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THE HINDU MESSAGE stands on
(1) The Maintenance of British supremacy with self-govern-
ment for India,
(2) Co-operation with the different communities of India with-
out prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian
Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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Srirangam.

To Sri Sankaracharya.

A JAYANTI TRIBUTE.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

Thou bliss of Inner vision incarnate !

When I thy holy Bhashyas read I seem

To see in Kalati by Always stream

Thy birth as master of the cosmic fate.

With vidya as thy soul's self-chosen mate

You followed Thought's bright super-solar gleam.

In your victorious march your mind's bright beam

Dispelled Avidya dark of ancient date.

I seem to see in Mandana's great house

Thy orange-robed form in glory shine

Before the arbitress Sarasvati.

Thy four mutts stand like four fulfilled vows

To build to God thy thought's supernal shrine

And lead mankind to wisdom's ecstasy.

The Next Issue commences the Sixth
Volume of the HINDU MESSAGE. In spite of
numerous difficulties we hope to maintain the
present standard unimpaired and solicit the
continued patronage of the Public.

MANAGER,

The Hindu Message, Srirangam.

Sri Sankara Jayanti.

By K. G. SESHU AIYAR, B.A., B.L., M.R.A.S.

This is the glorious morn

Wherein the seer was born,

The great light-bringer whom the world adores:

False teachings he expelled,

And darkness dense dispelled

From ancient India's consecrated shores.

Snugly embowered lies

The spot his lotus eyes

First witnessed in the golden light of day ;

A place of perfect calm,

Midst tall and feathery palm,

Wide spreading Jack that keeps the heat away ;

Midst sacred Peepul strong,

Sweet Champak famed in song.

And stately Teak, the tropic forest's pride

Mango and Tamarind,

Wild tree of every kind,

And gay Vine decked with blossoms like a bride

By Periyar's flowing tide,

Majestic, deep and wide,

The hallowed shrine of Kaladi does stand,

Which gave the native source

To Sankara's mortal course

That ran o'er Aryavarta's holy land.

How wonderful though swift

That course ! The priceless gift

Of high, consoling Vedanta he brought.

Life's nature, its true goal,

The immanence of soul,

Jivatma's oneness with the Self he taught.

All glory to his name !

The trumpet voice of fame

Extols his greatness in each land and clime

Rich wisdom's heritage

Bequeathed us by the sage

Shall our dear land exalt throughout all time.

The Place of Devotion in Sri Sankaracharya's Vedanta.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

It is often supposed and stated that Sri Sankaracharya's monistic idealism has no place for devotion in its wide sweep of thought and that he unduly exalted thought and sacrificed devotion at its altar. But this is surely a mistaken notion, even if it is not a misrepresentation. It is inherently improbable that a thinker who accepted the *Śruti* as the final and supreme arbiter of truth and who often proudly describes himself as **वचं स्वीपनिपदाः** could not or would not have realised and accepted devotion as one of the supreme revealers of Truth and a guide to the highest realisation. Indeed, he speaks of the scripture as

मातापितृवह्नेभ्योऽपि वत्सलतरं शान्त्रम् ।

The *Śruti* gives us a synthetic completeness of relation between the Soul and the Oversoul and devotion, being the brightest golden link in the chain is given a prominence not found elsewhere in the world.

It is often erroneously supposed that Sri Sankaracharya's doctrine of the One is opposed to devotion. If it really involves the negation of devotion, it involves the negation of the devotee as well. It leaves us in that highest altitude of Infinite Bliss in which love and devotion are included and transcended. Instead of trying to spin out theories about Sri Sankaracharya's views, it is better to hear from him his own ideas in his own precious and perfect utterance.

In the Bhashya on the 2nd Sutra he gives us a sublime description of God : **अस्य जगतो नामरूपाभ्यां व्याकृतस्यानेककर्तृभोक्तृसंयुक्तस्य प्रतिनियतदशकालनिमित्तक्रियाफलाश्रयस्य मनसायनित्यरचनारूपस्य जन्मस्थितिभङ्गं यतः सर्वज्ञात्स्ववशक्तेः कारणाद्भवति तद्गोचरं वाक्यशेषः ।** This passage sums up all the attributes of God with fulness of vision and a power of presentation which it would be difficult to match elsewhere in sacred literature. In the bhashya on the 3rd Sutra he shows us God in His aspect of the giver of scripture, as the chart of the universe and as the guide to Himself given by Him to created humanity : **महत् ऋग्वेदादेः शास्त्रस्यानेकविधास्थानोपबृंहितस्य प्रदीपवत्सर्वार्थावयोतिनिः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्म ।**

Though in the *Pāramarthic* Oneness of the Atman there is no room for the diversity of God and worship and worshiper, yet in the *Vyāvahāric* state such diversity exists according to Sri Sankaracharya. Not only is there such diversity, but there is also diversity of attainment proportionate to diversity of devotion. In his own inimitable words he says in the Anandamayādhikarana :

तत्राविद्यावस्थायां ब्रह्मण उपस्थोपसकादिलक्षणः सर्वो व्यवहारः । तत्र कानिचिद्ब्रह्मण उपसनान्मभ्युदयार्थानि । कानिचित्कर्ममुक्त्यर्थानि । कानिचित्कर्मसमुद्ध्यर्थानि । तेषां गुणविशेषोपाधिभेदेन भेदः । एक एव तु परमात्मेश्वरस्तैस्तेषुगुणविशेषविशिष्ट उपस्थो यद्यपि भवति तथापि यथा गुणोपासनमेव फलानि भिद्यन्ते ।... यद्यप्येक आत्मा सर्वभूतेषु स्थावरजङ्गमेषु गूढः तथापि चित्तोपाधिविशेषतारतम्यादामनः कूटस्थनित्यस्थैरूपस्यायुतरोत्तरमाविष्कृतस्य तारतम्यमैश्वर्यशक्तिविशेषैः श्रूयते ।

In the *Vyāvahāric* state, the Lords's form and the Lord's grace are as eternally true as they are eternally sweet. In the *bhāṣya* on the Antaradhikarana, Sri Sankaracharya says : **स्यात्परमेश्वरस्यापीच्छावशान्मायमयं रूपं सायकानुग्रहार्थं** The Lord is further immanent as well as transcendent. In the same adhikarana he says : **अस्ति चादित्यादशरीराभिमानिभ्यो जीवेभ्योऽन्य ईश्वरोऽन्तर्गामी**. The transcendence of God is well described by him in his bhashya on the last verse in the 10th chapter of the Bhagavad Gita. God is thus infinitely greater than the *jiva* and is the object of the soul's adoration. In the *bhāṣya* on the Sarvatra-Prasidhyadhikarana he says : **विशेषो हि भवति शरीरपरमेश्वरयोः । एकः कर्ता भोक्ता धर्माधर्मसाधनः सुखदुःखादिर्मात्र । एकस्माद्विपरीतोऽहृतपाप्मत्वादिगुणः । एतस्मादनयोर्विशेषादेकस्य भोगो नेतरस्य ।**

So far as the elements and forms of the *sādhana* of devotion are concerned, his teachings are full and perfect. In the Upanishad Bhashyas he expounds the *vidyas* in a clear and complete form which all the later *acharyas* have accepted and which has become the accepted standard throughout India. He often refers to Vishnu Buddhi in Pratima and Sālagrama sila. The truth of the oneness of the Atman does not mean that every granite is to be worshipped as Nārāyaṇa. In the *bhāṣya* on the Jyotiś-Charanādhikarana he says : **सर्वगतस्यापि ब्रह्मण उपसनार्थः प्रदेशविशेषपरिग्रहो न विरुध्यते ।.....आदित्ये, चक्षुषि, हृदय इति प्रदेशविशेषसंबन्धानि ब्रह्मण उपसनानि श्रूयन्ते ।**

The doctrine of *Acatara* is one of the vital points in the *Sādhana* of devotion. Sri Sankaracharya points out in his *bhashya* on Gita Chapter IV verse 6 that the Lord's birth is not like the birth of men; it is due to His grace and as master of Prakṛiti; and it is for the purpose of destroying the wicked, protecting the good and preserving and perpetuating Dharma : **प्रकृतिं स्वामधिष्ठाय वशीकृत्य संभवामि देहवानिव भवामि जात इवात्ममायाया आत्मनो मायया न परमार्थतो लोकवत् ।**

In conclusion it must be pointed out that Sri Sankaracharya has written bhashyas on Vishnu Sahasranama and Lalita Trisati and that the sweetest and most perfect devotional poetry in the entire range of literature is to be found in Sri Sankaracharya's writings. There is no other devotional poetry that breathes such fervour of devotion, such rapturous realisation of God's Majesty and Love and Grace, and such ecstacy of self-surrender. His devotional hymns have passed into the very life-blood of the nation and even those who have not read his philosophy are full of his devotional poetry.

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।

तं संसारज्वातविनाशं हरिमिदं ।

तदेकोऽवशिष्टः शिवः केवलोऽहम् ।

प्रातः स्तुवे परशिवं ललितां भवानीं

त्रयन्तर्बेद्यविभवां कण्ठानवद्याम् ।

विश्वस्य सष्टिविलयास्थितिहेतुभूतां

विश्वेश्वरीं निगमवाक्यनसातिदूराम् ॥

The Hindu Message

Sri Sankacharya.—His Life, Work, and The Specialities of His Doctrine.

I. His Life and Work.

Sri Sankaracharya appeared at one of those critical periods of history when India wanted a saviour and teacher to proclaim anew the eternal religion of the Veda,—the religion which the Aryan races and communities had always followed as the path to the assured goal of spiritual peace, joy, and freedom which is to save them from the transient pleasures and the unfailing canker of the darkness of the embodied life of Samsara and which was originally proclaimed to the world by the omniscient and ever-living Ruler of the Universe himself. Storms of unbelief and waves of corruption had followed in the wake of social disturbance arising from the promise of universal spiritual equality and the life of renunciation to which both those who were fit and those who were unfit were equally called by the offer of a place in the Fraternity of the Buddhist Sangha. The late Swami Vivekananda once proclaimed the great fact that we are still engaged in the attempt to recover what we lost when Buddhism imposed its deadly yoke on the Holy Land. Sankaracharya has himself borne testimony to the fact that in his time "all men were having their minds unsettled by (the teachings of) the Buddhists." His was the personality, his the voice, whose message roused men's minds from the unbelief and obscurantism of ages, curbed men from indulging the brutal egoism and violence of passion characteristic of the natural man, and mercifully led him once more to the service of righteousness, purity, and truth. To his followers and disciples today he remains as ever the embodiment of all that is great, noble, and divine in man. Even Visishtadvaitins like the late eminent Pandit Bhashyacharya can say of him:—"For Sri Sankaracharya and his works we have a very high reverence. The loftiness, calmness, and firmness of his mind, the impartiality with which he deals with the various questions, his clearness of expression,—all these make us revere the philosopher more and more." To the neo-Western circle of Vedantic students like Paul Deussen his metaphysics and philosophy is "the strongest support of pure morality." A modern Indian writer, too, has said:—"One whose writings continue to be deeply admired and appreciated by the most thoughtful of our race both here and in the remote West."

We will now set down what we consider reliable in the current traditions regarding his life and work. He was born in Kerala of most saintly parents, and even in childhood displayed astonishing spiritual powers and almost unexampled gifts of mind. He was a born sage and teacher if ever there was one. He became a Sannyasin even at the early and tender boy-

hood of his life, and from that moment wandered far and near—from the Himalayas to Cape Comorin and from Assam to Persia and Balkh—preaching to his fellowmen the highest truths which it is important for man to know, lifting Maya's veil wherever he went, meeting and overthrowing the philosophers and theologians of all rival schools by the most convincing and crushing processes of dialectic ever conceived or formulated by the human mind. Everywhere he also endeavoured to reform the morality and modes of living prevailing among his contemporaries. At the same time, he never once attempted to unsettle men's cherished religious convictions and beliefs, so long as they were not opposed to the eternal revelations of the Vedic seers, but attempted to reconcile and unify all prevailing types and schools of Vedic thought within the all-embracing protective folds of the comprehensive Vedantic doctrine of the "One only without a second." In his immortal Bhashyas on the Three Prasthanas and numerous minor works, he pointed out the errors and overstatements among the existing Vedic schools of religious philosophy. We have also the deservedly high authority of Swami Vivekananda for holding that "to preach the Advaita aspect of the Veda is necessary to rouse up the hearts of men, to show them the glory of their souls,"—and this was the special mission of the great Acharya during his entire life on earth. He also re-established the special value and import of the Sannyasa ideal of life at the closing stage of spiritual progress when the evolving human soul seeks to attain to the perfection of knowledge which is to gain for it the eternal bliss of truth and freedom from bondage,—and this was certainly one of his greatest services to Indian society and to the cause of purity and holiness,—for it was the authority and influence of his holy name that effectually prevented the sudden passing—in most cases amounting to a leap in the dark—of unprepared or unworthy men and women into the Sangha of Buddhist Bhikshus and Bhikshunis. It was, we think, Sankara's work that bore excellent fruit in restoring the healthy and time-honoured prohibition of the final Asrama of monkhood to women in India. But the greatest achievement of all during the all-too-brief period of 10 or 15 years during which his ministry lasted is the overthrow of the social evils which followed in the train of Buddhism. Swami Vivekananda says:—"I have neither the time nor the inclination to describe to you the hideousness that came in the wake of Buddhism. The most hideous ceremonies, the most horrible, the most obscene books that human hands ever wrote, the most bestial forms that ever passed under the name of religion have all been the creation of degraded Buddhism." And again:—"The Tartars and the Beluchis, and all the hideous races of mankind came to India and became Buddhists, and assimilated with us, and brought their national customs, and the whole of our national life

became a huge page of the most horrible and the most bestial customs." Speaking especially of him whom he calls "the marvellous boy, Sankaracharya," the Swami says:—"That was the inheritance which that boy got from the Buddhists, and from that time to this the whole world in India has been a reconquest of the Buddhist degradation by the Vedanta." This shows the error of those who ascribe the filthy and poisonous abominations of Vamachara to the religion of our Tantras. The wise and highly-esteemed Swami Saradananda, of the Sri Ramakrishna Mission, taught us long ago that "the teachings of the Tantras are never at variance with those of the Vedanta. That this worship has come down to us from the Vedic period there can be no doubt." And again:—"The higher Tantricism always looks down upon evil practices; and the best mode of worshipping the Devi according to it is by being pure and holy, and by ordering one's life and thought so as to be in harmony with the holy will of the Divine Mother." Sri Sankaracharya himself has sung the *Soundarya-Lahari*, *Ananda-Lahari*, and other hymns in praise of the Devi,—and it is practically certain that we owe to him the restoration of the pure Vedic worship of Isvara as *Devi*, the mother of the Universe,—a worship which is mentioned in the *Kenopanishad* and is, therefore, surely as old as the Veda itself. The power of his giant intellect and his transcendent skill as a dialectician has been so overmastering to some minds as to make them jump to the conclusion that his heart was perhaps weaker than his head and that his mission on earth was one in which a great intellectual and dialectic campaign against weaker minds was the one striking and all-important feature worthy of notice. But to all who impartially estimate his work as a reformer as we have endeavoured to set it forth in our brief resume of it above, it will be surely clear that one who did all this beneficent and tireless work of reconstruction, purification, and reconciliation of warring sects and systems had as great and wide and loving a heart as animated any other of the great benefactors and teachers of our race. In a brilliant passage of his *Bhashyas*, Sri Sankaracharya says:—"The men of ancient times, in consequence of their eminent religious merit, conversed with the gods face to face." If such an epoch of glory is ever to revive in India, we must catch once more the spirit of our Arya-Dharma and re-import it into our daily life in all its aspects. It was for this that our great Acharya Bhagavat-pada—as we his devoted followers and loving disciples like to call him—laboured during his time and ministry on earth with a whole-hearted fervour of faith, energy, and wisdom unparalleled in the history of our race. Let us conclude by expressing the hope which still sustains and consoles us amid all the discouragements of the days now passing over us,—our confident and loving hope that we shall always show ourselves worthy of the noble

inheritance which we and all our co-religionists have received in the marvellous and enduring work as a teacher and reformer of the immortal Bhashyakara,—the Jagad-Guru Sri Sankaracharya.

II. The Specialities of His Doctrine.

(1) The most fundamental and all-important tenet of his doctrine is that there is but One Reality or Existence (*Sat*) only without differentiation, internal or external. The Brahman or Absolute is not related to anything else, for the reason that nothing else exists. It is, therefore, beyond all sensuous perception, intellectual cognition or conception, and definition or description by speech. Hence it is *nirvishesha* (without any characterising attribute) and *nirguna* (unmodified by contact with matter in any of its forms.) In all other systems or doctrines, there can be no real or absolute substance of the kind now postulated. For, *first*, the reality of the Supreme Person is in all of them of the same kind and order as that of the individual persons and the material world. *Secondly*, the Supreme Person stands related to the universe either as the soul to the body of an organism or as the director to the mechanism he controls. The act of worship also, implies its object, and no subject can become an object (or *vice-versa*), much less the Absolute or Brahman which is of the nature of Intelligence or Chaitanya. *Finally*, it is untouched by any of the three kinds of differentiation (*bheda*) known as सजातीय, विजातीय, and स्वगत,—i.e., there is no other object of the same or different kind (or species), and it is not a whole composed of parts.

(2) The Veda alone is the enlightening source of knowledge concerning this Existence (which is of the nature of the Innermost Bliss of Love,—One, Undifferentiated, and Indivisible). Just as the words of a truly interested benefactor who says to the simpleton in the story, "you are the lost tenth person," (दशमस्त्वमसि) bring to him the immediate inner cognition of himself (अपरोक्षज्ञान) which he had lost through mere ignorance,—even so, when the Vedic Mahavakya (taught to us by our Guru) informs us that our inner self (प्रत्यगात्मन्) is identical with the Absolute Brahman, the illusory idea, due to primordial ignorance, that we are not Brahman vanishes at once, and we are eternally freed later from the bondage of Samsara. In all other systems and doctrines, the Veda is interpreted according to the creeds propounded in other sources of knowledge. Thus the Advaitic doctrine alone is based on शब्दप्रमाण, on the Veda as the one infallible source of Knowledge concerning what transcends the perceptions of the senses and intellect. The substance of what has been said is succinctly put in the following stanza of *Svarajya-Siddhi*:—

अपरोक्षवस्तुविवेकं शब्दज्ञान्यपरोक्षतां न विजहात्यखण्डधीः ।

निपुणं निशाम्य दशमस्त्वमित्यदो वचनं न हि स्वमुपलब्धुमिच्छति ॥ :

(3) *Avidya* (or Ignorance of the Noumenal Self or Brahman) is the cause of Samsara, the bondage of life and death in this and other worlds, and of all the manifestations and dualities of the material world of Phenomena (व्यवहार). This *Avidya* is positive in its nature (भावरूप), not a mere negation. The bondage of life in the universe is a positive Phenomenon, and hence *Avidya* which is posited as its cause must be positive, too. Sankara has frequently stated that *Avidya*, *Prakriti*, *Maya* are all synonymous terms. At the same time, *Avidya* (with its transformations as the objects of the material universe) is not a reality (*Sat*) like the Atman, for it vanishes with the practical

realisation of the truth that Atman is the one Reality,—nor is it an unreality (*asat*) like the horn of a hare, for it is an object of sense-perception which the latter is not. Hence it is stated, in technical language, to be different from both *sat* and *asat* (सदसद्विलक्षण or व्यावहारिक).—*Avidya* is *anadi*, without a beginning. It has no cause for itself. If it had a cause, that cause must have a cause too, and so on, and this lands us in the logical fault known as *regressus ad infinitum* (अनवस्था). Further, *Avidya* has only the Atman as both its object (विषय) and its abode (आश्रय). For, we say,—“I do not know my (true) Self,” and this ignorance (of the Self) remains even in the state of sleep when all waking experience vanishes.

(4) The Advaitins, for the above reasons, hold the doctrine of false perception known as *Anirachanīya-Khyati* (अनिर्वचनीयव्याप्ति). According to it, in false perception—for example, when, by mistake, we see a snake for a rope, we hold (as already stated) that the object is neither *sat* nor *asat*, but *sad-asat-vilukshana*, i.e., different from both, while at the same time it is not a mere negation, but a positive *Phenomenon*, a *vyavaharic object* transient in its nature, originating in *Avidya*, open to sense-perception, and not capable of being exactly described and defined.—According to Visishtadvaitins, it is as real as the Atman itself. We deny this, as the material world vanishes when we realise that the Atman is the one reality. The Buddhists hold that it is a mere fabrication of the mind, but it is perceived without us in an act of sense-perception. Others hold other views, but we cannot deal with them here.

(5) *Adhyasa* is the false knowledge that a thing is what it is not (अतस्मिन्नदृष्टिः);—and, here, the identification of object with subject—of *anatman* (or matter) with the *Atman*. Two things are here needed,—(a) ignorance (or want of direct cognition) of the true Self, the Atman which is of the nature of Intelligence and alone lights up the world for us; and (b) the sense-perception of the material object or world ignorantly superposed on the Atman. The latter is also the effect of the former, which it presupposes.

Adhyasa is thus of two kinds,—*objective* and *subjective*. The former is called *Arthādhyasa*, and the latter *Jñanādhyasa*. The false superposition of the snake on the rope, of the material object on the Self, is *Arthādhyasa*, the objective element in false Knowledge; the sense-perception of the snake in the former case, and of the material object in the latter, is *Jñanādhyasa*—the subjective element in the same.

(6) *Vivarta-Vada*. (Theory of emanation or Manifestation). The world is thus ultimately a mere manifestation or emanation of the under-lying Brahman,—not a product of evolution by change of form (*parinama*) of Prakriti or primordial matter. Hence, the relatedness of the Brahman to the world of matter and its consequent limitation as the finite Jivatman arise from the latter's primeval ignorance of its true nature as the infinite Brahman or Absolute. Both, too, vanish with the realisation of the truth that Brahman is our true Self and the only ultimate reality.

(7) *The Atman is Jñana-svarupa* (of the nature of Knowledge). *Jñana* (Knowledge) is of two kinds, ... *Vritti-jñana*, the Knowledge of objects with their attributes through the sense; and *svarupa-jñana*, i.e., Consciousness or Experience as absolute Entity. The latter alone makes the former possible when its gets itself related to the intellect and the senses. When this relation ceases, all perception without and within ceases; and the Atman is itself un-related to the world of Phenomena. It is not even the Knower (दृक्) as the latter means and implies a relation to what is

known, or the object (दृश्य), and thus the existence of a duality.

(8) *Ishvara* and *Jiva* are only Phenomenal (*vyavaharic*) realities, for they imply the existence of the world of *samsara*. *Jiva* is subject to limitation by the material world owing to the bondage of Karma due to *ajñana*. But *Ishvara* (the Saguna-Brahman) is the omniscient Lord of the world who is eternally free, but who benevolently keeps *Maya* or *Prakriti* and its Phenomenal manifestation as the universe subject to his control in order to help all the *Jivas* to the attainment, in the process of evolution, of the true Knowledge of the Self and the liberation from bondage thence resulting. To the truly enlightened *Jiva*, distinctions (*bheda*) of all kinds of things—usually enumerated as five in number,—जीवैश्वरभेदो जीवजगद्भेदो जीवपरस्परभेदो ईश्वरजगद्भेदो जगत्परस्परभेद इति पञ्चविधो वस्तुपरिच्छेदः—altogether vanish, and the realisation of the one Brahman (Reality) is a settled fact.

(9) The Jivatman,—being non-different from Brahman or one Absolute Existence—is also of the nature (*svarupa*) of Intelligence, Experience or Consciousness, though, owing to ignorance of the fact, it deems itself subject to the faults arising from its superimposed physical limitations. Thus the *Jiva* is not the mind (*buddhi*) which, by positing the ego, conceals its true nature as Brahman. It is not limited by relations of place, time, or object, but is in truth all-pervading and realises itself as such when it knows the truth. Hence, it is one only. There is no plurality of *Jivas*, and their apparent plurality is due to the *upadhis* or physical bodies. For other schools of Vedantists, the *Jiva* is minute or atomic,—a limb (अंश) of the material world, which is the body of the Supreme Spirit or Person (*Ishvara*).

(10) *Phenomenality* (मिथ्यात्वं) of the material world. When we say that the universe is *mithya*, we do not mean that the universe is *asat*, (i.e., a negation, like the horn of a hare), as is commonly supposed by other schools of Vedanta,—but only that its reality is *phenomenal*, not *noumenal*. This means that (a) it is the object of sense-perception (*drisya*) which the Brahman is not; (b) that it is *jada* or non-intelligent, and that it is the Self-Effluence (स्वप्रकाशतत्वं) of the Brahman which makes it shine for us and so become perceptible; and (c) that it is subject to differentiation or limitation by time, place, and subject (परिच्छिन्नत्वं,) while the Brahman is all-pervading.

(11) *Means to the knowledge of Atman*. The Atman being an accomplished and ever-present reality (सिद्धवस्तु), it cannot be brought into existence by the activity of mind and body known as karma and upasana,—for whatever is attained as the result of such action is, as it must be, transient. Hence it has only to be *known* as it is, and this is *jñana*. Then ignorance (*Avidya*) ceases, and we know it as one with our interior self (*Pratyagatman*). This is known as *Aparoksha-jñana*, as already explained.

(12) When the Upanishad says that *Sravana*, *Manana*, and *Nididhyasana* are the means to the *darsana* (self-realisation) of Atman,—what is meant is that by *sravana* we get rid of *asambhavana* (the idea that it is impossible that there can be only one reality); that by *manana* (frequent discussion of the arguments *pro* and *con* we get rid of *samsaya*, doubts which may arise in the mind regarding it; and that by *nididhyasana* or *yoga* we get rid of *viparita-bhavana*, the material limitations with which it tends, owing to the effects of our ignorance, to get mixed up. The Atman being an ever-present and luminous reality (*Sat* and *Chit*), shines in all its transcendent

glory of truth and bliss when the obstacles to its self-realisation are removed by these three processes.

(13) When *jñana* is once obtained, *Mukti* (freedom from *samsara*) is assured,—usually, after death comes by the working out of *Prarabdhakarma* to which we owe our present body. This is known as *Videha-mukti*. But, by constant practice of meditation, the tendencies (*Vasanas*) which we have brought with us from our past lives and which recall us to the life of the world of *samsara* can be made to vanish, and then we attain to *Jivan mukti*,—i. e., even while this body of ours remains and is visible to others, we cease to be conscious of its existence and so are liberated from the bondage of the world, its sorrows and limitations. Other schools of Vedantists postulate only *Videha-mukti*, and do not recognise the possibility of liberation even while living here with this body. They hold that the pure and perfect heavenly world (of *Siva* or *Vishnu*) is the only place of liberation, and that there can be no liberation while still in this world which is so full of imperfection, sorrow, and strife. The Advaitin declares, on the other hand, that the *Jiva* has, by the mere bondage of ignorance, got tied to the world, its impurities and imperfections, and regains the essential freedom and purity which is his own nature when the tie is cut asunder by the keen sword of the knowledge of the One Existence only without a second and his mind is enlightened by the glorious light of its transcendent Bliss and its ineffable Peace.

(14) *Qualification for Inquiry into Brahman* (ब्रह्मविचार). The Upanishads have laid down in various places that only he who has the four attainments (*साधनचतुष्टयसंपत्तिः*)—and no others—is fit to enter upon this inquiry. Otherwise, he will ever be apt to be enticed by the transient and tempting pleasures of the material world, and cannot, without constant liability to distraction and discomfiture, enter hopefully upon the accomplishment of the ascent which leads to eternal freedom, peace, and bliss.

Sri Sankara and Mandana Misra.

By R. KRISHNASWAMY IYER, M.A., B.L.

It is the purpose of this article to give a concise account of the discussion between Sri Sankara and his worthy opponent Mandana Misra. It may not be out of place to start with a few remarks about the latter, the Upanayaka of that admirable *kāvya* of Sri Vidyaranya on the life of Sri Sankara. Sri Vidyaranya himself feels so much fascinated with his personality that he needs must begin the story of his life from his very birth. He was the beloved and worthy son of Himamitra, the state pandit of the king of Kashmir. Mandana led an ideal life both from the standpoint of the shastras and from that of the material world. An idea of his worldly wealth may be had from the description of his mansion at Mahishmati on the banks of the Narmada as *लेखिन्द्रनिकेतनायं* "beautiful as the palace of Indra" and *सौभाग्यसंछन्नभोवकाशं* "hiding the sky from view by the lofty height of its buildings". The romantic tinge given to the marriage between Mandana and Ubhayabharati and the beautiful verses of practical domestic advice given to the bride by her father Vishnumitra have an inimitable charm of their own and deserve a special treatment. That the couple were dear to all is shown by the fact that they were looked upon with filial love and were perhaps for that reason affectionately nicknamed *उर्वक* or *अम्बक* "father" and *उर्वी* or *अम्बा* "mother." His deep erudition is brought home to us by a single fine touch of Sri Vidyaranya where Sri Sankara is directed to the house of Mandana as that

house where the parrots at the gate discuss between themselves the knotty problems bearing on the authority of the Vedas, the competency of Karma to fructify without the necessity for a god, the stability or otherwise, of the universe, and so on.

स्वतः प्रमाणं परतः प्रमाणं.

फलप्रदं कर्म फलप्रदाऽज्ञः.....

जगदुत्वं स्याज्जगदधुत्वं स्यात्

कीराङ्गना यत्र गिरं गिरन्ति ।

द्वारस्थनीडान्तरसंनिरुद्धा

जानीहि तन्मण्डनपण्डितौकः ॥

He mastered all the shastras even during his boyhood and his other name of Visvarupa seemed to find its full justification in his wide comprehensive knowledge. He was the foremost disciple of Sri Kumarila Bhattacharya, that stubborn champion of the *purva kanda*, whose invaluable services to the cause of Hinduism in reviving the faith in the Vedas cannot ever be forgotten by any one calling himself a Hindu. Kumarila himself says of his worthy disciple :

सर्वासु शास्त्रसरणीषु स विश्वरूपो

मत्तोऽधिकः प्रियतमश्च मदाश्रवेषु ।

"That Visvarupa excels me in all the various shastras and he is the most beloved of my disciples." Faithfully following in the footsteps of his Acharya, Mandana was a severe *karmayogin*—too severe to tolerate even the possibility of a path of renunciation.

सदा वदन्योगपदं च सांप्रतं

स विश्वरूपः प्रथितो महीतले ।

महागृही वैदिककमेतत्परः

प्रवृत्तिशास्त्रे निरतः सुकर्मतः ॥

निवृत्तिशास्त्रे न कृतादरः स्वयम् ॥

His faith in the efficacy of karma was so deep-rooted and so well known that even after he acknowledged defeat at the hands of Sri Sankara and assumed the *Sanyasi garb* that his co-disciples refused to believe in the sincerity of his conversion. When Mandana (then Sri Suresvaracharya) offered to write a *Vartika* to Sri Sankara's *Bhashyas*, they ran to their Acharya in consternation and said:

कर्मैकतानमतिरेष कथं गुरो ते

विश्वासपात्रमवपद्यत विश्वरूपः ।

.....

माध्वं परं कर्मपर स योक्ष्यते

.....

संन्यासमध्येष न बुद्धिपूर्वकं

व्यथत वादे विजितो वशो व्यधात् ।

तस्मान्न विश्वासपदं विभाति नो

मा चाक्रोऽनेन निबन्धनं गुरो ॥

"This Visvarupa has faith only in karma. How dost thou, O master, place any trust in him.... He will interpret thy *Bhashya* itself as enjoining karma. ...Even the *Sanyasa* that he has now taken is not out of any conviction but simply because he was defeated in controversy. He does not therefore seem to be worthy of confidence. Please, therefore, O Master, do not get any work written by him." Sri Sankara himself found it impossible to get over this prejudice of his other disciples and therefore enjoined Sri Suresvara to write at first an independent work called *Naishkarmyasiddhi* to prove that *Atma* is essentially

non-active. It is no surprise therefore that when Sri Sankara met Kumārila Bhaṭṭa during his tour of conquest the latter directed him to Mandana in these words:

अयं च पन्था यदि ते प्रकाश्यः

सुवीथरो मण्डनमिश्रशर्मो ।

दिगन्तविश्रान्तयशा विजेयो

यस्मिंस्त्रिते सर्वमिदं जितं स्यात् ॥

.....

केनाप्युपायेन वशं स नीयताम् ।

वशं गते तत्र भवेन्मनोरथ-

स्तदन्तिकं गच्छतु माचिरं भवान् ॥

"If you want your doctrine to spread, you must conquer the world-famous Mandana Misra, the best among the learned. If *he* is defeated, the whole world may be considered defeated... Bring him therefore under your subjection somehow. If you do so, your object will be carried out. Go therefore to him without delay." So directed Sri Sankara goes to meet Mandana. A consideration of Sri Sankara's uninvited entry into Mandana's house, the hot words of Mandana met by the cool repartees of Sri Sankara, and other interesting incidents need not detain us from proceeding to the main topic of this article—the discussion between them on the abstract but practical truths of the Vedas in the presence of the Goddess of learning herself incarnate in the person of Ubhayabharati. Sri Vidyaranya's description of this contest is couched in such terse language that each sentence of it will furnish ground for a separate treatise. There are two standpoints from which the discussion can be viewed, the defensive and the offensive on the part Sri Sankara. This article will consider it mainly from the former.

Sri Sankara first enunciates the doctrine of the Upanishads in these words:

- (1) Brahman is the One Reality, the Ever Pure, the Ever Conscious.
- (2) It is that Brahman alone that appears as the universe while clouded by Nescience, like unto a mother-of-pearl shining like silver in the dusk.
- (3) Liberation viz. freedom from birth is possible only when this knowledge of Brahman and the disappearance of the universe in that Brahman is obtained.
- (4) Such is the teaching of the Upanishads.

Mandana Misra attacks each one of these propositions and begins with the last. "The Vedas are of authority only when they teach us something which we do not or cannot know by any other means of knowledge. If they only reiterate the existence of an existent thing, they cannot be of any authority. If Brahman then is an eternally existent thing, how can the Upanishads which according to you simply proclaim its existence be of any authority? Again the Vedas are of authority to us only because they contain statements commanding or prohibiting certain actions, supplemented by other statements encouraging or discouraging such actions. No statement can therefore be of any authority if it cannot directly or indirectly be made accessory to a command or prohibition. According to you Brahman is a settled thing and cannot be the object of any action; how can then Upanishads be of any authority? If you want to get over these difficult questions without impairing the authority of the Vedas, the safest course for you will be to accept that the Upanishads are but mere mantric sounds the chanting of which at the end of sacrifices produces spiritual merit."

Sri Sankara brushes aside this last suggestion with the remark that mere mantric efficacy should be resorted to only in the case of sounds like हु कृत् etc. which cannot convey any meaning at all; and he then proceeds to consider Mandana's objections. Even assuming the correctness of Mandana's first position that the Vedas must teach us something which we do not know already, the Upanishads must be of authority as they teach us the existence of God. God *must* be an existent being but *we* do not *know* him to be existent; and to teach us *that* the Upanishads *may* be necessary. Even if we know by any other means of knowledge that God exists, the Upanishads are of authority when they teach us a new fact that *that God and your Self are identical* e.g. तत्त्वमसि in the teachings of Uddalaka to Svetaketu.

Mandana denies that they teach us any such identity and says "why not understand the sentence as mere praise. The Self is said to *be* God only as a piece of glorification of the individual Self—the performer of sacrifices?"

Sri Sankara answers "the difficulty is that the sacrifices find no mention in the context and we will be confusing two altogether distinct contexts if we give any such interpretation to the sentence."

Mandana: "We may interpret the sentence as importing a command to contemplate on the individual Self as Brahman as in other places the Sun, Vayu, Annam etc. are so directed to be contemplated upon as Brahman. If this interpretation is accepted, the other ingredient that I mentioned as necessary to clothe any statement with authority viz. relatability to some action, is also secured."

Sri Sankara denies that any relation to action is at all necessary to invest any statement in the Vedas with authority. It may be that in regard to the Purva Pada which is primarily concerned with action the statements therein can be made to relate to some action or other; there is absolutely no reason to import the same condition in the Uttara Pada also. He also deprecates the attempt to import a direction "to contemplate" when neither the context nor the meaning can admit of any such importation.

Mandana: In the sentence 'They attain stability who perform Ratri sacrifices', do we not import a command thus: 'Those who want stability must perform Ratri sacrifices'? Why not interpret similarly the sentence 'He who knows Brahman attains the Highest as importing a command 'He who wants the highest must know Brahman'?

Sri Sankara: "Knowledge can never be the object of a command. If it is, it can be but an action, like contemplation. If liberation is the *result* of any 'contemplation' or other similar action, it must share the fate of all results of action viz. impermanency. Therefore the importation of a command to 'contemplate' in addition to being unnecessary vitally affects the glory of liberation. It is the essence of an action that it can be done rightly, done wrongly or left undone; whereas real knowledge cannot be the object of any such alternative treatment at the option of the knower; and it will be meaningless to command where there is no option to obey or disobey."

Mandana: "Let us grant then that the Upanishads have authority though unrelated to action. But why need you understand the passages as teaching the identity of God and the Self? They may as well teach only similarity."

Sri Sankara: "First of all, there is no express word signifying similarity. Secondly, what is the similarity that the Upanishads can teach us? If it is only the similarity in both being conscious entities, we know it already and we require no Vedas to teach what. If it is in the qualities other than conscious-

ness, then all the qualities including consciousness being the same in both God and the Self they must be only identical."

Mandana: "Similarity in the qualities does not necessarily lead to the identity of the qualified. Though similar God may be superior to the Self."

Sri Sankara: "Why do we not *now* realise the similarity in the qualities?"

Mandana: "Because of Avidya or Nescience."

Sri Sankara: "What particular reason have you to exclude from the dominion of Avidya that specific conception that God is higher than the Self? Why not logically admit that even that conception is only due to Avidya and that therefore God and the Self are really One?"

Mandana: "It may be that consciousness is already a known item of similarity between God and the Self. But the Sankhyas trace the Universe to a primary unconscious cause. The Upanishads perhaps want to contradict such a possible theory and therefore teach us तत्त्वमसि viz. that that primary cause is like the Self i. e. conscious."

Sri Sankara: "There is no such word as 'like' in the context. Further the conscious nature of God has been already made clear by the declaration 'It thought'; and the later sentence, if it does not carry us any further, will be simply redundant and therefore valueless."

Mandana Misra then gives up this line of argument and begins to attack the doctrine of Oneness as opposed to direct experience and reasoning and as irreconcilable with other pronouncements in the Upanishads themselves.

Sri Sankara first analyses the phenomenon of direct experience and says "You say you perceive that the Self is different from God. Difference is not a separate substance by itself so as to be the object of a perception. It is only a quality and as such it cannot be an object of perception separate from the qualified. The qualified, here, the Atman, the Self, is admittedly not an object of perception. How then can you say that you perceive the difference?"

Mandana: "The Atman may not be an object of perception to the senses, but the inner sense, the mind, may perceive it."

Sri Sankara: "Assuming that the mind is an inner sense, it is necessary for all perception that the sense must come in contact with the object perceived. To make such contact possible, the object perceived must have dimensions. The Self is either infinite or atomic; in either case it possesses no dimensions and therefore cannot be an object of perception to any sense. Strictly speaking your assumption that the mind is a sense is incorrect, for the function of the mind is simply to enliven the senses and act as a light to them."

Mandana finds this logic too severe and breaks out saying "Don't ask me *how* I perceive the difference? Is it not a fact that *somehow*, it may be supersensually, I do perceive the difference?"

Sri Sankara: "Quite true. There is such a perception of difference but that is between the Nescient Self and the clouded God. It is *because* of this perception of difference that the Sruti becomes useful to us when it declares a non-perceived truth that, if you remove the attributes, the unqualified Self and the unqualified God are One. The superficial perception of difference must give way to the higher teaching of the Sruti, just like the first perception of a snake giving way to the later teaching of a friend that it is but a rope."

Mandana: "Perception may be, as you say, liable to error and therefore subject to correction. But reasoning is ever supreme; and that is against you. Whichever is not all-knowing is not God e. g. a pot is

not God. Therefore the Self not being all-knowing cannot be God."

Sri Sankara: "Your general proposition itself is not correct. You seek to deduce its correctness by reference to the illustration of a pot. But who told you that a pot is not God?"

Mandana: "Why, the distinction between a pot and God is eternal, as it is not destroyed even by the knowledge of the Self."

Sri Sankara: "Certainly not. If you mean by the Self only the individual Self qualified by pain and pleasure, he stands on no higher footing than a pot; and no knowledge of such a Self can destroy the distinctness of a pot. If however one knows the Self really as unqualified by pain or pleasure, to him certainly even the pot disappears and all are the Self. You cannot therefore say that a pot is eternally distinct from God."

Mandana: "Your statement cannot be correct, for the distinction between two objects can really disappear only when the distinction is due to the qualities or covering materials and not due to a distinction in the essence of the objects themselves. The distinction between a pot and God is in the essence of their natures and cannot therefore disappear at all."

Sri Sankara: "There is absolutely no proof that a pot is in its essence different from God. If you eliminate its name and form which are everywhere the results of Nescience, there is no reason to say that it retains any characteristic distinguishing it from God. It is this covering material, Nescience or Avidya, that gives rise to a perception of distinctness in a pot just as in other objects also. Remove this covering and all are God. Your illustration therefore falling to the ground, your general proposition and its particular application to the Self go with it."

Mandana: "But what do you say to the teaching of the Sruti herself that there are *two* birds sitting on the same tree, one tasting the fruits of Karma and the other sitting quiet? Does it not mean that the individual Self and God are two distinct entities?"

Sri Sankara: "As we already know from superficial perception and ordinary reasoning that the individual Self is not God, the Upanishad can have no authority if it professes to teach us only the same thing. If it means therefore only what you say it does, you cannot urge that statement as of any authority against me. But in fact the sentence does not mean anything of that sort. It mentions only the distinction between the unbound Self and the individualistic Buddhi, as can be seen from its amplification in the Paingya Rahasya where the Buddhi 'with which dreams are seen' and the Self 'in the body' are distinguished. You cannot call the omnipresent God as the Self 'in the body.' It must therefore mean only the individual Self."

Mandana: "But how can you say that the unconscious Buddhi *tastes* the fruits of Karma?"

Sri Sankara: "Do we not say of a rod of iron that it burns when we know that iron by itself cannot burn but has acquired that quality only because it has come in contact with burning fire? So is the unconscious Buddhi said to be a taster simply because of its contact with the conscious Self."

Mandana: "You cannot however explain a similar passage where God and the Self are specifically compared to light and shade."

Sri Sankara: "It mentions only the ordinarily perceived difference and does not lay down any new truth, which is a necessary ingredient to invest any statement with authority. The sentences, on the other hand, teaching identity teach us what we know not already and they alone are therefore of authority."

Mandana: "Your statement seems a curious one. When a fact contained in a passage of the Vedas is

supported by direct observation, certainly that passage must be of more authority than one which directly contradicts the evidence of perception."

Sri Sankara: "You seem to forget that we began with an admitted proposition that the Vedas can be of authority only when they teach us something which we do not or cannot know by any other means of knowledge. It naturally follows that the other methods of proof, perception and reasoning, really weaken the authority of the Sruti if they also lead to the same truth as is proclaimed by the Sruti.

Even after this, Mandana felt himself unable to shake off his original convictions and asks a side question: "If what you say is true, how is it that Jaimini went wrong in his Sutras?"

Sri Sankara: "Jaimini did not go wrong in his Sutras, for his object was solely to revive the faith in the efficacy of Karma as a step towards right knowledge and not to deny the truths of the Vedanta?"

Mandana: "If, as you say, he approved of the existence of such a conscious Being, why did he ascribe to Karma itself the capacity to fructify and thus deny the existence of a God?"

Sri Sankara: "He only showed that one need not postulate the existence of a God simply for the purpose of distributing the fruits of Karma. He did not deny the existence of God but showed that it cannot be proved simply by inferential logic, as the Upanishads themselves proclaim that He cannot be any one who does not know the Vedas."

To finally remove all doubts from the mind of Mandana, Sri Sankara then thought of Jaimini himself and the latter appeared in person and confirmed the interpretation of Sri Sankara saying further "Am I not a direct disciple of Sri Veda Vyasa? When he has concluded from the Vedas that they teach us about the One conscious Being, how did you think it possible I who sat at his feet would preach any doctrine contrary to his?" He then introduces Sri Sankara to him as an incarnation of Siva Himself assumed for the better propagation of a right knowledge of the truths of the Vedanta. The further discussion of Sri Sankara with Mandana's wife Ubhayabharati and other subsequent incidents are beyond the scope of this article.

Sri Sankaracharya As a master of Literary Art.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

Great writers and works live for ever in the memories and the hearts of men as much by their manner as by the matter of their work. Style is as unique and unanalysable as personality. *Le style c'est l'homme*—is a great and pregnant saying. Genius has a distinctive uniqueness of utterance and impresses itself on the intellects and imaginations of men by supreme beauty of form, and not even the greatest profundity of thought can save genius from the fate of barren and reverential neglect if it has not got clarity and beauty and sweetness of utterance.

In literary art it is well-known that there must be present universal elements of beauty, racial distinctiveness of expression, and individuality of utterance. If any one of these elements is wanting, there is a corresponding defect and deficiency in the literary art. According to Sanskrit rhetoricians literary art implies *Rasa* or a sense of sweetness and beauty which is so vigilant and active and perceptive that it chooses the right word for the right idea and gives the whole a setting of perfect harmony of sense and sound. Art implies rhythm, symmetry, and proportion, and a fine adjustment of means to ends, a wise and noble and purposive economy in the suiting of expression to idea.

If in the light of these ideas we study Sri Sankaracharya's greatness as a literary artist, we can

well realise why the admiration and adoration of art-lovers has gone to him in such an abundant measure. The epithet most frequently applied to his work is *प्रसन्नगौरव* (clear and pure and profound). Vachaspati says:

मत्वा विशुद्धं विज्ञानं शङ्करं करुणाकरम् ।

मायं प्रसन्नगम्भीरं तत्प्रणीतं विमज्जते ॥

His poetry has the great qualities of clearness, imaginative presentation, and stately music of verse. His songs like *Bhaja Govindam* have become an inalienable possession of the Indian spirit and are full of sweet liquid sounds and well-chosen refrains. His prose is beyond all praise. It is the greatest prose in India and it can hardly be matched elsewhere in the world. It is apparently artless but its simplicity and clarity and beauty are the finest fruitage of perfect and perfectly-hidden art. Its logical procession of ideas is not more remarkable than its clearness and its cadence. It can be well said of it:

"Though deep yet clear; gentle yet not dull;

Strong without rage; without overflowing full."

Its great sentences have entered the mental treasuries of all scholars. As Anandagiri says well:

यद्वायुज्जातजातमपुत्रपेयो मधुप्रायेना सार्वव्यप्रथियः समप्र-
मृतः स्वयंऽपि निर्वेदिनः । यस्मिन्मुक्तिपथो मुमुक्षुनिभिः संप्रापितः
सबभौ तस्मै भाष्यकृते नमोऽस्तु भगवत्पादाभिर्वा विभ्रते ॥

Sankara's Advaita in relation to other Vedanta Systems.

By K. G. NATESA SASTRI, Vaidya Visarad.

1. "And let us think how keenly and deeply Indian thinkers must have felt the eternal riddles of this world before they could propose so desperate a solution as that of the Vedanta; how desperate they must have thought the malady of mankind to be, before they could think of so radical a cure" (Six Systems of Philosophy by Prof. Maxmuller). Such is the thoughtful and stirring declaration made by the greatest of the orientalists in regard to the particular school of philosophy expounded by that immortal "Bhagavatpada" commonly known as the great Sankaracharya. This great Acharya was not the founder of the Advaita philosophy as is erroneously supposed by Dr. Thibaut and to some extent by the late Professor mentioned above, but he was its vigorous expounder who firmly established the Vedantic doctrine of Brahman as "One only without a second" एकमेवाद्वितीयम्. His is the only radical and the most satisfying cure. In after times many other philosophers arose and explained the Sutras of Badarayana in their own way which gave rise to a host of philosophical schools which have propounded remedies for the miseries of this world, some akin to the Advaita of Sankara, and others away from it. Many of them have dwindled into oblivion in these days for want of followers, but some three or four schools exist today in a more or less flourishing condition having adherents in all parts of India. They are 1. The Advaita of Sankaracharya 2. The Visishtadvaita or qualified Monism of Srikanthacharya 3. That of Sri Ramanuja or the Vaishnava school 4. The Dvaita of Anandatirtha or the Madhva school. There is one more school named after Vallabhabacharya which has a large number of adherents in Northern India. Bhatta Bhaskara propounded a theory of his own known as "Bhedabheda Vada" or a mixture of Monism and Dualism which now exists only in books as the theory was overthrown in later days by the illustrious Vachaspati Misra the famous commentator of Sri Sankara. One more remains to be mentioned and that is the school of Vijnana Bhikshu who in his commentary on the Vedanta Sutras of Badarayana tried to make peace with the Sankhya philosophy founded by the sage Kapila and on that account, therefore, his school

found no adherents. We may therefore take it that only three schools practically now exist representing the three different ways of expounding the riddles of the universe and they are 1. Sankara's Advaita 2. The Vaishnava school and 3. The Madhva school. Of these Sankara has the greatest number of adherents and Ramanuja comes next and lastly comes Madhvacharya. The school of Srikantha does not exist as a separate school for reasons which we shall mention later on. These three, being mixed with religion, have become living faiths and it will certainly be interesting to know in what relation to one another they exist. As followers of Sri Sankara our duty will be to scan in what relation the Advaita stands to the other systems and this can be known by examining the cardinal points on which each system is based. Such an examination has been made for us by that illustrious teacher of Advaita in the 16th Century A.D., the famous Appayadikshita who in his work called 'A summary of the essentials of the four systems' (चतुर्भूतलेशसंग्रह) says, "आनन्दतीर्थमुनिलक्ष्मणदेशिकेन्द्र श्रीकृष्णयोगिपद्वारद्वयसीरः" which means "The systems of Ananda Tirtha, Lakshmana or Ramanuja and Srikantha are not ways far from us," clearly indicating that his leaning is towards the "Advaita" of Sri Sankara only, while the other systems are not to be absolutely discarded as they also have a purpose to serve. It is well to mention here that the great Dikshita does not mention systems, in the above sloka, in their chronological order, but in the order of their merits holding his brief for the great Sankara only.

2. The pivot on which hinges the Advaita of Sri Sankara is that 1. Brahman is "one only without a second" and 2. the world is only a *vivarta* or a false projection of Avidya or Nescience and 3. this Avidya has no separate existence from that of Brahman but is only His Sakti or Power and therefore not separate. And 4. that Jiva or the individual soul is identically the same as Brahman and 5. Liberation or moksha consists in Jiva knowing his true self. How he expounds these theories thoroughly in his well-known "Sutra-Bhashya" we shall presently see. Many of the Western Scholars, and some among us too, think that Sankara propounded these theories from his own independent researches and that they are not to be found either in the Vedas or the Sutras so thoroughly established. In fact he is said to have read his own imaginations into the Sutras and the Vedas. This view is utterly wrong. Sankara could not have been the man to read his own ideas into other's works if they do not express or indicate such theories. We shall see later on how every one of his views are to be directly found in the Sutras and that is why we said before that Sankara was only an expounder and not the founder of the Advaita system. The late Professor Maxmuller says: "We cannot be far wrong therefore if we assign the gradual formation of the six systems of Philosophy to the period from Buddha (5th century) to Asoka (3rd century) though we have to admit, particularly in the case of Vedanta, Sankhya and Yoga a long previous development reaching back through Upanishads and Brahmanas to the very hymns of the Rig Veda." We may therefore safely conclude from the latter portion of this quotation that the Advaita Vedanta as understood by Sankara was traditionally handed down without interruption from preceptor to disciple from very ancient times, although Maxmuller's idea of a gradual development of the Vedas into Hymns, Brahmanas and Upanishads cannot but evoke amusement in one who is trained in the traditional way of understanding the Vedas.

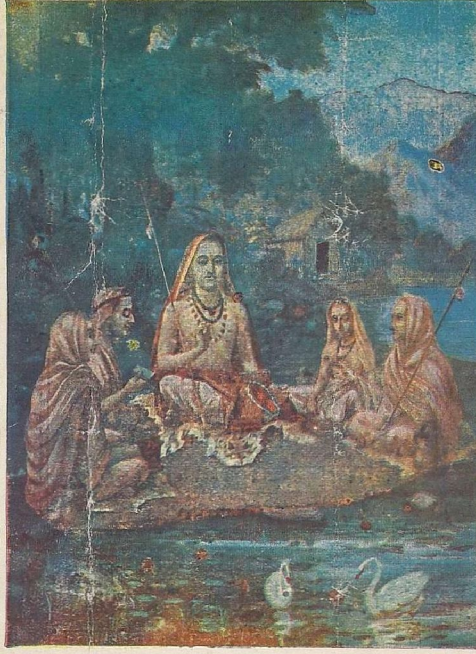
3. Sankara's Monism in its full fledged form is to be directly found in the "Sutras of Badarayana," and in later days when the country was in a ferment of intellectual revolution, Buddha might have grasped the idea of the Advaita doctrine of "Avidya" and have propounded his own theory of "Maya" rejecting at the same time the authority of the Vedas. Sri Gaudapada has borne testimony to this fact in his Mandukya Karika

(Part IV. 99) It, therefore, need not be construed that Vyasa who is the author of the Sutras must have come after the advent of Buddha. It is sufficient if we admit the well-known fact that Sankara came after him for we find him actually criticising the doctrines of Buddha in his Bhashya. Our view may not be acceptable to the so-called historians of the present day whether Europeans or Indians, the latter being simply echoes of the former, but that need not deter us from declaring our conclusions based as much on reliable authority as theirs are, although this is not the proper place to mention them all, engaged as we are in writing about the philosophy of Sri Sankara.

4. In his introductory "Bhashya" known as "Adhyasa Bhashya" Sankara gives a succinct view of the whole of the Vedanta Sutras that the universe is but a false projection due to "Adhyasa" or "super-imposition" just as a mother-of-pearl is mistaken for silver and clearly indicates by the following passage that this is the view one is inclined to accept after going through the whole of the Sutras. The passage is "एवमयमनादिरनन्तो नैसर्गिकोऽध्यासो मिथ्याप्रत्ययरूपः कर्तृत्वबोकोत्त्वप्रवर्तकः सर्वलोकप्रलक्षः । अस्थानध्वेतोः प्रहाणाय आसैकत्वविद्याप्रतिपत्तये सर्वे वेदान्ता आरभ्यन्ते । यथा चायमर्थः सर्वेषां वेदान्तानां तथा वयमस्यां शारीरकमीमांसायां प्रदर्शयिष्यामः" The gist of this passage is already given. Some writers seem to think from the passage "That this is the view we shall try to show" (प्रदर्शयिष्यामः)

Sankara boldly declares that he will twist and make the sutras present this view—a strange and fanciful opinion regarding Sankara which is unworthy of being considered. Next Sankara introduces the first Sutra of Badarayana which is अथातो ब्रह्मविज्ञासा. Says Professor Maxmuller in his "Six Systems" when dealing with this Sutra "We read there in the first Sutra and as a kind of title 'Now then a desire to know Brahman' or, as Deussen translates, *Jignasa*, 'Now then research of Brahman.'" The two words *Atha* and *Atah*, which I believe were originally no more than introductory, and which occur again and again at the beginning of Sanskrit works always give rise to endless and most fanciful interpretations." We have to point out that the learned Professor has thoroughly failed to grasp the true spirit in which the Sutras are framed. Badarayana did not begin to write an elaborate treatise on the Advaita doctrine but the Sutras are to some extent what Mr. A. E. Gough calls them, "A minimum of *memoria technica* and nearly unintelligible." They simply hint the question and allude to the subject. Whatever elaborate views he had in view he simply hints them in the Sutras alluding to the subject in the Upanishads and we have to gather his idea in the light thrown by the Sutras. It is therefore ungenerous when the Professor remarks that the commentators give "fanciful interpretations." When therefore the learned professor says later on "I confess I doubt whether all this was present to the mind of Badarayana," we can thank him for his candid confession but we cannot accept him as an authority on these matters especially when we see that the learned professor had only antiquarian or historical interest in the Vedas or the Sutras while these are our very life without which we cannot breathe.

5. To return to the Sutra. Here 'Atha' means 'afterwards' which presupposes some preliminaries which the enquirer is asked to undergo. The most essential preliminary is 'Veda Adhyayana' or study of the Vedas by heart as otherwise the enquirer cannot understand the allusions contained in the Sutras. Says Sankara स्वाध्यायानन्तरं तु समानम् which means "The study of the Vedas as a preliminary is common to both." This means that the study of the Vedas is presupposed in the Sutra of Jaimini अथातो ब्रह्मविज्ञासा where it is held that after getting the Vedas by heart one should engage in an enquiry of them as without it one could not correctly perform the injunctions contained in the Vedas



ओंकारार्थविवोधनचतुरं
करुणाद्रंनयनकंजातम् ।
माण्डूक्यकारिकाभुज-
बालरविं नौमि शंकराचार्यम् ॥

नयनजितपङ्कजातं
नतनयनाम्भोधिपूर्णचन्द्रमसम् ।
नवनीततुल्यहृदयं
नौमि सदा शंकराचार्यम् ॥

मथितमदमानमार-
प्रभृतिबलिष्ठारिसर्वगर्वमहम् ।
मनसा स्मरामि सततं
विरतिप्रदमाशु शंकराचार्यम् ॥

शंकरपरावतारं
किंकरपापौघपाटनपटिष्ठम् ।
पङ्कजपादमुखेज्यं
तं कलये शंकराचार्यम् ॥

कमलोद्भवरूपान्तर-
मण्डनमिश्रान्तरङ्गशुद्धिचणम् ।
शितिकण्ठापररूपं
शिरसा प्रणतोऽस्मि शंकराचार्यम् ॥

रामादिविषयविमुखी-
करणसमर्थात्मवाक्कतिश्रवणम् ।
भूमानन्दप्रदपद-
नमनं प्रणमामि शंकराचार्यम् ॥

यतिपतिपूजितपादं
नतिमात्रप्रापितात्मदृढबुद्धिम् ।
श्रीशेशांशप्रभवं
श्रीमन्तं नौमि शंकराचार्यम् ॥

शंकरगुरुवरकरुणा-
लेशास्पदतास्वरूपयोग्येन ।
रचिता स्तुतिगुरुणां
प्रीत्यै भूयाद्यतिबुधैणेयम् ॥

॥ श्रीशंकराष्टकम् ॥

—*—

लुप्तप्रायं वैदिकमार्गं पुनरुद्धर्तुं कृपयेशः

पूर्णातीरे कालव्याख्ये क्षेत्रे यः कृतजन्माऽभूत् ।

शिवगुर्वम्बातनयोऽधीताखिलशास्त्रोऽद्वित्रितये च

तमहं वन्दे देशिकवर्यं यमिनं शंकरनामानम् ॥ १ ॥

पूर्णानद्यां मायाकल्पितनकाक्रान्ते निजचरणे

कृच्छ्राल्लब्ध्वा सातुरनुज्ञां सद्यः स्वीकृतसंन्यासः ।

विद्याचार्यं क्रमशः प्रागाद्गोविन्दं यो रेवायां

तमहं वन्दे देशिकवर्यं यमिनं शंकरनामानम् ॥ २ ॥

गंगायमुनासरयूतीर्थान्यनिशं मोदात्संसेव्य

विस्मृतवाह्यः स्वात्मानन्दास्वादननिरतोऽदन्देशान् ।

सत्ये ब्रह्मण्याम्नायानां तत्परतां यो निरवोचत्

तमहं वन्दे देशिकवर्यं यमिनं शंकरनामानम् ॥ ३ ॥

परमतदृष्टान्युक्त्वाभासान्युक्तिशतैः सुविदार्य

जीवेशानगभेदातीति निर्गुणतत्त्वं विज्ञेयम् ।

इति यो व्यासामोदितभाष्ये सूत्राद्यर्थं निरधार्षीत्

तमहं वन्दे देशिकवर्यं यमिनं शंकरनामानम् ॥ ४ ॥

गंगातीरे प्रायणनिष्ठकुमारिलभट्टेनादिष्टो

वादे जित्वा कर्मणि रूढं मण्डनमिश्रं सहभार्यम् ।

निष्ठिक्रय आत्मनि वेदान्तानामन्विततां यः प्रादर्शत्

तमहं वन्दे देशिकवर्यं यमिनं शंकरनामानम् ॥ ५ ॥

आदित्याम्बाविष्णुकपालीश्वरगणनायकभक्तांश्च

मधुमांसाशनचक्राङ्गादिमवामाचाराद्विनित्यं ।

तानपि शिष्टान्वैदिकमार्गे निष्ठान्योऽसौ विततान

तमहं वन्दे देशिकवर्यं यमिनं शंकरनामानम् ॥ ६ ॥

दिग्जयकीर्त्याऽमानुषचरितेनाकृष्टेष्वथ शिष्येषु

पङ्कजपादं हस्तामलकं तोटकनामकममरेशम् ।

शृङ्गाचलमुखविद्यापीठेष्वाचार्यान्यः प्रायुक्त

तमहं वन्दे देशिकवर्यं यमिनं शंकरनामानम् ॥ ७ ॥

चार्वाकादिमवैदिकवाह्यान्बौद्धान्सांख्यानन्यांश्च

दुर्मतसक्ताञ्जित्वा वादे सर्वज्ञासनमधिरूढः ।

द्वात्रिंशद्वे प्रत्यगभिन्ने ब्रह्मणि तेजसि लीनो यः

तमहं वन्दे देशिकवर्यं यमिनं शंकरनामानम् ॥ ८ ॥

नृत्यङ्गते शवलगन्मुकुटतटरटस्वर्धुनीस्पर्धिनीभिः
वर्गिभिर्निर्भिवकूलोच्चलदमृतसरः सारिणीधोरणीभिः ।
उद्वेलङ्गैतवादिस्वमतपरिणताहंक्रियाहुंक्रियाभिः
र्भाति श्रीशंकरार्यः सततमुपनिषद्वाहिनीगाहिनीभिः ॥ १ ॥

स्फारद्वारप्रघाणद्विरदमदसमुल्लोलकल्लोलभृङ्गी-
संगीतोल्लासभङ्गीमुखरितहरितः संपदोऽकिंपचनैः ।
निष्ठीव्यन्तेऽतिदूरादधिगतभगवत्पादमिद्वान्तकाष्ठा-
निष्ठासंपद्विजृम्भन्निरवधिसुखदस्वात्मलामैकलोभैः ॥ २ ॥

समिन्धानो मन्थाचलमथितसिन्धूदरभव-
त्सुधाफेनाभेनामृतरुचिनिभेनात्मयशसा ।
निरुन्धानो दृष्टया परमहृद् पन्थानमसतां
पराधृष्यैः शिष्यैररमत विशिष्यैष मुनिराह् ॥ ३ ॥

सोत्कण्ठाकुण्ठकण्ठीरवनखरवरक्षुण्णमत्तेभकुम्भ-
प्रत्यघोन्मुक्तमुक्तामणिगणसुषमावदोर्धुदलीला ।
मन्थाद्रिक्षुब्धदुग्धार्णवनिकटसमुल्लोलकल्लोलमैत्री-
पात्रीभूता प्रभूता जयति यतिपतेः कीर्तिमाला विशाला ॥ ४ ॥

चिन्मुद्रां दक्षहस्ते प्रणतजनमहाबोधदात्रीं दधानं
वामे नम्रेष्ठदानप्रकटनचतुरं चिह्नमप्यादधानम् ।
कारुण्यापारवार्धि यतिवरवपुषं शंकरं शंकरांशं
चन्द्राहंकारहुंकृत्स्नलभिनमुखं भावयास्यन्तरङ्गे ॥ ५ ॥

अज्ञानाभिधवृत्रगर्वहरणं विज्ञानवज्रोल्लस-
त्पाणिं काममुखामुरक्षयकरं स्वात्माभिः स्वर्गदम् ।
किं च प्रौढविवेकनामकजयन्तोद्यन्निजोत्सङ्गकं
श्रीमच्छंकरनामकं हृदि सदा कुर्वे यतीन्द्रं मुदा ॥ ६ ॥

घोरापस्मृतिमुख्यरोगनिचयाहंकारमाराज्जवा-
त्कुर्वाणं नतलोकरक्षणचणं योगप्रदं सत्वरम् ।
देवप्रार्थनयात्तभूतलग्निं धर्मैकसंस्थापन-
व्यग्रं शंकरदेशिकं हृदि सदा कुर्वे मनःशुद्धये ॥ ७ ॥

उद्यद्भानुसहस्रगर्वहरणप्राशस्त्ययुगवस्त्रधु-
क्सङ्ख्याहीनशमादिसद्गुणगणैरत्यादरात्सेवित ।
श्रीमत्पद्मपदामरेशकरधात्र्याद्यैर्विनेयैर्धुत
श्रीमच्छंकरदेशिकेन्द्र चरणालम्ब्य प्रयच्छाशु मे ॥ ८ ॥



यन्नामिस्मरणे कृते प्रथमतः श्रीसच्चिदानन्दगो-
 बाधोऽनन्तरमिष्यते शिवपदे नम्यो नृसिंहस्ततः ।
 शृङ्गेरीपुरनाय सान्निजगतामाचार्यभूमाभृत-
 स्तानक्षणा सततं पिबन्नहमहो धन्योऽस्मि धन्योऽसि च ॥ १ ॥
 कृतप्रीतिः सत्ये कलितघुद्विरो हंसनिलयो-
 प्यसौ धाता सामर्थ्यं न भवति यतीशान भवतः ।
 यतः सृष्ट्वा लोकान्सर्वजलधिमग्नान्स कुरुते
 त्वमुद्यत्सस्यः सन् सहजकृपया तारयसि तान् ॥ २ ॥
 करे शङ्खं चक्रं दधदपि च सारस्वतझरी-
 निकेतः शब्दव्याकृतिकुटुपरिस्था हरिरासि ।
 वचोभङ्गया गङ्गां नयनकमलान्तेषु च रमां
 वहन्तीपद्मेदं वहसि च हरेस्त्वं यतिपते ॥ ३ ॥
 पुरा धृत्वा मौनं कचन तरुमूलेऽपि वसतिं
 स कृत्वा निर्वेदादिव जगदधीशः परशिवः ।
 इदानीं वाग्धाटीपरिहसितवाचस्मतिरसौ
 पुरे शृङ्गाभिख्ये वहति जगदाचार्यपदवीम् ॥ ४ ॥
 अभिव्यञ्जन्संख्यारहितगुणजालानि शतशः
 पदार्थान्याकुर्वन्नथ विशदयन्नात्मगुरुताम् ।
 अमावं न वृष तदपि वरनैयायिकमणि-
 र्भवान्गोतो लोकैः कथमिव यतीनामधिपते ॥ ५ ॥
 त्वदीयैर्दानौघैरगमद्भगद्भिः प्रविलयं
 यशोभिस्ते शोभोर्मिरूपि च लीनस्थितिरभूत् ।
 अतः सर्वे देवा दधति यतिमौले खचरता-
 मतः श्रीमान्शंभुस्तव हृदयसौधे निवसति ॥ ६ ॥

which are to be observed immediately after finishing *Snana* or graduation of the studies. Hence it is rightly held in *Purva Mimamsa* that one should study *Vichara* *Sastra* immediately after finishing the Vedas. But here one cannot be permitted to begin the enquiry of Brahman immediately after finishing the studies as the nature of the enquiry is such as to lead to final renunciation of the world and for which a properly equipped man alone is competent. Hence a doubt naturally arises whether mere study alone is sufficient or something else is required. Some hold that *Atma* here means "after finishing the *Mimamsa* enquiry" and this *Sankara* refutes by saying "धर्मेजिज्ञासायाः प्राग्व्यधीतवेदान्तस्य ब्रह्मजिज्ञासोपपत्तः" which means—"One who has studied the *Vedanta* is entitled to enter into an enquiry of Brahman even before an enquiry of *Dharma*." Moreover says *Sankara* that *Dharma* instead of being a help is certainly a hindrance to a proper enquiry of Brahman, as *Dharma* is to be generated by our performances of *Yaga* and other injunctions in the *Sastras* whereas Brahman is already existing which does not require to be generated, and therefore concludes *Sankara* that something else is required as a preliminary and that is (1) *नित्यानित्यवस्तुविवेकः* or "an idea of what is real and what is unreal." (2) *इहामुत्रार्थकलमोहविरागः* or "a repugnance towards the enjoyments of this and the other world" (3) *समदमदिशानसंपत्ति* or "a good acquaintance with the procedure of curbing passions, etc." and *सुमुखत्वं* or "an extreme thirst for liberation." If these four are present in a man he is rightly entitled to enter into an enquiry of Brahman both before and after "Dharma enquiry." Says *Sankara* "तेषु हि ससु प्रागपि धर्मेजिज्ञासाया ऊर्ध्वं च शक्यते ब्रह्म जिज्ञासितुं शान्तुं च न विपर्यये"

6. Sri Ramanuja the author of the *Vaishnava* School maintains that "Atma" means "after an enquiry of *Dharma*" as the knowledge of Brahman enjoined in the *Sastras* is not one of the "absolute and attributeless Brahman" as is maintained by the *Advaita* School but "Brahman associated with unbounded mercy and excellent qualities (*अनन्तकल्याणगुण*)" and as the *Karmas* enjoined in the *Sastras* are mere aids to approach this Brahman a knowledge of them is indispensable. Moreover it is impossible to maintain that the existence of the world as separate is due to "Mithya jnana" which is to be annihilated by *Vidya* or knowledge of the Brahman obtained by a study of the Vedas. The knowledge of Brahman enjoined by the *Sastras* certainly cannot, when examined, mean the import conveyed by the passage the moment it is read, but it can only mean the devotion of the Brahman which underlies every verbal import as the latter cannot, in its nature, be an object of injunction, as knowledge naturally arises without injunction. Again even though we get a knowledge of the *Vedic* passages *Avidya* or *Nescience* does not vanish as every one is aware of. It cannot be maintained that this is due to "Vasana" or a continuous remembrance unconsciously going on within us due to the experience of cycle of births, as *Vasana*, being due to *Avidya*, can be annihilated by knowledge of the *Vedic* passages. If it is maintained that even after the "rise of knowledge" *Vasana* may continue to exist it undoubtedly amounts to saying that *Vasana* can never be expelled as there is nothing else except *Vidya* to annihilate it. Moreover *अद्वैतज्ञान* or the "idea of the manifold manifestations of the world" being "Anadi" or "without a beginning" can never be annihilated (*Sri Bhashya* of Ramanuja).

7. *Sankara* was not unaware of these objections and every one of them has been thoroughly answered in his *Bhashya*. Says he "यथा च हृदयवदानानामानन्तर्यस्य नियमः कस्य विवक्षितवान् न तथैव क्रमो विवक्षितः; येषोपस्थिते अधिकृताधिकारे वा प्रमाणभावात् धर्मेजिज्ञासयोः" The passage means "There is no indication here that the enquiry of *Dharma* should precede that of Brahman like "Avadana" or taking of oblations in order in

yagas. Nor can it be maintained that the enquiry of *Dharma* is an auxiliary to an enquiry of Brahman as we find between "Prayaja" and "Darsa-purnamasa." Nor is it reasonable to hold that he alone who is entitled to study *Dharma* should begin the enquiry of Brahman, as the fruit promised is different between the two. A knowledge of *Dharma* leads one to Bliss which requires the performance of *yagas* while a knowledge of the Brahman gives *Nisreyasa* or eternal liberation from bondage, which does not require the performance of *yagas*." Moreover the injunctions contained in the two *Sastras* are also different in their nature. The injunctions contained in "Dharma Enquiry" are mandatory, the performance or non-performance of which carries with it the promise of a reward or punishment, while the "Brahma Chodana" is not mandatory but only directory. It simply directs the attention of the man towards a knowledge of Brahman, which knowledge cannot be an object of injunction. Says *Sankara* ब्रह्मचोदना तु पुरुषमवबोधयत्येव केवलम्; अवबोधस्य चोदनाऽजन्यत्वात् न पुरुषमवबोधे नियुज्यते"

It is clear from this that a thorough knowledge of Brahman obtained from clear understanding of the Vedas is the only thing that is desired; and therefore the objection that verbal import needs no injunction fails as *Sankara* has not admitted any obligatory nature in the "Brahma Chodana." The objection that *Avidya* is *Anadi* or "without a beginning" and therefore cannot be annihilated is not reasonable as there are human experiences to show that the knowledge of the mother-of-pearl destroys the knowledge of silver and the fact of its being 'without a beginning' need not frighten us as the *Advaitavada* has accepted that the true nature of the *Jiva* is one of absolute identity with Brahman and as *Avidya* is only the inherent *Sakti* of Brahman, which, on that account therefore cannot have a separate existence; it can vanish the moment the veil is raised by *Vidya* or knowledge. Says Sri *Vachaspathi* *misra* in his *Bhamati*.

"प्रतिशरीरपणये पारिव्रजानां नर्तकीविषयः साक्षात्कारो भवति, इह तु अवधिपिधानापनयमात्रमेव नापरमुत्पाद्यमस्ति, ब्रह्मसाक्षात्कारस्य ब्रह्मस्वभावस्य नित्यत्वेनानुत्पाद्यत्वात्"

8. We shall next see whether the Absolute or the qualified Brahman is contemplated in the *Sutras*: The first *Sutra* indicates that the knowledge of Brahman is indicated and by knowledge *Sankara* means "realisation." Says he ब्रह्मावगतिर्हि पुरुषायः which means "the realisation of the Brahman is the highest aim of man." He also gives his reason for doing so by declaring निरोधसंसारबीजाविनाशयनार्थं निर्वहणान्" which means "That alone is competent to destroy *Avidya* which is the seed of this whole *Samsara* or cycle of births." *Sankara* next holds that the word Brahman used in the *Sutra* can refer only to the Absolute Brahman which has no attributes and which is "Nitya Sudha" or "eternally pure," as the word, from its very nature, can give only this meaning ब्रह्मज्ञानस्य हि व्युत्पाद्यमानस्य नित्यशुद्धत्वादयोऽर्थः प्रतीयन्ते, ब्रह्मेतेर्निर्वाचनयोगात्" Ramanuja on the other hand thinks the word ब्रह्म derived from बृहत् which means 'great' can refer only to Brahman who is great unboundedly from all points as *guna* or qualities and *svarupa* or nature, and therefore it can only mean qualified Brahman or सविशेष. One cannot think of greatness except in relation to something else and it cannot therefore import Brahman as attributeless. But *Sankara* maintains that when there is no indication in the shape of content or an adjective attached to the word it is idle to contend that the word cannot be thought except in relation to something else and therefore its application cannot be restricted, but it could only mean 'Attributeless Brahman'. Moreover the next *sutra* which gives the definition of Brahman as "जन्माद्यस्य यतः" or "That from whom the origin and others of this universe arise" clearly indicates that only 'Attri-

buteless Brahman' is contemplated by Badarayana and hence सर्वत्र cannot be the real view of the Sutrakara.

9. From a perusal of the foregoing facts it is plain that Brahmagjnyasa becomes sensible only when the word 'Atma' is understood as meaning after the four Sadhanas or aids are accessible to man and not after 'Dharma enquiry.' It is well to maintain in this connection that though, for the sake of argument, the two Mimamsas may be considered as one homogenous whole it does not necessarily follow that one should precede the other before an enquiry is started. This is the view of the Advaita school of Sankara as explained by the great Appaya Dikshita in his 'Parimala.'

10. One word of explanation as regards the homogenous character of the two sastras will, we think, be of some interest to historians. Colonel Jacob, in his edition of 'Naishkarmya Siddhi' was bewildered when he found Sankara saying that Jaimini was the author of the Vedanta Sutras which is universally attributed to Badarayana. The passage wherein Sankara is supposed to have made such an assertion is to be found in the Samavaya Sutra (Br. I. i. 4.) of his Sutra Bhashya. There, after elaborately discussing that a knowledge of Brahman cannot be auxiliary to that of Dharma he retorts that if what the objector says is true there would be no justification to begin the 'Brahma Jignyasa' as a separate Sastra as the purpose has already been served by 'Dharma Jignyasa.' Says he

‘प्रतिपत्तिविधिरेवे हि “अथातो धर्मजिज्ञासा” इत्येवार्थत्वात् न पृथक् शास्त्रमारभ्येत। आरभ्यमाणं वैवमारभ्येत अथातः परिशिष्टधर्मजिज्ञासा”

This means that the Sastra would have been begun thus:—Now then a desire to know supplementary Dharma.' It is well known that Jaimini is the author of the Mimamsa Sutras and if the enquiry of Brahman is also a matter of Dharma a separate Sastra would be superfluous. This throws the suggestion that Jaimini must have been the author of the Brahma Sutras also while in reality Badarayana is the recognised author.

11. This bewilderment will disappear if the homogenous character of the two Sastras as understood by the Hindus is remembered in the light of the explanation given in Parimala. There says Dikshita—

“धर्मजिज्ञासासूत्रस्य सकलवेदार्थविचारप्रतिज्ञापरत्वमात्रेणास्य शास्त्रस्य गताथर्वे नापद्यते, इह व्युत्पादयिष्यमाणानां सिद्धब्रह्मपरवाक्यार्थनिर्णायकन्यायानां पूर्वतन्त्रव्युत्पादितेभ्यः कर्मपरवाक्यार्थनिर्णायकन्यायेभ्यो विलक्षणत्वात्। किन्तु शास्त्रारम्भप्रतिज्ञेयत्वेन वक्तुं भेदोप्येकप्रवच्यतावान् तदानीमापद्यते समयवन्धपूर्वकानेककावकृतैककाव्यवत्। तदपि सिद्धान्ते प्राबल्यमुपगम्य मतान्तरमिष्यत एव”

This means 'It cannot be construed that simply because a knowledge of all the Vedas is introduced in the Dharma Jignyasa' the introduction of Brahma Jignyasa is superfluous, as the discussions and rulings in the two are different. The Purvamimamsa concerns with the discussion of Vedic passages pertaining to Karma which is not existing at the moment, while the Vedanta deals with Brahman which is already existing. The utmost, therefore, that can be allowed is that from the similarity of declaration contained in the opening Sutras of the two Sastras they may be considered as one Science divided into parts each of which being assigned to a different author, just as we have in Kavyas several authors dealing with different topics in one and the same book, like Vamana and Jayaditya who have jointly composed the 'Kasika' a commentary on Panini's Grammar." But this need not be construed as equivalent to saying that 'Dharma enquiry' should precede 'Brahma Jignyasa.' It is not reasonable to hold that one suffering from chronic diarrhoea should, before knowing a radical cure for it, begin to study the medical science beginning from 'Fever' as that chapter happens to be the first. Says Dikshita in his Parimala—

“न हि ज्वरादिवाजीकरणान्तर्विक्रियाप्रतिपादकानां वैयकसंहिता-

ग्रन्थानामेकग्रन्थत्वमात्रेण वातविक्रियाप्रकरणं विचिचारयिष्यता स्वरविक्रियामारभ्य विचारणीयम्” The purport of this has been given above.

12. To return to our topic. From a perusal of the first two Sutras we learn that Brahman with no attributes is contemplated. The next question is 'How is this to be accepted?' and this is answered in the third Sutra शास्त्रेनित्वात् which means 'This is known on the authority of Sastra' which is Veda and nothing else. Two questions arise here. It is admitted that Brahman is already existing and then there is no necessity to seek the aid of the Sastra in knowing Brahman as it is capable of being known by other Pramanas also. The second question is that the Sastra does not absolutely treat of Brahman alone, but it deals with Karma also and hence Sastra cannot be an absolute authority on Brahman. This is next dealt with in the Sutra “तु समन्वयात्” which means 'The Sastra is the only authority on Brahman as all the Vedantic passages uniformly deal with this one Brahman.' It is true that the Sastra deals with Karma, but that part has nothing to do with the portion dealing with Brahman. The knowledge of the Brahman is not an auxiliary of Karma so that the two portions may be made to present a uniform whole. Moreover such passages as असंगो ह्यस्य पुरुषः” or 'This Purusha has no relation.' तु केन कं पश्येत् or 'How could 'That' see what and by what means' are decidedly against Karma; and hence it is understandable only so far as Avidya is not expelled by Vidya or knowledge. Next Brahman cannot be a matter of other sources of knowledge except the sastras, because says Sankara “तत्त्वमसि इति ब्रह्मात्मभावस्य शास्त्रमन्तरेणानवगम्यमानत्वात्” or 'the identity of Jiva with Brahman conveyed by the text 'That Thou Art' cannot be known from sources outside the sastras.' Hence we conclude that 'Brahma jñāna' can be obtained only with the help of the sastras or in other words sastra is the only authority on matters of Brahman.

13. The late Professor Maxmuller unfortunately misrepresented the true aim of the sastra when he declared 'Though the Vedanta appeals to the Veda, it appeals to it, not as having itself grown out of it or as belonging to it, but rather as an independent witness looking back to it for sanction and confirmation. The same applies, though in a less degree, to other systems also. They all speak as if they had for several generations elaborated their doctrines independently, and after they had done so, they seem to come back to get the approval of the Veda, or to establish their conformity with the Veda, as the recognised highest authority' (Six Systems: Maxmuller.)

(To be continued.)

NOTICE.

The article on the Doctrine of Bhakti and Sri Sankaracharya by Mr. C. V. Vijayaraghavachariar M.A. will appear in a later issue for want of space in this number.

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The Place of Maya in Sri Sankara's Doctrine

BY R. KRISHNASWAMI SASTRI B.A.

The Doctrine of Maya forms an integral part of Sri Sankaracharya's Advaita system which is thence also spoken of as Mayavada. Vachaspathi Misra, the famous annotator of Sri Sankara's Brahma Sutra Bhashya, uses the term Mayavada with special reference to Sri Sankara's doctrine. The opponents of the doctrine however employ the term in an opprobrious sense and they speak of Sri Sankara as a प्रच्छन्नबौद्ध (Crypto Buddhist) and of his followers as "बौद्धमतावलंबिनो मायावादिनः" (Bhatta Bhaskara). Such criticisms are however based on a perverse misunderstanding of the real significance of the doctrine. We shall give in the present paper a brief and clear exposition of the concept of Maya and attempt to remove certain current misconceptions regarding it.

What does the Advaitin mean when he employs the term माया ? His critics take him to say that "the entire empirical world, with its distinction of finite minds and the objects of their thought is an illusion." In other words, he is understood as saying that the world is तुच्छ (non-existent) as the horns of a hare. But this is a serious mis-statement of the Advaitin's position. Sri Sankara means by Maya nothing more than Prakriti or matter. In his Sariraka Bhashya he uses the terms शक्ति, अविद्या, माया, अव्यक्त, अक्षर and आकाश as synonyms. His direct disciple Padmapadacharya says in his *Panchapadika* that one and the same idea is conveyed by the expressions, नामरूप, अव्यक्त, अविद्या, माया, प्रकृति, अग्रहण, अव्यक्त, तमः, कारणं, लय, शक्ति, महासुप्ति, निद्रा, अक्षर and आकाश. Of these expressions माया and अविद्या are most commonly used in the standard treatises on the Vedanta and to them we shall confine ourselves in the present discussion. The two terms signify the same idea only from different standpoints. Maya is that inscrutable power associated with Isvara by means of which he performs the functions of creating, preserving and destroying the material universe. In its relation to the Jiva individual soul it is described as अविद्या, Nescience whereby the soul is made to forget its identity with Brahman and suffer the misery of Samsara. To put the matter more briefly, what is Maya from the cosmic point of view is Avidya from the individual standpoint.

From what we have stated above, it will be seen that Maya or Avidya is भावरूप or positive in its character and not merely अभावरूप negative. It has phenomenal existence. If it is अभावरूप it cannot be the cause of the phenomenal world which we see all around us and in which we experience pleasure, pain etc. The silver seen in the mother-of-pearl cannot be taken to be wholly non-existent for it is perceived by us. On the other hand, it cannot possess substantial existence because it vanishes when the mother-of-pearl is seen in its true character. In the same manner, so long as the Atman is not known does the phenomenal world (the result of Maya) exist; the moment the Atman is realised, it ceases to exist. Maya is therefore described as *anirvachaniya*, a technical expression meaning a something which appears in consciousness as something and therefore more than nothing, but which yet is proved by experience to be less than real because transient or ephemeral. Maya is therefore not an illusory nothing; it is a phenomenal something. It is also styled मिथ्या i.e. that which can be stultified by the knowledge of the Atman. As Sri Sureswaracharya tersely put it "अविद्यास्तौल्यविद्याया मे वासित्वा प्रकृत्यते ब्रह्मदृष्ट्वा त्ववियेयं न कथंचन युज्यते" Seated within Avidya we posit its existence; from the point of view of Brahman the existence of Avidya is utterly untenable.

But it may be asked, is it not a palpable self-contradiction to say that Maya exists (Sat) and does not exist

(asat)? Can we conceive such an entity? The example of silver and the mother-of-pearl described above furnishes a most convincing reply. This is a matter of experience in our every-day life and beyond experience we cannot go. As Vidyaranya says "अतो न मतान्तरवदस्यन्मते अनुभवविरोधो वा निर्मूलकल्पना वा" Hence there is in our system neither conflict with experience nor baseless theorising.

Maya is also अनादि beginningless. The human reason is absolutely unable to assign an origin in time to the phenomenal world. Any attempt to do so lands it in an inextricable maze of contradictions. But the Sruti speaks of विश्वमायानिर्गुति the disappearance of Maya and its results. Can beginningless entity be made to disappear? This is however, not a difficulty which the Advaitin alone has to face. It confronts all systems which believe in Mukti. If, as maintained by Dvaitins and Visishtadvaitins, बन्ध (bondage) is सत्य or real, how can they speak of मुक्ति which ensues on the destruction of बन्ध ? But the Advaitin, according to whose system मुक्ति (liberation) can be attained even in this life, has the irrefutable support of experience. "न हि दृष्टेऽनुपपन्नं नाम" (what is a matter of direct perceptual experience cannot be declared to be contrary to reasoning). A distinction should also be recognised between बाध (stultification) and ध्वंसः (destruction) Maya ceases to exist for him who has realised the Atman. It is not destroyed like a pot when it is broken to pieces. Nowhere in the whole range of Advaita literature is the word ध्वंस applied with reference to Maya. The terms used are निवृत्तिः (cessation), तरण (going beyond) and so on. We thus see that according to the Advaita, Maya is अनादि (beginningless) अनिर्वचनीय (neither existent nor non-existent) and भावरूप (positive in its character). The question may be asked, whence does this Maya or Avidya arise? To the Advaitin the whole question is irrelevant and inadmissible. In the words of Sri Vidyaranya न चादनीयं मायायां तस्याद्योदैकरूपतः" (Questions about Maya should not be raised as Maya itself is a huge query). As a Western philosopher puts the matter "you ask for the cause of Avidya but it has no cause; for causality goes only so far as this Samsara goes but never beyond. In enquiring after such a cause you abuse your mental organ for which it is not made and where it is no more available." In technical language Maya is प्रमाणसाहिष्णु (i. e.,) that which baffles any attempt at proof. Besides, the Advaita is primarily and essentially a practical system. It has no concern whatever with theoretical explanations of the origin of Maya. Its business is to set forth the means for the realisation of the One Existence and thus bring about the cessation of the miseries of Samsara. Its supreme glory is that it is based on Sruti and Sruti alone. At the same time it relentlessly demolishes the fallacious doctrines of rival systems whenever they run counter to the Vaidika doctrine of the One Existence. The Advaitin's theory of अनिर्वचनीय is no theoretical explanation of the origin of the phenomenal universe. It is a statement of bare fact. He finds the supreme justification for his position in the ineffable आत्मनिश्चय.

What, then, is the relation of Maya to Brahman? The following two passages from Sri Sankaracharya's writings make this point clear in a matchless manner:—"सर्वज्ञेश्वरस्यात्मभूते इवाविद्याकल्पिते नामरूपे तत्त्वान्यत्वाभ्यामनिर्वचनीये संसारप्रपञ्चबीजभूते सर्वज्ञेश्वरस्य मायाशक्तिः प्रकृतिरिति च श्रुतिस्मृत्योरभिलप्यते" Brahma Sutra Bhashya II i. 14 "अतो नामरूपे सर्वोक्त्ये ब्रह्मज्ञेवात्मवती न ब्रह्म तदतमकम्, ते तत्प्रत्यक्षानेन स्त एवेति तदतमके उच्येते ताभ्यां चोपाधिभ्यां ज्ञातृज्ञेयज्ञानशब्दार्थादि सर्वसंख्यवहारभाक् ब्रह्म" Tahtiriya Bhashya.

(II. 6). The substance of the above two passages is that Maya or Nama Rupa (Name and Form) has its being only in Brahman, but Brahman is not in it. Maya is in Brahman but not of Brahman. Without Brahman Maya cannot exist. In the first of the two passages quoted above the words *आत्मसूते इव* (belonging to Brahman as it were) are used. A difficulty here arises. If Maya is different from Brahman, the theory of the One Existence falls to the ground. If it belongs to Brahman as its essential nature the position that Brahman is *निर्विशेष* becomes untenable. We reply that Maya cannot exist apart from Brahman and having no substantial reality it cannot destroy the oneness or the attributelessness of Brahman.

It may again be asked where is the necessity for setting up this doctrine of Maya? The founders of the other systems of Vedanta reject it altogether. We reply that the doctrine of Maya logically follows from Sri Sankara's attitude towards the Sruti. According to him the Sruti is an independent source of knowledge side by side with sensuous perception and ratiocination. And in the matter of Atma Vidya the authority of the Sruti is absolute. In order that the Sruti may retain unimpaired such authority it must inflexibly be proved that it teaches a harmonious system of truth free from internal contradictions. Sri Sankara has accomplished this task once for all by means of his Maya doctrine. This has been recognised even by critics who otherwise oppose his system. Dr. Thibaut says, "Sankara's method enables him to recognise existing differences which other systematisers are intent on obliterating. And there has yet to be made a further and even more important admission in favour of his system. It is not only more pliable, more capable of amalgamating heterogeneous material than other systems, but its fundamental doctrines are manifestly in greater harmony with the essential teaching of the Upanishads than those of other Vedantic systems. We shall very briefly illustrate our position by the following few considerations.

a. The Sruti declares that Brahman is *निर्गुण* attributeless, *अपाणिपाद* having no hands and feet *निष्क्रिय* actionless etc. It is also described as *सर्वकर्मा*, *सर्वज्ञ* सर्वज्ञ, and so on. Can both these descriptions be equally true and valid? The Sruti itself clearly suggests the answer by saying *अजयमानो बहुधा विजायते*, "Unborn, manifests himself in manifold ways, the implication being that the manifestations are apparent and phenomenal and not real. What is this but the doctrine of Maya pure and simple? As the *मायावाद्गुण* succinctly puts it "एकस्यनेकमूर्तित्वं युगपदस्मात्मानः सच्चिदानन्दरूपस्य सिध्येन्मायासूते कथम्। How can the one Brahman whose nature is *सच्चिदानन्द* assume a variety of forms, without the aid of Maya. The attempt of the followers of the other schools of Vedanta to reconcile the contradictory statements of the Sruti by appealing to the all-powerfulness of Isvara only evades the difficulty without in any way taking us to a satisfactory solution. Sri Sankara is therefore perfectly justified when he says "परमात्मनस्तु स्वरूपाश्रयमौदासीन्यं मायाव्याप्यप्रयत्नं प्रवर्तकत्वं (सूत्रभाष्य II. ii. 7) The non-activity of Brahman is inherent in his own nature and his moving power is due to association with Maya.

b. Secondly the Jiva, Individual soul, is stated to be असंग without attachment *अकर्ता* non-actor and so on. There are however passages where the Jiva is asked to worship Isvara in a variety of ways thereby implying that he is a *कर्ता* (actor). The seeming contradiction can be removed only by maintaining that the soul Jiva in its essential nature is non-active.

c. Thirdly, मोक्ष (liberation) is declared to be the fruit of ज्ञान (knowledge) and ज्ञान alone. तमेव विदित्वातिष्ठत्युमेति (only by knowing Him does one pass beyond death.) ब्रह्म वेद ब्रह्मैव भवति (He who knows Brahman himself becomes Brahman.) If मोक्ष results from ज्ञान then बन्ध

bondage which is opposed to, and destroyed by it, must necessarily be due to अज्ञान. For अज्ञान alone can be removed by ज्ञान. In the words of स्वराज्यसिद्धि "ज्ञानेः साक्षान्मुक्ति-हेतुत्वासिद्धेः स्यात्तत्त्वं बन्धनस्यार्थसिद्धम् From the fact that Moksha directly results from knowledge it impliedly follows that bondage is due to Adhyasa (Superimposition or Nescience.)

d. Fourthly and lastly, the Sruti triumphantly proclaims the identity of ब्रह्मान् and जीव. But such identity seems to be belied by our everyday experience. It is this alleged conflict that has led the Dvaitins and Visishtadvaitins to explain away such passages as तत्त्वमसि, अहं ब्रह्मास्मि etc. In their anxiety to make peace with secular experience, they however forget that their procedure logically leads to the dethronement of the Sruti from its position as paramount authority in the matter of Atma Vidya. We need no Sruti to teach what is apparent to each one of us. The authority of the Sruti lies in the fact that it exclusively deals with what cannot be learnt from other sources of knowledge. As the Mimamsakas say "अत्रापि शास्त्रमथर्वन्". That the individual soul is seemingly different from the Supreme Soul is patent to all of us and to seek the support of Sruti for such a patent fact is either superfluous or meaningless. Sri Sankaracharya alone among Indian thinkers pays true homage to the Sruti. He recognises the validity of sensuous perception and ratiocination in the sphere of phenomenal existence. So long as the phenomenal world resulting from Avidya exists, is all empiric action true; when once the consciousness of identity with Brahman, taught by the Sruti awakens, Avidya stultifies itself with all its resultant effects. Thus the doctrine of Maya enables Sri Sankara to maintain intact in their respective spheres the validity of secular experience and the transcendent authority of the Sruti.

Before concluding we should like to remove a very common misconception regarding the doctrine of Maya. It is said that this doctrine has no foundation in the Vedas and Upanishads and that it was evolved by Sri Sankara out of his unaided imagination. An Indian Professor in an Indian University goes so far as to assert that the doctrine of Maya "has no support in the earlier form of the Vedanta philosophy" and that "it was Sankara under the influence of the Buddhist teaching, following the traditions of Gaudapada, who imported the conception of Maya into the Vedanta philosophy." This assertion betrays a strange lack of insight into the teachings of the Upanishads and the Advaita doctrine based upon them. Criticisms of this kind are by no means peculiar to the present era. The charge of teaching Buddhism in the garb of Advaita was very often levelled against Sri Sankara by his opponents of former days and as often effectively repelled by the *Vivarnakara*, *Nrisimhasrama*, *Madhusudana Saraswati* and *Krishnananda Saraswati*. We shall content ourselves by drawing pointed attention to a few choice Upanishadic passages which expressly or impliedly teaches the doctrine of Maya. "यत्र हि द्वैतमिव भवति तदितर इतर पश्यति" (Where there is duality, as it were, one sees another...) "नेह नानास्ति कंचन" (There is no trace here whatever of multiplicity, "तत्र को मोहः कः शोकः एकत्वमनुपश्यतः" (To him who has realised the oneness of the Atman how can there be any illusion or misery?) "यद्यतीव लेलयतीव" (seems to think, seems to move). The import of these passages is plain and no amount of verbal juggling can extract any other rational meaning out of them. They teach the quintessence of the Advaita doctrine which is very neatly summed up in the following couplet:—

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

अनेन वेद्यं सच्छास्त्रमिति वेदान्तोडिष्टम् ॥

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2. ideas are unreal and many;	2. ideas are real and many;
3. multiplicity of ideas is unreal; and	3. multiplicity of ideas is real; and
4. God is transcendental and immanent.	4. God is transcendental.

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SANKARA	PLATO
1. Theory of Maya;	1. Ideology;
2. Gradation of knowledge from the known to the unknown;	2. Gradation of knowledge from the known to the unknown;
3. Knowledge of the things of sense unreal;	3. Knowledge of the things of sense unreal;
4. Knowledge of species real but only comparatively;	4. Knowledge of ideas real;
5. The highest reality the knowledge of Brahman who is beyond both good and evil;	5. The highest reality the knowledge of ideas of good;
6. Advancement of knowledge from the particular to the universal.	6. Advancement of knowledge from the particular to the universal.

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1. Sankara divides the soul into the universal soul and the individual soul;	1. Plato divides the soul into the world-soul and the human soul;
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3. Sankara says that the seat of cognition is in the heart;	3. Plato says that the seat of cognition is the head;

- | | |
|---|--|
| 4. Sankara believes that from a certain standpoint the body is older than the soul; | 4. Plato opines that the soul is of an earlier origin than the body; |
| 5. Sankara says that the soul is immortal. | 5. Plato says that the soul is immortal. |

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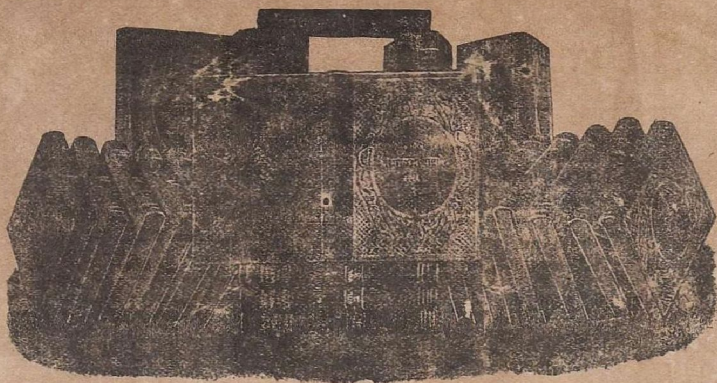
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