऽहमात्मेति जीवाख्यः पञ्चविंशकः⁷⁷ ॥
 निश्चित्य सम्यक् सुकृती जीवन्मुक्तो भविष्यति ।
 तस्मात् सर्वेषु कालेषु जीवात्मैक्यं दृढं कुरु ॥

76. पूर्वश्लोकोक्तेऽर्थे गीतां प्रमाणायति - ब्रह्मणीति (भगवद्गीता ५-१०)

77. स्वकल्पितं जडवर्गं चतुर्विंशत्त्वात्मकं अनात्मा इति निराकृत्य तद्वलक्षणः पञ्चविंशोऽहं स्वभिन्नषड्विंशत्त्वेन प्रतीयमानः परमात्मैव; निष्प्रपञ्चब्रह्मैवाहं इति यावत् ॥

देहोऽहमिति विज्ञानं जन्मदुःखस्य कारणम् ।
 नाहं देहः परात्मेति ज्ञानं दुःखस्य नाशनम् ॥
 सर्वं ब्रह्मेति यस्यान्तर्भावना सा हि मुक्तिदा ।
 भेदबुद्धिरविद्येयं सर्वथा तां परित्यज⁷⁸ ॥

शिष्यः—

स्थितिं विदेहमुक्तस्य ब्रूहि पुण्यवतां वर ।

गुरुः—

जीवन्मुक्तश्च यो विद्वान् सर्वदा ब्रह्मनिष्ठया ।
 कालान्तरे स वै देहमुक्तो भवति वै द्विज ॥
 सोऽयं ब्रह्म वरिष्ठस्स्यात् स्वरूपेणैव संस्थितः⁷⁹ ।
 तस्य नास्ति जगद्दृष्टिः सर्वं ब्रह्मैव पश्यति ॥

78. अविद्या हि अनर्थकारिणीति प्रसिद्धा । उक्तं च गीताभाष्ये सर्पान् कुशाग्राणि तथोदपानं ज्ञात्वा मनुष्याः परिवर्जयन्ति । अज्ञानतस्तत्र पतन्ति केचित् ज्ञाने फलं पश्य यथा विशिष्टम् ॥ तस्मात् तां परित्यज इत्यर्थः ।

79. निर्विकल्पसमाधिस्तु भवेदत्र त्रिभूमिकः ।
 व्युत्तिष्ठते स्वतस्त्वाद्ये द्वितीये परबोधितः ॥
 अन्ते व्युत्तिष्ठते नैव सदा भवति तन्मयः ।
 एवंभूतो ब्राह्मणः स्याद्द्वरिष्ठो ब्रह्मवादिनाम् ॥
 गुणातीतः स्थितप्रज्ञः विष्णुभक्तश्च कथ्यते ।
 अतिवर्णाश्रमी जीवन्मुक्त आत्मरतिस्तदा ।
 एतस्य कृतकृत्यत्वात् शास्त्रमस्मान्निवर्तते ॥ — गूढार्थदीपिका.

कार्यकरणसङ्घातदेहस्य स्फुरणं तथा ।
 क्षुदादि स्फुरणं वाऽपि जगतः स्फुरणं तथा ॥
 शब्दादिग्रहणं वाऽपि नास्ति तस्य कदाचन ।
 देहस्य स्फुरणाभावाद्वैदेही मुक्तिरिष्यते ॥
 देहस्य पातपर्यन्तं देहसंरक्षणं स्वतः ।
 भविष्यति न सन्देहः साक्षाद्ब्रह्मैव तादृशः ॥
 तस्य दर्शनमात्रेण शुद्धो भवति मानवः ।
 स्थितिकाले तु देहस्य वरिष्ठस्य महात्मनः ॥
 प्रारब्धानुभवः कश्चिदपि नास्ति न संशयः ।
 शरीरस्मरणाभावात् प्रारब्धानुभवः कुतः ।
 प्रारब्धं पुष्यति वपुः देहस्यानुभवस्ततः ॥

शिष्यः—

ब्रह्मणो नित्यबुद्धस्य कथं जीवत्वसंभवः ।

गुरुः—

ब्रह्मणो नित्यबुद्धस्य नास्ति जीवत्वसंभवः ।
 जीवेशादि जगत्सर्वं मायामात्रं भवेद्द्विज ॥
 नान्यश्च ब्रह्मणो जीवः सर्वं ब्रह्ममयं जगत् ।
 नाहं जीव इति ज्ञाते महावाक्यप्रमाणातः ॥
 भविष्यति स्वयं ब्रह्म नात्र कार्या विचारणा ॥

शिष्यः—

ब्रह्मज्ञानं कथं सम्यक् जायते वद मे गुरो ।

गुरुः—

“सर्वत्र सर्वतः सर्वं ब्रह्ममात्रावलोकनम् ।
 सद्भाववासनादाढ्यात्”⁸⁰ ब्रह्मज्ञानं प्रजायते ॥
 ब्रह्मविज्ञानसंपन्नः प्रतीतमखिलं जगत् ।
 पश्यन्नपि सदा नैव पश्यति स्वात्मनः पृथक् ॥
 स्वात्मनोऽन्यतया भातं चराचरमिदं जगत् ।
 स्वात्ममात्रतया बुद्ध्वा तदस्मीति विभावय ॥
 सर्वव्यापारमुत्सृज्य अहं ब्रह्मेति भावय ।
 अहं ब्रह्मेति निश्चित्य अहंभावं परित्यज ॥
 सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः⁸¹ ॥
 बहुनोक्तेन किं विप्र वाचो विग्लापनं हि तत् ।
 सुप्तेरुत्थाय सुप्त्यन्तं ब्रह्मैकं प्रविचिन्त्यताम् ॥

शिष्यः—

कथं ध्यायाम्यहं ब्रह्म ब्रूहि मे गुरुपुङ्गव ।

गुरुः—

यद्यत्पश्यति चक्षुर्भ्यां तत्तदात्मेति भावयेत् ।
 यद्यच्छृणोति कर्णाभ्यां तत्तदात्मेति भावयेत् ॥

80. विवेकचूडामणिः — ३१७.

सर्वं ब्रह्ममात्रावलोकनं - सर्वं ब्रह्म इति अवलोकनम् ।

81. भगवद्गीता - १८-६६

एवं यद्यदिन्द्रियैस्स्याद्ग्राह्यं सर्वप्रपञ्चकम् ।
 आत्मेति भावय सदा सर्वं ब्रह्ममयं जगत् ॥
 ब्रह्मरूपतया ब्रह्म केवलं प्रतिभासते ।
 जगद्रूपतयाऽप्येतद् ब्रह्मैव प्रतिभासते ॥

शिष्यः—

दृश्यं जगद्विनाश्यं तत्कथमात्मेति भावये ।

गुरुः—

ब्रह्मैव सर्वनामानि रूपाणि विविधानि च ।
 कर्माण्यपि समग्राणि भासन्तीवेति भावय ॥
 ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः ।
 तस्मादेतानि ब्रह्मैव भवन्तीति विचिन्तय ॥
 घटनाम्ना यथा पृथ्वी पटनाम्ना हि तन्तवः ।
 जगन्नाम्ना चिदाभाति सर्वं ब्रह्मैव केवलम् ॥
 मरुभूमौ जलं सर्वं चिन्मात्रं स्वविचारतः ॥
 इत्यादिभिस्तु श्रुतिभिः जगद्ब्रह्मेति निश्चिनु ।
 अखण्डाकारसद्वृत्त्यां नान्यद्भाति कदाचन ॥
 सर्वविदान्तसिद्धान्तसारं वच्मि यथार्थतः ।
 स्वयं मृत्वा स्वयं भूत्वा स्वयमेवावशिष्यते⁸² ॥

82. सर्वावस्थास्वपि आत्मैव वस्तुसन् इति भावः ॥

देहेन्द्रियप्राणमनोऽहमादिभिः

स्वाज्ञानक्लृप्तैरखिलैरुपाधिभिः ।

विमुक्तमात्मानमखण्डरूपं

पूर्णं महाकाशमिवावलोकयेत् ॥

आकाशवन्निर्मलनिर्विकल्प-

निस्सीमनिःस्पन्दननिर्विकारम् ।

अन्तर्बहिःशून्यमनन्यमद्वयं

स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥

जाग्रत्युद्भूतबाह्येन्द्रियविषयसमुल्लाससाक्षी शिवोऽहं

स्वप्ने दृष्टप्रपञ्चप्रतिफलमनोवृत्तिसाक्षी शिवोऽहम् ।

सुप्तौ चित्ते प्रलीने प्रबलतममहामोहसाक्षी शिवोऽहं

नित्यानन्दे तुरीये विगतकलिमलः सर्वसाक्षी शिवोऽहम् ॥

यच्चैतन्यमनुस्यूतं जाग्रत्स्वप्नसुषुप्तिषु ।

तदेव त्वमिदं तत्त्वमितो नास्त्यधिकं पदम् ॥

एकं ब्रह्म चिदाकाशं सर्वात्मकमखण्डितम् ।

इति भावय यत्नेन चेतश्चाञ्चल्यशान्तये ॥

एवं निरन्तराभ्यासाज्जगद्विस्मृत्य सर्वतः ।

ब्रह्मभावनमात्रेण ब्रह्मैव भवति ध्रुवम् ॥

काञ्चीक्षेत्रे तु पूर्वं परमशिवसमः कुम्भजोऽगस्त्य आसीत्

दिव्ये तस्याश्रमान्ते प्रथित उपनिषद्ब्रह्मयोगीन्द्रवर्यः ।

शालां निर्माय सम्यग्बहुदिनमवसत्तस्य शिष्यप्रशिष्यः

श्रीमद्योगीन्द्रवर्यो विलसति स महादेवसंज्ञो यतीन्द्रः ॥

स महान्मे गुरुस्तस्य दश शिष्या मया सह ।
 दशावृत्तिः कृता तेन काशीयात्रा महात्मना ॥
 क्षीरनद्यास्तटे क्षेत्रे विरिञ्चिपुरसंज्ञके ।
 शिवलिङ्गप्रतिष्ठा च कृता तेन महात्मना ॥
 तस्मै परमहंसाय महादेवेन्द्रयोगिने ।
 शिष्याज्ञानतमोर्ध्वंसभास्कराय नमो नमः ॥

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यवर्य-
 श्रीमहादेवेन्द्रयतिवराणामन्तेवासिना
 श्रीमदनन्तेन्द्रेण यतिना विरचितोऽयं
 वेदान्तसारसंग्रहः⁸³ ॥

॥ समाप्तोऽयं ग्रन्थः ॥

83. वेदान्तसारसंग्रहः - वेदान्तानां - उपनिषदां, सारः - अज्ञाता-
 बाधितप्रयोजनवत्तायातात्पर्यविषयोऽर्थः, तस्य संग्रहः-प्रतिपादकः
 संक्षिप्तवाक्य समुदायः ॥

चोलेषु गङ्गाधिकपुण्यशीला कवेरजा नाम नदी प्रसन्ना ।
 या शूरदैत्याधिपपीडितानां नाकौकसां तापमपाचकार ॥
 तस्याश्शाखास्वनन्तासु विश्रुता श्रीहरिश्रुता ।
 तटिनी स्वर्धुनीतुल्यसलिलार्णवगामिनी ॥
 तस्यास्तटे नैगमधर्मकर्मपरैर्द्विजैरध्युषितोऽग्रहारः ।
 विष्णुःसमाराध्य हि तेजिनीशं यत्रोपलेभे पुनरात्महेतिम् ॥

ततस्तन्नामतो लोके भाति विष्णुपुराभिधः ।

ग्रामोऽग्राम्यसमाचारैराश्रितो वेदपारगैः ।

तत्र गर्भश्रियाजुष्टे आश्रितार्थिजनप्रिये ।

श्रद्धाविनयसम्पन्ने कुले सर्वगुणोत्तमे ॥

जातः श्रीतेजिनीनाथापरनामा द्विजाग्रणीः ।

वीळिनाथो यजुश्शाखाध्यायी गुरुजनप्रियः ॥

श्रीकामकोष्ठवरपीठजुषां गुरूणां

पादारविन्दमकरन्दरसैकजीवी ।

तत्प्रेमपूर्णवचसा निगमान्तविद्या-

मध्यैत पण्डितवरान्तिकमेत्य भक्त्या ॥

श्रीकामकोटिपीठेशनिर्देशमनुपालयन् ।

चेन्नपुर्या विश्वविद्यालयेऽध्यात्मविभागके ।

स्वयं शिष्योऽपि वेदान्ताध्यापकत्वमुपेयिवान् ॥

‘शिरुवामणि’ वास्तव्यं षड्दर्शनविदां वरम् ।

श्रीकृष्णमूर्तिशास्त्रीन्द्रमात्मविद्यागुरुं श्रितः ।

शिष्ये बद्धानुरागस्य शास्त्रिवर्यस्य धीमतः ।

प्रसादेनैव वेदान्तसारसङ्ग्रहनामकम् ।

यथामति विचार्याथ शोधयित्वा च सर्वशः ।

टिप्पण्या योजयन् युक्तिपूर्णयुक्तार्थगर्भया ॥

लसच्चेन्नपुर्या महाविश्वविद्या-

लयेऽध्यात्मविद्याविभागाधिनाथे ।

ज्वलत्कामकोटीमहापीठनाथ-

प्रिये शान्तभावे महादेव नाम्नि ॥

निबद्धानुरागः कृतज्ञोऽस्य षष्ठ्यब्दपूर्त्युत्सवे प्रेमभाजां वराय ।

विशिष्टं पुरस्कारमेतं समर्प्य कृतार्थत्वमेति प्रमोदादमुष्मै ॥

बुद्धिमान्द्यादथालस्यात्तथा शब्दार्थदुर्गहात् ।

नूनं प्रमादो भवति क्षम्यतामेष सज्जनाः ! ॥

॥ शुभं भूयात् ॥





ABOUT THE PUBLISHERS

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

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

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

*samsārādhvani tāpabhānukiranaprodhbhūtadāhavyathā-
khinnānām jalakāṅksayā marubhuvi bhrāntyā paribhrāmyatām
atyāsannasudhāmbudhim sukhakaram brahmādvayam darsaya-
ntyeshā sāṅkara-bhāratī vijayate nīrvāṇa-sandāyīnī.*

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 Sankara-is victorious, leading, as it does, to liberation.