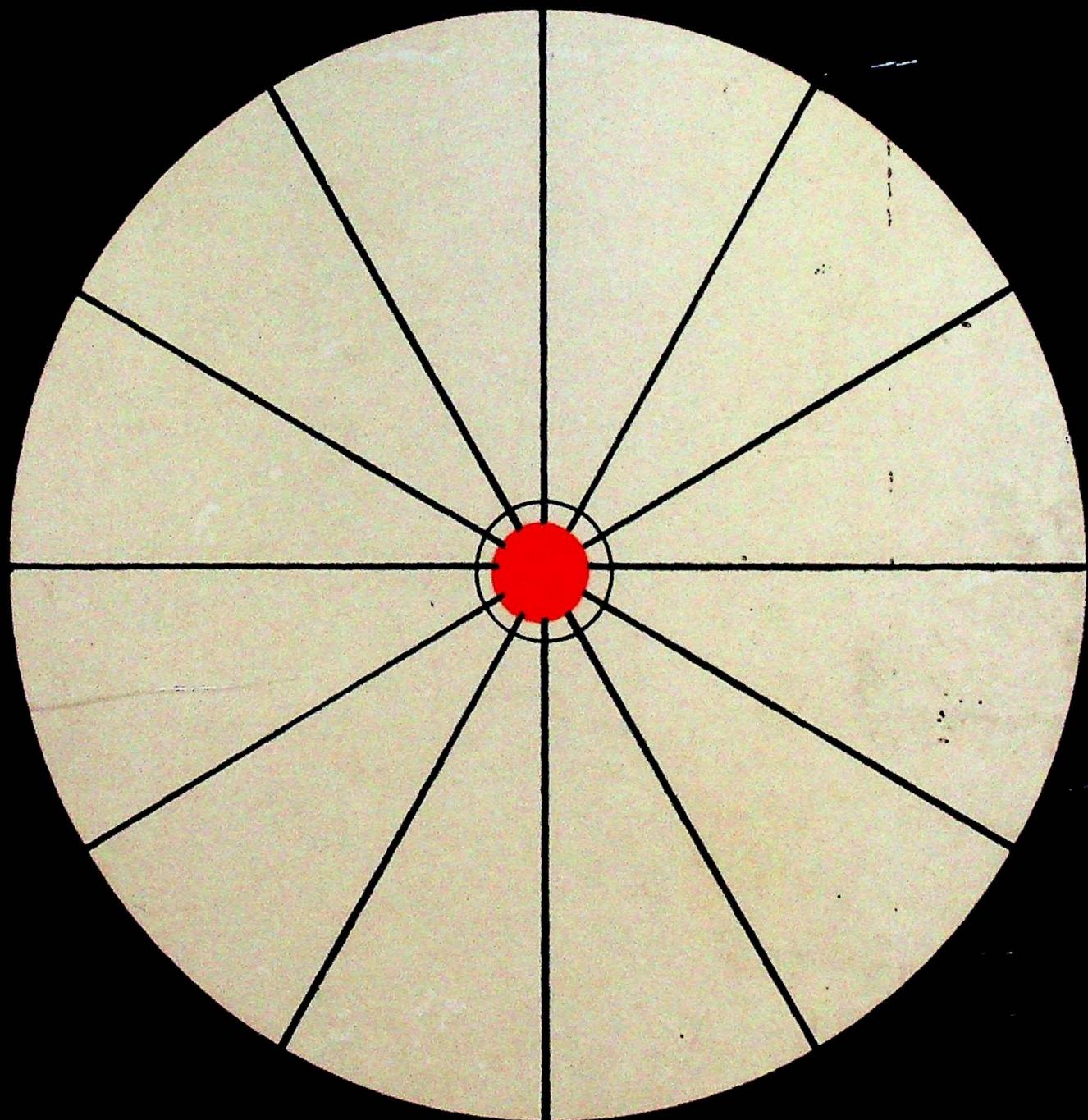


ENCYCLOPAEDIA OF VEDĀNTA



RAM MURTI SHARMA

THE AUTHOR

- (i) Professor Ram Murti Sharma served the Agra University, the University of Delhi as a Lecturer and Reader and has been working as a Professor of Sanskrit at the Punjab University, Chandigarh, since 1978.
- (ii) Attended International Sanskrit Seminar at Mexico (1982).
- (iii) Attended conference of A B S at oxford & chaired a general session there. To Oxford, he was deputed by the Govt. of India (1982).
- (iv) As a member of the official delegation of the Govt. of India, he attended VI World Sanskrit Conference at Philadelphia (U. S. A., 1984).
- (v) The Govt. of India appointed him visiting Professor to teach Sanskrit & Indian Philosophy at Mexico.
- (vi) National Lecturer (U.G.C.) 1984.
- (vii) Visiting Fellow (S. V. University, Tirupati, A. P.).
- (viii) Visiting Fellow (G. K. University, Hardwar).
- (ix) President, Philosophy & Religion Section, Santiniketan session (All India Oriental Conference).

Cont.....

604

**SREE SARADA EDUCATION SOCIETY
RESEARCH CENTRE**

卷之三十一

SREE SARADA EDUCATION SOCIETY
RESEARCH CENTRE

ENCYCLOPAEDIA

OF

VEDĀNTA

RAM MURTI SHARMA

Ph. D., D. Litt.

EMERITUS FELLOW

Department of Sanskrit,

University of Delhi.

Recipient : President's Certificate of Honour & Award.

Formerly, Professor and Chairman, Sanskrit Department,

Panjab University, Chandigarh,

National Lecturer and National Fellow.



EASTERN BOOK LINKERS
DELHI (INDIA)

Published by :
EASTERN BOOK LINKERS
5825, New Chandrawal, Jawahar Nagar, DELHI-110 007.

First Edition : 1993

© Author

Price : Rs. 450.00

ISBN : 81-85133-78-6

Printed by :
Naveen Printers,
E-150, Krishan Vihar, New Delhi.

ADVISORY COMMITTEE

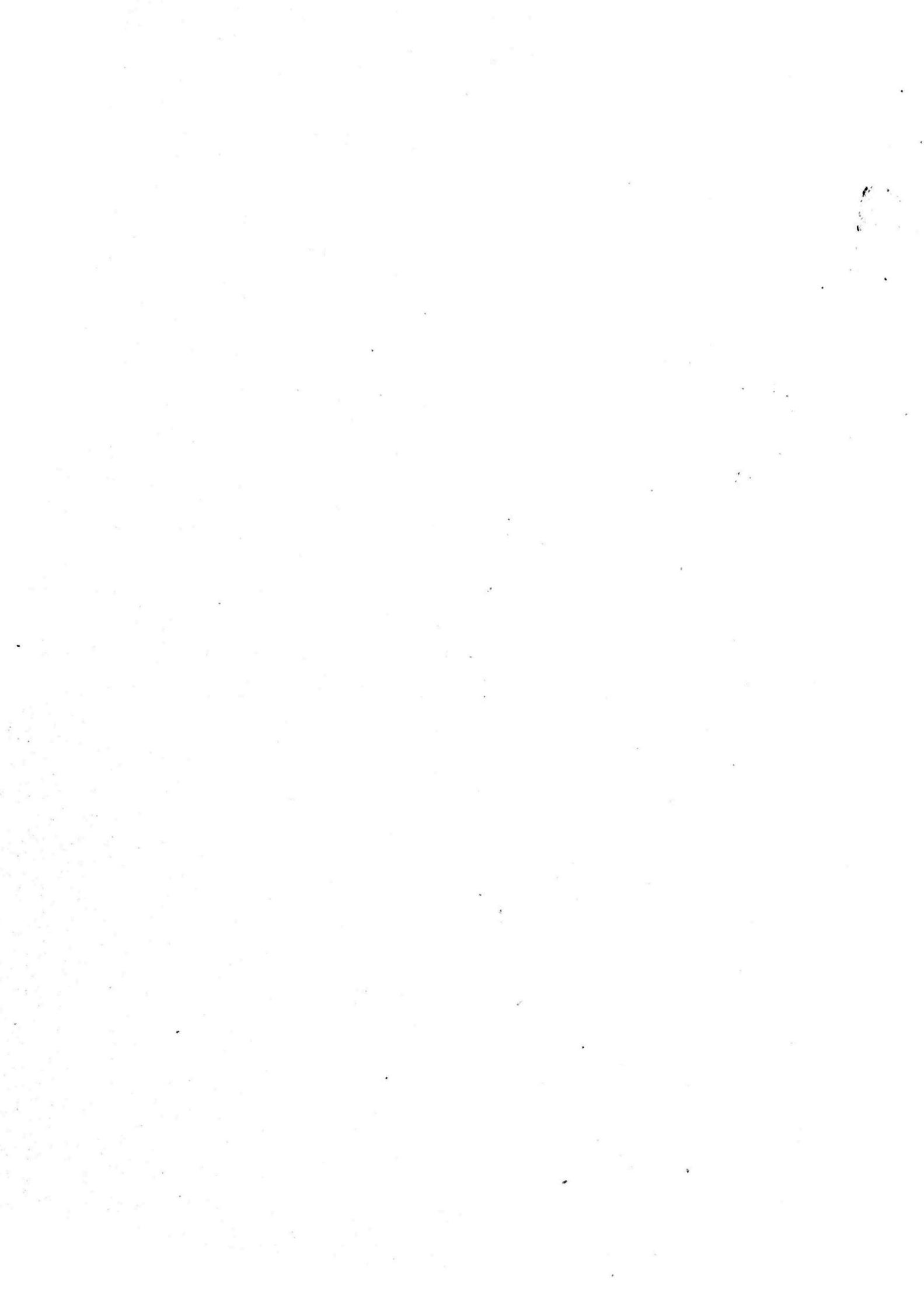
KARL H. POTTER (USA)

H. NAKAMURA (Japan)

F. TOLA (Argentina)

HUANG XIN CHUAN (China)

S. MAYEDA (Japan)



With sincerest humility and high reverence

Dedicated

TO

Dr. Shanker Dayal Sharma

Hon'ble President of India

**An apostle of peace, justice and truth, an eminent scholar, a savant
and saviour of Indology and Indian Culture, a great humane and
contributor to India's struggle for freedom.**

Felicitating him on his

PRESIDENCY

C O N T E N T S

FOREWORD

PREFACE

	Page
PART I	
Terms and words	1-99
PART II	
PROMINENT WESTERN SCHOLARS WHO HAVE CONTRIBUTED TO THE VEDĀNTIC STUDIES.	100-155
PART III	
SOME INDIAN SCHOLARS AND PHILOSOPHERS OF VEDĀNTA.	156-194
Appendix-1	195
A—THE PRESENT ŠAṄKARĀCĀRYAS OF THE FOUR MĀTHAS.	195
(i) Śrī Šaṅkarācārya of Gobardhana Maṭha.	
(ii) Śrī Šaṅkarācārya of Śāradā Maṭha.	
(iii) Śrī Šaṅkarācārya of Śṛṅgerī Maṭha.	
(iv) Śrī Šaṅkarācārya of Jyotirmaṭha.	
V—Śrī Šaṅkarācārya of Kāñci Kāmakoṭī Piṭha.	195-199
B—THE MISSION OF THE MĀTHAS.	199
C—BRAHMAN.	199
APPENDIX—2	203
VEDĀNTASŪKTAYAH	203



ABBREVIATIONS

A

Abhi.	Abhijñānaśākuntalam
Ad. V.	Advaita Vedānta
ADVAYATOPA.	Advayatopaniṣat
ĀPAS.	Āpastambadharma Sūtra
AVM.	Abhidhāvṛtti māṭrkā

B

B.B.V.	Brhadāraṇyakabhāṣya Vārtika
Bhāṣā.	Brahmasaṃhitā
Brahma.	Bhāṣāpariccheda
Br. Upa.	Brahmopaniṣat
B.S.S.B.	Bṛhadāraṇyakopaniṣat
B.V.	Brahmasūtra Śāṅkarabhāṣya
	Brahmavaivartapurāṇa

C

Chā. Up.	Chāndogyopaniṣat
Cūla.	Cūlopaniṣat

D

Daśa.	Daśaślokī
Dhyāna.	Dhyāna-Bindūpaniṣat
Durgā.	Durgāsaptaśatī

G

G.K.	Gauḍapādakārikā
Gopī.	Gopī-candanopaniṣat

H

Haṃsa.	Haṃsopaniṣat
--------	--------------

I

ĪśA.	Īśopniṣat
Īvara.	Īvara pratyabhijñā

JAOS.	Journal of American Oriental Society
J.S.	Jaiminisūtra
K	
Kaivalya.	Kaivalyopaniṣat
Kālāg.	Kālāgnyupaniṣat
K.P.	Kālikāpurāṇa
Kaṭha.	Kaṭhopaniṣat
Kena.	Kenopaniṣat
Kirāt.	Kirātārjunīya
K.P.	Kāvyaprakāśa
KU.	Kumārasambhava
M	
Mahā.	Mahāvākyaratnāvalī
Mait.	Maitri-Upaniṣat
Māṇḍ. Upa.	Māṇḍūkyopaniṣat
M.B.	Mahābhārata
M.P.	Mārkaṇḍeyapurāṇa
M.S.	Manusmīṭī
M.U.	Muṇḍakopaniṣat
Mukti.	Muktikopaniṣat
M.V.	Mālavikāgnimitra
N	
Nā.P.	Nāradīyapurāṇa
Nṛp.	Nṛsimhāpūrvatāpinyupaniṣat
Nṛisut.	Nṛsiṁhottaratāpinyupaniṣat
N.S.	Naiṣkarmyasiddhi
N.S.M.	Nyāyasidhāntamuktāvalī
Nyāsa.	Nyasopaniṣat
P	
Praśna.	Prāśnopaniṣat
Pañca.	Pañcadaśī
P.B.	Praśastapādabhāṣya
Phil.	Philosophy
P.C.	Prācīnacaritrakoṣa

Rāmot.

Rāmottaratāpīnyupaniṣat

Sānti.

Sāntiparva

Sarva.

Sarvopniṣat

S.B.

Śāṅkara-bhāṣya

Śiśu.

Śiśupālabadha

S.K.

Sāṃkhyakārikā

Skanda.

Skandopaniṣat

S.L.

Siddhāntaleśaśaṁgraha

Śvet.

Śvetāśvataropniṣat

Taitti.

Taittirīyopaniṣat

Tejabindu.

Tejabindūpaniṣat

Upa.

Upadeśasāhasrī

Vaiś. Su.

Vaiśeṣikasūtra

V.C.

Vivekacūḍāmaṇī

Viṣṇu.

Viṣṇu Purāṇa

V.K.

Vedānta Kaumudī

V.M.

Vidvanmanorañjanī

V.P.S.

Vivaraṇaprameyasaṁgraha

V.S.

Vedāntasāra

Y.B.

Yogabhāṣya

Yogacū.

Yogacūḍopaniṣat

Yoga Rājop.

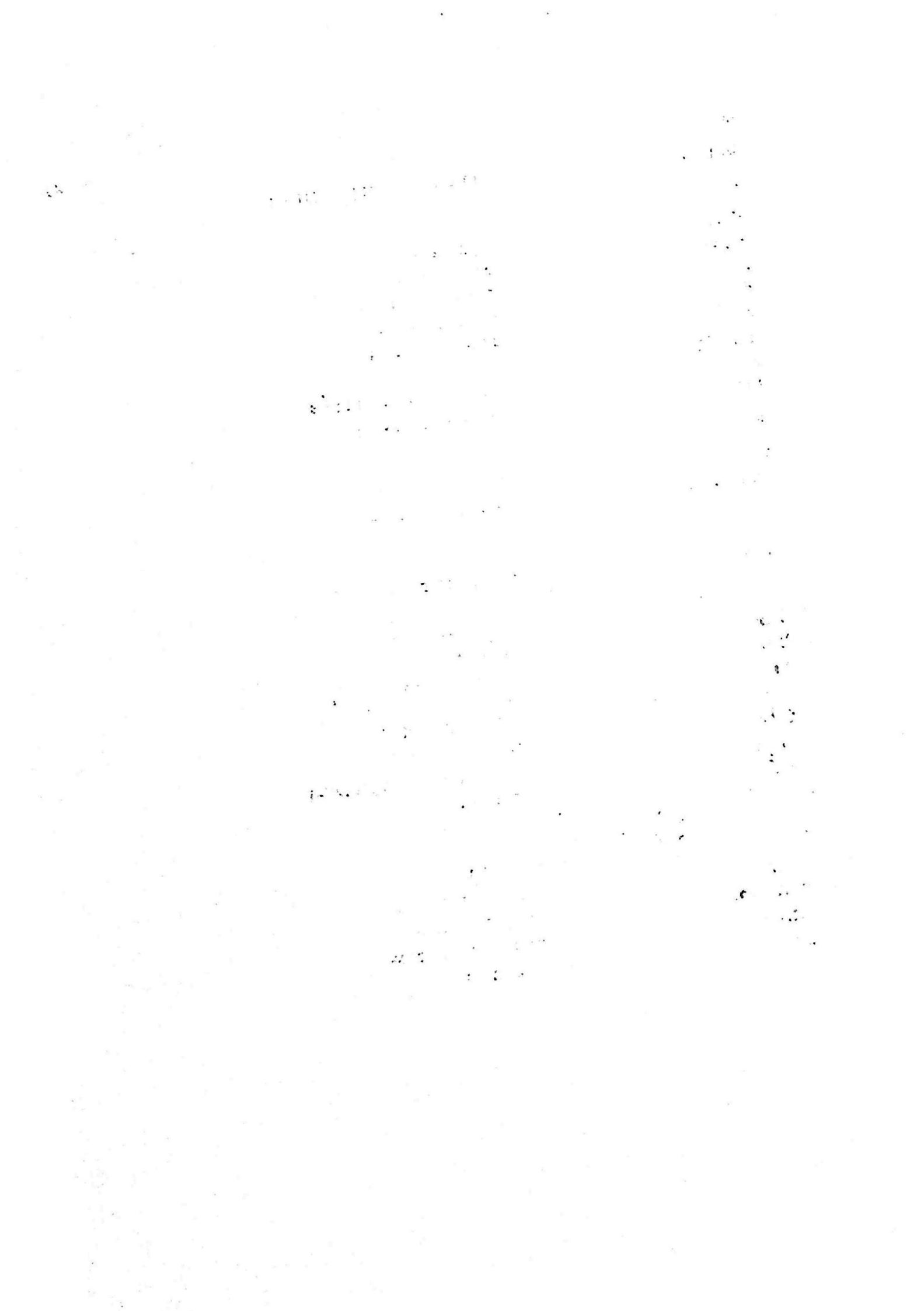
Yogarājopaniṣat

Yogat.

Yogatattvopaniṣat

Y.S.

Yogasūtra



P R E F A C E

In presenting this Sanskrit-English Encyclopaedia of Vedānta, to the readers and researchers of Sanskrit and Indian philosophy in general and Vedānta in particular, I am overwhelmingly happy. The study I started in the form of a University-grants commission's project in the year 1972, in the University of Delhi, where I was serving as a lecturer and thereafter as a Reader. As usual, the Rājaśekhara way, while, discussing the plan of the project with my colleagues, there, I digested an undesirable comment by a friend—"It will not be possible to complete the project in your life time." However I became more determined for its fulfilment. Needless to say that the abovementioned utterance of my friend was not with any malice, but it was surely keeping in view the technicality and tediousness of the present work. A way, it has taken about twenty years, to complete it, including one year of printing. I must say that I have not devoted fully my time for this study, because during this period, I have published twelve other books and a reasonable number of research papers for national and international seminars and conferences and various volumes and Journals. Moreover, the administrative work due to heading the department for a long time, has also been one of the main causes of the delayed arrival of the present Encyclopaedia. In such referential works, the planning calculations are generally not accurate. To illustrate, a friend of col. A. Jacob, the author of—A concordance to the Principal Upaniṣads and Bhagavadgītā, told to Jacob, when the former was consulted, that six months would suffice to complete it. But it took seven long years as Jacob says in the preface of his Concordance.

How the idea of making the encyclopaedic study came to mind, also needs a mention. In fact, the vexatious problem during my research work for the degree of doctor of Letters, sowed the seed of the present study. Because, while studying for the said degree, I had to spend a lot of time, for finding out the correct meaning of technical terms and tenets. Now I may hope that a reader & researcher of Vedānta would not face that problem, to a great extent.

The Encyclopaedia is divided in to three Parts. part I includes a study of terms, mostly technical, an informative mention of prominent Vedāntic Ācāryas and their highlighted Vedāntic nectar. Part II deals with contributions of prominent western scholars to the Vedāntic Studies. Part III is related to Indian

philosophers and scholars of Vedānta. More clearly, there is a study of technical terms like Avidyā, a mention of Ācāryas like Gauḍapādācārya, the old Vedāntic texts like Gauḍapādākārikā and the maxims like Sthūṇānikhananānyāya, in the I part. Mostly the terms are technical in nature. However a few general terms also are included, keeping in view their usefulness. As far as possible, there is an effort for supporting the meaning of a term, by apt quotations and references. While stating about the Ācāryas of Advaita Vedānta, their noteworthy contribution also has been taken in view. In II part which is related to western scholars, contribution of scholars like Deussen, Hacker, Roeer and Hajime Nakamura has been taken in to account. I admire the keen and enthusiastic interest of western scholars and their capacity of work. In this regard, it is heartening to know that Grueber, who was the first to report on the country and culture of Tibet is considered one of the most important explorers of the 17th century, having travelled fortry thousand kilo-metres, mostly on foot. Roth, the European and Grueber travelled by the land route and arrived in Rome after more than one year. It may also be mentioned that Roth was the first European to write a Sanskrit Grammer. Another example is of a German scholar, Roeer who was interested in the Vedāntic studies, first studied Sanskrit with prof. Bopp in Berlin and then came to Caleutta, through entering the services of East India Company and stayed for twentytwo years in India. During this period, he did a monomental work on the Upaniṣads, which he called the "Sublime emanations of the human mind" and the Śāṅkara-bhāṣya "a shining example of comprehensive erudition, patient research and philosophical acumen of the ancieent Hindus". Indeed such a devotion of scholars, highly deserves respect and commendation. It will not be much to say that the critical eye in modern Indian Sanskrit scholars, is a gift of western scholars to a certain extent. Part III of the Encyclopaedia is related to the philosophical contribution of Indian saints and philosophers like Swāmī Ramatirtha, Vivekananda and Arvind Ghosh and modern scholars and philosophers like Sarvepalli Radhakrishnan, J. Krishnamurti and K.C. Bhattacharya.

Regarding the presentation of Indian and western scholars, it is necessary to mention that not a few, but the entries of many a notable scholars might have left. So also, the old Ācāryas and texts of Vedānta, which are placed in part I, in an alphabetical order, here & there, may not be all. For these commissions and ommisions, I am responsible and regretful. No doubt, there may be some errors pertaining to the treatment and interpretation to the meanings of technical terms and printing. For the former, it may be said that the ocean of learning is very wide and deep and thus it may not be possible to delve deep to its bottom always. I can only say that I have made an effort to tackle each problem with a fine toothed comb and made suggestive interpretations at various places. Moreover, I must take sole responsibility for errors of fact or emphasis and otherwise.

Honourable Dr. Shanker Dayal Sharma, the President of India and the Visitor of the University of Delhi, has been immeasurably kind to contribute his foreword to this volume and for this, I am highly grateful to His Excellency. Indeed, the scholarly world of to day, particularly the indologists and the jurists are highly indebted to him, for his inspiration and encouragement, which the learned President gives at times. No doubt, the Indian nation is fortunate to have such a learned, dignified statesman and a humane President.

To the writer of the introduction, Professor Upendra Baxi, Vice-Chancellor of the University of Delhi, who is internationally renowned in his field of Law, I am highly grateful, for sparing some of his most precious time for writing the introduction.

I am thankful to the University grants commission for approving and financing the project and to the Ministry of Human Resource, Development, (Rashtriya-Sanskrit sansthan) for financially assisting its publication.

To provide information and guidance for the project, I have been obliged by the revered Śaṅkarācārya of kāñcī Kāma koṭi peetha, Pūjya Shri Jayendra Saraswati ji. Also at this moment, obviously I respectfully remember, Late Swāmī kṛṣṇa-Bodhāśrama ji, the Śaṅkarācarya of Jyotirmaṭha, who made many problems of Advaitaśāstra, easier to me. I am also grateful to Dr. K. Satchidananda Murty a renowned scholar of Indian philosophy for helping me in many ways during my work on the project. His hardworking and humorous nature is always inspiring to every one, who comes in to his contact. I am to sincerely and deeply appreciate the help rendered to me by the foreign scholars Dr. Hajime Nakamura, Dr. Sengaku Mayeda, Dr. Karl H. Potter, Dr. Huang xin Chuan, Dr. F. Tola; Dr. A.J. Alston, Ioanna kucuradi and Dr. Rada Ivezkovic. To the first five, I am further thankful for accepting the membership of the advisory committee of the Encyclopaedia. In India, I am also thankful to Professor S.K. Khanna, Vice-Chairman University grants Commission for the kind help he has rendered to me, time to time. I am also grateful to my sincere friends, Dr. S.S. Rana, Dean of colleges, University of Delhi, prof. Vachaspati Upadhyaya, professor and head of the Department of Sanskrit (DU) and Dr. S.P. Narang, Reader in Sanskrit (DU) for valuable suggestions they gave and for providing me most rare books and material. To my dearer student, Shri Dharmendra Dev, IAS, I sincerely, thank for providing requisite consultation and material and suggesting many things connected to the Encyclopaedia. Dr. J.B. Khanna of Delhi University Library is of great help to the searchers and I sincerely thank him, for the help he gave to me frequently.

I must acknowledge with deep appreciation the indispensable aid and encouragement I received from my wife, Mrs. Chetan Sharma. Infact without her co-operation it was not possible even to write a single line. I am highly indebted to her. My cousin and friend, Mr. Shrikrishna Sharma, younger brother, Dr. Vachaspati Sharma, eldest son, Shri Sunil Sharma, M. Tech., M.B.A., Lecturer in the Faculty

of Management studies, University of Delhi, daughter-in-law, mrs. Kalpana Sharma, M.A., daughter, Dr. Priti Sharma, M. A., Ph.D. (DU), and my younger sons, Shri Prasanna Kumar Sharma and Shri Abhishek Sharma also have been of good academic help for proofreading and the checking of material. To all them, I wish a great happiness and a very bright future.

In the end, I am thankful to my publisher Mr. Sham Lal Malhotra, Manager, Eastern Book Linkers for his encouragement and understanding regarding this publication. Indeed an author could not ask for better co-operation in seeing his brain child in to print. I also thank Mr. Bhagwan Das Yadav for his keen interest he took in the printing of the present work.

Makarasañkrānti,
Delhi University,
1993.

RAM MURTI SHARMA

अ

अक्षय

AKṢAYA : Exempted from decay, undecaying; अहमेवाक्षयः कालः B. G. X-33. सुखमक्षयमश्नुते—B. G. V-2.

अखण्ड

AKHĀNDA : Entire, partless, whole, eternal, Brahman, Ātman; अखण्डकरसः Rāmot. 5. अखण्डं सच्चिदानन्दमवाङ्मनसगोचरम्—V. S. I. Tejobindu. Up. II. 4.

अखण्डानन्दः

AKHĀNDĀNANDĀH : (1500 A.D.). He was the disciple of Akhaṇḍānubhūti. He wrote the commentary *Tattvadipana* on *Pañcapādikā vivaraṇa*. There is also another commentary by him, the *Rjuprakāśikā* on the *Bhāmatī* of *Vācaspatimiśra*.

अगोचर

AGOCARA : Inaccessible to the senses; अगोचरं मनोवाचामवधूतादिसंप्लवम् । Mait. I.14. Unperceptible Brahman.

अच्युतकृष्णानन्दतीर्थः

ACYUTAKRṢNĀNANDA TĪRTHĀH : (1700 A.D.) He has written commentary on the *Siddhāntaleśa Saṅgraha* of *Appayadīkṣīta*. This commentary, *Kṛṣṇālāṅkāra* is very easy & comprehensive. He also wrote the commentary *Vanamālā* on the *Śāṅkara bhāṣya* of *Taittirīyopaniṣad*. Although he was an Advaitin, he was also a devotee of *Srīkṛṣṇa*.

अज

AJĀ : Unborn, uncreated, eternal, Ātman; अजो नित्यः शाश्वतोऽप्य पुराणः B. G. II. 20, य एनमजमव्ययम् B. G. II. 21.

अजा

AJĀ : Māyā; अजमेकं लोहितशुक्लकृष्णं वह्नीः प्रजाः सृजमानां सरूपाः Švet. iv-5. unborn, Šakti of Paramātman.

अजातवादः

AJĀTAVĀDAH : Principle of unborn, uncreated. Ātman, Jīva. Gauḍapāda (700 A. D.) is the propounder of the theory of Ajātavāda. (अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः । अजातो ह्यमृतो भावो मर्त्यतां कथमेव्यति ॥ G.K. iii-20). (न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते । G. K. iii-48).

Like Śāṅkarācārya, Gauḍapādācārya also was an Advaitavādin and he was also grand guru of the former. But there is some difference in the Advaitavāda based on Ajāti, as it is according to Gauḍapāda and the Advaitavāda as propounded by Śāṅkarācārya. No doubt that both the philosophers admit the falsehood of the world and for both, the only reality is Brahman. (मायामात्रमिदं द्वैतमद्वैतं परमार्थतः G. K. I. 13). But to say that all the worldly objects are mere mental and they are unborn (G.K. III. 31, iv. 72) shows Buddhistic influence on the Advaitic tenet propounded by Gauḍapāda. The similes of dreams, hare's horn and the son of a barren woman, given by Gauḍapāda

for explaining the status of the world further prove Buddhistic influence on his philosophy.

अज्ञानं

AJÑĀNAM : Ignorance, Avidyā, Māyā. Avyakta, Avyākṛta, Prakṛti, Ākāśa, Akṣara अविद्यात्मिका हि बीजशक्तिरव्यक्तशब्दनिदेश्या परमेश्वराश्रया मायामयी महासुषुप्तिः यस्यां स्वरूपप्रतिवोधरहिताः शेरते संसारिणो जीवाः । तदेतदव्यक्तं कवचिदाकाशः शब्दनिदिष्टं; एतस्मिन् तु खल्वक्षरे गायकाकाश ओतश्च प्रोतश्च (वृ. III.8.11) इति श्रुतेः । कवचिदक्षरशब्दोदितम्; अक्षरात् परतः परः (मु. II. 12) इति श्रुतेः । कवचित् मायेति सूचितम् B.S.S.B. I.4. 3). In Advaita Vedānta, Ajñāna is existent, triguṇātmaka, and Anirvacanīya and thus it is not a negation of existence, but it is contrary to the highest knowledge or realisation. It is some thing because one feels it regarding some thing or some idea (अज्ञानं तु सदसद्भ्यामनिवचनीयं विगुणात्मकं ज्ञानविरोधि भावरूपं यत् किञ्चिद्विति कवन्ति अहमज्ञ इत्याद्यनुभवात् Vedāntasāra 2). The Ajñāna is Anirvacanīya being different from paramārtha (परमायं) Sat and complete Asat (Alika), both. It is subjective as well as objective. Because of its subjective character, it veils the capacity of Jivātman of realising Brahman, the absolute reality. The Ajñāna in its objective form, is the creator of the universe (विक्षेपशक्तिलिङ्गादिभ्रह्माण्डान्तं जगत् सृजेत् । Vākyasudhā xiii). The subjectivity and objectivity of Ajñāna based on its Āvaraṇa & Vikṣepa Śaktis, is clearly hinted by Śaṅkarācārya in his Vivekacūḍāmaṇi. (कवलितदिननाथे दुर्दिने सान्द्रमेधेव्यंथयति हिमस्नावायुरुग्रो तथैतान् । अविरततमसात्मन्यावृते मूरुद्विद्विष्टंपयति बद्धुः खेस्तीर्वावक्षेपशक्तिः । V. C. 145) Later Vedāntin Sadānanda also describes the above mentioned functions of the Āvaraṇa and Vikṣepa Śaktis of Ajñāna in his Vedāntasāra. (अनयैवावरणशक्त्यावच्छिन्नस्यात्मनः कर्तृत्व-भोक्तृत्वसुखदुःखमोहात्मकतुच्छ-

संसारभावनापि सम्भाव्यते श्वा स्वाज्ञानेनावृतायां रहस्यां सपंत्वसम्भावना । विक्षेपशक्तिस्तु तथा रज्जवज्ञानं स्वावृत-रज्जी स्वशक्तया सपादिकमुद्भावयति, तादृशं सामर्थ्यम् । Vedāntasāra, 10). See also, Saṅkṣepaśārīraka, i. 20.

It is quite natural to question that if Ajñāna is Māyā & Māyā is the power of Paramātman, then how the self-illuminated Paramātman is attached with Māyā which is ignorance and nothing. The Vedāntin's answer in this regard, is that at the ultimate state (पारमायिकसत्ता), there is nothing like Ajñāna or Māyā. (विद्या तस्या बीजशक्तेदाहात् B. S. S. B. I. 4.3). and so it is from the viewpoint of the individual soul at the phenomenal level (व्यावहारिक सत्ता) that he takes Parameśvara as Māyāvin. As a matter of fact, Paramātman is never touched by Ajñāna or Māyā (See Māyā also).

अद्वृटः

ADRŚṬĀH : Ātman; अद्वृटो द्रष्टाऽश्रुतः श्रोता Br. upa. iii. 7.23.

अद्वैतः

ADVAITĀH : Non-dual, unchanging, absolute, ultimate, Brahman, identity of Jīva with Brahman, Supreme truth. (अद्वैतः संबावानां देवस्तुयोः विभुः स्मृतः G. K. I, 10).—वादः the doctrine of Absolute Reality. It is also called as Kevalādvaitavāda, the doctrine that Ātman or Brahman is the only Reality. (आत्मेन केवलो—, शिवोऽद्वैतः —S. B. Māṇḍ. upa. XII). Śaṅkarācārya (788-820 A.D.) is the first poropounder of the doctrine of Advaita. According to Advaitavāda, Brahman is the only reality and the world is Māyic & therefore Mithyā (अह्य सत्यं जगन्मिथ्येवरूपो विनिश्चयः—V.C. 20).

अद्वैतानन्दबोधेन्द्रः

ADVAITĀNANDABODHENDRAH : (1149 AD). He was the chief of the

Kāñcīkāmakoṭipīṭha, which is known as Śaradāmaṭha. He was the disciple of Brhamānanda Sarasvati or Candraśekharendra Sarasvatī. He learnt Vedānta from Rāmānanda Sarasvatī. He was also known by the name of Cidvilāsa and Ānandabodha.

अधर्मः

ADHARMAḤ : Unriteousness, injustice, an unjust act (अधर्म धर्मभिति यो मन्यते तमसावृतः । B.G. xviii. 32).

अधिकरणम्

ADHIKARĀNAM : Section, Sections of Brahma, like Jijñāsādhikaraṇa.

अधिकारी

ADHIKĀRĪ : Qualified to know Brahman, competent for Brahmajñāna, who has a right to know Brahman, one of the four Anubandhas;—अधिकारविषयसम्बन्धप्रयोजनानि V. S. 4. Regarding Adhikārī, the Bṛhadāraṇyakopaniṣad says that a person realises self in self after having become, quiet, subdued, satisfied, patient and collected (samāhita) (तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वाऽस्तमन्येवात्मानं पश्यति Br. iv. 4.23) The Gītā also mentions about the two Adhikārins, those who are the followers of Sāṃkhya and who realize Ātman through Jñānayoga and those who are the followers of yoga and who realize it through karma yoga (See, B. G. II. 3), Śaṅkarācārya in his Upadeśasāhasrī says that Adhikārī of Vedānta is he, who has tranquil mind, who has subjugated his senses, who is free from faults, who is obedient to his teacher, who is endowed with Virtues like discrimination, renunciation and forbearance etc. (प्रशान्तचित्ताय जितेन्द्रियाय च प्रहीणदोषाय यथोक्तकारिणे । गुणान्वितायानुगताय सर्वदा प्रदेयमेतत् सततं मुमुक्षवे । Upadeśasāhasrī, 324.16.72). In his Viveka-

cūḍāmaṇi, the Acārya further says that the Adhikārī of Ātmavidyā should be intelligent, learned and skilled in arguing in favour of scriptures, refuting counter arguments. Śaṅkarācārya also mentions the four means for achieving the Ātmavidyā i.e. discrimination between real and unreal, aversion to the enjoyment of fruities of one's actions in this world and the upper world, the wealth of the group of six attributes viz. calmness (Sama), self control (Dama), self withdrawal (Uparati), forbearance (Titikṣā), constant concentration on Brahman (Samādhāna), faith in the instruction of the scriptures and the guru (Śraddhā) and the yearning for freedom (Mumukṣā) (आदौ नित्यानित्यवस्तुविवेकः परिगम्यते । इहामुत्रार्थफलभोगविरागस्तदनन्तरम् । शमादिपट्कसम्पत्तिर्मुक्त्वमिति स्फुटम्). V. C. 19) A later Vedāntin Sadānanda, mentioning Adhikārī among the Anubandhacatuṣṭayas, says that the Adhikārī is an aspirant who, by studying the Vedas and the Vedāṅgas, in accordance with the prescribed method has obtained a general comprehension of all the Vedas and who being absolved from all sins in this or in a previous life, by avoiding the actions known as Kāmya and Niṣiddha and performing Nitya (daily obligatory rites) and the Naimittika (obligatory rites on special occasions) as well as by penance and devotion, has become completely pure in mind. (V. S.4).

अध्यक्षः

ADHYAKṢAḤ : Seer; दृश्यमात्रस्वरूपेण अविक्रियात्मना अध्यक्षेण S. B. Bg. ix. 10. मायाद्यक्षेण प्रकृतिः सूयते सच्चराचरम् B. G. ix. 10.

अध्यात्मम्

ADHYĀTMAṂ : Relating to self; ते ब्रह्म

तद् विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् B.G. vii. 29.
Nature of Brahman स्वभावोऽध्यात्ममुच्यते —
B.G. viii. 3. —विद्या or ज्ञानं—knowledge
of Ātman; अध्यात्मविद्या विद्यानाम् B.G. x. 32.

अध्यासः :

ADHYĀSAH : Superimposition, false attribution, illusion, wrong supposition (अध्यासो नाम अतस्मिस्तद्वुद्धिः B.S S.B. 1.1.1). The superimposition of unreal on real and vice-versa, is called **Adhyāsa**. For example, the superimposition of silver on Conchshell is **Adhyāsa**. Memory of silver, is the cause of **Adhyāsa** in this example. Sadānanda, in his **Vedāntasāra** describes the **Adhyāsa** (superimposition) as **Āropa** & says that the imposition of unreal on real is **Adhyāropa** (वस्तुनि अवस्त्वात्तोपोऽध्यारोपः V. S. 6). The real is said as **Adhiṣṭhāna** in **Advaita Vedānta** (See. **Adhiṣṭhāna**, separately).

अनादिः :

ANĀDIH : Beginningless; एवमयमनादिरनन्तो नैसर्गिकोऽध्यासः B. S. S.B. 1.1 1.

अनित्यः :

ANITYAH : Mortal, momentary, changeable, without consciousness, not everlasting, transient, (आगमापायिनोऽनित्यः B. G. 11.14), perishable; (अनित्यं क्षणभङ्गं गुरम् S.B B.G. ix. 33.

अनिर्वचनीयः :

ANIRVACHANIYAH : Different from Sat and Asat both, indescribable, illusion, **Māyā**, **Mithyā** (मिथ्या शब्दोऽनिवृत्तिर्यात्वात्वचन इति पंचपादिकावचनात्, **Advaitasiddhi**, p. 48). The world is **Anirvacanīya**, because the names and forms of it cannot be described either as real or unreal. (नामस्ये तत्त्वान्यत्वाम्यामनिर्वचनीये, B. S. S. B. II. 1.14)—**Khyāti**; one of the **Khyātis** (errors).

The erroneous knowledge of silver

based on conchshell is explained by the **vedāntins** as **Anivarcāniya-khyāti**. (See, **Khyāti** also.)

अनुभूतिः :

ANUBHŪTIH : Intuition. intuition regarding Brahman, **Aparokṣānubhūti**; अपरोक्षानुभूतिर्वें प्रोच्यते मोक्षसिद्धये । सद्विरेपा प्रयत्नेन वीक्षणीया मुहूर्मुहुः ॥ **Aparokṣānubhūti**, 2.

अन्तःकरणः :

ANTAHKARANA : Mind, the internal organ, the inner base of thinking and feeling, the heart, the conscience. **Vidyāraṇya** describes two types of **अन्तःकरण**—**Manas** & **Buddhi** (मनोविमर्शरूपं स्याद् बुद्धिः स्यान्निश्चयात्मिका—**Pañcadaśi**, I-20). **Sadānanda** also has described two **अन्तःकरण**s, (अवयवास्तु ज्ञानेन्द्रियपञ्चकं बुद्धिमनसी V.S. 19). According to him, चित्त is adjusted in बुद्धि and the अहंकार in मनस । (अनयोरेवचित्ताहड्कारयोरत्तर्भविः — V. S. 19). The **Antahkaraṇas**—**Manas**, **Buddhi**, **Citta** and **Ahamkāra**, are accepted in **Vedānta Philosophy**. (See, **AHAM-KĀRA** also).

अन्तर्दीपिकान्यायः :

ANTARDĪPIKĀNYĀYAH : The maxim is related to a law which is centrally placed. It is applied when a double purpose is served by some thing. **Śaṅkarācārya** mentions it in his **M.U. Bhāṣya**, III. 1.5.—नित्यं सर्वदा, नित्यं सत्येन, नित्यं तपसा नित्यं सम्यग्ज्ञानेनेति सर्वत्र नित्यं शब्दोऽन्तर्दीपिकान्यायेनानुवक्तव्यः ।

अन्तर्यामी

ANTARYĀMI : The indwelling Principle (एष त आत्मान्तर्याम्यमृतः—**Br. III. 7.3**). **Īśvara**, **Ātman**, inner controller, (अत्तिदेवतमधिलोकमधिदेवमधियज्ञमधिभूतमध्यात्मं च कश्चिदन्तरवस्थितो यमयिताऽन्तर्यामीति श्रूयते । **B.S.S.B.I. 2.18**).

अन्धकारः :

ANDHAKĀRAH : Darkness, Ignorance,

Avidvā.

अन्धगजन्यायः

ANDHAGAJANYĀYAH : The maxim is related to the blind man and the elephant. The Nyāya is used to explain the divergent views held by the Vedāntins regarding Iśvare. (तदेतद्व्यं ब्रह्म निविकारं कुवुद्धिभिः । जात्यन्धगजदृष्ट्येव कोटिषः परिकल्प्यते ॥ Naiṣkarmyasya siddhi, II. 937). The Nyāya means that a number of blind men desired to form an idea of the shape of an elephant. One touched his trunk & thought that he must be like a snake; another took hold of a leg & supposed that he was like a post, and so on. Thus the maxim is used for expressing the divergence of views.

अन्धगोलाङ्गूलन्यायः

ANDHAGOLĀNGŪLANYĀYAH : The Nyāya is related to blind man and the tail of the cow. Śaṅkarācārya in his Brahmasūtrabhāṣya (1.1.7) uses this maxim in the case of a teacher who wrongly teaches his pupil regarding Mokṣa and thus leads him to destruction. (यदि चाज्ञस्य सतो मुमुक्षोरचेतनमात्मानमात्मेत्युपदिशेत् प्रगाणभूतं शास्त्रं स श्रद्धधानतयान्धगोलाङ्गूलन्यायेन तदात्मदृष्टिं न परित्यजेत् तद्व्यतिरिक्तं चात्मानं न प्रतिपद्येत तथा सति पुरुषार्थात् विहन्येत अनर्थं च ऋच्छेत् ॥

अन्धपरम्परान्यायः

ANDHAPARAMPARĀNYĀYAH : The Nyāya means an endless number of blind persons leading other blind persons. (अनादित्वेऽप्यन्धपरम्परान्यायेनाप्रतिष्ठेवानवस्था अवहारलोपिनी स्यान्नाभिप्रायसिद्धिः B.S.S.B. II. 2.30).

अपर

APARA : Saguṇa Brahman, Brahman with attributes, lower Brahman, Iśvara, Brahman with Māyā. — Śakti;

Avidyā, Saguṇa Vidyā, Knowledge regarding determinate Brahman (S.B. Māṇḍ. Up. 1.1.4-5).

अपवर्गः

APAVARGAH : Absolution, completion, freedom of the soul from the worldly bondage, release, liberation. (अपवर्गमेदोदयार्थयोः—R.B. 16) (दुःखजन्मप्रवृत्तिदोषमित्याजानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः—N.S. i. 1.2).

अपानः

APĀNAH : Respiration, one of the five life-winds of the body, Prāṇa, Apāna, Vyāna, Udāna and Samāna, (प्राणापानव्यानोदानसमानाः—V. S. 13) Apāna is that which goes down in the onus etc. (अपानो नामावाक्गमनवान् पाप्यादिस्थानवर्ती—V.S. 13).

अपूर्वं

APŪRVA : Which did not exist before, unforeseen, consequence of an act (कर्मकायदिपूर्वात् फलमुत्पत्त्यते—B. S. S. B. III. 2-38), An imperceptible quality of the soul produced by an act which is fruitful in other world, which cannot be proved through pramāṇas except Śruti (प्रमाणान्तराविषयीकरणमपूर्वता—V. S. 60) Brahman (ब्रह्मणोपूर्वांत्वमित्यर्थः Nṛsiṁhāśrama's—Subodhīnī on Vedāntasāra).

अप्यदीक्षितः

APPAYADĪKṢITAH : (1603 A. D.) He has written valuable books on Vyākaraṇa Śāstra, Mīmāṁsā, Advaita vedānta, Mādhyādīkṣita, Rāmānuja vedānta and the Śaiva Samprādāya. main vedāntic works are : Parimala-Nyāyarakṣamaṇi, siddhāntaleśa Saṅgraha, Matasārārthasaṅgraha and the Nyāya mañjarī.

अभ्यासः

ABHYĀSAM : Repetition, practice (अभ्यासो

नाम चित्तभूमि कस्यांचित् समानप्रत्ययावृत्तिःचित्तस्य—
B. G. S. vi, 35). Now and again, justification of some thing in a Pra-
karaṇa (प्रकरणप्रतिपाद्यस्य वस्तुनः तन्मध्ये पौनःपुन्येन
प्रतिपादनमध्यासः—V. S. 60). One of the six

Liṅgas—

उपक्रमोपसंहारी अभ्यासोऽपूर्वताफलम् ।
अर्थवादोपपत्ती च लिङ्गं तत्पर्यनिर्णये ॥
(Brhbatsamhitā).

—योगः abstraction of mind resulting from continuous deep meditation.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥
B.G. XII. 9.

अमलानन्दः

AMALĀNANDĀH : (1300 A.D.) Amalā-
nanda's works are most significant and they are vedāntakalpataru, a
commentary on the Bhāmatī of Vacaspatimiśra, Śāstradarpaṇa and the Pañcapādikā darpaṇa.

अमूर्त्त

AMŪRTA : Formless, incorporeal, unembodied indeterminate Brahman.
द्वे वाव ब्रह्मणो रूपे मूर्त्तं चेवामूर्तत्वं Br. up. II. 3.
1, Maitri. VI. 3.

अमृत

AMRTA : Immortal, Imperishable, Ātman Brahman; तद् ब्रह्म तदमृतं स आत्मा
chā. VIII. 14. 1. Liberation (विद्ययाऽमृत-
मण्डने) Maitri. VII. 9,

अर्थः

ARTHAH : Purpose अर्थः फलं प्रयोजनम्—S. B.
G. II. 46. end, desire, an object of sense, (इन्द्रियेभ्यः पराह्यर्था अर्थेभ्यश्च परं मनः—
Katha. III. 10. One of the four objects of human life; यथा तु धर्मकामार्थान् धृत्या धार-
यतेऽर्जुन । प्रसङ्गेन फलाकाङ्क्षा धृतिः सा पार्थ राजसी ॥
B.G. xviii.34.

अर्धजरतीयन्यायः

ARDHAJARATIYANYĀYĀH : The

Nyāya indicates half-and-halftiness.”
(इति विकारार्थे मयट् प्रवाहे सत्यानन्दमय एवाकस्मादधं-
जरतीयन्यायेन कथमिव मयटः प्राचुर्यार्थं ब्रह्मविषयत्वं
वाश्रीयत इति B.S.S.B. I. 1. 19.

अरूप्त्यतीप्रदर्शनन्यायः

ARUNDHATI PRADARŚANANYĀ-
YĀH : The Nyāya indicates the Pointing out of the star Arundhatī : (यथारूप्त्यती
स्तत् समीपस्थां स्थूलां तारामुख्यां दिदर्शयिषु प्रथमम-
रूप्त्यतीति ग्राहयित्वा तां प्रत्याख्याय पश्चादरूप्त्यतीमेव
ग्राहयति तद्वत् नायमात्मेति नूयात् B.S.S.B-I-8)

अलातः

ALĀTAH : Firebrand निर्विणालातलाधवम्—
Ku. II. 23) Saṅkara describes Alāta as without form. क्रज्वाद्याकारेणाजायमानम्—S.
B.G.K. iv-48).—Śānti, quenching the Firebrand, G. K. iv. 48. The name of the fourth chapter of the Gauḍapādakārikā. The term Alāta is Buddhist and has been used by Gauḍapādācārya in his Kārikā to explain the illusory character of the world. For example, as a stick burning at its one end, produces a false circle of fires, (Alātacakra) when it is waked round, the same way, it is with the multiplicities of the world like the illusory circle of fire. The world also is illusory and therefore false.

अल्पज्ञ

ALPAJÑA : Jīva, who knows little, Ajñā. The Caitanya Tattva with the Vyāṣṭi of Ajñāna in which Malina Sattva dominates, is said as Alpajña Jīva. इयं व्यष्टिनिकृष्टोपाधितया मलिनसत्त्वप्रधाना । एतदुपहितं चेतन्यमल्पज्ञत्वानीश्वरत्वादिगुणं प्राप्तं इत्युच्यते एकाज्ञानावभासकत्वात्, V.S.14) see, Jīva also.

अवच्छेदः

AVACCHEDAH : Boundary, Limitation.—वाद Name of the school (Avaccheda-
vāda) propounded by Vācaspati Miśra. According to this school, Brahman,

due to the adjunct of Avidyā, becomes Jīva like the ether limited by a pitcher becomes घटाकाश and limited by a room becomes कक्षाकाश. (घटाकाशवदन्तः करणावच्छिन्नं चैतन्यं जीव :—S.L. I.4.1). (see also आभास) In Advaita vedānta, this term has been used to prove nonduality between Brahman, Jīva and the world.

अवतार :

AVATĀRAH: Incarnation (कोऽप्येप संश्वति नवः पुरुषावतारः—manifestation of a deity on earth. विष्णुर्येन दशावतारगते शिष्टो महासंकटे Bh. III.5) The number of Viṣṇu's incarnation is ten—मत्स्यः कूर्मो वराहश्च नरसिंहोऽथ वामनः । रामो रामश्च कृष्णः बुद्धः कल्पी च ते दश । *वेदानुदधरते जगन्निवहते भूगोलमुद्विभ्रते, दैत्यान् दारयते वर्णं छलयते क्षत्रक्षयं कुर्वते । पौलस्त्यं जयते हृष्णं कलयते कारुण्यमातन्वते, म्लेच्छान् मूर्च्छयते दशाकृतिशृते कृष्णाय तुम्यं नमः ॥ Gita Govinda.

भविद्या

AVIDYĀ : Ignorance illusion, Māyā, seed power for creations; सा चाविद्या सर्वस्यानश्रस्य वीजम् । Br. upa. S.B. III. 5.1, अविद्यात्मिका हि वीजशक्तिः B. S. S. B. I. 4. 3. What is Māyā from the objective side, is Avidyā from the subjective viewpoint and therefore Śankarācārya does not differentiate between Māyā and Avidyā. He uses the two terms in the same sense (B.S.S.B. I. 4. 3,) But later Advaitins find a distinction between the two. Prakāśātmanyati in his Pañcapādikāvivaraṇa says that when there is the predominance of obescuing power, it is Māyā and it predominates (एकस्मिन्नपि वस्तुनि विक्षेप प्राधान्येन माया अच्छादनप्राधान्येनाविद्येति व्यवहार-भेदः (Pañcapādikā vivaraṇa, P. 32) According to Vidyāraṇya, it is Māyā while the pure Sattva predominates, and it is Avidyā while it is the predominance of impure Saṃtva. (सत्त्वशद्विविद्या विद्यारण्यः)

शुद्धिम्यां मायाविद्येच ते मते Pañcadaśī I.16). As Sudarśanācārya, the author of the Advaitacandrikā mentions, there are two types of Māyā, the Svāminī of Jīva and the Dāsī of Paramātman (Advaitacandrikā P.41). Being the cause of non-duality Avidyā is said as a defect in consciousness, but it also can be said as a virtue, because of its being the material cause and therefore it is Avidyā through which we are said to cross mortality (अविद्या मृत्युं तीत्वां विद्याऽमृतमश्नुते । Maitrī. upa. vii. 9).

अव्यक्त

AVYAKTA : Avidyā, spiritual ignorance; (अविद्यात्मिका हि वीजशक्तिरव्यक्तशब्दनिदेश्या, B.S S B.I.4.3), unmanifested (महतः परमव्यक्तमव्यक्तात् पुरुषः परः Kaṭha, III.18). In Sāṃkhya, Avyakta is for Mūlaprakṛti व्यक्ताव्यक्तज्ञविज्ञानात्—S K.2).

अव्याकृत

AVYĀKRTA : Avidyā, unmanifested अक्षयमव्यकृतं नामरूपवीजशक्तिरूपम्—B. S. S. B. 1-2. 22). Advaita Vedānta takes Avyākṛta as Upādāna Kāraṇa and as power of iśvara, which helps Him in the creation of the world (नामरूपयोर्वीजम्, ईश्वरः, तस्य शक्तिरूपं परतन्त्रत्वाद् उपादानम् अपि शक्तिः, Ratnaprabhā, B.S.S.B.I.2.22). In Sāṃkhya Philosophy, it is for Pradhāna, the Mūla-Prakṛti.

अश्मलोष्टन्याय :

ASMAŁOŚTA NYĀYAH : The Nyāya is to mean that a person may be considered very important as compared with his inferiors, but he becomes insignificant, if compared with his superiors. This is just like a clod which is considered hard, if compared with cotton, but it is taken soft

when compared with a stone.

(B. S. S. B. III. 3.6).

असत्

ASAT : Contrary to sat, Mithyā, non-existent, Anṛta. About which our understanding undergoes change, is Asat (यद्विषया बुद्धिर्यभिचरति तदसत्, S.B.B.G. II-16). The worldly objects are Asat, because of their changeability, Non-existent (Alika); (असतः शशविषयाणादेः समृत्यदर्शनात्—S.B. Taitt. (Up. II. 6). Its examples are—son of a barren woman, a flower in the sky and hare's horn. These are Asat because they are not created even by Māya like the world. (वन्ध्यापुत्रो न तत्त्वेन मायया वाऽपि जायते । S.B.G.K. 1.6) A deed done without Śraddhā also is said as Asat. —Khyāti; the principle of Śūnyavādin Buddhist who declares that the silver appeared in conch shell is Asat. (B.S. S.B. Upodghāta).

अस्मिता

Asmitā : Egotism, Ahaṅkāra (see, अहंकार).

अहंकार

AHAMĀKĀRA : I-hood, egotism, spiritual ignorance. One of the four अन्तः-करण—मनस्, वृद्धि, चित्त and अहंकार. Avyakta-Mulā-Prakṛti with Avidyā is said as Ahamākāra—(अहङ्कार इति अविद्या संयुक्तम् अव्यक्तम् S.B.B.G. VII.4). Ahamākāra is also the cause of the whole creation. Sāttvika, Rājasa and Tāmasa are three types of Ahamākāra. It is also said as the mode (वृत्ति) of Antaḥ-karaṇa (अभिमानात्मिकाऽन्तःकरणवृत्तिरहङ्कारः Vidvanmanorañjanī). Sadānanda does not accept Citta and Ahamākāra separately. He accepts Buddhi and Manas and adjusts the two Citta and Ahamākāra in Buddhi and Manas, respectively, (अनयोरेव चित्ताहङ्कारयोरन्तर्भावः V.S.13).

अहङ्कार

AHAMĀ GRAHA : A type of worship.

अहं ब्रह्मास्मि

AHAM BRHMĀSMI : I am Brahman, one of the five Mahāvākyas, Vṛtti (mode) related to Brahman, Anubhāvavākyā; (नित्यशुद्धवृद्धमुक्तसत्यस्वभावपरमानन्दानन्ताद्वयं ब्रह्मास्मि इति अखण्डाकाराकारिता चित्तवृत्तिर्देति—V.S.58). Its object is Brahman and it removes the Ajñāna regarding Brahman (अहं ब्रह्मास्मि इत्येतदवसाना एव सर्वे विद्ययः सर्वाणि चेतराणि प्रमाणानि, B. S. S. B. I. 1. 4). —It is the state of Alaukika vṛtti and not the final state of Brahmajñāna. The Aham Brahmasmi vṛtti can be said as the prior state to Brahmajñāna,

अहिंसा

AHIṄSĀ : Unkilling, not to give pain to others (अहिंसा अपीडा प्राणिनाम्—S. B. Bg. x. 5),

अहिकुण्डलन्याय :

AHIKUNDALA NYĀYAH : The Nyāya is to Explain the relation of Paramātman and the jīva & it is just like that of snake and its coil.

उभयव्यपदेशात् अहिकुण्डलवत्……धत

उभयव्यपदेशदर्शनादहिकुण्डलवदत्र तत्त्वं भवितुमहंति ।

Brahmaśutraśāṅkarabhāṣya III. 2.27.

आ

आकाश :

ĀKĀŚAH : Brahman आकाशस्तलिङ्गात्— B. S. 1. 1. 22; आकाशो वै नामरूपयोनिवृहिता ते पदन्तरा तद् ब्रह्म—(Ch. viii. 14. 1), ether (आत्मनः आकाशः सम्पूर्तः आकाशाद्वायुः—Taitti. 11. 1), Avidyā or Māyā (अविद्यात्मिका हि वीजशक्तिरव्यक्तशब्दनिर्देश्यातदिदमव्यक्तं द्वचिदाकाश-शब्दनिर्दिष्टम् —B.S S.B, 1-4-3).

आ

आगम :

ĀGAMAH : Birth, origin, source; आगम—पायिनोऽनित्याः Bg. II.14, the Vedas, the sacred scripture; न्यायनिर्णीतसारत्वान्विरपेक्षमिव—गमे—kirāt. XI.39. The last of the four Pramāṇas, Śabda Pramāṇa or आप्तवाक्य, the sacred texts or doctrines which have come to us traditionally (आगतं शिववक्त्रेभ्यो गतं च गिरिजाश्रुतौ । मतं च वासुदेवस्य तस्मादागममुच्यते ॥). The main Āgamas are Śaiva, Śākta, and Pañcarātra. In them, Bhakti is the main subject matter. Āgmas are not contrary to the Vedas instead of, they claim their support from them (वेदसारमिदं तत्त्वम्—Mukūṭāgama, सिद्धान्तो वेदसारत्वात्—Suprabhedāgama). Bādarāyaṇa has criticised the Āgamas in his B. S. II-2-2. But to Śrīkanṭha, the Vedas and the Āgamas are of equal value, except the fact that the former can be studied by Brāhmaṇa, Kṣatriya and Vaiśya and the Āgmas by all the four. (Śrīkanṭha-Bhāṣya II. 2. 38). Name of a supplement to the Māṇḍūkyopaniṣat.

आचार :

ĀCĀRAH : Human conduct, human behaviour, manner of action; न शौचं नापि चाचारो न सत्यं तेषु विद्यते —Bg. XVI. 7. Religious conduct — आचारहीनं न पुनर्त्ति ॥ वेदाः ॥ इति ॥

आचार्य :

ĀCĀRYAH : Teacher; उपनीय तु यः शिष्यं वेदमध्यापयेद् द्विजः । संकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥ —M. S. II-140, आचार्यावान् पुरुषो वेदं तत्स्य तावदेव चिरं यावत् विमोक्ष्येऽथ संपत्स्य इति । Ch. VI. 14.2). Spiritual teacher. —आचार्या—a spiritual teacheress.

आत्मा

ĀTMĀ : Soul (आत्मा वाऽरेद्विष्यः); Br. Up.

iv.5.6), self, the infinite ego, individual soul or Jīvātmā (किमात्मना यो न जितेन्द्रियो भवति). Brahman (तद् ब्रह्म स आत्मा—Taitt. Up. i.5.1)—दशंनं—realization of self.

—वेद or आत्मज्ञानं—knowledge of self, liberation.

—विद्या—knowledge regarding Ātmā.

—वृत्तिः—full concentration of mind on Ātmā.

—शक्तिः—inner power attained after realizing the soul.

—संयमः—self restraint.

आत्रेयः

ĀTREYAH: His mention is found in the Brahmasūtra (III. 4.44), Mīmāṃsā-sūtra) (iv. 3.18, vi. 1.20) and the Mahābhārata (xiii.137.3). The Ācārya holds that it is the yajamāna who is the Adhikārin of the yajñaphala. (स्वामिनः फलश्रुतेरित्याक्षेयः B.S. III. 4.44). In Mahābhārata (VIII.137.3), Ātreya has been mentioned as the advocate of the Nirguṇa Brahnavidyā.

आदि

ĀDI : Beginning, origin, source, first; त्वमादिदेवः पुरुषः पुराणः Bg. II. 38. आदिकविवाह-भीकिः आदिकाण्डम्, (वालकाण्डम्) अहमादिहिंदेवानाम् Bg. X. 2.

—पुरुषः —Viṣṇu. Nārāyaṇa or Lord kṛṣṇa तमच्चर्मर्ज्यादिक्यादपूरुषः—Māgh. I.14.

—शक्तिः—Avidyā Śakti of Paramātman. An epithet of Goddess Durgā or आद्याशक्ति. —सर्गः—The first creation.

आदेशः

ĀDEŚAH : Lesson, एष आदेश एष उपदेशः; Taitt. I.2.4, a spiritual lesson; अथात आदेशो नेति नेति—Br. up. II. 8.6. Ātmā, आदेश आत्मा —Taitt. II. 3.1. Order; अथ तस्यायमादेशः —Nr̄sīmhopa. viii. 11.

आधार :

ĀDHĀRAH : Base; आधारभूता जगतस्त्वमेका
Durgāsaptasati xi. 4. Support.

आधिदैविक

ĀDHIDAIVIKA : Relating to अधिदेव, caused by destiny, a type of pain. Pains caused by animal, snakes, trees, mountains etc. are said as Ādhībhautika & the pains caused by heavy rain, sunshin:, cold-storm etc. are called Ādhidaivika.

(जीन्नवातोष्णवर्षम्बूद्धैशुतारिसमुद्भवः ।
तापां द्विजवरथैष्ठः कथ्यते चाधिदैविकः ॥

—Viṣṇu Pu. vi. 58.)

आधिभौतिक

ĀDHIBHAUTIKA : Relating to matter, Relating to beings. Pain caused by animals, birds and men etc.

मृगपक्षिमनुप्याद्यैः पिशाचोरगरक्षसैः ।
मरीमृगाद्यैश्च नृणां जायते चाधिभौतिकः ॥

—Viṣṇu Pu. vi. 5.7.

आध्यात्मिक

ĀDHYĀTMIKA ; Relating to Ātman or self, spiritual, holy, that (Pain) which proceeds from the bodily and mental causes. Ādhyātmika, Ādhībhautika and Ādhidaivika are the three types of pain. Fever, bodily pain, fear, anger and jealousy etc. are among the Ādhyātmika pains. see, आधिदैविक & आधिभौतिक also.

कामक्रोधभयद्वेषलोभमोहविषादजः
शोकासूयावमानेष्वामात्सर्वादिमयस्तथा ॥
मानांषिष्ठ द्विजथैष्ठ तापो भवति नैकधा ।
इत्येवमादिभिर्भैस्तापो ह्याध्यात्मिको मतः ॥

—Viṣṇu. Pu. vi. 5.6.7.

आनन्द :

ĀNANDAH : Supreme bliss, highest pleasure, spiritual delight (स्वं ह्येवायं

लद्वद्वाऽनन्दी भवति —Taitt. II-7). Brahman (विज्ञानमानन्दं इह Br. III. ९-28).

आनन्दगिरि :

ĀNANDAGIRIH : (1500 A.D.) He is also known by the name of Ānanda-jñāna. He has explained the Advaitic tenets to write commentaries on the Bhāṣyas of Śaṅkara. His commentary, न्यायनिर्णय on the Vedāntasūtra, is very wellknown. He has also written the Śaṅkaradigvijaya which contains the life & philosophy of Ādi Śaṅkara.

आनन्दपूर्णविद्यासागर :

ĀNANDAPŪRNAVIDYĀSĀGARAH : He wrote the commentary 'Nyāyacandrikā' on Khaṇḍanakhaṇḍakhādyā. In this commentary, he has taken in view the vex problems of Vedānta.

It is also known that he also wrote Śaṅkaradigvijaya.

आनन्दबोधभट्टारकाचार्य :

ĀNANDABODHA BHATTĀRAKĀ-CĀRYAH : (1200. A. D). He was the follower of Advaita and his works are: Nyāyamakaranda, Pramāṇamālā and the Nyāyadipāvali.

आपदेव :

ĀPADEVAH : (1700 A.D). Āpadeva was a Mimāṃsaka. But he also wrote the commentary Balabodhī on the Vedāntasāra. This shows that he also supported the Advaitic viewpoint.

आभास :

ĀBHĀSAH : Unreal appearance; यथा असत्यु ऋज्वाद्याभासेषु ऋज्वादिवुद्दिर्द्विलात्माने तथा असत्येव जात्यादिषु विज्ञानमाने जात्यादिवुद्दिर्द्विष्वेति समुदायार्थः S. B. G. K. IV.52. Reflection; बुद्धितस्यविदाभासो द्वावर्ण व्याप्तुतो षट्म् । तत्राज्ञानं धियानश्येदाभासेन षटः स्फुरेत् ॥ · Pañcadaśi,

VII-91.2.— वादः The doctrine of unreal appearance. Sureśvarācārya (800 A.D.) propounded the concept of Ābhāsa to advocate the doctrine of Advaita. On the basis of this theory, he maintained that the external world as such is an unreal appearance and it is on account of Avidyā that an unreal thing appears as real. The Ābhāsavādin further says that the reflection of cit (चिदाभास) takes the form of many Jivas on account of the adjunct of Manas, Buddhi, etc. (स्वाभासेवहृतामेति मनोवृद्ध्याद्युपाधिभिः । (B.B. V. II. 4.425). Thus Abhāsavāda of Sureśvarācārya is different from the Prativimbavāda of Prakāśāman who says that the reflection of Brahman in Avidyā is real as it is not distinct from Brahman and it is due to Ajñāna that the reflection seems to be different from its disc (Vimba).

As regards the question of reflection of formless Brahman, the Prativimbavādin says that as the formless ether is reflected in water, so the reflection of formless Brahman is justified in Avidyā. (अमूर्तस्य चाकाशस्य साक्षनक्षत्रस्य जले प्रतिविम्बवत् अमूर्तस्य ब्रह्मणोऽपि प्रतिविम्बसंभवात् । Pañcapādikāvivaraṇa. p. 289). The Ābhāsavāda is also somewhat different from the Avacchedavāda of Vācaspati Miśra in the sense that the latter accepts the idea that infinite and limitless Brahman becomes limited in the form of Jiva, on account of the adjunct of Avidyā. (न जीवः आत्मनोऽन्यः, नापि तद्विकारः, किन्त्वात्मैवाविद्योपादानकल्पितावच्छेदः आकाश इव घटमणिकरकादिकल्पितावच्छेदो घटाकाशो मणिकाकाशो न तु परमाकाशादन्यस्तद्विकारो वा । Bhāmatī, B.S.S.B. I. 4.22). Therefore according to the Avaccheda school, the limited form of Brahman is an ignorance and Brahman itself is an

eternal and ultimate truth, while in the opinion of Ābhāsavādin, the illusory appearance of world is totally false. It can be further added here that though Ābhāsa, Avaccheda and Prativimba schools were propounded by Sureśvara, Vācaspati Miśra and Prakāśātmanayati. to support the Advaitic tenet, they have their clear base in the philosophy of Śaṅkarāchārya (जीवो हि देवताया आभास-मात्रम् S.B. Ch Upa. VI.3 2), आभास एष चेव जीवः परमात्मनो जलसूर्यदिवत् प्रतिपत्तयः । S.B.B.S. II.3.50, पर एवात्मा देहेन्द्रियमनोवृद्ध्युपाधिभिः परिच्छिद्यमानो वालैः शारीर इत्युपचयेते । यथा घटकरकाद्युपाधिविगादपरि चिन्तनमपि नभः परिच्छिन्तनवदाभासने, तद्वत् । S.B., B.S. I. 2.6. The views of Ābhāsavādin Avacchedavādin and Prativimbavādin were also elaborated by post-Śaṅkara Ācāryas like Amalānanda (see Vedāntakalpataru, 1.1.4), Vidyāraṇya (see, Pañcadaśī, Kūṭasthadeepa, 27) and Āppayadikṣita (see, Siddhāntaleśa-saṁgraha, p. 112 and Parimala, 1.1.4). Also, see, अवच्छेद (Avaccheda) and प्रतिविम्ब (Prativimba) separately.

आयतनं

ĀYATANAM : The place of holy Jīva, alter. the sacred place of a deity or saint - देवायतनम्, मठायतनम् .

आयन्नदीक्षितः

ĀYANNADĪKṢITAH : (1500 A.D.). He is the writer of the lone work, Vyāsātātparyairṇaya. In this work, he has propounded the Advaita vedānta, refuting the systems of Nyāya, Sāṃkhya, Mīmāṃsā, Yoga, Pāśupata and Vaiśṇavism.

आरोपः

ĀROPAH : Attributing the properties of one thing to another, superimposition (अधिष्ठानसत्तातिरिक्ताया आरोपितसत्ताया

अनङ्गीकारात्—V.P.I.). see, अध्यास also.

आवरण :

ĀVARĀNAH : Veiling, obscuring, concealing, one of the two powers of Ajñāna—आवरण & विक्षेप (अस्याज्ञानस्यावरण विक्षेपतामकमस्तिशक्तिद्वयम्—V. S. 14. The power of Ajñāna which hides the self from the mind of a man. (अविरततमसात्मन्यावृत्ते मूढबुद्धिं क्षपयति बहुदुर्बोस्तीत्रविक्षेपशक्तिः—V. chū. 145) see also, Vikṣepa.

आश्मरथ्य :

ĀŚMARATHYAH : The name of Āśmarathya is found in the Brahmasūtra (I. 2.29, I.4.20) and Mīmāṃsāsūtra (VI. 5. 16) According to Āśmarathya, there is भेदाभेद in Vijñānātmā and Paramātmā. Saṅkarācārya, quoting Āśmarathya says: आश्मरथ्यस्य तु यद्यपि जीवस्य परस्मादनन्यत्वमभिप्रेतं तथापि प्रतिज्ञासिद्धेरिति सापेक्षत्वाभिधानात् कार्यकारणभावः कियनपि अभिप्रेत इति गम्यते (B.S. S. B. i. 4.22).

आश्रम :

ĀŚRAMAH : A hermitage, dwelling or abode of ascetics, a stage or order of life. There are four stages (आश्रमः) of life: ब्रह्मचर्य, गृहस्थ, वानप्रस्थ & संन्यास. As Appaya Dikṣita quotes, Brāhmaṇas, Kṣatriyas & Vaiśyas are entitled for the four (आश्रमः). (ब्राह्मणः क्षत्रियोः वायिः वैश्यो वा प्रवर्जेद् गृहात् । त्रयाणामपि वर्णानामभी चत्वार आश्रमाः ॥—S.L. 2nd Pariceheda.) But some of the scholars hold the opinion that only the Brāhmaṇa is entitled for Saṃnyāsa (उच्यते ब्राह्मणस्यैव संन्यासो बहुधा श्रुतः । V.S.M. III-12.) Here Saṅkara's view is that आश्रम is not important for the qualification of a Brahmajñānin—अनाश्रमित्वेनवतंमानोऽपि विद्यायामत्रिक्रियते—B. S. S. B., XIII. 4.36. —गुरुः—the teacher of each stage of life.

—धर्मः—the duties of man in each आश्रम.

इ

३।।

इच्छा

ICCHĀ : Desire; इच्छा द्वैषः सुखं दुःखम् Bg. XIII.6. Spiritual desire : इच्छयाऽप्नोति कैवल्यम्—Amṛta. 129. Lord's desire for creation; इच्छामात्रं प्रभोः सृष्टिः G.K.i. 8.

इज्या

IJYĀ : 1. Sacrifice or worship, न दानेन न चेज्यया Bg. xi. 53.

ई

ईक्षा

IKṢĀ : To consider. Thinking of creation स ईक्षत लोकान्तु सृजे Ait. i. 1. तदेक्षत बहुस्यां प्रजायेय Chā. vi. 2.3, to look upon, ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः—Bg. vi. 29.

ईश्वर :

ISVARAH : God, Lord, almighty, भूतानामीश्वरोऽपि सन् । Bg. iv. 6; ईश्वरो ह तथैव स्यात् । Br. I 4.8. Ruler —नियन्तेश्वरः—Nṛsuti. ix. Prājña —प्राज्ञ ईश्वरस्तृतीयः पादः Nṛsuti. 1. Witness or Sāksin एव हि साक्षेष ईश्वरः—Nṛsuti. 5. Supreme God; ईश्वरः परमो देवः, Brāhmaṇa. 18. Śiva; ईश्वरः शिव एव च । Śākta. 2. Brahmā. Viṣṇu; यो ब्रह्मा विष्णुरीश्वरः—Rā. i. 5. Praṇava, प्रणवं हीश्वरं विद्यात्—G. K. i. 28. In the Advaita Vedānta of Saṅkarācārya Brahman with its adjunct, Māyā, is known as Iśvara; मायाश्वायाः कामघेनोवंत्सी जीवेश्वरादुभी Pañcadaśi, Citra, 236. —ईश्वरी Relating to Iśvara. Māyā, The Goddess Durgā, त्वमीश्वरी देवि धरावरस्म दुर्गा Saptaśatī xi. 31 —ग्रासः Turiya.

Ātman: ईश्वरग्रामस्तुरीयः —Nṛsuti: 1.—भावः—The expression of Lordship; ईश्वरस्य भावः प्रभुणक्तिप्रकटीकरणम् —S.B. Bg. xviii. 43.

उ

उः

UH: The second of the three syllables of ओम्; उकारो द्वितीया मात्रा Māṇḍu. N. of Śiva. N. of Viṣṇu उकारो विष्णुर्दये—Nṛsuti 3. Rāmo. i.3 Second Antarikṣa; (space in the middle of space and earth) द्वितीयान्तरिक्षं स उकारः Nṛsuti. 3.

उत्तम

UTTAMA: Best, Highest, एतत्तदुत्तमं सत्यम् —G.K. III. 41. —पुरुषः Paramātman, उत्तम उत्कृष्टतमः पुरुषः तु धन्यः अत्यन्तविलक्षण आम्यां परमात्मा—S.B. Bg. XV.17.

उत्थानं

UTTHĀNAM: Spiritual rise उत्तिष्ठत जाग्रत —Kaṭh. III. 14. Origin; अतो हि सर्वाणि नामान्युत्तिष्ठन्ति Br. Upa. i. 5.1.

उत्पत्तिः

UTPATTIḥ: 1. Origin, production, अन्नाद् भूतानाम् उत्पत्तिः, Maitrī. vi. 37. creation of the Universe, न निरोधो न चौत्पत्तिनं बद्धो न च साधकः G.K. II. 32.

उद्गीथः

UDGĪTHAH: Om (the syllable), ओमि- त्येदक्षरमुद्गीथमुपासीत, Ch. i. 1. 1. Sāma; यत् साम स उद्गीथः—Ch. i. 3.4. Antarikṣa; अन्तरिक्षम् उद्गीथः — Ch. i. 9.2. Rain; वर्षा उद्गीथः Ch. II. 5.1. Eye; चक्षुरुद्गीथः Ch. II. 7.1. He who sleeps with a woman; स्विवा सह शेते स उद्गीथः —Ch. II.13. 1. Meat; मांसमुद्गीथः—Ch. II. 19 1. Āditya; Ch. II. 20.1. Sky (द्योः); द्योरुद्गीथः —Ch. II. 17.1.

उद्धारः

UDDHĀRAH: Deliverance from the world; उद्धरेदात्मनाऽत्मानम्—Bg. vi. 5, ऊर्ध्वंहरेत् उद्धरेद् योगारुद्धतामापादयेदित्यर्थः—S.B. Bg. vi. 5.

उद्भवः

UDBHAVAH: Creation of the work; य एवैक उद्भवे संभवे च Śvet. II. 1, Cause of creation; यो देवानां प्रभवश्चोद्भवश्च। Production, मांसत्वक्षोणितोद्भवः—Pind. iv.

उद्भासः

UDBHĀSAH: 1. Splendour, radiance.

उदानः

UDĀNAH: Going upward, one of the five airs which exists through the throat as the departing breath, वायवः प्राणापानव्यानोदानसमानाः V.S. 13.

उद्वेगः

UDVEGAH: 1. Sorrow हर्षमर्शभयोद्वेगः; मुक्तो यः स च मे प्रियः—Bg. xii. 15, दुःखेनोद्वेगः—Prāṇop. 3.

उपक्रमः

UPAKRAMAH: Beginning, commencement, प्रकरणप्रतिपाद्यस्यार्थस्य तदाचन्तपोहृष्पादनमुपक्रमोपसंहारौ V.S. 30.

उपदेशः

UPADEŚAH: Lesson; एष आदेश एष उपदेशः—Tait. i. 2.4; Spiritual lesson. अध्यारोपापवा दन्यामेनैनमुपदिशति—V.S. 5.

उपनिषत्

UPANIṢAT: A part of Vedic literature regarding mystical knowledge; वेदान्तो नामोपनिषत्प्रमाणम्—V.S. 3. True knowledge regarding the highest reality or Brahman (ब्रह्मविद्या), उपनिषदं भो न्नुहीत्युक्ता त उपनिषद् ब्राह्मी बाव त उपनिषद्मन्त्रम् मेति ken. iv. 7. Secrecy; य एवं वेदेत्युपनिषत्—Mahānārā. xxi. 2. The highest truth ऊ सत्यमित्युपनिषत्—Mukti—II. 78.5. To sit

near a spiritual teacher to learn from him. The knowledge which destroys Avidvā, the root of creation; अविद्यादेः संसारवीजस्य विशरणाद् विनाशादित्यनेन अर्थयोगेन विद्या उपनिषदुच्यते । S.B. Taitt. Up.

उपरति :

UPARATIH : Ceasing, stopping, absence from the worldly deeds; तद्व्यनिरिक्तविषेयम्: उपरमणमुपरतिः — V.S. 4. Formal renunciation of the prescribed acts (नित्यकर्म) विहितानां कर्मणां विधिना परित्यागः V.S. 4.

उपवर्ष :

UPAVARSAH : He is referred in Śābarabhbāṣya (Mīmāṁsāsūtra. 1.1.5) and Śāṅkarabhāṣya (B.S.II.1.3.53). It is known that he wrote a vṛtti on the Mīmāṁsāsūtra as well as the Brahmasūtra.

उपशम :

UPAŚAMAH : 1. Cessation, stopping, extinction; द्वैतस्योपग्रामः ज्ञिवः G.K. i. 26. Tranquillity, calmness, patience, परमोपग्रमप्रदा, Mukti. ii. 30. Control or restraint; संकल्पोपग्रमेन तत् Mukti. ii 37.

उपसंहार :

UPASAṄHĀRAH : Withdrawing; बात्मनमुपसंहरति — Br. Upa. iv. 4.3. Drawing in. Collection. Conclusion — तदाद्यन्तयोरूपपादनमुपक्रमोपसंहारो — V.S. 60. Destruction. Death. Consciousness. Perfection. Sadānanda and others mention it among the six liṅgas which aid the Śravaṇa in ascertaining the Upaniṣadic reality, for the six liṅgas.

उपहार :

UPAHĀRAH : A gift, present, offering; जलरागिमिवोपहारपाणिः V. S. 5; उपहारपाणयः, Mukti. VI. समूज्योपहारेश्चतुर्व्रा — Nīṣut.3.

An oblation. Presents given as the price of peace, Hitopa. iv. 4.110.

उपादानं

UPĀDĀNAM : Constituting matter.

— कारणम्. Constituent cause, Material cause; स्वप्रधानतया निमित्तं स्वोपाधिप्रधानतयोपादानं च भवति — V.S 11. According to the Advaita Vedānta of Śaṅkara, Brahman is the efficient cause (निमित्तकारणम्) and the Māyā is constituent cause of the creation of the world.

उपाधि :

UPĀDHIH: Adjunct, limitation, condition नामरूपोपाधिद्विष्टिरेव भवति स्वाभाविकी — Br. Up. III 5.1. In the Vedānta of Śaṅkara, there are two types of उपाधि— higher and lower. In the higher, there is the predominance of radiant (विशुद्ध) Sattva, while in the lower उपाधि there is the predominance of the clouded Sattva: इयं व्यष्टिरूपकृष्टोपाधितया विशुद्धसत्त्वप्रधाना । … इयं व्यष्टिनिकृष्टोपाधितया मलिनसत्त्वप्रधाना । V. S. 7. Isvara is related to the higher उपाधि and the Jiva to the lower. (निरतिशयोपाधिसम्पन्नश्चेष्वरो विद्वीनोपाधिसम्पन्नाऽजीवान् प्रशास्तीति न किञ्चिद् विप्रतिविष्यते — B.S.S.B. II. 3 45.)

उपोद्घातः

UPODGHĀTAH : Introduction. Beginning. Preface (ग्राहकरभाष्योपोद्घातःः).

उष्ट्रकण्टकभक्षणन्यायः :

UṢTRAKANṄTAKABHAKṢANANYĀYAH : The Nyāya explains the idea that what is one man's food is another man's poison.

ऊः

ऊः :

ŪH : Āditya आदित्य ऊकारः Ch. i. 13.2.

ॐ

ऊर्जः

URJAḥ : Power, strength ऊर्ज नो धोहि,
Prāṇāgni. I.

ऊर्जितं

URJITAM : Powerful, श्रीमद्वित्तमेव वा B.
G. X. 41.

ऊर्जनाभिः

URNANĀBHIḥ : A spider, यथोर्जनाभिः सृजते
गृहणते च Muṇḍ. i.1.7, ऊर्जनाभियथा तन्तून्—
Brahma. Up 20. In connection with
creation, Isvara has been compared
to a spider. A spider with respect to
the web, is the efficient cause by itself
and it is the material cause mainly
due to bodily aspect. यथा लूता तन्तुकायं प्रति
स्वप्रधानतया निमित्तं स्वशरीरप्रधानतयोपादानं च भवति
V.S. 11.

ऊर्ध्वं

ORDHVA : Spiritual rise, तत् ऊर्ध्वं
उदेत्य नैवोदेता नास्तमेता Ch. III. 11.1.
Upward, ऊर्ध्वं प्राणमुन्यति Kaṭh. V. 3.3.
Nārāyaṇa; ऊर्ध्वं नारायणः Nārā. 2.
Heaven or Liberation, ऊर्ध्वं यदवाप्नोति—
Vasu. 3.

—मूलः—The world of which Brahman
is the cause, ऊर्ध्वमूलमधःशाखमश्वत्यं —Bg.
XV. 1.

रेतः—Keeping the semen above. living
in the chastity, ऊर्ध्वरेतसो वालखिल्यः
—Maitrī. II. 3.2. N. of Eye. ऊर्ध्वरेत
विल्पाक्षम्—Mahānārā. XII. MBh. XIII.
of Bhiṣma.

—लोकः Heaven, —स्थितिः Spiritual
superiority.

ऋ

ऋतं

RTAM : Truth: जों ऋतञ्च सत्यं चाभीदात्-
पसोऽध्यजायत ॥ R.V. X. 190.1.

ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्माम् धवतु
Taitti. Up. i. 1., Mahā. Up. ii. 6.

Penance, the art of self-mortification;
ऋतं तपः —Mahā. Up. 8. 1 3.
Brahman;

ओं, सुगः पन्था अनृक्षर आदित्याम ।

ऋतं य ते नात्रावखादो धस्ति वः । RV. I. 41.4.

ऋतं सत्यं परं व्रह्य । Nrip. Up. I.6.

—धामन् —Abiding in truth, Name of
Viṣṇu. हृत्यसूदन ऋतव्रामामि स्वज्ञवेति. —V.S.
V. 32.

—धी—Intellect which contains the
right knowledge. कविर्वृद्धं परि मर्मज्यते; धीः
सा देवताता समितिर्वभूत । RV. I. 95-8.

—भरा—Intellect or knowledge in which
the truth is contained; ऋतम्भरा तत्र प्रज्ञा ।
Y. S. i. 48. ततो गतो व्रह्यगिरोपहृत ऋतम्भर-
ध्याननिवारिताधः । Bhā. Pu VI. 13.17.

—भरः—Name of Viṣṇu; व्रह्यगिरा त्राहृण-
वाक्येन उपहृतः सन् क्रतम्भरः सत्यस्य भर्ता श्रीमन्ना-
रायणः । Comm. Bhā. Pu. VI. 13.17.

—भुक् —He who enjoys the fruits of
one's pious works; ऋतम्भुभृग्गुणमयेन
पटेनात्मानमन्तर्धायावस्थितः । Maitrī. Up. II.11.

—वाक्—A true or right speech.

ऋतवाकेन सत्येन श्रद्धया तपसा सुत इन्द्रायेन्द्रो
परिक्षिव ॥ RV. IX -113-2.

ऋणं

RNAM : Debt. There are three types
of debt—देवऋण, ऋषिऋण & पितृऋण. Every-
body has to pay off these three debts.
The debt of the Gods (देवऋण) is paid
off, if one offers sacrifices to the gods.
The debt of the sages (ऋषिऋण) is paid off,
if one reads the Vedas and the
debt of the Piṭrs (पितृऋण) is paid off,
if one begets a son. एष वा अनृणो यः पुत्री,
यो वा व्रह्यचारी वा (श्रुतिः) पितृणामनृणो भवति
ऋषिदेवगणस्वधा नृणां श्रुतयागप्रसवैः स पार्थिवः

Mahānā. XXII. 1.

ऋषि :

R̄SIH : Sage; तात् ह स ऋषिरुवाच —Praśna. i.2. According to the Bg. a R̄si is he, whose sins and other defects are destructed, who has realized the truth, who is a Saṁnyāsin, whose doubts are removed, who has a control over the senses, and who is always busy in the welfare of all the human beings; लभन्ते ब्रह्मनिर्णायमृषयः क्षीणकल्पाः। छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ Bg. v. 25. A-seer of Vedic hymns, ऋषयो मन्त्रद्रष्टारः। (Nirukta) In our ancient heritage, we find two types of sages, ऋषिः & मुनिः. There is a difference in their positions.

ए

एकत्वं

EKATVAM : Non-duality; सर्वभूतस्थितं यो मां भजत्येकत्वमास्त्वितः। Bg. VI. 31.

एकरस :

EKARASAH: Paramātman with nondual bliss; सच्चिदानन्दमात्रमेकरसम् — Nīśut.5. एकरसोऽव्यवहार्यः केनचन —Nīśimha. VIII. अखण्डकरसः—Rā. V.

एकाग्र :

EKĀGRAH : Concentration of mind upon a point तदेकाग्रः मनः कृत्वा —Bg. VI. 12, तदेकाग्र्येणवमन्तर्हृदयाकाशं विनुदन्ति—Maitrī. Up. VI. 27.

एकात्मवाद :

EKĀTMAVĀDAH : The theory of one soul. Ekātmavāda is an Advaitic concept. According to this theory, there is one Ātman only in the whole universe, which is real and all pervading and everything else is illusory or unreal.

एकान्तं

EKĀNTAM : Absolute nondual; एकान्ते- द्वैतवर्णिते —Skanda. XI. 2. Solely, न चैकान्तमनश्नतः—Bg. VI. 16.

एकीभाव :

EKĪBHĀVAH : To become one with Brabman.

एषणा

EŠANĀ : Desire, wish; उभे होते एषणे एव भवतः —Br. III. 5.6. In the Br. Up. लोकेषणा, वित्तेषणा and पुत्रेषणा are the three types of एषणा. लोकेषणा means a desire for heaven, वित्तेषणा a desire for wealth & the पुत्रेषणा, a desire for a son; पुत्रेषणायाश्च वित्तेषणायाश्च लोकेषणायाश्च व्युत्थायाथ मिक्षाचर्यं चरन्ति। Br. Up. III. 5.1.

ए

एक्यं

AIKYAM : Oneness, identity, Unity of Jiva with Brahman; विषयस्तु जीवब्रह्मक्यम् (V.S. 5). One of the six stages of freedom: Bhakti; Prasāda, Prāṇa, liṅga, Śarāṇa, and Aikya. B S. I. 1.3.

ऐश्वर्य

AISVARAM : Related to Iśvara; पश्य मे योगमैश्वरम् B. G. ix. 5. मिन्ने नभसि चैश्वरे —Chūl.2.

ऐश्वर्यं

AISVARYAM : 1. Greatness, supremacy. Affluence; ऐश्वर्यं पश्य पूजनात्—Rāmap. The divine faculties of Lord. According to Vallabhācārya omnipotence and omnipresence, the power of the origin, sustenance and destruction of the universe etc. have been described as the Aiśvarya of the Lord. It is to be noted that Rāmānuja lays more stress on the incomparable Aiśvarya of the Lord, while Nimbārka emphasises the

quality of Mādhurya of the same.

ओ

ओम्

OM : The sacred syllable, Brahman; ओमित्येकाक्षरं ब्रह्म, Mahanā. xi. 5. ओमिति ब्रह्म—Tait. i. 8.1. According to Māṇḍ, Up. in ओम्, अ, उ & म् indicate separate meaning अ indicates the waking world, उ, the dreaming state and the third, म् means the state of sound sleep (सुषुप्ति). It justifies that Om which means Brahman exists in all the three stages, though it is Turiya, above of them all; मात्राश्च पादाः अकारं उकारो मकार इति—Māṇḍ 3. जागरितस्थानो वैश्वानरोऽकारः । स्वप्नस्थानस्तैजस उकारो । सुपुत्रस्थानः प्राजो मकारस्तृतीया मात्रा । Māṇḍ. 9, 10 & 11.

In the Vedas and other religious works, it is uttered at the beginning and end as a holy exclamation; ओम् स्वस्तिन इन्द्रो वृद्धश्वाः—Rg. 1. 89.6.—कार; The sacred syllable ओम्. The exclamation ओम्; ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानम् भूतं भवद् भविष्यदिति सर्वंमोऽकार एव । Māṇḍ. I. The ओऽकार symbolises various aspects, mainly religious, philosophical, asceticistic and linguistic. As a religious symbol, it is considered to be the giver of worldly gains as well as the spiritual gain, the Mokṣa. (ओकारं विन्दु-संयुक्तं नित्यं व्यायन्ति योगिनः । कामर्वं मोक्षदं चैव ओकाराय नमो नमः ॥).

This is because it is exclaimed in the beginning and end of a ritual, or any other religious performance generally. As a philosophical term, it symbolises Brahman, the supreme reality (एतद् वं परं चापरं च ब्रह्म यदोऽकारः Praśna, v.2, ओम्, इति एकाक्षरं ब्रह्म ब्रह्मणः अभिधानभूतम् । S.B. B.G. viii. 13).

As indicative of Brahman it pervades the whole Universe (ओकारेण सर्वा वांक् सन्तृणा ओऽकारं एवेदं सर्वम् (Chand. Upa. ii. 23.4). Its asceticism is clear by the fact that as Nāda-Brahman, it is expressive of the inner soul and as Nāda, it is believed to be the creator of the Universe. As a matter of fact, this Nāda whispers from the unknown, inner voice and is language of soul and the primordial sound. Vivekananda in his Bhakti Yoga, calls it the mother of Names and Forms. Pythagoras (600 BC) mentions it as the Music of the spheres. The ओकार is known by many names like Praṇava, Udgītha, Sphoṭa, Anāhata Nāda, Brahmanāda, Surata-Śabdayoga and Śabda-Sādhana etc. The linguistic aspect of the ओकार has been unfurled by Bhartṛhari, Bhartṛmitra and Patañjali, who explain it's eternity and being Sphoṭa, it is the root of the meaning. Thus, the ओकार is the base of the linguistic philosophy of word and meaning.

ओ

ओऽकारोऽमि:

AUDULOMI : Auḍulomi has been referred to three times in the Brahmasūtra. (B.S. 1.3.21, III. 4.45, iv. 4.6). According to him, there is difference in Jīva & Braman in the state of Samsāra, while in the state of Mukti, it is non-distinction. Vācaspati Miśra has mentioned the opinion of Auḍulomi thus: जोको हि परमात्मनोऽत्यन्तं भिन्न एव सन् देहेन्द्रियमनोबुद्धयुग्मधानसम्पर्कात् सवृदा कलुषः तत्य च स्नानध्यानादिसाधनानुष्ठानात् सम्प्रसन्नस्य देहेन्द्रियादिसंधातात् उत्तरक्षमिष्यतः परमात्मना ऐक्योपपत्ते इदमभेदनोपक्रमणम् एतदुक्तं भवति भविष्यत्तममेनमुपायाभेदकालेऽपि अभेद उक्तः Bhāmatī, B.S., 1.4.22. In his Bhāṣya, mentioning the Bhedābheda concept of Audulomi Saṅkarā-

cārya says: शोडुलोमिपक्षे पुनः स्पष्टमेवावस्था-
न्तरपिक्षो भेदाभेदी गम्यते । B.S.S B. i.4.22)

औपनिषद्

AUPANIŚADA : Contained in Upani-
śads; तं त्वैपनिषदं पुरुषं पृच्छामि—Br. III.9.26.
Based on the Upaniśad or Upaniśads;
शोपनिषदं दर्शनम् ।

औपाधिक

AUPĀDHika : Conditional, pertaining
to adjunct; त्वं पदार्थादोपाधिकात् तत् पदार्थादोपा-
धिकाद् विलक्षणः । Sa.4. See उपाधि also.

क

कर्पदीः

KAPARDI : His name has been referred
to, in the vedārthasaṅgraha of Rāmā-
nuja and the Yatindramatadīpikā of
Śrīnivāsācārya (see, Vedārthasaṅg-
raha, 154 and Yatindramatadīpikā
p. 2, Poona edition).

कर्मः

KARMA : Action, deed; सोऽयमात्मा पुण्येभ्यः
कर्मम्यः प्रतिष्ठीयते Ait. II.1.4. Duty; कि कर्मं
किमर्मेति कवयोऽप्यत्र मोहिताः—Bg. IV. 16. The
Bg. also refers to three portions re-
garding कर्म. In the first, one has to
understand the कर्म according to Śā-
tras, in the second, one should under-
stand the wrong action which is not
in accordance with the Śāstra and in
the third, one should understand in-
action, wherein one sits idle doing
nothing; कर्मणो हृषि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्चबोद्धव्यं गहना कर्मणो गतिः Bg. IV. 17.

In Vedic ethics, generally good and
evil deeds have been described. Again
there are three types of deeds—Prāra-
bdha, Sañcita and Sañcīyamāna. The
Prārabdha कर्मन्^s are those of which
enjoyment has started, the Sañcita
कर्मन्^s are those which are collected and

of which enjoyment has not begun and
the third Sañcīyamāna are those which
have currently begun and which deter-
mine the future. After the realization
of Brahman, the last two are perished,
but the first one is to be enjoyed.
compulsorily.

—इन्द्रिय—The sense of action. The
मर्मेन्द्रिय are five : वाक्, पाणि, पाद, पायु and
उपस्थ, —काण्ड—The part of the veda
which deals with the religious and
ceremonial deeds.

—क्षेत्र—The place of religious acts.

चित्—made of action; परीक्ष्य लौकान्
कर्मचितान्—Munḍ. i.2.12.

—चोदना—The motive impelling one to
ritual deeds; विविधा कर्मचोदना —Bg.
XVIII. 18.

—ज्ञः—One who is acquainted with the
religious deed.

—त्याग—Renunciation of religious
deeds.

—दोषः—Sin, Defect in a deed.

—निष्ठ—One who is devoted to the
performance of the religious deeds.

—पाक—Fruit of actions done in pre-
vious life.

—बन्ध—Bondage due to कर्म, मोक्षसे
कर्मबन्धनः B.G. III. 3.

—योगः—Performance of action; कर्मयोगेन
योगिनाम् Bg. III.3. The Bg. tells two
Paths of liberation. One is the path
of knowledge and the other is the path
of actions, the ज्ञानयोग and the कर्मयोग,
The path of action is meant for those
who are activist and according to this
system, one does all the dutiful actions
without worrying for the result of the
deeds done. (कर्मण्येवाधिकारत्ते मा फलेषु कदाचन
B.G. II. 47.) and he is fully devoted
to the कर्म which means the शास्त्रविद्वित कर्म

By the removal of Avidyā and the realisation of Paramātman, only the सच्चित् and सच्चीयमानकर्मन्, are destroyed. Thus until and unless, the प्रारब्धकर्मन्, are not enjoyed, one has to keep this body and if necessary, can take birth or births for the same. When the enjoyment of the प्रारब्धकर्मन् is finished, the physical body comes to an end and the liberated is said as Videhamukta (see विदेहमुक्ति). Like Śāmkara, Rāmānuja does not accept जीवन्मुक्ति and विदेहमुक्ति both, but admits only the विदेहमुक्ति. To him, the unity of the Jiva and Brahman in Mukti, is not agreeable (ब्रह्मो भावः न तु स्वरूपैक्यम् S B I. 11). So also Madhva does not admit the स्वरूपैक्य in the Mukti.

—सन्यासः—Withdrawal from all worldly deeds or the position in which the religious acts are done without having any desire of their results.

—साक्षिन्—One who witnesses the deeds of a man or Iśvara.

कल्पना :

KALPĀNA : Imagination, रूपकल्पना Rāmāp. 7. According to the Yogavāśiṣṭha, the world is mere imagination; चित्तमेव जगत्कृत् संकल्पति यद्यथा Y.V. vi. 133.1. On the Y.V. there seems to be the influence of the subjectivist Buddhist who takes the world as mere idea (Vijñāna). चित्तमात्रं न दृश्योऽस्ति द्विधा चित्तं हि दृश्यते । ग्राह्यग्राहकभावेन शाश्वतोऽच्छेदवर्जितम् L.S. III. 65. But Ś. does not take the world as mere imagination. In his opinion, the world is phenomenally real.

—वादः—The theory of Y. V. which proves that the world is mere imagination and false.

कल्याणं

KALYĀNAM : Good, नहि कल्याणकृत् कश्चित्

दुर्गति तात गच्छति Bg. vi. 40. Supreme good, Liberation.

कार्यं

KĀRYA : Effect. The world of name and form. कार्यमाकाशादिकं वहुप्रपञ्चं जगत्, B.S.S.B. ii. 1.19,

कार्यकारणवादः :

KĀRYAKĀRANAVĀDAH The theory of cause and effect, theory of causation. According to the Advaitic theory of causation, Brahman is the efficient cause and Māya is the constituent cause of the world, the effect. (स्वप्रधातनया निमित्तं स्वोपाधिप्रधानतयोपादानं च भवति V.S. 9).

In other words, Advaitin's theory of causation is said as Vivartavāda or the theory of manifestation. See, Vivartavāda.

कालः

KĀLAH Time; दिक्कालाधनवच्छिन्नान्तचिन्मात्र मूर्तये—Nīl. I. The god; कालः प्रत्यक्ष ईश्वरः Destiny; कालः स्वभावो नियतिः Śvet. i. 2. The god of death. कालोऽस्मिलोकक्षयकृत्—Bg. XI. 32. Brahman, य. कालं ब्रह्मेत्युपासीत Maitrī. vi. 14. Nārāyaṇa; कालश्च नारायण Nār. 2.

कूटस्थ

KŪTASTHA : Immutable, unchangeable, Brahman, Supreme soul; कूटस्थोऽक्षरमुच्चरे Bg. xvi. 16. Firm, Steady, tranquil, कूटस्थः अप्रकम्प्यो भवति —S. B. Bg. VI. 8.

—चेतन्य—Substratum (अधिष्ठान) of the grosser and subtle body and the witness (साक्षी).

ख

खं

KHAM : Brahman; कं ब्रह्म खं, ब्रह्मेति—C.U. iv. 10.5. Sky; खे वै पश्यन्ति ते —G.K. iv. 28

ख्यातिः

KHYĀTIH : Error, erroneous knowledge; तस्मादात्मज्यातिपक्षे रज्जतमेव न प्रतीयेत । V.P.S. I. 1
—वादः—The doctrine of erroneous knowledge. There are six types of erroneous knowledge, in Indian Philosophy, they are: Ātmakhyāti, Asatkhyāti, Akhyāti, Anyathākhyāti, Satkhyāti and Anirvacanīyakhyāti. Ātmakhyāti is supported by Vijñanavādin Buddhist, Asatkhyāti by Śūnyavādin Buddhist, Akhyāti by Mimāṃsaka, Anyathākhyāti by Naiyāyika, Satkhyāti by Rāmānuja and the Anirvacanīyakhyāti has been supported by the Advaita Vedāntin. The verse —आत्मज्यातिरस्तज्यातिर्भ्यातिः ख्यातिरन्यथा । तथाऽनिवंचनीयज्यातिरित्येतत् ज्यातिपञ्चकम् ॥ indicates the five Khyātis excluding the Satkhyāti supported by Rāmānujācārya.

ग

गंगापुरीभट्टारकाचार्यः

GAṄGĀPURIBHATTĀRAKĀCĀR-YAḤ : (1100 A. D.) Bhaṭṭārakācārya wrote Padārīhatattvanirṇaya. In his opinion, Brahman and the Māyā are the causes of creation. He also advocated the idea that Brahman is the Vivartakāraṇa of the world and Māyā the Parināmikāraṇa.

गतिः

GATIḥ : Final stage, Liberation, release from bondage; एपाऽन्य परमा गतिः, Br. iv. 3. 32; तामाहुः परमां गतिम्—Kaṭha. vi 10; ततो याति परां गतिम् B.G. vi. 45, Position—गहना कर्मणो गतिः B.G. iv. 17. Knowledge. Death. Sheler—भगवस्त्वं तो गतिः—Maitri. i. 1.4. गतिर्भर्ता प्रभुः साक्षी—B.G. ix. 18. Going— गत्यागमनयोरपि —G.K. III. 9. Condition—एपा गतिर्भिर्मताम् —Nyāsa. 5.

ततो यान्त्यधमां गतिम्—B.G. XVI. 20.

गन्तव्यं

GANTAVYAM : The attainable, Liberation, Paramātman, इति च परमात्मानं गन्तव्यं कल्पयति —B.S.S.B. i. 2.12, Brahman; ब्रह्मेव तेन गन्तव्यं ब्रह्मकर्मसमाधिना B.G. IV.24.

गन्ता

GANTĀ : He who attains the Vairāgya: तदा गन्तासि निवेदम्—Bg. II. 52. He who walks on the path of Samsāra and Mokṣa; संसारमोक्षयोर्गन्तारं कल्पयति । B.S.S.B. i. 2.12.

गन्धर्वः

GANDHARVAH : A class of demi-gods regarded as the musicians of Gods; सर्पा गन्धर्वाः पितरः—Chā II. 21.1. गन्धर्वाणां चित्ररथः—B.G. IX. 26. गन्धर्वयक्षासुरसिद्धसंघाः B.G. XI. 22.

—नगरे—An imaginary city in the sky. In Ad. V. the example of Gandharvanagara has been given to prove the falsehood of Māyā or the creation of Māyā, the material world.

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।

तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणं: ॥

G.K. II. 31.

—विद्या—The science of music.

—विवाहः—One of the eight forms of marriage;

इच्छयाऽन्योऽन्यसंयोगः कन्यायाश्च वरस्य च ।

गन्धर्वः स तु विज्ञेयो मैथुन्यः कामसम्भवः ॥

Ms. III. 27.

—वेदः—The Veda of Music, the Sāma Veda.

गायत्रीः

GĀYATRĪ : Name of a Vedic Hymn, which is repeated by a Brāhmaṇa, specially in every morning and evening, तत्प्रितुर्वरेण्यं भर्गो देवस्य धीमहि ध्रियो यो नः प्रत्वादयात्—R V. III. 62.10, A Vedic metre of twenty four syllables; गायत्री छन्दसमहम्—B.G. X. 35; चतुर्विंशत्यक्षरा गायत्री

Ch. III. 16.1. The Goddess; (सावित्र्यहम्, गायत्र्यहम्—Atharva) Brahman or Paramātman, गायत्री वा इदं सर्वम्—Nrip. IV. 2. गायत्री वा इदं सर्वं भूतम्—Chā. III. 12.1, भूः, भुवः, स्वः, महः, जनः, तपः & सत्यम्: are said as the seven Vyāhṛtis of the गायत्री. According to Vedic Mythology, the Gāyatrī is considered to be the prayer of the God, Sun. In the Chāndogya Upaniṣad, the गायत्री is said as Saḍvidhā and Saḍakṣarā (having six words) and Catuspadā (having four Pādas); In the text गायत्री वा इदं सर्वं भूतम्, वार्षे गायत्री, ये यं पृथिवी, यदिदं शरीरम्, अस्मिन् पुरुषे हृदयम् इमे प्राणः (Ch. III. 12.1,2,13), the भूत, वाक्, पृथिवी, शरीर, हृदय-प्राण are the six types of गायत्री. According to Nṛp., the Gāyatrī is of twenty four letters (चतुर्विशत्यक्षरा) and it reads them as follows: 'ओं' भूलक्ष्मीभूव लक्ष्मीः स्वलक्ष्मीः कालकर्णी तन्मो महालक्ष्मीः प्रचोदयात् इत्येषा वै महालक्ष्मीर्यजुर्गयत्री चतुर्विशत्यक्षरा भवति । Nrip. IV. 3.

— वल्लभः—Friend of Gāyatrī, Śiva.

गार्हपत्यः

GĀRHAPATYAH : Name of the sacred fire which is uninterruptedly maintained by a house-holder. Traditionally, the householder transmits it to his descendants. The fire is used to light the fire in a sacrifice (Yajñya). In the three fires गार्हपत्य, दक्षिण and आहवनीय, the first is said as father, the second is mother and the third is said as guru; N.S. II. 23.

पिता वै गार्हपत्योऽग्निर्मताग्निर्दक्षिणः स्मृतः ।
गुरुराहवनीयस्तु सोऽग्निरस्तेता गरीयसी ॥

गार्हपत्यम्

GĀRHAPATYAM : The place where the sacred fire is kept. The position of a householder.

गिरिष्ठा :

GIRIŚTHAH : A deer of Maruts who live in the mountains; मूर्गो न भीमः कुचरो गिरिष्ठः—Nrip. II. 4.

गुडजिह्विकान्यायः :

GUDAJIHVIKĀNYĀYAH : The Nyāya is used to disguise an unpalatable draught. (Bhāmatī). pp. 342,534, Bib. Indi. 188 0.

गुणः

GUNAH : A property, an ingredient cause of nature. सत्त्व, रजस् and तमस् are three types of गुण. सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्बन्धाः । B.G XIV. 5. The supporters of the Nyāya Vaiśeṣika philosophy admit the गुण among the seven पदार्थः (द्रव्यगुणकर्मसामान्यविशेषसमवायाभावाः सप्तपदार्थाः).

Again the number of गुणs is twenty four: रूप, रस, गन्ध, स्पर्श, संक्षया, परिमाण, पृथक्त्व, संयोग, विभाग, परत्व, अपरत्व, दुष्टि, सुख, दुःख, इच्छा, द्वेष, प्रयत्न, गुरुत्व, द्रवत्व, स्नेह, संस्कार, अदृष्ट-घर्म, अधर्म and शब्द.

Kaṇāda, the author of V.S. indicates the first seventeen (V.S.i.1.6) only, but, Praśastapāda mentions all the twenty four गुणs, as said above. P.B. p. 10. An unessential or secondary action or position; गोणत्रेनात्मशल्दात् B.S. i.1.6. A quality—सगुण or दुर्गुण. A good quality; परगुणपरमाणून् परवतीकृत्यनित्यं निजहृदिविक्षन्तः सन्ति सन्तः कियन्तः The bow-striving, multiplication, an adjective; नीलपदार्थनीलगुणस्योत्पलपदार्थोत्पलद्रव्यस्य —V.S. 54. Inherent property of रस; अचलस्थितयो गुणाः K.P. VIII. One of the four meanings (जाति, गुण, क्रिया & यदृच्छा) accepted by Patañjali (चतुर्ष्टयो शब्दानां प्रवृत्तिः, जातिशब्दाः, गुणशब्दाः, क्रियाशब्दाः, यदृच्छाशब्दाश्चतुर्थः Mahābhāṣya. i.8). —अतीत—That who is beyond of all properties. That who is above the modes सर्वात्मभरित्यागी गुणातीतः स उच्यते B.G. xiv.25. —गृह्ण—That who desires to have good qualities. —दृतिः—A secondary relation. —संब्यान—According to Sāṃkhya & yoga philosophies, enumeration of the three properties सत्त्व, रजस् & तमस् is

संख्यान्.

गुरुः

GURUH : The spiritual preceptor who has studied the Vedas and is Brahmanistha; अयमधिकारी—शोनियं ब्रह्मनिष्ठं गुरुमुपसृत्य तमनुसरति, V.S. 10. The teacher, यथा देवे तथा गुरो—Śvet. VI 23. Elder गुरुनहत्वा हि महानुभावान् B.G. II. 5. Great, intensive.

Any respectable person; शुश्रुपस्व गुरुन् कुरु प्रियसखीवृत्ति सप्तलीजने—Abhi. IV. 11.

A father, न केवलं तद्गुरुरेकपाठिवः क्षितावभूदेक-धनुष्ठरोऽपि सः R. III 31.

Head; वण्ठिमाणां गुरवे स वर्णी R. V 19. Brhaspati; विद्यारम्भे गुरुश्रेष्ठः ।

—क्रमः—The system, according to which the teachings are handed down through series of teachers traditionally.

गुहदेवः

GUHADEVAH : His name has been mentioned in the Vedārthasamgraha of Rāmānuja and the Yatīpatimatadīpikā of Śrīnivāsadāsa.

गुहा

GUHĀ : The supreme reality; निहितं गुहायां परमे व्योमन् Taitt. II. 1 1. Secret, आत्माऽस्य जन्तोनिहितं गुहायाम् Kaṭha, II. 20.

—ग्रन्थः—The knot or hurdles of Ajñāna, गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति Mund. III. 2 9.

गुह्य

GUHYA : Mysterious; परमं गुह्यमध्यात्मसंज्ञिनम् B.G. III. 1.

गूढः

GŪDHĀ : Concealed.

—आत्मा—The supreme soul, एष सर्वेषु भूतेषु गूढात्मा न प्रकाशते Kaṭha. i. 3.

गो

GO : (गोः), sense, The goddess of speech, Saraswati—A mother.

Earth; गामाविश्य च भूतानि धारयाम्यहमोजसा । Bg. xv. 13.

गोपः

GOPAḤ : A cow-herd; गोपवधूटीदुकूलचौराय । N. S. Maṅgalācarana.

गोविन्दानन्दः

GOVINDĀNANDAH : (1700 A D) His commentary, Ratnaprabhā on the Brahmasūtrabhāṣya of Śaṅkarācārya is a comprehensive and easy commentary. In this commentary he has explained the tenets of Advaita Vedānta of Śaṅkarācārya.

गौडपादाचार्यः

GAUDAPĀDĀCĀRYAH : (700AD). He wrote Kārikā on the Māṇḍūkya Upaniṣad. The Kārikā is known as the Gauḍapāda-kārikā or the Māṇḍūkya-kārikā. He propounded the concept of Ajāti or unborn. According to the Ajātivāda concept of Gaudapādācārya, the world is unborn in reality. He supported the view that Brahman is the only reality and that the world is false.

He was the grand guru of Śaṅkarācārya.

घ

घटाकाशः

GHAṬĀKĀŚAH : The ether limited by pitcher; यथैकस्मिन् घटाकाशे रजोधूमादिभिर्युते G.K. III. 5. In Ad. V the examples of घट and घटाकाश have been given to explain the position of Brahman and Jiva. Brahman is said like ether and the Jiva like the घटाकाश, the ether limited by the pitcher (जीवघटाकाशैरिव—G.K. III. 3.) As the pitcher limited by the ether is said घटाकाश, so the Chaitanya limited by the adjunct of Avidyā is said as Jiva. (घटाकाशादिभेदभिधा मिथ्यावुद्दिदृघ्टा B.S.S.B. i. 1.5) As there is no distinction in the ether of the pitcher and,

घ

the basic ether, so basically, Brahman and the Jīva are not distinct, they are one and the same (त्रृष्ण सत्यं जगन्मिथ्या जीवो ब्रह्मैव नारः) To establish his own theory of Avacchedavāda, Vācaspati Miśra explains the घटाकाश as the घटावच्छिन्नाकाश, the ether limited by the pitcher. (see, अवच्छेदवाद).

घट्कुटीप्रभातन्याय :

GHATTAKUTI PRABHĀTANYĀYAH : The maxim is used to explain the failures to achieve the desired object. (Siddhāntaleśasamgraha, P. 40 and 116, Vizianagaram Sanskrit series, 1890). To illustrate, a man who does not want to pay the tolltax, takes another route, but on account of the darkness of night unfortunately finds himself at the toll gate at the dawn. (See also. Khaṇḍanakhaṇḍakhādya, P. 35, Benaras, 1888).

घन

GHANA : Excessive, deep, अनवद्यो घनो गहनः । Maitrī. VII. 1. Great. Permanent.

घनप्रज्ञ :

GHANAPRAJÑAH : The Ātman, who enjoys the pleasure of sound sleep (सुपुत्ति) घनप्रज्ञस्तथा प्राज्ञ एक एव विद्या स्मृतः (G. K. i. 1.). In the Māṇḍūkya Upaniṣad, the Ātman in the states of आग्रत्, स्वप्न and सुपुत्ति is said as वहिप्रज्ञ, अन्तःप्रज्ञ and प्रज्ञानधन. (Māṇḍ. Up. II. 3,4 & 5.). The प्रज्ञानधन is said as घनप्रज्ञ by Gauḍapādācārya. (G.K. i. 1.). The घनप्रज्ञ in the state of सपुत्ति exists without the feeling of subject and object (विषयविषयिभाव) and therefore it becomes आनन्दमय. Furthermore it must be remembered that in that state, it is आनन्दप्राय, near about आनन्द and not completely आनन्दस्वरूप (Bliss). मनसो विषयविषयकारस्पन्दनायासदुखाभा-

वादानन्दमय आनन्दप्राये नास्तन्द एव—S.B. Māṇḍ. 6.

घुणाक्षरन्याय :

GHUNĀKSARANYĀYAH : The Nyāya is used to express the occurrence of something quite accidental. For example, the letter (akṣara) made by the woodworm (घुग) bears holes in wood and in books which sometimes assume the shape of a letter or the alphabet. It is all accidental as said-above. Or, the maxim of letters which are bored by an insect in wood. The origin of the न्याय is from an incision in wood or in the leaf of a book which is unexpectedly and perchance made therein by an insect.

घृताची

GHRTĀCI : N. of Sarasvatī, one of the principal nymphs of Indra :

घृताची मेनका रंभा उर्वशी च तिलोत्तमा ।
सुकेशी मञ्जुधोपादाः कथ्यन्तेऽप्सरसो वृच्छः ॥

च

चञ्चल

CAÑCALA : Wavering, unsteady; यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् Bg. VI. 26. Temporary, which is not permanent, mortal.

चतुर्थ

CATURTHA : The ultimate stage or turiya; शान्तं शिवमद्वतं चतुर्थम् Māṇḍū. 7. यद्वै चतुर्थं तत्तुरीयम्—Brh. V. 14.3.

चतुर्ष्पात्

CATUŚPĀT : Ātman, Brahman; सोऽयमात्मा चतुर्ष्पात्—Māṇḍū. तत्र चतुर्ष्पादं ब्रह्म विभाति; Brahmo. 2. In Māṇḍū. Upa. Ātman or Brahman is said as Catuśpāt. The Vaiśvānara. Taijasa, Prājñā and the

blissful Advaita are the four pādas of Ātman; स्थूलभुग्वैश्वानरः प्रथमः पादः प्रविविक्तभुक्तैजसो द्वितीयः पादः । आनन्दभुक्तेतोमुखः प्राज्ञस्तीयः पादः । शिवमद्वैतं चतुर्थं मन्यन्ते ।—Māṇḍū. 3,4, 5&7.

चमस

CAMASA : A bowl used at the time of sacrifice for drinking the juice of the Somalatā. Y.V. i. 193. चमसवदविशेषात्—B.S. i. 4.8.

चर

CARA : Moving, बहिरन्तश्चभूतानामचरञ्चरमेव च Bg. XIII. 15. The aggregate of all the created things, the world.

—अचर —The moving and unmoving creation; अत्ता चराचरयहणात्—B.S. II. 9.

चर्वण

CARVANĀ : Experience of Rasa which is parallel to Brahmānanda of the Advaitin; प्रमाणं चर्वणंवात्र स्वाभिन्नेविदुपां मतम् S.D. 57.

चल

CALA : Moving, unsteady. मनो दृग्निग्रहं चलम् Bg. VI. 35.

चातुर्मस्त्यं

CĀTURMĀSYAM : A sacrifice, which is performed every four months in a year. It is performed in the beginning of the Indian month, Kārtika, Phālguṇa and Āśādha ये अद्यंमासाश्च मासाश्च ते चातुर्मास्यानि —Mahārṇaa. xxv. 1. The sacrifice is performed by a Saṃnyāsin.

चातुर्वर्णं

CĀTURVARNYAM : The fourfold order of the main castes —Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, is adopted by the Hindus. चातुर्वर्णं मया सृष्टं गुणकर्मविभागशः—Bg. IV. 13. In the very beginning, the whole world was without any distinction of class or creed. But later, it got divided into four clas-

ses—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra due to their respective duties which were very much useful for the group-functioning of the society. It is quite natural that every body is not interested in doing every work and nor has the quality of doing it. Thus those who had the quality of intellect and did intellectual work were Brāhmaṇas, and those who had the quality of fighting and fought for the protection of others were the Kṣatriyas. Those who had the natural quality of business and agriculture and did it were the Vaiśyas and those who had the quality of serving others and did it, were the Śūdras. तत्र सात्त्विकस्य सत्त्वप्रधानस्य ब्राह्मणस्य क्षत्रियस्य शौर्येतेजः प्रभूतीनिकर्माणि । तम उपसर्जनरजः प्रधानस्य वैश्यस्य कृष्णाधीनि कर्माणि । रज उपसर्जनतमः प्रधानस्य शूद्रस्य शुश्रूषा एव कम् । एवं गुणकर्मविभागशः चातुर्वर्णं मया सृष्टम् । (S. B. B. G. IV 13. Therefore) the division of the four castes is based on the principle of quality and work and not on the understanding of high or low class as it is generally understood.

चिकीर्षा

CIKĪRŚĀ : Desire of doing any thing; चिकीपुलोकसंग्रहम् । Bg. III. 25.

चित्

CIT : Pure intelligence, consciousness न चास्तिवेत्ता मम चित् सदाऽहम् Kaivalya. 2I; चिद्विदं सर्वं काशते प्रकाशते चेति —Nr. vii. 3. The power of Śāktas; चिच्छवितश्चेतनारूपा । Lalitāsaḥasranāma.

—आत्मन् The supreme spirit; नित्यानन्दे चिदात्मनि Rāma. p. 6.

—आनन्दः—The Paramātman—who is चित् and आनन्दस्वरूप; चिदानन्दमयोऽस्म्यहम् । Tejabidu. III. 4.

—आभासः—The reflection of cit. According to Ad. V., the reflection of Cit falls in बुद्धि; बुद्धितत्त्वचिदाभासी द्वेतो व्याप्तुतो

षट्स Pañcadaśī. VII. 91.

—एकरस—The supreme spirit चिदेकरसो द्वयमात्मा—Nṛsut. I.

—पन—Brahman, which is pure intelligence and excessive; सद्गुणोऽयं चिदनः Nṛsut. 8. चिद्धनानन्दकरूपम्—Gopī. 5.

—मय; चिन्मयः परमेश्वरः—Ram. p. 49.

—मात्र—Ātman; सदानन्दचिन्मात्रमात्रमेव—Nṛsut. 9.

—रूप—Brahman; चिद्रूपमात्रं ब्रह्मेवसच्चिदानन्दमहयम् Tejabindu, III. 26.

—स्वरूप—The supreme spirit; चित्—स्वरूपोऽहम् Advayatā. I.

चिति :

CITIḤ : Sacrificial fire; सेयं प्रजापतेः प्रथमा चितिः Maitrī. VI. 33.

चित्त

CITTAM : Mind; उपासनानां तु चित्तकाग्र्यम्—V. S. 7. One of the four अन्तःकरणः, मन, वृद्धि, चित्त and अहङ्कार. As Rāmatīrtha puts, the function of citta is to recollect (अनुसन्धानं); अनुसन्धानात्मिकाऽन्तःकरणवृत्तिशिचत्तम्—V.M. P. 101. (see अन्तःकरण).

—उपाधिः The adjunct of mind; अतीतानन्तरोपाधिजनिता सा न स्वाभाविकी, इत्यदोषः। B.S.S.B. i. 1.12.

—एकाग्र्यं Concentration of mind.

—चेत्त The mind and the ideas like pleasure and pain therein; चित्तचेत्ता उत्तर्यन्ते B.S.S.B. II. 2. 21.

—प्रशमः Tranquility of mind.

—विक्षेपः Distraction of mind; B.S.S.-B. III. 3. 9, IV-1-7.

—वृत्तिः The mode of mind; योगशिव्यस्वृत्तिनिरोधः। Ys. 1.2.

—विकारः Modification; विकारांश्च गुणाश्चेष्व विद्वि प्रकृतिसम्भवान् Bg. XIII-19.

चित्सुखाचार्यः

CITSUKHĀCĀRYAḥ : (1220 A.D.). He wrote Tattvapradīpikā (Citsukhi), commentary on the Nyāyamakaranda and Khaṇḍanakhaṇḍakākhādyā. Citsu-

kha's Tattvapradīpikā is prominently known in the field of Advaitavedānta.

चिर

CIRA : Delay, long time; तस्य तावदेव चिरं यावनं विमोक्ष्ये—Chā. VI-14-2.

चेतन

CETANA : Animate, full of consciousness; तद्वत् प्रग्रानस्याति चेतनान्तराधिक्षितत्व-प्रसङ्गः—B.S.S.B. II. 2.1.

—धिक्षित त That which is based on cetana; चेतनाधिक्षितं हृचेतनमूर्णनाभिशरीरं सूक्ष्मस्य योनिः—B.S.S.B. i. 2.21.

—कारणवादः The theory which means that the Cetana Brahman is the cause of the universe; B. S. S. B. II. 1.21.
—ता Consciousness, animation.

चेतना

CETANĀ : Consciousness; भूतानामस्मि चेतना Bg. X. 22.

चेता

CETĀ : Jīva, knower of the body; चेतामात्रः प्रतिपुरुषः ज्ञेयः Maitrī. II. 5. The Gītā defines the ज्ञेय thus: इदं शरीरं कौन्तेय ज्ञेयमित्यभिजीयते। एतद्यो वेत्ति तं प्राहुः ज्ञेय इति तद्विदः॥ Bg. XIII. 1. Witness, (साक्षी); साक्षी चेता केवलो निर्णयत्—Sveta. vi. 11.

चेतन्य

CAITANYAM : The supreme spirit. The essence of all beings. The source of all activity; तत् प्रकाशते चेतन्यम् Sarvop. VI. 10. That which enjoys (भोक्ता); भोक्तृत्वाच्चेतन्यं प्रसिद्धं तस्य Maitrī. VI.10. The heart; Advaitopaniṣat, In Ad. V. Phil., there are three types of caitanya and they are: जीवचेतन्य, साक्षिचेतन्य or कृदस्थचेतन्य and तुरीय चेतन्य. The जीवचेतन्य is enjoyer, the साक्षिचेतन्य or the कृदस्थ चेतन्य is the witness (साक्षी) and the तुरीयचेतन्य is Brahman.

—मात्र The only supreme spirit; चेतन्यमात्रं विलक्षणरूपान्तररहितं निविशेषं इदा. B.S.-

S.B. III. 2.16

चोदना

CODANĀ : Inspiration, *sc* ip'ural injunction; य हि चोदना धर्मस्य लक्षणम् B.S.S.B. I.1.1

— तन्त्रं Dependent on Vidhi, ज्ञानं च चोदना-
तन्त्रम् । B.S.S.B. I. 1. 4.

— प्रवृत्तिः An inclination for codanā.

छ

छत्रं

CHATRAM : A parasol, an umbrella.
B.S.S.B. III. 3.12.

छत्रिन्यायः

CHATRINYĀYAH : The Nyāya is used to mean the fact that in the crowd of men, where many have umbrellas, all seem to be having them. (एकस्तत्र कर्मकलं पिवति भुद्भूते नेतरस्तथापि पातृसम्बन्धात् पिवन्ति इत्युच्येते च्छत्रिन्यायेन Śāṅkarabrahmāya Kaṭha Upa. III. see also, B.S.S.B. III. 3.34.

छत्री

CHATRI : That who bears an umbrella.
— न्यायः

छद्वः

CHADAH : A cover. Āvaraṇa.

छंदस्

CHANDAS : The Vedas, the sacred scripture; स च कुलपतिशाद्यश्छन्दसां यः प्रयोक्ता — Uttara. III. 48.

A metre; गायत्री छंदसामिव — Bg. X. 35.

One of the six Vedāṅgas. The six Vedāṅgas are : शिक्षा, कल्प, व्याकरण, निष्कृत, अन्त एव ज्योतिष.

छाया

CHĀYĀ : Shadow; यथा पूर्वे छाया Praśna. III. 3. In Ad. V., the example of the shadow of man (पूर्वचायाः) has been given to explain the idea that the present life of a man in this body is the

result of his deeds of the previous life. As the shadow of a man is not different from him, so the present life of a man is not different from his previous existence and it is the reflection of the same. This Vedāntic idea justifies the theory of rebirth and the principle of action (कर्म). — Jiva; भायात्मा ब्रह्मविदेवदन्ति—Kaṭha. III. 1. Here the word भात्म (light) is used for universal self and भाया (shade) for Jiva. Both the universal and the individual self drink the भूमत् and are turned into the heart and in the highest upper sphere.

Support; यस्य भायाभूतम्—Nrip. II. 2.

— मयः—The Purūṣa with shadow; भायामयोऽयं पुरुषः Bṛhdā. II. 1-12.

छायात्मा

CHĀYĀTMA : Ātman in the form of reflection; भायात्मा पुरुषप्रतिरूप इति B.S.S.B. I.2.13. On the basis of Chā. — य एषोऽक्षिणि पुरुषो दृश्यत एष भायात्मेति होवाचेतदभूतमय-
मेतद् ब्रह्मेति । तद्यद्यप्यस्मिन् सपिर्वोदकं वा सिन्धति
वत्मनी एव गच्छति । (Chā. IV. 15.1), a problem has been raised by Śaṅkara that the Purūṣa visible in the eyes of a man may be Chāyātman, Jiva, Devātman or Parameśvara, but ultimately Śaṅkara proves that it is Parameśvara and not anything else; परमेश्वर एवाऽक्षिण्यन्यतरः
पुरुष इहोपदिष्ट इति । B.S.S.B. i. 2.10.

छिद्रं

CHIDRAM : Defect, flaw; त्वं हि सर्वं प्रमात्राणि
परचिद्राणि पश्यति । भायात्मो बिल्बमात्राणि पश्यत्वाणि
न पश्यति ॥ Mb. 3.

छिन्न

CHINNA : Cut; नैनं छिन्दन्ति शस्त्राणि — Bg.
II. 23.

Destroyed, Spoiled; किं तत्र छिन्नम् B.S.S.
B. II. 2.11.

Removed; छित्वेतं संशयम् — Bg. IV. 42.

ज

जगत्

JAGAT : The moving or mortal world; इशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् — Isā. I. In Ad. V. Phil. the जगत् is visible in the shape of name and form. Śaṅkara, the propounder of the Kevalādvaita has proved the जगत् as false (अहु सत्यं जगन्मिष्या जीवो ब्रह्मेव नापर) or permanently unreal. It is noteworthy that Śaṅkara by saying the world as false (मिष्या) did not mean that the world does not exist or it is completely unreal. His view, in this respect, is again clear, when he accepts three type of reality, the Pārmārīhika, the Vyāvahārika and the Prātibhāsika. The world is the example of the Vyāvahārika Sattā or phenomenal reality. (See, सत्ता). The beauty of Śaṅkara's stand-point is that on one side, he supports the daily dealings of the waking world and on the other, he advocates the principle of becoming one with Brahman. Thus the world accepted by Śaṅkara, is not permanently real. It is also not permanently unreal like hare's horn. It is in between the two. So it has been said as anirvacanyā. It is also to be understood that the world according to Śaṅkara, is not apart from Brahman, but it is substrated in it.

Actually, for a Jñānin or Ajñānin, there comes no change in the position of world. Even for a Jñānin, for whom the world becomes false, it remains the same. So, in the Advaitic position of a liberated soul also, the existence of material world is never denied. It is the viewpoint of a Jñānin or the Ajñānin that he takes the world as false or real.

Furthermore, the existence of world is not significant for an enquirer into Brahman (ब्रह्मज्ञासु) or a desirous of liberation. It is this waking and phenomenal world where a मुमुक्षु can do good deeds for the purification of heart (चित्तमुद्धि) and have the benefit of Śravaṇa, Manana and Nididhyāsana which have been accepted as the means of Brahma-realisation (श्रोतव्यः मन्तव्यः निदिव्यासितव्यः). So, it is properly said that without vyavahāra the paramārtha is impossible (व्यवहारमनादृत्य परमार्थो न विद्यते). Bhartṛhari has depicted the world in following manner:

आयुनंश्यति पश्यतां प्रतिदिनं याति क्षर्य योवनम्
प्रत्यायान्ति गताः पुनर्नदिवसाः कालो जगद्भक्तः ।
सहस्रीस्तोयतरङ्गभङ्गचपला विद्युच्चलं जीवितम्
तस्मान्मां शरणागतं शरणद त्वं रक्ष रक्षाधुना ॥

Rāmānuja has different view regarding the position of the world. He does not accept the world as false like Śaṅkara. To him, the world, being the part of Brahman, is true. According to R. the Cit, Jīva and acit jagat are the body of Brahman. The Jīva and Jagat are the adjectives of Brahman and so Brahman is Cidacidviśiṣṭa. The Cidacidviśiṣṭa Brahman or Iśvara exists in both, the भोक्ता (Jīva) and the भोग्य (Jagat) as Antaryāmin. परमेश्वरस्य भोक्तृभोग्ययोरन्तर्यामिस्त्व-हयेणावस्थानम् (Sarva, IV-31), (see also, Śrībhāṣya II-1-9)

The relation between Brahman and the world is that of flower and fragrance and the gold and its yellowness. Nimbārka takes the world as acit and describes its three forms: अप्राप्यतं प्राप्यतरूपकं च कालस्वरूपं तदचेतनम् मतम् ।
माया-प्रधानादिपदप्रवाच्यं शुक्लादिभेदाश्च समेऽपि तत्र ॥

Daśaśloki 3.

Vallabhācārya also does not describe the world as different from Brahman

and so it is not false. In his view, Brahman is both, the cause and effect. (कायंकारणरूपं हि शुद्धं अहा त मायिकम्—Śuddhādvaitamārtanda-28). Unlike Rāmānuja, Nimbārka and Vallabha, Madhva accepts the world as separate from Iṣvara, so he is a dualist. Again he does not admit the falsehood of the world as Śamkara does. It is specifically notable that the dualist Madhva describes Lakṣmi, the power of Iṣvara as separate from Him and controlled by Him. परमात्मभिन्ना तन्मात्राद्वीना सम्मी:—Madhvāsiddhāntasāra, p. 27).

—आत्मन्—Supreme soul.

—ईशः—The Lord of the Universe.

—उद्धारः—Liberation of the world. S.

—कर्त्—The Creator of the world.

—निवास—The substratum of the universe, the supreme being. An epithet of Viṣṇu (जगन्निवासो वसुदेवसद्मनि—Śiṣu. I. 1).

जान्म

JĀNGAMA : Movable: सत्त्वं स्थावरजड्गमम्—Bg. XIII. 26

जड़

JĀDA : Unconscious, Dull; जडवल्लोकमाचरेत् Vedāntasiddhānta Muktiāvalī, I, G K. ii. 36.

—ता Dullness, ignorance.

—धीः—Dull witted.

जडचेतनवादः

JĀDACETANAVĀDAH : The doctrine propounded by Arvindā Ghoṣa which proves that the world is the combination of the Cetana and the Jaṭa. Arvindaghoṣa does not believe in the falsehood of the world, but he takes it as real. He says. "I do not agree with the view that the world is an illusion mithyā".—(Letters of Sri Aurobindo, second series p. 3). In his view, the world is the effect of the citsakti of Śiva. Accordingly the

apparent unconscious world also is conscious originally. But on account of illusion or Avidyā, the Jīva does not realize the consciousness (Cidrupatā) of the world. He further says that it is Ajñāna which creates obstruction in the realisation of Brahman. He finally admits the blissfulness of the world, when he says: "I am a Tāntrik, I regard the world as born of Ānanda. Ānanda and Śakti, these are the two real terms of existence." (Yogic Sādhanā, p. 83).

जन्म

JANMA : Birth, creation; जन्मायस्य यतः—B S. i. 1. 2. Life; वहनि मे अतीतानि जन्मानि तत्र चार्जुन Bg. IV. 5.

—अन्तरं Another life.

—अष्टिपः An epithet of Śiva.

जयः

JAYAḤ : Restraint, curbing; हठाच्छेतसो जयम् Mukti. II. 47 Victory, triumph; लाभान्नामी जयाजयो—Bg. II. 38.

जरा

JARĀ : Old age; न जरा न मृत्युर्न शोकः Chā. VIII. 4. न जरया विभेति Kaṭha. I. 12.

—आयुः The cast off skin of a serpent. Womb.

—आयुज Born from the womb; जरायुजानि जरायुम्यो जातानि मनुष्यपश्चादीनि V.S. 30. जरायुज, अण्डज, स्वेदज and उद्भिज्ज are the four types of creation.

जर्जर

JARJARA : Old, infirm, destroyed, गार्ज जराजर्जरितं विहाय Mv. VII-18.

जागरः

JĀGARAH : A vision in the waking state; जागरे स्वप्नता नहि Yogośikha. iv. 11.

जाग्रत्

JĀGRAT : The waking state; जाग्रति प्रवृत्तो जीवः प्रवृत्तिमागसिरः Mantrabrahmaṇa.

ज

II. 7. जाग्रत्, स्वप्न, सुपुत्रि and तुरीया are the four अवस्थाः which occur in the life of a man (जाग्रत्-स्वप्न सुपुत्रितुरीयाश्चेत्यवस्थाः इतनः: Yogacū. (see separately).

जाति :

JĀTIH : Birth, creation, origin; अजातस्यैव भावस्य जातिभिर्भूति वादिनः G.K. III. 20. जातिभूतिभिर्भूति S.B G.K. III. 20. The properties which are peculiar to a class and which make it different from all other things एवं जात्यादीनपि प्रत्याचक्षीत् B.S.S.B. II. 2.28. मनुष्यजातिः, पशुजातिः etc.

जिज्ञासा

JIJNĀSĀ : Enquiry, desire to know. Enquiry into Brahman; अथातो ब्रह्मजिज्ञासा B.S. I. 11.

जिज्ञासु :

JIJNĀSUH : Enquirer, जिज्ञासुरपि योगस्य Bg. VI. 44. Desirous of knowing. Enquirer into Brahman, desirous of knowing Brahman, desirous of attaining liberation आत्मो जिज्ञासुरर्थार्थी ज्ञानी च भरतवंश Bg. VII. 16.

जिज्ञास्य

JIJNĀSYA : Brahman, to be enquired; एह तु भूतं ब्रह्म जिज्ञास्य नित्यत्वात् B.S. I. 1.1

जित

JITA : Curbed, restrained, subdued; बन्धुरात्मनस्तस्य येनात्मेवात्मना जितः Bg. VI. 6. —आत्मा He, who has subdued his self; असक्तयुद्धिः सर्वत्र जितात्मा विगतस्पृहः । Bg. XVIII. 4). जितनङ्गदोपाः Bg. XV. 5.

—इन्द्रियः He, who has conquered the senses, योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः Bg. V. 7.

—लोकः He who has conquered the Lokas; B.S.S.B. III-1-7. :

—श्वासः He who has subdued the respiration. B.S.S.B. III. 2.24.

जीव :

JIVAH : The individual soul. The personal soul; स्वप्ने स जीवः सुखदुखभोक्ता Kaivalya 13. यदा जीवः प्रवृद्ध्यते G.K. i 16. अनेन जीवेनाऽऽत्मनानुप्रविष्य Ch. VI-3-2. In Ad. V. Philosophy, Jiva is the creation of Māyā (मायाद्यायाः कामधेनोवर्त्सीजीवेष्वरावृभी Pañcadaśi, Chitradeepa, 236) Ultimately, Brahman is the only reality. But on account of personal ignorance, the Vāsanā, caused by the last lives, one is not capable of realizing the Reality and so the boundless Satcidānanda Ātman, due to the adjunct of Māyā or Avidyā takes the form of Jiva. यादेव-चायं बुद्ध्युपाधिसंबधस्तावज्जीवस्य जीवत्वम् संसारित्वं च (B. S. S. B. II 3.30). This individual soul or Jiva is the doer and enjoyer of the pleasure and pain. As Sadānada puts, it is the Jiva which goes from one Loka to another and is phenomenal. (अयं कृत्वा भोक्तुत्वसु द्वित्युद्धिरवाच्च मिमानस्वेनेहसोक्षरसोक्षरगामी व्याख्यातिको जीव इत्युच्यते V.S. 13). But it is to be remembered that at the time of removal of Avidyā, the Jiva takes its original form and that is Brahman (जीवो ब्रह्म च नापरः). At this stage, the Jivahood of the Jiva stands nowhere. Thus according to the Śāmkara vedānta, Jiva is not different from Brahman or part of it. It is due to the ignorance that the Jivahood is created. Appayadikṣita refers to two theories regarding Jiva, the Ekajīvavāda and Anekajīvavāda (S.L. i. 123.). But Śāmkara and his many followers accept the theory of Anekajīvavāda (यस्या स्वरूपप्रतिबोधरहिताः शेरते संसारिणो जीवाः B. S. S. B. I-4-3), (अनन्ताश्च जीवा असंख्यत्वात् V.K. 278). Rāmānuja, Nimbārka, Madhvā and vallabha hold different viewpoint from Śāmkara regarding the Jiva. Rāmānuja takes the Jiva as part of Brahman,

while Śaṅkara describes the Jīva basically as Brahman itself. (see), B.S.S.B. II-3-45). But it is to be kept in mind that though the Jīva is part of Brahman, there is a contradiction between the nature of the two (विशेषणविशेष्ययोरंशां-शित्वेऽपि स्वभावदेवतक्षण्यं दृश्यते S.B. II. 3.45). Nimbārka also takes Jīva as part (अंश) but the अंश is considered as the form of power as Śrīnivāsācārya, the commentator of Nimbārkabhāṣya, says: अंशो हि शक्तिरूपो ग्राहः: Vedāntakaustubha. B.S. II. 3. 42) According to Vallabha, शुद्ध, संसारी and मुक्त are the three types of Jīvas. With the adjunct of Avidyā, the Jīvas are शुद्धs and when the Avidyā is created, they become संसारिन्. After the removal of Avidyā, the Jīvas are said as मुक्तs.

- आत्मन् The individual soul.
- मन्दिरम् The body.
- लोकः The world of living beings;

स्वप्नेन्द्रजालसदृशः खलु जीवलोकः । Śānti II. 2.

जीवनं

JIVANAM : Life; जीवनमात्रं कायं निवर्तयन्ते । B.S. S.B. II-1-20; जीवनं सर्वभूतेषु Bg. VII. 9.

जीवन्मुक्तिः

JIVANMUKTIH : Liberation in present life; तथा पुरुषप्रयत्नसाध्यवेदान्तश्रवणादिग्रनितसमाधिना जीवन्मुक्त्यादिलाभो भवति । Mukti. II. 1. To become one with Brahman, in this life, after the removal of Avidyā, is said as Jivanmukti. Jivanmuki and Videhamukti are two states of Mukti, which are not contradictory at all. According to the idea of Jivanmukti, even after the removal of Avidyā and realisation of Paramātman, one has to keep his body for the enjoyment of the प्रारब्ध कर्मन्, which are not destroyed even after the realisation of Paramā-

tman.

जीवपुरः

JIVAPURAḥ : The body; अथवा जीवपुर एव अस्मिन् ब्रह्म निहितमुपलक्ष्यते । यथाशालग्रामे विद्युः संनिहित इति तद्वत् ॥ B.S.S.B. i. 3.14.

जैमिनिः

JAIMINIH : Jaimini is the author of the Mīmāṃsāsūtra. His name has been referred to in the Brahma sūtra eleven times (B.S. 1.2.28, 1.2.31, 1.3.31, 1.4.18, 3.2.40, 3.4.2, 3.4.18, 3.4.40, 4.3.12, 4.4.5, and 4.4.11). Some scholars hold the opinion that he also wrote the Brahmasūtras. Jaimini is said as the disciple of Bādarāyaṇa. Also Vedavyāsa is mentioned as his teacher. In addition to the Mīmāṃsāsūtra, he also wrote the Bhārata Samhitā or the Jaimini Bhārata. Sumantu was his son and Satvān was his grand son.

जंव

JAIVA : Related to Jīva; अपरे तु वादिनः पारमार्थिकमेव जंवं रूपमिति मन्यन्तेऽस्मदीयाश्च केचित् B.S.S.B. I. 3.19.

ज्ञात

JÑĀTA : Known, realised (Brahman); ज्ञाते द्वैतं न विद्यते G.K. I. 18. यं ज्ञात्वा मुच्यते जन्तुः — Kaṭha. VI. 8.

ज्ञातृ

JÑĀTĀR : The knower; B.S.S.B. III. 2.7. The knower or realizer of Ātman. 'तमेवंकं जानय आत्मानम्'. इति ज्ञेयज्ञातृभावेन, तद्र प्राणभूतावन्मुक्त्वाज्ञाता — B. S. S. B. I. 3.5. The witness, Śakṣin; ज्ञातृज्ञानज्ञेयानामाविभावतिरोभावज्ञाता स्वयमाविभवितिरोभावरहितः स्वय- अज्ञोति: साक्षीत्युच्यते । Sarvasārop. I.

ज्ञानं

JÑĀNAM : The knowledge; ज्ञानं कर्म च कर्ता च — Bg. XVIII. 19. The knowledge or realisation of the supreme Reality;

अनेन ज्ञानमाप्नोति संसाराण्यनाशनम् — Kaivalya — 24. ज्ञानमेव परं तेषां पवित्रं ज्ञानमुत्तमम् — Brahma. 3. अमेददण्डं ज्ञानम् — Skanda. 11. One of the attributes of Brahman; सत्यं ज्ञानमनन्तं ब्रह्म Tait. II. 1.1 सत्यं ज्ञानमनन्तमानन्दं ब्रह्म — Sarvop. 3. In Ad. Ved. Phil. three types of knowledge have been accepted and they are ultimate knowledge (पारमार्थिक ज्ञान), phenomenal knowledge (व्यावहारिक ज्ञान) and the illusory knowledge (प्रातिभासिक ज्ञान) (तथा च लोकेऽनुभवः शुक्तिका हि रजतवदवभासते — B. S. S. B. Int.). The first is the final knowledge of the Absolute Brahman and which is never the subject of sublation (सत्यत्वं बाधादिराहित्यम् — Pañca. III. 29). and the second is the knowledge of the phenomenal world (मृगतृष्णाद्यपेक्षया सत्यम् — S.B. Tait. II. 6). The third type of knowledge is based on the erroneous appearance of snake on the rope and the silver on the conch shell. This is the example of the illusory knowledge. Here it is to be noted that illusory knowledge can not stand without the substratum (नहि निरास्पदा रेतचित् — S.B.G.R.I. 6). In the Bg. we find another type of division of the knowledge (ज्ञान). Therein, the knowledge has been divided into three kinds and they are: Sāttvika (knowledge of goodness), Rājasa (knowledge of passion) and Tāmasa (knowledge of illusion). The knowledge through which the one imperishable Being is seen in all things undivided in the divided, is sāttvika knowledge or the knowledge of 'goodness'. (सर्वभूतेषु येनेकं भावमव्ययमीक्षते । अविभक्तं विमक्तेषु तज्ज्ञानं विद्धि सत्त्विकम् ॥ Bg. XVIII. 20.)

The knowledge through which one sees multiplicity of beings in different creatures by reason of their sepa-

rateness, is Rājasa knowledge or the knowledge of 'passion'. (पृथक्त्वेन तु यज्ञानं नानाभावान् पृथग्विधान् । वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ Bg. XVIII. 21.)

And the knowledge through which one takes one single effect as the whole Paramātman without concerning for the reason and without grasping the real, is the Tāmasa knowledge or the knowledge of 'dullness'. Its nature is described as narrow:

यत्कुल्त्वदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वायंवदल्पं च तत्तांमसमुदाहृतम् ॥

Bg. XVIII. 22.

— चक्षुः — That who has the eye of wisdom;

सेवक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषः ।
मूत्रप्रकृतिमोक्षज्ञच ये विदुर्यान्ति ते परम् ॥

Bg. XIII. 34.

— निष्ठ — That who is intent on acquiring the knowledge. That who intends to attain the knowledge of the Supreme Reality; ज्ञानगिरिनो ज्ञाननिष्ठाः — Brahma. 3.

— यज्ञः — The Yajña of the supreme knowledge; श्रेयान्द्रव्यमयाद् यज्ञाज्ञानदज्ञः परंतप — Bg. IV. 33. By यज्ञ Śaṅkara here means the real knowledge; सम्यग्दणंतस्य यज्ञत्वं सम्पादितम् — S.B. Bg. IV. 33.

— योगः — The science of knowledge; ज्ञानयोगेन सांख्योनाम् (see योग also).

— शक्तिः — The power of knowledge; तृतीया रेखा सा...ज्ञानशक्तिः Kālāg. 2. (see शक्ति also).

ज्ञानमय

Jñānamaya : That which consists of knowledge; यस्य ज्ञानमयं तपः (Muṇḍ. I. 1. 9). Consisting of supreme knowledge. The Supreme Reality, Brahman.

ज्ञानवान्

JÑĀNAVĀN : That who possesses the knowledge; ज्ञानं ज्ञानवतामहम् — Bg. X. 38. Knowledge of the Supreme Reality; द्वृतां जन्मनामन्ते ज्ञानवान् मा प्रवद्यते — Bg. VII. 19.

ज्ञानिन्

JÑĀNIN : That who possesses the knowledge. The possessor of the Supreme knowledge; ज्ञानिनस्तत्त्वदशिनः Bg. IV. 34. ज्ञानी त्वात्मेव मे मतम् — Bg. VII. 18.

ज्ञापक

JÑĀPAKA : That, through which one knows.

ज्ञापनं

JÑĀPĀNAM : Making known; ब्रह्मनिर्दिष्ट-
मितज्ञापयन्ति — B.S.S.B. I. 2.15.

ज्ञापित

JÑĀPITA : Made known.

ज्ञेय

JÑEYA : The object of knowing. The supreme Reality or Brahman, परिणेषादात्मशब्दवाच्यं ब्रह्म ज्ञेयं षुम्बाद्यातनमिति गम्यते, न प्राणभूत् — B.S.S.B. I. 3.5.

ज्येष्ठ

JYESTHA : Eldest, ज्येष्ठाय पुत्राय पिता ब्रह्म बूयात् — Chā. III. 11.4. Best, Most excellent यो ह वै ज्येष्ठं च श्रेष्ठं च वेद — Br̥h. VI. 1.1. The most excellent or highest order in the religious life of a Brāhmaṇa (गृहस्थाश्रम). Brahman; सर्वं ब्रह्मज्येष्ठं मुपासते — Tait. II. 5.1.

ज्योति:

JYOTIH : The light; अग्नो चाधूमके यज्ञोतिश्च-
वतरम् — Maitrī. VI. 17.

The light of Brahman which is inner; योऽन्तःसुखोऽन्तरामस्तथाऽन्तज्योतिरेव यः — Bg. V. 24.

In ad. V. Philosophy, ज्योति, though means light, it symbolizes the supreme knowledge or the highest knowledge of Brahman. As in the presence of light, the darkness goes away, so, when the supreme knowledge comes, the ignorance is removed: ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्चते । ज्ञानं ज्ञेयं ज्ञानगम्यं हवि सर्वस्य विष्ठितम् ॥ Bg. XIII. 17. तमसो मा ज्योतिर्गंभय Br̥h. I. 3.28. One of the five elements; रवं वायुज्योतिराः पृथिवी । Muṇḍ. II. 1.3. The star, the planet; सर्वं ज्योतीषि महीयन्ते Taitt. I. 5.2. The light of the stars; ज्योतिरितिनक्षत्रेषु Tait III. 10.3.—विद्या—The science of Astrology or Astronomy. — स्तोम (ज्योतिष्टोम) A sacrifice performed with Somarasa.

ज्योतिर्मय

JYOTIRMAYA : Consisting of stars. Consisting of the supreme light or knowledge. Ātman, Brahman, अन्तःशरीरे ज्योतिर्मयः Muṇḍ. III. 1.5.

ज्योतिष्मत्

JYOT̥SMAT : Consisting of the supreme light or knowledge; एष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम । Chā. IV. 7.3.

ज

ज्ञाटिति

JHATITI : At once, very quickly; प्रत्यय-
न्यैकप्रत्ययविषयतया ज्ञाटिति प्रत्यवभासते B.S.S.B. I. 3.28.

ट

टड़कः

TAṄKAH: In the Vedārthasamgraha of Rāmānujācārya, there is a reference to Taṅka. He was probably a Viśiṣṭādvaitavādin.

टिप्पणी

TIPPANĪ : A gloss, a comment, a commentary.

ड

डिडम :

DINDIMAH : A kind of small drum, that which proclaims; वेदान्तडिडमः ।

डुडुभः

DUNDUBHAH : A kind of unpoisonous snake; B.S.S.B II 2.10.

त

तक्षा

TAKṢĀ : A carpenter, a woodcutter; यथा च तक्षोमयथा—B.S. II. 3.4.

The Advaitin Śaṅkara has given the example of तक्षा to explain the Jīva as doer and enjoyer who, in his nature, is inactive. He says that as a carpenter is capable of doing his work only, if he wields his instruments and without his instruments, he is completely unable of doing his work like cutting the wood, so the Jīva may be doer or enjoyer so long as he is with the adjunct (उपाधि), mind (मनस्) etc. But in the absence of adjuncts, the Jīva is quite inactive and in this stage, it becomes pure soul (Ātman). (तक्ष हि विशिष्टेषु तक्षणादिव्यापारेष्वपेक्ष्येव प्रतिनियतानि कारणानि वास्यादीनि कर्ता भवति स्वशरीरेण त्वकर्त्तेव । एवमयमात्मा सर्वव्यापारेष्वपेक्ष्य मनश्चादीनि कारणानि कर्ता भवति, स्वात्मना त्वकर्त्तेव । B.S.S.B. II. 3.40).

तज्जलान्

TAJJALĀN : That which is created from Brahman (तज्जनम्); dissolved in Brahman (तल्लनम्) and acts in Brahman (तदनम्); सर्व खलिवदं ब्रह्म तज्जलानिति शान्त उपासीत—Chā. III. 14.1. Here the word, tajjalān indicates

the theory of manifestation (विवर्तं) regarding Brahman and the world, which proves that the world is the manifestation of Brahman. There are three parts in the word (तज्जलान्) तज्ज, तल्ल and तदन् and the compound is कर्मधारय, which by the author of Ratnaprabhā, Rāmānanda, has been explained in the following manner :

‘तस्माज्जायत इति तज्जनम्, तस्मिन् लीयत इति तल्लनम्. तस्मिन्ननिति चेष्टते इति तदनम् । तज्जस्व तल्लस्व तदनःचैति तज्जलान् कर्मधारयेऽस्मिन् शाकपाथिवन्यायेन मध्यमपदस्य तच्छब्दस्य लोपः । तज्जलानामिति वाच्ये छान्दसोऽवयवलोपः । इति शब्दो हेती’। Ratnaprabhā., B.S. I. 2.1. Accordingly the original word is तज्जलनम्. As there is the chāndasa elision अम् (तज्जलात् + अम्), it has remained तज्जलात्.

तटस्थ

TATASTHA : Standing aloof, indifferent, neutral; तटस्थो द्रष्टा तटस्थो न द्रष्टा द्रष्टव्यान् द्रष्टव्ये । Nā. p. vi. 6.

—लक्षण— Brahman with temporary qualities, when Brahman, the supreme reality is viewed from the cosmic viewpoint and its qualities of omnipotence, omnipresence and omniscience are considered, it is said as Taṭasthalakṣaṇa.

तत्त्वं

TATVAM : Truth, fact, reality, एवं यो वेद तत्त्वेन G.K. II 20. The absolute Truth, spiritual truth: ज्ञानवन्तः परे तत्त्वे निष्ठीयन्ते Maitri, VI.24. तत्त्वाभ्यात्मिकं दृष्ट्या - G.K. II.38. An element.

—ज्ञानं—Knowledge of reality. Knowledge or realisation of the Absolute reality or Brahman or the supreme spirit; क्षयात्मज्ञाननित्यं तत्त्वानाथं दर्शनम्—Bg. XIII. 11.

—ज्ञानित्—The knower of the reality. That who has known or realised the Supreme Reality or Brahman.

—दशिन्—तत्त्ववित् knower or realizer of the supreme truth or the essential nature of Paramātman ज्ञानिनस्तत्त्वदर्शीः: Bg. IV. 43.

—भावः—Realizing the Jīva and Brahman as one, realisation of 'I am Brahman' (अहं ब्रह्मास्मि); तत्त्वभावात् 'अहं ब्रह्मास्मि, इति भूयश्चासकृदन्ते प्रारब्धकर्मन्ते यद्वा स्वात्मज्ञाननिष्पत्तिः—S.B.S V. I. 10.

—भागः The means of Yogatattva; तत्त्वमार्गं यथा दीपो दृश्यते पुरुषोत्तम् Yogat. 2.

तत्त्वमसि

TATTVAMASI: That thou art. स य एवोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेत्तो—Chā. VI. 8. 7. One of the Mahāvākyā (see महावाक्य). In Chā. VI 8.7) through तत्त्वमसि Uddālaka is giving the lesson of आत्मन् to Śvetaketu and telling him that 'That (Brahman) thou (Jīva) art; Thus it is stated by Uddālaka that the Jīva is not different from Brahman but it is the same.

Sadānanda explains the meaning of the Mahāvākyā (तत्त्वमसि) through the process of Sāmānādhikarāṇya, Viśeṣaṇaviśeṣyabhāva and Lakṣyalakṣaṇasaṁbandha (सामानाधिकरण्यं विशेषणविशेष्यभावं and लक्ष्यलक्षणसम्बन्धं) on the basis of Naiskarmyasiddhi (III.3). According to Sāmānādhikarāṇya in the Mahāvākyā "That thou art" (तत्त्वमसि), the word "That", (तत्) signifies the consciousness (चेतन्य) and it is characterised by remoteness etc. (परोक्षत्वादि) and the word 'Thou' signifies consciousness which is characterised by immediacy etc. But in both the ideas, consciousness (चेतन्य) is the same. The difference is only of remoteness and immediacy etc. It is again explained by the example of "This is that Devadatta" (सीम्रं देवदत्तः). In this example, the word

"This" (अयम्) signifies Devadatta who is associated with the present and the word "That" (सः) signifies Devadatta who is associated with the past, Here, again, the difference is with regard to past and present and fatness and weakness etc. But Devdatta is the same. सामानाधिकरण्यसम्बन्धस्तावद् यथा सीम्रं देवदत्त इत्यस्मिन् वाक्ये तत्कानविशिष्टदेवदत्तवा चक्षशशब्दस्येतत्कालविशिष्टदेवदत्तवाचकायंशब्दस्य चेक्षिमन् पिण्डे तात्पर्यसम्बन्धस्तथा च तत्त्वमसीति वाक्येऽपि चेक्षिमंशचेतन्ये तात्पर्यसम्बन्धः । V.S. 151.

According to the relation, Viśeṣaṇa-Viśeṣyabhāva (विशेषणविशेष्यभाव), in the Mahāvākyā 'that Thou art' the word 'That' (तत्) indicates consciousness which is characterised by immediacy etc. partly with regard to remoteness, etc., contrary ideas, but they still qualify each other to signify a common object. This also applies with the example, "That is this Devadatta" (सीम्रं देवदत्तः). Here the word "That" (सः) indicates Devadatta who existed in the past and the word "this" (अयम्) indicates Devadatta who exists in present. Here also, there is contradiction with regard to time etc. but both the words (सः + अयम्) qualify each other and signify a common object विशेषणविशेष्यसम्बन्धस्तु यथा तत्रं वाक्ये सशब्दार्थं तत्कालविशिष्टदेवदत्तस्यायं शब्दार्थं तत्कालविशिष्टदेवदत्तस्य चान्योऽन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः । तथाऽत्रापि वाक्ये……चान्योऽन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः ॥ V.S 152.

The third relation, Lakṣyalakṣaṇasaṁbandha explains the position of "That thou art" (तत्त्वमसि) in a different manner. According to this relation, in the Mahāvākyā "That thou art", the two words "That" and "thou" stand in the relation of implier and implied with consciousness which is

common to both. It also applies with the example, "That is this Devadatta" (सोऽयं देवदत्तः). Here the word "That" (सः) and "this" (अयम्) or their meanings stand in the relation of implied (लक्षण) and implied (लक्ष्य) with Devadatta who is common to both. लक्ष्यलक्षणसम्बद्धस्तु यथा तत्रैव वाक्येसशब्दायंशब्दयोस्तदर्थयोर्वा विरुद्धत्कालंतत्कालविशिष्टत्वपरित्यागेनाविरुद्धवेवदत्तेन सह लक्ष्यलक्षणभावः । तथाऽन्नपि……… लक्ष्यलक्षणभावः ॥ V.S.153.

तत्त्वीभूत

TATTVIBHŪTA : That who has become or known Brahman ब्रह्मदेव ब्रह्मेव भवति Mund. III. 2. 9). This is the stage of liberation. But Śaṅkara has used the word for that who at the stage of concentration of mind or समाधि realises that I am the tattva, Brahman or Ātman and तत्त्वीभूत and feels the pleasure accordingly. And he is not आत्मवित् in the opinion of Śaṅkara. This way, Śaṅkara has tried to establish a difference between the meaning of तत्त्वीभूत and आत्मवित् (समाहिते तु मनसि कदाचित्तत्त्वीभूतं प्रसन्नमात्मानं सन्यते इदानीमस्मि तत्त्वीभूत इति । न तथाऽत्मवित्—S.B.G.K. II. 38.). But to my mind, Śaṅkara's opinion regarding the above mentioned difference between the meaning of the two words, does not seem to be proper. Actually, the तत्त्वीभूत (who has become the truth or Brahman) is not at all different from the आत्मवित् who has known or realised आत्मन्. So far as the difference of the two stages is concerned, it is totally undesirable and improper.

तन्निष्ठास्तत्परायणा: Bg. V. 17.

तत्पर

TATPARA : Exclusively engaged in, eagerly devoted to; पुरुषोत्तमतत्परः Yogat. 11. तत्परः संयतेन्द्रियः Bg. IV. 39.

तत्परायण

TATPARĀYANA : Wholly devoted to;

तदभावः

TADBHĀVAH : The position of Ātman: अतस्तद् भावमविरेण्टि—Mait. I. VI 27.

तदाराम

TADĀRĀMA : That who intents highest bliss in Āman: तत्त्वीभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत्—G.K. II. 38.

त निष्ठ

TANNIṢTHA : That who is solely devoted to Brahman or Ātman: निष्ठा अभिनिवेशः तात्पर्यं सर्वाणि कर्माणि संन्यस्य प्रहृणि एव अवस्थानं येषां ते. —S.B. Bg. V. 17.

तन्मय

TANMAYA : That who becomes of the nature of Ātman or Brahman: ते तन्मया अमृता वै वप्तुः—Śvet. V. 6 That who becomes of the nature of some thing.

तन्मात्र

TANMATRA : Merely that, a subtle element, a basic element; एतानि एव सूक्ष्म-भूतानि तन्मात्राणिअपञ्चीकृतानि चोच्यन्ते—In philosophy, there are five तन्मात्राः, रूपतन्मात्रा, रसतन्मात्रा, गच्छतन्मात्रा, स्पर्शतन्मात्रा and शब्दतन्मात्रा—of the five elements, तेजस्, अप, पृथिवी, वायु and आकाश, respectively. The तन्मात्रा is merely the subtle and primary state of an element and so it is said as तन्मात्रा and again an element is not merely one, but it is a conjunction of the five elements, according to the theory of Pañcikaraṇa (see पञ्चीकरण). Thus the तन्मात्रा is the nonquintuplicated (अपञ्चीकृत) state of an element. In the तन्मात्रा state of an element, there is only one element.

तपस्

TAPAS : Penance, mortification, religious austerity; तपश्चास्मि तपस्विषु —Bg. VII. 9. यजेन दानेन तपसा—Bṛh. IV. 4.22. ऋतं तपः सत्यं तपः—Mahārṇav. VIII. 1. Fire; तपोऽस्मि Mahārṇav. 25.

The life of celibacy and study (Brahmacarya): Praśna. 15. Study; अध्ययनं तपः
One of the seven लोकः, भूर्भुवः स्वमंहजंनस्तपः
सत्यमित्येतन्नामकानामुपर्युपरि विद्यमानानां ...लोकानाम्
V.S.16.

तपस्विन्

TAPASVIN : That who performs penance आश्रमेष्वेवानवस्थस्तपस्वीवेत्युच्यते— Maitri IV. 3.

तर्क

TARKAH : Reasoning, speculation, discussion; नैषा तर्कणं मतिरापनेया Kaṭha. II. 9. Logic, the science of logic; अविज्ञात-तत्त्वेऽर्थं कारणोपपत्तिस्तत्त्वज्ञानाथस्मूहस्तकः N.S. I. 1. 40.

तितिक्षा

TITIKṢĀ ; Patience, forbearance, endurance, तितिक्षा शीतोष्णादिन्द्रिसहिष्णुता .V.S. 8.

तितिक्षु

TITIKṢU : That who has forbearance or patience; तितिक्षुः समाहितो भूत्वा Bṛh. IV. 4.23. तितिक्षवः समाहिताः Nṛsut. 6.

तिरोभावः

TIROBHĀVAH : Disappearance, concealing, hiding; covering, आत्मन आविर्भवित्वा भावावो—Chā. VII. 26. 1.

तीर्थंक

TIRTHAKAH : A place of holy water; न गङ्गया समं तीर्थं—Gopī. 5. A holy place of pilgrimage; सर्वेन्द्रियाणि संप्रतिष्ठाप्याहि सर्वं सवंभूतान्यन्यत्रतीर्थेभ्यः Ch. VIII. 15.1. Medium. Means. Teacher.

Usual manner; स वै गौतमं तीर्थेन्द्रियास इति Bṛha. VI. 2. 7.

तुच्छ

TUCCHA : Void, abandoned, discarded; मोहात्मकमनन्तं तुच्छम् Nṛsut. 9.

In Vedānta philosophy, the word Tuccha has been used for the illusory character of Māyā or Ājñāna and its creation—the world. When the right

knowledge comes or one realizes the Absolute Reality, the Māyā or its creation, the world is considered by the Tattvajñānin as Tuccha (तुच्छ).

तुरीय

TURIYA : The fourth state of Jīva यद् वै चतुर्थं तत्तुरीयम्—Bṛh. V. 14.3 देवस्तुर्यो विभुः स्मृतः—G.K.I. 10. The consciousness; तदा तत्तुरीयं चैतन्यमित्युच्यते—Sarvop.2. In V. Phi, the जाग्रत्, स्वप्न, सुषुप्ति and तुरीय have been described as the four states of the Jīva. The fourth or the turiya state is that which is unseen, without dealing, ungraspable, without any distinct mark, unthinkable, without designation, essentially non-dual, without wordly duality, tranquil benign and without a second and that is pure Ātman अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थमन्यते स आत्मा स विज्ञेयः ।

तुष्टिः

TUṢṬIḥ : Satisfaction from whatever is attained, तुष्टि संतोषः पर्याप्तवुद्दिलासेयु S.B. Bg. X. 5.

तृप्तिः

TRPTIḥ : Contentment, satisfaction; भूयः कथय तृप्तिःहि श्रृण्वतो नास्तिमेऽभूतम्—Bg. X. 18.

तृष्णा

TRṢNĀ : Thirst, strong desire, craving र्जो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् Bg. XIV. 7.

तृष्णालुः

TRṢNĀLUH : Very thirsty.

तेजस्

TEJAS : Light, splendour, brilliance, तेजस्-तेजस्त्विनामहम्—Bg. VII. 10.

One of the five elements; पृथिव्यस्तेज-वाय्वाकाश—Āditya; आदित्यो वै तेज ओजो वलम्—Mahār̥nar. XII. 3.

Brahman; अयम् शरीरोऽमृतः प्राणो अहमेव तेज एव—Bṛh. IV. 4.7.

त

तेजस्विन्

TEJASVIN : Splendid, brilliant; एवमुपास्ते
तेजस्वीह भवति—Bṛh. II. 1.4.

तेजोमण्डलं

TEJOMANDALAM : A halo of light.
तेजोमय—Bright, brilliant, luminous,
तेजोमयं विश्वमनन्तमाद्यम्—Bg XI. 47.

तैजस

TAIJASA : Consisting of light, luminous.
एतद्व्यष्ट्युपहितं चैतन्यं तेजसो भवति । तेजोमयान्तः-
करणोपहितत्वात्—V.S 14.

तैत्तिरः

TAITTIRAH : A partridge.

तैत्तिरीय

TAITTIRIYA : The followers of the
Taittiriya school of the Yajurveda;
अस्ति तु तैत्तिरीयाणामुत्पत्तिप्रकरणे आन्नायमाकाशाद्
वायुरिति पक्षान्तरम् B.S.S.B. II. 3.1.
The Taittiriya branch of the Kṛṣṇa
Yajurveda or Taittiriya Saṃhitā.
Name of an Upaniṣad. Āraṇyaka and
Brāhmaṇa (तैत्तिरीयोपनिषद् तैत्तिरीयारण्यक and
तैत्तिरीय ब्राह्मण) ।

त्यागः

TYĀGAH : Renouncing; त्यागाच्छान्तिरनन्तरम्
—Bg. XII. 12.
सर्वकर्मफलत्यागं प्राहृस्त्यागम्—Bg. XVIII. 2.

त्यागिन्

TYĀGIN : That who renounces the
worldly attachment and the pleasures
and fruits of action. त्यागीसत्त्वसमाविष्टः—
Bg. XVIII. 10. यस्तुकर्मफलत्यागी स त्यागी-
त्यभिधीयते - Bg. XVIII. 11.

त्रयी

TRAYI : The three Vedas—Rgveda,
Yajurveda and Sāmaveda; वेदव्यायी.
—विद्या—The knowledge or science
concerning the three Vedas—Rgveda,
Yajurveda and Sāmaveda. वेनेयं त्रयीविद्या
वत्तंते । Ch. I. 1.9.

The Trayividya (त्रयीविद्या) is specially
concerned with the sacrificial proced

ure, which is conducted by three types
of priests—Adhvaryu, Hotā, and
Udgātā by employing selections from
the Yajurveda, Rgveda and the Sāma-
veda respectively (see Taitti. I. 8).

त्रिकालं

TRIKĀLAM : The three times, past,
present and future; परस्त्रिकालादक्लोऽपिदृष्टः
—Svet. VI. 5

त्रिगुण

TRIGUNA : Consisting of the three
qualities Sattva, Rajas and Tamas.
तस्मात् त्रिगुणभोज्यम्— Maitri. VI. 10 In
Vedānta philosophy, the Māyā is
consisted of the three qualities and in
the Saṃkhya philosophy Pradhāna is
consisted of the same.

—अतीत—Beyond the limit of the three
times past, present and future; यश्चान्य-
तत्त्विकालातीतं तदस्योऽकार एव । Māṇḍu. 1.

त्रिपुटी

TRIPUTI : Triangular of Jñātā, Jñāna
& Jñeya; Pañcadaśi. xi. 14.

त्रेता

TRETĀ : The three sacred fires; पिता वैर्गह-
पत्योग्निमाताग्निदंसिणः स्मृतः । गुरुराहवनीयस्तु सोग्नि-
स्त्रेतागरीयसी M. S. II. 231. One of the
four Yugas and second in order— सत्युग,
ध्रेता, द्वापर and कलियुग.

त्रैकालिक

TRAIKĀLIKA : Related to the three
times, past, present and future.

त्रैगुण्यं

TRAIKGUNYAM : The state of consisting
of the three qualities. Sattva, Rajas
and Tamas. सैगुण्यविषया वेदाः Bg II. 45.

त्रैलोक्यं

TRAILOKYAM : The three worlds (लोक)
taken collectively.

यो वै श्रीरामः —यच्च त्रैलोक्यम् —Ramt. 5. अपि
त्रैलोक्यराज्यस्य हेतोः किं तु महीकृते —Bg. I.35.

द

दक्षिणामूर्ति :

DAKSINĀMŪRTIH : The Supreme Śiva. An incarnation of Śiva who imparts spiritual teaching to the sages, under a tree facing the south. Name of the Stotra (स्तोत्र) which is written by Śāmkarācārya and which contains fifteen verses. In them, the essentials of the Vedānta Philosophy have been explained in brief. The first verse of the stotra is given below :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजात्मगंतं,
पश्यन्नात्मनि मायया बहिरवौद्भूतं तथा निद्रया ।
यः साक्षीकुरुते प्रबोधसमये त्वात्मानमेवाव्ययं,
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

—Dakṣiṇāmūrtistotra, I.

Sureśvarācārya, the disciple of Śāmkarācārya wrote Mānasollāsa on the Dakṣiṇāmūrti and explained the philosophy of Advaita contained therein.

दग्धपटन्यायः

DAGDHAPATĀNYĀYAH : The maxim of the burnt cloth is used to illustrate the unreality and unsubstantiality of all phenomena. When a piece of cloth or a leaf is thrown into the fire and consumed, its remains are visible in charred form. This explains the falsehood of the world after the right knowledge of Brahman. यद्वा सर्वं ब्रह्मित्वं ब्रह्मेतदात्म्यमिदं सर्वं मित्यादिश्रुतिवलात् सर्वं महमिति गिरिनीसमुद्दात्मकं सर्वं जगत् स्वामिनसचिच्चादानन्दब्रह्मत्वेनानुभूय तस्य दग्धपटन्यायेन प्रपञ्चभानेऽप्यद्वं सच्चिदानन्दलक्षणं वस्तु भासत एवेत्यर्थः. Nṛsiṁhaśarasaṁvati's commentary on the Vedāntasāra, pp. 55-56).

दण्डिन्

DANDIN : A Saṁnyāsin.

द

—संन्यासी —A Saṁnyāsin who keeps a traditional stick in his hand. दण्डी संन्यासी is one of the ten types of the Saṁnyāsins.

दमः

DAMH : Subduing, overpowering, conquering; self-restraint; तस्यै तपो दमः कर्मेति प्रतिष्ठा —Kena. 33. Sadānanda has mentioned Dama (दम) as one of the six treasures, which are the means to the attainment of the supreme knowledge. (साधनानि नित्यानित्यवस्तुविवेकेहामुक्ताथं फलभोगविरागशमादिषट्टकसम्पत्तिमुक्तिवानि — शमदयस्तु शमदमोपरतितिक्षासमाधानश्चद्वाद्याः— V.S 18). And further he defines Dama (दम) as the restraining of the external organs (इन्द्रियः) from all objects except that hearing or Śravaṇa etc. (दमः शाह्वेन्द्रियाणां तद्व्यतिरिक्तविषयेभ्यो निवत्तनम्—V.S. 20). So, Dama is the function of mind which gives a turn to the external organs from such objects as are other than hearing etc.

दमनं

DAMANAM : Subduing, controlling, conquering, overpowering, restraint; जामदग्न्यस्य दमनेनैव अहंसि —V.S. V. 32.

दर्शक

DARŚAKA : One who shows. One who heads to the path of realization.

दर्शनं

DARŚANAM : Observing, Knowing, understanding; इव्यते युक्तिदर्शनात् Gauḍa. IV. 25.

Perceiving, दर्शनाय चक्षुः —Cha. VII. 12.4. School of Philosophy. Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Pūrvamīmāṁsa and Vedānta are the six orthodox schools of Indian Philosophy and they are said as न्याय दर्शन, वैशेषिक दर्शन etc.

Realization of Ātman— आत्मनोवाऽरेवशंनेन
Bṛh. II. 4.5.

Seeing, न तमिह दर्शनाय लभते — Chā. VIII.
3.1.

—कांक्षी Eager to see, नित्यं दर्शनकांक्षिणः—
Bg. XI. 52.

दर्शपूर्णमासः

DARŚAPŪRNAMĀSAH : The two sacrifices of the new moon and the full moon. अथो धार्मदर्शपूर्णमासाविति — Bṛh. I. 5.2.

दहर

DAHARA : Small; अथ यदिदमस्मिन् ब्रह्मपुरे दहरं
पुण्डरीकं वेशम दहरोऽस्मिन्नुत्तराकाशः — Chā. VIII.
1.1.

—भाकाशः— The small space, Brahman, Parameśvara परमेश्वर एवाऽन् दहराकाशे भवितु-
महंति न भूताकाशो जीवो वा B.S.S.B. I. 3.14.

—विद्या The knowledge regarding the meaning of Daharākāśa (दहराकाश) Chā. VIII. 1.1. Śaṅkara in his commentary of Dahara Uttarebhyāḥ (B.S. दहरज्जत्त-
रेभ्यः I 3.14) also raises the question of the meaning of Daharākāśa therein. He refers to the meaning Bhūlākāśa (भूताकाश) and Jīva. But finally he concludes that Paramātman or Brahman is the justified meaning of the word Daharākāśa (तत्त्वाकाशशब्दस्य भूताकाशो रूढत्वाद्
भूताकाश एव दहरशब्द इति प्राप्तम्— अथवा जीवो दहर इति प्राप्तम् । — अथ उत्तरं द्रूमः — परमेश्वर एवाऽन् दहराकाशे भवितुमहंति न भूताकाशो जीवो वा .

It is because in the above context of the Chā., the Ākāśa is described as the subject of companion and it is the substratum (अधिष्ठान) of the worlds of sky and earth (द्युलोक and पृथ्वीलोक) and is without any sin. It is Ātman. This is not possible in the case of भूताकाश and the Jīva.

दानं

DĀNAM : A gift, donation, charity.

According to the Bhagavadgītā, the charity should be performed within one's own capacity and limits. दानं यथा-
शक्तिसंविभागः अन्नादीनाम्. S.B. Bg. XVI. 1.

The author of the Bg. has mentioned three types of gifts and they are; good (Sāttvika), passionate (Rājasa) and dull (Tāmasa). The first gift is that which is made to one, from whom, no return is expected and the giver of the gift feels that it is his duty to give. The gift is given in proper place and time and to the person who is worthy of it : दातव्यमिति यद्दानं दीयतेऽनुपकारिणे । देशे
काले च पात्रे च तदानं सात्त्विकं स्मृतम् ॥

Bg. XVII. 20.

The second, 'passionate' (Rājasa) gift is that which is made with the expectation of return or with the hope of future gain or when it to give :

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः । दीयते च
परिक्लिष्टं तदानं राजसं स्मृतम् ॥

Cg. XVII. 21.

The third, 'dull' (Tāmasa) gift is that which is made of to an unworthy person at a wrong place and wrong time without proper respect and with insult.

अदेशकाले यद्दानं अपादेभ्यश्च दीयते । अस्त्वक्तमवज्ञातं
तत्त्वामसमुदाहृतम् ॥ Bg. XVII. 22.

The Bg. counts the gift (दान) as one of the properties of the deities (devas).

अभयं सत्वसंशुद्धिर्जनियोगः यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप ज्ञांवम् ॥

Bg. XVI. 1.

The author of the Śaṅkhya karikā puts the gift (dāna) among the eight सिद्धिः :

ऊहः शब्दोऽश्ययनं दुःखविधातास्त्वयः सुहृत्प्राप्तिः ।

दानं च सिद्धयोऽज्ञो सिद्धेः पूर्वोऽङ्गकुशस्त्रिविधः ॥

Śaṅkhya karikā—51.

दान्तं

DĀNTAM : Subdued, restrained, तस्मादेवं शान्तो दान्तं उपरतः तितिक्षुः — समाहितो भूत्वाऽस्तमन्ये-वात्मानं पश्यति, सर्वंमात्मानं पश्यति । Brh. iv. 4.23.

दिदृक्षा

DIDRKSĀ : Desire to see.

दिव्य

DIVYA : Divine, Heavenly, Celestial ते पुण्यमासाद्य सुरेन्द्रलोकमशनन्ति दिव्यान् दिवि देव भोगान् Bg. IX. 20.

Supernatural, extraordinary, दिव्यं ददामि ते चक्षुः पश्य मे योगमेश्वरम् । Bg. XI. 8.

— चक्षुः—Having extraordinary vision, दिव्यचक्षुस्तथामलम्—Hamsa. 2.

—ज्ञानं, Supernatural knowledge.

—दीक्षा, The initiation rite, consecration for a religious ceremony; दीक्षा यज्ञाश्च सर्वे—Muṇḍ. II. 1.6. दीक्षामुपेयात्—Nyāsa-2.

दीक्षित

DIKṢITA : Consecrated, initiated for a religious ceremony.

दीप्त

DIPTA : Illuminated. Stimulated.

दीप्तिः

DIPTIH : Illumination. Bg. XI. 117.

दुःखः

DUHKHAM : Pain, unhappiness, अनिष्ट-विषये दुर्दिदृःखदिः—Sarvop. 2.

In the Vedānta Philosophy, the duality of the world is the reason for the feeling of pain (दुःख) and when the misunderstanding of the duality is removed after the knowledge of the non-dual Paramātman, the question of pain does not arise, as in that stage, the Jiva itself becomes Brahman which is Sat, Chit and Ānanda (Bliss). The

Bg. says that pain or दुःख is the fruit of the passion (रजोगुण) रजसस्तु फलं दुःखम् — Bg. XIV. 10). The 'Passion' (रजोगुण) is the displeasure. सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च — Bg. XIV. 17. In the Brh. Upa. it has been said that those who have not known the Paramātman, after death, go to the world which are covered with darkness and are joyless (अनन्दा नाम ते लोका अन्धेन तमसावृताः । तांस्ते प्रेत्याभिगच्छन्ति अविद्वांसोऽवृधाः जनाः — Brh. IV. 4.11). So, according to the Upaniṣadic thought, the cause of the pain is Avidyā or the ignorance about Reality. That is why, the knowers of Brahman do not suffer from any pain and they go to the heavenly world and they are released (तेन धीरागपियन्ति ब्रह्मविदः स्वर्गलोकमिति ऊर्ध्वं विमुक्ताः — Brh. IV. 4.8) Therefore, the knowledge of Ātman is the cause of eternal and supreme bliss and the ignorance regarding the same is the cause of the pain (ये तद्बुरमृतास्ते भवन्ति अथेतो दुःखमेवापियन्ति— Brh. IV. 4.14). Actually both Jñānin and Ajñānin suffer from the pain like headache and fever, but the difference is that one (Ajñānin) is shaken by the pain and the other (Jñānin) takes it as the result of his Prārabdha karma and he is not perturbed like the Ajñānin.

In Śāmkhya Philosophy, there are three types of pain and they are: Ādhyātmika, Ādhidaivika and Ādhibhautika. The first type of pain is related to body and mind and it is like fever (bodily) and anger, fear (mental) etc. Ādhibhautikas are those pains which are caused by man, animal, snake, mountain and trees etc. The third pains are those which are caused

by Yakṣa, Rākṣasa, rain, heat and cold etc. दुःखदयाभिधाताजिज्ञासा तदपथातके हेतो । S. K. 1.
 आध्यात्मिकोऽपि द्विविधः शारीरो मानसस्तथा ।
 शारीरो बहुभिर्भेदभिद्यते श्रूयतां च सः ॥२॥
 शिरोरोगप्रतिश्यायज्वरशूलभगन्दरैः ।
 गुल्माशः श्वयथुश्वासाच्छर्द्यादिभिरनेकधा ॥३॥
 तथाक्षिरोगातीसारकुष्ठाङ्गामयसंज्ञितैः ।
 भिद्यते देहजस्तापो मानसं श्रोतुमहंसि ॥४॥
 कामक्रोधभयद्वेष्पलोभमोहविषादजः ।
 शोकासूयावमानेष्यामात्सर्यादिभयस्तथा ॥५॥
 मानसोऽपि द्विजश्रेष्ठं तापो भवति नैकधा ।
 इत्येवमादिभिर्भेदस्तापो ह्याध्यात्मिको मतः ॥६॥
 मृगपक्षिमनुप्यादैः पिशाचोरगराक्षसैः ।
 सरीसृपादैश्च नृणां जायते चाधिभीतिकः ॥७॥
 शीतवातोष्णवपर्याम्बुद्युतादिभिरुद्भवः ।
 तापो द्विजवरश्रेष्ठः कष्यते चाधिदेविकः ॥८॥

Viṣṇupurāṇa—6-5)

— अतीत—Free from all pains, a Jīvan-mukta.

दुःखिन्

DUHKHIN : That who suffers from pain and is perturbed (तामेवाविद्ययाऽऽत्मत्वेनोपगम्य सुखी दुःखी मूढोऽहमित्यविवेकितया संसरति (B. S. S. B. I. 4.8).

दुर्गम

DURGAMA : Inaccessible, unpassable, ईश्वरेणापि दुर्गमम्—Rāmap. 84.

दुस्तर

DUSTARA : Difficult to be crossed.

देव :

DEVAH : Brahman, Paramātman, Iśvara, Ātman, The Absolute Reality, एको देवः- सर्वभूतेषु गृहः—Brahmopaniṣad, 3. ईश्वरः परमो देवः—Brahmabindu-Upaniṣad, 7. देवस्तुर्यो विभुः स्मृतः—G. K. I. 10. कल्पयत्यात्मात्मानमात्मा देवः स्वमायथा ।—G. K. II. 12. द्यावाभूमी जनयन्देव एकः—Mahānār. II. 2. यो देवो अग्नो यो अप्सु—तस्मै देवाय नमो नमःSvet. Upa. II. 17. Mysterious power; कस्मै

देवाय हविषा विधेम—R. V. X. 121. 1-9
 Divine. Celestial; Deity, a God; विष्णुश्च
 भगवान् देवः Brahman—6.

The God of rain, Indra; द्वादशवर्षाणि देवो न ववर्यं ।

A King ruler, मनुष्यदेव.

A title of honour; यथाज्ञापयति देवः, तत्र देवः प्रमाणम्.

— अधिदेवः—The Supreme God.

— अंधस्—The food of deities.

— धवसयः—a temple of deity.

— आज्जीविन्—An attendant upon an idol of a deity. A Brāhmaṇa who attends upon an idol of a deity and gets the offering offered to the deity.

— आयतन—A temple of deity.

— धायुधं—A weapon of deity.

— आलयः—A temple, Heaven.

— आवासः—Heaven, A temple, The Aśvattha tree.

— आहारः—Nectar.

— इज्यः—An epithet of Bṛhaspati, preceptor of the Gods.

— ईशः—Śiva, Indra, Paramātman; अनन्त देवेश जगन्तिवास B. G. XI. 37.

— ऋषिः—A divine sage.

आहूस्त्वामृषयः सर्वे देवपिनर्दिस्तथा—Bg. X. 13.

— कुलं—A group of deities. A temple.

— गणः—A class of deities.

— गुरुः—An epithet of Kaśyapa, the father of gods.

— दत्तः—Name of the conchshell of Arjuna.—Bg. i. 15.

— दासः—A servant of temple.

— दुङ्गभिः—A divine drum.

— दूतः—A divine envoy. An angel.

— देवः—An epithet of Brahman.

— निकाय—Paradise, Heaven.

— निर्मित—Created by God.

— पतिः—An epithet of Indra. An epithet of kartikeya.

— पुर & पुरी—Amarāvatī, the city of Indra.

— पञ्च—An epithet of Bṛhaspati.

—प्रतिमा—An idol of a deity.
 —प्रियः—Dear to the deities.
 A goat, A fool; अत्र वदामः इदं तावद् देवानां
 प्रियः प्रवृत्त्यः । कथमयं त्वयात्मान्तरभावोऽध्यवसीयत
 इति । B. S. S. B. I. 2. 8.
 —बलिः—A sacrifice to the deities.
 —ब्रह्मन्—An epithet of Nārada.
 —ब्राह्मणः—A Brāhmaṇa who lives on
 the prosperity of temple.
 —भवन्—Heaven, A temple, The Aśva-
 ttha.
 —भूतिः—An epithet of Ganges.
 —भूमिः—Heaven.
 —मणिः—The Kaustubha jewel of
 Viṣṇu.
 —मुनिः—A divine sage.
 —यजनं—A place of sacrifice. देवयजन-
 सम्भवे सीते—Uttara-Rāmacarita, I Añka.
 —यज्ञः—A sacrifice made to the superi-
 or deities through the oblations offer-
 ed to the fire. One of the five daily
 sacrifices performed by a Brāhmaṇa.
 The five sacrifices are :
 अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तप्यज्ञम् ।
 होमो देवो बलिभीर्तो नृयज्ञोऽतिथिपूजनम् ॥

Manus III. 70.

—यात्रा—A procession of an idol of a deity.
 —युग—Satyuga.
 —योनि—A super human being. A being
 of divine origin.
 —रसः—An epithet of Indra.
 —लिङ—The statue of the deity.
 —लोकः—Heaven, the world of deities.
 —वाणी—A divine voice. Saṃskṛta.
 —वाहनः—An epithet of deities.
 —व्रतः—A religious observance. A fast
 kept to please the deities.
 —शिल्पिन्—The architect of gods.
 —शुची—A witch of gods.
 —श्रुतः—An epithet of Viṣṇu or Nārada.
 A sacred treatise.
 —सायुज्यं—Identification with a deity.

—हविस् Oblations meant for deities at
 the time of sacrifice.
 The position of the gods is high in
 Vedic and philosophical literature as
 it is quoted above. In the Vedic peri-
 od, a Deva also meant Paramātman.
 (एको देवः सर्वभूतेषु गृहः). But quite apart from
 this, there are some personal gods
 like Indra and Viṣṇu. There are some
 natural gods like अग्निः, सवित्रः, सूर्यः, मित्रः,
 पूर्णः, ऊपस् etc. In Paurāṇika period also,
 there are mentioned some gods and
 goddesses like Śiva, Gaṇeśa, Viṣṇu,
 Durgā, Kālī and Sarasvatī. In both,
 the Vedic and Paurāṇika age, a god or
 the goddess has been depicted with
 Supreme qualities. And it becomes
 very much interesting in the R̥gveda,
 when the Vedic Ṛṣi depicting the posi-
 tion of a deity forgets the supremacy
 of another deity whose high position
 he has earlier depicted. Maxmuller,
 to this method of depiction, has given
 the name of Henotheism. He says "...
 to address either Indra or Agni or
 Varuṇa as for the time being, the only
 God is existing with an entire forget-
 fulness of all other gods, is quite an-
 other and it was this who is fully
 developed in the hymns of the Veda
 which I wished to mark definitely by
 a name of its own calling it Henothei-
 sm". (Maxmüller, Six Systems of
 Indian Philosophy, Vol. II, p. 39). In
 the Vedic and Paurāṇika period, the
 gods are to be worshipped and not
 only this, but the mother and father
 and the teacher also are given the
 position of a deity. (मातृदेवो भव, पितृदेवो
 भव, आचार्यदेवो भव—Taitti. Upa. I. 1.11).

देवता

DEVATĀ : Divinity. A god; अनिर्देवता वातो
 देवता सूर्यो देवता चन्द्रमा देवता । Śuklayajur-
 veda.

—आत्मन्—Indra; किमिह प्राणशन्देन वायुमात्रमभिधीयते, उत देवतात्मा उत जीवः, अथवा परं ब्रह्मेति—B S S.B. I. 1.28.

देवदत्तः

DEVADATTAH : Name of the one of the five vital forces; कूर्मचकलदेवदत्तघनज्जयात्मा: पञ्चान्ये वायवः सन्ति इति वदन्ति V.S. 84. Here the word 'केवितु', indicates to the Sāmkhya scholars and the vital forces 'देवदत्तः' means yawning. The reason of meaning 'देवदत्त' for yawning seems that the literal meaning of the word, is, given by Deva or destiny; which also means perchance. And the yawning also is perchance. Therefore the word 'देवदत्त' has been taken for yawning. Name of the conch of Arjuna which he blew at the time of the Mahābhārata battle. पञ्चजन्यं हृषीकेशो देवदत्तं घनज्जयः । Bg. I. 15.

देशः

DEŚAH : A place, spot, a country, state or province; यं देशं श्रयते तमेव कुरुते बाहुप्रतापाजितम्—Hitopadeśa, I. 171.

A part, side, department or portion.

—अन्तरं—Another country.

—आचारः—Custom of a country.

—कालः—Suitable place and time for any work; देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् । Bg. XVII. 20; As mentioned in the Bg., for gift, the propriety of the place, time and the person to whom the gift is given, is to be considered. Accordingly a gift made keeping in view the three factors—place, time, and the person, is called Sāttvika. For Sāttvika gift, the return is not expected and the person who makes the gift, does it as his duty. (Bg. XVII. 20).

—ज—Native, Indigenous.

—भाषा—The dialect of a country.

—स्मृत—Suitability, Appropriateness.

—व्यवहारः—The local custom of a country.

देहः

DEHAH : The body; देहाद् विमुच्यमानस्य ।

—ध्यायाः—Super-imposition of the soul on the body or the super-imposition of the body on the soul.

—अन्तः—Death; देहान्ते देवः परं ब्रह्म तारकं व्याचष्टे—Nṛup. I. 2.

—अन्तरं—Another body; तथा देहान्तरात्माप्तिर्धीरस्तत्र न मुद्यति—Bg. II. 3

—आत्मवादः—The materialistic doctrine of the Cārvāka which propounds the theory that the body itself is Ātman; चार्वाकस्तु 'स वा एष पृथिव्योऽनन्तमयः' (तै०ज० II. 9.9). इत्यादिश्रुतेः प्रदीप्तगृहात् स्वपुत्रं परित्यज्यापि स्वस्य निर्गमदर्शनात् स्थूलोऽहं कृजाऽहम् इत्याद्यनुभवाच्च स्थूलशरीरमानेति वदति । V.S. 37.

—आद्यभिमानः—The feeling of attachment with the physical body; देहाद्यभिमानवद् दुखित्वाद्यभिमानस्य मिद्याभिमानत्वोपपत्तेः—B.S.S. B. iv. 1,2.

—देहिन्—The soul, spirit; देही नित्यमब्ध्योऽयं देहे सर्वस्य भारत—Bg. II. 30.

—धर्मः—The function of the body.

—प्रदेशः—Part of the body; देहप्रदेशानां चोत्कान्तावपादानत्वदचनात् । B S S.B. II. 3.20.

—यात्रा—Maintenance of the body; किं बहुनायं देहयात्रामात्रायम्—V.S. 68. Death.

—स्वभावः—Bodily temperament.

देव

DAIVA : Divine, celestial; देवाः प्राणा अमृता आविशन्ति—Bṛh, I 5.17. देवः—One of the eight forms of marriage; ब्राह्मो देवस्तथैवाचं प्राजापत्यस्तथासुरः । गात्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ॥ M.S. 3.21.

According to this system of marriage, the daughter is given away to the officiating priest at a sacrifice.

देवं

DAIVAM : Destiny, fate, luck, fortune;

देवायत्तं कुले जन्म ममायत्तं तु पौरुषम् । Mb. III.33.
देवी

DAIVI : Related to *Bīhūn* or *Īśvara*; देवी ह्येषा गुणमयी मम माया दुरत्यया । Bg. VII. 14. One of the two kinds of wealth; देवी संपद् विमोक्षाय निबन्धायासुरी मता । Bg. XVI. 5.

see—संपद् also.

देवोदासि:

DAIVODĀSIH : Parental name of *Pratardana*. प्रतर्दनो हि वै देवोदासि—*Kauśh.* III. 1. *Pratardana* was the ruler of *Kāśi Janapada* and he was the son of *Mādhvī*, the daughter of the king *Yayāti*. In *Purāṇa* literature, *Pratardana* has been mentioned as *Kāśi Nareśa* and in the Vedic *Vāñmaya*, as *Daivodāsi*.

दोषः:

DOṢAH : Error, wrong. Sin; कुलक्षयकृतं दोषं प्रपश्यद्भिजंनादन—Bg. II. 39.

Defect; सर्वारम्भा हि दोषेण—Bg. XVIII. 48.
Weakness; कापंप्यदोषोपहतस्वभावः—Bg. II. 7.

द्युः:

DYUH : A day. The sky. Heaven.

—लोकः—The world of heaven. One of the fourteen worlds (see लोक); द्युलोकं शस्या (जयति)—Bṛh. III. 1.10.

द्रविडाचार्यः:

DRAVIDĀCĀRYAH He wrote a *Bhāṣya* on the *Vākyas* of *Brahmanandin* on the *Chāndogyopaniṣad*. It is also understood that *Dravidācārya* also wrote a *Bhāṣya* on the *Bṛhadāraṇya-kopaniṣad*.

द्रव्यं

DRAVYAM : Substance; The ingredient; One of the seven categories of पदार्थं as accepted by the *Vaiśeṣikas*; द्रव्यगुण-कर्म-सामान्य-विशेष-समवायाभावाः सप्त पदार्थाः । *Tarka-saṅgraha*. The *Dravyas* are nine:

पृथिव्यपत्तेजोवाय्वाकाशकालदिगात्ममनांसि । *Tarka-saṅgraha*.

द्वापरः

DVĀPARAH : One of the four *Yugas*, the four *Yugas* are सत्ययुग, क्लेता, द्वापर and the क्लियुग.

द्वैतं

DVAITAM : Duality; ज्ञाते द्वैतं न विद्यते—

G.K. I 18. According to the doctrine of *Advaita*, Brahman and the world of the Supreme soul or the individual soul are separate entities. *Mādhavācārya*, the philosopher expounded the Philosophy of *Dvaitavāda* (Dualism) and maintained that Brahman and the world are two distinct entities, while *Saṅkara*, the *Advaitin* proved, that the world is not different from Brahman. To support his doctrine of *Dvaita*, *Madhva* propounded that there is distinction between *Īśvara* & *Jīva*. *Īśvara* & world, *Jīva* & the world, *Jīva* & *Jīva* and the *Jaṭa* & *Jaṭa*. According to the *Dvaita* Philosophy of *Madhva*, the God *Viṣṇu* is *Paramātman*. The *Dvaitin* does not accept the idea that There is non-duality between *Jīva* and Brahman in the state of *Mokṣa*.

ध

धर्मः

DHARMAH : Custom. Practice. One of the four ends of life;

धर्मयिकाममोक्षाणां यस्यैकोऽपि न विद्यते । धर्माग-
लस्तनस्येव तस्य जन्म निरथंकम् Moral duty;
स्वधर्मं निधनं श्रेयः Bg. III. 35. Code of
conduct; स्त्री धर्मयोगं तापस्यं मोक्षं संन्यासमेव च ।
राजश्च धर्ममविलं कार्याणां च विनिर्णयम् ॥ *Manu-smṛti*. I. 114.

Justice, right; सत्यं वदतन्माहृधर्मं वदतीति
धर्मं वा वदत्तं सत्यं वदतीति । Bṛh. I.4.14.

Propriety. Decorum. Sacrifice. Manner. Devotion. An Upaniṣad. Characteristic; तद्धर्माणामपि सुतरां इतरेतरभावानुपपत्तिः—
B.S.S.B. I.1.1.

Ancient laws; धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत Bg. I. 40.

Truth; यो वै स धर्मः सत्यं वै तत्—Bṛh. I.4.14
Ritualistic religion; धर्माधर्मो च तद्विदः
G.K. II. 25. यतोऽभ्युदयनिश्रेयससिद्धिः स धर्मः
(Vaiś. sū. I. 1.2

—धर्मिकरणं Administration of Laws.

—धर्मिकारः Supervision of religious deeds.

—धर्मिष्ठायं A Seat of justice.

—धर्मण्य A sacred grove; धर्मारण्यं प्रविशति गजः—S.1.

—धर्मीक Having a false character

—आग्रमः A book of religious law.

—आचार्यः A teacher who teaches religion.

—आत्मन् A just man, किंत्र भवति धर्मर्त्मा—
Bg. IX. 31.

—आत्मनं The judgement seat.

—उपदेशः The teachings of religion;

आपं धर्मोपदेशं च वेदशास्त्राविरोधिनः ।

यस्तकेणानुसन्धत्ते स धर्मं वेद नेतरः ॥

M.S. XII. 2.10०.

—कर्मन् A religious act.

—क्षेत्रं A land of religion; धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः—Bg. I. 1.

—चारिन् One who practises his duties.

—जः On: who observes law, Duty born, A legitimate son.

—जिज्ञासा An enquiry into religion; अथातो धर्मजिज्ञासा—J.S. I.1. 1

An enquiry into proper conduct.

—जीवन् One who acts according to the prescribed duties.

—जः One who knows what is right in society, One who is conversant with the religious law.

—ज्वजः A religious hypocrite.

—पथः The way of good conduct.

—युत्रं A lawful son. An epithet of Yudhiṣṭhira.

—यूपः An epithet of Viṣṇu.

—राजः An epithet of Yudhiṣṭhira, a king.

—लक्षण The Vedas.

The Mīmāṃsā philosophy.

—विधिः An injunction. A legal precept.

—वृद्धः Advanced in virtue or duty; न धर्मवृद्धेषु वयः समीक्ष्यते ।

—संहिता A code of laws.

—सभा A court of justice.

धर्मराजाध्वरीन्द्रः :

DHARMARĀJĀDHVARĪNDRAH His Vedāntaparibhāṣā is a most prominent work of Advaitavedānta. Nīśīmāśrama, the author of Bhedadhikkāra was his guru. His treatment of Vṛtti is unique.

धर्मिन् :

DHARMIN : Having the peculiar properties or characteristics of a thing: जन्मना लव्धसत्ताकस्य धर्मिणः स्थितिप्रलयसम्भवात्—
B.S.S.B. I. 1.2.

धर्म्य

DHARMYA : Lawful deed, duty अथ चेत्वमिमं धर्म्यं संग्रामं न करिष्यसि—Bg. II. 33.
Religious act.

धाम

DHĀMA : Supreme abode, यद्गत्वा न निवत्तन्ते तद्धाम परमं मम—Bg. II. 21.

धारणा

DHĀRĀNA : One of the five steps to the attainment of Nirvikalpaka Samādhi, अष्टाङ्गानि पर्मनियमासनप्राणायामप्रत्याहारधारणाप्यानसमाधयः ।

Firmness; Understanding.

—कात्किः A retentive memory.

धी :

DHÍH : Mode, Vṛttih (वृत्तिः), 'तदाज्ञानं धिया नश्येदाभासेन षट् स्फुरेत्—Pañcadaśi. VII.91. Intellect; धियो यो नः प्रचोदयात्—Bṛh. VI. 3.6. Mind—स्थितधीः कि प्रभायेत किमासीत प्रजेत किम् । Bg. II. 54. Intention.

—इन्द्रिय Organ of Perception, Jñāne-ndriya; भनः कर्णस्तथा नेत्रं रसना च त्वचा सह । नासिका चेति षट् तानि धीन्द्रियाणि प्रचक्षते ॥

—गुणः Qualities of intellect; शुश्रूपा श्रवणं चैव ग्रहणं धारणं तथा ऊहापोहार्थं विज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

—पतिः Bṛhaspati.

—शक्तिः Intellectual power.

धीर

DHÍRA : The knower of Ātman. Sage; देहिनोऽस्मिन् यथा देहे कौमारं योवनं जरा । तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुहूर्ति ॥ Bg. II. 13. धीरो हृष्णोक्तो जहाति । Kaṭha. II. 12.

Firm, strong—स्यायात् पथः प्रविचलन्ति पदं न धीराः ।

—चेतस् strong minded.

धृतिः :

DHRTIH : Steadiness, धृतिः न विन्दामि शमं च विल्पो । Bg. XI. 24.

The author of the Bg. has described three kinds of धृतिः and they are : Sāttvika, Rājasī and Tāmasī. The Sāttvika धृतिः is that unwavering steadiness by which one is able to control the activities of the mind, the life breaths and the senses, through concentration. (धृत्या यथा धारयते मनः प्राणेन्द्रियक्रियाः । योगेनावभिचारिष्या धृतिः सा पायं सात्त्विकी ॥ XVIII. 33).

According to Rājasī धृतिः one holds fast to duty (धर्म), pleasure (काम) and wealth (अर्थ) desiring the fruit in consequence thereof, यथा तु धर्मकामार्थान्धृत्या धारयते जर्जून । प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पायं

राजसी ॥ Bg. XVIII. 34.

The third Tāmasī धृतिः is that by which a fool does not give up sleep, fear, grief, depression and arrogance. (यथा स्वप्नं भयं शोकं विषादं मदमेव च । न विमुच्चति दुर्मेधो धृतिः सा पायं तामसी ॥ Bg. XVIII. 35.)

ध्यानं

DHYĀNAM: Meditation; ध्यानं नाम शब्दादिभ्यो श्रोत्रादीनि करणानि मनसि उपसंहृत्य मनश्च प्रत्यक्षं चेतियतरि एकाग्रतया यत् चिन्तनं तद् ध्यानम् । S.B. Bg. XIII. 24.

The state in which one is lost in thought ध्यायतो विषयात् पुंसः Bg. II. 62.

Mental position (representation) of the personal peculiarities or attributes of a deity; विष्णुध्यानम्, शिवध्यानम् etc.

—निष्ठ � Absorbed in meditation.

—योगः Profound meditation; ध्यानम् धार्म-स्वरूपचिन्तनं योग धात्मविषये एव एकाग्रीकरणं तो ध्यानयोगी परत्वेन कर्तव्यो यस्य स ध्यानयोगपरः S.B. Bg. XVIII. 52. In the Bg. four types of Yoga, Jñāna Yoga, Karma Yoga, Bhakti Yoga and Dhyāna Yoga, have been mentioned. (लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनन्ध । ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ Bg. III. 3.)

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभ्नो ।

तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ V. 2.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान् समतीत्यतान् ब्रह्मभूयाय कल्पते ॥ Bg. XIV. 26.

ध्यानयोगपरो नित्यं बैरायं समुपाश्रितः । विविक्तसेवी लक्ष्मी यत्वाक्कायमानसः ॥ Bg. XVIII. 52.

Dhyāna Yoga means meditation on the nature of self and mental concentration thereon.

न

नयः

NAYAH : A philosophical system; वैषेषिकम् अभिव्यक्ति भाषा—p.105.

नरकः

NARAKAḤ : Hell; उत्सन्नकुलधर्मणां मनुष्याणां जनादनं । नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ Bg. I 44. The concept of नरक is Paurāṇika. Accordingly the नरक is meant for those who are the sinners of this earth. Again, the sinners get नरक according to their sins. For example, those who are bewildered by many thoughts, entangled in the wishes of delusion and addicted to the gratification of desires fall into foul hell like Vaitarāṇī (धनेकचित्तविभ्रान्ता मोहजालसमावृताः । प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुची ॥)

The author of the Bg. has mentioned three types of gateway of नरक and they are : lust, anger and greed. (त्रिविष्मं नरकस्येदं द्वारं नाशनमात्मनः । कामः क्रोधस्तथा सोभस्तस्मादेतत् त्रयं त्यजेत् ॥ Bg. XVI. 21.)

According to the Advaita Vedānta, the idea of hell and heaven has not been accepted. According to the Advaitin, the Ātman is immutable and allpervading. Therefore the question of Ātman's going to hell or heaven or any other world (Loka) does not arise.

नव

NAVA : New; नवानि गृहणाति नरोऽपराणि । Bg. II. 22.

नवन्

NAVAN : Nine; सवंकर्मणि मनसा संन्यस्यास्ते सुखं वशी । नवद्वारे पुरे देही नैव कुवंन् कारयन् ॥ Bg. V. 13.

According to the Bg, the soul who has controlled nature having renounced all actions by the mind dwells at ease in the city of nine gates, neither working nor causing work to be done. The nine gates are the two eyes, the two ears, the two nostrils, the mouth and the two organs of excretion and genera-

tion. (सवंकर्मणि मनसा संन्यस्यास्ते सुखं वशी । नवद्वारे पुरे देही नैव कुवंन् न कारयन् ॥ Bg. V. 13. and see also Śvet. Up. III. 18) But in the Kaṭha Upaniṣad, the number of gates of the city (body) is eleven (पुरमेकादशद्वारमजस्यावक्रचेतसः, धनुष्ठाय न शोचति, विमुक्तश्च विमुच्यते ॥ Kaṭha V. 11)

— दुर्गा The nine names and forms of the Goddess Durgā; प्रथमं शैलपुत्री च द्वितीयं द्रह्मारिणी । तृतीयं चन्द्रधण्डेति कूटमाण्डेति चतुर्थं कम् ॥ पञ्चमं स्कन्दमातेति पठं कात्यायनीति च । सप्तमं कालरात्रीति महागोरीति चाष्टम् । नवमं सिद्धिदात्री च नवदुर्गाः प्रकीर्तिताः ॥ M.P.

The nine days of the worship of Durgā in the beginning of Śuklapakṣa of the month, Āśvina, Māgha, Caitra and Āṣāḍha. are also called Nava Durgā.

नश्वर

NAŚVARA : Mortal, perishable, transient, transitory; निखिलं जगदेव नश्वरम्—Rasagaṅgādhara, Ānana—I

नाकः

NĀKAḤ : Heaven, शमेन नाकं मुनयोऽन्वित्वन् Mahānārā. XXII. 1. Name of the son of Mudgala: नाको मौद्गल्याधाह Bṛh. VI. 4.4.

नाना

NĀNĀ : Manifold. Different. Diverse. Dual; नैह नानास्ति किञ्चन Bṛh. IV. 4. 19: नो एतनाना B.S.S.B. I. 1.31.

—त्वं Manifoldness, diversity, duality. विद्यते नहि नानात्वं तेषां त्वचन किञ्चन G. K. IV. 91.

नामन्

NĀMAN : Name, name of a person; जाबालो तु नामाहमस्मि सत्यकामो नाम त्वमसि । Chā. IV. 4.2.

Name of any thing; आनन्दा नाम हे लोकः Bṛh. IV. 4. 11.

Meaning; वाङ्नामदेवतावरोधिनी—Kauś. II.3.

Synonymous word; एतान्येव ह वा अभूतस्य वामानि । Jābāla. 3; वृहणो नाम सत्यमिति ।

Chā. VIII. 3.4. — अथ हैतत्पुरुषःस्वपिति नाम । Bṛh. II. 1. 17.

नारदः

NĀRADA H : The sage, Nārada was the mind-born (मानसपुत्र) of Brahmā and was born from his thigh. (Śrimad-bhāgavata III. 12. 28.). He was a vedic saint. AV. V. 19.9, XII. 4. 16; 24; 41; Mait, Saṁ. I. 5. 8. He was the pupil of Brahaspati, but for the realization of Brahman, he went to Sanat Kumāra (Chā. VII. 1.1). Nārada was a Jñānin and a Yogin and was always interested in the welfare of all.

He could go to all the three Lokas, Ākāśa, Martya and Pātāla and he was highly interested in referring the affairs of individuals to others. He was highly respected by the kings of the day. He was also interested in advising fathers of the girls for the suitable bridegroom. For example, he advised Himālaya for the marriage of Pārvati to Śiva. His life is very interesting. He changed himself from one life to another. For example, according to Nārada Purāṇa, he got himself changed in the form of a woman, named Nāradī. In this life, Nāradī had marital relations with Kṛṣṇa. And when Nāradī had a dip in a pond, she became Nārada. (Nārada. II. 87).

He was a musician also. He was married to Damayanti, the daughter of Śrīñjaya (सृंजय). (Brahmavaivarta, IV. 130. 10). He used to play on Viṇā. According to Devībhāgavata, Nārada, in the form of a woman was

the wife of the King Tālajaṅgha and gave birth to sons. (Devī Bhāgavata VI. 28. 37). Nārada had a very sound knowledge of religion and code of law. In this context, his works लघु-नारदीय and वृहन्नारदीय are worth mentioning.

Some scholars say that Nārada was a Punjābī. Others say that he belonged to Nepal. (Prācīnacaritra Koṣa, P. 366).

नारायणः

NĀRĀYANA H : An epithet of Viṣṇu; नारायणं नमस्कृत्य नरञ्जिवं नरोत्तम् । देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ Mb. Maṅgalācaraṇa.

Nārāyaṇa is one of the four incarnations of Vāsudeva. The four incarnations are Nara, Nārāyaṇa, Hari and Kṛṣṇa. In the Mahābhārata period, the two brothers Nara and Nārāyaṇa did their penance in Badarikāśrama, sitting in a golden chariot. (Mb. Śāntiparva-1224). Even today, at Badarikāśrama, there are two hills, called Nara and Nārāyaṇa. According to Śrimadbhāgavata, Nārāyaṇa produced Urvaśi from his thigh and offered her to Indra. (Śrimadbhāgavata. XI. 4.7).

Nara and Nārāyaṇa, both first appeared in the Satyayuga of Svāyambhuvamanvantara. Mb. SP. 334. 9-12. — एवं An epithet of Lakṣmī.

An epithet of Durgā, नारायणि नमोऽस्तु ते — Mārkaṇḍeya. P. 88.

नारायणाश्रमः

NĀRĀYANA ŚRAMA H : He was the desciple of Nṛsiṁhāśrama. He wrote commentaries on the Bheda-dhikkāra

and the Advaitadīpikā of his Guru.

नास्तिक

NĀSTIKA : An atheist, one who does not believe in the authority of the Vedas and the existence of god; नास्तिकाय कृतधनाय Mukti. I 48. नास्तिको वेदनिन्दकः Manusmṛti I. 30.

—वादः The concept of non-existence of God and the authority of the Vedas, atheism.

नास्तिक्य

NĀSTIKYAM : Atheism, नास्तिक्यमजानं— Maitri III 5.

निगम

NIGAMA The Veda, the scriptures; नानापुराणनिगमागमसंस्मतं यत् । Tulasi Rāmāyana, B.K. 7. A quotation from the Veda. A work which is explanatory to the Vedas; बुद्धिवृद्धिकराण्याशुधन्यानि च हितानि च । नित्यं शास्त्राण्यवेक्षेत निगमांश्चेव वेदिकान् ॥ M.S. IV. 19.

निगमनं

NIGAMANAM : A vedic quotation, Deduction; concluding part of the syllogism, The logicians have mentioned five parts of the syllogism and the Nigamana is one of them. The five parts are : Pratijñā, Hetu, Udāharaṇa, Upanaya and Nigamana.

निग्रहः

NIGRAHAH: Restraint, check, curbing, control : तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् । Bg. VI. 34.

Obstruction, suppression : दद्यन्ते व्यायामानानां धातूनां हि यथा मला : । तथेन्द्रियाणां दृश्यन्ते दोषाः प्राणस्य निग्रहात् । Ms. VI. 76 Capturing, overtaking.

An error in syllogism. In Nyāya Philosophy. Nigraha is an error by which the Vādin is defeated. According to N.S. there are fourteen पदाणं of which knowledge is necessary for

the attainment of Nihśreyasa (निःश्रेयस) प्रमाणप्रमेयसंशयप्रयोजन दृष्टान्तसिद्धान्तावयव-तकं-निर्णयवादजल्पवितण्डहेत्वाभासच्छलजातिनिग्रहस्यानानां तत्त्वज्ञानात् निःश्रेयसाधिगमः ।—N.S. 1.1.1.

नितरां

NITARĀM : Completely. Excessively. Exceedingly. Eternally. Ever, Continually. Certainly.

नितान्तं

NITĀNTAM : Excessive. Extraordinary. Intense.

नित्य

NITYA Eternal, everlasting, नित्यः सवर्गंतः स्वाणुरत्वलोत्तमं सनातनः Bg. II. 4.

—कर्मन् The daily routine like Sandhyā Vandana and the performance of the necessary rites; नित्यान्यकरणे प्रत्यवायसावनानि सन्ध्यावन्दनादीनि V.S. 6.

—मुक्तः Eternally liberated, the Supreme spirit or Ātman; नित्यमुक्तस्य देहिनः—Maitri. VI. 28. According to the Ad.V. Ātman is ever liberated and it is on account of Avidyā or Ajñāna that it appears in bondage in the form of Jiva.

—शस्—Ever. Constantly; यो मां स्मरति नित्यशः । Bg. VIII. 14.

—सत्त्वस्थः Firmly rooted in the eternal truth; निर्दन्वो त्तियसत्त्वस्थः—Bg. II. 45

—संन्यासिन् One who has ever the spirit of renunciation, ज्ञेयः स नित्यसंन्यासी—Bg. V. 3.

—आतन्दः Ātman.

निदर्शनं

NIDARŚANAM: View. Vision; सर्वे धर्मां मूर्त्वा स्वप्ने कायस्यान्तनिदर्शनात् । संवृत्तेऽस्मिन् प्रदेशे वै भूतानां दर्शनं कृतः ॥ G.K. iv. 33. Scriptural authority. Example; आत्मा शुकाशवज्जीवैर्घटाकाशैरिवोदितः । घटादिवज्ज्वसद्वृष्टातंजर्तावेतन्तिदर्शनम् ॥ G.K. III. 3.

निदिध्यासनम्

NIDIDHYĀSANAM : Profound and constant meditation.

For self realization, the practice of

hearing (श्रवण), reflection (मनन), profound meditation (निदिध्यासन) and absorption (Samādhi) is necessary (एवं भूत-स्वरूपचेतन्यसाक्षात्कारपर्यन्तं श्रवणमनननिदिध्यासनसमाध्यनुष्ठानस्थापेष्ठत्वात्तेऽपिप्रदर्शयन्ते । (V.S. 181.)

निद्रा

NIDRĀ Sleep. The sleep of illusion or Ajñāna, तस्यां परमार्थतत्त्वलक्षणायां अज्ञाननिद्रायाः प्रवृद्धो जागति संक्षी संयमवान् जितेन्द्रियो योगी इत्यर्थः । S.B. Bg. II. 69.

—भडग The removal of Ajñāna.

निधानं

NIDHĀNAM Substratum. Base; तत् सत्यस्य परमं निधानम्—Mund III.16; त्वमस्य विश्वस्य पनं निधानम्—Bg. XI.18. Treasure; गतिभर्ता प्रभुः साक्षी निवासः शरणं सुहृत् । प्रभवः प्रलयः स्थानं निधानं वीजनव्ययम् । Bg. IX.18.

In this verse, Śaṅkara takes the word निधानं for the treasure of deeds. (निधानं निष्ठेषः कालान्तरोपभोग्यं प्राणिनाम् S.B. Bg. IX. 18). But Radhakrishnan means base or resting place by निधानम्. Lord Kṛṣṇa says in the Gītā, I am the origin and the dissolution, the ground, the resting place and the imperishable seed. (Bg. IX. 18).

निधिः

NIDHIH : Treasure. महापद्मश्व पद्मश्व जंसो मकरकच्छपो । मुकुन्दकुन्दनीलाश्च द्वर्वश्व निधयो नव ॥ The Ocean; धारो हि वारां निधिः A man who has virtues. An epithet of Viṣṇu. Chronology; विज्ञाने निधि विजानाति । Chā. VII. 7.19

निमित्तं

NIMITTAM : Efficient cause, जक्तिद्वयवदज्ञानोपद्वितं चेतन्यं स्वप्रव्रानतया निमित्तं स्वोदाधिप्रधानतयोपादानञ्च भवति—V.S. 17. According to Advaita Vedānta, Iśvara is both efficient cause (निमित्तकारण) as well as constituent cause (उपादानकारण). It is efficient cause when He is considered with his own standpoint and consti-

tuency cause when He is associated with Māyā.

Apparent cause; निमित्तमात्रं भव सब्यसा-चिन्— Bg. XI. 33 Omen; निमित्तानि च पश्यामि विपरीतानि केशव Bg. I. 31. Object; निमित्तं विषयमतीतानागतवर्तमानाध्वसु निष्पति सदा-चित्तं न स्पृशेदेव हि । S. B. G. K. IV. 27. निमित्तानुसारेण नैमित्तिकानि कल्प्यन्ते । For; भवनिमित्तमेतत् ।

नियत

NIYATA: Controlled, curbed, restrained, योगी नियतमानसः Bg. VI. 15. Permanent, Fixed; नियतपरिमाणः कायः । B.S.S.B I. 3.25. Inevitable; प्राक् प्रलयात् प्रतिपुरुषं ये नियता भेदा न ते तर्यव पुनरुत्पत्ती नियन्तुं शब्दयन्ते कारणाभावात् B.S.S.B. II. 1.10. Definite; ब्राह्मणो नियतव्रतः Cūlikopaniṣad, 20.

—तं—Always, constantly.

—धात्मन्— Self controlled; ज्ञेयोऽसि नियतात्मभिः—Bg. VIII. 2. —परिमाण—of which measurement is fixed; धौचित्येन नियतपरिमाणमेव चंपामङ्गुष्ठमात्रं हृदयम् । B.S.S. B. I. 3.25. —धाकृतिः—

नियतिः

NIYATIH. Restraint. Chance. Destiny, कालः स्वभावो नियतिः—Śvet. I. 2.

नियन्त

NIYANTR Ruler; Governer, Master; नियन्तेश्वरः सर्वाहमानी—Nṛsut. 9; रथः शरीरं मनो नियन्ता—Maitri II. 6. According to Ad. V. Iśvara is controller.

नियमः

NIYAMAH Restraint, check, curb, rule, Law. Regularity. Penance. One of the eight steps to the attainment of Nirvikalpakaśamādhi यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि । V.S. II. 29. According to Yoga Philosophy—नियम means restraint of mind (citta). Patañjali in his Yoga-sūtra, mentions five kinds of नियम and

they are शोच, सन्तोष, तपस्. स्वाध्याय and ईश्वरप्रणिधान—Y. S. II. 32.

नियोगः

NIYOGAH : Duty, any business meant for one's care; नहि देहाद्यसंहतत्वदर्शिनः कस्यचिदपि नियोगो दृष्टः । B S.S.B. II. 3.48.

निरञ्जनं

NIRĀÑJANAM : Free from Ajñāna; ब्रह्मस्वरूपं निरञ्जनम् । Nṛp. I. 2. निविकल्पो निरञ्जनः । Nār. 2. An epithet of Śiva.

निरभिमान

NIRABHIMĀNA : Free from egotism; निरभिमानस्तिष्ठेत् । Maitrī. VI. 30.

निरपेक्ष

NIRAPEKṢA : Free from worldly attachment, आत्मा हि स्वमहिमस्थो निरपेक्षः । Nṛsuti. 9.

निरसनं

NIRASANAM : Denial. Condemnation. Rejection.

निरस्त

NIRASTA : Vanished. Removed; निरस्ता विलाविद्यातमोमोहोऽहमेवेति । Nṛsuti. 2.

निराकार

NIRĀKĀRA : Formless. Brahman or Paramātman—तस्मादेवजातीयकेषु वाक्येषु यथा-श्रुतं निराकारमेव ब्रह्मावधारयितव्यम् ॥ B. S. S. B. III. 2.14.

निराशिस्

NIRĀŚIS : Free from desire; निराशीनिर्ममो भूत्वा—Bg. III. 30; निराशीर्यंतचित्तात्मा—Bg. IV. 21.

निरोधः

NIRODHĀH : Restraint, control, योग-श्चित्तवृत्तिनिरोधः—Y. S. I. 2. Dissolution; निरोधनं निरोधः प्रलयः—S. B. G. K. II. 32. End, stopping; न पुरावतंन्त इत्येष निरोधः—Praśna. I. 10. Destruction; जय किमेतैर्वा-पुरेऽन्ये गन्धर्वासुरयक्षराक्षसभूतगणपिशाचोरगग्रहादीनां निरोधनं (निरोधः) पश्यामः Maitrāyaṇī Up. I. 4.

निर्गुण

NIRGUÑA. Absolute. Ultimate Reality, which is beyond Sattva, Rajas and Tamas. Brahman; निर्गुणः शुद्धो भास्वरः Maitrī. VII. साक्षी चेता किवलो निर्गुणश्च—Śvet. Up. VI. 11. According to Ad. V. of Śāmkara; the indeterminate Brahman is Absolute and is without name and form. But the Vedānta also accepts the determinate Brahman (सगुण ब्रह्म), which is with name and form like Rāma and Śrī Kṛṣṇa.

निर्दन्वन्द्व

NIRDVANDA : That who is free from the dualities or opposite the pairs of elements (पदार्थः) which are the causes of the pleasure and pain. निर्दन्वन्द्वो नित्यमत्त्वस्थः—Bg. II. 45. निर्दन्वन्द्वो हि महावाहो—Bg. V. 3.

निर्मम

NIRMAMA : One who is without the sense of I-hood or egotism. निर्ममो निरह-ड्कारः—Bg. II. 71. निराशीनिर्ममो भूत्वा युद्धस्व-विगतज्वर Bg. III. 30. अहङ्कारं वलं दर्पं कामं क्रोधं परिग्रहम् । विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ Bg. XVII. 53

निर्मल

NIRMALA : That which is without Avidyā; निष्कलं निर्मलं शान्तम्—Brahma. 21. Pure, spotless; सात्त्विकं निर्मलं फलम् Bg. XIV. 16. Clean; तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् Bg. XIV. 6. निर्मलत्वात् स्फटिकमणिरिव प्रकाशकम् S.B.Bg. XIV. 6.

निर्वाण

NIRVĀNAM : Emancipation, liberation, निर्वाणं मोक्षः S.B Bg. VI. 5. According to the Buddhist Philosophy, Nirvāṇa means complete extinction of individual existence. This is just like an extinguished lamp of which flames and activities come to an end. The same way, in the stage of Nirvāṇa, the

activities of an individual soul come to an end.

निविकल्पक

NIRVIKALPAKA : That which is without subject and object, a kind of profound meditation (समाधि) in which the distinction of knower and known, subject and object and even the self consciousness comes to an end; निविकल्पकस्तु ज्ञातज्ञानादिविकल्पलयानपेक्षयाऽद्वितीयवस्तुनि तदाकाराकारितायाश्चित्तवृत्तेरतितरामेकीभावेनावस्थानम् — V.S., 197. Opposite to Nirvikalpaka Samādhi, is Savikalpaka, in which the distinction of subject and object and knower and known, remains.

(तथासविकल्पकसमाधी अखण्डवस्त्वनवलम्बनेन नित्यानन्दरसास्वादनाऽभावेऽपि अनिष्टवाह्यप्रपञ्चनिवृत्तिजन्यानन्दं सर्विकल्पस्पं ब्रह्मानन्दभ्रमेणास्वादयति तद्रसास्वादनमित्यर्थः । —Subodbhī, Vedāntasāra).

निःसार

NIHSĀRA : Uurreal, false, जगत् सर्वं तु निःसारमनित्यं दुःखभावनम् । उत्पद्यते क्षणादेतत् क्षणादेतद् विपद्यते । Kālika Purāṇa, Adhyāya, 27. Unsubstantial, निःसारेऽस्मिन्शरीरे Maitrī, I. 3.

निविकार

NIRVIKĀRA : That which is without modification. Immutable, Paramātman; साक्षिणं निविकारिणम् Mukti. I.3. निविकारं निराश्रयम् ज्योतिषामपि तज्ज्योतिस्तमः पारे प्रतिष्ठितम् । Yogaśī III. 21.; Unmoved by success or failure; सिद्ध्यसिद्ध्योनिविकारः कर्ता सात्त्विक उच्यते—Bg. XVIII. 26.

निविषय

NIRVIṢAYA : That which is not attached to sensual objects. Mind; चित्तं निविषयं नित्यम् — G.K. IV. 72; धतो निविषयस्यास्य मनमः Brahman 3. In Ad. V. mind or Citta is not attached to worldly objects and so it is Nirviṣaya ultimately. But in waking world, the experience of dual-

lity is on account of Māyā and it is merely the movement or activity (स्पन्द) of mind and thus it is not ultimate (यत् पुनर्वाग्गोचरत्वं परमार्थोऽद्वयस्य विज्ञानमात्रस्य तन्मनसा स्पन्दमात्रं न परमार्थत इत्युक्ताथौ श्लोको S B G. K. IV-61, 62)

निविष्ण

NIRVINNA : Afflicted, grieved; ते पश्चादेश्वर्यंक्षयदशंनेन निविष्णाः परमात्मजाने परिनिष्ठाः केवल्यं प्रापुरित्युपपद्यते । B.S.S.B. III. 3.23.

निर्वृत्ति:

NIRVRTTIH : Bliss, Supreme pleasure, Liberation; आत्मा केवलो निर्वृत्तः सुखी भवति B.S.S.B. II. 3.40. Nirvṛttih is that stage of mind in which no effort of the mind exists. (मानसप्रयत्नराहित्यं निर्वृत्तत्वम् Ānandagiri- B.S. II. 3.4.)

निर्वेदः

NIRVEDAH : Detachment, indifference to material objects; ब्राह्मणो निर्वेदमायात्—Muṇḍ. I. 12. तदा गन्तासि निर्वेदम्—Bg. II. 52.

निशा

NISĀ : Night. Oftenly used in Vedāntic Literature for the simile of Ajñāna or Avidyā. यस्यां ग्राह्यग्राहकभेदलक्षणायाम् अविद्यानिशायां प्रसुप्तानि एव भूतानि जाग्रति इति उच्यते—S B Bg. II. 69.

निश्चल

NIŚCALA : Steady, firm, fixed; निश्चला हि तदा स्थितिः—G.K. IV.80; निष्क्रियं निश्चरञ्चित्तम् एकी कुर्यात् प्रयत्नतः—G.K. III. 45.

निषेधः

NIŚEDHAH : Denial, 'मूढो विद्यायामनवक्लृप्त' इति निषेधाश्रवणात् — B S.S.B I. 3.34; Negation of Avidyā or Prapañca: अविद्यनिषेधः, निषेधतं प्रपञ्चस्य — Tejo. I. 32.

निष्कल

NIŚKALA : That which is without parts; Brahman; निष्कलं निष्क्रियं पांतम् Śvet. VI. 19. विरजं ब्रह्म निष्कलम्—Muṇḍ. 2.2.9.

In A.V., Brahman is immutable (कूटस्थ) and partless. But in Rāmānuja's philosophy, Brahman can be said as with parts. In his view, Jīva is the part or Āniśa, whereas the Advaita Vedānta says that the Jīva is Brahman itself and it is not a part of it. (जीवो ब्रह्म वनापरः)

निष्कलंक

NIŚKALĀṄKA : That which is without Avidyā, Brahman; निष्कलङ्को निरञ्जनो निविकल्पो निराह्यातः— शुद्धो देव एको नारायणो न द्वितीयोऽस्ति कश्चित्—Nārā. 2. निष्कलङ्का समाशुद्धा—ब्रह्म परमात्मेति नामभिः गीयते—Mahāvākyaratnāvalī. 13.

निष्काम

NIŚKĀMA : That which is free from all desires. Brahman; अकामो निष्काम आक्षकामः—Bṛh. IV. 4.6; निष्कामानामेव श्रीविद्यासिद्धिः, The Karmayoga of the Bg. also is described as Niśkāma, because according to the Karmayoga of the Bg. the deeds are done without having the desire for their fruits. (मा कर्मफलहेतुर्भूः Bg. II. 47). See also कर्मयोग.

निष्ठा

NIŚTHĀ : Devotion; तन्निष्ठा तत्त्वायणम् Tejo. 9. Position; तेषां निष्ठा तु का कृष्ण सत्त्वमाहो-रजस्तमः—Bg. XVII. 1. According to Bg. there are two kinds of Niśthā, the Jñānanisṭhā and Karmanisṭhā. The first, Jñānanisṭhā or the path of knowledge is for men of contemplation and Karmanisṭhā or the path of action is for men of action (लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता भयान्तः । ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ Bg. III. 3). In the Chā., the niśthā is the cause of faith (Śraddhā) and so without having niśthā, one can not have faith (निस्तिष्ठन्ते व श्रद्धाति । निष्ठात्वेव विज्ञासितव्येति । निष्ठां भगवो विज्ञास इति Chā. 7-20.1.)

निस्तारः

NISTĀRAH : Crossing over the sea of

the material world, final emancipation; इदं निस्तारवीज्रञ्च सर्वेषामीत्स तं भवेत्—Brahma-vaivarta, Prakṛti-khaṇḍa, Adhyāya, 33.

नीलकण्ठसरः

NILAKĀNTHASŪRI : (1600 AD). Nila-kaṇṭhasūri has written Bhāratabhāva-Pradhipa on the Mahābhāratā. Explaining the Gīta, though he has sometimes refuted the Śaṅkarite view, mainly he is an Advaitin.

नृसिंह सरस्वती

NRSIMHĀSARASWATI : (1600 AD) Nṛsimhaśarawatī is the author of Subodhini, a Commentary on the Vedāntasāra of Sadānanda. It is a Vedāntic commentary.

नृसिंहाश्रमः

NRSIMHĀŚRAMAH (1600 AD). His prominent works are: Bhāvaprakāśikā, Tattvaviveka, Bhedadhikkāra, Advaitadīpikā, Vedikasiddhāntasamgraha and the Tattvabodhini.

नेति नेति

NETI NETI : Not thus not so; अथात आदेशो नेति नेति Bṛh. II. 3.6; स एष नेति नेत्यात्मा Bṛh. III. 9. 26. The concept of 'not thus not so' (नेति नेति) is to explain the idea that Brahman or Ātmā is not name and form. Thus the concept means that there is 'not thus not so'. (न+इति न+इति). The Vedāntic idea of Neti neti is to support the view that the indeterminate Brahman or Ātmā is beyond the name and form, though it is allpervading. Hillebrandt, the German scholar interpreting differently the concept says that: "नेति नेति" is not a Negative approach, but it is positive (न, इति न इति).

नैष्कर्म्य

NAISKARMYA : Freedom for action;

नैषकर्म्येण न तस्यायंस्तस्यायोऽस्ति न कर्मभिः Mukti. II. 20. न कर्मणामनारम्भानैषकर्म्यं पुरुषोऽशनुते Bg. III. 4. Liberation; नैषकर्म्यसिद्धि परमां संन्यासेनाविगच्छति— Bg. XVIII. 49. According to the Advaita-Vedānta of Śaṅkara, Naiṣkarmya does not mean the absence of action, because nobody can remain without doing action (न हि कर्मित्वा ज्ञानमपि जातु निष्ठत्यकर्मकृत् — Bg. III. 5.) So the Naiṣkarmya means freedom from the selfish desire of action. Thus it is the state of liberation (Jīvanmukti) when one performs the good deeds by saintly nature without having any desire for the good or bad result of the deeds (अस्य ज्ञानात् पूर्वं विद्यमानानामेवाहार- (विहारादीनामनुवृत्तिवच्छुभवासनानामेवानुवृत्तिमवति शुभाशुभयोरोदासीन्यं वा — V.S. 136). but the results are intentionally for the good of others.

न्यायः

NYĀYĀH : Popular maxim, a general principle drawn from experience, an universal rule, an opposite illustration; दग्धपत्रन्याय. There is a big number of maxims which are applicable to explain the Vedāntic concepts and logic. Justice; यायाज्जित्वन्तं श्रान्ते श्रद्धया वैदिके जने । अन्यद्वा यत् प्रदीयन्ते तद् दानं प्रोक्ष्यते मया । ना०८० II. 6.

न्यासः

NYĀSAH : Renunciation; काम्यानां कर्मणा न्यासं संन्यासं कर्यो विदुः । सर्वकर्मफलत्यागं प्रादृस्तस्यागं विचक्षणाः Bg. XVIII. 2. Assignment of the various parts of the body to different deities which is generally performed in the beginning and the end of the religious deeds, for the destruction of the disturbances and obstacles which may come in the course of the religious performance for the success of worship. Here is an example of न्यास,

in the beginning of the worship of Durgā, according to Durgāsaptaśati (from Mārkaṇḍeya Purāṇa)— ऊँ ऐ अङ्ग-प्लाय नमः, ऊँ ह्रीतजंनीम् नमः, ऊँ क्लीं मध्यमाम्या नमः, ऊँ चामुण्डायै अनामिकाम्यां नमः, ऊँ ऐ ह्रीं क्लीं, 'चामुण्डायै विच्चे करतलकरपृष्ठाम्यां नमः: etc.

प

पक्षः

PAKṢAH : A different view of an argument; अस्मित् पक्षे ब्रह्मवामिहितभिति न छन्दोऽभिधानम् B.S.S.B. I. 1.25. Side; पक्षं करचन नाश्रयेत् Nai. V.32. The subject of a syllogism (In Nyāya phil.); सन्दिग्धसाध्यधर्मा षष्ठीं पक्षः Tarkabhāṣā, Anumānanirūpaṇa. In the syllogism of smoke and fire, in the mountain, the mountain is the subject (पक्ष), where the existence of fire is doubtful. (पष्टा ध्रूमानुभाने पवतं: पक्षः Tarkabhāṣā Anu.).

पञ्चब्रह्म

PAṄCA BRAHMA; : The PaṄca Brahmins, the knowledge of which is the cause of Brahmanubhava, सोहःमस्मि. The PaṄca Brahmins are: Sadyojāṭa, Bhagara. Sadyojāṭa, Vāmadeva, Aghora, Isāna, पञ्चब्रह्मात्मकं विद्यात् सर्वो ज्ञातादिपूर्वकम् । दृश्यते श्रूयते यज्ञं पञ्च ब्रह्मात्मकं स्वयम् ॥ पञ्चब्रह्मात्मकं सर्वं स्वात्मनि प्रविलाप्य च । सोऽहमस्मीति जानीयाद् विद्वान् ब्रह्माभूतो भवेत् ॥ PaṄcabrahmopanisat, 21,23). The japa of the PaṄcākṣara mantra, Namaḥ Śivāya (नमः शिवाय) also has been taken within the PaṄca-brahmātmikī vidyā (नकारादि यकारान्तं ज्ञात्वा पञ्चाक्षरं जपेत् । सर्वं पञ्चात्मकं विद्यात् पञ्च ब्रह्मात्मतत्त्वतः । पञ्च ब्रह्मात्मकीं विद्यां योऽधीतेभवितभावितः । स पञ्चात्मकतामेत्य भासते पञ्चधानं स्वयम् ॥ PaṄca-brahmoponisat, 25-26).

पञ्चीकरणं

PAṄCIKARANAM : The theory of quintuplication. According to the process

of creation, the five elements, earth, water, fire, air and ether remain unquintuplicated (अपञ्चीकृत) before creation, and afterwards, at the time of creation, each of the five elements, is combined with one another in a certain ratio. This system of combination has been mentioned as Pañcikarana (quintuplication). In this system, each of the five elements is divided into two equal parts. Thus the number becomes ten. Out of the ten, the first five of the five elements, are each subdivided into four equal parts. Again, leaving one half of each elements, to the other half is added to one of these quarters from each of the other four elements.

(पञ्चीकरणं स्वाकाशादिपञ्चस्वेकंकं द्विधा समं विभज्य तेषु दण्डसु भागेषु प्राथमिकान् पञ्चभागान् प्रत्येकं चतुर्धां समं विभज्य तेषां भागानां स्वस्वद्वितोयाधां भागपरित्यागेन भागान्तरेय संयोजनन्. Vs. 28. See also द्विधा विधाय चेकंकं चतुर्धा प्रथमं पुनः। स्वस्वेतरद्वितीयांशेषो-जनात् पञ्चव पञ्चते Pañcadaśi 1.27.

पञ्चरचालनन्यायः

PAÑJARACĀLANANYĀYAH : This is called the maxim of the moving of the bird-cage. It is illustrated to explain the power of united efforts. न नु पञ्चरचालनन्यायेनेतद् भविष्यति । यथेकपञ्चरवत्तिन एकादशपक्षिणः प्रत्येकं प्रतिनियतध्यापाराः सन्तः संभूयंकं पञ्चरं पञ्चरं चालयन्ति । एवमेकशरीरवत्तिन एकादशप्राणाः प्रत्येकं प्रतिनियतवृत्तयः सन्तः संभूयैकां प्राणान्तः पृति प्रतिलक्ष्यन्त इति B.S.S.B. II. 4.9.

पद्मपादाचार्यः

PADMAPĀDĀCĀRYAH : He was the main disciple of Śaṅkarācārya. He was born in Cola Pradesa, Padmapādācārya's main work is Pañcapādikā, a commentary on the Śaṅkarabhāṣya of the four aphorisms of the Brahmasūtra. The Pañcapādikā has been

commented by Prakāsatmayati in his commentary, Vivaraṇa. There is Tattvadīpana by Akhaṇḍānanda on the Vivaraṇa. Ātmānātmaviveka, Prapañcasāra and a commentary on the Laghuvārttika of Sureśvarācārya, are his other works. He is one of the prominent Ācāryas of the Vivaraṇa school.

पर

PARA : Higher, superior; इन्द्रियाणि परा-प्याहुः इन्द्रियेभ्यः परं भनः । मनसस्तु परा बुद्धिर्यो बुद्धे: परतस्तु सः ॥ Bg. II.43. Highest. Supreme spirit; परतत्त्वं समाव्यातं जन्मवन्धविनाशकम् Amanaskopaniṣhad i. 14. Brahman is the Parataitva or supreme spirit and that is the highest, because there is nothing higher to it.—आत्मन्—The supreme spirit; Mund. III. 2.7.—ईशः—पर ईशो वा शिव एको ध्येयः गिर्वाङ्करः Atharva-Śīrṣopanisat 3. —ब्रह्मन्—The supreme spirit. The indeterminate Brahman; परब्रह्मस्वरूपोऽहम् Tej. III. 1. In AV. there are two types of Brahman, one, the Para, Indeterminate and the other Apara (determinate) (see Brahman also). There is a minute difference in the position of Parmesvara, Paramātman and Para Brahman. Parmesvara is the controller of the Universe and is associated with Māyā, while Para Brahman is absolute and without Māyā.

परम

PARAMA : Supreme reality, Brahman; परमतत्त्वरहस्यवक्ता त्वमेव नाऽन्यः आनन्दः Supreme bliss; परमानन्दपूर्णो यः स जीवन्मुक्तः इत्युच्यते Tejobindu. Up. IV. 3.

—ईशः, ईश्वरः The supreme being, God; परमेश्वरोऽस्तो हि सर्वंत्र सर्वंदा सर्वात्मा सन् सर्वंमस्ति Nṛsimhō. Up. IV.2 परमेश्वरस्त्वविद्याकल्पिताच्छा रीरात् कर्त्तृभौक्तुविज्ञानात्माभ्यादन्यः B.S.S.B. I.I. 18.—गतिः Emancipation, the final state.

—पर Liberation, the highest state; —पुरुष—The supreme spirit. —ब्रह्मन्—The indeterminate Brahman.
 —हंस—An ascetic who has subdued the sense by abstract meditation; and is always engaged in Brahmajñāna or liberated in this life (जीवन्मूल) Paramātmā also is like Parmeśvara who is omniscient, allpervading and controller of the universe (परमात्मा इति परमः च असो देहाद्यविद्याकृतात्मभ्य आत्मा च सर्वभूतानां प्रत्यक्षेतत्त इत्यतः परमात्मा इति उदाहृतः उत्कृष्टेदान्तेषु S.B. Bg. XV. 17. But the term Paramātmā also has been used for the absolute Brahman परमात्मा ब्रह्म गुह्यप्रकाशनेनाऽन्यत्र विदितः Pāśupata Brahmap. Paramahamsa is one of the six types of Samnyāsin कृदीचरवहूदक हंस-परम-हंसतुरांयातीतादधूताश्चेति (Samnyāsop. 13). According to Samnyāsopanisat, the Paramahamsa is that who has no śikhā and Yajñopavīta and takes food in his hand, instead of any pot (Kārapātrin) in the five houses (the Pañcagṛhas). The Paramahamsa wears one kaupīna, one śāṭī and has one stuff (Daṇḍa) of the music instrument—Veeṇā. On his body, he wears the Bhasma—and renunciates all the worldly things. (परमहंसः शिखायज्ञोपवीतरहितः पञ्चगृहेषु करणात्रो एक कोरीनधारो शाटीमेकामेकम् देणवं दण्डमेकशाटीघरो वा भस्मोदधूलनपरः सर्वत्यागी Samnyāsopaniṣat 13). As mentioned in the Vāyu-saṁhitā—, after the death, the body of the Paramahamsa is not lit with fire, but it is buried in ground. भूते न दहनं कायं परमहंसस्य सर्वं। कर्तव्यं खननं तस्य नाऽगोचं नोदकक्रिया (Vāyu-Saṁhitā) According to the Mukti-kopaniṣat, there are two types of Paramahamsa—One is that who does not wear the stuff of the Samnyāsa and lives the Paramahamsa way. and

the other is Avadhūta Paramahamsa. But both of them worship the Praṇava. ये तु दण्डं परित्यज्य पारमहंस्य त्रतावलम्बनं कुर्वन्ति ते दण्डपरमहंसाः । ये चावधूतवृत्यनुष्ठानेन परमहंसास्ते एवावधूतपरमहंसाः । परं सर्वं एव प्रणवोपासकाः Muktikopa. The Jivanmukti-viveka mentions the characteristics of a Paramahamsa, thus : जातरूपो निर्द्वन्द्वो निराग्रहस्तस्त्वब्रह्मार्गे सम्यक् सम्पन्नः शुद्धमानसः प्राणसंधारणार्थं यथोक्तकाले भैक्षमाचरन् लाभालाभो समो कृत्वा शून्यागारदेवगृहतृणकूटवल्मीकवृक्षमूलकुलाल-शालानिहोत्र-नदी पुलिन गिरिकुहर-कन्दर कोटर-निकरस्थ-गिलेष्वनिकेतवासी निष्प्रयत्नोनिर्ममः शुक्लध्यानपराचणः अध्यात्मनिष्ठः शुभाशुभकर्मनिर्मलनाय संन्यासेन देहत्यागं करोति यः स एव परमहंसो नाम. Jivanmukti-viveka.

परा

PARA : High पराज्य शक्तिविविधवश्रूयते Švet. vi. 8. विद्या—Knowledge regarding the supreme entity; There are two types of Vidyā—one, the Parāvidyā and the other, Aparāvidyā. The Aparāvidyā or lower vidyā is related to the Rgveda, the Yajurveda, the Sāmaveda, the Atharaveda, Phonetics, Ritual, Grammar, Etymology, Metres and Astrology and the Parāvidyā deals with Paramātmā the supreme being. (द्वे विद्ये वेदितव्ये इति ह स्मयद् ब्रह्मविदो वदन्ति पराचेवपरा च । तत्रापरा ऋवेदो यजुवेदो सामवेदो इथवेदः शिक्षा कल्पो व्याकरणम् निरुक्तम् छन्दो ज्योतिषम् इति. अथ परा यथा तद् अक्षरम् अधिगम्यते S.B. Māṇd. 1.1,4,5.).

परिग्रहः

PARIGRAHAḥ : Possession; परिग्रहो हि दुःखाय. To become one with Brahman, one must cast aside selfsense (Ahamkāra) force (Bala), arrogance (Darpa), anger (krodha), possession (Parigraha), and should have no attachment and should be tranquil in mind. (अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् । विमुच्य निर्ममः शान्तो ब्रह्म-

भूयाय कल्पते ॥ Bg. 18.53.

परित्यागः

PARITYĀGAH : Renunciation, abandonment; नियतस्य तु संन्यासः कर्मणा नोपयते । मोहात् तस्य परित्यागस्तामसः परिकीर्तिः । Bg. 18.7.

परिदेवना

PARIDEVANA : Lamentation; अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत । अव्यक्तनिष्ठनान्येय तत्र का परिदेवना. Bg. II. 28.

परिप्रश्नः

PARIPRAŚNAH : Inquiry, interrogation; तद्विद्वि प्रणिपातेन परिप्रश्नेन सेवया. Bg. iv. 34.

पवित्रः

PAVITRA : Pure, sanctified; न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । राजविद्या राजगृष्णं पवित्रमिद्वृत्तम् ॥ Bg. ix. 2.

पापं

PĀPAM : Sin, vice, guilt; या सर्वाणीन्द्रियकृतानि-पापानि वारयतीति सा वरणा । सर्वाणीन्द्रियकृतानि पापानि माशयतीति सा नासीति पुनरामनन्ति—कर्तमन्त्वास्य स्थानं भवतीति. B. S. S. B. 1.2 32.

पितृः

PITR : Creator, God; पितासि लोकस्य चराचरस्य Bg. xi. 43. — याण or यान, The path leading to the world of fathers; पितृयाणे न यथा चन्द्रप्राप्ति कथयति. — B. S. S. B. III. 1-6. There are two paths (Yānas) mentioned in the Upaniṣads, the Pitṛyāna and Devayāna. As mentioned above by the path, Pitṛyāna, one goes to Pitṛloka and by the path—Devayāna, a man attains Devaloka.

पुण्यं

PUNYAM : Good work, virtuous act; religious act; क्षीणे पुण्ये मत्यंलोकं विशान्ति Bg. ix. 21. According to the Upaniṣadic thought, those who do good deeds (पुण्य) in this life, get heaven and enjoy the heavenly pleasure till the end of the results of the good deeds (पुण्य). When the result of the good

deeds ends, the jīva comes back on earth, the मत्यंलोक, from the heaven.

—स्थेवं A holy place of pilgrimage.

—पुरुषः A man who is rich in moral and merit, a virtuous man; —फलं The reward of good act; वर्षे वर्षेऽश्वमेष्वेन यो यजेत् दृतं समा: । मांसानि च न चादेद् यस्त्योः पुण्यफलं समम् ॥ —लोकः Heaven, paradise. The virtuous stage; वयो धर्मस्कन्धा इत्यव तावद् यज्ञोऽश्वयनं दानमिति प्रथमस्तप एव द्वितीयो प्रह्लादायां-दायंकुलवासी तृतीयोऽश्वन्तमात्मानमात्रायंकुलोऽवसादयन् सर्वं एते पुण्यलोकां भवन्तीति. B. S. S. B. III. 4.13.

पुरातनं

PURĀTANAM : Ancient, old; योगः प्रोत्सः

—पुरातनः Bg. iv. 3. Eternal; पुरातनोऽहं पुरुषोऽहमीषो हिरण्यमयोऽहं शिवरूपोऽहमस्मि Kaiv. 2.

पुरुषः

PURU^{SA}H : The Supreme God; पुरुषान्-परंकिञ्चित् सा काष्ठा सा परा गतिः Kaṭha III.

11. The soul; द्वाविषो पुरुषो लोके क्षरश्वासर एव च Bg. xv. 16. The idea of P'ruṣa has developed in many ways, in Hindu thought. In the tenth Mandala of the Rgveda, the Puruṣa, has been mentioned as the creator of the universe and allpervading; “सहस्रशीषापुरुषः”;

“पुरुष एवेदं सर्वं यद्भूतं यज्ञव भाव्यम्” “एतावानस्य महिमातोज्यायांश्च पुरुषः” Rv. x. 90-1,2 & 3. Like the supreme reality of the Advaita, in the Y.V. the word occurs in the same sense of creator and allpervading being (Y.V. Chapt. 31.). In the Br. Upa., the Puruṣa has been described as witness and unattached (असङ्गोऽप्यं पुरुषः इत्येवमेवंतत् Br. Upa. iv. 3. 15.), and in the Kaṭha, as the supreme reality. महतः परमव्यक्तमण्यकृत् पुरुषः परः पुरुषान् परं किञ्चित् सा काष्ठा सा परागतिः ॥ Kaṭha. 3.11. The Muṇḍaka Upa. presents two types of Puruṣa—the witness and the enjoyer and they have been depicted there, in the form of two birds (त्रि सुपणी सपुत्रा सखाया समानं दुर्भां परिषस्वजाते) । Muṇḍaka.

III.1. In the Mahābhārata, the Puruṣa has been taken as the creating base of all the puruṣas. (Mahābhārata, Śānti-parva 350-26) In Sāṃkhya system, the Puruṣa is parallel to the jīva of Advaita Vedānta. Like the Aneka-jīvavāda of Vedānta, the Sāṃkhya system also propounds the theory of puruṣavahutvavāda (जननमरणकरणानां प्रतिनियमादयुगपत्प्रवृत्तेश्च । पुरुषवहुत्वं सिद्धं त्रैगुण्यविषयं याच्चैव ॥ S.K. 18. —अर्थः; Object of human life; एतच्चतुर्विधं विद्यात् पुरुषायं प्रयोजनम् । अत्य नित्यमनुप्लानं नित्यं कुर्यादितन्त्रिः — उत्तम Supreme self, Paramātman उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य विभव्यत्वं व्यव ईश्वरः ॥ Bg. XV. 17. An epithet of Viṣṇu or Śrīkrṣṇa; यस्मात् कर्मतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ Bg. XV. 18.

प्रकाशात्मयतिः

PRAKĀŚĀTMAYATIṄ : (1200 AD.) His Vivaraṇa on the Pañcapādikā is quite well known. The Vivaraṇa sampradāya of the Vedānta is based on his Vivaraṇa commentary mainly. Śrīmat Ananyānubhava was his guru.

प्रकाशानन्दः

PRAKĀŚĀNANDAH: (1550-1600 A.D.). His Vedāntaśiddhāntamuktāvalī is prominently known. It is in this work, that the concept of Dṛṣṭiśṛṣṭi has been propounded. Appayadikṣita, a posterior Vedāntin also mentions about the concept of Dṛṣṭiśṛṣṭi as well as Śrīśṛṣṭi in his Siddhāntaleśa-Saṅgraha. To Prakāśānanda, Avidyā is both, Jīvāśrayā as well as Brahmanviśayī. He has propounded the doctrine of Advaita on the basis of the concept of Adhiṣṭhāna and Adhyāsa.

प्रकृतिः

PRAKRTIṄ : Māyā Śakti of Iśvara; ईश्वर-

स्य मायाशक्तिः प्रकृतिः S. B. Śvet. I. 4.3. In the system of Advaita Vedānta, Prakṛti or Māyā is the power of Iśvara and it is this Prakṛti on account of which Iśvara is the creator of the universe; मया सर्वतो दृशिमादस्वरूपेण अविक्रियात्मना अध्यक्षेण मम माया त्रिगुणात्मिका अविद्यालक्षणा प्रकृतिः सूते उत्तादयति सत्तराचरं जगत्. (S. B. Bg. iv. 10.). The Prakṛti of Advaitin, being Māyā, is illusory. But the Vedāntins, like Rāmānuja, Nimbārka, Madhva and Vallabha do not take the Prakṛti or Māyā of Iśvara as illusory. According to Rāmānuja, the Prakṛti is caused and controlled by Iśvara. (Sarvārthasiddhi 1.16). But it is unlike the system of Sāṃkhya, where the Prakṛti is independent and is not controlled by Puruṣa. Nimbārka, the propounder of Dvaitādvaitavāda or Bhedābhedavāda finds Pradhāna or Prakṛti for Māyā which is not at all illusory. मायाप्रधानादिपदप्रवाच्यम् शुकादिभेदाश्चसमेत्पि तत्र (Daśāśloki 3.). Madhva, the Dvaitavādin accepts the Prakṛti or Māyā as real. The Prakṛti or Māyā though a separate entity, is controlled by Iśvara. परमात्मभिन्ना तन्मात्राधीना लक्ष्मीः Madhvasiddhāntasāra (P. 20). As regards creation, Prakṛti develops into the perceptible universe when worked up by God and the souls. The turently four transitional products of creation, mahat, ahamkāra, buddhi, manas, ten senses, five sense objects and the five great elements exist in the primordial Prakṛti in subtle forms before their evolution. According to Vallabhācārya, the Śuddhādvaitavādin, the Prakṛti is amṛta (अमृ) of Iśvara and thus is not false. (प्रकृतेरपि तदंशत्वात् Puruṣottama's com. P. 86, see also, Vallabha's Tattvārthadīpa and com, on it.

P. 115). Again, the Prakṛti of Vedānta (Advaita) may be compared to the prakṛti of Sāṃkhya. According to both the systems, the Prakṛti is tri-guṇātmikā, but unlike the vedānta, the Sāṃkhya accepts the unmanifested (अव्यक्त) and manifested (व्यक्त) forms of Parkṛti (व्यक्ताव्यक्तज्ञिज्ञानात् Sk. 2.) The Prakṛti of Sāṃkhya, is fully competent to create the universe and according to Sāṃkhyavādin's theory of Satkā-iyavāda, the effect exists in the cause (कारणभावाच्च सत्कायम् Sk. 9), while the vedāntin admits that Iśvara creates the universe with the help of Māyā Śakti or Parkṛti (णक्तिद्वयवदज्ञानोपहितं चेतन्यं स्वप्रधानतया निमित्तं स्वोपाधिप्रधानतयोपादानं च भवाते Vs. 55). The concept of Śakti (Māyā) and Śaktimān (Māyāvin Iśvara) of the vedāntin also is not acceptable to Sāṃkhyavādin. Also, the vedāntin takes the Māyā as illusion, contrary to the Sāṃkhyavādin's view. The author of Bhagavadgītā has mentioned eightfold division of Prakṛti (भूमिरापोऽनलो वायुः खं मनोदुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ Bg. vii. 4).

प्रज्ञा

PRAJÑĀ : Intelligence, wisdom, intellect; यः संवानभिस्नेहस्तत्तत् प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता Bg. 2. 57. Concentration; तमेव धीरो विज्ञाय प्रज्ञा कुर्वीत शाहणः Pañcadaśi VII. 106. In the R̥gveda, the word प्रज्ञा has been used for Māyā. Sāyaṇa also in his Bhāṣya understands प्रज्ञा by Māyā. (Sāyaṇabhaṣya, Rv. v. 85.5). In the Nighaṇṭu, eleven synonyms of Prajñā—ketuh (केतुः) 2. Ketaḥ, (केतः), 3. Cetaḥ, (चेतः), 4. Cittam (चित्तम्), 5. Kratuḥ, (क्रतुः), 6. suḥ, (असुः) 7. Dhīḥ (धीः) 8. Śaci (शची), and 9. Māyā (माया), 10. Vayunam (वयुनम्) 11. Abhi-

khyā (अभिज्ञा) have been mentioned: चेतः चित्तं क्रतुः केतुः माया च धीरभिज्ञा च वयुनम् प्रज्ञकादेश संस्थया ॥ (Nirukta Chap. III). chapter.

प्रतिसंख्या

PRATISAMKHYĀ: Cessation, dependent on a sublative act of mind; भावप्रतीपा संख्या वुद्धिः प्रतिसंख्या तया निरोधः प्रतिसंख्या निरोधः सन्तमिममसन्तं करोति इत्येवमाकारता च वुद्धेर्भवि प्रतीयत्वम् । Bhāmatī, B.S.S.B. II. 2.22.

प्रत्यभिज्ञा

PRATYABHIJÑĀ : Knowing of Ātman, recognition of Ātman; अपि चाप्राप्तांशोपदेशेनार्थवति वाक्ये सेजाते प्राप्तांशपरामर्शस्य नित्यानुग्रहतयाऽप्युपदेशमानत्वान्त तद्वलेन प्रत्यभिज्ञाऽपोहितुं शक्यते B.S.S.B. III.3.19. Mādhabācārya (1400 A.D) has separately dealt with the school of Pratyabhijñā of Indian Philosophy. The system is, popularly known as the Kashmir school of Saivism. Because it flourished in the Himalayan state of Kashmir, it was called Kāśmīr School. According to this system, the Brahman of the Upaniṣads has been described as the Parama Śivatattva, which was environmentally quite natural, in the divinely kingdom, the Himālayas of the Lord Śiva. The ideas of this system can be traced from the works of Vasu Gupta, kallaṭa, Somānanda, Utpalācārya, Abhinava Gupta, Bhāskara, Kṣemarājā, and Jairāha Vasu Gupta in his Spandakārikā, Kallaṭa in the Spanda Sarvasva, Somānanda in Śivadṛṣṭi, Utpalācārya in, Iśvarapratyabhijñākārikā, Abhinava Gupta in Tantrāloka and Bhaskarācārya and Kṣemaraja in Vimarśī and Pratyabhijñāhṛdaya, have propounded the philosophy of Pratyabhijñā-vāda. Schomerus in his Vira Śaiva siddhānta

finds the school of Pratyabhijñā different from the then prevalent Śaiva cults.

In the Pratyabhijñā school, Parama Śiva is the Supreme reality. It is also called the Sadāśiva tattva. Its nature is vimarṣa which is both-knowledge and activity. The knowledge and activity which are the very nature of the Śiva, are not different, but as one. The vimarṣa Śakti of Śiva is fivefold and five Śaktis are—citrśakti, (Power of consciousness), Ānandaśakti (Power of Bliss), Icchāśakti (Power of will), Jñāna Śakti (Power of knowledge) and the kṛyā Śakti (Power of action). The Śiva tattva, due to its cit Śakti, expresses in different forms of the world. Thus, creation, according to Pratyabhijñāvādins, is mere unmeṣa (उन्मेष) or the expression of power of Śiva. The dissolution is nimeṣa of the Śakti of Śiva, ईश्वरो बहुरूपेषो निमेषोऽन्तः सदाशिवः । Iśvarapratyabhijñā III. 1.3). The expression of the Śiva tattva in the form of creation is Māyā which has five kañcukas, Kalā, Vidyā, Rāga, Kāla and Niyati. So, the Māyā of Pratyabhijñā is not an illusion. When the Paśu-jīva knows Śiva Tattva, the five kañcukas of the Māyā are soon no more and so the Māyā does not exist and at this stage, the jīva-Sādhaka realizes the शुद्धसत्त्वविशिष्ट-पुरुष in the form of शुद्धविद्या or सद्विद्या. Further this सद्विद्या merges into ईश्वरतत्त्व and the Sādhaka realizes the ईश्वरतत्त्व. So this ईश्वरतत्त्व merges into सदाशिवतत्त्व and the Sadāśiva tattva merges into Śakti Tattva. In the end, the Śakti tattva remains only in the form of parama Śiva tattva, the supreme one. This supreme state is

the mukti of Pratyabhijñā school. In this stage, the Jīva becomes Śiva and this becomes the position of Śivādvaitavāda concept.

If minutely studied, in Kāśmīra Śaivism, two different concepts are found and they are Spandavāda and Pratyabhijñā. It is interesting to note that many ancient and modern scholars have understood the two as one. Mādhavācārya, the author of Sarvadarśanasamgraha, also has not made any distinction between the two. Discussing the Kāśmīra Śaivism, Mādhavācārya has nowhere hinted about the works of Vasu Gupta, the propounder of Spandavāda philosophy. Furthermore, the Spandavāda elaborated by Mādhavācārya and Vasu Gupta is also distinct in character. For example, the Śivā Tattva is Nimitta-Kāraṇa (efficient cause) and not Upādāna Kāraṇa, according to the Sarvadarśanasamgraha, while the spandavāda system approves the fact that Śiva tattva creates the universe by mere, His will. Again, we also find some difference between the two concepts of Spandavāda and pratyabhijñā. According to the former, a devotee first attains the realization of Bhairava or Mahāśvara through the help of Dhyāna and then the attainment of Paramaśiva is realized after the removal of the five Malas. On the contrary, the recognition of self as Iśvara, by the Jīva, is the realization of Paramaśiva, according to Pratyabhijñā School. But ultimately, both support the concept of Śivādvaitavāda. So far as the Advaita Vedānta is concerned, it is the basic background of the Śivādvaitavāda of the Kāśmīra Śaivism. According to

both, the Jīva and Brahman or the Parama Śiva are ultimately as one reality. And it is on account of Māyā in Vedānta and five कञ्चुकः of Māyā in the Śaivism, that the Para Brahman the Parama Śiva is not known. Again, in both the systems, the Svarūpajñāna is Mukti. But unlike Vedānta, Śaivism does not accept any constituent cause for the creation. In Vedānta, Māyā has been well recognized as the Constituent cause. (उपादानकारण). According to Pratyabhijñāvādins neither Māyā and nor creation is illusion or false, while the vedāntin clearly says that the world is false (मिथ्या), although the falsehood of the Vedāntin, never proves that the world does not exist at all. The Vedāntin very much accepts the phenomenal reality of the world. The Śaivaite and the Vedāntin both admit that Parameśvara is never affected by His creation. It is interesting to note that both have given a similar simile of mirror-city for the unaffectedness of Parameśvara by creation. (विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तरं गंतम् Dakṣiṇā Müti, जगद्रूपतां स्वभित्तौ दर्पणनगरवत् प्रकाशयन् स्थितः Kṣema Rāja, Spandanirṇaya II).

प्रणवः

PRANAVAH : The sacred syllable—Om; युञ्जीत प्रणवे चेतः प्रणवोऽस्तु निर्भयम्. G.K. I.25. यः ओङ्कारः स प्रणवो यः प्रणवः स सर्वव्यापी Atharvaśīrṣopa.

प्रधानमल्लनिर्बंहणन्यायः

PRADHĀNAMALLANIRBAHĀNANYĀYAH : The maxim of the destruction of the chief antagonist. This Nyāya is illustrated to explain the fact that when most formidable enemy is defeated, the less formidable are already defeated. (अतः प्रधानमल्लनिर्बंहणन्यायेनातिदिशति ।

एतेन प्रधानकारणवादप्रतियेष्वन्यायकलापेन सर्वेऽन्वादिकारणवादा अति प्रतिपिद्धतया व्याख्याता देवितम्या: B.S.S B. I. 4. 28).

प्रभवः

PRABHAVAH : Origin, प्रभवाप्ययो हि भूतानाम् N.P. Up. iv. 2. प्रभवः प्रनयस्तथा Bg. vii. 6. According to vedāntic view, Brahman is the origin (Prabhava) of the whole world. In the Māṇḍ. Up. the Akṣara or Puruṣa has been mentioned as the origin of all beings अक्षरं भूतयोनिम् Muṇḍ. Up. I. 1.6, पुरुषं भूतयोनिम् Muṇḍ. III. 1.3. The B.S. also describes the Brahman as the source of all beings. (योनिश्च हि गोयते B.S. I. 4.27). Śaṅkara also in his Brahmasūtrabhāṣya interprets Brahman as the cause of origin, substance and destruction of the dual world. अस्य जगतः जन्मस्थितिभङ्गः यतः सर्वज्ञात् सर्वशक्तेः कारणाद् भवति तद् ब्रह्मेति वाक्यशेषः (B.S. S B. 1.1.2).

प्रभा

PRABHĀ : Divine Light.

प्रभुः

PRABHŪH : The sovereign self, Iṣvara; विश्वक्रीडारतः प्रभुः Maitri v. 1. न कृतुं तं कर्माणि लोकस्य सूजति प्रभुः Bg. v. 14,

प्रभुता

PRABHUTĀ : Supreme authority, Lordship, supremacy.

प्रमा

PRAMĀ : Supreme knowledge, realization of Brahmar; उपनिषद्भव्यो ब्रह्मात्मस्य-साक्षात्कारविषयः । संव उपनिषद् प्रमाणं तस्याः प्रमारूपायाः करणभूता VidvanmanorañjanI. 3. In Nyāya, Pramā means valid knowledge or the knowledge which is not erroneous is called Pramā (भ्रमभिन्नत्वं ज्ञानमत्रोच्यते प्रमा N.S. Bhāṣāpariccheda 135). Viśvanātha Pañcāñana also defines the Pramā as the valid knowledge

that has reference to a substantive possessed of a particular attribute which is also a feature (prakāra) in that knowledge. (अथवा तत् प्रकारं यत् ज्ञानं तद्वद् विशेष्यकम् N.S. Bhāsāpariceeda 135) At the phenomenal level, the vedāntins also admit the Pramā like the Naiyāyikas. The Naiyāyikas define the Pramā as the right cognition (यथार्थनुभवः प्रमा Tarkabhāṣā).

प्रमात्

PRAMĀTR : One who has a correct notion or true conception regarding worldly objects; न च प्रमात् त्वमन्तरेण प्रमाण-प्रवृत्तिरस्ति (B. S. S. B. I. 1.1). Inquirer into Paramātman; एवं भूतः प्रमाता अधिकारी V. S. 8. As mentioned above the word, प्रमात् has been used in vedāntic literature for two meanings one who has a correct conception and one who is an inquirer into truth. According to both the usages, it is the Jīva which is प्रमात्. Thus in vedāntic way, this Jīva is as प्रमात्. Paramātman is Prameya and the Vedānta Śāstra is the Pramāṇa. But all the three states are prior to the right knowledge, the realization of Paramātman. As soon as the Paramātman, the Jīva becomes Brahman or Paramātman and in this state the प्रमात्, प्रमेय and Pramāṇa do not stand. यः आत्मा अपहतपाप्या विजरो विमृत्यु विशोकोऽविजिघत्सोऽपिपासस्मत्यकामस्मत्यसंकल्पः सोऽन्वेष्टव्यः (Chā. 8.7.1). इति श्रुतेः ज्ञातव्यपरमात्मविज्ञानात् प्रागेव अज्ञानात् चिद्ग्रानोः आत्मनः प्रमात्-त्वम्, प्रमातंव ज्ञातः सन् पाप्मरागद्वेषमरणविवर्जितः परमात्मा स्यात् Ratnaprabhā, B.S.S.B. 1.1.4.) (See प्रामाण्य also).

प्रमाणं

PRAMĀNAM : A mode of proof, instrument of valid knowledge, a means of getting correct knowledge; प्रमाणं च यथा-

वस्तुविषयम्. —B.S.S.B. 1.1.4. Testimony, authority; वेदान्तो नाम उपनिषद् प्रमाणम् V.S. 3. The Vedāntins accept six Pramāṇas and they are—प्रत्यक्ष, अनुमान, उपमान, शब्द, अनुपलब्धि and अविपत्ति and so the Bhāṭṭa Mīmāṃsakas admit. But Prabhākara admits only त्रिष्णु & he does not accept अनुपलब्धि, while the Naiyāyikas recognise the first four only and the Sāṃkhya cāryas and the Yogācāryas admit प्रत्यक्ष, अनुमान and शब्द only s.o. The Cārvāka admits only perception (प्रत्यक्ष), while the Bauddhas and the Vaiśeśikas admit perception and inference. The Paurāṇikas admit the two Aitihya and Sambhava and so they admit eight Pramāṇas. The Mīmāṃsakaś, Bauddhas and the Naiyāyikas define the Pramāṇa differently. According to Bhāṭṭa Mīmāṃsaka Pramāṇa is that through which an unknown object is known (अनधिमतायंगन्त् प्रमाणमिति भाट्टाः कथ्यन्ति) The Bauddhas define the प्रमाण as अविसंवादिविज्ञान—and the Naiyāyikas define the प्रमाण as the instrument of valid knowledge (Tarkabhāṣā).

प्रमेय

PRAMEYA : Knowable, object of realization, Paramātman, Brahman; प्रमेयञ्च कृत्सनशास्त्रस्य ग्रहा (Ratnaprabhā B.S.S.B. I. 1.1. Object of valid knowledge, तमेतमविद्याभ्यमात्मानात्मनोः इतरेतराध्यासं पुरस्कृत्य सर्वे प्रमाणप्रमेयव्यवहाराः लौकिकाः वैदिकाश्च प्रवृत्ताः सर्वाणि च शास्त्राणि विधिप्रतियेष्यमोक्षपराणि B.S.S. B. I. 1.1.

प्रशान्त

PRAŚĀNTA : Peaceful, tranquilized subdued; कृतात्मनो वीतरागः प्रशान्ताः Muṇḍ. III. 2.5. प्रशान्तचित्तायजितेन्द्रियाय च प्रहीणदोपाय यथोक्तकारिणे । गुणान्वितायानुगताय सर्वदा, प्रदेषमेतत् सततं मुमुक्षवे. Upadeśasāhasrī. 324. 16.72. —आत्मन् a. One who has peaceful mind.

—चित्त a. One who has tranquilized mind.

प्रशान्तिः

PRASĀNTIH : Tranquillity, peace, calmness.

प्रसक्तिः

PRASKTIH : Attachment. प्रसक्तः attached; प्रसक्तः कामभोगेषु—Bg. xvi. 16.

प्रसंख्यानम्

PRASĀMKHYĀNAM: Highest intellection, deep meditation, प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकल्पातेर्धमंमेवः समाधिः Y.S. iv. 29.

According to the Yoga system, Prasamkhyāna (Highest intellection) is the means of the restraint of outgoing activities. When the Sādhaka has no interest even in the highest intellection, the constant discriminative knowledge comes and then the highest intellection does not exist. This is the stage when the known as the cloud of virtue (धर्ममेष्ठः) is practised. यदाऽयं ब्राह्मणः प्रसंख्यानेऽप्यकुसीदस्य- सर्वथा विवेकल्पाते: धर्ममेष्ठः समाधिः यदाऽयं ब्राह्मणः प्रसंख्यानेऽप्यकुसीदस्ततोऽपि न किञ्चित् प्रार्थयते तत्रापि विरक्तस्य सर्वथा विवेकल्पातिरेव भवतीति संस्कारबीज- क्षयानानास्यप्रत्ययान्तराण्युत्पद्यन्ते तदा अस्य धर्ममेष्ठो नाम समाधिमंवति. Tattvavaiśāradī. iv. 29

प्रसङ्गः

PRASĀMGAH: Attachment; association; प्रसङ्गश्च जन्ममरणयोः शरीरसंस्पर्शच्छिरोरस्य भवति न परमेष्वरस्य B.S S.B. I. 4.6.

प्राज्ञः

PRĀJÑAH : Consciousness associated; with individual ignorance or Ajñāna; तदानीमेतावीश्वरप्राज्ञो चैतन्यप्रदीप्ताभिरतिसूक्ष्माभिर- ज्ञानवृत्तिभिरानन्दमनुभवतः V.S. 46. Paramātman; वेदान्तेष्वम्यासेनासहजीवप्राज्ञयोरमेदा B.S. S.B. III. 2.25. According to Pāṇinian grammar, Prājña means a very learned or intellectual person प्रक्षेपं जानाति इति प्रज्ञः, प्रज्ञः एव प्राज्ञः, प्रज्ञादिभ्यश्च (A, v. 4.38);

but with regard to the concept of Jīva of the Vedānta, this meaning is not appropriate, because there, the Jīva is Alpajña (धृष्ण) Here, Rāmatīrtha rightly interprets, when he says प्रायेण धर्मः प्राज्ञः, according to which Jīva has got limited knowledge. एतदुपहितं चैतन्यमल्पज्ञत्वा- नीष्वरत्वादिगुणयुक्तः प्राज्ञः इत्युच्यते एकाज्ञानावभासः कत्वात् Vs. 13. It is interesting to note that the word Prājña (प्राज्ञ), Jīva, has not been used in the sense of Alpajña-Jīva, generally. In the Br. Up. the word has been used for the intelligent self, which decidedly is not the Alpajña Jīva शारीर धात्मा प्राज्ञेनात्मनान्वास्तुत्सज्जन्याति- यत्वं तद्वृद्ध्वर्णोच्छ्वासो भवति Br. iv. 3.35) In the Māṇḍ. Up. also the word carries the meaning of Paramātman. (…एकीभूतः प्रज्ञानघन एवानन्दमयोहानन्दभूक् चेतोमुखः प्राज्ञस्तृतीय पादः Māṇḍ. 8). Śaṅkara, the commentator of Māṇḍ. Up. also understands Paramātman by the word Prājña (भूत- भविष्यज्ञातृत्वं सर्वं विषयज्ञानत्वमस्यैवेति प्राज्ञः अथवा प्रज्ञत्विमात्रमस्यैवासाधारणं रूपमिति प्राज्ञः, इतरयोगिणिष्टमपि विज्ञानमस्ति S.B. Māṇḍ Up. 5) In his B.S. Bhāṣya also, Śaṅkara has used the word—Prājña for Paramātman (तस्मात् प्राज्ञविषयत्वात् परिमाणान्तरश्रवणस्य न जीवस्याणत्वं विकल्प्यते: (B.S.S.B. II. 3.21)

प्राणः

PRĀNAH : Vital air, vital energy, the breath of life, that vital force which goes upward and has its seat at the top of the nose. ऊर्ध्वंगमनशीलो नासाग्रस्थायी वायुः प्राण इत्यर्थः Subodhini 13. It is to be pointed out here that the Taittirīya Brāhmaṇa describes the heart (हृदय) as the seat of Prāṇa and not the tip of the nose as Sadānanda in his Vedānta sāra points out that because the presence of the Prāṇa air, is felt at the top of the nose, its seat is at the tip of the nose. There are five kinds of air

and they are, Prāṇa (प्राण) Apāna, (अपान) Vyāna (व्यान) Samān. (समान) and Udāna (उदान) (see them separately). Prāṇa also has been used for all the five vital airs. अपरे नियताहाराः प्राणान् प्राणेषु जुह्नति । सर्वेष्वेते यज्ञविदो यज्ञस्पितकल्मषाः (Bg. iv. 30). In the Māṇḍūkyakārikā, Gauḍapādācārya takes the word—Prāṇa for Brahman—the substratum (अधिभूत) and it is the cause of the whole world (सर्वं जनयति प्राणश्चेतोऽस्मृतं पुरुषः पृथक् । G.K. 1.6. प्राणश्चिदं शीजमशात् इहा सत्त्वक्षणं तदात्मनेति, यावत् Ānanda Giri, G.K. 1.6. Śaṅkarācārya in his Upadeśasāhasrī indicates three forms of Prāṇa or Māyā.

प्राणायामः

PRĀNĀYĀMAH : Restraining of the breath during the process of meditation (ध्यान), regulation of breath, stoppage of the inspiratory and expiratory movements of breath, तस्मिन् सति श्वास-प्रश्वास योगंति विच्छेदः प्राणायामः Y.S. II.49. According to the Y.S. restraint (यम) observance (नियम) posture (आसन) regulation of breath (प्राणायाम), abstraction (वारणा) concentration (प्रत्याहार), meditation (ध्यान) and trance (समाधि), are the eight accessories of Yoga.

प्रामाण्यम्

PRĀMĀNYAM : Being a proof, resting on testimony or authority, or validity of knowledge; कृतंव्ये हि विषये नानुभवापेक्षास्तीति श्रुत्यादीनामेव प्रामाण्यं स्यात् पुरुषादीनात्मलाभस्वाच्चकृत्यस्य B.S.S.B. I. 1.2. The concept of Prāmāṇya: Regarding the concept of Prāmāṇya (Prāmāṇyavāda), the Ācāryas of Mīmāṃsā, Nyāya, Vaiśeṣika Sāṃkhya, Yoga and the Vedānta, school hold different view. The Mīmāṃsaka takes the validity, Prāmāṇya, as selfevident and thus his concept has been known as Svataḥ-Prāmāṇyavāda. According to this con-

cept of selfvalidity of knowledge, all knowledge except the action of remembrance (smṛti) is valid in itself. It is itself the certificate of its truth and so it does not need any other knowledge for its validity and nor it depends on any other extraneous condition. Even among the Mīmāṃsakas, there are divergent views about the concept of Svataḥ-Prāmāṇyavāda. Prābhākara the teacher(Guravāḥ)admits that since knowledge is selfevident, its validity is perceived by itself. According to Kumārilabhaṭṭa, knowledge is transcendent, but the fact of a thing being known by means of knowledge is perceptible, and by this, knowledge is inferred. According to Murāri Miśra, the commentator of the Mīmāṃsāsūtras of Jaimini, the validity of a particular knowledge is perceived through a perception. Thus according to all the Mīmāṃsakas, the validity of a particular knowledge is perceived through the knowledge that has the former knowledge for its object; for knowledge is determined by its object and hence the object is known by the cognition of knowledge. तत्र गुरुणां मते ज्ञानस्य स्वप्रकाशरूपत्वात् तज्ज्ञानप्रामाण्यं सैनेब गुह्यते भाद्रानां मते ज्ञानमतीन्द्रियम् । ज्ञानजन्यज्ञातताप्रत्यक्षतया च ज्ञानमनुभीयते । मुरारिमिश्राणां मते अनुव्यवसायेन ज्ञानं गृह्यते । सर्वेषामपि मते तज्ज्ञानविषयकज्ञानेन तद्ज्ञानप्रामाण्यं गृह्यते । —N.S.M. 136 com. The Naiyāyikas admit the concept of Parataḥprāmāṇyavāda and they maintain, that validity of knowledge is ascertained by Samvāda or agreement with the objective facts of experience. (N.S.M., pp. 160-173) According to Parataḥ Prāmāṇyavāda, every piece of knowledge is the result of certain casual collections and so it depends

upon them for its production. Therefore, no knowledge can be said to rise without depending on anything else.

The Vaiśeṣika admits that perception (प्रत्यक्ष) and inference (अनुमान), are the means of valid knowledge. So far as the verbal testimony (शब्दप्रमाण) and comparison (उपमान), are concerned, they are not as separate means of valid knowledge, but they are means as forms of inference. (शब्दोपमानयोः नेव पृथक् प्रामाण्यमित्यते । अनुमानगतार्थंत्वादिति वैषेषिकं भतम् ॥ —Bhāṣāpariccheda 140, 141.)

According to Sāṃkhya, perception, inference and scriptural testimony, are the means of valid knowledge. In Sāṃkhya, the reflection of the Puruṣa, as reflected in the Buddhi, with the objects, is said as knowledge. Regarding the mechanism of knowledge, the Sāṃkhya explains that the pure consciousness is the knower (प्रमाता), the modification (वृत्ति) is the Pramāṇa (प्रमाण) and the reflection in consciousness of the modifications, in the form of the objects, is Pramā (S.P.B. i. 87). The Puruṣas reflect the modifications of their respective buddhis and that object by which the buddhi is affected, is actually known (Sarvadarśanasamgraha). Like Sāṃkhya-Yoga also admits perception, inference and scripture as the means of valid knowledge. The Yogins accept the reality of external objects and according to them, the sense objects undergo phenomenal changes. Actually, they are not completely destroyed. The knowledge of the external objects, which is proved by the three means, also is not absolute knowledge, as it is produced by the

erroneous confusion between Puruṣa and Buddhi. The true knowledge can only be gained through Yoga, according to the Yoga system; —भागमेनानुमानेन ध्यानार्थ्यासरसेन च । त्रिधा विकल्पयन् प्रजां लभते योग-मुत्तमम् ॥ (See Y.B. i. 48).

प्रारब्ध

PRĀRABDHA : That portion of sañcita Karman of which enjoyment has started; तद्वितीयाप्रारब्धक्षयमविद्याद्यानुवृत्या जीवन्मुक्तिरस्तु Vivaraṇaprameyasañgraha ii. 1. Prārabdha Karmans is one of the three (Sañcita, Sañcīyamāna and Piārabdha) important Karmans. Even the liberated has to be in the body for the enjoyment of the Prārabdha karmans. Of a knower of Brahman, the past karmans or sañcita or accumulated karmans along with the sañcīyamāna, are destroyed, but among the sañcita Karmans, only those karmans are destroyed of which enjoyment has not started and the Prārabdha Karmans are to be unavoidably enjoyed of which enjoyment has commenced. And this is why a Jivanmukta has to take rebirth for the enjoyment of the Prārabdha Karmans. To clarify the same view, Śaṅkara has given an example of potter's wheel. As a potter's wheel, when started, moves automatically and comes to rest only when its movement is exhausted, so the Prārabdha Karmans of a Jivanmukta are to be compulsorily enjoyed. धात्रिते च तस्मिन् कुलाज्ञचक्रत् प्रवृत्तवेगस्यान्तरात् प्रतिबन्धासंभवात् भवति वेगक्षयप्रतिपालनम् । (B.S. S.B. iv. 1.15). (See कर्मन् also) Rāmānuja, holding different view, regarding rebirth, believes that it is the pleasure or displeasure of the Lord, caused by the good or evil deeds of a person,

which is the cause of the continuance of any body's life. न च पुण्यापुण्यकर्मजन्यभगवद् प्रोत्यप्रीतिव्यतिरिक्तेन शरीरस्यतिहेतुभूतसंस्कारसद्भावे प्रमाणमस्ति । B.S.S.B. iv. 1.17. Regarding the above mentioned philosophy of Karman, an important problem arises about the enjoyment of Karmans and that is that why the Prārabdha Karmans are not destroyed, after the knowledge of Brahman, when the other Saṁcita karmans are destroyed. What checks in destroying the Prārabdha Karmans. So the philosophy that some of Saṁcita Karmans, of which the enjoyment has not started, are destroyed after the real knowledge and some of the Prārabdha Karmans are not destroyed, seems to be improper. The example of the potter's wheel also does not help us in removing the above confusion. In the case of the potter's wheel, the wheel once started, moves, because it is not checked by the potter, but the knowledge of Brahman is fully competent to destroy the Karmans. For the above query, the example of a power house and an electric fan gives some suitable solution. As even after the destruction of a power-house, the electric fan connected to the power-house does not stop and moves on for some time, so even after the complete destruction of ajñāna or avidyā, the actions of which the enjoyment has started, are not destroyed. And it is to be remarkably pointed out here, that a jñānin though seems to be enjoying the Prārabdha Karmans, actually does not enjoy them and it so becomes a routine for him. Even at the stage of enjoyment of the Prārabda

Karmans, he is above from pleasure and pain. And for him, there is non-duality in duality. (सुपुष्टवज्जाग्रति यो न पश्यति द्वयं च पश्यन्नपि चाद्यत्वतः । तथा च कुर्वन्नपि निषिद्धयश्च यः स धात्मविनाश्य इतीह निश्चयः ॥ (Upadeśasāhasrī x. 13)). Therefore, the śruti, भिरुते हृदयप्रथिष्ठित्वन्ते सर्वसंशयाः । क्षीयते चास्य कर्माणि तस्मिन्दृष्टे परांवरे ॥ Mund. ii. 2. 8. which states destruction of all the Karmans after the realization of Brahman, seems to be very much proper. Thus for the jñānin all the karmans are destracted.

प्रार्थना

PRĀRTHANĀ : solicitation; स्वर्गंति प्रार्थयन्ते Bg. ix. 20. धारयन् मुक्तिदो भवेति प्रार्थयन् Vasu, 2. In Vedānta philosophy, the significance of prayer is to be decided. Every where, the prayer is performed either to achieve worldly ends or spiritual attainment like Mukti. In this respect, we come across with the theory of Karman which states that the jīva experiences the results of the deed it has done. So, if a personal life is based on his deeds, then how the prayer or worship can help him for his doings and if the prayer helps a person in attaining the goal, the significance of karman in Vedānta is uprooted. Thus the concept of prayer or worship is not based much on reason, but on deeper sentiments. Therefore, the significance of prayer in Vedānta, is not justified for the attainment of worldly or spiritual attainment. In the line of vedāntic thought, the prayer seems to purify the heart (citta) of a person and it creates the sense of God fearingness and self-examination. Also a worshipper attains self confidence and self-

reliance in return to his prayer.

फ

फलं

PHALAM : Fruit, result, consequence;

In Vedānta, there are two kinds of fruits, generally. One kind of the fruits or results is based on the Karmans. कर्मजं वृद्धियुक्ता हि फलं त्यक्तवा मनीषिणः B.G. ii.5. and the other kind is of the final result or fruit (मुक्ति) which is attained through the real knowledge एवं विदित्वैवं कैवल्यं फलमाश्नते । Kaivalya. 24. This final fruit (मुक्ति) is endless (एवं मानेऽपि आयामे मायेव न प्रगच्छन्ते अनन्तफलाय अहो खलु कष्टं वर्तन्ते B.G.S.B vii.23), while the previous one is ending. The Bhagavadgītā mentions of the three types of fruits, based on the Karmans. Accordingly the fruit of good (सात्त्विक) actions is of the nature of "goodness" (सात्त्विकता) and is pure (निमंत्र), the fruit of passionate actions (राजस कर्म) is pain (दुःख) and the fruit of "dullness" (तमस) is ignorance (अज्ञान). (कर्मणः सुकृतस्याहुः सात्त्विकं निमंत्रं फलम् ।

राजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ B.G.XIX.

16.) The Bhagavadgītā further mentions that pleasant (इष्ट), unpleasant (अनिष्ट) and mixed (मिश्र) are the three kinds of fruits of the good and bad actions accruing after death to those who have not renounced, but for those who have renounced, there is none. अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्यत्यगिनो प्रेत्य न तु संन्यासिनां बवचित् B.G.18.xii. — ईप्सा Desire for fruit, worldly or spiritual; — निवृत्तिः cessation of results of fruits — भोगः Enjoyment of results or fruits based on the Karman.— भोगिन् A person who experiences the fruits of his Karmans; गतास्ते फलभोगिनः Garbha. 4.

ब

बद्धः

BADDHAH : Bound with Karmans and

ajñāna, unliberated; मनोबद्धं विदुर्द्वयः Mukti. II.16. In Vedānta, it is the jīva which is the subject of bondage. Bondage means the attachment of jīva with Karmans and their enjoyment. Thus in bondage, a person feels that all worldly relations and objects are real and he remains away from the real knowledge or the realization of Paramātman. As far as the basic nature of Ātman or Brahman is concerned, it is always pure, self illumined and liberated. नित्यः सर्वज्ञः सर्वगतो नित्यतृप्तो नित्याशुद्ध-वृद्धमुक्तस्वभावः and it is on account of ajñāna, based on the vasanās of present and last lives that the Jīva feels attached with worldly objects. (बन्धो हि वामनावन्धः Mukti; II. 68.) The moment, the ajñāna of a person is removed, the problem of bondage does not arise. This way, the question of bondage and liberation for Ātman is never appropriate and real. This can again be made clear by the example of rope and snake. In reality, the rope was never a snake in past, nor is in present and nor in future, it will become a snake. It is on account of the darkness that a person takes the rope as snake and fears therefrom. So the Ātman is eternal and unchanged like the rope. (See बन्धन also).

बन्धनं

BANDHANAM : Bondage, Bandhana of worldly objects based on Karmans and ajñāna; कों न मुच्यते बन्धनात् Maitrī. 6.xxiv, स च क्षेत्रज्ञो नैकस्मिन्नेव शरीरे बध्यते, शरीरान्तरेष्वपि तुल्यत्वात् बन्धनस्य । तस्माच्छरीरान्तरसंचारीदं प्रह-संज्ञकं बन्धनमित्यर्थादुक्तं भवति: B.S.S.B. II. 4.6. In Vedānta, Bandhana is not permanent. The Jīva, which is the creation

of ajñāna is the subject of bondage. So the bondage and its cessation, both are false. The paramātman is नित्यशुद्ध-
पुद्धमुक्त and for Him the problem of bondage and release never arises.

बहिष्प्रज्ञः:

BAHIS PRAJNAH : That quarter of Ātman-vaiśvānara who cognises external objects; जागरितस्थानः बहिष्प्रज्ञः सप्ताङ्ग एकोनविश्वतिमूर्त्त्वः स्थूलभूक् वैश्वानरः प्रथमः पादः Muṇḍ. 3 Vaiśvānara. Taijasa, Prājña and the Śiva (Advaita tattva) are the four quarters of Ātman as mentioned in the Māṇḍūkyopaniṣad. (See Māṇḍ. 3.4,5,6 & 7 and आंस्मन् also)

बादरिः:

BĀDARIH : Bādari's name has been referred four times in the Brahmasūtrā (i. 2.30, iii. 1.11, iv. 3.7, iv. 4.10), four times in the Mīmāṃsāsūtra of jaimini (iii. 1.3, vi. 1.27, viii. 3.6, ix. 2.23). His views expressed at various places prove that he was a vedāntin.

बाधः:

BĀDHĀH : Sublation, contradiction एवं मायादिष्वपि भवति यथायर्थं बाधः B.S.S.B. II. 2.29. According to the Vedāntic view, the experiences of the waking world, which are false, are sublated in the stage of real knowledge, the realization of Brahman, just as the experiences of the dream state are sublated, in the waking state. It is only the ultimate reality, Brahman which is never contradicted. (सत्यत्वं-वाच-राहित्यम् Pañcadaśi III. 29).

बाह्यः:

BĀHYAH : External, that which is consisted of name and form, mortal; बाह्यानां व्यातिमिकांश्चैव यथाविद्यस्तथा स्मृतिः GK. iii. 16. —प्रणवः: One of the three Brahman-Pranavas. विविधो ब्रह्मप्रणवः धन्नप्रणवः व्यावहारिक प्रणवः and बाह्यप्रणवः. —प्राक्षचः External phenomena, gross phenomena; (see

Prapānca also).

बीजं:

BĪJĀM : External seed of all existences, basic cause of all creation; बीजं मा सर्वभूतानां विद्धि पार्यं सनातनम् Bg. vii. 10.—शक्तिः The creating power, basic power; अविद्यातिमिका हि बीजशक्तिः B.S.S.B. i. 4.3. In Vedānta, Paramātman, creates the whole creation, with the help of His Avidyā or Māyā-Śakti and without this Māyā Śakti, the creation is impossible. On account of this Māyā Śakti, Paramātman is constituent cause (उपादानकारण) and on His own account, He is efficient cause —निमित्तकारण.

बीजाङ्कुरन्यायः:

BĪJĀNKURANYĀYAH : This Nyāya is used to explain the beginninglessness of the world. Karman is the cause of body & without body, no Karman is possible. This proves the anāditva of the world. (न च कर्मन्तरैण शरीरं सम्भवति । न च शरीरमन्तरैण कर्मं सम्भवति, इति हतरेतराश्रयत्वप्रसङ्गः । अनादित्वे तु बीजाङ्कुरन्यायेनोत्पत्तेन कश्चिद् दोषो भवति B.S.S.B. II. 1.36.).

बुद्धिः:

BUDDHIH : Intellect, intelligence, that modification of the internal instrument (धन्तःकरण) which determines; बुद्धिनिश्चयातिमिकाऽन्तकरणवृत्तिः V.S. 65 बुद्धिः स्यानिश्चयातिमिका Pañcadaśi 1.20 बुद्ध्या बृद्यति Garbha. In the Bhagavadgītā, Sāttvikī, Rājasi and Tāmasi, the three kinds of Buddhi are mentioned. The Sāttvikī Buddhi is that which knows action and non-action what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, and what binds and what frees the soul. प्रवृत्तिः च निवृत्तिः च कायकार्ये भयाभये । बन्धं मोक्षच्च या वेति बुद्धिः सा पार्यं सात्विकी B.G. XVII. 30.) The Rājasi Buddhi is that by which one knows in a mistaken

way, the right and the wrong, what ought to be done and what ought not to be done (यथाधर्मस्थर्मं च कार्यं चाकार्यमेव च । अथवावत् प्रजानाति बुद्धिः सा पार्थं राजसी (B.G. XVIII. 31) and the Tāmīśī Buddhi is that which enveloped in darkness, understands as right, what is wrong and takes all things in a perverted way, contrary to the truth (अधर्मं धर्ममिति या मन्यते तमसावृता । सर्वार्थान् विपरीताश्च बुद्धिः सा पार्थं तामसी B.G. XXIII 32). In Vedānta, Buddhi has been mentioned as one of the four internal instruments (मन्, बुद्धि, चित्त and अहङ्कार, the four अन्तःकरण s). But Sadānanda, the later Vedāntin includes the citta and Ahaṅkāra in the intellect (बुद्धि) and the mind (मनस्) respectively. अनयोरेव चित्ताहङ्कारयोरत्भावः V.S. 67. The Sāṃkhya system also takes the Buddhi, like Vedānta. As in Vedānta, in Sāṃkhya, the Buddhi is that internal instrument which determines (अध्यवसायोबुद्धिः S.K. 23) Furthermore, the Sāṃkhyas accept only the three Antaḥkaraṇas—Mind(मनस्) Intellect (बुद्धिः) and the Ego (अहंकार) and not the citta (चित्तं) अन्तकरणं-त्रिविधम् S.K. 33. It is to be noted here that the Buddhi of Sāṃkhya which also has been given the name of Mahat (महत्) is not fully parallel to the Buddhi of Vedānta. Unlike Vedānta, the Buddhi or Mahat of Sāṃkhya distinguishes between Prakṛti and Puruṣa and thus makes a person aware of the duality of the two. It is the Buddhi of Sāṃkhya which is the cause of enjoyment and liberation, both. संवं प्रत्युपोभोगं यस्मात् पुरुषस्य साधयति बुद्धिः । संवं च विशिनविष्टि पुनः प्रधानपुरुषास्तरं सूक्ष्मस् (S.K.37.) In vedānta, the intellect or Buddhi is never the source of liberation. The Ātman is always

beyond the reach of instruction, intellectual power and listening. The Ātman is to be attained by the person whom the self chooses. To such a person, the self reveals his own nature. (नायमात्मा प्रवचनेन लभ्यः न मेधया न बहुना श्रुतेन यमेवं बृृते तेन सम्प्रस्तर्येव आत्मा विवृणुते तत्त्वम् स्वाम् Muṇḍ III 2.3.) The difference between the activities of Buddhi of the two concepts is justified because of the concepts of Non-duality and duality of the two schools.—The Vedānta and Sāṃkhya.

बोधायनः:

BODHĀYANAḥ : (200 A.D). He wrote the kṛtakoṭi on the Brahmasūtra. (Prapāncaḥṛdaya, p. 39, Trivendrum). The German scholar, Jacobi thinks that Bodhāyana also wrote a vṛtti on the Mīmāṃsāsūtra. (see. JAOS 1911, p. 17)

ब्रह्मदत्तः:

BRAHMADATTAḥ : Vedāntadeśikā-cārā, in his Sarvārthasiddhi, the commentary of Tattvamuktākalāpa, has quoted the view of Brahmadatta (Sarvārthasiddhi, II. 16). He was an Advaitavādin and supported the tenet of Jñānakarma-samuccayavāda. Jñānottama in his commentary, Candrikā, on the Naiśkarmya-siddhi, mentions Brahmadatta as a Jñānakarma-samuccayavādin, (Candrikā, N.S. i.67)

ब्रह्मनन्दी

BRAHMANANDI : Brahmanandi wrote the vākyas on the Chāndogyopaniṣad and on the Vākyas, Dṛavidācārya wrote a bhāṣya. According to Bhāskarācārya Brahmanandi was the supporter of Parināmavāda (Bhāskara-bhāṣya, B.S. 1.4; 5.7.).

भक्त

BHAKTA : A devotee, worshipper, adorer; ये तु ब्रह्मामृतमिदं यथोक्तं पर्युपासते । श्रद्धाना भृत्यरमा भक्तास्तेजीव मे प्रियाः ॥ B.G. XII. 20. In the Bhagavadgītā, some characteristics of a devotee have been described and according to that he, who has no expectation, is pure, skillful in action, unconcerned, without trouble and who has given up all initiative, is dear to the Lord. He who neither rejoices nor hates, neither grieves nor desires, who has renounced good and evil and who is devoted, is dear to the Lord. He who behaves alike to foe and friend, and in repute and disrepute, who is alike in cold and heat, pleasure and pain and who is free from attachment, is dear to Lord. He who holds equal blame and praise, who is silent, content with anything and who has no fixed abode and is firm in mind and who is devoted, is dear to the Lord. Those devotees are exceedingly dear to the Lord, who, with faith, holding the Lord as their supreme aim, follow the abovementioned immortal wisdom (अनपेक्षः शुचिदंक्ष उदासीनो गतव्यव्यः । शर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ यो न हृष्यति न द्वेष्टि न जोचति न काहृति । शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ समः सत्री च मित्रे च तथा मानापमानयोः । श्रीरोण्मुखदुःखेषु समः सह्यविवर्जितः ॥ तुल्यनिदास्तुतिमोँनी संनुष्टो येन केनचित् । धर्मिकेतः स्थिरमित्यक्तिमान् मे प्रियो नरः ॥ B.G. XII. 16, 17, 18, 19, 20.

भगवान्

BHAGAWĀN : Parameśvara. Who is in the faces, neck of all, who dwells in the core of the heart of all beings, who heads and is all pervading, he is

nipresent śiva (सर्वाननिरोग्रीवः सर्वध्यापी स भगवान् तस्मात् सर्वंगतः शिवः । Śveta. Upa. III. 12). See also R.V. X. 81.3; x. 90. According to a verse, quoted, by Śāṅkarācārya, He, who has six qualities of complete Lordship, righteousness, fame, prosperity wisdom & renunciation, is Bhagawān. (ऐश्वरस्य समग्रस्य धर्मस्य यशसः प्रियः । ज्ञानवंशयोश्चेव पण्णां भग इतीरितः ॥) See also, G.K. iv. 82. Viṣṇu. Divine. Revered; भगवास्त्वेव मे कामे ब्रूयात् । Chā. Upa. iv. 9.2. Venerable; ब्राह्मणा भगवन्तः । Br. Upa III. 8.1. The Mahābhārata means Viṣṇu or Vāsudeva by the word Bhagavat (VII. 341.41). According to the Bhāgavatapurāṇa, Brahman has been described as Bhagawān and as Vāsudeva (Bhāgavata-Purāṇa ix. 91.9.50).

According to Jīvagoswāmīn, pure bliss is the substance of Bhagawān and all other powers are His qualities and in association with all the powers, He is called Bhagawān or God (आनन्दमात्रं विशेष्यम् समस्ताः शक्तयः विशेषणानि विशिष्टो भगवान् Śatsandarbha p. 50). As Jīva-Goswāmin thinks, it is the Bhagawān who is realized as Brahman and Paramātman at different stages. Brahman is the partial realization of Bhagawān and thus Brahman is realized when the devotee does not realize the qualities and powers of Brahman. In this stage, the devotee realizes the pure consciousness as the nature of Brahman. The Bhagawān appears as Paramātman, when He is controller of all beings. Accordingly, the one Bhagawān appears to the devotee as Brahman, Paramātman or Bhagawān on account of the stress laid on the different aspects of the total composite personality of Bhagawān. (तदैकस्येव विशेषणमेदेन तदविशिष्ट-

त्वेन च प्रतिपादनात् तथेव तत्त्वुपासकगुरुपांनुभवमेदाच्च आविभविनान्नोभेदः Śaṭsandarbha p. 53).

भंगः

BHAṄGAH : Breaking, breaking down, destruction; तस्मान्नास्ति भूतोत्पत्तिक्रमस्य भड्गः आवरणभड्गः B.S.S.B. II. 3.15.

भंगुर

BHAṄGURA : Perishable, transitory, transient; यत् एवम् अतः धनित्यं क्षणभङ्गुरम् असुर्वं च सुखवर्जितं इमं लोकं मनव्यलोकं प्राप्य पुरुषायं-साधनं मनव्यत्वं लब्धवा भजस्व सेवस्व माम् S.B. Bg. IX. 33.

भट्टोजीदीक्षितः

BHATTOJIDIKṢITA : (1600 A.D.). Although he was a wellknown Vayā-karaṇa, he also wrote, on Vedānta, his works, Tattvakaustuabha and the Vedānta-tattvaviveka.

भग्स

BHARGAS : Splendour, effulgence, the divine glory; भर्गो देवस्य धीमहि Br. vi 3.6. The word Bhargas has been interpreted in different ways. In the Rv. it carries the meaning of the (adorable) glory of the (radiant) sun. तत्सिंहवरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् Rv. iii. 62.10.

As indicated above, in the Brāhmaṇyaka Upaniṣad, Bhargas means divine effulgence. In the Maitri Upaniṣad, the word has been interpreted in different ways. The rein, at one place, Bhargas has been divided into three parts, bha (भ) ra (र) and ga (ग). Accordingly 'bha' means that he illuminates these worlds, 'ra' means that he gladdens these beings and ga means that creatures here go into him and come out of him. (भ इति भास्यतीमान् लोकान्, र इति रञ्जयतीमानि भूतानि, ग गच्छत्यस्मिन्नाणष्ठस्यस्मादिमाः प्रजास्तस्माद् भरगस्वाद् भगः

Maitri Upa. vi. 7. In the same Upaniṣad, at another place, Bhargas has been described as parallel to Brahman (एतद्ब्रह्म तद्युतमेतद्भगः Maitri. Upa. vi. 15. Thus it is clear that the word Bhargas stands commonly for splendour, effulgence or glory, whether divine, related to the deities like Savitṛ or as a characteristic or nature of Brahman or Brahman itself. It can be concluded that the original meaning of the word-Bhargas ultimately developed in the sense of Brahman on account of its selfilluminating nature.

भर्त्

BHARTR : Supporter, भर्ता भरणं नाम देहेन्द्रिय-मनोद्रुदीनां संहतानां चैतन्यात्मपाराय्येन निमित्तभूतेन चैतन्याभासानां यत् स्वरूपधारणं तत् चैतन्यात्मकृतम् एव इति भर्ता भात्मां इति उच्यते. S.B.B.G. xiii. 22.

भर्त् प्रपञ्चः

BHARTRPRAPĀṄCAH: He was the supporter of Bhedābheda concept. Śaṅkarācārya in his Brahmasūtrabhāṣya mentions about Bhartṛprapāṅca and his opinion. (B.S.S.B ii. 1.14). His philosophical concept has been divided in four parts. Rāśitrayavāda, Anekāntavāda, Pariṇāmavāda and the Mokṣanirūpaṇa.

भर्त् मित्रः

BHARTRMITRAH : His name has been mentioned in Jayantabhaṭṭa's Nyāya mañjarī and the Siddhitraya of Yāmuṇācārya. In his ślokavārttika, Kumārila also has referred to his name. (S.V. 1.1.1.10, 1.1.6.130—131). Pārīhasārathimīśra's commentary Nyāyaratnākara refers to a commentary on the Mīmāṃsāsūtra by Bhartṛmitra. Mukulabhaṭṭa also in his Abhidhāvṛtti-

mātrikā refers his name, (A.V.M.P. 17, N.S. Bombay)

भवः

BAVAH : The world; मुद्येयं भववन्धनात् Mukti Upa. i. 6. Origin, birth, भवाव्ययो हि भूता. नाम्. Bg. xi. 2.

—अव्ययः The ocean of worldly life; —वन्धन Bondage of the world; As accepted by the Vedānta, the Ajñānin feels himself attached with the phenomenal world and this worldly attachment is called bondage. It is on account of this bondage that the Jīva establishes different types of relations with worldly things and feels bound with them. When after the Brahmajñāna, the Jīva is liberated, the worldly attachments and the feelings of duality, go away. (आते हृतं न विद्यते G.K.).

—भूतः The origin of all beings, the Lord. Paramātman, तं विश्वसं भवभूत-भीम्यम् Śvet. Upa. vi.5.—भूतिः The worldly prosperity.

भव्य

BHVYA: That which is to be accomplished, that which is to become; भव्यश्च भूमो जिज्ञास्यो न ज्ञानकालेऽस्ति पुरुषव्यापारतन्त्रवत्वात् B.S.S.B. 1.1.1.

भा

BHĀ : Spiritual splendour. Ray of spiritual light, spiritual lusture, संभूता भाये Kauśit. Upa. i.6. भासिगंतिरस्य हीति भग्नः Maitrī. Upa. vii. 7.

—रूपः That whose form is light. Brahman, भनोमयोऽप्युरुणो भास्यः Chā. iii. 14.2.

भागत्यागलक्षणा

BHĀGATYĀGALAKṢĀNĀ : The doctrine, according to which, one part of the direct meaning (वाच्यार्थ) of a sentence, is given up and the other part is retained. The given up meaning is contradictory and the retained is

adjustable. For example, in "This is that Devadatta." सोऽयं देवदत्तः, the associations regarding time and place, which are contradictory, are eliminated, but the person Devadatta is accepted. The same way, in the dictum, "Thou art that" (तत्त्वमसि), the remoteness and immediacy, omniscience and partial knowledge, which are contradictory, are given up and pure consciousness (णुद्वितीय) which is common to both—तत् and त्वम्, is accepted. Thus the correct meaning of the dictum, तत्त्वमसि, is taken through the application of जहादजहल्लक्षणा, (तथाऽत्रापि वाक्ये तत्त्वंपदयोस्तदयंयोर्वा विरुद्धपरोभक्त्वापरोक्षत्वादिविशिष्टत्वपरित्यागेनाविरुद्धचेतन्येन सह लक्षणलक्षणभावः। V.S. 53.

भात

BHĀTA : Appeared falsely.

भानं

BHĀNAM : Unreal appearance; भ्रह्मण्यमि चेषां भानप्रतिषेधोऽवकल्पते रज्जो सर्पस्य भानम्. B.S.S.B. i. 3.22.

भान्त

BHĀNTA : Shining, य प्राज्ञो विद्वरणसर्वान्तरोऽक्षरः, शुद्धः, पूतः, भान्तः, भान्तः, शान्तः. Maitrī. VII. 6.

भारुचिः

BHĀRUCIH : Vijñāneśvara, in his Mitākṣarā (1-18, 2-124) and Mādha vācāya, in the commentary of Pārāśarasamhitā mentions Bhāruci as the writer of Dharmasāstra. Saraswativilāsa, (Paragraph 133) also refers him as the author of the Dharmasāstra.

भावः

BHĀVAH : Being, existence; नाज्जस्तो विद्यते भावः Bg. II.16. Supreme being; अद्वैतभावः। Altitude; सम्मभावः, दास्यभावः।

भावना

BHAVANĀ : Devotion to Ātmajñāna; न च अस्ति अयुक्तस्य भावना आत्मज्ञानाभिनिवेशः S.B. Bg. II. 6. In the Mīmāṃsā sys-

tem, Bhāvanā is that inspiring activity which promotes the interest of a man to perform the Vedic performances, when he has had listened to the Vedic scriptures (भवितुभवनानुकूलः भावनाव्यापारविषेषः Mīmāṃsānyāyaprakāśa p. 2). There are two types of the Bhāvanā—Śābdī and Ārthī. For example, in the sentence—Svargakāmo Yajeta (स्वर्गकामो यजेत्), the verbal form, yajeta (यजेत्), the Lakāra Liṅ (लिङ्), and the Bhāvanā based on the Liṅ Lakāra, is Śābdī and the Bhāvanā based on the root yaj, is Ārthī.

भाष्यं

BHĀSYAM : Exposition, commentary: सूत्रार्थो वर्ण्यते पदे: सूत्रानुसारिभिः । स्वपदानि च वर्णन्ते भाष्यं भाष्यविदो विदुः ॥

भासः

BHĀSAH : Splendour; यदि भा: सदृशी सा स्याद् भासस्तस्य महत्मनः Bg. XI. 12. Appearance. शुक्तिका हि रजतवदवभासते । B.S.S.B. i. 1.1.

भाःसत्य

BHĀHSATYA : That who is of the nature of spiritual light, The Lord, Iśvara; मनोमयोऽप्यपुरुषो भा: सत्यः Bṛ. Upa. V. 6.1. भा एव सत्यं, सद्भावः, स्वरूपं यस्य सोऽप्य भा: सत्यः मास्वरः S.B. Bṛ. Upa. V. 6.1.

भास्वर

BHĀSVRA : Luminous, अस्येतद्भास्वरं रूपम् Maitri. vi. 17, विद्युत्लंबेव भास्वरा Mahānārā. xi. 12.

भिन्न

BHINNA : Different, variegated; भिन्ना प्रकृतिरज्ञधा Bg. vii. 4.

भूक्त

BHUKTA : Enjoyed, experienced.
—फल The karman of which fruit has been enjoyed; —स्वर्गीयस्य कर्मणो—भूक्तफलस्याक्षेपः कर्मचदनुशयो नाम भाण्डानुसारिस्तेहवत् B.S.S.B. iii. 1.8. One who has enjoyed the fruit of the karman. —भोग One

who has enjoyed pleasure and pain, ते तं प्राप्य न चन्द्रलोकादिव भूक्तभोगा आवतन्ते B.S.-S.B. 4.i.22; The Prakṛti or world of pleasure and pain of which enjoyment has been experienced; अन्यः पुनरजः पुरुष उत्पन्नविवेकज्ञानो विरक्तो जहात्येनां प्रकृति भूक्तभोगा कृतभोगापवगां परित्यजति B.S.S.B. 1.4.8.

भूक्तिः

BHUKTIH : Enjoyment of pleasure and pain; भूक्तिमुक्तिफल-प्रदम् Hamṣa. 1.

भूत

BHŪTA : Already accomplished. Already existant. Brahman; इह तु भूतं ब्रह्म जिज्ञास्य नित्यत्वान् पुरुषव्यापारतन्त्रम् B.S.S.B. 1.1.1. Element, पञ्चतमात्राः भूतशब्देनोच्यते अथ पञ्चमहामूर्तानि भूतशब्देनोच्यते Maitri Upa. iii. 2. A living being; एष भूताधिपतिः Bṛ. Upa. iv. 4.22.—आत्मन्; Elemental self, jīva; अथ यो ह खलु वाव शारीर इत्युक्तम् स भूतात्मेत्युक्तम् Maitri iii. 2. —अधिपतिः ; The lord of all. —आकाशः ; Elemental ether; किमाकाशशब्देन परं ब्रह्माभिधीयत उत भूताकाशमिति B. S. S. B. i. 1.22. —इंमः The Lord of all creatures; भूतभावन भूतेश देवदेव जगत्पते Bg. x. 15. —पालः; एष भूतपालः Bṛ. Upa. iv. 4.22. —भावनः; The source of all beings; ममात्मा भूतभावनः Bg. ix. 5, x. 16—प्रकृतिः ; The material nature of beings; भूतप्रकृतिमोक्षं च ये विद्युर्यान्ति ते परम् Bg. xiii. 31. Nature of elements; भूतप्रकृतिः B. S. S. B. i. 4.10. —योनिः; The source of all beings, origin of all beings; भूतयोनि परिशयन्ति वीरा: Mund Upa. i. 1.6.—वित् He, who knows beings, स भूतवित् स आत्मवित् Bṛ. Upa. iii. 7.I.—विद्या The science of elemental spirits; अध्येति भूतविद्याम् Ch. Upa. xiii. 1.2. —संगः Creation of beings; द्वौ भूतसर्गी लोकेऽस्मिन् देव भासुर एव च Bg. xvi. 6. The Bhagavadgītā mentions two types of the creation of beings—the divine and the demoniac. The divine beings possess the qualities like fearlessness,

purity of mind, wise arrangement of knowledge and concentration, charity, self control and sacrifice, study of the scriptures, austerity and uprightness (अभयं सत्वसंशुद्धिज्ञनियोगव्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आजंवम् ॥ Bg. xvi. 1. see also Bg. xvi. 2, 3. On the contrary. The demoniac beings possess the qualities like astentation, arrogance; excessive pride, anger, as also harshness and ignorance. दम्भो दर्वोऽतिमानश्च क्रोधः पारुष्यमेव च । अज्ञानंच्चाभिजातस्य पादं सम्पदमानुरोद् । Bg. xvi.14.

भूमन्

BHŪMAN : Grand, superlative, abundant, infinite यो वै भूमा तत् सुखम्, नाल्ये सुखमत्ति भूमंव सुखम् Chānd. Upa. vii. 23.1. तत् इदमुच्यते—परमात्मवेदं भूमा भवितुमहंति न प्राणः B.S.S.B. i. 3.8. According to the Vedāntic view, Bhūman (भूमन्) is the state of infinite or Brahman or supreme bliss. In this state of Brahman, one sees nothing else, hears nothing else, and understands nothing else, but realizes the infinite only. Śaṅkarācārya has mentioned in this regard, that the empirical dualities are absent in the experience of the infinite (संसारव्यवहारे भूमनि नास्ति S.B. Chā. Upa. vii.24). Thus it can be said as the state of liberation or Brahmajñāna.—विद्या Knowledge regarding plenitude—Bhūman, absolute knowledge; यद्यपि निर्गुणायां भूमविद्यायामयमनेकवा भावविकल्पः पठ्यते । B.S.S.B. iv.4.11.

भेदः

BHEDAH : Difference, distinction; तेषां भेद-सिमं शृणु Bg. xvii. 7. Dualism, द्वैतं तद्भेद उच्यते G.K. ii. 18. Variety; भेदाश्च तेऽस्य चत्वारः Maitri vii. 11.—अभेदः Difference-non difference, distinction-non-difference.

Bhedābheda is the doctrine accepted by Nimbārkācārya. Regarding the relation between Brahman, Jīva and world, Nimbārka propounds the theory of Bhedābhedavāda. According to him, the two, Jīva and the world, are different, because they possess different qualities from Brahman. But they also cannot be said as completely different, since they depend upon Brahman, for their existence. So Brahman is the material as well as the determining cause of the souls and the world. (See, Śrinivāsa's comm. on Vedāntapārijātasaurabha, 1.1.1-3. The difference-non-difference (भेदाभेदवाद) principle of Nimbārkācārya can be well understood by the examples of sun and rays, fire and its sparks, water and its waives and the rope and its coils which are different and non-different, both. The Bhedābhedavādin, explaining the meaning of the Mahāvākyā—Tat Tvamasi (तत्त्वमसि), with the help of the Bhedābhedavāda theory, interprets that the word—“Tat” means Brahman; “Tvam” signifies the individual soul and “Asi” points out the relation between the Brahman and the individual souls. This relation of Brahman and the souls, is of difference which is not contradictory to the non-difference.

भोक्त्

BHOKTR : One who experiences the pleasure and pain in the world, Jīva, अस्य जगतो नामहास्याम् व्याकृतस्यानेककर्तुः-भोक्त् संपूर्णस्य प्रतिनियतदेशकालनिमित्तक्रियाकलाश्रयस्य मनसाऽप्यचिन्त्यरचनारूपस्य जन्मस्थितिभद्रं यतः सवंशात् सबंशक्ते: कारणाद्-मवति तद् ब्रह्म B.S.S.B. i. 1.2.

भोगः

BHOGAḥ : Enjoyment or experience of

भ

pleasure and pain; एतस्मांदनयोविशेषादेकस्य भोगो नेतरस्य B.S.S.B. i. 2.8. According to the Vedāntic view, the individual soul or Jīva is the enjoyer of pleasure and pain, in the world (एकः कर्ता भास्त्रा धर्मद्यमं परायणः सुखदुःखादिमांश्च B.S.S.B. i.2.8.) Though Jīva is basically Brahman, it is not the enjoyer. It is noteworthy in this connection that the Jīva and its enjoyment also is not real. They are based on the Ajñāna or illusion. And thus, it is on account of the adjunct—Avidyā that the Ātman which is pure, self-illuminating and liberated, understands itself as enjoyer and actor. As soon as the Avidyā is removed, the understanding of enjoyer, enjoyed and enjoyment goes away. This state is the state of Absolute reality or complete nondualism. Therefore, the problem of enjoyment (भोग) is not real मिथ्याज्ञान-कलित उपभोगः, सम्यग्ज्ञानदृष्टमेकत्वम्) B.S.S.B. i.3.8). In this regard, a very pertinent question arises that, if a jñānin or Jīvanmukta who becomes Brahman after the realization of Brahman (ब्रह्म-विद्वान्मेव भवति) is not the enjoyer of the worldly pleasure and pain, then what is his position regarding experience of worldly pleasure and pain (सुखदुःखभोग). Does the Jñānin or jīvanmukta enjoys the worldly pleasure and pain or not? It is quite clear that so far as the body of the Jñānin exists, the feeling of pleasure and pain can not be avoided, because it is the nature of the body (देहधर्म). But it can not be accepted as an enjoyment (भोग), because a Jñānin is neither overwhelmed with worldly pleasure and nor-perturbed by the worldly suffer-

ings. His position is of Supreme bliss (परमानन्द). So the state of enjoyment (भोग) is absolutely based on illusion.

भोगिन्

BHOGIN : One, who is an enjoyer of the worldly pleasure and pain. Jīva.

भोग्य

BHOGYAM : An object of enjoyment, the world, manifestation, तस्यापि भोक्तृत्वाद्भोग्यं प्रपञ्चं प्रत्यायतनोपपत्तेः B.S.S.B. i. 3.1. भोग्य-मन्त्रपानादिकम् V.S. As Vedānta accepts, jīva is the enjoyer and the world is the object of enjoyment. It is needless to mention that the state of enjoyer, enjoyment and object of enjoyment, is on account of illusion. In the state of Brahmajñāna, none of the three exists.

ध्रमः

BHRAMAH: Error, mistake, misapprehension, delusion, superimposition; According to the Akhyātivādin, Mīmāṃsaka, the error found of the nonapprehension of the difference of that which is superimposed, is Bhrama (भ्रम) (केचित् यत्र यदध्यासस्तद्विवेकाग्रहनिवन्धनो भ्रमः B.S.S.B. i. 1.1). The Naiyāyika admits two types of knowledge—the valid (प्रमा) and invalid (अप्रमा). The invalid knowledge is parallel to Bhrama (भ्रम) (न्यायमते भ्रमस्य नामान्तरम् प्रमा Śabdakalpadruma p. 557). It is of two types—illusion (विषयास) and doubt (संशय). One's identification with the body or notion of yellowness in a conch is illusion and the notion like—It is a man or the stump of a tree, is the example of doubt. The causes of the invalid knowledge (भ्रम), are the defec's, like (excessive) bile, distance and so on, in perceiving the white conch as yellow and the more to be of small size. And

merits are the cause of the valid knowledge (प्रभा). In perception, the merit is the connection (of the organs) with objects that possess the attributes and in inference, the merit is consideration (परामर्श) with regard to a subject that is possessed of the thing to be inferred. In comparison (उपमिति), the merit is the knowledge of similarity in the thing directly meant by a word. In verbal comprehension, the merit is the valid knowledge of either consistency or intention. So, knowledge other than error (भ्रम) is called valid knowledge (प्रभा) (अप्रभा च प्रभा चेति ज्ञानं द्विविधमिष्यते । तच्छून्ये मतिर्या स्यादप्रभा सा निष्पिता । तत्प्रपञ्चो विषयसिः संशयोऽपि प्रकीर्तिः ॥ ज्ञानो देहेष्वात्मवुद्दिः पश्चादौ पतिता मतिः । भवेन्निश्चयरूपा या संशयोऽप्य प्रदर्शयन्ते ॥ किञ्चिन्नरो वा स्यादित्यादिवुद्दिस्तु संशयः । दोषो प्रभाया जनकः प्रभायास्तु गुणो भवेत् । पितृस्वादिल्पो दोषोनानाविधः स्मृतः ॥ प्रत्यक्षे तु विज्ञेयेण विशेषणवत्ता सम्भ । मन्त्रिकर्यो गुणस्तु स्यात्, धर्य त्वनु- मितौ पुनः ॥ पक्षे साध्यविशिष्टे तु परामर्शो गुणो भवेत् । मक्ये सादृश्यवुद्दिस्तु भवेदुपमितौ गुणः ॥ जान्वद्वोधे योग्यतायास्तात्पर्यस्यास्य वा प्रभा । गुणः स्यात् भ्रमिन्न तु ज्ञानमन्त्रोच्यते प्रभा ॥ (Bhāṣāpariccheda 126, 127, 128, 129, 131, 132, 133, & 134).

भ्रान्त

BHRĀNTA : Errred, mistaken.

भ्रान्तिः

BHRĀNTIḥ : Error, mistake, delusion, wrong notion, अविद्याप्रत्युपस्थापितनामह्यकृत- कायंकरणसंशातोपाध्यविवेककृता हि भ्रान्तिः B.S.S. B. ii.1.22.

म

मत

MATA : Ordinarily known; मतं यस्य न वेद सः Kenopa ii.3. Intuitively realized, यस्य- मतं तस्य मतम् Kenop. ii. 3. According to the Vedāntic view, Brahman is not an object of ordinary knowledge, but it

ean only be intuitively realized. Therefore, he, who says that Brahman is known (मतम्) to him, really does not know it and he, who says that Brahman is not known to him, he has realized (मतं) it. It all proves that Brahman is never an object of sense. It is only an object of intuitive realization.

मतिः

MATIḥ : Abstract thinking, Abstract reasoning; मतिः मननं तकः S.B. Chā. Upa. x. 1.

मधुविद्या

MADHUVIDYĀ: The Process of meditation on Brahman. Taking honey as a symbol of Brahman. The Madhu-vidyā or the science of honey was told by Yājñavalkya to Maitreyī, when he expressed his desire to renounce the state of householder and to enter that of the anchorite (Vānaprastha) and said to Maitreyī to make final settlement between her and Kātyāyanī, his second wife, and when Maitreyī completely showed her disinterest in mortal things and expressed her wish to know the immortal truth, the Ātman. It was then, that Yājñavalkya agreed to tell her the secret of Ātman through the process of Madhu-Vidyā. (स होवाच याज- वत्क्यः प्रिया बतारे नः सती प्रियं भाषस एहास्त्व व्याद्यास्यामि ते व्याचक्षाणस्य तु मे निदिष्यासस्वेति Br. Upa. ii.4.4.), According to this Madhu Vidyā, as mentioned in the Br. Upa, the earth is like honey for all creatures and all creatures are like honey for this earth. And this shining and immortal person who is in this earth and in this body, is Brahman. (The earth and all living beings are

mutually dependent, even as bees and honey are. The bees make the honey and the honey supports the bees). In this manner, the Br. Upa. further describes that the water, fire, air, sun, the quarters (diśah), moon, lightning (Vid्युत), Cloud, Space, law (dharmah), truth and mankind (mānuṣam) are like honey for all beings and all beings are honey for water etc. And the shining and immortal person who is in water etc. is self or Brahman (See Br. Upa. ii.5.2.—13). It explains further-more that the self is like honey for all beings and all beings are like honey for this self. The shining immortal who is in this self and the shining immortal person who is this self, he is just this self and this is Brahman. (अयमात्मा सर्वेण भूतानां भूय अस्यात्मनः सर्वाणि भूतानि भूय यश्चायमस्यनात्मनि तेजोमयोऽमृतमयः पुरुषोऽयमेव यश्चाऽयमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् (Br. Upa. ii.5.15). Here, in the above-mentioned passage, the meaning of the word—Ātman, who has been mentioned like honey for all beings, is to be taken into account. It appears that the word Ātman, here, is for the individual self. This is because the immortal person (Amṛtamaya Puruṣa) has been mentioned as existent in the self (Ātman). And thus this immortal person is nothing else, but the pure Ātman or Brahman. It is purely an Advaitic thinking, which advocates the Brahman as substratum (adhiṣṭhāna) and all other things are superimposition (adhyāsa). It can also be concluded by this Madhuvidyā that if the earth etc. are honey for all beings and all beings are like honey for earth

etc. and the immortal person is existent in earth etc., then it means that the earth etc. and all other beings are mutually dependent, even as bees and honey are. The bees make the honey and the honey supports the bees. And the immortal person (Amṛtamaya Puruṣa, is like substratum (adhiṣṭhāna) of all them. And this way, the honey also is not different from Brahman. Thus the whole concept of the Madhuvidyā seems to be in support of the basic tenet of Advaita.

Regarding the Madhuvidyā, there is an interesting story which has been referred to in the (Br. Upa. 16-19). Accordingly, the concept of honey, mentioned in the Atharvaveda, was told by Dadhyān to the two Aśvins. And seeing this honey, the seer (ṛṣi) told to the Aśvins, how the honey doctrine was told to them. Doing this, the ṛṣi told to the Aśvins that I make known that terrible deed of yours which you did on account of your greed. Even as thunder makes known the coming rain, the same way Dadhyān declared to you the doctrine of honey through the head of a horse. The whole story according to the R̄gveda (1.116.12) and Śatapatha Brāhmaṇa (XIV. 1.1:4) is thus : The two Aśvins expressed their desire to know the Madhu Vidyā from Dadhyān. But Dadhyān refused to impart that, because Indra had threatened to Dadhyān that if he (Dadhyān) taught this doctrine of honey to any one else, he (Indra) would cut off his head. So, keeping in view, lest Indra should cut off the head of Dadhyān, the Aśvin

took off the head of Dadhyāñ and substituted for it the head of a horse. And, at this atage, Dadhyāñ declared the secret doctrine of honey of Tvaṣṭrā—the sun, to the Aśvins. As threatened previously, Indra cut off the head of Dadhyāñ which was the head of a horse. And, at the same time, the Aśvins restored to Dadhyāñ, his original head. So this was the story of the terrible deed, done by the Aśvins for their selfish motive and the declaration of the doctrine of honey. By this story, when on one hand, the indignant selfishness of Aśvin is proved, Dadhyāñ's keeping his solemn promise is highly praiseworthy, on the other hand. जीवितादपि हि सत्यधर्मपरिपालना गुरुतरेति S.B. Br. Upa. ii. 5 1),

There was a big tradition of teachers of Madhu-Vidyā, which included Pautimāṣya, Gaupavaṇa, Kauśika and many others. Of them, Pautimāṣya got this science of honey from Gaupavana, and Gaupavana from another Pautimāṣya and Pautimāṣya from another Gaupavana and so on. According to this tradition, as mentioned above the two Aśvins got this science from Dadhyāñ and Dadhyāñ received it from Atharvan Daiva. (See Br. Uda. ii.6.3).

The Madhuvidyā also has been interpreted as the process of meditation on Brahman, taking the sun as the honey and as a symbol of Brahman. In the metaphorical language, it has been described in the Chāndogyopaniṣad that sun is the honey of the gods and the sky, atmosphere, and the particles of light are the cross-beam, honey-comb and the brood of it (honey). The eastern rays of the sun are its eastern honey-cells and the Rks are

the producers of honey. Further-more, it has been said that the Rgveda is the flower and those waters are the nectar (Soma) and those very Rks are the bees. Just as the bees produce honey by extracting the juices of flowers, so do the Rks make their honey, by extracting the juices of actions prescribed in the Rgveda. The Rks. (bees) brooded on the Rgveda and the brooded (धर्मितप्त) Rgveda issued forth fame (यशस्) splendour (तेजस्) (Vigour of the) senses (इन्द्रिय) virility (वीर्यं), food and health as its essence (रस). The red appearance of the sun is nothing apart from the essence. The Chārondogo paniṣad further states that the southern rays of the sun are its northern honey-cells and the yajuṣ, are the producers of honey. The flower is the Yajurveda and these waters are the nectar. These yajuṣ brooded on the Yajurveda and from the brooded Yajurveda, issued forth kāma, splendour, senses, virility, food and health as its essence.

The white appearance of the sun is not different from the essence. (असी वा आदित्यो देवमधु तस्य द्वौरेव तिरश्चीनवंशोऽन्तरिक्षमपूर्पो मरीचयः पुत्राः ॥ 1 ॥ तस्य ये प्रांजन्त्रौ रसमयस्ता एवास्य प्राच्यो मधुनाड्यः ॥ 2 ॥ एतम् कर्वेदम-म्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यंमन्नाद्यं रसोऽजायत ॥ 3 ॥ तद् व्यक्तरत्तदादित्यमभितो श्रवत्तद्वा एतद् यदेतदादित्यस्य रोहितं रूपम् ॥ 4 ॥ Chā. Up. iii 1.1, 2,3,4. अथ येऽस्य दक्षिणा रसमयस्ता एवास्य दक्षिणा मधुनाड्यो यजुंद्येव मधुकृतो यजुवैद एव पुण्यं ता अमृता आपः ॥ 1 ॥ तानि वा एतानि यजुंद्येतम् यजुवैदमम्यतपत् तस्याभितपस्य यशस्तेज इन्द्रियं वीर्यंमन्नाद्यं रसोऽजायत । तद्वा एतद् यदेतदादित्यस्य शुक्लं रूपम् ॥ Chā. iii 2.1,2,3. The western rays of the sun are its western honey-cells and the Sāman chants are the

producers of honey. The flower is the Sāmaveda and these waters are the nectar. The sāman chants brooded on the Sāmaveda and from the brooded Sāmaveda issued forth fame etc. as its essence. The dark appearance in the sun, is not apart from the abovementioned essence. The northern rays of the sun are its northern honey cells and the hymns of the Atharvans and the Aṅgirases are the honey producers. The flower is legend and ancient love. These waters are the nectar. These hymns of the Atharvans and Aṅgirases brooded upon that legend and ancient love and from them issued for the fame etc. as its essence. And the dark appearance in the sun is nothing apart from the abovementioned essence. (अथ येऽस्यप्रत्यञ्चो रथमयस्ता एवाऽस्य प्रतीच्यो मधुनाड्यः सामान्यव मधुकृतः सामवेद एव पुष्पं ता अमृता धापः ॥ 1 ॥ तानि वा एतानि सामान्येतं सामवेदमध्यतपंस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीयंमन्नाद्यं रसोऽजायत ॥ 2 ॥ तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्व्यदेतदादित्यस्य परं कृष्णं रूपम् ॥ Chā. Up. iii.3. 1,2,3).

The Chāndogya Upaniṣad further describes that the northern rays of the sun are its honey-cells and the hymns of the Atharvans and the Aṅgirases are the honey producers. The flower is legend and ancient love and these waters are the nectar. And from the brooded Atharvans and Aṅgirases fame etc. were issued forth as their essence. It again flowed forth and went towards the sun and that is actually the dark appearance of the sun. (अथ येऽस्योऽर्थो रथमयस्ता एवास्योदीच्यो मधुनाड्योऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अमृता धापः ॥ 1 ॥ ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमध्यतपंस्तस्याभितप्तस्य यशस्तेज इन्द्रियं

वीयंमन्नाद्यं रसोऽजायत ॥ 2 ॥ तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्व्यदेतदादित्यस्य परं कृष्णं रूपम् ॥ Chā. Up. iii.4.1,2,3). According to the science of honey, the upward rays of the sun are its upper honey-cells and the secret teachings of the Upaniṣads are the honey producers and Brahman is the flower. And these waters are the nectar. Here Brahman seems to be mentioned for praṇava, i.e. the syllable Aum. From the brooded secret teachings of the Upaniṣad, fame etc. issued forth as its essence. The essence flamed forth and it went towards the sun. And that is what seems to be trembling in the middle of the sun. These are the essences of the essences because the Vedas are the essences and these are their essences. These are the nectars, for the Vedas are nectars and these are their nectars. (अथ येऽस्योऽर्थो रथमयस्ता एवादेशा मधुकृतो इहमैव पुष्पं ता अमृता धापः ॥ 1 ॥ ते वा एतेगुह्या धादेशा एतद्व्यहासपंस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीयं-मन्नाद्यं रसोऽजायत ॥ 2 ॥ तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्व्यदेतदादित्यस्य मध्ये क्षीभत इव ॥ 3 ॥ ते वा एते रसानां रसां वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ Chā. Up. v. 5.1,2,3,4).

मननं

MANANAM : Thinking; अवण-मनन-निदिष्यासनस्यापेक्षितत्वासेऽपि प्रवश्यन्ते Vs. Meditation.

मनस्

MANAS : The mind; मनः संकल्पविकल्पात्मकम् S.B.B.G. iii.42. The Manas is one of the four internal organs (अन्तःकरण) accepted by the Vedāntins. Sadānanda, a later Vedāntin, also refers to the merger of the four internal organs into two—(See अन्तःकरण & other अन्तः-

करण्स seperately).

मनीषिन्

MANIŚIN : God; मनीषी मनस ईशिता सवंज्ञ ईश्वरः, S.B. Iśa. Up. 8. A sage, wise-man; इन्द्रियाणि हयानाहुः विषयांश्च तेषु गोचरान् । आत्मेन्द्रियमनोयुक्तम् भोक्तेत्याहुमनीषिणः ॥ Kaṭha. Up. 3,4. As mentioned above, the word Maniśin (मनीषिन्) has been used for omniscient God, and it carries different meaning from Kavi (कवि). According to Śaṅkara, Kavi is the seer and he knows the past, present and future (कविः कान्तदर्शी सवंदृक्) S.B. Iśa. Up. 8. The main difference between the two, is that Kavi has intuitive wisdom, while Maniśin is thinker. The Iśopaniṣad also gives two or more adjectives for God—Paribhūḥ (परिभूः) and Swayambhūḥ (स्वयंभूः). Being all-pervading, Paribhūḥ (परिभूः) pervades the universe as the cosmic soul and being Swayambhūḥ, He is self-existent (कविमनीषी परिभू स्वयंभूः) Iśa. Up. 8)

मनोमय

MANOMAYA : Mental; कृत्वा मनोमयीं रक्षाम् Amṛta. Up. 18. According to the Yogavāśiṣṭha, the world is not real and it is the creation of mind. It is the mind which creates and destructs the world (रूपालोकमनस्कार-स्तता-कालविद्यात्मकम् । कुम्भकार्ये घटभिव चेतो हन्ति करोति च ॥ Yogavāśiṣṭha v.48.52) Thus the world according to the Kalpañāvāda of the Yogavāśiṣṭha is mental (मनोमय). The world, according to the Vijñānavādin Bauddha also is mental, the creation of Citta (दृश्यते न विद्यते बाह्यं चित्तं चित्रं ह दृश्यते । देहभीगप्रतिष्ठानं चित्तमात्रं ददाम्यहम् ॥ Laṅkāvalārasūtra iii.33). — कोऽहः पः (Ātman) consisting of mind, one of the five sheaths (कोशः) which

enshrine the soul. The five sheaths are: Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and Ānandamaya. Apte puts Manomaya “the second of the five vestures or sheaths. But, in the Upaniṣads, as mentioned above also, it finds third place मनोभयः, प्राणमयः Br. Up. iv.4.5, मनोमयः प्राणशरीरो भारूपः Chā. iii.14.2, अन्तमय-प्राणमय-मनोमय-विज्ञानमयानंदमयकोशाः Saṅvasāra Up. 1. The Manomayakośa is that which is endowed with willpower and is the instrument. It is sheath because it covers Ātman like a sheath covers the sword. (मनोभय इच्छाशक्तिमान् कारणरूपः V.S. 89). The will power, here means desire, resolution and doubt etc. (कामः सङ्कल्परो विचिकित्सा Br. Up. i.5.3). Ātman in Vedānta has been mentioned as Annamaya, Prāṇamaya, Manomaya, and Ānandamaya. Thus Ātman consisting of the five sheaths, has been described as Annamaya etc.

मनोविज्ञान

MANOVIJÑĀNA : The science of the nature & functions of human mind.

मनोवृत्ति:

MANOVRTTIH : Mode of mind: ब्रह्माकारमनोवृत्तिप्रवाहः Mukti. Up. ii.53 (see, वृत्ति also)

मन्त्रः

MANTRAH : Sacred syllable, word or set of words, through the repetition and reflection of which one attains his desired, whether worldly or self realization. Protector; मननात् नाणनात् मन्त्रः Ramap. Up. 11. The portion of the Veda including the Samhitā and distinguished from the Brāhmaṇa: मन्त्रदाश्वण्योवेदनामधेयम् Āpastambadharma-sūtra xxiv.1.31. A formula of prayer

sacred to any deity. Secret. The word, Mantra meant Brāhmaṇ in the earliest vedic literature, which also carried the meaning of duly performed sacrifice which was powerful to bring about the desired result.—योगः Application of spells: मन्त्रयोगो लयश्चेव राजयोगो हठस्तया योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिभिः ॥ Yoga Rājop. i.2. Thus Mantrayoga is one of the four kinds of yoga which are: Mantrayoga, Laya Yoga, Raja-Yoga and Haṭha Yoga. (For details see, the word, योग). The Yoga practices developed in accordance with the doctrines of the Śaivas and śākias assumed the form of the Mantra yoga, and they assumed a form of the Haṭha-Yoga, which was supposed to produce mystic and magical feats through constant practices of elaborate nervous exercises, which were associated with healing and other supernatural powers. The Haṭha Yoga aims at perfecting the bodily instrument, freeing it from its liability to fatigue and arresting its tendency to decay and age. The Laya-Yoga is the process of absorption of the individual soul into the supreme soul. Laya-Yoga is another name for Nāda-Yoga or Kundalinī Yoga. Rāja-Yoga is the Royal Yoga of meditation. The system of Aṣṭāṅga-Yoga propounded by Patañjali is taken as the Rāja-Yoga. According to the Mantrikopaniṣad, the four Yogas are the four states of mind and basically the Yoga is one—the Mahā-Yoga (मन्त्रो लयो हठो राजयोगोऽन्तर्भूमिकाः क्रमात् ॥ एक एव चतुर्धात्यं महायोगोऽस्मिधीयते ॥ Yoga Śikhop. 1.129.

मल्लनाराध्यः

MALLANĀRĀDHYAH : (1600 AD). He

propounded the concept of Advaita in his Prakaraṇagrantha, Advaita Ratna and the Tattvadīpana.

महत्

MAHAT : The great reality, Brāhmaṇ, Ātman, धृत्य महतो भूतस्य निःश्वसितम् Br. Upa ii.4.10, अज आत्मा महान् धृत्वः Br. Upa. iv. 4 20. वेदाहमेतत् पुरुषम् Śvet iii 8, महान् प्रभुवे पुरुषः Śvet. iii. 12. Intellect (वृद्धिः). The Upaniṣad does not mean intellect or Buddhi by Mahat, but the great reality or Brāhmaṇ. (महतः परमव्यक्ततमव्यक्तात् पुरुषः परः । पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥ Kaṭha. i. 3.11. But the Sāṃkhya thought identifies Buddhi & Mahat. In Sāṃkhya, the Buddhi-Tattva is most significant from the viewpoint of evolution. From the stand-point of evolution, the earliest state is the state in which the Mahat tattva predominates. In this state, the Buddhi of all Puruṣas, which was lost in Pralaya, exists collectively. So this state of evolution consisting of all the collected buddhis of all the puruṣas, is considered as the Buddhi Tattva. In this state, the Buddhi of individual puruṣas, is comprehended within it. And at first, when the evolution of the Prakṛti takes place, the individual buddhis of the Puruṣas are separated and are associated with individual puruṣas. The individual Buddhis, within themselves, hold the individual Ajñāna at the time, prior to Pralaya. In this way, the first Pariṇāma (Transformation) from Prakṛti is the Pariṇāma of Buddhi. And thus, this state of Buddhi has its universal existence and actually this is the state from which the world has come out. It is therefore that the principle of

Buddhi has been considered as great or Mahat. It is also for the same reason that the Sāṅkhya system identifies Buddhi and Mahat contrary to the Upaniṣadic thought.

महादेवसरस्वती

MAHĀDEVA SARASWATI : (1800AD)

He wrote the Prakaraṇagrantha, Tattvānusandhāna. He also wrote the commentary Advaitaratna-Kaustubha on it. He made a successful effort to make the Advaita-Vedānta easier.

महान्

MAHĀN : The great. महान् प्रभुर्व पुरुषः सत्यस्यं प्रवर्तकः Śvet. Up. iii.12.

—आकाशः The Universal ether; एकस्य तु देवत्यवहार उपाधिकृतः, यथा घटाकाशो महाकाश इति । B.S.S.B. i. 2.20. In Vedānta, the example of the ether of jar and the universal ether has been given to explain the oneness of Ātman and the unreal appearance of many souls. The oneness of Ātman has been explained by the example of the universal ether (महाकाश), while the appearance of many souls has been exemplified with the ether of jar. As the ether of jar is not different from the universal ether and the difference is due to the adjunct of Jar, the same way, the many souls or Jivātmans are not different from Ātman and they appear as different due to the adjunct of Avidyā. As the ether of the jar becomes one with the universal ether after the jar is broken, so the jīva becomes one with Ātman or Brahman, as soon as the Avidyā is removed. Thus the whole understanding of duality is based on Avidyā (तथा च श्रुतिः —‘यत्र हि द्वितीयं प्रवर्ति तदितरं इतरं पश्यति’ इत्यविद्याविषये सद्य व्यवहारं दर्शयति ।) B.S.

S.B. i. 2.2.

—आत्मन् That who has great soul; तमस्त्रीत् प्रीयमाणो महात्मा Kaṭha. i. 16. The great soul Paramātman; कालः पचति भूतानि सर्वाण्येव महात्मनि Maitri. vi.15

—ईश्वरः Paramātman; मायां तु प्रकृति विद्यान्मायिनं तु महेश्वरस् Śvet. i. 4.3.

—कारण The great cause (of the universe), Paramātman, महासूक्ष्मं महाकारणं च संहृत्य Nrisut. 3.

—पुरुषः That who has realized Paramātman, Paramahamṣa; स एव वेदपुरुषो महापुरुषः Paramahamṣa. I.

—प्रज्ञः Clever; देवदत्तयज्ञदत्तो महाप्रज्ञावन्यतरस्तु महाप्रज्ञः B. S. S. B. iii. 4.20. —see रत्नप्रभा.

भूतं a great element, a primordial element.—प्रलयः The general annihilation of the whole creation, the final dissolution of the whole world, the great deluge, the final end of the cosmic cycle; महाप्रलयसम्पत्तो ह्यसत्ता समुपापत्ते ।

अशेषपृथग्ये सर्गदी शान्तमेवावशिष्यते ॥ Munḍ. iv. 55. पञ्चानां महाभूतानां भव्यम् तेज आदि हृत्वा त्याणां तेजोऽवन्नानामुत्पत्तिः श्राव्यते B.S.S.B. ii.3. There are five primordial elements

—Earth, Water, Fire, Air & ether (पृथिव्यप्तेजवाय्वाकाश). In their primary stage, they are called great (महत) because in that state, they are subtle and pervading to all the worldly transformations. And, in that stage, they are not the subject of senses. On the contrary, the five gross (स्थूल) elements are the subject of senses, as they are not subtle. (महाभूतानि महात्मि च तानि सर्वंविकारव्यापकत्वाद् भूतानि च सूक्ष्माणि) स्थूलानि तु इन्द्रियगोचरणवदेन अभिधायिष्यन्ते S B.B.G. xiii.5. Radhakrishnan in his translation of the Bhagavadgītā has translated the word —Mahābhūtāni (महाभूतानि) as

“The great (five gross) elements,” while translating the verse — महाभूतान्यंहस्तारो

मुद्दिरव्यक्तमेव च । इन्द्रियाणि दर्शकञ्च पञ्च वेन्द्रिय-
गोचराः ॥ B.G. xiii.5. But Śaṅkara has
understood here, primordial (सूक्ष्म) elements as mentioned above, which
seems to be proper. — माया, The great
power of Brahman, ब्रह्मणो महामायासम्मिलि-
तात् GopI. Up. 4. — वाक्यं The gret-
sentence; विनामहावाक्यमतो न कश्चित् पुमांसमद्वेत्-
मवैति जन्तुः Saṅkṣepaśārīraka iii.303. It is
called Mahāvākyā, because it expresses
the highest truth—Brahman or it deals
with the problem of identity between
the individual soul (जीव) and the
supreme soul (परमात्मन्). The main
Mahāvākyas are four — (i) प्रश्नानं ब्रह्म
(Ait. v.3), (ii) तत्त्वमसि (Chā. vi.8.7), (iii)
अहं ब्रह्मास्मि (Br. i. 4.10), and (iv) अयमात्मा
ब्रह्म (Muṇḍ. 2). But in all, the Mahāvā-
kyas are eleven and thus the seven
more are — (i) स यश्चायं पुरुषे यश्चासावादित्ये
स एकः (Taitt. ii. 8.1), (ii) एष त आत्मान्तर्या-
म्यमृतः (Br. iii. 7.23), (iii) विज्ञानमानन्दं ब्रह्म
(Br. iii.9.28), (iv) सत्यं ज्ञानमनन्दं ब्रह्म (Taitt.
ii.1), (v) स एवमेव पुरुषो ब्रह्म (vi) सर्वं खत्विदं ब्रह्म
(Chā. iii.14.1). (vii) एकमेवाद्वितीयम् (kaṭha.
vi.2.1). According to the other method,
trisecting the first of the seven (i) स
पुरुषे यश्चासो (iii) आदित्ये स एकः the number
of the Mahāvākyas becomes thirteen.
—सुपुत्रिः Where it has been said that
what is night for all beings is the time
of waking for the disciplined soul, and
what is the time of waking for all be-
ings, is night for the sage of vision.
Universal sleep, State of Ajñāna or
Avidyā, in which the individual souls
having not realized their real nature,
(स्वरूपज्ञान) are in ignorance about
Brahman; अविद्यात्मिका हि बीजशक्तिरप्यक्तशब्द-
निदेश्या परमेश्वराश्रया मायामयी महासुपुत्रिः. यस्यां
स्वरूपप्रतिबोधरहिताः जेरते संसारिणो जीवाः B.S.S.
B. i. 4.3. The idea has got its origin
in the Bhagavadgītā. (या निशा सर्वभूतानां

तस्यां जागति संयमी ॥ यस्यां जायनि भूतानि सा निशा
पश्यतो मृतेः ॥ (B.g. ii.62).

माया

MĀYĀ : Illusion; माया मात्रमिदं द्वैतमद्वेतं परमायंतः
G.K. i. 17. The illusive power of
Paramātman or Brahman; अन्यकलाम्भी
परमेश्वरकितरनाश्चविद्याविगुणात्मिका था । कायानुमेया
मृद्युर्यव माया यथा जगत् सर्वमिदं प्रसूयते ॥ Viveka-
cūḍāmaṇi 110. Prakṛti; ईश्वरस्य मायाशक्तिः
प्रकृतिः S.B. Śvet. Upa. iv. 10. मायामन्दो-
ह्याश्चव्यवाची Śribhāṣya. B.S. iii. 2.3.
Deceiting power; इन्द्रो मायाभिः पुरुषपूर्वते
R.V. vi. 47. 18. Saṅkarācārya made a
hint about the two powers of Māyā—
Āvaraṇa & Vikṣepa. in his Viveka-
cūḍāmaṇi (अविरततमसात्मन्यावृते मृद्युर्द्विं लपयति
बहुदुखेस्तीव्रविक्षेपशक्तिः ॥ Viveka cūḍāmaṇi
145. Later on, Sadānanda described
the two powers, in his Vedāntasāra
(आवरणविक्षेपनामकममस्ति शक्ति-द्वयम् Vedānta-
sāra, 16.) See, Āvaraṇa & Vikṣepa.
Further, Śaṅkara did not make any
distinction between Māyā & Avidyā
and he used the two as synonyms.
(अविद्यात्मिका हि बीजशक्तिरप्यक्तशब्दनिदेश्या-परमेश्वरा-
श्रया मायामयी महासुपुत्रिः यस्यां स्वरूपप्रतिबोधरहिताः
जेरते संसारिणो जीवाः B.S.S.B. i 4.3.) But
some Later vedāntins like Vāchaspati
Miśra made a distinction between the
two. He explained that the Ajñāna
connected with Jīva is Avidyā and
when it is described as the power of
Brahman, it is Māyā. Avidyā is sub-
jective and Māyā is objective. The
Māyā of Śaṅkara is Triguṇātmikā¹
Bhāvarūpā & Anirvacanīya. Even in
western philosophy, the parallel views
on Māyā are frequently available. For
Example, the concept of "Materia
Prima" of Liebnisy, "Anstoss" of
Fichte and "Dark ground" of schelling
is very much similar to the concept
of Māyā of Vedānta. —शादः The

doctrine of Māyā. The theory of illusion: अनेन स्फुटितो मायावादः स्वप्नद्युगात्मा हि मनसैव स्वरूपानुपमदेन रथादीन् सृजति Bhāmatī B.S. ii. 1.28. Śaṅkarācārya is the propounder of the doctrine of Māyā (मायावाद). By Māyā, Śaṅkarācārya understood illusion or illusive power of Paramātman. According to Māyāvāda, the world is an illusion and not permanently real. But the Māyā is not completely asat or Alīka & thus it is Anirvacanīya. Being Anirvacanīya, it is neither sat nor asat, but different from both. Therefore the world of name & form which is created of Māyā, is different from sat and asat both, and thus Anirvacanīya (नामसृपतत्त्वान्यत्वाभ्याम-निर्वचनीये B.S.S.B. i.1.5; 11.1.14). Not only this, the term Māyā is also different from sadasat (existent & non-existent), because the term (sadasat) is self contra-dictory. The Advaitin propounded the concept of non-dual-reality (Brahmavāda or Advaitavāda) with the help of doctrine of Māyā. It was easy to say that there is only one ultimate reality—Brahman, but difficult to explain the position of phenomenal creation or world. And, it was possible through the concept of Māyā, which proved that the world is false from the view-point of permanent reality, but real from the phenomenal point of view. Although the word—Māyā is available in the Rgveda, Yajurveda, Atharvaveda and the Sāmaveda, in the Upaniṣads, the Bhagavadgītā, the Purāṇas the Yogavāśiṣṭha and the other pre-śaṅkara-literature, the idea of Māyā was first developed in the shape of a doctrine by Śaṅkarācārya. No doubt, the Acārya found a sound background for the doctrine of Māyā

in his prior philosophical literature. As regards the source of the doctrine of Māyā, there is a controversy. Max-muller and Colebrook do not find the doctrine in the Upaniṣads, while Gough & P.D. Shastri find it very much there. Really speaking, the Upaniṣads present a sound background for the doctrine, but as mentioned above it was Śaṅkarācārya who can be mentioned as the authentic propounder of the doctrine of Māyā. Furthermore, the statement of Padmapurāṇa— “मायावादमसच्छास्त्रं—प्रच्छन्नं बोद्धमेव तत्” has created a confusion in the minds of the students of Advaita philosophy, that Śaṅkarācārya was a crypto-Buddhist and that his Māyāvāda is the philosophy of non-existence like Buddhism. This is totally a wrong notion. When Śaṅkarācārya accepted the concept of ultimate as well as phenomenal reality, the question of his being crypto—Buddhist does not, at all, arise. (See प्रच्छन्न बोद्ध—वादिन् That who believes in the theory of Māyāvāda.

मायाविन्

MĀYĀVIN : Iśvara, Master-magician, great juggler; एक एव परमेश्वरः कूटस्थनित्यो विज्ञानधातुरविद्यया मायया मायाविवदनेकधा विभाव्यने, नाऽन्योविज्ञानधातुरस्ति B. S. S. B. i. 3.19.

The example of Māyāvin to explain that Paramēśvara, who creates this Universe through this Māyā-śakti, is not affected by the illusory world like a magician who is not at all affected by the magic produced by himself. (यथा स्वयं प्रसारितया मायया मायावी त्रिष्वप्ति कालेषु न संस्पृश्यते, ध्रवस्तुत्वात्, एवं परमात्मापि संसारमायया न संस्पृश्यते B.S.S.B. ii. 1.9.

मायिन्

MĀYIN : That who is with Māyāśakti,

म

Īśvara. Maheśvara, मायिनं तु महेश्वरम् Svet.
Up. iv. 10.

मिथ्या

MITHYĀ : Illusion, Anirvacanīya, अन्वयं जगन्मिथ्या Vivekacūḍāmaṇi. According to Advaitic system, the world is an illusion or false. But the falsehood of the world, in Vedānta, does not mean negation. Thus in Vedānta, though the world is not an ultimate reality like Brahman, phenomenally, it is very much real. The word mithyā, in Vedānta, indicates the sense of anirvacanīyatā (indescribability), which applies to the status of the world. The false world is anirvacanīya, because it is neither completely sat nor asat, like the son of a barren woman. It is not even both—sat & asat, because there can not be anything which is sat and asat both, and therefore the false world is anirvacanīya. (मिथ्याशब्दोऽनिवैचनीयतावचनं इति पञ्चपादिकावचनात्) Madhusūdana-Saraswati in his Advaita-siddhi has defined the term-Mithyā in five ways: i. अत्यन्ताभाववत्वे सत्यसत्वात्यन्ताभाव-रूपं विशिष्टं साध्यम् । ii. प्रतिपन्नोपाधीवैकालिकनियेधप्रतियोगित्वं वा मिथ्या-त्वम् । iii. ज्ञाननिवृत्यत्वं वा मिथ्यात्वम् । iv. स्वाश्रयनिष्ठात्यन्ताभावप्रतियोगित्वं वा मिथ्यात्वम् । v. सदविविक्तत्वं वा मिथ्यात्वम् । (Advaita-siddhi pp. 79, 94, 160, 182 and 195. From the Advaitin's point of view, the falsehood of falsehood also is to be accepted to justify the tenet of Advaitic reality. If the denial of the falsehood of world, super-imposed upon Brahman is not proved, then it indirectly proves the world as an entity and thus, if the falsehood of falsehood is not accepted, the tenet of monism will fail. (Advaita-siddhi, p.

220, N.S.)—ज्ञानं false knowledge, erroneous knowledge; यदि स्थाणावेकस्मिन् स्थाणुर्वा पुरुषोऽन्यो वेति तत्त्वज्ञानं भवति । तत्र पुरुषोऽन्यो वेति मिथ्याज्ञानम् । B.S.S.B. i.1.2.

—प्रत्ययः wrong conception; एवमयमनादिरनन्तो नैर्सर्गिकोऽन्यामां मिथ्याप्रत्ययः कल्पूत्प्रतंकः सर्वलोक-प्रत्यक्षः B.S.S.B. 1.1.1.

—वृद्धिः False idea; अपवादो नाम — यत्र कस्मिंश्चिद् वस्तुनि पूर्वनिविष्टायां मिथ्यावृद्धी निश्चिनायां पञ्चादुपजायमाना यथार्थं वृद्धिः पूर्वनिविष्टायाः वृद्धेनिवित्तिका भवति B.S.S.B. iii 3.9

—अभिमानः Wrong imagination of the individual soul, considering itself to be joined to the body; मिथ्याभिमानस्तु प्रत्यक्षः सम्बन्धहेतुः B.S.S.B. i.1.4

मुक्ततः

(MUKTAH); Liberated. Without the bondage of Ajñāna. That who has realized Brahman. That who has realized that the Jīva & Brahman are identical; तथाविद्वान्नामरूपादविमुक्तः परात्परं पुरुषमुपैति दिव्यम् Muṇḍ. iii.2.8, स सर्वबन्धविनिर्मुक्तः शुद्धेनेवात्मना ऽवतिष्ठते B.S.S.B. iv.4.2.

मुक्तिः

MUKTIH : Liberation, emancipation, release, deliverance, freedom of individual soul, the state of realization of Brahman, the state of removal of Avidyā; ब्रह्मेव हि मुक्त्यवस्था B.S.S.B. iii.5. 52. According to the Advaita vedānta of Saṅkara, the state, in which after the removal of Avidyā, the Jīva becomes Brahman, is called Mukti. This is the state of reality, non-duality, eternity, all satisfaction, without individualness, self, natural light and the state in which there is neither good nor bad. It is the state of changelessness immutability, supreme bliss and incorporeity. (इदं तु पारमायिकं कूटसर्थं नित्यं ष्योमवत् सर्वव्यापि सर्वविक्रियारहितं नित्यतृप्तं, निरवयवं, स्वयंज्योतिःस्वभावम्। यत्र षष्ठीष्मर्मं सह कायेण कालवर्यं च नोपावतेते । तदेतदारीरत्वं मोऽन्तःशर् B 3 S.B. i.1.4. In

Vedānta, there are two states of Mukti, —the Jīvanmukti and the Videha-Mukti. Even after the knowledge of Brahman, jīva has to enjoy the result of the प्रारब्धकर्मन् and therefore, he has to keep up his body till the end of the experiences of the result of the प्रारब्धकर्मन्. This is the state of Jīvan-Mukti. (तहि तत्त्वसाकात्कारे जातेऽप्याप्रारब्धक्यमविद्यालेशानुवृत्या जीवन्मुक्तिरस्तु Vivarana-prameyasaṁgraha i. i. As and when the enjoyment of the प्रारब्धकर्मन् is over, Jīva has to keep off his body and then remains no question of birth or death further for him. This state is the state of Videha-Mukti. (See Jīvan-Mukti and Videha-Mukti) In connection with Mukti, the popular saying, that one attains Mukti, if he dies in Kāśī (काश्याम् मरणान्मुक्तिः), is to be taken into consideration. It seems that mere death in Kāśī does not mean Mukti. It means that only that man attains Mukti, in Kāśī, who is a devotee of the teachings of Lord Śiva and due to which he attains knowledge. And thus knowledge is the means of Mukti (तथाहि शम्भूपदेशमस्या ज्ञानान्मुक्त्युपपत्तेः—

Vedāntakaumudī p. 73). So far as the Vedāntin, Rāmānuja is concerned, unlike Śaṅkara, he does not support the theory of non-duality regarding the Jīva and Brahman, but he propounded that in the state of Mukti, the liberated soul attains the nature of God and not the identity with Him. ब्रह्मो भावः न तु स्वरूपव्यम् Śrībhāṣya 1.1.1). The Viśiṣṭādvaitavādin, Rāmānuja, also does not accept Videhamukti only. For the liberated soul, there is no justification for living in this world, according to Rāmānuja (Śrībhāṣya iv.4.22). While in Advaita

Vedānta, the released soul becomes Brahman, in Viśiṣṭādvaita, it remains of the atomic size and so it is not all-pervading, like Brahman. The Viśiṣṭādvaitavādin further makes a distinction between the liberated souls. There are two classes of the liberated souls. The one class of the liberated souls likes always to be in the service of God, whether on this earth or in heaven, but the other class attains liberation through constant meditation on the self-illuminated nature of the soul. These liberated souls are called as Kevalins. This is also noteworthy that the liberated soul enjoys different types of pleasure in Heaven through the Godly creation. (Rāmānuja, Vedāntasāra iv.4). Like Rāmānuja, Nimbārka also does not accept jīvan-mukti. Similar to Advaita Vedānta, Nimbārka also believes that without having enjoyed the prārabdha karmans, the individual souls can not attain Mukti. (तत्र प्रारब्धस्य एतच्छरीरेण इतर-शरीरेण वा भुक्त्वा विनाशान्मोक्ष इति संक्षेपः——Vedāntaratna-maṇījūṣā, p. 583). The liberated souls exist in God as His distinct śaktis. Such liberated souls never come to earth. Even being one with God, the liberated souls have no capacity of controlling the worldly affairs. Thus, God is only the controller and manager of the world. (मृक्तस्य तु—जगद्व्यापारवर्जम् ऐश्वर्यम्, Vedānta-ratna-maṇījūṣā iv.4.20). Madhva, the Dvaitavādin does not admit the state of Mukti as the state of nonduality—or unity between Jīva and Paramātman, which is unlike Vedānta. According to him, in Mukti, the individual souls reside very near to God; but still they do not enjoy the same supreme bliss.

(इः यामावः परानन्दो लिगभेदाः समा भताः । तथापि परमानन्दो ज्ञानभेदात् भिद्यते ॥ Madhvāsiddhāntasāra p. 32). This is also not acceptable to Advaita-Vedānta, according to which, the liberated soul attains the supreme state of Brahman (ब्रह्मविदाप्नोति परम् Tait ii.1.1) The Vaiṣṇavite Ācārya, Vallabha also does not admit the unity of individual souls with Brahman, in Mukti. In his opinion, the liberated souls perform all karmans, in the state of Mukti (Añubhāṣya i.1.1) and this is perhaps, because the state of Bhakti is more valuable than Mukti, according to his philosophy. According to Vallabha, the liberated souls are of different kinds. Some of them are those who have got freedom from previous bondage and there are some who attain liberation through the grace of God, living with Him in His Loka. There are some others who after having perfect love with God become His associates. Vallabhācārya lays great stress on this third type of liberated souls.

In Vaiṣṇava philosophy, in general, the four types of Mukti have been admitted and they are : Sālokya, Sāmipyā, Sārūpyā and Sāyujya. Sālokya is that type of Mukti, in which the liberated soul experiences supreme satisfaction and bliss with the continuous sight of God, living with Him, in heaven. In Sāṃkhya, the liberated soul, continuously resides with near God, in heaven. According to Sārūpyā Mukti, the liberated souls are outwardly similar to God and they are the attendants of Him. The fourth Sāyujya Mukti is that state of Mukti, in which, the liberated souls enter into the body of God and they identify

themselves with the enjoyment of God. There is also a sub-kind of the Sāyujya Mukti known as Sārṣṭi Mukti, according to which the liberated souls enjoy the same powers which are possessed by God and this type of liberated souls are like deities or Gods.

—धृवस्था The state of Mukti, Brahman; ब्रह्मेव मुक्त्यवस्था B.S.S.B. iii.5.52. According to Advaita Vedānta, the state of Mukti is the state of Brahman. It is because in the state of liberation, there is no distinction of knower, known or knowledge and thus it is the Brahman only which remains in the final state of Mukti. (ब्रह्म वेद ब्रह्मेव भवति Muṇḍ. Up. iii.2.3).

मुञ्जादिषीकोद्घरणन्यायः

MUÑJĀDĪŚIKODDHARANĀNYĀYAH: This is the maxim of the extraction of the interior spike of the Muñjā grass (यथा मुञ्जादिषीकेवमात्मा युक्त्या समुद्घृतः । शरीरवितयाद् धीरेः परं ब्रह्मेव जायते" ॥ यथा येन प्रकारेण मुञ्जादेतनामकात् तृणविशेषादिषीका गम्भस्यं कोमलं तृणं युक्त्या वहिरावरकत्वेन स्थितानां स्थूलपात्राणां विभजनलक्षणेनोपायेन समुद्धियत एवमात्मपि... शरीरवितयात् धीरेः...समुद्घृतः पृथक्-कृतश्चेत् स परं ब्रह्मेव जायते" See Pañcadaśī, i. 42 & Rāmakṛṣṇa's commentary thereon.

मुमुक्षुः

MUMUKṢUH: That who is desirous of liberation, that who desires to know Brahman; मुमुक्षुत्वं मोक्षेच्छा Vs. 8. The author of the Upadeśasāhasrī, Śaṅkarācārya, mentioning the qualities of a मुमुक्षु, who desires to attain liberation, says: प्रशान्तिनित्याय जितेन्द्रियाय च प्रहीणदोषाय यथोक्तकारिणे । गुणान्वितायानुगताव सर्वदा प्रदेयमेतत् सततं मुमुक्षुवे ॥ Upadeśa-sāhasrī. i. 16.72.

मूढः

MUDHA: Bewildered. That who is in bondage. That who is ignorant about

the unborn and eternal Brahman (मूढो यं नाभिज्ञानाति लोको मामजमन्ययम् B.G. vii.25), and of non-duality between Brahman and the world. As the water falsely understood by a deer in a desert is not different from the surface of the sandy place, so the world superimposed on Brahman is not really different from Brahman. As the deer by-error superimposes the water on the sand, the same way, an ignorant person superimposes the existence of world on Brahman, erroneously. In the end, as the deer finds only the sand and nothing else, so the enquirer in to truth, finds nothing except Brahman, the final reality. (एवमस्य भोग्यमोक्षादिप्रपञ्चजातस्य ब्रह्म्यतिरेकेणाभाव इति द्रष्टव्यम् B.S.S.B. ii.1.14).

मृगतृष्णा

MRGATRŚNĀ : Mirage; यथा मृगतृष्णिकोदकादेनाभूषणरादिष्योऽनन्यत्वम् B.S.S.B. ii.1.14. In Advaita-Vedānta, the example of Mrgatṛṣṇā has been given to explain the concept of falsehood.

मोक्ष

MOKṢA : Liberation, emancipation, release, freedom, deliverance; मोक्षः स्याद्वासनामयः Mukti. Up. ii.68 (see Mukti also)—उपायः A means of attaining liberation, like Vedānta and other schools; पैप्लादं मोक्षशास्त्रम्, Garbha. Up. 5., मोक्षशास्त्रस्यापि ज्ञिव्यशासिकादिमेदापेक्षत्वात्तदभावे व्याघातः स्याद् B.S.S.B. ii.1.14—साधनं A means of liberation; साधनानि नित्यानित्यवस्तु विवेकेहामुनायं कलभागविराग-शमादिपद्धकसम्पत्ति मुमुक्षु-त्वानि V.S. 8. —अथिन् तः who desires to attain Mokṣa; न येत च त्वात्क्षेण केनचित् प्रतिपादित मोक्षार्थित्वं समाचरेदिति B.S.S.B. iv.2.14.—मागं: The knowledge as means of attaining liberation; धर्ममागं चरित्रेण ज्ञानमागं च नामतः। Ramap. 4.

मोहः

MOHAH : False identification, deluded attachment, infatuation, delusion caused by erroneous thinking, ignorance (Ajñāna), state of indiscrimination between real and unreal, नष्टो मोहः स्मृतिलंब्धा त्वत्प्रसादान्मयाऽन्युत् B.G. xviii. 73. According to Advaita Vedānta, Jīva, on account of Moha, is unable to discriminate between Brahman and illusory world and the real and unreal and thus he takes the unreal world as real. With his ignorance, the Jīva performs all the actions which become the causes of bondage. But, as and when, the delusion or ajñāna is removed, the Ātman is realized by jīva (भजानसंमोहनाश आत्मस्मृतिलापः S.B.B.G. xviii.73). In this state of Ātmajñāna, the pleasure and pain caused by delusion do not have a place (तत्र को मोहः कः शोक एवत्वमनुपश्यतः Isa, 7).

—कलिलं The turbidity of delusion; confusion created by delusion; यदा ते मोह-कलिलं द्विव्यंतितरिष्यति । Bg. ii. 52. On account of the turbidity of delusion, the knowledge of the discrimination between Ātman and Anātman is confused and in this state, jīva becomes active towards the worldly objects (मोहकलिलं मोहात्मकम् अविवेकहृष्णं कालुद्यं येन आत्मानात्मविवेकबोधं कलुपीकृत्य विषयं प्रति अन्तः-करणं प्रवर्तन्ते S.B.B.G. ii.52).

—जालं The mesh of delusion; अनंकचित्त-विभ्रान्ता मोहजालसमावृता: । प्रसक्तः कामभोगेषु पतन्ति न रकेऽग्नेचो Bg. xvi.16. In Vedānta, it is due to the mesh of delusion or ajñāna that jīva is unable to realize Ātman. In later Vedānta, the parallel value of Āvaraṇśakti has been clearly mentioned by Sadānanda, though Saṅkara also hints about the आवरण &

य

विक्षेप powers in his Vivekacūḍāmaṇi (see आवरण वाणिलि). Being bewildered by the mesh of delusion, jiva is addicted to the worldly enjoyments (मोहः अविवेकः अज्ञानं तद् एव जालं इव आवरणात्मकत्वात् तेन समावृताः प्रमत्ताः काममोगेषु S.B. Bg. xvi.16).

मोहिन्

MOHIN: Bewildered, infatuated, deluded.

य

यज्ञः

YAJÑAH : Sacrifice; मूयसा यज्ञेन भूयो यजेत् Br. Upa. x.2 6. Viṣṇu; यज्ञो वै विष्णुः Taittiriya Saṃhitā, i. 7.4. Iśvara; यज्ञ ईश्वरः सदर्थं यत् नियते तत् यज्ञार्थं कर्म S.B. Bg. iii.9. An act of worship. Generally every householder specially a Brāhmaṇa has to perform five such acts of devotion, daily & they are : Bhūṭayajña, Manuṣya yajña, Pitṛyajña, Devayajña & Brahmayajña. These are called the Mahāyajñas.—ज्ञात्मन् god.—ईश्वरः Viṣṇu.—उपकरण Any utensil or implement necessary for a sacrifice, like Camas. —उपवीत् the sacred thread which is worn by Brāhmaṇa, Kṣatriya and Vaiṣya; यज्ञोपवीतं परमं पवित्रम् Brāhmaṇa. 2.—कर्मन् A sacrificial rite.—कुण्डः A hole made in the ground for receiving the sacrificial fire.—दक्षिणा A gift offered to the Purohita, after the performance of the sacrifice.—दीक्षा Initiation to a sacrificial rite.—पति: One who institutes a sacrifice.—पुरुषः An epithet of Viṣṇu.—भूत् An epithet of Viṣṇu.—रेतस् Soma.—बल्ली The Soma plant.—वाटः A place prepared for a sacrifice.—वेदिः, दी A sacrificial alter.—शरणं A sacrificial shed or hall.—शाला A sacrificial hall.—शेषः The remains of a sacrifice; यज्ञशेषं तथामृतम् MS. iii. 255.—सदस् A number of people at a sacrifice.—सिद्धिः The completion of a sacrifice.

यज्ञिकः

YAJÑIKAH : The Palāśa tree.

यत्

YATA : Restrained, controlled, curbed subdued;

—आत्मन् A person who has controlled himself, who has controlled his senses; यतात्मानः संयतेन्द्रियाः S.B. Bg. v. 25.

—आहार A person who is systematic in eating.

—इन्द्रियः A person who has controlled his senses; यतेन्द्रियमनोबुद्धिमूलिनिर्मो अपरापणः Bg. v. 28. —चित् A person who has subdued mind; यतचेतसां संयतात्मः करणात्मः S.B. Bg. v. 26.

—वाच् A person who has restrained his speech;

—वत् A person who observes his vows.

यतिः

YATIH : Controlling of the senses. Controlling of the mind.

यतिन्

YATIN : An ascetic, Saṃnyāsin; यं पश्यन्ति यतयः क्षीणदोषाः Muṇḍ. iii. 1.5. One who is delivered from desire and anger and who has subdued his mind & has knowledge of the self, is called Yati (काम-कोष्ठवियुक्तानां यतीनां यतचेतसाम् । अभिरो ग्रहणनिर्विग्नं वर्तन्ते विदितात्मनाम् B.G. v. 26.

यथा

YATHĀ : AS. Mentioned in the manner. Namely. As follows.—अर्थं conformable to truth. —कामिन् Free, unrestrained. —न्यायं Justly. Properly. —प्रचारं customary or usual. —उपदेशं As advised or instructed.—कामं conformable to desire. —वस्तु As the fact stands, truly. —विदिष According to rule or precept; —शास्त्रं According to the scriptures. As the law ordains. —श्रुतिः According to Vedic precepts.

पथावत्

YATHĀVAT : Properly, duly.

यमः

YAMAH : Restraining of the senses; सर्वं ज्ञाते विज्ञानादिन्द्रियग्रामसंयमः । यमोऽयमिति सम्प्रोक्तोऽन्यसनीयो मुहुर्मुहुः ॥ Aparokṣānubhūti, 104. Patañjali counts Yama as one of the eight accessories of yoga (यमनियमासनप्राणायामप्रत्याहारधारणाद्यानसमाधयोऽष्टावक्षानि Yogasūtra ii.29) & he further mentions five types of yama which are Ahimsā (Non-injury to others), Satya (Truth), Asteya (Not stealing), Brahmacharya (Celibacy) and Aparigraha (Without Belonging).

यागः

YĀGAH . A sacrifice; यागं च सूत्रं च स्वाध्यायं च विसृजेत् Āruneya, I. Any ceremony in which offerings are presented (R. viii. 30).

पूर्त्ति

YUKTA : United with supreme being; के सर्वं सर्वंतः प्राप्य श्रीरा युक्तात्मानः सर्वंमेवाविशन्ति । Muṇḍ, Upa iii. 2.5.—आत्मन् That who has become one with Brahman; आस्तिः स हि युक्तात्मा Bg. vii. 180.—चेतस् who has controlled his mind; यूक्तचेतसः समाहितचित्तः S.B. Bg. vii. 30.

पुक्ति :

YUKTIH : State of unity between Jīva and Brahman.

योगः

YOGAH : State of Unity between Jīva and Brahman; State of spiritual non-duality; समत्वं योग उच्यते Bg. ii.48. Restrain of mind; योगश्चित्तवृत्तिनिरोधः Y.S. i. 1.2. State of trance; योगः समाधिः The philosophical system established by Patañjali. Patañjali propounded that it is through the Yoga that a person can attain Mokṣa. According to Patañjali's system, Yoga is a means as well the

aim, as a state of Samādhi. To Advaitin also, the Yoga as a means is desirable, because without the Cittavṛttinirodha, the liberation, Mukti is not possible. There are two wellknown types of Yoga, the Haṭha yoga & the Rājayoga. The Haṭha yoga is a forced way of meditation. It is a difficult system. Various types of Āsanas (postures) like Padmāsana come within this system. The Rājayoga is an easy mode of religious meditation. It is suitable for kings to practice, contrary to the Haṭhayoga—आचारः The practice of Yoga-observation.—ईश्वरः The great Yогin; योगिनो योगाः तेषामीश्वरो योगेश्वरः S.B. Bg. xi. 4.—क्षेमः well being; योगः अप्राप्तस्य प्राप्तं क्षेमः तदरक्षणंम् S.B. Bg. ix. 22.—निद्रा A state of half contemplation & half sleep; योगभिन्नं गतस्य मम Pt. I.—पदं The state of Yoga; योगी योगपदे स्थितः Dhyāna. 21.—बलं The power of Yoga; भक्त्या युक्तो-योगवलेन च व Bg. vii. 10.—प्रष्ट A person who is deviated from the path of Yoga; शुचीनां श्रीमतां गेहे योगप्रष्टोऽभिजायते Bg. vi.41.—माया The magical power of yoga. The combination of the three Guṇas—Satva, Rajas and Tamas; योगो गुणानां पुक्तिः पठनं सा एव माया S.B. Bg. vii. 25. The name of Durgā;—शास्त्रं The science of Yoga, the Yoga philosophy.—समाधिः The state of Samādhi. The state of the absorption of the soul in profound and abstract meditation.

योगिन्

YOGIN : A contemplative saint. A devotee. An ascetic. A follower of the Yoga system of Patañjali. A person who is devoted to the actions without having any desire for their result; कर्म एव योगः कर्मयोगः तेन कर्मयोगेन योगिनां कर्मणां निष्ठा प्रोक्षता S.B. Bg. iii. 3. According to the

Bhagavadgita, a Yogi is that who is contented with knowledge & intuition and is immutable. He has controlled his senses & is absorbed in meditation. For him, there is no difference in clay, stone or gold (ज्ञान विज्ञानतत्त्वात्मा कूटस्थो विजितेन्द्रियः । युक्त इत्युच्यते योगी समस्तोऽप्ता-शमकाऽचनः ॥ Bg. vi. 8.

योनिः

YONIḥ : Origin; आकाशाद् योनिः संभूतः Kauśī Upa. i. 6. Brahman; मम योनिमहद् ब्रह्म Bg. xiv. 3. शिवप्रशान्तं ब्रह्मयोनिम् Kaivalya 6. —मुक्त Liberated from the chain of birth and death; सीना ब्रह्मणि तत्परा योनिमुक्ता: Śvet. i. 7. A family, race, form of existence; as Manuṣya yoni, Paṣuyoni & Pakṣiyoni; विश्वानि रूपाणि योनीश्च सर्वाः Śvet. v. 2.

र

रंगनाथः

RAṄGANĀTHAH : (1700 AD) Raṅganātha has written a Vṛtti on the Brahmasūtra which is in support of Śāṅkarābhāṣya. Furthermore, he has added a new Sūtra, प्रकरणत्वात् in the second Pāda of the first Adhyāya, after the 23rd sūtra. Vācaspati Miśra includes it in the Bhāṣya, while, Bhāratītīrtha, the author of Vaiyāsika Nyāyamāla takes it separately. He is a supporter of the Advaita Vedānta of Śāṅkarācārya.

रंगराजाध्वरी

RAṄGARĀJĀDHVARĪ : (1600 AD) He was the father of Appayadīkṣita, the author of the Siddhāntaleśa-saṅgraha. His main works are : Advaita Vidya-mukura & Vivaraṇadarpaṇa. In his works, mainly he has propounded the Advaitic tenets, after refuting the theories of Nyāya and Sāṃkhya.

रामतीर्थं

RAMATĪRTHA : (1700 AD). Rāmatīrtha has written the commentary Anvayārtha prakāśikā on the Saṃkṣepaśārīraka, Padayojanikā on the Upadeśāśāhasrī and the Vidvanmanorañjanī on the Vedāntasāra.

रामाद्वयाचार्यं:

RĀMĀDVAYĀCĀRYAH : (1300 AD). His work, the Vedāntakaumudi is a notable contribution. It was first published in Madras, in 1955. It is purely an Advaitic text with many original interpretations. While interpreting the wellknown statement, काश्यां मरणान्मतिः Rāmādvaya says that for Mukti, mere to die in Kāśi is not enough, but one should be a devotee and follower of the sermons of Lord Śiva. (गम्भूपदेशमप्स्या मुक्तिः), Vedāntakaumudi).

रामानन्द-सरस्वती

RĀMĀNANDA SARASWATI : (1700 AD) He was the pupil of Govindānanda. He wrote the commentary Brahmāmṛtavarsinī on the Brahmasūtra, with Vedāntic interpretation. His another work is Vivaraṇopanyāsa. This work is an explanation of the Vivaraṇa, the commentary of the Pañcapādikā. Rāmānanda Saraswati has supported the Advaitic tenets of Śāṅkarācārya, in his works.

व

वस्तु

VASTU : Permanent reality, Brahman; वस्तु सच्चिदानन्दानन्ततात्त्वये ब्रह्म Vedāntasāra 6.

वाचस्पति मिश्रः

VĀCASPATI MĪŚRAH : (840 A.D.) Among the commentators of Advaita Vedānta, Vācaspati-Miśra is very prominent. His Bhāṣīmatī on Brahmasūtra Śāṅkarābhāṣya is very well known.

He wrote on Nyāya, Sāṅkhya, Yoga, Pūrvamīmāṃsā and Vedānta & some other subjects. His Brahmatattvasamikṣā on the Brahmasiddhi of Śuśrāva, Tattvakaumudi on the Sāṅkhya-kārikā, Tattvavaiśāradī on the Pātañjala-yoga-sūtra-bhāṣya, and Nyāya vārttikā, are famous works. The a Nyāyasūcīnibandha, Tattvabindu and Nyāyakārikā on the Vidyhiviveka of Maṇḍanamīśra, are also his significant works. It is also known that Khīṇḍanakuṭhīra and Smṛtisāmgraha are his others works. However their authorship is doubtful. Vācaspati Miśra belongs to Avaccheda school. According to the Avaccheda concept, Brahman becomes Avacchinna (limited), because of the adjunct of Avidyā. (See, Avaccheda, separately).

वासना

VĀSANĀ: Unconsciously left, impression on the mind by the past actions; मिथ्या संसारवासना Mukti, ii. 8. Wish; याति यदा से वासनोदयम् Mukti ii. 8.

विकारः

VIKĀRAH : Change, transformation; वाचारम्भण विकारो नामवेयम् मृत्तिकेत्येव सत्यम् Ch. Upa, vi. I. 4. According to this concept, clay is the reality and its all transformations like pitcher, cups etc. are mere for a name arising from speech. (वागालम्बनमात्रं नामेव केवलं न विकारो नाम वस्तु अस्ति परमार्थं तो मृत्तिकेत्येव मृत्तिकेव तु सत्यं वस्तु अस्ति S.B. Ch. Upa. vi. 1. 4. This idea supports the Advaitic view that Brahman is the only reality and all the worldly modifications are just for name and thus not real at all. Therefore, all modifications are entirely unreal (अतस्वतोऽन्यथा प्रथा विवत्तं इत्युदीरितः).

विक्षेप शक्तिः

VIKṢEPA ŚAKTIH: The creating power.

Māyā; विक्षेपशक्तिलिङ्गादिश्चमाण्डान्तं जगत् सृजे त् Vākyasudhā 10. There are two śaktis of Māya, the Āvaraṇa & Vikṣepa. The Āvaraṇa Śakti veils the reality and it is the Vikṣepa Śakti which creates the world.

विज्ञानं

VIJÑĀNAM : Brahmajñana, Brahman, यो विज्ञानं ब्रह्मेत्युपास्ते Ch. vii. 2, विज्ञानमानन्दं ब्रह्म Bṛh. Upa. III. ix. 28, विज्ञानं ब्रह्मेति-व्यजानात् Taitti. III. V. 1, विज्ञानं शान्त-महयम् G.K. iv. 45. spiritual knowledge, विज्ञानेनेव विजानाति Ch. vii. 7. 1. तद् विज्ञानेन परिपश्यन्ति Mund. II. 2. 7.

विज्ञानमयकोशः

VIJÑĀNAMAYAKOŚAH : One of the five sheaths. The five sheaths are : Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and Ānanda-maya. (see, separately). The state of Ātman with the adjunct of Buddhi is called Vijñānamaya Kosa. The Kosa as it means covers Ātman. As regards the Vijñānamaya Kosa, it also covers Ātman, through the Buddhi.

विदेह-मुक्तिः

VIDEHA-MUKTIH : Liberation after leaving the body, केवं विदेह-मुक्तिः, प्रारब्ध-क्षयाद् विदेहमुक्तिः Mukti. i.2. In Advaita Vedānta, a person whose Avidyā has been removed and who has realized Ātman is said as Mukta and even the Mukta has to wear the cloth of the body till the end of the enjoyment of his Prarabdha Karmans. Before reaching this end, a Mukta is called as Jivanmukta (तद्हि तत्त्वसाक्षात्कारे जातेऽपि आ-प्रारब्धक्षयमविधानेशानुवृत्या जीवन्मुक्तिरस्तु Vivarṇa prameyasaṁgraha i.1. As soon as the experience of the Prarabdha-karmans of the Mukta is over, he leaves this body and becomes Videha-

व

mukta (एवमणाम्भरतमः प्रमूतयोऽयीश्वराः परमेश्वरैण
तेषु तेष्वद्यिकारेषु निषुक्ताः सन्तः सरयपि सम्यग्दशमे
कंवल्यहेतौ अक्षीणकर्मणः याददिकारमवतिष्ठन्ते,
तदवसाने च अपवृज्यन्ते । B.S.S.B III. 3. 32).
(See, Jivanmukti and Mukti, separately)

विद्या

VIDYĀ : Brahmajñāna; विद्या तस्या वीजणने-
र्द्दाहात् B.S.S.B. I. 4.3.

विद्यारण्यः

VIDYĀRANYAH : (1350 A.D.) Before taking Samnyāsa, Mādhabavācārya was the name of Vidyāraṇya. Among his works, Pañcadaśi is prominent. It is also known that he was also known by the name of Bhāratī Uṛiha (Kalyāṇa Vedāntāṅka, p. 652). But it does not seem proper, because Vidyāraṇya in his commentary, Vistara, of the Jaiminīyanyāyamāla mentions Bhāratī Uṛiha as his Guru.

विमुक्तात्मा

VIMUKTĀTMAN : (1200 A.D.) Vimuktātmā's well known work is Iṣṭa-siddhi. He pleads that the silver, negated in the example of Śukti-rajata, is phenomenal and not illusory as generally understood (स्यावहारि-कस्येव
रूपतस्य निराकृतत्वात् Iṣṭa-siddhi).

विरक्त

VIRAKTA : Detached from the world; ततो विरक्तस्य परविद्यायिकारं दण्डयति B.S.S.B. i.
2.21.

विरक्तिः

VIRAKTIH : Detachment from the world;
देहो गुरुमेम विरक्तिविवेकहेतुविभ्रत् स्म स्त्वनिधनं
सततात्पुदकम् । तत्त्वान्धनेन विमुणामि यथा तथापि
पारम्यमित्यवशितो विचराम्यसङ्गः ॥ Śrīmadbhā-
gavata, ii. ix. 25.

विराट्

VIRĀT : Brahman; "सैवा विराट्नादि" Chā. iv.

3.8. इति । अस्मिन् पक्षे ब्रह्मंवाभिहितम् इति न छन्दो
अमिष्वानम् । सत्रंयाऽप्यस्ति पूर्वस्मिन् वाक्ये प्रकृतं
ब्रह्म । B.S.S.B. 1. i. 25). Brahman is called Virāṭ, because it pervades all.
(विरातित्युच्येत् सवंनरामिमानत्वात् विविषं राजमान-
त्वाच्च V.S. 17).

विश्वः

VIŚVAH : Consciousness with the adjunct of Vyāṣṭi of stnūla Śarīra; एतद्यथाप्युपहृतं
चेतन्यं विश्व इत्युच्यते भूक्षमशरीराभिमानभपरियज्य
स्थूलशरीरादिप्रविष्टत्वात् Vedāntasāra 17. It is called Viśva, because it pervades the whole body.

(सवंया विश्वशरीरवतित्वाद् विश्व इत्युक्तं भवति
Vidvanmanorañjanī p. 112). It is further called Viśva because of its entering the Sthūla Śarīra without leaving the Vāsanā or Samskāras of the Sūkṣma Śarīra.

विष्वबृक्तन्यायः

VIŚABRKṢANYĀYAH : The Nyāya means that it improper to cut down even a poisonous tree after cultivating it one self. (एते सर्वे तर्काः...अस्माप्तिरेव
तक्षपव्याप्तिविषकतास्ततो न प्रबन्धेन निरस्यन्ते विष्वबृक्तो-
पि संबद्धं स्वयं छेत्तुमसाप्ततम् Khaṇḍana-
Khaṇḍa khādyā, p. 727)

वृत्तिः

VR̄TTI H : Mode; अन्तःकरणस्य परिणामविषेषो
वृत्तिः; Vedāntaparibhāṣā 1. There are two types of Vṛtti, the Laukika and Alaukika. The modification of mind, after the contact of senses with the wordly adjuncts, is said as the Laukika Vṛtti. The example of Alaukika Vṛtti is Aham Brahmasmi. The Alaukika Vṛtti, Aham Brahmasmi is not the final state of Brahma-Jñāna, but a prior state to that. The main function of the Vṛtti is that it removes Ajñāna regarding Brahman & thus helps in realizing Brahman (तत्राज्ञानं विद्या नरयेत्

Pāñcadaśī.

वेदान्तः

VEDĀNTAH : The doctrine of Brahman or Ātman based on the Upaniṣads; वेदान्तो नाम उपनिषद्प्रमाणम् V.S.I.

वेदान्तिन्

VEDĀNTIN : A person who follows the tenets of Vedānta.

वैराग्यं

VAIRĀGYAM : Detachment from the world, indifference to the world; अस्यासेन हु कौन्तेय वैराग्येण च दृश्यते Bg. vi. 35.

विश्वानरः

VAIŚVĀNARAH : Ātman; सम्प्रति इम् विश्वानरमध्येति ch. Upa. v. 11. 2. Śaṅkarācārya explains Vaiśvānara to say, विश्वश्वासो नरम्बेति विश्वानरो विश्वानर एव विश्वानरः S.B M.U.3." Sadānanda says, explaining it: एतत् समव्युपहितं चेतस्य विश्वानरो विराडित्युच्यते सवंनरामिमानित्वाद् विविधं राजमानस्वाच्छ । Vedāntasāra 17.

व्यवहारः

VYAVAHĀRAH : Phenomenality, behaviour of duality; सत्यानन्ते मिथुनीकृत्य "अहमिद" "ममेदमिति" नैमित्तिकोऽयं लोकव्यवहारः B. S.S B. i. 1.1.

श

शङ्कराचार्यः

ŚAṄKARĀCĀRYAH : (788-820 A.D.). Śaṅkarācārya is the main propounder of Advaitic thought. Especially, he enunciated the tenet, Advaitavāda with the help of the doctrine of Māyā. His main works are: Brahmasūtra-bhāya, Upāniṣadbhāṣya & the Gītābhāṣya. His other important works are his Prakaraṇagranthas which include, Vivekacūḍāmani, Upadeśasāhasrī, Ātmabodha and so on. Although he is known as an

Advaitin, his main contribution can be said, his doctrine of Māyā. Through this concept, he proved that the world is an illusion being Magic. The unreality of world in Śaṅkara's philosophy does not mean its entire negativity; it only means that the world is false at the permanent level, but at the phenomenal level, it is real. He has enunciated the doctrine of Advaita on the basis of the interpretation of Adhyāsa, the superimposition. This has been explained by him by the examples of Śūkti-rajata and Rajju-sarpa. Because of erroneous knowledge, as silver is superimposed on conch shell & snake is superimposed on rope, likewise, the world is superimposed on Brahman. Here Brahman is substratum (Adhiṣṭhāna) and the world is superimposition (Adhyāsa).

According to the Advaitavāda of Śaṅkara, the individual soul, Jīva, is not separate entity; but basically it is Brahman. The Jīva is the creation of adjunct (Upādhi). The actor and who experiences the pleasure & pain, is Jīva.

शङ्करानन्दः

ŚAṄKARĀNANDAH : (1400 A.D.) Śaṅkarānanda was the Guru of Vidyāraṇya. He wrote the commentary Brahmasūtradīpikā on the Brahmasūtra and the commentary on 108 Upaniṣads. He also wrote the Ātmapurāṇa which explains the श्रुतिरहस्य and योगमाध्यनारहस्य.

शक्तिः

ŚAKTIH : Māyā Śakti, Avidyā Śakti; परास्य शक्तिर्विविदं श्रूयते Śvet. vi. 8, मायामेता शक्तिं विद्यात् Nṛp. iii. 1.

—आत्मन् Sadāśiva; सदाशिवः शक्तयात्मा
Hamsa 2.

शमः

ŚAMAḤ : Tranquility, calmness; शममायाति दीपवत् Mukti. iii. 18, एवं विद्वान् शमं व्रजेत् G.K, iv. 86. Control of mind from objects other than Śravana etc; शमस्ताव च्छ्रवणादिव्यतिरिक्तविषयेभ्यो मनगो निश्चहः Vedāntasāra 4

शरीरं

SARIRAM : The perishable body through which the pleasure and pain are experienced; केन सुखदुःखे इति शरीरेण Kauś. i. 7.

शरीरिन्

SARIRIN : Ātman; नित्यस्य शरीरिणः शरीरवतः धनाशिनः धन्मेयस्य धात्मनः S B B.S. ii. 18.

शान्त

ŚĀNTA : Calm, quiet, tranquil, undisturbed; शान्तो दान्त उपरतस्तिक्षुः समाहितो पूत्वात्मन्येवात्मानं पश्यति Br Upa. iv. 4. 22.

शान्तिः

ŚĀNTIH : Calmness, tranquility, eternal peace; तेषां शान्तिः शाश्वती नेतरेषाम् Kaṭha. v. 13.

शारीरक

ŚARIRAKA : Brahman; देवान्तो नामोपनिषद् प्रमाणं तदुपकारीणि शारीरकसूत्रादेवि च Vedāntasāra 3. The śārirakasūtra or Śāriraka-Mīmāṃsā means Brahmasūtra of Bādarāyaṇa Vyāsa. Some scholars understand Jīva by the word Śāriraka (गरीरे भवः शारीरको जीवः). But this is not proper, because the Śāriraka-sūtra is not meant to propound the tenet of Jīva, but that of Brahman which is further clear by the first sūtra—ध्यातो ब्रह्मज्ञासा. This view is also supported in the Ratnaprabhā (शारीरमेव शारीरकं ब्रह्मसितत्वात्, तन्निवासी शारीरको जीवः तस्य ब्रह्मत्व-

विचारो भीमासा, रत्नप्रभा, B.S.S.B. i. 1.1.).

शाश्वत

ŚĀŚVATA Eternal, immortal; अजो नित्यः शाश्वतोऽयं पुराणः, Kaṭha Upa. II. 18.

शिव

ŚIVA : Paramātmā; जीवः शिवः शिवो जीवः स जीवः केवलः शिवः Skandopaniṣad 6., ईश्वरः शिव एव च; Śikhopaniṣad : सायुज्य Identification with Siva; देहं त्यक्त्वा शिवसायुज्यमेति; Kalagnirudropaniṣad 2.

शुक्लः

ŚUKLAḤ: One of the three guṇas, Sattva (Śukla) Rajas & Tamas. अजामेकां लोहित-शुक्लहृष्णाम् Śveta, Upa. iv. 5.

शुद्ध

ŚUDDHA : Without Avidyā or Māyā, pure; Ātman; नित्यशुद्धवृद्धमुक्तस्वभावः B.S. S.B. i. 1.4.

शृंगग्राहिकान्यायः

ŚRṄGAGRĀHIKĀNYĀYAH : It means seizing oxen by their horns. The Nyāya is quoted to explain the fact that the meaning of various Śruti passages can be easily and rightly got after seizing them one by one, as an oxen can be caught by their horns. Vācaspati Miśra also says in his Bhāmatī iii. 2.3. यदा गवादयो विषयाः साक्षात् शृंगग्राहिकाया प्रतिपादन्ते प्रतीयन्ते च नैव च्छा.

शोच

ŚAUCA : Purity; शमो दमस्तपः शोचम् Giṭā xviii. 42. The Śauca is considered of two types, the inner and outer (शोचन्तु द्विविधं प्रोक्तं बाह्यमात्मन्तरं तथा । मूज्जलाम्यां स्मृतं बाह्यं भावशुद्दिस्तपान्तरम् ॥ Yajñavalkya-Gīṭā i. 69.

शद्वा

SRADDHĀ : Faith in Vedāntic teachings; गुरुपदिष्टवेदान्तवाक्येष्व विश्वासः शदा Vedāntasāra 4; शदावांस्तभते ज्ञानम् Bg. iv. 39.

अवणं

ŚRAVANAM : Listening to scriptures. To understand the meaning of all the Vedāntic tenets, in non-dual reality, Brahman, with the help of six liṅgas; अवणं नामष्विधलिङ्गेरेषेवेदान्तानामद्वितीये वस्तुनि तात्पर्यविद्वारणम् । लिङ्गानि तूपक्रमोपसंहाराभ्यासापूर्वतां कलायदादोपपत्त्याभ्यानि Vedāntasāra 3

श्रीकृष्णमिथ्यतिः

ŚRIKRŚNAMISRAYATI : (1100 A.D.) He wrote the drama Prabodhacandrodaya. It is a philosophical drama. In this drama, the names of actors, like Vairāgya, Mahāmoha, Ahamkāra and Dambha, are clearly indicative of the philosophical impact on the drama.

श्रीहर्षः

ŚRIHARŚAH (1200 A.D.) : Śribharṣa was a philosopher as well as a poet. His work on Vedānta, the Khaṇḍanakhaṇḍakhādyā is very wellknown-for Śāśric richness. Similarly, his Mahākāvya, Naiṣadhbīyacarita is a landmark in Sanskrit literature. It is known as " नैषधं विद्वदोपधम् ".

श्वेताश्वतर

ŚVETĀŚVATARA : The sage who had pure senses (Śaṅkarānanda's com. on Śvet. Upa. 6.21) The sage who taught the Śvetāśvalaropaniṣad तपःप्रमादाद् देव-प्रसादाच्च ब्रह्मा ह श्वेताश्वतरोऽथ विद्वान् । अथा अभिप्यः परमं पवित्रं प्रोद्वाच सम्यग् ऋद्विषद् यजुष्टम् Śvet. Upa. vi. 21.

४

षोडशकल

ŚODĀŚAKALA : Paramātman, Who has sixteen Kalās (Parts), षोडशकलं षोडश-सुभ्याकाः कला अवयवा इति आत्मन्यविद्याभ्यारोपितस्या यस्मिन् पृष्ठे सोऽयं षोडशकलः S.B. Chā. Upa. vi. 1. Though Paramātman is partless

basically, but it is because of His determinate state that He becomes Śoḍāśakala.

स

संन्यासः

SAMNYĀSAH : One of the four Aśramas in which there is complete renunciation of the world; चतुर्थमायुषो भागं संन्यासेन नयेत् क्रमात् Kūrma Purāṇa 27. Renunciation of Kāmya Karmans; काम्यानां कर्मणां न्यासं संन्यासं कर्वयो विदुः Bg. xviii. 2.

संन्यासिन्

SAMNYĀSIN : A person who has renounced the whole world; संन्यासी योगी चात्मयाजी च Maitrī vi. 10. स संन्यासी च योगी च न निरन्तरं चाक्रियः Bg. vi. 1. There are three types of Samnyāsins, the Jñāna-samnyāsin, the Veda-samnyāsin and the Karmasamnyāsin (ज्ञानसंन्यासिनः केचिद् वेदसंन्यासिनोऽपरे । कर्मसंन्यासिनस्त्वन्ये त्रिविधाः परिकीर्तिताः ॥ यः सर्वसङ्गनिर्भृत्तो निद्रान्दृशचापि निर्भयः । प्रोच्यते ज्ञानसंन्यासी स्वात्मन्येव ध्यास्तिथतः ॥ वेदमेवाभ्यसेन्तित्यं निराशी निष्परिग्रहः । प्रोच्यते वेदसंन्यासी बुभुक्षुविजितेन्द्रियः ॥ यस्त्वग्नीनात्मसात् कृत्वा ब्रह्मापंगपरो द्विजः । ज्ञेयः स कर्मसंन्यासी महायज्ञपरायणः ॥ Kūrma purāṇa 27.

संयत

SAMYATA : Controlled; संयतस्त्वष्टवनः पारं विष्णोः परमं पदमान्तोतीति दशंयित्वा कि तदष्टवनः पारं विष्णोः परमं पदमान्तोतीति दशंयित्वा, कि तदष्टवनः पारं विष्णोः परमपदमित्यस्यामाकाङ्क्षायां तेभ्य एव प्रकृतेभ्य इन्द्रियादिभ्य परत्वेन परमात्मानमष्टवनः पारं विष्णोः परमं दशंयति । —इन्द्रिय a. Who has a control over senses.

संवित्

SAMVIT : Consciousness; सा हि सर्वगता संवित् Mukti ii. 49. Knowledge; संविदा देयम् Taitt. i. 4.3.

संवृत्तिः

SAMVRTTIH : Ajñāna, Māya; चकृत्वा जापते

सर्वं G.K. iv. 57.

संसारः

SAMSĀRAH : The creation of Ajñāna, the circuit of worldly life; संसारं चाधिगच्छति Kaṭha. iii. 7. संसारमोक्षस्थितिबन्धहेतुः Svet. vi. 16.—चक्रः The wheel of Sam-sāra; आवृत्त-चक्रमिव संसारचक्रमालोकयति MaitrI. vi. 58.

सगुण

SAGUNA : Determinate; सगुणं बहुम चिद्धनानन्दकरूपम् GopI. 5. In Ad. Vedānta, Saguna Brahman is Iśvara, the creator of the universe. It is Saguna, because of having Sattva, Rajas & Tamas, as its qualities.

सञ्ज्ञल्पः

SANKALPAH : Will, desire; कामः सञ्ज्ञल्पः Br. Upa. i. 5. 3.

सञ्ज्ञः

SAṄGAH : Attachment to worldly objects; व्याप्तो विषयान् पूर्णः सञ्ज्ञस्तेषु पूर्णायते B.G. II. 62.

सत्

SAT : Reality, Brahman; परमात्मं सदायं बहुम S.B. Ch. Upa. viii. 1. 1. यद्विषया बुदिनं व्यभिचरति तत् सत् S.B.B.G. II. 16. Existent; सतो विद्यमानस्य वस्तुनो रज्जवादेः सर्पादिव मायया जन्म पृथ्यते S.B. G.K. III. 27.

सत्यं

SATYAM : Truth, supreme knowledge; सत्यं ज्ञानमनन्तं इह Taitti. II. 1. 1. लोकः ; The upper world of truth; सत्यलोको व्यवस्थितः Nāda 4.

सत्त्वं

SATTVAM : One of the three गुणः; सत्त्वं रजस्तम इति B.G. xiv. 5. The function of सत्त्व is, that it brings things into light and thus it is the source of knowledge; सत्त्वात् सम्भायते ज्ञानम् B.G. xiv. 17.

सदानन्दयोगीन्द्र सरस्वती

SADĀNANDAYOGINDRA SARASWA-

TI : (1600 A.D.) : His main work is the Vedāntasāra. In this, he has explained the tenets of Adhyāropa, Mokṣa, Vivarta, Pañcikaraṇa etc & the Mahāvākyas, Aham brhmāsmi & Tattvamasi.

सदाशिवब्रह्मेन्द्रः

SADĀŚIVABRAHMENDRAH : (1600

A.D.) He was an Advaitin. His main works are : Advaita Vidyāvīlāsa, Bodhārthātmaniveda, Guru Ratnamālikā and the Brahmakīrtanataraṅgiṇī.

सदाशिवेन्द्र सरस्वती

SADĀŚIVENDRA SARASWATI : (1800

A.D.). He was also known by the name of Sadāśivendra Brāhmaṇa. He wrote the commentary Brahmatattva prakāśikā on the Brahmasūtrā supporting the Ādvaita Vedānta of Śaṅkarācārya. He is also the author of Ātmavidyāvīlāsa, Kavītā kalāvallī and the Ādvaitarasamañjari. He also wrote the commentary on the twelve Upaniṣads.

सनातन

SANĀTANA : Eternal; गुह्यं बहुम सनातनम् Kaṭha. v. 6. सनातनस्त्वं पुरुषो मतो मे Bg. II. 18.

समष्टिः

SAMAŚTIH : Collective aggregate; वायुरेष्व व्यष्टिः वायुः समष्टिः Br. Upa. iii. 3. 2. The Caitanya due to the adjunct of Samaśti

सम्भवः

SAMBHAVAH : Birth; भरणे सम्भवे चंद G. K. iii. 9. 2. Cause of creation; सम्भवोऽस्य न विषयते G.K. iii. 48. अतः स्वभावतः अजस्य of Ajñāna, becomes Iśvara, creator of universe, who is Sarvajña, Sarveśvara, Controller of all and Antaryāmin; इवं

षमस्तिस्त्वस्त्रोपाधितया विशुद्धस्त्वप्रधाना । एतदुपर्हितं
वैतन्यं सवंज्ञत्वसवेश्वररत्वसवंनियन्त्रादिगुणकमव्यक्तं
मन्तर्यामी जगत्कारणमीश्वर इति च व्यपदिश्यते सकला-
श्चानावमासकत्वात् Vedāntasāra 7.

अस्य एकस्यात्मनः सम्भवः कारणं न विद्यते S.B.
G.K. iii. 48

सम्भूतिः

SAMBHŪTIH : Hiranyagarbha kārya-
Brahman; ततस्तस्मादपि भूयो वहतरमिव तमः
प्रविशन्ति य उ सम्मूल्यां कायेन्द्रहमणि हिरण्यगम्भीर्ये
रतः S.B. Iśa Upa. 12.

सम्मोहः

SAMMOHAH : Ignorance; सम्मोहो भयं...इति
तामसानि Maitri iii. 5. क्रोधाद् भवति सम्मोहः
सम्मोहत्सम्भूतिविभ्रमः Bg. ii. 63.

सर्वज्ञ

SARVAJÑA : Omniscient Iśvara. यः सर्वज्ञः
उ सर्वविद् Muṇḍ. i. 1.9.

सर्वज्ञात्ममूलिः

SARVAJÑĀTMMAMUNIH : (900 AD)
Sarvajñātmmamuni is also known by
the name of Nityabodhācārya. He was
the chief of the Śṛṅgeri Maṭha. His
wellknown work is Saṃkṣepaśārīraka.
Deveś-varācārya was his guru (जयन्ति
देवेश्वरपादरेणवः S.S. 1.8). But Rāmatīrtha
understands Sureśvara by Deveś-varā-
cārya. He was an Advaitin.

साक्षी

SĀKṢI : Iśvara, the witness of the actions
of Jīva; साक्षी चेता केवलो निर्गुणश्च Śvet. Upa.
vi. 11, गतिर्भात्ता प्रमुः साक्षी Bg. ix. 18.
According to Advaita Vedānta,
Iśvara is Antaryāmin and He dwells in
every body and thus witnesses the
actions of Jīva, being untouched by
the deeds of Jīva.

सुन्दरपाण्ड्यः

SUNDARAPĀNDYAH: He was a scholar
of Mimāṃsā and the Vedānta. He was

also Known by the name of Pāṇḍya-
rāja or Kula-pāṇḍya. He was married
to the daughter of Cola rāja.

सुरेश्वराचार्यः

SUREŚVARĀCARYAH : (800 A. D.).
He was the disciple of Śaṅkarācārya.
This is his saṃnyāsa name. His origi-
nal name was Maṇḍana miśra. Before
Saṃnyāsa, he wrote Āpastambiya-
Maṇḍanakārikā, Bhāvanāviveka,
and The Kāśimokṣanirṇaya After
taking Saṃnyāsa, he wrote Taittirīya-
śruti-Vārttika, Naiśkarmyasiddhi, Svā-
rājya siddhi, Pañcikaraṇa Vārttika,
Bṛhadāraṇyakopaniṣadbhāṣya-Vārttika,
Brahmasiddhi, Brahmasūtrabhā-
ṣya-Vārttika, Vidhiviveka, Mānasollās.
Laghuvārttika, Vārttikasāra and
Vārttikaśārasaṃgraha etc. He was an
Advaitin who propounded the doctrine
of Advaita on the bases of the tenet
of Ābhāsa. (See, Ābhāsa separately).

सुषुप्तिः

SUŚUPTIH : Sound sleep यत्र सुप्तो न कञ्चन
कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम्
Māṇḍ. Upa. 5.

सूक्ष्म

SŪKṢMA : Subtle; सूक्ष्माच्च तत् सूक्ष्मतरं विभाति
Muṇḍ. III. 1.7 — शरीरं The subtle
body; सूक्ष्मशरीराणि सप्तदशावयवानि सिन्धुशरीराणि
Vedāntasāra 14. Accordingly the
seventeen parts of सूक्ष्म शरीर are : The
five vital airs, Manas, Buddhi, the five
Jñānendriyas & the five Karmendriyas
(पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् । अपञ्चीकृत-
मूत्रोर्थं सूक्ष्माङ्गं भोगसाधनम्॥ Ātmabodha 12).

स्थूलानिखननन्यायः

STHŪLĀNIKHANANANYĀYAH : It
means the maxim of the driving in
of a cart. This Nyāya is used to
explain the fact that a position is
strengthened by bringing forward of a

ह

succession of facts or arguments. पुनश्च
 जगज्जन्मादिहेतुत्वभीश्वरस्याक्षिप्यते स्यूणानिवनन-
 ग्यायेन प्रतिज्ञातस्याथस्य दृष्टीकरणाय B S. S. B.
 II. I. 34.

ह

हंसः

HAMSAH : Brahman, Supreme soul.
 Individual soul.

हिरण्यगर्भः

HIRANYAGARBHAH : Ātman; एष हि
 अल्वात्मा...हिरण्यगर्भः Maitri vi. 8.

हृदयग्रन्थिः

HRDAYAGRANTHIH : The knot of
 Avidyā; मिद्यते हृदयग्रन्थिश्छब्दते सर्वसंशयाः ।
 जीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ Mund.
 ii. II. 8.

—○—

PROMINENT WESTERN SCHOLARS WHO HAVE
CONTRIBUTED TO THE VEDĀNTIC STUDIES

A

ALEXANDER ZIESENISS 1899-1945 :

He penetrated the metaphysics of the Śaiva system and explained it to Western readers. He also studied extensively the Śaiva influence on Javanese literature.

Alexander Zieseniss was born on 11.3.1899 in Boernsen, Kreis Lauenburg. He studied in Freiburg, Heidelberg and Hamburg. The thesis for his doctorate was *Die Rāma Sage bei den Malaien, ihre Herkunft und Gestaltung* ("The Rāma Story with the Malays, its Origin and Formation"), Hamburg, 1928. Zieseniss served for two years as secretary of the Kern Institute in Leiden. In 1937, Zieseniss wrote the second thesis in order to qualify as university professor. It was entitled *Das Vṛihaspatitattva, Studien zur Geschichte des nachpuranischen Sivaismus in Vorderindien und Indonesien* ("The Vṛihaspatitattva. Studies in post-Puranic Śaivism in India and Indonesia"). From 1937 to 1941, Zieseniss worked in Hamburg University. From 1941 onwards he had a teaching assignment in Breslau. He died on 11.4.1945 at the end of World War II when Breslau was taken by Russian army.

In the Rāma thesis Zieseniss compared two Malay versions with the Indian Ramayana. He came to the conclusion that both Malay texts could be traced back to one original version. Features from the Mahābhārata, the Purāṇas and popular tales were incorporated in the Malay version. It was a further developed form of the Indian epos. The material came to Indonesia in three oral currents from different parts of India. The thesis was translated into English by P.W. Burch. It was entitled "The Rāma Saga in Malaysia", Singapore, 1963.

Zieseniss's main interest was the history of Śaivism. He published two papers in "Journal of the German Oriental Society," 1934 and 1938, *Eine Vorstufe des Śaiva Siddhānta in der altjavanischen Literatur* (A precursor of Śaiva Siddhānta in ancient Javanese Literature" and *Mādhabas Methoden der Quellenbenutzung* erlautert an hand zweier Kapitel des **arvadarsanasamgraha* ("Mādhaba's methods of using source material shown in respect of two chapters of the Sarvadarśanasamgraha"). He contributed a paper *Indogermanisches und Nicht-indogermanisches in der Mystik des Kaschmirischen Sivaismus* ("Indo-European and Non-Indo-European elements in the mysticism of

Kashmir Shaivism") to a book *Indo-germanen und Nichtindogermanen*. His chief work was *Studien zur Geschichte des Sivaismus* ("Studies in the History of Šaivism"). The first part appeared in 1939 in the Dutch Journal *Bijdragen tot de Taal-, Land- en Volkenkunden van Nederlandsch Indie* under the title *Die sivaitischen systeme in der altjavanischen Literatur* ("Šaivite Systems of thought in ancient Javanese Literature"). The second part, entitled *Die Šaiva Systematik des Wrhaspatitattwa* ("Šaiva systematics of the Vrihaspatitattwa") was ready for print, but could not be published on account of the war. Zieseniss also contributed a number of papers to learned journals.

ALEXEI D. LITMAN

Date and Place of Birth: December 27, 1923, USSR.

Published works: Eight monographs and one hundred & fifty papers.

Place of work: Leading researcher of the Centre of Indian Studies of the Institute of Oriental Studies of the Academy of sciences USSR.

Jawaharlal Nehru Prize winner (1974, the first to get it among Soviet philosophers).

1965-1990—participated in many seminars, conferences on Indian Social and Philosophical Thought of Vedānta etc.

ALFRED HILLEBRANDT 1853-1927 :

Alfred Hillebrandt is wellknown for his intensive research on Vedic mythology and ritual literature. He also wrote about the *Arthaśāstra* and Indian politics.

Alfred Hillebrandt was born on 15.3.1853 in Gross Naedlitz near

Breslau where his father was a Protestant clergyman. Hillebrandt studied in Breslau. Later in Muenchen M. Haug introduced him to Vedic rituals and literature. In 1875, Hillebrandt obtained a doctorate for the thesis *Ueber die Goettin Aditi* ("On the goddess Aditi") He was of the opinion that Aditi is the immortal daylight. In 1877, Hillebrandt qualified as a university professor with the thesis *Varuṇa und Mitra*. He attempted to prove that Varuṇa is the god of the all embracing sky, both in starlight and bright daylight. Further research, stimulated by criticism, led him to rectify this view. He later regarded Varuṇa as a god of the moon. Varuṇa and Mitra were always named together and in the earliest Vedic hymns they are in contrast to each other. Mitra being the sun god, it appeared logical to Hillebrandt that Varuṇa was a moon god. Later, however, Hillebrandt felt that he was connected with the ocean.

In 1883, Hillebrandt became associate professor. Five years later, after Stenzler's death, he was appointed professor in Breslau. In 1905, Hillebrandt came to India on an extensive study tour. From 1903 to 1918, he was a member of the upper house of the Prussian Parliament. During these years his main concern was the continuation of classics in secondary school. Twice he was Vice-Chancellor of Breslau University. After the end of the War in 1918, Hillebrandt lost his seat in Parliament and henceforth devoted all his time to Indological studies. He retired from the university

in 1921 and died on 18.10.1927 in Deutsch-Lissa near Breslau.

In 1889, he published a treatise on the ancient Indian new and full moon sacrifice, *Das altindische Neu und Vollmondsopfer in seiner einfachsten Form*. He based his studies on Śrautasūtras and several prayogas, the treatises containing a step by step description of the rituals conducted during the sacrificial ceremonies. Hillebrandt also edited the Śāṅkhāyana Śrautasūtra in *Bibliotheca Indica*, Calcutta, in three volumes, 1 88, 1891, and 1897. The first volume contains the text, notes and indices, the other two, the commentary of Varadattasuta Anartiya.

In *Die Sonnenwendfeste in Altindien* ("Solstice festivals in ancient India") Hillebrandt showed that solstice ceremonies were celebrated in ancient India and that this custom was an Indo-European one. In 1897, Hillebrandt contributed the book *Rituallitteratur, vedische Opfer und Zauber*, to the "Encyclopedia of Indo-Aryan Research." This book described Vedic ritual literature in detail.

In the treatise *Der freiwillige Feuertod in Indien und die Somaweihe* ("Voluntary death through fire and Soma initiation"), 1917, Hillebrandt expressed the opinion that the rite of voluntary death through fire, which had been recorded by Greek authors, continued to be practised later, *DIksā* or consecration, was in Hillebrandt's view, a symbolic consecration before a fire sacrifice. It later became a purification rite for the Soma sacrifice.

Hillebrandt's major contribution to Vedic studies was his three volume *Vedische Mythologie* ("Vedic Mythology"), 1891, 1899, 1902. In 1910, a small book meant for the general public was published under the same title. In this book he discussed all Vedic gods. In the introduction, Hillebrandt discussed his stand vis-a-vis comparative mythology. He stated that he had his own methods and was not influenced by the ideas of his predecessors. He was convinced that his method was the right one. He found several sun and moon-gods in the Vedic pantheon and he attributed this to the fact that the gods of the different tribes had been incorporated in the pantheon.

Hillebrandt lectured on various subjects concerning Indian cultural history. These lectures were published as a book *Altindien* ("Ancient India").

Hillebrandt prepared a critical edition of Viṣākhadatta's *Mudrārākṣasa* ("Rākṣasa with the signet ring"). This drama on political intrigue led Hillebrandt to Indian sources on statecraft and politics, which hitherto had not received attention. He obtained two copies of Kautilya's *Arthaśāstria*. The results of these studies were laid down in *Altindische Politik* ("Politics in Ancient India"), 1923. Hillebrandt wrote a monograph on Kālidāsa in 1921. In the same year he published *Aus Brahmanas und Upanischaden*, containing translations. A reprint, edited by H. von Glasenapp appeared in 1958[64] under the title *Upanischaden, Altindische Weisheit* ("Upaniṣads. Ancient

Indian Wisdom").

A collection of his minor works was edited by R.P. Das in 1987 in the series *Kleine Schriften* published by the Glasenapp foundation.

ALLEN WRIGHT THRASHER :

Date of birth : January 31, 1946.

Place of birth : Norfolk, Virginia, U.S.A.

ALSTON :

His works are : *Sureśvara: Realization of the Absolute* (Naiṣkarṣaṇya-Siddhi) Romanized text and translation, Śaṅkara on the absolute, Śaṅkara on the creation, Śaṅkara on the Soul, Śaṅkara on rival views, Śaṅkara on discipleship and Śaṅkara on enlightenment. In 1989, Alston attended the International Śaṅkara Seminar at New Delhi and read a paper on Vedānta. The seminar was organized by the Government of India. K. Satchidānanda Murty was the organizer & Professor Rāma Mūrti Śarmā was the coordinator of the seminar. The seminar was a partly activity of the Śaṅkara Jayanti-Mahotsava.

DEGREES : 1972, Doctor of Philosophy, Sanskrit and Indian Studies. Harvard University. Dissertation topic: "The Advaita of Maṇḍana Miśra's Brahmasiddhi".

1967, Bachelor of Arts (Magna cum Laude with Highest Honours).

POSITIONS HELD : 1984, Library of Congress Washington, D.C. Senior Reference Librarian Southern Asia Section.

1980-82, University of Chicago, Visiting Assistant Professor of Sanskrit.

1973-80, University of Washington

(Seattle, Washington), Assistant Professor of Asian Languages and Literature. Adjacent Assistant Professor of Philosophy.

1972-73, Harvard University Lecturer in Indian Philosophy. Harvard University Extension Lecturer in History and Civilization of India.

PUBLICATIONS :

"Vivarta according to Maṇḍana Miśra," Wiener Zeitschrift für die Kunde Sudasiens 25 (1981), 218-30.

Outline-summary of Brahmasiddhi, siddhi, by Maṇḍana Miśra, in Encyclopedia of Indian philosophy, vol. iii: Advaita Vedānta up to Śaṅkara and his pupils, ed. Karl H. Potter, Delhi.

Review of Maṇḍamīśra's Brahmasiddhiḥ, by Tilmann Vetter, Indo-Iranian Journal 22 (1980), 155-62.

"The dates of Maṇḍana Miśra and Śaṅkara," WZKS 23 (1979), 117-39.

"Some Sanskrit works on karmas and their results," in Ludwik Sternbach felicitation volume, part two, Lucknow : Akhila Bharatiya Sanskrit Parishad, 1979, 721-24,

Review article on La Philosophie de Maṇḍana Miśra, by Madeleine Biardeau, III 20 (1978), 263-78.

"Maṇḍana Miśra's theory of vikalpa," WZKS 22 (1978), 134-57.

"Maṇḍana Miśra on the indescribability of avidyā," WZKS 21 (1977), 219-37.

ACCEPTED FOR PUBLICATION :

The Advaita of Maṇḍana Miśra's Brahmasiddhi (book).

Outline-summary of Tattvabindu, by Vācaspatimīśra, for Encyclopedia of Indian philosophy, volume, Pūrva

Mimāṃsā.

B

BARTHOLOMAEUS ZIEGENBALG
1682-1917:

Bartholomaeus Ziegenbalg the first Protestant missionary to come to India. Ziegenbalg preached the gospel, founded schools, studied Tamil and became the first German Dravidologist. Ziegenbalg's example impressed upon later missionaries the necessity of a thorough study of the regional languages and the religious heritage of India.

He was born on 10.7.1682 in Pulsnitz, Saxony, where his father was a well-to-do grainmerchant. After matriculating in Goerlitz, he spent one year in private studies before he joined the University of Halle in 1703. He stayed there for only one semester before leaving for reasons of ill health. He then worked as a private tutor in Merseburg and Erfurt.

King Frederick IV of Denmark and Norway wished that missionaries be sent to Tranquebar and then a military colony leased to the Danish East India Company by the Rājā of Tanjore. Ziegenbalg was recommended to the king and after a visit to Copenhagen the young man set out on the seven month voyage. On arrival in Tranquebar, he met with bitter opposition from the colonial authorities. Ziegenbalg was even imprisoned for four months in 1708/09. In spite of this opposition, Ziegenbalg worked hard and founded an orphanage and a school. Ziegenbalg learnt Portuguese which was the link language

between Europeans and Indians. Ziegenbalg soon felt the necessity of studying Tamil methodically. He collected material for a Tamil dictionary and wrote a Tamil grammar in Latin, Grammatica Damulica, which was published in Halle in 1716 when Ziegenbalg stayed there on home leave. He also studied the living religion, customs and manners of the people of South India. The results of his research are laid down in several manuscripts, which Ziegenbalg sent to Germany for publication. He wrote in a letter that the more he became acquainted with the teachings of the Hindus, the more he was impressed by them. He felt the Hindu books might be studied with as much profit as Aristotle's. The mission authorities however felt that it was Zielenbal's task to propagate Christianity in India and not Hinduism in Europe. For this reason, most of Ziegenbalg's books were not published during his lifetime. Only later generations discovered the eminent scholarly value of these books.

His main work, *Genealogie der Malabarischen Goetter*, was edited by W. Germann and printed in Madras in 1867. An English translation was published in 1869. "Genealogy of South Indian Gods: A Manual of the Mythology and Religion of the People of Southern India, including a description of popular Hinduism." Ziegenbalg says: "The origins of these heather's gods are described together with their appearance and nature, their many names, their families, offices and work, their character and place of abode, also their temples are

listed as well as the officials and the saints venerated there, the books written about these gods, their fast and festival days and the sacrifices made to them". Hitherto only Sanskrit texts had been taken note of by Western scholars. This book for the first time opened up the great religious world of Southern India.

Another work of Ziegenbalg's, *Ausfuehrliche Beschreibung des Malabarischen Heidentums* ("Complete Description of Malabar Heathendom") was published only in 1926 by the Dutch Scholar W. Caland. In the first part of this book he unfolds the theological and philosophical principles contained in Tamil writings. In the second, he describes Hindu customs and manners. It contains observations on chronology, caste, ritual in eating, agriculture, medicine, chemistry, and alchemy.

Some of Ziegenbalg's smaller writings, *Needi Venba*, the first translation of a Tamil text in verse, *Kondrei Venden*, and *Ulaga Needi* are contained in his *Kleinere Schriften* ("Miscellaneous Writings"), edited by W. Caland in 1930.

A large amount of Indological data are also included in his letters, reports and accounts available in "Complete Reports of the Royal Danish Missionaries in India." Another booklet of his, the first product of the Tamil Press in Tranquebar, Malabar Heathendom, was thought to have been lost, until it was rediscovered in 1965.

Though unnoticed by his contemporaries, Ziegenbalg has won a place among the outstanding scholars of

Indian religion. His achievements are all the more creditable since he suffered from nervous disorders since his childhood and was only 36 years old when he died at Tranquebar on February 2, 1719.

E

EDGAR C. POLOME

(1920—Brussels) Belgium. Place of work: University of Texas, Austin (U.S.A.). His prominent works are: *Introduction to comparative religion and history of religious ideas, language, culture and Palco-culture Essays*, 1982 and the *Indo-Europeans-Third and fourth millennia B.C.* 1982.

EDUARD ROEER 1805-1866 :

Eduard Roeer made a name for himself on account of his research in Indian philosophy. His knowledge of philosophy enabled him to publish a number of valuable editions of philosophical texts.

Johann Heinrich Eduard Roeer was born on 26.10.1805, in Braunschweig. He studied philosophy in Koenigsberg and in 1833, qualified as a university professor in Berlin. He read philosophy for four years and published books on Spinoza and on metaphysics. Since he was interested in Indian literature and philosophy, he studied Sanskrit with Bopp in Berlin. He then entered the services of the East India Company and went to Calcutta in 1839. In 1841, he was appointed librarian of the Asiatic Society of Bengal. He became secretary of the Linguistic Department in 1847. He wrote several treatises for the "Journal of the Asiatic Society of Bengal". He translated Lassen's "History of the Greek and

"Indo-Scythian Kings" and contributed *Bhāskarae Acharyae Siddhanta Shiro-mani sic dicti operis pars tertia, Ganitādhiam, siva astronomiam continens, latine vertit, 1844*, a Latin translation of the third part of Bhāskara's *Siddhāntaśiromāṇi*, which is called *Ganitādhyaśāya* and deals with astronomy. *Vedāntasāra*, or Essence of the Vedānta an introduction into the Vedānta philosophy by Sadānanda Parivrajākācārya, translated from the original Sanskrit appeared in 1845.

From 1847 onwards, Roeer was editor of the series *Bibliotheca Indica*. This was a collection of mainly Sanskrit texts concerning Indian subjects, which were published by the Asiatic Society of Bengal. Roeer edited thirty three texts. The first edition he planned was that of the *Rgveda*, not knowing that Max Mueller was working on the same project at Oxford. However, only the first part, The first two lectures of the *Samhitā* of the *Rgveda*, with the commentary of Mādhabācārya and an English translation of the text, which were ready for the press, were published in Calcutta in 1849.

On Roeer's suggestion the Asiatic Society decided to publish the *Upaniṣads* together with Śaṅkara's commentary. Roeer's previous study of philosophy was very useful. In a letter to A. Weber, he wrote, "Although the philosophical frame is very important, it is the philosophy of the Hindus which interests me most in Sanskrit literature and it has been my chief aim to bring about a better understanding of the same." Roeer called the *Upaniṣads*, "sublime emanations of the human mind" and

Śaṅkara's commentary "a shining example of comprehensive erudition, patient research and philosophical acumen of the ancient Hindus." The following *Upaniṣads* were published by Roeer in the "Bibliotheca Indica": The *Bṛhadāraṇyaka* *Upaniṣad*, 1849; The *Bṛhadāraṇyaka* *Upaniṣad* and the commentary of Śaṅkara on its first chapter translated from the original Sanskrit, 1856; The *Chāndogya* *Upaniṣad*, 1850; The *Taittiriya* and *Aitareya* *Upaniṣads* with the commentary of Śaṅkara and gloss of Ānandagiri, 1850; The *Śvetāśvatara* *Upaniṣad* with the commentary of Śaṅkara 1850; The *Iśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍka*, *Māndukya* *Upaniṣad* with the commentary of Śaṅkara and the gloss of Ānanda Giri, 1850, reprinted in 1980. The translation of the latter *upaniṣads* appeared in 1853. Roeer edited and translated the *Bhāṣāpariccheda*, a compendium of *Nyāya* philosophy, "Division of the categories of the *Nyāya* philosophy, with a commentary by Viśvanātha Pañcānana", 1850. He edited the *Sāhityadarpana* or "Mirror of Composition", a treatise on literary criticism; the text was translated into English by J.R. Ballantyne. The *Uttara Naiṣadhācarita* by Śrī Harṣa with the commentary of Nārāyaṇa, 1855, was edited by Roeer. Together with E.B. Cowell. He worked on The *Samhitā* of the Black *Yajurveda*, with the commentary of Mādhabācārya, Calcutta 1860. Roeer brought out a Bengali translation of Lamb's Tales from Shakespeare. A translation of the Hindu Law and

Judicature from the Dharma Śāstra of Yājñavalkya in English with explanatory notes and introduction by E. Roeer and W.A. Montrou was published in Calcutta/London 1859.

Roeer fell ill and had to leave India in 1861 after a Twenty two year stay. He spent the rest of his life in his home town, Braunschweig, devoting himself to scholarly pursuits. A treatise on Vaiśeṣika Philosophy, *Die Lehrsprüche der Vaiśeṣika Philosophie von Kaṇāda* was published posthumously in the Journal of the German Oriental Society. Roeer died in Braunschweig on 17.3.1866.

ERICH FRAUWALLNER 1898-1974 : Erich Frauwallner devoted his whole life to the study of Indian philosophy. His "History of Indian Philosophy" written after a careful study of original sources, was a new approach to the difficult subject.

Erich Frauwallner was born on 18.12.1898 in Wien. He studied in the school in his hometown. On his return from Rumania and Italy, where he served during the First World War, he studied Indology, Iranian languages and the Classics in Wien. He obtained a doctorate in 1921 for a thesis on synonyms written in Latin. He taught Greek and Latin in secondary schools while working on a thesis to qualify for university service. Frauwallner learnt Tibetan and Chinese to study those works whose originals in Sanskrit were lost. Later, he learnt Japanese because he wanted to read the works of Japanese colleagues. In 1939, Frauwallner was appointed professor of Indian and Iranian studies in Wien

University. He served in World War II and had to retire after the war. He lived on modest means till he was reinstated in 1956. He retired on account of ill health on 1.1.1964. He died on 11.7.1974 in Wien.

Frauwallner initially studied texts of the Mokṣadharma and older Upaniṣads. Those studies formed the basis of his thesis for qualification as a university professor in 1928. He then devoted his attention to the Buddhist school of logic. He realised its importance for the development of Indian thought. He translated several treatises from Tibetan, such as Diñāga's Ālambanaparikṣā, 1930; Dharmakīrti's Sambandhaparikṣā, 1934; and Dhamottara's Kṣaṇabhaṅgasiddhi, 1935. He worked on the concept of Apoha (reasoning) based on the Tibetan text of Dharmakīrti's Pramāṇavārttikam, and discussed it in a number of papers, 1930-1935. He also studied the Brahmanical systems and wrote on Bhāvanā und Vidhiḥ by Maṇḍanamiśra, 1938.

In a monograph on the date of the Buddhist master of the law Vasubandhu, Rome, 1951, Frauwallner proved that there were two philosophers of that name. He discussed their date and place in the history of Indian philosophy.

Frauwallner's *Geschichte der Indischen Philosophie*, vol. I, ("History of Indian Philosophy") appeared in 1953. It deals with the Veda, Upaniṣads, Epics, Buddha, Mahāvira and the Sāṃkhya and classical Yoga system. Vol. II appeared in 1956. The greater part of the second volume is devoted

to the Vaiśeṣika system. An English translation by V.M. Bedekar was published, Delhi, 1973. Frauwallner discussed the history of Vaiśeṣika philosophy, which developed from a simple nature-philosophy, by including the theory of categories.

Frauwallner's preliminary studies on Buddhist philosophy resulted in a treatise "The earliest Vinaya and the Beginning of Buddhist Literature," 1956. According to Frauwallner, the Vinayas of the different schools were derived from the text Skandhaka composed in the first half of the fourth century B.C. Influenced by later Vedic literature, the author of this text enclosed the rules for the Buddhist order of monks in a Buddha biography. The book Philosophie des Buddhismus contains translated extracts from the works of Buddhist thinkers up to the 6th century.

Frauwallner intended to write a "handbook of Indian Philosophy". He regarded his "History of Indian Philosophy" as a preliminary study. In 1959, he published a monograph on the Sautrāntika logician Diṅnāga, Diṅnāga, sein Werk und seine Entwicklung ("Diṅnāga, his work and his development"). In his paper "Landmarks in the History of Indian Logic" 1961, he discussed the antiquity of 16 Buddhist authors. These papers increased the understanding of the role played by these thinkers in the development of Indian philosophy.

In Materialien zur ältesten Erkenntnislehre der Karmamimamsa (Materials for the oldest theory of knowledge of Karmamimamsa"), 1962, Frauwallner published a critical edition

of the Vṛtikāragrantha together with remarks on Bhāvadāsa, a pre-Diṅnāga Mīmāṃsā author, whose works are no longer extant. Frauwallner also studied the Navyanyāya thought and wrote a study on Raghunātha Śiromani, 1966-70.

After his retirement he devoted himself to the Hīnayāna school of Buddhism and studied a number of Chinese and Tibetan texts. He published several papers under the title "Abhidharma Studies". However, Frauwallner could not write the "Handbook" before his death in 1974. However the History of Buddhist Philosophy which would have summarised his research in this field was not written when Frauwallner died.

A bibliography of Frauwallner's works was compiled by G. Oberhammer in "Vienna Journal of Oriental Studies" 1976.

In 1984 the Austrian Academy published a compilation of his posthumous works.

ERNST KUHN :

Date and place of birth: 7 February 1846, Berlin.

Died on 20 August 1920, München.

Works: Essays on Culkerd History of Legele, Laid of Kuhn, E. Aufsätze Zur Kultur und Sprachgeschichte vornehmlich des Orients, Ernst Kuhn gewidmet von Freunden und Schülern. Breslau 1916. The Dviet degicated by Fvideds and Studeds.

EVANDRO AGAZZI

Born on 23.10.1934 in Bergamo (I)

Published works: "Introduzione ai problemi dell'assiomatica" 1961, "Temi e problemi di filosofia della

fisica" 1969.

"Le geometrie noneuclidée" 1978,

"Science et foi" 1983,

"Science, philosophie, metaphysique" 1987 an many other books and over 300 articles published in various specialized journals.

PLACE OF WORK : Seminaire de Philosophie, University Misericorde, 1700 Fribourg, Switzerland.

President of the Federation Internationale des Sociétés de Philosophie FISP, President of the Académie Internationale de Philosophie des Sciences, and president or member of the directory board of numerous other international and national philosophical societies.

F

FERNANDO TOLA :

Professor at the Centre for Philosophical Research. BUENOS AIRES, Argentina. He, with Carmen Dragonetti has published the Spanish Translation of the Upaniṣads and the Bhagavadgītā. His other works are: Yoga and Mysticism of India, Philosophy and Literature of India, Mahāyāna Buddhism, Hymns of the Ṛgveda. Hymns of the Atharva-Veda, Gīta-Govinda, Amarukaśataka, Dāmodara Gupta, Dhamma Pada, Udāna, Digha-Nikāya, and a number of articles on Indian Philosophy, published in the leading journals of England, U.S.A., Austria, Spain, India etc. His paper, Indian philosophy was published in the GLORY OF KNOWLEDGE (Professor Rāma

Mūrti Śarmā Felicitation volume, 1989,—Delhi).

FRANK-RICHARD HAMM 1920-1973:

Frank-Richard Hamm, a versatile scholar, began his career by working on the Jain Rāmāyaṇa. Later he delved into Buddhology and Tibeto-logy.

Frank-Richard Hamm was born on 8.10.1920 in Koenigsberg. Hamm went to a secondary school in Hamburg. Later, he studied Indology, philosophy, and ethnology in Hamburg University till he was drafted for military service in 1941. After having been discharged from an American POW camp, he continued his studies of Indology and Tibetan and Indo-European languages. In 1948, he submitted a thesis *Giyatthavihāra*, the sixth chapter of the *Mahānīsihasutta*, with notes and glossary.

From 1948 to 1952, Hamm was employed as tutor at the Seminary for Indian Culture and History in Hamburg University. He worked on a thesis to qualify as a university professor. He studied Jaina Rāmāyaṇas in Sanskrit, Prākṛta and Apabhraṃśa. As a thesis on the Jain Rāmāyaṇa appeared in India, Hamm was obliged to change the subject for his thesis. He came to India and worked from 1952 to 1954 in the international Academy of Indian Culture in Nagpur. Prof. Raghuvira, the head of the Academy, asked Hamm to publish the Tibetan version of the *Pravajyavastu*, the first part of the *Vinayavastu* of the Mūlasarvāstivādins of which J. Nobel was to edit the Sanskrit parallels of the Gilgit manuscripts. On his return to Germany, Hamm

handed over the following thesis to the faculty of Philosophy of Hamburg University: specimen einer kritischen Ausgabe des Rab tu 'byun ba' i gzi; Tibetischer Text, deutsche Uebersetzung und Anmerkungen ("Specimen of a critical edition of the Rab tu 'byun ba' i gzi; Tibetan text, German translation and notes").

From 1954 to 1974, Hamm was an assistant at the Indological Seminar in Hamburg. In 1964, Hamm went to Berlin. A year later he was appointed professor in Bonn. While at Bonn, Hamm worked on the edition and translation of Milaraspa's and Atisha's works especially "Hundred thousand songs" ("mgur 'bum") of Milaraspa. A specimen study of his ("Studies on the textual tradition of the Mila'i mgur 'bum") was published in the journal *Zentral-asiatische Studien*.

Hamm also evinced a keen interest in Theravada Buddhism. He wrote a paper *Zu einigen neuren Ausgaben des Pali Tipitaka* ("On some recent editions of the Pali Tipitaka"). A number of projects that Hamm planned could not be finished due to his prolonged illness and early death on 11.11.1973.

A bibliography of Hamm's works was appended to his obituary by M. Hahn in "Journal of the German Oriental Society", 1975.

FRIEDRICH HEILER 1892-1967 :

A professor of history of religions wrote on Buddhist meditation. His comparative studies on Hinduism and Christianity were aimed at creating an understanding and synthesis.

Friedrich Heiler was born on 30.1. 1892 in Muenchen. He studied history of religion: philosophy, theology and the Oriental languages—Sumerian, Acadian, Arabic, Syrian, Armenian, Hittite, Egyptian, Coptic, Chinese, Sanskrit, Pali, and Avestan. He was particularly attracted towards Indological studies. His thesis was *Das Gebet. Eine religionsgeschichtliche und religionspsychologische Untersuchung* ("Prayer, A study on the history and psychology of religion"), Muenchen, 1918. Five editions of this book were published. He qualified as university professor in 1918 with the thesis on Buddhist meditation, *Die buddhistische Versenkung. Eine religionsgeschichtliche Untersuchung*, Muenchen, 1918, second edition, 1922. Heiler discussed Buddhist meditation and the spiritual powers acquired by its means. One chapter was devoted to the relation between Buddhist meditation and Yoga. The last chapter is entitled "Buddha—a master of meditation, Jesus—a master of prayer". It showed Aeiler's wish to find a synthesis between meditation and prayer and mystic and prophetic religions. This led him to a study on *Sadhu Sunder Singh, ein Apostel des Ostens und des Westens* ("Sādhu Sunder Singh, an apostle of Orient and Occident"), which appeared in Muenchen, 1924, fourth edition, 1926. Sādhu Sunder Singh was born a Sikh. The study of the Bible induced him to convert to Christianity. In spite of this he remained an Indian nationalist who envisaged an Indian Christian Church free from any foreign influence. Sādhu

Sunder Singh lost nothing of his own cultural heritage. Other works of Heiler are: *Die Mystik der Upanishaden* ("Mysticism of the Upanishads"), Muenchen, 1925; *Christlicher Glaube und Indisches Geistesleben* ("Christian faith and Indian thought"), Muenchen, 1826; *Die Missionen des Christentums in Indien* ("Christian Missions in India"), Gotha, 1931.

Heiler was invited to Sweden as a visiting professor in 1919. In 1920, he became professor of comparative religion in Marburg University. He was dismissed by the Nazi regime in 1934, but was reinstated in the faculty of philosophy in 1935. In 1948, he again joined the faculty of theology. Heiler was president of the German branch of the International Association for the Study of the History of Religions. From 1929 onwards he was president of the Protestant Ecumenical Movement. He died on 28.4.1967.

FRIEDRICH MAX MULLER, (1823-1900):

A celebrated German Indologist, who was son of the German poet, Wilhelm Muller. Born at Dessau and educated at Leipzig, Max Muller was a student of Eugene Burnouf (q.v.) and it was while attending Burnouf's lectures at Paris that he received the inspiration for the ed. of the *Rgveda*. Max Muller's two monumental works are: the ed. of the *Rgveda* with *Sāyaṇa's* comm. including word-index and with Eng. notes (6 Vols., 1849-74; the work was completed nearly in 25 years), and designing and editing the 50-volume Series: *The Sacred Books of the East*, which took him roughly

22 years (1879-1900). The Series involves the Eng., tr. of the sacred books of the whole East and its principal religions. Of the 49 volumes (Vol. 50 is a cumulative index, as also an analytical, classified and condensed presentation of the whole series, compiled by Winternitz and pub. in 1910 after Max Müller's death), 21 volumes comprise the *Vedas*, *Brāhmaṇas*, *Upaniṣads*, *Dharma-śāstras*, *Gṛhya-sūtras*, *Dharmaśāstras*, *Vedānta-sūtras*, while 11 comprise texts on Buddhism and Jainism. In Sanskrit, Hindu texts include the *Vedas*—*Rgveda* and *Atharvaveda* (3 Vols.), the *Upaniṣads* (2 Vols.), the *Brāhmaṇas*—*Śatapatha* (5 Vols.), the *Dharmaśāstra* including that of *Manu* (5 Vols.), the *Gṛhya-sūtras* (2 Vols.), *Bhagavadgītā* and two other philosophical selections from the *Mahābhārata* (*Sanaisujātiya*: V. 41-46 and *Anugītā*: XIV. 16-51; 1 Vol.), the *Vedāntasūtra* with the two *Bhāṣyas* of *Śaṅkara* and *Rāmānuja* (3 Vols.); in the original plan, it was proposed to include the *Vāyu* to represent the *Purāṇas*, but this could not be given, because R.L. Mitra, who had agreed to tr. it, fell ill. The Buddhist works include *Dhammapada*, *Sutta-nipata*, *Buddhist Suttas* (*Mahāparinibhāna-Suttanta* and six others (2 Vols.), *Vinaya Texts* (3 Vols.), the *Śaddharma-puṇḍarīka* (1 Vol.), *The Questions of King Milinda* (2 Vols.) and Buddhist *Mahāyāna* Texts (including the *Buddha-charita* of *Āśvaghosha*, 1 Vol.); while 2 Vols. are devoted to Jaina *Sūtras* (*Āchārāṅga-sūtra*, *Kalpa-sūtras*, *Uttarādhyana-sūtra* and *Sūtrakṛitāṅga-sūtra*). In the SBE Series, Max-Müller tr. into Eng. the *Upaniṣ-*

ads (2 Vols.), and the Vedic Hymns (Pt. I, Hymns to the Maruts, Rudra, Vāyu and Vāta from Rigveda), The Gṛihya-sūtra (Āpastamba's Yajñaparibhāṣā), The Dhammapada, Buddhist Mahāyāna Texts (Sukhāvatīvyūha, larger, and smaller, Vajrachchhedikā and Prajña-pāramitā-hṛidya-sūtra, larger and smaller). His other chief works are: Eng. tr. of the Bṛhaddevatā, ed. and German tr. of Hitopadeśa (Leipzig, 1844), of Meghadūta (Konigsberg, 1847), R̥gvedaprātiśākhya (text with German tr.; Leipzig, 1859-69), Hymns of the R̥gveda in Samhitā and Pada Texts (2 Vols.), Essays on Comparative Mythology (London, 1856), A History of Ancient Sanskrit Literature (London, 1859), Lectures on the Science of Language (London, 1961), Vedas, A Sanskrit Grammar, India—What Can It Teach Us? (Indian ed. by K. A. Nilakanta Sāstrī), The Science of Language (1889), A Survey of Languages (Semitic, Aryan, and Turanian Families), My Autobiography. A Fragment, Rammohan to Ramakrishna, Rāma-Krishṇa: His Life and Sayings, Chips from a German Workshop (London, 1867-75), Hibbert Lectures on the Origin and Growth of Religion (1878), Selected Essays (London, 1881), Studies on Buddhism, Three Lectures on Vedanta Philosophy (1894), The Six Systems of Indian Philosophy (London, 1894). In 1881 he pub. the Sanskrit text of one of the famous texts of Mahāyāna Buddhism, the Vajrachchhedikā, while two years later, he pub. texts of the smaller and larger Sukhāvatīvyūha, the sacred text

of the Pure Land School in China and Japan. His views on the subject of Vedic religion are very well presented in his Hibbert Lectures on the Origin and Growth of Religion, delivered in London in 1878. Two volumes of Max Müller's Life and Lectures, ed. by his wife (1903) reveal his whole life and work.

Max Müller is the first scholar, who roused genuine interest for the Veda among the people of the West and his expert knowledge of the facts of the Veda invested his writing with a kind of authority. On his part, Max Müller believed that the true history of mankind was the history of man's religion and that from no other source did one understand the origin and development of religion so thoroughly as from the Indian scriptures. His conception of the Vedic religion was essentially naturalistic; he believed that Vedic poets always sought to perceive the 'divine', the 'supernatural', the 'infinite', behind the 'natural' and usually, a name was given to a god, which denoted the special characteristic of the nature (or form) of that god, such as Indra (from indu-drop) the rainer; Rudra, the howler; Maruts, the thrusters; and Varuṇā, the all-encompasser.

Max Müller's special contribution to the study of Vedic religion is his theory of henotheism in Rigveda, which is neither polytheism nor monotheism; it is what he prefers to call henotheism or kathenotheism, that is to say, 'a successive belief in single supreme gods'. For example, in the Veda, one god after another is in-

ked; for the time being, all that can be said of a divine being is ascribed to him; the poet, while addressing him, seems hardly to know of any other gods. By way of tracing the further development of Vedic monotheism, Max Müller refers to the tendency of identifying one god with another, to the formation of dual divinities, to the concept of Viśva-Devāḥ, the All-gods in their collective capacity, and finally to the expedient of making one of the gods supreme above all the rest.

Regarding the age of the Veda, Max Müller on the basis of the strata of Vedic literature, and arbitrarily assigning to each stratum a period of 200 years, arrived at 1000-800 B.C. as the age of the mantra period

G

GEORG THIBAUT 1848-1914 :

For many years, he was professor in Benares and Allahabad, and made valuable contributions to Indian philosophy, astronomy, and mathematics.

Georg Friedrich Wilhelm Thibaut was born on 20.3.1848 in Heidelberg where his father was university librarian. After finishing school education, he studied Indology in Heidelberg and Berlin. In 1870, he published Das Jatapatala, Lehrbuch des Jatapatha fuer den Rgveda nebst dem Abschnitt der Pratiśakhyajyotisnā ueber die Vikrita des Kramapatha ("The Jatapatala. Manual of Jatāpātha for the Rgveda together with the Pratiśākhyajyotsnā on the Vikṣti of the Kramapātha"). This text deals with a particular way of reciting the Rgveda.

In 1871, Thibaut went to England where he assisted Max Müller in the editing of the Rgveda. In 1875, he was appointed Anglo-Sanskrit professor at the Benares Hindu College. He was principal of that college from 1879 to 1888. From 1888 to 1895 he was professor in the Muir Central College, Allahabad. In 1895, he was appointed principal. He died in Berlin on 16.10.1914.

Thibaut had a number of publications to his credit. The most important of them were: On the Śulva Sutras, 1875; The Śulvasūtra of Baudhāyana with translation, 1875; The Arthasamgraha. a treatise on Pūrvamīmāṃsā with translation, 1882; The Pañcasiddhāntika, the astronomical work of Varāha Mihira with translation (in collaboration with Pundit Sudhakara's commentaries in the "Sacred Books of the East", vols. 34 and 38 and the Vedāntasūtras with Rāmanuja's commentary in vol. 48 of the series.

His Astronomic, Astrologic und Mathematik in Grundriss der indo-aryischen Philologie und Altertumskunde ("Encyclopedia of Indo-Aryan Research"), 1889, is a standard work.

Thibaut divided Indian astronomy into three periods, the Vedic, the intermediate and the classical period. In the classical period he detected strong Greek influence in general methods and technical terms. Old concepts were, however, blended with new ones. In Thibaut's opinion, astronomical observations by Indians were not exact. He was, therefore, scepti-

cal about the attempts of H. Jacobi and others to date the Veda on the basis of descriptions of heavenly bodies in ancient texts.

In a short chapter on astrology, Thibaut expressed the view that this branch of science was an indigenous one. In the chapter on mathematics, he refuted the view that Greek influence was noticeable. Thibaut thought that ancient Indians had a greater aptitude for mathematics than astronomy and that their achievements in this field were outstanding. He said, "There can be no doubt that the numerals used nowadays by all civilised nations are of Indian origin. "He pointed out that Indians were able, since ancient days, to make use of very big numbers as well as minute numerical fractions. In "History of Indian Literature", M. Winternitz based the chapter on science literature on Thibaut's book.

Together with R. Griffith, he edited the "Benares Sanskrit Series" of which more than 100 fasciculi had appeared by 1906.

Thibaut also wrote a Sanskrit grammar, assisted by Pundit Bahuballabh Sastri. 1927.

G. OBERHAMMER : He is an Austrian Indologist. His prominent work is on *Yoga* (wien 1977). He has been working on The Hindu systems of Philosophy. Presently he is working at the Institute of Indology of Vienna University (Austria).

H

HAJIME NAKAMURA :

BORN : November 28, 1912 in Matsue City, Japan.

EDUCATION : Graduated at the Department of Indian and Buddhist Philosophy and Literature.

DEGREES : M.A. Imperial University of Tokyo, 1936. D. Litt., University of Tokyo, 1943. Hon. D. Litt. from the President of the Republic of India, 1966. Hon. D. Litt. Nehru University, 1966. Hon. D. Litt. University of Delhi, 1973. Hon. D. Litt. Vanhanh University, Saigon, Viet-Nam, 1973. Hon. D. Litt. The Pali Institute at Nalanda, India, 1977. Hon. D. Litt. (Desikottama) Vishvabharati University India, 1979. Hon. D. Litt. Kelaniya University, Kelaniya, Sri Lanka. Hon. D. Litt. Government Sanskrit College, Calcutta, India.

POSITIONS : Associate Professor of Indian and Buddhist Philosophy, University of Tokyo, 1943-54. Professor of Indian Buddhist Philosophy, University of Tokyo, 1951-73. Dean, Faculty of Letters, University of Tokyo, 1962-64. Professor Emeritus, University of Tokyo, 1973. Director, The Eastern Institute, Tokyo, 1973. Titular Member, L'Institute International de la Philosophie, Paris, (supported by UNESCO). Honorary Fellow, The Royal Asiatic Society of Great Britain and Ireland Honorary Fellow, Indian Council for Cultural Relations, Delhi, India. Honorary President, The Japanese Association for Comparative Philosophy. Auditor, The Japanese Association for Religious Studies, and formerly its director. Honorary Fellow, The Kuppuswamy Institute, Madras, India. Member of the Japan Academy of Science. Director, The Japanese Association

for Indian and Buddhist Studies. Founder-Director of the Eastern Institute, Inc., Tokyo. President-Japan India Society.

HONOURS : The Imperial Prize for the Japan Academy of Sciences, 1957. The Cultural Order by the Emperor of Japan, 1977 (Comparable to the Order of Merit, England; National Professorship, India). The First-Grade Order by the Emperor, 1984. The Dakhina-babu Order by the King of Nepal, 1978. Honorary Professor, North-Western University, City of Sian, People's Republic of China.

RECENT PUBLICATIONS : A Comparative History of Ideas, London: Routledge and Kegan Paul, 1986. Buddhism in Comparative Light. Delhi: Visiting Professorship: Visiting Professor of Philosophy, Stanford University, 1951-52. Visiting Professor of Philosophy, University of Hawaii, 1959 and 1964. Visiting Professor of Religion, University of Florid, 1961. Senior Scholar, East-West Centre, 1962-63 and 1971. Visiting Professor of World Religions, Harvard University, 1963-64. Gast Professor der Theologischen Hochschule, Berlin, 1971. Visiting Lecturer of Dung-guk University, Korea, 1971. Visiting Professor, Vanhanh University Saigon, 1973. Visiting Professor of Philosophy, State University of New York at Buffalo, 1974.

EDITORSHIPS AND ADVISORY MEMBERSHIPS : Associate Editor, *Monumenta Nipponica*, Tokyo. Editorial Advisor, *Philosophy East and West*, Honolulu. Contributing Editor, *Journal of the History of Ideas*, *Philosophia*. Contri-

buting Editor, *United Asia*, Bombay. Editorial Advisor, *The Journal of the Philosophy of Religion*, Leiden.

INDIAN PHILOSOPHY : Religions and Philosophies of India: A Survey with Bibliographical Notes. (The First Chapter and the Second Chapter). Published by The Hokuseido Press for The Eastern Institute, Inc., 1973. Religions and Philosophies of India: A Survey with Bibliographical Notes. The Third Chapter, Hinduism (Mimeographed), Tokyo: Hokuseido Press, 1974. Religions and Philosophies of India: A Survey with Bibliographical Notes, The Fourth Chapter: Orthodox Philosophical Systems (Mimeographed) Tokyo: Hokuseido Press, 1973. A History of Early Vedānta Philosophy, translated by Trevor Leggett, Sengaku Mayeda. Taitetz Unno and others, vol. I. (Delhi etc. 1982. XXIV+566pp). Ibid. vol. II "Yājñavalkya and Other Upaniṣadic Thinkers in a Jain Tradition," (Dr. V. Raghavan Felicitation Volume), The Adyar Library Bulletin, vols. 31-32, 1967-68, pp 216-28). "Approaches to the Upaniṣads" Swami Nikhilanda's The Upanishads," Philosophy East and West, vol. XI, no. 4, 1962, pp. 245-53. "The Particular Nature of the Vedānta," Kavirāj Abhinandana, ed. by Baburam Saksena and others (Lucknow: Akhila Bhāratīya Saṃskṛta Pariṣad 196) pp. 159-65. "The Historic-social Background of the Brahmasūtras," Charu Deva Shastri Felicitation Volume (Delhi: Charu Deva Shastri Felicitation Committee, 1974), pp. 373-8. "The Circumstance of the Formation of the Vedānta School,"

Science, Philosophy and Culture: Essays Presented in Honour of Humayun Kabir's Sixty-Second Birthday, ed. by K. Satchidananda Murty and Others (Bombay: Asia Publishing House, 1968), pp. 184-93. "Vedānta Philosophy in Philosophical and Religious Works," (Umesh Mishra Commemoration Volume), The Journal of the Ganganatha Jha Research Institute, vol. XXIV, pts. 1-4, 1968, pp. 47-63. "Upaniṣadic Tradition and the Early School of Vedānta as Noticed in Buddhist Scripture," Harvard Journal of Asiatic Studies, vol. 18, nos. 1-2, 1955, pp. 74-104. "The Definition of Science in the Arthaśāstra and the Upaniṣadic Study," Festschrift E. Sluszkiewicz (press). "The Vedānta as Presented by Bhavya," (Dr. Benoytosh Bhattacharya Memorial Number), Journal of the Oriental Institute (Baroda), vol. VIV, nos. 3-4, 1965, pp. 287-96. "The Vedānta Thought as Referred to in the Texts of Bhavya," Professor Hiriyanna Birth Centenary Commemoration Volume (Mysore: University of Mysore, 1972), pp. 174-6. "The Vedāntic Chapter of Bhavya's Madhyamakahṛdaya," The Adyar Library Bulletin, vol. XXXIX, 1975, pp. 300-29. "A Note on Pre-Śāṅkara Vedānta Philosophy: The Vedāntic Portions of the Tattvasaṅgraha by Śāntirakṣita," Proceedings of the Okurayama Oriental Research Institute (Yokohama), vol. I, 1954, pp. 1-13.

"Vedānta Philosophy as Seen from the Scriptures of Early Jainism," Journal of the Oriental Institute (Baroda), vol. VIII, no. 2, pp. 148-55. "The Vedānta as Noticed in Medieval

Jain Literature," Indological Studies in Honor of W. Norman Brown (New Haven: American Oriental Society, 1967), pp. 186-94. "The Vedāntic Thought as presented in the Dharmāśāstra and the Arthaśāstra". Science and Human Progress, Prof. D.D. Kosambi Commemoration Volume (Bombay: Popular Prakashan, 1974), pp. 137-53. "Kārṣṇajini and Kāśakṛtsna," The Journal of Oriental Research, Madras, 1973, pp. 11-9. "The Brahma-sūtra," The Encyclopaedia of Sikhism, ed. by Harminder Singh Kohli (Patiala, Panjab University, in press). "The Historico-social Attitude of the Brahma-sūtras," Charu Deva Shastri Felicitation Volume (Delhi: Charu Deva Shastri Felicitation Committee, 1974), pp. 373-8. "The Concept of Brahman in the Brahma-Sūtras," The Indo-Asian Culture (Published Quarterly by the Indian Council for Cultural Relations) vol. XI, no. 2, Oct. 1960, pp. 176-86. "Early Vedāntic Scholars Subsequent to the Brahma-sūtra," Studies in Indo-Asian Art and Culture, vol. I: Commemoration Volume on the 69th Birthday of Acharya Raghuvira, ed. by Perala Ratnam (New Delhi: The International Academy of Indian Culture, 1972), pp. 165-70. The Vijnānavāda Theory as presented in the fourth Chapter of Māṇḍūkyakārikā, Proceedings of the First International Sanskrit Conference. March 26th-31st 1972, Vigyan Bhawan, New Delhi, vol. IV. Delhi: Rashtriya Sanskrit-Sansthan, 1981, pp. 185-214. "Bhartṛhari the Scholar," Indo-Iranian Journal, vol. IV, no. 4, 1960, pp. 282-305. "Bhartṛhari's Concept of Brab-

man," (The Kuppuswami Sastri Research Institute, Silver Jubilee Volume, 1981. "Bhartṛhari and Buddhism," (Kshetresa Chandra Chattopadhyaya Felicitation Volume, pt. 2) Journal of the Ganganatha Jha Kendriya Sanskrit Vidyapeetha (Allahabad), vol. XXVIII, Jan.-April, pts. 1-2, 1972, pp. 395-406. "Buddhist Influence upon the Vākyapadiya," (Ganganatha Jha Centenary Volume), Journal of the Ganganatha Jha Kendriya Sanskrit Vidyapeetha (Allahabad), vol. XXIX, pts. 1-4, 1973, pp. 367-88. "Tibetan Citations of Bhartṛhari's Verses and the Problem of His Date," Studies in Indology and Buddhology Presented in Honour of Professor S. Yamaguchi (Kyoto: Hozokan Publishing Co., 1955), pp. 122-36. "The Chapter of the Self" Historical, Translated into English by Trevor Leggett. (in Trevor Leggett's The Chapter of the Self, London: Routledge and Kegan Paul, 1978), pp. 159-65.

"A Conflict between Traditionalism and Rationalism: A Problem with Saṅkara," Philosophy East and West, vol. XII, no. 2, 1962, pp. 153-61.

"Weisheit und Erlösung durch Meditation. Ihr Sinn in der Philosophie Schankaras," Munen Musō. Ungegenständliche Mediation. Festschrift für Pater Hugo M. Enomiya-Lassalle SJ. zum 80. Geburtstag. herausgegeben von Günter Stachel. (Mainz: Matthias-Grünewald-Verlag, 1978), S. 52-63.

"Meditation in Saṅkara" (The Journal of Religious Studies, Vol. VII, Panjabi University, Patiala, Spring 1979, No. 1, pp. 1-18).

A Review of *Brahma-sūtra Śaṅkara-bhāṣya*. tr. into English by V.M. Apte, Journal of the American Oriental Society, vol. 81, no. 2, 1961, pp. 141-2.

Foreword to Śaṅkara's *Upadeśasāhasrī*, Critically edited with Introduction and Indices, by Sengaku Mayeda (Tokyo: Hokuseido Press, 1973), pp. ix-x.

"An Interview with Śaṅkarāchārya," The Jagadguru, comp. by V. Raghavan (Madras: Jayachandra, 1965), pp. 55-70.

"Bhāskara, the Vedāntin, in Buddhist Literature," (Golden Jubilee Volume), Annals of the Bhandarkar Oriental Research Institute, vol XL VIII-XLIX, 1968, pp. 119-22.

"Indian Heterodoxies in Comparative Light," The Adyar Library Bulletin, vol. XXV, nos. 1-4, 1961, pp. 550-81.

"Practice of Selfless Action", The Integral Philosophy of Sri Aurobindo: A Commemorative Symposium, ed. by Haridas Chaudhuri and Frederic Spiegelberg (London: George Allen and Unwin, 1960), pp. 223-30.

"Some Notes on the Sarvadarśanasamgraha," (Festschrift Erich Frauwallner), Wiener Zeitschrift für die Kunde Süd. und Ostasiens, Bd. XII-XIII, 1968-69, S. 241-51.

"Notes on the Third Chapter (on Jainism) of the Sarvadarśanasamgraha," Pratidānam: Indian, Iranian and Indo-European Studies Presented to Franciscus Fernandus Jacobus Kuiper on His Sixtieth Birthday (The Hague: Mouton, 1968), pp. 510-5.

"The Indian and Buddhist Concept of Law," Religious Pluralism and

World Community: Interfaith and Intercultural Communication, ed. by Edward Junji (Leiden: E.J. Brill, 1969), pp. 131-74.

"A Critical Survey of Indian Religions and Philosophy Chiefly Based upon Japanese Studies," *Acta Asiatica: Bulletin of the Eastern* (Tokyo, no. 5, 1963, pp. 1-75.

A Review of Akalaṅka's Criticism of Dharmakīrti's Philosophy: A Study, by Nagin J. Shah (Ahmedabad: L.D. Institute of Indology, 1967), *Journal of the Oriental Institute* (Baroda), vol. XXII, No. 3, March 1973, pp. 417-21.

'The Changing Value of Man in Modern India,' *Symbols and Values: an Initial Study: Thirteenth Symposium of the Conference, on Science, Philosophy and Religion*, ed. by Bryson, L. Finkelstein, R.M. MacIver and R. McKeon (New York: The Conference on Science, Philosophy and Religion in their Relation to the Democratic Way of Life, Inc., 1954), pp. 701-31.

Nehru and the Modern World: International Round Table on Jawaharlal Nehru, New Delhi, September 1965, Sponsored by UNESCO (New Delhi: Indian National Commission for UNESCO, 1967), pp. 66, 72 and 87.

SANSKRIT: A Companion to Contemporary Sanskrit, Delhi: 1973.

HISTORY OF INDIA: "On the Date of the Mauryan Dynasty," (English Summary) *Tohogaku: Eastern Studies* (Tokyo), no. 10, 1955, p. 1.

JAIN STUDIES ; "Bibliographical Survey of Jainism," *The Journal of Intercultural Studies*, Inagural Num-

ber, 1974 (Hirakata City, Osaka: Intercultural Research Institute, The Kansai University of Foreign Studies), pp. 52-75.

Common Elements in Early Jain and Buddhist Literature (Index Locorum compiled by Isabelle Szlagowski), *Indologica Tourinesia*, vol. XI, 1983 (Torino, 1983), pp. 303-330.

"Tolerance, Peace and War. (A Buddhist Scripture Setting forth a Sermon by a Jain Ascetic). The Voice of Ahimsā, vol. V, nos. 1-2, 1955, pp. 79-82.

"A Jain Influence upon the Scriptures of Early Buddhism," The Voice of Ahimsā, vol. VI, nos. 3, 4, 1965, pp. 85-6.

"The Sage R̄shabha Noticed in the Chinese Versions of Buddhist Scriptures," The Voice of Ahimsā, vol. VII, nos. 3-4, 1975, pp. 87-8.

(B-a-43. "Notes on the Third Chapter (on Jainism) of the Sarvadarśanasamgraha").

"Reference of Jainism in Chinese Versions of Early Buddhist Scriptures," The Voice of Ahimsā, vol. VII, no. 1, 1957, pp. 18, 19 and 30.

"The Doctrine of Jainism Allegedly Introduced by Āryadeva," *Shrimad-Rajendrasuri Smāraka Grantha* (Bhilwara, Rajasthan, 1957), pp. 816-9.

A Review of the Jaina-Images of Deogarh by Klaus Bruhn, *The Journal of Intercultural Studies*, No. 2, 1975, p. 83.

BUDDHISM : "Unity and Diversity in Buddhism (Chapter 8)," *The Path of the Buddha*, ed. by Kenneth W. Morgan (New York: The Ronald Press, 1956), pp. 364-400. (Reviewed

by H. Dumoulin. *Monumenta Nipponica*, vol. XII, 1965, p. 144).

A Review of Buddhism, by E. Conze, *Pacific Affairs* (New York: Institute for the Pacific Affairs, 1957).

"Grundlinien des Buddhismus, *SAECULUM: Jahrbuch für Universalgeschichte* (Freiburg/München: Verlag Karl Alber, 1969), Bd. XX, Ht. 2-4, S. 173-98.

"Die Grundlinien des Buddhismus: Ihre Wurzeln in Geschichte und Tradition," *Buddhismus der Gegenwart*, hg. von Heinrich Dumoulin (Freiburg: Herder, 1970), S. 9-40.

"The Basic Teachings of Buddhism in The Cultural, Political and Religious Significance of Buddhism in the Modern World, edited by Heinrich Dumoulin and John C. Maraldo, New York, and London, Macmillan, 1976, pp. 1-31.

Buddhism, in *Kodansha Encyclopedia of Japan*, Kodansha, 1983.

Der Erlösungsprozess im Buddhismus. Religionstheologische Studientagung "Erlösung im Verständnis von Christentum und Buddhismus," von 10. bis 13. Juni 1981 in St. Gabriel, Die Philosophisch. Theologische Hochschule, A-2340 Mödling bei Wien, Österreich.

"Buddhist Philosophy in the Western Light," in *Problems of Analytic Philosophy*, edited by Seizi Uyeda (Tokyo: Waseda University Press, 1957), pp. 401-75.

"Buddhism," Dictionary for the History of Ideas, vol. I, ed. by Philip P. Wiener (New York: Scribners' Sons, 1973), pp. 247-57.

"Buddhist Philosophy," *Encyclo-*

paedia Britannica, 15th edition, vol. 3, pp. 425-31.

"Buddhism," *Encyclopaedia of Bioethics*, edited by Warren T. Reich (Georgetown University, The Free Press, a Division of Macmillan Publishing Co., Inc., 1978).

Buddhism in Comparative Light. New Delhi: Islam and the Modern Age Society, 1975. xi+185 pp.

Indian Buddhism. A Survey with Bibliographical Notes. Hirakata, Osaka; Kansai University of Foreign Studies, 1980.

"A Critical Survey of Early Buddhism (I)," *Buddhist Studies (Bukyō Kenkyū)*, vol. III, August 1973 (edited by International Buddhist Association), pp. 68-88.

"A Critical Survey of Early Buddhism (I)," *Buddhist Studies (Bukyō Kenkyū)*, vol. V, 1976, pp. 167-141.

"Lectures on Early Buddhist Scriptures" (67 1986 2 201-200).

"A Survey of Conservative Buddhism in South Asia with Bibliographical Notes", *The Journal of Intercultural Studies*, The Kānsai University of Foreign Studies, no. 2, 1275, pp. 85-122.

"The Concept of Man in Buddhist Philosophy," *Studium Generale*, Jg. 15. Ht. 10. 1962, S. 632.45.

"The Fundamental Standpoint of Early Buddhists," *World Perspectives in Philosophy, Religion and Culture: Essays Presented to Professor Dharendra Mohan Datta* (Patna: Bharati-Bhawan, 1968), pp. 239-54.

"Buddhist Rationalism and Its Practical Significance in Comparative

Light," Essays in Philosophy Presented to Dr. T. M. P. Mahadevan on His Fiftieth Birthday (Madras: Ganesh and Co., 1962), pp. 65-78.

"The Fundamental Standpoint of Early Buddhist," *Acta Asiatica*, no. 11, 1966, pp. 11-8.

"The Problem of Self in Buddhist Philosophy." *Revelation in Indian Thought: A Festschrift in Honour of Professor T.R.V. Murti*, Edited by Harold Coward and Krishna Sivaraman. (Dharma Publishing, Emeryville, California, 1977), pp. 99-118. (Reviewed by Alex Wayman: *Philosophy East and West*, vol. XXIX, No. 1, Jan. 1979, pp. 110-12).

Gotama Buddha. Los Angeles-Tokyo, Buddhist Books International, 1977.

"Aspects of Original Buddhism," *Ludwik Sternbach Felicitation Volume* (Lucknow: Akhila Bharatiya Sanskrit Parishad, 1981), pp. 573-6.

"Mistranslation by Some Western Scholars and the Significance of Traditional Ways of Thinking." *Society and Religion in Ancient India*, Sudhakar Chattopadhyaya Comemoration Volume, ed. by Pranabananda Jash Calcutta: Roy and Chowdhury, 1984, pp. 34-36. (Visva Bharati University).

"The 'Middle Way,'" *Young East*, New Series, Vol. 6, No. 2, Spring, 1980, pp. 5-12.

"The Theory of Dependent Origination in its Incipient Stage," *Buddhist Studies in Honour of Walpola Rahula* (London etc. Gordon Fraser, 12*0) pp. 165-72.

"A Process of the Origination of Buddhist Meditation in Connection with the Life of the Buddha," *Studies*

in Pali and Buddhism. A Homage Volume to the Memory of Bhikkhu Jagadish Kashyap, edited by A.K. Narain (Delhi, 1979), pp. 262-277.

"Der Erlösungsprozess in Buddhismus," *Erlösung in Christentum und Buddhismus*. Heausgeben von Andreas Bsteh Mödling, Österreich: Verlag st. Gabriel, S. 88-111.

"The Deification of Gotama the Man," *Proceedings of the IXth International Gongress for the History of Religions*, Tokyo and Kyoto, August 27th September 9th, 1958 (Tokyo: Maruzen, 1960), pp. 152-60.

"The Kinetic Existence of an Individual," *Philosophy East and West*, vol. I, no. 2, 1951, pp. 33-9.

"The Aṣṭamahācaityastotra and the Chinese Verson of a Text Similar to it," *Indianisme et Bouddhisme. Mélanges offerts à Mgr. Etienne Lamotte* "Louvain-la-neuve: Universie Catholique de Louvain, Institut Orientaliste, 1980), pp. 259-65.

Mahāyāna Buddhism, in *The Encyclopaedia of Religion*, ed. by Mircea Viade. (Millan, in Bess).

"Historical Studies of the Coming into Existence of Mahāyāna Buddhism," *Proceedings of Okurayama Oriental Research Institute* (Yokohama), vol. 2, 1956, pp. 1-18.

"A Critical Survey of Mahāyāna and Estoteric Buddhism, Chiefly Based upon Japanese Studies," *Acta Asiatica: Bulletin of the Institute of Eastern Culture* (Tokyo), no. 6. 1964, pp. 82-100; no. 7, 1964, pp. 36-94.

"A Brief Survey of Japanese Studies on the Philosophical Schools of the Mahāyāna," *Acta Asiatica: Bullein of the Institute of Eastern Culture*

(Tokyo: no. 1, 1960, pp. 56-88).

"A Survey of Mahāyāna Buddhism with Bibliographical Notes. Part I: Mahāyāna Sūtras," The Journal of Intercultural Studies, No. 3 (Hirakata, Osaka: The Kansai University of Foreign Studies, 1976), pp. 60-145.

"Part II: The Philosophical Schools of Mahāyāna," Ibid. No. 4 (1977), pp. 77-135.

"Part II: Logicians, Part IV: Esteric Buddhism," Ibid., No. 5 (1978), pp. 89-138.

Bodhisattva Path in The Encyclopaedia of Religion ed. by Mircea Eliade. (MacMillan in Press).

"Maiteya," Encyclopaedia Britannica, vol. 15, 1969, p. 652.

"A Critical Survey of Studies on the Lotus Sūtra, Dengyo Daishi Kenkyū ed. by Tendai Gakkai (Tokyo: Waseda University Press, 1973), pp. 1-12.

"Die Herausforderung der spätindustriellen Gesellschaft und die buddhistische Idee der 'kommunikativen Existenz,'" Ostasien-Institute. V. Gesellschaft für Mathematik und Datenverarbeitung: Kommunikative Gesellschaft. Beiträge einer interkulturellen Tagung zwischen Japanern und Europäern vom 4. bis 8 September 1977 in Hans Volker und Kulturen (St. Augustin bei Bonn. München usw: K.G. Saur 1979), S. 157-65.

A Review of Changing Phases of Buddhist Thought, by Anil Kumar Sarkar, The Journal of the Oriental Institute, Baroda, vol. XXIV, Nos. 3-4, 1975, pp. 457-9.

"The Middle Way and the Emptiness View" Journal of Buddhist

Philosophy, vol. I, 1983, pp. 81-112.

A Review of Knowledge in Yogācāra Buddhism by Chote Lal Tripathi, The Journal of the Oriental Institute, Baroda, vol. XXIV, Nos. 3-4, 1975, p. 459-60.

"Buddhist Logic Expounded by Means of Symbolic Logic," Journal of Indian and Buddhist Studies, vol. VII, no. 1, 1958, pp. 1-21. (The author's formalization was criticized by R.H. Robinson, 'some logical aspects of Nāgārjuna's system, Philosophy East and West, vol. VI, 1957, p. 302. The validity of Robinson's criticism was questioned by J.F. Staal, 'Negation and the Law of Contradiction in Indian Thought: A Comparative Study,' Bulletin of the School for Oriental and African Studies, vol. XXV, 1962, p. 52).

Preface to "The Amoghapāśahṛdaya-dhāraṇī," by R.O. Meisezahl, Monumenta Nipponica, vol. XVII, nos. 1-4, 1962, pp. 265-6.

A Review of The Buddhist Philosophy of the American Academy of Religion, vol. XXXIX, no. 2, 1971, pp. 227-8.

The Peace Concept of Buddhism, distributed at the Buddha Jayanti by the Government of Japan, March 1969.

(B-a-44. The Indian and Buddhist Concept of Law)

"Violence and Non-violence in Buddhism," in Violence and Aggression in the History of Ideas, edited by Philip P. Wiener and John Fisher, Rutgers University Press, 1974, pp. 173-86. (A paper at The Third Conference of the International Society for

the History of Ideas, 1972).

"Die buddhistische Welt," Wenn Wir Weiterleben Wollen: Weltbekenntnisse Antworten auf Probleme der Zeit, von Marietta Peitz (Munchen: Kosei-Verlag, 1972), S. 47-72.

"Ethical Values of Buddhism in Light of World Civilization," Berkeley Bussei, 1958, pp. 15-20.

"The Buddhist Protest," Japan Quarterly, vol. XIII, no. 4, 1966, pp. 439-43.

"Buddhism Today and Tomorrow," Young East, new series, vol. 1, no. 1, 1975, pp. 4-9.

Buddhist Occumenism and National Cultures; Keynote Lecture at the First International Conference on Buddhism and National Cultures, New Delhi, Oct. 10, 1984.

F. TIBETAN STUDIES : "Tibetan Studies in Japan." Journal of Indian and Buddhist Studies, vol. VIII, no. 2, 1960, pp. 46-57.

A Critical Survey of Tibetology and Esoteric Buddhism, Chiefly Based on Japanese Studies. Institute of Tibetan Studies Faculty of Letters, Tokyo University, 1968.

"The Tibetan Text of the *Madhyamaka-hṛdaya-vṛtti* Tarkajvālā (Dbu-mahi sñin-poḥi bbackgrel-partog-geḥbarba)," Indo-Iranian Journal, vol. II, no. 3, 1958, pp. 181-90.

CHINESE WAYS OF THINKING :

The ways of Thinking of the Chinese as Revealed in Chinese Buddhist Thought, ed. by Professor Arthur F. Wright and distributed by the Committee for Chinese Thought, Aspen, Colorado, U.S.A., 1952.

"Influence of Confucian Ethics on the Chinese Translations of Buddhist Sūtras," (Dr Liebenthal Commemoration Volume), Sino-Indian Studies (Santiniketan), vol. V, nos. 3-4, 1957, pp. 156-70. (Cited and reviewed by A.F. Wright, Buddhism in Chinese History (Stanford, 1959), p. 37).

JAPANESE THOUGHT : A History of the Development of Japanese Thought 2, vols. Tokyo: Kokusai Bunka Shinkokai (The Society for International Cultural Relations). 1967.

"Japanese Philosophy," Encyclopaedia Britannica, 1974, under J. pp. 100-10.

"Problems of the Japanese History of Ideas," Proceedings of the Second International Conference for Shinto Studies (Tokyo: Kokugakuin University, 1968), pp. 112-1.

"Une caractéristique de la pensée japonaise: Le dévotion absolue à une personnalité déterminée," Monumenta Nipponica, vol. VIII, nos. 1-2, 1952, pp. 99-129.

"Japanese Ambiguity Revealed in the Process of Introducing Buddhism and Indian Logic," The Science of Thought (Tokyo), no. 1, 1954, pp. 25-44.

"The Japanese Emphasis upon Social Activities," The Science of Thought (Tokyo), no. 2, 1956, pp. 20-39.

"The Humanitarian Tendency of the Japanese," Berkeley Bussei, no. 1, 1955, pp. 4-6.

"Some Features of the Japanese Way of Thinking," Monumenta Nipponica, vol. XIV, nos. 3-4, 1958-59 pp. 31-72.

"Some Features of the Japanese Thought" (Discovering the Other, Humanities East and West, edied by Robert S. Ellwood. Malibu: Undena Publications, 1984, pp. 27-38).

"A Tendency toward the Intuitive and the Emotional: A Study of a Way of Thinking of the Japanese," tr. by Rabbi Milton J. Rosen, Basis of Contemporary Philosophy, ed. by Seizi-Uyeda (Tokyo: Waseda University, 1959), pp. 464-72.

Naturen-ettt japanskt perspektiv. Jord-Māniska Himmel. Negra lārdes-syn pa naturen i de stora kulturerna. Red. Anders Hjort Uro Svedin. Stockholm: Liber Forlag. 1985, pp. 135-160.

"Consciousness of the Individual and the Universal among the Japanese. The Japanese Mind: Essentials of Japanese Philosophy and Culture, ed. by Charles A. Moore (Honolulu: East-West Center Press and University of Hawaii Press, 1967), pp. 179-200. (Formerly published in Philosophy East and West, vol. XIV, Nos. 3 and 4, Oct. 1954, pp. 335-52).

"The Acceptance of Man's Natural Dispositions," The Japan Foundation Newsletter, vol. VII, 1979, No. 2, pp. 1-8.

"L'accettazione delle naturali disposizioni dell'uomo," Instituto Giapponese di Cultura—Roma. Notiziario, 1980, pp. 24-37.

"Basic Feature of the Legal, Political, and Economic Thought of Japan," Philosophy and Culture East and West, ed. by Charles A. Moore University of Hawaii Press, 1967), pp. 143-65.

"Basic Features of the Legal, Politi-

cal and Economic Thought of Japan," Today's Japan, vol. VI, no. 3, 1961, pp. 71-89.

"The Legal, Political and Economic Thought of Japan," The Japanese Image, ed. by Maurice Schneps and Alvin D. Coox (Tokyo/Philadelphia: Orient/West, Inc., 1966), pp. 34-58.

"Buddhist Influence upon the Japanese Way of Thinking," Japan and Buddhism (Tokyo: The Association of the Buddha Jayanti, 1952), pp. 1-20.

Mental Attitude toward Religion, distributed by the Association of the Buddha Jayanti, 1959. [B-n-3. Shinto in the World Thought History—Academic Achievements of Dr. Genchi Kato).

"The Seventeen-Article Constitution by Prince Shōtoku" (An English Translation), Prince Shōtoku and Shitennōji Temple (Osaka: The Hōsankai of Shitennōji Temple, 1970), pp. 30-33.

"The Ideal of the Universal State," Philosophical Studies of Japan, comp. by Japanese National Commission for UNESCO (Tokyo: The Japan Society for the Promotion of Science, 1970), pp. 1-24.

"The Ideal of a Universal State by Prince Shotoku of Japan," Sogo-Rekishi Kenkyū (=Historical Studies in Wider View) (Tokyo: The Sogo-Rekishi-Kenkyūsho, 1962), 33.

"Prince Shotoku's Ideal of the Buddhist State," Van Hanh Bulletin, vol. V, no. 2, 1963, pp. 84-120.

My Impression in Front of the Mausoleum of Prince Shotoku. Osaka: The Eifukuji Temple, 1961.

MOST RECENT WORKS BY HAJIME NAKAMURA :

Der religionsgeschichtliche Hintergrund der Entwicklung Japans in der Neuzeit, JAPAN UND DER WESTEN, Band 1, herausgegeben von Constantin von Barloewen und Kai Werbahn-Mees, Frankfurt am Main, Fischer, 1980, S. 56-94.

The Significance of "Harmony" in Buddhist Thought. HARMONY AND STRIFE. CONTEMPORARY PERSPECTIVES EAST AND WEST, edited by Shu-hsien Liu and Robert E. Allinson, The Chinese University Press, 1988, pp. 91-112.

The Idea of the Middle Way in its Incipient Stage. Amalā-Prajña. Aspects of Buddhist Studies (Professor P.V. Bapat Felicitation Volume). Edited by N.H. Santani and H.S. Prasad, Delhi.

Some Notes on the Māṇḍūkyopaniṣad and the First Chapter of the Māṇḍūkya Kārikā. Professor Cho Mei Ki Felicitation Volume, Seoul, Korea, 1988, pp. 1-18.

Some Features of Japanese Thought DISCOVERING THE OTHER, HUMANITIES EAST AND WEST, edited by Robert S. Ellwood, Undena Publications, Malibu, California, 1984, pp. 27-38.

The Problem of Mind in Eastern Philosophy. ACTA NEUROCHIRURGICA, Suppl. 44, 19-32 (1988), Springer Verlag, pp. 19-32.

A Foreword to K. Satchidananda Murty's Far Eastern Philosophies, University of Mysore, 1976.

Mahāyāna Buddhism. BUDDHISM AND ASIAN HISTORY, ed. by Joseph

M. Kitagawa and Mark D. Cummings (Selections from The Encyclopaedia of Religion, Mircea Eliade, editor in chief), New York: Macmillan, 1989, pp. 215-240.

The Career of the Bodhisattva. The above-mentioned work, pp. 365-372.

Analysis of the Individual Existence by Way of Buddhist Psychology. Freedom, Progress and Society. Essays in Honour of Professor K. Satchidananda Murty. Edited by R. Balasubramanian and Sibajiban Bhattacharya, Delhi: 1986, pp. 230-242.

HEINRICH ROTH 1620-1668 :

Heinrich Roth was a Jesuit missionary at the Moghul court in Agra. He was one of the first Europeans to learn Sanskrit and indeed the first European to write a grammar of the Sanskrit language.

Heinrich Roth was born in Dillingen on 18.12.1620, shortly after the outbreak of the Thirty Years War. His father was a lawyer from Augsburg. Roth began his studies in Dillingen, which was the seat of a university from 1554. Later fleeing the Swedish Roth went to Innsbruck. After a soldier had attacked and almost killed him, Roth vowed to become a missionary on his recovery. On 25.10.1639 he entered the Jesuit Order (Societas Jesus) and was ordained a priest ten years later.

In November 1650. Roth and a fellow missionary left for Ethiopia. They sailed from Livorno in Italy to Smyrna in Turkey and reached Isfahan, the capital of Persia, by the overland route. On being informed that

Ethiopia was closed to Catholic missionaries, they decided to travel to Goa, which they reached in 1652. Roth stayed in Goa and soon learnt Kannada, Persian, Urdu and a number of other languages. He later went to Agra and became head of the college of Jesuits there. He looked after a congregation of about one thousand people and also worked as a doctor for the court and the local population. In Agra, Roth learnt Sanskrit and was able to discuss with Brāhmins in the language. He realised the importance of Sanskrit and wrote a grammar between 1660-1662. The grammar is descriptive and shows great pedagogical skill—the explanations are given in Latin. The grammar is based on Pāṇini. The grammar was later highly appreciated by Max Mueller. The manuscript was taken to Rome, but never printed, although several scholars and even the Austrian Emperor wanted to have it published. The reason was that Roth did not have the time and the opportunity to see it through the press.

Roth not only studied Sanskrit but was also well versed in Sanskrit literature and Indian philosophy. This is stated by a contemporary Jesuit scholar, Athanasius Kircher, who had consulted him and corroborated by some manuscripts in the Vatican Library. One of them is a copy made by Roth of the Pañcatattvaprakāśa of Venidatta, a metrical dictionary (koṣa) written in 1644; the other is the Vedāntasāra, a philosophical compendium of the later 15th century. Roth also contributed a chapter on

the ten incarnations of Viṣṇu to Kircher's book "China illustrata", which was a great success at that time and translated into several languages.

In 1662, two Jesuit fathers arrived in Agra; they had travelled from Peking via Lhasa and Kathmandu, crossing the Himalayas in winter. One of these two died from exhaustion and it was decided that Roth should accompany the other, Johannes Grueber, to Rome. Grueber had worked as a court astronomer in Peking, where a Catholic archbishopric had been established in 1307. Grueber was the first to report on the country and culture of Tibet and he is considered one of the most important explorers of the 17th century, having travelled 40,000 km, mostly on foot. Roth and Grueber travelled by the land route and arrived in Rome after more than one year. Their reports on the land route to India and China—to which they gave preference over the sea route—were rejected by the authorities for political reasons, as the Portuguese, who had established the sea route, were in its favour (although out of 600 missionaries who had started for the East by sea, only) 100 reached their destination by 1690, the others having died on the way or having captured by pirates).

Roth and Grueber were sent back to India and started via Russia on their way to Persia. But a revolt in Russia turned them back to Turkey, where Grueber remained behind in Istanbul on account of ill health and finally returned to Rome. When parting company, Roth accidentally left

the manuscripts behind. Thus they were preserved and kept in the Papal Archives. The grammar and manuscripts of Father H. Roth were published in a facsimile edition in Leiden, 1938. Roth continued his journey alone via Turkey, Armenia and Persia, and arrived in Agra in 1666, where he died two years later.

HELMUTH VON GLASENAPP 1891-1963 : Helmuth von Glasenapp was a versatile scholar who wrote profusely on Indian philosophy, religion and its impact on German philosophy and literature. His books on Hinduism, Jainism and Buddhism are excellent introductions for the general reader. He promoted Indological studies in Germany.

Otto Max Helmuth von Glasenapp was born on 8.9.1891 in Berlin where his father was vice-President of the German State Bank. Glasenapp studied law for one semester before he changed over to Indology. He studied at the universities of Tuebingen, Muenchen, Berlin, and Bonn. He obtained a Ph.D. degree in 1914 for the thesis *Die Lehre vom Karman in der Philosophie der Jainas* ("The doctrine of karma in Jain philosophy"). Its English translation appeared in Bombay in 1942. In 1918, Glasenapp qualified as a university lecturer on the basis of his thesis *Mādhabas Philosophie des Vishnuglaubens* ("Madhaba's philosophy of Vaishnava faith"). In 1918, Glasenapp was appointed lecturer in Bonn. In 1920 he went to Berlin. From 1928 to 1945 he was professor in Koenigsberg. After World War II, he held the chair

for Indology and comparative religion in the university of Tuebingen, till 1959. He continued giving lectures as professor emeritus. He died on 25.6.-1963 in a traffic accident.

Glasenapp travelled extensively in India and thereby gained experience of Indian culture. He described these journeys in his autobiography *Meine Lebensreise*, 1964. In *Die indische Welt* he described his personal observations on the two faces of Mother India, as he called the glory and poverty of India.

Glasenapp wrote on the three great religions of India: *Der Hinduismus*, 1922, *Der Jainismus*, 1925, and *Der Buddhismus in Indien und im Fernen Osten* ("Buddhism in India and the Far East"), 1936. These three works are considered the best general surveys of their kind in Germany.

A number of Glasenapp's publications relate to philosophical subjects, e.g., *Die Lehren des Vallabhācārya* ("The doctrine of Vallabhacharya"), 1934, English translation, 1959. *Die Philosophie der Inder* appeared in 1949. In the treatise *Zwei Philosophische Rāmāyaṇas* ("Two Philosophical Rāmāyaṇas"), "Proceedings of the Mainz Academy", 1951, Glasenapp discussed the *Yogavāśiṣṭha* and *Adhyātma Rāmāyaṇa*. In his opinion, the author of the former text was an exponent of both Vedānta and Buddhist *Vijñanavāda* ideas. The author of the *Adhyātma Rāmāyaṇa* on the other hand attempted to merge Vedānta thought with Bhakti ideals.

Glasenapp studied the development of Buddhist Dharma theory in two

papers in the "Vienna Journal of Oriental Studies," 1939, and "Journal of the German Oriental Society", 1938. In his opinion, the dharma theory could be traced to magical concepts in the Veda and Brāhmaṇas, which did not distinguish between substances and qualities. In *Entwicklungsstufen des indischen Denkens* ("Stages in the Development of Indian Thought"), 1946, Glasenapp discussed similar aspects of Indian Philosophy. *Der Stufenweg zum Goettlichen* ("Steps of Divinity"), 1954, is a monograph on Sankara.

Among Glasenapp's works on religion, mention must be made of *Brahma und Buddha*, 1926, a revised edition of which appeared in 1943 as *Die Religionen Indiens. Unsterblichkeit und Erlösung in den indischen Religionen* ("Immortality and Deliverance in Indian Religions") appeared in 1938. Glasenapp contributed *Die nichtchristlichen Religionen* ("Non-Christian Religions") to the "Fischer Lexikon" I, 1954. In the same year he published *Die Religionen der Menschheit, ihre Gegensätze und Uebereinstimmungen* ("The Religions of Mankind, their Contrasts and Correspondences").

studied the influence of Indian thought on German philosophy and literature. The results were laid down in two books, *Kant und die Religionen des Ostens* ("Kant and the Religions of the East"), 1954, and *Das Indienbild deutscher Denker* ("India as seen by German philosophers"), 1958. He discussed philosophers from

Kant and Herder to present day thinkers like Keyserling, Schweitzer and Spengler and their attitude towards India. Also included were Christian reactions to Indian religions. The last two chapters were "Theosophy and Anthroposophy" and "Indian communities in the West."

Die Literaturen Indiens ("Indian Literatures") was first published by Glasenapp in 1929. A revised edition appeared in 1961. Glasenapp wrote the chapters on Sanskrit literatures in and on the literatures in modern languages in Northern India—Hindi, Bengali, etc.

On the occasion of Glasenapp's 70th birthday, a commemoration volume was presented to him: *Von Buddhu zu Gandhi*. It contains a number of Glasenapp's papers. A bibliography was appended.

After Glasenapp's death, the German Oriental Society instituted the Glasenapp Foundation for the Promotion of Indological Studies with a sum donated by the deceased scholar for the purpose. This foundation published a compilation of his papers *Ausgewählte Kleine Schriften* in 1980. A supplement to his bibliography is also appended.

HERMANN GOETZ 1898-1976 :

He was a prolific writer on Indian art and cultural history. He studied Indian works of art in the context of Indian history and culture during a long stay in India.

Hermann Goetz was born on 17.7.1898 in Karlsruhe where his

father had founded a museum for applied art and handicrafts. From 1917 onwards, he studied Indology, Egyptology, Arabic, Persian, Ethnology and history of Indian art. He obtained doctorate in 1923 for the thesis "The costumes of the Moghul period". He published several papers which earned him national and international renown. For several years he worked as assistant in the Indian Department of the Berlin Museum for Ethnology. In 1931, Prof. Vogel called him to Leiden. He worked there in the Kern Institute as a conservator and editor of "Annual Bibliography of Indian Art and Archaeology". In 1936, he went to India. He published articles in several European newspaper. He studied hitherto unknown subjects in Indian art. In 1940, he worked for a special assignment of the Archaeological Survey of the State of Chamba. In spite of being interned from 1940 to 1943, he continued his scholarly pursuits. He edited its bulletin from 1945 to 1954.

In 1953, Goetz was invited by the Indian Government to build up the National Gallery of Modern Art. However, because of ill health, he returned to Germany in 1955. In 1958, he was called by the Maharaja of Baroda to build the Fateh Singh Museum. In 1961, he became Honorary Professor in the South Asia Institute of Heidelberg University. For ten years he was the head of the department of Art of South Asia, there.

Goetz published 30 books, 400 papers and more than 100 book-

reviews. He always discussed a work of art in its cultural, social, and religious context and attempted to trace its relation with other countries and cultures. He was deeply interested both in the present and past problems. His articles and lectures tried to link the past with the present. Apart from contributing numerous papers to journals, Goetz wrote several monographs: *Epochen Indischer Kultur* ("Epochs of Indian Culture"). Berlin 1930; *Geschichte der Indischen Miniaturmalerei* ("History of Indian Miniature Painting"), Leipzig 1934; *The Art and Architecture of Bikaner State*, Oxford 1955; *The Early Wooden Temples of Chamba*, Leiden 1955; *Geschichte Indiens* ("History of India"), Stuttgart, 1962. Goetz's book *Fuenf Jahrtausende Indischer Kunst* ("5000 years of Indian Art") in the series *Kunst der Welt* ("Art of the world") has been translated into fourteen languages. An excellent sampling of style and method of studies is found in the 16 essays which the South Asia Institute, Heidelberg, published under the title *Studies in the History of Art of Kashmir and the Indian Himalaya*, Wiesbaden, 1969, on the occasion of Goetz's 70th birthday.

Hermann Goetz died on 3.7.1976 in Heidelberg.

HUANG XIN CHUAN : Born on July 30, 1928, Chengshu Kisngsa Province.

1946-1948 Studied in the Hangchow Christian University, Hangchow, China.

1957, Graduated from Department of philosophy as the post graduate

student (M.A), Beijing University.
 1959, Jointed Peking University as Lecturer in Indian philosophy.
 1964, Head of department of Buddhist and Islamic studies in the Institute for Research on World Religions, The Chinese Academy of Social Sciences.
 1977, Deputy Director and Professor, Institute for Research on World Religions, The Chinese Academy of Social Sciences.
 1979, Professor, Dpuyt director, Institute of South Asian studies, The Chinese Academy of Social Sciences and Beijing University.
 1989, Professor and Director, Institute of Asia-Pacific Studies, Head of Center for the study of South Asian Cultures C.A.S.S.
 Director, Center for the Study of Buddhism, Shanxi Provincial Academy of Social Sciences. Xian.
 Professor (Concurrent) of philosophy, Shandong University. Jinan.
 Vice President, The Academic Council of the Institute of World Religions. C.A.S.S.
 Honourable Professor of Nagarjuua University, India.
 1985, Standing member of the Council of Chinese National.
 1991, Association for Religious Studies and the Chinese national Association for Foreign Philosophical Studies.
 Vice President, The Chinese Association of South Asian Studies.
 Vice President, Advisory Committee of the Committee for "Comprehensive Study of Ramakrishna-Vivekananda", India.
 Member of the Consultative Commi-

tee of the International Association of Sanskrit Studies, Paris.

Member of the executive committee, the Council of International Association of Indian philosophy Studies.

HILKO WIARDO SCHOMERUS 1879-

1945 : Hilko Schomerus came to India as a missionary and studied Tamil literature, religion, and philosophy. His most outstanding work is a description of the Śaiva Siddhānta based on Tamil sources. He also wrote on Indian religion.

Hilko Wiardo Schomerus was born on 7.1.1879 in Marienhaf, Eastern Frisia where his father was a country doctor. He attended school in Emden and then went to Leipzig where he received training as a missionary. He began learning Tamil while in Leipzig and continued his studies after having been sent to India by the Protestant Mission Society, Leipzig, in 1902. In 1905, he took over the mission station at Erode. Whenever his duties permitted, he studied Tamil literature. His children felt he knew the language so well that he dreamt in Tamil. Schomerus prepared a manuscript of the Śaivasiddhānta while still in India. His sources were 14 canonical texts—the Meykanda Śāstra, the philosophy of those who have realised truth. The most important of these is the Śivajnanabodha of Meykandadeva.

Schomerus and his family went on home leave to Germany in 1912 after a ten-year stay in India. Schomerus got the opportunity to study at Kiel with P. Deussen and E. Schaefer. In 1913, he went to Leipzig to study with Soederblom, a Swedish professor of

history of religions. He helped Schomerus go on a study tour of English universities in the spring of 1914. Schomerus intended returning to India in September 1914, but the outbreak of the War prevented him. He worked as a clergyman in Rendsburg during the War. In January 1918, Soederblom who had become the Archbishop of Sweden, prevailed upon the Prussian ministry of culture to appoint Schomerus as an unpaid reader at Kiel University in 1918, although he had had no formal university education and had not obtained a degree. He was appointed a professor in Kiel in 1925. A year later he became a professor in Halle. An American college conferred the D.D. degree on him. Breslau University made him Dr. of theology honoris causa. In 1929, Schomerus received a travel grant, which enabled him to spend sometime again in India. He also visited Java, Sumatra, China and Japan. During World War II, when few students attended the university, Schomerus devoted his time to literary pursuits. A number of manuscripts that he wrote still await publication. After the end of the war, Schomerus and his colleague negotiated with the Russian occupation authorities for permission to reopen the university in Halle. Permission was granted but Schomerus suddenly died, probably of malnutrition, on 13.11.1945.

Apart from the book on the *Saiva-siddhānta*, Schomerus has the following works to his credit: *Indische Erlösungslehren, Ihre Bedeutung* ("Indian Doctrines of Salvation and their Signi-

ficane"), Leipzig, 1919; *Die Anthroposophie Steiners und Indien* ("The Anthroposophy of Steiner and India") Leipzig 1922; *Die Hymnen des Manikkavasaga aus dem Tamil übersetzt* ("The Hymns of Manikkavasaga translated from Tamil"), Jena, 1923; *Sivaitische Heiligenlegenden, Periyapurana und Tiruvatavurar Purana, aus dem Tamil übersetzt* ("Shaivite legends, Periyapurana and Tiruvatavurar Purana translated from Tamil"), Jena, 1925; *Politik und Religion in Indien* ("Politics and Religion in India"), Leipzig, 1928; *Indien und das Christentum* ("India and Christianity"), 3 volumes, Halle/Berlin 1931-33. The three volumes contained original contributions and revised articles that had appeared earlier in periodicals: *Buddha und Christus. Ein Vergleich zweier grosse Weltreligionen* ("Buddha and Christ. A Comparision between Two Great World Religions") Halle, 1931; *Parallelen zum Christentum als religions-geschichtliches und theologisches Problem* ("Parallels to Christianity, a problem of history of religion and theology"), Guetersloh, 1932; *Meister Ekkehard und Manikka Vasagar, Mystik auf deutschem und indischem Boden* ("Meister Ekkehard and Manikka Vasagar, Mysticism in Germany and India"), Guetersloh 1936 and *Indische und christliche Enderwartung und Erlösungshoffnung* ("Indian and Christian Eschatology and Hope of Salvation"), Guetersloh, 1941.

Schomerus contributed the chapter on Tamil, Kannada, Telugu and Malayalam literature to Glaseaapp's

book "Literatures of India".

Schomerus's work was characterised by his objectivity. "A missionary must always serve truth, also in his research work", he said in his introduction to the translation of the hymns of Manikka Vasagar. His concern about the spiritual dignity of man made him take a firm stand against Nazi ideology.

I

IOANNA KUCURADI :

BOOKS : Behind the Curtains. Poems, Istanbul. 1962.

Max Scheler ve Nietzsche'de Trajik (The Tragic in Max Scheler and Nietzsche), Istanbul 1965.

Nietzsche ve Insan (Nietzsche's Conception of Man), Istanbul 1966.

Schopenhauer ve Insan (Schopenhauer's Conception of Man), Istanbul 1967.

Insan ve Degerleri (Man and Values), Istanbul 1971.

Etik (Ethics), Ankara 1977, 1988.

Sanata Felsefeyle Bakmak (Art from a Philosophical Point of View), Ankara 1980.

Cagin Olaylari Arasinda (Among the Events of our Time), Ankara 1981.

Uludag Knousmalari (Uludag Papers), Ankara 1988.

ARTICLES, PAPERS, REPORTS ETC.

"Simbolik Anlatisa Yaklasma" (Approach to the Symbolic Expression) Hacettepe Sosyal ve Beseri Bilimler Dergisi, Vol. 1, no. 2, 1968, p. 182-191.

Liselerimizde Felsefe ogretimi (Teaching Philosophy in High-Schools in Turkey), Yayıcık Matbaası, Istanbul 1969, p. 1-15.

In the Face of Effaced Faces, Proc. XVth World Congress of Philosophy, Varna 1973. Vol. 4, p. 213; also in Swedish: "Det utsuddade ansiktet", Credo, Argang 55, 1974, hafte 5, p. 217-222; and in Turkish "Silinm is Yuzler Karsisinda", Hacettepe Sosyal ve Beseri Bilimler Dergisi, vol. 7, no. 1-2, 1975, p. 1-5.

"Cesitli Dialektik Kavramlara: Metod ve Gorus" (Different Concepts of Dialectics: Method and View), Amme Idaresi Dergisi, vol. 7, no 3, 1974, p. 3-32; a summary (in English) in Studies in Soviet Thought 39, 1990, p. 257-264.

"Denge Sorunu ve Gelecegi" (The Question of Equilibrium and its Future, in Klasik Cag Dusuncesi ve Cagdas Kultur, Ankara 1977, p. 101-107.

"Value, Values and Art", Diotima, no 5, 1977, p. 125-131; also in Serbo-croatic "Vrednost, Vrednosti, Umenosti", Knjizevna Kritika, 3, 1977, p. 51-63.

"Tradition and Revolution or Philosophy and World Politics", Proc. First Afro-Asian Philosophy Conference, Cairo 1978, p. 185-196; also in Turkish: "Gelenek ve Devrim ya da Felsefe ve Dünya Politikası", Toplumcu Düşün, no 1, 1978, p. 45-55.

"Siir Cevirisini Degerlendirme ve Türkcede Homeros" (On Evaluating Translations of Poetry and Homer in Turkish), Türk Dili, no 322, 1978, p. 111-116.

"Anarsi uzerine" (On Anarchy), Mülkiyeliler Birligi Dergisi, no 54, 1979, p. 18-21.

"Aristotle and the Ontological

Approach", Proc. World Congress on Aristotle, Saloniki 1978, p. 50-68.

"Aristoteles' in Ousia'si ve Substans Kavrama" ('Ousia' in Aristotle and the Concept of Substance), Journal of Turkish Studies, vol. 3, 1979, p. 251-258.

"Ahlaksal Politika: Bir Olanak mı Yoksa Celismeli Bir Devim mi?" (Ethical Politics: A Politics: A Possibility or an Oxymoron?), Toplum ve Bilim, no 15-16, Fall 1981-Winter 1982, p. 37-43.

"Cok Uluslu Felsefe Karsilasmalarinin Anlamı/La signification de réunions philosophiques multinationales/The Meaning of Multinational Philosophical Gatherings", Proc. First Philosophical Seminor of the Balkan Countries, Ankara 1982, p. 5-21.

"Philosophy and Human Rights", Proc. Philosophical Foundation of Human Rights, Ankara 1982, p. 47-52; also in Turkish: "Felsefe ve İnsan Hakları", İnsan Haklarının Felsefi Femelleri, Ankara 1982, p. 49-54.

"Philosophy and Social Injustice", Proc. Second Afro-Asian Philosophy Conference, Nairobi 1982, p. 63-71; also in Turkish: "Felsefe ve Sosyal Adaletsizlik", Atatürk ve Hukuk, Ankara 1982, p. 326-337.

"La culture et les cultures Quelques réflexions à l'occasion de la Conférence mondiale de l' Unesco sur les politiques culturelles" (in Bulgarian), in Problems of Culture, Sofia 1982, p. 54-60; also (in French) in Birlesmis

Milletler Türk Derneği 1988, Yigilli Ankara 1990, p. 25-33.

"Insan Haklarinden Devlet Kavramına" (The Concept of the State from the View point of Human Rights), in İnsan Hakları Evrensel Bildirisinin XXXV. Yili icin Armagan, Ankara 1983, p. 43-50.

"From Revolt to Philosophy, De la révolte à la philosophie", Philosophes critiques d'eux-mêmes/Philosophers On Their Own Work/Philosophische Selbstbetrachtungen 11, Serie publié sous les auspices de la Fédération Internationale des Sociétés de Philosophie, Bern 1984, p. 109-119.

"Philosophy on the Question of Justice and Peace and the Objectives of the World Decade of Cultural Development", Birleşmiş Milletler Türk Derneği Yilligi 1985, Ankara 1986, p. 113-127; also in Presencia Filosofica, Vol. XIV, Nos 1-2 Jan/Jun 1989.

"Freedom and Social Freedom", in Freedom, Progress and Society, Delhi 1986, p. 153-160.

"Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms through the Teaching of Ethical and Humanistic Values", in International Education in Twelve Countries, Helsinki 1986, p. 349-376.

"Ozgürlik Kavramı" (The Concept of Freedom), Uludag üniversitesi Egitim Fakültesi Dergisi, vol. 1 and 2, 1986-1987, p. 27-34 and p. 11-15.

"Teaching and Research in Philosophy in Turkey", in Teaching and

Research in Philosophy: Asia and Pacific, Unesco 1986, p. 298-322.

"Yirminci Yüzyılın Son Yirmi Yılında Humanism" (Humanism in The Last Two Decades of the 20th Century), in Cagdas Düşünce, Istanbul 1987, p. 99-108.

"Ortaogretim Kurumlarında Felsefe ogretimi" (The Teaching of Philosophy in Secondary Education), in Ortaogretim Kurumlarında Sosyal Bilimlerin ogretimi ve Sorunları, Ankara 1987, p. 193-218.

"Cultures and 'World Culture'", in Philosophie et Culture-Actes du XVIIe Congres Mondial de Philosophie IV, Montreal, 1988, p. 457-460.

"Justice in the DJ Erfinivouexi Tietzes of our Times", in On Justice, Athens 1989, p. 257-264.

"World Problems from the View-Point of Human Rights", Proc. Philosophy Facing World Problems, Ankara 1988, p. 57-71; also in Turkish, "Insan Hakları Acısından Dünya Problemleri Karşısında Felsefe, Ankara 1988, p. 58-72.

"Nietzsche: Cagi ve Cagımız" (Nietzsche: His Age and Our Age), in Turk Felsefe Araştırmalarında ve Üniversite ogretiminde Alman Filozofları, Ankara 1988, p. 64-96.

"Cultural Morals and Global Morality in the Light of Ethics", in Proc. VASCO'88 The World Community in Post-Industrial Society, Seoul, 1989, p. 176-185.

"Felsefede Ceviri" (Translation in Philosophy), übersetzer-Workshop, Ankara, 1989, p. 21-33.

"Saglik Bilimlerinde Etik" (Ethical Questions in Medical Sciences), Saglik ve Toplum, Mart-Nisan 1990, p. 67-70.

"Les droits de l' homme et la Decennie du developpement culturel", in Birleşmiş Milletler Türk Derneği 1988 Yıllığı, Ankara, 1999, p. 25-33.

TRANSLATIONS : Immanuel Kant, Pratik Aklin Eleştirisi/Kritik der praktischen Vernunft (in collab. with Ulker Gokberk and Fusun Akatlı), Hacettepe Üniversitesi Yayınları, Ankara 1980.

Immanuel Kant, Ablâk Metafiziginin Temellendirilmesi/Grundlegung zur Metaphysik der Sitten, Hacettepe Üniversitesi Yayınları, Ankara 1981.

Immanuel Kant, Gelecekte Bilim Olarak Ortaya Çıkabilecek Her Metafizige Prolegomena/Prolegomena zu einer jeden künftigen Metaphysik die als Wissenschaft wird auftreten können (in collab. with Yusuf Ornek), Hacettepe Üniversitesi Yayınları, Ankara 1983.

EDITIONS : Hacettepe Translation Series of Bilingual Editions of Philosophical Texts.

Turkish Philosophy Series of the Philosophical Society of Turkey.

Felsefe Kurumu Seminerleri 1,2,3 (Seminars of the Philosophical Society of Turkey 1,2,3,), Ankara 1979, 448 pp. (with Mete Tuncay)

Philosophical Foundation of Human Rights, a publication of Hacettepe University, Ankara 1982, 194 pp. (Also its Turkish translation, 184 pp.).

First Philosophical Seminar of the Balkan Countries, a publication of the Philosophical Society of Turkey, Ankara 1982, 136 pp.

Philosophy Facing World Problems, a Publication of the Philosophical Society of Turkey, Ankara 1988, 126 pp. (Also its Turkish translation 127 pp.)

J

JAKOB WACKERNAGEL 1853-1938 :

He wrote mostly on classical Greek subjects. His treatises are characterised by a fruitful combination of linguistics and philology. His *Altindische Grammatik* ("Ancient Indian Grammar") is his only publication in the field of Indology.

Jakob Wackernagel was born on 11.12.1853 in Basel where his father, a professor of German, had settled as a young man. Being a godson of Jakob Guistics, Wackernagel took up the study of philosophy after completing his schooling. He studied classical languages and Sanskrit in Basel, Leipzig and Goettingen. He obtained doctorate in 1875 for the thesis *De pathologiae veterum initiiis* in which he proved that phonetics was known to ancient Greek grammarians. In 1879, Wackernagel was appointed reader in Basel University. In 1881, he became professor of Greek at Basel.

Wackernagel wrote a number of papers concerning Greek linguistics. His first lecture at Basel was on the origin of Brähmanism. He discussed Sanskrit Brabman and Flemish flamen and showed that Brahmanism could

be traced to Indo-European pre-history. He did not revert to similar subjects later. He did, however, work on a Sanskrit grammar *Hindische Grammatic*, the first two volumes of which appeared in 1896, 1905. The third volume on declensions was published in 1930 with the assistance of A. Debrunner. The introduction to this work deals with the history of Indian language and linguistics. Wackernagel made full use of the works of Indian grammarians. B.R. Hanschild later compiled an index for this grammar. A reprint appeared in 1957.

From 1902 to 1915 Wackernagel was professor at Goettingen. After having returned to Basel, he contributed papers entitled *Indo-Iranica* to the *Journal of Comparative Linguistics*. He died on 21.5.1938 at Basel.

JOHN LEONARD BROCKINGTON :

Date of Birth, 5th December 1940. Place of Birth and Nationality, Oxford. British University Education: Corpus Christi College, Oxford (1959-65).

Honours, Moderations in Greek and Latin Literature, 1961. Boden Sanskrit Prize, University of Oxford, 1962. Exhibitioner of Corpus Christi College, 1963.

Degrees Awarded : Honours School of Oriental Studies (Sanskrit with Old Persian and Avestan) 2nd class (viva voce for 1st), 1963 (B.A.; M.A. 1956), Doctorate of Philosophy, University of Oxford, February 1968, with a thesis entitled *The Syntax and Style of the Rāmāyaṇa*. Career, since Graduation Lecturer, in Sanskrit, University of Edinburgh, Oct.

1967 to Sept 1982. Senior Lecturer, Oct. 1982 to Sept. 1989. Reader in Sanskrit, October 1989 to date. Additionally; Director of Studies, 1969-75. Head of Department since 1975 Convener, Committee for the Centre for South Asian Studies from 1989, Tweedie Exploration Fellowship Committee, Oct 1988. Iraq Chair of Islamic Studies appointment committee, 1989.

Major Research Interests : His research to date has concentrated primarily on the Rāmāyaṇa and more generally on the Epics and Purāṇas and on the development of Vaiṣṇavism. He has also collaborated for several years with the Tübingen Purāṇa Project of the Seminar für Indologie und vergleichende Religionswissenschaft, Universität Tübingen (especially in its production of a bibliography, now in process of publication). His own main contribution has been the submission of a substantial number of entries for the annotated bibliography of Epic and Purāṇic studies (which totals by now around 7,500 items), but the contribution by his wife and himself to other aspects of the project is, for example, acknowledged in the introductions to the first two volumes of the series resulting from it. He has just finished cataloguing for publication of the Epic and Purāṇic manuscripts of the Chandra Shum Shere Collection in the Bodleian Library, Oxford (at the request of the library, which paid expenses and an honorarium). He has also undertaken to contribute a volume on Hinduism and Christianity

to the Macmillan series, Themes in Comparative Religion, examining in successive chapters, the topics of the nature of the divine, incarnation, authority and meditation, devotionism and personal piety, meditation and asceticism, social values and ethics, teleology, and dialogue; this book will be aimed (in conformity with the approach of the series as a whole) at the first year undergraduate level.

He is continuing his studies on textual problems of the Rāmāyaṇa and also intends to widen his epic research, with studies on the Rāmāyaṇa tradition in India and the rest of Asia and with an edition of Varadarāja's commentary (the latter by invitation of the Oriental Institute, Baroda), as well as to explore further the history of the discipline with an examination of the role of William Carey as an Indologist. He hopes later to develop some studies which he has already undertaken on the attitudes towards authority in the Mīmāṃsā system.

His teaching at first and second year level (the Indian Civilisation-1 and Indian Religion and Philosophy-2, courses) is reflected in The Sacred Thread, as well as in some of his articles and in plans for his next book for Macmillan, to which his teaching of Hinduism Honours for the Religious Studies degrees is also relevant. His long-standing interest in the Rāmāyaṇa and in other pre-classical Sanskrit literature is expressed in the teaching of such texts throughout the Sanskrit curriculum.

In addition to his regular teaching within the department and for the Religious Studies degrees, he has also taught a 10-week Honours seminar on modern Hinduism for the Department of Religious Studies, Stirling (Spring 1987) and made a contribution to the MSc in English Literature on Aspects of the Enlightenment (1983-4).

Conference Papers : 3rd Symposium on Indian Religions, Durham, March 1977 'Rāma, from hero to avatāra'

3rd World Sanskrit Conference, Paris, June 1977 'Sanskrit Epic Tradition I. Epic and Epitome'

5th Symposium of Indian Religions, Oxford, April 1979 'Mysticism in the Epics'

4th World Sanskrit Conference, Weimar, May 1979 'Sanskrit Epic Tradition II. The Avatāra Accounts of Rāma'

5th World Sanskrit Conference, Varanasi, October 1981 'Sanskrit Epic Tradition III, Fashions in Formulae'

Prof. Kuppuswami Sastri Birth-Centenary Function, Kuppuswami Sastri Research Institute, Madras, November 1981 'Mountains and Suns (Mystical Illumination in the Epic)'

XXII. Deutscher Orientalistentag, Tübingen, March 1983 'Rāma der Rechtschaffene'

6th World Sanskrit Conference, Philadelphia, October 1984 'Guarded by Grass: a Rāmāyaṇa motif and some Western parallels'

12th Symposium on Indian Religions, Oxford, March 1986 'Meaningful numbers'.

XXXII. International Congress for Asian and North African Studies, Hamburg, August 1986 'Textual Studies in Vālmīki's Rāmāyaṇa'

British Association for the History of Religions, Oxford, September 1986 'The Purāṇas—priestly or popular?'

7th World Sanskrit Conference, Leiden, August 1987 'The Text of the Rāmāyaṇa'

8th World Sanskrit Conference, Vienna, August-September 1990 'The Identity of a Manuscript Collector'

Guest Lectures : Faculty of Divinity, University of Cambridge; 9th November 1979 'Avatāra'

Philosophy Department, Utkal University, Bhubaneswar; 8th Nov, 1981 'Heights and Lights'

Sanskrit Department, Utkal University, Bhubaneswar; 9-10 Nov. 1981 'The Composition of the Rāmāyaṇa'

Orissa State Museum, Bhubaneswar; 10th November 1981 'The Rāmāyaṇa in the context of Indian culture'

Sri Jagannātha Sanskrit University, Puri; 11th November 1981 First Extension Lecture: 'The Significance of the Sacred Thread'

Department of Comparative Philology, University of Calcutta; 17th November 1981: 'The Language of the Rāmāyaṇa'

Department of Linguistics and Oriental Studies, University of

Zagreb; 5-8 October 1987; Four lectures on the Rāmāyaṇa and the Purāṇas.

He has twice received grants towards research from the Travel and Research Committee, University of Edinburgh. He was awarded the first grant for study and research at Baroda and Poona, India, for June-September 1969, in order to examine the methods used for the Critical Edition of the Rāmāyaṇa, published at Baroda, and to take advantage of the Sanskrit Dictionary Project at the Deccan College, Poona, to further his researches into the Rāmāyaṇa and the Mīmāṃsā system. The second was for October 1981 to January 1982, for travel in North and South India, in order to locate and examine manuscript material relating to the Rāmāyaṇa and its subsequent versions.

In May 1984, He was invited by the Sahitya Akademi, New Delhi, to participate in their Critical Inventory of Rāmāyaṇa Studies throughout the world by compiling information on holdings of manuscripts and other materials relating to any version of the Rāmāyaṇa located in Britain and on relevant publications by British scholars. Work on this project included, among other things, study and identification of uncatalogued manuscripts in the John Rylands Library, Manchester, and the Bodleian Library, Oxford; the completed survey was despatched to the Sahitya Akademi early in 1985, Subsequently. He was requested to undertake the cataloguing for the Bodleian Library, already

mentioned. Since 1987, He has acted as an editorial adviser to Grevatt & Grevatt, Newcastle upon Tyne. He was the local organiser for the annual conference in Edinburgh in August 1988 of the Traditional Cosmology Society (of which he was a committee member 1984-90) and for the annual conference of the British Association for South Asian Studies in April 1990.

Books, 1981 : The Sacred Thread, Hinduism in its continuity and diversity, Edinburgh University Press, pp. ix, 222

1985, Righteous Rāma: the Evolution of an Epic, Oxford University Press, Delhi, pp. x, 363.

1990 Polish translation of The Sacred Thread by Andrzej Lugowski, Instytut Wydawniczy PAX, Warsaw.

Articles, 1969 : 'A Note on Mrs. Sen's Article about the Rāmāyaṇa', Journal of the American Oriental Society 89, pp. 412-414.

1969-70, 'The Verbal System of the Rāmāyaṇa', Journal of the Oriental Institute, Baroda, 19, pp. 1-34.

1969-70, 'The Nominal System of the Rāmāyaṇa', JOIB 19, pp. 369-415.

1970 'Stereotyped Expressions in the Rāmāyaṇa', JAOS 90, pp. 210-227.

1976, 'Religious Attitudes in Vālmiki's Rāmāyaṇa', Journal of the Royal Asiatic Society 1976, pp. 108-129.

1977, 'Figures of Speech in the Rāmāyaṇa', JAOS 97, pp. 441-459.

1977, 'Rāmo dharmabhr̥tāṁ varah', Indologica Taurinensia 5, pp. 55-68.

1978, 'Sanskrit Epic Tradition I. Epic and Epitome (Rāmāyaṇa and Rāmopākhyāna)', IT 6 (Proceedings of the Third World Sanskrit Conference), pp. 79-111.

1979; 'Vāmiki's Proverbs', IT 7, pp. 139-50.

1982, 'The Syntax of the Rāmāyaṇa', JOIB 31, pp. 340-354.

1982, 'The Language of the Rāmāyaṇa', Bulletin of the Department of Comparative Philology and Linguistics (Calcutta) 7, pp. 21-30 (text of lecture)

1983, 'The Rāmāyaṇa in the context of Indian culture', Orissa Historical Research Journal 29, pp. 1-16 (text of lecture).

1984, 'Heights and Lights', Prajñā (Journal of the Department of Philosophy, Utkal University) 5, pp. 10-25 (text of lecture).

1984, 'The Significance of the Sacred Thread', (Śrījagannāthajyotiḥ) Jagannāth University Journal of Indology 1.1, pp. 15-30 (text of lecture).

1984, 'From the Three Vedas to the Trimūrti: Some Hindu Groups of Three', Shadow, The Newsletter of the Traditional Cosmology Society, Edinburgh, 1.1, pp. 5-16.

1985, 'Sanskrit Epic Tradition III. Fashions in Formulae', Proceedings of the Fifth World Sanskrit Conference, Varanasi, Rashtriya Sanskrit Sansthan, New Delhi, pp. 77-90.

1985, 'Rāma der Rechtsehaffene. Zur Entwicklung eines Epos', Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement VI (XXII).

Deutscher Orientalistentag vom 21. bis 25. März 1983 in Tübingen), pp. 249-255.

1985, 'Vṛṣadāmaṇśa / vṛṣadāmaṇśaka', Jñānāmṛtam, Professor A.C. Swain Felicitation Volume, ed. by U N. Dhal and R.M. Dash (Utkal University, Bhubaneswar), pp. 120-124.

1985, 'Mountains and Suns', Mm. Professor Kuppuswami Sastri Birth Centenary Commemoration Volume, part 2, ed. by S.S. Janaki (Kuppuswami Sastri Research Institute, Madras), pp. 63-74.

1986, 'Sanskrit Epic Tradition II. The avatāra Accounts of Rāma', Sanskrit and World Culture. Proceedings of the Fourth World Sanskrit Conference (Akademie-Verlag, Berlin), pp. 619-627.

1986, 'Mysticism in the Epics', Perspectives on Indian Religion, Papers in Honour of Karel Werner, ed. by P. Connolly (Delhi), pp. 9-20.

1986, 'Textual Studies in Vālmīki's Rāmāyaṇa', Journal of the Asiatic Society, Calcutta, 28.3, pp. 14-24.

1988, 'The Purāṇa-priestly or popular?', Haryana Sahitya Akademi Journal of Indological Studies 2.1, 1987, pp. 122-34.

1988, 'Guarded by Grass: a Rāmāyaṇa motif and some Western parallels', IT 13, 1985-86, (Proceedings of the 6th World Sanskrit Conference), pp. 15-28.

1989, 'Warren Hastings and Orientalism', The Impeachment of Warren Hastings: Papers from a Bicentenary

Commemoration, edited by Geoffrey Carnall and Colin Nicholsod (Edinburgh University Press, Edinburgh), pp. 91-108.

1990, Foreword to *The Heart of Awareness*, a translation of the *Asaṅgavakra Gītā*, by Thomas Byrom (Shambhala, Boston, 1990), pp. ix-xiv.

1990, 'Concepts of the Self in the Rāmāyaṇa Tradition', *Haryana Sahitya Akademi Journal of Indological Studies* 3 (1988), pp. 32-44.

1991, 'The text of the Rāmāyaṇa', *IT* 15-16, 1989-90 (Proceedings of the 7th World Sanskrit Conference), pp. 76-90.

Books and Articles in preparation: Monika Thiel-Horstmann (ed.) in association with J.L. Brockington and A. Govindankutty, *Contemporary Ramayana Traditions* (Khoj: A Series of Modern Indian Studies, vol. 3), Harrassowitz, Wiesbaden, C. Spring 1991.

An Epic and Purāṇic Bibliography, compiled and annotated by P. Schreiner, P. Flamm and J.L. Brockington, (Purāṇa Research Publications, Tübingen, vol. 3),

'The name Rāmacandra', *Lex et Litterae: Essays on Ancient Indian Law and Literature in honour of Oscar Botto*, ed. by Siegfried Lienhard and Irma Piovano (CESMEO, Turin).

'The Origins of Indian Philosophy', Ch. 1 of Part II, *Encyclopaedia of Asian Philosophy*, edited by Indira

Mahalingam and Brian Carr, to be published by Routledge (typescript submitted at the end of 1989, publication scheduled for Spring 1992).

A Catalogue of the Chandra Shum Shere Collection in the Bodleian Library, Part II, *Epics and Purāṇas*, Oxford.

Hinduism and Christianity (Themes in Comparative Religion Series, ed. by Glyn Richards), Macmillan Education, London.

'Imperial India', a chapter in *The Penguin Encyclopedia of Classical Civilizations*, edited by Arthur Cotterell.

'Rāmāyaṇa Manuscripts' to appear in U.P. Shah Commemoration volume (Oriental Institute, Baroda).

JOHANNES GILDEMEISTER 1812-1890:

He was a versatile scholar, equally at home in Semitic and Sanskrit studies. His many interests prevented him from delving deep into any one subject. All his publications, however, were useful. His bibliographical work, *Bibliotheca Sanskritae sive Recensus librorum Sankitorum hucusque typis vel lapide exscriptorum critice specimen* is still consulted today, as a rare work.

Johannes Gustav Gildemeister was born on 20.7.1812 in Mecklenburg. He belonged to a patrician family from Bremen. He attended school in his home town and learnt Hebrew from a former professor of Duisburg University. In 1832, he went to Goettingen to study theology and Oriental

languages. In Bonn, he obtained his doctorate for the thesis, "De rebus Indiae quo modo in Arabum notitiam venerint" ("On Indian Matters as made known by Arab writers") This work was used by A.W. von Schlegel to support his theory that the Arabs received their knowledge of the movement of heavenly bodies from the Greeks. Gildemeister went to Leiden and Paris to study Oriental manuscripts. After his return to Germany he qualified as a university professor in Bonn. He gave lectures on Indian philology, Oriental languages and the Old Testament.

In 1844, Gildemeister was appointed associate professor in Bonn. Gildemeister wrote a number of polemic pamphlets. The first of these was directed against A. Hoefer, who had criticised Lassen's *Anthologia Sanscriticae*. In 1844, a relic, the so-called Holy Gown was exhibited in Trier. Having gone to Trier to see it, Gildemeister wrote a polemic pamphlet. *Der heilige Rock zu Trier und die zwanzig andern Heiligen ungenähten Roecke* ("The Holy Gown at Trier and the Twenty other Unstitched Gowns"). This pamphlet led the Prince Elector of Hessen to invite Gildemeister to become professor of Protestant theology and Oriental languages at Marburg. Here he was again involved in polemics about the Lutheran doctrine and catechism. In 1859 Gildemeister became a professor at Bonn and lectured there till 1889. He died on 11.3.1890.

In 1841 Gildemeister edited Kali-dasa's *Meghaduta* and *Sringaratilaka*

together with a Latin glossary. He started a bibliographical survey of all Indological publications and published the first part in 1847. *Bibliotheca Sanskritae sive Recensus librorum Sanskritorum hucusque typis vel lapide ex scriptorum critici specimen*. This reference book is still useful today for old Sanskrit works.

In 1850 Gildemeister published a paper "Zur Theorie des Cloka" ("On the theory of the Sloka") in Lassen's *Zeitschrift fuer die Kunde des Morgenlandes* ("Journal for Oriental Studies") He revised Lassen's *Anthologia Sanscritica* in 1865. A second edition of which appeared in 1868.

After Aufrecht was appointed professor of Sanskrit at Bonn University, Gildemeister confined himself to Semitic studies. He wrote numerous papers on Biblical and related subjects.

K

KARL GRAUL 1814-1864 :

Karl Graul was a theologian and an able missionary administrator. He learnt Tamil and Sanskrit in India. He translated Tamil works and wrote a Tamil grammar.

Karl Friedrich Leberecht Graul was born on 6.2.1814 at Woerlitz, Anhalt. He studied theology and became a private tutor in Italy. Later he worked as a teacher in Dessau. From 1844 to 1860, he was director of the Leipzig Mission Society. According to Graul, the aim of missions was to establish independent indigenous churches.

Encyclopaedia of Indian Philosophies. He translated Raghunātha Śiromāṇi's *Padārtha-tattva-niūpaṇa* (1957) and produced a study of Indian philosophy from a controversial point of view, under the title *Pre-suppositions of India's Philosophies* (1963). He compiled also a *Bibliography of Indian Philosophies* (1970). He has been teaching in the University of Washington.

O

OTTO STRAUSS 1881-1940 :

Otto Strauss delved deep into Indian philosophy. He translated several texts and wrote a book on Indian philosophy.

Otto Strauss was born on 18.10.1881 in Berlin. His father was a banker. From 1899 to 1905 Strauss studied Indology, philosophy, and the history of art at Muenchen, Berlin and Kiel. His doctoral dissertation written under the guidance of Hemann Oldenberg was entitled *Bṛhaspati in Veda*. Strauss went to Kiel where he assisted P. Deussen who was almost blind. Together they published *Vier Philosophische Texte aus dem Mahābhārata* ("Four Philosophical Texts of Mahābhārata"). In 1911, Strauss qualified as a university professor with the thesis *Ethische Probleme in Mahābhārata* (Ethical problems in the *Mahābhārata*). In 1913, Strauss became a professor of comparative philology in Calcutta University. During and after World War I (1915-1920) he was interned in Ahmednagar. He learned Russian, and translated

Stcherbatsky's Russian book on the ("Theory of Cognition and Logic according to the teachings of Later Buddhists"), 1926, into German.

After his return to Germany. Strauss went to Kiel. Later in 1928, he moved to Breslau. He edited the *Orientalische Literaturzeitung* ("Journal of Oriental Literature").

In 1935, Strauss, a Jew by birth, was removed from office on account of Nazi racial laws. He went to Berlin, and later emigrated to Holland, where he died on 20.10.1940.

In the thesis, *Bṛhaspati in Veda*, Strauss started that Bṛhaspati was not—as Hillebrandt and Max Mueller thought—a nature or moon god. He was a god of priests, who originated from the personification of Brahman. Bṛhaspati inspires the singer of Vedic hymns. He is also the priest of India.

In his thesis *Ethische Problem im Mahābhārata*, Strauss showed that there are two trends of ethical thinking in the epic. These are *Pravṛtti* and *Nirvṛtti*, activity and passivity or affirmation and negation. According to the former, man can strive to better his lot. His main aim is happiness. The *Nirvṛtti* ethics stresses the impermanence of all worldly goods and aims at liberation of the soul. The synthesis of both trends is found in the *Bhagavadgītā*.

Strauss read Indian Ethics for the Schopenhauer Society in 1927. It appeared in print in 1928. He distinguished between ethics based on caste

Graul spent four years in studies overseas. The result of his painstaking studies was *Reise nach Ostindien ueber Palaestina und Aegypten* ("Journey to Eastern India via Palestine and Egypt"), in five volumes, 1854-56. This work contains his observations on geographical, anthropological, historical, linguistic and missionary subjects. Volume I deals with Palestine, volume II with Egypt and Sinai, volume III with Western India and volumes IV and V with South Eastern India and Ceylon.

Another outcome of his journey was the monumental work *Bibliotheca Tamulica* in four volumes, 1854-56. The first volume contains the German translation of *Kaivalyanavanita*, *Pañcadaśa prakarana*, and *Ātmabeda-prakāśikā*, the three poetical writings that explain the Vedānta system. The second volume is a presentation of the poem of *Kaivalyanavanita* in Tamil and English with a glossary and grammatical notes and also an explanation of hundred Sanskrit Vedānta expressions. The third and fourth volumes deal with the *Kural* of Tiruvalluvar. Graul considered this work to be the gem of Tamil literature. Graul also translated *Akapporul Vilakkam* and parts of the *Sivajnansittiyar* of Arul Nanthi.

Graul endeavoured to establish a small library of Tamil works in Leipzig. He employed two scribes who copied manuscripts for him and 150 items were collected and a catalogue was printed. A small Tamil press was also established at Leipzig. He contributed numerous articles on Hindu

gods, Indian proverbs, the Indian caste system, the thugs in East India and similar subjects to learned journals.

In 1855, Graul published *Outline of Tamil Grammar*. It is accompanied by specimens of Tamil structure and comparative tables of the flexional system in other Dravidian dialects.

Graul not only learnt Tamil but also Sanskrit during his stay in India. He later taught Tamil to students at the Missionary Institute at Leipzig, as part of their preparation for work in India.

In recognition of his services to the cause of science, the University of Erlangen conferred the honorary degree of Doctor of Theology on Graul in 1854. In 1861, Graul moved from Leipzig to Erlangen. He sought permission from the university to lecture on mission work. He maintained that missions had rendered great service to the cause of scholarship and that the science of missions deserved a place in the university. This science of missions was to embrace the following subjects: history of missions, theory of missions, history of religions, comparative religion, and missionary linguistics. A chair of missionary science was finally established as a result of Graul's endeavours. Graul held the chair for a short period only until his death on 10.11.1864.

KARL H. POTTER :

An American Indologist, who has specialised in Nyāya system of Indian philosophy. He has undertaken an ambitious project of preparing a new

and ritual, those which stressed moral values and kindness and the ones which denied moral categories, because the highest absolute is above good and evil.

In 1913, Strauss published a *Zur Geschichte des Sāṃkhya* ("On the History of Sāṃkhya") in "Vienna Journal of Oriental Studies". He discussed the evolution of Sāṃkhya terms in the *Mahābhārata*. He found several cases of divergence from the classical Sāṃkhya system.

Strauss's most important contribution to the Nyāya-Vaiśeṣika system is his translation of the *Kārikāvalī* of Vishvānatha Pañcānana Bhattacharya with the commentary *Siddhāntamuktāvalī*, 1922. His translation is literal and supplemented with explanations, footnotes and an index of technical terms.

Strauss's best known work is his *Indische Philosophie*, 1925. He not only explained the original sources, but also discussed the work done by other scholars. Unlike P. Deussen, he did not compare Indian and Western thought. The first part of the book dealt with the beginning and development of philosophical thought in the *Vedas*, *Brāhmaṇas*, *Upaniṣads* and the *Mahābhārata*. The second part dealt with the later philosophical systems. Jainism earlier and later Buddhism were also discussed. Strauss denied the existence of a developed Sāṃkhya and Vedānta system in the earlier *Upaniṣads*. He stated that the *Mahābhārata* too did not display clearly defined differences between

these two schools of thought.

Strauss felt that Indology should not only delve into the past but also take the present into consideration. In 1923, he had written a short paper on Gandhi in *Preussische Jahrbücher*.

Strauss wrote some papers on the philosophy of language, e.g. *Altindische Spekulation ueber die Sprache und ihre Probleme* ("Ancient Indian Thoughts on Language and its Problems") in "Journal of the German Oriental Society", 1927.

Strauss referred to *Mīmāṃsā* as his particular love. He thought that *Mīmāṃsā* was the basis of all scholarly thought in India. He intended to write a number of preliminary studies prior to a monograph on *Vedānta* and *Mīmāṃsā*. His plan never materialised. He submitted only two treatises to "Proceedings of the Prussian Academy", 1931 and 1932: *Udgīthā-vidyā* and *Die älteste Philosophie der Karma Mīmāṃsā* ("The Oldest Philosophy of Karma *Mīmāṃsā*"). The latter paper was based on the oldest commentary, the *Bhāṣya* of Śabarasvāmin and the problems contained in it, cognition, the existence of the soul, and—in the field of philosophy of language—the relation between word and object.

A Contribution to the Problem of the Relation between Karma, Jñāna and Mokṣa appeared in the "Kuppuswami Shastri Commemoration Volume", Madras, 1935.

A bibliography of Strauss's works is found in "Journal of the German Oriental Society" 1950.

A collection of his papers was edited by I. Wilhelm 1983 in the Series Kleine Schriftin and was published by the Glasenapp Foundation.

P

PAUL DEUSSEN :

His was a historian of Indian Philosophy and promoter of the metaphysics of Arthur Schopenhauer. In fact, it was Schopenhauer who led him to Indian studies. In Allemeine Geschichte der Philosophie ("General History of Philosophy"), he dedicated the first three volumes to Indian Philosophy and the next three volumes to the Western traditions.

Paul Jacob Deussen, son of a Protestant clergyman was born in Oberdreib, Rhineland; on 17.1.1845. He became a pupil at the famous school of Pforta, where he befriended the young Friedrich Nietzsche. In 1864, he took up higher studies at Bonn University which he continued in Tuebingen and Berlin. His subjects were theology, Philosophy, classical Philology and Sanskrit. From 1869 onwards, though he earned a living as a teacher and private tutor in princely Russian families, he was able to devote ample time to his studies. He finally went to Berlin University as a lecturer in 1880. He was appointed professor in 1887. In 1889, he became professor of Philosophy in Kiel University. He stayed there for the rest of his life. He died on 6.7.1919.

Deussen dedicated thirty-five years to the study of Indian Philosophy (1873 to 1908). In a peculiar manner, he divided this time into five periods

of seven years each. The first seven years (1873) were a period of learning and introduction to language and literature. The next seven years (1880-1887) were given to the adaptaion of Vedānta, his work, System des Vedānta (1883) and the translation of Bādarāyaṇa's Brahma Sūtras with the commentary of Śaṅkara (1887). The next seven years (1887-1894) were dedicated to Vedic hymns, the Brāhmaṇas, and the writing of the first volume Allgemeine und Philosophie des Veda bis auf die Upaniṣads (1894) ("General History of Philosophy"). The penultimate seven years (1894-1231) were devoted to the Upaniṣads—a translation Sechzig Upaniṣads des Veda (1897) and the completion of the second volume of Allgemeine Geschicht der Philosophie der Upaniṣads (1899). The final period of seven years in Deussen's personal reckoning entailed work on Post-Vedic Philosophy and the publishing of a German translation of four Philosophical texts of the Mahābhārata (1906) and the third volume of the General History of Philosophy, titled Dienachvedische Philosophie der Inder (1908).

Deussen's System des Vedānta is concerned only with the Brahma-Sūtras and Shankara's commentary. It is a competent and beautiful work. The English translation was reprinted in Delhi in 1987. Deussen added a summary Kurze Uebersicht der Vedanta-lehre, which was published separately in English also (Madras 1897). The translation of the Brahma-Sūtras ("Die Sūtras des Vedānta") was the

first complete one in any European language. Deussen planned this volume as the first in a series of four translation volumes. The series, however, could not be completed. But parts of it were published in the following years; Sixty Upaniṣads: the "Vedic Hymns and Brāhmaṇas", Yoga-Sūras, and "Philosophical Texts of the Mahābhārata" books 5,6,12, 14 in the "General History of Philosophy" and several other shorter texts. The whole series of translations and systematic explorations presented for the first time, a comprehensive survey of form and content of Indian philosophy to German speaking people. In Deussen, philology and philosophy joined hands.

Deussen's leading idea was that truth could be and had been found at all times. Indeed, it offered a key to the historical comparison of thought. It was not fully welcome in his time which believed in progress and historical accumulation of knowledge. Philosophers called him an Indologist and Indologists considered him to be a philosopher. Thus the true impact of his insight was not recognised. Partly this was due to Deussen's fervent partisanship for Schopenhauer's philosophy, which was popular but not in the universities. Deussen's belief that Schopenhauer's metaphysical voluntarism was the aim and end of the history of philosophy hardly helped the recognition of his own achievements.

PAUL HACKER 1913—1979

Hacker studied Indian philosophy, especially Vedānta. He dealt with the Purāṇas and writings of modern Hindu

thinkers.

Paul Hacker was born on 6.1.1913 in Seelscoeid, Bergisches Land. In 1932, he left school to study in Bonn, Heidelberg, Frankfurt and Berlin. He studied Slavonic languages, Indology, comparative linguistics, English and French. In 1940 he obtained his Ph.D. degree for the thesis *Studien zum Realismus I.J. Turgenjews* ("Studies in the Realism of I.J. Turgenjew"). He served in the army during the War.

After working for some time as an assistant in the library of Bonn University, Hacker received a research grant in 1947 to write a thesis qualifying him to become a university professor. Two years later he submitted his thesis *Untersuchungen zur Geschichte des frühen Advaita* ("Treatise on the early history of Advaita"). In 1950, he went to the Münster University where he was reader in Indology. In 1954, he went to the Mithila Institute at Darbhanga as professor. From 1955 to 1963, he was a professor in Bonn. In 1963, he was appointed to the newly founded chair of Indology in Münster University. In 1971, he was a guest professor of the University of Pennsylvania. He retired from Münster University in 1978 and died on 18.3.1979 in Münster.

Hacker devoted himself to the philosophy of Śaṅkara although he did not have a teacher to introduce him to this difficult subject. When dealing with the many works ascribed to Śaṅkara, Hacker was confronted with the problem of authenticity. This induced him to find reliable characteri-

stics. The resultant essay was *Eigentümlichkeiten der Lehre und Terminologie Sankaras* ("Characteristics in the Teachings and Terminology of Śaṅkara") in "Journal of the German Oriental Society", 1950. Hacker showed that individual traits in Śaṅkara's doctrine and terminology necessitate a comparison with other Advaitins, especially Śaṅkara's disciples and successors. This led Hacker to the subject of his thesis which appeared in print in 1951 under the title *Untersuchungen ueber Texte des fruehen Advaita, Die Schueler Sankaras* (Examinations into early Advaita Texts, 1. Śaṅkara's Disciples") in "Proceedings of the Academy of Mainz". The second part, on *Vimuktātman* was not submitted for print.

In 1953, Hacker published a monograph *Vivarta, Studien zur Geschichte der illusionistischen Kosmologie und Erkenntnistheorie der Inder* ("Vivarta Studies in the history of illusionistic cosmology and Indian theory of cognition"). He examined the early history and development of the concept of the Advaita system through the ages. This work showed that Hacker also studied Indian terms or concepts that had no exact equivalent in Western thought and tried to understand them in their context. His later works in the same vein are *Śrāddha*, 1963, *Dharma in Hinduismus*, 1965 and *Vrata*, 1973. In some of his papers on philosophical subjects Hacker compared Indian concept with those of European thinkers, e.g. in *Sein und Geist im Vedānta* ("Being and Mind in Vedānta) which was first published in the Italian Journal *Filosofia e Vite*, 1969 and *Cit* and

Nous, or the Concept of Spirit in Vedāntism and Neoplatonism, a lecture held in 1976 at the International Society for Research into Neoplatonism.

In 1968, Hacker published *Śaṅkara der Advaitin* ("Śaṅkara the Yogan and Śaṅkara the Advaitin") in which he discussed the development of Śaṅkara's ideas. His plan of writing a monograph on Śaṅkara did not materialise on account of bad health.

In the fifties Hacker studied the history of Indian religion, contemporary Hinduism and the syntax of Indo-Aryan vernaculars, especially Hindi. His *Prahlāda, Werden und Wachsen einer Idealgestalt* ("Prahlāda. History and Development of a Prototype") appeared in 1959 in "Proceedings of the Academy of Mainz". He made use of 16 versions of the story of Prahlāda found in the Purāṇas. By applying the methods developed by W. Kirfel in his studies on the Purāṇa, he discussed the historical development of this story. He also explained this method in a paper, *Purānen und Geschichte des Hinduismus* ("Purāṇas and History of Hinduism") Journal for Oriental Literature, 1960. By comparing passages common to several texts, the original version could be reconstructed and further by tracing these legends in later literature their development in the history of religion could be studied.

For Hacker, Hinduism was not an object of historical research, but a living religion. It is therefore not surprising that he took an interest in movements which have missions in Western countries. In Hacker's opinion

representatives of modern Hinduism like Vivekananda and Ramakrishna were strongly influenced by Western thought. Neo-Hinduism, he said, implied a re-interpretation of traditional Hinduism. Hacker's posthumous work *Grundlagen indischer Dichtung und indischen Denkens* ("Foundations of Indian poetry and thought") was edited by K. Rueping, Wien, 1985.

Hacker also studied Hindi syntax and published in 1958 the treatise *Zur Funktion einiger Hilfsverben in Hindi* ("On the functions of some auxiliary verbs in Hindi").

Hacker was deeply interested in religion. He wrote a number of papers on church history. The outcome of his research on Martin Luther was a book translated into English under the title "The Ego in Faith. Martin Luther and the Origin of Anthropocentric Religion". A number of papers and book reviews of Hacker, scattered in various journals were published by L. Schmithausen in 1978 in *Kleine Schriften*, of the Glesenapp Foundation.

R

RADA IVEKOVIC:

Born in 1945. in Zagreb. He studied Indian Studies, English language and literature at Zagreb University. 1970-1973, He stayed in India and obtained Ph.D in Buddhist philosophy at Delhi University. In 1987, He stayed in Benares, at Benares Hindu University. He has been teaching the History of Asian philosophies and courses in Comparative philosophy at the

philosophy Department, Zagreb University, since 1991, he taught for a semester at the University of Paris-VII (Jussieu) and at the College International de Philosophie in Paris.

He published many articles and several books (literature; philosophy; translations; women's studies etc.) in Serbocroat. Some articles in foreign languages have been published over the year in. *Pali Buddhist Review*, *Das Argument*, *Wiener Reihe der Philosophie*, *Verwendung*, *Tessera*, *Revue internationale de philosophie*, *Cahiers de philosophie*, *Platon Ade* etc.

Books (all) in Serbocroat): *Rana budisticka misao* (Early Buddhist Thought), Sarajevo 1977. *Indijska in iranka etika* (Indian and Iranian Ethics), together with Cedomil Veljacic Sarajevo 1980. *Poceci indijska misli* (The Beginning of Indian Thought), ed., part. transl., intr. by, Beograd 1981. *Druga Indija* (Another India), Zagreb 1982. *Studije a zeni in zenski pokret* (Women's Studies and the Women's Movement), ed. & intr. by, Beograd 1981. *EEJI-Epistolarni eseji* (EEJI-Epistolary together with Bogden Bogdanovit, Beograd 1986. *Sporost-oporost* (Slowly--Bittery), Zagreb 1988. *Indija-Fragmenti osamdesetih*. *Filozofija in srodne discipline* (India-Fragments of the Eighties. Philosophy and neighbouring subjects), Zagreb 1989.

Benares. Esei iz Indije (Benares, An Essay from India), Zagreb 1990: *Eine Bibliographie von aus dem Serbokroatischen in Fremdsprachen libersetzten und publizierten Texten*:

Bibliographie de textes traduits du serbo-roumain etc. publiés en langues étrangères : "Suññatā-anattā", in: *Palibuddhist Review* I, 3, Ilford (GB) 1976, pp. 164-168. "Misconceptions about Buddhism" in: *Pali Buddhist Review* III, 1 Ilford (GB) 1978. "Il femminismo in Jugoslavia", in: *EFFE*, Roma, settembre 1971, p. 45. "Il femminismo che oggi viene dall'Est", in: *not Donne* 42, Roma 20.10 1978, p. 50/51.

"Quand le féminisme grignote les consciences", mit/avec Vesna Pusid, Interview geführt von/par J.-L. Laville in: *Autogestions* 6, Paris 1981, p. 233-245. "Tudni es cselekedni-Váleszváton a nok", in: *Letunk* 5, Subotica-Szabáka (YU) 1982, S. 737-749. "Az clasz kommunistaik es a nők galom", in: *Letunk* 5, Subotica (YU) 1982, S. 908-926 "Uj politikai szubjektumok: Kevesebb termelni es jobban", in: *Letunk* 1, Subotica (YU) 1983, S. 221-225. "Canto perenne, vagy a feminismus es marxismus viszonyáról", in: *LETUNK* 2, Subotica (YU) 1983, S. 371-391. "A második nem a filozófiában", in: *Letunk* 3-4, Subotica (YU) 1983, S. 740-747.

"Noch einmal zum Marxismus und Feminismus", in: *Geschlechterverhältnisse und Frauenpolitik*, Sonderband Argument, as 110, Berlin 1984, S. 103-113. "Du mouvement des femmes en Yougoslavie", in: *Actes du colloque national Femmes, féminisme et recherches*, Affer, Toulouse 1984, p. 134-137. "Le féminin en philosophie", in: *Actes du colloque national Femmes, féminisme et recherches*, affer, To-

ulose 1984, p. 693-699.

"Yugoslav Neofeminism", in: *Sisterhood is Global. The International Women's Movement Anthology*, Compiled, Edited etc. by Robin Morgan, Anchor Press/Doubleday, New York, Garden City 1084, pp. 734-736. "On Oriental Philosophies: Toward the Topic", in: *Synthesis Philosophica* 3, Zagreb 1987, pp. 201-203. "Le temps dans la tradition indienne et la conception postmoderne de l'histoire", in: *Synthesis Philosophica* 3, Zagreb 1987 p. 261-273. "Das leere Platz des Anderen. Postmodernes Denken und Frauenbefreiung", in: *Viele Orte Ueberall? Feminismus in Bewegung*, Fest-schrift für Frigga Haug, hrsg von/publie par Kornelia Klinger, Argument, Berlin-Ramburg 1987, S. 94-107. "Sownik Chazarski i imię rozy cywil o zastosowaniu encyklopedii", in: *Literatura na Świecie* 1 (108), Warszawa-Styozan 1988, S. 114-125. "IRRI, oder sanfte Briefvampirismus", mit/avec/with Ilma Rakusa, in: *Platon Ade*, 13 Textdialoge, hrsg/ publie par Lucas Cejpek & Walter Grond, Verlag Droschi, Graz 1980, S. 55-67. "Postmodernismus und das Weibliche in der Philosophie", in: *Wiener Reihe der Philosophie* E 4, 1989.

RICHARD HAUSCHILD 1901-1972 :

Richard Hauschild wrote on Indo-Aryan linguistics and Vedic subjects. He revised and enlarged edition of Thunberg's "Handbook of Sanskrit"—the "Thunberg-Hauschild"—is an indispensable reference book for students of comparative linguistics.

Richard Hauschild was born on 2.12.1901 in Gera-Roschuetz, the son of a farmer. His grandfather discerned his talent and sent him to a secondary school where he became interested in Indian language and culture. After finishing school studies, he studied German and classical and Oriental languages in Tuebingen, Leipzig and Jena. He obtained a doctorate in 1926 for the thesis *Die Svetasvatara Upanishad, Eine kritische Ausgabe mit Uebersicht ueber ihre Lehren* ("The Śvetāśvatara Upaniṣad. A critical edition with a survey of its teachings"). Hauschild passed two more examinations to become a school teacher. He taught in a school in Jena for several years. In 1938, he became reader in Greek and Latin in Jena. In 1943 he was also employed as a reader in Sanskrit. In 1948 he became assistant professor for comparative linguistics and Indology in Jena. In 1951 he became a professor.

After he became professor, he started writing on Indological subjects. He contributed two papers to the Journal of Jena University. One was on the Pali manuscripts in the Jena University Library. The other was "Emperor Ashoka of India, a Buddhist and a progressive man." His contribution to "Asiatica", the commemoration volume for Weller, was an interpretation of Rigveda X, 119; Das Selbstlob (Ātmastuti) des somaberauschten Gottes Agni ("The self-praise-ātmastuti—of God Agni, intoxicated with Soma").

His greatest achievement was the revised and enlarged edition of A. Thumb's *Handbuch des Sanskrit* in 3 volumes, 1953-1959. In the second volume containing texts and glossary he surpassed Thumb by producing a Sanskrit anthology with an excellent glossary and copious etymological notes. The anthology contains parts of the *Āṣṭāvakraśīta*, the whole text of which was later published by Hauschild. The grammar appeared later in 1958 and 1959. After the war, it was not possible to obtain all the secondary literature published abroad, but wherever possible, Hauschild took note of new questions. One instance was the possible Dravidian and Munda influence on the ancient Indian language. It has been said that only specialists can find out how many new ideas are contained in Hauschild's etymologies.

Hauschild also compiled an index to the grammar of J. Wackernagel and A. Debrunner. It appeared in 1964. The text of *Āṣṭāvakraśīta*, a philosophical poem, was published in "Proceedings of the Academy of Sciences of Saxony", 1967. The text was accompanied by a translation and commentary. He also wrote *Die indogermanischen Voelker und Sprachen Kleinasiens* ("The Indo-European people and languages of Asia Minor").

After his retirement in September 1967, Hauschild continued writing on linguistics. He took interest in early Sanskrit studies in Europe and wrote

on the Sanskrit alphabet found in Athanasius Kircher's book *China Illustrata*. In 1972, Hauschild published *Der Missionar P. Heinrich Roth und die erste europäische Sanskrit Grammatik* ("The Missionary Father Heinrich Roth and the first European Sanskrit Grammar") Hauschild died on 15.2.1972.

A bibliography of Hauschild's works, compiled by M. Mayrhofer was published in "Jahrbuch" (Annual) of the Saxon Academy, 1971-72.

S

SENGAKU MAYEDA :

Date and Place of Birth : April 1, 1931 at Nagoya City, Japan.

Published works (Books/Papers).

Śankara's *Upadeśasāhasrī*, Critically Edited with Introduction and Indices. Tokyo : Hokuseido Press, 1973.

A Thousand Teachings: The *Upadeśasāhasrī* of Śaṅkara, Translated with Introduction and Notes. Tokyo : The University of Tokyo Press, 1979.

The Philosophy of Vedānta with special reference to Śaṅkara. (in Japanese) Kyoto : The Heirakuji Press, 1980.

A History of Indian Philosophy, (joint work in Japanese) Tokyo: The University of Tokyo Press, 1982.

Acta asiatica : Bulletin of the Institute of Eastern Culture. No. 57, Japanese Studies in Indian Philosophy. (Ed.) Tokyo : The Toho Gakkai, 1989.

Studies in Indian Medieval Thought. (Ed. in Japanese) Tokyo : Shunjusha Press, 1991.

Place of Work: The Musashino Wo-

men's College 1-1-20, Shin-Machi, Heya-Shi, Tokyo 202, Japan.

Obtained Ph.D. and D.Litt.; presently, Professor of the above College, Professor Emeritus of University of Tokyo, and Chairman of the board of directors of the Japanese Association of Indian and Buddhist Studies.

TIMOTHY LAURGSQUIRE SPRIGGE.

Date and Place of Birth: 1932, London. His book, *The Vindication of Absolute Idealism*. Edinburgh University Press. 1983 develops his own form of monistic idealism. He believes that there is a certain amount in common between this and Advaita Vedānta, but there is no direct comparison. There is some similar material in his—*The Rational Foundations of Ethics*, Routledge, 1987 last chapter.

Publications : He has published a considerable number of books and articles, but the most relevant ones are those indicated above.

Place of Work : University of Edinburgh (Philosophy Department).

He is a British philosopher who advocates a form of monism with something in common with Vedānta and has a certain quite unspecialist interest in traditional Indian philosophy.

STAAL FRITS:

He is working as a professor of philosophy at California University, Berkeley (USA). His main thesis is on Vedānta and Neo-platonism, 1961. He has also brought out the *Pāṇinian Reader* and has also worked on the Indian mysticism. He has produced a voluminous work on the *Vedic Agni*.

T

TREVOR PRYCE LEGGETT :

Bachelor of Laws (LL. B.), Kings-College, University of London. Professor Emeritus, Nihon Budo University, Chiba, Japan. Order of Sacred Treasure (Japan), for services to Eastern culture Translations:

from Sanskrit :

Śaṅkara: Chapter of the self (Adhyātma Paṭala of Āpastamba Lawbook).

Śaṅkara : Sub-commentary on the Yoga sūtras of Patañjali. From Japanese: First Zen Reader, Second Zen Reader General. Zen and the Ways.

Encounter is Yoga and Zen. In Japanese. Shinshido to Bushido.

V

VETTER, TILMAN :

A modern Austrian Indologist, who wrote on epistemological problems in Dharmakīrti. His works are: Dharmakīrti's Pramāṇa-viniścayah, Erkenntnisprobleme bei Dharmakīrti (Wien, 1964) and ed of Sarvajñātman's Saṅkṣepaśārīrakam (Wien, 1972).

W

WALTER RUBEN 1899-1982:

He studied Indian philosophy, literature and history. He looked upon Indology as a complex study of the country, which included the social, economic, cultural and political development from ancient times to the present day. His historical and comparative cultural works are based on the marxist theory of history and on

the principles of historical materialism.

He was born in Hamburg on 26.12. 1899. Already as a student, he was interested in ancient history, and in 1915, he started taking private Sanskrit lessons from the Norwegian Indologist Sten Konow. Konow also advised him to study Indology after his return from the First World War. In 1919, Ruben went to Bonn, and later to Berlin, to study Indology under H. Jacobi and H. Luders. He obtained his doctorate in 1924 for the thesis Die Lehre von der Wahrnehmung in den Nyāya Sūtra III. 1 ("The doctrine of perception in the Nyāya Sūtras III. 1"), and in 1927 he qualified as a university professor. In 1931, Ruben became a private teacher at the university of Frankfurt/Main. After Hitler's assumption of power in 1933, he had to retire from teaching and was forced to emigrate. His teacher H. Luders recommended him to the University of Ankara in Turkey, and Ruben was appointed Professor of Indology in Ankara. In 1935/36, Ruben travelled to India on a research tour. He studied the life of non-aric tribes in Chota Nagpur, where he realised the importance of early history and ethnology for the study of Indian culture. The result of these new comparative studies is his work Eisenschmiede und Damonen ("Ironsmiths and Demons"), Leiden 1939, which deals with the syncretism of Aryan and non-Aryan ideas in Hinduism.

During the following years Ruben worked mainly on Indian philosophy and literature. His work, Die Philosophie der Upanishaden ("The philosophers of the Upaniṣads") appeared in

Bern, 1947. It is a speculative attempt to conceive historic personalities in the Upaniṣad philosophy.

In 1948, Ruben took over the chair of Indology at the State University of Santiago de Chile. During the years in Turkey and Chile, Ruben not only continued his Indological research and further developed his comparative studies, but also published a number of works on Turkish and South American history.

In 1920, Ruben returned to East Berlin. He became the director of the Institute of Indian Studies at the Humboldt University. He worked extensively on Indian drama. *Der Sinn des Drama 'Das Siegel und Rākṣasa'* (The meaning of the drama *Mudrārākṣasa*), Berlin 1956, and *Kālidāsa, Die menschliche Bedeutung seiner Werke*, Berlin 1956, are among the important works of this period. The human importance of his works appeared in Berlin 1957.

Ruben also continued his comparative research into the history of ancient India. *Die gesellschaftliche Entwicklung im alten Indien* ("The social development in ancient India, vols. 1-6, Berlin 1967-73") is the main work in this field. It comprises his theory of the 'Asiatic' mode of production, that according to Ruben, is responsible for Indian society and its development. Ruben also wrote a number of papers discussing the situation of the Sūdras in India.

His other major works deal with the history of Indian philosophy (1954), the *Pañcatantra* (1959) and with modern Indian novels (1964, 1967).

Apart from his manifold academic activities, Ruben held a number of socially and politically responsible functions at the Humboldt University and at the Academy of Sciences, to which he was nominated in 1955. From 1960-68 he was Secretary of the Class of Languages, Literature and Art and from 1962 up to his retirement in 1965, he was Director of the Institute of Oriental Studies of the German Academy of Science in Berlin. In 1959, he was awarded the National Prize by the Government of the German Democratic Republic in recognition of his scholarly achievements.

A bibliography of his works up to 1968, showing his varied interests in all fields of Indology was published in 1970 in the felicitation volume for his 70th birthday, *New Indology*.

WALTER SCHUBRING 1881-1969 :

Walter Schubring enriched Jainology and Prakrit studies with vast contributions. It was owing to his untiring effort that the Jain Canon was made known to scholars.

He was born on 10.12.1881 in Lübeck, and was the youngest child of the headmaster of a famous high school. After his matriculation, he first studied in Muenchen University and later in Strassburg. His teachers were A. Weber, R. Pischel, H. Jacobi and E. Leumann. He obtained a Ph.D. degree in 1904, for the dissertation *Das Kalpasūtra, die alte Sammlung jinistischer Mönchsvorschriften* ("The Kalpasutra, the Ancient Collection of Rules for Jain Monks"), published in "Indica", Leipzig, 1905. An English translation by

Burgess (without the text) appeared in "Indian Antiquary", 1910. From 1904 to 1920, Schubring served as an academic librarian in the Royal Prussian State Library, Berlin, where he prepared a voluminous descriptive catalogue of Jain manuscripts, *Die Jainā Handschriften der Preussischen Staatsbibliothek. Neuerwerbungen seit 1891*, Leipzig, 1944. In 1920, Schubring was appointed professor of Indology in Hamburg University as the successor of Prof. Sten Konow. From 1922 onwards, he edited "Journal of the German Oriental Society". In the winter of 1927/28, he came to India together with Mrs and Prof. Lueders. He visited a number of Jain institutions and gave lectures. He worked for some time in the Bhandarkar Oriental Research Institute, Poona. Schubring retired from the university in 1951, but continued his scholarly pursuits.

Schubring edited a number of Jain texts. It has been said that he was imbued by the texts he worked on. He revised several of his text editions in later years. Among his text editions, are: *Ācārāṅgasūtra, erster Śrutaskandha. Text, Analyse und Glossar* Abhandlung für die Kunde des Morgenlandes Leipzig, 1918. In the same year, he published *Vavahara und Nisihasutta* in the same series. *Das Mahāniśīha Sutta* found a place in "Proceedings of the Prussian Academy" 1918. The analysis of the *Mahāniśīha Sutta* was followed by two volumes *Studien zum Mahāniśīhasutta*, 1951 and 1963, in which he was assisted by F.R. Hamm and Jozef Deleu ("Volumes 6 and 10

of Alt-und Neuindische Studien, Hamburg"). The Nāgarī transcriptions of some of the texts edited by Schubring were published in Poona by the Jaina Sahitya Samśodhaka Samiti in 1923. Schubring's text editions are very meticulous and are considered models of their kind. He wrote *Mahāvīra, Kritische Uebersetzung aus dem Kanon der Jaina* ("Words of Mahavira, Critical Translations from the Jaina Canon") which appeared in Goettingen, 1926. These are passages from a few important canonical texts. Schubring also translated *Daśaveyaliya Sūtra*, Ahmedabad 1932, which his teacher E. Leumann had edited. He also edited and published E. Leumann's last work, *Survey Ueber die Avasyaka Literature*, 1934. He contributed 150 Strophen *Niryukta*, *Ein Blick in die Jaina Scholastik* ("150 Niryukta. A Glimpse into Jain Scholasticism to Studia Indologica. the commemoration volume for W. Kirfel, 1955, Schubring's contribution to *Jñānamuktāvali*, the commemoration volume for J. Nobel, was entitled *Aus der jainistischen Stotra Literatur* ("On Jain Stotra Literature").

A number of Schubring's papers were edited by F.R. Hamm under the title *Beiträge zur indischen Philologie und Altertumskunde*, for Schubring's 70th birthday in 1951. The editor compiled a bibliography. Schubring himself emended many of his earlier papers.

Two text editions and one translation appeared in 1969 after Schubring's death. One was *Ganivijja* in "Indoiranian Journal", XI 2. This was

a treatise on the science of divination. The second text edition was *Tandulavyaliya. Ein Painna des Jaina Siddhānta, Textausgabe, Analyse und Erklärungen* in "Proceedings of the Maiuz Academy."

It exhorted them to strive for liberation. The translation was *Isibhasivam Aussprüche der Weisen. Aus dem Prākr̥t der Jainas übersetzt ('Isibhasiyam. Translated from the Prakrit of the Jainas')*. This text consists of 44 short sayings following by an elaboration in verse, a stereotype conclusion and a colophon. This was a revised text of an earlier edition which appeared in 1942.

Schubring's profound knowledge of the Jaina Canon enabled him to write a monograph on Jain doctrine. He contributed *Die Lehre der Jainas nach alten Quellen dargestellt* to "Encyclopedia of Indo-Aryan Research". Berlin and Leipzig 1934. This comprehensive exposition was translated by W. Beurlen as "The Doctrine of the Jainas", Delhi 1962. Another description of Jainism is contained in Vol. 13, *Die Religionen der Völker*, a series of studies on the religions of the world in 36 volume Stuttgart 1960. This work was translated into English by A. Sen and published in No. LII of the "Calcutta Sanskrit College Research Series".

Though Schubring's interest centered on Jain studies; he wrote on other subjects too. This is shown in his contributions to Sanskrit poetry to the anthology *Lyrik des Ostens* ("Poetry of the Orient")—I, *Lalitavistara* a paper in "Asiatica". the commemoration

volume for F. Weller. 1954. He wrote *Brahmanische Kultur im heutigen Indien* (*Brahmanical culture in present day India*) In *Religiose Kraefte im heutigen Indien* ("Religious powers in present day India"). 1937. In 1962, he published a monograph on a reformed Brahmanical sect in "Proceedings of the Goettingen Academy. "It was entitled *Sahajānanda und die Svāmī Nārāyaṇiyas, reformierte brahmanische Gemeinde*.

WILHELM HALBFASS :

Wilhelm Halbfass is a Professor in South Asia Regional studies Department, in Pennsylvania University, Philadelphia (U.S.A.). His prominent works are: *Studies in Śaṅkara & Kūmarila* (Reinbek 1883), *India and Europe* (Newyork, 1988). He has published a number of research papers. In January 1989, he attended the International Śaṅkarācārya seminar at New Delhi & read his paper on "Śaṅkara, the Yoga of Patañjali, & the so called *Yogasūtrabhāṣyavivaraṇa*". This paper is published in "Perspectives of Śaṅkara", the proceedings of the above mentioned Śaṅkara seminar published by the Department of culture, Govt. of India 1989.

WILHELM HAUER 1881-1962 ;

Wilhelm Hauer studied and taught Sanskrit. He wrote several books on Hinduism and Yoga.

He was born on 4.4.1881 in Ditainge Uerternberg. His parents were pietists. Hauer went to an elementary school and then from 1900 onwards he visited the Basel Mission Seminary.

He was trained there as a missionary. He taught at a mission school in India from 1907 onwards. Confronted with Hinduism, he became interested in the religion and no longer regarded Christianity as the sole means of salvation. Hauer thereafter studied Indology and the history of religions in Oxford in 1911. He obtained a doctorate in Tuebingen in 1917. In 1925, he was appointed professor of Sanskrit in Marburg. In 1927, he went to Tuebingen as professor.

Hauer published a number of books concerning Hinduism: *Die Anfänge der Yoga Praxis* ("The beginings of Yoga exercise"), 1922; *Die Vratya, Untersuchungen ueber das altindische Ketzertum und seine Mystik* ("The Vrātya, a study of ancient Indian heresy and its mysticism"), 1927; *Das Lankavatāra Sūtra und das Sāṃkhya* ("The Lañkāvatāra Sūtra and Sāṃkhya"), 1927.

Hauer also wrote on Yoga. His major work was *Der Yoga als Heilsweg* ("Yoga as a means of salvation"), 1932. Hauer dedicated this book to C. G. Jung. The first volume was meant to be a basis for the second volume that he intended to write. The second volume was to deal with a new form of psycho-analysis. Hauer considered that through Yoga psycho-analysis instead of studying, sick people could help mankind attain a new goal. Hauer first discussed the elements of Yoga in vedic times. He considered these to be

a primitive Indo-European feature. The second chapter is devoted to the Yoga of the Upaniṣads. According to Hauer the main development of Yoga was not within the fold of orthodox Brāhmanism but within a heretical group, which developed Sāṃkhya-Yoga as a philosophy and supported Śiva-Rudra worship. Yoga was assigned great importance in Buddhism and was refined by its founder. A translation of the *Yogaśūtras* is found at the end of the treatise.

Hauer felt that religious experience was a personal matter. In his opinion, Christianity is only one of the religions of humanity. He founded an association for religious tolerance, understanding and spiritual renewal. He lectured and wrote papers for various journals. Later, he became a member of an association founded by Rudolf Otto, the aim of which was understanding between all religions. Hauer left the Protestant Church in 1933 and joined the "German Religious Movement", which was greatly influenced by Nazi ideas on the purity of race. Hauer, however, was not a radical. He protested when Jewish synagogues and shops were destroyed in 1938. He was interned after the end of the war and discharged in 1947, Hauer continued lecturing on his religious ideas and on philosophy. He published another book on Yoga, *Der Yoga, ein indischer Weg zum Selbst* ("Yoga, the Indian way to Self-realisation"), 1958. He died on 18.2.1962 in Tuebingen.

INDIAN SCHOLARS

SOME INDIAN SCHOLARS AND PHILOSOPHERS OF VEDĀNTA

A

অমেদানন্দভট্টাচার্য:

ABHEDĀNANDA BHĀTTĀCĀRYA :

Date of Birth : 10-4-1939. D. Litt. : 1981, on "Metaphysics of Advaita and Nimbārka". Field of Specialisation: Indian Philosophy, particularly Vedānta. Experience : (Teaching) 20 years, teaching experience of Indian and Western Philosophy (Post-graduate classes). Research Guiding: Guiding research for Ph. D. for the last 15 years. Knowledge of languages: Sanskrit, Hindi, English, Assames & Bangali. Administrative and other Academic Experience: Functioning as Head of the Department from 1st March, 1972. Convener of Board of Studies, Philosophy. Member of Academic Council, Gurukul Kangri Vishwavidyalaya. Convener and Organizer of All India Philosophical Conference in 1975, at Dehradun, Section-President of All India Philosophy Conference held in Ranchi University, in Oct. 1975. Representative of Gurukula University in Philosophical Workshop, organized by Rajasthan University, Jaipur, in March, 1975. Member of Society for Neoplatonic Studies, Indian Phil. Congress, Akhil

Bharatiya Darshan parishad and U.P. Darshan Parishad.

Published Papers : 60 Research papers, and Articles published in various reputed philosophical Journals and Magazines.

PUBLISHED BOOKS : The Upaniṣadic Doctrine of the self. 1978. Knowledge, Self and Morality. 1977. Kaṭhopaniṣad. 1969. Śaṅkarottara Advaita Vedānta Men Mithyātva Niroopaṇa (Hindi). (Research Work on Advaita Vedānta). 1973. Nyāya Pramāṇa Parikrama (Hindi). 1978 (Awarded). Advaita and Dvaitādvaita Metaphysics (Hindi) 1978 (Awarded). Dārśana Vimarṣa (A Collection of Philosophical papers) Edited (Hindi).

Brahma Sūtra Pratipādya (Vimarṣa (Sanskrit). 1983. Nyāya Pramāṇa. Samikṣā (Sanskrit). 1987 (Awarded). 112 Upaniṣads and their philosophy. 1987. Two types of Idealistic Philosophy. (Śaṅkara & Spinoza) 1985. Essence of Vedānta. 1685. Dārśanika Nibandhāvalī 1989 (Awarded). Śaṅkara Vedānta 1991. Dharma, Adharma and Morality in Mahābhārata 1992.

ଆଦ୍ୟାପ୍ରସାଦମିଶ୍ର:

ADYĀ PRASĀDA MIŚRA :

His main thesis is on "Development and place of Bhakti in Advaita Vedānta. His other significant works are: Kālidāsa Sāhityam, Bopadeva's Muktāphala with Hemādri's commentary, Kaivalya dīpikā (edit.) and the Sāmkhya tattva. Kaumudi (edit.).

अनन्तकृष्ण शास्त्री

ANANTAKRṢNA SĀSTRI :

He was honoured by the prestigious title of Mahāmahopādhyāya. His main publications are: Advaita tattvasudhā (two volumes), Śatabhūṣaṇī. He has refuted the arguments of Vedāntadeśika, the Rāmānujite, propounded in the Satadūṣaṇī. He has also edited the Brahmasiddhi of Maṇḍanamiśra with the commentary of Śāṅkhapāṇi and the commentary, Abhiprāyaprakāśikā of Citsukhācārya. To the Brahmasiddhi edition, Anantakṛṣṇa Śāstri had added a noteworthy introduction.

अरविन्दघोषः

AUROBINDA GHOSA (1872-1950) :

He first expressed his ideas in the journal Arya (1914-1921) The life divine is his main philosophical work. Aurobindo also was an Advaitin. But his Advaita is different, from Śaṅkara's Advaita. His Brahman is Śiva and cit. The cit tattva is allpervading and thus the world also is cit. But it is on account of Ajñāna that the cit is not realized and the Acit is wrongly realized. As soon as the right knowledge of Śivatattva, the cit, is realized, the understanding of cidacit has no place. In place of Māyā of Vedānta, Aurobindo prefers

the term 'Līlā' meaning that all creation is the Līlā of Paramēśvara. He was a Śākta and he believed in the cit Śakti, and the world, according to him is the pariṇāma of the cit Śakti. This way, his main philosophical doctrine is similar to the Śāktyadvaitavāda. His works are found in the form "Letters of Śri Aurobindo Śri Aurobindo circle, Bombay). His thoughts can be very well studied in the works : The Yoga and its object and the Yogic Sādhanā.

बलदेवराज शर्मा

BALADEVA RĀJA ŚARMĀ :

He obtained the Ph.D. degree on Ātman in the Upaniṣads, from the university of Delhi. He read a paper on Vedānta in the International Śaṅkara seminar, held at New Delhi, 1989. He contributed his paper, Relation of Language and Reality in Advaita-vedānta, to the Glory of knowledge, Prof. Ram Murti Sharma Felicitation volume, (Delhi 1990). He is working as a Reader in the University of Delhi.

बलदेव उपाध्यायः

BALADEVA UPĀDHYĀYA : (1899-)

He was awarded Padmabhūṣaṇa by the Govt. of India and won many other awards. His main books are : Śri Śaṅkarācārya, Bhāratīya Darśana, Baudhādarśana, Sanskr̥ta Kavi carcā, Bhāratīya dharma Aur Darsāna, Bhāratīya Vāṇmaya men Śri Rādhā, Vaiṣṇava-Sampradāyon Kā Sāhitya Aur Siddhānta, Bhāratīyasāhityaśāstra, Sanskr̥ta, Sāhitya kā itihāsa, Sanskr̥ta Śāstron kā itihāsa. Kāśī kī Pāṇḍitya

Paramparā, Vaidika Sāhitya aur Saṅkṛti, Ācārya Sāyaṇa aur Mādhaba and puraṇa Vimarṣa (all in Hindi language) present Address : Durgā Kunḍa, Varanasi.

विष्णुशेखर भट्टाचार्यः

BIDHUSEKHARA BHATTĀCĀRYA:

He was a wellknown Advaitin. His prominent work is—Āgamaśāstra of Gauḍapāda, Calcutta, 1943.

भीखनलाल आत्रेयः

BHĪKHANA LĀLA ĀTREYA:

Professor of Philosophy at the Banaras Hindu University Varanasi. The study of the Yogavāsiṣṭha is the subject of his Ph.D. & D. Litt. theses. He wrote a book on the Māyāvāda of Śaṅkarācārya. His books Yogavāsiṣṭha aur usa kesiddhāntā (Hindi) and on "Mind and the Yogavāsiṣṭha" are quite popularly known. He was awarded Padmabhūṣana.

विजयानन्दकारः

BIJAYĀNANDA KĀRA:

Date of Birth: First October 1940. Designation: Professor of Philosophy (Utkal University).

PUBLISHED BOOKS :

The Indian Theories of Error (contains two chapters on Advaita and Viśiṣṭādvaita theories of error), 1st edn., 1978 and 2nd edn., 1990 under Sophia Indological Series (No. 3), Gen. Editor: Prof. P.I. Gradinarov, Delhi: Ajanta.

Indian Philosophy: An Analytical Study (contains five essays on Vedānta), Delhi: Ajanta. Major Trends in

Orissan Philosophy (contains five essays on Vedānta), Cuttack: Granth Mandir, 1989. Sri Aurobindo and Spiritualistic Humanism (deals with the Integral Advaitism of Sri Aurobindo), Bhubaneswar: Humanist Philosophical.

Dharma, Darshana O Manavatāvāda (in Oriya) (contains some essays on Vedānta), Cuttack: Cuttack Student's Store, 1975, Besides have been published two more books on Sāṅkhyya Darśana and has edited three books.

PUBLISHED PAPERS :

Published around 100 research papers/articles/essays in standard journals (both in India and abroad), anthologies and collected volumes. Some of his papers on Vedānta are listed below.

"A Note on Abādhitārthavīṣayām-jñānam" in Philosophy East and West, Hawaii University, U.S.A., Vol. XXVI, No. 1, 1976. "Jñāna as means and mokṣa as value in Śaṅkara Vedānta" The Visvabharati Journal of Philosophy, Santiniketan: Vol. XXIV, No. 1, 1987.

"Is Advaitic Mukti non-analytical?" (written in collaboration), Darshana International, Moradabad: Vol. XXVI, No. 3, 1986.

"A Study in the Theological Argument from Design with special reference to Hume and Śaṅkara" "Philosophica: Calcutta, Vol. X, No. 1-4, 1984. "A note on Being and Becoming" Journal of the Indian Academy of

Philosophy, Calcutta: Vol. III, No. 1, 1969. "National Integration, Secularism and Advaita philosophy of Value" pub. in the book: Perspectives of Śaṅkara (Eds. Prof. R. Balasubramanian and Prof. S. Bhattacharya), Deptt. of Culture, Ministry of Human Resources Development, Govt. of India, 1989.

"Karma-Yoga in Gitā": Its Valuational Framework" in the Book: Studies in the Mahābhārata (Ed. Dr. K.C. Miśra), Bhubaneswar: Institute of Orissan Culture, 1989.

"Śrīdhara Svāmī: His Philosophical Contribution" in the book: Studies in the Bhāgavata (Ed. Dr. K.C. Miśra), Bhubaneswar: Institute of Orissan Culture, 1988. "Śri Aurobindo on Spiritual Religion of Humanity" in the book: Quest for Truth (Ed. Dr. K.K. Mittal), Delhi: University of Delhi, 1976. "Bīśwanātha Bābā on Mahimā and Advaita" in the book: Mahimā Dharma and Darśana (Ed. D. Panda), Koraput: D.A.V. College, 1972.

"The role of reason in the Integral Philosophy of Śri Aurobindo" Bhāratī Utkal University Journal, Bhubaneswar: Vol. VI, No. 11, 1972. "A note on Suṣupti" Vāṇī Vikash, Bhubaneswar: 1st issue, 1963-64. "Truth, Reality and Value in Śaṅkara Advaita" Śrīmata Pratap Seth Lecture on Vedānta, Indian Philosophical Congress, 65th session, Madurai, 1990. titles of ph.D. litt. theses: Ph.D. thesis: "The Theories of Error in Indian Philosophy: An Analytical Study", D. Litt. thesis: "Śri Auro-

bindo and Religious Humanism: An appraisal of Śri Aurobindo's philosophy of value". Details of the project, presently being worked out : "Philosophical Analysis of Value in the Indian Perspective" Since some time past, he has been engaged in this project and some of his findings are published in different sources.

सी.ए. निनानः

C. A. NINAN:

He was born on April 7, 1929 and graduated in 1950 from the St. Berchman's College, Changancherry with first class and first rank in the Travancore University. He took the M. Sc. degree (1952) of the Kerala University with first class and first rank and Ph D. (1958) from the same university under the guidance of Prof. A. Abraham, an eminent Indian botanist. After taking doctorate, he worked for nearly 4 years as Botanist in the Central Plantation Crops Research Institute, Kasaragod. In June, 1963 he joined the Kerala University as Reader in Botany and became Professor of Botany in 1968. He was appointed as Professor of Genetics and Plant Breeding and Head of the Department in 1972. He was also Dean, Faculty of Science, Kerala University for a term and has been Chairman, Post-Graduate Board of Studies in Botany since 1972. He was Vice-president, Indian Society for Plantation Crops from 1976-78.

Dr. Ninan has published over one hundred scientific papers in the fields, of pteridology, cytology, genetics.

plant breeding and induced mutations in crop plants. His work on cytology and evolution of pteridophytes has received international recognition particularly for technical excellence. He has won medals, awards and distinctions for excellence in study and research which include the Prof. C. John memorial gold medal from St. Berchman's College (1950), Sri Chitra Prize (1964) from the Kerala University and the Kerala State Science and Technology Prize (1978) from the Government of Kerala.

Dr. Ninan has presented papers and presided over scientific sessions in national and international seminars and conferences. He participated in the World Council of Church's Conference on Science and Faith at Massachusetts, U.S.A. in 1978. He is at present member of the Advisory Committee of the Syrian Orthodox Theological Seminary, Vettikal, Kerala. He has visited many universities and institutions in and outside India and given lectures in the fields of his specialization. He has written an important book "From cell to self" (Trivendrum, 1986).

चन्द्रधर शर्मा

CANDRA DHARA ŚARMA :

He has written a detailed history of Indian philosophy. He was a professor of Philosophy at the University of Jabalpur. He also served as a reader in the department of philosophy, at the Banaras Hindu University, Varanasi.

D

देवस्वरूप मिश्रः

DEVA SWARŪPA MIŚRA:

He got his Ph.D. on "महामात्य निगृहा कूतुपः (Pub. varanasi). He has published several papers on Vedānta and delivered lectures on the vex problems of Vedānta. His Ph.D. thesis has been awarded by the Uttar Pradesh Sanskrit Academy. Presently Dr. Miśra is Professor and Head of the Darśana Department Sampurnanand, Sanskrit University, Varanasi.

श्रीरेण्ड्रमोहन दत्तः

D. M. DUTTA : He is a prominent Advaitin of modern age. His significant work is—The chief currents of contemporary philosophy.

E

ई.ए. सोलोमनः

E. A. SOLOMON :

Miss Solomon has obtained her, Ph.D. degree on the doctrine of Avidyā. Her prominent works are : Indian dialectics and Methods of philosophical discussion (Ahmedabad, 1976). She was professor of Sanskrit at the Gujrat University, Ahmedabad.

फ. आर. श्रीकृष्णशर्मा

E.R. ŚREEKRŚNA ŚARMA: He obtained the doctorate on "The theories of ancient Indian philosophers about word, Meaning and their mutual Relationship." from Germany. He worked under the guidance of Prof. Paul Thieme & Prof. Nobel. As a subsidiary dissertation for his doctorate, he published a monograph on oriental influence on H.D. Thoreau, under the direction of professor

Fisher, Germany. He was professor of Śaṅskrit at the S.V. University, Tirupati (A.P.). Presently he is working at the Adyar Library, Madras.

G

जी.सी. नायकः

G.C. NĀYAKA :

Born on 14th February, 1935 at Cuttack India. Best Graduate of the year and First class First in Sanskrit (Hons.) along with distinction in Philosophy, English and Oriya in B.A. examination of Utkal University (Orissa), India in 1954. First class first in M.A (Philosophy) in 1956 from Allahabad University (U.P.), India. He had been to U.K. as a Common Wealth Scholar in 1961 and got Ph.D. from University of Bristol under the guidance of the world-renowned Philosopher, Professor Stephan Korner in 1965. His topic for Ph.D. thesis was 'The Problem of Evil.' Also the 'Rāṣṭrabhāṣā Kovida' degree was awarded to him in Hindi from Rāṣṭrabhāṣā Prachāra Samiti, Wardha in 1951.

Author of *Evil, Karma and Reincarnation* (1973), *Essays in Analytical Philosophy* (1978), *Upaniṣad Darśana* (1975), *Bhāratīya Darśana* (1978), *Dārśanikara Druṣṭire* (1979), *Dārśanika Cintana* (1984), *Philosophical Reflections* (1987), and *Tataḥ Kim* (1990), also author of more than 150 research papers published in various International and Indian Journals of repute. In addition to this he has edited two books, *Analytical Studies in Buddhist Philosophy* (1984) and *Nehru and*

Indian Culture

(1991). Also editor of Abstract of papers of Indian Philosophical Congress from 1980 to 1982 and the editor, 'Prajñā', Research Journal of the P.G. Department of Philosophy, Utkal University during 1978-1989. Presently, Chief Editor, Jagannātha Jyotiḥ, Jagannāth University Journal of Indology, Volume—4, 1990. His Research paper 'Survival, Reincarnation and the Problem of Personal Identity' has the unique distinction of being included along with the papers of eminent philosophers of the world like Price, Broad, Duccasse, Flew and Penelhum in a volume published in the U.S.A. entitled *Philosophical Dimensions of Parapsychology* edited by Jems M.O. Wheatley and Hoyt L. Edge. His book *Philosophical Reflections* published by the Indian Council of Philosophical Research during Dec. 1987 has been honoured with Pranavananda Book Prize in the All India Philosophical Congress, 1988 Session. The book has been reviewed with high commendations in reputed journals inside India and also abroad, e.g. in *Philosophy East and West*, U.S.A., *Scottish Journal of Religious Studies* and *Revue Philosophique of Paris*.

Participated in many International and National Seminars. On invitation, he went to Paris in 1973 for participation in the 29th International Congress of Orientalists. Attended and participated in the World Hindu Conference held in Colombo, Srilanka in 1982

and presented a paper in the conference. Visited Bulgaria in November, 1983 under the Cultural Exchange Programme of the U.G.C. and delivered a series of lectures at the University of Sofia, Bulgaria. On being invited attended the Mid-West Conference on Asian Affairs at Miami University, Oxford, U.S.A. and presented a paper on 'Vedānta and Buddhism' in October, 1985. Also delivered lectures at a number of American Universities on this occasion. He has been a U.G.C. National Lecturer during 1984-85. A life-member of Indian Philosophical Congress, he regularly participates in Indian Philosophical Congress Sessions. In Indian Philosophical Congress, he was a Symposiast in 1967 at B.H.U., the sectional President of History of Philosophy section in 1972 at Kanpur, and the Buddha Jayanti Lecturer in 1977 at Gauhati. He was elected as the General President of the 66th session of the Indian Philosophical Congress and delivered his presidential address in the 66th session held at Trichy during 3-6 January, 92. He has been the Joint Secretary of the Indian Philosophical Congress during 1980 to 1988. He has been a member of Indian Council of Philosophical Research, U.G.C. panel member in Philosophy, and a member of the Syndicate, Utkal University. He is also the Vice-President of Orissa Philosophy Association.

He was a lecturer in Philosophy at Agrawal Degree College, Allahabad during 1956-57 and a lecturer in Logic and Philosophy at Revenshaw College.

Cuttack during August-December, 1957. He was a teacher of the Post-Graduate Department of Philosophy at Utkal University, Bhubaneswar since 7.7.58 (both as a Lecturer, and subsequently as a Reader. He became its Professor and Head in 1978 and continued as its Professor and Head till 1989. At present continuing as the Vice-Chancellor of Sanskrit University, Puri (ORISSA), India since 7.7.89. Organised an all India Seminar on 'Analytical Studies in Buddhist Philosophy' sponsored by the U.G.C. in December, 1989 as its Director and was the Local Secretary of the 56th session of Indian Philosophical Congress held at Bhubaneswar in December, 1981. Also organised the I.C.P.R. National Seminar on 'Perspectives in Values-Eastern and Western' in 1984 as its Director.

Actively engaged in research and guiding research at Ph.D. and M. Phil levels. Five scholars have been awarded the Ph.D. Degree and four Scholars have been awarded the degree of M. Phil under his guidance. His Philosophical thought has been reviewed and referred to in National and International Journals by eminent philosophers such as Professor John Hick, Professor K.H. Potter, Professor N.S.S. Raman, Professor Hoyt L. Edge and also in the works of Professor K.S. Murty and Professor V.V. Klive among others. Founder of the Tathāgata Saṅsād, an organisation dedicated to the intellectual, spiritual and social elevation of the down-trodden, neglected and helpless children.

गोविन्दचन्द्रपाण्डेयः

GOBIND CANDRA PĀNDEYA :

Professional career: University of Allahabad : 1947-57 : Lecturer in History (including Lecturer in Nepal Chair in Asian History. 1947-49) and later Reader of Ancient History, Culture & Archaeology. University of Gorakhpur : 1957-62 : Professor and Head of Department of Ancient History, Culture and Archaeology. 1958-61: Dean, Faculty of Arts. University of Rajasthan, Jaipur : 1962-78 : Tagore Professor of History and Indian Culture. 1968-71 : Dean, Faculty of Arts. 1974-77 : Vice-Chancellor, University of Rajasthan.

University of Allahabad : 1978-84 : Professor of Ancient History, Culture and Archaeology. 1981-83 : Head of the Department of Ancient History, Culture & Archaeology. 1983-84 : Vice-Chancellor, University of Allahabad. Banras Hindu University: Varanasi: 1984-85 : Visiting Professor in the Gaekwad Chair of Indian Culture & Civilization. 1985-88 : National Fellow, Indian Council of Historical Research, New Delhi.

Other positions and distinctions:

Received the Honorary Degree of *Vidya Varidhi* (equivalent to D. Lit.) from the Nava Nalanda Mahavihara in 1981. Honorary Sahitya Vacaspati (Hindi Sahitya Sammelan; Sansthan (Hindi Sansthan, Lucknow). Received the Government of India Award of Rs. 10,000 on his publication, *Mūlyamimāṃsā* as an original work in Hindi on Philosophy. Elected President of the Darshana

Parishad for its Baroda and Poona sessions. Presided over Rajasthan History Congress Pali session, 1974. Presided over Indian Archaeological Society, 1978. Delivered the Principal lecture, Congress of Religions, Colombo (1978). Delivered The Buddha Jayanti Lecture, Indian Philosophy Congress, Delhi (1975). Delivered R.K. Jain Memorial Lectures at Delhi University (1977). Delivered L.D. Series of Lectures at L.D. Institute of Indology, Ahmedabad (1977). Delivered S. Chattopadhyaya Memorial Lectures at Vishvabharati, Santiniketan (1982). Delivered Debendra Nath Memorial Lecture. Visvabharati, 1988. Delivered J. Kashyap Memorial Lecture at Nalanda Mahavihara (1984). Delivered G.S.P. Mishra Memorial Lecture, Rajasthan University, Jaipur (1989). Delivered Hiranand Shastri Memorial Lectures, Vatsal Foundation, New Delhi (1980, 1991). Delivered Badrinatha Shukla Memorial Lectures, Sanskrit University, Varanasi (1991). Delivered Gobind Ballabh Pant Memorial Lectures, G.P. Pant Samajik Vigyan Sansthan, Jhusi, Allahabad (1991). Delivered Baldeva Prasad Miśra Memorial Lectures, Bhopal, 1991. Member, Government of India, Committee for the Review of the working of the U.G.C. 1975-77. Member, Indian National Commission for Cooperation with the U.N.E.S.C.O. (Since 1982). Member, Central Board for Buddhist Studies (since inception). Member, U.P. Government Committee for Buddhist Studies (since inception). Member, Board of Governors of the Central Institute of

Tibetan Studies, Sarnath. Member, Board of Governors of S.S.S. Institute of Higher Learning, Praśāntinilayam (1981- 4). Member, Executive Council B.H.U. (1982-85), as Visitor's nominee. Member, Indian Council of Historical Research (1987). Member, Indian Council of Philosophical Research (1988-91). Chairman, Allahabad Museum Society (198^c).

Membership : (from time to time). Societe asiatique de Paris; Indian Historical Records Commission; Indian Advisory Board of Archaeology; Editorial Board of U.P. Gazetteers; Council of Shastri Indo-Canadian Institute; Council of American Institute of Indian Studies etc., etc. Visits Invited to and attended International Conferences at : Colombo (1968); Ashkabad, USSR (1972); Zurich (1973, 1976), Wellington (1976); Salzburg (1976), Mexico City (1980), Hawaii (1981, 1989), Beijing (1991). Publications : Books (A) Buddhism & Allied Themes (1) Studies in the Origins of Buddhism, Delhi, 1983). (2) History of the Development of Buddhism (in Hindi), 3rd ed., Hindi Samiti, Lucknow. (3) R K. Jain Memorial Lectures on Jainism. (Delhi University, 1978). Śrāmanism and its Contribution to Indian Culture (Ahmedabad, 1978). Apoha Siddhi of Ratnakīrti, a Classical Buddhist text on Logic. Translated into Hindi with an original exposition and commentary (1972), Darśana Pratishthan, Jaipur). Nyāyabindu of Dharmakīrti, the most celebrated Buddhist text on Logic. Translated into Hindi with an

original exposition and commentary (1973), Darśana Pratishthan, Jaipur). Jain Political Thought (1984, Prakrit Bharati, Jaipur). (B) Indian Culture and Ancient Indian History : Basic Notes of the Indian Tradition (in Hindi) (1981, New Delhi). Foundations of Indian Culture, 2 Vols. 1984, An Approach to Indian Culture and Civilization (1985, (C) Philosophy of History and Value : Meaning and Process of Culture based on lectures delivered in the Department of Philosophy, University of Rajasthan, Jaipur (1972, Agra). Analysis of Value (in Hindi—Mūlyamīmāṃsā) (1971, Rajasthan Hindi Grantha Academi, Jaipur). Editor & Co-author, Nature and Process of History (in Hindi—Itihāsa—Swarūpa aur Prakṛyā) (1972, Rajasthan Hindi Grantha Academy, Jaipur). Bhaktidarśana vimarśāḥ, Sampurnanand Sanskrit University, Varanasi, 1991. Śāṅkarācārya, (Vatsala Nidhi, 1991). Life & Thought of Śāṅkarācārya. (D) Poetry / Literature : Agnibīja (Jñānapītha, Varanasi, 1962). Kṣaṇa Aur Lakṣṇa (Radhakrishna Prakashan, Delhi, 1966). Poems included in Modern Hindi Poetry, Bloomington, 1965, under the U.N.E.S.C.O. Collection of Contemporary Works). Poems in Sanskrit, Aṣṭācaliyam (Sanskrit University, Varanasi), some works published in Sanskrita - Pratibhā (Sahitya Akademi). M. M. Gopinath Kaviraj (Sahitya Akademi, 1989). Some articles and papers : (A) Buddhism : 'Historical Approach to Āṅguttarnikāya' Allahabad University Press, 1955. 'Decline of

Buddhism', Comprehensive History of India (under publication). 'The Origins of Mahāyāna', International Congress of Orientalists, New Delhi, 1984. 'Reflections on Aesthetics from a Buddhist point of view', Journal of Buddhist Studies, Delhi University, 1977). 'Buddhist Philosophy an Interpretative Survey in Buddhism', Patiala 1969. 'Early Buddhist Notion of Beauty', Rajasthan University Studies 1964. 'Śūnyatā, Kalākośa (IGNCA), (7b) 'Time in Buddhism' (Kalākośa). (B) Social and Cultural History : 'Population in Ancient India', J.B B.-R.A.S., 1959. 'The Influence of Religion in Indian Social History', Proceedings of the Summer School in Social History, Kodaikanala, 1983. 'The Nature of the Indian Social Tradition', Seminar at Gokhale Institute, Pune, 1964. 'Society and Economy in the Later Vedic Age', History of the Punjab, Vol. 1. 'Upper Class Life in Early Jain Canon', Mahavīra Jayanti Smārīka, Jaipur, 1963. 'A Note on Udyotanasūri's Kuvalayamālā' Jijñāsā, Journal of the History of Ideas & Culture, Mahavīra Jayanti Number. 'Religion and Philosophy in the Later Vedic Age', History of the Punjab, Vol. I. 'Archaeology and Social Sciences', Presidential Address, Indian Archaeological Society, 1978. 'Research Trends in the History and Culture of Rajasthan', Presidential Address, Rajasthan History Congress Pali Session. Philosophical Trends in the History of Sciences in India Heterodox Trends', Indian Journal of History of Science, 1969. 'Identifying Indian Culture' Presidential Adress,

Indian History and Culture Society, 1978. 'Hindu World, Quest, 1969. 'Sanskriti Aur Bhāratīyatā', SNM Tripathi Felicitation Volume, 1965. 'Classical Indian Dance in Literature and the Arts'—a review, Quest, 1969. 'The Idea of the Comic in Sanskrit Drama' (under publication, JBRs). 'The Meaning of Erotic Sculptures at Khajuraho' (under publication, Department of the History of Art, B.H.U.). 'The Age of the Mahābhārata' (International Seminar, Sahitya Akademi, 1987).

(C) Philosophy, Art & Education : 'A Note on Jain Logic', Mahavīra Jayanti Smārīka, 1964. 'Ethical point of view of the Bhagavad Gītā', Jirñāsā, Journal of the History of Ideas and Culture, Vol. I. 'Patañjali's Interpretation of Yoga', Mountain Path, 1967. 'On Ethical Notions, Indian & Western', Conspectus, Vol. I, I Issue. 'The Concept of Pramāṇa in Philosophy', Visvabharti Journal of Philosophy, 1966. 'The Nature of Mathematics', U.G.C. Seminar on Modern Logic, Jaipur, 1965. 'Religion and Historicity : International Symposium at Zurich, 1972. 'Dārśanika Pragatikā Praśna', Presidential Address, Darsana Parishad, 1967. 'Manava Paryeṣaṇa aur Dārśanika Vimarṣa', Dārśanika Quarterly, 1966. 'Sat ke do Pakṣa', Samakālīna Dārśanika Samasyāyen, 1966. 'Anirvacanīyatā', Dārśanika Quarterly, 1967. 'Life and Death of Languages', Diogenes, 1965. 'Education and Social Change', International Seminar on the University of the Future, sponsored by U.N.E.-S.C.O. at Mexico City, 1980. 'Secula-

rism and Educational Policy' Seminar, Indian Law Institute, New Delhi. 'Science and Spiritual Values', Education Commission Seminar, Pune, 1965. 'The Nature of Social Categories' in Philosophical Theory and Social Reality, Edited by Ravinder Kumar, New Delhi, 1984. 'The nature of Imagination in the context of Aesthetic Creativity and Social Transformation', in Social Transformation and Creative Imagination, Edited by Sudhir Chandra, New Delhi, 1984. 'Saṅkarācārya and Post-classical Hinduism', (under publication, Nehru Memorial Museum). 'Some Reflections on our Educational System', in Indian Education Today, Essays in honour of Mohan Singh Mehta, Jaipur 1970. 'The State and Higher Education', in Climbing a Wall of Glass, Edited by Airan, Barnabas & Shah, Bombay, 1965. 'Changing Conceptions of History' (Hindi), in Drṣṭi, Issue 1. 'The Idea of God in History; International Seminar at Hawaii. 'The Concept of the Self in Indian Thought', Jijñāsā, Journal of the History of Ideas & Culture. 'Relevance of Yoga', Yoga Heute, Weilheim, 1971. 'The Nature of Religion : Spiritual Life' (The Indian Theosophist, Vol. 82). 'Saṅkara and Buddhism' (International Seminar, Madras University, March 1989). 'Saṅkarācārya', G.S.P. Memorial Lecture, Jaipur, 1989. 'Two Dimensions of Religion' (International Conference, Hawaii, 1989). 'Time—Concept and Context', (International Seminar on Time, IGNCA, 1990). 'Two Dimensions of Religion' (in Culture & Modernity, University of

Hawaii Press, 1991).

गणेशील सुथारः

GANEŚILAL SUTHĀRA:

Date of birth: Feruary 3, 1947. Present designation—Director Pt. Madhusudan Ojha Research Cell Deptt. of Sanskrit Jai Narayan Vyas University, Jodhpur (Rajasthan). Specialisation: Veda, Darśana & Sāhitya. Ph.D. in Sanskrit. Title of Ph. D. Thesis: A critical Study of Bhāsarvajñā's Nyāyasāra).

Posts held before the present post. Worked in the following capacities :—

- i) Lecturer (Sanskrit), Govt. College Shahpura (Raj).
- ii) Jr. Lecturer, Department of Sanskrit, University of Jodhpur, Jodhpur (Raj).
- iii) Lecturer (Assistant Professor), Department of Sanskrit, University of Jodhpur, Jodhpur (Raj).
- iv) Reader, Department of Sanskrit, Dr. Harisingh Gour University, Sagar (M.P.).
- v) Associate Professor, Department of Philosophy, University of Jodhpur, Jodhpur (Raj.)
- vi) Associate Professor, Department of Sanskrit, University of Jodhpur, Jodhpur (Raj.)

Working as Director (in the rank of University Professor) of Pt. Madhusudan Ojha Research Cell (Dept. of Sanskrit) at Jai Narayan Vyas University, Jodhpur with effect from December 30 1991. Teaching Experience: 22 years of postgraduate and undergraduate teaching. Experience of guiding research scholars : Guiding research scholars for the last eight years. Research work Supervised

Two research scholars have completed research work leading to Ph.D. degree under his supervision.

Two M. Phil. scholars have completed dissertation under his supervision.

PUBLICATIONS—

- a) Seventeen research papers have been published in various research journals.
- b) Ph.D. thesis has been published by L.D. Institute of Indology, Ahmedabad in 1991.
- c) The book entitled 'आन्वीक्षिकीविमर्शः' comprising 16 research papers (in Sanskrit) on varied topics of Indian philosophy has been published.

Participation in seminars, workshops: Actively participated and presented research papers mostly relating to the varied topics of Indian philosophy in nineteen seminars, workshops and conferences. Summer institutes attended. Two summer institutes, one on Nyāya Darśana and one on western logic—attended at Sagar (M.P.) and Wai (Maharashtra), respectively.

Medals and prizes won—

- i) The University of Jodhpur gold medal was awarded for standing first class first in M.A. (Sanskrit) with specialisation in Indian philosophy.
- ii) Bagged two prizes of the All-India Oriental Conference for the two papers read in Prākṛta & Jainism Section. Lectures Delivered:

Delivered twenty nine lectures in the capacity of Resource person for Refresher course (Sanskrit), U.G.C. visiting fellow and as distinguished scholar invited for extension lectures.

Specific research work relating to the advaita Vedānta:

- i) The paper "आद्यशङ्कराचार्यस्य तकंगवेषणा" presented in the A.I.O.C. Session and published in the research journal 'Sāgarikā'.
- ii) The paper "श्रीशङ्करभगवत्पादकृतस्य स्थाद्यादनिरसनस्य भीमांसा" read in the International Seminar on Ādi-Śaṅkarācārya organised at Delhi in 1989 and published in the Special number of Sārasvatī Suśamā.
- iii) The paper "Śaṅkara's views about the right of Śūdras to Brahma-Vidyā—An appraisal" has been accepted for publication in the Special issue of the State magazine 'Gujarat' on Ādi Śaṅkara, which is likely to see light of the day very soon. Also, contributed research papers for appraisal of the re-interpretation of the Advaitic doctrines by Pt. Madhusūdana Ojha, the celebrated philosopher par-excellence. Experience of teaching advaitic treatises:

Taught Māṇḍūkyakārikā and Brahmasūtra along with Śāṅkarabhāṣya to the postgraduate classes of Sanskrit for several years during his long career of teaching. Besides this, He taught the Section of Advaita Vedānta incorporated in Sarvadarśanasamgraha to M. Phil. (Sanskrit) Students. Supervision of doctoral research work: Supervised the doctoral dissertation entitled "कार्योत्तर सदानन्द्यतिकृत अद्वैतव्यसिद्धि एक अनुशीलन" of a research scholar. One research scholar has been conducting research for the evaluation of Prabhācandra's critique of the Advaitic and Sāṃkhya doctrines.

J

जे. कृष्णमूर्तीः

J. KRISHNAMURTI : (1900 A.D.) J. Krishnamurti is a revolutionary in his approach and thus not entirely traditional. He does not believe in a dogma or creed. In Krishnamurti, the approach is based on the perspective of ancient wisdom and modern thought. In the Philosophy of J. Krishnamurti, there is a direct perception of reality and it is not a matter of choice. The nameless and formless absolute is no final attainment in his view. Without hesitation it can be said that his absolute is parallel to Brahman of the Advaitin. His final reality is untouched by the known and ultimately it is the joy of innocence, but here it may be pointed out that his state of absolute or freedom is not the state of awareness which is knowledge (Jnana) in Vedantic view. Needless to say that these philosophical tenets of J. Krishnamurti have their vedantic base and view. In his spiritual theme, there is no smoke of ignorance or duality. Regarding renunciation, the philosopher says that merely leaving the world is not enough for achieving the Liberation. In his opinion, one can attain finality, the ultimate even without renouncing the world. As far as the absolute is concerned, it is the Ear of the ear, the eye of the eye, the word of no words, mind of no minds & life of the lives. As regards bondage, according to J. Krishnamurti, karma is the cause of bondage. As thought it is the

result of many cause-effects. It is most extricate itself from its own bondage. Here it may be pointed out that cause and effect are inseparable. He does not mean liberation, the result of karman, but by liberation he means Intuitive experience and awareness. Presenting a solution to the problems of life, he says that they can't be solved by the clever devices of the intellect. Instead of, they can only be cured by awakening of insight and for this, one should have a clear and untattered observation. Here insight means the inner eye through which one invites enquiries into his own thinking. In nutshell, it can be said that no philosophical view-point of this modern philosophy, is traditional. Being based on Saankarite standpoint, his modern way of thinking is keeping with pace the modern attitude of present society.

K

करणसिंहः

KARANASINGH :

He obtained his Ph.D. from Delhi University in political science. He is a Renowned scholar of Religion, philosophy and science. He is a most prominent Indian citizen. He has been a Minister in the Govt. of India and an ambassador to the United States of America. Dr. Karan Singh has contributed a book on the philosophy of Aurobindo. (National, Delhi). He presided a session, "Vedanta and Modern Science" in the International Saankara Seminar, held in Vigyan Bhavan, New Delhi, 1989. He read his paper on "Vedanta in the

Nuclear age, in the Śaṅkarācārya Seminar".

के.सी. भट्टाचार्यः

K.C. BHATTĀCHĀRYA :

A philosopher of scientific analysis, enunciates that the sole purpose of philosophy is to study the objects, subjectivity of self, the spiritual experiences and the absolute. The purview of his philosophy is systematic symbolism. In four types of thought, the empirical thought, the pure objective thought, the spiritual thought and the transcendental thought, are the forms of the theoretic consciousness. Philosophy only deals with the last three, as Bhaṭṭāchārya propounds. It is only Vedānta which deals with the first, the empirical thought related to the philosophy of the subject and the philosophy of truth. The three category philosophical thinking has been admitted by Bhaṭṭāchārya. The philosophy of truth is the philosophy of absolute. The Absolute is being and it is indescribable. The minute distinction between reality, truth and the absolute is worthmentioning. The absolute is reality, while it is experienced subjectively and it is truth, while it is intuited objectively. So far as the absolute is concerned, it is value, the good and the ideal of all beings.

Similar to Śaṅkarācārya, Bhaṭṭāchārya believes that the self is the subject. He mentions the three types of subjectivity and they are : bodily, physical and spiritual subjectivity. The realization of freedom from the

felt body, is the precondition of distinctively spiritual activity. It is to be specifically mentioned that according to K.C. Bhaṭṭāchārya, absolute freedom is to give up all associations with the objects, the mental states and the realization of a stage beyond introspection.

Now it is clear that the concept of absolute, the subject and the freedom in the philosophy of Bhaṭṭāchārya, seems to be mere reorientation of the Advaitic ideas of Śaṅkarāchārya.

के. एन. नीलकण्टन इलायथः

K.N. NEELAKANTAN ELAYATH :

Professor of Sanskrit (Vedānta) University of Calicut. Residential address. C 17, Caicut University Campus, 673 635. Research guiding experience : Guiding research students for Ph.D. from 1978 onwards. 3 Ph. Ds awarded and two more Ph. D. theses submitted. Publications: Books: Advaitādharmam (Malayalam) State Institute of Languages, Trivandrum, 1982. The

Ethics of Śaṅkara (English) Calicut University Sanskrit Series, 1990. Research papers Published : The Concept of Duty in the Bhagavadgītā, Vedānta Kesari (Madras) August 1970. Metaphysics and Ethics in Śaṅkara, April 1972. Freedom of Will and action in Śaṅkara's Philosophy, Journal of Oriental Research Institute Baroda, March-June 1979. Śaṅkara's system of Karma sampñyāsa, All India Oriental Conference, Calcutta 1986. Pratyabhijñādarśanam: Malayāla Vimarsam (Journal of the

Malayalam Deptt, Calicut University Vol. III. Mammaṭa on Śabdavyāpāra, December 1986. The Avaidika darśanas: Bhaktapriyā, Guruvayur Devaswam, Guruvayur, 1986. Madhusūdana's Concept of Aesthetic Experience: Proceedings of All India Oriental Conference, Waltair, 1989. Śaṅkara on Castes: Saṅskāra Keralam, Trivandrum, Sept. 1989. Advaita in Kerala: March 1989. The Ethical Interpretation of Tattvamasi: Sovenir, International Seminar on Śaṅkarācārya, Delhi, 1989. Advaita Theory of Meaning: 'Brahmavidyā: Adyar Library Bulletin Vol. 52, 1988. Sentence and its meaning in Advaita Vedānta: Journal of the Oriental Research Institute, Baroda, Sept. Dec. 1989. Contribution of South India to Indian Philosophy: Vijñānakairali: Trivandrum, Oct. 1991. Academic Awards: The book 'Advaitadharma' has won the Kerala Sahitya Academy Award for the best published work in Malayalam (Vedic studies) for the year 1984.

के. सत्त्वचिदानन्दमूर्ति:

K. SATCHIDĀNANDA MŪRTY :

Professor K. Satchidānanda Mūrti (1924) occupies one of the most distinguished places both in the academic and Indian Philosophical World. He has taught Philosophy at Andhra University waltair, for three decades and a half, has lectured in several Universities of the Eastern and Western coun-

tries, has been visiting Professor at Princeton University and the Indian Institute of Advanced Study, Shimla, A U.G.C. National Lecturer and National Fellow and Vice-Chancellor of S.V. University at Tirupati. He was general President of Akhil Bhāratīya Darśana Pariṣad in 1963 and of Indian Philosophical Congress in 1968 and has been Chairman of the latter since 1980. He was also National Fellow of Indian Council of Philosophical Research.

Professor Murty is the first Indian Philosopher to receive the Dr. B.C. Roy National Award which is the highest available in India for philosophy. He is also the rerecipient of Padma Bhushan from the President of India. Many Universities have conferred the Hony. D. litt on him. Prof. Murty is a distinguished writer of several Philosophical tracts. He has made important contribution to Philosophy of religion, comparative philosophy, philosophies of culture and peace.

Books: Hinduism and Its Development Thought and the Divine. The Rhythm of the Real Evolution of Philosophy in India. Śaḍ-Darsana-Samuccaya (tr. with notes) Revelation and Reason in Advaita Vedānta Descartes, 'Discourse on Method' (translated into Telugu with introduction)—(co-authored). Studies in the Problems of Peace (co-authored). Telugu Encyclopaedia 'Philosophy

and Religion' volume (ed). Samakālina Bhāratīya Darśana (Hindi) – (ed). Metaphysics, Man and Freedom. Indian Foreign Policy. The Indian Spirit. Readings in Indian History, Politics and Philosophy (ed.) Nagarjuna. Current Trends in Indian Philosophy (co-authored). The Realm of Between. Far Eastern Philosophies. Indian Philosophy Since 1948. Naiśreyasa Dharma. The doctrine of the ultimate good). Philosophy in India: Traditions, teaching and Research & the Advaitic notion.

के.टी. पाण्डुरङ्गी

K T. PĀNDURANGI :

He served as a Professor of Sanskrit at the Bangalore University. He has edited the book Advaita-Navanītam. In the Śaṅkara-seminar held at Bangalore (1989), he read a paper on 'Some Aspects of Indian Epistemology. Prominently, he is a scholar of Pūrvamīmāṃsā.

कृष्णस्वामी शास्त्री

KUPPŪ SMĀMI ŚĀSTRI :

His prominent works are: Śrī Bhagavatpāda Śaṅkarācārya and his commentary on the Dhvanyāloka. He also wrote a treatise, Some compromises in the history of Advaitic thought (Madras). The Kuppuswami Research Institute, Madras, was established to commemorate him.

M

मायावती

MĀYĀ WATI :

Date of birth: June 29, 1954) and Place: Rajpur, Delhi. Working place:

Delhi University (senior Sanskrit Lecturer, K.M. College).

RESEARCH WORK :

Obtained Ph.D. on "A study of the Upadeśasāhasrī, Delhi University, 1986.

Publications :

The Upadesasāhasrī: A study, 1991. The Research paper, concept of Māyā published in Glory of knowledge (Professor Ram Murti Sharma, Felicitation volume, 1989). The Research paper, Vedātninām Sāhityāśtropakāraḥ published in the Research Journal Vāñmaya, Gujarat University, Ahmedabad, 1991.

N

एन. वालसुब्रमनियन:

N. BĀLASUBRAMANIAN :

Date of birth : November 14. 1929. Presently Professor and Head of the Department of Philosophy, Pondicherry University, Pondicherry. He is also holding the office of the chairman, Indian Council for philosophical Research, New Delhi. His main books are: A Study of the Brahmasiddhi of Maṇḍanamiśra, Taittirīya upaniṣad bhāṣya—vārttika, Naiśkarmya siddhi of Sureś-vara, Advaita—Vedānta and Perspectives of Śaṅkara (Edited jointly with Professor Śibajīvana Bhaṭṭācārya) He had been Director of the Centre of Advance Study in Philosophy, University of Madras.

एन. विनीहनाथन:

N. VIZEEHNĀTHON :

He is a professor and Head of the Department of Sanskrit, University of Madras, and obtained his Ph.D.

degree on the Saṃkṣepaśārīraka. He attended International Śaṅkaraśācārya Seminar in Delhi & read his paper.

P

प्रभुदत्त शास्त्री

PRABHUDATTA ŚĀSTRI :

He studied and worked at the University of keil (Germany). His prominent publication is—The doctrine of Māya, London, 1911.

प्रेमपालराणा

PREM PALL RĀNĀ :

(D.B. May 3, 1955) Working on the Research project Dr̥ṣṭisṛṣṭivāda: A study (Punjab University): Serving under the Himachal Pradesh Government.

प्रीति शर्मा

PRITI ŚARMA :

D.B. 1965. Obtained—Ph. D. from Delhi University, 1992. Ph. D. thesis: A Study of the Abhiprāya. Prakāśikā. Publications: Edited, Glory of Knowledge (Professor Ram Murti Sharma Felicitation volume, Delhi, 1990). Papers: Vedāntikamācāradarśanam, Glory of Knowledge, 1990, Delhi. Accepted: Concept of Sat in Advaita Vedānta, Tirupati, 1992, The Abhiprāya Prakāśikā and Brahman, Baroda, 1992. Award: Awarded PRATIBHĀ PURASKARA, DELHI Administration, Delhi, 1989.

पी.टी. राजू

P.T. RĀJU (1903) :

He is a well known Advaitin. He has authored several books. His prominent book is, Idealistic thought of India, London, 1952. A collection of his papers titled as Spirit, Being and self, has been published from New

Delhi & Madras, 1982.

R

रमण महर्षि:

RAMANA MAHARŚI (1879-1950 AD)

Śrī Ramaṇa Maharṣi was born on the 30th December 1879 at Tiruchuzhi near Madura in Tamil Nadu. He was the second son of Sundaram Iyer and Alagu (meaning beautiful in Tamil) Ammal and was named Venkata-raman. When he was sixteen years old, and was studying in High School, he had an extraordinary experience. One day, for no apparent reason, when in perfect health, he felt the hand of death on him. His limbs stretched out, stiff as though rigor mortis had set in. And yet he felt a strong surge of life current as 'I' or Self. From then onwards, he was in the state of sahaja (natural) Samādhi in continuous abidance in the Self. The awakening came in June 1896 and two months thereafter, he left home for Arunauhala (Tiruvannamalai). The parting letter ran thus: "I have, in search of my Father, and in obedience to his command, started from here. This is only embarking on a virtuous enterprise. Therefore, none needs grieve over this affair. The letter was unsigned with only a few dashes (—) because he had no sense of individual ego. He reached Tiruvannamalai on the 1st of September, 1986 and remained there till he left his mortal coils on the 14th April 1950, making a place considered sacred even more sacred by his living presence.

All creation was the same according to the Maharaṣi's eyes. Two incidents in his life would illustrate

this. In May 1922 when his mother was on her death-bed he sat beside her, his right hand on her heart and his left hand on her head, quietening the mind so that death could be 'Mahāsamādhi', absorption in the Self. In the other incident in 1948, he performed the same for the Āśrama cow, Lakṣmī.

From 1896 to 1950, for a span of over 50 years, the Maharsi was spreading his message of inward peace and realization. His message is set out tersely in the Tamil poems 'Upadeśa Sāram' and 'Ulladu Narpadu' and in the works of the saint poet Muruganar. Again and again, he impressed on all that the real Maharsi was not the body which people saw but the inner being, the real Self, and that his presence and grace can be felt by all those who turn to him in an earnest search for Truth.

As regards the works of the Maharsi, he wrote Ulladu Narpadu (The forty verses on reality), 'Anubandham, (in Tamil), Nanyar ? (who am I), Vicāra-Sangraham and Upadeśa Mañjarī. Translations of the original Tamil works of the Maharsi : Five Hymns to Śrī Arunachala : an English translation of Śrī Arunachala Stuti Pañcakam, the devotional hymns sung by Śrī Bhagavān. Five Hymns to Arunachala and Other Poems : original Tamil texts of Śrī Arunachala Stuti Pañcakam and some other poems of Śrī Bhagavān, with English translations by Prof. K. Swaminathan and musical notations by Smt. Sulochana Natarajan. The Collected Works of Ramaṇa

Maharsi edited by Arthur Osborne : a collection of English translations of all Śrī Bhagavan's Tamil works, including both His original works and works which He translated from other languages. The Poems of Śrī Ramaṇa Maharsi: versified English translations by Sādhu Arunachala (A.W. Chadwick) of Śrī Bhagavān's philosophical poems and stray verses. Revelation (Śrī Ramaṇa Hṛdayam) a Sanskrit verse-rendering of Śrī Bhagavān's Ulladu Narpadu (The Forty Verses on Reality) and Anubandham (The Supplement to the Forty Verses) with an English translation, both by 'Who' (K. Lakṣmāna Śarmā).

Truth Revealed (Sad-Vidyā) : an English translation of Śrī Bhagavān's Ulladu Narpadu and Anubandham.

Words of Grace : an English translation of the essay version of Nan Yar? (Who am I?), the essay version of Vichāra Saṅgraham (Self-Enquiry) and Upadeśa Mañjarī (Spiritual Instruction), three prose works which record the teachings of Śrī Bhagavān. Records of Dialogues with Śrī Bhagavān: Day by Day with Bhagavān : a diary by Devaraja Mudaliar, recording conversations and events in Śrī Bhagavān's Hall during the years 1945 to 1947. Letters from Śrī Ramaṇāśramam : a diary by Sūri Nagamma, written in the form of letters narrating conversations and events in Śrī Bhagvān's Hall during the years 1945 to 1950.

Maharsi's Gospel (Books One and Two) : a collection of answers by Śrī Bhagavān to questions cover-

ing a range of spiritual topics, arranged and edited subject-wise into thirteen chapters, forming a brief, but comprehensive record of His oral teachings.

Self-Enquiry : an English translation by Dr. T.M.P. Mahadevan of the question and answer version of *Vichārasaṅgraham*, a compilation by Śrī Natanananda, of answers given by Śrī Bhagavān to 40 questions asked by Gambhiram Seshayyar between 1900 and 1902, most of which are questions regarding the two paths of rāja yoga and jñāna yoga. **Spiritual Instruction**: an English translation by Dr. T.M.P. Mahadevan of *Upadeśa Mañjari*, a Tamil work containing 70 questions and answers recorded by Śrī Natanananda.

Śrī Ramaṇa Gītā : Sanskrit text of 300 verses by Kāvyakanṭha Gaṇapati Muni, some of which record questions by devotees and answers by Śrī Bhagavān, and some of which are verses in praise of Him, with an English translation by Śrī Viśwanātha Swāmī and Prof. K. Swaminathan.

Who am I? : an English translation by Dr. T.M.P. Mahadevan of the question and answer version of *Nan Yar?*, a small Tamil work recorded by Śivaprakāśam Pillai in 1902 and containing the essential teachings of Śrī Bhagavān. **Compilations and expositions of Maharshi's teachings**: *Gems from Bhagavān* : a collection of Śrī Bhagavān's teachings, compiled and edited subject-wise by Devaraja Mudaliar. **Guru-Ramaṇa-Vacana-Māla** by 'Who' (K. Lakṣmaṇa Sārmā) : an English rendering of 350

Sanskrit verses, about 300 of which are translations of selected verses from Śrī Muruganar's *Guru Vachaka Kovai* (The Garland of Guru's Sayings) and all of which embody the oral teachings of Śrī Bhagavān, with explanatory notes. **Mahā Yoga** (or The Upaniṣadic Lore in the Light of the Teachings of Bhagavān Śrī Ramaṇa) by 'Who' : a profound exposition which elucidates many important and subtle points in Śrī Bhagavān's teachings, thereby providing a firm theoretical foundation to understand practical side of His teachings. **Reflections on Talks with Śrī Ramaṇa Mahārishi** by S. S. Cohen: detailed notes on selected passages from Talks, arranged subject-wise into fourteen chapters. **The Path of Śrī Ramaṇa** (Parts One and Two) by Śrī Sādhu Om : a profound exposition of Śrī Bhagavān's teachings, based largely upon His original Tamil works, giving clear and detailed guidance on the practice of Self-enquiry and self-surrender.

The Teachings of Bhagavān Śrī Ramaṇa Mahārishi in His Own Words edited by Arthur Osborne : selected passages from the works of Śrī Bhagavān and from Talks, Day by Day and other books, with brief explanatory notes. **Commentaries on Mahārishi's Arunachala-Śiva** by Dr. T.M.P. Mahadevan : a commentary upon Śrī Arunachala Aksharamanamalai (The Bridal Garland of Letters) and Śrī Arunachala Pañcharāṇam (The Five Gems in Praise of Arunachala), two of the Five Hymns sung by Śrī Bhagavān.

Eka Śloki by C. Sudarsanam : a discussive commentary upon the first Sanskrit verse composed by Śrī Bhagavān. Ramaṇa Maharsi and His Philosophy of Existence by Dr. T.M. P. Mahadevan: a learned and scholarly commentary upon Śrī Bhagavān's Ulladu Narpadu (The Forty Verses on Reality) and Anubandham (The Supplement), and some reflections upon His life and teachings. Śaṭ Darśana Bhaṣya by Kapāli Śāstrī: a commentary upon Śaṭ-Darśanam (a free Sanskrit verse rendering by Kāv-yakanṭha Gaṇapati Muni of Śrī Bhagavān's Tamil work Ulladu Nar padu), preceded by a record of some dialogues with Śrī Bhagavān. Śaṭ-Darśanam-Forty Verses on Reality: a new English translation and commentary by A.R. Natarajan, written in popular style.

The Cardinal Teaching of the Maharsi by Kapāli Śāstrī : an English translation of a Sanskrit commentary upon Śrī Arunachala Pañcaratnam (The Five Gems in Praise of Arunachala), one of the Five Hymns sung by Śrī Bhagavān.

Upadeśa Sāram : an English translation and commentary by B.V. Narasimhaswami upon the original Tamil text of Śrī Bhagavan's Upadesa Sāram (The Essence of Instruction), with Sanskrit text included as an appendix.

BIOGRAPHIES OF THE MAHARŚI:

A Summary of the Life and Teachings of Śrī Ramaṇa by Śrī Sādhu Om : a concise biography with a brief account of the basic teachings, giving emphasis on practice.

Bhagavān Ramaṇa by Dr. T.M.P. Mahadevan : a sketch of Śrī Bhagavān's life, reprinted from the introduction to Ramana Maharsi and His Philosophy of Existence.

Bhagavān Śrī Ramaṇa-A Pictorial Biography compiled and designed by Joan and Matthew Greenblatt : an aesthetically presented biography, profusely illustrated in colour and black and white, with many quotations from Śrī Bhagavān and old devotees.

Ramaṇa Maharsi by Prof. Swaminathan : a biography which depicts Śrī Bhagavān both as a man and as a master, giving an account of His life and His works.

Ramaṇa Maharsi and the Path of Self-Knowledge by Arthur Osborne : a popular biography which has done much to spread a knowledge of Śrī Bhagavān both in India and abroad.

Self-Realization by B.V. Narasimha swāmī : the earliest major biography of Śrī Bhagavān, first published in 1931, and now containing an epilogue by S S. Cohen.

Śrī Maharsi-A Short Life-Sketch by M.S. Kamath : a profusely illustrated biography written in a simple style.

Reminiscences about the Maharsi : A Sadhu's Reminiscences of Ramaṇa Maharsi by Sadhu Aruna-chala (A.W. Chadwick) : reminiscences of an unassuming English devotee, who came to Śrī Bhagavān in 1935 and who remained in Tiruvannamalai almost permanently till his passing away in 1962.

At the Feet of Bhagavān by T.K. Sundaresa Aiyer : leaves from the

diary of a devotee who lived most of his life with Sri Bhagavān.

Crumbs from His Table by Ramananda Swarnagiri (K.S. Narayana-swami Aiyer) : reminiscences of a devotee who visited Sri Bhagavān several times during the years 1934 to 1936, and who noted down instructive conversations and illustrative stories told by Sri Bhagavān.

Glimpses of the Life and Teachings of Bhagavān Sri Ramana Maharshi by Frank Humphreys : an account of several meetings with Sri Bhagavān in the year 1911, and of the teachings received from Him, related by His earliest European devotee. Guru Ramana by S. S. Cohen : reminiscences about Sri Bhagavān and a record of many conversations with Him, concluding with a diary narrating the events of the last two years of His bodily life. Letters and Recollections of Sri Ramaṇāśrama by Suri Nagamma : 31 letters which were not included in the English version of Letters from Sri Ramaṇāśrama, together with some other reminiscences.

My life at Sri Ramaṇāśrama by Suri Nagamma : further reminiscences by the author of Letters from Sri Ramaṇāśrama. My Recollections

of Bhagavān Sri Ramaṇa by Devaraja Mudaliar : reminiscences told in a charming and unassuming style by the author. Residual Reminiscences of Ramaṇa by S.S. Cohen : a supplement to Guru Ramaṇa by the same author.

Sri Ramana Reminiscences by G.V. Subbaramanya : a personal account of

many visits to Sri Bhagavān between the years 1933 and 1950. Miscellaneous books on the Maharshi: Bhagavān and Nayana by S. Śaṅkaranārāyanan : an account of the relationship between Sri Bhagavān and His famous devotee Nayana (Kāvyakanṭha Gaṇapati Muni).

Bhagavan Ramaṇa and Mother by A.R. Natarajan : an account of the relationship between Sri Bhagavān and His mother, containing many pictures in colour and black and white. Forty Verses in Praise of Sri Ramaṇa : an English translation of Sri Ramaṇa Catvārimśat, a Sanskrit work composed by Kāvyakanṭha Gaṇapathi Muni in praise of Sri Bhagavān.

Hunting the 'I' according to Sri Ramaṇa Maharshi by Lucy Cornelsen : a collection of essays on various aspects of the life and teachings of Sri Bhagavān.

Maharshi Ramana-His Relevance Today, edited by B.K. and Shashi Ahluwalia : a collection of 30 essays on the life and teachings of Sri Bhagavān by distinguished writers such as S. Radhakrishnan, C.G. Jung, D.S. Sarma, Douglas Harding, G.H. Mees and Wei Wu Wei, with an introduction by Prof. K. Swaminathan. New Songs from Ramaṇa Sannidhi Murai : selected verses from Sri Ramaṇa Sannidhi Murai, a collection of Tamil verses sung by Sri Muruganar in praise of Sri Bhagavān, with English translations by Prof. K. Swaminathan and musical notations by Smt. Sulochana Natarajan.

Ramaṇa-Arunachala by Arthur

Osborne : a collection of essays on the life and teachings of Śrī Bhagavan. Ramana Dhyānam by N.N. Rajan : an English translation of some verses of contemplation on Śrī Bhagavān. Ramaṇa Mandiram by Śrī Muruganar : selected verses from Guru-Vachaka Kovai and other works of Śrī Murganar, with English translations by Prof. K. Swaminathan. Ramaṇa Kathā by Kumari Śāradā: a book for children narrating simple stories from the life of Śrī Bhagavan, Selections from Ramaṇa Gitā by A.R. Natarajan : 42 verses selected from Śrī Ramaṇa Gitā, with English translation and commentary. Songs from Ramaṇa Sannidhi Murai : selected verses from Śrī Ramaṇa Sannidhi Murai, with English translations by Prof. K. Swaminathan and musical notations by Smt. Sulochana Natarajan. Sri Ramaṇa-Stuti Pañcakam: an English translation of five Tamil songs composed by Satyamangala Venkataramaiyer in praise of Śrī Bhagavān.

Stories from Bhagavān edited by Joan Greenblatt : a collection of instructive stories narrated by Śrī Bhagavān. The Cow Lakṣmī by Devaraja Mudaliar: an account of the famous cow which attained liberation by the Grace of Śrī Bhagavān. The Liberating Question : a collection of three essays on Śrī Bhagavān's Grace and teachings, by A.R. Natarajan, V. Ganesan and Kumari Śāradā. The Maharshi and His Message by Paul Brunton : a reprint of three chapters from A Search in Secret India, the book which first made Śrī

Bhagavān widely known outside India. Thus Spoke Ramaṇa, edited by Swami Rājeśwarānanda: a pocketsize book containing 125 passages selected from Śrī Bhagavān's teachings. Some ancient scriptures referred to by the Advaitabodhadīpikā (The Lamp Maharshi : of Non-Dual Knowledge): an English translation by Munagala Venkataramaiyah (the record of Talks with Śrī Ramaṇa Maharshi) of a Sanskrit work by Śrī Karapātri Swāmī. Jewel Garland of Enquiry : an English translation of Viccara Maṇi Malai, a compilation by Śrī Bhagavān of salient points from the Tamil version of Vicāra Sāgara (The Ocean of Enquiry), a voluminous work originally written in Hindi by Sādhu Niścaladāsa.

Kaivalya Navaneeta (The Cream of Emancipation) : an English translation by Munagala Venkataramaiyah of a classical Tamil work on Advaita philosophy.

The Song Celestial : 42 verses from the Bhagavad Gītā, selected by Śrī Bhagavān, with an English Translation and explanatory notes.

Tripurā Rabasya (or The Mystery beyond the Trinity) : an English translation by Munagala Venkataramaiyah of an ancient Sanskrit work on Advaita philosophy.

Yoga Vāsiṣṭha Sāra : an English translation of 230 verses from the Yoga Vāsiṣṭha. Souvenir and Journal : Ramaṇa Smṛti : a souvenir published in 1980 to commemorate the birth centenary of Śrī Bhagavān, consisting of more than 60 articles by devotees both old and new, many of which

contain previously unpublished reminiscences.

The Mountain Path: a quarterly journal dedicated to Śrī Bhagavān, the aim of which is to set forth the traditional wisdom of all religions and all ages, especially as testified to by their saints and mystics, and to clarify the paths available to seekers in the conditions of our modern world.

SELECT LITERATURE ON MAHARŚI RAMANA :

Talks with Śrī Ramaṇa Maharsi—by Swāmi Rāmānanda Sarasvatī.

Maharsi's Gospel (Books I & II)—A collection of answers by Śrī Bhagavān to questions covering a wide range of spiritual topics.

Self Enquiry—An English translation by T.M.P. Mahadevan of the question and answer version of Vichāra Saṅgraham covering the period 1900 to 1902.

Spiritual Instructions—An English translation by T.M.P. Mahadevan of Upadeśa Mañjarī.

Who am I ? An English translation by T.M.P. Mahadevan of a small work recorded by Śivaprakāśam Pillai in 1902 containing the essential teachings of Bhagavān.

Self Realization—by B.V. Narasimhaśwāmi—The earliest major biography of Maharsi.

Ramaṇa Maharsi & the Path of Self-Knowledge—by Arthur Osborne—A popular biography of Bhagavān. **Ramana Maharsi**—by Professor K. Swaminathan—published by the National Book Trust, India.

Day by Day with Bhagavān—A diary by Devarāja Mudaliar, recording conversations and events in the presence of Bhagavān during the years 1945 to 1947.

Letters from Śrī Rāmāśramam—A diary by Sūri Nagamma in the form of letters narrating conversations and events during the years 1945 to 1950.

रामकृष्णपरमहंसः

RĀMAKRṢNAPARAMAHAMSA :

Rāma Kṛṣṇa Paramahamṣa's main contribution to Indian philosophy, is to evolve a religion which can be acceptable to all. The Paramahamṣa made an effort to adjust different schools of Indian philosophy and he had no distinction in his mind, for Jñānin or the modern knower. It is a very well-known fact, that Paramahamṣa was a true devotee of the Goddess Kālī, but even then, he was a believer of Monism. He argued, that by the grace of the Goddess, the finite ego loses itself in the unlimitable Ego. In support of his Monistic thinking. Paramahamṣa accepted Māyā as the Śakti of Iśvara. It is just like Advaita Vedānta of Śaṅkarācārya. As in Śaṅkara-Vedānta, God is never affected by His Māyā-Śakti, so in the Philosophy of Paramahamṣa, God is untouched, unaffected and unimpressed by Māyā. The Paramahamṣa has given a very interesting and accurate example to explain the untouchability of Iśvara by Māyā. He compares Iśvara with a snake and says that just as a snake is never affected by the poison it has in its mouth, so

Īśvara is never affected by the illusory character of Māyā, which exists as His Śakti.

Rāmakṛṣṇa Paramahāṃsa laid more stress on human service, which he takes as practical realisation of the Monistic conception. To maintain the non-dualistic feeling in society, is the impact of Mukti, according to the philosophy of Paramahāṃsa.

राधाकृष्णन् सर्वपल्ली

RĀDHĀKRISHNAN SARVEPALLI
(1888-1975) :

Tiruttani is the birth place of Rādhākrishnan. It is in Andhra Pradesh. The prominent works of S. Radhakrishnan are: Indian Philosophy (in two volumes), The Principal Upaniṣads, An Idealist view of life, Hindu View of life, Philosophy of the Bhagavadgītā, Religion in Contemporary Philosophy. The Religion we need, Kalkī or the Future of Civilization, East and West, Freedom and Culture, The Heart of Hinduism, Contemporary Indian Philosophy, Hibbert Lectures, Eastern Religion and Western Thought, Introduction To Mahātmā Gāndhī: Essays and Reflections on Gāndhī's life and work, The Brahmasūtras, The Dhamma Pada, Contemporary Indian Philosophy (ed.) by Radhakrishnan, S. & J.H. Muirhead, A Source Book of Indian Philosophy (ed.) by Radhakrishnan S. & C.A. Moore.

Rādhākrishnan is a philosopher who has studied Indian Philosophy, with a view to finding the final aim of life, the reality and in

this direction, he has found the Śāṅkarite Advaita, as the best. It has made him the realist, absolutist or the Idealist. Radhakrishnan has found that reality is Brahman. All the Religions and philosophies of India lean to the pathway of reality of God. The God, in Rādhākrishnan's language is truth. The achievement of bliss and Brahman is the supreme and Absolute reality. According to Rādhākrishnan, Brahman is infinite, knowledge and of self effulgent nature.

In his philosophical treatment, Rādhākrishnan lays great stress on religious experience. He takes religion as a prior step to philosophy. So, for Rādhākrishnan, religion, philosophy are not separate, they go ahead side by side and thus his philosophy is the creation of his spiritual experience. He says: "For my thinking had another source and proceeded from my own experience, which is not quite the same as which is acquired by mere study and reading. It is born of spiritual experience rather than deducted from logically ascertained premises", Radhakrishnan believes in spiritual idealism which is opposed to the disintegrating forces of naturalism on the one hand and religious dogmatism on the other. Thus he takes scientific view of religious experience. In his opinion religion reveals the highest eternal truth in a human living. For Radhakrishnan faith and religion are very much significant in life. They give courage and consolation to a man in trouble on one side and a boost to March forward to all

on the other. Supported by his Advaitic view, he finds humanism as a great source to humanity, for freedom, happiness and economic equality. This way, he appreciates the modern trend of humanism in the east and west. But he further adds that mere humanism is not enough to get spiritually awakened for experiencing the supreme bliss after the realization of divine spirit. Therefore, for the spiritual transformation of a man, the religion and philosophy are essential and it is then only that a man can lead to divine life. It may be mentioned here that Radhakrishnan is not against the past and religious traditions, but they are not all. For, a man's final goal is to achieve divinity and liberation and not merely the religious practices and experiences. The highest state of intuition can be attained after the realization of supreme reality. So far as the intellect is concerned, it can provide the intellectual knowledge, but it is the intuition which reveals the truth. But it must be kept in view that Radhakrishnan admits the dependence of intuition on intellect and thoughts. He says intuition is not independent, but dependent on thought and it is not in the very nature of our thinking. It is dynamically continuous with thought and pierces through conceptual context of knowledge to the living reality under it. It is the result of a long arduous process of study and analysis and therefore higher than the discursive process of study. (Contemporary Indian philosophy II edition.

p. 486. Thus Radhakrishnan's Intuition is a stage of Consciousness in which the self is entirely identified with the reality. The Intuition is final and supreme knowledge while, the intellect is growing and developing. It is self proved (svatahsiddha), self-existent (Svasamvedya) and self-luminous (Svayamprakāśa). It is further to be noticed that genius and creativity depend upon intuition and lead to liberation. The difference between eastern & western approach is that the east lays stress on the development of the process of intuition, while the west gives importance to the Critical faculty of intelligence.

रघुनाथ शास्त्री

RAGHUNĀTHA ŚASTRI :

He wrote the commentary, *Pada-bhūṣaṇa*, on the *Gītā* and the *Śaṅkarāpādabhūṣaṇa*, an Advaitic work. He had the patronage of Nānā Sahab, the Minister at Bihar.

राजा रमना

RĀJĀRAMANNĀ: (Date of birth 28 January, 1925)

He is an eminent scholar of physics. He has been chairman of the Atomic Energy commission. Presently he is director of the National Institute of Advanced studies, Indian Institute of science, Bangalore. He contributed his Presidential paper to the Panel discussion on "Science, Philosophy and human values" in the Śaṅkara-seminar held at Bangalore, 1989. He also read his paper, Logic of Śaṅkara & Physical Reality, in the Śaṅkara seminar.

Published Books : Years of Pilgrimage—
An autobiography. Under publication:
The structure of Music, Rāga and
Western systems Papers published:
Several papers published, both in the
national and international scientific
Journals. Title of Ph.D. thesis: Fision
Physics.

रामदासः

RĀMADĀSA :

Rāmadāsa wrote the book, Dāsabodha Marāṭhī texts. In this book, the author has critically estimated the concept of superimposition and falsehood.

रामकृष्ण तुलजाराम व्यासः

RĀMAKRIṢNA TULAJĀRĀMA

VYĀSA: Present Address A 4, Vrindavan estate, race course circle, Vadodara - 390015. Designation : Director, Oriental Institute, M.S. University of Baroda, (India). Birthdate : October 24, 1934.

Publications: Research Articles: twenty five Popular Articles: Forty, Attended about twenty Seminars/Conferences, Summer Schools, Refreshers' Course and read research papers. Participated in the 6th World Sanskrit Conference at the University of Pennsylvania, Philadelphia, U.S.A. between 13th and 20th October, 1984. Organised and presided over an All-India Seminar on "Changing Forms of Arts" at Oriental Institute, Dwarka, India. Books, Papers and Articles in English, Sanskrit and Gujarati and Poem: in Sanskrit: (a) Books: The Ten Classical Upaniṣads (Vol. 1) Iśa and Kena (English) Ed. P.B. Gajendragadkar. He wrote a chapter on Appraisal).

1981. The Brhadāraṇyaka Upaniṣad a Critical Study (English). Pub. Oriental Institute, Vadodara-R, 1987. Mahāvākyādarśa of Jayaram Nagar, Oriental Institute, Vadodara-R, 1986. Svapnavāsavadattam (Gujarati, with other Profs) Ahmedabad-1965. Śikṣāvalli (a correspondence course in Sanskrit) 7 chapters pub. Serially in Samvid, 1975-1978. Papers and articles: A. Avacchedavāda of Śaṅkara (Sanskrit)—A paper read at A.I.O.C. Gauhati, 1962 (pub. in Samvid). Commentaries on Rāmāyaṇa (English) pub. Śrī Ram Temple Committee Souvenir, Bangalore, 1974. Śānta Rasa (English) A paper read at Seminar on Rasa-theory, B.V.B. Bombay-1976 (1976 (pub. in B.V. in 1980). Style of Bhāṣa (English) a paper read at a Seminar on Bhāṣa, at B.V.B. Bombay, 1977 (pub. in B.V. 1979). The Concept of Prajāpati in Vedic Literature (English). A paper read at A.I.O.C. Poona, 1980 (pub. in Bhāratīya Vidya in 1981). Swāmī Śrī Bhagavadācāryāṇam Pradānam (Sanskrit). A paper read at a Seminar, B.V.B. Bombay, 1975 (pub. in Samvid). Roots of Śaṅkara's Thought (English) a paper read at the All-India Symposium at Inst. of Indology, Dwārakā (To be pub. in Journal of Oriental Institute, Baroda). Śāntarasadhvani in Śākuntalam, a paper in (English) read at All-India Seminar on Kālidāsa (pub. in the Journal of the Oriental Institute, Vol. XXXIII Nos. 1-2, Sept. Dec. 1983. Viṣṇu in Vedic Literature, a paper in English) read at the U.G.C. Seminar on 'Impact of Vaiṣṇavism on Indian Arts" (pub. in the Journal of

the Oriental Institute, Vol. XXXIII, Nos. 3-4, March, June, 1984. Yājñavalkya and Buddha, a paper in English presented at the VIth World Sanskrit Conference held at the University of Pennsylvania, Philadelphia, U.S.A. Śwādhyāya-Mīmāṃsā, an article in Gujarati, pub. in Śwādhyāya, Vol. XX, No. 3, May, 1983. The Authorship of White Yajurveda and the time of Yājñavalkya, a paper in Gujarati pub. in Śwādhyāya, Vol. XXI, No. 1 Nov. 1983. Pratibhā-prakāśa, an article in Gujarati pub. in Śwādhyāya Vol. XXI, No. 2, Feb. 1984. Question in Philosophical perspective, a paper in English read at the XXXII Session of the All-India Oriental Conference. held at Ahmedabad, in November, 1985. Iśopaniṣadbhāṣyavivaraṇa, published in "Pravāhadeep" 1984. R̥ksamvit (Sanskrit) pub. in Samvid, 1973. Kālidāsa, Rāstriya Kavi (Gujarati) A talk broadcast from A.I.R. Bombay, 1974. Vedoman ansadhavi-jñāna (Gujarati) a Talk broadcast from A.I.R. Bombay, 1975. Philosophy of Education (English) pub. in Samracanā, 1966. Psycho-spiritual basis of Sandhyā (English) pub. in Bhvan's Journal, 1973. Yajña Vs Socialism (English) pub. in B. Journal, 1963. Upāsanā in Advaita (English) pub. in B. Journal, 1975. Dāna ane Sāmyayoga (Guj.) pub. in Bhāratī 1960. Manavatano Sanātana Ādesa (Guj.) pub. in Akhanda Anand, 1977. Bhagavān Śrī Ramaṇa Maharṣi (Guj.) pub. in Jana Śakti, 1977. Bhāratīya Vidyā Vijayāḥ (Sanskrit) Samvid, 1964. Ahimṣā Paramo dharmāḥ Sanskrit, Samvid, 1973. Shrama eva

Śreyah (Sanskrit) pub. in Samvid, 1974. Yuvānuśāsanam (Sanskrit Tr. of Will Durant's article) Samvid, 1975. Mahāvira Sandeśāḥ (Sanskrit) pub. in Samvid, 1976. Bhāvanā Jouranal (Sanskrit) pub. in Samvid, 1974. Śrī Ramaṇa Maharṣi (Sanskrit) Samvid, 1975. VāṇI (Guj.) Navaneeta-Samarpaṇa, 1980. Samdhyā-Eka nava Mūlyāṅkana (Guj.) pub. in Samarpaṇa, 1978. Kuṇḍalinīyoga (Guj.) in Samarpaṇa 1973. Ācāra Samhitā (Guj.) Samrapaṇa, 1973. Yoga ane Śvastya (Guj.) Samarpaṇa, 1978. Kudarat Sathe Vanayela Tahevaro (Guj.) Samarpaṇa, 1977. Pañcāyatana (Guj.) Samarpaṇa, 1977. Sadhaka Kevo hovo jolle (Guj.) Samarpāṇa, 1978 Jūānīnān Laksano (Guj.) Samarpaṇa, 1978. Rājadharma (Guj.) Samarpaṇa, 1976. Rudrākṣa (Guj.) Samarpaṇa, 1979. Abhyāsa Kem Karasho (Guj.) Samarpana, 1978. Puruṣārth ane Bhagya (Guj.) Samarpaṇa, 1977. Guru-Tattva (Guj.) Dhyāna-Kalpadruma, 1977. Asuniti (Guj.) Dhyāna-Kalpadruma, 1978. Vairāgya ane anuragh (Guj.) Gitabandhu, 1959. Śreya ane preya (Guj.) Gitabandhu, 1959. Prārthānanu Bala (Guj.) Gitabandhu, 1959. Mānava-deha (Guj.) Gitabandhu, 1959. Ādhunik Nārī-eka Samasyā (Guj.) pub. in Gitabandhu, 1959. Poems Composed in Sanskrit: Sri Ramaṇaś-takam Broadcast from A.I.R. Bombay, 1972. Gauravam, Broadcast from A.I.R. Bombay, 1974. He Mahāḥ, broadcast from A.I.R. Bombay, 1974. Samvid Hṛdyavirastu naḥ, Samvid 1969. Subhāṣitam, Samvid, 1976.

Recently published articles : SARAS-

WATI—A study in symbolism with special reference to the motif of Viñā. Journal of Indian Musicological society Baroda, volume 18, No. 2, 1987, Sacrifice. A symbol of cosmic evolution, Haryana Sahitya Academy Journal of Indological studies, Chandigarh vol. II, Nos. 1-2, spring, 1987, A critique of modern Epistemology, H.S.A. Chandigarh, vol. III, Nos. 1-3, Spring, 1988, concept of Non-Violence in vedic literature, Vishveshvarananda Indological Journal, Hoshiarpur XXIV, Pts, i-ii, 1986, Theory of Ethics: Indian perspective. Hoshiarpur XXIII, Pts i-ii, 1985 and Logical priority to subjectivity: Śaṅkarācārya's unique position. Gandhi Nagar, 1992.

रामलालसिंहः

RĀMALĀLA SIMHA :

Date of birth: January 7, 1938. Areas of Specialization: Philosophy of Kant, Indian Philosophy, especially Advaita Vedānta of Śaṅkara, Indian and Western Epistemology. Research Publications: An Inquiry concerning reason in Kant and Śaṅkara, Allahabad 1978. Śaṅkara and Bradley, Uttara Bhāratī. A research journal of U.P. Universities, Vol. X, No. 2, August 1963. Buddhism and Vedānta, Philosophical Quarterly, Amalner, July, 1964. Some misunderstanding about the Vedānta of Śaṅkara, Samadarśana, Vol. I, U.P. Darshana Parishad Annual, Allahabad, 1975. A review of that book 'Vijñana Darshana' by Dr. Virendra Singh (in Hindi) Samadarśana, U.P. Darśana Parishad, Annual Vol. II, 1976. A

review of the book 'Causation in Indian Philosophy by Dr. Mahesh Chandra Bharatiya, Indian Philosophical Quarterly Vol. No. 4, Poona, July 1978. Philosophy of Karl Jaspers (in Hindi) in 'Samakālina Pāścātya Darśana ed. Dr. Mrs. Laxami Saxena, U.P. Grantha Academy, Lucknow, 1978. An Advaitic Emendation of Kant, a study in comparative metaphysics, Indian Philosophical Quarterly, Vol. No. 2, Poona, January, 1979. The concept of Intellect and Intuition in the Philosophy of Bergson (in Hindi), Bhajanand commemoration, Volume, Rishikesh, U.P. 1979. Śāmājika Parivartana, Samadarśana, Vol. V, Allahabad 1979. Explanation and Understanding, Review of Darśana, Allahabad Vol. I, No. 3-4, 1983. Reflection on Ontological Commitment, Review of Darśana Vol. IV No. I, 1985. Some reflections on Kant's category Theory, Indian Philosophical Quarterly, Poona, Vol. XIII, No. 3-4, Jan.-Dec., 1986. Nature of Reflective Awareness, Review of Darśana Vol. VII No. 2, 1988. Contributed Chapters on the philosophies of Moore, Russell and Bergson, to the book 'Samasāmayika Pāścātya Dārśanika, (in Hindi) edited by Miss S. Joshi. Contributed Chapters on the philosophies of Radhakrishnan, Shri Aurobindo, and Ānandavardhana to the forthcoming book, Viśva Ke Pramukha Dārśanika by Directorate of Hindi, Government of India, New Delhi. Translated from English to Hindi, Chapters on the Philosophies of Zoroastrianism, A H. Whitehead,

Santayana, Motaggart, Lucasiewicz, Brouwer, Otto Neurath, C.I. Lewis and Collingwood to the forthcoming book 'Marathi Tattvajñāna Mahakosh a project to be published by Directorate of Hindi, Government of India, New Delhi. A review of the book 'Analytic studies in the Sāmkhya Philosophy by B. Kar, Review of Darśana, Allahabad Vol. II, No. 3-4, Jan.-April 1984. A note on 'The nature of moral progress' accepted for publication in Samadarśana, Allahabad, 'Reason and Revelation' Seth Pratap Chandra Endowment Lecture on Vedānta delivered at Ahmedabad Session of Indian Philosophical Congress 1989, 'Review of Darśana'. 'Emancipation in the Philosophy of Śāmkara, Presidential address of Metaphysics and Epistemology Section of Indian Philosophical Congress delivered at Kamraj University Madurai, Dec. 1990, 'Review of Darśana'. 'Some Reflections on Sāmkhya view of Puruṣa and Prakṛti Relation' published in Indian Theosophist Prof. Jaidev Singh Commemoration Vol. A note on Professor Daya Krishna's paper on 'Sāmkhya Origin of Adhyāsa, 'Review of Darśana'. 'An Axiological view of Avidyā' 'Perspective of Śāmkara', Rāstriya Śāmkara Jayanti Mahotsava Commemoration Volume Ed. by R. Balasubramanian & Sibjiban Bhattacharya published by the Department of Culture, Ministry of Human Resource Development, Government of India, 1989.

Membership of Academic Bodies and Institutions :

Life member of Indian Philosophical Congress. Life member of Akhil Bhārtiya Darśana Parishad. Life member of Indian Academy of Social Sciences. Life member of U.P. Darśana Parishad. Life member of Indian Philosophical Quarterly, Poona. Life member of Ram Nath Kaul Library of Philosophy, Allahabad. Life member of Paramārtha, Poona. Life member of Review of Darśana, Allahabad. Awarded short term financial assistance of the U.G.C. New Delhi for his learned research work in Humanities and social sciences. Residential address Dr. Ram Lal Singh 16, Jawahar Lal Nehru Road Tagore Town, Allahabad. Official Address : Dr. Ram Lal Singh Reader Department of Philosophy University of Allahabad.

राममृति शर्मा

RĀMA MŪRTI SARMĀ : Date of birth

February 15, 1932.

Professor Ram Murti Sharma, Ph.D., D. Litt. served the Agra University, the University of Delhi as Lecturer and Reader and had been working as a Professor and chairman of Sanskrit Deptt. at the Panjab University, Chandigarh. He was offered Visiting professorship in Sanskrit and Indian Philosophy at Mexico. Presently Emeritus fellow (U.G.C.)

AWARDS WON :

Ph.D. thesis on the doctrine of Māyā of Śaṅkarāchārya has been awarded a prize by the U.P. Government. D.Litt. thesis on Advaita Vedānta has been awarded a special prize

by the Sanskrit Academy, U.P. The book *Vedāntasāra* (Edited) has been awarded a special prize by the Sanskrit Academy, U.P. The Paper 'Life & Teachings of Mahavīra' has been awarded a prize by the Bhagawān Mahā Nirvāṇa Samiti, Delhi.

PRESIDENT'S AWARD AND CERTIFICATE OF HONOUR AWARDED: President's Certificate of Honour and Award, 1987. As Director organized a Seminar on Kālidāsa in Punjab University, Chandigarh in 1979 and read a paper.

INTERNATIONAL SEMINAR CO-ORDINATED :

Acted as Co-ordinator of The International Śāṅkarācārya Seminar held in Delhi in January 1989. It was organised by the Govt. of India, Department of Culture, Ministry of Human Resource Development, 1989.

SECTIONAL PRESIDENT : Acted as President of the Philosophy and Religion Section of the A.I.O.C. in 1982 at the Vishvabharati University, Śāntiniketan. Acted as President of the South-East Asian Section in the All India Oriental Conference held at the Asiatic Society, Calcutta, 1986. Elected President of the Buddhist Section for the XXXV Session of the All India Oriental Conference (Waltair).

PROMINENT LECTURES DELIVERED IN INDIA :

He delivered lectures at the Andhra University, Waltair (A.P.), M.S. University, Baroda (Gujarat); Kashmir University, Srinagar; Kurukshetra University, Kurukshetra, Univer-

sity of Jodhpur; G.N.D. University, Amritsar, University of Delhi, Punjabi University, Patiala, Rohilkhand University, Bareilly; Meerut University, Meerut; Agra University, Agra; Delivered three special lectures at the L.D. Institute, Ahmedabad and was specially honoured by the Institute. Presided a special lecture at the Kendriya Sanskrit Vidyāpeetha, Tirupati in 1986. Delivered three lectures at the Kendriya Sanskrit Vidyapeetha Guruvayur (Kerala) and was honoured there. Delivered two lectures in Sampurnanand Sanskrit University, Varanasi, 1992. Delivered special Lecture on "पण्डितराज-जगन्नाथस्य साहित्ये लोकचिन्तनम्" in Sanskrit Academy, Delhi, 1992.

MEMBER, EXECUTIVE COUNCIL :

He is a member of the Executive Council of the A.I.O.C.

NATIONAL LECTURER :

As National Lecturer of U.G.C. delivered special lectures in the Universities of Kurukshetra, Gujrat (Ahmedabad), Srinagar and Baroda. Acted as Chairperson at Oxford in a General Session and attended a Conference there (1982). The I.C.C.R. and the Department of Culture, Ministry of Education Government of India deputed him to participate in V Conference of the International Association of Buddhist Studies which was held at Oxford (England), in 1982. He read his paper on 'Avidyā in Buddhism and Vedānta.'

UNIVERSITIES VISITED ABROAD :

In October, 1984 he visited the Paris

University, the London University, the University of Oxford and the Cambridge and discussed various problems of research in the sphere of Indian Philosophy, specially Vedānta. The University Grants Commission New Delhi, nominated as a member of the senate of Gurukula Kangri University, Haridwar for three years.

Delivered key-note address, in the inaugural session of the National Seminar on Saṅkarāchārya, Kanpur, Feb. 1989. Invited to Deliver Lectures at : Vishvabhāratī University, Śāntiniketan; Jadavpur University, Calcutta, Sampurnanand Sanskrit University, Varanasi and the University of Faizabad;

LECTURES DELIVERED ABROAD :

Two lectures were delivered at the El colegio De Mexico in 1982 on Vedānta: (i) Illusory Reality in Advaitā-Vedānta (ii) Liberation. The I.C.C.R., New Delhi deputed to deliver a few lectures on Buddhist Logic in Paris (1982). Delivered a talk in the Department of Middle East languages Columbia University, New York in 1982. The topic of the lecture was, Brahmen in the Chāndogyopaniṣad. The lecture was presided over by Professor Alex Wayman at the Columbia University, New York. (USA).

MEMBERSHIP OF VARIOUS ACADEMIES :

Ex-member, Sanskrit Academy, Lucknow; Member, Sahitya Academy, Chandigarh; Formerly Member, Experts' panel, Sahitya Academy, Delhi; Ex-member, N.C.E.R.T. Pronunciation

Committee, Delhi. Advisor member, Sanskrit Academy, Nabha (Punjab).

FELLOWSHIPS :

VISITING FELLOWSHIPS : He was awarded Visiting Fellowship at S.V. University, Tirupati (A.P.) by the University grants commission. (ii) The U.G.C. also awarded him Visiting Fellowship for delivering lectures at the Gurukulakangri University, Haridwar.

NATIONAL FELLOWSHIP :

The University Grants Commission awarded National Fellowship to work on the project: Vedāntins of Modern India and their contribution, keeping in view his outstanding eminence.

HONoured BY THE HON'BLE VICE-PRESIDENT OF INDIA: Dr. Shankar Dayal Sharma honoured and felicitated prof. Ram Murti Sharma for his contribution to Sanskrit in general and Vedānta in particular. The Vice-President presented the Felicitation volume, Glory of knowledge, to professor Sharma. The Felicitation volume contains papers of scholars from the country & abroad.

EMERITUS FELLOWSHIP :

The University grants commission, New Delhi, awarded Emeritus Fellowship to professor Ram Murti Sharma in recognition to his nationally & internationally established scholarship.

PUBLICATIONS :

Books: Saṅkarāchārya (Ph.D. thesis) I edition, 1966 (II edition, Delhi, 1989). Vishwa Sanskriti, Moradabad, 1968. Abhijñāna Śākuntalam, III edition, Delhi, 1969. Anusandhānabhāratī,

Moradabad, 1970. *Advaita Vedānta* (D. Litt. Thesis), National, Delhi, 1972. II. editiyn, E. B. L. Delhi. *Vedāntasāra*, II edition Delhi, 1978. *Sanskrita-Nibandhādarśah*, Kanpur, 1979. *Dhwani Siddhānta*, Delhi, 1980. *Dictionary of Indian Languages*, Dr. Nagendra Delhi, 1980. (contributed in Sanskrit Section), *Some Aspects of Advaita philosophy*, Delhi, 1985. *History of Vedic Literature*, II edition Delbi, 1986. *Glimpses of Vedānta*, Delhi, 1990. *Encyclopaedia of Vedānta*, 1992.

SOME PROMINENT PAPERS PUBLISHED :

The Doctrine of Māyā of Śaṅkara, Journal of the Department of Sanskrit, University of Delhi, 1972. *Modern Monism and Vedānta of Śaṅkara*, Bharati, Research Journal, Banaras Hindu University, Varanasi, 1974. *Bhāratīya Darśane Iśvara-Swarūpam*, Charudev Shastri Felicitation Volume Delhi, 1974. *Adhyātama Rāmāyaṇa Aur Rāmacartia Mānasa, Mānsacatuḥśatī*, Delhi, 1974. *Vedānta Sadvādaḥ*, Parameshvaraṇanda Shastri Felicitation Volume, Delhi, 1974. *Keyam Kāśī*, Eventide, Delhi, 1974. *Vedānta Vṛtti - Nirūpanam*, Journal of the Department of Sanskrit, University of Delhi, Delhi, 1975. *Concept of Puruṣa in the Bhagavad Gītā*, Quest for Truth, Delhi, 1976. *Bhāratīya-Darśane Khyāti - Nirūpanam*, Journal of the Ganganāth Jha Kendriya Sanskrit Vidyapeetha, Allahabad, 1976. *Concept of Vṛtti*, Research Bulletin, panjab University,

Chandigarh, 1978. *Liberation*, K.V. Sarma, Felicitation Vol. Hoshiarpur, 1980. *Vedānta Aur Jeevanadarśana*, pandit Ganga Ram Felicitation Volume, Delhi, 1980. *Brahman*, Meerut, 1980. *Presidential Address*, read in the Philosophy and Religion Section, All India Oriental Conference, Santiniketan, 1980. *Dr̥śtiṣṭi-vādaḥ* Pt. pāṭṭabhirama Sastri Felicitation Volume, Delhi, 1982. *Concept of Iśvara*, professor K.K. Handiqui Felicitation Volume, Gauhati 1983. *Concept of Yajña*, National Seminar, Journal, University of Bombay, 1986. *Concept of God*, Professor Ram Krishna Rao Felicitation Volume, Mysore, 1986. *Modern Vedāntins and Their Contribution* Śodha prabhā, Radha-Krishnan Centenary Journal, Delhi, 1989. *Keynote Address*, National Seminar on Śaṅkarāchārya, Kanpur, 1989. *Influence of Śaṅkarāchārya in Sanskrit Literature*, Śaṅkarāchārya Commemoration Volume, Haridwar, 1989. *A Note on Ultimate in Śaṅkara's philosophy*, Vāñmaya, Gujrat University, Ahmedabad, Journal, 1990. *Acharya pandit Baldev Upadhyaya: Ek Darśanik Vyākhyātā, Sādhanā*, Saharanpur 1990. *The Vivarta*, Journal of the Oriental Institute, Baroda, 1992. *Ultimate principle in Śaṅkara's philosophy* (proceedings of the National Seminar, University of Bombay, 1991). *Śaṅkara and I-sense*, S.V. University, Tirupati Oriental Journal 1992. *The Sources of the Śaḍdarśanas* professor Vishwanarayana Shastri Felicitation Volume,

Gorakhpur 1991 (accepted). The Concept of Sat, Sahitya Academy Journal, Delhi, 1991.

SOME OF THE TOPICS ON WHICH PH.D. DEGREE HAS BEEN AWARDED TO SCHOLARS UNDER HIS SUPERVISION :

Kālidāsa Kī Rachanāon Men prakṛti Citraṇa. Kālidāsa Kī Rachanāon Kī Ādhyātmika evam Sāṃskṛtika prsthābhūmi. A Critical Study of Sāṃkhyā System. A Study of Mṛccha Kaṭikam. A Study of Viveka-Chūḍāmaṇi. A Study of Upadeśasāhsrī. A Study of pre-Śaṅkara Advaita. A Study of Vedānta Siddānta-Muktāvalī of Prakāśānanda. A Study of Khyāti in Indian philosophy. A Study of Tantra-Vārttika of Kumārila. A Critical and Comparative study of the Different Schools of Sāṃkhyā. A Study of Iśvara in Śaṅkara Vedānta. Female Duties in the Veda. Vedon Men pāpa puṇya Bhāvanā. A Study of the Siddhānta Bindhu of Mandhu Sūdana Sarasvatī. Kāshmir Kī Sanskrit Sāhitya Ko Den. Realism, Logic and Metaphysics of Nyāya-Vaiśeṣika. Sanskrit Bhakti Śabitya Men Śrī Rādhā Kā Swaroop. Eschatology in Vedic Literature. Concept of Reality in Advaita Vedānta. Vivaraṇaprameyasāmgraha-A Study. Śrī Madbhāgawat Ke pariprekṣhya Men Advaita Vedānta. Kāvyaprakāśa Ke Mūla Srota Eka Adhyayan. Bhavabhūti Ke Nāṭakon Kā Dārśanik evam Sāṃskritika Anuśilana. Saṃkṣepa-Śārīraka-A Study. Advaita in the Yoga Vāśiṣṭha. Methodology of Śaṅkara. A Critical and Comparative Study of Vijnāna-bhūṣirava and Tantrasāra.

(Joint) A Study of Ultimate in Śaṅkara. Śaṅkara Vedānta Men Ānandavāda Kā Swarūpa. Theses submitted : A study of Śivacuelt in six Systeves of Indian Philosophy. Origin of the six Systems of Indian Philosophy in the Upaniṣads. A study of Aesthetics in the Alaṅkāraśāstra. Present address : Emeritus fellow (U. G. C) Manidweepa, B-S-5 Shalimar Bagh, Delhi 110 052.

रामानुज ताताचार्यः

RĀMĀNUJA TĀTĀCĀRYA :

He is a prominent Naiyāyika & a Vedāntin. He contributed his paper, The influence of Śaṅkara's writings on Rāmānuja, to the International Śaṅkara Seminar held at New Delhi, 1989. Presently he is the Vice-chancellor of the Kendriya Sanskrit Vidyapeetha, Tirupati.

रामतीर्थः

RĀMATĪRTHA (1873-1906) :

Swāmī Rāmatīrtha was an Advaitin basically and he was the follower of Vivekānanda. He advocated the philosophy of practical Vedānta. He was a student of the Panjab University at Lahore and got his Masters' degree in Mathematics in the year 1895. Although he got highest marks in Mathematics in the B A. examination, he failed in English with a few marks. He is recognised as the Poet-Saint of Punjab and almost all of his writings are available in Urdu language embodied in poetry forms. These poems have also been rendered into English.

At first, he was a devotee of Śrī-kṛṣṇa under he cult of 'Bhakti', but later on being impressed by the

lectures and personality of Swāmi Vivekānanda, he resorted to 'Samnyāsa' and became a true follower of "Śāṅkara Vedānta".

आर. करुणाकरन्

R. KARUNĀKARAN :

(Born in 1927 at Edakkadam, South Kerala) passed the Advaita Vedānta Śiromoni Examination from the University of Madras in 1951. He took M.A. and Ph. D. from the University of Kerala. In June 1955, he joined the Malayalam Lexicon Department of the same University and then he was appointed Lecturer in Vedānta in July 1959, in the Government Sanskrit College, Trivandrum. He was there as Professor and Head of the Department of Vedānta and Acting Principal. He was also the Professor of Sanskrit College, Pattambi. He served as the Principal of Kendriya Sanskrit Vidyāpccīham, at Tirupati and Puri, under the Ministry of Education, Government of India. His services there as the General Editor of Āgamakośas and of the publications, and as the Head of the Manuscript Library and Research Wing, have been acclaimed by eminent scholars from India and abroad. In 1978, he became Reader in the Department of Sanskrit, University of Kerala. His critical edition of Darśanamāla and the Concept of Sat in Advaita Vedānta are outstanding contributions to Vedānta literature. He is also the Patron of the Śrī Śāṅkara Sanskrit Vidyāpccīham, Edakkadam, Kerala.

S

साधुनिश्चलदासः

SĀDHU NIŚCALADĀSA :

He was a saintly person. He wrote the book Vicārasāgara, The book is in Hindi verses and it comprises the explanatory verses of Vedānta philosophy.

संगमलालः

SAṄGAMALAL :

He has worked on pre-Śāṅkara Advaita. He retired as Professor and Head of the Department of Philosophy, University of Allahabad.

शरीफसाले मोहम्मद

SARĪF SĀLE MOHAMMAD:

He was a Muslim saint and believed in Vedāntic tenets. His small book, Vicāra-candrodaya is a good text of Vedānta. In this book, the prominent thoughts of Vedānta have been described in an easy manner.

सच्चिदानन्दःदेन्द्र सरस्वती

ŚATCIDĀNANDENDRA SARASWATI :

Satcidānandendra Saraswati up to the age of 96 had deeply thought about the Śāṅkara Vedānta and gave lectures and wrote various books in Kannada, English and Sanskrit Language. He was also called by the name. Abhinava Śāṅkarācārya in Karnataka. He lived up to the age of 96. In the year of 1975, on August 5th he got mahāsamādhi. His Samādhi Mandira in Hole Narsipur is named as Guru Mandira. He wrote 109 books.

His Main works are : Suddhā Śāṅkara Prakṛyā Bhāskara I Part. Suddhā Śāṅkara Prakṛyā Bhāskara II Part. Suddhā Śāṅkara Prakṛyā Bhāskara III Part. Salient Features of

Śāṅkara Vedānta. The Science of Being. Essays on Vedānta. Intuition of Reality. Upaniṣadic Approach to Reality. Iśavāsyopaniṣad (with Śāṅkara Bhāṣya). Misā Conceptions about Śāṅkara Avasthātraya or Unique Method of Vedānta.

Thus Spoke Bhagavān Nityānanda The Unique Teachings of Śāṅkara. The Magic Jewel of Intuition. The Method of Vedānta. Vedānta Jijñāsā. Teaching of Brahman. Some Other Works: Nārada's Aphorisms of Bhakti. How to recognize the Method of Vedānta. Śāṅkara's Clarification of Certain Vedāntic Concepts. The Vision of Ātman. Vedānta or the Science of Reality. His above books are available from Adhyātmaprakash kāryālaya, Hole Narsipur, Hassan, Karnataka.

एस.जी काण्टावाला

S.G. KĀNTĀWĀLĀ :

Designation: Ex. Professor and Head, Department of Sanskrit, Pali & Prakrit & Ex. Dean, Faculty of Arts & Ex. Director, Oriental Institute, M.S. University of Baroda, Vadodara. Date of Birth, 14th July, 1930. Published Books: Cultural History from the Matsya Purāṇa, Baroda, Vadodara, 1964. Papers (a) Over 160 Research papers in various research journals, felicitation and commemoration Volumes (Indian & Foreign) in English, Sanskrit, Hindi and Gujarati on Veda and Linguistics, Epic & Purāṇa-studies, Vedānta, Dharmāśāstra, Ālaṅkārāśāstra and Classical Sanskrit Literature (b) Reviews of several books in research journals.

Title of Ph. D. Thesis : Cultural History from the Matsya-Purāṇa.

Project : Conducted a project on "Prabhāsa-Khaṇḍa of the Skanda-Purāṇa" (Jointly with Professor R.N. Mehta, Deptt. of Archeology & Ancient History, M.S. University of Baroda) (from an Archaeological point of view)—supported by the University Grants Commission, New Delhi.

शिवजीवनभट्टाचार्यः

SIBAJIBANA BHĀTTĀCĀRYA :

Date of Birth March 1, 1926.

Designation : Surendra Paul Professor of Indian Philosophy, Ramakrishna Mission Institute of Culture, Calcutta. Published Books & Papers : 3 books, and more than 70 papers. He read his paper—The Empirical subject : a Comparative study of Nyāya and Advaita Vedānta theories, in International Śāṅkarācārya Seminar held at New Delhi, 1989. The paper was published in the proceedings of the above mentioned seminar, titled as Perspectives of Śāṅkara, Delhi, 1989.

एस.पी. दुबे

S.P. DUBEY : Date of Birth: July 1, 1944. Designation: Professor of Philosophy: Published book: Idealism, East and West, Delhi. 1987; pp. 236. Rudolf Otto & Hinduism (Including Śāṅkara), 1969, pp. 145. Hindi translation of Greek Philosophy by Burnet, Madhya Pradesh Hindi Grantha Academy, Bhopal, 1973.

Papers: 'Hermeneutics in Vedānta of Śāṅkara' in the book Perspectives of Śāṅkara, Govt. of India New Delhi, 1989; pp. 104-15. Ādhunika

Bhāratīya Darśana aur Prof. Mūrti, in the book TRV Mūrti and Indian Philosophical Tradition, B. H. U., Varanasi, 1989, pp. 216-25. 'The Concept of Moral Dilemma' in the book Moral Dilemmas in the Mahābhārata, IIAS, Shimla, 1989, pp. 35-48. Advaitic Concept of Truth' in the monthly Prabuddha Bhārata, Calcutta, Aug. 1985, pp. 348-52. 'Ācārya Śaṅkara' in the book Nibandha Nikuñja, pub. by The M P. Hindi Grantha Academy, Bhopal, 1984, pp. 48-60.

A Review of Sureśvara's Vārttika, by Dr. S. Hino, in the Prabuddha Bhārata, Cal., Jan. 1984, pp. 35-37. The German Understanding of the Gitā in the Qtly Tattvāloka, Madras, Feb. 1981; pp. 1-10. The Concept of Karma in Vedic Literature, in Bhāratī, Bulletin of College of Indology, B.H.U., Varanasi, 1963-64, pp. 105-13. Title of the Ph. D. Thesis: 'Treatment of Appearances in Śaṅkara & F.H. Bradley', B.H.U., Varanasi, 1967. Project: 'Impact of the Indian Philosophy', a major UGC Research Project for three years (completing at present).

श्रीनिवासरावः

SRINIVASA RAO :

Date of Birth : 40th September, 1939. Designation : Professor of Philosophy, Bangalore University. Title of the Ph. D. thesis : Theories of Perceptual Error in Indian Philosophy : A Dialectical Reconstruction University of Mysore, 1985.

Publications: Book : Advaita : A Critical investigation. Bangalore, 1985. Articles: Anātman, Anirvacanīyakhyāti

and Advaita : A re-examination,' Philosophy, East and West, January, 1976. 'Pratibimbavāda of Sureśvara's Philosophy, Proceedings of the International Conference on Śaṅkara and his followers, UCYL, Holland, 1980. 'Ambigara Chowdaiah Advaitiye?' (in Kannada), Sadhane, Bangalore, 1982. 'Advaita Vedānta and Modern Physics : Some Reflections,' in Vedānta : Its Unity and Variety, Ed. by K. L. Seshagiri Rao, Paragon House Publishers, New York, 1987.

Projects in Progress : A History of Advaita Vedānta and its Development (in three volumes). The Arguments of Śaṅkara (book).

एस. शङ्करनारायनन्

S. ŚAṄKARANĀRĀYANAN :

He is a prominent Vedāntin. Presently he is working at the Adyar library, Madras. Prior to this, he was the director of the oriental Institute, S.V. University, Tirupati (A.P.). He has published several books and papers on Vedānta. He read his learned paper on "Śaṅkara & the Vaiśeṣika—Naiyāyika schools, in the International Śaṅkara seminar held at New Delhi, 1989. He also chaired a session in the seminar.

सुखलालजी

SUKHALĀLJI :

He was a prominent scholar of Indian philosophy. Pandit Sukhalālji wrote the book, Indian philosophy (translated by K. K. Dikṣit, Ahmedabad, 1977).

सुरेन्द्रनाथदासगुप्तः

SURENDRA NATH DAS GUPTA :
Late Dr. Surendranath Dasgupta

C.I.E.I.E.S. Ph. D. (Cal. and Cantab, D. Litt. Hon. Rome) was the Principal at Government College, Calcutta and King George V. Prof. of Mental and Moral Science at the Calcutta University. He represented Cambridge University at Congress of Philosophy in Paris in 1921 and the Calcutta University at the International Congress of Philosophy at Nepal in 1924 and at Harvard in 1926. He represented India at the International Congress of Religion in London in 1936, in Paris in 1939. Among his several other works may be mentioned a Study of Patañjali, Yoga philosophy in relation of other systems of Indian thought, Yoga as philosophy and Religion. Hindu Mysticism, Indian Idealism, Philosophical Essays, A History of Sanskrit Literature and Religion and Rational outlook.

The book, A History of Indian philosophy is divided into five volumes, Vol. I comprises Buddhist and Jain philosophy and the six systems of Hindu thoughts viz—Sāṃkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṃsā and Vedānta. Vol. II completes studies in the Śaṅkara School of Vedānta. It contains the philosophy of the Yogavāsiṣṭha, the Bhagavadgītā and speculations in the Medical schools. Vol. III contains an elaborate account of the Principal dualistic and pluralistic systems such as the philosophy of the Pāñcarātra, Bhāskara, Yāmuna, Rāmānuja, Madhva, and their followers. The Bhāgavata Purāṇa and the Gauḍīya School of Vaiṣṇavism. Vol. IV and V deal with the philosophy of Vallabha and some other less known schools of

Śaivas, Indian Acsthetics, the philosophy of right and law and the religious systems that have found their expression in some of the vernaculars of India. In the words of Oxford journal, The Collection of data, editing and the interpretation, of every school of thought is a feast unparalleled in the field of history of philosophy.

T

टी.एम.पी. महादेवन्

T.M.P. MAHĀDEVAN :

He had been Director, Centre of Advanced Study in Philosophy, University of Madras. His prominent books are: The Philosophy of Advaita (A Study of Advaita with special reference to Bhāratīśrītha Vidyāranya), Gauḍapāda (Madras, 1954) and the Index to Brahmasūtra Śāṅkara Bhāṣya (Madras, 1973). He also wrote spiritual perspectives, Essays in Mysticism & Metaphysics and the Ātma bodha etc.

नन्दकिशोरदेवराजः

NANDAKISHORE DEVA RAJA:

He was Professor and Head of the Department of philosophy in the Banaras Hindu University, Varanasi. His main works are: Introduction to Knowledge and Bhāratīya Darśana kā Itihāsa.

तुलसीरामशर्मा

T.R. ŚARMA :

Date of Birth: and Designation: 5th, February, 1937. Reader in Sanskrit S.G.T. B. Khalsa College, University of Delhi. Ph. D. Topic : Ethical Studies of the Sectarian Upaniṣads, Delhi University, 1988.

Publications : (a) Books (i) Studies in the Sectarian Upaniṣads Delhi, 1972. (ii) Śvetāśvataropaniṣad, Delhi, 1976, with an exposition in Hindi giving the details of five different commentators including Śaṅkara. (b) Papers read : (i) Some Observations on the date of the Sectarian Upaniṣads, All India Oriental Conference, Jadavpur, 1969. (ii) The Seven Bhūmikās of Yoga in the Sectarian Upaniṣads, published in the Śrī Parameshwarananda Shastri Commemoration Vol, Śrī Lal Bahadur Shastri Central Sanskrit Vidyāpīṭha, Delhi, 1973-74. (iii) Upaniṣadic Bliss and the Aesthetic Experience, South Delhi Campus, Delhi University, Delhi, 1980.

V

वेदवतीवैदिकः

VEDAWATI VAIDIKA : Date of Birth, April 9, 1949.

DESIGNATION Reader Śrī Aurobindo college Malviya Nagar, New Delhi-7. Also teaching at South Campus (Delhi University) in Sanskrit Department. Title of Ph. D.: Śvetāśvatropaniṣad ke Bhāṣyon kā eka Adhyayana.

Published work: Śvetāśvatropaniṣad kā Dārśanika Adhyayana. (National Publishing House Daryaganj, New Delhi.) Senior Fellowship : Indian council of Historical Research (two years). Mphil. Guide : "Yoga Darśana mein Iśwara Praṇidhāna". Post Doctoral work : Working on "Upaniṣadyugina Sanskriti". Published papers (1) Vāk-sūkta kā Dārśanika Adhyayana, "Vedic Darśana", Edited by

Raghuvir Vedālaṅkāra. (2) Śāṅkara Darśana kā Vyāvahārika pakṣa, Āja ke Sandarbha mein, "Saṅkalpa," Edited by Dr. Narayana Dutt Paliwal (Hindi Academy).

(3) Agni Purāṇa Mein Advaita Vedānta and Rāṣṭriya ekatā, The Purāṇas and National Integration, (South Campus, Delhi University), Delhi). (4) "Relevance of Śāṅkara thought in Modern Times" (ENG), Ādhunika Pariprekṣya mein Bhāratīya Darśana kī Prasāṅgikata. (Nag Publishers) Delhi. (This article was accepted in 33RD International Congress of eastern and North African studies, Toronto, Augst 19-25, 1990). (5) "Beesavin sadī kā Advaitadarśana". Swāmī Vivekānanda ke Paripekṣya mein". Dr. Ramākanta Śukla Abhinandana Grantha (Deva Vāṇipariṣad). (6) "Sanskrit Sāhitya mein Paryāvaraṇa", "Ādhunika Bharata mein Sanskrit Sāhitya kī Upādeyatā", (Nag Publishers). (7) Vedic Samhitāon mein Advaitadarśana. (8) Vedic Samhitāon mein Vividha Vidyā, (Nag Publishers). Papers Presented at Conferences : (1) Aupaniṣadika Rājanaya, Presented at All India Oriental Conference held at Ahmedabad. (2) Aupaniṣadika artha Vinimaya mein Dāna aur Dakṣiṇā", presented at all India Oriental Conference, held at Calcutta. (3) Upaniṣad aura asura Saṃskṛti, presented at all India Oriental Conference held at Gurukul Kangri, Haridwar. (4) Concept of God in Advaita Vedānta, Presented at International Seminar on Śaṅkara held at Vigyan Bhavan, New Delhi. 1989.

वेमूरीआञ्जनेयशर्मा

VEMŪRĪ ĀÑJANEYA ŠARMĀ :

He is working as a professor and Head of the Department of Sanskrit at the Śrīvenkateshwara University, Tirupati. He obtained his ph.D. degree on "Citsukha's contribution to Advaita" (Mysore), 1974. He has Published several Research papers.

वीरमणिप्रसाद उपाध्यायः

VIRAMANI PRASĀDA UPĀDHYĀYA:

His prominent book is—Lights on—Vedānta (Chowkhamba, Varanasi). It is a scholarly work and comprises, the study of prominent concepts of Advaita Vedānta. Dr. Upadhyaya was a professor and Head of the Department of Sanskrit at the Gorakhpur University (U.p.).

विवेकानन्दः

VIVEKĀNANDA (1863-1902) :

Swāmī Vivekānanda was the disciple of Swāmī Rāmakṛṣṇa Paramahamsa. He advocated the philosophy of practical vedānta. For him, without practice, the Vedānta is mere intellectual

gymnastics. He was a true follower of the Advaita of Śaṅkara and therefore he believed that there is no difference between man and animal. Thus he totally discarded meat-eating. According to Vivekānanda all worldly relations are based on name and form and are mental. The world, in his view, is not entirely Asat. It is empirically real, so he is purely an Advaita Vedāntin. The works of Swāmīvivekānanda are available under the heading, Complete Works of Swāmī Vivekānanda published from Advaita Āśrama Almora, Uttar pradesh.

वी.जे. कीर्तिकरः

V.J. KIRTIKAR :

He wrote a prominent book, Studies in Vedānta, (Bombay, 1924). In this book, the author has given a detailed and authentic study of the Vedāntic concepts. He has explained the significance of Avidyā with the help of an algebraic solution.

APPENDIX-1

A. THE PRESENT ŚĀṄKARĀCĀRYAS OF THE FOUR MĀTHAS ESTABLISHED BY ĀDI ŚĀṄKARĀCĀRYA

ANANTA ŚRĪ VIBHŪŚITA, ŚRĪ NIŚCALĀNANDAJĪ (ŚRĪ ŚĀṄKARĀCĀRYA OF GOBARDHANA MĀTHA, PURI) :

Swāmī Śrī Niścalānanda Ji's Birth place is Mithilāpuri & before Samnyāsa, his name was Nilambara Jhā. He studied Vedānta with Swāmī Śrī Karapātri ji, for five years & later on with Swāmī Śrī Nirañjana Deva ji, his predecessor. He has written five Thousand pages on Vedānta. His prominent works are: Adhyātma-Rahasya, Gīta Saptasāti, Gīta Jayanti Aur Bhiṣmoikrānti, Sṛṣṭi-Sandarbha, Śuka-Saṃhitā, Upanisat. Sāra-Sarvasva. Of them, the first two are published.

ANANTA ŚRĪVIBHŪŚITA ŚRĪ SWARŪPĀNA NDA JĪ, ŚRĪ ŚĀṄKARA CĀRYA OF ŚĀRA DĀMĀTHA DWĀRIKĀ :

Swāmī Śrī Swarūpānanda Ji is the disciple of Swāmī Śrī Brahmānanda Ji, a great Advaitin. He was born in Madhya Pradesh. He studied the Vedānta Śāstra with his Guru, Śrī Brahmānanda ji and Swāmī Śrī Karapātri ji. He had also the company of Śrī Akhaṇḍānanda ji & Śrī Uḍiyā Bābā, a wellknown Vedāntin of the day, who used to live in Vṛudāvan,

mostly. Śrī Uḍiyā Baba ji & Śrī Hari BabaJī were intimate friends, although the latter was a straunc Vaiṣnavite.

ANANTA ŚRĪ VIBHŪŚITA ŚRĪ BHĀRIATĪKRŚNATĪRTHA JĪŚRĪ ŚĀṄKARĀCĀRYA OF ŚRINGERI MĀTHA :

He is the disciple of Śrī Abhinava-Vidyātīrtha. He was born in Andhra Pradesh. He studied the original texts of Advaita Vedānta, with his guru.

THE ŚĀṄKARĀCĀRYA OF JYOTIRMAṬHA :

There is a controversy regarding the Śāṅkarācārya of Jyotirmaṭha. The two names which are heard in this connection are: Swāmī Śrī Swarūpānanda Ji and Swāmī Śrī Vāsudevānanda Ji. The later is the disciple of Swāmī Śrī Śāntānanda ji.

ŚRĪ ŚĀṄKARĀNANDENDRA SARASWATI, THE SEVENTIETH ĀCĀRYA THE ŚĀṄKARĀCĀRYA OF KĀNCIKĀMA KOSTIPEEṬHA :

When, in 1968 Śāṅkaranārāyanan was born into the Telugu family of Krishnamurthi Sāstri of Thandalam, in Changalpattu district, the world did not know the boy was destined, 15 years later, to adorn the Kānci Kīmakoṭi Peetham as the 70th Ācārya.

Yet, perhaps, one great soul had a prophetic insight into the sacred destiny awaiting the child.

Krishnamurthi Śāstri, an orthodox Pandit well-versed in the Śāstras and the Vedas, is a teacher of Rg-Veda in one of the Vedic schools under the Kāmakoṭi Peetham. The boy Śaṅkaranārāyanan after a brief spell in the local primary school, came under the tutelage of his father and soon exhibited extraordinary skill in learning the sacred lore on which Hinduism is founded. His success in competition relating to Rg-Vedic recital attracted the attention of the Paramācārya Śrī Candraśekharendra Saraswatī who was camping at Pandharpur. The Paramācārya had in 1954 initiated the present Ācārya Śrī Jayendra Saraswatī as the head of the Kāmakoṭi Peetham and was, in retirement, touring Karnataka and Andhra Pradesh since 1978.

The Paramācārya sent for the boy and blessed him after listening to his recital. More successes awaited the youth as he distinguished himself in many such activities. Even at that time, neither the boy nor his family knew that the Paramācārya had bestowed his grace on him to the extent of regarding him as a successor to the Peetham.

On May 27, 1983, when large crowds of people congregated at the Paramācārya's camp near Mehboob-nagar to have his darśana on his 90th birthday, a hushed whisper went round to the effect that a successor to

Śrī Jayendra Saraswatī, the 69th Ācārya of Kāmakoṭi Peetham, had been chosen News of the impending initiation of Śaṅkaranārāyanan as the 70th Ācārya designate followed the next day. The Paramācārya, who had been following the progress of Śaṅkaranārāyanan, had, a few months earlier, indicated to the parents his decision to receive him into the sacred precincts of the Peetham as its next Ācārya.

On May 29, 1983, Ācārya Śrī Jayendra Saraswatī performed the holy task of initiating Śaṅkaranārāyanan, the bright youngster from Andhra Pradesh. Having renounced, with great fortitude, the normal pursuits of a boy of 15 in a world full of distractions, Śaṅkaranārāyanan awaited the great moment when he was due to receive the holy investiture. In the early hours of the day, after a wakeful night of fasting, Śaṅkaranārāyanan reached the temple of Śrīkāmākṣī in Kāñcipuram where Śrī Jayendra Saraswatī awaited his successor. After a ritual bath in the temple tank, following a tonsure of the head, the youngster formally discarded the sacred thread and put on the saffron robes presented by the Ācārya, together with a rosary round the neck. The Ācārya then imparted the Mahāvākyā-Upadeśa to the young samnyāsin and gave him the titular name of Śaṅkārānandendra Saraswatī, the 70th head of the Peetham.

The thousands of devotees who had thronged the scene long before the

A

historic event was to take place, recalled in the midst of their pious acclamation a similar happening nearly 30 years back when Subramaniam, another youth, received the honour from the holy hands of the Paramācarya and acceded to the Peetham as Śrī Jayendra Saraswati. The practice of a sound scholar in R̥g-Vedic lore becoming eligible for accession to the Peetha is being maintained for many long years in this seat hoarv with traditional ritual.

ŚIKṢĀ FOR ŚIṢYA :

A unique feature of the accession of Śaṅkarānandra is the fact that he has now two spiritual mentors to guide him through the austere path of Ācāryahood. When the Paramācarya became the head of the Peetham in 1907 while barely 13, there was no one to look after his training as the Ācārya. His predecessor was too ill to initiate him, having succeeded to the seat barely a week before. Sri Śaṅkarānandra Saraswati is now growing into a saint under the gracious guidance of the Paramācarya who had walked the sacred path all alone; and under the supervision of Śrī Jayendra Saraswati who had earlier had the advantage of having undergone discipleship under the Paramācarya.

Śrī Śaṅkarānandra Saraswati has taken in his stride the rigorous discipline of the Peetham where he has to imbibe the essence of Hindu scriptures and the elaborate process of becoming the head of the Peetham. A galaxy of scholars have been com-

missioned by the Paramācarya to teach the young Ācārya the various aspects of Hindu philosophy represented by adherence to symbolic observances like pūja and meditation. While the three Ācāryas are in the same place as they are now for the past few months, Śaṅkarānandra has the benefit of advice from both the gurus.

It is a sight for the gods, as many of the devotees feel, when the young ascetic suffused with the radiance of spiritual knowledge, bestows his blessings on those who rush to fall at his feet, apparently impervious to the fact that all those who seek his blessing are far older than him in physical years. The Paramācarya has been heard to remark with benign grace and with his characteristic smile that the devotees desert him when the young Ācārya appears on the scene.

All the three Ācāryas have now graced Tamil Nadu with their holy presence and the people who were rather jealous of the fortunate public of Andhra Pradesh and Karnataka among whom the Paramācarya was spreading solace for more than six years, are grateful to him for his gift of a third Ācārya during his lifetime. Scenes reminiscent of the Cāturmāsya at Kurnool some months back, when all the three Ācāryas were present at the pūja and gave frequent darśana to the devotees, are repeated wherever the three great souls choose to have their sojourn on their way to Kāñčipuram, the headquarters of the Peetham.

The dynamism of Śrī Jayendra Saraswati, who, as the head of the Peetham, has made the whole world aware of the resurgence of Hindu thought initiated by example rather than precept by the Paramācārya had added a new dimension to the activities of the Peetham which is today spiritually richer by the accession of the 70th Ācārya.

With the Paramācārya's compassion and consideration for mankind and the active response of Ācārya Śrī Jayendra Saraswati to the spiritual needs of the people, one is tempted to draw comparisons with the era when Śrī Rāmakṛṣṇa Paramāhamsa adopted Swāmī Vivekānanda as his disciple. With the presence of Śrī Śāṅkarānandendra who symbolises brahmacarya in all its glory, the Kāmakoṭi Peetham takes on a new life of service to the people as envisaged by the Paramācārya long years ago.

Śrī Śāṅkarānandendra has, within a year of his initiation, conquered the hearts of the people by the spiritual glow he radiates. When the devotees after waiting for his darśana behold him, they stand in awe at the vision they encounter forgetting for the moment that they came to see a boy in his teens. They feel grateful to the great saint the Paramācārya, who in an act unmatched in other Peethams has bestowed on the people two Ācāryas in secession, himself forming the head of the historic trinity. One can visualize Śrī Śāṅkarānandendra walking, literally, in the footsteps of the Paramācārya, just as the present Ācārya did in emulating him in the

countless Vijaya Yātrās he undertook these 30 years.

Just as he carried the message of the Paramācārya to every nook and corner of the country, the youngest swāmī also shows signs of repeating the performance, especially when he insisted on continuing on foot the Yātrā following the Paramācārya.

The Paramācārya past 90, the Ācārya completing 50, and the Junior Ācārya still in his teens are symbolic of the various stages in human life through which the quest for spiritual knowledge goes on endlessly.

The sharp features of the junior Ācārya recall the personality of the Paramācārya when he also as a boy, became the Jagadguru. The youngster who gave up his family and relations, not to speak of the comforts modern life holds out in temptation to any boy, has now the entire world as his family. The paternal affection of the Paramācārya, despite the paradox in comparison, is ensuring peace and spiritual satisfaction for him who chose the hard path to godhead.

The poetic homage paid to the Paramācārya by Śrī Śāṅkarānandendra Saraswati on his initiation, expounds the greatness of the Master and echoes the sentiments of the millions of devotees who see in every action of the saint some significant meaning. In sadguru Sādhakam, the prayer offered by him, the youngest Ācārya said he was offering worship to one who is constantly engaged in demonstrating the dharma laid down by the Vedas and Smṛtis and who as a teacher to mankind tells them of good things.

Adding that he pays his homage with purity of heart to one who has evolved into the blissful state of Advaita, who fulfills the needs of all good people and who, well-versed in all the Śāstras, is the embodiment of peace. Śāṅkarānandendra goes on to list the traits which have combined to make the personality of the great saint. "O Master! I beseech you to teach me spiritual knowledge. I do not understand anything. I surrender to you."

These concluding lines of his prayer sum up the unique position the youngest Ācāryā of Kāmakoṭi Peetham occupies as part of the divine trinity adorning it today. Doesn't one hear the echoes of 'Jaya Jaya Śāṅkara, Hara Hara Śāṅkara', being chanted by the devotees everywhere. (Śrī Śāṅkarānandendra Sarasvatī was later bestowed the title of Śrī Śāṅkara Vijayendra.) From Paramācārya, Madras, 6-5-1984.

B—THE MISSION OF THE MĀTHAS:

Ādi Śāṅkarācārya established the four Māthas, at Joshi Māṭha (U.P. North). Śrīngerī (South) Puri (Orissa, East) and Dwārikā, (Gujrat, West), in four corners of India to preach the concept of Advaita, the one soul theory to unite the whole country in one thread of humankind. This Advaitic thinking is fully based on the tenet of Brahman.

C—BRAHMAN :

In the Advaita-Vedānta of Śāṅkara Brahman has been accepted as an absolute and the ultimate reality or the Paramārtha Sat. It is the cause of the universe (कायमाशादिकं वह्यप्रपञ्चं जगत्).

B.S.S.B. II, 1-2). Albeit, Brahman is beyond the approach of senses, it is not at all negative. (वाह्मनसातीतत्वमपि ब्रह्मणो नाभावाभिप्रायेणाभिधीयते । ब्र.सू.शा.भा. III. 2.22). And thus because of being Sat, it is Bhāvarūpa. This is the basic tenet which differentiates Brahman from the Śūnya of the Buddhist & this is why Śāṅkarācārya can not be regarded as a crypto-Buddhist. (दिदेशगुणतिफलभेदशून्यं हि परमायंसदद्वयं ब्रह्म मन्दबुद्धीनामसद् इव प्रतिभाति । B.S.S.B. viii. 1.1.).

Even the one Brahman of Śāṅkara Advaita, has been described in two ways, the Para and Apara Brahman. The Para is without Māyā & it is pure and Ānanda, while the Apara Brahman has Māyā as its adjunct & it is the object of worship etc. (किं पुनः परं ब्रह्म किमपरमिति, उच्यते, यत्राविद्याकृतनामरूपादिविशेषप्रतिपेष्ठादस्यूलादिशब्दं हौपदिश्यते तत् परम् । तदेव यत्र नामरूपादिविशेषेण केनचिद् विशिष्टमुपासनायोपदिश्यते, 'मनोमयः प्राणशरीरो भास्तुः (छ. 3.14.2) इत्यादिशब्दं तदपरम् । B.S.S.B. IV. B. 14).

In Advaita Vedānta, Brahman has been mentioned in many ways like the supreme Reality, the Supreme soul, all-pervading divinity, the the highest ultimate, the permanent reality, being, the spirit, the Ātman आत्मा च ब्रह्म B.S.S.B. 1,1,1. and the Paramātman. Though the word Brahman is as old as the R̄gveda, yet there-in, the word has not been used in the sense of absolute reality or supreme being. At many places in the R̄gveda, the word carries the meaning of the Priest RV. 1.80. 1, 164. 34. and at many places it occurs for praising the Gods. RV. 1, 101, 33, 9. In the Upaniṣads, the word

Brahman exists for indeterminate and determinate Brahman, both.

So far as Śaṅkarācārya is concerned, he derives the word Brahman from the root (ब्रह्म) which means great and it is the greatness of Brahman that it is omniscient and endowed with all powers and its nature is internal purity, intelligence and freedom. अस्ति तावद् ब्रह्म नित्य-शुद्ध-बुद्ध-मुक्तस्वभावम्, सर्वज्ञं सर्वशक्तिः-समन्वितम् । ब्रह्मशब्दस्य व्युत्पाद्यमानस्य नित्यं शुद्धत्वादयोऽर्थः प्रतोयन्ते, ब्रह्मते धर्तोरनुगमात् । B.S. S.B.I.I. Śaṅkarācārya's definition of Brahman further clarifies and supports the greatness and absoluteness of Brahman. He defines Brahman saying that omniscient and omnipotent cause from which proceed the origin, subsistence and dissolution of this world which is differentiated by names and forms, contains many agents and enjoyers, is the abode of the fruits of actions which have their definite places, times and causes and the nature of whose (World's) arrangement cannot be conceived by the mind, that cause is Brahman. अस्य जगतो नामस्पाद्यां व्याकृतस्य अनेककृतमोक्तसंयुक्तप्रतिनियतदेशं कालनिमित्तिकायाफलाश्रयस्यं मनसा श्रिष्टं अचिन्त्यरचनास्पस्य जन्मस्थितिभृगं यतः सर्वज्ञात् सर्वशक्तेः कारणाद् प्रवर्ति तद् ब्रह्म B.S.S.B.I.I. 3.)

Though scholars like Deussen, Roth, Oldenberg, Haug, Hillebrandt and Radhakrishnan have taken different meanings of the word Brahman-like... "force of will" a "sacred formula", "prayer", "magic spell", the "sacred hymns", "magical force (magical verses)" the Vedic ceremonies" and the world-producing energy, yet the meaning of great and absolute

is quite proper in the context of Upaniṣadic thought which is the clear and original background of Śaṅkarite Vedānta.

The concept of indeterminate and determinate Brahman explained by Śaṅkarācārya is fully Upaniṣadic. By explaining the determinate or Apara Brahman, on the basis of the Upaniṣads, Śaṅkarācārya and his posterior Vedāntins supported the concept of worship which is necessary for the purification of heart, but not compulsory. And in Śaṅkara Vedānta, the determinate Brahman is the subject of worship and not the indeterminate Brahman. The indeterminate Brahman can be known or realized, (विद्याविषयो ज्ञेयो निर्णयं सत्यम्, अविद्याविषय उपास्यम् सगुणकल्पितम् । Ratna-Prabhā B.S. I.I.I.)

For exact knowledge of an existent (वस्तु) the awareness of the methodology of characteristics (लक्षण) is a must. Śaṅkarācārya was fully aware of this methodology while discussing the concept of Brahman. According to Śaṅkarācārya, there are two types of characteristics Svarūpalakṣaṇa and Taṭasthalakṣaṇa. Svarūpalakṣaṇa indicates the essential nature of an existant. While Taṭasthalakṣaṇa distinguishes an existant from all other existants. To explain the state of Brahman, Śaṅkarācārya has adopted both the methods through the method of Svarūpalakṣaṇa. He has described Brahman as existent, consciousness and bliss (सच्चिदानन्दलक्षणः । Aparokṣānu-bhūti 24). At another place, Śaṅkarācārya has characterised Brahman as truth, knowledge and infinite. (सत्यं

ज्ञानमनन्तं ब्रह्मेति ब्रह्मो ब्रह्मणायं वाच्यम् । Ś.B. Taitt. Upa. 2). As a matter of fact, the characteristics of Brahman—truth, knowledge, infinity, existence, consciousness and bliss are not at all contradictory and they are one and the same. According to Taṭasthalakṣaṇa (तटस्थलक्षण), Brahman is that from which origin, subsistence and dissolution of the world proceeds. (ब्रह्म विजिज्ञासितव्यम् । किं लक्षणं पुनस्तद् ब्रह्म इत्यत आह भगवान् सूत्रकारः—जन्माद्यस्य यतः । B.S.S.B.1.1 2.).

The Vaiśnavites, Rāmānuja, Nimbārka, Madhva and Vallabha hold different view regarding the concept of Brahman. Rāmānuja's Brahman is not indeterminate like Śaṅkara's Brahman and so he takes it as determinate and personal God only. The Brahman according to Rāmānuja is qualified and its qualifications are—cit and acit. The cit guras and the acit matter both are parts (अंशः) and so they are not different from Him. (प्रकारद्वयविशिष्टेकवस्तु । Śrībhāṣya 1. 1. 1.) Thus the main philosophical concept of Rāmānuja is known as Viśiṣṭādvaitavāda. Further, Rāmānuja has described two states of Brahman, the causal state (कारणवस्था) and the effect-state (कार्यवस्था). According to the former, the conscious object exists in Him in an unmanifested form and according to the latter, these become manifested in the form of embodied soul and gross matter. Basically, the Brahman of Rāmānuja is possessed with qualities such as bliss, infinite, pure knowledge, inconceivable powers, unlimited filial affection, kindness, valour, benevolence and

brilliance. (See, Śrībhāṣya 2.1.37) Having a comparative view, it can be said that Rāmānuja does not take Brahman as indeterminate and determinate, as Śaṅkara admits. Both admit that Brahman is immutable. But according to Rāmānuja, the cit and acit are the integral parts of Brahman, while in Śaṅkara's philosophy acit is not an integral part of Brahman, but it is the creation of Māyā. Brahman according to Nimbārka is possessed of cit and acit powers and the world is different and non-different from its cause, Brahman. Nimbārka admits Brahman both, material as well as efficient cause of the world. As creation is the manifestation of cit and acit powers of Brahman, it is material cause and since it brings about the union of the individual souls with their respective Karmans and their fruits and the proper instruments for their experience, it is the efficient cause. (जगदभिन्न-निमित्तोपादानत्वे सति-उपादानत्वं निमित्तस्वम् Vedānta-Kaustubha 1. 1. 2.) As Ācārya Madhva is Dvaitavādin, his concept of Brahman is different from that of Śaṅkara, Rāmānuja and Nimbārka. His Brahman is determinate and it is totally different from the Jivas, and the material world, unlike Śaṅkara, Rāmānuja and Nimbārka. To Brahman, Madhva has given the name of Viṣṇu, who is the cause of the whole creation, but not the material cause. According to Madhva, Viṣṇu takes the incarnations like Matsya for the good of the people and His incarnations are complete. (भवताराद्यो विष्णोः सर्वे पूर्णाः प्रकीर्तिताः ।

पूर्णं च तत् परं पूर्णं पूर्णति पूर्णः समुद्गतः ॥
Madhvabṛhadbhāṣya, 31.) So far as Vallabhācārya is concerned, he is the propounder of the Śuddhādvaita concept and his Brahman is purely nondual. It is completely pure and not related to Māyā and thus it is cause and effect both. (भायासम्बन्धरहितं शुद्धमित्युच्यते शुद्धिः । कायंकारणरूपं हि शुद्धं ब्रह्म न मायिकम् ॥ Śuddhādvaitamārtāṇḍa, 82). Unlike Madhva, Vallabha's Brahman is both efficient as well material cause of the world. But the Jivas and the material world are not different from Brahman. (Tattvārthadīpa, 1.66). Furthermore, Brahman of Vallabha can be said as indeterminate as well as determinate. Vallabha has made an adjustment between the two adjectives through the Ahikuṇḍalanyāya. As in the case of snake and its ring (कुण्डल), the snake is real and the ring is merely the form it has taken. So the only reality is Brahman, the indeterminate. And the determinate Brahman is another form of the indeterminate Brahman which he takes due to the desire of the devotee. (See Añubhāṣya III. 2 27). Though Śāṅkara and Vallabha both are nondualists, yet the non-dualism of them is different. The non-dualism of Śāṅkara is called Kevalādvaitavāda, while Vallabha's doctrine of non-duality has been named as Śuddhādvaita-vāda. The Brahman of Vallabha is inner controller, unlike Brahman of Śāṅkara. In Śāṅkara's Philosophy, it is Iśvara who is the inner controller. Again, the Māyāśakti of Brahman, admitted by Vallabha is not an illusion, as advocated by

Śāṅkara. In Upanisadic thought, Brahman and Ātman are the same (अयमात्मा ब्रह्म) and Ātman or the supreme self is said of the size of a thumb (धड्गुष्ठप्रमाण); अगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति Kaṭha 11.1.12. धड्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः kaṭha II.1.13. धड्गुष्ठमात्र पुरुषोऽन्तरात्मा kaṭha II.3.18. & Śvet. III.13. धड्गुष्ठमात्री रवितुल्यरूपः Śvet. V. 8. शरीरप्रादेशाधड्गुष्ठमात्रम् Maitr. VI. 31. the supreme self or Paramātman is said of the size of a thumb, because He (Paramātman) abides within that. The heart of people and the size of heart has been maintained as that of the size of a thumb. (सर्वं गतस्यापि परमात्मनो हृदयेऽवस्थामपेक्ष्यादगुष्ठमात्रत्वमिदमुच्यते B. S.S.B. i. 3.25. मनुष्याणां च नियतपरिमाणः कायः, औचित्येन नियतपरिमाण मेव चैषामड्गुष्ठमात्रं हृदयम् । अतो मनुष्याधिकारत्वाच्छास्त्रस्य मनुष्य-हृदयावस्थानपेक्षमड्गुष्ठमात्रत्वमुपपन्नमात्मन B.S.S.B. I. 2.25) Rāmānuja and Nimbārka also agree that the highest self is called thumbsized, since it dwells in the heart of the worshipper, In the Bṛhadāraṇyaka Upaniṣad (v. 5.1), the self is said to be as small as a grain of rice or barley. In the Chāndogya (V.18.1.) it is said to be of the measure of a span (Prādeśa-mātra). According to the Maitrī Upaniṣad (VI. 38), a man reaches the supreme state by meditating on the soul, which is smaller than an atom or else of the size of a thumb, or a span or of the whole body. The Mahābhārata tells the story that Yama, with his grim force extracted out of the body of Satyavān, a person of the size of thumb, bound in his snare and devout in his control. M.B. III. 297.17.

वेदान्त-सूक्तयः
THE VEDĀNTASŪKTIS

A. ब्रह्म वेदान्तशास्त्रादेवावगम्यते
Brahma...Vedānta-śāstrādevā-vagamyate (B.S.S.B.i.1.4.)

B. अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः
Advaitaḥ sarvabhāvānam devasturyo Vibhuḥ Smṛtaḥ (G.K. 1.10)

C. भावा अप्यद्वयेनैव तस्मादद्वयता शिवा
Bhāvā apyadvayenaiva tasmādadvayatā Śivā (G.K. II.33).

D. तस्मादेवं विदित्वैनमद्वैते योजयेत् स्मृतिम् ।
धर्मैतं समनुप्राप्यजडवल्लोकमाचरेत् ॥
Tasmādevam viditvainamadvaite yojayet-smṛtim.
Advaitam Samanuprāpyajaḍavallokamācaret.

E. तत्त्वज्ञानं तु वेदान्तवाक्येभ्य एव भवति ।
Tat्तvajñānam tu vedānta-vākyebhya eva bhavati B.S.S.B. ii-1.3.

F. सर्वलाभात् परमात्मलाभः
Sarvalābhāt Paramātma-lābhah. (Muṇḍ. Upa. S. B. iii. 2.3.)

G. अविद्याअपाय एव हि परप्राप्तिः ।
Avidyā apāya eva hi paraprāptih. (S.B. Mund. Upa. i.1,5).

H. कर्ममार्गो लोकप्राप्तये पन्थाः ।
Karmamārgo loka-prāptaye panthāḥ. (S.B. Mund. Upa. i.2.2).

I. अनुपेक्षणीयः सर्वविस्थास्वप्यतिथिः ।
Anupekṣaṇīyah sarvāvasthāsvapyatithih. (S.B. Kaṭha Upa. i. 1.8).

J. सर्वो हि उपर्युपर्येव बुभूषति लोकः
Sarvo hi Uparyuparyevabubhūṣati lokaḥ. S.B. Kaṭha Upa. i. 1.28.

K. श्रद्धेयमात्मज्ञानम् ।
Śraddheyam Ātmajñānam. (S.B. Gita ix. 2)

L. अवद्धक्षुषो नास्ति माया मायाबिनोष्टि वा ।
बद्धाक्षस्यैव सा माया अमायाव्येव ततो भवेत् ॥
Abaddhacakṣuṣo nāsti Māyā māyāvinopi vā.
Baddhākṣasyaiva sā māyā amāyā vyeva tato bhavet. U.S. i. 17.31.

M. प्राणाधिकं त्रिकं हित्वा तीर्णोऽज्ञानमहोदधिम् ।
स्वात्मस्थो निर्गुणः शुद्धो बुद्धो मुक्तः स्वतो हि सः ॥
Prāṇādhikam trikam hitvā tirṇajñānamahodadhim.

N. क्षीरात् सर्पियं दधूत्य क्षिप्तं तस्मिन्लपूवंत् ।
बुद्ध्यादेन्स्तथा इस्त्यान्न देही पूर्ववद् भवेत् ॥
Kṣīrāt sarpiyatthodhṛīya kṣiptamasmīnnapūrvavat.
Buddhyāder jñastathāsatyanadehī pūrvavad bhavet. U.S. i. 17.61.

SOME OPINIONS

DR. S. RADHAKRISHNAN : writes about his Ph. D. Thesis on Śaṅkarācārya : "Best wishes for the publication of the work which I hope will be read widely."

PROF. HAJIME NAKAMURA : (Tokyo, Japan), mentions him "one of the leading scholars of Asian religion philosophy in India."

PROF. F. TALA : (Argentina) describes him among the modern significant philosophers.

DR. B L. ATREYA : Writes on his Ph.D. thesis-Śaṅkaracārya, "Being a scholar of Sanskrit Dr. Sharma has read Śaṅkara from his original Sanskrit works, and informing his opinion he has been very careful and judicious. His exposition is simple and clear and criticism unbiased."

M.M. DR. UMESH MISHRA writes on his book, Advaita Vedānta : "He had for the first time given a systematic exposition of the development of Advaita from the earliest times till upto date."

PROF. NELSON LUNG : (Director, Asian Research service Hong-Kong) : "you are among a selected group of scholars to be specially invited to join the International centre of Asian studies as a Fellow."

PROF. GERALD LARSON (California) Writes on the book, Some aspects of Advaita philosophy: "The book, Some aspects of Advaita philosophy because of its clear and systematic presentation of the subtleties of Vedānta, will be especially welcome to the scholars of Advaita Vedānta. It shows the eminence of Professor Ram Murti Sharma whom I consider one of the top most scholars of the field. As I also have seen at the International conferences his deliberations have been of a very high calibre."

DR. RAJA RAMANNA :

"I am happy that a devoted and eminent scholar of Sanskrit particularly Advaita Vedāntā, Professor Ram Murti Sharma, is being honoured by the galaxy of scholars from all over the world, to contribute their papers in different fields of Sanskrit learning. Professor Sharma has propagated Advaitic thought of Ādi Śaṅkarācārya throughout the world, through his deliberations in national and international seminars and conferences lectures and his works, like Śaṅkarācārya, Advaitā Vedānta, Some Aspects of Advaita Philosophy & the Glimpses of Vedānta & his papers published in Various Journals time to time." (Preface, Glore of knowledge).

PROF. JUAN MIGUEL DE MORA :

President, International Sanskrit symposium Mexico city. "He (Prof. Ram Murti Sharma) presented his paper on Drṣṭisṛṣṭivāda and also delivered a conference on Advaita philosophy. His papers were of very high calibre and he made an impression during the deliberations of the symposium."

1797年正月
新嘉坡

SREE SARADA EDUCATION SOCIETY
RESEARCH CENTRE

(x) President, South-East Asia section
(Asiatic Society, Calcutta session, AIOC)

(xi) President, Buddhist, Pāli & Tibetology
section, Waltair session (A.I.O.C.)

(xii) Delivered lectures in most of the prominent
Indian Universities and the Universities of Europe, America and Mexico.

(xiii) *Awards won on the following books :*

- i. Śaṅkarācārya
- ii. Advaita Vedānta
- iii. Vedāntasāra

(xiv) Recipient : President's Certificate of
Honour and Award (1987).

(xv) Coordinated International Seminar on
Śaṅkarācārya, New Delhi, Jan. 1989.
under the auspices of the Govt. of
India.

(xvi) The University Grants Commission, New
Delhi, has offered him EMERITUS
FELLOWSHIP, in view of his distinguished
scholarship & contribution in
his field.

BOOKS BY PROFESSOR RAM MURTI SHARMA

- * ŠĀNKARĀCĀRYA : A Critical Study of his Doctrine of Māyā and other Concepts (Ph. D. Thesis 1963).
- * VIŚVASANSKRITI (1964).
- * HISTORY OF VEDIC LITERATURE (1967).
- * ABHIJÑĀNAŚĀKUNTALAM, edited and annotated, (1967).
- * ANUSAṄDHĀNA-BHĀRATI (Edited (1964).
- * ADVAITA VEDĀNTA : A Critical and Comparative Study of its History and its Tenets (1972).
- * VEDĀNTASĀRA Edited with the Commentary, Viveka and Vidvanmanoranjani (1978).
- * DHVANI-SIDDHĀNTA (1978).
- * SANSKRITA-NIBAṄDHĀDARŚAṄH (1979).
- * SOME ASPECTS OF ADVAITA PHILOSOPHY (1985).
- * GLIMPSIS OF VEDĀNTA (1989).
- * ENCYCLOPAEDIA OF VEDĀNTA (1992).

Available at :

Eastern Book Linkers

INDOLOGICAL PUBLISHERS & BOOKSELLERS
5825, New Chandrawal, Jawahar Nagar,
DELHI-110007

Ph. : 2520287