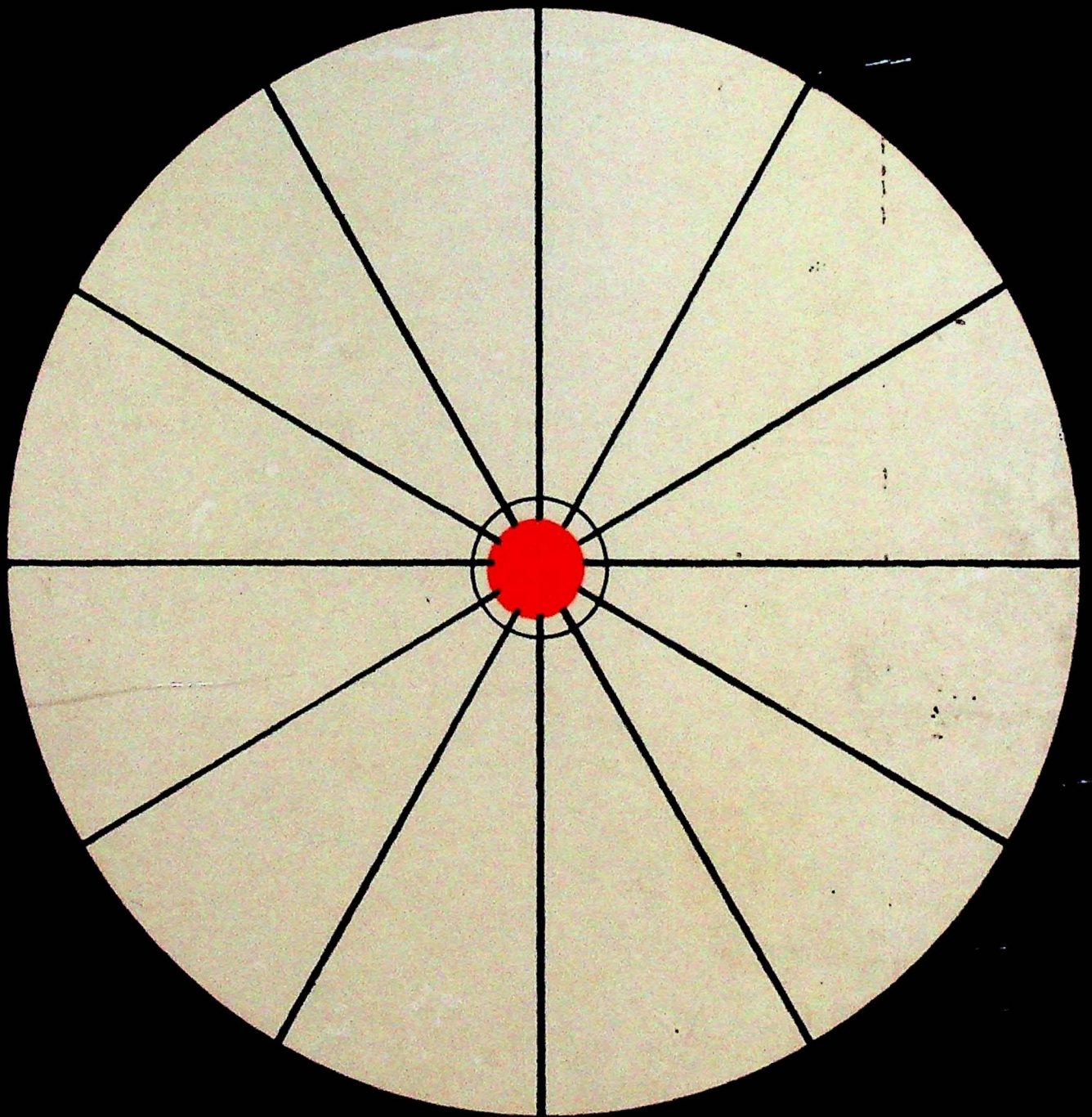


ENCYCLOPAEDIA OF VEDĀNTA



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).

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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

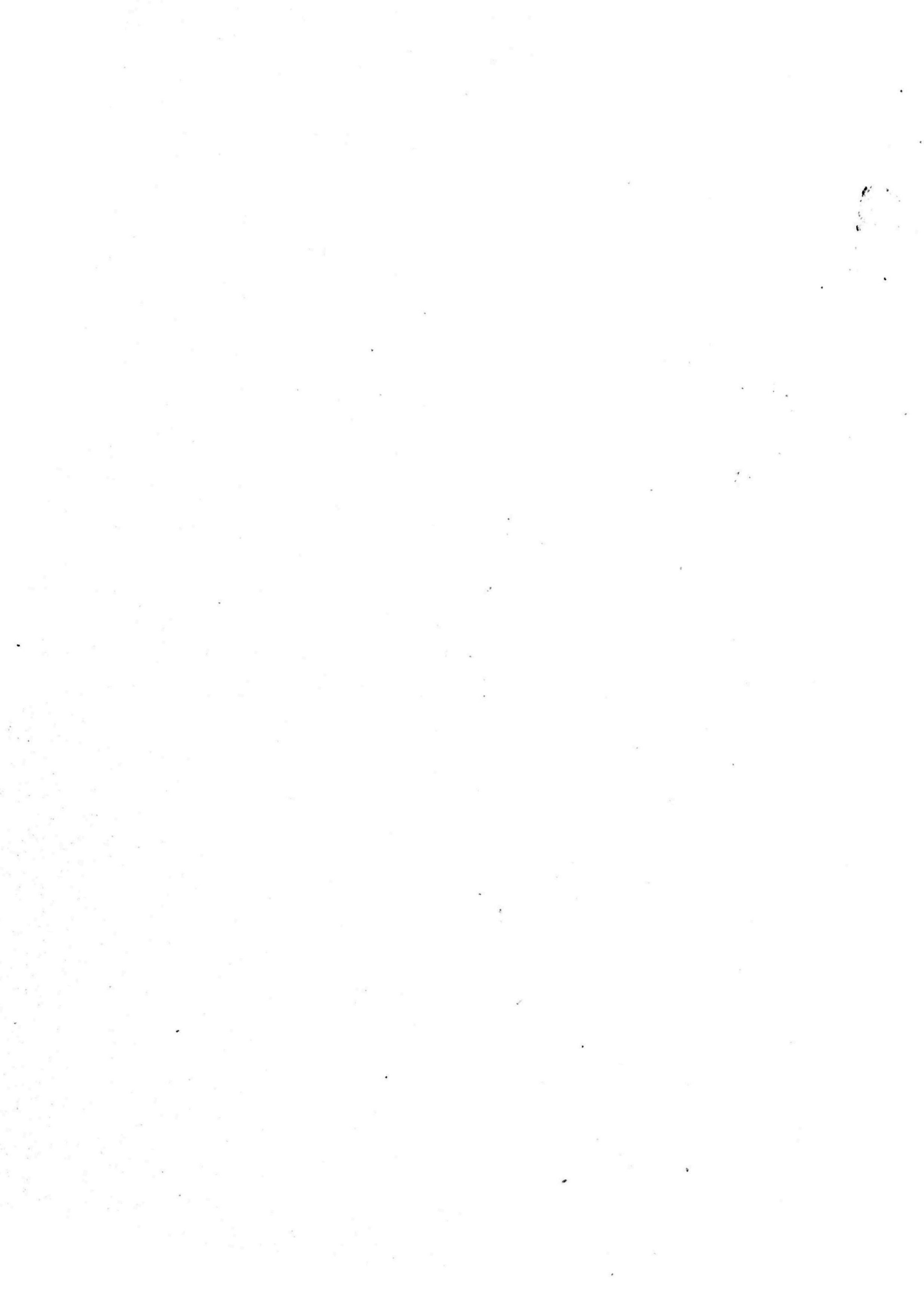
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With sincerest humility and high reverence

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

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VEDĀNTASŪKTAYAḤ

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ABBREVIATIONS

A

Abhi.	Abhijñānaśākuntalam
Ad. V.	Advaita Vedānta
ADVAYATOPA.	Advayatopaniṣat
ĀPAS.	Āpastambadharmasūtra
AVM.	Abhidhāvṛtti mātṛkā

B

B.B.V.	Brhadāranyakabhāṣya Vārttika
	Brahmasamhitā
Bhāṣā.	Bhāṣāpariccheda
Brahma.	Brahmopaniṣat
Br. Upa.	Brhadāranyakopaniṣat
B.S.S.B.	Brahmasūtra Śāṅkarabhāṣya
B.V.	Brahmavaivartapurāṇa

C

Chā. Up.	Chāndogyopaniṣat
Cūla.	Cūlopaniṣat

D

Daśa.	Daśaśloki
Dhyāna.	Dhyāna-Bindūpaniṣat
Durgā.	Durgāsaptasatī

G

G.K.	Gauḍapāda-kārikā
Gopī.	Gopī-candanopaniṣat

H

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

I

Īśa.	Īśopaniṣat
Īśvara.	Īśvara pratyabhijñā

JAOS.

Journal of American Oriental Society

J.S.

Jaiminisūtra

K

Kaivalya.

Kaivalyopaniṣat

Kālāg.

Kālāgnyupaniṣat

K.P.

Kālikāpurāṇa

Kaṭha.

Kaṭhupaniṣat

Kena.

Kenopaniṣat

Kīrāt.

Kīrātārjunīya

K.P.

Kāvya prakāśa

KU.

Kumārasambhava

M

Mahā.

Mahāvākyaratnāvalī

Mait.

Maitri-Upaniṣat

Maṇḍ. Upa.

Māṇḍūkyopaniṣat

M.B.

Mahābhārata

M.P.

Mārkaṇḍeyapurāṇa

M.S.

Manusmṛti

M.U.

Muṇḍakopaniṣat

Mukti.

Muktikopaniṣat

M.V.

Mālavikāgnimitra

N

Nā.P.

Nāradyapurāṇa

Nṛp.

Nṛsimhapūrvatāpinyupaniṣat

Nṛisut.

Nṛsimhottaratāpinyupaniṣat

N.S.

Naiṣkarmyasiddhi

N.S.M.

Nyāyasidhāntamuktāvalī

Nyāsa.

Nyasopaniṣat

P

Praśna.

Prāśnopaniṣat

Pañca.

Pañcadaśī

P.B.

Prāśastapādabhāṣya

Phil.

Philosophy

P.C.

Prācīnacārītrakōṣa

R

Rāmot.

Rāmottaratāpinyupaniṣat

S

Sānti.

Sāntiparva

Sarva.

Sarvopniṣat

S.B.

Śāṅkara-bhāṣya

Śiṣu.

Śiṣupālabadha

S.K.

Sāṃkhyakārikā

Skanda.

Skandopaniṣat

S.L.

Siddhāntaleśaśaṃgraha

Śvet.

Śvetāśvataropniṣat

T

Taitti.

Taittirīyopaniṣat

Tejabindu.

Tejabindūpaniṣat

U

Upa.

Upadeśasāhasrī

V

Vaiś. Su.

Vaiśeṣikasūtra

V.C.

Vivekacūḍāmaṇī

Viṣṇu.

Viṣṇu Purāṇa

V.K.

Vedānta Kaumudī

V.M.

Vidvanmanorañjanī

V.P.S.

Vivaraṇaprameyasamgraha

V.S.

Vedāntasāra

Y

Y.B.

Yogabhāṣya

Yogacū.

Yogacūḍopaniṣat

Yoga Rājop.

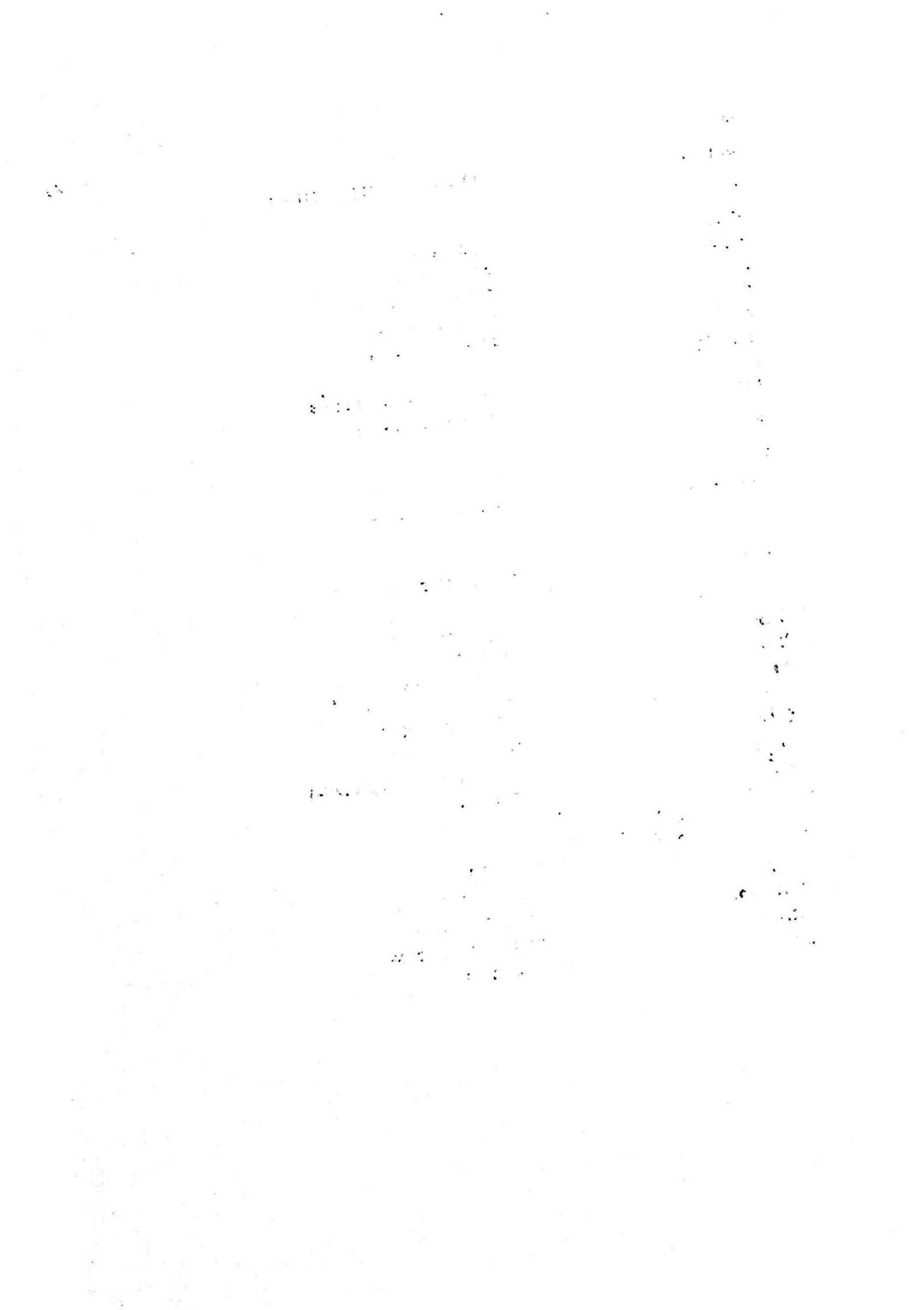
Yogarājopaniṣat

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 spent 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 texts and the highlighted Vedāntic notions. Part II deals with contribution 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 Gauḍapādakārikā and the maxims like Sthūpānikhānanyāya, 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 forty 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 Grammar. 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 Calcutta, through entering the services of East India Company and stayed for twenty-two years in India. During this period, he did a monumental 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 ancient 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 Ramatīrtha, 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 omissions, 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 Śāṅkarācārya of kāñcī Kāma koṭi peetha, Pūjya Shri Jayendra Saraswatī ji. Also at this moment, obviously I respectfully remember, Late Swāmī kṛṣṇa-Bodhāśrama jī, the Śāṅkarācārya of Jyotirmāṭha, 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 Ivekovic. 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.

Makarasaṅkrānti,
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

AKHANḌA : Entire, partless, whole, eternal, Brahman, Ātman; अखण्डैकरसः Rāmōt. 5. अखण्डं सच्चिदानन्दमवाङ्मनसगोचरम्—V. S. 1. Tejobindu. Up. II. 4.

अखण्डानन्दः

AKHANḌĀNANDAḤ : (1500 A.D.). He was the desciple of Akhaṇḍānubhūti. He wrote the commentary Tattvādīpana on Pañcapādikā vivaraṇa. There is also another commentary by him, the Rjuprakāśikā on the Bhāmatī of Vācaspatiśiśra.

अगोचर

AGOCARA : Inaccessible to the senses; अगोचरं मनोवाचामवधूतादिसंस्पृष्टम् । Mait. 1.14. Unperceptible Brahman.

अच्युतकृष्णानन्दतीर्थः

ACYUTAKRṢṆĀNANDA TĪRTHAḤ : (1700 A.D.) He has written commentary on the Siddhāntaleśa Saṁgraha of Appayadīkṣīta. This commentary, Kṛṣṇālaṅkāra 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 Śrīkṛṣṇa.

अज

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

अजा

AJĀ : Māyā; अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः Śvet. iv-5. unborn, Śakti of Paramātmān.

अजातवादः

AJĀTAVĀDAḤ : 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 gra.d 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 similies 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 बीजशक्तिरव्यक्तशब्द-निर्देश्या परमेश्वराश्रया मायामयी महासुषुप्तिः यस्यां स्वरूपप्रतिबोधरहिताः शेरते संसारिणो जीवाः । तदेतदव्यक्तं क्वचिदाकाशशब्दनिर्दिष्टं; एतस्मिन् नु खल्वसरे गार्ग्याकाश ओतश्च प्रोतश्च (वृ. III.8.11) इति श्रुतेः । क्वचिदक्षरशब्दोदितम्; अक्षरात् परतः परः (मु. II. 12) इति श्रुतेः । क्वचित् मायेति सूचितम् B.S.S.B. I.4. 3). In Advaita Vedānta, Ajñāna is existent, triguṇātmaka, and Anīrvacaniya 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 सदसदभ्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि भावरूपं यत्किञ्चिदिति वदन्ति अहमज्ञ इत्याद्यनुभवात् Vedāntasāra 2). The Ajñāna is Anīrvacaniya being different from paramārtha (परमार्थं) Sat and complete Asat (Alīka), both. It is subjective as well as objective. Because of its subjective character, it veils the capacity of Jīvātman of realising Brahman, the absolute reality. The Ajñāna in its objective form, is the creator of the universe (विक्षेपशक्तिलिङ्गादिब्रह्माण्डान्तं जगत् सृजेत् । Vākya-sudhā xiii). The subjectivity and objectivity of Ajñāna based on its Āvaraṇa & Vikṣepa śaktis, is clearly hinted by Śaṅkarācārya in his Vivekacūḍāmaṇi. (कवलितदिननाथे दुदिने सान्द्रमेघैर्व्यथयति हिमशृङ्गावायुर्यो तथैतान् । अविस्तृतमसात्मन्यावृते मूढबुद्धिर्लपयति बहुदुःखंस्तीव्राविक्षेपशक्तिः V. C. 145) Later Vedāntiñ Sadānanda also describes the above mentioned functions of the Āvaraṇa and Vikṣepa Śaktis of Ajñāna in his Vedāntasāra. (अनयेवावरणशक्त्यावन्निष्ठनस्यात्मनः कर्तृत्व-भोक्तृत्वसुखदुःखमोहात्मकतुच्छ-

संसारभावनापि सम्भाव्यते मया स्वाज्ञानेनावृतायां रज्ज्वा सर्पत्वसम्भावना । विक्षेपशक्तिस्तु तथा रज्ज्वज्ञानं स्वावृतरज्जो स्वशक्त्या सर्पादिकमुद्भावयति, तादृशं सामर्थ्यम् । Vedāntasāra, 10). See also, Saṅkṣepa-śārīraka, 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 (पारमार्थिकसत्ता), there is nothing like Ajñāna or Māyā. (विद्यया तस्या बीजशक्तेर्दाहात् 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 Paramēśvara as Māyāvin. As a matter of fact, Paramātman is never touched by Ajñāna or Māyā (See Māyā also).

अद्वैतः

ADRṢṬAḤ : Ātman; अदृश्यो द्रष्टाश्रुतः श्रोता Br. upa. iii. 7.23.

अद्वैतः

ADVAITĀḤ : Non-dual, unchanging, absolute, ultimate, Brahman, identity of Jiva with Brahman, Sūpreme truth. (अद्वैतः सर्वभावानां देवस्तुयो 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. (आत्मैव केवलो—, शिवोऽद्वैतः —S. B. Māṇḍ. upa. XII). Śaṅkarācārya (788-820 A.D.) is the first propounder of the doctrine of Advaita. According to Advaitavāda, Brahman is the only reality and the world is Māyic & therefore Mithyā (ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः—V.C. 20).

अद्वैतानन्दबोधेन्द्रः

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

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Kāñcīkāmakoṭipīṭha, which is known as Śaradāmaṭha. He was the desciple of Brhamānanda Śarasvatī or Cand-raśekharendra Sarasvatī. He learnt Vedānta from Ramānanda Sarasvatī. He was also known by the name of Cidvilāsa and Ānandabodha.

अधर्मः

ADHARMAH : Unriteousness, injustice, an unjust act (अधर्मं धर्ममिति यो मन्यते तमसा-
वृतः । B.G. xviii. 32).

अधिकरणम्

ADHIKARANAM : 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;—अधिकार-विषयसम्बन्धप्रयोजनानि 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 उपरतस्तिष्ठः समाहितो भूत्वाऽऽत्मन्येवात्मानं 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 fruits of one's actions in this world and the upper world, the wealth of the group of six attributes viz. calmness (Śama), 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 नित्यानित्यवस्तु-विवेकः परिगण्यते । इहामुन्नायफलभोगविरागस्तदनन्तरम् । शमादिपट्कसम्पत्तिर्मुमुक्षत्वमिति 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 Niṣid-dha and performing Nitya (daily obligatory rites) and the Naimittika (obligatory rites on special occasions) as well as by penence and devotion, has become completely pure in mind. (V. S.4).

अध्यक्षः

ADHYAKṢAH : Seer; दृशिमात्रस्वरूपेण अवि-
क्रियात्मना अध्यक्षेण S. B. Bg. ix. 10. मयाऽध्यक्षे-
ण प्रकृतिः सूर्यते सचराचरम् B. G. ix. 10.

अध्यात्मम्

ADHYĀTMAM : 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.

अध्यास :

ADHYĀSAH : Superimposition, false attribution, illusion, wrong supposition (अध्यासो नाम अतस्मिस्तद्बुद्धिः 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 अवस्त्वारोपोऽध्यारोपः V. S. 6). The real is said as Adhiṣṭhāna in Advaita Vedānta (See. Adhiṣṭhāna, separately).

अनादि :

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

अनित्य :

ANITYAH : Mortal, momentary, changeable, without consciousness, not everlasting, transient, (आगमापायिनोऽनित्याः B. G. 11.14), perishable; (अनित्यं क्षणभङ्ग-गुणम् S.B.B.G. ix. 33).

अनिर्वचनीय :

ANIRVACHANĪYAH : Different from Sat and Asat both, indescribable, illusion, Māyā, Mithyā (मिथ्या शब्दोऽनिर्वचनीयतावचन इति पञ्चपादिकावचनात्, Advaitasiddhi, p. 48). The world is Anirvacanīya, because the names and forms of it cannot be described either as real or unreal. (नामरूपे तत्त्वान्यत्वाभ्यामनिर्वचनीये, 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 Anivarcanīya-khyāti. (See, Khyāti also.)

अनुभूति:

ANUBHŪTIH : Intuition. intuition regarding Brahman, Aparokṣānubhūti; अपरोक्षानुभूतिर्वै प्रोच्यते मोक्षसिद्धये । सद्भिरेषा प्रयत्नेन वीक्षणीया मुहुर्मुहुः ॥ Aparokṣānubhūti, 2.

अन्तःकरण :

ANTAḤKARANA : Mind, the internal organ, the inner base of thinking and feeling, the heart, the conscience. Vidyāraṇya describes two types of अन्तःकरण—Manas & Buddhi (मनोविमशं रूपं स्याद् बुद्धिः स्यान्निश्चयात्मिका—Pañcadaśī, I-20). Sadānanda also has described two अन्तःकरण, (अवयवास्तु ज्ञानेन्द्रियपञ्चकं बुद्धिमनसी V.S. 19). According to him, चित्त is adjusted in बुद्धि and the अहंकार in मनस । (अनयोरेवचित्ताहंकारयोरन्तर्भावः — V. S. 19). The Antaḥkarana—Manas, Buddhi, Citta and Ahaṁkāra, are accepted in Vedānta Philosophy. (See, AHAMKĀRA 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 नित्य-शब्दोऽन्तर्दीपिकान्यायेनानुवक्तव्यः ।

अन्तर्यामी

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

अन्धकार :

ANDHAKĀRAH : Darkness, Ignorance,

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Avidvā.

अन्धगजन्याय :

ANDHAGAJANYĀYAḤ : 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 Īśvare. (तदेतदद्वयं ब्रह्म निर्विकारं कुबुद्धिभिः । जात्यन्धगजदृष्टयेव कोटिशः परिकल्प्यते ॥ Naiṣkarmyasiddhi, 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.

अन्धगोलाङ्गुलन्यायः

ANDHAGOLĀNGŪLANYĀYAḤ : 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 प्रमाणभूतं शास्त्रं स अद्धानतयान्धगोलाङ्गुलन्यायेन तदात्मदृष्टिं न परित्यजेत् तद्व्यतिरिक्तं चात्मानं न प्रतिपद्येत् तथा सति पुरुषार्थात् विहन्येत अनर्थं च ऋच्छेत्” ॥

अन्धपरम्परान्यायः

ANDHAPARAMPARĀNYĀYAḤ : The Nyāya means an endless number of blind persons leading other blind persons. (अनादित्वेऽप्यन्धपरम्परान्यायेनाप्रतिष्ठैवानवस्था व्यवहारलोपिनी स्यान्नाभिप्रायसिद्धिः B.S.S.B. II. 2.30).

अपर

APARA : Saguna Brahman, Brahman with attributes, lower Brahman, Īśvara, Brahman with Māyā. — Śakti;

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

अपवर्गः

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

अपानः

APĀNAḤ : 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 anus etc. (अपानो नामावाक्गमनवान् पाय्वादिस्थानवर्ती—V.S. 13).

अपूर्व

APŪRVA : Which did not exist before, unforeseen, consequence of an act (कर्मकार्यादिपूर्वात् फलमुत्पत्स्यते—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 (ब्रह्मणोऽपूर्वत्वमित्यर्थः Nṛsiṃhāśrama's—Subodhinī on Vedāntasāra).

अप्ययदीक्षितः

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

अभ्यासः

ABHYĀSAḤ : Repetition, practice(अभ्यासो

नाम चित्तभूमौ कस्याचित् समानप्रत्ययावृत्तिःचित्तस्य — B. G. S. vi, 35). Now and again, justification of some thing in a Prakaraṇa (प्रकरणप्रतिपाद्यस्य वस्तुनः तन्मध्ये पौनःपुन्येन प्रतिपादनमभ्यासः—V. S. 60). One of the six Liṅgas —

उपक्रमोपसंहारौ अभ्यासोऽपूर्वताफलम् ।
अर्थवादोपपत्तौ च लिङ्गं तात्पर्यनिर्णये ॥

(Bṛhatsamhitā).

—योगः abstraction of mind resulting from continuous deep meditation.

अयं चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥

B.G. XII. 9.

अमलानन्दः

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

अमूर्त

AMŪRTA : Formless, incorporeal, unembodied indeterminate Brahman. इह वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तञ्च Br. up. II. 3. 1, Maitri. VI. 3.

अमृत

AMṚTA : Immortal, Imperishable, Ātman Brahman; तद् ब्रह्म तदमृतं स आत्मा chā. VIII. 14. 1. Liberation (विद्ययाऽमृतमश्नुते Maitri. VII. 9,

अर्थः

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

अर्धजरतीयन्यायः

ARDHAJARATĪYANYĀYAḥ : The

Nyāya indicates half-and-halfness." (इति विकारार्थे मयद् प्रवाहे सत्यानन्दमय एवाकस्मादध-जरतीयन्यायेन कथमिव मयटः प्राचुर्यार्थत्वं ब्रह्मविषयत्वं वाश्रीयत इति B.S.S.B. I. 1. 19.

अरुन्धतीप्रदर्शनन्यायः

ARUNDHATĪ PRADARŚANANYĀYAḥ : The Nyāya indicates the Pointing out of the star Arundhatī : (यथारुन्धती स्तत् समीपस्थां स्थूलां ताराममुख्यां दिदर्शयिषु प्रथममरुन्धतीति ग्राहयित्वा तां प्रत्याख्याय पश्चादरुन्धतीमेव ग्राहयति तद्वत् नायमात्मेति ब्रूयात् B.S.S.B-I-1-8)

अलातः

ALĀTAḥ : Firebrand निर्वाणालातलाघवम्—Ku. II. 23) Saṅkara describes Alāta as without form. ऋज्वाद्याकारेणाजायमानम्—S. B.G.K. iv-48).—Śānti, quenching the Firebrand, G. K. iv. 48. The name of the fourth chapter of the Gauḍa-pāḍakārikā. The term Alāta is Buddhistic and has been used by Gauḍa-pādācārya 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, Ajña. The Caitanya Tattva with the Vyaṣṭi of Ajñāna in which Malina Sattva dominates, is said as Alpajña Jīva. इयं व्यष्टिनिष्कण्टोपाधितया मलिनसत्त्वप्रधाना । एतदुपहितं चैतन्यमल्पज्ञत्वानीश्वरत्वादिगुणकं प्राज्ञ इत्युच्यते एकाज्ञानावभासकत्वात्, V.S.14) see, Jīva also.

अवच्छेदः

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

अवतारः

AVATĀRAH: Incarnation (कोऽप्येव संश्रुति नवः पुरुषावतारः—manifestation of a deity on earth. विष्णुर्येन दशावतारगहने क्षिप्तो महासंकटे Bh. III.5) The number of Viṣṇu's incarnation is ten—मत्स्यः कूर्मो वराहश्च नरसिंहोऽथ वामनः । रामो रामश्च कृष्णः बुद्धः कल्की च ते दश । *वेदानुद्धरते जगन्निवहते भूगोलमुद्विभ्रते, दैत्यान् शारयते बलिं छलयते क्षत्रक्षयं कुर्वते । पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते, म्लेच्छान् मूर्च्छयते दशाकृतिकृते कृष्णाय तुभ्यं नमः ॥ Gīta Govinda.

अविद्या

AVIDYĀ : Ignorance illusion, Māyā, seed power for creations; सा चाविद्या सर्वस्यानर्थस्य बीजम् । Br. upa. S.B. III. 5.1, अविद्यात्मिका हि बीजशक्तिः B. S. S. B. I. 4. 3. what is Māyā from the objective side, is Avidyā from the subjective viewpoint and therefore Śāṅkarācārya 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. Prakāśātma-yati in his Pañcapādikāvivarāṇa says that when there is the predominance of obscuring power, it is Māyā and it predominates (एकस्मिन्लपि वस्तुनि विक्षेप प्राधान्येन माया अच्छादनप्राधान्येनाविद्येति व्यवहार-भेदः (Pañcapādikā vivarāṇa, P. 32) According to Vidyārāṇya, it is Māyā while the pure Sattva predominates, and it is Avidyā while it is the predominance of impure Saṭtva. (सत्त्वशब्दलवि

शुद्धिमां मायाविद्ये च द्वे मते Pañcadaśī I.16). As Sudarśanācārya, the author of the Advaitacandrikā mentions, there are two types of Māyā, the Svāminī of Jiva and the Dāśī of Paramātmā (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 तीर्त्वा विद्ययाऽमृतमश्नुते । Maitrī. upa. vii. 9).

अव्यक्त

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

अव्याकृत

AVYĀKṚTA : Avidyā, unmanifested अक्षयमव्याकृतं नामरूपबीजशक्तिरूपम्—B. S. S. B. 1-2. 22). Advaita Vedānta takes Avyākṛta as Upādāna Kāraṇa and as power of īśvara, which helps Him in the creation of the world (नामरूपयो-र्बीजम्, ईश्वरः, तस्य शक्तिरूपं परतन्त्रत्वाद् उपादानम् अपि शक्तिः, Ratnaprabhā, B.S.S.B.I.2.22). In Sāṅkhya Philosophy, it is for Pradhāna, the Mūla-Prakṛti.

अश्मलोष्टन्यायः

AŚMALOṢṬA 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 बुद्धिर्व्यभिचरति तदसत्, S.B.B.G. II-16). The worldly objects are Asat, because of their changeability, Non-existent (Alīka); (असत्: शशविषाणादेः समुत्पत्त्यदर्शनात्—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. (वन्द्यापुत्रो 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

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

अहङ्ग्रह

AHAM GRAHA : A type of worship.

अहं ब्रह्मास्मि

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

अहिंसा

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

अहिकुण्डलन्यायः

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

उभयव्यपदेशात् अहिकुण्डलवत्.....अतः

उभयव्यपदेशदर्शनादहिकुण्डलवदन्तत्त्वं भवितुमर्हति ।

Brahmaśūtraśāṅkarabhāṣya III. 2.27.

आ

आकाशः

ĀKĀŚAH : Brahman आकाशस्तल्लिङ्गात्—B. S. 1. 1. 22; आकाशो वै नामरूपयोर्निर्वहिता ते यदन्तरा तद् ब्रह्म—(Ch. viii. 14. 1), ether (आत्मनः आकाशः सम्भूतः आकाशाद्वायुः—Taitt. 11. 1), Avidyā or Māyā (अविद्यात्मिका हि बीजशक्तिरव्यक्तशब्दनिर्देशयातदिदमव्यक्तं स्वचिदाकाशशब्दनिर्दिष्टम् —B.S S.B. 1-4-3).

आगम :

ĀGAMAḤ : Birth, origin, source; आगमापायिनोऽनित्याः Bg. II.14, the Vedas, the sacred scripture; न्यायनिर्णीतसारत्वान्निरेक्षमिवागमे—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 तन्त्रम् —Mukufāgama, 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 Māṇḍūkyaopaniṣat.

आचार :

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

आचार्य :

ĀCĀRYAḤ : Teacher; उपनीय तु यः शिष्यं वेदमध्यापयेद् द्विजः । संकल्पं सरहस्यं च तमाचार्यं प्रवक्षते ॥ —M. S. II-140, आचार्यवान् पुरुषो वेदं तस्य तावदेव चिरं यावन् विमोक्षयेज्य संपत्स्य इति । Ch. VI. 14.2). Spiritual teacher. —आचार्या— a spiritual teacheress.

आत्मा

ĀTMĀ : Soul (आत्मा वाऽयेद्वद्व्यः; Br. Up.

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

—बोध or आत्मज्ञानं—knowledge of self, liberation.

—विद्या—knowledge regarding Ātman.

—वृत्तिः—full concentration of mind on Ātman.

—शक्तिः—inner power attained after realizing the soul.

—संयमः—self restraint.

आत्रेयः

ĀTREYAḤ : 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 फलश्रुतेरित्यादेयः B.S. III. 4.44). In Mahābhārata (VIII.137.3), Ātreya has been mentioned as the advocate of the Nirguṇa Brahmadevyā.

आदि

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

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

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

आदेश :

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

आधार :

ĀDHĀRAH : Base; आधारभूता जगतस्त्वमेका
Durgāsaptasatī 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 Ādhibha-
utika & the pains caused by heavy
rain, sunshin:, cold-storm etc. are
called Ādhidaivika.

(जीनवातोऽप्यवर्षाम्बुवैद्युतादिसमुद्भवः ।

तापो द्विजवरश्चेष्टैः कथ्यते चाधिदैविकः ॥

—Viṣṇu Pu. vi. 5 8.)

आधिभौतिक

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

मृगपक्षिमनुष्यादयैः पिशाचोरगराक्षसैः ।

मरोन्मृषाद्यैश्च 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, Ādhi-
bhautika 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

शोकासूयावमानेर्ष्यामात्सर्यादिमयस्तथा ॥

मानसोऽपि द्विजश्चेष्ट तापो भवति नैकधा ।

इत्येवमादिभिर्भेदैस्तापो ह्याध्यात्मिको मतः ॥

—Viṣṇu. Pu. vi. 5.6,7.

आनन्द :

ĀNANDAḤ : Supreme bliss, highest
pleasure, spiritual delight (रसं ह्येवायं

लब्ध्वाऽऽनन्दी भवति —Taitt. II-7). Brahman
(विज्ञानमानन्दं ब्रह्म Br. III. ९-28).

आनन्दगिरि :

ĀNANDAGIRIḤ : (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 com-
mentary, 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 :

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

आभास :

ĀBHĀSAḤ : Unreal appearance; यथा असत्सु
ऋज्वाद्याभासेषु ऋज्वादिवुद्धिर्दृष्टाज्जातमात्रे तथा
असत्स्वेव जात्यादिषु विज्ञानमात्रे जात्यादिवुद्धिर्मूषेवेति
समुदायार्थः S. B. G. K. IV.52. Reflection;
बुद्धितत्त्वविदाभासो द्वावपि व्याप्नुतो घटम् । तत्रा-
ज्ञानं धियानययेदाभासेन घटः स्फुरेत् ॥ Pañcadaśī,

VII-9.1.2.— 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. (स्वाभासे बहूनामेति मनोबुद्ध्याद्युपाधिभिः । (B.B. V. II. 4.425). Thus Ābhāsavāda of Sureśvarācārya is different from the Prativimbavāda of Prakāśātman 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 साधनक्षेत्रस्य जले प्रतिविम्बवत् अमूर्तस्य ब्रह्मणोऽपि प्रतिविम्बसंभवात् । Pañcapādikāvivarāṇa. 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 Jīva, 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 Prakāśātman to support the Advaitic tenet, they have their clear base in the philosophy of Śāṅkarācārya (जीवो हि देवताया आभास-मात्रम् S.B. Ch Upa. VI.3 2), आभास एव च जीवः परमात्मनो जलसूर्यदिवत् प्रतिपत्तव्यः । S.B.B.S. II.3.50, पर एवात्मा देहेन्द्रियमनोबुद्ध्युपाधिभिः परिच्छिद्यमानो बालैः शरीर इत्युपचर्यते । यथा घटकरकाद्युपाधिवशादपरिच्छिन्नमपि नभः परिच्छिन्नवदाभासः, तद्वत् । S.B., B.S. I. 2.6. The views of Ābhāsavādin Avacchedavādin and Prativimbavādin were also elaborated by post-Śāṅkara Ācāryas like Amalānanda (see Vedāntakalpataru, 1.1.4), Vidyāranya (see, Pañcadaśī, Kūṭasthadeepa, 27) and Appayadīkṣita (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, altar, the sacred place of a deity or saint - देवायतनम्, मठायतनम् .

आयन्नदीक्षितः

ĀYANNADĪKṢITAḤ : (1500 A D.). He is the writer of the lone work, Vyāsātātparyanirṇaya. In this work, he has propounded the Advaita vedānta, refuting the systems of Nyāya, Sāṅkhya, Mīmāṃsā, Yoga, Pāśupata and Vaiṣṇavism.

आरोपः

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

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

आवरण :

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

आश्मरथ्य :

ĀŚMARATHYAḤ : 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. Śaṅkarācārya, quoting Āśmarathya says: आश्मरथ्यस्य तु यद्यपि जीवस्य परस्मादनन्यत्वमभिप्रेतं तथापि प्रतिज्ञासिद्धेरिति सापेक्षत्वाभिधानात् कार्यकारणभावः कियानपि अभिप्रेत इति गम्यते (B.S. S. B. i. 4.22).

आश्रम :

ĀŚRAMAḤ : A hermitage, dwelling or abode of ascetics, a stage or order of life. There are four stages (आश्रमस) of life: ब्रह्मचर्यं, गृहस्थ, वानप्रस्थ & संन्यास. As Appaya Dikṣita quotes, Brāhmaṇas, Kṣatriyas & Vaiśyas are entitled for the four (आश्रमस). (ब्राह्मणः क्षत्रियो वापि वैश्यो वा प्रव्रजेद् गृहात् । त्रयाणामपि वर्णानाममो चत्वार आश्रमाः ॥ —S.L. 2nd Pariceheda.) But some of the scholars hold the opinion that only the Brāhmaṇa is entitled for Saṁnyāsa (उच्यते ब्राह्मणस्यैव संन्यासो बहुधा श्रुतः । V.S.M. III-12.) Here Śaṅkara's view is that आश्रम is not important for the qualification of a Brahmajñānin—अनाश्रमित्वेनवर्तमानोऽपि विद्यायामग्रिक्रियते—B. S. S. B., XIII. 4.36. —गुरुः—the teacher of each stage of life.

—धर्मः—the duties) of man in each आश्रम.

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इच्छा

ICCHĀ : Desire; इच्छा द्वयः सुखं दुःखम् Bg. XIII.6. Spiritual desire : इच्छयाऽऽप्नोति 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 लोकान्नु सृजे Ait. i. 1. तदेक्षत बहुस्यां प्रजायेय Chā. vi. 2.3, to look upon, ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः —Bg. vi. 29.

ईश्वर :

ĪŚVARAḤ : God, Lord, almighty, भूतानामीश्वरोऽपि सन् । Bg. iv. 6; ईश्वरो ह तथैव स्यात् । Br. I 4.8. Ruler —नियन्तेश्वरः —Nṛsut. ix. Prājña —प्राज्ञ ईश्वरस्तृतीयः पादः Nṛsut. 1. Witness or Sākṣin एष हि साक्ष्येष ईश्वरः —Nṛsut. 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 Śaṅkarācārya Brahman with its adjunct, Māyā, is known as Īśvara; मायाव्यायाः कामधेनोर्वत्सो जीवेश्वरावुभौ Pañcadaśī, Citra, 236. —ईश्वरी Relating to Īśvara. Māyā, The Goddess Durgā, त्वमीश्वरी देवि चराचरस्य Durgā Saptasatī xi. 31 —प्राप्तः Turīya.

२५

Ātman: ईश्वरग्रासस्तुरीयः —Nṛsut: 1.— भावः
—The expression of Lordship; ईश्वरस्य
भावः प्रभुशक्तिप्रकटीकरणम् —S.B. Bg. xviii.
43.

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उः

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

उत्तम

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

उत्थानं

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

उत्पत्तिः

UTPATTIḤ : 1. Origin, production, अन्नाद्
भूतानाम् उत्पत्तिः, Maitrī. vi. 37. crea-
tion of the Universe, न निरोधो न चोत्पत्तिर्न
वद्धो न च साधकः G.K. II. 32.

उद्गीथः

UDGĪTHAḤ : 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;
स्त्रिया सह शेते स उद्गीथः —Ch. II.13. 1.
Meat; मांसमुद्गीथः—Ch. II. 19 1. Āditya;
Ch. II. 20.1. Sky (द्यौः); द्यौरुद्गीथः —Ch.
II. 17.1.

उद्धारः

UDDHĀRAḤ : Deliverance from the
world; उद्धरेदात्मनाऽऽत्मानम्—Bg. vi. 5,
ऊर्ध्वं हरेत् उद्धरेद् योगारूढतामापादयेदित्यर्थः—S.B.
Bg. vi. 5.

उद्भवः

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

उद्भासः

UDBHĀSAḤ : 1. Splendour, radiance.

उदानः

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

उद्वेगः

UDVEGAḤ : 1. Sorrow हर्षामर्शभयोद्वेगैः
मुक्तो यः स च मे प्रियः—Bg. xii. 15, दुःखेनोद्वेगः
—Prāṇop. 3.

उपक्रमः

UPAKRAMAḤ : Beginning, commence-
ment, प्रकरणप्रतिपाद्यस्यार्थस्य तदाद्यन्तयोरुपपादनमुप-
क्रमोपसंहारौ V.S. 30.

उपदेशः

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

उपनिषत्

UPANIṢAT : A part of Vedic litera-
ture regarding mystical knowledge;
वेदान्तो नामोपनिषत्प्रमाणम्—V.S. 3. True
knowledge regarding the highest
reality or Brahman (ब्रह्मविद्या), उपनिषदं भो
ब्रूहीत्युक्ता त उपनिषद् ब्राह्मी वाव त उपनिषदमब्रूमेति
ken. iv. 7. Secrecy; य एवं वेदेत्युपनिषत्
—Mahānārā. xxi. 2. The highest truth
ऊं सत्यमित्युपनिषत्—Mukti—II. 78.5. To sit

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

उपरति :

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

उपवर्ष :

UPAVARṢAḤ : He is referred in Śābara-bhāṣya (Mīmāṃsāsūtra. 1.1.5) and Śāṅkarabhāṣya (B.S.II.3.53). It is known that he wrote a vṛtti on the Mīmāṃsāsūtra as well as the Brahma-sūtra.

उपशम :

UPAŚAMAḤ : 1. Cessation, stopping, extinction; द्वैतस्योपशमः शिवः G.K. i. 26. Tranquility, calmness, patience, परमोपशमप्रदा, Mukti. ii. 30. Control or restraint; संकल्पोपशमेन तत् Mukti. ii. 37.

उपसंहार :

UPASAṆHĀRAḤ : Withdrawing; आत्मानमुपसंहरति — Br. Upa. iv. 4.3. Drawing in. Collection. Conclusion — तदाद्यन्तयोरुपपादनमुपक्रमोपसंहारौ — 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 :

UPAHĀRAḤ : A gift, present, offering; जलरागिमिवोपहारपाणिः V. S. 5; उपहारपाणयः, Mukti. VI. सम्पूज्योपहारश्चतुर्धा — Nṛṣut.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 स्वोपाधि-प्रधानतयोपादानं च भवति — V.S. 11. According to the Advaita Vedānta of Śāṅkara, Brahman is the efficient cause (निमित्तकारणम्) and the Māyā is constituent cause of the creation of the world.

उपाधि :

UPĀDHIḤ : Adjunct, limitation, condition नामरूपोपाधिदृष्टिरेव भवति स्वाभाविकी — Br. Up. III 5.1. In the Vedānta of Śāṅkara, 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 व्यष्टिरूक्तुष्टोपाधितया विशुद्धसत्त्वप्रधाना । ... इयं व्यष्टिर्निकृष्टोपाधितया मलिनसत्त्वप्रधाना । V. S. 7. Īśvara is related to the higher उपाधि and the Jīva to the lower. (निरतिशयोपाधिसम्पन्नश्चेश्वरो विहीनोपाधिसम्पन्नाञ्जीवान् प्रणास्तीति न किञ्चिद् विप्रतिपिद्यते — B.S.S.B. II. 3 45.)

उपोद्घात :

UPODGHĀTAḤ : Introduction. Beginning. Preface (शाङ्करभाष्योपोद्घातः).

उष्ट्रकण्टकभक्षणन्याय :

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

ऊं

ऊर्जः

ŪRJAḤ : Power, strength ऊर्जं नो धेहि,
Prāṇāgni. I.

ऊर्जितं

ŪRJITAM : Powerful, श्रीमद्विजितमेव वा B.
G. X. 41.

ऊर्णनाभिः

ŪRNANĀBHIḤ : A spider, यथोर्णनाभिः सृजते
गृह्णते च Muṇḍ. i.1.7, ऊर्णनाभिर्यथा तन्तून्—
Brahma. Up 20. In connection with
creation, Īśvara 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 तन्तुकार्यं प्रति
स्वप्रधानतया निमित्तं स्वशरीरप्रधानतयोपादानं च भवति
V.S. 11.

ऊर्ध्वं

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

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

रेतः—Keeping the semen above. living
in the chastity, ऊर्ध्वरेतसो बालखिल्याः
—Maitrī. II. 3.2. N. of Eye. ऊर्ध्वरेत
विरूपाक्षम्—Mahānārā. XII. MBh. XIII.
of Bhīṣma.

—लोकः Heaven, —स्थितिः Spiritual
superiority.

ऋ

ऋतं

RṬAM : Truth: ओं ऋतञ्च सत्यं चाभीदात्त-
पसोऽप्यजायत ॥ RV. X. 190.1.

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

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

ओं, सुगः पन्था अनुधर आदित्यास ।

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

ऋतं सत्यं परं ब्रह्म । Nrip. Up. I.6.

—धामन् —Abiding in truth, Name of
Viṣṇu. हव्यसूदन ऋतधामानि स्वर्ज्योति. —V.S.
V. 32.

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

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

—भरः—Name of Viṣṇu; ब्रह्मगिरा ब्राह्मण-
वाक्येन उपहृतः सन् ऋतम्भरः सत्यस्य भर्ता श्रीमन्ना-
रायणः । Comm. Bhā. Pu. VI. 13.17.

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

—वाक्—A true or right speech.

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

ऋणं

RṆAM : 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 Pits (पितृऋण) is paid off,
if one begets a son. एष वा अनृणो यः पुत्री,
यो वा ब्रह्मचारी वा (श्रुतिः) पितृणामनृणो भवति
ऋषिदेवगणस्वधा नृणां श्रुतयागप्रसवैः स पार्थिव;

Mahānā. XXII. 1.

ऋषि :

RṢIḤ : Sage; तान् ह स ऋषिर्वाच —Praś-
na. i.2. According to the Bg. a Rṣi is
he, whose sins and other defects are
destroyed, 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;
समन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

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
भजत्येकत्वमास्थितः । Bg. VI. 31.

एकरस :

EKARASAḤ : Paramātmān with nondual
bliss; सच्चिदानन्दमात्रमेकरसम् — Nṛsūt.5.

एकरसोऽव्यवहार्यः केनचन — Nṛsimha. VIII.

अखण्डैकरसः—Rā. V.

एकाग्र :

EKĀGRAḤ : Concentration of mind
upon a point तदेकाग्रं मनः कृत्वा —Bg. VI.

12, तदेकाग्र्येणैवमन्तर्हृदयाकाशं विनुदन्ति—Maitrī.

Up. VI. 27.

एकात्मवाद :

EKĀTMAVĀDAḤ : The theory of one
soul. Ekātmavāda is an Advaitic con-
cept. According to this theory, there
is one Ātman only in the whole uni-
verse, which is real and all pervading
and everything else is illusory or un-
real.

एकान्तं

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

एकीभाव :

EKĪBHĀVAḤ : To become one with
Brahman.

एषणा

EṢANĀ : Desire, wish; उभे ह्येते एषणे एव
भवतः —Br. III. 5.6. In the Br. Up.
लोकैषणा, वित्तैषणा and पुत्रैषणा are the three
types of एषणा. लोकैषणा means a desire for
heaven, वित्तैषणा a desire for wealth &
the पुत्रैषणा, a desire for a son; पुत्रैषणायाश्च
वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं
चरन्ति । Br. Up. III. 5.1.

ऐ

ऐक्यं

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

ऐश्वरं

AIŚVARAM : Related to Īśvara; पश्य मे
योगमैश्वरम् B. G. ix. 5. भिन्ने नभसि चैश्वरे
—Chūl.2.

ऐश्वर्यं

AIŚVARYAM : 1. Greatness, supremacy.
Affluence; ऐश्वर्यं यस्य 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 अकार उकारो मकार इति—Māṇḍ 3. जागरितस्थानो वैश्वानरोऽकारः । स्वप्नस्थानस्तैजस उकारो । सुषुप्तस्थानः प्राज्ञो 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 वृद्धश्रवाः—Rg. 1. 89.6.—कार; The sacred syllable ओम्, The exclamation ओम्; ओमित्येतदक्षरमिव सर्वं तस्योपव्याख्यानम् भूतं भवद् भविष्यदिति सर्वमोङ्कार एव । Māṇḍ. I. The ओङ्कार symbolises various aspects, mainly religious, philosophical, as cetistic and linguistic. As a religious symbol, it is considered to be the giver of worldly gains as well as the spiritual gain, the Mokṣa. (ओङ्कारं विन्दु-संयुक्तं नित्यं व्यायन्ति योगिनः । कामवं मोक्षदं चैव ओङ्काराय 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 वै परं चापरं च ब्रह्म यदोङ्कारः Praśna, v.2, ओम्, इति एकाक्षरं ब्रह्म ब्रह्मणः अभिधानभूतम् । S.B. B.G. viii. 13).

As indicative of Brahman it pervades the whole Universe (ओङ्कारेण सर्वा वाक् सन्तृष्णा ओङ्कार एवेदं सर्वम् (Chand. Upa. ii. 23.4). Its asceticism is clear by the fact that as Nāḍa-Brahman, it is expressive of the inner soul and as Nāḍa, it is believed to be the creator of the Universe. As a matter of fact, this Nada 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 ओङ्कार is known by many names like Praṇava, Udgītha, Sphoṭa, Anāhata Nāḍa, Brahmanāḍa, Surata-Śabdayoga and Śabda-Sādhana etc. The linguistic aspect of the ओङ्कार 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 ओङ्कार is the base of the linguistic philosophy of word and meaning.

औ

ओङ्कारोमिः

AUDULOMI : Audulomi 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 Jiva & Braman in the state of Saṃsāra, while in the state of Mukti, it is non-distinction. Vācaspati Miśra has mentioned the opinion of Audulomi thus: जीवो हि परमात्मनोऽत्यन्तं भिन्न एव सन् देहेन्द्रियमनोबुद्धयुपधानसम्पर्कात् सर्वदा क्लृप्तः तस्य च स्नानध्यानादिसाधनानुष्ठानात् सम्प्रसन्नस्य देहेन्द्रियादिसंधातात् उत्क्रमिष्यतः परमात्मना ऐक्योपपत्ते इदमभेदेनोपक्रमणम् एतदुक्तं भवति भविष्यन्तममेनमुपाश्रय-भेदकालेऽपि अभेद उक्तः Bhāmatī, B.S., 1.4.22. In his Bhāṣya, mentioning the Bheda-bheda concept of Audulomi Śaṅkarā-

cārya says: ओङ्गुलोमिपक्षे पुनः स्पष्टमेवावस्था-
न्तरपिप्तो ज्ञेदाभेदो गम्यते । B.S.S B. i.4.22)

औपनिषद्

AUPANIṢADA : Contained in Upani-
ṣads; तं त्वौपनिषदं पुरुषं पृच्छामि—Br. III.9.26.
Based on the Upaniṣad or Upaniṣads;
औपनिषदं दर्शनम् ।

औपाधिक

AUPĀDHĪKA : Conditional, pertaining
to adjunct; त्वं पदार्थादौपाधिकात् तत् पदार्थादौपा-
धिकाद् विलक्षणः । Sa.4. See उपाधि also.

क

कपर्दीः

KAPARDĪ : His name has been referred
to, in the vedārthasaṃgraha of Rāmā-
nuja and the Yatīndramatadīpikā of
Śrīnivāsācārya (see, Vedārthasaṃg-
raha, 154 and Yatīndramatadīpikā
p. 2, Poona edition).

कर्मः

KARMA : Action, deed; सोऽयमात्मा पुण्येभ्यः
कर्मभ्यः प्रतिधीयते Ait. II.1.4. Duty; किं कर्म
किमर्मेति कवयोऽप्यत्र मोहिताः—Bg. IV. 16. The
Bg. also refers to three portions rega-
rding कर्म. In the first, one has to
understand the कर्म according to Śāś-
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 ह्यपि 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 Sañciyamāna. The
Prārabdha कर्मन्ः are those of which
enjoyment has started, the Sañcita
कर्मन्ः are those which are collected and

of which enjoyment has not begun and
the third Sañciyamāna 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
मर्मेन्द्रियस्य 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 लोकान्
कर्मचितान्—Mund. 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
कर्मबन्धनेः 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. (कर्मण्येवाधिकारस्ते मा फलेषु कदाचन
B.G. II. 47.) and he is fully devoted
to the कर्म which means the शास्त्रविहित कर्म

By the removal of Avidyā and the realisation of Paramātman, only the सञ्चित and सञ्चीयमानकर्मन्s, are destroyed. Thus until and unless, the प्रारब्धकर्मन्s, 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 प्रारब्धकर्मन्s is finished, the physical body comes to an end and the liberated is said as Videhamukta (see विदेहमुक्ति). Like Śaṅkara, 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 (ब्रह्मणो भावः न तु स्वरूपैक्यम् S B I. 11). So also Madhva does not admit the स्वरूपैक्य in the Mukti.

—संन्यासः—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 Īśvara.

कल्पना :

KALPANĀ : Imagination, रूपकल्पना Rāmāp. 7. According to the Yogavāsiṣṭha, 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 शाश्वतोच्छेदवर्जितम् 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

KALYĀṆAM : Good, नहि कल्याणकृत् कश्चित्

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

कार्यं

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

कार्यकारणवादः

KĀRYAKĀRANAVĀDAḤ 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

KĀLAḤ Time; दिक्कालाधनवच्छिन्नान्तचिन्मात्रमूर्तये—Nīti. 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

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

—चैतन्य—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

ख्याति :

KHYĀTIH : Error, erroneous knowledge; तस्मादात्मख्यातिपक्षे रजतमेव 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 Vijñānavādin Buddhist, Asatkhyāti by Śūnyavādin Buddhist, Akhyāti by Mīmāṃsaka, Anyathākhyāti by Naiyāyika, Satkhyāti by Rāmānuja and the Anirvacanīyakhyāti has been supported by the Advaita Vedāntin. The verse —आत्मख्यातिरसत्ख्याति-ख्यातिः ख्यातिरन्यथा । तथाऽनिर्वचनीयख्यातिरित्येतत् ख्यातिपञ्चकम् ॥ indicates the five Khyātis excluding the Satkhyāti supported by Rāmānujācārya.

ग

गंगापुरीभट्टारकाचार्यः :

GĀṆGĀPURĪBHATṬĀRAKĀCĀRYAḤ : (1100 A. D.) Bhaṭṭāarakācārya wrote Padārthatattvanirṇaya. 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 Pariṇāmikāraṇa.

गति :

GATIḤ : Final stage, Liberation, release from bondage; एषाऽस्य परमा गतिः, Br. iv. 3. 32; तामाहुः परमां गतिम्—Kāṭha. vi 10; ततो याति परां गतिम् B.G. vi.45, Position—गहना कर्मणो गतिः B.G. iv. 17. Knowledge. Death. Sheler—भगवंस्त्वं नो गतिः—Maitrī. i. 1.4. गतिर्भर्ता प्रभुः साक्षी —B.G. ix. 18. Going— गत्यागमनयोरपि —G.K. III. 9. Condition—एषा गतिर्मतिमताम् —Nyāsa. 5.

ततो यान्त्यधर्मां गतिम्—B.G. XVI. 20.

गन्तव्यं

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

गन्ता

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

गन्धर्व :

GANDHARVAḤ : 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.

—नगरं—An imaginary city in the sky. In Ad. V. the example of Gandharva-nagara 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 विचक्षणैः ॥

G.K. II. 31.

—विद्या—The science of music.

—विवाहः—One of the eight forms of marriage;

इच्छयाऽन्योऽन्यसंयोगः कन्यायाश्च वरस्य च ।

गान्धर्वः स तु विज्ञेयो मैथुन्यः कामसम्भवः ॥

Ms. III. 27.

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

गायत्री :

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

Ch. III. 16.1. The Goddess; (सावित्र्यहम्, गायत्र्यहम्—Atharva) Brahman or Paramātmān, 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 Ṣaḍvidhā and Ṣaḍakṣarā (having six words) and Catuspadā (having four Pādas); In the text गायत्री वा इदं सर्वं भूतम्, वाग्वै गायत्री, येयं पृथिवी, यदिदं शरीरम्, अस्मिन् पुरुषे हृदयम् इमे प्राणाः (Ch. III. 12.1, 2, 13), the भूत, वाक्, पृथिवी, शरीर, हृदय-प्राण are the six types of गायत्री. According to Nrip., the Gāyatrī is of twenty four letters (चतुर्विंशत्यक्षरा) and it reads them as follows: 'ओं' भूर्लक्ष्मीर्भुव लक्ष्मीः स्वर्लक्ष्मीः कालकर्णी तन्नो महालक्ष्मीः प्रचोदयात् इत्येपा वै महालक्ष्मीर्यजुर्गायत्री चतुर्विंशत्यक्षरा भवति । Nrip. IV. 3.

—वल्लभः—Friend of Gāyatrī, Śiva.

गार्हपत्यः

GĀRHAPATYAḤ : 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 (Yajña). 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 गार्हपत्योऽग्निर्माताग्निर्दक्षिणः स्मृतः ।

गुरूराहवनीयस्तु सोऽग्निस्त्रेता गरीयसी ॥

गार्हपत्यम्

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

गिरिष्ठा :

GIRIṢṬHAḤ : A deer of Maruts who live in the mountains; मृगो न भीमः कुचरो गिरिष्ठाः—Nrip. II. 4.

गुडजिह्विकान्यायः

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

गुणः

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

Again the number of गुणः is twenty four: रूप, रस, गन्ध, स्पर्श, संख्या, परिमाण, पृथक्त्व, संयोग, विभाग, परत्वं, अपरत्वं, बुद्धि, सुख, दुःख, इच्छा, द्वेष, प्रयत्न, गुरुत्व, द्रवत्व, स्नेह, संस्कार, अदृष्ट-धर्म, 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 गुणः, as said above. P.B. p. 10. An unessential or secondary action or position; गौणश्रेयसात्मशब्दात् B.S. i.1.6. A quality—सगुण or दुर्गुण. A good quality; परगुणपरमाणून् पर्वतीकृत्यनित्यं निजहृदिविकसन्तः 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 (चतुष्टयी शब्दानां प्रवृत्तिः, जातिशब्दाः, गुणशब्दाः, क्रियाशब्दाः, यदृच्छाशब्दाश्चतुर्यः Mahābhāṣya. i.8). —अतीत—That who is beyond of all properties. That who is above the modes सर्वास्मभपरित्यागी गुणातीतः स उच्यते B.G. xiv.25. —गृह्णु—That who desires to have good qualities. —वृत्तिः —A secondary relation. —संख्यानं —According to Sāṃkhya & yoga philosophies, enumeration of the three properties सत्त्व, रजस् & तमस् is

संख्यान.

गुरु :

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

Any respectable person; शुश्रुषस्व गुरुन् कुरु प्रियसखीवृत्ति सपत्नीजने—Abhi. IV. 11.

A father, न केवलं तद्गुरुरेकपाथिवः क्षितावभूदेक-धनुर्धरोऽपि सः R. III 31.

Head; वर्णाश्रमाणां गुरवे स वर्णो R. V 19. Bṛhaspati; विद्यारम्भे गुरुश्रेष्ठः ।

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

गुहदेव :

GUHADEVAH : His name has been mentioned in the Vedārthasaṁgraha of Rāmānuja and the Yatīpatimatadīpikā of Śrīnivāsadaśa.

गुहा

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

—ग्रन्थिः—The knot or hurdles of Ajñāna, गुहाग्रन्थिम्यो विमुक्तोऽमृतो भवति Muṇḍ. III. 2 9.

गुह्य

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

गूढ

GŪDHA : Concealed.

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

गो

GO : (गौः), sense, The goddess of speech, Sarasvatī—A mother.

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

गोप :

GOPAḤ : A cow-herd; गोपबधूटीदुकूलचीराय । N. S. Maṅgalācaraṇa.

गोविन्दानन्द :

GOVINDĀNANDAḤ : (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.

गौडपादाचार्य :

GAUḌAPĀDĀCĀRYAḤ : (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 Gauḍapādācārya, 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

घटाकाश :

GHATĀKĀŚAḤ : 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 Jīva. Brahman is said like ether and the Jīva like the घटाकाश, the ether limited by the pitcher (जीवैर्घटाकाशैरिव—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 Jīva. (घटाकाशादिभेदभिधा मिथ्याबुद्धिर्दृष्टा B.S.S.B. i. 1.5) As there is no distinction in the ether of the pitcher and

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

घटकुटीप्रभातन्यायः

GHATTAKUṬĪPRABHĀTANYĀYAḤ : 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. Khaṇḍanakhaṇḍakhādyā, P. 35, Benaras, 1888).

घन

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

घनप्रज्ञः

GHANAPRAJÑĀḤ : The Ātman, who enjoys the pleasure of sound sleep (सुषुप्ति) घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्मृतः (G. K. i. 1.). In the Māṇḍūkya Upaniṣad, the Ātman in the states of आप्त, स्वप्न and सुषुप्ति is said as वहिष्प्रज्ञ, अन्तःप्रज्ञ and प्रज्ञानघन. (Māṇḍ. Up. II. 3, 4 & 5.). The प्रज्ञानघन is said as घनप्रज्ञ by Gauḍapādācārya. (G.K. i. 1.). The घनप्रज्ञ in the state of सुषुप्ति 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 विषयविषययाकारस्पर्शनायासदुःखाभा-

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

घुणाक्षरन्यायः

GHUṆĀKṢARANYĀYAḤ : 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 some times 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

GHRTĀCĪ : N. of Saraswatī, one of the principal nymphs of Indra :

घृताची मेनका रंभा उर्वशी च तिलोत्तमा ।

सुकेशी मञ्जुघोषाद्याः कथ्यन्तेऽप्सरसो बृधैः ॥

च

चञ्चल

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

चतुर्थ

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

चतुष्पात्

CATUṢPĀT : Ātman, Brahman; सोऽयमात्मा चतुष्पात्—Māṇḍū. तत्र चतुष्पादं ब्रह्म विभाति; Brahmo. 2. In Māṇḍu. Upa. Ātman or Brahman is said as Catuṣpāt. The Vaiśvānara. Taijasa, Prājña and the

blissful Advaita are the four pādas of Ātman; स्थूलभुवश्चानरः प्रथमः पादः प्रविविक्त-भुक्तैः असौ द्वितीयः पादः । आनन्दभुक्चेतोमुखः प्राज्ञ-स्तृतीयः 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 चराचरग्रहणात्—B S. II. 9.

चर्वणा

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

चल

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

चातुर्मास्यं

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

चातुर्वर्ण्यं

CĀTURVARṆYAM : The fourfold order of the main castes —Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, is adopted by the Hindus. चातुर्वर्ण्यं 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 शौर्यतेजः प्रभूतीनिकर्माणि । तम उपसर्जनरजः प्रधानस्य वैश्यस्य कृष्याधीनि कर्माणि । रज उपसर्जनतमः प्रधानस्य शूद्रस्य शुश्रूषा एव कर्म । एवं गुणकर्मविभागशः चातुर्वर्ण्यं 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

CIKĪRṢĀ : Desire of doing any thing; चिकीर्षुर्लोकसंग्रहम् । Bg. III. 25.

चित्

CIT : Pure intelligence, consciousness न चास्तिवेत्ता मम चित् सदाऽहम् Kaivalya. 2I; चिद्दीदं सर्वं काशते प्रकाशते चेति —Nṛ. vii. 3. The power of Śāktas; चिच्छवितप्रचेतनारूपा । Lalitāsahasranāma.

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

—आनन्दः—The Paramātmā who is चित् and आनन्दस्वरूपः; चिदानन्दमयोऽस्म्यहम् । Teja-bidu. III. 4.

—आभासः—The reflection of cit. According to Ad. V., the reflection of Cit falls in बुद्धि; बुद्धितत्त्वचिदाभासौ द्वेतेौ व्याप्नुते

च

षट्म् Pañcadaśī. VII. 91.

—एकरस—The supreme spirit चिदेकरतो ह्ययमात्मा—Nṛsut. 1.

—घन—Brahman, which is pure intelligence and excessive; सद्घनोऽयं चिद्वनः Nṛsut. 8. चिद्वनानन्दैकरूपम्—Gopī. 5.

—मय; चिन्मयः परमेश्वर;—Ram. p. 49.

—मात्र—Ātman; सदानन्दचिन्मात्रमात्मैव—Nṛsut. 9.

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

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

चिति :

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

चित्तं

CITTAM : Mind; उपासनानां तु चित्तैकाग्र्यम्—V. S. 7. One of the four अन्तःकरणः, मन, बुद्धि, चित्त and अहङ्कार. As Rāmānirtha puts, the function of citta is to recollect (अनुसन्धानं); अनुसन्धानात्मिकाऽन्तःकरणवृत्तिश्चित्तम्—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.

—चेत The mind and the ideas like pleasure and pain therein; चित्तचेता उरञ्चन्ते 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; योगश्चित्तवृत्तिनिरोधः। Ys. 1.2.

—विकारः Modification; विकाराश्च गुणाश्चैव विद्धि प्रकृतिसम्भवान् Bg. XIII-19.

चित्सुखाचार्य :

CITSUKHĀCĀRYAḤ : (1220 A.D). He wrote Tattvapradīpikā (Citsukhī), commentary on the Nyāyamakaranda and Khaṇḍanakhaṇḍakhādyā. Citsuk-

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

चिर

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

चेतन

CETANA : Animate, full of consciousness; तद्वत् प्रधानस्यापि चेतनान्तराधिष्ठितत्वप्रसङ्गः—B.S.S.B. II. 2.1.

—अधिष्ठित That which is based on cetana; चेतनाधिष्ठितं ह्यचेतनमूर्णनाभिः शरीरं सूत्रस्य 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; मूतानामस्मि चेतना Bg. X. 22.

चेता

CETĀ : Jiva, knower of the body; चेतामात्रः प्रतिपुरुषः क्षेत्रज्ञः Maitrī. II. 5. The Glā defines the क्षेत्रज्ञ thus : इदं शरीरं कोत्तेय क्षेत्रमित्यभिधीयते। एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥ Bg. XIII. 1. Witness, (साक्षी); साक्षी चेता केवला निगुणश्च—Śveta. vi. 11.

चेतन्यं

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

—मात्र The only supreme spirit; चेतन्यं चैतन्यमात्रं बिलक्षणरूपान्तररहितं निविशेत् ब्रह्म. B.S.-

S.B. III. 2.16

चोदना

CODANĀ : Inspiration, scriptural injunction; या हि चोदना धर्मस्य लक्षणम् B.S.S.B. I.1.1

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

—प्रवृत्तिः An inclination for codanā.

छ

छत्रं

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

छत्रिन्यायः

CHĀTRINYĀYAH : 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 कर्मफलं पिवन्ति भुङ्क्ते नेतरस्तथापि पातुसम्बन्धात् पिवन्तो इत्युच्येते छत्रिन्यायेन Śāṅkarabhāṣya Kāṭha Upa. III. see also, B.S.S.B. III. 3.34.

छत्री

CHĀTRĪ : That who bears an umbrella.

—न्यायः

छवः

CHADAH : A cover. Āvaraṇa.

छंदस्

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

A metre; गायत्री छंदसामिव—Bg. X. 35.

One of the six Vedāṅgas. The six Vedāṅgas are : शिक्षा, कल्प, व्याकरण, निरुक्त, छन्द and ज्योतिष.

छाया

CHĀYĀ : Shadow; यथेया पुरुषे छाया Praśna. III. 3. In Ad. V., the example of the shadow of man (पुरुषच्छाया) 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; छायातपोब्रह्मविदोवदन्ति—Kāṭha. III. 1. Here the word आतप (light) is used for universal self and छाया (shade) for Jiva. Both the universal and the individual self drink the अमृत and are turned into the heart and in the highest upper sphere.

Support; यस्य छायाऽमृतम्—Nrip. II. 2.

— मयः—The Puruṣa with shadow; छाया-मयोऽयं पुरुषः Bṛhdā. II. 1-12.

छायात्मा

CHĀYĀTMĀ : Ātman in the form of reflection; छायात्मा पुरुषप्रतिरूप इति B.S.S.B. I.2.13. On the basis of Chā. —य एयोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमयमेतद् ब्रह्मेति । तद्यद्यप्यस्मिन् सपिबोदकं वा सिञ्चति वत्सनी एव गच्छति । (Chā. IV. 15.1), a problem has been raised by Śaṅkara that the Puruṣa visible in the eyes of a man may be Chāyātman, Jiva, Devātman or Paramēśvara, but, ultimately Śaṅkara proves that it is Paramēśvara and not anything else; परमेश्वर एवाऽक्षिण्यन्त्यन्तरः पुरुष इहोपदिष्ट इति । B.S.S.B. i. 2.10.

छिद्रं

CHIDRAM : Defect, flaw; त्वं हि संपंमात्राणि परछिद्राणि पश्यसि । आत्मनो बिल्वमात्राणि पश्यन्तपि न पश्यसि ॥ Mb. 3.

छिन्न

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

Despoiled, Spoiled; किं तव छिन्नम् B.S.S.B. II. 2.11.

Removed; छित्त्वेन संशयम् —Bg. IV. 42.

ज

जगत्

JAGAT : The moving or mortal world; ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् — Īśā. 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 (ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मेव नापरः) or permanently unreal. It is noteworthy that Śaṅkara by saying the world as false (मिथ्या) 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 Pārmāthika, 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 anirvacanīya. 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 (ब्रह्मजिज्ञासु) or a desirous of liberation. It is this waking and phenomenal world where a मुमुक्षु can do good deeds for the purification of heart (चित्तशुद्धि) and have the benefit of Śravaṇa, Manana and Nididhyāsana which have been accepted as the means of Brahman-realisation (श्रोतव्यः मन्तव्यः निदिध्यासितव्यः). So, it is properly said that without vyavahāra the paramārtha is impossible (व्यवहारमनादृत्य परमार्थो न विद्यते). Bhartṛhari has depicted the world in following manner:

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं योवनम्
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः ।
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 Īśvara exists in both, the भोक्ता (Jīva) and the भोग्य (Jagat) as Antaryāmin. परमेश्वरस्य भोक्तृभोग्ययोरन्तर्यामिस्वरूपेणावस्थानम् (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:

अप्राकृतं प्राकृतरूपकं 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. (कार्यकारणरूपं हि शुद्धं ब्रह्म न सायिकम्—Śuddhādvaitamārtanḍa-28). Unlike Rāmānuja, Nimbārka and Vallabha, Madhva accepts the world as separate from Īśvara, so he is a dualist. Again he does not admit the falsehood of the world as Śaṅkara does. It is specifically notable that the dualist Madhva describes Lakṣmī, the power of Īśvara as separate from Him and controlled by Him. परमात्मभिन्ना तन्मात्राधीना लक्ष्मीः—Madhvasiddhāntasāra, p. 27).

—आत्मन्—Supreme soul.

—ईशः—The Lord of the Universe.

—उद्धारः—Liberation of the world. Ś.

—कर्तृ—The Creator of the world.

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

जङ्गम

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

जड

JĀḌA : Unconscious, Dull; जडवत्लोकमाचरेत् Vedāntasiddhānta Mukṭāvalī, I, G K. ii. 36.

—ता Dullness, ignorance.

—धीः—Dull witted.

जडचेतनवादः

JĀḌACETANAVĀDAḤ : The doctrine propounded by Arvinḍa Ghoṣa which proves that the world is the combination of the Cetana and the Jāḍa. 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 Śrī Aurobindo, second series p. 3). In his view, the world is the effect of the citśakti 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 (Cidrupalā) 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 Sādhana, p. 83).

जन्म

JANMA : Birth, creation; जन्माद्यस्य यतः—B S. i. 1. 2. Life; बहूनि मे व्यतीतानि जन्मानि तव चार्जुन Bg. IV. 5.

—अन्तरं Another life.

—अधिपः An epithet of Śiva.

जयः

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

जरा

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

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

—आयुज Born from the womb; जरायुजानि जरायुस्यो जातानि मनुष्यपशवादीनि 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

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

जाग्रत्

JĀGRAT : The waking state; जाग्रति प्रवृत्तो जीवः प्रवृत्तिमार्गासक्तः Mantrabrāhmaṇa.

ज

II. 7. जाग्रत्, स्वप्न, सुषुप्ति and तुरीया are the four अवस्थाs which occur in the life of a man (जाग्रत-स्वप्न सुषुप्ति-तुरीयाश्चेत्यवस्था-वृत्तान्नः Yogacū. (see separately).

जाति :

JĀTIH : Birth, creation, origin; अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः G K. III. 20. जाति-मुत्पत्तिमिच्छन्ति 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 प्रत्याचक्षीत B.S.S.B. II. 2.28. मनुष्यजातिः, पशुजातिः etc.

जिज्ञासा

JIJÑĀSĀ : Enquiry, desire to know. Enquiry into Brahman; अथातो ब्रह्मजिज्ञासा B.S. I. 1.1.

जिज्ञासु :

JIJÑĀSUH : Enquirer, जिज्ञासुरपि योगस्य Bg. VI. 44. Desirous of knowing. Enquirer into Brahman, desirous of knowing Brahman, desirous of attaining liberation आर्तो जिज्ञासुरर्षाधीं ज्ञानी च भरतर्षभ Bg. VII. 16.

जिज्ञास्य

JIJÑĀSYA : Brahman, to be enquired; ब्रह्म तु मूर्तं ब्रह्म जिज्ञास्यं नित्यत्वात् B.S. i. 1.1

जित

JITA : Curbed, restrained, subdued;

बन्धुरात्मात्मनस्तस्य येनात्मेवात्मना जितः Bg. VI. 6. —आत्मा He, who has subdued his self; असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः। Bg. XVIII. 4). जितनङ्गदोषाः 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 :

JĪVAH : The individual soul. The personal soul; स्वप्ने स जीवः सुखदुःखभोक्ता Kaivalya 13. यदा जीवः प्रवृध्यते G.K. i 16. अनेन जीवेनाऽऽत्मनानुप्रविश्य Ch. VI-3-2. In Adv. V. Philosophy, Jīva is the creation of Māyā (मायाद्वयायाः कामधेनोर्वत्सो जीवेश्वरादुभौ Pañcadaśī, 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 Satciddānanda Ātman, due to the adjunct of Māyā or Avidyā takes the form of Jīva. यावदेव-चायं बुद्ध्याधिपसंबन्धस्तावज्जीवस्य जीवत्वम् संसारित्वं च (B. S. S. B. II 3.30). This individual soul or Jīva is the doer and enjoyer of the pleasure and pain. As Sadānanda puts, it is the Jīva which goes from one Loka to another and is phenomenal. (अयं कर्तृत्वभोक्तृत्वसुखित्वदुःखित्वाद्यभिमानत्वेनेहलोकपरलोकगामी व्यावहारिको जीव इत्युच्यते V.S. 13). But it is to be remembered that at the time of removal of Avidyā, the Jīva takes its original form and that is Brahman (जीवो ब्रह्मैव नापरः). At this stage, the Jīvahood of the Jīva stands nowhere. Thus according to the Śāṅkara vedānta, Jīva is not different from Brahman or part of it. It is due to the ignorance that the Jīvahood is created. Appayadīkṣita refers to two theories regarding Jīva, the Ekajīvavāda and Anekajīvavāda (S.L. i. 123.). But Śāṅkara and his many followers accept the theory of Anekajīvavāda (यस्यां स्वरूपप्रतिबोधरहिताः शेरते संसारिणो जीवाः B. S. S. B. I-4-3), (अनन्ताश्च जीवा असंख्यत्वात् V.K. 278). Rāmānuja, Nimbārka, Madhva and valla-bha hold different viewpoint from Śāṅkara regarding the Jīva. Rāmānuja takes the Jīva 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 (विशेषणविशेष्ययोरंश-शित्वेऽपि स्वभाववैलक्षण्यं 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 ग्राह्यः 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 संसारिन्s. After the removal of Avidyā, the Jīvas are said as मुक्तs.

—आत्मन् The individual soul.

—मंदिरम् The body.

—लोकः The world of living beings;

स्वप्नेन्द्रजालसदृशः खलु जीवलोकः । Śānti II. 2.

जीवनं

JIVANAM : Life; जीवनमात्रं कार्यं निर्वह्यते । B.S.

S.B. II-1-20; जीवनं सर्वमूलेषु Bg. VII. 9.

जीवन्मुक्तिः

JIVANMUKTIḤ : Liberation in present life; तथा पुरुषप्रयत्नसाध्यवेदान्तश्रवणादिजनितसमाधिना जीवन्मुक्त्यादिलाभो भवति । Mukti. II. 1. To become one with Brahman, in this life, after the removal of Avidyā, is said as Jīvanmukti. Jīvanmuki and Videhamukti are two states of Mukti, which are not contradictory at all. According to the idea of Jīvanmukti, even after the removal of Avidyā and realisation of Paramātmā, one has to keep his body for the enjoyment of the प्रारम्भ कर्मन्s, which are not destroyed even after the realisation of Paramā-

tman.

जीवपुरः

JIVAPURAH : The body; अथवा जीवपुर एष अस्मिन् ब्रह्म निहितमुपलक्ष्यते । यथाशालग्रामे विष्णुः संनिहित इति तद्वत् ॥ B.S.S.B. i. 3.14.

जैमिनिः

JAIMINIḤ : 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.

जैव

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

ज्ञात

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

ज्ञातृ

JNĀTR : The knower; B.S.S.B. III. 2.7. The knower or realizer of Ātman. 'तमेवैकं जानय आत्मानम्'. इति ज्ञेयज्ञातृभावेन, तत्र प्राणभूतावन्मुमुक्षत्वाज्ज्ञाता —B. S. S. B. I. 3.5. The witness, Śakṣin; ज्ञातृज्ञानज्ञेयानामाविर्भावतिरोभावज्ञाता स्वयमाविर्भावतिरोभावरहितः स्वय-च्योतिः साक्षीत्युच्यते । Sarvasārop. I.

ज्ञानं

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

अनेन ज्ञानमाप्नोति संसाराणवनाशनम् — Kaivalya — 24. ज्ञानमेव परं तेषां पवित्रं ज्ञानमुत्तमम् — Brahma. 3. अभेददर्शनं 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 केनचित् — 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 Tāmāsa (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 येनैकं भावमव्ययमीक्षते । अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ 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 यज्ज्ञानं 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 Tāmāsa knowledge or the knowledge of 'dullness'. Its nature is described as narrow:

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥

Bg. XVIII. 22.

— चक्षुः — That who has the eye of wisdom;

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषः ।

भूतप्रकृतिमोक्षञ्च 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; ज्ञाणनिष्ठो ज्ञाननिष्ठाः — Brahma. 3.

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

— योगः — The science of knowledge; ज्ञानयोगेन सांख्यानाम् (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; ब्रह्म जन्मनामन्ते ज्ञानवान् मां प्रपद्यते — Bg. VII. 19.

ज्ञानिन्

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

ज्ञापक

JÑĀPAKA : That, through which one knows.

ज्ञापनं

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

ज्ञापित

JÑĀPĪTA : Made known.

ज्ञेय

JÑEYA : The object of knowing. The supreme Reality or Brahman, परिशेषादात्मशब्दवाच्यं ब्रह्म ज्ञेयं शुद्धाद्यात्मनमिति गम्यते, न प्राणम् — B.S.S.B. I. 3 5.

ज्येष्ठ

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

ज्योतिः

JYOTIḥ : The light; अग्नी चाधूमके यज्ज्योतिश्चि-व्रतरम् — Maitrī. VI. 17.

The light of Brahman which is inner; योऽन्तःसुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव 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 परमुच्यते । ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ Bg. XIII. 17. तमसो मा ज्योतिर्गमय Brh. I.3.28. One of the five elements; रवं वायुर्ज्योतिराः पृथिवी । Muṇḍ. II.13. The star, the planet; सर्वणि ज्योतीषि महीयन्ते Taitt. I. 5.2. The light of the stars; ज्योतिरितिनक्षत्रेषु Tait III. 10 3.—विद्या—The science of Astrology or Astronomy. —स्तोम (ज्योतिष्ठोम) 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

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

ज्ञ

ज्ञटिति

JHAṬITI : At once, very quickly; प्रत्यय-न्यैकप्रत्ययविषयतया ज्ञटिति प्रत्ययभासते B.S.S.B. I. 3.28.

ट

टङ्क :

TAṆKAḥ : In the Vedārthasaṁgraha of Rāmānujācārya, there is a reference to Taṅka. He was probably a Viśiṣṭādvāitavādin.

३

टिप्पणी

TIPPANĪ : A gloss, a comment, a commentary.

ड

डिंडम :

DINḌIMAH : A kind of small drum, that which proclaims; वेदान्तडिण्डिमः ।

डुंडुभः

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

त

तक्षा

TAKṢĀ : A carpenter, a woodcutter; यथा च तक्षोभयथा—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 weilds 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). (तक्षा हि विशिष्टेषु तक्षणादिव्यापारेष्वपेक्ष्यैव प्रतिनियतानि कारणानि वास्यादीनि कर्ता भवति स्वशरीरेण त्वकर्तैव । एवमयमात्मा सर्वव्यापारेष्वपेक्ष्य मनधादीनि कारणानि कर्ता भवति, स्वात्मना त्वकर्तैव । B.S.S.B. II. 3.40).

तज्जलान्

TAJJALĀN : That which is created from Brahma (तज्जम्); dissolved in Brahman (तल्लम्) and acts in Brahman (तदनम्); सर्वव्यतिरेकं ब्रह्म तज्जलानिति शान्त उपासीत—Chā. III. 14.1. Here the word, tajjalān indicates

the theory of manifestation (विवर्त) 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 तदन and the compound is कर्मधारय, which by the author of Ratnaprabhā, Rāmānanda, has been explained in the following manner :

‘तस्माज्जायत इति तज्जम्, तस्मिन् लीयत इति तल्लम्, तस्मिन्निति चेष्टते इति तदनम् । तज्जश्च तल्लश्च तदनञ्चेति तज्जलान् कर्मधारयेऽस्मिन् शाकपायिवन्यायेन मध्यमपदस्य तच्छब्दस्य लोपः । तज्जलानामिति वाच्ये छान्दसोऽवयवलोपः । इति शब्दो हेतौ । 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 द्रष्टृत्वान्न द्रष्टव्यं । 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 Tatasthalakṣaṇa.

तत्त्वं

TATVAM : Truth, fact, reality, एवं यो वेद तत्त्वेन G. K. II 20. The absolute Truth, spiritual truth: ध्यानवन्तः परे तत्त्वे निधीयन्ते Maitrī, VI.24. तत्त्वाध्यात्मिकं दृष्ट्या - G.K. II.38. An element.

—ज्ञानं—Knowledge of reality. Knowledge or realisation of the Absolute reality or Brahman or the supreme spirit; अध्यात्मज्ञाननित्यं तज्ज्ञानार्थदर्शनम्—Bg. XIII. 11.

—ज्ञानिन्—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 ज्ञानिनस्तत्त्वदर्शिनः Bg. IV. 43.

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

—मार्गः The means of Yogatattva; तत्त्वमार्गे यथा दीपो दृश्यते पुरुषोत्तम Yogat. 2.

तत्त्वमसि

TATTVAMASI: That thou art. स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो—Chā. VI. 8. 7. One of the Mahāvākya (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 Mahāvākya (तत्त्वमसि) through the process of Sāmānādhikarāṇya, Viśeṣaṇaviśeṣyabhāva and Lakṣyalakṣaṇasambandha (सामानाधिकरण्य विशेषणविशेष्यभाव and लक्ष्यलक्षणसम्बन्ध) on the basis of Naiṣkarmyasiddhi (III.3). According to Sāmānādhikarāṇya in the Mahāvākya "That thou art" (तत्त्वमसि), the word "That", (तत्) signifies the consciousness (चैतन्य) 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 (चैतन्य) is the same. The difference is only of remoteness and immediacy etc. It is again explained by the example of "This is that Devadatta" (सौख्यं 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 सौख्यं देवदत्त इत्यस्मिन् वाक्ये तत्कालविशिष्टदेवदत्तत्वा चकसशब्दस्यैतत्कालविशिष्टदेवदत्तवाचकायं शब्दस्य चैकस्मिन् पिण्डे तात्पर्यसम्बन्धस्तथा च तत्त्वमसीति वाक्येऽपि चैकस्मिन्चैतन्ये तात्पर्यसम्बन्धः । V.S. 151.

According to the relation, Viśeṣaṇa-Viśeṣyabhāva (विशेषणविशेष्यभाव), in the Mahāvākya '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" (सौख्यं 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 तत्रैव वाक्ये सशब्दायैतत्कालविशिष्टदेवदत्तस्यायं शब्दायैतत्कालविशिष्टदेवदत्तस्य चान्योऽन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः । तथाऽत्रापि वाक्ये.....चान्योऽन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः ॥ V.S 152.

The third relation, Lakṣyalakṣaṇasambandha explains the position of "That thou art" (तत्त्वमसि) in a different manner. According to this relation, in the Mahāvākya "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" (सौम्यं देवदत्तः). Here the word "That" (सः) and "this" (अयम्) or their meanings stand in the relation of implier (लक्षण) and implied (लक्ष्य) with Devadatta who is common to both. लक्ष्यलक्षणसम्बन्धस्तु यथा तत्रैव वाक्येऽस्य शब्दायं शब्दयोस्तदर्थयोर्वा विरुद्धत्वालैतत्कालविशिष्टत्वपरित्यागेनाविरुद्धदेवदत्तेन सह लक्ष्यलक्षणभावः । तथाऽत्रपि..... लक्ष्यलक्षणभावः ॥ V.S.153.

तत्त्वोभूत

TATTVIBHŪTA : That who has become or known Brahman (ब्रह्मवेद ब्रह्मैव 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 तत्त्वोभूत 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 तत्त्वोभूत and आत्मवित् (समाहिते तु मनसि कदाचित्तत्त्वोभूतं प्रसन्नमात्मानं मन्यते इदानीमस्मि तत्त्वोभूत इति । न तथाऽऽत्मवित्—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 तत्त्वोभूत (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.

तन्निष्ठास्तत्परायणाः Bg. V. 17.

तत्पर

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

तत्परायण

TATPARĀYAṆA : Wholly devoted to;

तद्भावः

TADBHĀVAH : The position of Ātman: अतस्तद् भावमचिरेणैति—Maitrī. VI 27.

तदाराम

TADĀRĀMA : That who intends highest bliss in Āman: तत्त्वोभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत्—G.K. II. 38.

तन्निष्ठ

TANNIṢṬHA : That who is solely devoted to Brahman or Ātman: निष्ठा अभिनिवेशः तात्पर्यं सर्वाणि कर्माणि संन्यस्य ब्रह्मणि 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 बभूवुः—Śvet. V. 6 That who becomes of the nature of some thing.

तन्मात्र

TANMATRA : Merely that, a subtle element, a basic element; एतानि एव सूक्ष्मभूतानि तन्मात्राणि अपञ्चीकृतानि चोच्यन्ते—In philosophy, there are five तन्मात्राः, रूपतन्मात्रा, रसतन्मात्रा, गन्धतन्मात्रा, 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 Pañcīkaraṇa (see पञ्चीकरण). Thus the तन्मात्रा is the nonquintuplicated (अपञ्चीकृत) state of an element. In the तन्मात्र state of an element, there is only one element.

तपस्

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

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

तपस्विन्

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

तर्क

TARKAḤ : Reasoning. speculation, discussion; नैया तर्केण मतिरापनेया Kāṭha. II. 9. Logic, the science of logic; अविज्ञात-तत्त्वेऽर्थे कारणोपपत्तितस्तत्त्वज्ञानार्थसमूहस्तर्कः N.S. I. 1. 40.

तितिक्षा

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

तितिक्षु

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

तिरोभावः

TIROBHĀVAḤ : Disappearance, concealing, hiding; covering, आत्मन आविर्भाव-तिरोभावो—Chā. VII. 26. 1.

तीर्थकः

TĪRTHAKAḤ : A place of holy water; न गङ्गाया समं तीर्थम्—Gopī. 5. A holy place of pilgrimage ; सर्वेन्द्रियाणि संप्रतिष्ठाप्याहि सन् सर्वमूतान्यन्यत्रतीर्थेभ्यः Ch. VIII. 15.1. Medium. Means. Teacher. Usual manner; स वै गौतम तीर्थेनेच्छास इति Brh. 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—Brh. V. 14.3 देवस्तुर्यो विभुः स्मृतः—G.K.I. 10. The consciousness; तदा तत्तुरीयं चैतन्यमित्युच्यते—Sārvop.2. In V. Phi, the जाग्रत्, स्वप्न, सुषुप्ति and तुरीय have been described as the four states of the Jīva. The fourth or the tūrīya state is that which is unscen, 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 अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यप-देश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थमन्यन्ते स आत्मा स विज्ञेयः ।

तुष्टिः

TUṢṬIḤ : Satisfaction from whatever is attained, तुष्टिः संतोषः पर्याप्तबुद्धिलाभेषु S.B. Bg. X. 5.

तृप्तिः

TRṢṬIḤ : Contentment, satisfaction; भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽस्मृतम्—Bg. X. 18.

तृष्णा

TRṢṆĀ : Thirst, strong desire, craving रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् Bg. XIV. 7.

तृष्णालुः

TRṢṆĀLUḤ : Very thirsty.

तेजस्

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

One of the five elements ; पृथिव्यप्तेज-वाय्वाकाश—Āditya; आदित्यो वै तेज ओजो बलम्—Mahārṇar. XII. 3.

Brahman; अयम् शरीरोऽस्मृतः प्राणो ब्रह्मैव तेज एव—Brh. IV. 4.7.

त

तेजस्विन्

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

तेजोमण्डलं

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

तेजस

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

तैत्तिरः

TAITTIRAH : A partridge.

तैत्तिरीय

TAITTIRĪYA : The followers of the Taittirīya school of the Yajurveda; अस्ति तु तैत्तिरीयाणामुत्पत्तिप्रकरणे आम्नायमाकाशाद् वायुरिति पक्षान्तरम् B.S.S.B. II. 3.1. The Tattirīya branch of the Kṛṣṇa Yajurveda or Tattirīya Saṁhitā. Name of an Upaniṣad. Āraṇyaka and Brāhmaṇa (तैत्तिरीयोपनिषद् तैत्तिरीयारण्यक and तैत्तिरीय ब्राह्मण) ।

त्यागः

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

त्यागिन्

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

त्रयी

TRAYĪ : The three Vedas—Rgveda, Yajurveda and Sāmaveda; वेदत्रयी. —विद्या—The knowledge or science concerning the three Vedas—Rgveda, Yajurveda and Sāmaveda. वेदेभ्यं त्रयीविद्या वर्तते । Ch. I. 1.9.

The Trayīvidyā (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 Sāmaveda respectively (see Taitti. I. 8).

त्रिकालं

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

त्रिगुण

TRIGUṆA : 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 Śaṁkhya philosophy Pradhāna is consisted of the same.

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

त्रिपुटी

TRIPUṬI : Triangular of Jñātā, Jñana & Jñeya; Pañcadaśī. xi. 14.

त्रेता

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

त्रैकालिक

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

त्रैगुण्यं

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

त्रैलोक्यं

TRAILOKYAM : The three worlds (लोक) taken collectively.

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

द

दक्षिणामूर्ति :

DAKṢINĀMŪRTIḤ : 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 Śaṅkarācārya 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 निजान्तर्गतं,
पश्यन्नात्मनि मायया बहिरिवोद्भूतं तथा निद्रया ।
यः साक्षीकुरुते प्रबोधसमये त्वात्मानमेवाव्ययं,
तस्मै श्रीगुरुभूतये नम इदं श्रीदक्षिणामूर्तये ॥

—Dakṣiṇāmūrtistotra, I.

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

दग्धपटन्यायः

DAGDHAPATANYĀYAH : 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 in to 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 खल्विदं ब्रह्मेतदात्म्यमिदं सर्वमित्यादिश्रुतिवलात् सर्वमहमिति गिरिनदीसमुद्रात्मकं सर्वं जगत् स्वाभिन्नसच्चिदानन्दब्रह्मत्वेनानुभूय तस्य दग्धपटन्यायेन प्रपञ्चमानेऽप्यद्वैतं सच्चिदानन्दलक्षणं वस्तु भासत एवेत्यर्थः. Nṛsiṃhasaraswati's commentary on the Vedāntasāra, pp. 55-56).

दण्डिन्

DANḌIN : A Saṁnyāsin.

—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 नित्यानित्यवस्तुविवेकेहामुत्रार्थफलभोगविरागशमादिषट्कसम्पत्तिमुमुक्षत्वानि — शमादयस्तु शमदमोपरतितितिक्षासमाधानश्चद्धाव्याः— V.S 18). And further he defines Dama (दम) as the restraining of the external organs (इन्द्रियस्य) from all objects except that hearing or Śravaṇa etc. (दमः बाह्येन्द्रियाणां तदव्यतिरिक्तविषयेभ्यो निवर्तनम्—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 अहंति —V.S. V. 32.

दर्शक

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

दर्शनं

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

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

Realization of Ātman—आत्मनोवाङ्मयेदर्शनेन
Brh. II. 4.5.

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

—काक्षी Eager to see, नित्यं दर्शनकाक्षिणः—
Bg. XI. 52.

दर्शपूर्णमासः

DAŚSAPŪRNAMĀSAH : The two sacrifices of the new moon and the full moon. अथो आहुर्दर्शपूर्णमासाविति — Brh. I. 5.2.

दहर

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

—आकाशः— The small space, Brahman,
Parameśvara परमेश्वर एवाऽत्र दहराकाशे भवितु-
मर्हति 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 Uttarebhyah (B.S. दहरउत्त-
रेभ्यः I 3.14) also raises the question of
the meaning of Daharākāśa therein.
He refers to the meaning Bhūākāśa
(भूताकाश) and Jiva. But finally he con-
cludes that Paramātmā or Brahman
is the justified meaning of the word
Daharākāśa (तत्राकाशशब्दस्य भूताकाशो रूढत्वाद्
भूताकाश एव दहरशब्द इति प्राप्तम्—अथवा जीवो दहर
इति प्राप्तम् । —अथ उत्तरं ब्रूमः—परमेश्वर एवाऽत्र
दहराकाशे भवितुमर्हति 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 Jiva.

दानं

DĀNĀM : 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 तद्दानं सात्त्विकं स्मृतम् ॥

Bg. XVII. 20.

The second, 'passionate' (Rājasa) gift
is that which is made with the expect-
ation of return or with the hope of
future gain or when it to give :
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः । दीयते च
परिक्लिष्टं तद्दानं 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 अपात्रेभ्यश्च दीयते । असत्कृतमवज्ञातं
तत्तामसमुदाहृतम् ॥ Bg. XVII. 22.

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

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

Bg. XVI. 1.

The author of the Śaṅkhyā karikā
puts the gift (dāna) among the eight
siddhi :

ऊहः शब्दोऽध्ययनं दुःखविधातास्त्रयः सुहृत्प्राप्तिः ।

दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः ॥

Śaṅkhyakārikā—51.

दान्तं

DĀNTAM : Subdued, restrained, तस्मादेवं शान्तो दान्त उपरतः तितिक्षुः —समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति । Brh. iv. 4.23.

दिदृक्षा

DIDṚKṢĀ : Desire to see.

दिव्य

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

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

—चक्षुस्—Having extraordinary vision, दिव्यचक्षुस्तथात्मलम् — 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

DĪKṢITA : Consecrated, initiated for a religious ceremony.

दीप्त

DĪPTA : Illuminated. Stimulated.

दीप्तिः

DĪPTIḤ : Illumination. Bg. XI. 117.

दुःखं

DUḤKHAM : Pain, unhappiness, अनिष्ट-विषये बुद्धिर्दुःखबुद्धिः— 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 Paramātmān, the question of pain does not arise, as in that stage, the Jīva 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 Paramātmān, after death, go to the world which are covered with darkness and are joyless (अनन्दा नाम ते लोका अन्धेन तमसावृताः । तांस्ते प्रेत्याभिगच्छन्ति अविद्वांसोऽबुधाः 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 धीरावपियन्ति 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 तद्विदुरमृतास्ते भवन्ति अयेतो 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 Śāṅkhya 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

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by Yakṣa, Rākṣasa, rain, heat and cold etc. दुःखद्वयाभिघाताज्जिज्ञासा तदपघातके हेतो । S. K. 1.

आध्यात्मिकोऽपि द्विविधः शारीरो मानसस्तथा ।

शारीरो बहुभिर्भेदैर्भिद्यते श्रूयतां च सः ॥2॥

शरीरोगप्रतिशयायज्वरशूलभगन्दरैः ।

गुल्मार्शः श्वयथुश्वासछर्द्यादिभिरनेकधा ॥3॥

तथाक्षिरोगातीसारकुष्ठाङ्गामयसंज्ञितैः ।

भिद्यते देहजस्तापो मानसं श्रोतुमर्हसि ॥4॥

कामक्रोधभयद्वेषलोभमोहविषादजः ।

शोकासूयावमानेष्वात्सर्थादिभ्यस्तथा ॥5॥

मानसोऽपि द्विजश्रेष्ठ तापो भवति नैकधा ।

इत्येवमादिभिर्भेदैस्तापो ह्याध्यात्मिको मतः ॥6॥

मृगपक्षिमनुष्याद्यैः पिशाचोरगराक्षसैः ।

सरीसृपाद्यैश्च नृणां जायते चाधिभौतिकः ॥7॥

शीतवातोष्णवर्षाम्बुवैद्युतादिभिरुद्भवः ।

तापो द्विजवरश्रेष्ठैः कथ्यते चाधिदैविकः ॥8॥

Viṣṇupurāṇa—6-5)

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

दुःखिन्

DUḤKḤIN : 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 —Rāmāp. 84.

दुस्तर

DUSTARA : Difficult to be crossed.

देव :

DEVAḤ : Grahman, Paramātman, Īśvara, Ātman, The Absolute Reality, एको देवः-सर्वभूतेषु गूढः —Brahmopaniṣad, 3. ईश्वरः परमो देवः —Brahmabindu-Upaniṣad, 7. देवस्तुर्यो विभुः स्मृतः —G. K. I. 10. कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया । —G. K. II. 12. छावाभूमी जनयन्देव एकः —Mahānār. II. 2. यो देवो अग्नौ यो अप्सु—तस्मै देवाय नमो नमः Svet. 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 ववर्ष ।

A King ruler, मनुष्यदेव.

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

—अधिदेवः—The Supreme God.

—अंघस्—The food of deities.

—अवसयः—a temple of deity.

—आजीविन्—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.

—आयुधं—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 जगन्निवास B. G. XI. 37.

—ऋषिः—A divine sage.

आहुस्त्वामूपयः सर्वे देवर्षिनारदस्तथा—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.

—दुन्दुभिः—A divine drum.

—दूतः—A divine envoy. An angel.

—देवः—An epithet of Brahman.

—निकाय—Paradise, Heaven.

—निमित्त—Created by God.

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

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

—पज्य—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 प्रष्टव्यः । कथमयं त्वयात्मान्तरभावोऽभवसीयत 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.
 —भवनं—Heaven, A temple, The Aśvattha.
 —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 Aṅka.
 —यज्ञः—A sacrifice made to the superior deities through the oblations offered to the fire. One of the five daily sacrifices performed by a Brāhmaṇa. The five sacrifices are :
 अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
 होमो देवो बलिर्भो तो 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.
 —रत्नः—An epithet of Indra.
 —लिङ्ग—The statue of the deity.
 —लोकः—Heaven, the world of deities.
 —वाणी—A divine voice. Saṁskṛta.
 —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 period, a Deva also meant Paramātmān. (एको देवः सर्वभूतेषु गूढः). But quite apart from this, there are some personal gods like Indra and Viṣṇu. There are some natural gods like अग्नि, सवितृ, सूर्य, मित्र, पूषन्, ऊषस् 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 position of a deity forgets the supremacy of another deity whose high position he has earlier depicted. Maxmüller, 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 forgetfulness of all other gods, is quite another 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 Henotheism". (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; अग्निदेवता वातो देवता सूर्यो देवता चन्द्रमा देवता । Śuklayajurveda.

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

देवदत्तः

DEVADATTAḤ : Name of the one of the five vital forces; कूर्मकलदेवदत्तघन-ज्जयाख्याः पञ्चान्ये वायवः सन्ति इति वदन्ति V.S. 84. Here the word 'केचित्तु', indicates to the Sāṃkhya 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. पाञ्चजन्यं हृषीकेशो देवदत्तं घनज्जयः । Bg. I. 15.

देशः

DEŚAḤ : A place, spot, a country, state or province; यं देशं श्रयते तमेव कुरुते बाहुप्रतापा-जितम् —Hitopadeśa, I. 1.1.

A part, side, department or portion.

—अंतरं—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.

—रूपं—Suitability, Appropriateness.

—व्यवहारः—The local custom of a country.

देहः

DEHAḤ : The body; देहाद् विमुच्यमानस्य ।

—अध्यासः—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 देहान्तराप्ति-र्धिरस्तत्र न मुह्यति—Bg. II. 3

—आत्मवादः—The materialistic doctrine of the Cārvāka which propounds the theory that the body itself is Ātman; चार्वाकस्तु 'स वा एष पुरुषोऽन्नरत्नमयः' (तै०उ० II. 9.9). इत्यादिश्रुतेः प्रदीप्तगृहात् स्वपुत्रं परित्यज्यापि स्वस्य निर्गमदर्शनात् स्थूलोऽहं कृशोऽहम् इत्याद्यनुभवाच्च स्थूलशरीरमात्रेति वदति । V.S. 37.

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

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

—धर्मः—The function of the body.

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

—यात्रा—Maintenance of the body; किं बहुनाऽयं देहयात्रामात्रार्थम्—V.S. 68. Death.

—स्वभावः—Bodily temperament.

दैव

DAIVA : Divine, celestial; दैवाः प्राणा अमृता आविशन्ति—Brh, I 5.17. दैवः — One of the eight forms of marriage; ब्राह्मो दैवस्तथैवायं प्राजापत्यस्तथासुरः । गान्धर्वो राक्षसश्चैव पेशाचश्चाष्ट-मोऽघ्नः ॥ M.S. 3.21.

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

दैवं

DAIVAM : Destiny, fate, luck, fortune;

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

दैवी

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

see—संपत् also.

दैवोदासिः

DAIVODĀSIḤ : Parental name of Prataardana. प्रतर्दनो हि वै दैवोदासिः—Kauśh. III 1. Prataardana was the ruler of Kāśī Janapada and he was the son of Mādhvī, the daughter of the king Yayāti. In Purāṇa literature, Prataardana has been mentioned as Kāśī Nareśa and in the Vedic Vāṇmaya, as Daivodāsi.

दोषः

DOṢAḤ : Error, wrong. Sin; कुलक्षयकृतं दोषप्रपश्यद्भिर्जनार्दन —Bg. II. 39. Defect; सर्वास्मा हि दोषेण—Bg. XVIII. 48. Weakness; कार्पण्यदोषोपहतस्वभावः—Bg. II. 7.

द्युः

DYUH : A day. The sky. Heaven. —लोकः—The world of heaven. One of the fourteen worlds (see लोक); द्युलोकं शस्यया (जयति)—Brh. III. 1.10.

द्रविडाचार्यः

DRAVIḌĀCĀRYAḤ He wrote a Bhāṣya on the Vākyas of Brahmanandin on the Chāndogyopaniṣad. It is also understood that Draviḍācārya also wrote a Bhāṣya on the Bṛhadāraṇyakopaniṣad.

द्रव्यं

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

पृथिव्यप्तेजोवाय्वाकाशकालदिगात्ममनांसि । Tarkasamgraha.

द्वापरः

DVĀPARAḤ : One of the four Yugas, the four Yugas are सत्ययुग, त्रेता, द्वापर and the कलियुग.

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 Śaṅkara, 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 Jaḍa & Jaḍa. According to the Dvaita Philosophy of Madhva, the God Viṣṇu is Paramātmān. The Dvaitin does not accept the idea that There is non-duality between Jīva and Brahman in the state of Mokṣa.

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धर्मः

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

धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते । धजागलस्तनस्येव तस्य जन्म निरर्थकम् Moral duty; स्वधर्मे निधनं श्रेयः Bg. III. 35. Code of conduct; स्त्री धर्मयोगं तापस्यं मोक्षं संन्यासमेव च । राज्ञश्च धर्ममखिलं कार्याणां च विनिर्णयम् ॥ Manusmṛti. I. 114.

Justice, right; सत्यं वदन्तमाहुर्धर्मं वदतीति धर्मं वा वदन्तं सत्यं वदतीति । Brh. I.4.14.

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

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

Truth; यो वै स धर्मः सत्यं वै तत्—Brh. I. 4. 14
Ritualistic religion; धर्माधर्मौ च तद्विदः G.K. II. 25. यतोऽभ्युदयनिश्चयेयसिद्धिः स धर्मः (Vaiś. sū. I. 1. 2)

—अधिकरणं Administration of Laws.

—अधिकारः Supervision of religious deeds.

—अधिष्ठायां A Seat of justice.

—अरण्य A sacred grove; धर्माण्यं प्रविशति गजः—S. 1.

—अलीक Having a false character

—आगमः A book of religious law.

—आचार्यः A teacher who teaches religion.

—आत्मन् A just man, सिद्धिं भवति धर्मात्मा—Bg. IX. 31.

—आसनं The judgement seat.

—उपदेशः The teachings of religion;

आर्यं धर्मोपदेशं च वेदशास्त्राविरोधिनः ।

यस्तर्कणानुसन्धत्ते स धर्मं वेद नेतरः ॥

M.S. XII. 2. 105.

—कर्मन् A religious act.

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

—चारिन् One who practises his duties.

—जः One 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.

—जीवन One who acts according to the prescribed duties.

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

—ध्वजः A religious hypocrite.

—पथः The way of good conduct.

—पुत्रं A lawful son. An epithet of Yudhiṣṭhira.

—यूयः 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.

धर्मराजाध्वरीन्द्र :

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

धर्मिन् :

DHARMĪN : Having the peculiar properties or characteristics of a thing; जन्मना लब्धसत्ताकस्य धर्मिणः स्थितिप्रलयसम्भवात्—B.S.S.B. I. 1. 2.

धर्म्य

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

धाम

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

धारणा

DHĀRANĀ : One of the five steps to the attainment of Nirvikalpaka Samādhi, अष्टाङ्गानि यमनियमासनप्राणायामप्रत्याहारधारणा-ध्यानसमाधयः ।

Firmness; Understanding.

—शक्तिः A retentive memory.

धी :

DHĪH : Mode, Vṛttiḥ (वृत्तिः), 'तत्राज्ञानं धिया नश्येदाभासेन घटः स्फुरेत्—Pañcadaśī. VII.91. Intellect; धियो यो नः प्रचोदयात्—Bṛh. VI. 3.6. Mind— स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् । Bg. II. 54. Intention.

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

—गुणाः Qualities of intellect; शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा ऊहापोहार्थविज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

—वृत्तिः Bṛhaspati.

—शक्तिः Intellectual power.

धीर

DHĪRA : The knower of Ātman. Sage; देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा । तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ Bg. II. 13. धीरो हर्षशोको जहाति । Kāṭha. II. 12.

Firm, strong—न्याय्यात् पयः प्रविचलन्ति पदं न धीराः ।

—चेतस् strong minded.

धृतिः

DHṚTIḥ : Steadiness, धृति न विन्दामि शमं च विष्णो । Bg. XI. 24.

The author of the Bg. has described three kinds of धृति and they are : Sātvikī, Rājasī and Tāmasī. The Sātvikī धृति 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 यया धारयते मनः प्राणेन्द्रियक्रियाः । योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ XVIII. 33).

According to Rājasī धृति one holds fast to duty (धर्मं), pleasure (काम) and wealth (अर्थं) desiring the fruit in consequence thereof, यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन । प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ

राजसी ॥ Bg. XVIII. 34.

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

ध्यानं

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

The state in which one is lost in thought ध्यायतो विषयान् 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 आत्म-स्वरूपचिन्तनं योग आत्मविषये एव एकाग्रिकरणं 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 Dhyanā Yoga, have been mentioned. (लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ । ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ Bg. III. 3.)

संन्यासः कर्मयोगश्च निःश्रेयसकरादुभौ ।

तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ V. 2.

मां च योऽयमभिचारेण भक्तियोगेन सेवते । स गुणान् समतीत्येतान् ब्रह्मभूयाय कल्पते ॥ Bg. XIV. 26.

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः । विविक्तसेवो लब्धाशी यतवाक्कायमानसः ॥ Bg. XVIII. 52.

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

न

नयः

NAYAH : A philosophical system; वैशेषिकमते Bhāṣā—p.105.

नरक :

NARAKAḤ : Hell; उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन । नरकेऽनियतं वासो भवतीत्यनुशुश्रुम् ॥ 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 Vaitaraṇī (अनेकचित्तविघ्नान्ता मोहजालसमावृताः । प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥)

The author of the Bg. has mentioned three types of gateway of नरक and they are : lust, anger and greed. (त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः । कामः क्रोधस्तथा लोभस्तस्मादेतत् 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 गृह्णाति नरोऽपराणि । Bg. II. 22.

नवन्

NAVAN : Nine; सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी । नवद्वारे पुरे देही नैव कुर्वन् 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. (सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी । नवद्वारे पुरे देही नैव कुर्वन् 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 ब्रह्मचारिणी । तृतीयं चन्द्रघण्टेति कूष्माण्डेति चतुर्थं कम् ॥ पञ्चमं स्कन्दमातेति षष्ठं कात्यायनीति च । सप्तमं कालरात्रीति महागौरीति 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 मुनयोऽन्वविन्दन् Mahānārā. XXII. 1. Name of the son of Mudgala: नाको मोद्गल्यबाहू Brh. VI. 4.4.

नाना

NĀNĀ : Manifold. Different. Diverse. Dual; नेह नानास्ति किञ्चन Brh. IV. 4. 19: नो एतन्नाना B.S.S.B. I. 1.31.

—त्वं Manifoldness, diversity, duality. विद्यते नहि नानात्वं तेषां स्वचन 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 ते लोकाः Brh. IV. 4. 11.

Meaning; बाह्नामदेवतावरोधिनी—Kauś. II.3.

Synonymous word; एतान्येव ह वा अमृतस्य नामानि । Jābāla. 3; ब्रह्मणो नाम सत्यमिति । Chā. VIII. 3.4. —अथ हैतत्पुरुषःस्वपिति नाम । Brh. II. 1. 17.

नारद :

NĀRADAH : The sage, Nārada was the mind-born (मानसपुत्र) of Brahmā and was born from his thigh. (Śrīmadbhāgavata III. 12. 28.). He was a vedic saint. AV. V. 19.9, XII. 4. 16; 24; 41; Mait. Sam. I. 5. 8. He was the pupil of Brahhaspati, 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 Pārvatī 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 Nārādī. In this life, Nārādī had marital relations with Kṛṣṇa. And when Nārādī had a dip in a pond, she became Nārada. (Nārada. II. 87).

He was a musician also. He was married to Damayantī, the daughter of Sṛñjaya (सृञ्जय). (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 बृहन्नारदीय are worth mentioning.

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

नारायण :

NĀRĀYANAḤ : An epithet of Viṣṇu; नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् । देवी सरस्वतीं ध्यासं 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 Śrīmadbhāgavata, Nārāyaṇa produced Urvaśī from his thigh and offered her to Indra. (Śrīmadbhāgavata. XI. 4.7).

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

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

नारायणाश्रम :

NĀRĀYANĀŚRAMAḤ : He was the desciple of Nṛsiṅhāśrama. 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 कृतधनय Mukti. I 48. नास्तिको वेदनिन्दकः Manusmṛti I. 30.

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

नास्तिक्यं

NĀSTIKYAM : Atheism, नास्तिक्यमज्ञानं—Maitrī III 5.

निगम

NIGAMA The Veda, the scriptures; नानापुराणनिगममसंमतं यत् । Tulast Rāmāyana, B.K. 7. A quotation from the Veda. A work which is explanatory to the Vedas; बुद्धिवृद्धिकराण्याशुधन्यानि च हितानि च । नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥ 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 वायोऽरिव सुदुष्करम् । Bg. VI. 34.

Obstruction, suppression : दहन्ते व्यायमानानां धातूनां हि यथा मलाः । 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 पदार्थs of which knowledge is necessary for

the attainment of Niḥśreyasa (निःश्रेयस) प्रमाणप्रमेयसंशयप्रयोजन दृष्टान्तसिद्धान्तावयव-तर्क-निर्णयवादजल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्यानानां 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 सवर्गनः स्थाणुरचलोऽयं सनातनः Bg II. 4.

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

—मुक्तः Eternally liberated, the Supreme spirit or Ātman; नित्यमुक्तस्य देहिनः—Maitrī. 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 Jīva.

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

—सत्त्वस्थः Firmly rooted in the eternal truth; निर्द्वन्द्वो नित्यसत्त्वस्थः—Bg. II 45

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

—आनन्दः Ātman.

निदर्शनं

NIDARŚANAM : View. Vision; सर्वे धर्मा मृषा स्वप्ने कायस्यान्तनिदर्शनात् । संवृत्तेऽस्मिन् प्रदेष्टे वै भूतानां दर्शनं कुतः ॥ G.K. iv. 33. Scriptural authority. Example; आत्मा ह्याकाशवज्जी-वैधंटाकाशैरिवोदितः । घटादिवच्चसङ्घातैर्जातावेतन्निदर्शनम् ॥ 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-स्वरूपचैतन्यसाक्षात्कारपर्यन्तं श्रवणमनननिदिध्यासनसमाध्यनुष्ठानस्यापेक्षत्वात्तेऽपिप्रदर्श्यन्ते । (V.S. 181.)

निद्रा

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

—भङ्ग The removal of Ajñāna.

निधानं

NIDHĀNAM Substratum. Base; तत् सत्यस्य परमं निधानम्—Muṇḍ III.1.6; त्वमस्य विश्वस्य पतं निधानम्—Bg. XI.18. Treasure; गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् । प्रभवः प्रलयः स्थानं निधानं बीजनव्ययम् । Bg. IX.18.

In this verse, Śaṅkara takes the word निधानं for the treasure of deeds. (निधानं निक्षेपः कालान्तरोपभोग्यं प्राणिनाम् S.B. Bg. IX. 18). But Rādhakrishnan 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

NIDHIḤ : Treasure. महापद्मश्च पद्मश्च शंखो मकरकच्छपो । मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥ The Ocean; धारो हि वारो निधिः A man who has virtues. An epithet of Viṣṇu. Chronology; विज्ञाने निधि विजानाति । Chā. VII. 7.19

निमित्तं

NIMITTAM : Efficient cause, शक्तिद्वयवदज्ञानोपहितं चैतन्यं स्वप्रधानतया निमित्तं स्वोपाधिप्रधानतयोपादानञ्च भवति—V.S. 17. According to Advaita Vedānta, Īśvara 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-

tuent cause when He is associated with Māyā.

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

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 तथैव पुनरुत्पत्तौ नियन्तुं शक्यन्ते कारणाभावात् B.S.S.B. II. 1.10.

Definite; ब्राह्मणो नियतव्रतः Cūlikopaniṣad, 20.

—तं—Always, constantly.

—आत्मन्—Self controlled; ज्ञेयोऽसि नियतात्मभिः—Bg. VIII. 2. —परिमाण—of which measurement is fixed; औचित्येन नियतपरिमाणमेव चैवामङ्गुष्ठमात्रं हृदयम् । B.S.S. B. I. 3.25. —आकृतिः.

नियतिः

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

नियन्तु

NIYANTR Ruler; Governor, Master; नियन्तेश्वरः सर्वाहमानी—Nṛsut. 9; रयः शरीरं मनो नियन्ता—Maitri II. 6. According to Ad. V. Īśvara is controller.

नियमः

NIYAMAḤ Restraint, check, curb, rule, Law. Regularity. Penance. One of the eight steps to the attainment of Nirvikalpakasamādhi यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टा-वङ्गानि । 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 शौच, सन्तोष, तपस्, स्वाध्याय and ईश्वरप्रणिधान—Y. S. II. 32.

नियोगः

NIYOGAḤ : 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. निर्विकल्पो निरञ्जनः । Nār. 2. An epithet of Śiva.

निरभिमान

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

निरपेक्ष

NIRAPEKṢA : Free from worldly attachment, आत्मा हि स्वमहिमस्यो निरपेक्षः । Nṛsut. 9.

निरसनं

NIRASANAM : Denial. Condemnation. Rejection.

निरस्त

NIRASTA : Vanished. Removed; निरस्ता-रिवलाविद्यातमोमोहोऽहमेवेति । Nṛsut. 2.

निराकार

NIRĀKĀRA : Formless. Brahman or Paramātmā—तस्मादेवजातीयकेषु वाक्येषु यथाश्रुतं निराकारमेव ब्रह्मावधारयितव्यम् ॥ B. S. S. B. III. 2.14.

निराशिस

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

निरोधः

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

निर्गुण

NIRGUṆA. Absolute. Ultimate Reality, which is beyond Sattva, Rajas and Tamas. Brahman; निर्गुणः शुद्धो भास्वरः Maitrī. VII. साक्षी चेता केवलो निर्गुणश्च—Śvet. Up. VI. 11. According to Adv. V. of Śaṅkara, 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.

निर्वन्द

NIRDVANDA : That who is free from the dualities or opposite the pairs of elements (पदार्थसंघात) which are the causes of the pleasure and pain. निर्वन्दो नित्यसत्त्वस्थः—Bg. II. 45. निर्वन्दो हि महाबाहो—Bg. V. 3.

निर्मम

NIRMAMA : One who is without the sense of I-hood or egotism. निर्ममो निरहङ्कारः—Bg. II. 71. निराशीनिर्ममो भूत्वा युद्धस्व-विगतज्वर Bg. III. 30. अहङ्कारं बलं दपं 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 कलम् Bg. XIV. 16. Clean; तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् Bg. XIV.6. निर्मलत्वात् स्फटिकमणिरिव प्रकाशकम् S.B.Bg. XIV. 6.

निर्वाणं

NIRVĀṆAM : 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 extincted 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.

निर्विकल्पक

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; निर्विकल्पकस्तु ज्ञातृज्ञानादिविकल्पलयानपेक्षयाऽद्वितीयवस्तुनि तदाकाराकारितायाश्चित्तवृत्तेरतितरामेकीभावेनावस्थानम् — V.S. 197. Opposite to Nirvikalpaka Samādhi, is Savikalpaka, in which the distinction of subject and object and knower and known, remains.

(तस्यासर्विकल्पकसमाधौ अखण्डवस्त्वनावलम्बनेन नित्यामन्तरसास्वादानाभावेऽपि अनिष्कवाह्यप्रपञ्चनिवृत्तिजन्यामन्दं सर्विकल्परूपं ब्रह्मानन्दभ्रमेणास्वादयति तद्रसास्वादनमित्यर्थः । —Subodhini, Vedāntasāra).

निःसार

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

निर्विकार

NIRVIKĀRA : That which is without modification. Immutable, Paramātmā; साक्षिणं निर्विकारिणम् Mukti. I.3. निर्विकारं निराश्रयम् ज्योतिषामपि तज्ज्योतिस्तमः पारे प्रतिष्ठितम् । Yogaśi III. 21.; Unmoved by success or failure; सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते—Bg. XVIII. 26.

निर्विषय

NIRVIṢAYA : That which is not attached to sensual objects. Mind; चित्तं निर्विषयं नित्यम् — G.K. IV. 72; अतो निर्विषयस्यास्य मनसः 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 परमार्थतोऽद्वयस्य विज्ञानमात्रस्य तन्मनसा स्पन्दमात्रं न परमार्थत इत्युक्ताथौ श्लोको S B G. K. IV-61, 62)

निर्विण्ण

NIRVINNA : Afflicted, grieved; ते पश्चाद्दशवर्गक्षयदशनेन निर्विण्णाः परमात्मज्ञाने परिनिष्ठाः कैवल्यं प्राप्नुयिष्यन्त्येते । B.S.S.B. III. 3.23.

निर्वृत्तिः

NIRVR̥TTIḤ : Bliss, Supreme pleasure, Liberation; आत्मा केवलो निर्वृत्तः सुखी भवति B.S.S.B. II. 3.40. Nirvr̥ttiḥ 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

NIŚĀ : Night. Oftenly used in Vedāntic Literature for the simile of Ajñāna or Avidyā. यस्यां ग्राह्यग्राहकभेदलक्षणायां 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

NIṢEDHAḤ : Denial, 'शूद्रो विद्यायामनवकल्पत' इति निषेधाश्रवणात्—B.S.S.B. I. 3.34; Negation of Avidyā or Prapañca: अविद्यनिषेधः, निषेधनं प्रपञ्चस्य—Tejo. I. 32.

निष्कल

NIṢKALA : That which is without parts; Brahman; निष्कलं निष्क्रियं शांतम् Svet. 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 Aṁśa, whereas the Advaita Vedānta says that the Jīva is Brahman itself and it is not a part of it. (जीवो ब्रह्मैवनापरः)

निष्कलंक

NIṢKALAṆKA : That which is without Avidyā, Brahman; निष्कलङ्को निरञ्जनो निर्विकल्पो निराद्वयात्—शुद्धो देव एको नारायणो न द्वितीयोऽस्ति कश्चित्—Narā. 2. निष्कलङ्का समा-शुद्धा—ब्रह्म परमात्मेति नामभिः गीयते—Mahā-vākyaratnāvalī. 13.

निष्काम

NIṢKĀMA : That which is free from all desires. Brahman; अकामो निष्काम आप्त-कामः—Brh. IV. 4.6; निष्कामानामेव श्रीविद्या-सिद्धिः, The Karmayoga of the Bg. also is described as Niṣkāma, 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

NIṢṬHĀ : Devotion; तत्परायणम् Tejo. 9. Position; तेषां निष्ठा तु का कृष्ण सत्त्वमाहो-रजस्तमः—Bg. XVII. 1. According to Bg. there are two kinds of Niṣṭhā, the Jñānaniṣṭhā and Karmaniṣṭhā. The first, Jñānaniṣṭhā or the path of knowledge is for men of contemplation and Karmaniṣṭhā or the path of action is for men of action (लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ । ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ Bg. III. 3). In the Chā., the niṣṭhā is the cause of faith (Śraddhā) and so without having niṣṭhā, one can not have faith (निस्तिष्ठन्नेव श्रद्धाति । निष्ठा-त्वेव विजिज्ञासितव्येति । निष्ठां भगवो विजिज्ञास इति Chā. 7-20.1.)

निस्तारः

NISTĀRAH : Crossing over the sea of

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

नीलकण्ठसूरिः

NĪLAKAṆTHASŪRI : (1600 AD). Nīla-kaṇṭhasūri has written Bhāratabhāva-Pradhīpa on the Mahābhārata. Ex-plaining the Gīta, though he has some- times refuted the Śāṅkarite view, mainly he is an Advaitin.

नृसिंह सरस्वती

NṚSĪMHASARASWATĪ : (1600 AD) Nṛsimhasarswātī is the author of Subodhinī, a Commentary on the Vedāntasāra of Sadānanda. It is a Vedāntic commentary.

नृसिंहाश्रमः

NṚSĪMHĀŚRAMAḤ (1600 AD). His prominent works are: Bhāvaprakāśikā, Tattvaviveka, Bhedadhikkāra, Advai- tadīpikā, Vedikasiddhāntasaṁgraha and the Tattvabodhinī.

नेति नेति

NETI NETI : Not thus not so; अथात आदेशो नेति नेति Brh. II. 3.6; स एष नेति नेत्यात्मा Brh. III. 9. 26. The concept of 'not thus not so' (नेति नेति) is to explain the idea that Brahman or Ātmān 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 Ātmān is beyond the name and form, though it is allpervading. Hil- lebrandt, the German scholar interpre- ting differently the concept says that : "नेति नेति" is not a Negative approach, but it is positive (न, इति न इति).

नैष्कर्म्य

NAIṢKARMYA : Freedom for action;

नैष्कर्म्येण न तस्यायंस्तस्यायोऽस्ति न कर्मभिः Mukti. II. 20. न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते Bg. III. 4. Liberation; नैष्कर्म्यमिति परमां संन्यासेनाधिगच्छति—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 कश्चित् क्षणमपि 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- (विहारादीनामनुवृत्तिवच्छुभवासनानामेवानुवृत्तिर्भवति शुभाशुभयोरोदासीन्यं वा —V.S. 136). but the results are intentionally for the good of others.

न्याय :

NYĀYAH : Popular maxim, a general principle drawn from experience, an universal rule, an opposite illustration; दृष्टपत्रन्याय. There is a big number of maxims which are applicable to explain the Vedāntic concepts and logic. Justice; यायाजितघ्नं श्रान्ते श्रद्धया वैदिके जने । अन्यद्वा यत् प्रदीयन्ते तद् दानं प्रोच्यते मया । ना०६० II. 6.

न्यासः

NYĀSAH : Renunciation; काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः । सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः Bg. XVIII. 2. Assignment of the various parts of the body to different dieties 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 कर्मन्यास,

in the beginning of the worship of Durgā, according to Durgāsaptasatī (from Mārkaṇḍeya Purāṇa)—ॐ ऐं भृङ्ग-ष्ठाय नमः, ॐ ह्रीतर्जनीम् नमः, ॐ क्लीं मध्यमाभ्यां नमः, ॐ चामुण्डायै अनामिकाभ्यां नमः, ॐ ऐं ह्रीं क्लीं, चामुण्डायै विच्चे करतलकरपृष्ठाभ्यां नमः etc.

प

पक्ष :

PAKṢAH : A different view of an argument; अस्मिन् पक्षे ब्रह्मैवाहिमहितमिति न छन्दोऽभिधानम् B S.S.B. I. 1.25. Side; पक्षं कश्चन नाश्रयेत् Nai. V.32. The subject of a syllogism (In Nyāya phil.); सन्दिग्धसाध्यधर्मा धर्मी 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. (यथा धूमानुमाने पक्षतः पक्षः Tarkabhāṣā Anu.).

पञ्चब्रह्म

PAÑCA BRAHMA; : The Pañca Brahman, the knowledge of which is the cause of Brahmānubhava, सोहःमस्मि. The Pañca Brahman are: Sadyojāta, Bhagara. Sadyajāta, Vāmadeva, Aghora Īśāna, पञ्चब्रह्मात्मकं विद्यात् सद्यो जातादिपूर्वकम् । दृश्यते श्रूयते यच्च पञ्च ब्रह्मात्मकं स्वयम् ॥ पञ्चब्रह्मात्मकं सर्वं स्वात्मनि प्रविलाप्य च । सोऽहमस्मीति जानीयाद् विद्वान् ब्रह्मात्मतो भवेत् ॥ Pañcabrahmopaniṣat, 21,23). The japa of the Pañcākṣara mantra, Namaḥ Śivāya (नमः शिवाय) also has been taken within the Pañca-brahmātmikī vidyā (नकारादि यकारान्तं ज्ञात्वा पञ्चाक्षरं जपेत् । सर्वं पञ्चात्मकं विद्यात् पञ्च ब्रह्मात्मतत्त्वतः । पञ्च ब्रह्मात्मकीं विद्यां योऽधीते भवितुमावितः । स पञ्चात्मकतामेत्य भासते पञ्चधा स्वयम् ॥ Pañca-brahmoponiṣat, 25-26).

पञ्चीकरणं

PAÑCĪKARAṆAM : The theory of quintuplication. According to the process

प

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 Pañcīkaraṇa (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 स्वाकाशादिपञ्चस्वेकैकं द्विधा समं विभज्य तेषु दशसु भागेषु प्रायमिकान् पञ्चभागान् प्रत्येकं चतुर्धा समं विभज्य तेषां भागानां स्वस्वद्वितीयां भागपरित्यागेन भागान्तरेषु संयोजनम् Vs. 28. See also द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः । स्वस्वेतरद्वितीयांशयो-जनात् पञ्च पञ्चते Pañcadaśī 1.27.

पञ्जरचालनन्यायः

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 पञ्जर-चालनन्यायेनेतद् भविष्यति । ययैकपञ्जरवत्तिन एका-दशपक्षिणः प्रत्येकं प्रतिनियतव्यापाराः सन्तः संभूयैकं पञ्जरं पञ्जरं चालयन्ति । एवमेकशरीरवत्तिन एकादश-प्राणाः प्रत्येकं प्रतिनियतवृत्तयः सन्तः संभूयैकां प्राणाख्यां वृत्तिं प्रतिलप्स्यन्त इति B.S.S.B. II. 4.9.

पद्मपादाचार्यः

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

commented by Prakāśatmayati 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 मनः । मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ Bg. II.43. Highest. Supreme spirit; परतत्त्वं समाध्यातं जन्मबन्धविनाशकम् Amanaskopaniṣhad i. 14. Brahman is the Paratattva 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 शिवङ्कुरः Atharva-śīrṣopaniṣat 3. —ब्रह्मन्—The supreme spirit. The indeterminate Brahman; परब्रह्मस्वरूपोज्झम् 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 Parmeśvara, Paramātmān and Para Brahman. Parmeśvara 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; परमेश्वरोऽसौ हि सर्वज्ञ सर्वदा सर्वात्मा सन् सर्वमस्ति Nṛsiṃho. Up. IV.2 परमेश्वरस्त्वविद्याकल्पिताच्छा-रीरात् कर्तुर्भोक्तुर्विज्ञानात्माख्यावन्यः B.S.S.B. I.I. 18.—गतिः Emancipation, the final state.

—पद 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 (जीवन्मुक्त) Paramā-
 tman also is like Parmeśvara who is
 omniscient, allpervading and con-
 troller of the universe (परमात्मा इति
 परमः च असौ देहाद्यविद्याकृतात्मभ्य आत्मा च सर्व-
 भूतानां प्रत्यक्चेतन इत्यतः परमात्मा इति उदाहृतः
 उक्तो वेदान्तेषु S.B. Bg. XV. 17. But the
 term Paramātmā also has been used
 for the absolute Brahman परमात्मा ब्रह्म
 गुह्यप्रकाशनेनाऽन्यत्र विदितः Pāśupata Brah-
 mop. Paramahansa is one of the six
 types of Samnyāsin कुटीचरवह्दक हंस-परम-
 हंसतुरायातीतावधूताश्चेति (Samnyāsop. 13).
 According to Samnyāsopaniṣat, the
 Paramahansa is that who has no
 śikhā and Yajñopavīta and takes food
 in his hand, instead of any pot (Kara-
 pātrin) in the five houses (the Pañca-
 grhas). The Paramahansa wears one
 kaupīna, one śāṭī and has one stuff
 (Daṇḍa) of the music instrument—
 Veenā. On his body, he wears the
 Bhasma—and renounces all the
 worldly things. (परमहंसः शिखायज्ञोपवीतरहितः
 पञ्चगृहेषु करपात्रो एक कीपीनधारी शाटीमेकामेकम्
 वैनवं दण्डमेकशाटीधरो वा भस्मोद्धूलनपरः सर्वत्यागी
 Samnyāsopaniṣat 13). As mentioned
 in the Vāyu-saṁhitā—, after the
 death, the body of the Paramahansa
 is not lit with fire, but it is buried in
 ground. मृते न दहनं कार्यं परमहंसस्य सर्वदा।
 कर्तव्यं स्नानं तस्य नाऽगौचं नोदकक्रिया (Vāyu-
 Saṁhitā) According to the Mukti-
 kopaniṣat, there are two types of
 Paramahansa—One is that who does
 not wear the stuff of the Samnyāsa
 and lives the Paramahansa way. and

the other is Avadhūta Parama-hansa.
 But both of them worship the Praṇa-
 va. ये तु दण्डं परित्यज्य पारमहंस्य व्रतावलम्बनं
 कुर्वन्ति ते दण्डपरमहंसाः । ये चावधूतवृत्यनुष्ठानेन
 परमहंसास्ते एवावधूतपरमहंसाः । परं सर्वं एव प्रणवो-
 पासकाः Muktikopa. The Jīvanmukti-
 viveka mentions the characteristics of
 a Paramahansa, thus : जातरूपो निर्वन्दो
 निराग्रहस्तत्त्वब्रह्ममार्गं सम्यक् सम्पन्नः शुद्धमानसः प्राण-
 संधारणार्थं यथोक्तकाले भिक्षमाचरन् लाभालाभौ समौ
 कृत्वा शून्यागारदेवगृहतृणकूटवल्मीकवृक्षमूलकुलाल-शाला-
 ग्निहोत्र-नदी पुलिन गिरिकुहर-कन्दर कोटर-निकरस्थ-
 ण्डिलेष्वाङ्गनिकेतवासी निष्प्रयत्नो निर्ममः शुक्लध्यानपराचणः
 अध्यात्मनिष्ठः शुभाशुभकर्मनिर्मूलनाय संन्यासेन देहत्यागं
 करोति यः स एव परमहंसो नाम. Jīvanmukti
 viveka.

परा

PARA : High परास्य शक्तिविविधवश्रूयते Śvet.
 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 R̥gve-
 da, the Yajurveda, the Sāmaveda, the
 Atharaveda, Phonetics, Ritual, Gram-
 mer, Etymology, Metres and Astro-
 logy and the Parāvidyā deals with
 Paramātmā the supreme being. (द्वे विद्ये
 वेदितव्ये इति ह स्मयद् ब्रह्मविदो वदन्ति पराचैवापरा च ।
 तत्रापरा ऋग्वेदो. यजुर्वेदो सामवेदो ऽथर्ववेदः शिक्षा कल्पो
 व्याकरणम् निरुक्तम् छन्दो ज्योतिषम् इति. अथ परा यथा
 तद् अक्षरम् अधिगम्यते S B. Māṇḍ. 1.1,4,5.).

परिग्रहः

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

भूयाय कल्पते ॥ Bg. 18.53.

परित्यागः

PARITYĀGAḤ : Renunciation, abandonment; नियतस्य तु संन्यासः कर्मणा नोपपद्यते । मोहात् तस्य परित्यागस्तामसः परिकीर्तितः । Bg. 18.7.

परिदेवना

PARIDEVANĀ : Lamentation; अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत । अव्यक्तनिघनान्येव तत्र का परिदेवना. Bg. II. 28.

परिप्रश्नः

PARIPRAŚNAḤ : Inquiry, interrogation; तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया. Bg. iv. 34.

पवित्र

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

पापं

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

पितृ

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

पुण्यं

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

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

—क्षेत्रं 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 वर्षेऽश्वमेधेन यो यजेत शतं समाः । मांसानि च न खादेद् यस्तयोः पुण्यफलं समम् ॥ —लोकः Heaven, paradise. The virtuous stage; त्रयो धर्मस्कन्धा इत्यत्र तावद् यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽव्यन्तमात्मानमाचार्यकुलेऽवसादयन् सर्वं एते पुण्यलोकां भवन्तीति. B.S.S.B. III. 4.18.

पुरातनं

PURĀTANAM : Ancient, old; योगः प्रोक्तः —पुरातनः Bg. iv 3. Eternal; पुरातनोऽहं पुरुषोऽहमीशो हिरण्ययोऽहं शिवरूपोऽहमस्मि Kaiv. 2.

पुरुषः

PURUṢAḤ : The Supreme God; पुरुषान्-परं किञ्चित् सा काष्ठा सा परा गतिः Kāṭha III. 11. The soul; द्वाविमौ पुरुषौ लोके सरश्वासर एव च Bg. xv. 16. The idea of P'ruṣa has developed in many ways, in Hindu thought. In the tenth Mandala of the R̥gveda, the Puruṣa, has been mentioned as the creator of the universe and allpervading; “सहस्रशीर्षाः पुरुषः”, “पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम्” “एतावानस्य महिमातोऽज्यायांश्च 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 (YV. Chapt. 31.). In the Br. Upa., the Puruṣa has been described as witness and unattached (असङ्गोऽयं पुरुषः इत्येवमेवंतत् Br. Upa. iv. 3. 15.), and in the Kāṭha, as the supreme reality. महतः परमव्यक्तमण्यक्तात् पुरुषः परः पुरुषान् परं किञ्चित् सा काष्ठा सा परा गतिः ॥ Kāṭha. 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 (द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । Muṇḍaka.

III.1. In the Mahābhārata, the Puruṣa has been taken as the creating base of all the puruṣas. (Mahābhārta, 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 । पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ॥ S.K. 18. —अर्थः; Object of human life; एतच्चतुर्विधं विद्यात् पुरुषार्थप्रयोजनम् । अस्त्य नित्यमनुष्ठानं नित्यं कुर्यादितन्द्रितः —उत्तम Supreme self, Paramātmān उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य विभक्त्यव्यय ईश्वरः ॥ Bg. XV. 17. An epithet of Viṣṇu or Śrīkṛṣṇa; यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ Bg. XV. 18.

प्रकाशात्मयतिः

PRAKĀŚĀTMAYATIḤ : (1200 AD.)

His Vivaraṇa on the Pañcapādikā is quite well known. The Vivaraṇa sampradāya of the Vedāntā is based on his Vivaraṇa commentary mainly. Śrīmat Ananyānubhava was his guru.

प्रकाशानन्दः

PRAKĀŚĀNANDAḤ: (1550-1600 A.D.)

His Vedāntasiddhāntamuktāvalī is prominently known. It is in this work, that the concept of Dr̥ṣṭiṣṭi has been propounded. Appayadīkṣita, a posterior Vedāntin also mentions about the concept of Dr̥ṣṭiṣṭi as well as Sṛṣṭi-dr̥ṣṭi in his Siddhāntaleśa-Saṅgraha. To Prakāśānanda, Avidyā is both, Jīvāśrayā as well as Brahmaviṣayiṇī. He has propounded the doctrine of Advaita on the basis of the concept of Adhiṣṭhāna and Adhyāsa.

प्रकृतिः

PRAKṚTIḤ : Māyā Śakti of Īśvara; ईश्वर-

स्य मायाशक्तिः प्रकृतिः S. B. Śvet. I. 4.3. In the system of Advaita Vedānta, Prakṛti or Māyā is the power of Īśvara and it is this Prakṛti on account of which Īśvara is the creator of the universe; मया सर्वतो दृशिमादस्वरूपेण अविक्रियात्मना अध्यक्षेण मम माया त्रिगुणात्मिका अविद्यालक्षणा प्रकृतिः सूयते उतादयति 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 Īśvara as illusory. According to Rāmānuja, the Prakṛti is caused and controlled by Īśvara. (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 Bhedābheda-vāda finds Pradhāna or Prakṛti for Māyā which is not at all illusory. मायाप्रधानादिपदप्रवाच्यम् शुक्रादिर्मोदाश्च समेऽपि तत्र (Daśaśloki 3.). Madhva, the Dvaitavādin accepts the Prakṛti or Māyā as real. The Prakṛti or Māyā though a separate entity, is controlled by Īśvara. परमात्मभिन्ना तन्मात्राधीना लक्ष्मीः Madhvasiddhāntasāra (P. 20). As regards creation, Prakṛti developes into the perceptible universe when worked up by God and the souls. The turenty four transitional products of creation, mahat, ahaṃkāra, 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 amśa (अंश) of Īśvara 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 Prakṛti (व्यक्ताव्यक्तज्ञविज्ञानात् Sk. 2.) The Prakṛti of Sāṃkhya, is fully competent to create the universe and according to Sāṃkhyavādin's theory of Satkāryavāda, the effect exists in the cause (कारणभावाच्च सत्कार्यम् Sk. 9), while the vedāntin admits that Īśvara creates the universe with the help of Māyā Śakti or Prakṛti (शक्तिद्वयवदज्ञानोपहितं चैतन्यं स्वप्रधानतया निमित्तं स्वोपाधिप्रधानतयोपादानं च भवाते Vs. 55). The concept of Śakti (Māyā) and Śaktimān (Māyāvin Īśvara) 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 मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ Bg. vii. 4).

प्रज्ञा

PRAJÑĀ : Intelligence, wisdom, intellect;

यः सर्वज्ञानभिस्नेहेस्तत्तत् प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता Bg. 2. 57. Concentration; तमेव धीरो विज्ञाय प्रज्ञा कुर्वीत ब्राह्मणः Pañcadaśī VII. 106. In the Rgveda, the word प्रज्ञा has been used for Māyā. Sāyaṇa also in his Bhāṣya understands प्रज्ञा by Māyā. (Sāyaṇabhāṣya, Rv. v. 85.5). In the Nighaṇṭu, eleven synonyms of Prajñā—ketuḥ (केतुः) 2. Ketah, (केतः), 3. Cetah, (चेतः), 4. Cittam (चित्तम्), 5. Kratuḥ, (ऋतुः), 6. Asuḥ, (असुः) 7. Dhīḥ (धीः) 8. Śacī (शची), and 9. Māyā (माया), 10. Vayunam (वयुनम्) 11. Abhi-

kyā (अभिख्या) have been mentioned: चेतः चित्तं ऋतुः केतुः केतः माया च धीरभिख्या च वयुनम् प्रज्ञाकादेश संख्यया ॥ (Nirukta Chap. III). chapter.

प्रतिसंख्या

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

प्रत्यभिज्ञा

PRATYABHIJÑĀ : Knowing of Ātman, recognition of Ātman; अपि चाप्राप्तांशोपदेशेनार्थवति वाक्ये संजाते प्राप्तांशपरामर्शस्य नित्यानुग्रहतयाऽप्युपपद्यमानत्वात् तद्वलेन प्रत्यभिज्ञाऽपोहितुं शक्यते B.S.S.B. III.3.19. Mādhavācārya (1400 A.D) has separately dealt with the school of Pratyabhijñyā of Indian Philosophy. The system is, popularly known as the Kashmir school of Śaivism. 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, Kallāṭa, Somānanda, Utpalācārya, Abhinava Gupta. Bhāskara, Kṣemarājā, and Jaiṛa'ha Vasu Gupta in his Spandakārikā, Kallāṭa in the Spanda Sarvasva, Somānanda in Śivadrṣṭi, Utpalācārya in, Īśvarapratyabhijñākārikā. Abhinava Gupta in Tantrāloka and Bhaskarācārya and Kṣemaraja in Vimarśiṇī 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 vimarśa 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 vimarśa śakti of śiva is fivefold and five śaktis are—citśakti, (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 Pratyabhijñā, is mere unmeṣa (उन्मेष) or the expression of power of Śiva. The dissolution is nimeṣa of the Śakti of Śiva, ईश्वरो बहिरुन्मेषो निमेषोऽन्तः सदाशिवः । Īśvarapratyabhijñā 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 ईश्वर तत्त्व 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 mukṭi 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 Īśvara, 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 Jiva and Brahman or the Parama Śiva are ultimately as one reality. And it is on account of Māyā in Vedānta and five कञ्चुक 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 Pratyabhijñānvādins 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 Parmeśvara 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 Parmeśvara by creation. (विषयं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतम् Dakṣiṇā Mūrti, जगद्रूपतां स्वभित्तौ दर्पणनगरवत् प्रकाशयन् स्थितः Kṣema Rāja, Spandanirṇaya II).

प्रणवः

PRANAVAḤ : The sacred syllable—Om; युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम्. G.K. 1.25. यः ओङ्कारः स प्रणवो यः प्रणवः स सर्वव्यापी Atharvaśīrṣopa.

प्रधानमल्लनिर्बहणन्यायः

PRADHĀNAMALLANIRBAHANAN-YĀYAḤ : 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 प्रधानमल्लनिर्बहणन्यायेनातिदिशति ।

एतेन प्रधानकारणवादप्रतिषेधन्यायकलापेन सर्वेऽण्वादि-
कारणवादा अपि प्रतिषिद्धतया व्याख्याता वेदितव्याः
B.S.S B. 1. 4. 28).

प्रभवः

PRABHAVAḤ : Origin, प्रभवोऽप्ययं हि भूतानाम्
N.P. Up. iv. 2. प्रभवः प्रत्यस्तथा Bg. vii.
6. According to vedāntic view, Brah-
man 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 गीयते B.S. I. 4.27). Śaṅkara
also in his Brahmasūtrabhāṣya inter-
prets Brahman as the cause of origin,
substance and destruction of the dual
world. अस्य जगतः जन्मस्थितिभङ्गं यतः सर्वज्ञात्
सर्वशक्तेः कारणाद् भवति तद् ब्रह्मेति वाक्यशेषः (B.S.
S B. 1.1.2).

प्रभा

PRABHĀ : Divine Light.

प्रभुः

PRABHUḤ : The sovereign self, Īśvara;
विश्वक्रीडारतः प्रभुः Maitri v. 1. न कर्तृत्वं न
कर्माणि लोकस्य सृजति प्रभुः Bg. v. 14,

प्रभुता

PRABHUTĀ : Supreme authority, Lord-
ship, supremacy.

प्रमा

PRAMĀ : Supreme knowledge, realiza-
tion of Brahman; उपनिषच्छब्दो ब्रह्मात्मैक्य-
साक्षात्कारविषयः । सैव उपनिषत् प्रमाणं तस्याः प्रमा-
रूपायाः करणभूता Vidvanmanorañjanī. 3.
In Nyāya, Pramā means valid knowle-
dge or the knowledge which is not
erroneous is called Pramā (अप्रमत्तं ननु
ज्ञानमत्रोच्यते प्रमा N.S. Bhāṣāpariccheda
135). Viśvanātha Paūcānana also defi-
nes 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 प्रकारकं 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 (यथार्थानुभवः प्रमा Tarkabhāṣā).

प्रमातृ

PRAMĀTR : One who has a correct notion or true conception regarding worldly objects; न च प्रमातृत्वमन्तरेण प्रमाण-प्रवृत्तिरस्ति (B. S. S. B. I. 1.1). Inquirer into Parmātman; एवं भूतः प्रमाता अधिकारी V. S. 8. As mentioned above the word, प्रमातृ 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 प्रमातृ. Thus in vedāntic way, this Jīva is as प्रमातृ. 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 Parmātman, the Jīva becomes Brahman or Paramātman and in this state the प्रमातृ, प्रमेय and Pramāṇa do not stand. यः आत्मा अपहृतपाप्मा विजरो विमृत्यु विशोकोऽविजिघत्सोऽपिपासस्मृत्यकामस्मृत्यसंकल्पः सोऽन्वेष्टव्यः (Chā. 8.7.1). इति श्रुतेः ज्ञातव्यपरमात्मविज्ञानात् प्रागेव अज्ञानात् चिद्भ्रानोः आत्मनः प्रमातृत्वम्, प्रमातृत्वं ज्ञातः सन् पाप्मरागद्वेषमरणविवर्जितः परमात्मा स्यात् Ratnaprabhā, B.S.S.B. 1.1.4.) (See प्रामाण्य also).

प्रमाणं

PRAMĀṆAM : 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 उपनिषत् प्रमाणम् V.S. 3. The Vedāntins accept six Pramāṇas and they are—प्रत्यक्ष, अनुमान, उपमान, शब्द, अनुपलब्धि and अर्थपिति and so the Bhāṭṭa Mīmāṃsakas admit. But Prabhākara admits only two & he does not accept अनुपलब्धि, while the Naiyāyikas recognise the first four only and the Sāṃkhyā cāryas and the Yogācāryas admit प्रत्यक्ष, अनुमान and शब्द only s.o. The Cārvāka admits only perception (प्रत्यक्ष), while the Bauddhas and the Vaiṣeṣikas admit perception and inference. The Paurāṇikas admit the two Aitiḥya and Sambhava and so they admit eight Pramāṇas. The Mīmāṃsakas, Bauddhas and the Naiyāyikas define the Pramāṇa differently. According to Bhāṭṭa Mīmāṃsaka Pramāṇa is that through which an unknown object is known (अनधिमतार्थगन्तु प्रमाणमिति भाट्टाः कथयन्ति) The Bauddhas define the प्रमाण as अवि-संवादिविज्ञान—and the Naiyāyikas define the प्रमाण as the instrument of valid knowledge (Tarkabhāṣā).

प्रमेय

PRAMEYA : Knowable, object of realization, Paramātman, Brahman; प्रमेयञ्च कृत्स्नशास्त्रस्य ब्रह्म (Ratnaprabhā B.S.S.B. I. 1.1. Object of valid knowledge, तमेतमविद्याव्यमात्मानात्मनोः इतरेतराध्यासं पुरस्कृत्य सर्वे प्रमाणप्रमेयव्यवहाराः लौकिकाः वैदिकाश्च प्रवृत्ताः सर्वाणि च शास्त्राणि विधिप्रतिषेधमोक्षपराणि B.S.S. B. I. 1.1.

प्रशान्त

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

५

—चित्त a. One who has tranquilized mind.

प्रशान्तिः

PRĀŚĀNTIḤ : Tranquility, peace, calmness.

प्रसक्तिः

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

प्रसंख्यानम्

PRASAMKHYĀNAM: Highest intellection, deep meditation, प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेवः 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 (धर्ममेघः) is practised. यदाऽयं ब्राह्मणः प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेः धर्ममेघः समाधिः यदाऽयं ब्राह्मणः प्रसंख्यानेऽप्यकुसीदस्ततोऽपि न किञ्चित् प्राच्यते तत्रापि विरक्तस्य सर्वथा विवेकख्यातिरेव भवतीति संस्कारबीजक्षयान्नास्यप्रत्ययान्तराण्युत्पद्यन्ते तदा अस्य धर्ममेघो नाम समाधिर्भवति. Tattvavaiśārādī. iv. 29

प्रसङ्गः

PRASAMGAḤ: Attachment; association; प्रसङ्गश्च जन्ममरणयोः शरीरसंस्पर्शच्छरीरस्य भवति न परमेश्वरस्य B.S S.B. I. 4.6.

प्राज्ञः

PRĀJÑAḤ : Consciousness associated; with individual ignorance or Ajñāna; तदानीमेतावीश्वरप्राज्ञो चैतन्यप्रदीप्ताभिरतिसूक्ष्माभिरज्ञानवृत्तिभिरानन्दमनुभवतः V.S. 46. Paramātmān; वेदान्तेऽप्यस्यासेनासङ्गजीवप्राज्ञयोरभेदा B.S. S.B. III. 2.25. According to Pāṇinian grammar, Prājña means a very learned or intellectual person प्रकर्षेण जानाति इति प्राज्ञः, प्राज्ञः एव प्राज्ञः, प्राज्ञादिभ्यश्च (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 (अल्पज्ञ) Here, Rāmānirtha rightly interprets, when he says प्रायेण भजः प्राज्ञः, according to which Jīva has got limited knowledge. एतदुपहितं चैतन्यमल्पज्ञत्वा-नीश्वरत्वादिगुणयुक्तः 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 Bṛ. Up. the word has been used for the intelligent self, which decidedly is not the Alpajña Jīva शारीर आत्मा प्राज्ञेनात्मनान्वाह्यउत्सर्जयति-यत्रैतद्ब्रह्मोच्छ्वासो भवति Bṛ. iv. 3.35) In the Māṇḍ. Up. also the word carries the meaning of Paramātmān. (एकीभूतः प्रज्ञानघन एवानन्दमयोह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीय पादः Māṇḍ. 8). Saṁkara, the commentator of Māṇḍ. Up. also understands Paramātmān by the word Prājña (भूत-भविष्यज्जातृत्वं सर्वविषयज्ञानत्वमस्यैवेति प्राज्ञः अथवा प्रज्ञप्तिमात्रमस्यैवासाधारणं रूपमिति प्राज्ञः, इतरयोर्वि-शिष्टमपि विज्ञानमस्ति S.B. Māṇḍ Up. 5) In his B.S. Bhāṣya also, Saṁkara has used the word—Prājña for Paramātmān (तस्मात् प्राज्ञविषयत्वात् परिमाणान्तरश्रवणस्य न जीवस्याणत्वं विकल्प्यतेः (B.S.S.B. II. 3.21)

प्राणः

PRĀṆAḤ : Vital air, vital energy, the breath of life, that vital force which goes upward and has its seat at the top of the nose. ऊर्ध्वगमनशीलो नासाग्रस्थायी वायुः प्राण इत्यर्थः Subodhinī 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 जुह्वति । सर्वेप्येते यज्ञविदो यज्ञक्षपितकल्मषाः (Bg. iv. 30). In the Māṇḍūkyakārikā, Gauḍapādācārya takes the word—Prāṇa for Brahman—the substratum (अधिष्ठान) and it is the cause of the whole world (सर्वं जनयति प्राणश्चेतोऽंशं पुरुषः पृथक् । G.K. 1.6. प्राणशब्दितं बीजमज्ञातं ब्रह्म सत्त्वगुणं तदात्मनेति, यावत् Ānanda Giri, G.K. 1.6. Śaṅkarācārya in his Upadeśasāhasrī indicates three forms of Prāṇa or Māyā.

प्राणायामः

PRĀṆĀYĀMAH : 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 योगेति विच्छेदः प्राणायामः Y.S. II.49. According to the Y.S. restraint (यम) observance (नियम) posture (आसन) regulation of breath (प्राणायाम), abstraction (धारणा) concentration (प्रत्याहार), meditation (ध्यान) and trance (समाधि), are the eight accessories of Yoga.

प्रामाण्यम्

PRĀMĀṆYAM : Being a proof, resting on testimony or authority, or validity of knowledge; कर्तव्ये हि विषये नानुभवापेक्षा-स्तीति श्रुत्यादीनामेव प्रामाण्यं स्यात् पुरुषाधीनात्मलाभ-त्वाच्चकर्तव्यस्य 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 (Guravaḥ) admits that since knowledge is selfeffulgent, 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 तेनैव गृह्यते भाट्टानां मते ज्ञानमतीन्द्रियम् । ज्ञानजन्यज्ञातताप्रत्यक्षा तया च ज्ञानमनुमीयते । मुरारिमिश्राणां मते अनुव्यवसायेन ज्ञानं गृह्यते । सर्वेषामपि मते तज्ज्ञानविषयकज्ञानेन तज्ज्ञानप्रामाण्यं गृह्यते । —N.S.M. 136 com. The Naiyāyikas admit the concept of Svataḥprāmāṇyavāda 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 Svataḥ 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 नैव पृथक् प्रामाण्यमिष्यते । अनुमानगतार्थत्वादिति वैशेषिकं मतम् ॥ —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; —आगमेनानुमानेन ध्यानाभ्यासरसेन च । त्रिधा विकल्पयन् प्रज्ञां लभते योग-मुत्तमम् ॥ (See Y.B. i. 48).

प्रारब्ध

PRĀRABDHA : That portion of sañcita Karman of which enjoyment has started; तद्हि तत्त्वसाक्षात्कारे जातेऽप्याप्रारब्धक्षयमविद्याहे-
षानुवृत्त्या जीवन्मुक्तिरस्तु Vivaraṇaprameyasaṅ-
graha ii. 1. Prārabdha Karman is one of the three (Sañcita, Sañciyamāna and Prārabdha) 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 sañciyamāna, 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 Jīvanmukta 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 Jīvanmukta are to be compulsorily enjoyed. आश्रिते च तस्मिन् कुलाजचक्रवत् प्रवृत्तवेगस्यान्तराज्ञे 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 प्रीत्यप्रीतिव्यतिरिक्तेन शरीरस्थितिहेतुभूतसंस्कारसद्भावे 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 Prārabha

Karmans, he is above from pleasure and pain. And for him, there is non-duality in duality. (मुमुक्षुवज्जाग्रति यो न पश्यति द्वयं च पश्यन्नपि चाद्वयत्वतः । तथा च कुर्वन्नपि निष्क्रियश्च यः स आत्मविन्नान्य इतीह निश्चयः ॥ (Upadeśasāhasrī x. 13). Therefore, the śruti, भिद्यते हृदयग्रन्थिष्विच्छन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परांवरे ॥ Muṇḍ. 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 destructed.

प्रार्थना

PRĀRTHANĀ : solicitation; स्वर्गतिं प्राययन्ते Bg. ix. 20. धारयन् मुक्तिदो भवेति प्राययन् 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-

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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 बुद्धियुक्ता हि फलं त्यक्त्वा 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 विदित्वेन कैवल्यं फलमश्नुते । Kaivalya. 24. This final fruit (मुक्ति) is endless (एवं समानेऽपि आयामे मामेव न प्रपद्यन्ते अनन्तफलाय अहो खलु कष्टं वर्तते 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 (निर्मल), the fruit of passionate actions (राजस कर्म) is pain (दुःख) and the fruit of "dullness" (तमस) is ignorance (अज्ञान).

(कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं 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 । भवत्यत्यागिनो प्रेत्य न तु संन्यासिनां क्वचित् 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 त्रिदुर्घाः 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 Paramātmān. As far as the basic nature of Ātman or Brahman is concerned, it is always pure, self illumined and liberated, नित्यः सर्वज्ञः सर्वगतो नित्यतृप्तो नित्यशुद्ध-बद्धसुक्तस्वभावः 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; कौं न मुच्यते बन्धनात् Maitrī. 6.xxiv, स च क्षेत्रज्ञो नैकस्मिन्नेव शरीरे बध्यते, शरीरान्तरेष्वपि तुल्यत्वात् बन्धनस्य । तस्माच्छरीरान्तरसंचारीदं ग्रह-संज्ञकं बन्धनमित्यर्थादुक्तं भवतिः 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-बुद्धमुक्त and for Him the problem of bondage and release never arises.

बहिष्प्रज्ञः

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

बादरिः

BĀDARIḤ : 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

BĀDHAḤ : Sublation, contradiction एवं मायादिष्वपि भवति यथायथं 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-बाध-राहित्यम् Pañcadaśī III. 29).

बाह्यः

BĀHYAḤ : External, that which is consisted of name and form, mortal; बाह्यानां व्यात्मिकाश्चैव यथाविद्यस्तथा स्मृतिः GK.iii. 16. —प्रणवः One of the three Brahma-Pranavas. त्रिविधो ब्रह्मप्रणवः अन्नप्रणवः, व्यावहारिक प्रणवः and बाह्यप्रणवः. —प्रपञ्चः External phenomena, gross phenomena; (see

Prapāṇca also).

बीजं

BIJAM : External seed of all existences, basic cause of all creation; बीजं मां सर्वभूतानां विद्धि पार्यं सनातनम् Bg. vii. 10.—शक्तिः The creating power, basic power; अविद्यात्मिका 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

BIJĀṆKURANYĀYAH : 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 anāditya of the world. (न च कर्मान्तरेण शरीरं सम्भवति । न च शरीरमन्तरेण कर्म सम्भवति, इति इतरेतराश्रयत्वप्रसङ्गः । अनादित्वे तु बीजाङ्कुरन्याये-नोत्पत्तेर्न कश्चिद् दोषो भवति B.S.S.B. II.1.36.).

बुद्धिः

BUDDHIḤ : Intellect, intelligence, that modification of the internal instrument (धन्तःकरण) which determines; बुद्धिर्मानिश्चयात्मिकाऽन्तःकरणवृत्तिः V.S. 65 बुद्धिः-स्यान्निश्चयात्मिका Pañcadaśī 1.20 बुद्ध्या बुध्यति Garbha. In the Bhagavadgītā, Sāttvikī, Rājasī and Tāmasī, 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 प्रवृत्ति च निवृत्ति च कार्याकार्ये भयाभये । बन्धं मोक्षञ्च या वेत्ति बुद्धिः सा पार्यं सात्त्विकी B.G. XVII. 30.) The Rājasī Buddhi is that by which one knows in a mistaken

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way, the right and the wrong, what ought to be done and what ought not to be done (यथाधर्ममधर्मं च कार्यं चाकार्यमेव च । अथवावत् प्रजानाति बुद्धिः सा पार्थ राजसी (B.G. XVIII. 31) and the Tāmāsī 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 विपरीतांश्च बुद्धिः सा पार्थ तामसी B.G. XXIII 32). In Vedānta, Buddhi has been mentioned as one of the four internal instruments (मन, 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 चित्ताहङ्कारयोरन्तर्भावः 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 (अहङ्कार) and not the citta (चित्तं) अन्तःकरणं-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. सर्वं प्रत्युयोभोगं यस्मात् पुरुषस्य साधयति बुद्धिः । सैव च विशिनष्टि पुनः प्रधानपुरुषास्तरं सूक्ष्मम् (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. (तायमारमा प्रवचनेन लभ्यः न मेधया न बहुना श्रुतेन यमेवैष वृणुते तेन सम्यस्तस्यैव आत्मा विवृणुते तन्मू स्वाम् Muṇḍ III 23.) 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 kṛtakoti on the Brahmasūtra. (Prapāncahrdaya, p. 39, Trivendrum). The German scholar, Jacobi thinks that Bodhāyana also wrote a vṛtti on the Mīmāṃsāsūtra. (see. JAOS 1911, p. 17)

ब्रह्मवत्तः

BRAHMADATTAḤ : Vedāntadeśikācārī, in his Sarvārthasiddhi, the commentary of Tattvamuktākālāpa, 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 Naiṣkarmya-siddhi, mentions Brahmadatta as a Jñānakarma-samuccayavādin, (Candrikā, N.S. i.67)

ब्रह्मनन्दी

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

भक्त

BHAKTA : A devotee, worshipper.

adorer; ये तु धर्म्यामृतमिदं ययोक्तं पयुपासते ।
श्रद्धाघाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ B.G.
XII. 20. In the Bhagavadgītā, some
characteristics of a devote have been
described and according to that he,
who has no expectation, is pure, skill-
ful 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 any-
thing 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 शुचिर्दक्ष
उदासीनो गतव्यव्यः । सर्वारम्भपरित्यागी यो मद्भक्तः
स मे प्रियः ॥ यो न हृष्यति न द्वेष्टि न शोचति न
काङ्क्षति । शुभाशुभपरित्यागी भक्तिमान् यः स मे
प्रियः ॥ समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविर्जितः ॥ तुल्य-
निन्दास्तुतिर्मोनी संतुष्टो येन केनचित् । अनिकेतः
स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥ B.G. XII.
16, 17, 18, 19, 20.

भगवान्

BHAGAWĀN : Paramēśvara. 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 (सर्वाननशिरोशीवः सर्वव्यापी स
भगवान् तस्मात् सर्वगतः शिवः । Śveta. Upa. III.
12). See also RV. X. 81.3; x. 90.
According to a verse, quoted, by Śaṅ-
karācārya, He, who has six qualities
of complete Lordship, righteousness,
fame, prosperity wisdom & renuncia-
tion, is Bhagawān. (ऐश्वर्यस्य समग्रस्य धर्मस्य
यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरितः ॥)
See also, G.K. iv. 82. Viṣṇu. Divine.
Revered; भगवांस्त्वेव मे कामे ज्ञायात् । 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 Jivagoswāmīn, 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 (आनन्द-
मात्रं विशेष्यम् समस्ताः शक्तयः विशेषणानि विशिष्टो
भगवान् Śatsandarbhā p. 50). As Jiva-
Goswāmīn thinks, it is the Bhagawān
who is realized as Brahman and Para-
mātmān 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 conscio-
usness as the nature of Brahman. The
Bhagawān appears as Paramātmān,
when He is controller of all beings.
Accordingly, the one Bhagawān appe-
ars to the devotee as Brahman, Para-
mātmān or Bhagawān on account of
the stress laid on the different aspects
of the total composite personality of
Bhagawān. (तत्रैकस्यैव विशेषणभेदेन तदविशिष्ट-

त्वेन च प्रतिपादनात् तथैव तत्तदुपासकपुरुषानुभवभेदाच्च
आविर्भावनाम्नोर्भेदः Śaṭsandarbha p. 53).

भंगः

BHAṆGAḤ : Breaking, breaking down,
destruction; तस्मान्नास्ति भूतोत्पत्तिप्रमस्य भङ्गः
आवरणमङ्गः B.S.S.B. II. 3.15.

भङ्गुर

BHAṆGURA : Perishable, transitory,
transient; यत एवम् अतः अनित्यं क्षणमङ्गुरम्
अमुखं च सुखवजितं इमं लोकं मनुष्यलोकं प्राप्य पुरुषार्थ-
साधनं मनुष्यत्वं लब्ध्वा भजस्व सेवस्व माम् S.B. Bg.
IX. 33.

भट्टोजिदीक्षितः

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

भर्गस्

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

As indicated above, in the Bṛha-
dāraṇyaka Upaniṣad, Bhargas means
divine effulgence. In the Maitrī
Upaniṣad. the word has been interpret-
ed 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 illumines 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 भासयतीमान्
लोकान्, र इति रञ्जयतीमानि भूतानि, ग गच्छन्त्यस्मि-
न्नागच्छन्त्यस्मादिमाः प्रजास्तस्माद् भरणत्वाद् भगः

Maitrī Upa. vi. 7. In the same Upani-
ṣad, at another place. Bhargas has
been described as parallel to Brahman
(एतद्ब्रह्म तद्युनमेतद्भगः Maitrī. Upa. vi. 15.
Thus it is clear that the word Bhargas
stands commonly for splendour, efful-
gence or glory, whether divine, rela-
ted to the dieties 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
selfillumining nature.

भर्तृ

BHARTṚ : Supporter, भर्ता भरणं नाम देहेन्द्रिय-
मनोबुद्धीनां संहतानां चैतन्यात्मपारमार्थ्येन निमित्तभूतेन
चैतन्याभासानां यत् स्वरूपधारणं तत् चैतन्यात्मकृतम्
एव इति भर्ता आत्मा इति उच्यते. S.B.B.G.
xiii. 22.

भर्तृप्रपञ्चः

BHARTṚPRAPAṆCAḤ : He was the su-
pporter of Bhedābhedavāda concept.
Śaṅkarācārya in his Brahmasūtra-
bhāṣya mentions about Bhartṛprapaṇ-
ca 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.

भर्तृमित्रः

BHARTṚMITRAḤ : His name has been
mentioned in Jayantabhaṭṭa's Nyāya
mañjarī and the Siddhitraya of Yāmu-
nācārya. In his śloka-vārttika, Kumārila
also has referred to his name. (S.V.
1.1.1.10, 1.1.6.130—131). Pārthasā-
rathimiśra's commentary Nyāyarat-
nākara refers to a commentary
on the Mīmāṃsāsūtra by Bhartṛmitra.
Mukulabhaṭṭa also in his Abhidhāvṛtti-

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

भवः

BAVAH : The world; मुख्यं भवबन्धनात् Mukti Upa. i. 6. Origin, birth, भवबन्धनो हि भूतानाम्. Bg. xi. 2.

—बन्धिः The ocean of worldly life; —बन्धन 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 Jiva establishes different types of relations with worldly things and feels bound with them. When after the Brahma-jñāna, the Jiva is liberated, the worldly attachments and the feelings of duality, go away. (ज्ञाते द्वैतं न विद्यते G.K.).

—भूतः The origin of all beings, the Lord. Paramātman, तं विश्वरूपं भवभूतमीदृशम् Śvet. Upa. vi.5.—भूतिः The worldly prosperity.

भव्य

BHUYA: That which is to be accomplished, that which is to become; भव्यश्च धर्मो जिज्ञास्यो न ज्ञानकालेऽस्ति पुरुषव्यापारतन्त्रत्वात् B.S.S.B. 1.1.1.

भा

BHĀ : Splritual splendour. Ray of spiritual light, spiritual lusture, संभूतो भाये Kauśīt. Upa. i.6. भाधिर्येतिरस्य इति भगः Maitrī. Upa. vii. 7.

—रूपः That whose form is light. Brahman, मनोमयोज्यं पुरुषो भारूपः Chā. iii. 14.2.

भागत्यागलक्षणा

BHĀGATYĀGALAKṢAṆĀ : The doctrine, according to which, one part of the direct meaning (वाच्यार्थं) 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 (शुद्धचित्) which is common to both—तत् and त्वम्, is accepted. Thus the correct meaning of the dictum, तत्त्वमसि, is taken through the application of जहदजहल्लक्षणा, (तथाऽत्रापि वाक्ये तत्त्वंपदयोस्तदर्थयोर्वा विरुद्धपरोक्षत्वापरोक्षत्वादिविशिष्टत्वपरित्यागेनाविरुद्धचैतन्येन सह लक्ष्यणलक्षणभावः । V.S. 53.

भात

BHĀTA : Appeared falsely.

भानं

BHĀNAM : Unreal appearance; ब्रह्मण्यपि चेत्तं भानप्रतिषेधोऽवकल्पते रज्जौ सर्पस्य भानम्. B.S.S.B. i. 3.22.

भान्त

BHĀNTA : Shining, य प्राज्ञो विधरणसर्वान्ति-रोऽस्मरः, शुद्धः, पूतः, भान्तः, शान्तः, शान्तः. Maitrī. VII. 6.

भारुचिः

BHĀRUCIḤ : Vijñāneśvara, in his Mitākṣarā (1-18, 2-124) and Mādhavācāya, in the commentary of Pārāśarasamhitā mentions Bhāruci as the writer of Dharmaśāstra. Sarasvatīvilāsa, (Paragraph 133) also refers him as the author of the Dharmaśāstra.

भावः

BHĀVAH : Being, existence; नास्सतो विद्यते भावः Bg. II.16. Supreme being; अद्वैतभावः । Attitude; सक्रयभावः, दास्यभावः ।

भावना

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

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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 (भवितुर्भवनानुकूलः भावनाव्यापारविशेषः Mimāṃsānyāyaprakāśa p. 2). There are two types of the Bhāvanā—Śābdi and Ārthi. For example, in the sentence—Svargakāmo Yajeta (स्वर्गकामो यजेत), the verbal form, yajeta (यजेत), the Lakāra Liṅ (लिङ्), and the Bhāvanā based on the Liṅ Lakāra, is Śābdi and the Bhāvanā based on the root yaj, is Ārthi.

भाष्यं

BHĀṢYAM : Exposition, commentary: सूत्रार्थो वर्ण्यते पदे: सूत्रानुसारिभिः । स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥

भासः

BHĀSAH : Splendour; यदि भाः सद्गो सा स्याद् भासस्तस्य महत्तमः Bg. XI. 12. Appearance. श्रुक्तिका हि रजतवदवभासते । B.S.S.B. i. 1.1.

भाःसत्य

BHĀḤSATYA : That who is of the nature of spiritual light, The Lord, Īśvara; मनोमयोऽयं पुरुषो भाः सत्यः Br. Upa. V. 6.1. भा एव सत्यं, सद्भावः, स्वरूपं यस्य सोऽयं भाः सत्यः भास्वरः S.B. Br. Upa. V. 6.1.

भास्वर

BHĀSVRA : Luminous, अस्यैतद्भास्वरं रूपम् Maitri. vi. 17, विद्युल्लेखेव भास्वरा Mahānārā. xi. 12.

भिन्न

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

भुक्त

BHUKTA : Enjoyed, experienced. —फल The karman of which fruit has been [enjoyed; —स्वर्गीयस्य कर्मणो—भुक्तफल-स्यावशेषः कश्चिदनुशयो नाम भाण्डानुसारिस्नेहवत् 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 भुक्तभोगा भावतन्ते B.S.-S.B. 4.iv.22; The Prakṛti or world of pleasure and pain of which enjoyment has been experienced; अन्यः पुनरजः पुरुष उत्पन्नविवेकज्ञानो विरक्तो जहात्येतां प्रकृतिं भुक्तभोगां कृतभोगापवर्गां परित्यजति B.S.S.B. 1.4.8.

भुक्तिः

BHUKTIḤ : Enjoyment of pleasure and pain; भुक्तिभुक्तिफल-प्रदम् Hamsa. 1.

भूत

BHŪTA : Already accomplished. Already existant. Brahman; इह तु भूतं ब्रह्म जिज्ञास्यं नित्यत्वान्न पुरुषव्यापारतन्त्रम् B.S.S.B. 1.1.1. Element, पञ्चतन्मात्राः भूतशब्देनोच्यन्ते अथ पञ्चमहामूर्तानि भूतशब्देनोच्यन्ते Maitri Upa. iii.2. A living being; एष भूताधिपतिः Br. Upa. iv.4.22.—आत्मन्; Elemental self, jīva; अथ यो ह खलु वाव शरीर 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. —ईशः The Lord of all creatures; भूतभावन भूतेश देवदेव जगत्पते Bg. x.15. —पालः; एष भूतपालः Br. 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 विदुर्यान्ति ते परम् Bg. xiii.3. Nature of elements; भूतप्रकृतिः B. S. S. B. i. 4.10. —योनिः; The source of all beings, origin of all beings; भूतयोनिं परिपश्यन्ति धीराः Muṇḍ Upa. i. 1.6.— वित् He, who knows beings, स भूतवित् स आत्मवित् Br. Upa. iii.7.1. —विद्या The science of elemental spirits; अध्येषि भूतविद्याम् Ch. Upa. xiii. 1.2. —सर्गः Creation of beings; दो भूतसर्गो लोकेऽस्मिन् देव आसुर 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 (भूमयं सत्त्वसंशुद्धिजनियोगव्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 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 पाह्यमेव च । अज्ञानञ्चाभिजातस्य पार्थ सम्पदमासुरीम् । Bg. xvi. 14.

भूमन्

BHŪMAN : Grand, superlative, abundant, infinite यो वै भूमा तत् सुखम्, नाल्पे सुखमस्ति भूमव सुखम् Chānd. Upa. vii. 23.1. तत् इदमुच्यते—परमात्मवेदं भूमा भवितुमर्हति 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 (संसारव्यवहारो 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 भूमविद्यायामयमनेकधा भावविकल्पः पठ्यते । B.S.S.B. iv. 4.11.

भेदः

BHEDAḤ : Difference, distinction; तेषां भेदमिमं शृणु Bg. xvii. 7. Dualism, द्वैतं तद्भेद उच्यते G.K. ii. 18. Variety; भेदाश्च तेऽस्य चत्वारः Maitrī vii. 11.—अभेदः Difference-non difference, distinction-non-distinc-

tion. Bhedābheda is the doctrine accepted by Nimbārkaācārya. Regarding the relation between Brahman, Jiva and world, Nimbārka propounds the theory of Bhedābheda-vāda. According to him, the two, Jiva 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, Śrīnivāsa's comm. on Vedāntapārijātasaurabha, 1.1, 1-3. The difference-non-difference (भेदाभेदवाद) principle of Nimbārkaācārya can be well understood by the examples of sun and rays, fire and its sparks, water and its waves and the rope and its coils which are different and non-different, both. The Bhedābheda-vādin, explaining the meaning of the Mahāvākya—Tat Tvamasi (तत्त्वमसि), with the help of the Bhedābheda-vāda 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.

भोक्तृ

BHOKTR : One who experiences the pleasure and pain in the world, Jiva, अस्य जगतो नामरुपाभ्याम् व्याकृतस्यानेककर्तृ-भोक्तृसंयुक्तस्य प्रतिनियतदेशकालनिमित्तक्रियाफलाश्रयस्य मनसाऽप्यचिन्त्यरचनारूपस्य जन्मस्थितिभङ्गं यतः सर्वज्ञात् संबंधकैः कारणाद्भवति तद् ब्रह्म B.S.S.B. i. 1.2.

भोगः

BHOGAḤ : Enjoyment or experience of

म

pleasure and pain; एतस्मादनयोर्विशेषादेकस्य 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 भोक्ता धर्माधर्म-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-illuminated 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 non-dualism. Therefore, the problem of enjoyment (भोग) is not real (मिथ्याज्ञान-कल्पित 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-विद्ब्रह्मैव 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.

भोग्यं

BHOGYAM : An object of enjoyment, the world, manifestation, तस्यापि भोक्तृत्वाद्भोग्यं प्रपञ्चं प्रत्यायतनीयपक्षेः B.S.S.B. i. 3.1. भोग्य-मन्नपानादिकम् 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.

भ्रमः

BHRAMAḤ : 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) (केचित्तु यत्र यदध्यासस्तद्विवेकाग्रहनिबन्धनो 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) (न्यायनते भ्रमस्य नामान्तरम् प्रमा Śābdakalpadrūma p. 557). It is of two types—illusion (विपर्यय) 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 defects, 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 (प्रमा). 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 (प्रमा) (अप्रमा च प्रमा चेति ज्ञानं द्विविधमिष्यते । तच्छून्ये मतिर्या स्यादप्रमा सा निरूपिता । तत्प्रपञ्चो विपर्यासः संशयोऽपि प्रकीर्तितः ॥ आद्यो देहेष्वात्मबुद्धिः शङ्कादौ पतिता मतिः । भवेन्निश्चयरूपा या संशयोऽयं प्रदर्शयते ॥ किंस्विन्नरो वा स्यादित्यादिवृद्धिस्तु संशयः । दोषो प्रमाया जनकः प्रमायास्तु गुणो भवेत् । पितृद्वर-त्वादिरूपो दोषोनानाविधः स्मृतः ॥ प्रत्यक्षे तु विशेष्येण विशेषणवत्ता समम् । मन्त्रिकर्षो गुणस्तु स्यात्, अथ त्वनु-मितौ पुनः ॥ पक्षे साध्यविशिष्टे तु परामर्शो गुणो भवेत् । मध्ये सादृश्यबुद्धिस्तु भवेदुपमिति गुणः ॥ शब्दबोधे योग्यतायास्तात्पर्यस्यास्य वा प्रमा । गुणः स्यात्, अनभिन्नं तु ज्ञानमत्रोच्यते प्रमा ॥ (Bhāṣāpariccheda 126, 127, 128, 129, 131, 132, 133, & 134).

भ्रान्त

BHRĀNTA : Erred, mistaken.

भ्रान्तिः

BHRĀNTIḤ : Error, mistake, delusion, wrong notion, अविद्याप्रत्युपस्थातिनामरूपकृत-कार्यकरणसंघातोपाध्यविवेककृता हि भ्रान्तिः B.S.S. B. ii.1.22.

म

मत

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

can 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 तर्कः S.B. Chā. Upa. x. 1.

मधुविद्या

MADHUVIDYĀ: The Process of meditation on Brahman. Taking honey as a symbol of Brahman. The Madhuvidyā 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 याज्ञ-वल्क्यः प्रिया वतारे नः सती प्रियं भाषस एह्यास्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति 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 (Vidyut), 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 सर्वेषां भूतानां मधु अस्यात्मनः सर्वाणि भूतानि मधु यश्चायमस्मिन्नात्मनि 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 Dadhyan 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 Dadhyan declared to you the doctrine of honey through the head of a horse. The whole story according to the Rgveda (1.116.12) and Śatapatha Brāhmaṇa (XIV. 1.1:4) is thus : The two Aśvins expressed their desire to know the Madhu Vidyā from Dadhyan. But Dadhyan refused to impart that, because Indra had threatened to Dadhyan that if he (Dadhyan) 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 Dadhyan, the Aśvin

took off the head of Dadhyañ and substituted for it the head of a horse. And, at this atage, Dadhyañ declared the secret doctrine of honey of Tvaṣṭrā—the sun. to the Aśvins. As threatened previously, Indra cut off the head of Dadhyañ which was the head of a horse. And, at the same time, the Aśvins restored to Dadhyañ, 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 indignified selfishness of Aśvin is proved, Dadhyañ'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, Gaupavana, 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 Dadhyañ and Dadhyañ 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 Chāndogyaopaniṣad that sun is the honey of the gods and the sky, atmosphere, and the particles of light are the cross-beam, honeycomb 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 R̥gveda 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 R̥gveda.

The Rks. (bees) brooded on the R̥gveda and the brooded (अभितप्त) R̥gveda 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 Chārandogo 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. (असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनवंशोऽन्तरिक्षमपूपो मरीचयः पुत्राः ॥ 1 ॥ तस्य ये प्राञ्ची रश्मयस्ता एवास्य प्राच्यो मधुनाड्यः ॥ 2 ॥ एतम् ऋग्वेदमभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ 3 ॥ तद् व्यक्षरत्तदादित्यमभितो श्रयत्तद्वा एतद् यदेतदादित्यस्य रोहितं रूपम् ॥ 4 ॥ Chā. Up. iii 1.1, 2,3,4. अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो यजुष्येव मधुकृतो यजुर्वेद एव पुण्यं ता अमृता आपः ॥ 1 ॥ तानि वा एतानि यजुष्येतम् यजुर्वेदमभ्यतपत् तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत । तद्व्यक्षरत्तदादित्यमभितो यत् 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 sāmān 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 Āṅgirasas are the honey producers. The flower is legend and ancient love. These waters are the nectar. These hymns of the Atharvans and Angirasas brooded upon that legend and ancient love and from them issued forth the fame etc. as its essence. And the dark appearance in the sun is nothing apart from the abovementioned essence. (अथ येऽस्यप्रत्यञ्चो रश्मयस्ता एवाऽस्य प्रतीच्यो मधुनाङ्ग्यः सामान्यव मधुकृतः सामवेद एव पुष्पं ता भृता आपः ॥ 1 ॥ तानि वा एतानि सामान्येत्तं सामवेदमभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोज्जायत ॥ 2 ॥ तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतदयदेतदादित्यस्य 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 Āṅgirasas are the honey producers. The flower is legend and ancient love and these waters are the nectar. And from the brooded Atharvans and Āṅgirasas 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 येऽस्योदञ्चो रश्मयस्ता एवाऽस्योदीच्यो मधुनाङ्ग्योऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता भृता आपः ॥ 1 ॥ ते वा एतेऽथर्वाङ्गिरस एतदि-तिहासपुराणमभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं

वीर्यमन्नाद्यं रसोज्जायत ॥ 2 ॥ तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतदयदेतदादित्यस्य 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 येऽस्योर्ध्वा रश्मयस्ता एवाऽस्योर्ध्वा मधुनाङ्ग्यो गुह्या एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता भृता आपः ॥ 1 ॥ ते वा एतेगुह्या एवादेशा एतद्ब्रह्ममभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोज्जायत ॥ 2 ॥ तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतदयदेतदादित्यस्य मध्ये क्षोभत इव ॥ 3 ॥ ते वा एते रसानां रसां वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतस्तेषामेतान्यमृतानि ॥ Chā. Up. v. 5.1,2,3,4).

मननं

MANANAM : Thinking; श्रवण-मनन-निदिध्यासनस्यापेक्षितत्वात्तेऽपि 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-

करणसंसेपरतेत्येव).

मनीषिन्

MANIṢIN : God; मनीषी मनस ईशिता सर्वज्ञ ईश्वरः, S.B. Īśa. Up. 8. A sage, wise-man; इन्द्रियाणि हयानाहुः विषयाश्च तेषु गोचरान् । आत्मेन्द्रियमनोयुक्तम् भोक्तेत्याहुर्मनीषिणः ॥ Kāṭha. Up. 3,4. As mentioned above, the word Maniṣin (मनीषिन्) has been used for omniscient God, and it carries different meaning from Kavi (कविः). According to Śaṅkara, Kavi is the seer and he knows the past, present and future (कविः क्रान्तदर्शी सर्वदृक् S.B. Īśa. Up. 8. The main difference between the two, is that Kavi has intuitive wisdom, while Maniṣin is thinker. The Īśopaniṣad also gives two or more adjectives for God—Paribhūḥ (परिभूः) and Swayambhūḥ (स्वयम्भूः). Being all-pervading, Paribhūḥ (परिभूः) pervades the universe as the cosmic soul and being Swayambhūḥ, He is self-existent (कविर्मनीषी परिभू स्वयम्भूः Īśa. 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-स्तत्ता-कालक्रियात्मकम् । कुम्भकारो घटमिव चेतो हन्ति करोति च ॥ Yogavāśiṣṭha v.48.52) Thus the world according to the Kalpanā-vāda 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 हि दृश्यते । देहभोगप्रतिष्ठानं चित्तमात्रं वदाम्यहम् ॥ Laṅkāvatārasūtra iii.33). — कोशः, 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, अन्नमय-प्राणमय-मनोमय-विज्ञानमयानन्दमयकोशाः Śaivasāra 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 सङ्कल्पो 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.

मनोवृत्तिः

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

मन्त्रः

MANTRAḤ : Sacred syllable, word or set of words, through the repetition and reflection of which one attains his desired, whether worldly or self realization. Protector; मन्त्रात् ज्ञानात् मन्त्रः Ramap. Up. 11. The portion of the Veda including the Saṃhitā and distinguished from the Brāhmaṇa: मन्त्रब्राह्मणयोर्वेदनामधेयम् Āpastambadharmasūtra xxiv.1.31. A formula of prayer

sacred to any diety. Secret. The word, Mantra meant Brāhman 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 लयश्चैव राजयोगो हठस्तथा योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिनः ॥ 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 śāktas 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 Kuṇḍalinī 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 चतुर्धास्यं महायोगोऽभिधीयते ॥ Yoga śikhop. 1.129.

मल्लनाराध्यः

MALLANĀRĀDHYAḤ : (1600 AD). He

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

महत्

MAHAT : The great reality, Brahman, Ātman, अस्य महतो भूतस्य निःश्वसितम् Br. Upa ii.4 10, अज आत्मा महान् ध्रुवः Br. Upa. iv. 4 20, वेदाहमेतन् पुरुषम् Svet iii 8, महान् प्रभुर्वै पुरुषः Svet. iii. 12. Intellect (बुद्धिः). The Upaniṣad does not mean intellect or Buddhi by Mahat, but the great reality or Brahman. (महत्: परमव्यक्तमव्यक्तात् 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 Parīṇāma (Transformation) from Prakṛti is the Parīṇāma 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 SARASWATĪ : (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 प्रभुर्वै पुरुषः सत्त्व-स्वैषः प्रवर्तकः Śvet. Up. iii.12.

—आकाशः The Universal ether; एकस्यैव तु भेदव्यवहार 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 Jivātman 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 jiva 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 द्वैतमिव भवति तदितर इतरं पश्यति’ इत्यविद्याविषये सर्वं व्यवहारं दर्शयति ।) B.S.

S.B. i. 2.2.

—आत्मन् That who has great soul; तमन्नवीत् प्रीयमाणो महात्मा Kāṭha. i. 16. The great soul Paramātmān; कालः पचति भूतानि सर्वाण्येव महात्मनि Maitrī. vi.15

—ईश्वरः Paramātmān; मायां तु प्रकृतिं विद्या-न्मायिनं तु महेश्वरम् Śvet. i. 4.3.

—कारण The great cause (of the universe), Paramātmān, महासूक्ष्मं महाकारणं च संहृत्य Nrisut. 3.

—पुरुषः That who has realized Paramātmān, Paramahansa; स एव वेदपुरुषो महापुरुषः Paramahansa. I.

—प्रज्ञः Clever: देवदत्तयज्ञदत्तो महाप्रज्ञावन्त्यतरस्तु 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 ह्यसत्तां समुपागते । अशेषदृश्ये सर्गादौ शान्तमेवावशिष्यते ॥ Muṇḍ.

iv. 55. पञ्चानां महाभूतानां मध्यमं तेज आदि कृत्वा त्रयाणां तेजोऽबन्तानामुत्पत्तिः श्राम्यते 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 (महत्)

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 महानि च तानि सर्वविकारव्यापकत्वाद् भूतानि च सूक्ष्माणि) स्थूलानि तु इन्द्रियगोचरशब्देन 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 — महाभूतान्यहङ्कारो

म

बुद्धिरव्यक्तमेव च । इन्द्रियाणि दशैकञ्च पञ्च चेन्द्रिय-
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 Gopl. Up. 4. — वाक्यं The great-
sentence; विनामहावाक्यमतो न कश्चित् पुमांसमद्वैत-
मवेति जन्तुः Śaṅkṣepaśārīraka iii.303. It is
called Mahāvākya, 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) प्रज्ञानं 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 आत्मान्तर्वा-
च्यमृतः (Br. iii. 7.23), (iii) विज्ञानमानन्दं ब्रह्म
(Br. iii.9.28), (iv) सत्यं ज्ञानमनन्तं ब्रह्म (Taitt.
ii.1), (v) स एवमेव पुरुषो ब्रह्म (vi) सर्वं खल्विदं 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 यश्चासौ (iii) आदित्ये स एकः the number
of the Mahāvākyas becomes thirteen.
—सुषुप्तिः 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 बीजशक्तिरव्यक्तशब्द-
निर्देश्या परमेश्वराश्रया मायामयी महामुषुप्तिः. यस्यां
स्वरूपप्रतिबोधरहिताः शेरते 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 जायति भूतानि सा निशा
पश्यतो मुनेः ॥ (Bg. ii.69).

माया

MĀYĀ : Illusion; माया मात्रमिदं नमद्वैतं परमार्थतः
G.K. i. 17. The illusive power of
Paramātman or Brahman; अव्यक्तनाम्नी
परमेशशक्तिरनाद्यविद्यात्रिगुणात्मिका या । कार्यानुमेया
मुधियैव माया यया जगत् सर्वमिदं प्रसूयते ॥ Viveka-
cūdāmaṇi 110. Prakṛti; ईश्वरस्य मायाशक्तिः
प्रकृतिः S.B. Śvet. Upa. iv. 10. मायाशब्दो-
द्भाष्यार्थवाची Śrībhāṣya. B.S. iii. 2.3.
Deceiting power; इन्द्रो मायाभिः पुरुरूप ईयते
R.V. vi. 47. 18. Śaṅkarācārya made a
hint about the two powers of Māyā—
Āvaraṇa & Vikṣepa. in his Viveka-
cūdāmaṇi (अविरततमसात्मन्यावृते मूढवर्द्धिं क्षपयति
बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ Vivekacūdāmaṇi
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 बीजशक्तिरव्यक्तशब्दनिर्देश्या-परमेश्वरा-
श्रया मायामयी महामुषुप्तिः यस्यां स्वरूपप्रतिबोधरहिताः
शेरते 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 Trigūṇātmikā
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. —वादः The

doctrine of Māyā. The theory of illusion; अनेन स्फुटितो मायावादः स्वप्नदृशात्मा हि मनसैव स्वरूपानुपमर्देन रयादीन् सृजति Bhāmattī 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* (नामरूपतत्त्वान्यत्वाभ्यामनिर्वचनीये B.S.S.B. i.1.5; 1.1.14). 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 R̥gveda, Yajurveda, Atharvaveda and the Sāmaveda, in the Upaniṣads, the Bhagavadgītā, the Purāṇas the Yogavāśiṣṭha and the other pre-śaṅkara-litreature, 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 litrautre. As regards the source of the doctrine of Māyā, there is a controversy. Maxmuller 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—प्रच्यन्नं 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 प्रच्यन्नं बोद्ध—वादिन् That who believes in the theory of Māyāvāda.

मायाविन्

MĀYĀVIN : Īśvara, Master-magician, great juggler; एक एव परमेश्वरः कूटस्थनित्यो विज्ञानधातुरविद्यया मायया मायाविवदनेकधा विभाष्यते, नाज्योविज्ञानधातुरस्ति B. S. S. B. i. 3.19.

The example of Māyāvin to explain that Parameśvara, 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 त्रिष्वपि कालेषु न संस्पृश्यते, अवस्तुत्वात्, 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 Śvet. Up. iv. 10.

मिथ्या

MITHYĀ : Illusion, Anirvacanīya, ब्रह्म-सत्यं जगन्मिथ्या Vivekacūdāmaṇi. 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. (मिथ्याशब्दोऽनिर्वचनीयतावचन इति पञ्चपादिकावचनात्) Madhusūdana-Sarasvatī in his Advaita-siddhi has defined the term-Mithyā in five ways: i. अत्यन्ताभाववत्त्वे सत्यसत्त्वात्यन्ताभाव-रूपं विशिष्टं साध्यम् ।

ii. प्रतिपन्नोपाधौ नैकालिकनियेधप्रतियोगित्वं वा मिथ्यात्वम् ।

iii. ज्ञाननिवृत्त्येवं 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. (Advaitasiddhi, 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 नैर्गमिकोऽध्यासो मिथ्याप्रत्ययरूपः कर्तृत्वप्रतर्कः सर्वलोक-प्रत्यक्षः B.S.S.B. 1.1.1.

—बुद्धिः False idea; अपवादो नाम — यत्र कस्मिंश्चिद् वस्तुनि पूर्वनिविष्टायां मिथ्याबुद्धौ निश्चिनायां पश्चादुपजायमाना ययार्था बुद्धिः पूर्वनिविष्टायाः बुद्धेर्निवर्तिका 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

मुक्तः

(MUKTAH); Liberated. Without the bondage of Ajñāna. That who has realized Brahman. That who has realized that the Jīva & Brahman are identical; तथाविद्ब्रह्मनामरूपादविमुक्तः परात्परं पुरुषमुपैति दिव्यम् Muṇḍ. iii.2.8, स सर्वबन्धविनिर्मुक्तः शुद्धेनेवात्मनाऽवतिष्ठते 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 Śaṅkara, 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 पारमार्थिकं कूटस्थं नित्यं व्योमवत् सर्वव्यापि सर्वविक्रियारहितं नित्यतृप्तं, निरवयवं, स्वयंज्योतिःस्वभावम्। यत्र धर्माधर्मौ सह कार्येण कालत्रयं च नोपावर्तते । तदेतदगरीक्षत्वं मोक्षोऽयम् B.S.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. (तद्दि तत्त्वसाक्षात्कारे जातेऽप्याप्रारब्ध-
लयमविद्यालेशानुवृत्त्या जीवन्मुक्तिरस्तु Vivaraṇa-prameyasamgraha ii. 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 in to 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 शम्भूपदेशमकस्या 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. ब्रह्मणो भावः न तु स्वरूपवयम् Śrībhāṣya I.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-mañjūṣā, 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. (मुक्तस्य तु—
जगद्व्यापारवर्जम् ऐश्वर्यम्, Vedānta-ratna-mañjūṣā iv.4.20). Madhva, the Dvaitavādin does not admit the state of Mukti as the state of nonduality—or unity between Jīva and Paramātmā, 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.

(दुःखभावः परानन्दो निगमभेदाः समा मताः । तयापि परमानन्दो ज्ञानभेदानु भिद्यते ॥ Madhvasiddhāntasāra p. 32). This is also not acceptable to Advaita-Vedānta, according to which, the liberated soul attains the supreme state of Brahman (ब्रह्मविदानोति 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 (Aṇubhāṣya 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, Sāmīpya, Sārūpya 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 Sārūpya 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 Sārṣṭī Mukti, according to which the liberated souls enjoy the same powers which are possessed by God and this type of liberated souls are like dieties or Gods.

—ध्वस्या 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).

मुञ्जादिषीकोद्धरणन्यायः

MUÑJĀDIŚĪKODDHARANANYĀYAH:

This is the maxim of the extraction of the interior spike of the Muñjā grass (यथा मुञ्जादिषीकैवमात्मा युक्त्या समुद्धृतः । शरीर-त्रितयाद् धीरैः परं ब्रह्मेव जायते” ॥ यथा येन प्रकारेण मुञ्जादेतन्नामकात् तृणविशेषादिषीका गर्भस्थं कोमलं तृणं युक्त्या वहिरावरकत्वेन स्थितानां स्थूलपात्राणां विभजनलक्षणेनोपायेन समुद्ध्रियत एवमात्मापि... शरीरत्रितयात् धीरैः...समुद्धृतः पृथक्-कृतश्चेत् स परं ब्रह्मेव जायते” See Pañcadaśī, i. 42 & Rāmakaṣṣa's commentary thereon.

मुमुक्षुः

MUMUKṢUḤ : 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: प्रशान्तचिन्ताय जितेन्द्रियाय च प्रहीणदोषाय यथोक्तकारिणे । गुणान्वितायानुगताय सर्वदा प्रदेयमेतत् सततं मुमुक्षवे ॥ Upadeśa-sāhasrī. i. 16.72.

मूढ

MŪḌHA : Bewildered. That who is in bondage. That who is ignorant about

the unborn and eternal Brahman (मूढोऽयं नाभिजानाति लोको मामजमव्ययम् 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 भोग्यमोक्त्वा दिप्रपञ्चजातस्य ब्रह्मव्यतिरेकेणाभाव इति द्रष्टव्यम् B.S.S.B. ii.1.14).

मृगतृष्णा

MRGATRṢṆĀ : Mirage; यथा मृगतृष्णिकोदकादीनामूपरादिभ्योजन्यत्वम् B.S.S.B. ii.1.14. In Advaita-Vedānta, the example of Mrgatrṣṇā has been given to explain the concept of falsehood.

मोक्ष

MOKṢA : Liberation, emancipation, release, freedom, deliverance; मोक्षः स्याद्वासनाक्षयः Mukti. Up. ii.68 (see Mukti also)—उपायः A means of attaining liberation, like Vedānta and other schools; पेषलार्दं मोक्षशास्त्रम्, Garbha. Up. 5., मोक्षशास्त्रस्यापि क्षिप्यशासित्रादिभेदापेक्षत्वात्तदभावे व्याघातः स्यात् B.S.S.B. ii.1.14—साधनं A means of liberation; साधनानि नित्यानित्यवस्तु विवेकेहामुत्रार्थफलभाषविराग-शमादिपङ्कसम्पत्ति मुमुक्षुत्वानि V.S. 8. —अर्थिन् that who desires to attain Mokṣa; नष्ट्येतच्छास्त्रेण केनचित् प्रतिपादितं मोक्षाधिक्यं समाचरेदिति B.S.S.B. iv.2.14.—मार्गः The knowledge as means of attaining liberation; यममार्गं चरित्रेण ज्ञानमार्गं 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 स्मृतिलब्धा त्वत्प्रसादान्मयाऽच्युत 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 (अज्ञानसंमोहनाश आत्मस्मृतिलाभः 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 Īśa, 7).

—कलिलं The turbidity of delusion; confusion created by delusion; यदा ते मोहकलिलं द्विष्यंतितरिष्यति । 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 अविवेकरूपं कालुष्यं येन आत्मानात्मविवेकबोधं कलुषीकृत्य विषयं प्रति अन्तःकरणं प्रवर्तते S.B.B.G. ii.52).

—जालं The mesh of delusion; अनेकचित्तविभ्रान्ता मोहजालसमावृताः । प्रसक्ताः कामभोगेषु पतन्ति नरकेऽणुचो 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 Śaṅkara also hints about the आवरण &

यं

विक्षेप powers in his Vivekacūdāmaṇi (see आवरण बाणलि). Being bewildered by the mesh of delusion, jiva is addicted to the worldly enjoyments (मोहः अविवेकः भ्रजानं तद् एव जालं इव आवरणात्मकत्वात् तेन समावृताः प्रसक्ताः कामभोगेषु S.B. Bg. xvi.16).

मोहिन

MOHIN: Bewildered, infatuated, deluded.

य

यज्ञः

YAJÑAH : Sacrifice; मूयसा यज्ञेन भूयो यजेत Bṛ. Upa. x.2 6. Viṣṇu; यज्ञो नै विष्णुः Taittiriya Saṃhitā, i. 7.4. Īśvara; यज्ञ ईश्वरः तदर्थं यत् क्रियते 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: Bhūtayajña, Manuṣya yajña, Pitṛyajña, Devayajña & Brahmayajña. These are called the Mahāyajñas.—आत्मन् god.—ईश्वरः Viṣṇu.—उपकरणं Any utensil or implement necessary for a sacrifice, like Camas.—उपवीत the sacred thread which is worn by Brāhmaṇa, Kṣatriya and Vaiṣya; यज्ञोपवीतं परमं पवित्रम् Brāhma. 2.—कर्मन् A sacrificial rite.—कुण्डं 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.—पतिः One who institutes a sacrifice.—पुरुषः An epithet of Viṣṇu.—भृत् An epithet of viṣṇu.—रेतस् Soma.—वह्नी The Soma plant.—वाटः A place prepared for a sacrifice.—वेदिः, दी A sacrificial altar.—शरणं A sacrificial shed or hall.—शाला A sacrificial hall.—शेषः The remains of a sacrifice; यज्ञशेषं तथामृतम् MS. iii. 235.—सदस् Anumber of people at a sacrifice.—सिद्धिः The completion of a sacrifice.

यज्ञिकः

YAJÑIKAH : The Palāśa tree.

यत

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; यतेन्द्रियमनोबुद्धिर्मुनिर्मां क्षपरापणः Bg. v. 28. —चित्त A person who has subdued mind; यतचेतसां संयतान्तःकरणानाम् S.B. Bg. v. 26.

—वाक् A person who has restrained his speech;

—व्रत A person who observes his vows.

यतिः

YATIḤ : Controlling of the senses. Controlling of the mind.

यतिन्

YATIN : An ascetic, Samnyāsin; 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-क्रोधवियुक्तानां यतीनां यतचेतसाम् । अमिषो ब्रह्मनिर्वणि व्रतंते 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. —विधि According to rule or precept; —वास्तं According to the scriptures. As the law ordains. —श्रुति According to Vedic precepts.

यथावत्

YATHĀVAT : Properly, duly.

यमः

YAMAḤ : Restraining of the senses; सर्व-
ब्रह्मेति विज्ञानादिन्द्रियग्रामसंयमः । यमोऽयमिति सम्प्रो-
क्तोऽभ्यसनीयो मुहुर्मुहुः ॥ Aparokṣānubhūti,
104. Patañjali counts Yama as one of
the eight accessories of yoga (यमनियमा-
सनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि
Yogasūtra ii.29) & he further menti-
ons five types of yama which are
Ahimsā (Non-injury to others), Satya
(Truth), Asteya (Not stealing), Brah-
macarya (Celibacy) and Aparigraha
(Without Belonging).

यागः

YĀGAḤ . A sacrifice; यागं च सूत्रं च स्वाध्यायं च
विस्तृजेत् Āruṇeya, I. Any ceremony in
which offerings are presented (R.
viii. 30).

युक्त

YUKTA : United with supreme being;
हे सर्वं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ।
Muṇḍ, Upa iii. 2.5.—आत्मन् That who
has become one with Brahman; आस्थितः
स हि युक्तात्मा Bg. vii. 180.—चेतस् who has
controlled his mind; युक्तचेतसः समाहितचित्ताः
S.B. Bg. vii. 30.

युक्तिः

YUKTIḤ : State of unity between Jīva
and Brahman.

योगः

YOGAḤ : 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 philoso-
phical 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 Advai-
tin also, the Yoga as a means is desir-
able, because without the Cittavṛttini-
rodha, the liberation, Mukti is not
possible. There are two wellknown
types of Yoga, the Hatha yoga & the
Rājayoga. The Hatha 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 Hāthayoga—आचारः The practice
of Yoga-observation.—ईश्वरः The great
Yogin; योगिनो योगाः तेषामीश्वरो योगेश्वरः S.B.
Bg. xi. 4.—क्षेमः well being; योगः अप्राप्तस्य
प्रापणं क्षेमः सदर्क्षणम् S.B. Bg. ix. 22.—निद्रा
A state of half contemplation & half
sleep; योगनिद्रा गतस्य मम Pt. I.—पदं The
state of Yoga; योगी योगपदे स्थितः Dhyāna.
21.—बलं The power of Yoga; भक्त्या युक्तो-
योगबलेन चैव Bg. vii. 10.—घट्ट A person
who is deviated from the path of
Yoga; शुचीनां श्रीमतां गेहे योगघट्टोऽभिजायते Bg.
vi.41.—माया The magical power of yoga.
The combination of the three Guṇas—
Sattva, Rajas and Tamas; योगो गुणानां
युक्तिः घटनं 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 कर्मिणां निष्ठा
प्रोक्ता S.B. Bg. iii. 3. According to the

Bhagavadgita, a Yogin 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 विज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः । युक्त इत्युच्यते योगी समलोष्टा-श्मकाञ्चनः ॥ Bg. vi. 8.

योनिः

YONIḤ : Origin; आकाशाद् योनिः संभूतः Kauṣi Upa. i. 6. Brahman; मम योनिर्महद् ब्रह्म Bg. xiv. 3. शिवप्रशान्तं ब्रह्मयोनिम् Kaivalya 6. —मुक्त Liberated from the chain of birth and death; लीना ब्रह्मणि तत्परा योनिमुक्ताः Śvet. i. 7. A family, race, form of existence; as Manuṣya yoni, Paṣuyoni & Pakṣiyoni; विश्वानि रूपाणि योनीश्च सर्वाः Śvet. v. 2.

र

रंगनाथः

RĀṄGANĀTHAḤ : (1700 AD) Raṅga-nātha has written a Vṛtti on the Brahmasūtra which is in support of Śāṅkarabhāṣya. Furthermore, he has added a new Sūtra, प्रकरणत्वात् in the second Pāda of the first Adhyāya, after the 23rd sūtra. Vācaspatī Miśra includes it in the Bhāṣya, while, Bhāratīrtha, the author of Vaiyāsika Nyāyamāla takes it separately. He is a supporter of the Advaita Vedānta of Śāṅkarācārya.

रंगराजाध्वरी

RĀṄGARĀJĀDHVARĪ : (1600 AD) He was the father of Appayadīkṣita, the author of the Siddhāntaleśa-saṁgraha. 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 Sāṅkhya.

रामतीर्थ

RAMATĪRTHA : (1700 AD). Rāmatīrtha has written the commentary Anvayārtha prakāśikā on the Saṁkṣepaśāstraka, Padayojanikā on the Upadeśasāhasrī and the Vidvanmanorañjanī on the Vedāntasāra.

रामाद्वयाचार्यः

RĀMĀDVAYĀCĀRYAḤ : (1300 AD).

His work, the Vedāntakaumudī 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, काश्या मरणान्मक्तिः Rāmādvaya says that for Mukti, mere to die in Kāśī is not enough, but one should be a devotee and follower of the sermons of Lord Śiva. (शम्भूपदेशमस्त्या मुक्तिः), Vedāntakaumudī).

रामानन्द-सरस्वती

RĀMĀNANDA SARASWATĪ : (1700 AD)

He was the pupil of Govindānanda. He wrote the commentary Brahmāmṛtavarṣiṇī 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 Saraswatī has supported the Advaitic tenets of Śāṅkarācārya, in his works.

व

वस्तु

VASTU : Permanent reality, Brahman; वस्तु सच्चिदानन्दानन्ताद्वयं ब्रह्म Vedāntasāra 6.

वाचस्पति मिश्रः

VĀCASPATI MIŚRAḤ : (840 A.D.)

Among the commentators of Advaita Vedānta, Vācaspatī-Miśra is very prominent. His Bhāmatī on Brahmasūtra śāṅkarabhāṣya is very well known.

He wrote on Nyāya, Sāṅkhya, Yoga, Pūrvamīmāṃsā and Vedānta & some other subjects. His Brahmatattvasamīkṣā on the Brahmasiddhi of Sureśvara, Tattvakaumudī on the Sāṅkhyakārikā, Tattvavaiśārādī on the Pātañjala-yoga-sūtra-bhāṣya, and Nyāya vārttika, are famous works. The a Nyāyasūcīnibandha, Tattvabindu and Nyāyakārikā on the Vidhiviveka of Maṇḍanamiśra, are also his significant works. It is also known that Khṇḍanakuṭṭhāra and Smṛtisamgraha 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 ते वासनोदयम् Mukti ii. 8.

विकारः

VIKĀRAH : Change, transformation; वाचस्पतिवचनं विकारो नामधेयम् मृत्तिकेत्येव सत्यम् Ch. Upa, vi.1.4. 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 नामैव केवलं न विकारो नाम वस्तु अस्ति परमार्थतो मृत्तिकेत्येव मृत्तिकैव 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 (अतस्त्वतोऽन्यथा प्रया विवर्तं इत्युदीरितः).

विक्षेप शक्तिः

VIKṢEPA ŚAKTIH: The creating power.

Māyā; विक्षेपशक्तिलिङ्गादिब्रह्माण्डान्तं जगत् सृजेत् Vākyasudhā 10. There are two śaktis of Māyā, the Āvaraṇa & Vikṣepa. The Āvaraṇa Śakti veils the reality and it is the Vikṣepa Śakti which creates the world.

विज्ञानं

VIJÑANAM : Brahmajñāna, Brahman, यो विज्ञानं ब्रह्मेत्युपास्ते Ch. vii. 2, विज्ञानमानन्दं ब्रह्म Brh. Upa. III. ix. 28, विज्ञानं ब्रह्मेति-व्यजानात् Taitti. III. V. 1, विज्ञानं शान्त-मव्ययम् G.K.iv. 45. spiritual knowledge, विज्ञानेनेव विज्ञानाति Ch. vii. 7. 1. तद् विज्ञानेन परिपश्यन्ति Mund. II. 2. 7.

विज्ञानमयकोशः

VIJÑĀNAMAYAKOṢAḥ : 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 Koṣa. The Koṣa as it means covers Ātman. As regards the Vijñānamayakoṣa, it also covers Ātman, through the Buddhi.

विदेह-मुक्तिः

VIDEHA-MUKTIH : Liberation after leaving the body, केयं 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 Jīvanmukta (नहि तत्त्वसाक्षात्कारे जातेऽपि अप्रारब्धक्षयमविद्यालेशानुवृत्त्या जीवन्मुक्तिरस्तु Vivarṇa prameyasamgraha i.1. As soon as the experience of the Prarabdha-karmans of the Mukta is over, he leaves this body and becomes Videha-

५

mukta (एवमपान्तरतमः प्रभृतयोऽपीश्वराः परमेश्वरेण
तेषु तेष्वधिकारेषु नियुक्ताः सन्तः सत्यपि सम्यग्दर्शने
कैवल्यहेतोः अक्षीणकर्माणिः यावदधिकारमवतिष्ठन्ते,
तदवसाने च क्षपव्यन्ते । B.S.S.B III. 3. 32).
(See, Jivanmukti and Mukti, separa-
tely)

विद्या

VIDYĀ : Brahmajñāna; विद्याया तस्या बीजशक्ते-
र्दाहात् B.S.S.B. I. 4.3.

विद्यारण्यः

VIDYĀRANYAḤ : (1350 A.D.) Before
taking Samnyāsa, Mādhavācārya was
the name of Vidyāranya. Among his
works, Pañcadaśī is prominent. It is
also known that he was also known
by the name of Bhārati tīrtha (Kalyāṇa
Vedāntaṅka, p. 652). But it does not
seem proper, because Vidyāranya in
his commentary, Vistara, of the Jaimi-
nīyanyāyamāla mentions Bhārati-
tīrtha as his Guru.

विमुक्तात्मा

VIMUKTĀTMAN : (1200 A.D.) Vim-
uktātman'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 (ध्यावहारिकस्यैव
रजतस्य निराकृतत्वात् Iṣṭa-siddhi).

विरक्त

VIRAKTA : Detached from the world;
ततो विरक्तस्य परविद्याधिकारं दर्शयति B.S.S.B. i.
2.21.

विरक्तिः

VIRAKTIḤ : Detachment from the world;
देहो गुरुमम विरक्तिविवेकहेतुविघ्नत्वं सत्त्वनिघ्नं
सततात्युदकम् । तत्त्वान्धनेन विमृणामि यथा तथापि
पारम्यमित्यवशितो विचराम्यसङ्गः ॥ Śrīmadbhā-
gavata, ii. ix. 25.

विराट्

VIRĀṬ : Brahman; "सैवा विराट्नामि" Chā. iv.

3.8. इति । अस्मिन् पक्षे ब्रह्मैवाभिहितम् इति न छन्दो
ऽभिधानम् । सर्वथाऽप्यस्ति पूर्वस्मिन् वाक्ये प्रकृतं
ब्रह्म । B.S.S.B. 1. i. 25). Brahman is
called Virāt, because it pervades all.
(विराडित्युच्येत सर्वं नराभिमानत्वात् विविधं राजमान-
त्वाच्च V.S. 17).

विश्वः

VIŚVAḤ : Consciousness with the adjunct
of Vyaṣṭi of sthūla śarīra; एतद्व्यष्ट्युपहितं
चैतन्यं विश्व इत्युच्यते सूक्ष्मशरीरमभिमानमपरित्यज्य
स्थूलशरीरादिप्रविष्टत्वात् Vedāntasāra 17. It is
called Viśva, because it pervades the
whole body.

(सर्वथा विश्वशरीरवर्तित्वाद् विश्व इत्युक्तं भवति
Vidvanmanorañjanī p. 112). It is fur-
ther called Viśva because of its enter-
ing the Sthūla Śarīra without leaving
the Vāsanā or Saṃskāras of the
Sūkṣma Śarīra.

विषवृक्षन्यायः

VIŚABRKṢANYĀYAḤ : The Nyāya
means that it is improper to cut down
even a poisonous tree after cultivat-
ing it one self. (एते सर्वे तर्काः...अस्माभिरेव
तर्कपक्षव्याममिषिकतास्ततो न प्रबन्धेन निरस्यन्ते विषवृक्षो-
ऽपि संबध्यं स्वयं छेतुमसाप्त्रतम् Khaṇḍana-
Khaṇḍa khādyā, p. 727)

वृत्तिः

VṚTTIḤ : Mode; अन्तःकरणस्य परिणामविशेषो
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 Ahaṃ Brahmāsmi. The Alaukika
Vṛtti, Ahaṃ Brahmāsmi 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 नश्येत्

Pañcadaśi.

वेदान्तः

VEDĀNTHAḤ : The doctrine of Brahman or Ātman based on the Upaniṣads; वेदान्तो नाम उपनिषत्प्रमाणम् V.S.I.

वेदान्तिन्

VEDĀNTIN : A person who follows the tenets of Vedānta.

वैराग्यं

VAIRĀGYAM : Detachment from the world, indifference to the world; अम्यासेन तु कोन्तेय वैराग्येण च दृश्यते Bg. vi. 35.

वैश्वानरः

VAIŚVĀNARAḤ : Ātman; सम्प्रति इमम् वैश्वानरमभ्येति ch. Upa. v. 11. 2. Śaṅkarācārya explains Vaiśvānara to say, विश्ववृक्षासो नरश्चेति विश्वानरो विश्वानर एव वैश्वानरः S.B M.U.3." Sadānanda says, explaining it: एतत् समष्ट्युपहितं चैतस्य वैश्वानरो विराडित्युच्यते सर्वनराभिमानित्वाद् त्रिविधं राजमानत्वाच्च । Vedāntasāra 17.

व्यवहारः

VYAVAHĀRAḤ : Phenomenality, behaviour of duality; सत्यानृते मियुनीकृत्य "अहमिदं" "ममेदमिति" नैसर्गिकोऽयं लोकव्यवहारः B. S.S B. i. 1.1.

श

शङ्कराचार्यः

ŚAṅKARĀCĀRYAḤ : (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 Śukti-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

ŚAṅKARĀNANDAḤ : (1400 A.D.) Śaṅkarānanda was the Guru of Vidyāranya. He wrote the commentary Brahmasūtradīpikā on the Brahmasūtra and the commentary on 108 Upaniṣads. He also wrote the Ātmapurāṇa which explains the श्रुतिरहस्य and योगसाधनारहस्य.

शक्तिः

ŚAKTIḤ : Māyā Śakti, Avidyā śakti; परास्य शक्तिर्विविधैव श्रूयते Śvet. vi. 8, मामामेता शक्तिं विद्यात् Nṛp. iii. 1.

—आत्मन् Sadāśiva; सदाशिवः शक्त्यात्मा
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 Śravaṇa etc; शमस्ताव
च्छ्रवणादिव्यतिरिक्तविषयेभ्यो मनसो निग्रहः Vedānta-
sāra 4

शरीरं

ŚARĪRAM : The perishable body through
which the pleasure and pain are
experienced; केन सुखदुःखे इति शरीरेण Kauś.
i. 7.

शरीरिन्

ŚARĪRIN : Ātman; नित्यस्य शरीरिणः शरीरवतः
अनाशिनः अप्रमेयस्य आत्मनः S B B.S. ii. 18.

शान्त

ŚĀNTA : Calm, quiet, tranquil, undis-
turbed; शान्तो दान्त उपरतस्तिष्ठति; समाहितो
भूत्वात्मन्येवात्मानं पश्यति Br Upa. iv. 4. 22.

शान्तिः

ŚĀNTIḤ : Calmness, tranquility, eternal
peace; तेषां शान्तिः शाश्वती नेतरेषाम् Kaṭha.
v. 13.

शारीरक

ŚARĪRAKA : Brahman; वेदान्तो नामोपनिषत्
प्रमाणं तदुपकारीणि शारीरकसूत्रादीनि च Vedānta-
sāra 3. The śārīrakasūtra or Śārīraka-
Mīmāṃsā means Brahmasūtra of
Bādarāyaṇa Vyāsa. Some scholars
understand Jīva by the word Śārīraka
(शरीरे भवः शारीरको जीवः). But this is not-
proper, because the Śārīraka-sūtra is
not meant to propound the tenet of
Jīva, but that of Brahman which is
further clear by the first sūtra—अथातो
ब्रह्मजिज्ञासा. This view is also supported
in the Ratnaprabhā (शरीरमेव शारीरकं
कृत्स्नतत्वात्, तन्निवासी शारीरको जीवः तस्य ब्रह्मत्व-

विचारो मीमांसा, रत्नप्रभा, B.S.S.B. i. 1.1.).

शाश्वत

ŚĀŚVATA Eternal, immortal; अजो नित्यः
शाश्वतोऽयं पुराणः, Kaṭha Upa. II. 18.

शिव

ŚIVA : Paramāṭman; जीवः शिवः शिवो जीवः स
जीवः केवलः शिवः Skandopaniṣad 6., ईश्वरः
शिव एव च; Śikhopaniṣad : सायुज्य Identi-
fication with Siva; देहं त्यक्त्वा शिवसायुज्यमेति;
Kalagnirudropaniṣad 2.

शुक्लः

ŚUKLAḤ : One of the three guṇas, Sattva
(Śukla) Rajas & Tamas. अजामेकां लोहित-
शुक्लकृष्णाम् Śveta, Upa. iv. 5.

शुद्ध

ŚUDDHA : Without Avidyā or Māyā,
pure; Ātman; नित्यशुद्धबुद्धमुक्तस्वभावः B.S.
S.B. i. 1.4.

शृंगग्राहिकान्यायः

ŚRĠGAGRĀHIKĀNYĀYAḤ : It means
seizing oxen by their horns. The Nyā-
ya 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. Vācas-
pati Miśra also says in his Bhāmatt
iii. 2.3. यदा गवादयो विषयाः साक्षात् शृंगग्राहिकया
प्रतिपाद्यन्ते प्रतीयन्ते च नैवं ब्रह्म.

शौच

ŚAUCA : Purity; शमो दमस्तपः शौचम्
Gītā xviii. 42. The Śauca is considered
of two types, the inner and outer
(शौचं तु द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा । मुञ्जलाम्यां
स्मृतं बाह्यं भावशुद्धिस्तपान्तरम् ॥ Yajñavalkya-
Gītā i. 69.

श्रद्धा

ŚRADDHĀ : Faith in Vedāntic teachings;
गुरूपदिष्टवेदान्तवाक्येषु विश्वासः अद्वा Vedānta-
sāra 4; अद्वावांस्तपते ज्ञानम् Bg. iv. 39.

श्रवणं

ŚRAVAṆAM : Listening to scriptures. To understand the meaning of all the Vedāntic tenets, in non-dual reality, Brahman, with the help of six liṅgas; श्रवणं नाम षड्विधलिङ्गैरशेषवेदान्तानां द्वितीये वस्तुनि तात्पर्याविधारणम् । लिङ्गानि तूपक्रमोपसंहाराभ्यासापूर्वता-कलायंवादोपपत्त्याभ्यानि Vedāntasāra 3

श्रीकृष्णमिश्रयतिः

ŚRĪKRṢṆAMISRAYATĪ : (1100 A.D.) He wrote the drama Prabodhacandrodaya. It is a philosophical drama. In this drama, the names of actors, like Vairāgya, Mahāmoha, Ahaṁkāra and Dambha, are clearly indicative of the philosophical impact on the drama.

श्रीहर्षः

ŚRĪHARṢAḤ (1200 A.D.) : Śrīharṣa was a philosopher as well as a poet. His work on Vedānta, the Khaṇḍa-nakhaṇḍakhādyā is very wellknown for Śāstric richness. Similarly, his Mahākāvya, Naiṣadhiyacarita is a landmark in Sanskrit literature. It is known as "नैषधं विद्वदौषधम्".

श्वेताश्वतर

ŚVETĀŚVATARA : The sage who had pure senses (Śaṅkarānanda's com. on Śvet. Upa. 6.21) The sage who taught the Śvetāśvataropaniṣad तपःप्रभावाद् देव-प्रसादाच्च ब्रह्मा ह श्वेताश्वतरोऽयं विद्वान् । अस्या अमिम्यः परमं पवित्रं प्रोवाच सम्यग् ऋषिसङ्घजुष्टम् Śvet, Upa. vi. 21.

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षोडशकल

ṢOḌAŚAKALA : Paramātmān, Who has sixteen Kalās (Parts), षोडशकलं षोडश-संख्याकाः कला अवयवा इव आत्मन्यविद्याध्यारोपितरूपा यस्मिन् पुरुषे सोऽयं षोडशकलः S.B. Chā. Upa. vi.1. Though Paramātmān is partless

basically, but it is because of His determinate state that He becomes Ṣoḍaśakala.

स

संन्यासः

SAMNYĀSAḤ : 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 कवयो 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 निरग्निर्न 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 सर्वसङ्गनिर्मुक्तो निद्वन्द्वश्चापि निर्भयः । प्रोच्यते ज्ञानसंन्यासी स्वात्मन्येव व्यवस्थितः ॥ वेदमेवाभ्यसेन्नित्यं निराशी निष्परिग्रहः । प्रोच्यते वेदसंन्यासी बुभुक्षुविजितेन्द्रियः ॥ यस्त्वग्नीनात्मसात् कृत्वा ब्रह्मार्पणपरो द्विजः । ज्ञेयः स कर्मसंन्यासी महायज्ञपरायणः ॥ Kūrma purāṇa 27.

संयत

SAMYATA : Controlled; संयतस्त्वह्वनः पारं विष्णोः परमं पदमाप्नोतीति दर्शयित्वा किं तदह्वनः पारं विष्णोः परमं पदमाप्नोतीति दर्शयित्वा, किं तदह्वनः पारं विष्णोः परमं पदमित्यस्यामाकाङ्क्षायां तेभ्य एव प्रकृतेभ्य इन्द्रियादिभ्य परत्वेन परमात्मानमह्वनः पारं विष्णोः परमं दर्शयति । —इन्द्रिय a. Who has a control over senses.

संविः

SAMVIT : Consciousness; सा हि सर्वगता संविः Mukti ii. 49. Knowledge; संविश्च देयम् Taitt. i. 4.3.

संवृत्तिः

SAMVṚTTIḤ : Ajñāna, Māyā; संवृत्ता जायते

सं

सर्वम् G.K. iv. 57.

संसारः

SAMŚĀRAḤ : The creation of Ajñāna, the circuit of worldly life; संसारं चाधिगच्छति Kaṭha. iii. 7. संसारमोक्षस्थितिबन्धहेतुः Śvet. vi. 16.—चक्रं The wheel of Saṃsāra; आवृत्त-चक्रमिव संसारचक्रमालोकयति Maitrī. vi. 58.

सगुण

SAGUṆA : Determinate; सगुणं ब्रह्म चिदध्यानन्दैकरूपम् Gopī. 5. In Advaita, Saguna Brahman is Īśvara, the creator of the universe. It is Saguna, because of having Sattva, Rajas & Tamas, as its qualities.

सङ्कल्पः

SĀṆKALPAḤ : Will, desire; कामः सङ्कल्पः Br. Upa. i. 5. 3.

सङ्गः

SĀṆGAḤ : Attachment to worldly objects; व्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते B G. II 62.

सत्

SAT : Reality, Brahman; परमाद्यं सदाद्यं ब्रह्म S.B. Ch. Upa. viii. 1. 1. यद्विषया बुद्धिर्न व्यभिचरति तत् सत् S.B.B.G. II.16. Existent; सतो विद्यमानस्य वस्तुनो रज्ज्वादेः सर्पादिव मायया जन्म पृण्यते S.B. G.K. III. 27.

सत्यं

SATYAM : Truth, supreme knowledge; सत्यं ज्ञानमनन्तं ब्रह्म Taṭtī. II. 1. 1. लोकः ; The upper world of truth; सत्यलोको व्यवस्थितः Nāda 4.

सत्त्वं

SATTVAM : One of the three guṇas; सत्त्वं रजस्तम इति B.G. xiv.5. The function of सत्त्वं is, that it brings things into light and thus it is the source of knowledge; सत्त्वात् सम्जायते ज्ञानम् B.G. xiv. 17.

सदानन्दयोगीन्द्र सरस्वती

SADĀNANDAYOGĪNDRA SARASWATĪ : (1600 A.D.) : His main work is the Vedāntasāra. In this, he has explained the tenets of Adhyāropa, Mokṣa, Vivarta, Pañcikaraṇa etc & the Mahāvākyas, Ahaṃ brhmāsmi & Tattvamasi.

सदाशिवब्रह्मेन्द्रः

SADĀŚIVABRAHMENDRAḤ : (1600 A.D.) He was an Advaitin. His main works are : Advaita Vidyāvilāsa, Bodhārthātmaniveda, Guru Ratnamālikā and the Brahmakīrtanatarāṅgiṇī.

सदाशिवेन्द्र सरस्वती

SADĀŚIVENDRA SARASWATĪ : (1800 A.D.) He was also known by the name of Sadāśivendra Brāhmaṇa. He wrote the commentary Brahma tattva prakāśikā on the Brahmasūtrā supporting the Advaita Vedānta of Śaṅkarācārya. He is also the author of Ātmavidyāvilāsa, Kavita kalāvallī and the Advaitarasamañjarī. He also wrote the commentary on the twelve Upaniṣads.

सनातन

SANĀTANA : Eternal; गुह्यं ब्रह्म सनातनम् Kaṭha. v. 6. सनातनस्त्वं पुरुषो मतो मे Bg. II. 18.

समष्टिः

SAMAŚṬIḤ : Collective aggregate; वायुरेष व्यष्टिः वायुः समष्टिः Br Upa. iii. 3.2. The caitanya due to the adjunct of Samaṣṭi

सम्भवः

SAMBHAVAḤ : Birth; भरणे सम्भवे चैव G. K. iii.9. 2. Cause of creation; सम्भवोऽस्य न विद्यते G.K. iii.48. अतः स्वभावतः अजस्य of Ajñāna, becomes Īśvara, creator of universe, who is Sarvajña, Sarveśvara, Controller of all and Antaryāmin; इव

समष्टिरुत्कृष्टोपाधितया विशुद्धसत्त्वप्रधाना । एतदुपाहितं
चेतन्यं सर्वशक्तत्वसर्वेश्वरत्वसर्वनियन्त्रादिगुणकमव्यक्त
मन्तर्यामी जगत्कारणमीश्वर इति च व्यपदिश्यते सकला-
ज्ञानावमासकत्वात् Vedāntasāra 7.

अस्य एकस्यात्मनः सम्मिश्रः कारणं न विद्यते S.B.
G.K. iii. 48

सम्भृतिः

SAMBHŪTIH : Hiranyagarbha kārya-
Brahman; ततस्तस्मादपि भूयो बहुतरमिव तमः
प्रविशन्ति य उ सम्भृत्यां कार्यं ब्रह्मणि हिरण्यगर्भाख्ये
स्ताः S.B. Īśa Upa. 12.

सम्मोहः

SAMMOHAH : Ignorance; सम्मोहो मयं... इति
तामसानि Maitrī iii. 5. क्रोधाद् भवति सम्मोहः
सम्मोहात्स्मृतिविभ्रमः Bg. ii. 63.

सर्वज्ञ

SARVAJÑA : Omniscient Īśvara. यः सर्वज्ञः
स सर्ववित् Muṇḍ. i. 1.9.

सर्वज्ञात्ममूनिः

SARVAJÑĀTMAMUNIḤ : (900 AD)
Sarvajñātmamuni is also known by
the name of Nityabodhācārya. He was
the chief of the Śrīgeri Maṭha. His
wellknown work is Saṁkṣepaśārīraka.
Deveś-varācārya was his guru (जयन्ति
देवेश्वरपादरेणवः S.S. 1.8). But Rāmatīrtha
understands Sureśvara by Deveś-varā-
cārya. He was an Advaitin.

साक्षी

SĀKṢĪ : Īśvara, the witness of the actions
of Jīva; साक्षी चेता केवलो निर्गुणश्च Svet. Upa.
vi. 11, गतिर्भर्ता प्रभुः साक्षी Bg ix. 18.
According to Advaita Vedānta,
Īśvara is Antaryāmin and He dwells in
every body and thus witnesses the
actions of Jīva, being untouched by
the deeds of Jīva.

सुन्दरपाण्ड्यः

SUNDARAPĀṆḌYAH : He was a scholar
of Mīmāṃsā and the Vedānta. He was

also Known by the name of Pāṇḍya-
rāja or Kula-pāṇḍya. He was married
to the daughter of Colarāja.

सुरेश्वराचार्यः

SUREŚVARĀCĀRYAH : (800 A. D).
He was the disciple of Śaṅkarācārya.
This is his saṁnyāsa name. His origi-
nal name was Maṇḍana miśra. Before
Saṁnyāsa, he wrote Āpastambīya-
Maṇḍanakārikā, Bhāvanāviveka,
and The Kāśimokṣanirṇaya After
taking Saṁnyāsa, he wrote Taittirīya-
śruti-Vārttika, Naiṣkarmyasiddhi, Svā-
rājya siddhi, Pañcikaraṇa Vārttika,
Bṛhadāraṇyakopaniṣadbhāṣya-Vārtti-
ka, Brahmasiddhi, Brahmasūtrabhā-
ṣya-Vārttika, Vidhiviveka, Mānasollās.
Laghuvārttika, Vārttikasāra and
Vārttikaśārasaṁgraha etc. He was an
Advaitin who propounded the doctrine
of Advaita on the bases of the tenet
of Ābhāsa. (See, Ābhāsa separately).

सुषुप्तिः

SUŚUPTIḤ : Sound sleep यत्र सुप्तो न कञ्चन
कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम्
Māṇḍ. Upa. 5.

सूक्ष्म

SŪKṢMA : Subtle; सूक्ष्माच्च तत् सूक्ष्मतरं विधाति
Muṇḍ. III. 1.7 — शरीरं The subtle
body; सूक्ष्मशरीराणि सप्तदशावयवानि लिङ्गशरीराणि
Vedāntasāra 14. Accordingly the
seventeen parts of सूक्ष्म शरीर are : The
five vital airs, Manas, Buddhi, the five
Jñānendriyas & the five Karmendriyas
(पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् । अपञ्चोक्त-
भूतोत्थं सूक्ष्माङ्गं भोगसाधनम्॥ Ātmabodha 12).

स्थूणानिखनन्यायः

STHŪNĀNIKHANANANYĀYAH : 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
जगज्जन्मादिहेतुत्वभीषवरस्याक्षिप्यते स्पृणानिखनन-
ग्यायेन प्रतिज्ञातस्पाथंस्य दृढीकरणाय B S.S B.
II. I. 34.

ह

हंसः

HAMSAH : B ahman, Supreme soul.
Individual soul.

हिरण्यगर्भः

HIRANYAGARBHAH : Ātman; एष हि
सत्त्वात्मा...हिरण्यगर्भः MaitrI vi. 8.

हृदयग्रन्थिः

HRDAYAGRANTHIH : The knot of
Avidyā; मिथ्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ Muṇḍ.
ii. II. 8.

—o—

PROMINENT WESTERN SCHOLARS WHO HAVE
CONTRIBUTED TO THE VEDĀNTIC STUDIES

A

ALEXANDER ZIESENISS 1899-1945 :

He penetrated the metaphysics of the Śhaiva 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 Rama Sage bei den Malaïen, 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 Vṛhaspatitattwa, Studien zur Geschichte des nachpuranischen Sivaismus in Vorderindien und Indonesien* ("The Vṛhaspatitattwa. 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 Literature* (A precursor of Śaiva Siddhānta in ancient Javanese Literature" and *Mādhavas Methoden der Quellenbenutzung erläutert an hand zweier Kapitel des Sarvadarśanasamgraha* ("Mādhava'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

A

Kashmir Shaivism") to a book *Indogermanen und Nichtindogermanen*. His chief work was *Studien zur Geschichte des Sivaismus* ("Studies in the History of Śaivism"). The first part appeared in 1939 in the Dutch Journal *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch Indië* under the title *Die śivaitischen systeme in der altjavanischen Literatur* ("Śaivite Systems of thought in ancient Javanese Literature"). The second part, entitled *Die Śaiva Systematik des Vṛhaspatitattwa* ("Śaiva systematics of the Vṛhaspatitattwa") 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 *Arthasāstra* 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, 1888, 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 *Ritualliteratur, 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, *Dikṣā* 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 *Arthaśāstra*. 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 Upanishaden*, containing translations. A reprint, edited by H. von Glasenapp appeared in 1958[64 under the title *Upanishaden, Altindische Weisheit* ("Upanishads. 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 (Naiṣkarmya-Siddhi) Romanized text and translationed, 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. Adjunct 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 Maṇḍamiśra's Brahmasiddhi, 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 Vācaspati Miśra. for Encyclopedia of Indian philosophy, volume, Pūrva

Mīmāṃsā.

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, *Ausführliche 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 Brauns-schweig. He studied philosophy in Königsberg 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 *Bhāscarāe Acharyae Siddhanta Shiromani sic dicti operis pars tertia, Gānitādhiam, siva astronomiam continens, latine vertit*, 1844, a Latin translation of the third part of Bhāskara's *Siddhāntaśiromaṇi*, which is called *Gānitādhya* and deals with astronomy. *Vedāntasāra*, or *Essence of the Vedānta* an introduction into the Vedānta philosophy by Sadānanda Parivrajakācārya, 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 *R̥gveda*, 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 *R̥gveda*, with the commentary of Mādhavācārya 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*, *Muṇḍaka*, *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 Viṣvanātha Pañcānana", 1850. He edited the *Sāhityadarpaṇa* 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 Nārayaṇa, 1855, was edited by Roeer. Together with E.B. Cowell. He worked on The *Samhitā* of the Black *Yajurveda*, with the commentary of Mādhavācārya, 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. Roer and W.A. Montriou was published in Calcutta/London 1859.

Roer 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 Lehrsprueche der Vaiśeṣika Philosophie von Kaṇāda* was published posthumously in the Journal of the German Oriental Society. Roer 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 Mokṣadharmas 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 Dīnāga's *Ālambanaparīkṣā*, 1930; Dharmakīrti's *Sambandhaparīkṣā*, 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 Dīṇāga, *Dīṇāga, sein Werk und seine Entwicklung* ("Dīṇāga, 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 Karmamīmāṃsā* (Materials for the oldest theory of knowledge of Karmamīmāṃsā), 1962, Frauwallner published a critical edition

of the *Vṛtikāragrahaṇā* together with remarks on Bhāvadāsa, a pre-Dīṇāga 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 Culik History of Language*, Laid of Kuhn, E. *Aufsätze zur Kultur und Sprachgeschichte vornehmlich des Orients*, Ernst Kuhn gewidmet von Freunden und Schülern. Breslau 1916. The Dvjet degicatted by Fvieds 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 noneuclidee" 1978,

"Science et foi" 1983,

"Science, philosophie, metaphysique" 1987 and 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, Dīgha-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 Tibetology.

Frank-Richard Hamm was born on 8.10.1920 in Königsberg. 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 *Mahānisihasutta*, 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 Jain 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 neuen 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 Heiler'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 Sāyana'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* (*Sanatsujātiya*: 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* (*Mahā-parinibhāna-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 Aśvaghoṣa, 1 Vol.); while 2 Vols. are devoted to *Jaina Sūtras* (*Āchārāṅga-sūtra*, *Kalpa-sūtras*, *Uttarādhyaṇa-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 R̥gveda), The Gṛhya-sūtra (Āpastamba's Yajña-paribhāṣā), The Dhammapada, Buddhist Mahāyāna Texts (Sukhāvativyūha, larger, and smaller, Vajrachchhedikā and Prajña-pāramitā-hṛdya-sūtra, larger and smaller). His other chief works are: Eng. tr. of the Bṛhaddevatā, ed. and German tr. of Hitopadeśa (Leipzig, 1844), of Meghadūta (Königsberg, 1847), R̥gveda-prātisākhya (text with German tr.; Leipzig, 1959-69), Hymns of the R̥gveda in Saṁhitā 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 Śāstri), The Science of Language (1889), A Survey of Languages (Semitic, Arian, and Turanian Families), My Autobiography. A Fragment, Rammohan to Ramakrishna, Rāma-Kṛṣṇa: 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 Vedānta 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 Sukhāvativyūha, 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 thunders; and Varuṇā, the all-encompasser.

Max Müller's special contribution to the study of Vedic religion is his theory of henotheism in R̥gveda, 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 invo-

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 henotheism, 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 stratum 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 Jatpatala, Lehrbuch des Jatapatha fuer den Rgveda nebst dem Abschnitt der Prātiśākhyajyotsnā ueber die Vikrita des Kramapatha* ("The Jatapatala. Manual of Jatāpātha for the Rgveda together with the Prātiśākhyajyotsnā on the Vikṛti of the Kramapātha"). This text deals with a particular way of reciting the Rgveda.

In 1871, Thibaut went to England where he assisted Max Mueller 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 Sūtras*, 1875; *The Śulvasūtra of Baudhāyana with translation*, 1875; *The Arthasaṃgraha. a treatise on Pūrva Mīmāṃsā 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 *Astronomie, Astrologie und Mathematik in Grundriss der indoarischen 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 high numbers as well as minute numerical fractions. In "History of Indian Literature", M. Winternitz based the chapter on scientific 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 Bahuballa-bha Sastri. 1927.

G. OBERHAMMER : He is an Austrian Indologist. His prominent work is on Yoge (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, 1954-73. Dean, Faculty of Letters, University of Tokyo, 1962-64. Professor Emeritus, University of Tokyo, 1973. Director, The Eastern Institute, Tokyo, 1973. Titular Member, L'Institut 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 Si-an, 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 Florida, 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 Dong-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 Bhāratiya Saṃskṛta Paṇḍit 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," (Umesha 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 Hiriyantha Birth Centenary Commemoration Volume (Mysore: University of Mysore, 1972), pp. 174-6. "The Vedāntic Chapter of Bhavya's Madhyamakahrdaya," The Adyar Library Bulletin, vol. XXXIX, 1975, pp. 300-29. "A Note on Pre-Śāṅkara Vedānta Philosophy: The Vedāntic Portions of the Tattvasaṃgraha 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 Dharmasāstra 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, Panjabi 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 Vijñānavāda 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. "Bhartrhari the Scholar," Indo-Iranian Journal, vol. IV, no. 4, 1960, pp. 282-305. "Bhartrhari's Concept of Brah-

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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 *Pañcatattvaprakāśha* 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, 1988. 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 *Mādhavas Philosophie des Vishnuglaubens* ("Madhava's philosophy of Vaiṣṇava 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* ("Buddism 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 Vijñānavāda 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 Brāhmanas, 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 Śaṅkara.

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 Erloesung 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 Buddha 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 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 Kisinga 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 Reli-
 gions, The Chinese Academy of Social
 Sciences.
 1979, Professor, Deputy director, Institute
 of South Asian studies, The Chinese
 Academy of Social Sciences and Bei-
 jing 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 Coun-
 cil 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 Associa-
 tion 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 exeutive committee,
 the Council of International Associa-
 tion of Indian philosophy Studies.

HILKO WIARDO SCHOMERUS 1879-1945 : Hilko Schomerus came to India as
 a missionary and studied Tamil litera-
 ture, religion, and philosophy. His
 most outstanding work is a descrip-
 tion 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 permit-
 ted, he studied Tamil literature. His
 children felt he knew the language so
 well that he dreamt in Tamil. Scho-
 merus 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 Śivaj-
 nanabodha 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. Schaeder. 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 some time 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 Śaiva-siddhānta, Schomerus has the following works to his credit: *Indische Erloesungslehren, Ihre Bedeutung* ("Indian Doctrines of Salvation and their Signi-

ficance"), Leipzig, 1919; *Die Anthroposophie Steiners und Indien* ("The Anthroposophy of Steiner and India") Leipzig 1922; *Die Hymnen des Manikkavasaga aus dem Tamil uebersetzt* ("The Hymns of Manikkavasaga translated from Tamil"), Jena, 1923; *Sivaitische Heiligenlegenden, Periyapurana und Tiruvata-vurar Purana, aus dem Tamil uebersetzt* ("Shaivite legends, Periyapurana and Tiruvata-vurar 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 Comparison 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 Erloesungshoffung* ("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 :

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İlçelerimizde Felsefe öğretimi (Teaching Philosophy in High-Schools in Turkey), Yaylacik Matbaasi, Istanbul 1969, p. 1-15.

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"Çesitli Dialektik Kavramlara: Metod ve Görüş" (Different Concepts of Dialectics: Method and View), Amme İdaresi Dergisi, vol. 7, no 3, 1974, p. 3-32; a summary (in English) in Studies in Soviet Thought 39, 1990, p. 257-264.

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Approach", Proc. World Congress on Aristotle, Saloniki 1978, p. 50-68.

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"Ahlâksal 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.

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"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.

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"Insan Haklarindan Devlet Kavramina" (The Concept of the State from the View point of Human Rights), in Insan Haklari Evrensel Bildirisinin XXXV. Yili icin Armagan, Ankara 1983, p. 43-50.

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"Philosophy on the Question of Justice and Peace and the Objectives of the World Decade of Cultural Development", Birleşmiş Milletler Türk Dernegi Yilligi 1985, Ankara 1986, p. 113-127; also in Presenca Filosofica, Vol. XIV, Nos le 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.

"Ozgürlük Kavrami" (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 Humanizm" (Humanism in The Last Two Decades of the 20th Century), in Cagdas Düşünce, Istanbul 1987, p. 99-108.

"Ortaogretim Kurumlarında Felsefe öğretimi" (The Teaching of Philosophy in Secondary Education), in Ortaogretim Kurumlarında Sosyal Bilimlerin öğretimi 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, "İnsan Hakları Açısından Dünya Problemleri Karşısında Felsefe, Ankara 1988, p. 58-72.

"Nietzsche: Cagi ve Cagimiz" (Nietzsche: His Age and Our Age), in Turk Felsefe Araştırmalarında ve Üniversite öğretiminde 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.

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"Sağlık Bilimlerinde Etik" (Ethical Questions in Medical Sciences), Sağlık ve Toplum, Mart-Nisan 1990, p. 67-70.

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TRANSLATIONS : Immanuel Kant, Pratik Aklın Eleştirisi/Kritik der praktischen Vernunft (in collab. with Ulker Gokberk and Fusun Akatli), Hacettepe Üniversitesi Yayınları, Ankara 1980.

Immanuel Kant, Ahlak Metafizikinin Temellendirilmesi/Grundlegung zur Metaphysik der Sitten, Hacettepe Üniversitesi Yayınları, Ankara 1981.

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EDITIONS : Hacettepe Translation Series of Bilingual Editions of Philosophical Texts.

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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 Guistis, Wackernagel took up the study of philology 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 initiis* 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 Brāhmanism. He discussed Sanskrit Brahman and Flemish flamen and showed that Brahmanism could

be traced to Indo-European prehistory. 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. 1966), 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. Kuppaswami Sastri Birth-Centenary Function, Kuppaswami 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'

Śrī 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.

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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 Sankritorum 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. Hofer, 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 anderen Heiligen ungenachten Roেকে* ("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 Kalidasa'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. *Bibliothecae 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 Śloka") 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 Śiromaṇi's *Padārtha-tattva-nirūpaṇa* (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 Hermann Oldenberg was entitled *Brhaspati 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, *Brhaspati in Veda*, Strauss started that *Brhaspati* 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. *Brhaspati* inspires the singer of Vedic hymns. He is also the priest of India.

In his thesis *Ethische Probleme 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 *Kaivalyanavanīta*, *Pañcadaśa prakaraṇa*, and *Ātmabeda-prakāśikā*, the three poetical writings that explain the Vedānta system. The second volume is a presentation of the poem of *Kaivalyanavanīta* 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 *Akaporrul Vilakkam* and parts of the *Sivajansittiyar* 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 Viśvanatha Pañcānana Bhattacharya with the commentary *Siddhāntamuk-tāvalī*, 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 Jahrbuecher*.

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: *Udgītha-vidyā* and *Die aelteste 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 "Kuppusvami 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 1933 in the Series *Kleine Schriften* and was published by the Glaserapp 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 *Allgemeine 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 Oterdreis, 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 adaptation 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 (1894-1901) were devoted to the Upaniṣads—a translation *Sechzig Upaniṣads des Veda* (1897) and the completion of the second volume of *Allgemeine Geschichte 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-Sutras* ("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-Sū'ras, 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 fruhen Advaita* ("Treatise on the early history of Advaita". In 1950, he went to the Muenster 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 Muenster University. In 1971, he was a guest professor of the University of Pennsylvania. He retired from Muenster University in 1978 and died on 18.3.1979 in Muenster.

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 Vita*, 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 Yogin 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* ('Prahlaḍa. 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 Prahlaḍa 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, *Purāṇen 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 Glasenapp 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 1975. In 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 iranaka 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 libersetzen und publizierten Texten*;

Bibliographie de textes traduits du serboorote 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 oi 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-Váleszton a nok", in: *Letunk* 5, Subotica-Szabaka(YU) 1982, S. 737-749. "As clasz kommunisták es a nmoz 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, avagy a feminismus es marxismus viszonyáról", in: *LET-UNK* 2, Subotica (YU) 1983, S. 371-391. "A második nem a filozofiában", 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 1984, pp. 734-736. "On Oriental Philosophie: 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 Frauenbc-freiung", 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 imig rozy czyll o zastosowaniu encyklopedii", in: *Literatura na Swiecie* 1 (108), Warszawa-Styozen 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 Thumb's "Handbook of Sanskrit"—the "Thumb-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 *Aṣṭāvakragītā*, 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 *Aṣṭāvakragītā*, 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).

Śāṅkara's *Upadeśasāhasrī*, Critically Edited with Introduction and Indices. Tokyo : Hokuseido Press, 1973.

A Thousand Teachings: The *Upadeśasāhasrī* of Śāṅkara, Translated with Introduction and Notes. Tokyo : The University of Tokyo Press, 1979.

The Philosophy of Vedānta with special reference to Śāṅkara. (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.

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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 :

Saṅkara: Chapter of the self (Adhy-ātma Paṭala of Āpastamba Lawbook).

Saṅkara : 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-viniścayaḥ, 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-ary 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 Dämonen* ("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 śūdras 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 Luebeck, 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 jainistischer Moenchsvorschriften* ("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 Jaina 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 Nisihāsutta* in the same series. *Das Mahānisiha Sutta* found a place in "Proceedings of the Prussian Academy" 1918. The analysis of the *Mahānisiha Sutta* was followed by two volumes *Studien zum Mahānisihasutta*, 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 Jain Sāhitya 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 Mahāvīra, Critical Translations from the Jain Canon") which appeared in Göttingen, 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 Scholastics 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 "Indo-iranian Journal", XI 2. This was

a treatise on the science of divination. The second text edition was *Tandulaveyaliya*. 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 Aussprueche der Weisen*. Aus dem *Prākrā* der Jaiaa uebersetzt ('*Isibhasiyaim*. 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 Voelker*, 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 *Religiöse Kräfte im heutigen Indien* ("Religious powers in present day India"). 1937. In 1962, he published a monograph on a reformed Brāhmanical sect in "Proceedings of the Goettingen Academy. "It was entitled *Sahajānanda und die Svāmī Nārāyaṇīyas*, 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 & Kumārila* (Reinbek 1883), *India and Europe* (New York, 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 *Hindusm and Yoga*.

He was born on 4.4.1881 in Ditainge Uuerttemberg. 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 Anfaenge der Yoga Praxis* ('The beginnings of Yoga exercise'), 1922; *Die Vratya, Untersuchungen ueber das altindische Ketzertum und seine Mystik* ('The Vratya, a study of ancient Indian heresy and its mysticism'), 1927; *Das Lankavatāra Sūtra und das Sāṃkhya* ('The Laṅkāvatāra Sūtra and Sāṃkhya'), 1927.

Hauer also wrote on Yoga. His major work was *Der Yogo 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 Yogasūtras 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.

SOME INDIAN SCHOLARS AND PHILOSOPHERS OF VEDĀNTA

A

अभेदानन्दभट्टाचार्यः

ABHEDĀNANDA BHATTĀCĀRYA :

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, Assamese & 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). Darśana Vimarśa (A Collection of Philosophical papers) Edited (Hindi).

Brahma Sūtra Pratipādyā (Vimarśa (Sanskrit). 1983. Nyāya Pramāṇa. Samīkṣā (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.

आद्याप्रसादमिश्रः

ĀDYĀ PRASĀDA MIŚRA :

His main thesis is on "Development and place of Bhakti in Advaita Vedānta. His other significant works are: Kālidāsa Sāhityam, Bopadeva's Mukṭāphala with Hemādri's commentary, Kaivalya dīpikā (edit.) and the Sāṃkhya tattva. Kaumudī (edit.).

अनन्तकृष्ण शास्त्री

ANANTAKRṢṆA ŚĀSTRĪ :

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 Rāmānujīte, propounded in the Śatadūṣaṇī. He has also edited the Brahmasiddhi of Maṇḍanamīśra with the commentary of Śāṅkhaṇī and the commentary, Abhiprāyaprakāśikā of Citsukhācārya. To the Brahmasiddhi edition, Anantakṛṣṇa Śāstrī had added a noteworthy introduction.

अरविन्दघोषः

AUROBINDA GHOṢA (1872-1950) :

He first expressed his ideas in the journal Ārya (1914-1921) The life devine is his main philosophical work. Aurobindo also was an Advaitin. But his Advaita is different, from Śāṅkara'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 'Lilā' meaning that all creation is the Lilā of Parameśvara. 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 Śrī Aurobindo Śrī Aurobindo circle, Bombay). His thoughts can be very well studied in the works : The Yoga and its object and the Yogic Sādhana.

B

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 Śāṅkara 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 : Śrī Śāṅkarācārya, Bhāratīya Darśana, Bauddha darśana, Sanskr̥ta Kavi carcā, Bhāratīya dharma Aur Darsāna, Bhāratīya Vāṇmaya men Śrī Rādhā, Vaiṣṇava-Sampradāyon Kā Sāhitya Aur Siddhānta, Bhāratīyasāhityasāstra, Sanskr̥ta, Sāhitya kā itihāsa, Sanskr̥ta Śāstron kā itihāsa. Kāśī kī Pāṇḍitya

Paramparā, Vaidika Sāhitya aur Saṅskṛti, Ācārya Sāyaṇa aur Mādhava and purāṇa Vimarśa (all in Hindi language) present Address : Durgā Kuṇḍa, Varanasi.

विष्णुशेखर भट्टाचार्यः

BIDHUŚEKHARA 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 Yogavāśiṣṭha is the subject of his Ph.D. & D. Litt. theses. He wrote a book on the Māyāvāda of Śaṅkarācārya. His books Yogavāśiṣṭha aur usa kesiddhāntā (Hindi) and on "Mind and the Yogavāśiṣṭha," are quite popularly known. He was awarded Padmabhūṣaṇa.

बिजयानन्दकारः

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 Viśiṣṭadvaita theories of error), 1st edn., 1978 and 2nd edn., 1990 under Sophia Indolgical Series (No. 3), Gen. Editor: Prof. P.I. Gradina-rov, 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 Śrī Aurobindo), Bhubaneswar: Humanist Philosophical.

Dharma, Darshana O Manavatā-vāda (in Oriya) (contains some essays on Vedānta), Cuttack: Cuttack Student's Store, 1975, Besides have been published two more books on Sāṅkhya 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 Abādhitārthaviṣayaṁ-jñānam" in Philosophy East and West, Hawaii University, U.S.A., Vol. XXVI, No. 1, 1976. "Jñāna as means and mokṣa as value in Śāṅkara 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 Śāṅkara" Philosophica: Calcutta, Vol. X, No. 1-4, 1984. "A note on Being and Becoming" Journal of the Indian Academy of

B

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 Gītā': 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. "Śrī Aurobindo on Spiritual Religion of Humanity" in the book: Quest for Truth (Ed. Dr. K.K. Mittal), Delhi: University of Delhi, 1976. "Bīṣwanātha 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 Śrī Aurobindo" Bhārati 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: "Śrī Auro-

bindo and Religious Humanism: An appraisal of Śrī 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.

C

सी.ए. निनान:

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), Śrī 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, Vettickal, 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 ŚARMĀ :

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 MĪŚRA :

He got his Ph.D. on "महामाध्य निगूढा कृत-पयः (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. Mīśra is Professor and Head of the Darśana Department Sampurnanand, Sanskrit University, Varanasi.

धीरेन्द्रमोहन 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.

ई. आर. श्रीकृष्णशर्मा

E.R. ŚREEKRṢṆA ŚARMĀ : 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 Sanskrit 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 Kiṁ (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 Jayantī 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 Saṁsad, 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; Sansthana (Hindi Sansthan, Lucknow). Received the Government of India Award of Rs. 10,000 on his publication, *Mūlyamīmāṃsā* 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. Prasāntinilayam (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 (1985).

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). Śramanism 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 Academy, Jaipur). Editor & Co-author, Nature and Process of History (in Hindi—Itihāsa—Swarūpa aur Prakṛyā) (1972, Rajasthan Hindi Grantha Academy, Jaipur). Bhaktidarśana vimarśaḥ, Sampurnanand Sanskrit University, Varanasi, 1991. Śaṅkarācārya, (Vatsala Nidhi, 1991). Life & Thought of Śaṅkarācārya. (D) Poetry / Literature : Agnibīja (Jñanapīṭha, 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, Aṣṭācalīyam (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 Aṅguttarnikāya' 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, Kodaikanal, 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', Mahāvīra Jayantī Smārīka, Jaipur, 1963. 'A Note on Udyotanasūri's Kuvalayamālā' Jijñāsā, Journal of the History of Ideas & Culture, Mahāvīra Jayantī 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 Address,

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', Mahāvīra Jayantī Smārīka, 1964. 'Ethical point of view of the Bhagavad Gītā', Jijñāsā, 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 Paryeśaṇa aur Dārśanika Vimarśa', Dārśanika Quarterly, 1966. 'Sat ke do Pakṣa', Samakālīna Dārśanika Samasyāyēn, 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. 'Śaṅkarācārya 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 Dṛṣṭi, 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). 'Śaṅkara and Buddhism' (International Seminar, Madras University, March 1989). 'Śaṅkarācārya', G.S.P. Memorial Lecture, Jaipur, 1989. 'Two Dimensions of Religion' (International Conference, Hawaii, 1939). 'Time—Concept and Context', (International Seminar on Time, IGNCA, 1990). 'Two Dimensions of Religion' (in Culture & Modernity, University of

Hawaii Press, 1991).

गणेशीलाल सुथारः

GANEŚĪLAL 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 Bhāsarvajña'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 (Deptt. 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—

- Seventeen research papers have been published in various research journals.
- Ph.D. thesis has been published by L.D. Institute of Indology, Ahmedabad in 1991.
- 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—

- The University of Jodhpur gold medal was awarded for standing first class first in M.A. (Sanskrit) with specialisation in Indian philosophy.
- 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:

- The paper "आद्यशङ्कराचार्यस्य तत्त्ववेक्षणम्" presented in the A.I.O.C. Session and published in the research journal 'Sāgarikā'.
- The paper "श्रीशङ्करभगवत्पादकृतस्य स्याद-वार्दानिरसनस्य मीमांसा" read in the International Seminar on Ādi Śaṅkarācārya organised at Delhi in 1989 and published in the Special number of Sārasvatī Suśamā.
- 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 Māṇḍūkya-kārikā and Brahmasūtra along with Śaṅkarabhāṣya 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 "काश्मीरक सदानुष्ठायितकृत अद्वैतब्रह्मसिद्धि एक अनुशीलनम्" 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. कृष्णमूर्ती:

J. KRṢṆAMŪRTI : (1900 A.D.) J. Kṛṣṇamūrti is a revolutionary in his approach and thus not entirely traditional. He does not believe in a dogma or creed. In Kṛṣṇamūrti, the approach is based on the perspective of ancient wisdom and modern thought. In the Philosophy of J. Kṛṣṇamūrti, 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 (Jñāna) in Vedāntic view. Needless to say that these philosophical tenets of J. Kṛṣṇamūrti have their vedāntic 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. Kṛṣṇamūrti, 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 Śāṅkarite standpoint, his modern way of thinking is keeping with pace the modern attitude of present society.

K

करणसिंह:

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 Aurbindo. (National, Delhi). He presided a session, "Vedānta and Modern Science" in the International Śāṅkara Seminar, held in Vigyan Bhavan, New Delhi, 1989. He read his paper on "Vedānta 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 worth mentioning. 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. Bhaṭṭācārya, 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. नीलकण्ठन इलायथः

K.N. NEELAKANTAN ELAYATH :

Professor of Sanskrit (Vedānta) University of Calicut. Residential address. C 17, Calicut 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: Advaita-dharmam (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 sampnyāsa, All India Oriental Conference, Calcutta 1986. Pratyabhijñādarśanam: Malayāla Vimarśam (Journal of the

Malayalam Deptt, Calicut University Vol. III. Mammaṭa on Śabdavyāpāra, December 1986. The Aavidika darśanas: Bhaktapriyā, Guruvayur Devaswam, Guruvayur, 1986. Madhusūdana's Concept of Aesthetic Experience: Proceedings of All India Oriental Conference, Waltair, 1989. Śaṅkara on Castes : Saṁskāra Keralam, Trivandrum, Sept. 1989. Advaita in Kerala: March 1989. The Ethical Interpretation of Tattvamasi: Sovenir, International Saminar 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: Vijñānakairall: Trivandrum, Oct. 1991. Academic Awards: The book 'Advaitadharmam' has won the Kerala Sahitya Academy Award for the best published work in Malayalam (Vedic studies) for the year 1984.

के. सत्चिदानन्दमूर्ति:

K. SATCHIDĀNANDA MŪRTY :

Professor K. Satchidānanda Mūrty (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 Bhāratiya 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. Naiḥśreyasa Dharma. The doctrine of the ultimate good). Philosophy in India: Traditions, teaching and Research & the Advaitic notion.

के.टी. पाण्डुरङ्गी

K T. PĀṆḌURANGĪ :

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.

कुप्पूस्वामी शास्त्री

KUPPŪ SMĀMĪ ŚĀSTRĪ :

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 WATĪ :

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 Upadesāsāhasrī: A study, 1991. The Research paper, concept of Māyā published in Glory of knowledge (Professor Ram Murti Sharma, Felicitation volume, 1989). The Research paper, Vedāntinām Sāhityaśāstropakāraḥ published in the Research Journal Vāṇmaya, Gujarat University, Ahmedabad, 1991.

N

एन. बालसुब्रमनियन:

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, Naiṣkarmya 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. VIZEHNĀTHAN :

He is a professor and Head of the Department of Sanskrit, University of Madras, and obtained his Ph.D.

degree on the Saṃkṣepaśāstraka. He attended International Śaṅkarācārya Seminar in Delhi & read his paper.

P

प्रभुदत्त शास्त्री

PRABHUDATTA ŚĀSTRĪ :

He studied and worked at the University of keil (Germany). His prominent publication is—The doctrine of Māyā, London, 1911.

प्रेमपालराणां

PREM PALL RĀNĀ :

(D.B. May 3, 1955) Working on the Research project Dr̥ṣṭisr̥ṣṭivāda: A study (Punjab University): Serving under the Himachal Pradesh Government.

प्रीति शर्मा

PRĪTI ŚARMĀ :

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: Vedāntikamācāradaśanam, 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 महर्षिः

RAMAṆA MAHARṢIḤ (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 Venkataraman. 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 Arunahala (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, 1896 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 Maharṣi'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 Maharṣi 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 Maharṣi 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 Maharṣi, he wrote Ulladu Narpadu (The forty verses on reality), 'Anubandham, (in Tamil), Nanyar? (who am I), Vicāra-Saṅgraham and Upadeśa Mañjarī. Translations of the original Tamil works of the Maharṣi : 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

Maharṣi 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 Maharṣi: 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. Lakṣmana 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 Vicāra 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 Bhagavān's Hall during the years 1945 to 1950.

Maharṣi'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 *Vichārasaṁgraham*, 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 Mañjarī*, a Tamil work containing 70 questions and answers recorded by Śrī Natanananda.

Śrī Ramaṇa Gītā : Sanskrit text of 300 verses by Kāvyaakaṇṭha 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 Maharṣi'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 Sarmā): 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 Maharṣi* by S. S. Cohen: detailed notes on selected passages from Talks, arranged subjectwise 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 Maharṣi 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 Maharṣi's Arunachala-Śiva** by Dr. T.M.P. Mahadevan : a commentary upon Śrī Arunachala Aksharamanamalai (The Bridal Garland of Letters) and Śrī Arunachala Pañcharatnam (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 Mahārṣi 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. **Ṣaṭ Darśana Bhaṣya** by Kāpālī Śāstrī: a commentary upon Ṣaṭ-Darśanam (a free Sanskrit verse rendering by Kāvya-kaṇṭha Gaṇapati Muni of Śrī Bhagavān's Tamil work Ulladu Narpadu), preceded by a record of some dialogues with Śrī Bhagavān. **Ṣaṭ-Darśanam-Forty Verses on Reality** : a new English translation and commentary by A.R. Natarajan, written in popular style.

The Cardinal Teaching of the Mahārṣi by Kāpālī 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 Upadeśa Sāram (The Essence of Instruction), with Sanskrit text included as an appendix.

BIOGRAPHIES OF THE MAHARṢI:

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 Bhagavan's life, reprinted from the introduction to Ramaṇa Mahārṣi 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 Mahārṣi 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 Mahārṣi 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. Narsimhaswāmī : the earliest major biography of Śrī Bhagavān, first published in 1931, and now containing an epilogue by S.S. Cohen.

Śrī Mahārṣi-A Short Life-Sketch by M.S. Kamath : a profusely illustrated biography written in a simple style.

Reminiscences about the Mahārṣi : A Sadhu's Reminiscences of Ramaṇa Mahārṣi by Sadhu Arunachala (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 Ramana Swarnagiri (K.S. Narayana-swami Aiyer) : reminiscences of a devotee who visited Śrī Bhagavān several times during the years 1934 to 1936, and who noted down instructive conversations and illustrative stories told by Śrī Bhagavān.

Glimpses of the Life and Teachings of Bhagavān Śrī Ramana Maharṣi by Frank Humphreys : an account of several meetings with Śrī 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 Śrī 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 Śrī Ramaṇāśrama by Suri Nagamma : 31 letters which were not included in the English version of Letters from Śrī Ramaṇāśrama, together with some other reminiscences.

My life at Śrī Ramaṇāśrama by Suri Nagamma : further reminiscences by the author of Letters from Śrī Ramaṇāśrama. My Recollections of Bhagavān Śrī 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 Śrī Bhagavān between the years 1933 and 1950. Miscellaneous books on the Maharṣi: Bhagavān and Nayana by S. Śaṅkaranārāyaṇan : an account of the relationship between Śrī Bhagavān and His famous devotee Nayana (Kāvyaṇāṭha Gaṇapati Muni).

Bhagavan Ramaṇa and Mother by A.R. Natarajan : an account of the relationship between Śrī Bhagavān and His mother, containing many pictures in colour and black and white. Forty Verses in Praise of Śrī Ramaṇa : an English translation of Śrī Ramaṇa Catvāriṃśat, a Sanskrit work composed by Kāvyaṇāṭha Gaṇapathi Muni in praise of Śrī Bhagavān.

Hunting the 'I' according to Śrī Ramaṇa Maharṣi by Lucy Cornelissen : a collection of essays on various aspects of the life and teachings of Śrī Bhagavān.

Maharṣi Ramana-His Relevance Today, edited by B.K. and Shashi Ahluwalia : a collection of 30 essays on the life and teachings of Śrī 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 Śrī Ramaṇa Sannidhi Murai, a collection of Tamil verses sung by Śrī Muruganar in praise of Śrī 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. Ramaṇa 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 Gītā by A.R. Natarajan : 42 verses selected from Śrī Ramaṇa Gītā, 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 Maharṣi 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 pocket size book containing 125 passages selected from Śrī Bhagavān's teachings. Some ancient scriptures referred to by the Advaitabodhadīpikā (The Lamp Maharṣi : of Non-Dual Knowledge) : an English translation by Munagala Venkataramaiah (the record of Talks with Śrī Ramaṇa Maharṣi) of a Sanskrit work by Śrī Karapātrī Swāmī. Jewel Garland of Enquiry : an English translation of Vicāra 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 Nīscaladāsa.

Kaivalya Navaneeta (The Cream of Emancipation) : an English translation by Munagala Venkataramaiah 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 Rahasya (or The Mystery beyond the Trinity) : an English translation by Munagala Venkataramaiah 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 MAHAR- ŚI RAMAṆA :

Talks with Śrī Ramaṇa Maharṣi—by Swāmi Rāmānanda Saraswatī.

Maharṣi'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. Narasimhaswāmī—The earliest major biography of Maharṣi.

Ramaṇa Maharṣi & the Path of Self-Knowledge—by Arthur Osborne—A popular biography of Bhagavān. Ramaṇa Maharṣi—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

RĀMAKRṢṆAPARAMAHAṂSA :

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 Īśvara. 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 Īśvara by Māyā. He compares Īśvara 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 Paramahansa 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 Paramahansa.

राधाकृष्णन् सर्वपल्ली

RĀDHĀKRISHNAN SARVEPALLI
(1888-1975) :

Tiruttani is the birth place of Rādhākrishnan. It is in Andhara 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, Kalki or the Future of Civilization, East and West, Freedom and Culture, The Heart of Hinduism, Contemporary Indian Philosophy, Hibbet Lectures, Eastern Religion and Western Thought, Introduction To Mahātmā Gāndhī: Essays and Reflections on Gāndhī's life and work, The Brahma-sūtras, 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 Śaṅkarite 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 religions 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 more 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 (svataḥsiddha), 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 ŚĀSTRĪ:

He wrote the commentary, Pada-bhūṣaṇa, on the Gītā and the Śaṅkarapādabhūṣaṇa, an Advaitic work. He had the patronage of Nānā Sahab, the Minister at Bihar.

राजा रमन्ना

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
falschood.

रामकृष्ण तुलजाराम व्यासः

RĀMAKṚIṢṆA TULAJĀRĀMA

VIYĀSA: Present Address A 4, Vrinda-
van estate, race course circle,
Vadodara - 390015. Designation :
Director, Oriental Institute, M.S. Uni-
versity 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 Semi-
nar on "Changing Forms of Arts" at
Oriental Institute, Dwarka, India.
Books, Papers and Articles in English,
Sanskrit and Gujarati and Poems in
Sanskrit: (a) Books: The Ten Classical
Upaniṣads (Vol. 1) Īśa and Kena
(English) Ed. P.B. Gijendragadkar.
He wrote a chapter on Appraisal).

1981. The Bṛhadāraṇyaka Upaniṣad
a Critical Study (English). Pub. Ori-
ental Institute, Vadodara-R, 1987.
Mahāvākyādarśa of Jayaram Nagar,
Oriental Institute, Vadodara-R, 1986.
Svapnavāsavadattam (Gujarati, with
other Profs-) Ahmedabad-1965. Śikṣā-
vallī (a correspondence course in
Sanskrit) 7 chapters pub. Serially in
Samvid, 1975-1978. Papers and arti-
cles: 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. Bom-
bay-1976 (1976 (pub. in B.V. in 1980).
Style of Bhāsa (English) a paper read
at a Seminar on Bhāsa, 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 Bhāra-
tiya Vidya in 1981). Swāmī Śrī Bhaga-
vadācāryāṇam 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 Sym-
posium 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. Swādhyāya-Mīmāṃsā, an article in Gujarati, pub. in Swādhyāya, Vol. XX, No. 3, May, 1983. The Authorship of White Yajurveda and the time of Yājñavalkya, a paper in Gujarati pub. in Swādhyāya, Vol. XXI, No. 1 Nov. 1983. Pratibhā-prakāśa, an article in Gujarati pub. in Swādhyāya 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. Īsopaniṣadbhāṣyavivarāṇa, published in "Pravāhadeep" 1984. Rksamvit (Sanskrit) pub. in Samvid, 1973. Kālidāsa, Rāṣṭriya 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 Vijayaḥ (Sanskrit) Samvid, 1964. Ahimsā Paramo dharmah Sanskrit, Samvid, 1973. Shrama eva

Śreyaḥ (Sanskrit) pub. in Samvid, 1974. Yuvānuśāsanam (Sanskrit Tr. of Will Durant's article) Samvid, 1975. Mahāvira Sandeśāḥ (Sanskrit) pub. in Samvid, 1976. Bhāvanā Journal (Sanskrit) pub. in Samvid, 1974. Śrī Ramaṇa Maharṣi (Sanskrit) Samvid, 1975. Vāṇī (Guj.) Navanecta-Samarpaṇa, 1980. Samdhyā-Eka nava Mūlyāṅkana (Guj.) pub. in Samarpaṇa, 1978. Kuṇḍalinīyoga (Guj.) in Samarpaṇa 1973. Ācāra Samhitā (Guj.) Samrapaṇa. 1973. Yoga ane Śvastyā (Guj.) Samarpaṇa, 1978. Kudarat Sathe Vanayela Tahevaro (Guj.) Samarpaṇa, 1977. Pañcāyatana (Guj.) Samarpaṇa, 1977. Sadhaka Kevo hovo jolle (Guj.) Samarpaṇa, 1978. Jñāninān Laksano (Guj.) Samarpaṇa, 1978. Rājadharmā (Guj.) Samarpaṇa, 1976. Rudrākṣa (Guj.) Samarpaṇa, 1979. Abhyāsa Kem Karasho (Guj.) Samarpaṇa, 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. Mānavadeha (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-

WATĪ—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, Acritique 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 Bhārati*. 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), Bhajananand commemoration, Volume, Rishikesh, U.P. 1979. Sāmājika 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, Motaggar, 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 Sāṃkhya 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 Śaṅkara, Presidential address of Metaphysics and Epistemology Section of Indian Philosophical Congress delivered at Kamraj University Madurai, Dec. 1990, 'Review of Darśana'. 'Some Reflections on Sāṃkhya view of Puruṣa and Prakṛti Relation' published in Indian Theosophist Prof. Jaidev Singh Commemoration Vol. A note on Professor Daya Krishna's paper on 'Sāṃkhya Origin of Adhyāsa, 'Review of Darśana'. 'An Axiological view of Avidyā' 'Perspective of Śaṅkara', Rāṣṭriya Śaṅkara 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.

राममूर्ति शर्मा

RĀMA MŪRTI ŚARMĀ : 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 Śaṅkarācārya 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 Śaṅkarāchārya, 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 Advaita-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: Śaṅkarāchārya (Ph.D. thesis) I edition, 1966 (II edition, Delhi, 1989). Vishva 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-Nibandhādarśaḥ, Kanpur, 1979. Dhvani 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 Delhi, 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 Īśvara-Swarūpam, Charudev Shastri Felicitation Volume Delhi, 1974. Adhyātama Rāmāyaṇa Aur Rāmacartia Mānasa, Mānsacatuḥṣaṭī, Delhi, 1974. Vedānte Sadvādaḥ, Parameshwaraṇanda Shastri Felicitation Volume, Delhi, 1974. Keyam Kāśī, Eventide, Delhi, 1974. Vedānte 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 Ganganath 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. Dṛṣṭisrṣṭi-vādaḥ Pt. pattabhirama Sastri Felicitation Volume, Delhi, 1982. Concept of Īśvara, 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, Vāṇmaya, Gujrat University, Ahmedabad, Journal, 1990. Acharya pandit Baldev Upadhyaya: Ek Darśanik Vyākhyātā, Sādhana, 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 Sāṅskṛtika prṣṭha-bhūmi. A Critical Study of Sāṅkhyā 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 Siddhānta-Muktāvali 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 Sāṅkhyā. A Study of Īśvara in Śaṅkara Vedānta. Female Deties in the Veda. Vedon Men pāpa puṇya Bhāvanā. A Study of the Siddhānta Bindhu of Mandhu Sūdana Saraswatī. Kāshmir Kī Sanskrit Sāhitya Ko Den. Realism, Logic and Metaphysics of Nyāya-Vaiśeṣika. Sanskrit Bhakti Sāhitya Men Śrī Rādhā Kā Swaroop. Eschatology in Vedic Literature. Concept of Reality in Advaita Vedānta. Vivaraṇaprameyasaṁgraha-A Study. Śrī Madbhāga-wat Ke pariprekshya Men Advaita Vedānta. Kāvya prakāśa Ke Mūla Srota Eka Adhyayan. Bhavabhūti Ke Nāṭakon Kā Dārṣanik evam Sāṅskṛtika Anuśilana. Saṁkṣepa-Śārī-raka-A Study. Advaita in the Yoga Vāśiṣṭha. Methodology of Śaṅkara. A Critical and Comparative Study of Vijñāna-bhīrava and Tantrasāra.

(Joint) A Study of Ultimate in Śaṅkara. Śaṅkara Vedānta Men Ānandavāda Kā Swarūpa. Theses submitted : A study of Śivacult in six Systems 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 Advaintin 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 the 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".

भार. करुणाकरन्

R. KARUNĀKARAN :

(Born in 1927 at Edakkadam, South Kerala) passed the Advaita Vedānta Śiromoṇi 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 Vidyāpcc̥ham, 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 Vidyāpcc̥ham, Pdkkadam, 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

SĀNGAMALAL :

He has worked on pre-Śāṅkara Advaita. He retired as Professor and Head of the Department of Philosophy, University of Allahabad.

शरीफसाले मोहम्मद

ŚARĪF 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.

सच्चिदानन्देन्द्र सरस्वती

ŚATCIDĀNANDENDRA SARASWATĪ :

Satcidānandendra Saraswatī 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 Narsisipur 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. Īśāvāsyopaniṣad (with Śāṅkara Bhāṣya). Miśā 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. कान्टावाला

S.G. KĀṆṬĀWĀLĀ :

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, Dharmaśāstra, Alankāraśāstra 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

ŚIBAJĪBANA BHATṬĀCĀRYA :

Date of Birth March 1, 1926.

Designation : Surendra Paul Professor of Indian Philosophy, Ramakrishṇa 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, IAS, 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 Nibāṇḍha Nikuṇja, 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 Gītā 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).

श्रीनिवासरवः

ŚRĪNIVĀSA RĀO :

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. शङ्करनारायणन्

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 Sukhalāl ji 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. Hony. 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 Śāṅkara School of Vedānta. It contains the philosophy of the Yoga-vāsiṣṭha, 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 Pañcarātra, Bhāskara, Yāmuna, Rāmaṇuja, 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 Aesthetics, 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 Bhāratīrtha 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. ŚARMĀ :

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) Śvetāśvatropaniṣad, 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

VEDAWATĪ VAIDIKĀ : 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 Īśvara Praṇidhāna". Post Doctoral work : Working on "Upaniṣadyugīna Sanskriti". Published papers (1) Vāk-sūkta kā Dārśanika Adhyayana, "Vedic Darśana", Edited by

Raghuvīr Vedālaṅkāra. (2) Śaṅkara Darśana kā Vyāvahārika pakṣa, Āja ke Sandarbha mein, "Saṁkalpa," Edited by Dr. Narayana Dutt Paliwal (Hindi Academy).

(3) Agnī Purāṇa Mein Advaita Vedānta and Rāṣṭriya ekatā, The Purāṇas and National Integration, (South Campus, Delhi University), Delhi. (4) "Relevance of Śaṅkara thought in Modern Times" (ENG), Ādhunika Pariprekṣya mein Bhāratīya Darśana ki Prāsaṅgikata. (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 Pariprekṣya mein". Dr. Ramākanta Śukla Abhinandana Grantha (Deva Vāṇipariṣad). (6) "Sanskrit Sāhitya mein Paryāvaraṇa", "Ādhunika Bharata mein Sanskrit Sāhitya ki 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 Saṁskṛti, presented at all India Oriental Conference held at Gurukul Kangrī, Haridwar. (4) Concept of God in Advaita Vedānta, Presented at International Seminar on Śaṅkara held at Vigyan Bhavan, New Delhi. 1989.

वेमूरीआञ्जनेयशर्मा

VEMŪRĪ ĀÑJANEYA ŚARMĀ :

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

VĪRAMAṆI 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 Paramahansa. 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 Swāmī Vivekānanda are available under the heading, Complete Works of Swāmī Vivekānanda published from Advaita Āśrama Almora, Uttar pradesh.

वी.जे. कीर्तिकरः

V.J. KĪRTIKAR :

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 ŚAṆKARĀCĀRYAS OF THE FOUR MAṬHAS ESTABLISHED BY ĀDI ŚAṆKARĀCĀRYA

ANANTA ŚRĪ VIBHUIṢITA, ŚRĪ NIŚCALĀNANDAJĪ (ŚRĪ ŚAṆKARĀCĀRYA OF GOBARDHANA MAṬHA, PURI :

Swāmī Śrī Niścalānanda Ji's Birth place is Mithilāpurī & before Saṁnyāsa, his name was Nilambara Jhā. He studied Vedānta with Swāmī Śrī Karapātrī jī, for five years & later on with Swāmī Śrī Nirañjana Deva jī, his predecessor. He has written five Thousand pages on Vedānta. His prominent works are : Adhyātma-Rahasya, Gīta Saptaśāti, Gītā Jayanti Aur Bhiṣmōtkrānti, Sṛṣṭi-Sandarbhā, Śuka-Saṁhitā, Upaniṣat. Sāra-Sarvasva. Of them, the first two are published.

ANANTA ŚRĪ VIBHUIṢITA ŚRĪ SWARŪPĀNANDAJĪ, ŚRĪ ŚAṆKARĀCĀRYA OF ŚĀRA DĀMAṬHA DWĀRIKĀ :

Swāmī Śrī Swarūpānanda Ji is the dis-ciple of Swāmī Śrī Brahmānanda Ji, a great Advaitin. He was born in Madhya Pradeśa. He studied the Vedānta Śāstra with his Guru, Śrī Brahmānanda jī and Swāmī Śrī Karapātrī jī. He had also the company of Śrī Akhaṇḍānanda jī & Śrī Uḍiyā Bābā, a wellknown Vedāntin of the day, who used to live in Vṛndāvan,

mostly. Śrī Uḍiyā Baba jī & Śrī Hari BabaJī were intimate friends, although the latter was a staunch Vaiṣṇavite.

ANANTA ŚRĪ VIBHUIṢITA ŚRĪ BHĀRIATĪKṚṢṆATĪRTHA JĪ ŚRĪ ŚAṆKARĀCĀRYA OF ŚRĀNGERĪ MAṬHA :

He is the disciple of Śrī Abhinava-Vidyātīrtha. He was born in Andhra Pradeśa. He studied the original texts of Advaita Vedānta, with his guru.

THE ŚAṆKARĀCĀRYA OF JYOTIRMAṬHA :

There is a controversy regarding the Śaṅkarācārya 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 jī.

ŚRĪ ŚAṆKARĀNANDENDRA SARA-SWATĪ, THE SEVENTIETH ĀCĀRYA THE ŚAṆKARĀCĀRYA OF KĀŅCĪ-KĀMA KOSTIPEETHA :

When, in 1968 Śaṅkaranārāyanan was born into the Telugu family of Krishnamurthi Sāstri of Thandalam, in Chāngalpattu district, the world did not know the boy was destined, 15 years later, to adorn the Kāñcī Kīmakōṭi 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 Ṛg-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 Ṛg-Vedic recital attracted the attention of the Paramācārya Śrī Candrasekharendra 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 Mehboobnagar 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 Kāñcīpuram 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 Mahāvākya-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

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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 Paramācārya 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 hoary with traditional ritual.

ŚIKṢHĀ FOR ŚIṢYA :

A unique feature of the accession of Śaṅkarānandendra is the fact that he has now two spiritual mentors to guide him through the austere path of Ācāryahood. When the Paramācārya 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 Śaṅkarānandendra Saraswati is now growing into a saint under the gracious guidance of the Paramācārya 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 Paramācārya.

Śrī Śaṅkarānandendra 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 Paramācārya 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, Śaṅkarānandendra 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 Paramācārya 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 Paramācārya 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 Kāñcīpuram, the headquarters of the Peetham.

The dynamism of Śrī Jayendra Saraswatī, 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 Saraswatī to the spiritual needs of the people, one is tempted to draw comparisons with the era when Śrī Rāmakṛṣṇa Paramāhansa adopted Swāmī Vivekānanda as his disciple. With the presence of Śrī Śāṅkarānandendra who symbolises brahmacharya in all its glory, the Kāmakoti 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 Saraswatī 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. Śaṅkarānandendra 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 Ācārya of Kāmakoti Peetham occupies as part of the divine trinity adorning it today. Doesn't one hear the echoes of 'Jaya Jaya Śaṅkara, Hara Hara Śaṅkara', being chanted by the devotees everywhere. (Śrī Śaṅkarānandendra Sarasvatī was later bestowed the title of Śrī Śaṅkara Vijayendra.) From Paramācārya, Madras, 6-5-1984.

B—THE MISSION OF THE MATHAS:

Ādi Śaṅkarācārya established the four Mathas, at Joshī Maṭha (U.P. North). Śringerī (South) Purī (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 Śaṅkara Brahman has been accepted as an absolute and the ultimate reality or the Paramārtha Sat. It is the cause of the universe (कार्यमाणादिकं बहुप्रपञ्चं जगत्

B.S.S.B. II, 1-2). Albeit, Brahman is beyond the approach of senses, it is not at all negative. (वाङ्मनसातीतत्वमपि ब्रह्मणो नामवाभिप्रायेणामिधीयते । 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 Śaṅkarācārya can not be regarded as a crypto-Buddhist. (दिग्देशगुणगतिफलभेदशून्यं हि परमार्थसदृश्यं ब्रह्म मन्दबुद्धीनामसद् इव प्रतिभाति । B.S.S.B. viii. 1.1.).

Even the one Brahman of Śaṅkara Advaita, has been described in two ways, the Para and Apra Brahman. The Para is without Māyā & it is pure and Ānanda, while the Apra Brahman has Māyā as its adjunct & it is the object of worship etc. (किं पुनः परं ब्रह्म किमपरमिति, उच्यते, यत्राविद्याकृतनामरूपादिविशेषप्रतिषेधादस्यूलादिशब्दत्रहोपदिश्यते तत् परम् । तदेव यत्र नामरूपादिविशेषेण केनचिद् विशिष्टमुपासनायोपदिश्यते, 'मनोमयः प्राणशरीरो भारूपः (छा. 3.14.2) इत्यादिशब्दस्तदपरम् । 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 Paramātmān. Though the word Brahman is as old as the R̥gveda, yet there-in, the word has not been used in the sense of absolute reality or supreme being. At many places in the R̥gveda, 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 (बृह्) 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 सर्वशक्ति-समन्वितम् । ब्रह्मणन्दस्य व्युत्पाद्यमानस्य नित्य शुद्धत्वादयोऽर्थाः प्रतीयन्ते, बृहते धर्तोरनुगमात् । B.S. S.B.I.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 नामरूपाभ्यां व्याकृतस्य अनेककृतं भोक्तृसंयुक्तप्रतिनियतदेश कालनिमित्तकियाफलाश्रयस्य मनसा अपि अचिन्त्यरचना- रूपस्य जन्मस्थितिभङ्गं यतः सर्वज्ञात् सर्वशक्तेः कारणाद् भवति 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. (निष्ठाविषयो ज्ञेयो निर्गुणं 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 existent. While Taṭasthalakṣaṇa distinguishes an existent from all other existents. 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 । Aparokṣānubhūti 24). At another place, Śaṅkarācārya has characterised Brahman as truth, knowledge and infinite. (सत्यं

ज्ञानमनन्तं ब्रह्मेति ब्रह्मणो लक्षणार्थं 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 Vaiṣṇavites, Rāmānuja, Nim-
 bārka, Madhva and Vallabha hold
 different view regarding the concept of
 Brahman. Rāmānuja's Brahman is not
 indeterminate like Śaṅkara's Bra-
 hman and so he takes it as determi-
 nate and personal God only. The
 Brahman according to Rāmānuja is
 qualified and its qualifications are—
 cit and acit. The cit guṇas and the
 acit matter both are parts (अंशः) and
 so they are not different from Him.
 (प्रकारद्वयविशिष्टैकवस्तु । Śrībhāṣya 1. 1. 1.)
 Thus the main philosophical concept
 of Rāmānuja is known as Viśiṣṭādvai-
 tavāda. Further, Rāmānuja has
 described two states of Brahman, the
 causal state (कारणवस्था) and the effect-
 state (कार्यवस्था). According to the for-
 mer, 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 posse-
 ssed with qualities such as bliss, infi-
 nite, 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 philo-
 sophy acit is not an integral part of
 Brahman, but it is the creation of
 Māyā. Brahman according to Nim-
 bārka 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 manife-
 station of cit and acit powers of Bra-
 hman, it is material cause and since
 it brings about the union of the indi-
 vidual souls with their respective
 Karmans and their fruits and the
 proper instruments for their experi-
 ence, it is the efficient cause. (जगदभिल-
 निमित्तोपादानत्वे सति-उपादानत्वं निमित्तत्वम्
 Vedānta-Kaustubha 1. 1. 2.) As
 Ācārya Madhva is Dvaitavādin, his
 concept of Brahman is different from
 that of Śaṅkara, Rāmānuja and Nim-
 bārka. 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 mate-
 rial cause. According to Madhva,
 Viṣṇu takes the incarnations like
 Matsya for the good of the people
 and His incarnations are complete.
 (भवतारादयो विष्णोः सर्वे पूर्णाः प्रकीर्तिताः ।

पूर्णं च तत् परं पूर्णं पूरति पूर्णः समुद्गताः ॥
Madhvabhāḍbhāṣya, 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. (मायासम्बन्धरहितं शुद्धमित्युच्यते श्रुतेः । कार्यकारणरूपं हि शुद्धं ब्रह्म न मायिकम् ॥ Śuddhādvaitamārtanḍa, 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 Ahikūṇḍalanyāya. 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 Aṇubhāṣya III. 2 27). Though Śaṅkara and Vallabha both are nondualists, yet the non-dualism of them is different. The non-dualism of Śaṅkara is called Kevalādvaita-vāda, while Vallabha's doctrine of non-duality has been named as Śuddhādvaita-vāda. The Brahman of Vallabha is inner controller, unlike Brahman of Śaṅkara. In Śaṅkara's Philosophy, it is Īśvara who is the inner controller. Again, the Māyāśakti of Brahman, admitted by Vallabha is not an illusion, as advocated by

Śaṅkara. 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 (अङ्गुष्ठप्रमाणः); अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति Kaṭha 11.1.12. अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः kaṭha II.1.13. अङ्गुष्ठमात्रं पुरुषोऽन्तरात्मा kaṭha II.3.18. & śvet. III.13. अङ्गुष्ठमात्रो रवितुल्यरूपः śvet. V. 8. शरीरप्रादेशाङ्गुष्ठमात्रम् Maitr. VI. 31. the supreme self or Paramātmā is said of the size of a thumb, because He (Paramātmā) abides within that. The heart of people and the size of heart has been maintained as that of the size of a thumb. (सर्वगतस्यापि परमात्मनो हृदयेऽवस्थामपेक्ष्याङ्गुष्ठमात्रत्वमिदमुच्यते B. S.S.B. i. 3.25. मनुष्याणाञ्च नियतपरिमाणः कायः, औचित्येन नियतपरिमाणमेव चैषामङ्गुष्ठमात्रं हृदयम् । अतो मनुष्याधिकारत्वाच्छास्त्रस्य मनुष्य-हृदयावस्थानपेक्षमङ्गुष्ठमात्रत्वमुपपन्नमात्मन 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 devoted 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 sarvabhāvānaṁ 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 ।
अद्वैतं समनुप्राप्यजडवल्लोकमाचरेत् ॥
Tasmādevaṁ viditvainamadvaite yojayet-smṛtim.
Advaitaṁ Samanuprāpyajaḍavalloka-mācaret.
- E. तत्त्वज्ञानं तु वेदान्तवाक्येभ्य एव भवति ।
Tattvajñānam tu vedānta-vākyebhya eva bhavati B.S.S.B. ii-1.3.
- F. सर्वलाभात् परमात्मलाभः
Sarvalābhāt Paramātma-lābhaḥ. (Muṇḍ. Upa. S. B. iii. 2.3.
- G. अविद्याअपाय एव हि परप्राप्तिः ।
Avidyā apāya eva hi paraprāptiḥ. (S.B. Muṇḍ. Upa. i.1,5).
- H. कर्ममार्गो लोकप्राप्तये पन्थाः ।
Karmamārgo loka-prāptaye panthāḥ. (S.B. Muṇḍ. Upa. i.2.2).
- I. अनुपेक्षणीयः सर्वाविस्थास्वप्यतिथिः ।
Anupekṣaṇīyaḥ sarvāvasthāsvapyatithiḥ. (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. अर्द्धेयमात्मज्ञानम् ।
Śraddheyam Ātmajñānam. (S.B. Gīta ix. 2)
- L. अवद्धचक्षुषो नास्ति माया मायाविनोऽपि वा ।
बद्धाक्षस्यैव सा माया अमायाय्येव 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 tīrṇajñānamahodadhim.
Svātmastho nirguṇaḥ śuddho buddho muktaḥ Svato hi saḥ. U.S. i. 17.58).
- N. क्षीरात् सर्पिर्यथोद्घृत्य क्षिप्तं तस्मिन्नपूर्ववत् ।
बुद्ध्यादेर्ज्ञस्तथा ऽसत्यान्न देही पूर्ववद् भवेत् ॥
Kṣīrāt sarpiryatthodhṛīya kṣiptamaśminnapūrvavat.
Buddhyāder jñastathāsatyannadehī pūrvavad bhavet. U.S. i. 17.61.

SOME OPINIONS

DR. S. RADHAKRISHNAN : writes about his Ph. D. Thesis on Śaṅkarācārya :
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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

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