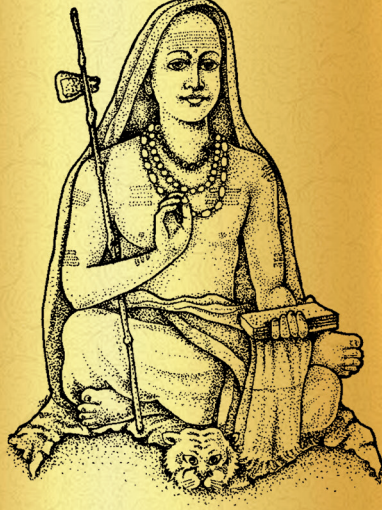


शङ्कर देशिक मे शरणम्
śankara dēśika mē śaranam



Śrī Śāṅkara Śārasvata Sarvasvaṁ

Complete Works of Sri Sankara with Interpretation

An introduction

Chief Guidance

SWAMI HARIBRAHMENDRANANDA THIRTHA

Acharya, AdiSankaraBrahmavidyaPeetha, UttarKashi, Himalaya



आर्षविद्याप्रतिष्ठानम्

ArshaVidyaPrathishtanam

Thiruvananthapuram 695122, Kerala



“... India has to live, and the spirit of the Lord descended again. He, who declared, ‘I will come whenever virtue subsides’, came again, and this time the manifestation was in the South, and up rose the young Brahmin of whom it has been declared that at the age of sixteen he had completed all his writings; the marvellous boy Shankaracharya. The writings of this boy of sixteen are the wonders of the modern world, and so was the boy. He wanted to bring back the Indian world to its pristine purity”

-Swami Vivekananda

The sages of India
Lectures from Colombo to Almora



Śrī Śaṅkara Sārasvata Sarvasvaṁ Complete works of Śrī Śaṅkara

ArshaVidyaPrathishtanam was established in the year 2009 as a voluntary institution with a view to propagate and popularise ancient Indian philosophical wisdom.

In the same year, the Prathishtanam undertook, under the overall guidance of **Swami Haribrahmendraṇanda Thirtha**, Acharya of Uttarkashi AdiSankara BrahmaVidya Peetha, an ambitious academic project to prepare and publish, for the first time, the entire available 160 books ascribed to that all-time great genius Ādi Śaṅkarācārya with scholarly commentaries in Malayalam language contributed by the authoritative Acharyas and other Vedantic scholars.

It is pertinent to make a mention that so far no attempt has ever been made by any individual scholar or institution to translate the entire books of Ādi Śaṅkarācārya with necessary explanation, as a whole, within the purview of a single Project into any language.

This unique and voluminous academic Venture, when completed, will comprise 18 volumes altogether, running into not less than 16000 pages.

Śrī Śaṅkara Sārasvata Sarvasvaṁ English commentary

Simultaneously we have completed entire works transliterated in to English. English interpretation works of the same are ongoing.

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ArshaVidyaPrathishtanam



Introduction

By SWAMI HARIBRAHMENDRANANDA THIRTHA

मातृपितृसहस्रेभ्योपि हितैषिणा वेदेनोपादिष्टम् - (कठभाष्यं २.४.१५)

mātr̥pit̥ṣahasrēbhyēopi hitaiṣiṇā vēdēnōpādiṣṭam-kathabhāṣyam 2.4.15

‘The *Vēdas*, which desire our goodness better than thousand parents, teach us the essential divinity of all’

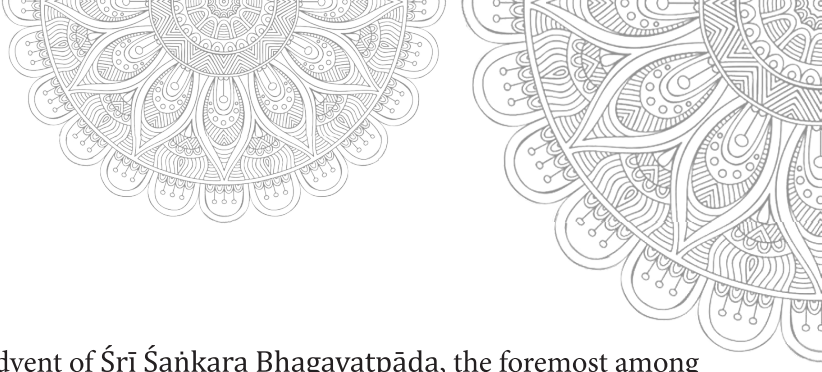
नावेदविन्मनुते तं बृहन्तम् - (तै.ब्रा.)

nāvēdavinmanutē taṁ bṛhantam - tai.brā.

‘One who is oblivious about *śāstras* never realise that all pervading Truth’

Bharat, the motherland of ours, has never thought of conquering neighbouring countries so as to expand its boundaries. Neither has it ever attempted to accumulate wealth by dubious and unethical diplomatic means. This great country for centuries has steadfastly remained self-contented, practising and propagating assiduously the compassionate and pacifying principle of non-violence or ‘*Ahiṁsa*’. The undying and underlying strength for this hallowed tradition stems from the ‘Wisdom of the *Upaniṣads*’, the greatest and the richest heritage not only of India but of the human race as a whole. It is loftier than the Himalayas and deeper than the Pacific.

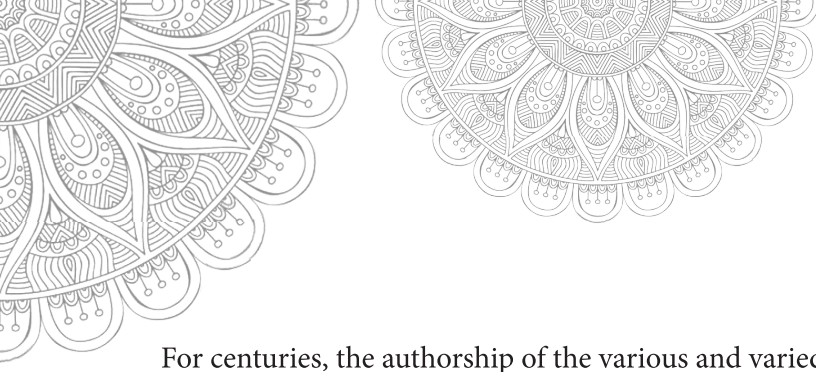
Now-a-days we hear all around us various argumentation for individual and social development like those of equality, freedom, fraternity, various social reform theories etc. But if we trace the genesis of these ‘modern’ theories, we reach inevitably to the great Truth of the ‘Unity of Being’, proclaimed in the *Upaniṣads*. It was Realised Truth and not the fanciful views of any individuals. This universal Truth, by its very nature, knows no distinction on the basis of religion or caste and is beyond the confines of time and space. It is eternal, infinite, universally applicable and immensely beneficial.



The advent of Śrī Śaṅkara Bhagavatpāda, the foremost among the great sons of this great country, was precisely for the mission of the re-establishment of this profound *Upaniṣadic* wisdom. Śrī Śaṅkara through his writings has enlightened us with an empirical knowledge about the essence and potential divinity with in every one of us. This is the one important fact we should realise when we think of this great teacher and not merely dwell on either his personal charisma or on his shortcomings. It is, however, regrettable to state that the studies undertaken so far, more often than not, their focus on his greatness only as an individual. Caught in the cobweb of doubts, uncertainties, arguments and counter arguments, the essence of his true nature – his profound knowledge and realised wisdom – is either misunderstood or stands unmanifested.

A perfect, logical and convincing synthesis of all major philosophies, materialistic ideologies and rationalistic interpretations can be found in Śrī Śaṅkara's works. As such, to understand their deeper meanings and to make them the guiding principles of life, there is no need to go in search of ancient manuscripts or scholarly commentaries. Its veracity can be fully understood and verified in the real life scenarios enacted all around us, ours included. What these works reveal in the form of devotion and spiritual practices; knowledge and wisdom; worldly pursuits and eternal liberation are nothing but the naked reality as we observe in our own lives, both within and without.

His writings, which include *Bhāṣyas*, *Prakaraṇas* and *Stōtras*, reveal the depth and profundity of Indian spirituality, the imaginative simplicity of a great poet and above all, the compassionate concern of a Heart yearning passionately for the betterment of humanity. If only we sincerely make an attempt to be intimately aware of them, we will surely be awakened to that tremendous power, and these lead a life of fulfilment.



For centuries, the authorship of the various and varied works in the name of Śrī Śaṅkara has been the subject of heated debates and close scrutiny among scholars without, however reaching any definite conclusion whatsoever. The scholars of linguistics and history may perhaps find these researches alluring and interesting to them. But what the world needs, and needs urgently, is not sets of wordy duels or flaunting of vain scholarship, but to know and realise in depth the life affirming and life giving philosophy contained in these glorious works so as to make it serve as a sure guide to practical everyday living. What is the use of philosophies, when they do not serve any practical and beneficial purposes?

It is a sad fact that we have not been able to make the great works of Śrī Śaṅkara popular and thereby helps and benefit the public in general. What is worse is that we fail miserably even to maintain and preserve them in their pure form. In fact, the hordes of scholars and researchers despite their valiant efforts have not been able to indicate with any certainty the exact number of his works, thereby showing their deliberate indifference.

Śrī Śaṅkara's works, which have so far been confined as subjects for debates and discussions of the scholastic community, must be brought out in the open for the good and benefit of humanity. These have to be translated into all major human languages. Their interpretations and explanations have to be used for solving the basic problems of human life and for establishing peace and harmony.

Today when our country is surging forward on the path of global economic reforms, we need to equip ourselves with this essential effulgence of cultural and spiritual wisdom to help us light our way and steer clear of pitfalls. It is only then can we pursue and fulfil the true objectives of life through economic and social development; inner peace and contentment can only then become a reality. 'For the ignorant riches tend to become evil.' (*Taittirīya Bhāṣya* 1.4.2) 'real happiness is the result of both riches and goodness' (*Taittirīya Bhāṣya* 2.5.1) – these wise sayings elucidate the above fact.



It is in this context that the ArshaVidyaPrathishtanam boldly takes upon itself the arduous and bounden mission of publishing the complete works in the name of Śrī Śaṅkarācārya with their commentaries. By doing so we are confident of fulfilling the all-time aspiration of the public conciousness. May these noble and selfless endeavours achieve their desired end in due course with dedication and perseverance.

मातेव नो रक्षति शाङ्करभाष्य-शक्तिः

mātēva nō rakṣati śāṅkarabhāṣyaśaktiḥ

‘The innate power of Śaṅkarabhāṣya-s will guard us like a loving mother’.

Acharya

Swami Haribhrehmendrananda Tirtha



Śrī Śaṅkara, medieval Indian philosopher and exegete, Hindu theologian and religious leader, was the most famous exponent of the school of the Indian religious philosophy known as Vedanta. He affirmed that there is only one true reality (*Brahman*), an eternal principle that is the source of all things, and that all differentiation, plurality, and change are illusory. This school of thought has exercised a deep and wide influence upon religion, philosophy and culture in India for many centuries.

The New Encyclopedia Britannica Vol. 16

William Berton, USA, Ed.1983



Śrī Śaṅkarācārya

Was born as the son of Śivaguru and Āryāmbā in the village of Kalady, on the shores of holy river Periyar in Kerala, which is at the southernmost tip of India. In the childhood itself, started a life of renunciation with the blessings of his mother after achieving mastery over all treatises of philosophy. After internalising the essence of spirituality from GōvindaBhagavatpāda who was the disciple of Gauḍapāda, near the shores of the river Narmada, proceeded to Kashi to continue ascetic life and carry out the composition of *Prasthānatraya*. Following this, penned several texts with the purpose of popularising *Advaita* philosophy and presented his points of debate by travelling across India, in a short span of time. Ascending the *sarvajñapīṭha* (the throne of omniscience), got established among great scholars. Founded four *maṭhas* (monasteries) in Sringeri, Dvaraka, Badri and Puri. Appointed his chief disciples named Surēśvara, Hastāmalaka, Tōṭaka and Padmapāda as caretakers of these respectively.

द्वापरे भगवान् व्यासः कलौ श्रीशङ्करःस्वयं

dvāparē bhagavān vyāsaḥ kalau śrīśaṅkaraḥsvayam

If Bhagavān Vyāsa is the foremost of all gurus of *Dvāparayuga*, that position is for Śrī Śaṅkarācārya in *KaliYuga*.

This śloka will be helpful to gain an approximate idea of this genius who displayed exemplary intelligence right from childhood.

अष्टवर्षे चतुर्वेदी द्वादशे सर्वशास्त्रविद्

षोडशे कृतवान् भाष्यं द्वात्रिंशो मुनिरभ्यगात्

aṣṭavarṣē caturvēdī dvādaśē sarvaśāstravid
ṣoḍaśē kṛtavān bhāṣyam dvātrimśē munirabhygāt

He learnt all the four *Vēdas* within eight years. In the twelfth year learnt all *śāstras*. By the sixteenth year, composed all Bhāṣyas (interpretations). In the thirty second year, left his mortal body.



Philosophy of Śrī Śaṅkara (*Advaita* Philosophy)

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः
ब्रह्मसत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः

ślōkārdhēna pravakṣyāmi yaduktam granthakōṭibhiḥ
brahmasatyam jaganmithyā jīvō brahmaiva nāparaḥ

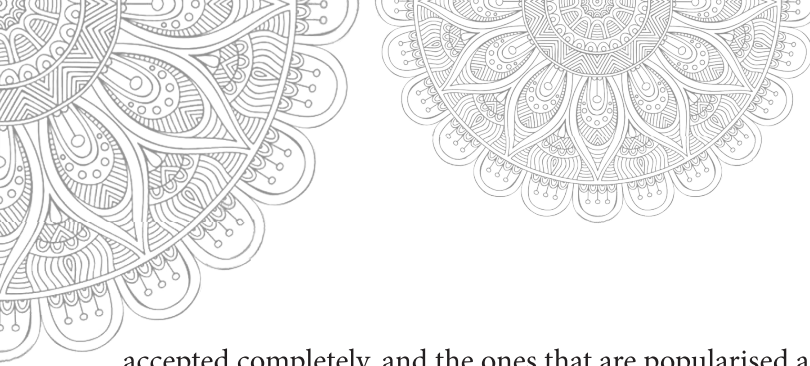
What is conveyed in millions of texts can be stated with half a sloka; the cosmic energy (*Brahma*) is the reality. The world is an illusion. The *jīvātmā* (embodied - soulness) is *Brahma* (cosmic soul) itself and not anything else.

Only the *Brahma* is real. Life and the non-living world are all illusory interpretations of *Brahma*. When knowledge that *jīva* and *Brahma* are one and the same, one will attain salvation, by escaping from illusion or *māya*. A man in the dark mistakes the rope for a serpent, when the space is lit, they see only a rope and the serpent vanishes. This is how the world of illusion disintegrates when the *māya* fades and as the knowledge of *Brahma* dawns on us. Therefore, *Advaita* philosophy propounds that *Brahma* is the only reality and the material world is an illusion.

Jñāna (wisdom) dawns only in a pure mindscape. There is no other way for attaining salvation other than wisdom. For the one who follows *Advaita* philosophy (*Advaiti*), there is only one matter. There is only one essence be it the soul, cosmic soul or brahma. Man does not get satiated by anything that is worldly limited. He searches for the unlimited perfection. There is only one perfect entity. The *Advaita* philosophy is not mere the imagination of the brain. It is the experience of the ones who have had realisation and fulfilment. *Advaita* is personal experience. This is the essence of Sri Sankara ideology.

Works of Śrī Śaṅkara

Though a debate on the authorship of Śrī Śaṅkara texts exists even now, the texts published by SriRangamVanivilasam in 1910 is



accepted completely, and the ones that are popularised as authored by Śrī Śaṅkara after primary examination are included in the collection. These have been categorised as interpretation of *Prasthānatraya*, interpretation of *Upaniṣads*, *Laghubhāṣyas* (other simple interpretations), *Bhāṣyavivarāṇa* (explanation of interpretations), *Ṭīka* (detailed interpretations), *Stōtras* on *Vēdānta prakaraṇa* (Advaita manual) articles, *Upadēśa* (advices) writings, *Anuśāsana* (instructions) writings, writings on the science of *Tantra* and *Mantra*, *Stōtras* (Hymns) of Lord *Śiva*, *Viṣṇu*, *Dēvi* and other deities, holy Rivers and Places for organising the collection systematically.

***Bhāṣyas* (Interpretations)**

सूत्रार्थो वर्ण्यते यत्र पदैः सूत्रानुसारिभिः

स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः


sūtrārthō varṇyatē yatra padaiḥ sūtrānusāribhiḥ
svapadāni ca varṇyantē bhāṣyaṁ bhāṣyavidō viduḥ

Bhāṣya (interpretation) is the process of narrating the meaning of *sūtra* (aphorism) in a language that is suitable to *sūtra* and explaining the right word.

Though there are many *Bhāṣyas* or interpretations, when we refer to the term '*Bhāṣya*' three of them come to our mind. The interpretation of Patañjali on *Pāṇinīyasūtras*, the interpretation of Śābara of the *Pūrvamīmāṃsā* of Jaimini and the interpretation of Śrī Śaṅkara of the *Prasthānatraya*.

Interpretation of *Prasthānatraya* (Tripple course of *Vēdānta*)

Upaniṣads which come under the *Śruti Prasthāna*, *Brahmasūtra* which comes under *Nyāya Prasthāna* and *Bhagavadgīta* which comes under *Smṛti Prasthāna* are termed as *Prasthānatraya*. The gems of knowledge in these became explicit through Śrī Śaṅkara Bhagavatpāda. Only those with a sharp eye were able to see their light and assess them earlier. What *Ācārya* (Śrī Śaṅkara) did was identifying and organising these gems through the remarkable interpretation of the *Prasthānatraya*. He has established without



doubt in the *Prasthānatraya* that there is no way other than knowledge for the attainment of salvation.

Interpretation of the *Upaniṣads*

In the *Prasthānatraya*, *Upaniṣads* which have an innate excellence are given importance. This is also called *Śruti Prasthāna* (branch of Vedānta literature). The *Vēdas* are the source of all sorts of knowledge in *Bhārat* (India). The *Ṛgvēda*, *Yajurvēda*, *Sāmavēda* and *Atharvavēda* has many branches. The *Muktikōpaniṣad* states that there are altogether one thousand one hundred and eighty branches for all the four *Vēdas*. Each branch bears a fruit of wisdom at its tip. They are *Upaniṣads*. As they are at the end or antha of *Vēdas*, they are also called *Vēdāntas*. One *Upaniṣad* each for each branch of *Vēda* is what is estimated. There are twenty one branches for *Ṛgvēda*, one hundred and nine for *Yajurvēda*, one thousand for *Sāmavēda* and fifty for *Atharvavēda*.

In *Muktikōpaniṣad*, though in the advice given by SriRama to Sri Hanuman, the names of one hundred and eight *Upaniṣads* are stated, it is also said that *Māṇḍūkya Upaniṣad* is itself enough for the attainment of salvation. The study of *Daśōpaniṣat* becomes essential when, even *Māṇḍūkya Upaniṣad* is not found to be sufficient (or incomprehensible). The *Daśōpaniṣat* are *Īśa*, *Kēna*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitarēya*, *Chāndōgya*, and *Bṛhadāraṇyaka*. These *Upaniṣads* enjoy the prime position in terms of popularity and fame. Śrī Śaṅkara, through his interpretations, led these to light for the welfare of the world.

The life style of our ancestors was such that they used to learn the *Vēdas* while in *brahmacarya*—student life- do *yajñas* while in family life, do worship of God while in *vānaprastha* by entrusting the responsibility of the family to the son and attain peace by adopting an ascetic life and contemplating on the essence of *Upaniṣads*.



Interpretation of the *Brahmasūtra*

Among the treatises of Indian philosophy the *Uttaramīmāṃsā* which enjoys a prominent place has as its foundation, the *Brahmasūtras*, composed by *Maharṣi* Badarayana. The *Brahmasūtra* which is famed as a rhetorical text (*Nyāya Prasthāna*), is the science of cosmic consciousness. There are altogether five hundred and fifty five *sūtras* through the one hundred and ninety one *adhikaraṇas* in the sixteen *pādas* included in the four chapters (4×4).


In the first chapter called *Samanvayādhyāya*, all the vedantic statements are seen commingled in the cosmic consciousness. The second chapter is the *Avirōdhādhyāya*. The subject in this is solving logically, the contradictions that exist in *Vēdānta* and the contradictory debates of other schools of thought. *Sādhanādhyāya* which is the third chapter, combines the possibilities of *sādhanā* in *Vēdānta*. The last chapter which is *Phalādhyāya* is related to the *Phala* or result in the form of salvation.

All the *sūtras* are constructed using limited words so as to make the remembrance easy. Without interpretation the meaning of *sūtras* cannot be comprehended. Each *sūtra* gives only a hint. To understand the crux of the *sūtra*, only interpretations and versions are the means. The *Brahmasūtra* has many interpretations and versions. Among what is available today, the oldest and the most important is the *sārīrakamīmāṃsābhāṣya* by Śrī Śaṅkara.

Interpretation of the *Bhagavadgīta*

Though the *Bhagavadgīta* belongs to the *Smṛti Prasthāna* in the *Prasthānatraya* (triple course of Vedānta), *Ācārya* gives it the status, the essence of all *Vēdas* (*samastavēdārthasārasaṅgrahabhūtam*) while composing its *bhāṣya* or interpretation.

Ācārya opens the interpretation of the *Gīta* by stating that there are only two means for the attainment of salvation. '*dvividhō hi vēdōktō dharmah pravṛttīlakṣaṇō nivṛttīlakṣaṇaśca*' -*Upōdhāta*



(introduction) (The two *dharmas* propounded by the *Vēda* are *pravṛtti dharma* (action) and *niṣṛtti dharma*(renunciation of worldly activities)

Among the ancient texts there is no text that has the greatness of *Bhagavadgīta*, other than the *Upaniṣads*. The duties of all clans and *puruṣārthās* are stated in this text in an organised form. Philosophies such as *Sāṃkhya*, *Yōga* and *Bhakti* which seem to contradict with each other are combined in this in a beautiful manner. Modes of practice (*sādhana*) that suit everyone is contained in the science of the *Gīta*. That is the greatness of this text. Neither is it too complex for an aspirant who is in his childhood, nor too light for a philosopher who has attained great heights. The science of *Gīta* teaches one, the lesson that corresponds to the expansion of his inner self and the amount of its purity.

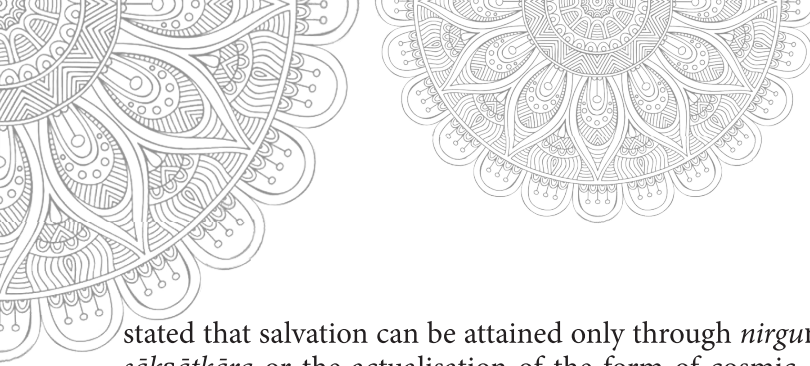
It is very difficult to comprehend this science of the *Gīta* which is the essence of all the *Vēdas*, without interpretation. Though many interpreters have attempted to explain its meaning through word by word interpretation, all of them seem to instruct the worldly people contradictory things and multifarious meanings. It is here that the interpretation of Śrī Śaṅkara which can direct us through the right direction becomes significant.

The benefit of this science is the attainment of the ultimate goal and the release from worldly affairs through it. This happens through observing righteousness which is the embodiment of self-realisation through ascetic life.

Interpretation of other *Upaniṣads*

The interpretation of *Ācārya* is found for three more *Upaniṣads* other than the *Daśōpaniṣads*. These are for *Śvētāśvatarōpaniṣad* which is the offshoot of *Kṛṣṇayajurveda*, *Ngṣimhapūrvaṭāpanīyōpaniṣad* which is a part of *Atharvaveda* and *Maṇḍalabrāhmaṇōpaniṣad* which emerges from the *Suklayajurveda*.

Śvētāśvatarōpaniṣad is the teachings of the sage *Śvētāśvatara* to his disciples who have taken to an ascetic life. In this it is firmly



stated that salvation can be attained only through *nirguṇa brahma sāksātkāra* or the actualisation of the form of cosmic consciousness that is without any attribute. The importance of *saguṇa* and *nirguṇopāsana*.(actualisation of the cosmic consciousness with attributes and without attributes) is clearly explained in this. The explanation that caters to *bhaktās* as well as *jñānis* (the ones with knowledge) is a specialty of *Śvetāśvatara*. In addition to *Śruti* and *smṛti* a lot of slokas are seen quoted in the interpretation from *Purāṇas*. This *Upaniṣad* is helpful to solve many doubts that may arise in the minds of *sādhakas* or practitioners in spiritual topics.

Interpretation of the *Nṛsiṃhapūrvatāpaniyōpaniṣad* deals with the topic of *Nṛsiṃha* mantra worship. The actualisation of the ultimate principle is established in it through *upāsana* or worship.

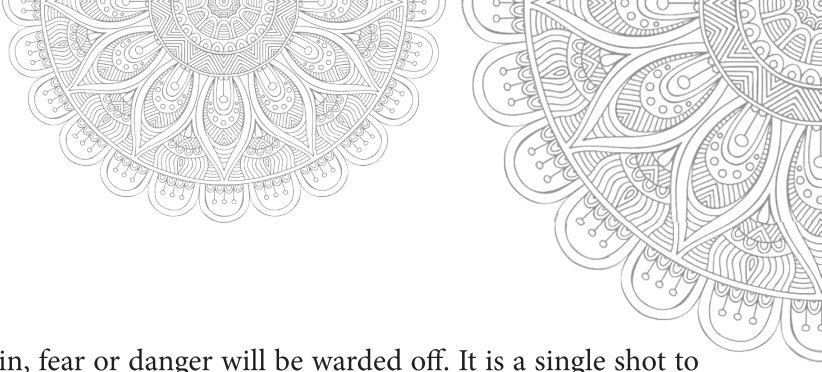
Any *sādhaka* or practitioner can understand the secrets of *Rājayōga* principles through the interpretation of *Ācārya* called *RājayōgaBhāṣya* of the *Maṇḍalabrāhmaṇōpaniṣad* through a debate between *Yājñavalkya* and *Sūrya* on *Rājayōga*.

Other simple interpretations

Śrī Śaṅkara has composed interpretations for *Lalitātriśati*, *Hastāmalakastōtra*, the offshoots of *Mahābhārata* such as *Viṣṇusahasranāmastōtra* and *Sanatsujātīya*, and *Adhyātmapaṭala* which originates from *ĀpastambaDharmasūtra*, in addition to *Prasthānātraya*.

Interpretation of *ViṣṇusahasranāmaStōtra*

Śrī Śaṅkara Bhagavatpāda has made it clear that *Viṣṇusahasranāma* is the greatest among *stōtras* and the *Bhagavadgīta* is the foremost among philosophical treatises, through the statement '*Gēyaṃ Gītā Nāmasahasraṃ*'. Scholars are of the opinion that *Viṣṇusahasranāma*, composed by *Bhīṣmācārya*, is the first one that was composed in the category called *sahasranāma* and that all other *sahasranāmās* were composed in imitation of that. *BhīṣmaPitāmaha* is of the opinion that with the chanting of *sahasranāma* any dis-



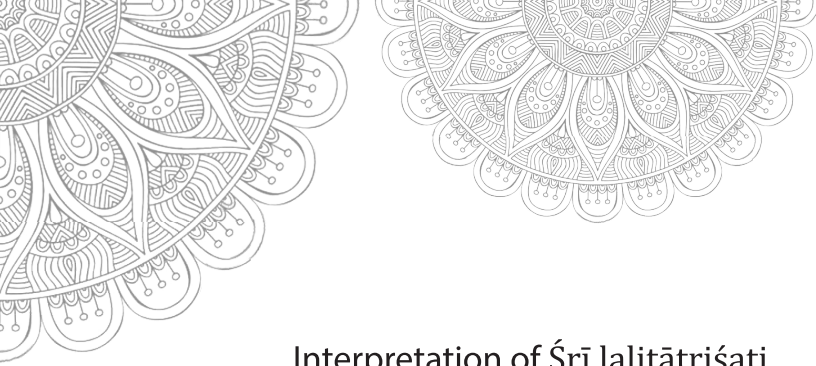
ease, chain, fear or danger will be warded off. It is a single shot to materialise *dharmā, artha, kāmā and mōkṣā*

Though there are many interpretations to *Viṣṇusahasranāma*, the one made by Śrī Śaṅkara is considered to be authentic. While *Ācārya* quotes only the *Upaniṣads* and the *Bhagavadgīta* in other interpretations to establish the Advaita philosophy, he quotes *Smṛtis* and *Purāṇas* in addition to *Śrutis* in his interpretation of the *sahasranāma*. Through this process *Ācārya* establishes that *Purāṇas* and epics refer to the *Brahma* or cosmic consciousness which is the supreme entity, the essence of pure inner bliss. When we enter the *sahasranāma* we can understand that the *dēva* that is referred to is pure cosmic consciousness devoid of the gender specifications such as man-woman-eunuch cosmic consciousness, or individual differences such as *Śiva, Viṣṇu, Dēvi, Sūrya, Gaṇapati* etc. It is also stated that the same God is being worshipped with the names and forms stated above.

Interpretation of *Sanatsujātīya*

Sanatsujātīya is the spiritual teaching given by Sage *Sanatkumāra* to *Dhārtarāṣṭra* on the request of *Vidura* in *Mahābhārata*. In its interpretation, *Ācārya* discusses in detail the basic principles of Advaita philosophy.

The statements, 'It's only through knowledge that one can attain salvation' (*jñānādēvatukaivalyaṁ*), 'Eloquent is death' (*pramādō vai mṛtyuḥ*), 'Through the purity of mind, action leads to salvation' (*cittasya śuddhayē karma, na tu vastūpalabdhayē*) are discussed in the first chapter of the interpretation itself. In the subsequent chapters, principles such as 'There is no rebirth to the realised' (*na sa punarāvartatē*) and 'The *jeevathma* is *brahma* itself' (*jīvō brahmaiva nāparaḥ*) are discussed. Along with that, the essential good qualities that should be cultivated and the bad qualities that should be avoided by the ones who seek salvation are also delineated in detail. *Sanatsujātīyaṁ* is a scientific treatise that is beneficial to a great extent to a spiritual aspirant.



Interpretation of Śrī laṭitātriśati

Among the *mantras* to worship *Devi* (Mother Goddess), Pañcadaśākṣari *mantras* are the greatest. Laṭitātriśati is a *Śrī vidyā mantra* has three hundred *namas* (chants), having twenty *namas* each for each letter. This also has the name *Kādi vidya*. The greatness of *Śrī vidyā* is narrated through statements such as ‘The one who does not have rebirth only gets *Śrī vidyā*’ and ‘The one who worships *Śrī vidyā*’ is *Siva* himself’. It is stated in this that this *stotra* was composed by *Kāmēśvara* & *Kāmēśvari*, comprehended by *Hayagrīva* who is the incarnation of *Viṣṇu*, was passed on to Sage *Agastya* and handed over through the lineage of disciples and popularised in the world.

This *stotra* contains the meaning of the *bijākṣara* or the root form of the letter, and was provided by the Mother Goddess to her worshippers for completing all actions (*karma*) and desires (*kāma*) through daily chanting. In the interpretation *Ācārya Bhagavatpāda* has discussed the levels of vedantic meaning in a detailed manner. Any *sādhaka* (practitioner) can understand the secret behind this *mantra* which is mysterious and elegant with the help of interpretation.

Interpretation of *Hastāmalakastōtra*

Hastāmalakastōtra is the source of spiritual knowledge that sprung from a boy who was adjudged to be a moron by the rest of the world. The *slokas* in this text give a clear detailing of great vedantic knowledge in a precise manner. As the essence of the Self is comprehensible for anyone, just like a gooseberry in our palm it is called *Hastāmalakastōtra*. This *stotra* is in the form of a conversation between the *Guru* and the disciple. The composer of this *stotra* later became renowned as *Hastāmalakācārya*, the most prominent disciple of Sri Sankara. Anyone who learns this *stotra* will understand the principle ‘*Ahambrahmāsmi*’ just like the lines in his palm. By writing an interpretation to the work by his own disciple, *Ācārya* establishes its greatness once again.



Interpretation of Adhyātmapaṭala

Adhyātmapaṭala is a spiritual principle which is an offshoot of Āpastambadharmasūtram. This work which contains detailing of the rise of spiritual knowledge through the erosion of *karma* and discussions on righteousness and non-righteousness (*dharma* and *adharmā*) glistens through the grand interpretation of Ācārya *bhagavatpāda*.

Sāmkhyakārika Ṭīka

‘Ṭīkyatē gamyatē granthārthaḥ’. The meaning of the sound ‘Ṭīka’ is, ‘with this the meaning of the text is revealed here’. Jayamaṅgala Ṭīka is the Ṭīka which was composed by Śrī Śaṅkarācārya for the Sāmkhyakārika written by Īśvarakṛṣṇa. Many renowned scholars have commented that this Ṭīka cannot be ascribed to Śrī Śaṅkarācārya. This is included in the collection to invite more discussion.

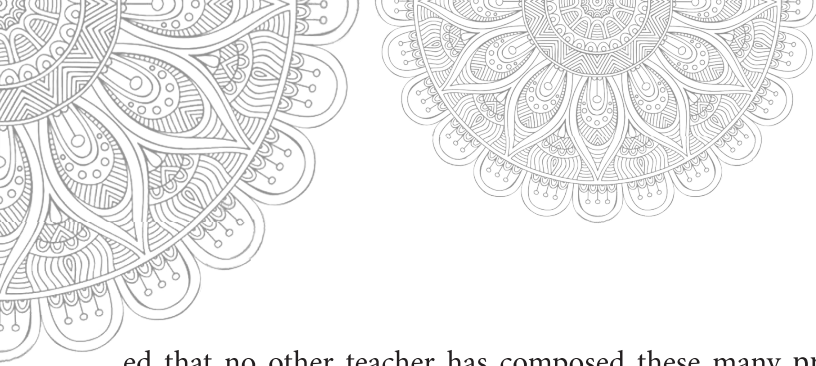
Yōgasūtra Bhāṣyavivaraṇam (Detailing of Interpretation)

The Vyāsabhāṣya has been prepared on spiritual principles put forward by Sage *Patañjali* without deviating from the narrative style of ancient *sūtras*. A detailing of its interpretation, ascribed to Śrī Śaṅkarācārya, published by Madras Government Oriental Series in 1952 has been included in the collection so as to invite more discussions on its authorship.

Vedanta Stōtras and Articles of Prakaraṇa

Great teachers compose prakaraṇas which have the features of upakrama and conclusions for making grand topics in sciences intelligible to the ones with limited knowledge. Prakaraṇa is the way in which a grand topic is written with all features in one’s own language.

Many teachers have written prakaraṇas on Advaita philosophy. It is known to everyone that it is Śrī Śaṅkara who composed maximum number of vedantic prakaraṇas. It should also be stat-



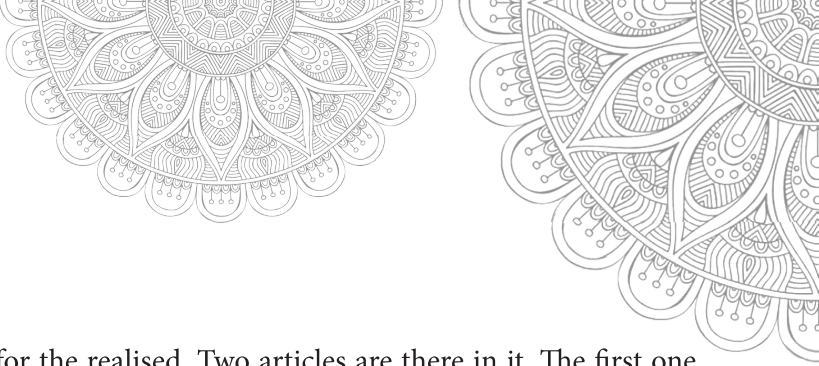
ed that no other teacher has composed these many prakaraṇas on the same topic. *Ācārya* teaches from the experiential orbit of Advaita. The one who is experienced can declare things without doubt and with assurance. The statements made by Śrī Śaṅkara are such. We can see that philosophy in the great interpretations of the *Prasthānatraya* as well as prakaraṇa texts. In what is stated by the ones who have a comprehensive outlook, we can see this comprehensiveness. Śrī Śaṅkara composed prakaraṇa texts and Vedantic Stōtras to make Advaita philosophy reach the masses. There are simple texts which have only one ślōka (*Ēkaślōki*) and complex texts in this category. It is the narrative strategy and excellence of Śrī Śaṅkarācārya to glorify Advaita philosophy even when the text is very simple.

Compositions of Teachings Vivēkacūḍāmaṇi

This is a great text which is simple and special and can serve the purpose of an experienced *Guru*, in his absence. This prakaraṇa is the demonstration of the cosmic principle that is propounded by the statement '*Tattvamasi*'. Through 585 ślōkas all principles such as the universe, life, relations, authority, soul, God, salvation etc. are analysed and defined, presenting the comprehensive vedantic knowledge as sixty topics of philosophy. Each ślōka in this announces that it is the experience of a real visionary. This is a great text that should be learnt by students who wish to familiarise Advaita Vedanta at least to a minimum level.

Upadēśasāhasri

The famous *Upadēśasāhasri* is the vedantic gems which were picked and polished from the *Prasthānatraya* which have oceanic opulence. There are many compositions replete with poetic exuberance by *Ācārya svāmi* which are in the verse form, for enlightening the disciples. Of these *Upadēśasāhasri* is a philosophical treatise which is authentic in all respects, attractive in its form and an eter-



nal gem for the realised. Two articles are there in it. The first one is prosaic, which has almost sixty topics dealt with in three Prakaraṇas. In the second part, there are almost seven hundred ślōkas in which almost hundred topics are dealt with in nineteen chapters in verse form.

SarvaVēdāntaSiddhāntaSāraSamgrahaṁ

SarvaVēdāntaSiddhāntaSāraSamgrahaṁ is the most grand and elegant text among all the Vēdānta Prakaraṇas and teachings by Śrī SaṅkaraBhagavatpāda. If one learns this Prakaraṇa in the proper manner one can gain deep knowledge in the Advaita philosophy. The narrative in this is that extensive and complete. All sides of science has been touched upon in this text, in which previous stances are presented and philosophies are established. Therefore, this Prakaraṇa is a great blessing to students of Vēdānta as well as aspirants.

Compositions of Anuśāsana

For the conservation of the spiritual heritage of India, Ācārya svāmi founded four maṭhas in Sringeri, Dwaraka, Badri and Puri and encapsulated certain rules and conditions for their management. These are included in Maṭhāmnāyōpaniṣat, Maṭhāmnāyasētu and Mahānuśāsanam.

Tantra Mantra Śāstra Texts

Prapañcasāraṁ

Ways such as meditation, puja and chanting of prayers have to be followed to actualise any deity. For this, mantras, pūjas and techniques in yōga are essential. Śaivāgamas, Vaiṣṇava pañcarātras, Śākta tantras and Yōgasūtrās throw light on this. Many of the modern tantra śāstrās are written, based on previous texts. It is here that the relevance of prapañcasāra, which is the basic text of the science of *tantra* gets revealed.



In this text which helps to enter the inner realms of *mantra* śāstrā the origin of our body is demonstrated in a detailed manner which is a rarity. This helps the *sādhakās* (practitioners) to understand the bond between the body and *mantras*. In this text which opens with a prostration at the feet of Śāradāmbā who is the essence of all varṇas and *mantras*, we can find the five-deity concept of saura, gāṇapatya, śākta, śaiva and vaiṣṇava.

Rare phenomena starting from the creation of the universe to that of human beings, are pictured in thirty six paṭalās (chapters) and almost five hundred topics. This also contains many rare installation *mantras* (pratiṣṭhā mantrās) and *dhyānaślōkās* of pūja principle. *Prapañcasāra*, which demonstrates *upāsana* which is worship within oneself in a detailed manner, is a guide to any worshipper (*upāsaka*) including *mantra* - *tantra* - *yantra* worshippers.

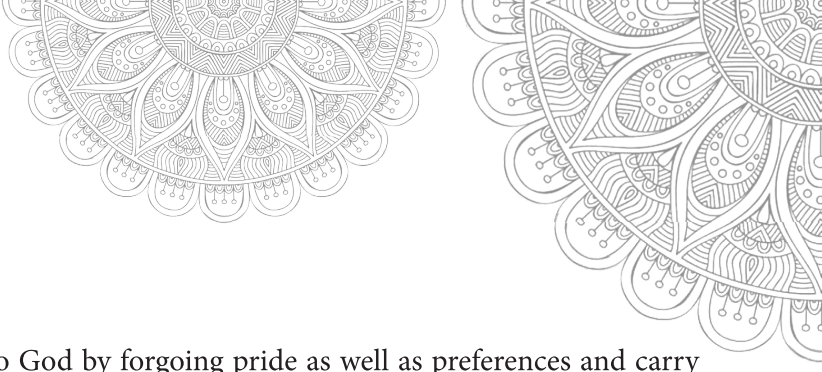
Saparyāhṛdayam

Saparyāhṛdayam is a text that unearths the secrets of *saparya*. This text that contains the theoretical stance of *pūjas* and norms associated, is replete with *tantric*, scientific and spiritual knowledge. This text underlines the fact that it is not just the execution of *pūjas* according to the *tantric* principles alone, but the actualisation of the supreme reality of the Self that matters.

Stōtra Texts or Chants for Worship

Mantras, chants and prayers pave the way for developing moral values and culture in human community. A *stōtra* is the collective of sounds which are akṣaras or permanent. The reference in it are the qualities of one's favourite deity. In it there are several *stōtras* for worship within, which serve the purpose of meditation.

The essence of Śrī Śaṅkarā's teachings is that the means for attaining salvation is understanding the unison of *jīvātmā* and *paramātmā* (cosmic soul), that the tool for knowledge is purity of mind, that purity of mind cannot be achieved without true devotion or *bhakti* and that, in order to attain *bhakti* one has to devote



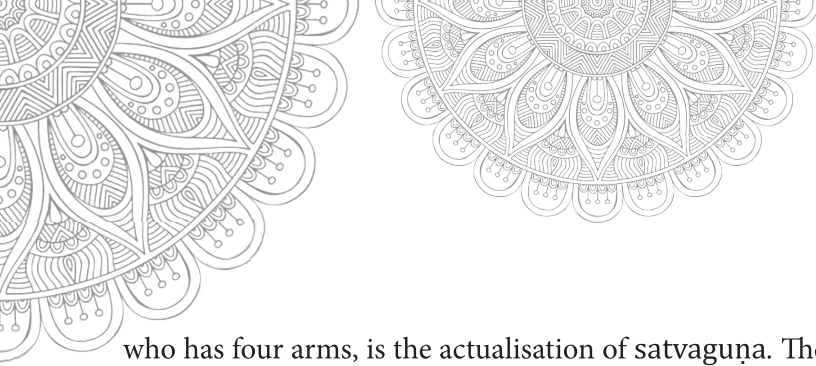
oneself to God by forgoing pride as well as preferences and carry out one's duties and responsibilities without any yearning for the result and thus attain divine grace. Śrī Śaṅkara favours those who worship God as nirguṇa or the one on whom we cannot attribute qualities such as *satva*, *rajas* and *tamas*, as well as those who worship, imagining God as the formless one with qualities (*saguṇanirākāra*). In the worship of God with form, Śrī Śaṅkara does not demarcate between Śiva and Viṣṇu. He has authored *stōtras* invoking all major deities for the respective worshippers. While praying to each divine form, he states that each as the supreme one. In Śrī Śaṅkarā's opinion, the most ideal deity is Śiva for the Śaivite, Viṣṇu for the Vaiṣṇavite and Dēvi for the Śakti worshipper.

BhujamṅaprayātaStōtras enjoy a special status among the *stōtras* written by Śrī Śaṅkara. This is the best meter to express *bhakti* and detachment. This is named as Bhujamṅaprayāta in poetics as it has to be recited in a dragging manner like bhujamṅas (serpents).

For thousands of years bhujamṅaprayātaStōtras are sung in Hindu families and temples, to worship the serpent-adorned Śiva and Viṣṇu who reposes on a serpent. It is believed that these were first composed by Śrī Śaṅkara. Śrī Śaṅkara composed and recited Śivabhujamṅa and Viṣṇubhujamṅa in the presence of his mother and gave her salvation in Viṣṇu (*Viṣṇu Sāyūjya*) which is inaccessible even to *yōgis*. Even in our times these *stōtras* are recited to those who are on deathbed. In the bhujamṅaprayāta meter there are *stōtras* to worship other deities, composed by Śrī Śaṅkara.

Ācārya svāmi has authored umpteen number of Śiva *stōtras*. These *stōtras* are helpful for receiving the blessings of Lord Śiva and to develop cosmic consciousness. Dēvi *stōtras* composed by Śrī Śaṅkara gain importance due to the ecstatic pleasure it provides and its ability to get desires fulfilled. They explain the form and refer to subtle principles.

Viṣṇu *stōtras* belong to another category among *stōtras*. Viṣṇu,



who has four arms, is the actualisation of satvaguṇa. The incarnations of Rama and Krishna have rajoguṇa. Narasimha Moorthy has tamoguṇa. Viṣṇu, who reposes on *Ananta*, is the saguṇa actualisation of Brahmaṁ, which is a blend of nirguṇabrahma and prakṛti. Along with Viṣṇu *stōtras* there are *stōtras* of incarnation also.

Another category is the *stōtras* for *Guru*, deities such as Gaṇapati, Subrahmaṇya, Hanumān and Śrīdharmasāstā, those for mānasapūja (for worshipping visualising in the heart chakra), mātrpūja (for worshipping the mother) and chants for worshipping rivers like Ganga, Yamuna and Narmada and those for worshipping holy places such as Kashi.

The subtle principles are referred to in the works of Siddha poets which are platforms of holy chants. Śabda (sound/ phoneme) is in the form of padaṁ (word), mantra (chant) and varṇaṁ (*phonemic unit*). Its meaning is also given in three ways. Of these, the *stōtras* that are replete with sounds having mantras and varṇas are noteworthy. Those who learn it with proper comprehension can actualise their desires. The Śrī Śaṅkara *stōtras* that contain all these will have more specialty. *Stōtras* by Śrī Śaṅkara, which are pañcakās, ṣaḍkās, aṣṭakās, daśakās and śatakās have been discovered.

Through the chanting of *stōtras* (stōtrapārāyaṇa) one can have an experience from achieving knowledge of *Vedantic* meaning to the actualisation of the Self. In *Kaliyuga*, it is *japayajña* (any offering or oblation of chanting) that has more importance. *Stōtras* are helpful in *japayajñas*. All are authorised to do *japayajña* with no distinction between the scholarly and the illiterate.

Śrī Śaṅkara Sārasvata Sarvasvaṁ

Complete works of Sri Adi Shankaracharya

Upaniṣadbhāṣya-s

- 1) Īśāvāsyaēpaniṣadbhāṣya
- 2) Kēnōpaniṣadpada & vākyabhāṣya
- 3) Kaṭhōpaniṣadbhāṣya
- 4) Praśnōpaniṣadbhāṣya
- 5) Muṇḍakōpaniṣadbhāṣya
- 6) Māṇḍūkyēpaniṣadbhāṣya
- 7) Aitarēyōpaniṣadbhāṣya
- 8) Taittirīyōpaniṣad bhāṣya
- 9) Chāṇḍōgyēpaniṣadbhāṣya
- 10) Bṛhadāraṇyakōpaniṣadbhāṣya

Brahmasūtrabhāṣya

ŚrīBhagavadgītābhāṣya

Other Upaniṣadbhāṣya-s

- 1) Śvētāśvatarōpaniṣadbhāṣya
- 2) Nṛsimhapūrvatāpanīyōpaniṣadbhāṣya
- 3) Maṇḍalabrāhmaṇōpaniṣadbhāṣya

Laghubhāṣya-s

- 1) Viṣṇusahasranāmastōtrabhāṣya
- 2) Sanatsujātīyabhāṣya
- 3) Lalitātrīsatībhāṣya
- 4) Hastāmalakastōtrabhāṣya
- 5) Adhyātmapaṭalabhāṣya

Ṭīka- Sāmkhyakārikā jayamaṅgaḷāṭīka

Bhāṣyavivarāṇa

Pātañjalayōgasūtram bhāṣyavivarāṇam

Upadēśaracanakaḷ-

- 1) Vivēkacūḍāmaṇi
- 2) Upadēśasāhasri -
gadya & padyaprabandham
- 3) Sarvavedāntasiddhānta
sārasaṅgraham

Prakaraṇa prabandha-s

- 1) Prabōdhasudhākaram
- 2) Svātmaprakāśika
- 3) Manīśāpañcakam
- 4) Advaitapañcaratnam
- 5) Nirvāṇaṣaṭkam
- 6) Advaitānubhūti

- 7) Brahmānucintanam
- 8) Praśnōttararatnamālika
- 9) Sadācārānusandhānam
- 10) Yōgatārāvāli
- 11) Upadēśapañcakam
- 12) Dhanyāṣṭakam
- 13) Jivanmuktānandalahari
- 14) Anātmaśrīvigarhaṇaparakaraṇam
- 15) Svarūpānusandhānam
- 16) Yatipañcakam
- 17) Pañcikaraṇam
- 18) Tattvēopadēśam
- 19) Ēkaślōki
- 20) Māyāpañcakam
- 21) Praudhānubhūti
- 22) Brahmajñānāvalīmāla
- 23) Laghuvākyavṛtti
- 24) Nirvāṇamañjari
- 25) Aparōkṣānubhūti
- 26) Vākyavṛtti
- 27) Svātmanirūpaṇam
- 28) Ātmabōdham
- 29) Śataślōki
- 30) Daśaślōki
- 31) Ātmānātmavivēkam
- 32) Tattvabōdham
- 33) Vākyasudhā/Drkdṛśyavivēkam
- 34) Śrī mañiratnamālā
- 35) Ātmajñānōpadēśavidhi
- 36) Ajñānabōdhini
- 37) Pañcamāśramah
- 38) Bālabōdhasaṅgraham

Tantraśāstrakṛties :

- 1) Prapañcasāram
- 2) Saparyāhṛdayam

Anuśāsanagrantha-s

- 1) Maṭhāmnāyōpaniṣat
- 2) Maṭhāmnāyasētu
- 3) Mahānuśāsanam
- 4) Yatidaṇḍaiśvaryaividhānam

Guru-Gaṇeśa-Subrahmaṇya- Sūrya Stōtra-s

- 1) Gurvaṣṭakam
- 2) Gaṇeśaprātaḥsmaraṇastōtram
- 3) Gaṇeśapañcaratnam
- 4) Gaṇeśabhujamgam
- 5) Subrahmaṇyabhujamgam
- 6) Śrīsūryaprātaḥsmaraṇastōtram

Śivastōtra-s

- 7) Śrīśivaprātaḥsmaraṇastōtram
- 8) Śivabhujamgam
- 9) Śivāandalahari
- 10) Śivapādādikēśāntavarṇṇana
stōtram
- 11) Śivakēśādipādāntavarṇṇana
stōtram
- 12) Vēdāntasāraśivastōtram
- 13) Śivāparādhakṣamāpaṇastōtram
- 14) Suvarṇṇamālāstuti
- 15) Daśaślōkīstuti
- 16) Dakṣiṇāmūrttivarṇṇamālāstōtram
- 17) Śrīdakṣiṇāmūrttyaṣṭakam
- 18) Śrīmṛtyuñjayamānasikapūjā
stōtram
- 19) Śivanāmāvalyaṣṭakam
- 20) Śivapañcākṣarastōtram
- 21) Śrīkāśivīśvanāthastōtram
- 22) Śivamānasapūjāstōtram
- 23) Śivāṣṭakam
- 24) Umāmahēśvarastōtram
- 25) Śivapañcākṣaranakṣatramālā
stōtram
- 26) Dvādaśalīmgastōtram
- 27) Arddhanārīśvarastōtram
- 28) Dakṣiṇāmūrttistōtram
- 29) Kālabhairavaṣṭakam

Dēvistōtra-s

- 30) Śrīcaṇḍīprātaḥsmaraṇastōtram
- 31) Saundayalahari
- 32) Dēvibhujamgastōtram
- 33) Āandalahari
- 34) Tripurasundarīvēdapādistōtram
- 35) Tripurasundarīmānasapūjā
stōtram

36) Dēvīcatuḥṣaṣṭyupacārapūjā stōtram

- 37) Tripurasundayaṣṭakam
- 38) Lalītapañcaratnam
- 39) Kalyāṇavṛṣṭistavam
- 40) Navaratnamālikā
- 41) Mantramātrkāpuṣpamālāstavam
- 42) Gauṛīdaśakam
- 43) Bhāvānībhujamgam
- 44) Am̐bāpañcaratnastōtram
- 45) Am̐bāṣṭakam
- 46) Annapūrnāstōtram
- 47) Annapūrnākavacam
- 48) Śrībhavānyaṣṭakam
- 49) Kalpaśākhīstōtram
- 50) Śrīvāgīśistavam
- 51) Āryānavakam
- 52) Dēvyaparādhakṣamāpaṇastōtram
- 53) Bhamarāmbāṣṭakam
- 54) Śāradābhujamgaprayātāṣṭakam
- 55) Kanakadhārastōtram
- 56) Annapūrnāṣṭakam
- 57) Mīnākṣīpañcaratnam
- 58) Mīnākṣīstōtram
- 59) Gāyatryaṣṭakam

Vaiṣṇavastōtra-s

- 60) Śrīviṣṇuprātaḥsmaraṇastōtram
- 61) ṣaṭpadistōtram
- 62) Śrīnārāyaṇāfṣṭādaśakam
- 63) Śrī viṣṇubhujamgaprayāstōtram
- 64) Viṣṇupādādikēśāntastōtram
- 65) Lakṣmīnṛsimhapañcaratnam
- 66) Lakṣmīnṛsimhakarūṇārasastōtram
- 67) Śrīrāmaprātaḥsmaraṇastōtram
- 68) Śrīrāmabhujamgaprayāstōtram
- 69) Pāṇḍuramgāṣṭakam
- 70) Acyutāṣṭakam
- 71) Śrīmadacyutāṣṭakam
(acyutāṣṭakastōtram)
- 72) Kṛṣṇāṣṭakam
- 73) Jagannāthāṣṭakam
- 74) Harīstuti
- 75) Gōvīndāṣṭakam
- 76) Bhagavanmānasapūjā
- 77) Mōhamudgarām

Other Dēvatāstōtra-s

78) Hanumatpañcaratnam

79) Dharmmaśāstrkēśādīpādavarṇanāstōtram

Nadīstōtra-s

80) Narmadāṣṭakam

81) Yamunāṣṭakam (1)

82) Yamunāṣṭakam (2)

83) Gaṅgāṣṭakam

84) Gaṅgāstōtram

85) Trivēṇīstōtram

Sthalamāhātmyastōtra-s

86) Maṅikarṇikāṣṭakam

87) Śrīviśvanāthanagarīstōtram

88) Kāśīpañcakam

OtherStōtra-s

89) Nirguṇamānasapūjā

90) Mātṛpañcakam

91) Prātaḥsmaraṇastōtram

Request

1. The texts that are included here after the primary analysis are from the ones that were available during the printing of this booklet. If you have any suggestion on further inclusions, please feel free to inform ArshaVidyaPrathishtanam.

2. After the publication of 'Śrī Śaṅkara Sārasvata Sarvasvaṁ' ArshaVidyaPrathishtanam has been collecting the texts written by other *Ācāryas* from Śrī Śaṅkara Order. We encourage you to share valuable related information.

In service of the holy feet of Śrī Śaṅkara

Co-Ordinator

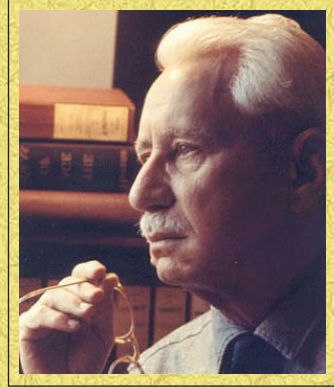
यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः

व्याख्याताः सर्ववेदान्दाः तान् नित्यं प्रणतोदस्म्यहं -(तै.भा.उपोद्घाते)

yairimē gurubhiḥ pūrvaṁ padavākyaḥpramāṇataḥ

vyākhyātāḥ sarvavēdāntāḥ tān nityaṁ praṇatōsmyaḥam

Before every *Guru* who has transcribed the Vēdāntās (eternal truth) in to words before, our humble pranams, forever



In his short life of thirty-two years Sankara achieved that union of sage and saint, of wisdom and kindness, which characterizes the loftiest type of man produced in India. Born among the studious Nambudiri Brahmans of Malabar, he rejected the luxuries of the world, and while still a youth became a Sannyasi, worshipping unpretentiously the gods of the Hindu pantheon, and yet mystically absorbed in the vision of all-embracing Brahman. It seemed to him that the profoundest religion and the profoundest philosophy were those of the Upanishads. He could pardon the polytheism of the people, but not the atheism of Sankhya, or the agnosticism of Buddha. Arriving in the north as a delegate of the south, he won such popularity at the assemblies of Benaras that crowned him with its highest honour, and sent him forth, with a retinue of disciples, to champion Brahmanism in all the debating halls of India. At Banaras, probably, he wrote his famous commentaries on the Upanishads and the Bhagavad Gita, and Brahma Sutras in which he attacked with theological ardour and scholastic subtlety all the heretics of India, and restored Brahmanism to the position of intellectual leadership from which Buddha and Kapila had deposed it.

- Dr. Will Durant
(The System of Sankara)



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मातेव नो रक्षति शाङ्करभाष्य-शक्तिः

mātēva nō rakṣati śāṅkarabhāṣyaśaktiḥ

The innate power of ShankaraBhashya-s will guard us like a loving mother

Compiled by



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