

PraNAms to all truth seekers
Hare Krishna

Shruti smruti purANANAM AlayaM karuNALayaM
NamAmi bhagavatpAdaM shankaraM loka shankaraM

Srimachhankara bhagavadpAda sadgurubhyo namaH

vandE taM sacchidAnandaM yativaryaM mahAmatiM
vEdavEdAnta sARajnaM sadguruM praNatOsmyahaM
SadAhaM sampradAyaJnaM saMyamIndraM sadAshrayaM

Sri SatchidAnandEndra Saraswati parama gurubhyo namaH

ajnAna timirAndhasya jnAnAnjana shalakaya
chakshurunmilitaM yEna tasmai shree guravE namaH

My humble prostrations to my beloved guruji-s Sri Mattur Ashvatha Narayana AvadhAni & Sri Chandramouli Avadhani.

AdhyArOpa apavAda - An Unique Method of teaching by scriptures

In vEdAnta, we can find different way of approach to the ultimate truth. Here we have some statements which clearly indicate the duality & others explicitly advocating non-dual nature of parabrahman. To reconcile these apparent contradictions in sAstra siddhAnta, somany AchArya-s have written elaborate commentaries on prasthAna traya i.e. vEdAnta/upanishads, smruthi texts like bhagavad gIta & nyAya prasthAna i.e. brahma sUtra-s to propagate their view points. Later on, eminent scholars have written comprehensive sub-commentaries & glosses based on principal commentaries of their AchArya's respective school of thought. Just like shankara's advaita school, dualistic schools too have established their dogmas on the strength & support of scriptural statements & logical arguments. And they have even gone to the extent of accusing advaita by adducing logical arguments & 'selective' pramANA vAkya from scriptures to show that the philosophical base of advaita is shaky & utterly opposed to the 'true teaching of scriptures. Fresh entrants to the vast field of vEdAnta get lost in the loquacious interpretation of these schools & find it very difficult to determine which is the true & ultimate pronouncement of shruthi-s with regard to the absolute reality. Anyway, we are not here to discuss the harm caused by other schools in this regard. What we are trying to find here is, whether there is really any streamlined method adopted in shruti-s in teaching of the ultimate truth.

As I am writing this mainly to advaitins, I'd like to say, being a sincere student of shAstra & Advaita School, first & foremost thing one can do is, he should approach bhagavadpAda's prasthAna traya bhAshya through bonafide sampradAya. He has to sit under the lotus feet of his guru who is shrotriya, brahmanishTa & learn the secrecy of method of teaching adopted by shruti-s in propagating the nirviShEshatva of parabrahman. At the end bhAshya pATHa, definitely he will come to know that his paramAchArya's purports alone are the ONE & ONLY means to determine the spiritual & philosophical teaching of vEdAnta. Without the help of sampradAya vida's/guru's teaching, it would be a tedious task to the student of advaita vEdAnta to even know that there is a systematic method adopted in shruti. Socalled philosophers / scholars could not come to an unanimous opinion as regards to the method of teaching adopted in vEdAnta. This is due to lack of knowledge of genuine method of teaching & excessive dependence on their own intellectual capability. My parama guruji observes this in his book ' How to Recognise the Method of Vedanta' (HRMV)& quotes the opinion of various scholars on how they failed to recognize the method of teaching in vEdAnta. Here are some of those :

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" A system of the upanishads, strictly speaking, does not exist. For these treatises are not the work of a single genius, but the total philosophical product of an entire epoch" - P. Deussen, Pu.p.51

" There is little that is spiritual in all this"; this empty intellectual conception, void of spirituality, is the highest form that the Indian mind is capable of" - Gough, quoted by S. Radhakrishna, IP Vol.1, P.139

" If anything is evident even on a cursory review of the Upanishads and the impression so created is only strengthened by a more careful investigation - it is that they do not constitute a systematic whole" - G.Thibaut, VS. Intro. Ciii

" The upanishads has no set theory of philosophy or dogmatic scheme of theology to propound. They hint at the truth in life, but not as yet in science or philosophy. So

numerous are their suggestions of truth, so various are their guesses at God, that almost anybody may seek in them what he wants and find what he seeks, and every school of dogmatics may congratulate itself on finding its own doctrine in the sayings of the upanishads" - Dr. S. Radhakrishnan, IP P. 140.

" The difficult of assuring oneself that any interpretation is absolutely the right one is enhanced by the fact that germs of diverse kinds of thoughts are found scattered over the upanishads which are not worked out in a systematic manner - Prof. Dasgupta, HIP Vol.P.41-42

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It is evident from the above, the modern scholars who have done considerable research work in Indian philosophy did not even aware of the fact that there is a channelised method in shAstra-s. Under these circumstances, we have no other option but to take shelter under our sampradAya vida-s method of teaching, which is embedded & closely knitted in the shruthi-s. After closely following the teaching of sampradAya, we will come to know our scriptures have uniformly guided us through a systematic method which can be recognised by only shrOtriya/brahmanishTa AchArya who has undergone traditional teaching.

Here comes the main question. Which is that method adopted by shruti-s/shankara sampradAya to teach us yEkamEvAdvitIya brahman?? Shankara tells us about this method explicitly in gIta bhAshya. He says, the knowers of the traditional method (sampradAyavidA) have announced that which is devoid of all distinctions and details has been explained through deliberate super-imposition (adhyArOpa) and subsequent rescission of the same (adyArOpa-apavAda).

Before going to the details of this method, the question needs to be answered is, first of all why we need ' a method' to know our self established, self-evident nature of brahman?? If at all there is a 'method' how do we ascertain that the adhyArOpa apavAda is the right & only method?? And a doubt may also arise to the intellectuals that if through some method we are able to achieve some end, how can that same be proved as our svarUpa? Since the known to be obviously different from knower & it cannot be the subject knower as the 'knower' cannot be the object of cognition. This is the reason why some will come to the conclusion that there is "no method" to know paramArtha tattva since it is objectless knowledge. As Sri Sadananda prabhuji often quotes, scholars like JK says truth is the pathless land. Once you adopt some method to 'know' something, immediately, you will be strayed from the already established fact & you will be under the spell of whims & fancies of your own thinking. Therefore, if you label any method in vEdAnta then that methodology cannot bring you the paramArtha jnAna. Since it is still maintaining subject-object (vishaya-vishayi or jnAtru-jnEya) distinction, it is self defeating method & no use.

Yes, strictly speaking, there is some logic behind this argument. Even in our day to day business (vyavahAra) we don't have to think about 'who am I' we invariably taken our pramAtrutva (knowership) for granted & only strive to know something outside of us i.e. objective world through pramAtru's limited adjuncts (upAdhi-s). Since, even to know this routine ahaM/ego, we don't need any method (prakriya)& not employing any means, then how can it be accepted that there is a method to "know" the "witness" to this false ego?? In that sense it would be appropriate to say "Yes" there is no need of any method, no knower-known distinction when we identifying ourselves with our paramArtha svarUpa. But as we all know that is not the present scenario where we are in. We are still suffering from avidya, anyOnyAdhyAsa, identifying ourselves with the body (dEha), senses (indriya), mind (mana), intellect (buddhi), ego (ahankAra), life force (prANa) etc. So, to eliminate this chronic problem of wrong identification & to establish in our nitya, shuddha, buddha, muktha Ananda svarUpa, shruti-s, for the sake of our own convenience fabricating some methodology for the time being. But in ultimate sense, as said above "yes" there is no need for objectification of truth through any type of methodology.

This is what shankara also says in gItA bhAshya (18-50) " tasmAt avidyAdhyArOpita nirAkaraNa mAtraM brahmaNi kartavyaM! ' na tu brahmavijnAne yatnaH! atyantha prasiddhatvAt" the task to be accomplished here is to get rid of superimposed false notion due to avidya. There is no need of any effort involved in realising our true nature which is svataH siddha & very evident (atyAnta prasiddhatvAt). But since we are not realising the truth "as it is" falsely imputing anAtma vastu dharma on the Atma vastu we need a prakriya (method) which helps us to reveal the true nature of our svarUpa. When the false notion is eliminated, "no special effort" is required to realise the truth. So to say, due to ajnAna, we think that rope is snake, after the snakesness removed from the right knowledge the rope will remain "as it is". Here knowledge required to know that rope is not snake & not to know "rope" per se. shankara says mAndukya kArika bhAshya (2-32) that this is the pronouncement of knowers of sampradAya "siddhAntu nivartakatvAt iti AgamavidAm sUtraM".

From the above, we can say adhyarOpa means "when the avidya is there shruti-s, for the convenience of teaching, accepting a thing /attribute that is literally not there" apavAda means negation of that which we had accepted earlier for the convenience of teaching. My parama guruji Sri SatchidAnandEndrasaraswati Swamiji observes this in HRMV as follows:

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Superimposition (adhyArOpa) literally means laying something on something else, falsely imputing the nature or property of something to something else. It is a postulate of vEdAnta that owing to a natural tendency of the human mind, a beginningless superimposition called avidyA compels us all to look upon reality as infected with manifold distinctions. Now, in order to educate the mind to interpret reality as it is, the upanishads uniformly employ the aforesaid method of adhyArOpa apavAda or deliberate superimposition or provisional ascription and subsequent rescission or abrogation.

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It is evident from the above that this principal method is used by shruti-s to teach us absolutely featureless parabraman. In this main method shruti-s talking about subdivisions like avasthAtraya (the three states), pancha kOSa vivEka (the knowledge of five sheaths) drug-drushya vivEka (jnAtru-jnEya), sAmAnyA-viShESa prakriya, anvaya-vyatirEka prakriya, vidyA-avidyA prakriya, kArya-kAraNa prakriya etc. These are all subordinate methods adopted by shruti-s at various places to disclose the nature of our true self as brahman in itself. As this self is devoid of all specific features, it is only superimposition of all attributes by the unenlightened common mind in order to teach us the nirvikAri, nirviShESa, nirvikalpa parabraman. YAgNAvalkya says about the true nature of brahman in bruhadAraNyaka shruti (3-8-8) that : It is this akshara (imperishable) O gArgi, so the knowers of brahman say. It is neither gross nor subtle, neither short nor long, not red, not viscid, not shadow, not dark, not the air, not the ether, not adhesive, tasteless, odourless, without the sense of sight, without the sense of hearing without the vital principle, mouth less, without measure, neither interior nor exterior, it eats nothing, nobody eats it.

From this strict denial of all properties, one may take the paramArtha tattva as absolute shUnya. No, the nitya chaitanya vastu is taught by way of imaginary attributes apparently pertaining to it owing to limited adjuncts. At the close of teaching the apavAda of even the falsely attributes used as a device for purpose of teaching lest it should be treated as actually belonging to It for ever like kArya's seed form in the kAraNa.

Well, this adhyArOpa apavAda methodology not strictly restricted to vEdAnta only but its been used & has influence in our day to affair as well. Take for exp. At our elementary school education we have been taught of sun rise, sun set & his movement East to West, solar eclipse etc. for the convenience of teaching first tutor will accept all these apparently pertaining to Sun **as seen** but subsequently in deeper studies of the same subject he explains how sun is stable in his position & it is the earth/moon movement which is causing all these geographical phenomena.

Shankara beautifully explains this in bruhadAraNyaka bhAshya (4-4-25) as follows : * yathA yEka prabhrti A parArdha saNkhyAsvarUpa pariJanAya rEkhAdhyArOPaNaM krutvA yEkEyaM rEkhA, dashEyaM, shatEyaM, sahasrEyaM iti grAhayati, avagamayati saNkhyAsvarUpaM kEvalaM, na tu saNkhyAyA rEkhAtmatatvamEva..... tadupasaMhrutaM punaH parishuddhaM kEvalamEva saphalaM jnAnaM ante asyAM kaNdikAyAm iti!! In summary, shankara says here to impart the knowledge of **numbers** like ten, hundred, thousand etc. to student, the teacher will draw some lines. The student will get the * knowledge * of numbers & he does not hold the lines itself as numbers in this case. Likewise, when we are learning alphabets, though we use ink & paper, we don't think those material itself as akshara-s. From paper & pencil we gain only * akShara jnAna* & at any point of time we don't think the material which we have used to gain * akSharajnAna* itself alphabets.

In vEdAnta too, the same methodology has been adopted to teach us brahmatattva. First it accepts origination/ creation of jagat/world etc. finally it negates all these false attributions by saying nEti nEti (kindly refer shankara bhAshya where he says tathA ha iha utpathyAdyanEkOpAya janita vishEsha parishOdhanArthaM "nEti nEti" iti tatvOpasaMhArakrutaH) In the same line we can refer shankara's ArambhaNadhikaraNa sutra bhAshya (2-1-14) " tathA akSharAdi satyAkSara pratipattiH druShtA! REkhanrutAkShara pratipateH etc.

It is amply clear that by adopting this method of adhyArOpa apavAda, the ShAstra-s lift us from the level 1 of both knowing & being at one go as they reveal the eternal transcendental nature of our true self which is beyond the knower & knows distinction.

The vEdic riShi-s did one of the most impossible task which can ever be imagined. They successfully used 'words' to reveal that which no word can ever describe. How could they able to do this ? They resorted to a unique methodology called as "adhyArOpa apavAda".

Now, we will have a look at this method & let us see how it is closely interweaved in scriptures. One standing examples for this prakriya is gIta sloka. Shankara explicitly mentions here **the method** adopted by sampradAyavida-s is adhyArOpa apavAda. My parama guruji gives here detailed account of the same in his book HRMV (Page 30-31) :

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sarvataH pANipAdaM tatsarvatOkShirOmukhaM!
SarvataH Shrutimalloke! SarvamAvrutya thiSTathi!!
(Gita chapter 13- verse 13)

SarvEndriya guNabhAsaM! SarvEndriyavivarjitaM!
AsaktaM sarvabruchaiva! NirguNaM guNabhOktrucha!!
(gIta chapter 13-Verse 14)

In the first of the above two sloka-s, reality or Brahman is said to possess hands & feet, eyes, heads, faces and ears on all sides; whereas in all the second, it is declared to be devoid of all senses even while it appears to be able to perform all sensory functions. Sankara, observes that ' the special features noticed in the kshetra (the self) owing to the limiting conditions caused by the different forms of kshetra (the body etc.) being unreal, have been rescinded in the previous sloka, and the kshetra has been taught to be realized as neither being nor non-being. But here (in sloka 13), even the unreal nature manifested through the limiting conditions has been treated as though it were the property of the knowable, just to bring its existence home, and hence the knowable kshetra is spoken of as 'possessed of hands and feet etc., everywhere'. Accordingly, there is the well known saying of the knowers of tradition : ' That which is devoid of all details is set forth in detail through deliberate superimposition and rescission' Hands and feet and the rest which seem to be limbs of each and every body, owe their respective functions to the presence of the power of consciousness inherent in the Atman to be known. So they are evidential marks indicating the presence of Atman and are therefore spoken of as pertaining to It in a secondary sense" Shankara means to say that Brahman is first brought to our notice by the shruti as the one self of us all, which functions through all our senses. The self seizes things with out hands, walks with our feet, sees through our eyes and hears through our ears, as it were. This way of describing It is for convincing us of Its undeniable existence. Once we recognize this, the shruti revokes the wrong ascription of sensory acts, to enable us to interpret reality as it is, as the one universal self. The ascription of the sensory activities was merely a device to familiarize our mind with the existence of the self, very much like the temporary scaffolding used for the erection of a building, to be altogether removed after that object is accomplished. Accordingly, shankara summarizes the purport of the second sloka thus :

- upAdhibhutapANipAdAdhidhyArOpAt,

Lest it be supposed that this Brahman to be known is really possessed of the senses such as hands and feet etc. just because they have been imputed to It, the next verse is begun".

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For those who want to check shankara bhAshya in original text, kindly refer the following Shankara vAkyas on the above verse which goes " upAdhikrutaM mithyArUpamapi asthitvAdhigamAya jnEya dharmavat parikalpya uchyate" sarvataH pANipadam" ityAdi! tathA hi sampradAyavidAM vachanam " adhyArOpApavAdAbhyAM niShprapaNchaM prapaNchyate iti "

Just as a side note for those who want to know the explicit mention of adhyArOpa apavAda words in shruti-s. tEjObindu Upanishad mentions these words explicitly where shiva says skanda about absolute featureless nature of parabrahman.... neither adhyArOpa nor apavAda , no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. 'I am certainly Brahman. I am Chit, I am Chit'.

Sri vidyAshankara prabhujī of Advaita-L list had mentioned once that these words are appearing in pingala upanishat as well...I don't have the exact reference with me. Sri Sunder prabhujī may help us in this regard.

The madhukhANda & yajnavalkyakhANda are some divisions in bruhadAraNyaka shruti which give many illumining illustrations on the presentation of adhyArOpa and apavAda to explain the real and unreal substance. Interested readers may refer these with shankara bhAshya.

While talking about apavAda in in this prakriya, shankara gives us the clear definition of subsequent recession. On sUtra * vyApEshcha samanjasam *, shankara writes :
 " apavAda nAma yatra kasminchit vastuni pUrvanivishTayAM mithyAbudhyou niShchitAyAM paSchAt upajAyamAna yathArtha bhuddhiH pUrvanivishTayAH mithyAbhuddhErnirvartika bhavati! YathA dEhEndriya saNghAtE AtmabhuddhiH AtmanyEva Atma bhuddhya paschAt bhAvinyA " tattvamasi " ityAnayA yathArthabhuddhya nivartatE (sutra bhAshya 3-3-9)

First, about something we have some misconception & we think that that misconception itself is the right knowledge. But after the realization of 'right' knowledge the earlier wrong knowledge gives away. So, apavAda means elimination of wrong knowledge through right knowledge. Shankara gives here example that every one naturally identifies himself with body, senses, intellect, mind & ego & experiences pain & pleasure etc. This tendency is quite natural to everyone who are under the spell of avidyA. But when shrOtrIya brahmanishTa guru teaches that he is kEvala sAkshichEtaH, the eligible aspirant will realize that he is not the BMI complex. Here his wrong identification with manObhdhyAdi upAdhi-s gets sublated through shAstrAchArya upadEsha.

Now, the next important question is why & how only adhyArOpa apavAda is the right method of teaching?? As we already discussed, in vyavahAra, when we are ignorant of something, we assume/superimpose somany attributes on it. (just like on rope we superimpose snake, its curving nature & sometimes its hissing sound!!! Etc.) When the true nature of that unknown thing revealed, the earlier ajnAna which we had will get erased by the 'right' knowledge of it. This is there in our everyday business. The right knowledge cannot bring us any non-existent thing nor annihilate already existing one. nAsato vidyatEbhAvo nabhAvo vidyate sada says Krishna in gIta. The right knowledge can only removes false attribution on the svarUpa that which is not there...For example let us go back to our famous rope-snake analogy. We have the wrong knowledge of rope & see the same as snake!! When the rope is realized completely that realization does not anyway annihilate the non-existent "snake" in the rope nor "create" already existing rope. The 'rope' knowledge or realization of "ropeness" reveals the fact that the snake was never ever there in the rope & the rope was/is/will be the only reality forever. So, the scope of right knowledge is to show the true nature of perceived thing & never ever creates or annihilate any non-existent thing. Likewise, in brahma jignAsa, when we are ignorant of one without second nature of Brahman, we see multiple jIva-s & jagat in nirvikalpa Brahman. The Atma jnAna helps us to eradicate this wrong perception in nirvishEsha Brahman. As said above, this jnAna neither destroy the "non-existent" jagat or jIva in Brahman nor create something called Brahman in jagat & jIva. Shankara on these lines says in chamasAdhikaraNa sutra bhAshya (1-4-10) that * na hi kvachit sAkshAdvastu dharmasya apOdhree drushtA karthree vAvidyA! AvidyAyAstu sarvatriva nivartika drushyatE! TaTha ihApi abrahmatvam asarvatvam cha avidyAkrutamEva nivartyatAM brahma vidyayO! Na tu pAramArthikaM vastu kartuM nivartayitaM vA arhati brahma vidyA!! Shankara telling us here, jnAna reveals the true nature of existent thing, & it never create nor destroys anything. Limited identification of our true nature is avidyA. If the jagat & jIva already there in Brahman then Atma jnAna cannot destroy it, but from Atma jnAna, jnAni realizes that the true ever-existing thing is his own svarUpa & jIva jagat are kEvala adhyArOpita in brahmavastu. The perception of jIva-jagat in vyavahAra is due to ajnAna about brahmatattva.

Further, shruti telling us Brahman is the only reality / Brahman is all nothing else apart from it. BrahmaivEdam vishvam, AtmaivEdam sarvam, vAsudEvam sarvam, nEha nAnAsti kiNchana etc. to teach us the Brahman is the ONLY reality, we wrongly see it as jagat & jIva. In reality there is no duality whatsoever in it. Tatvamasi, ahaM brahmAsmi, kshEtrajnaM chApi mAM viddhi sarvakshEtrEshu in all these shruti/smruti statements we can find the adhishtAnaM/substratum is nitya, nirupAdhika Brahman only. The sublation (bhAdita jnAna) of this apparent duality through Atma jnAna is called apavAda here. This is the only appropriate method what shruti/shankara sampradAya advocating.

Finally, sofar, we have seen only shruti vAkya & shankara bhAshya vAkya to substantiate the importance of methodology of adhyArOpa apavAda. Now, it is mandatory to see how this method synchronize with our day to day experience i.e. avastha traya.

First thing we should understand from avastha traya is, the 'I'ness (ahaMkAra/ego) & its perception of the world, may it be waking or dream appears only in sarva vyApi Brahma tattva which is nothing but sAkshi svarUpa in us. In ME waker/dreamer & corresponding

world have existence. This ME is the witnessing consciousness & is objectively analyzing both the waker & dreamer & their respective worlds. Just like, when we see dream from waker's point of view, the dreamer, dream world all have existence only in waker who is analyzing the dream objectively as vishaya to him. So, for the sAkshi both waker & dreamer are objects (vishaya) & he is the vishayi. Though this objectification exercise has been done from waker only, we cannot deny the same scenario in dream also if we come across the same situation. So, let us not have any prejudiced nepotism to waker atleast from the tattva jignAsa point of view.

Secondly, apart from this ever existent sAkshi svarUpa there is absolutely no separate existence for the jagat. The statements like "world is there" or I am there come only from sAkshi who is vishayi (subject) to both these statements.

Therefore, the jagat has its apparent existence only from the waker's or dreamer's perception. When we are in true svarUpa which is the state where both dreamer & waker are absent there will be no so called perceived world & there will be ONLY sAkshi without identifying himself with anyone.

Thirdly, we should know it is impossible to draw boundaries as regards to our svarUpa & apparent existence of the jagat. Because this jagat is not in dEsha-kAla, the very notion of time & space are in this jagat. As we know, since even in our svarUpa there is no influence of dEsha kAla, it is impossible to number like sAkshi is one & prapancha is the second.

Keeping all these things in mind we can say avasthA-s are only superimposition on Atman just to prove that its true natures transcends these avasthas. That is why first shruti call It by the name vishwa, tEjasa prajNA etc. just to presenting the Adhidaivic aspects of Atman in order to negate its limited validity at the particular state ...say waking. Subsequently, shruti negates all these through apavAda by saying not of outward or inward consciousness, not of consciousness in either direction, not prajNA Ghana, neither consciousness nor unconsciousness (na antaH prajNA, na bahir prajNA etc. in mAndukya shruti).

In conclusion, shankara paripUrNa siddhAta is in advocating nirguNa, nirvishEsha Brahman ONLY nothing less than that. He would not compromise this ultimate reality of our svarUpa at any cost. He clearly pronounces his ultimatum on his shrutipratipAdita siddhAnta as follows in his long running sutra bhAshya on ubhaya liNgAdhikaraNa sutra arUpavadEva hi tatpradhAnatvAt : " It is neither gross nor subtle, neither short nor long (astUla, anaNu etc. in bruhadAraNyaka) without sound, without touch, without colour, undecaying (ashbhdaM, asparshaM etc. in kaTha) that indeed which is known as AkASha (ether) is that which differentiates name & form that which is distinct from these two, that is Brahman (AkAsho ha vai nAma .etc. in chAndOgya) The puruSha indeed is transcendental, formless, He is verily unborn both within & without (divyOmrutaH purushaH sa bahyAbhyantarO etc. in muNdaka shruti) " Now this Brahman is without anything antecedent, and without anything consequent, without anything interior or without anything exterior; this Atman intuiting everything, is Brahman (again in bruhadAraNyaka), texts like these mainly purporting to teach the absolute nature of Brahman without manifoldness and nothing else, it has been conclusively shown in the sUtra tattva samanvayAt. Therefore, in texts of this kind, Brahman has to be accepted and taken to be, of the very nature as revealed in these, that is as being emphatically without specific features. As for the other set of statements, teaching Brahman with specific features, these do not mainly purport to teach that (the real nature of Brahman which is devoid of all attributes) for their aim chiefly is to enjoin upAsana. So their express teaching about Brahman should be accepted only in so far as there is not clash between the two teachings. But when there is any clash with the other set of teachings this principle has to be observed in deciding our choice, viz. that texts having it as their main purport are preferable to those that have it not. That is why Brahman is concluded to be without any specific feature and not otherwise, even while there are texts teaching both i.e form and no form).

This one detailed explanation of bhagavadpAda would be more than enough to his followers to know his stand on Upanishad pratipAdita Brahman. Let us stick to his advice meticulously by appropriately adopting adhyArOpa apavAda method & realize our secondless nature.

Hari Hari Hari Bol!!
Sadguru pAdarENU
bhaskar

General information/request to all readers :

01. Kindly refer original Sanskrit texts for correct Sanskrit wordings of the shruti/shankara bhAshya vAkya-s.

- 02.All English translation of the shankara bhAshya vAkyas are mine...so better read the originals wherever you find the translations are inadequate.
- 03.The above has been written strictly in accordance with traditional method as taught by my guruji Sri Ashwatha Narayana Avadhani of Mattur.
- 04.The texts quoted from the original works of my parama guruji has been marked between //quote/ & //unquote//
- 05.Since I've not referred any other publication works to draft this, if any of you find any clarification & criticisms kindly bring it with appropriate supportings from bhagavapAda's works.
- 06.If you find any deviations & contradictions from mUla shanakra siddhAnta, kindly educate me about it with suitable quotes from shankara bhAshya vAkya.
- 07.As my studies are mainly in kannada & Sanskrit & my personal notes on this also in local language, I could not able to give appropriate samAnArtaka pada (synonyms) in English. Readers kindly bear with me.

Reference Books :

Written by my paramaguruji H.H. Sri Sri SatchidAnandEndra saraswati mahAswamiji

in kannada :

- 01.shankara's brahma sutra bhAshya Vol- I & II
- 02.bruhadAraNyaka Upanishad bhAshya Vol-I & Vol-II
- 03.bhagavad gIta bhAshya
- 04.shAnkara vEdAnta sAra
- 05.gaudapAda Hrudaya
- 06.paripUrNa darshana

In English

01. How to Recognise the Method of Veanta (An English introduction to his Sanskrit book vEdAntra prakriya pratyabhigna)
- 02.Shuddha shankara prakriya bhAskara
- 03.Science of Being

In Sanskrit :

- 01.vEdAnta prakriya pratyabhigna
- 02.sugama (A work on brahma sutra adhikaraNa)

in Kannada

01. Shankara vEdAnta sAra sourabha by Sri Devarao KulkarNi (direct desciple of Sri Sri Swamiji)
02. shAnkara saNdEsha by Prof. S.K. Ramachandra Rao