

6235396
021121

20-5

AVASTHATRAYA
OR
THE UNIQUE METHOD
OF
VEDANTA

THREE ANNAS OR SIX PENCE POST FREE.

6526
R65(021121)

Y. SUBRAHMANYA SARMA.

THE ADHYATMA PRAKASHA OFFICE

4, THIRD ROAD, NEW TARAGUPET

BANGALORE CITY [INDIA]

(ESTABLISHED 1920)

An Institution to stimulate the study of
Philosophy and Religion in its universal
aspect specially as revealed in the
Upanishads and allied literature

1. Has so far published some THIRTY BOOKS in
Kannada, Sanskrit and English including useful Kannada
translations of the UPANISHADS, the BHAGAVADGITA,
and the BRAHMA-SUTRAS with Sankara's Commentary,
Notes, and other aids to the general reader ;

2. Arranges for frequent DISCUSSIONS, DISCOURSES,
and public LECTURES ;

3. Has a LIBRARY and READING ROOM for
the public ;

4. Conducts a Kannada Monthly, the "ADHYATMA
PRAKASHA", devoted to the dissemination of ideas
relating to Jnana, Bhakti and Vairagya (Spiritual Knowledge,
Devotion and Non-attachment to worldly things).

For fuller information
please apply to the Manager.

20-5

AVASTHATRAYA
OR
THE UNIQUE METHOD OF VEDANTA

BY
Y. SUBRAHMANYA SARMA



THE ADHYATMA PRAKASHA KARYALAYA
THIRD ROAD, NEW TARAGUPET
BANGALORE CITY.
India, 1937

PREFATORY NOTE

The following is a reprint, with slight alterations, of an article contributed to the Vedanta Number of the *Kalyana Kalpataru*, Gorakhpur, in 1936.

Readers interested in the subject are recommended to study Sankara's Bhashyas on the Upanishads, especially the *Mandukya*, *Prasna*, and portions of *Brihadaranyaka* and *Chandogya* relating to the three Avasthas. The present writer's *Sankara Hridaya* or *Mulavidya-Nirasa* in Sanscrit will also be found helpful. For the English-knowing readers, however, there is one and only one excellent book, "*Vedanta or the Science of Reality*" by Mr. K. A. Krishnaswamy Iyer B.A., of Bangalore City. This book almost exhausts the merits of the Avasthaic Method and should be in the hands of every earnest student of Vedanta.

AVASTHATRAYA

OR

THE UNIQUE METHOD OF VEDANTA



All the Vedantic schools are agreed that the System of Vedanta as found in the principal Upanishads and elaborated by Badarayana in his famous Sutras, attaches very great importance to the examination of the three Avasthas, or conditions of life, called Waking, Dream, and Dreamless Sleep. There is divergence of opinion, however, regarding the purpose which this examination is intended to serve in the system. With profound respect to all Acharyas, who no doubt have equal claim on us as having ministered to the needs of countless souls, I propose to show in these pages what a

AVASTHATRAYA

veritable magician's wand this method of enquiry has proved in the hands of that matchless thinker, Sri Sankaracharya; for where all the other commentators saw no more than a confirmation of man's inherent weakness and helplessness as justifying his eternal dependence on a scripture-revealed God by whose grace alone he could hope to attain a Post-mortem salvation, this great apostle of Vedic Monism alone visioned the most comprehensive method devisable to demonstrate scientifically the essential identity of the human soul with Brahman or Absolute Existence, Consciousness and Bliss.

It is neither possible nor desirable that chapter and verse should be quoted for each and every one of the statements made here in order to convince the reader that Sankara actually regarded the Avasthaic Method as possessing such paramount importance for Vedanta as has been indicated above. It will be enough to adduce two

THE UNIQUE METHOD OF VEDANTA

typical passages extracted from his *Bhashya* on the *Mandukya Upanishad* with *Gaudapada-karika*—the smallest of the ten principal Upanishads, which exclusively treats of the Avasthas. A careful reader will not miss the significant remark with which Sankara introduces the work:—

‘ वेदान्तार्थसारसंग्रहभूतमिदं प्रकरणचतुष्टयम् । ’

“This is a summary of the essence of all Vedantic teaching.” Again, in introducing the Avasthaic method as set forth by Gaudapada in his explanatory Karikas on Mandukya, the Acharya observes:—

“एवमन्योन्यविरुद्धत्वात्संसारकारणानि रागद्वेषदोषास्पदानि प्रावादुकानां दर्शनानि । अतो मिथ्यादर्शनानि तानीति तद्युक्तिमिरेत्र दर्शयित्वा चतुष्कोटिवर्जितत्वाद्वागादिदोषानास्पदं स्वभावशान्तमद्वैतदर्शनमेवं सम्यग्दर्शनमित्युपसंहृतम् । अथेदानीं स्वप्रक्रियादर्शनार्थं आरम्भः ।”

“The views of different schools contradict one another and lead to *Samsara* (transmigration) as engendering the evils

AVASTHATRAYA

of love and hate; hence they are all misconceived. Having shown this through their own arguments, it has been concluded that the Advaita, free from the fourfold defects already mentioned as well as from the evils of love and hate, naturally conduces to peace and is, therefore, the only right view. *And now this section is begun in order to set forth the peculiar method of this philosophy.*" (IV- 87 to 90.)

It is of more practical interest to enquire about the special features of the method which render it impossible to be superseded or stultified by any other. In the first place, it is the only method which considers life in all its aspects. Waking, Dream and Sleep exhaust all independent manifestations of Reality and, as Sankara observes, "there is nothing beyond these three to be known, for all the postulates of different schools are comprehended in these." 'एतच्चतिरेकेण ज्ञेयानुपपत्तेः, सर्वप्रावादुककल्पितवस्तुनोऽत्रैवान्तर्भावात्'

THE UNIQUE METHOD OF VEDANTA

And, in the second place, any metaphysical conclusion based on the co-ordination of experiences of the three Avasthas, cannot possibly be stultified for the simple reason that, while stultification can happen only in time, such a conclusion will have taken us to heights where time is conspicuous by its absence.

In explanation of the second statement made above, it will be useful to observe that sitting in judgment over the Avasthas really means taking an attitude of self-dissociation from and objectification of all phenomena whatsoever. My waking condition, for instance, includes, on this view, the whole universe of my percepts and concepts, the entire universe containing all that I perceive, all that I can infer or imagine or conceive in that state; not merely men, animals and things, suns, moons and stars, angels, devils, and other spirits, or even imaginary persons, creatures and

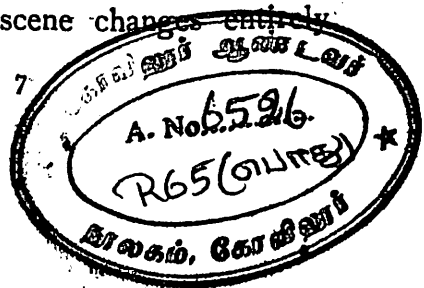
AVASTHATRAYA

things inhabiting worlds ever conceived in poetry or fiction, or creations of frenzied brains, but also my own body, mind, intellect and ego as well. In one sweep, I include all the subjective and the objective elements of my waking and stand, as it were, an unaffected witness of this vast panorama. It must not be forgotten that waking time, past, present and future, is wholly within this broad embrace of Waking; so is space with its distinctions of here and there, up and down. The disposition of the mind herein depicted may be very difficult for one to adopt; but granted the willingness to take a detached view of things and the capacity to reflect, one cannot escape the conclusion that the witness of the waking condition is, in fact, the witness of all that is perceivable or conceivable there, of all the worlds with which one commences in actual experience or imagination there. I may refer the reader interested in this study

THE UNIQUE METHOD OF VEDANTA

to Sankara's commentary on Mandukya where Atman in the Waking State is described as 'सप्तङ्गः' (consisting of seven organs). Sankara shows there how the Atman in Waking is, as the witnessing Consciousness, identical with all the embodied selves (सर्वविण्डात्मानन्यत्वात्).

If we now turn to a consideration of the Dream State, and assume the same attitude of dissociation, we are struck with the marvellously identical nature of the two conditions. No doubt, from the monobasic view which induces us to identify ourselves with the little ego of Waking alone, we are persuaded that the waking world is common to a number of souls in contrast with dreams which are exclusively our own. But the moment we incline to the tribasic view of Vedanta, the moment we wish to occupy a position from where we can examine all the three states without any partiality for either the waking ego or the dreaming ego, the scene changes entirely.



AVASTHATRAYA

The Dream condition now presents an exact replica of Waking, so much so that we are at a loss to fix up any marks of identity by which to recognize Waking as such. For in Dream we are confronted with all the contexts both subjective and objective, set in an exactly similar framework of time, space and causation. (Compare the *Mandukya* Mantras which apply the same epithets 'सप्ताङ्गः' and 'एकोनविंशतिमुखः' to both the states). On waking, of course, we do detect that dreams are only subjective and temporary, and that the phenomena there are neither coherent nor governed by irreversible laws of time or causation; but as this is only from a different thought-position where we identify ourselves with the waking ego, the conclusion drawn from the impartial view described above remains unaffected.

An important corollary from the identical nature of Dream and Waking thus established,

THE UNIQUE METHOD OF VEDANTA

is that the witnessing Atman, who is the sole warranty for this identification, has to be necessarily regarded as transcending the limitations of both the subjective and the objective aspects of either state. A verse in the *Kathopanishad* declares this profound truth thus :—

“ स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

(११-१-४)

“ That great all-pervading One through whom one is enabled to see both dream and waking, realizing Him as the Atman the wise man grieves no more.” Time, space and causality appropriate to each state are found in either ; and so are the subjective and the objective parts of the world peculiar to each state. Now while, as the ego in each state, we are undoubtedly subject to the joys and sorrows of the particular world, it is not difficult to see

AVASTHATRAYA

that as the witnessing Atman who spans both the states, we transcend both, and are above all the petty joys and cares of the passing moods. The *Brihadaranyaka* gives a striking illustration of this when it compares Atman to a mighty fish which swims from bank to bank of a river unaffected by the gushing stream which it cuts across.

We are now in a position to assert that our real Self or Atman, witness of Dream and Waking, knows no limitation of time, space or causation. It is not delimited by a second which can claim the same degree of reality; for none of the entities to be found either in Dream or Waking can get out of the clutches of time or space restricted to that particular sphere. Nor can any one of the things in either state pass on to the other maintaining its self-identity like Atman. Besides, neither of the states can co-exist with the other or

THE UNIQUE METHOD OF VEDANTA

continue to keep company with Atman, whereas our Atman can with equal ease manage to be alongside of either as long as it lasts. So far, then, we see that Atman as the witnessing consciousness of the two states, enjoys absolute independence. But can He cut off all connection with these states? Can He continue to exist by His own right regardless of either manifestation or the complete effacement of both? The one answer to this question is Deep Sleep, the state which defies all analysis from the manobasic view, but yields its secrets without reserve to the all-comprising method of enquiry we have been describing.

Like Waking and Dream, Sleep also presents a Mayic aspect to the manobasic view warped by its partiality for Waking. From that thought-position we regard Sleep as a passing cloud of ignorance in which we are daily enveloped, and as a temporary

AVASTHATRAYA

inactivity into which we are daily thrust, by nature. But so soon as we try to assume the philosophic position of the witness of the three states, this much-neglected state comes to have entirely another meaning for us, which we can ill afford to ignore. It is then seen to be an intuition of our true nature divested of its apparent individuality and its personality, and an experience unburdened with the complex psychic machinery of the ego, the mind and the senses. Nothing like the Waking or Dream world nor the network of time and space in which it is enmeshed, is to be met with here. We are, indeed, lifted up to our own Self which is unalloyed bliss unconditioned by the fatigue of action and enjoyment. None of the limitations of either Waking or Dream have entrance here; saint and sinner, rich and poor man and woman, child and adult, all shed their respective limiting adjuncts before they

THE UNIQUE METHOD OF VEDANTA

enter the portals of this, their own Kingdom of Heaven.

Without tarrying to consider the most glowing terms in which the ineffable glory of this peculiar state is described by the Upanishads (such as *Brihadaranyaka* IV iii 21 to 32, and *Chandogya* VIII- 3 to 6) I shall just invite the attention of the reader to the twofold aspect of this peculiar expression of Reality, for we may contemplate on it in its relation to Dream and Waking, or reflect upon its intrinsic worth as a distinct experience in itself. In its relative phase, we have to admit that Sleep, whose sole content is Pure Consciousness untainted by a second, is essentially the cause of Dream or Waking; that, in other words, Pure Consciousness intuited as unlimited in sleep, somehow manifests itself in the other two states as subject and object, and appears as the ego endowed with a body, senses, and the mind on the

one hand, and as a world governed by the laws of time, space and causation on the other. This Pure Consciousness has to be supposed as invested with an inscrutable power in virtue of which it brings into existence this magnificent universe, and after sustaining it for a while, dissolves it into Itself without a residuum. As the *Mandukya* says:—

“एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम्” ॥६॥

“This is the Lord of all. He is Omniscient, He is the Internal Controller, He is the one source of all, the origin and dissolution of all beings.”

At the same time, however, we cannot forget that the three states so called are really no states of consciousness. In the first place, the witnessing principle in us which is no other than Pure Consciousness,

THE UNIQUE METHOD OF VEDANTA

remains intact quite unaffected by the appearance or disappearance of these states ; and, in the second place, the three states admit neither of juxtaposition in space nor of succession in time. Strictly speaking, therefore, we ought to conclude that Sleep is only Pure Consciousness, which as having no relation whatever with its manifestation in the shape of ego and non-ego, is neither waking, nor dreaming nor sleeping at any time. It is therefore neither cause nor effect from this absolute stand-point. It is this phase of sleep as identical with the ever-changeless Atman that is described as "the Fourth" चतुर्थं मन्यन्ते स आत्मा relatively to the empirical egoes of the three states and serves as the theme of अजातिवाद (non-genesis) found in Gaudapada's famous explanation of that Upanishad.

We may now briefly recapitulate the salient points of the Vedantic method of Avasthas which we have touched upon in the

AVASTHATRAYA

course of this short essay. The method assumes nothing, entails no belief in authority and seeks the aid of no special intuition. It builds upon the fundamentals of human experience and insists that all the three Avasthas, the Waking, Dream and Sleep, should be investigated before we can light upon the Absolute Reality underlying the manifestations of life. It sympathetically points out the basic error involved in speculations which confine the application of reason to the facts of Waking State, and while admitting the practical utility of such speculations so far as they go, it shows their utter futility and helplessness in constructing a Science of Reality. By a procedure peculiarly its own, it teaches us to look upon each of the three states as a complete expression of Reality, and then equating each of them to the other two, arrives at the remarkable result that our Atman as the Witnessing Consciousness

THE UNIQUE METHOD OF VEDANTA

of all the three states, is really the Highest Reality free from the taint of all the three illusory Avasthas which are superimposed upon it by the empirical understanding; is, in brief, essentially nothing short of Pure Being, Pure Consciousness and Pure Bliss. The following benedictory verse with which Sankara begins his masterly commentary on the Mandukya contains in four lines the sum and substance of Vedantic teaching based on this unique method of Avasthas:

प्रज्ञानांशुप्रतानैः स्थिरचरनिकरव्यापिमिर्व्याप्य लोकान्
भुक्त्वा भोगान् स्थविष्ठान्पुनरपि धिषणोद्भासितान् कामजन्यान् ।
पीत्वा सर्वान्विशेषान्स्वपिति मधुरभुङ्मायया भोजयन्नो
मायासंख्यातुरीयं परममृतमजं ब्रह्म यत्तन्नतोऽस्मिं ॥

“That which pervades the worlds through its rays of Consciousness spread out and diffused in animate and inanimate beings, and thus experiences the gross pleasures and pains in waking, and once

AVASTHATRAYA

more in dreams the subtle ones fancied by mind and born of desire; that which absorbs within Itself all distinctions and sleeps enjoying bliss, thus causing us through its Maya to taste all these states - to That which is " the Fourth " relatively to this illusory number three, but is absolutely the Highest, Immortal, Unborn Brahman, I make obeisance.



WORDS OF WISDOM

BY

Sri Swami Rajeswaranandaji

(President, Satchidananda Sangha, Madras)

“ The Absolute is the foundational rock whereon the thoughts which this book treasures are based. Even while discussing such burning topics of the day like war and peace, sight has not been lost of the supreme self-luminous Self. It is the torch of the Self that has been turned on things and thoughts to make them relive in our lives.

“The book will serve as a constant companion that lifts life to the sun-lit heights of truth, wisdom and bliss. It will be a life-mate in the pilgrimage of the soul to the destination of Self realization. It is made available to seekers after Truth with the fervent prayer that it will give them solace, and afford them gleams wherewith to conduct their grand March to the Eternal.”

—FROM THE PREFACE.

182 PAGES, 450 SAYINGS.

PRICE

Popular Edition:— (Cr. 8° Size, Thick Glazed Paper, Beautiful Paper Covers.)

12 as. or 1s. 6d. to Subs. of “A.P.” 10 as.

Superior Edition:— (Demy 8° Size, Thick Featherweight) Paper, Full Calico Boards.)

Re. 1-6-0 or 3 s. to Subs. of “A.P.” Re. 1-4-0

Postage extra.

THE ADHYATMA PRAKASHA OFFICE,
NEW TARAGUPET, BANGALORE CITY.

WORDS OF WISDOM

1. "This is a compilation of great thoughts, with inspiration of truth and love, and ranging far and wide, with universal realisation-touching life indeed in every aspect. We value it very highly among the books we have received from India."

—THE SCIENCE OF THOUGHT REVIEW, ENGLAND.

2. "The thoughts and sentiments expressed in it are lofty and sublime, but they are not unrelated to experience. The author has a terse, vigorous and sparkling style admirably suited to his purpose, and one cannot rise from a study of the book without feeling refreshed and elevated."

—ARDRA, CEYLON.

3. "This is a thrilling book written by a great Swamiji who has inner life and spiritual anubhav. It contains soul-stirring practical lessons for the thirsty aspirants after truth."

—SWADHARMA, MEERUT.

4. "The 'Words of Wisdom' in the present publication contain the quint-essence of the teachings of our Sastras. Every page is reminiscent of the Upanishads, the Bhagavad Gita and the standard works of Advaita Philosophy. There is naturally, no connection between the paragraphs of the book since they are only notes taken out of the leaves of the author's diary, as stated in the preface. Still, each thought is discussed in its different aspects and the whole work forms a valuable storehouse for meditation and introspection. Though the language is often-times terse and epigrammatic, the book is intensely readable and instructive."

—THE HINDU, MADRAS.

5. "The adventurers of spiritual ascent will enjoy Swamiji's experiences. The book bears witness to the Life of the Spirit within."

—EAST AND WEST, HYDERABAD (SIND.)

6. "These sayings of Swami Rajeswaranandaji are really distilled doses of pure spiritual wisdom. We congratulate the printers and publishers, for the charming get-up of this work."

—THE VISION, KANHANGAD.

THE ADHYATMA PRAKASHA OFFICE,
NEW TARAGUPET, BANGALORE CITY.

VEDANTA

OR

THE SCIENCE OF REALITY

BY

K. A. KRISHNASWAMY IYER, B.A.
(JOINT TRANSLATOR OF 'PANCHADASI')

WITH A FOREWORD BY

DR. SIR S. RADHAKRISHNAN, M.A.

This is a work dealing with the immediate Realization of Brahman, by pure reflexion on the witness of the three states. It sets out the basis of all religions and the meaning of all experience. Faith is justified by Reason, and Ethics is placed on firm ground. All Systems of Thought, Eastern and Western, are examined to prove the truths of Vedanta. The problems of Maya and Avidya, of Birth and Karma, receive a definite solution. This is the only work in which Vedanta is shown to be applicable to all the concerns of life and enables the reader to realize its aim and purpose. Though independent of tradition and authority, it supports both. The book is indispensable to all seekers of Truth, Reality and the Wisdom of the East.

Royal 8vo, pp. 14 + 347

Calico Boards.

Inland: Rs. 10.

Foreign: 15s.

Postage extra.

THE ADHYATMA PRAKASHA PRESS BOOK DEPOT
NEW TARAGUPET, BANGALORE CITY.

VEDANTA OR THE SCIENCE OF REALITY

1. " - - a work of great erudition and research - - undoubtedly one of the most important works upon the subject yet written in the English language."
—*Calcutta Review.*
2. "His (author's) keen and penetrating criticisms of the Western systems of thought --- His vindication of the Sankara Vedanta from a fresh angle of vision -- He has developed an arresting and important thesis."
—*Review of Philosophy and Religion.*
3. "This admirable contribution to Indian literature."
—*Buddhism in England.*
4. "A systematic attempt to represent the Advaita school of thought after Sankaracharya and Goudapada --- a rational interpretation of intuitive truths."
—*Prabuddha Bharata.*
5. "Scholarly to the core and essentially philosophic --- the best presentation of Advaita that we have come across."
—*Madras Mail.*
6. "A masterly exposition - - A really brilliant and comprehensive exposition of Sankara's Monism."
—*The Theosophist.*
7. "Mr. Iyer has opened a fresh path --- the deep insight and vast erudition which the author has shown in his monumental work. The book is the crowning glory of a life devoted to the study of Vedanta ----"
—*Vedanta Kesari.*
8. "Mr. Krishnaswamy Iyer's exposition will appease the healthy appetite for spiritual investigation and metaphysical realization of the Infinite."
—*The Hindu.*
9. "Here we have a first-rate work on his (Sankara's) philosophy ---- this brilliant work ---- English delightful, style engaging - - - an original exposition of Vedantic teachings."
—*Swarajya.*
10. "One of the greatest books on the subject written in recent times."
—*Triveni.*

THE ADHYATMA PRAKASHA PRESS BOOK DEPOT
NEW TARAGUPET, BANGALORE CITY.

MŪLĀVIDYĀNIRĀSA
OR
SRI SANKARA HRIDAYA
BY
Y. SUBRAHMANYA SARMA

This is the first *original work in Sanskrit* on Vedanta since the times of the Great Sankara, and his immediate successor, Suresvara. It *explodes pet dogmas, expounds the true doctrine*, and, by coercive reasoning, *overthrows opposition*, unveiling the profundity of Sankara's metaphysical genius. *Every statement* in the work is *an appeal to Reason and Universal Experience*, and is further supported by *abundant quotations* from Sankara, from Goudapada, the illustrious author of the Mandukya Karika, and from Suresvara, Sankara's direct disciple. It sings the dirge of "Mulavidya",—a ruinous innovation of the post-Sankaras, vitiating the whole system of Upanishadic Thought—and rescues Truth from the grip of empty intellectualism. Readers of this monumental work will readily perceive that the Science of Reality demands neither birth nor position among the qualifications to study it or to realize the immediacy of the soul's identity with Brahman.

Demy 8vo. pp. 36+237.

Popular : thick paper, half calico ... Rs. 2-8-0 or 5s.
Superior : glaze paper, full calico ... Rs. 4-0-0 or 8s.

Postage extra.

THE ADHYATMA PRAKASHA OFFICE,
NEW TARAGUPET, BANGALORE CITY.

MŪLĀVIDYĀNIRĀSA OR SANKARA HRIDAYA

1. "I find it the best elucidation of Sankara whose follower I am since the last thirty years or more."
—DR. Ramanarayan, Author of *Dream Problem*,
Editor, *Practical Medicine*, Dehra Dun.
2. "I went through the manuscript. Your style is good."
—Arthasastravisarada (now Mahamahopadhyaya)
DR. R. Shama Sastry, PH.D., Mysore.
3. "No other contribution made to spiritual knowledge since the time of Suresvara can compare with it, in depth or achievement."
—K. A. Krishnaswamy Iyer, B.A., Author of *Vedanta or The Science of Reality*.
4. "Your excellent book on Vedanta."
—DR. SIR. S. Radhakrishnan, M.A.
5. "The learned author . . . has brought to bear on his literary labours great acuteness and independence of judgment."
—V. Subrahmanya Iyer, B.A., Retired Registrar of Mysore University.
6. "A powerful vindication of Sankara's Monism."
—PROF. R. Nagaraja Sarma, M.A., Mangalore.
7. "The style is admirable and quite simple."
—PROF. M. Hirianna, M.A., L.T., (Retired).
8. "... has been written throughout in good Sanscrit and carries on quite a good number of discussions in that language with the ease of a real scholar."
—PROF. Kokileswara Sastry, M.A., Vidya Ratna, Calcutta University.
9. "The present work points out those radical errors that have crept into later Vedanta and reasserts the impregnable position of Sankara."
—*United India and Indian States*.
10. "The author with good courage reasserts the position of Sankara and of the eternal Vedantic Truth."

—*Indian Literary Review*.

THE ADHYATMA PRAKASHA OFFICE,
NEW TARAGUPET, BANGALORE CITY.

THE ISĀVĀSYA-UPANISHAD

WITH

SRI SANKARA'S COMMENTARY

EDITED BY

Y. SUBRAHMANYA SARMA

(AUTHOR OF 'MULAVIDYANIRASA')

This is the first volume of the projected series of Sri Sankaracharya's Upanishad-Bhashyas undertaken to be published by us. Besides the text and prose-order of each Mantra followed by Sankara's commentary, it contains an Introduction, Short Notes on points of special interest, Summary of the Upanishad, and the Text of the Madhyandina Recension of the Upanishad. An Appendix giving extracts from other works of Sankara bearing on the doctrine of Jnanakarmasamuchchaya, and Three Indexes - one of the first lines of Mantras, another of important words in the Bhashya, and a third of all the Quotations traced to their originals— form a special feature of this edition. In short, the learned editor has spared no pains to make this series useful in every way to the earnest reader.

Crown 8vo, pp. 8+ 48.

Thick Paper Covers.

Inland: As. 6.

Foreign: 9d

Postage extra.

THE ADHYATMA PRAKASHA OFFICE,
NEW TARAGUPET, BANGALORE CITY.

THE ISĀVĀSYA-UPANISHAD

1. "There is no doubt that the series now undertaken by Mr. Y. Subrahmanya Sarma will be greatly useful and helpful to students of philosophy who may desire to get at the heart of Sankara."

—*The Hindu.*

2. "Indeed, this is one of the nicest editions of the Isopanishad we have come across."

—*The Prabuddha Bharata.*

3. "From the plan of the present edition of the 'Isavasyopanishad', one can say without the slightest hesitation that the intended series will be a real success and will be hailed by all students of Sankara with feelings of gratitude for the learned editor. . . . The typography and the general get-up of the book are excellent."

—*Review of Philosophy & Religion.*

4. "This noble attempt deserves every encouragement."

—*The Journal of the Mythic Society.*

"The printing and get-up are excellent. We trust the author will bring out the other Upanishads too on this model."

—*Vedanta Kesari.*

6. "मुद्रणमतिरमणीयम्, अल्पं मूल्यम् । . . एतदुपनिषत्सारसंग्रहः भाष्यो-
दाहृतवजनाकारप्रदर्शनम्, भाष्यस्थशब्दविशेषानुक्रमणीयवमाद्यत्र-
स्थितमस्य प्रकाशस्य उपयुक्ततमत्वमापादयति ॥ "

—उद्यानपत्रिका

THE ADHYATMA PRAKASHA OFFICE,
NEW TARGUPET, BANGALORE CITY.

VEDĀNTA DINDĪMA

OF

SRI NRISIMHA SARASWATI TIRTHA

EDITED WITH AN ORIGINAL COMMENTARY

BY

Y. SUBRAHMANYA SARMA

(AUTHOR OF "MULAVĪDYANĪRASA")

This is the first attempt to present in Devanagari this justly famous work in a form attractive to the beginner in Vedānta. Important various readings have been indicated and two alphabetical Indexes, one of the Slokas and the other of the principal contents, have been also added.

An original commentary specially prepared for us by the Editor, is an important adjunct, which, it is hoped, will greatly enhance the value of this edition. It is written in very easy Sanscrit and will be found to vindicate its title BHAVABODHINI in every respect.

Crown 8^{vo}, pp. 8+80

Limp Covers.

Inland 8 As.

Foreign 1s.

Postage Extra.

THE ADHYATMA PRAKASHA OFFICE.
NEW TARAGUPET, BANGALORE CITY.

VEDANTA DINDIMA

1. We congratulate Mr. Y. Subrahmanya Sarma on the large measure of success which he has achieved in his endeavour to produce a lucid commentary called BHAVABODHINI on this work.

—*The Hindu Mind, Kumbhakonam.*

2. The editor, (author of MULAVIDYANIRASA) has in his commentary, explained the stanzas in easy Sanscrit supporting his explanations where necessary, by apposite citations from the Upanishads. The work is neatly got up.

—*The Hindu, Madras.*

3. We have nothing but praise for the work, and we wish all students of Vedanta provided themselves with a copy of it. . . . The printing and general get up reflect great credit on the publishers.

—*The Ardra, Jaffna.*

4. The editor's commentary, brief though it is, is very helpful in understanding the author's laconic verses.

—*Prabuddha Bharata, Calcutta.*

5. Though not entirely unknown to scholars hitherto, the work has been suffering from want of a decent and correct edition. Mr. Y. Subrahmanya Sarma has supplied this want and has besides done a service to students of Indian Philosophy by publishing along with it a lucid and non-technical commentary of his own on the work. At the close of his comment on each verse the learned author has traced the Upanishadic texts that may have given rise to the lofty advaitic ideas that are garnered in these couplets. Mr. Sarma's emendation of the faulty texts is commendable.

—*Vedanta Kesari, Madras.*

THE ADHYATMA PRAKASHA OFFICE,
NEW TARAGUPET, BANGALORE CITY.

HOW YOU MAY HELP



You may help our Adhyatma Movement
and others also by becoming :

1. A PATRON (आश्रयदाता) paying Rs. 200 or more in a lump to cover the cost of books to be published. Some have already helped us that way. The names of patrons are published from time to time in the "Adhyatma Prakasha." Patrons will be entitled to get, free of all cost, every publication belonging to the "Adhyatma Granthavali" Series as well as the "Adhyatma Prakasha" Monthly, together with any pamphlets which may be issued.

or

2. A DONOR (पोषकः) paying Rs. 50 or more in a lump to cover the cost of booklets to be published. Donors are entitled to get all the publications of Adhyatma Granthavali ALREADY PUBLISHED as well as the Monthly Magazine free of cost.

or

3. A SYMPATHISER (सहायकः) by establishing 'Study Circles'. Members belonging to such Circles get the books published by the Karyalaya at concession rates. They will also get replies to all questions relating to the books studied.

or

4. By inducing charitably disposed persons to purchase at concession rates and distribute gratis copies of certain elementary books published in the Karyalaya.

or

5. By co-operating with the Institution in the dissemination of Spiritual Knowledge by distributing our Adhyatma Free Literature or in any other manner you deem fit.

THE ADHYATMA PRAKASHA OFFICE,
NEW TARAGUPET, BANGALORE CITY.

