

CHAPTER 04

Ādi Śaṅkarācārya's Doctrine of Kevalādvaita – A Profile

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विदिताखिलशास्त्रसुधाजलधे महितोपनिषत्कथितार्थनिधे ।

हृदये कलये विमलं चरणं भव शङ्करदेशिक मे शरणम् ॥ तोटकाष्टकम् - १ ॥

Ādi Śaṅkarācārya's life in brief

Ādi Śaṅkarācārya (= Ādi Śaṅkara) the resplendent Sun in the galaxy of the Vedantic Ācāryas, churned the milk of Vedānta and gave butter in the form of the Kevalādvaita to the mankind.¹ Being a great philosopher sage of India he has revived uniquely the Vedantic tradition and reaffirmed the traditional spiritual genius of India. His greatness as a philosopher, poet, saint and a religious reformer has remained unquestionable in the History of Indian philosophy, which could achieve a unique recognition in the West mainly due to Ādi Śaṅkara.

To study the life history of Ādi Śaṅkara and his glorious adventures is like taking a deep dive in the holy river Gaṅgā.

According to Jacob Kurian,² though the tradition dates Ādi Śaṅkara between 5th Cent BC (as the uppermost) to 1st Cent. BC (as the lower limit),³ the majority of the modern scholars place him between 700-800 AD.

¹ धेनुं वेदान्त इत्याख्यां शिवाम्बानन्दनोऽदुहत् ।

भक्तो वत्सो जनो भोक्ता दुग्धमद्वैतकेवलम् ॥

framed on the line of

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ गीताध्यानम् - ४ ॥

² Jacob Kurian: Life & Philosophy of Sri Sankara, Kant Publication, Delhi, 1998.

³ According to T.S.N. Sastri, it is 5th Cent. BC while according to N. Ramesan it is 1st Cent. BC.

According to Telang, T.R. Chintamani, R.G. Bhandarkar, A. G. Krishnachari, A. Sreedhar Menon and Swami Tapasyānanda, Ādi Śaṅkara can be placed between 5th – 8th Cent. AD.

Western scholars like Max Mueller, P. Deussen, A. Macdonnell as well as the Indian scholars like Dasgupta, S. Radhakrishnan and K. N. D. Namboodiri date him more precisely between 700 - 800 AD.

Dr. K. Kunjhunni Raja places him in 788 - 820 AD.⁴

Kāladī, a small village on the bank of river *Purnā* was very rich in flora. There lived Vidyādhiraṇa a pious Brahmin. As his name indicates, he was the master of all *Śāstras* and *Purāṇas*. His son Śivaguru was well versed in Vedas. Though he wanted to lead his life as a monk, the teacher and parents convinced him to marry. He got married with Āryambā. Both of them were leading their life happily according to Vedic precepts. They being childless propitiated Lord Śiva. One day Lord Śiva appeared in the dream of Śivaguru and asked him whether he would prefer an all-knowing and virtuous son of short life or a dull one who would live long but without any virtue or greatness.

Śivaguru preferred the first one. As a result of their devotion they begot a worthy child on the 5th day of Bright Vaiśākha of Indian Calendar.⁵ Within a year the child started to speak, at the age of three his memory power was astonishing. He learnt Sanskrit, Māgadhi, Prakrit and mastered the *Śāstras*. But before his *Upanayana* (rite of initiation to the study of Vedas under a preceptor) his father

⁴ Jacob Kurian: Life & Philosophy of Sri Sankara, P 22.

⁵ Bhishma: Ādi Śaṅkara, The Saviour of mankind, Pub. Shri Bhagvan Vedavyasa Itihas Samsthan Mandir, Bombay, 1957, P 89, "The Brhat-Śaṅkara Vijaya of Citsukhācārya writes:

ततः सा दशमे मासे सम्पूर्णशुभलक्षणे । षड्विंशे शतके श्रीमद्युधिष्ठिरशकस्य वै ॥
एकत्रिंशे अथ वर्षे तु हायने नन्दने शुभे । मेषराशिं गते सूर्ये वैशाखे मासि शोभने ।
शुक्लपक्षे च पञ्चम्यां तिथ्यां भास्करवासरे ॥

Śivaguru passed away. *Upanāyana* was performed at later age.⁶ After the completion of the study he expressed his ardent desire to choose the life of an ascetic. Here his life is extended from 08 years to 16 years. The episode of persuading the mother for the consent for adopting the life of an ascetic is very popular.

Leaving home, Ādi Śaṅkara met his great preceptor Govindabagavadpāda on the bank of river Narmadā. Vidyāraṇya vividly narrates their meeting.⁷ Traveling a long distance Ādi Śaṅkara reached the hermitage of Govindabagavadpāda. As directed by other ascetic inhabitants, he approached Govindācārya's cave having a very narrow entrance, and chanted a hymn in praise of the Holy Master. He was in super conscious meditation and was aroused by Ādi Śaṅkara's salutation. The Holy Master asked, "Who are you?" He replied, "Revered sir, I am neither the earth, nor water, nor fire, nor air, nor sky, none of their properties. I am not the senses and mind even, I am Śiva, the indivisible essence of consciousness."⁸

The Holy Master being pleased with Ādi Śaṅkara's answer accepted him as a disciple and initiated him to the stage of *Paramahansa*. He gradually imparted the knowledge of *Brahman* through the *Mahāvākyas*. When the study was over Ādi Śaṅkara started *Digvijaya*-journey for establishing the supremacy of the Absolute Monism (अद्वैतवेदान्त). During his visit to Vārāṇasī a Brahmin boy named Sadānanda came to see him whom Ādi Śaṅkara accepted as his first disciple. He was later on known as

⁶ M. Vidyāraṇya places it in 5th year-
उपनयनं किल पञ्चमवत्सरे प्रवरयोगयुते सुमुहूर्तके । शं. दि. ४/५AB
While Govindanātha puts it in the 6th Year.

⁷ शं. दि. ॥५/९०-१००॥

⁸ स्वामिन्नहं न पृथिवी न जलं न तेजो न स्पर्श मनो न गगनं च तदुणा वा ।
नापीन्द्रियाण्यपि तु विद्धि ततो विशिष्टो यः केवलोऽस्ति परमः स शिवोऽहमस्मि ॥ शं. दि. ९९॥
cf. मनोबुद्ध्यहङ्कारचित्तानि नाहं न च श्रोत्राजिह्वे न च घ्राणनेत्रे ।

न च व्योमभूमिर्न तेजो न वायुश्चिदानन्दरूपः शिवोऽहम् शिवोऽहम् । आत्मषट्कम् - १॥

cf. न भूमिर्न तोयं न तेजो न वायुर्न खं नेंद्रियं वा न तेषां समूहः ।

अनैकान्तिकवात्सुषुप्तैकसिद्धस्तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ निवार्णदशकम् - १॥

Padmapādācārya. During his *Digvijaya*-journey many miracles are reported to have happened like Lord Kāśīviśwanātha meeting him in the guise of an outcaste (चाण्डाल) and preaching him to follow the Vedānta in the practical life. Once sage Veda Vyāsa assuming the form of an old Brahmin came there to test him. The debate between them went on for 08 days.⁹ Ultimately Ādi Śaṅkara recognized him, prayed him and asked him to reveal his original form. The sage revealed his form as Veda Vyāsa whom Ādi Śaṅkara showed his commentary on the *Brahmasūtras* and prayed to give his comments and corrections, if any. The sage being pleased said, “Śaṅkara, my child, I heard about you and your learning and hence I wanted to see you in person. The debate was only incidental.”¹⁰

On reading the commentary his heart was satisfied fully, as not a single lapse was seen. He blessed Ādi Śaṅkara with 16 years more in his lifespan to establish Absolute Monism by refuting the practices of other sects.¹¹ Narratives on the debates between Ādi Śaṅkara and other philosophical teachers are also interesting. Among those, the debate with the profound scholar Maṇḍana Miśra is remarkable. Later on he became Ādi Śaṅkara’s disciple with the name Sureśvar-ācārya. Having defeated all the heterodoxical systems as well as *Nyāya*, *Vaiśeṣika*, *Śāṅkhya*, *Yoga*, *Pūrvamīmāṃsā*, *Śākta*, *Kāpālīka*, *Vaiṣṇavism* and as a result many of their followers became Ādi Śaṅkara’s disciples. Other two most prominent disciples of his were Hastāmalakā-cārya and Totakācārya.

⁹ The discussion started on तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ॥
(ब्र. सू. ३/३/१)

cf. पप्रच्छसोध्यायमथाधिकृत्यतृतीयमारम्भगतंयतीशम् ।
तदन्तरेत्यादिकमस्ति सूत्रं ब्रूयतेतर्दुयदिवेत्थकिञ्चित् ॥ शं. दि. ७/६॥

¹⁰ त्वमस्मदादेः पदवीगतोभरखण्डपाण्डित्यमबोधयन्ते ।
शुक्लवर्षित्प्रीतिकरोसिविद्वन्पुरेवशिष्यैस्सहमाभ्रमीस्त्वम् ॥
कृतत्रयाभाष्यमितीन्दुमौलेः सभाङ्गणेसिद्धमुखान्निशम्य ।
हृदाप्रहृष्टेनदिदृक्षयातेदृग्ध्वनीनः प्रशामिन्नभूवम् ॥ शं. दि. ७/३३-३४॥

¹¹ अष्टौवयांसिविधिनातवत्सदत्तान्यन्यानिचाष्टभवतासुधियार्जितानि ।
भूयोपिषोडशभवेतुं भवाज्ञयोतभूयाच्चभाष्यमिदमारविचन्द्रतारम् ॥ शं. दि. ७/५६॥

Ādi Śaṅkara established *Maṭhas* to promote the Vedic religion under the supervision of his disciples. The *Śṛṅgerīmaṭha* in Śṛṅgerī (South) was entrusted to Hastāmalakācārya, the *Śārdāmaṭha* in Dvārika (West) to Sureśvarācārya, the *Jyotirmaṭha* in Badarīnātha (North) to Toṭakācārya and the *Govardhanamaṭha* in Purī (East) to Padmapādācārya.

There is a touching description in Vidyāraṇya's *Śaṅkaradigvijaya* regarding Ādi Śaṅkara's appearance on the last day of his mother's life at Kālādī. When he became aware of his mother's critical condition through his yogic intuition, he reached home to nurse her during her last moments. He failed to get assistance from relatives and friends, for the funeral, because they did not approve of a monk performing the funeral ceremony. He generated the fire by his Yoga and cremated his mother.

There is also an account of Ādi Śaṅkara's ascent to the 'throne of *Sarvajñapiṭha*' in Kashmir almost at the end of his life. The *Sarvajñapiṭha* is associated with the Śāradā temple of Kashmir.¹² It was a saying that only an all-knowing person could open the door of the temple and ascend the throne therein. Ādi Śaṅkara heard that the throne for the Southern gate was still vacant. He reached the temple and defeated those who came to debate with him. At last the Southern door was opened and he occupied the seat after answering a question from the goddess Śāradā herself.

Ādi Śaṅkara attained *Mahāsamādhi* at the age of 32 in Kedāra-nātha.¹³

¹² Govindanātha identifies the place as *Kāñci*.

¹³ According to Mādhaviya Śaṅkaradigvijay, Dr. Rādhākṛishnan and others it is Kedārnātha, according to Anandagiri's Guruvijaya, P. Deussen, T.S. N Shastri and T. M. P. Mehadevan it is Kāñci, according to Cidvilāsa Śaṅkaravijay, Alathur T. C. Narayana it is Dattatreyaḡuḡa (Mahuragad) and according to K. N. M. D. Namboodri Trichur (South) as the place of Samādhi.

Ādi Śaṅkara was a great integrator, a far-sighted organizer, a tireless missionary, a psychologist, a commentator par excellence, an author, a free thinker, a Mahayogi, a savior of mankind, a great patriot, builder of united India and an upholder of *Sanātana Dharma*. He was a curious mixture of a philosopher and a scholar, an agnostic and a mystic, a poet and a saint and in addition to all that, a political reformer and an able organizer.

गुरुपुङ्गव पुङ्गवकेतन ते समतामयतां न हि कोऽपि सुधीः ।
शरणागतवत्सल तत्त्वनिधे भव शङ्कर देशिक मे शरणम् ॥ तोटकाष्टकम् - ७॥

Works

Ādi Śaṅkara's great contribution to the Indian religio-philosophical literary tradition is the voluminous literature that he produced. Though more than 300 works¹⁴ are ascribed to Ādi Śaṅkara, the following works are worthy of mention:

His works can be divided in three categories:-

- (i) Commentaries
- (ii) Epitomes
- (iii) Hymns (स्तोत्राणि) which can be further categorized in the devotional hymns and the Vedantic hymns.

(i) Commentaries:

He has written commentaries on 03 *Prasthanas* viz.

(1) *Śrautaprasthāna* i.e. the *Upaniṣads*, commentary on major 11 *Upaniṣads*. (i) *Isāvāsyā* (ii) *Kena* (iii) *Kaṭha* (iv) *Praśna* (v)

¹⁴ The list of works ascribed to Ādi Śaṅkara is given by Trivedi Kamalashankar Pranshankar: *Śrī Brahmasūtra-Śaṅkarabhāṣyāṇuvāda*, Gujarat Vernacular Society, Ahmedabad, 1910, pp. 615 – 619.

Muṇḍaka (vi) *Māṇḍukya* (vii) *Taittīrīya* (viii) *Aitareya* (ix) *Chāndogya* (x) *Bṛhadāraṇyaka* and (xi) *Śvetāśvatara*.¹⁵

(2) ***Smārtaprasthāna*** i.e. *Śrīmadbhagavadgītā* and (3) *Brahmasūtras*

Besides, he wrote commentaries on: (1) *Atharvārcika* (2) *Nṛsimhatāpinīyopaniṣad* (3) *Atharvaśīrṣa* (4) *Viṣṇusahasranāma* (5) *Santasujātīya* (6) *Gāyatrīmantra*.

(ii) **Epitomes (प्रकरणग्रन्थाः)**¹⁶

(1) *Upadeśasāhasrī* (2) *Vivekacūdāmaṇi* (3) *Śataśloki* (4) *Aparokṣānubhūti* (5) *Ātmabodha* (6) *Tattvopadeśa* (7) *Advaitānubhūti* (8) *Praudhānubhūti* (9) *Brahmajñānavālimālā* (10) *Vākyavṛtti* (11) *Laghuvākyavṛtti* (12) *Svātmanirupanāṃ* (13) *Sadācārānusandhānam* (14) *Daśaśloki* (15) *Sarva-vedānta-siddhānta-sāra-saṅgraha* (16) *Sarva-siddhānta-sāra-saṅgraha* (17) *Tattvabodha* (18) *Prabodha sudhākara* (19) *Vedāntakesarī* (20) *Bālabodhinī* and so on.

(iii) **Hymns (स्तोत्राणि)**

Vedantic hymns are like (1) *Mohamudgara* (2) *Dakṣiṇāmūrti* (3) *Ṣaṭpadi* (4) *Ekaśloki* (5) *Trīśloki* (6) *Catuśśloki* (7) *Maṇiṣāpañcakam* (8) *Sādhanapañcakam* (9) *Kaupinapañcakam* (10) *Ātmapañcakam* (11) *Vedāntamuktāvali* (12) *Nirvāṇamañjarī* and so on.

¹⁵ The list of *Upaniṣads* given here follows the order of the *Muktikopaniṣad*, though the chronological order of writing the commentaries on the *Upaniṣads* is scholarly and scientifically presented in the article, 'The Chronology of Ādi Śaṅkarācārya's Commentary on the *Upaniṣads*' by my guiding teacher Prof. Dr. Jaydev Jani, 'Upaniṣatśrīh', Ed. Dr. Urmila Srīvastav, Pub. Dr. Mayarani Shrivastav, Principal, Aryakanya Degree College, Ilahabad, 2001.

¹⁶ शास्त्रैकदेशसम्बद्धं शास्त्रकार्यान्तरे स्थितम् ।
आहः प्रकरणं नाम ग्रन्थभेदं विपश्चितः ॥

Devotional hymns are like (1) *Śivabhujṅga-prayātam*, (2) *Śivāparādhakṣamāpanam*, (3) *Vedasāraśivastava*, (4) *Śivamānasapūjā*, (5) *Śivanāmāvalyaṣṭakam*, (6) *Kālabhairvāṣṭkam*, (7) *Candraśekharāṣṭkam*, (8) *Śivasarvottam*, (9) *Saundaryalaharī*, (10) *Ānandalaharī*, (11) *Tripurasundarī*, (12) *Annapurnā*, (13) *Bhramarāmbāṣṭkam*, (14) *Ambāṣṭkam*, (15) *Kāmākṣyāṣṭkam*, (16) *Mahiṣāsuraṃardinī*, (17) *Acyutāṣṭakam*, (18) *Viṣṇu-stotram*, (19) *Kṛṣṇāṣṭakam*, (20) *Pāṇḍuraṅgāṣṭakam*, (21) *Jagannāthāṣṭakam*, (22) *Govindāṣṭakam*, (23) *Kankadhārā-stotram*, (24) *Narmadāṣṭakam*.

During his *Digvijaya*-journey, he has composed various hymns in honour of the gods and goddesses, the rivers and cities of the holy places.¹⁷

Doctrine of *Kevalādvaita*

Ādi Śaṅkara's philosophy is wellknown by the name *Kevalādvaitavāda* (Absolute Monism) or *Vivartavāda* (Unreal appearance),¹⁸ which is quoted in the Vedāntasāra as,

सतत्त्वतोऽन्यथाप्रथा विकार इत्युदीरितः ।
अतत्त्वतोऽन्यथाप्रथा विवर्त इत्युदीरितः ॥१३८॥

“The transformation (विकार) is the actual modification of a thing altering into another substance. The Unreal Appearance (विवर्त) is only an apparent modification.”

Appayya Dīkṣita writes in his *Siddhāntaleśasaṅgraha*¹⁹ “The transformation (परिणाम) is the modification of the cause with its

¹⁷ The same tradition of composing a new hymn in honour of the deity or the place of visit, was continued not only by the posterior Śaṅkarācāryas but also by scholar *sanyāsins* of other sects among which one can name H. H. Vāsudevanda Sarasvaī alias ‘Tembesvāmī’ (Garudeśvar, Gujarat), H. H. Brahmācārī Raṅga Avadhūta (Nareshvar, Gujarat) and so on.

¹⁸ Some of the antagonist *Vaiṣṇavācāryas* name the *Kevalādvaita* as *Māyāvāda* and hence call him as *Māyāvādin* or *Pracchanna Bauddha*.

characteristics, but the Apparent Modification is different from that (i.e. transformation).”

It means that the theory of transformation or modification has the cause as the base getting modified into another substance inheriting the characteristics of the cause like the milk transforming into curds, while the Unreal Appearance or Apparent Modification has the cause as its base but does not inhere any characteristics of the cause, as it is the case with the misapprehending a snake in a rope (रज्जुसर्पः). The world seen as the world with its natural forms and characteristics of the form of elements is the Real Apprehension, but involving oneself into the products (कार्यजातम्) of the elements like the house, money, wife, sons, etc., is Unreal Apprehension.

Here below Ādi Śaṅkara's doctrine of Absolute Monism is presented in the order of the world (जगत्), the individual Self (जीव), the Supreme Reality (ब्रह्म), prerequisites (उपासना/साधना), and result (फल) on the line of the elaboration presented by Sadānanda in his Vedāntasāra, along with it the relevant definitions are taken from the *Aparokṣānubhūti* as well as *Vivekacūḍāmaṇi* of Ādi Śaṅkara just for more elaboration.

Jagat

अस्य जगतो नामरूपाभ्यां व्याकृतस्याऽनेककर्तृभोक्तृसंयुक्तस्य प्रतिनियतदेशकाल-
निमित्तक्रियाफलाश्रयस्य मनसाऽप्यचिन्त्यरचनारूपस्यः ।^{२०}

The *Brahman* is the source of origin, etc. of this world that is manifested through names and forms, associated with diverse agents and enjoyers, the repository of individual place, time, cause, action and its fruit and which is beyond the reach of the mind.

¹⁹ Śrīmad Appayya Dīkṣita: *Siddhāntaleśasāgraha*, trans. Solomon Ester A., Ed. Betai R. S. & Shatri Y. S., L. D. Inst. of Indo., Ahmedabad, 1990, P 45: कारण-सलक्षणोऽन्यथाभावः परिणामः तद्विलक्षणो भावः विवर्तः ।

²⁰ *Brahmasūtraśāṅkarabhāṣya* 1/1/2.

Adhyāropa

असर्पभूतायां रज्ज्वां सर्पारोपवत् वस्तुनि अवस्त्वारोपः - अध्यारोपः । वे. सा. ३२

*Adhyāropa*²¹ is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake.

Ādi Śaṅkara in his *Adhyāśabhāṣya* in *Brahmasūtras* employs the term *Adhyāsa* as a synonym of *Adhyāropa* and defines it as स्मृतिरूपः परत्र पूर्वदृष्टवभासः । The superimposition is nothing but the apparent recognition of something previously observed in some other thing.

अन्यत्राऽन्यधर्माध्यास - It consists in the superimposition of the attributes of one thing on the other.

यदध्यासस्तद्विवेकाग्रहनिबन्धनो भ्रमः - Wherever there is a superimposition on anything, there is in evidence only a confusion arising from the absence of description between them.

यदध्यासस्तस्यैव विपरीतधर्मत्वकल्पनामाचाक्षते - The superimposition of anything on any other thing consists in fancying some opposite on that very basis.

अध्यासो नाम अतस्मिन्स्तद्बुद्धिः - Superimposition means the cognition of something as some other thing.

अतस्मिन्स्तद्बुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद्बुद्धिः स्फुरति भुजगे रज्जुधिषणा । विवेक० १३८AB

One who is overpowered by ignorance mistakes a thing for what it is not. It is the absence of discrimination that causes one to mistake a snake for a rope.

²¹ The English translation of the terms and paras of the *Vedāntasāra* is taken from the *Vedāntasāra* of Sadānanda translated by Swāmi Nikhilānanda, Advaita Ashram, Kolkata, 2002.

From every point of view, however, there is no difference regarding the appearance of one thing perceived to be something else, as e.g. the appearance of silver in a mother-o-pearl or water in a mirage.

Further Vedāntasāra describes that the Reality is Brahman which is one without a second and is Existence, Consciousness and Bliss (वस्तु - सच्चिदानन्दमद्वयं ब्रह्म ।), while the Unreality is Nescience and all other material objects (अनादिसकलजडसमूहोऽवस्तु ।).

Ignorance is described as something positive though intangible, which cannot be described either as being or non-being, which is made of three qualities and is antagonistic to knowledge (अज्ञानं तु - सदसद्भ्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि भावरूपं यत्किञ्चिदिति). It has two powers, viz. the power of concealment (आवरणशक्तिः) and the power of projection (विक्षेपशक्तिः).²² Just as a small patch of cloud, by obstructing the vision of the observer, conceals, as it were the solar disc extending over many miles, similarly ignorance, though limited by nature, yet obstructing the intellect of the observer, conceals, as it were, the self which is unlimited and not subject to transmigration.²³

Āvṛti or the veiling power is the power of *tamas*, which makes things appear other than what they are. It is that causes of man's repeated transmigrations, and starts the action of the projecting power (विक्षेप) (आवरणशक्तिस्तावदल्पोऽपि मेघोऽनेकयोजनायतमादित्यमण्डलमवलोकयितृनयनपथपिधायकतया यथाच्छादयतीव तथाज्ञानं परिच्छिन्नमप्यात्मानमपरिच्छिन्नमसंसारिणमवलोकयितृबुद्धिपिधायकतयाच्छादयतीव तादृशं सामर्थ्यम् ॥ विक्षेपशक्तिस्तु यथा रज्जवज्ञान स्वावृतरज्जौ स्वशक्त्या सर्पादिकमुद्भायत्येवमज्ञानमपि स्वावृतात्मनि स्वशक्त्याकाशादिप्रपञ्चमुद्भायति तादृशं सामर्थ्यम् ।)

Just as the ignorance regarding a rope, by its inherent power, gives rise to the illusion of a snake etc. in the rope covered by it, so also ignorance by its own power creates in the Self covered by it,

²² Vedāntasāra of Sadānanda, Para 51.

²³ Ibid Para 52.

such phenomena as *Ākāśa* etc. Such a power is called the power of projection.²⁴ *Rajas* has its *Vikṣepa-śakti* or projecting power, which is of the nature of an activity, and from which the primeval flow of activity has emanated. From this also mental modifications such as attachment and grief are continually produced.²⁵

When his own Self, endowed with the purest splendour, is hidden from view, a man through ignorance falsely identifies himself with this body, which is a non-Self. And then the great power of *rajas* called the projecting power sorely afflicts him through the binding fetters of lust, anger, etc.²⁶ The ignorance is said to be one or many according to the mode of observing it either collectively or individually.

At the time of creation the 05 elements remain in an uncompounded state. As such they cannot produce the phenomenal objects of the universe. Afterwards these elements combine with one another in certain ratio called *Pañcīkaraṇam*. The compounding takes place thus: Each of the 05 elements viz. Ether, Air, Fire, Water and the Earth is divided into 02 equal parts i.e. 10 parts, thus being the first half of each element is kept in *toto* and the other 05 halves of each one are subdivided into 04 equal parts. Then leaving one half of each element, one each of these 04 quarters is added to the other half of each of the other 04 elements.²⁷ From these compounded elements have evolved 07 planes, existing one above the other, 07 nether planes one below the other, the world, the 04 kinds of gross bodies contained in it together with the food and drink appropriate to them.

²⁴ एषाऽऽवृत्तिर्नाम तमोगुणस्य शक्तिर्यया वस्त्वभासतेऽन्यथा ।

सैषा निदानं पुरुषस्य संसृतेर्विक्षेपशक्तिः प्रवणस्य हेतुः ॥विवेक० ११३॥

²⁵ विक्षेपशक्ति रजसः क्रियात्मिका यतः प्रवृत्तिः प्रसृता पुराणी ।

रागादयोऽस्याः प्रभवन्ति नित्यं दुःखादयो वै मनसो विकारः ॥विवेक० १११॥

²⁶ तिरोभूते स्वात्मन्यमलतरतेजोवति पुमाननात्मानं मोहादहमिति शरीरं कलयति ।

ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः परं विक्षेपाख्यारजस उरुशक्तिर्व्यथयति ॥विवेक० १४०॥

²⁷ *Vedāntasāra* of Sadānanda, Para 99.

The 04 kinds of gross bodies are those that are born of womb (जरायुज), the egg (अण्डज), moisture (स्वेदज) and the soil (उद्भिज्ज) (VS 105).²⁸

The subtle bodies are what are known as the *līṅga-śarīras* having 17 component parts.²⁹ This intellect (बुद्धि) together with the organs of perception constitutes the intelligent sheath.³⁰ The mind with the organs of perception constitutes the mental sheath.³¹ The five vital forces such as *Prāṇa* etc. together with the organs of action, constitute the vital sheath.³² These three sheaths together constitute the subtle body.³³

The subtle body accompanies the *Jīva* during transmigration.

Among these sheaths, the intelligent sheath, which is endowed with power of knowledge, is the agent; the mental sheath which is endowed with will-power is the instrument, and the vital sheath which is endowed with activity is the product.³⁴

The five organs of actions such as speech, the five organs of knowledge such as the ear, the group of five *Prāṇas*, the five elements ending with the ether, together with *buddhi* and the rest as also nescience, desire and action – these 08 ‘cities’ make up what is called the subtle body.³⁵

Jīva

²⁸ *Vedāntasāra* of Sadānanda, Para 105.

²⁹ सूक्ष्मशरीराणि सप्तदशावयवानि लिङ्ग-शरीराणि ॥वे.सा. ६१॥

³⁰ बुद्धिज्ञानिन्द्रियैः सहिता विज्ञानमयकोशो भवति ॥वे.सा. ७२॥

³¹ मनस्तु ज्ञानेन्द्रियैः सहितं सन्मनोमयकोशो भवति ॥वे.सा. ७४॥

³² प्राणादिपञ्चकं कर्मेन्द्रियैः सहितं सत्प्राणमयकोशो भवति ॥वे.सा. ८८॥

³³ एतत्कोशत्रयं मिलितं सत्सूक्ष्मशरीरमित्युच्यते ॥वे.सा. ८९॥

³⁴ एतेषु काशेषु मध्ये विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः । मनोमय इच्छाशक्तिमान् कारणरूपः ।

प्राणमयः क्रियाशक्तिमान् कार्यरूपः ॥वे.सा. ८९॥

³⁵ नागादि पञ्च श्रवणादि पञ्च प्राणादि पञ्चाभ्रमुखानि पञ्च ।

बुद्ध्याद्यविद्यापि च कामकर्मणी पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥विवेक० ९६॥

अयं (विज्ञानमयकोशः) कर्तृत्वभोक्तृत्वसुखित्वदुःखित्वाद्यभिमानत्वेनेहलोकपरलोक-
गामी व्यवहारिको जीव इत्युच्यते ॥³⁶

The individual soul (जीवः) is the *Vijñānmayakośa*, on account of its being conscious that it is an agent, enjoyer, happy or miserable etc. and the phenomenal soul subject to transmigration to this and the other worlds. The soul, called *Jīva*, presiding over this cage of the body and senses, and becoming associated with the fruits of work.³⁷ The *Ātman* (self) conditioned by the *Upādhi* (limiting adjunct) called *Avidyā* (nescience) is called *Jīva*. Brahman reflected in the body is called *Jīva*.

People variously superimpose on the innermost Self. Thus for example,

(1) An extremely deluded man speaks of his son as his own Self, owing to the fact that one loves one's son as one's Self and further because of the experience that one feels oneself prosperous or ruined according as one's son fares well or ill.³⁸

(2) One school of the *Cārvākas* (the materialists) holds that this physical body is the Self owing to the fact that a man rushes out from the burning house even leaving behind his son, and further because of such experiences as, "I am stout", "I am thin", etc.³⁹

(3) Another school of the *Cārvākas* speaks of the sense-organs as the Self owing to the fact that the movement of the body ceases

³⁶ *Vedāntasāra* of Sadānanda, Para 73.

³⁷ अस्ति आत्मा जीवाख्यः शरीरेन्द्रियपञ्जराध्यक्षः कर्मफलसम्बन्धी । शां.भा. २/३/१७॥

³⁸ अतिप्राकृतस्तु स्वस्मिन्निव पुत्रेऽपि प्रेमदर्शनात्पुत्रे पुष्टे नष्टे चाहमेव पुष्टो नष्टश्चेत्याद्यनुभवाच्च पुत्र आत्मेति वदति । वे.सा. १२३॥

³⁹ चार्वाकस्तु.....प्रदीप्तगृहात्स्वपुत्रं परित्यज्यापि स्वस्य निर्गमदर्शनात्स्थूलोऽहं कृशोऽहमित्याद्यनुभवाच्च स्थूलशरीरमात्मेति वदति । वे.सा. १२४॥

when the organs cease to work, and further because of such experiences as, “I am blind of one eye”, “I am deaf”, etc.⁴⁰

(4) Another school of the *Cārvākas* holds that *Prāṇa* or vital forces are the Self owing to the fact that with the cessation (at the time of that) of the working of the vital force, the sense organs cease to function; and because of such experiences as “I am hungry”, “I am thirsty” etc.⁴¹

(5) Another school of the *Cārvākas* holds that the mind is the Self owing to the fact that the vital forces etc. cease to the work when the mind goes into deep sleep and further because of such experience as “I am considering the pros and cons”.⁴²

(6) As against this, the *Buddhists* say that the intellect is the Self, owing to the fact that the instrument becomes powerless in the absence of the agent and from such experiences as “I am the agent”, “I am the enjoyer” etc.⁴³

(7) The *Prābhākaras* and the *Tārkikas* (logicians) on the other hand say that the ignorance is the Self owing to the fact that during sound sleep the intellect etc. merge in ignorance and further because of such experiences as “I am ignorant”, “I am devoid of knowledge”, etc.⁴⁴

⁴⁰ अपरश्रुतार्वाकः इन्द्रियाणामभावे शरीरचलनाभावात्काणोऽहं बधिरोऽहमित्याद्यनुभवाच्चेन्द्रियाण्यात्मेति वदति ॥ वे.सा. १२५॥

⁴¹ अपरश्रुतार्वाकः प्राणाभाव इन्द्रियादि-चलनायोगादहमशनायावानहं पिपासावा-नित्यादि अनुभवाच्च प्राण आत्मेति वदति ॥ वे.सा. १२६॥

⁴² अन्यतु चार्वाकः मनसि सुप्ते प्राणादेरभावादहं सङ्कल्पवानहं विकल्पवानित्याद्यनुभवाच्च मन आत्मेति वदति ॥ वे.सा. १२७॥

⁴³ बौद्धस्तु.....कर्तुरभावे करणस्य शक्त्यभावादहं कर्ताहं भोक्तेत्याद्यनुभवाच्च बुद्धिरात्मेति वदति ॥ वे.सा. १२८॥

⁴⁴ प्रभाकरतार्किकौ बुद्ध्यादीनामज्ञाने लयदर्शनादहमज्ञोऽहमज्ञानीत्याद्यनुभवाच्चाज्ञानमात्मेति वदतः ॥ वे.सा. १२९॥

(8) The *Bhāṭṭas* on the contrary say that the consciousness associated with the ignorance is the Self, owing to the fact that both consciousness and unconsciousness are present in a state of dreamless sleep and from such experience as “I do not know myself”, etc.⁴⁵

(9) Another school of the Buddhists says that the Self is identical with the void owing to the fact that there is an absence of everything during dreamless sleep, and further because of the experience, regarding his non-existence of a man who has just awakened; as, when he says to himself, “During the dreamless sleep I was non-existent.”⁴⁶

All of the above given views regarding the nature of the Self do consist of doubtful situations and hence the followers of the *Kevalādvaita* doctrine refute them all and establish the true nature of Self.

None of the items from the son to the void is the Self, because all those arguments and personal experiences in support of them all are nullified from the following reasons.

(1) They contradict strongly the scriptural passages which describe the Self as not gross, without the mind, not an agent but consciousness, Pure intelligence and Existence.

(2) They are material and are illumined by Pure consciousness and as such are unreal.

(3) The strong intuition of the man of realization that he is Brahman.

⁴⁵ भाट्टस्तु..... सुषुप्तौ प्रकाशाप्रकाशसद्भावान्मामहं न जानामीत्याद्यनुभवाच्चाज्ञानोपहितं चैतन्यमात्मेति वदति ॥ वे.सा. १३०॥

⁴⁶ अपरो बौद्धः.....सुषुप्तौ सर्वाभावादहं सुषुप्तौ नासमित्युत्थितस्य स्वाभावपरामर्श-विषयानुभवाच्च शून्यमात्मेति वदति ॥ वे.सा. १३१॥

Just as one is no more deluded to see a jar in earth or silver in the nacre, so does one no more see *Jīva* in Brahman, when the Brahman is realized as one's own Self.

Thus the individual Self who is by nature ever pure, ever conscious and ever bliss, when comes in the contact with the adjunct of the Nescience, becomes embodied and transmigrates in the cycle of births and deaths till the Self cultivates the desire for the Absolution. In other words he becomes free from the cycle of births and deaths, when he becomes qualified (अधिकारी) for the path of knowledge.

अधिकारी तु विधिवदधीतवेदवेदाङ्गत्वेनापाततोऽधिगताखिलवेदार्थोऽस्मिन् जन्मनि जन्मान्तरे वा काम्य निषिद्धवर्जनपुरःसरं नित्यनैमित्तिक प्रायश्चित्तोपासनानुष्ठानेन निर्गत-निखिलकल्मषतया नितान्तनिर्मलस्वान्तः साधनचतुष्टयसम्पन्नः प्रमाता ॥⁴⁷

The competent student is an aspirant who, by standing in accordance with the prescribed method the Vedas and the *Vedāṅgas* (the auxiliary sciences)⁴⁸ has obtained a general comprehension of the entire Vedas, who being absolved from all sins in this or in a previous life by the avoidance of the actions known as *Kāmya* (Voluntary actions), *Niṣiddha* (prohibited acts) and by performance of actions called *Nitya* (Obligatory) and *Naimittika* (Occasional) as well as by penance and devotion, has become entirely pure in mind and who has adopted the four *Sādhana*s (i.e. 04 pre-requisites) or means to the attainment of spiritual knowledge.

While *Vivekacūdāmaṇi* defines *Adhikārī* as, “Success depends essentially on a qualified aspirant; time, place, and other such means are but auxiliaries in this regard. Hence the seeker after the Reality of the Ātman should take to reasoning, after duly approaching the Guru, who should be the best of the knower of Brahman and an ocean of mercy.”

⁴⁷ *Vedāntasāra* of Sadānanda, Para 06.

⁴⁸ शिक्षा कल्पो व्याकरणं निरुक्तं छन्दसां चयः ।

ज्योतिषामयनं चैव वेदाङ्गानि षडेव हि ॥

“An intelligent and learned man skilled in arguing in favour of the scriptures and in refuting counter-arguments against them – one who has got the above characteristics is the fit recipient of the knowledge of the *Ātman*. The man who discriminates between the Real and the Unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and who is longing for liberation, is alone considered qualified to inquire after *Brahman*.”⁴⁹

Supreme Reality

The superimposition can be removed and Brahman can be realized by the method of de-superimposition (अपवादः) which is defined as,

अपवादो नाम रज्जुविवर्तस्य सर्पस्य रज्जुमात्रत्ववद्वस्तुविवर्तस्यावस्तुनोऽज्ञानादेः
प्रपञ्चस्य वस्तुमात्रत्वम् ॥⁵⁰

As a snake falsely perceived in a rope is ultimately found out to be nothing but the rope; similarly the world of unreal things, beginning with the ignorance, superimposed upon the Reality, is realized, at the end, to be nothing but Brahman.

When the rope, through illusion, appears as a snake, it does not actually change into the snake. De-superimposition destroys this illusion and brings out the truth. As the snake is the apparent

⁴⁹ अधिकारीमाशस्ते फलसिद्धिर्विशेषतः ।

उपाया देशकालाद्यः सन्त्यस्मिन्सहकारिणः ॥१४॥

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ।

समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥१५॥

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥१६॥

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।

मुमुक्षोरिव हि ब्रह्मजिज्ञासायोग्यता मता ॥१७॥

⁵⁰ *Vedāntasāra* of Sadānanda, Para 137.

modification of a rope so is the world the apparent modification of Brahman and the illusion is removed by knowledge – knowledge of the self. The knowledge can be cultivated through the contemplation on *Mahāvākyas*.

“I am not the individual soul, but the Supreme Brahman” – eliminating thus all that is non-self, do away with the superimposition, which has come through the momentum of (past) impressions⁵¹.

There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states and distinct from the 05 sheaths.

He who himself sees all, but none beholds Him, who illumines the intellect etc. but whom they cannot illumine – This is that⁵².

In this direction the definition and the explanation given by the author of the *Vedāntasāra* is perfect, complete and devoid of any dubious remarks. He says, “Conscious associated with the aggregate of ignorance is endowed with such qualities as omniscience, universal lordship, all-controlling power, etc. and is designated as the undifferentiated the inner guide, the cause of the world and *Īśvara* on account of Its being the illuminator of the aggregate of ignorance.”⁵³

Īśvara i.e. *Brahman* associated with the aggregate of ignorance has three qualities *Sattva*, *Rajas* and *Tamas*, whose effects are seen in the acts of creation, preservation and destruction. When it is considered from its own standpoint is the efficient cause and when is

⁵¹ नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।

वासनावेगतः प्राप्तस्वाध्यासापनयनं कुरु ॥ विवेक० २८०॥

⁵² यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।

यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ विवेक० १२७ ॥

⁵³ एतदुपहितचैतन्यं सर्वज्ञत्वसर्वेश्वरत्वसर्वनियन्तृत्वादिगुणकमव्यक्तमन्तर्यामी जगत्कारणमीश्वर इति ..
... ॥ वे.सा. ३८॥

considered from the standpoint of its illumination is the material cause of the universe.

Upāsana

The deliberation on Brahman can be possible only after the acquisition of the four *pre-requisites* called *Sāadhanacatuṣṭayam* which are:

साधनानि नित्यानित्यवस्तुविवेकेहामुत्रार्थफलभोगविरागशमादिषट्कसम्पत्तिमुमुक्षुत्वानि ॥⁵⁴

The means to the attainment of knowledge are : discrimination between things permanent and transient, renunciation of the fruits of actions in this world and hereafter, six treasures (endowments) such as control of the mind etc. and the desire for spiritual freedom.

(i) Discrimination between things permanent and transient : this consists of the discrimination the 'Brahmā alone is the permanent substance and that all things other than it are transient.'⁵⁵

Similarly the *Vivekacūḍāmaṇi* defines it to be, "A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as discrimination (विवेक) between the Real and the Unreal."⁵⁶

The *Aparokṣānubhūti* defines it to be the settled conviction that the *Ātman* (the seer) in itself is alone permanent, the seen is opposed to it (i.e. transient).⁵⁷

⁵⁴ *Vedāntasāra* of Sadānanda, Para 15.

⁵⁵ नित्यानित्यवस्तुविवेकस्तावद् ब्रह्मैव नित्यं वस्तु ततोऽन्यदखिलमनित्यमिति विवेचनम् ॥वे.सा. १६॥

⁵⁶ ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।

सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥२०॥

⁵⁷ नित्यामात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।

एवं यो निश्चयः सम्यग्विवेको स वै ॥५॥

(ii) The objects of enjoyment hereafter, such as immortality etc. being as transitory as the enjoyment of such earthly objects as a garland of flowers, sandal paste and sex-pleasures, which are transitory, being results of action – an utter regard for all of them is renunciation of the enjoyments of fruit of action this world and hereafter.⁵⁸

According to *Vivekacūdāmaṇi*, “Renunciation (वैराग्यम्) is the desire to give up all transitory enjoyments (longing) from those (Hearing etc.) of an animate body to those of Brahmāhood (having already known their defects) from observation, instruction and so forth.”⁵⁹

According to the *Aparokṣānubhūti*, the indifference with which one treats the excreta of a crow – such an indifference to all objects of enjoyment from the realm of Brahmā to this world (in view of their perishable nature) is verily called pure *Vairāgya*.⁶⁰

(iii) The treasure of 06 endowments like mental control and others are: mental control, restraint of mind, cessation of the external organs, forbearance, constant concentration and faith.⁶¹

(1) The mental control (शम) is the curbing of the mind from all objects except hearing etc. of Vedānta-texts.⁶²

The resting of the mind steadfastly on its goal (i.e. *Brahman*) after having detached itself from manifold sense-objects by continually observing their defects is called *Śama* or calmness.⁶³

⁵⁸ ऐहिकानां स्रक्चन्दनवनितादिविषयभोगानां कर्मजन्यतयानिनित्यानित्यत्ववदामुष्मिकाणामप्यमृतादिविषयभोगानामनित्यतया तेभ्यो नितरां विरतिः - इहामुत्रार्थफलभोगविरागः ॥ वे.सा. १७॥

⁵⁹ तद्वैराग्यं जिज्ञासा या दर्शनश्रवणादिभिः ।
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ॥२१॥

⁶⁰ ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु ।
यथैव काकविष्टायां वैराग्यं तद्धि निर्मलम् ॥ अपरोक्षानुभूति - ४॥

⁶¹ शमादिषट्कसम्पत्तिः - शमदमादयस्तु - शमदमोपरतितितिक्षासमाधानश्रद्धाख्याः ॥ वे.सा. १८॥

⁶² शमस्तावत् - श्रवणादिव्यतिरिक्तविषयेभ्यो मनसो निग्रहः ॥ वे.सा. १९॥

Abandonment of desires at all times is called *Śama*.⁶⁴

(2) The physical control (दम) is the restraining of the external organs from all objects except that (i.e. hearing etc.).⁶⁵

Turning both kinds of sense-organs away from sense-objects and placing them in their respective centres, is called *Dama* of self-control.⁶⁶

Restraint of the external functions of the organs is called *Dama*.⁶⁷

(3) The cessation (उपरति) of these external organs so restrained from the pursuit of objects other than that (Hearing etc.); or it may mean the abandonment of the prescribed works according to scriptural injunctions.⁶⁸

The best *Uparati* or self withdrawal consists in the mind-function ceasing to be affected by external objects.⁶⁹

Turning away completely from all sense-objects is the highest of *Uparati*.⁷⁰

(4) The forbearance (तितिक्षा) is endurance of heat and cold and other pairs of opposites.⁷¹

⁶³ विरज्य विषयव्रातादोषदृष्ट्या मुहुर्मुहुः ।

स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ विवेक० २२॥

⁶⁴ सदैव वासनात्यागः शमोऽयमिति शब्दितः । अपरोक्ष. ६AB॥

⁶⁵ दमः - बाह्येन्द्रियाणां तद्व्यतिरिक्तविषयेभ्योनिवर्तनम् ॥ वे.सा. २०॥

⁶⁶ विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।

उभयेषामिन्द्रियाणां स दमः परकीर्तितः ॥ विवेक० २३ AB,CD॥

⁶⁷ निग्रहो बाह्यवृत्तीनां दम इत्यभिधीयते ॥ अपरोक्ष० ६CD॥

⁶⁸ निवर्तितानामेतेषां तद्व्यतिरिक्तविषयेभ्य उरपमणमुपरतिरथवा विहितानां कर्मणां विधिनां परित्यागः ॥ वे.सा. २१॥

⁶⁹ बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ विवेक० २३EF ॥

⁷⁰ विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।

⁷¹ तितिक्षा - शीतोष्णादिद्वन्द्वसहिष्णुता ॥ वे.सा. २२॥

The bearing of all affections without caring to redress them, being free (at the same time) from anxiety or lament on their source, is called *Titikṣā* or forbearance.⁷²

Patient endurance of all sorrow or pain is known as *Titikṣā* which is conducive to happiness.⁷³

(5) The constant concentration (समाधानम्) of the mind, thus restrained, on hearing etc. of the scriptural passage and other objects that are conducive to these.⁷⁴

Not the mere indulgence of thought (in curiosity) but the constant concentration of intellect (or the affirming faculty) on the ever-pure Brahman is what is called *Samādhāna* of self-settledness.⁷⁵

The concentration of the mind on the only object Sat (i.e. Brahman) is regarded as *Samādhāna*.⁷⁶

(6) The faith (श्रद्धा) is the trust in the truths of Vedānta as taught by Guru.⁷⁷

Acceptance by firm judgment as true of what the scriptures and the *Guru* instructs, is called by sages *Śradhā* or faith, by means of which the Reality is perceived.⁷⁸

⁷² सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ विवेक० २४ ॥

⁷³ सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ अपरोक्ष० ७॥

⁷⁴ निगृहीतस्य मनसः श्रवणादौ तदनुगुणविषये च समाधिः - समाधानम् ॥ वे.सा. २३॥

⁷⁵ सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।

तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ विवेक० २६॥

⁷⁶ चित्तैकाग्र्यं सल्लक्ष्ये समाधानमिति स्मृतम् ॥ अपरोक्ष० ८CD॥

⁷⁷ गुरुपदिष्टवेदान्तवाक्येषु विश्वासः - श्रद्धा ॥ वे.सा. २४॥

⁷⁸ शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यवधारणम् ।

सा श्रद्धा कथिता सद्भिर्यया वस्तुपलभ्यते ॥ विवेक० २५॥

Implicit faith in the words of the Vedas and the teachers (who interpret them) is known as *Śradhā*.⁷⁹

(iv) *Mumukṣutā* is the yearning for spiritual freedom.⁸⁰

Mumukṣutā or yearning for freedom is the desire to free oneself, by realizing one's true nature, from all bondages from that of egoism to that of the body-bondages superimposed by Ignorance.⁸¹

When and how shall I, O lord, be free from the bonds of this world (i.e. births and deaths) – such a strong desire is called *Mumukṣutā*.⁸²

It is necessary to practise hearing, reflection, meditation and absorption till the realization of the consciousness which is one's own self.

The aspirant should practise hearing (श्रवणम्) of the scriptures, thinking (मननम्) of their meaning and meditating (निदिध्यासनम्) on it.

Hearing⁸³ is the ascertainment through the six characteristic signs that the entire Vedānta philosophy establishes the one Brahman without second.⁸⁴

⁷⁹ शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणम् ।

सा श्रद्धा कथिता सद्भिर्यया वस्तुपलभ्यते ॥ विवेक० २५॥

⁸⁰ मुमुक्षुत्वं - मोक्षेच्छा ॥ वे.सा. २५ ॥

⁸¹ अहङ्कारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।

स्वस्वरूपावबोधने मोक्तुमिच्छा मुमुक्षुता ॥ विवेक० २७॥

⁸² संसारबन्धनिर्मुक्तिः कथं मे स्यात् कदा विधे ।

इति या सुदृढा बुद्धिर्वक्तव्या सा मुमुक्षुता ॥ अपरोक्ष० ९॥

⁸³ श्रवणं नाम वेदान्तवाक्यान्वात्मैकत्वविद्याप्रतिपादकानीति तत्त्वदर्शिना आचार्यान्वयायुक्तार्थग्रहणम् ॥ श्रीभाष्यम् १/१/१॥

⁸⁴ श्रवणं नाम षड्विधविज्ञैरशेषवेदान्तानामद्वितीयवस्तुनि तात्पर्यवधारणम् ॥ १८२॥

In ascertaining the meaning, the 06 characteristic signs are – the beginning and the conclusion, repetition, originality, result, eulogy and demonstration⁸⁵.

Reflection⁸⁶ is the constant thinking of Brahman, the One without a second, already heard from the teacher, by arguments agreeable to the purport of the Vedānta.⁸⁷

Meditation⁸⁸ is a stream of ideas of the some kind as those of Brahman, the one without a second, to the exclusion of such foreign ideas as those of the body etc.⁸⁹

The fourth is Absorption (समाधि) which is of two kinds viz. that attended with self-consciousness (सविकल्पसमाधि:) and that without it (निर्विकल्पसमाधि:).

Absorption without self-consciousness (निर्विकल्पसमाधि:) is the total mergence in Brahman, the one without a second of the mental state which has assumed its form, the distinction of knowers, knowledge and the object of knowledge being in this case obliterated.⁹⁰

The eight steps to the attainment of the *Nirvakalpa Samādhī* are restraint (यम), observance (नियम), posture (आसन), breath-control (प्राणायाम), self-withdrawal (प्रत्याहार), concentration (धारणा), medita-

⁸⁵ उपक्रमोपसंहारावभ्यासोऽपूर्वताफलम् ।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥ वे.सा. १८४॥

⁸⁶ एवमाचार्योपदिष्टार्थस्य स्वात्मनि 'एवमेव युक्तम्' इति हेतुतः प्रतिष्ठापनं मननम् । श्रीभाष्यम् १/१/१॥

⁸⁷ मननं तु श्रुतस्याद्वितीयवस्तुनो वेदान्तानुगुणयुक्तिभिरनवरतमनुचिन्तनम् ॥ वे.सा. १९१॥

⁸⁸ एतद्विरोध्यानादिमेदवासनानिरसनयास्यार्थस्यानवरतभावना निदिध्यासनम् । श्रीभाष्यम् १/१/१॥

⁸⁹ विजातीयदेहादिप्रत्ययरहिताद्वितीयवस्तुजातीयप्रत्ययप्रवाहो निदिध्यासनम् ॥ वे.सा. १९२॥

⁹⁰ निर्विकल्पकस्तु ज्ञातृज्ञानादिविकल्पलयापेक्षयाद्वितीयवस्तुनि तदाकारितयाश्चित्तवृत्तेरति-तरामेकीभावेनावभावस्थानम् ॥ वे.सा. १९७॥

tion (ध्यान) and spiritual absorption (समाधि) (with self-consciousness)⁹¹.

Result (फल)

One who practises the hearing etc. contemplating on *Mahāvākyas* becomes free from worldly parlance, such an aspirant called a *Jīvanmukta*.

जीवन्मुक्तो नाम स्वस्वरूपाखण्डब्रह्मज्ञानेन तदज्ञानबाधनद्वारा स्वस्वरूपाखण्डब्रह्मणि साक्षात्कृतेऽज्ञानतत्कार्यसञ्चितकर्मसंशयविपर्ययादीनामपि बाधितत्वादखिलबन्धरहितो ब्रह्मनिष्ठः ॥⁹²

A man liberated-in-life (जीवन्मुक्त) is one who by the knowledge of the Absolute Brahman, his own self, has dispelled the ignorance regarding it and has realized it, and who owing to the destruction of ignorance and its effects such as accumulated past actions, doubts, errors etc. is free from all bondages and is established in Brahman.

In short, such a man's soul remains as the illuminer of the mental of the mental states and the consciousness reflected in them, experience, solely for the maintenance of his body, happiness and misery, the result of past actions that have already begun to bear fruit and have been either brought on by his own will or by that of another or against his will. After the exhaustion of the *Prārabdha* actions, his vital force is absorbed in the Supreme Brahman, the Inward Bliss; and ignorance with its effects and their impressions is also destroyed. Then he is identified with the Absolute Brahman, the Supreme Isolation, the embodiment of Bliss, in which there is not even the appearance of duality.⁹³

⁹¹ अस्याङ्गानि यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयः ॥ यो०सू० २/२९॥

⁹² *Vedāntasāra* of Sadānanda, Para 217.

⁹³ अयं देहयात्रामात्रार्थमिच्छानिच्छापरिच्छाप्रापितानि सुखदुःखलक्षणान्यारब्धफलान्यनु-भवन्तःकरणा-भासादीनामवभासकः संस्तदवसाने प्रत्यगानन्दपरब्रह्मणि प्राणे लीने सत्यज्ञान-तत्कार्यसंस्करणामपि विनाशात्परमकैवल्यमानन्दैकरसमखिलभेदप्रतिभासरहितमखण्डब्रह्मा-वतिष्ठते ॥ वे. सा. २२६॥

Conclusion

The chapter draws a life-sketch of Ādi Śaṅkara in brief. He is the son of Śivaguru and Ārayambā. At the age of eight he became *sannyāsin* and obtained knowledge from Govindabhagavatpādācārya the disciple of Gadudapādācārya. He wrote commentary on *Prasthānatrayī* as well as composed many epitomes and hymns.

He refuted and defeated non-Vedic as well as other philosophical doctrines and propounded the doctrine of *Kevalādvaita* (Absolute Monism).

Ādi Śaṅkara's sole motive lies in establishing the theory of Unreal appearance (विवर्तवाद) with a view to uprooting the theory of Transformed Primordial Matter (प्रकृतिपरिणामवाद) which is one of the fundamentals of *Sāṃkhyas*.

The Absolute Monism is not mere rationalism or conservatism but it is a Pure Spiritualism.

On the line of *Vedāntasāra* the tenets designated as *Kevalādvaitavāda* or *Vivartavāda* are presented concisely in the order of the transmigratory existence, the embodied soul, Supreme Reality, pre-requisites and Result.

The relevant definitions are quoted from Ādi Śaṅkara's *Vivekacūdāmaṇi* and *Aparokṣānubhūti*.

The Vedantic terms such as world, Superimposition, Ignorance and its effects, Individual soul and Superimposition regarding it, the Competent student, Supreme Reality, Pre-requisites, the means of Hearing etc. and the Result are explained respectively.

After defining *Jagat* etc. the pre-requisites are presented in full length. Looking to the practical side of the Absolute Monism, the 04 means including the control of mind (शमः), the physical control

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(दमः) and so on are so to say, holding the hand of an aspirant to help him to tread upon the pathway to the Self-realization leading to the liberation in the life and thereafter whence there is no return in the cycle of rebirths.

Thus the entire philosophy can be summarised in a single line: The Brahman alone is real, other than it is unreal. The individual self is itself the Brahman and not else (ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।)

In fact Vedanta is not a logical mysticism but a logical experience. It believes in going beyond than the orthodoxical dogmas because the ultimate testimony of truth results from one's own spiritual practical experience and neither from any tact nor from any scripture.

Where other philosophical tenets on one hand drag the aspirant from out of the track, make his efforts futile while on the other hand the Vedānta philosophy based on experiment of the seeker as well as *Upaniṣads*, shows the straight and the easiest path way to union with the Supreme of the form of Highest Bliss.

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