CHAPTER ONE

Introduction

The Meaning and the Nature of Indian Philosophy (Darsana):

Philosophy literally means 'love of wisdom' or 'pursuit of knowledge'. It is an attempt to arrive at a rational conception of the reality as a whole. It inquires into the nature of the universe in which we live, the nature of the human soul, and its destiny, and the nature of God or the Absolute, and their relation to one another. Indian philosophy implies a theoretic pursuit of ultimate reality, ultimate truth and ultimate end or summum bonum of life. It holds in its own way that there can be a direct apprehension of truth or reality (tattva-darsana). It inquires into the nature of matter, time, space, causality, evolution, life and mind and their relation to one another. At the present day, philosophy has for its main branches metaphysics, epistemology, logic, ethics, aesthetics, axiology. It is the art of thinking all thing logically, systematically and persistently. It is the rational attempt to have a world-view.

There is innate in human heart a metaphysical hunger to know and understand what lies beyond the mysterious and illusive veil of nature. Philoisophy is a congruent system of
thought which is backed by logic or reason and arguments, and manifests itself as an essence. In Indian, philosophy is not an intellectual pursuit for pleasure, but a spiritual striving for direct experience of the Absolute.

Philosophy is termed as ‘Darśana’ (‘the vision of truth’) in India as it aims at knowledge of truth. In its widest etymological sense, darśana is a subtle and pervasive branch of knowledge, which implies a theoretic pursuit of ultimate truth. The purpose of philosophy is an insight into the nature of the whole reality, that is why philosophy is termed as ‘Darśana’. The term ‘Darśana’¹ is derived from the root ṛṣ which means ‘vision’ and also ‘instrument of vision’, which stands for the direct, immediate and intuitive vision of Reality². The actual perception of truth and it also includes the means which lead realization. The key-note of Indian philosophy is ‘see the self’³. The word ‘Darśana’ in the sense of true philosophic knowledge has its earliest use in the Vaiśeṣika-sūtras of Kaṇāda⁴. Darśana is not a mere speculative or intellectual pursuit of pleasure, it is a

² drśyate yathārthatattvamanena iti darsanajjf. SKD.
³ atmā vā are draṣṭavyaḥ. Br. U., II. iv 5.
⁴ VS., IX. ii. 13.
direct God intuition (Iśvarānubhūti) or it is to see God face to face. So, philosophy in India means to see God to get a Darśana of God, the Absolute and to have a direct experience of the Brahman or Ātman. In Indian tradition Darśana function as a system of knowledge of reality. A system is a set of ideas or concepts which are interrelated so as to serve as an adequate explanation of reality. Generally it stands for critical expositions, logical inquiry or insight of soul. When Darśana is understood as a system of knowledge (Jñāna-sādhanam śāstram) it implies critical inquiry. There are different types of Darśana; each school is unique in its structure uniqueness of a particular Darśana is due to its conceptual autonomy.\(^5\) A Darśana as system is expected to deal with the areas of epistemology, metaphysics or ontology, logic and ethics.

It can not be denied that all philosophies of both the East and the West are unanimous about achieving the highest value of philosophy. But their conceptions and interpretations of the ultimate value differ from one another. Even, there are different interpretations of different systems in Indian philosophy about the highest achievement of life. In the Upaniṣad, we have an interpretation as- ‘tarati śokam ātmavit’\(^6\), i.e. those who realize

5. MK., p.193
6. Chā. U., VII. 1.3
the Ātman, go beyond all pains and sufferings. According to the Sāmkhya, there are three kinds of suffering (annihilation or affliction)s, namely, Ādhyātmika, Ādhibhautika and Ādhidaivika which are mean puruṣārtha or highest achievement, i.e. salvation. The supreme release is total annihilation of these threefold pain\(^7\) without leaving any trace of it. According to the Yoga system, he who has attained to tattvajñāna, transcends the categories of intellect etc. and he is never involved in any desire etc. or Mukti (emancipation), means to realize the real essence (svarūpa) of the Puruṣa or God (puruṣa-viśeṣaḥ Īśvaraḥ). According to the Nyāya system, when tattvajñāna or knowledge about the ultimate Reality manifests by the analysis of Pramāṇa etc. and sixteen substance (padārtha)s then the utter extinction of affliction, birth, desire and false knowledge is possible\(^8\). According to the Mīmāṃsakas, virtue is only the

\[\text{7. duḥkhānām trayām duḥkhatrayam. tat khalu}
\]
\[\text{ādhyātmikam, ādhibhautikam, ādhidaivikanca.}
\]
\[\text{STK. under SK. Kā. I.}
\]
\[\text{8. (i) pramāṇa-prameya-samśayaprayojana-drṣṭānta-siddhānta….. tattvajñā nannisreyasadhigamaḥ.}
\]
\[\text{NS.,I. 1}
\]
\[\text{(ii) dukha-janma vṛttidoṣamithyājñānamuttarottarapaye tadānantarapaya-pavargaḥ. NS.,I. 2.}
\]
instrument of prosperity. The Vedantins say that the utility of Vedanta philosophy is to remove nescience and also to identify the individual soul with the Brahman, and this is the teaching of the Vedanta. The Vedanta philosophy may be studied purely form a religious standpoint as an intuitive principle of realisation as well as conceptual dialectics. In the former aspect, it unfolds to us the highest art of life, brings solace in affliction and holds out a promise of self-realisation and transcendental bliss. The Baudda Darśana also prescribes Nirvāṇa for going beyond all tanhas or tṛṣṇā (desire)s.

In spite of many different viewpoints and interpretations in different philosophical schools, the real spirit of philosophy is not affected, because although their definitions of prime object and standpoints differ, but their goal of attaining freedom from the bondage of ignorance is one and the same. The intuitive thinkers of Indian philosophical thoughts repeatedly advised people to have direct knowledge or immediate experience of the highest truth which means realization of the

9. (i) ātmā vā’re draṣṭavyaḥ śrotavyo mantavyo
    nīdidhyāsitavyaḥ. Br.U., II. iv.5
(ii) ātmano vā’re darśanena śravaneṇa, matyā
    vijñānenedam sarvam viditam. ibid., IV. v. 6
Absolute. Therefore, when we discuss these schools of philosophy, then we discuss and analyses different ways for realizing the ultimate reality of the universe which is the *sum-mum bonum* of human life.

The spirit of Indian philosophy is to make a friendly relationship with religion. 'In India, religion and philosophy are one. Religion is the practical side of philosophy and the latter is the rational side of religion. They are inseparably connected.'

Indian philosophy further teaches the secret of work (*karmayoga*) the secret of devotion (*bhaktiyoga*), the secret of concentration and meditation (*rājayoga*) as well as the secret of speculative thoughts and highest wisdom (*jñānayoga*).

The religio-speculative thoughts and ideas evolved in different periods in India, viz. the *Vedic period*, the *Epic period*, the *Sūtra period* and the scholorstic period. Dr. Sarbapalli Radhakrishnan says 'There was a change in Indian thought after the Vedic period, due to the asceticism of the *Atharvaveda*, the mystic tendency increased. During the period of the hymns of the Rgveda, there was a sort of selfish abandonment to pleasure. The spiritual instinct of the human soul asserted itself and in the period of the Upaniṣads, the protest aginst the

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10. PAR., p. 63.
tyranny of the senses was heard in clear tones.\(^\text{11}\)

The philosophical thinking began in India with the \textit{Rgveda} itself prominently revealed in the hymns. As a result of this nucleus, there arose different philosophical systems in India based on either monistic idealism or dualistic realism. It indicates the philosophical speculations of all Indian propounders of different systems of philosophy. Though there developed different schools of philosophy in India and they present a diversity of views we can discern even in the systems or schools the common stamp of an Indian culture, that is the Indian philosophy.

\textbf{Two Broad Divisions of Indian Philosophy}

According to traditional principle of classification, Indian philosophy is divided into two broad classes, namely - (i) the \textit{\=Astika} and (ii) the \textit{N\=astika}. All the systems of Indian philosophy belong these two classes: (i) \textit{\=Astika} (orthodox), so called as it believes in the authority of the \textit{Vedas}, and (ii) \textit{N\=astika} (heterodox), because it does not believe in the authority of the \textit{Vedas}. In common usage \textit{\=astika} means ‘one who believes in the existence of god or the absolute’ or one who believes in

\(^{11}\text{HIP., Vol.I.}\)
life after death'; nāstika means the opposite of these. Similar interpretation of the terms āstika and nāstika have been recorded in the Śabdkalpadruma as well. To the former, āstika or orthodox, belong the six chief philosophical systems (popularly known as ṣaḍ-darśana), namely, Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Mīmāṁsā (or pūrva-mīmāṁsā) and Vedānta (or uttara-mīmāṁsā). Under the other class of nāstika or heterdox systems, the chief three are the schools of the materialists like the Cārvākas, the Baudhas and the Jains.

The Vedic tradition is of two types — one is ritualistic and other is speculative (karma and Jñāna). The Mīmāṁsā emphasised the ritualistic aspect and raised a philosophy to justify and help the continuation of the vedic rites and rituals. The Vedānta school emphasised the speculative aspect of the Vedas and developed an elaborate philosophy out of the vedic speculations. As a result these two schools were direct continuation of the Vedic culture and hence both are sometimes called by the common name- Mīmāṁsā. For the sake of distinction the first is called the Pūrva-Mīmāṁsā or karma-Mīmāṁsā and the second is called the Uttara-Mīmāṁsā or

12. veda prāmāṇyavādi (āstikaḥ) vedapramāṇyavādi (nāstikaḥ). ŚKD., p.96 & 519.
Jñāna Mīmāṁsā. Actually, the more usual and popular names of these two schools are the Mīmāṁsā and the Vedānta respectively.

Although all the āstika or orthodox systems accept the Vedas as infallible, they differ as to the reason for this infallibility. The Nyāya, the Vaiśeṣika, the Sāṃkhya and the Yoga systems did not challenge the authority of the Vedas and phased their theories on ordinary human experience and reasoning, but they tried to show that the testimony, of the Vedas was quite in harmony with their rationally established theories. The nāstika, namely, the Cārvāka, the Baudhā and the Jaina schools arose mainly by opposition to the Vedic culture and hence, they rejected the authority of the Vedas.

These all systems can be divided under three groups, viz. idealism, realism and materialism\(^{13}\). Of these six orthodox systems, the Sāṃkhya, the Yoga and the Vedānta come under idealism; the Nyāya, the Vaiśeṣika and Mīmāṁsā come under realism. Of them, the Vedānta is and unqualified idealism, the Nyāya and the Vaiśeṣika are unqualified realism. These six systems are generally mentioned to be in three pairs as (i) Nyāya-}

\(^{13}\) IP., p. 39
Vaiśeṣika, (ii) Sāṁkhya-Yoga and (iii) Mīmāṁsā-Vedānta.

We may summed up these facts in a tabular form as follows:

<table>
<thead>
<tr>
<th>Schools of Indian philosophy</th>
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<tbody>
<tr>
<td>Schools admitting Vedic authority</td>
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<tr>
<td>i.e. āstika (orthodox)</td>
</tr>
<tr>
<td>e.g. Cārvāka, Baudhā, Jain</td>
</tr>
<tr>
<td>Schools directly based on Vedic texts</td>
</tr>
<tr>
<td>e.g. (i) Nyāya, (ii) Vaiśeṣika, (iii) Sāṁkhya, (iv) Yoga</td>
</tr>
<tr>
<td>School emphasising the ritualistic aspect of the Vedas, viz. Mīmāṁsā</td>
</tr>
<tr>
<td>School emphasising the speculative aspect of the Vedas, viz. Vedānta.</td>
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</tbody>
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The main significance of the systematization of earlier thought about present time is seen in the attention that comes to be consciously paid to the nature and function of knowledge or to the problems of what and how we know. 14

14. EIP., p.42
A Brief Sketch of Six Schools of Indian Philosophy:

The Nyāya system was founded by Gotama or Gautama Akṣapāda. It is purely a system of logic, concerned with the means of acquiring right knowledge which it classifies under sixteen topics. Gautama has used the word Ānvīkṣikī as the hetuvidyā, i.e. the science of reasoning. The word Ānvīkṣikī has also been used as a darśana or philosophy or Vādavidyā or art or science of debate. Gautama (200 BC) was the author of the Nyāya-sūtra. This system upholds realism and believes that knowledge has four separate sources — perception, inference, comparison and verbal testimony. Pramāṇā is the way of knowledge any thing truely.

The Vaiśeṣika system was founded the great sage Kaṇḍa (300 BC). He was the author of the Vaiśeṣika sūtra. According to the Vaiśeṣika philosophy, means of valid knowledge is of four kinds — perception, inference, recollection or remembrance (smṛti) and intuitive knowledge (arśa-jñāna).

The Sāmkhya system was founded by Kapila. He is considered the Father of the Hindu philosophy. The Sāmkhya works, the Sāmkhyapravacanasūtra and Tattvasamāsa are ascribed to Kapila. The Sāmkhyakārikā of Īśvarkṛṣṇa (200 A.D) is the
earliest available work of this system. Gaudapāda’s the Sāṁkhyakārikā-bhāṣya, Vācaspati’s the Tattvakaumudi and Vījñānabhikṣu’s the Sāṁkhyā-pravacana-bhāṣya and the Sāṁkhya-sāra are some important work of this system. The Sāṁkhya recognizes three kinds of sources of valid knowledge—perception, inference and verbal or scriptural testimony.

The Yoga system was propounded by Patañjali which came to its existence almost at the same time as the Sāṁkhya. This system is known also as Patañjala-darśana after the name of its founder. The Yoga-sūtra or the Patañjala-sūtra is the first work of this system. This system recognizes three kinds of sources of valid knowledge—perception, inference and verbal testimony.

The Mīrāmsā system was founded by Jaimini (400 B.C). Jaimini excogitates the Mīrāmsā-sūtras. Many savants, have been written commentaries upon the Mīrāmsā-sūtra, namely, Śāvara-swāmin’s Śāvar-bhāṣya, Kumārila Bhaṭṭa’s, Ślokavārtika, Tantravārtika, Prabhākara Miśra’s Brhati, Sucarita Miśra’s Kāśikā, Pārthasārathi Miśra’s Nyāya-ratnākara, Vācaspati Miśra’s Nyāya-kaṇikā etc. There are two famous schools of Mīrāmsā founded by Kumārila Bhaṭṭa and Prabhākara Miśra which are known as Bhaṭṭa school and Prabhākara school of Mīrāmsā
The third school of Mīmāṃsā was founded by Mūrāri Miśra whose works are lost. The Prabhākara school of the Mīmāṃsā admits five pramāṇas, viz, pratyakṣa, anumāṇa, śabda, upamāna and arthāpatti. The Bhāṭṭa School accepts all these five pramāṇas by adding anupalabdhi or abhāva to them.

Among the six orthodox systems of Indian philosophy, the Vedānta occupies a unique place. The Vedānta literally means 'the end of the Veda' and primarily denotes the Upaniṣads. Actually the Upaniṣads are literally 'the final section of the Veda' which is what the term Vedānta also means. Thus, Vedānta system, properly speaking is that philosophy which takes its lead from the Upaniṣads. Max Mullar regards it even to be the native philosophy of India. This tendency of identifying the Vedānta with the whole of Indian philosophy is often seen. However, since the meanings of Upaniṣadic utterances are ambiguous, there came to be several Vedānta philosophies, corresponding to differing interpretations of the essential genius of the tests that inspired them. The philosophy of the Upaniṣads, which are collectively called the Vedānta, marks the starting point of the Indian philosophy, that accepts the Vedās as su-

15. vedaṁto' nāmopaniṣatpramāṇam. VSā.
preme authority. The content of the Upaniṣads is ‘vedāntavijñānam’, it speaks of the highest mystery in the Vedānta\textsuperscript{16}.

The Upaniṣadic truth and speculations were summarised by Bādarāyaṇa in his Brahma-Sūtra. The Brahma-sūtras are regarded as the beginnings of the Vedānta as a philosophical system. Thus, in India, the Upaniṣads, belonging as they do to the end of the Vedic sacred canon, are universally termed the Vedānta. The Brahma-sūtras are the gist of the Upaniṣadic teaching in its idealistic import. Various commentaries came to be written to elaborate the doctrines of the Vedānta in their own light. The author of each of these main commentaries (bhaṣya) became the founder of a particular school of the Vedānta. Thus we have the following schools as Śaṅkara, Rāmānuja, Madhva, Vallabha, Nimbārka an many others. The Vedānta represents the foundation on which most of the subsequent philosophies and religions of India rest. All the religio-philosophic systems of modern times are nothing but the diverging rays of the central light, namely the Vedānta. Thus the Vedānta takes a very important role in the context of Indian philosophy.

\textsuperscript{16} vedānte paramam-guhyam purākalpe procoditam.

Śv.U., VI. 22
I. A Note on the Advaita-Vedānta:

Advaita, Viśiṣṭādvaita and Dvaita are the principal schools of Vedānta represented by Śaṅkara, Rāmānuja, and Madhva respectively, presenting the widest possible points of departure of philosophical thought emerging from the interpretation of the Prasthanatrayi or the triune authority of the Vedānta; but it is Advaita-Vedānta that is the culmination of the philosophy. The ninth century and the tenth century A.D. have witnessed the golden age of the Advaita-Vedānta. The most common question on which the schools of the Vedānta are divided is: what is the nature of the relation between the Self (Jīva) and God (Brahman)? According to Madhva, the Self and God are two totally different entities; their view is called Dvaita (dualism). In the commentary on the Bhagavadgītā, Śaṅkara says: 'The dualists are those who recognize the states of bondage and release as real states or experiences pertaining to the Ātman.'

According to him, Advaitins would deny the reality of these states as such for the Ātman. The whole attempt of Śaṅkara is to

17. ātmano vandha-muktāvasthe paramārthata eva
    va stubhūte mate sarveṣām dvaita-vādinām.
    ŚBBG., XII.2.

18. advaitināṃpunaḥ...avasthābhedavatvānupat
    patteḥ. ibid.
show that all these things are one; this identity of the jīva and brahman is clearly stated by the scriptures in texts.\textsuperscript{19}

Madhvācārya is the founder of the dualistic school of Vedānta. He lived in thirteenth century and is known as Purānaprajña and Ānandatīrtha. Madhva’s works are thirty-seven, collectively called Sarvamūla. He has written commentaries on the Brahma-sūtra called Anubhāsyā, Bhagavadgītā called Gītābhāsyā and principal Upaniṣads. His doctrine of dualism is out and out realism that recognizes God, individual souls, and the world. It signifies a system of philosophy which admits more than one fundamental metaphysical principle or category to explain the universe, or a fundamental distinction between the human souls and the supreme being, for all time. Madhva has appeared as an antagonist to monism and upholder of pluralism.

Though chronological the last and having perhaps fewer followers than the other two, the Dvaita system has been the chief rival in thought to the Advaita of Darśana, in the history of Indian philosophy. To this day, they enjoy the status of living systems of Vedāntic thought, in India, each with its own well defined commu-

\begin{enumerate}
\item aham brahmāsmi. Br. U., I.4.10
\item tattvamasi. Chā. U., VI.8.7
\item sattvāt sañjāyate jñānam. SG., XIV.17.
\item sadeva saumyedamgre āsīt. Chā. U., VI. 2.1
\end{enumerate}
nity of followers, religious institutions and extensive philosophical literature in Śaṅskrit.  

Monism (Advaitavāda) has two different trends, namely, qualified and unqualified. Rāmānuja is the exponent of qualified monism. The doctrine of qualified monism starts from the fundamental concept that Brahman is composed of three eternal principles, viz., cit or sentient beings, acit or insensate world and Īśvara. Brahman is a synthetic whole with cit i.e. soul and acit i.e. matter as His component. Rāmānuja holds that the two, the Jīva and Brahman are identical only in some special sense; i.e. he does not admit Śaṅkara's view that the phenomenal world is an eternally false appearance in the Brahman; this view is called qualified monism (Viśiṣṭādvaita). Rāmānuja argues that Brahman is nirguṇa in the sense that He is devoid of false and bad attributes, but He is possessed of infinite good and auspicious qualities.

Rāmānujācārya is the best exponent, though not the founder of the Viśiṣṭādvaitavāda. He belongs to the eleventh twelfth cen-
tury A.D. His spiritual teacher was Yamunācārya. In the Siddhitraya, Yamunācārya gave the central philosophy of Viśiṣṭādvaīta. Rāmānujācārya has enunciated elaborately and systematically the philosophical thoughts and ideas in his Śrībhāṣy, the commentary on the Brahmāsūtra as well as the commentaries on the principal Upanisads, Bhagavadgītā, Vedāntasāra, Vedāntadīpa, etc. After Rāmānuja, Sudarśana, Lokācārya, Vedāntadeśika, and Śrīnivāsācārya have also propagated the Viśiṣṭādvaīta.

Both Madhva and Rāmānuja as well as their followers have taken a leading role as critics of the Advaita Vedānta. A historical study of the development of the Vedāntic Monism as propounded by Śaṅkara and his followers will prove this fact.23

There are many other views, like Nimbārka’s Dvaitādvaītaśāstra or dualistic monism, Vallabha’s Śuddhdvāitaśāstra or pure nondualistic school of the Vedānta etc., each specifying a particular type of identity (abheda), difference (bheda) or identity-in-difference (bhedābheda) between the Self and God. But the best known among the Vedānta school are those of Śaṅkara and Rāmānuja.

The School of the Vedānta as propounded by Śaṅkarācārya is known as Advaita Vedānta. The term ‘Advaita’ however does not mean ‘one’ but ‘not two’; This is significant. Śaṅkara does not

23. AV., p.7
characterise his philosophy as Monism but gives it the negative name of non-dualism, *Advaita*. The term, "Monism" may give rise to the impression that it has been achieved by regarding one of the two terms of the opposition to the other. It is entirely free from all dogmas and rests on metaphysics itself with which it coalesces intiva single subject to teach the same high truth which is that of One reality without a *Second* 24 who is the one single adorable being in the universe. The world forms but a part and by no means the more consequential part of His being. The truth is known among the philosophers by the name of Advaita-vāda or Monism of Vedānta Darśana. Different philosophers have interpreted the Vedāntic texts expounding their own lines of thought, but the chiefly known school of thought being the Advaita of Śaṅkara.

Gauḍapāda was the immediate fore-runner of Śaṅkara. According to tradition, he is reputed to be the teacher of Śaṅkara’s teacher, Govindapāda. He attempted to present the main ideas of Advāita in a systematic form in his work called the Kārikā on the Māṇḍukya Upaniṣad. Gauḍapāda is said to have lived about the beginning of the eighth century or the end of the seventh. The central principles of the Advāita Vedānta, such as the orders of reality, the identity of Brahman and Ātmān, Māyā, the inapplicabil-

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ity of causation to ultimate reality, jñāna (wisdom) as the direct means to mokṣa (freedom) and the inconceivability of absolute nothing, are set forth in the kārikā.²⁵

There have been several teachers of Advaita before Śaṅkara like Bhartṛhari, Brahmadatta and Bhartṛprapanca, but their teachings differ in important respect from those of Śaṅkara. Bhartṛhari was a famous logician and grammarian whose great philosophical work is Vākyapadī.

After Śaṅkara many Advaitins appeared, who enriched the field of Indian philosophical thought. The following names of the Advaitins are worth mentioning: they are Padmapāda, Vācaspati Miśra, Prakāśatman, Vidyāraṇya Muniśvar, Amalānanda Sarasvatī, Ānanda Giri, Suresvarācārya, Maṇḍana Miśra, Sarvajñātma Muni, Apyaya Dīkṣit, Govindānanda, Ānandabodha Bhattāraka, Ānanda Pūrṇa Munindra, Vimuktātman, Sadānanda Yogīndra, Nṛsiṃha Sarasvatī, Rāmatīrtha, Prakāśānanda, Śrīharśa, Citsukhācārya, Madhusūdana Sarasvatī, Dharmarāja Adhvarīndra and others. Śaṅkara had many pupils, but only four of them are remembered by name, as Padmapāda, Suresvarācārya, Tōṭaka and Hastāmalaka.²⁶ Many works have been written on Advaita after

²⁵. TV ŚR., p.19
²⁶. EOIP., p.17.
Śaṅkara but, excepting the few they have added little of substantial worth to the solid utterances of the Great Master.

The Advaitavāda in its later development has become the pyramid of conceptual construction. In the post-Śaṅkara philosophical views, we find some differences of opinion regarding definitions of Māyā, and avidyā, locus of māyā or ajñāna, status of Mukti or Mokṣa, etc. Besides, we have two main schools of Post-Śaṅkara philosophy, viz. Vivaraṇa and Bhāmati. *Padmapāda* is known as the founder of the Vivaraṇa school whereas *Vācaspati Miśra* as the founder of the Bhāmati school.

Padmapāda was one of the chief disciples of Śaṅkara. It has been said that he has composed the commentary of the *Pañcapādikā* only on the four aphorisms of the *Brahma-sūtra*. The *Pañcapādikā* is generally known as the *Vivaraṇa-prasthāna*, which is divided into nine *Varṇakas* or explanation (vyākhyā). The *Pañcapādikā* -- Vivaraṇa explains that the object of Vedānta is to determine the Brahman which is one without the second, and nescience (ajñāna) deludes men and brings false knowledge about the real status of the Brahman, and the doctrines of Vedānta remove that false knowledge.²⁷

Vācaspati Miśra was the founder of the Bhāmati school. He

²⁷. *SIPT.*, p.207.
appeared in the earlier part of the nineteenth century A.D. Of the works attributed to Vācaspati, Bhāmati and Tattva-Samikṣā are regarded by scholars, as his Vedāntic works. The Bhāmati, like the Brahma-Sūtra-Śaṅkara-Bhāṣya, is known for its profundity of spirit and subtlety of thought. It represents one of the main streams of Śaṅkarite interpretation.

According to scholars like Max Muller and Macdonell Śaṅkara flourished in 788-820 A.D. Some of his disciples compiled biographical accounts of which the main are Śaṅkaradīgīvijaya by Mādhava and Śaṅkaravijaya by Ānandagiri. Śaṅkara emphasizes the monistic tendency in the Upaniṣadas and develops it into a systematic Advaitavāda. He seems to have been influenced by Gauḍapāda, his grand guru or paramaguru, to a remarkable extent. Śaṅkara held him in high regard more than his direct teacher Govindpāda. Therefore he has chosen to comment upon Gauḍapāda’s famous Māṇḍukya kārikā. He has commented upon the Brahma-sūtra of Bādarāyaṇa which is known as the Brahma-sūtra-bhāṣya or the Śārīraka-bhāṣya.

Śaṅkara describes the Brahma-sūtra as: ‘The five hundred and fifty-five sūtras contained in the Brahma-sūtra are as if, the strings necessary for wreathing the Upaniṣad-passages

symbolising the flowers or Kusuma. His Bhagavad-gītā-bhāṣya and commentary upon principal Upaniṣads, like Bṛhadāraṇyakopaniṣad, Taittirīyopaniṣad, Chāndogyopaniṣad, Aitareyopaniṣad, Īsopaniṣad, Kaṭhopiniṣad, Kenopaniṣad, Muṇḍakopaniṣad, Prasnopaniṣad, Māṇḍukyopaniṣad with Gauḍapādiya-kārikā, Śvetāśvatopaniṣad and Kausītakya-upaniṣad are very important work in respect of Indian philosophical context. Moreover, he has written several independent valuable works enunciating his views, namely, Upadeśasāhasrī, Ātmābodha, Pañcikāraṇa, Tattvabodha, Advaita-Paṅcaratna etc.

The Brahma-sūtra, the Upaniṣads and the Bhagavad-gītā are the most essential Śāstras for the Vedāntins. These three are collectively known as Prasthāna-traya or as we might say, the triple foundation of the Vedānta. The Brahma-sūtra is the Nyāya-prasthāna because of the logical and reflective style adopted by the great author, the Bhagavad-gītā is the smṛti-prasthāna which accepts the Vedas as the highest authority is smṛti or tradition; and the Upaniṣads are called the śruti-prasthāna because the Upaniṣads are divine revelation and not reached by ordinary perception, inference or reflection. Śaṅkara has commented upon

29. vedāntavākyasya kusumagrathārthatvāt
sūtrāṇām. BSBh. as found in SSVP., p.2.
the Brahma-sūtra and also popularised the Vedānta to a great extent. He has also commented upon other two prasthānas of Vedānta—the Bhagavad-gītā and a number of Upaniṣads.

Śaṅkara is a creative genius and he has not commented on the Brahma-sūtra mechanically. He shows his own creativity in this commentation. He has gone away from his source philosopher in many respects. Through the commenaries he has established his own philosophy different from Bādarāyaṇa. Of his philosophy Max Muller opines—"Śaṅkara's philosophy in its unflinching monism, is his own rather than Bādarāyaṇa's." \(^{30}\)

The Brahma-sūtra is designated to be the 'Vedanta-sūtra', the 'Vedānta-Darśana', the 'UttaraMīmāṃsā-Darśana', the 'Śārīraka-Mīmāṃsā', the 'Brahma-Mīmāṃsā' and the 'Vyāsa-sūtra'. This scriptural text has four adhyāyas which the first adhyāya deals with the doctrine of Brahman, the nature of Brahman, His relation of the universe and the individual soul. The second adhyāya is defined as avirodha, since it meets objections brought against the Vedānta by rival doctrinaires. This adhyāya contains the account of the gradual evolution of the universe from the Brahman and final reabsorption of the former into Him. There are also discussions about the nature of the jīvātmā and its relation to

\(^{30}\) SSIP., p.117.
the paramātman in this adhyāya. The third adhyāya deals with the sādhana or the means of emancipation, the fourth adhyāya discuss the fruits (phala or sādhana). Each adhyāya has four part (pāda)s and adhikaraṇas. The sūtras consist mostly of two or three words each cf. athāto brahma jijnāsā, janmādyasy yataḥ. The sūtras themselves are exceedingly laconic and admit of different interpretations. The first attempt at systematising the Upaniṣad philosophy is made in the Brahma-sūtra, in which the Vedānta philosophy has received its final form.

In accordance with Bādarāyaṇa’s classification of the śāstras, the Bhagavad-gītā belongs to the smṛti groups. It is composed as discourse delivered by Śrīkṛṣṇa to Arjuna. It consists of eighteen adhyāyas. The Bhagavad-gītā occupies a very important role among the sacred scriptures of the Hindus. The philosophy of the Bhagavad-gītā is inspired by the Upaniṣad-conceptions. The passage that “the Upaniṣads are the cows, Kṛṣṇa is the milker, Arjuna the calf and the nectar-like Gītā is the excellent milk” bears testimony to this fact.

Śaṅkara’s genius has not only placed the coping stone on


32. sarvopaniṣado gāvo dogdhā gopālanandanaḥ/ pārtho vatsaḥ sudhīrbhokta dugdham gītāmṛtaḥ mahat// GM., 5.
the vedic lore that was current for a very long time but has also shown that all the other authentic human experiences, such as the ethical, the aesthetic and the religious, culminate in his theory of the Absolute. He found his materials more or less ready to hand. He found them, though in a rudimentary form, in the Ṛg Veda, the Upaniṣads, the Bhagavad Gītā and the Vedānta Sūtras. Polytheism of the early age i.e. hymn-period of the Ṛg-Veda has developed into monotheism of the later period and next monotheism has terminated in monism. The Supreme God was stripped still later of all anthropomorphic elements and came to be treated as an impersonal reality, what is called mere sat. This idea is beautifully brought out in one of the mantras of the Ṛg Veda which declares that Reality is One and that wises call it by many names, viz., Indra, Mitra, Varuṇa etc. The ground had also been prepared for Śaṅkara, though partially, by his great predecessor, Gauḍapāda. The views expressed by Śaṅkarācārya, have attained wonderful celebrity both on account of the subtle and deep ideas it contains, and also on account of the association of the illustrous personality of Śaṅkara.

33. indraṁ mitraṁ varuṇam agnim āḥuḥ, atho divyas sa suparṇo garutmān / ekaṁ sad viprā bahudhā vadanti, agnim yamam mātariśvānam āḥuḥ //

RV., I.164.46.
Advaita-vāda is the theory of Śankarācārya, whose commentary on the Brahma-sūtra known as Śārīraka-bhāṣya (Man occupies a central place in the Vedānta-sūtra), holds the dominating position in the field. But there is literally a world of difference between the Advaita-vāda of Vedānta and that of Śaṅkara. Advaita-Vedānta is coupled with satkārya-vāda which recognises the existence of the world as real—"this world was real even before creation" or "there was only Being (Sat) at the beginning, it was one without a second"\textsuperscript{34}, whereas the Advaita-vāda of Śaṅkarācārya is coupled with vivarta-vāda or māyā-vāda which denies reality to the existence of the world holding it to be but an illusion. Śaṅkara's explanation of the world as an illusion has given his philosophy the name of Māyā-vāda or Anirvacanīya Khyātivāda.

The term Upaniṣad means the Brahmavidyā (the knowledge of Brahman). It represents the jñānakāṇḍa or the knowledge portion of the Veda. This knowledge leads the persons desirous of knowing Brahman to sure success, destroys their ignorance (avidyā) and ultimately Jīva-Brahmaikya is achieved. The classical Upaniṣads are undoubtly the stronghold of Śaṅkara.

The most distinguishing feature of the Advaita Vedānta or

\textsuperscript{34} sadeva saumyedam gre āsīt, ekam eva advitiām. Op.cit.
the whole of the fundamental principles of Śaṅkara’s philosophy may be summed up thus: the Brahman of the Upaniṣads is the only Reality, and everything else—this world of manifoldness—is unreal, is a mere appearance; the individual soul (jīva) is identical with Brahman, the One without a second, which the scriptures define as Existence, Knowledge, Bliss, Absolute. According to Advaitins, the essential characteristics of Brahman is sat (existence), cit (consciousness), ananta (infinity), ānanda (bliss) cf. Brahman is designated to be saccidananda. And as such the Advaita-Vedānta constitutes the essential definition of Brahman. The name given to this Reality is sometimes Brahman, sometimes Ātman, sometimes simply Sat (Being).

Dharmarāja Adhvarinda, the Vedānta-Paribhāsākāra, tries to speak, as usual, of the two types of definition—essential characteristics (svarūpalakṣaṇa) and secondary ones (taṭasthalakṣaṇa). By svarūpalakṣaṇa is meant its own form e.g. Truth etc. are the essential characteristics of Brahman. After


36. (a) satyam jñānamanantarān brahma....Tai.U.II.1.
(b) vijñānam ānandaṁ brahma. Br.U.,III.9.28
(c) yathā satyādikam brahmasvarupalaksanam. VP.,p.228.
that, he raises a question how svarūpa can be a definition because it is not a property which exists in itself. He replies that it could be so because the very thing itself becomes a 'property' (dharma) as well as a substrate (dharmin) with reference to itself. In support of this Paribhāṣakāra quotes Pañcapādikā passages.\textsuperscript{37} By taṭasthalakṣaṇa is meant that differentiating property which does not stand all the time that the object to be defined is present,\textsuperscript{38} e.g. the taṭasthalakṣaṇa of Ṣiva is his being the cause of production etc. of this world. In the Upanisads, two sets of passages are found: (i) one speaks of the nirguṇa (=niṅkriya and akhaṇḍa) Brahman, (ii) other speaks of the saguṇa (=sakriya) Brahman. Śaṅkara also has admitted dual nature of the Brahman- nirguṇa Brahman for the purposes of knowing and saguṇa Brahman for the purposes of worship.

The next distinctive features of the Advaita-Vedānta is the doctrine of the universe. From the pāramārthika or absolute real point of view the Vedānta system does not recognise the reality of the universe. The world rests in Brahman even as the illusion of a snake is said to reside in the rope. It is the per-

\textsuperscript{37} \textit{ānando viṣayāṇubhavo nityatvam ceti.}\n\textit{Pa.P.}, p. 23.

\textsuperscript{38} \textit{yāvat lakṣayakālamanavasthitate sati yad vyāvartakam.}\n\textit{VP.}, p. 343.
version (vivarta). On account of māyā Brahman appears as the world, even, as the rope appears as the snake.  

According to the theory of māyā, the phenomenal world does not exist in reality. The jagat or prapance existas as long as the individual souls are subject to māyā or avidyā. When Brahman is intuited, avidyā is destroyed and the world of names and forms vanishes. To represent the central philosophy of Advaita Vedānta, it may be said that these Brahman is the pure cit and it is pāramārthika or absolute real. The concept of māyā is the necessary concomitant of the doctrine of nirguṇa Brahman and it is well known that it plays a very important part in the Advaita of Śaṅkara. The individual soul is the embodied self and is defined as the jīvātman as distinguished from the Paramātman or the universal soul. It is the ātman coupled with the senses and mind, ātman within the limitation of time, space and causality.

The Advaitins advocate different theories on jīva-brahma

39...māyāmātram hy etad paramātmano'vasthātrayatmanāvabhāsanam-rajjalva sarpādibhave neti...
BSŚB., II.1.9.

40. ātmānām rathināṃ viddhi, śarīram rathameva tu/ buddhintu sārathim viddhi, maṇāḥ prayagrahameva ca//
Kaṭh.,I.3.3.
relation. Śaṅkara in his commentary on the Brahma-sūtra, pro-
pounds the doctrine of reflection or *bimba-pratibimbavāda*. Ac-
cording to the doctrine, jīvātmā is the reflection of the supreme
self in the mind caused by avidyā. Cosmic self, avidyā and māyā
both stand for delusion which has the effect of breaking up the
original unity of the real and presenting it as subject and object,
as agent and enjoyer, doer and the result of the deed. The true
knowledge, i.e. transcendent consciousness is eternal, un-
changing, and self-evident, whereas phenomenal or relational
knowledge is changing and unreal. Nescience (ajñāna or avidyā)
or māyā is *sadasadvilaksāna* i.e. which is neither real nor un-
real.

Dharmarājādharīndra in his *Vedānta-Paribhāṣā* speaks of
Īśvara and Jīva as defined by different scholars in the Advaita
Vedānta. Some hold that consciousness which is common to
Īśvara and Jīva is the prototype and the reflection of this pro-
totype in Avidya as is Īśvara while the reflection of the same in
the internal organ is termed Jīva. This is supported by state-
ments in the Holy texts 41.

Śaṅkara opines that there are four essential pre-requi-

41. *kāryopādhirayaṁ jīvaḥ kāraṇopādhirīśvaraḥ.*
VP., p. 380.
sites qualifications (*sādhana-catuṣṭaya*) to the enquiry into Supreme Self, namely, (i) nityānityavastuviveka, i.e. discrimination between eternal and non-eternal objects; (ii) ihāmūtraphalabhogavirāgaḥ, i.e. aversion to the enjoyment of the objects of sense on earth or in heaven; (iii) śamadamādisādhanasampat, i.e. śama or possession of self-restraint or antarindriyanigraha, dama or tranquility or bahirinadriyanigraha, uparati or withdrawal from worldly pursuits, titikṣā or endurance of the opposite extremes like heart and cold, pleasure and pain etc., śraddhā or faith in the scripture and the preceptor, samādhi or deep concentration and (iv) mumukṣutva, i.e. desire for liberation or mokṣalābhhecchā. The Advaitins described the state of mokṣa or the highest fruition of spiritual enquiry. According to Paribhāṣakāra, mokṣa is the purpose served by the study of the Vedānta.\(^\text{42}\) He discusses three direct means of attaining knowledge, viz., hearing, reflection and meditation (śravana, manana and nīdīhyāsana). To this Dharmarāja attests the sanction of the Holy Text.\(^\text{43}\)

Mokṣa or salvation has been described as the attainment

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\(^{42}\) yathā hastagatasmiṁtasuvrana. VP., p. 41

of Brahman of the form of the Bliss. According to Dharmarāja, this is the main purpose of study of the Vedānta (other is sacrifice etc). This Bliss is absence of pain (dukhābhāva), it is unsurpassed Bliss. 44 Mokṣa or salvation (liberation) is attained only with the help of knowledge.

The most distinctive notion in the Advaita Vedānta is that of pure, undifferentiated or objectless consciousness. The Advaita elevates the distinction to new heights by identifying construction-free awareness with reality, i.e. Brahman. Much of what needs to be said about the Advaita view of knowledge or awareness, in Indian term Jñāna has been anticipated in the next chapters. True knowledge (yathārtha-jñāna) is caused or determined by pramāṇa and the Vedānta admits that a pramāṇa is the means of valid knowledge. According to the Advaita Vedānta pramāṇas are six, and these are perception (pratyakṣa), inference (anumāna), scriptural or verbal testimony (śabda or āgama), comparison or analogy (upamāna), presumption or postulation (arthāpatti) and non-apprehension or negation (anupalabdhi or abhāva). Dharmarājādhvarīndra in his Vedānta-Paribhāṣā discusses these means of valid or correct knowledge from the Vedāntic stand point of view.

44. ānando brahmaṇi vyajānāt. Tai.U.,III.6
II. An Exhaustive Note on the Vedānta-Paribhāśā:

The Vedānta-Paribhāśā of Dharmarājādhvarīndra is a wellknown manual of the Advaita epistemology and metaphysics. It is very important treatise on the Advaita-Vedānta system next to the Vedānta-Sāra of Sadānand Yogiṇḍra. The Vedānta-Paribhāśā is widely studied all over India. It follows the Śaṅkara School of Advaita-Vedānta founded by Ācārya Padmapāda. After Śaṅkara, Padmapāda (820 A.D.) and Vācaspati are the two main writers who represent the distinct thoughts in the interpretation of Advaita Vedānta. Thus, we have two main branches of the Śaṅkara School of Advaita-Vedānta founded by Padmapāda and Vācaspati Miśra respectively, Dharmarājādhvarīndra belonged to the former. These lines of Vedānta interpretations were seriously continued by the later writers in the form of commentaries and in their original works.

Dharmarājā Adhvarīndra was a pupil of Nṛṣimhāśrama. He hails from the village Kandramānikkam in Tanjore district. It can be evidenced from his commentary, Tarkacūḍāmani on the Prakāśa (the Prakāśa is in itself a commentary on Gaṅgeśa’s

45. iti śrīmatkaṇḍaramāṇikkagranavāsinā trivedi
nārāyaṇayajvānujenadharmaṇājadhvarīndreṇa.
Tanjore Library.
Tattvacintāmaṇi) of Rucidatta Miśra. Dharmarājādhvarīndra mentions with respect Nṛsiṁhāśrama as his grand preceptor in the opening verse of the Vedānta-Paribhāṣā⁴⁶; he says that he salutes his teacher’s teacher, named Nṛsiṁha whose pupils have routed dualists, as lions do elephants. Dharmarāja has adopted the method and phraseology in his discussions of Navya-Nyaya, introduced by Gaṅgeśa Upādhyāya in the fourteenth century.

His teacher Nṛsiṁhāśrama who was the author of Bhedādhikāra, lived in the early half of the 16th century. ‘Sri V. Svāmināthan places Nṛsiṁhāśrama between 1470 A.D. –1550 A.D.. So Dharmarāja can be placed in the second half of the 16th century A.D. N.S. Anantakṛṣṇa Śāstrī, the editor of Vedānta-Paribhāṣā with his own commentary, Prakāśikā, states that Dharmarāja is a contemporay of Appayadīkṣita, the author of the Siddhāntaleśasamgraha. Prahlādachandraśekhara Divānji is of the view that Dharmarāja is a contemporay of Madhusūdana Sarasvatī who lived in 16th century A.D. So Dharmarāja must have lived in the 16th century A.D. Thus from the available

⁴⁶. yadantevāsipaṇcāsyairnirastā bhedivāraṇaḥ/ tam pranoumi nṛsiṁhākhyam yatindram paramaṁ gurum// VP., verse.1/2.
sources we may safely assign Dharmarāja to the latter half of the sixteenth century A.D.⁴⁷ According to Svāmī Mādhavānanda, Dharmarāja seems to have flourished in the seventeenth century A.D. and he was an expounder of all systems of philosophy, i.e. not in Vedānta alone. Svāmī says that he was a reputed scholar of Southern India as we know from the introductory verses to the Vedānta-Paribhāṣā as also from similar verses by his son (Rāmakṛṣṇa Adhvarīn) and commentator.

As it is customary to observe a benediction or invocation (maṅgalācaraṇa), the author begins his work with six verses of which three are benedictory. In the very first verse⁴⁹ the author bows to that Supreme reality, the embodiment of Existence, Knowledge and Bliss by the manifestation of nescience relating to which the projection of the elements and things made up of these elements takes place. Indirectly, the author indicates the subject-matter of the Vedānta system. The author also pays homage to his teachers and the scholars of the system.

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47. vide introduction to EVPD.
48. vide introduction to VPDA., p. V
49. tam naumi paramatmanam saccidanandavigraham. VP., verse 1/1.
In the sixth and the last benedictory verse which speaks of the four binding factors, we come to know that Dharmarāja Adhvarīndra is the author of the Vedānta-Paribhāṣā. That he is composing the ‘Paribhāṣā’ based upon the Vedāntic teachings for the enlightenment of backward students. The Anubandhas are subject (viṣaya), rightful person (Adhikarī), relation (sambandha) and purpose (prayojana).

The ‘Vedānta’ lies at the core of the Vedic system. The philosophy of the Upaniṣads are collectively called the Vedānta. It marks the starting point of the Indian philosophy. Sadānand Yogīndra has been defined ‘Vedānta’ as ‘vedānto nāmopaniṣat-pramāṇam.’ The word ‘Paribhāṣā’ generally means terminology, but here, it means a lucid exposition of the accepted principles of the philosophy. So the Vedānta-Paribhāṣā is ‘a manual’ or ‘a hand-book’, ‘a short treatise’ of the Vedānta philosophy. It is a primer and intended for the beginners. This treatise is a stepping-stone of the higher authoritative texts of the Advaita school of the Vedānta. The very title ‘Vedānta-Paribhāṣā’ indicates that the work is on the Vedānta-system of thought and

50. tena bodhāya mandānām vedāntārthāvalambini/dharmarājādhwārīndreṇa paribhāṣā vitanyate //
ibid., 1/6.
that too, it deals with the technical issues or tenets of the Vedānta-system. In the Vedānta-Paribhāṣā, the author undertakes the task of providing a systematic exposition and the defence of the Advaita theory of knowledge.

The word 'vedāntārtha' as mentioned in the sixth benedictory verse refers to the viṣaya, the word, 'mandanam' is the same verse refers to the Adhikarī and the word 'bodhāya' in the verse indicates the purpose of writing to Vedānta-Paribhāṣā. The relation or 'sambandha' between the title of the work and the treatment of the topics can be understood by going through the work. A benedictory verse is supposed to indicate there four binding factors (anubandha-catuṣṭaya).

Dharmarāja Adhvarīndra's famous Vedānta works are two, namely, (1) The Vedānta-Paribhāṣā and (2) The Padadīplkā or Padayojanikā (a gloss on Paṇcapāḍikā).

Dharmarāja Adhvarīndra, in his popular manual Vedānta-Paribhāṣā of Advaita Vedānta, comprises eight chapters bearing mainly on the epistemology of post- Śaṅkara thought.

51. sambandhacādhikārī ca viṣayaśca prayojanam/ vinānubandham śāstrādau maṅgalam naiva/ śasyate// vide in introduction of the Ad.S., p.12
Actually he was a well noted scholar both in the Vedānta and Nyāya system. He commented upon the Nyāya works like Tattvacintāmaniprakāśa of Rucidatta called Tarkacūḍāmaṇi, the Yuktisāṅgraha, the Nyāyaratna on Śāsadharā’s Nyāyasiddhānta-dīpa etc.

The most detailed part of the Vedānta-Paribhāṣā relates to the perception. What is fully perceptible and perceptual is nothing but the absolute experience i.e. Brahman which is immediate and intuitive. Despite its eternal non-duality, we seem to perceive a world of fleeting duality, as it were. The diversified content is said to be a projection of Māyā or Avidyā. This is discussed in the Pratyakṣa-pariccheda of the Vedānta-Paribhāṣā.

The Vedānta-Paribhāṣā contains eight chapter (called pariccheda) s in total. The first six chapters are devoted to establishing the sources of valid knowledge (pramāṇas) from the Vedāntic standpoint. These six chapters are devoted to Perception (Pratyakṣa), Inference (Anumāna), Comparison (Upamāna), Verbal testimony (Āgama), Postulation (Arthāpatti) and Non-Apprehension (Anupalabdhi) respectively. The last two

52. pratyakṣapramāṇa catra caitanyameva ‘yat sākṣadaparokṣad brahma’iti śruteḥ. VP., p.11
chapters are metaphysical in character and one can find therein a delightful compendium of the important doctrines of the philosophy embodying its subject (viṣaya) and purpose or aim of the investigation (prayojana). Besides, the important problems of the Advaita Vedānta such as the nature of valid knowledge (pramāṇa), its sources (pramāṇas), the relation of Brahman, Īśvara and Jīva, the nature and states of the world, relation of māyā and avidyā, liberation (mokṣa) and the way to attain it are discussed in the Vedānta-Paribhāśā with great skill.

Regarding the content of the Vedānta-Paribhāśā we find that it can mainly be divided into three sections, viz.,

1. means of valid knowledge (pramāṇas),
2. subject-matter (viṣaya) and
3. the fruit (prayojana).

The first section i.e. the pramāṇa section comprises of six chapters where Dharmarāja tries to establish the sources of valid knowledge from the Vedāntic standpoint. As such very often, the author deals with the refutation of other systems of philosophy. It shows that Dharmarāja is one of the authors who made a dialectical approach to the Advaita school. In the subject-matter section i.e. viṣaya (prameya) also he discussed at length the views of the

53. vide introduction to EVPD.
Advaita Vedānta. One can easily understand from a study of his work, the Vedānta-Paribhāṣā, that he faithfully follows the Vivaraṇa school of Advaita Vedānta. Dharmarāja has shown a great originality in the interpretation. Thus it may be said that the principal topics of the Vedānta of great originality and merit are dealt with in the Vedānta-Paribhāṣā by Dharmarāja.

The popularity of the Vedānta-Paribhāṣā may be inferred and testified by the number of commentaries written on it and available in print, beginning with the Vedānta-Śikhāmaṇī or Śikhāmaṇī by Rāmakṛṣṇa Adhvarīn, son of Dharmarāja. Amaradāsa's Vedānta-Manipurbhā (or Maniprabhā) is a useful gloss (sub-commentary) on the Śikhāmaṇī. These two works are very useful to the readers of the Advaita Vedānta.

The Vedānta-Paribhāṣā with the two commentaries viz., Śikhāmaṇī and Maniprabhā forms an excellent exposition of some of the fundamental principles of the Vedānta system. Another work of supreme importance (though probably the last great work on Vedānta) is the Advaita-Siddhi of Madhusūdana Sarasvatī who followed the Vedānta-Paribhāṣā.

Other published commentaries on the Vedānta-Paribhāṣā are

54. AHOIP., Vol.I, p. 419
the Arthadīpikā by Śivādatta, the Vedānta-Paribhāṣā-Prakāśikā by Pedda Dīkṣita, the Āsubodhini by Paṇḍita Kṛṣṇanātha Nyāya-Pañcānana, the Paribhāṣā-Prakāśikā by Mahāmahopādhyāya N.S. Anantakṛṣṇa Śāstrī and one by Jīvānanda Vidyāsāgara. In addition to the above there are some more commentaries and modern translations of the Vedānta-Paribhāṣā in English and Hindi like the Vedānta-Paribhāṣā of Dharmarāja Adhvarīndra edited by Svāmī Mādhavanānda, Vedānta Paribhāṣā of Dharmarāja Adhvarīndra edited by Prof. S.S.Suryanārāyaṇa Śāstrī, An Exposition of Vedānta-Paribhāṣā of Dharmarāja Adhvarīndra by Dr.G.Akkubhotlu Sarma, edited with Hindi Prakāśa commentary by Gajanana Śāstrī etc.55

Thus the Vedānta-Paribhāṣā comes to be epistemological work on Śaṅkara Vedānta as it interpreted in the Vivaraṇa School. The epistemological implications of the Pañcapādikā of Ācārya Padmapāda as interpreted in the Vivaraṇa, worked out by Rāmadvaya in the Vedānta-Kaumudī. The Vedānta-Paribhāṣā of Dharma-rāja follows and accepts the Vedānta-Kaumudī and as such Dharma-rāja is indebted to Rāmadvaya. The Pañcapādikā was commented upon by Prakāśātmanyati (1200 A.D.) also. The Vedānta-Paribhāṣā, the Pañcapādikāvīvaraṇa (by Prakāśātman) enjoys a very great repu-

55. vide introduction to EVPD.
tation and it influenced the followers of Advaita in its dialectical literature.

It may be added here that theme of the Advaita-Vedānta viz., the essential identity of the individual Self and Supreme-self i.e. Brahman and the unreality of the universe has been properly delt with in the Vedānta-Paribhāṣā and the steps to its realisation viz, Śravaṇa, Manana and Nididhyāsana have been clearly shown. The investigation undertaken by the Vedānta-Paribhāṣā in connection with the nature and the conditions of knowledge results is the view of the universality of caitanya. It is the basis of all things and cannot, therefore, be regarded as a thing.

The Vedānta-Paribhāṣā is most essential for acquiring a clear understanding of the epistemology of the Advaita-Vedānta system and perhaps because of this, the Vedānta-Paribhāṣā receives attention from the students and teachers of the Advaita all over India. Contributions of Dharmarāja Adhvarīndra, open a new era in the domain of the Advaita-Vedānta and add a new page in the history of the development of monistic thought and epistemology.