CHAPTER IV

KARMA THEORY IN ADVAITA VEDĀNTA
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INTRODUCTION:

By, the history of philosophy, we can see a well connected and systematic account of different attempts, that have been developed in different time and by various scholars, regarding the problem of the universe, whether it is of eastern or westerns. As we noticed, some of the fundamentals regarding the existence of the soul, the reality of God, and the presence of time or space, etc has no much more contradiction from the Indian metaphysical point of view.

From, the Indian point of view a lot of systems, viz, Nyāya-Vaiśeṣika, Sāṁkhya-Yoga, Mīmāṁsā-vedānta and other heterodox systems have been developed. All most all systems advocate about the rules and regulations or the reality or unreality of God in this world. But the idealism given by all these systems in order to get salvation may not be favourable for an ordinary person, living in this Iron Age. So there developed a new system, purely metaphysical in nature which is the basis of all Indian thoughts.

Ādi Śankara, a distinguished personality and an impregnable teacher is the profounder of this system, which is known as Avdaita-vedānta (non-dualism). We cannot say, this theory is a new system in the field of Indian philosophy. As we noticed some of the advatic
ideas in the Vedas as well as in Upanishads. Not only in Vedas, but also, Gaudapāda, the teacher of Govindabhagavatpāda, has also mentioned some of the Advaitic sentiments in his Māndukyopanishad commentary.

But one thing we should admit that, before Pānini, Sanskrit grammar was also in existence in the Prātişhakyas Srimad Bhagavat Gītā was also taught to somebody else but it was not being popularised. Similarly this system was also scattered hither and thither, Which did not come to the intuitive knowledge of the public. Ādi Sankara is the first person who brought out this system in an arranged manner, which helps a deserved person to be free from all sort of miseries and the ocean of Samsāra.

There was a time, when Buddhism and other heterodox systems were in dominance. Hinduism was in a miserable condition. More over the karmic activity of Vedas totally veils the human society. So it is natural that God, the creator of the universe will be worried in the cessation of Dharma (virtue). So Īśwara, the God himself thought to take an incarnation as a human being. This human being was nobody else, but Ādi Sankara himself. He took birth for the revival of Hinduism in his condemnation of various
Buddhistic metaphysics and various non-vedic heretic sects. In order to denounce the Buddhistic views and other paths, not being the symbol of perfection, he started preaching of Advaita -vedānta. Śankara's prediction about this theory is nothing but the nectar of "Prasthānatraya". Adi Śankara the treasure house of universal compassion, has created an Advaitic atmosphere with the help of these three immortal works.

**ĀDISĀNKARA HIS LIFE AND WORKS**

Adi Śankara, the preceptor and propagator of Advaita Vedānta which is expounded in the Updnishads, had a remarkable career within a short span of life time which is believed of thirty two years. He was not merely an intellectual philosopher of the highest calibre, but also a great poet singing the everlasting bliss of the Divine Gods and Goddesses through his enormous writings which can be easily digested by even a child. He was also not at all a preceptor of Advaita but also a practical reformer. He removed the confusion in religious thinking among the people of different opinion and different belief and different way of worship. The Mimāṁsakas concentrated in performance of Vedic rituals and rites and out of the
sphere of meditation and the souls worship of God. On the other hand contradictory to them Buddhist worshipers propagated athesism. Common people were out of these two fields and carried on their own way of rituals and beliefs. Therefore the time where there was a need of an incarnation to establish the eternal truth of the upanishads on a foundation of logical reasons. To this difficult task of establishment of eternal truth, Sankara engaged himself by his profound knowledge applied in the commentaries of the Prasthanatraya where in he has produced a system of philosophy based upon rational logical reasoning, which stands still today, Unparalleled for the brilliance of its logical tactics. The world have produced only a few souls, that have such a remarkable combination of qualities and brilliance in the field of high thinking, among them Sankara stands top in the stand of victory.

There is no such strong internal or external evidence about Sankara's date or whereabout. Even though several attempts have been made by several scholars of the eastern and western in the past to reveal the real date and other details about Sankara's life. Still it is in darkness and difficult to determine the exact of the same with evidence. The main events of Sankara's life is quoted thus, he was
born in Kalady in Malabar to Sivaguru and Aryamba, who lived in
the banks of the river Periyar. At an early age he lost his father and
was brought up by his mother. He has completed his Vedic studies in
the age of five and set his mind towards Sannyasa. In his childhood
itself, he showed his sharp wisdom that he could pick up easily
anything that are to the notice of the precious child. One day while
he was bathing in the river with his mother a crocodile caught his feet
and he asked his mother to allow him to take Sannyasa for rescue
from the untimely death for which his mother permitted and thus
saving him from the crocodile. After getting permission for Sannyasa
from his mother, he travelled all over the country in search of a
master and found the great preceptor in Sri Govinda Bhagavatpada
on the banks of river Narmada and adorned his feet for Sannyasa.
Govinda Bhagavatpada gave him the Deeksha of Sannyasa and
accepted him as his disciple. Making all that he had to learn from
him, Sankara went to Banaras and lived some years there. During
the period he might have established the new theory of philosophy by
writing commentary on the Prastanatrya. He then set out on a
mission of conquest and met Kumarihastaka and by his direction
conquered Mandana mishra the great Mimamsaka and disciple of
Kumārila bhatta, Sankara then moved to southwards and propagated his new theory the Advaita Vedānta. He made Dīgavijaya and propagated the same. Learning that his mother was on her death bed he went to Kalady to attend her funeral rites. He then set out for the second DīglJaya and visited almost all the sacred places. It is said that at last he went to Kānchi and ascended the Sarvagna Pithām and ultimately attained his siddhi also there.

He established Mathas and monasteries all over the country the most important of them being Śrīneri, Dvārakā, Badri, Puri and Kānchi for continuance and correct interpretation of Advaita doctrine which is established and propagated by him, through his great disciples. As Dr. Radhakrishna, soul of eminent personality will not be reluctant to give him a place among the immortals.

**SANKARA’S WORKS**

Complete work of Sankara have been compiled and published by the Vanivilāsa press in 20 volumes. These works are believed to be the works of Sankara and accepted by the Jagadguru of the Kanchikamakoti peetha as well as the Jagadguru of Śrīneri.
More than two hundred works are attributed to Sankara in Vedānta Philosophy and Stotra. Some of them are:

1. Brahma Sūtra Bhāṣya
2. Gitābhāṣya
3. Daśopanishad bhāṣya
4. Upadesha Śāhashrī
dasāsloki
6. Bhajagovindaṃ
datma Bodha
8. Śādhanapancakam
9. Śivaparādha kṣapana stotram
10. Dakṣināmurti stotram
11. Kanakadhārāstavam
12. Viveka cudāmanī
13. Upadesāsāhasri
14. Dakṣināmurti Stotram
15. Harimide Stotra
16. Ānandalahari
17. Soundarya Lahari
18. Āptavarjasuci
19. Mohamudgara
20. Aparokṣāṇubhuti
21. Viṣṇusahasranāma Commentary
22. Sanatsujātiya commentary
23. Atharvasikha Commentary
24. Athurvasiras Commentary
25. Commentary on Gaudapādas Kārika
26. Annapurnā Stotra
27. Shatpāde
28. Lalitha Pancaratna
29. Kāśi-Pancaka
30. Ganapasha-Pancaratna...etc.etc.

**PRINCIPLES OF ADVAITA VEDANTA**

Ādi Śankara, a perfect humanitarian, on unmatched monist is the irresistible and distinguished preceptor of Advaita. The teaching of Advaita is based on its depth and lucidity. Though Ādi Śankara is not the first person or preceptor of such a system still the method or principles, that have been presented by this great Ācharya stands as a symbol of immortal.
Ādi Śankara, by his penetrating genius has created a stupendous system of Advaitic works, dealing with the ideology of Prasthānatraya. The advaita, directly upholds the essence of vedānta philosophy, that "Brahma satyam Jagat mithyā". "Jīvo Brahmaiva nāparah" the only reality is Brahman, the woked has on illusionary appearance.

Let's see the main principles of Advaita vedānta

**DOCTRINE OF ADVAITA**

According to Śankara school of philosophy the Brahman alone exists. They believe three type of Sat (existence) Paramārtha, Vyāvahārika and Pratibhāsika. The world which appears to exist does not really exist. If it exists then there should not be any denial and it might have existed in the past and will exist in the future. But its existence is restricted to a particular time and goes under destruction at another time. The world is changing and it has a beginning and end. This apparent existence is due to the Māyā, which has been screening the Brahman. Because of this screen of Māyā, Brahman's real nature is not understood and therefore the world is found exist. The Brahman has no quality. But the Māyā has
the three quality of Satwa, Raja and Tama by which the world is pretended to be created, existed and destroyed. The reality of the world will exist till the oneness of the individual soul and the Brahman is realised. The individual should have to worship the Gods even the Gods also exists as the reflections of the Brahman in the Maya. Though this worship and the performance of Karma, without expecting any reward in return, a soul gets the Antakaranah purified from all the effect of the three Guṇas of māya. Then it becomes Nirguṇa or is no longer undergoes the circle of birth by the effect of the Māya. Become Nirguṇa what exists then is the Brahman alone, free from Māya and not the individual soul which has been only the reflection of Brahman in Māya. Thus there is identity established between the soul and the Brahman and this is the eternal truth. When this experience of identity has been established during the one's own life time, then that stage is called as Jīvanmukta and the final release, which take place after the separation of the soul from the physical body is called Videhamukti. During Jeevanmukti stage the rules of the Dhrama sāstra and Karma are not binding the individual soul. Hence the Advaita
accepts the *Karma* theory to purify the *Antakarana*. The path of knowledge alone is to be practiced to get the final release.

Of course, it is true that, different systems of metaphysics have been developed in the field of Indian thought. The varieties of such systems present the different notions about the formation of this universe. Suppose, the *Sānkhya* system, which presents the dualistic nature of the evolution\(^6\). Similarly in the field of *Vedānta* also, different varieties of systems have been initiated\(^7\), which describe the nature of *Brahman* as well as the evolution. But such systems purely differ from *Śankara’s* point of view. *Śankara’s Brahman* cannot be proved pluralistically or polytheistically. It is non-dualistic. So according to *Advaita Vedānta Brahman* is the only reality\(^8\). As the *Brahman* is the sole authority of this universe, this system is known as non-dualism (*Advaita*).

**BRAHMAN AND THE WORLD**

*Śankara’s* doctrine of *Brahman* is purely identical with the *Jīvātmā*\(^9\). The only reality is *Brahman*. But the world which is appeared to be real is not so\(^10\). From the *Advaitic* point of view, the present world seems as real because of ignorance. The illusory
nature of the world totally veils the actual feature of the Brahman. It does not establish Brahman as plural or polytheistical as the Sānkhya system presents\(^{11}\). The world may be destroyed but Brahman is always eternal\(^{12}\). Advaita Vedānta lays stress much on Nirguṇa Brahman than saguna Brahman\(^{13}\). It is beyond speech and mind Brahman is not spatial, non-temporal, non-causal and trans-empirical existence.

**MĀYĀ AND AVIDYA**

Advaita vedānta proves the unreality of the world through the concept of Māyā. Māyā or Avidya do not differ from each other. Māyā is universal one, where as Avidya is individual one. Brahman when concerned with Māyā, is Īśwara, and Brahman when concerned with Avidya is Jīva. The universality of Māyā and the particularity of Avidya has been discussed in the context of Samaśṭi and Vyaśti doctrine of Advaita Vedānta\(^{14}\). The particularity of a particular tree known as trees is Vyaśti or Avidyā, where as the totality of the different trees known as forest is Samaśṭi or Māyā. This Māyā is the cosmic power of Īśwara, which brings this universe into existence. Māyā is the constitution of Sattwa only\(^{15}\). Where as ignorance or Avidyā is made of Sattwa, Raja and Tama\(^{16}\).
In *vedānta paribhāṣā*¹⁷, Māyā has been considered as “Anirvachaniyām, Sadasadbhyām bhinnām Trigunātmakaṁ, Jñānavirodhi, Bhāvarūpam and Yad kimchid iti vadnti (cannot describe)”. Though Māyā is the power of Brahman, it's nature is inexplicable. Though Māyā and Avidyā are identical still Īśwara, the embodiment of Māyā is not affected by Avidyā, as it is individual one. Due to Avidyā the individual thinks himself as the agent or the knower¹⁸ being dominated by Mana (mind), Budhl (intellect) and Indriyas (sense organs).

Advaita Vedānta presents two powers¹⁹ of Māyā or Avidyā that signifies the unreality of the world, viz Āvarāṇa and Vikṣepa. Āvarāṇa hides the actual truth. So it is the negative aspect of truth. Vikṣepa projects the unreality, which is the positive aspect of the truth.

**THE CONCEPTION OF THREE EXISTENCES OR TRUTH**

Śāṅkara, the exponent of monism, though was a preceptor of Advaita, still he had the experience of the practical world. Though the world of objectivity does not appear to be real still it appears as relatively. He does not deny the existence of the world, but it exists
like the son of a barren woman. So, for the practical purposes he has mentioned three types or grades of existences, viz Pāramārtika-satyam (supreme existence), Vyāvahārika-satyam (practical existence), and Prātibhāsika-satyam (apparent existence). Śankara does not mention the unreality of the world from the two later point of view, as it is for the practical purposes. But Śankara's unreality of the world stands as true from Pāramārtika point of view. While distinguishing the former two, it mentions that, the dream water can quench the dream thirst of a dream. But it is of useless, when one gets up. The former state is known as Vyāvahārika-satyam while the later when knowledge comes known as Pāramārtika-satyam.

Similarly, while differentiating the later or third one, it adopts the practical example of Rajju-Sarpah (ropesnake). When some body looks a rope in darkness, he mistakes it as if a snake, and such idea of mistaking it as a snake is true from the Vyāvahārika point of view. But when light (knowledge) comes it disappears. Similarly the world of relativity, looks real, because of the lack of knowledge, when proper knowledge comes the unreality of world will be signified.
Liberation, the highest aim of life, while occurs a lot of critical analysis in other systems, has been placed in a simple and easy method in Advaita Vedānta. Advaita Vedānta establishes liberation is nothing but the union between Jīvātmā and Paramātmā. When somebody thinks that his soul is nothing except Paramātmā, that is final result for him. As long as ignorance is there, the individual being takes him as the agent or the knower. He thinks all that noticed before him are real. So far such feeling is there in his mind, liberation will be of a speculation. Advaita Vedānta mentions, the freedom as with as. To get rid of all miseries, we need not find out freedom from any where. But so long ignorance, is there, there can be birth after birth. Ignorance can only be removed by proper knowledge, means the knowledge of Brahman. The feeling of mine, comes due to the dominance of ignorance. But once knowledge comes, all these sort of feelings vanished for ever. Being survived from all these sects, a practitioner should adopt the four-fold practices (Sadhana Catustayām) for liberation that makes him a perfect practitioner which leads him to a proper Guru (teacher) in order to initiative in the order of Brahma-Vidyā. After getting this divine, knowledge, the soul
feels no difference between this individual soul and the ultimate soul. That is the final state which is called liberation in Advaita Vedānta.

**FREEDOM OF WILL IN ADVAITA VEDĀNTA**

Before considering the place of Karma theory in Śankara's philosophy, it is essential to discuss the concept of free will and how it is related to Karma in Advaita Vedānta. If we analyse the concept of freedom of will in various metaphysics from the western point of view, we can find both the affirmation and denial of this conception.

Philosophers like Spinoza, Thomas, Hobbes and some monistic philosophers do not accept the theory of free will, while some Christian philosophers advocate this conception. But all most all Indian philosophers do not raise this issue as a problem of philosophy, where as it has been a main issue in western philosophy.

From Śankara's point of view, both free will and Karma are interrelated. As long as free will is there, Karma binds human being
into a chain. According to Śankara, metaphysically man has neither free will nor constrained will. Man becomes free only by realizing himself as Brahman. But this freedom is also a freedom from all kinds of willing, for not only action, even the willing behind it is due to Avidyā. The mind which is the source of willing is a false adjunct of the actionless Brahman. The Kenopaniṣad Bhāṣya of Śankara says the painful consequences of the Jiva. Though the entire teaching of Śankara is based on Upanisads as well as on Bhagavat Gītā, still it differs from the free will point of view. If we put a glance on upanisad, we can find both the denial and affirmation of this conception, the Chāndogyopaniṣad says that there is no real freedom for man before he acquires Ātmajñāna. Similarly there are passages, where we can see in the context of Śreyas and Preyas of katopaniṣad, we can find the affirmation of free will.

But Śankara fully differs from this point of view. He totally denies the acceptancy of free will. One can acquire free will, only when one acquires Brahma Jñāna.

Let's see Śankara's conception of free will and it's relation to Karma.
The question of free will in Śankara's philosophy arises in three contexts:

First in the context of Karma. Secondly, in the context of Avidya. Thirdly, in the context of Mukta. In connection to Karma theory, man enjoys his experiences and fruits according to his past actions. So here Śankara comments, when law of action or Karma works out birth after birth, how can a man have freedom of will. If freedom of will is there, then the question of law of action should not arise, as it is contradictory. From Avidya point of view, Śankara denies the freedom of will. Avidya is the root cause of all willings. All actions are done under the influence of Avidya. Thus we can assume that due to the impact of Avidya, there cannot be any place for free will in Advaita. Thirdly, man is ever free (Mukta). A Mukta cannot act, for he has already erased his sense of agency and has realized his identity with Brahman. So Śankara, metaphysically denies the capacity of free willing and acting.

When the conception of free will has been a matter of problem in the field of various metaphysics, whether eastern or western, Śankara handled this problem in an easy method. While defining free will, Śankara described it as a pre-supposition of ethics. The absolute
freedom is mokṣa, before that we are free only apparently. We attribute ourselves as the agent and think, I am doing this, I am enjoying this. It does not mean that when freedom is attained, in mokṣa, We possess freedom of will. We can not will when we are free from all our phenomenal willing and acting are grounded in Adhyāśa.

Śankara's approach to the problem is not only metaphysical but also ethical. He did not deny this existence of free will in his system. From the Vyāvahārika point of view, he has established it's reality. The various statements of Śankara in favour of free will conceptioned only from the Vyāvahārika point of view. The Brahmasūtrabhāṣya of Śankara presents the support of free will.

So by analyzing the different dogmas of Advaita, we come to know the denial of freewill and acceptance of free will from the Vyāvahārika point of view, in fact there is no real contradiction between free will and law of Karma.

In another question, when man has free will from Vyavaharika plane, then why out of the 'Śreyas' and 'Preyas', most of the people motivate forwards the latter? Śankara answers, this question in his "Kenopanisadbhāṣya", saying that, the acceptancy of 'Śreyas' and
'Preyas'. is fully left to the choice of man, but to the ignorant. They present themselves in a mixed form. The wise man can distinguish between them, like a swan. From another point of view, due to lack of discriminative power, the ignorant chooses only the 'Preyas' and attains worldly happiness in the attainment of son etc. Moreover the scriptures only convey what is right and what is wrong, they do not force a man to act rightly.

PLACE OF KARMA THEORY IN ADVAITA

An analytical study of different systems prove that, Karma stands, as a condition, for the realisation of salvation. Particularly the Mimāṃsā philosophy as well as Vedas mention the consistency of Karma in order to obtain self-realization. But in Śankara philosophy, Karma is instrumental. In producing birth and Re-birth Karma is not an ultimate end for self-realization. As already we have discussed previously, the conception of freedom of will and its relation to Karma. So Karma is not a medium for the somum bonum. If Karma is not a final state, for the self-realization, then for what Karma theory stands in Advaita philosophy, for this Śankara establishes, good
action which is only a means to an end and that end is Cittasudhi (purity of mind).

Now let’s judge, how Karma brings one’s purification in mind.

**SANKARA’S CONCEPTION OF DHARMA**

Sankara defines Dharma as that, which is the means of abhyudaya and nisreyasa and which is observed by people belonging to different varnas and asramas\(^{31}\). Abhyudaya means worldly prosperity and Niśreyesa means liberation. This Dharma stands for the various duties and obligations of four varnas and four asramas. These duties generally known as Varnāśramadharms. Sankara believed that srūtis and Smṛtis present duties only in accordance with the three qualities\(^{32}\). Accordingly a man of Sattvic quality is called Brahmana and his actions reflect calmness, purity, Tapas, knowledge, faith in Veda etc.

Those who are predominantary rajasic but are also partially sattvic are called Kṣatriyas and their actions display heroism, spirit, ability to take sudden decisions in urgent matters, etc. Similarly those, who are mainly Rājasic with a few Tamas are Vaiṣyas, whose works are agriculture, business, etc. Finally, who are Tāmasic are Śūdras, and their works are of the nature of service\(^{33}\). Like wise,
there are also Āśramadharmas to be followed by the people of four Āśramas. Consequently, according to Śankara Varnāsrama Dharmas and Āshrama Dharmas together constitute Dharma.

There are different varieties of actions to be followed by the people, while living in society. But from the actual point of view or from the philosophical point of view, what Śankara intends, to tell about Karma in his metaphysics, while introducing to the introduction of Bhagavat Gītā, Śankara, is that he has divided Dharma into two parts, viz (1) Pravṛttidharma, characterised by action (2) Nivṛttidharma, characterised by knowledge and dispassion.

Before considering the depth of Pravṛttidharma, let’s analyse briefly the conception of Nivṛttidharma.Śankara tells, “out of the two the latter is the direct means of mokṣa”. The word Nivṛtti literally means withdrawal, turning or abstaining, but it also means ceasing from worldly acts in the introduction of Bhagavat Gītā. Śankara defines Nivṛtti Dharma of that which is characterised by knowledge and dispassion (Jñāna and Vairāgya), the essential feature of Nivṛtti Dharma. These are, knowledge of self as different from non-self and detachment from the sense enjoyments seen or unseen. It is also defined as the path of Sannyāsa which is the cause of liberation. In
another context, it is further described as the Dharma of Jñānanistha (steady persistence in knowledge) preceded by renunciation of all actions\(^3\), where it is identified with Jñānayoga.

From these, we may conclude that according to Sākara, Nivṛttidharma is a path, where one practices 1. Jñāna or self knowledge 2. Vairāgya or detachment and 3. Sannyāsa or renunciation of actions.

These three aspects, which are discussed in above, cannot be obtained by an ordinary person, rather than a certain stage of spiritual evolution. In accordance with Sākara, one reaches this stage of fitness, when one acquires certain qualifications. In fact, the whole process of Pravṛttidharma or ethics of activity is a training to acquire certain qualifications, which are the pre-requisites of Nivṛttidharma.

**PRAVṛTTIDHARMA**

Already we have discussed, Nivṛttidharma, as the direct means for mokṣa. And latter, we will analyse how it works as a direct method in order to get salvation. Pravṛtti leads to purity of mind, and enables one finally to enter the path of Nivṛtti in other words of Sākara himself the Dharma of action though it brings
prosperity, etc. If performed worship of god and in a disinterested frame of mind will lead one to purity of mind, and it is a means of mokṣa only in so far as it makes one eligible for jñānanistha and the cause of the dawn of knowledge. From the above quoted description of Pravṛttidharma, we can sum up it into two phases. That is 1. “Īsvarāpana budhya anusthiyamānah” (actions done as a worship of God). 2. and phalabhīsandhi varjnana - (without attachment to the fruits of actions). Pravṛtti, thus is the performance of one's duties of worship of God without desiring for their fruits. In this sense it becomes identical with the Karmayoga of the Bhagavatgītā. And Sankara in many places identifies it with it and considers both Bhaktiyoga and Karmayoga as constituting the essence of Pravṛttidharma.

Karma brings purity of mind and the purity of mind (Chittasuddhi) is often mentioned as the fitness for entering Nivṛttidharma. Pravṛtti takes one to purify mind and gives the aspirant the fitness to follow Nivṛtti - Jñāna nistha yogyatā prāpti. Before reaching Nivṛttidharma, there is the need of Pravṛttidharma, which is considered the pre-requisites of Nivṛttidharma.
The pre-requisites are four in number⁴¹ viz. 1. discrimination between the real and the unreal, 2. dispassion or detachment from sensual pleasures. 3. the attainment of six qualities such as Sāma (control of the mind) Dāma (control of the external organs), Upārama (observance of one’s own duties (Dharma), Titikṣa (Endurance of cold and heat, pleasure and pain, etc) Śraddhā (The trust in the words of the teacher and the scriptures), Samādhānam (A mind that has a single thing for pursuit, distraction - free mind) the desire for realize. There virtues are related to each other and can be practised only as a unit. But the most important virtue is the desire for liberation. The attainment of other qualities depends on the intensity of the desire for liberation.

The ideal of purity of mind is reached when one develops discrimination and dispassion (Viveka and Vāraṇāya) and one’s mind becomes constantly fixed on the self⁴². Viveka is the intellectual attitude towards the ultimate reality, a strong intellectual conviction that Ātman alone is real and eternal. Vairāgya is a sine qua non of such conviction, renunciation or withdrawal from worldly pleasures⁴³. In this context we may also remember the bold statement of Sāṅkara that in the event of these qualifications one can even dispense with
the knowledge of the multifarious duties of Varna and Āsrama elaborated in the *Sruties* and *smṛties*. This qualification constitute the first step leading ultimately to Brahman - realization. Advaita mentions that the man who enters the path of Nivṛtti must have attained the requisite purity of mind such are the qualities, that brings purity in mind, which leads, to the path of Nivṛtti.

**SELF-REALIZATION OR PATH OF SANNYĀSA**

After obtaining all the qualifications and being purified mentally and physically, the person, who intends or urge for the self realization, enters into the plane or stage of Sannyāsa (renunciation). As Sankara emphasizes without taking an oath of Sannyāsa, self realization is not possible. It may be practised even before one takes up Sannyāsa, the last one of the four asramas.

Regarding the concept of Sannyāsa we have to draw a differentiation between Vividisannyāsa and Vidvadsannyāsa. The former stands for the formal Sannyāsa, usually adopted in the fourth asrama. The latter is the real Sannyāsa, which may be called the philosophic Sannyāsa. And Sankara is more concerned with this Sannyāsa than the former.
According to Śankara, Jñānayoga is practised along with Sannyāsa or renunciation of all actions is the immediate means of mokṣa. But two questions are arised here. 1. What type of Sannyāsa is meant here? 2 what type of actions are to be renounced by these who practise Jñānayoga?

Here Sannyāsa should be understand as the real philosophic Sannyāsa and not that is practised in the fourth asram. One can enter into Sannyāsa even from Brahma-carya if one satisfies the conditions for it, viz, detachment from worldly enjoyments. This option is accepted by Śankara and he fixes vairāgya as the only condition for it in the second question that what type of actions are to be given up? Sannyāsa means giving up; but not giving up the world. It is “EsaṅātrayaSannyāsa” the renunciation of the three cravings such as Vittesana (desire for wealth) Dāresanā (desire for wife) and Lokaisana (desire for worldly recognition and fame). In the Altāreya upanishad it is technically called Vyutthanā. Śankara comments upon this, says that Vyutthanā does not mean going any where, but the mere absence of the rules governing those who entertains desire for son, wealth etc. In another context he says that one who is concerned with God - realization must give up Esaṅātraya. When it
is given up certain actions prescribed by Vedas, for those who have
Esanātraya also are given up. In the Bhagavat Gīta the word
Sannyāsa is interpreted by Śankara as Karmasannyāsa means
renunciation of all actions⁴⁹. Sannyāsa thus, is the renunciation of
certain types of actions only viz. actions prescribed for householders
who desire Esanātraya, and action motivated by selfish desires.

A rigorous life is prescribed for one, who pursues the
Jñānamārga. At this stage if he is a householder, he abandons his
wife, children, family and wealth. He cuts all his connections with his
friends and relations, for the simple reason that such narrow
connections are ultimately motivated by self-love⁵⁰. The only method
open to him is to receive alms. According to Śankara, he must be
satisfied with food offered to him unasked and he quotes
Bhudhāyana in support of this⁵¹. The man who thus renounces, is
indiscriminately called Sannyāsi, Yati, Muni and Parivrāt. Though
certain actions are renounced at the stage special duties, both
individual and social are enjoined on him. The individual aspect
consists in his effort to realize, Brahman through certain discipline
which mainly consists of two stages. The first consists of moral and
intellectual preparation popularly known as
Sādhanacatustayasamāpatti which has been already discussed. The second consists of what is technically called Śravaṇa, Manana and Nididhyāsana, hearing reflection and contemplation respectively.

**ŚRAVAṆA, MANANA AND NIDIDHYĀSANA**

Śravaṇa consists of in hearing from the teacher the vedantic knowledge about Brahman. Śravaṇa does not mean the only act of hearing, it means assimilating the ideas contained in the Mahāvākyas like “Tattvamasi” etc. Here the renouncer realizes that his self or soul is not different from the supreme soul. This is prescribed for Jñānayogins as a duty in injunctions like “Śrotavyo mantavyo, nididhyāsitavyah”. The other aim of Śravaṇa is to make people indifferent towards the sense objectives, to which they are prone as a matter of course. Accordingly, knowledge of the self must be gained from a realized person by salutation, asking questions and service rendered to him.

Manana is reflection. It is the process of reasoning to remove doubts, regarding Ātman. Nididhyāsana is contemplation leading to actual realization immediate perception of the self. The knowledge of the identity, attained by meditation, thus becomes immediate
(Aparokṣānubhuti) to the aim of Jñānayoga. Here the practitioner realizes that I am the Brahman (Aham Brahmaṁ smi).

Though these three aspects are described separately, still they are not independent each other, Śankara himself stages that Brahman is not realized by Śravaṇa alone, but when Śravaṇa, Manana and Nididhyāsana are all combined into one. Up to this level we have discussed, the prohibition of Karma and the acceptancy of knowledge, for the self realization. Now let’s see the place of Karma and it’s role in Sannyāsa.

According to Śankara the Sannyāsi should give up all actions, (Sarvakarmasanyāsa) and devote himself entirely to contemplation. In one context, Śankara notes that actions must be renounced by seeing inaction. When the in word renunciation is attained it is immaterial, whether actions proceed from him or not. Then his actions becomes non-actions. Therefore, Karmasanyāsa does not imply the mere giving up of actions altogether, but giving up the wrong feeling that “I am the doer”.

While showing the inferiority of Karma, Śankara has distinguished between two categories of Karma, viz. Karmanusthāna and Karmasanyāsa. Karmanusthāna is egoistic
and desirous of fruits. It is done with the feeling of "I am the doer". While the latter is unegoistic and abandonment of the desires of fruits.

Moreover, Karma, as interpreted by Sankara is that, which is done egoistically. Whether Vedic or otherwise done egoistically is a Karma. Actions which are done without ego or fruis are not Karma. Therefore he did not deny for the performance of actions for the Sannyasi, but it can be done unegoistically by a Sannyasi for the purification of mind. He did not decline Karma, it is essential. But that should be of Karmayoga type. Sankara mentions, knowledge depend on Asramakarmas. Once the knowledge is produced, it does not depend on them to bear fruits. But for the dawn of knowledge actions are needed. For the dawn of knowledge Asramakarmas are needed, such actions however will be preceded by Jnana and vairagya.

We have discussed, now how a Sannyasi can perform actions unegoistically as they do not hinder for self-realization. But here a question may arise that, what does it mean by unegoistic actions.

Though a Sannyasi has cut of all the connections from his family and friends still he has to do actions for the welfare of the
public. One who is aspiring to identify with Brahman which is the inner self of every creature can not but do actions for universal benefit. In the exposition of the Srimad Bhagavat Gītā, Sāṅkara emphasizes the need for altruistic actions and verse 21-26 in the 3rd chapter unequivocally stages that a Mumuṣu must perform Karma-s for Lokasamgraha⁵⁹.

Sāṅkara believes in the quality of 'Sarvabhutesu rati'⁶⁰ (intent on the welfare of all living beings). It is an essential characteristic of a Jñānayogi in Sāṅkara’s exposition of the Srimad Bagavat Gītā there is no suggestion that Jñānayogi will be inactive in the sense that he does not perform action for the benefit of the universe.

**IMPORTANCE OF KARMA**

While discussing the place of Karma in advalta, we have already seen that, Karma does not bring any self realization. If it is performed unegoistically, it only brings mind purification (Clītaśuddhī). And this purification leads one towards the path of knowledge that is the path of Sannyāsa (renunciation) or Nivṛttidharma. Sāṅkara’s law of Karma is applicable for the empirical Jīva only. No where Sāṅkara mentions the denial of
Karma, but he has mentioned the performance of Karma can be done by a renouncer being devoid of Ahamkāra (selfishness) and Phalābhisandhi (attachment to the fruits). That is known as karma of Karmayoga type.

Now a question arises, what kind of actions are to be performed in a disinterested frame of mind? To this Śankara accepts the theory of Bradley that “My station and its duties⁶¹”. According to Śankara Svakarma is Svadharma - duties of one's Āsrama and Varna⁶². Accordingly Śankara mentions that everybody is not fit for everything. So one can do his duties according to his own Varna in a disinterested manner. If it is performed unegoistically it does not bring any bad effect, rather than the purification of mind.

Karmayoga, thus is a form of duty, but it must be distinguished from the empirical duty, styled as my station and its duties. It becomes a spiritual duty if performed without desiring fruits. Śankara has commented the Kant's idealism, saying duty must be done for duty’s sake as kant has done it certain relevant portion of Śankara show that Śankara like kant wants duty to be done for its own sake. For example commenting on Srimad Bhagavat Gītā (11 – 48), he says that when action is done as worship of God one should not think
let God pleased with me and that one should not desire even Jñāna. But this sentence need not be taken in its literal sense. Desire, as such, cannot be completely given up, for Mumukṣu itself is a desire what is intended here may be that we should not be too much preoccupied with the outcome of the action No doubt, Karmayoga leads to purity of mind, but one should not always be attached to it.

According to Śankara, a Sannyāśi should renounce all the actions (Sarvakarmasannyaāsa). He tells that the Sannyāśi should give up all the actions what so ever, and devote himself entirely to contemplation. But Bhagavat Gītā does not prescribe the literary meaning of Sarvakarmasannyaāsa. Ideal renunciation consists of seeing action in inaction and inaction in action. Śankara in his Brahmasūtrabhāsyā mentioned that actions must be renounced by seeing inaction in them. When the inward renunciation is attained it is immaterial whether actions proceed from him or not. Then one's actions becomes non-actions. Therefore, Karmasannyaāsa does not imply the mere giving up actions altogether, but giving up the wrong feeling I am the doer.
So, in any case, Karma is unavoidable, but it should be performed unegoistically and without any attachment. When all Karma-s are performed disinterestedly, it brings mind purification, which leads to attain the highest knowledge. The person who assimilates himself with the Brahman is called a Jīvanmukta. There is no criteria, that a Jīvanmukta can not act, he can act unegoistically, for the welfare of others. It does not bring any fruits or result. But at that time only the prārabdha Karma-s work out some of the statement of Śankara shows that Mukta abandons even unselfish actions. In interpreting the word Sarvasamkalpasannyāsa, Śankara observes that it means not only giving up of desires but also actions. When one abandons all thoughts one cannot even move. Therefore, when Krishna says that one should renounce all thoughts he implies that one should abandon all desires and all actions as well. It should not be thought that giving up Samkalpa means that he can do bodily actions. All verbal and bodily activity pre suppose mental activity. In the absence of the latter the former cannot prevail. These statements also are to be interpreted as referring to egoistic actions. It refers to the Samuccayavāda of Śankara, that mokṣa is attained not by knowledge alone but by knowledge,
combined with action Mokṣa is reached through knowledge alone and not through knowledge combined with action\textsuperscript{68}.

From the point of Samucayavāda the question of Mukti (liberation) does not arise in Advaita Vedānta (unity)\textsuperscript{69}. But monist Śankara tells in his Brhadāranyakopanisad that, Karma brings one’s purification in mind. So he mentions that being devoid of desired objects (Kāmya karma) one who performs eternal duties (Nītya karma) gets liberation, as it is the bearer of the Brahmajnana\textsuperscript{70}. Likewise, the follower of Śankara, Madhusudana Saraswati accepting the path of Advaita, tells that when man conquering both attachment and aversion becomes virtuous gets the divinity, while its contradictors do not get eternity\textsuperscript{71} in this way, who enacts daily desires, his mind or intellect never becomes impurified.

**MEANING OF KARMA IN ADVAITA**

Already we have discussed, the various aspects of Karma, and its consequences. While explaining the place of Karma in advaita, we have clearly seen that, Karma does not make a person perfect, but when performed, bring purification (Cittasudhī) in mind. And that purification leads one for the attainment of the highest knowledge.
that is the attainment of Brahman (Brahmaprāpti). Though Śankara did not accept the path of action, as being the path of self realization, still let's know, what does he mean by the term Karma and why it hinders for the samum bonum.

While commenting on Bhagavat Gīṭā, Śankara himself tells that, Karma means mere action - Kriyateiti Karma vyāpāramātram72. In its technical sense it also means the effect of actions, the law of Karma or the ritualistic actions of the Vedas. In Bhagavat Gīṭā, Śankara has described it in different meanings73 in another way, Karma may be meant to mean all actions prescribed or prohibited by the Srutis and Smṛtis for prescribing what right and what is wrong74.

Though, Karma has been explained differently by various systems, still Śankara has used this term in a technical sense. While commenting on Bhagavat Gīṭā, he has adopted a technical meaning by eradicating the old concept of Karma. Accordingly actions done egoistically is Karma and action done without ego is Akarma. While saying it, he did not deny Karma, but he considers, actions of a realized persons are not Karma, because they have neither ego nor desire of fruits75. Śankara's idea of Karma, thus, is not based on the
outward manifestation of an action but the inward motive with which it is done. Accordingly a man who acts egoistically is doing a *Karma*, similarly he who considers himself to be inactive and abstains from doing action is also performing *Karma*. Generally, the ordinary people think when one does something one is acting and when remains idle one is inactive. But *Sankara* says that actual inactivity is, when man ceases to act with ego or selfishness.

Thus, *Sankara* intends to tell that, the root of every action is ego or selfishness. Accordingly *Sankara* mentions two principal elements, which are the basis of action, viz., *Ahamkara* or selfishness and phalabhisandhi or attachment to the frutis. In the commentary of *Bhagavat Gita*, *Sankara* explains the three ways that bring the result in the fulfilment of an action. 1. *Kriyabuddhi* - the knowledge of action in which one thinks this is my action. 2. *Karakabuddhi* - the knowledge of the doer in which one thinks I am the doer. 3. *Phalabuddhi* - knowledge of fruits accruing from actions in which one feels I am doing this action for getting this particular result.

The concept of *Maya* or *Avidya* plays a vital role in *Karma* theory. All egoistic actions, which are explained above, are the influence of *Avidya*. The above mentioned actions can be only
performed, if one has Avidyā. Advaitins mention that, generally the spirit is actionless (Akartā). Accordingly, activity can be attributed to Avidyā. So Sāṅkara tells in Bhagavat Gita commentary that, "before Jñāna, Avidyā in the form of action, agent, and result, being perceived by Pramāñabuddhi" becomes the cause of all actions and All actions are found only in the state of Avidyā79. The actual agent of the action is Svabhāva which is also known as Avidyā or Māya80.

CRITICISM

The Brahman, acquainted with Māya, intrepreted as Īśwara is the cause of the creation of the world. There is no particular reason to create the world. As in the case of children playing without any particular reason, the Īśwara is also creating the world.81 Then here a question arises that if Īśwara the omniscient and omnipotent creating this world with full of miseries, and sorrows then why he may be considered as cruel or mersiless having being acting as a lay man with passion and attachment? This question has been answered by Sāṅkara in his commentary on the next sutra of "Vaishamya nairghrnye..." (Br.Sutra 2/1/34)
Though īśvara is the cause of creating the beings he is not the root of pleasure or sorrow of the individual. But individual sorrows or pleasure depend upon the own actions of individual soul which are following till the result. By this actions the soul is caught by the virtue and unrighteousness which are the peculiar cause of pleasure and pain respectively and are imperceptable, but inferred from reasoning and transmigration. So the differences between the beings are due to own virtue and unrighteousness but not because of the indifference of īśvara.\textsuperscript{82}

In this context Śankara, consider the Karma as the virtue and unrighteousness, which are the cause of pleasure and sorrow but not the cause of the birth. The Karma which is cause of particular body and Samśāra is without beginning. Hence till that Karma the birth exists.

In the phalādhyāya (chapter discussing about the result of the actions) Śankara put the first part of argument, that whether the well known three consequences of the Karma as described that 1) acceptable 2) non acceptable and 3) mixture, which are to be beared by every being are executed by the Karma-s or īśvara?
Sankara concludes that the result of every Karma is executed by Iswara. The action, which has been done ends at the moment of completion. Yagnas are not supposed to be given the result prior to completion. But it gives the result later after a long period when the result is acquainted there, the cause is not existed. Hence an agent is required to transfer the result of a particular Karma. The Mīmāṃsākās thus consider the agent as Apūrva. According to them the result of long period is transferred by the agent which is Apūrva. But Sankara is not accepting this and he states that, the Karma which perishes at the end of performance cannot make a far away result. So he concludes that the Iswara is the authority to execute the result according to each and every Karma of the individual.

The Nyāyavalśēshikas are accepting some type of agent for transmigration of one soul to another body. They say that the virtue and unrighteousness are the cause of pleasure and pains. The virtue and unrighteousness are the qualities of the individual soul, and they are gained by good and bad efforts of different individual souls. The effort by which mass performing every action is also a quality of soul. For this effort only the being acts. Hence according to them, defect is
the cause of ignorance and by ignorance the being acts and falls in
the wheel of death and birth.

The Ramanujas accept the evalution process of Prakṛti as in
the Sānkhya cosmology. Prakṛti which is the balanced state of
three Guṇas, endues by step in to mahat to subtle aspects of the five
elements and finally to the visible world with all movable and
immovable substances. The Brahman enters in to all these
catagories and causes them to intermingle in a way to form the
various spheres and the bodies of living beings. Thus at every stage
of evolution Brahman's will is operative and thus forms the efficient
cause. In the process of creation, the Jeeva which have become
almost one with insentient Prakṛti in Pralaya, gain their separate
identity and the bodies suitable for their embodiment according to
their deserts in the light of their Karma. The Karma is the effect of
the actions of the Jeevas in previous embodiment which remains as
efficiencies in Pralaya and the divine will cause the Jeeva to obtain
bodies suited for the enjoyment of their Karma-s both good and bad.

As the God is free from all Karma, the result of the actions of
Jeevas in previous embodiments that causes the good and evil
enjoyments and sufferings of Karma-s which have got necessarily to
be enjoyed or suffered by those responsible for them. The imperfection and sufferings of this world are not due to the God but due to the *Karma* of *Jeevas*. It is *Karma* that creates bodily pains and enjoyments for *Jivas*, but God being without the bondage of *Karma*, is untouched. The will of the God to create this world is just an act of mercy of him for the evolution of the *Jivas* under the domination of *Karma*. Hence according to this system the cause of embodiment is *Karma* and *Karma* is exausted only when the body perishes. Here *Śankara* says that ignorance is the cause of bondage and when it is removed liberation is attained, irrespective of whether the body is alive or not. The body will remain till the "*prarabdha Karma*" that has brought the current body in to existence is exhausted.

According to the school of "*Dvaitādvaita*" of Nimbārka the *Jīva* is neither born nor dies. Pervading the whole body he derives experience through it. Though the *Jīva* is a free agent, the freedom is subject to the will of *Īśwara*. God impels the *Jīva* to do actions, and merits and demerits acquired by the *Jīva* by his past actions. In this system the *Avidyā* is the accumulating load of *Karma*. But according to *Śankara* *Avidyā* is a special category. As the *Jīva* is
atomic in nature passes from one body to another. While he is in the state of bondage loaded with beginning less Karma-s. Here it may be noticed that the Jivas are bound to Samsara or cycle of births and deaths by Avidyā which is the load of beginningless Karma. The Karma follows the Jiva until the final release, that is Mukti. The Mumukshus evolve to higher levels of spiritual development through several births on earth and in heavens according to their Karma-s until the Lord’s grace releases them. When the Jīva realises the truth never returns to this world and then is he liberated from all Karma-s. The difference between this system and Sankara school is that in this system in immediate liberation the Jīva casts off his physical body born of Karma and attains his divine status, but in Sankaras system liberation in the embodied state is possible which is Jīvanmukti.

When we come to the philosophy of Dvaita it is described that the Karma or action is neither a substance nor a quality, but subsists in substance. They are of two kinds, Punya (meritorious) and Papa (sinful) and are responsible for the pleasing and painful experience of Jivas are involved in the process of creation. If there is purpose for the creative process, it is the fructification of the Karma of Jivas who are countless in number. The Brahma is more significant to the Jīva
as the one who distributes to him welfare and suffering according to the efficiencies of the *Karma*-s. The *Māyā* of the *Brahma* covers up the spiritual nature of *Jivas* and involves them in *Samsāra*. The *Brahma* alone can break the bonds of *Karma* and deliver the *Jīva* from *Samsāra*. The bondage has been imposed on the *Jīva* by the *Brahman*. For the creative process the *Jīvas* could never get released from the load of *Karma*. The *Jīvas* are passing through the cyclic occurrence of births and deaths accompanied with enjoyment and sufferings. Then the *Jīvas* those who are fit for liberation gradually begin to bow and appreciate spiritual values, develop non attachment, follow the devotional path and become eligible for God's grace. Here they accept *Sādhanā*, which is acting with detachment, otherwise *Niśkāma Karma*, is a mean for the grace of the God. Here *Śankara* accepts that the abandonment of all *Karma*, at the stage is necessary for a spiritual aspirant. *Rāmānuja* accepts that one has to perform the scripture ordained *Karma*-s till the end of ones life. But the Madhva rejects the *Karma*, that which is done in selfish motive. But *Niśkāma Karma*, he is not rejecting. But according to *Śankara* it is possible from the very beginning itself fit for absolute renunciation
and engage highest and intense form of meditation and release from all bondage.

Thus it is concluded that all Indian Philosophy systems accept the theory of Karma but with some minute difference. Sankara also accepts the Karma theory. He, who experiences the state of Nirvikalpaka samādhi, who may get back the relative consciousness of the manifold world of "Becoming" is a Jīvanmukta and is free from the body even while he lives. He has to live, till the Prārabdha Karma (the quantum of operative Karma) exists, as a released arrow from a bow cannot be stopped until it strikes the target. Likewise at the end of the prārabdha Karma only the body falls. But the difference between an enlightened man and unenlightened man is that the unenlightened man will get continuing embodiment on account of the presence of the 'Sancita and Āgāmi karma' but in the case of the enlightened man will not have any bondage of any type of Karma even if he performs Karma-s, which is the cause of birth. And at last after falling of the body he attains the highest position of the Videha mukthi, the state from where there will not be any rebirth.
NOTES AND REFERENCES

1. a) Ekāṁ Sadvīprāḥ bahudhā vadanti (Ṛg. Veda Canto I P.No.320)
   (Mandukyopanisad P.No.48)

   b) Ayamātmā Brahma (Br. Upanisad P.No.208 – 211)

   c) Tat tvamasi

   d) Sarvam Khalwidam Brahma (Chha upanisad P.No.102)

   e) Anādi nidhanām Bṛhma ...................(Vakyapadiyam , 1.1)

2. Śrī Sankaracharya, P.No. 140, By Ramesa

3. Easy journey to other planets, P. No. 14

4. Yadā Yadā hi dharmasya glāīrbhavatibhārat, Abhiulthānmadharmasya
   Tadātmayan Śrījāmyahām S.B.G 4.7.

5. S.B.G., Vednata - Sūtra, Upanisad.

6. Puruṣasya darsānārthanāṁ kaivalyārtham tathā pradhanāsyā
   Panagwandhadvadubhaya saṃyogastatkṛta sargah. Sāṅkhya Kārika Verse No 21

7. Dvaita - DvaitAdvaita - VisistAdvaita.

8. Sarvavedantasidhantasarasamgraha - Verse No. 16.

9. a) Ayamātmā Brahma (Br. Upanisad, P.No.208-211)

   b) Tat tvam asi

   c) Jīvabrahmaiva nāparah

10. Vastuni Avastu āropnāma adhyātropa……………… Vedanta Sarah

11. Jananamarana karaṇam pratiniyamādayugavadpravṛtesha
    puruṣabahutwān sidham trainguṇyaviparyachaiva. Sāṅkhya kārika, Verse No.18

14. Sarvadhanasidhantrasarasamgraha, Verse No. 307
15. Sarvadhanasidhantrasarasamgraha, Verse No. 309.
17. Vedanta paribhasha P.no. 70 - 72
19. Asyajnayasabaranaabiksepanamakamastiki Saktidwayam..........etc.
   Vedanta sara, P. No. 118.
   Samuktamekatam yati tathatmanyatmabinumuktih, Vivekacudamanih, Verse No
   567.
21. Vedanta Sarah, P. No. 60.
22. a. Ayamatma Brahma (Br.Upanisad P.No.208-211)
      b. Tat Twam asi
      c. Sarvarh khalwidam brahma (Ch.Upanisad P.No.102)
23. Mithyajan purassaroyam atmano budhyupadh Sambandhah (B.S.B 11 - 3 -30).
24. Ske. U. introduction
25. Cha. U. 1.6 (Tr.)
27. B.S.B. introduction
28. B.S.B. 11-3.33
29. Ske. U. 1-2-2
30. S.B.G., 11- 1-20
31. S.B.G. introduction
32. S.B.G., XVIII - 41
33. Sankara ponting out that sattvaguna etc., are the cause of brahminhood etc., "Brahmana sarbhavaya sattvagunah prabhavah karanam... sudrasvabhvasya raja upasarjanam tamah prabhvah (S.B.G XVIII - 41).

34. Dvividho hi vedokto dharma praṇīṭilaksano nivrīṭilaksnasca Jagatā sthitikarṇam S.B.G.

35. Nādatte kasyacidpāpam na caiva suktam vibuh ajñānenavīrāj jñānamīten tena muhyanti jantahav. B.G. V. 25
Samniyamendriyagramam sarvatra samabudhayahah
te prapnuvantimameva sarvabhutā hitaṃ rataḥ B.G. 12.4

36. "Nivrīṭtilaksanam dharmam jnana vairagyā laksanam" S.B.G. introduction


38. S.B.G. interdution

39. S.B.G introduction

40. S.B.G. IV. 1 interdution

41. "Nityānityavastaviveka, ihāmutrābhoga virāghah, Sama damādi Sādhana Sampat, Mumukṣutvamca". B.S.B. 1.1.1

42. Sudurduṣtamidam rupam drstavanasmi yanmama
Deva apayasya rūpasya niryam darsānakanāsinah. S.B.G. 11- 52

43. S.B.G. VI. 35.

44. B.S.G. 1.1.1

45. Sannyāṣastu mahābahu duhkhamapnumayogatah
yogayukto munibrahma nacirenadhigachati S.B.G. V.6

46. S.M.U. intro and S.A.U. intro

47. S.A.U. intro

48. S.I.U.1

49. S.B.G. III .5; V.1; V.II
50. Yada hi nendriyarthesu na karmasvānasajite
    Sarvasamkalpasannyaasi yogurudhastadochyaite S.B.G. VI - 4
51. S.B.G. IV- 21
52. Sugasya tadanadarasravanat, tadadravanat sucyate hi. B.S.B. 1.3.34
53. "Svabhavikapravrttisaya Vimukhikaranarthaniti brumah" B.S.B. 1.4.4
54. Tadvidhi pranipatena pariprasnena sevaya
    upadeksanti te jnam jnaninastattwadarsin S.B.G. IV .34
55. S.B.U, 11.4.5
56. Sarvakarmani manosa samnyasyaste sukham vasi
    navadware pure dehi naiva karvanna karayana S.B.G. V, 13
57. B.S.B., III . 4.35
58. Sarvāpekṣā ca yajñādisrteh aswavit B.S.B III - 4.26
59. S.B.G, 3, 21-26
60. Infra P.no
61. Ethical studies pp. 173, 181
62. Sarvakarmanyāpi sada kurvāno madvapasrayah
    Matprasadadavapnoti saswatam padamavyam. S.B.G, XVIII - 46
63. S.B.G 11.48
64. Karmanyā karma yah pasyedakarmamani ca karma yah
    sa budhimānmanusyeṣu sa yuktah kṛṣṇakarma kṛ. B.G. IV 18.
65. "viveka vidhyā karmadavakarma darsānena samtyajya ityarthah" S.B.G. V.13
66. S.B.G., VI 4
67. Supra P.no
68. Asocyananwasocastwam prajnavadamsca bhasase
    gatagunagatasumsca nanuscanti panditah S.B.G., II.11
69. Ai. U. Sa. Bha Upodghata
70. Br. U. Sa. Bha 4.4.22


72. Yadā viniyatam cittaṃ añmanyevatisthate

73. S.B.G., IV. 18; 11.14; XV.2; and IV.37

74. S.B.G., XI.24.

75. S.B.G. II.11

76. Dravyayajñāstapoyajña yogayajnastathapare
swādhyaayajñānanayjnasca yatayaḥ sansitavatadat. S.B.G. IV.18.


78. S.B.G. XVIII -46

79. "Atah karmani avidyavasthayāmeva codyante na vidyāvasthayām" (S.B.G II. 69)

80. "Svabhāvastu pravartate... avidyā lakṣanah prakrtimaya" (S.B.G IV. 14).

81. "Kīṁcitprāyojanamabhīṣamghya kevalaṁ lilarupah pravrcaah kridavharesu bhavanti yatha voccasapraswasadayonabhisamghya bhavyāṁ kīṁcitpravojanam svabhavadeva sambhavanti evamiswaraṣayapyanapeksya kīṁcitpravojananantram svabhavadeva kevalaṁ lilarupapravruitti bhavisyati

82. dharmādharmavapeksata iti vadāmaḥ (Br.S.B.S. 2/1/34 Page 40)

83. phalamataisvaratbhavutumarhati 3/2/7/38 page 665