

Mantras Customarily Chanted Before Class

*Oṃ śaṃ no mitraḥ śaṃ varuṇaḥ I śaṃ no bhavadvaryamā I śaṃ na indro
br̥haspatiḥ I śaṃ no viṣṇururukramaḥ I namo brahmaṇe Inamaste vāyo I
tvameva pratyakṣaṃ bhrahmāsi tvāmeva pratyakṣam brahma vadiṣyāmi
I ṛtaṃ vadiṣyāmi Isatyam vadiṣyāmi I tanmāmavatu Itadvaktāramavatu I
avatu mām lavatu vaktāram I Oṃ śāntiḥ śāntiḥ śāntiḥ II*

*Oṃ śaṃ no mitraḥ śaṃ varuṇaḥ I śaṃ no bhavadvaryamā I śaṃ na indro
br̥haspatiḥ I śaṃ no viṣṇururukramaḥ I namo brahmaṇe Inamaste vāyo I
tvameva pratyakṣaṃ bhrahmāsi I tvāmeva pratyakṣam brahma
vadiṣyāmi I ṛtaṃ vadiṣam Isatyam vadiṣam I tanmāmavatu I
tadvaktāramavatu I avatu mām lavatu vaktāram I Oṃ śāntiḥ śāntiḥ
śāntiḥ II*

*Oṃ saha nāvavatu saha nau bhunaktu saha vīryam karavāvahai tejasvi
nāv adhītam astu mā vidviṣāvahai I Om śāntiḥ śāntiḥ śāntiḥ II*

*Oṃ pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate oṃ śāntiḥ śāntiḥ śāntiḥ*

*Oṃ āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotramatho
balamindriyāṇi ca sarvāṇi I sarvam brahmaupaniṣadam mā'haṃ brahma
nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇam
me'stu I tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi
santu I oṃ śāntiḥ śāntiḥ śāntiḥ II*

*Oṃ vān me manasi pratiṣṭhitā mano me vāci pratiṣṭhita-māvīrāvīrma
edhi I vedasya ma āṅisthaḥ śrutaṃ me mā prahāsīḥ
anenādhītenāhorātrān saṃdadhāmyṛtam vadiṣyāmi satyam vadiṣyāmi
tanmāmavatu tadvaktāramavadvavatu māmavatu vaktāramavatu
vaktāram I Oṃ śāntiḥ śāntiḥ śāntiḥ II*

*Oṃ bhadraṃ karṇebhiḥ śruṇuyāma devāḥ I bhadraṃ
paśyemākṣabhiryajatrāḥ sthirairāṅgaistuṣṭuvāṃsastanūbhiḥ I vyaśema
devahitam yadāyuh I svasti na indro vṛddhaśravāḥ I svasti naḥ pūṣā
viśvavedāḥ I svasti nastārksyo ariṣṭanemiḥ I svasti no br̥haspatirdadhātu
Oṃ śāntiḥ śāntiḥ śāntiḥ II*

*yaśchandasāmṛṣabho viśvarūpaḥ | chandobhyo'dhyamṛtāt saṃbabhūva
| sa mendro medhayā spr̥notu | amṛtasya deva dhāraṇo bhūyāsam || 1 ||
śarīraṃ me vicarṣaṇam | jihvā me madhumattamā | karṇābhyāṃ bhūri
viśruvam | brahmaṇaḥ kośo'si medhayā pihitaḥ | śrutam me gopāya || 2
|| Om śāntiḥ śāntiḥ śāntiḥ ||*

*ahaṃ vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṃ gireriva | ūrdhvapavitro vājinīva
svamṛtamasmī | draviṇaṃ savarcasam | sumedha amṛtokṣitaḥ | iti
triśaṅkorvedānuvacanam || 1 || Om śāntiḥ śāntiḥ śāntiḥ ||*

Om bhadram me apivātaya manaḥ || Om śāntiḥ śāntiḥ śāntiḥ ||

*nārāyaṇam padmabhuvam vasiṣṭham śaktim ca tatputra parāśaram ca
vyāsam śukam gauḍapadam mahāntam govindayogīndram athāsya
śiṣyam | śrī śamkarācāryam athāsyapadmapādādam ca hastāmalakam ca
śiṣyam tam toṭakam vārttikakāramanyān asmad gurūn santatam
ānatosmi ||*

*yo brahmāṇaṃ vidadhāti pūrvaṃ yo vai vedāṃśca prahiṇoti tasmai taṃ
ha devam ātmabuddhiprakāśaṃ mumukṣurvai śaraṇamaham prapadye
Om śāntiḥ śāntiḥ śāntiḥ ||*

*aśubhāni nirācaṣṭe tanoti śubhasantatim smṛtimātreṇayatpumsām
brahmatan maṅgalam param atikalyāṇarūpatvāt nityakalyāṇasaṃśrayāt
smarṭṛṇām varadattvācca brahma tanmaṅgalam viduḥ ||*

*Onkāraścāthaśabdassca dvāvetau brahmaṇaḥ purā kaṇṭham bhitvā
viniryātau tasmānmāṅgalikāvubhau Om atha Om atha Om atha ||*

अध्यासभाष्यम्

युष्मदस्मत्प्रत्ययगोचरयोर्विषयविषयिणोस्तमः प्रकाशवद्विरुद्धस्वभावयोरितरेतरभावानुपपत्तौ
सिद्धायाम् तद्धर्माणामपि सुतरामितरेतरभावानुपपत्तिः इत्यतः अस्मत्प्रत्ययगोचरे विषयिणि
चिदात्मके युष्मत्प्रत्ययगोचरस्य विषयस्य तद्धर्माणां चाध्यासः तद्विपर्ययेण विषयिणस्तद्धर्माणां
च विषयेऽध्यासो मिथ्येति भवितुं युक्तम्। तथाप्यन्योन्यस्मिन्नन्योन्यात्मकताम
अन्योन्यधर्माश्चाध्यस्येतरेतराविवेकेन अत्यन्तविविक्तयोर्धर्मधर्मिणोः मिथ्याज्ञाननिमित्तः

सत्यानृते मिथुनीकृत्य अहमिदम् ममेदम् इति नैसर्गिकोऽयं लोकव्यवहारः।।

आह कोऽयमध्यासो नामेति। उच्यते स्मृतिरूपः परत्र पूर्वदृष्टावभासः। तं केचित् अन्यत्रान्यधर्माध्यास इति वदन्ति। केचित्तु यत्र यदध्यासः तद्विवेकाग्रहनिबन्धनो भ्रम इति। अन्ये तु यत्र यदध्यासः तस्यैव विपरीतधर्मत्वकल्पनामाचक्षते। सर्वथापि तु अन्यस्यान्यधर्मावभासतां न व्यभिचरति। तथा च लोकेऽनुभवः शुक्तिका हि रजतवदवभासते एकश्चन्द्रः सद्वितीयवदिति।।

कथं पुनः प्रत्यगात्मन्यविषये अध्यासो विषयतद्द्वर्माणाम् सर्वो हि पुरोऽवस्थित एव विषये विषयान्तरमध्यस्यति युष्मत्प्रत्ययापेतस्य च प्रत्यगात्मनः अविषयत्वं ब्रवीषि। उच्यते न तावदयमेकान्तेनाविषयः अस्मत्प्रत्ययविषयत्वात् अपरोक्षत्वाच्च प्रत्यगात्मप्रसिद्धेः न चायमस्ति नियमः पुरोऽवस्थित एव विषये विषयान्तरमध्यसितव्यमिति अप्रत्यक्षेऽपि ह्याकाशे बालाः तलमलिनतादि अध्यस्यन्ति एवमविरुद्धः प्रत्यगात्मन्यपि अनात्माध्यासः।।

तमेतमेवंलक्षणमध्यासं पण्डिता अविद्येति मन्यन्ते। तद्विवेकेन च वस्तुस्वरूपावधारणं विद्यामाहुः। तत्रैवं सति यत्र यदध्यासः तत्कृतेन दोषेण गुणेन वा अणुमात्रेणापि स न संबध्यते। तमेतमविद्याख्यमात्मानात्मनोरितरेतराध्यासं पुरस्कृत्य सर्वे प्रमाणप्रमेयव्यवहारा लौकिकाः प्रवृत्ताः सर्वाणि च शास्त्राणि विधिप्रतिषेधमोक्षपराणि। कथं पुनरविद्यावद्विषयाणि प्रत्यक्षादीनि प्रमाणानि शास्त्राणि चेति उच्यते देहेन्द्रियादिषु अहंममाभिमानरहितस्य प्रमातृत्वानुपपत्तौ प्रमाणप्रवृत्त्यनुपपत्तेः। न हीन्द्रियाण्यनुपादाय प्रत्यक्षादिव्यवहारः संभवति। न चाधिष्ठानमन्तरेण इन्द्रियाणां व्यापारः संभवति। न चानध्य स्तात्मभावेन देहेन कश्चिद्व्याप्रियते। न चैतस्मिन् सर्वस्मिन्नसति असङ्गस्यात्मनः प्रमातृत्वमुपपद्यते। न च प्रमातृत्वमन्तरेण प्रमाणप्रवृत्तिरस्ति। तस्मादविद्यावद्विषयाण्येव प्रत्यक्षादीनि प्रमाणानि शास्त्राणि चेति। पश्वादिभिश्चाविशेषात्। यथा हि पश्वादयः शब्दादिभिः श्रोत्रादीनां संबन्धे सति शब्दादिविज्ञाने प्रतिकूले जाते ततो निवर्तन्ते अनुकूले च प्रवर्तन्ते यथा दण्डोद्यतकरं पुरुषमभिमुखमुपलभ्य मां हन्तुमयमिच्छति इति पलायितुमारभन्ते हरिततृणपूर्णपाणिमुपलभ्य तं प्रति अभिमुखीभवन्ति एवं पुरुषा अपि व्युत्पन्नचित्ताः क्रूरदृष्टीनाक्रोशतः खड्गोद्यतकरान्बलवत उपलभ्य ततो निवर्तन्ते तद्विपरीतान्प्रति अभिमुखीभवन्ति। अतः समानः पश्वादिभिः पुरुषाणां प्रमाणप्रमेयव्यवहारः। पश्वादीनां च प्रसिद्ध एव अविवेकपूर्वकः प्रत्यक्षादिव्यवहारः। तत्सामान्यदर्शनाद्ब्युत्पत्तिमतामपि पुरुषाणां प्रत्यक्षादिव्यवहारस्तत्कालः समान इति निश्चीयते। शास्त्रीये तु व्यवहारे यद्यपि बुद्धिपूर्वकारी नाविदित्वा आत्मनः परलोकसंबन्धमधिक्रियते तथापि न वेदान्तवेद्यम अशनायाद्यतीतम् अपेतब्रह्मक्षत्रादिभेदमसंसार्यात्मतत्त्वमधिकारेऽपेक्ष्यते अनुपयोगात् अधिकारविरोधाच्च। प्राक् च

तथाभूतात्मविज्ञानात् प्रवर्तमानं शास्त्रमविद्यावद्विषयत्वं नातिवर्तते। तथा हि ब्राह्मणो यजेत इत्यादीनि शास्त्राण्यात्मनि वर्णाश्रमवयोवस्थादिविशेषाध्यासमाश्रित्य प्रवर्तन्ते। अध्यासो नाम अतस्मिंस्तद्बुद्धिरित्यवोचाम। तद्यथा पुत्रभार्यादिषु विकलेषु सकलेषु वा अहमेव विकलः सकलो वेति बाह्यधर्मानात्मन्यध्यस्यति तथा देहधर्मान् स्थूलोऽहं कृशोऽहं गौरोऽहं तिष्ठामि गच्छामि लङ्घयामि च इति तथेन्द्रियधर्मान् मूकः काणः क्लीबो बधिरोऽन्धोऽहम् इति तथान्तःकरणधर्मान् कामसंकल्पविचिकित्साध्यवसायादीन्। एवमहंप्रत्ययिनमशेषस्वप्रचार-साक्षिणि प्रत्यगात्मन्यध्यस्य तं च प्रत्यगात्मानं सर्वसाक्षिणं तद्विपर्ययेणान्तःकरणादिषु अध्यस्यति। एवमयमनादिरनन्तो नैसर्गिकोऽध्यासो मिथ्याप्रत्ययरूपः कर्तृत्वभोक्तृत्वप्रवर्तकः सर्वलोकप्रत्यक्षः। अस्यानर्थहेतोः प्रहाणाय आत्मैकत्वविद्याप्रतिपत्तये सर्वे वेदान्ता आरभ्यन्ते। यथा चायमर्थः सर्वेषां वेदान्तानाम् तथा वयमस्यां शारीरकमीमांसायां प्रदर्शयिष्यामः। वेदान्तमीमांसाशास्त्रस्य व्याचिख्यासितस्येदमादिमं सूत्रम्

That the sense-object (viṣaya) and the subject of sense-objects (viṣayin) which are within the range of the denotative power of the words 'yuṣmat' and 'asmat' respectively, and have natures as opposed to each other as darkness and light, cannot transform themselves into each other, being (a matter) firmly established, the attributes of these two also, with a greater reason therefore, cannot transform themselves into the nature of each other. And therefore, the superimposition of the sense-objects which are within the range of the denotative power of the word 'yuṣmat' and its attributes, on the subject of sense-objects which is within the range of the denotative power of the word 'asmat' and has pure intelligence as its self, and its attributes, is necessarily unreal (mithya). All the same, it is a natural course of worldly conduct resulting from false-ignorance (mithyajñāna) (in a person), to superimpose the sense-objects and the subject of sense-objects which are absolutely different from each other, and their respective attributes, mutually on each other, through failure to discriminate or distinguish either of them from each other, and by coupling truth and untruth together and to imagine thus — 'I am this', 'This is mine'.

(The opponent asks —) What indeed then, is this superimposition any way ? We reply — It is the unreal manifestation of some thing previously perceived and which is of the nature of remembrance, on some thing else. Some describe it as the superimposition of the attributes of one thing, on some other thing. (Some describe it) as the confusion based on

the inability to discriminate between that which is superimposed on some thing else, and that some thing else on which it is superimposed. Others again describe it as the fictitious assumption in a thing, of attributes contrary to the attributes of that thing on which some thing else is superimposed. All the same, none of these definitions differ in any way as to the generally unreal assumption about the attributes of one thing as being the attributes of some other thing. Even so is our experience in the ordinary world. A mother-of-pearl appears as if it is silver. The moon, one as she is, appears as if she is two moons.

(Says the opponent —) How can there be a superimposition of a sense-object and its attributes on the innermost self (pratyagātman) which is not an object ? Everybody superimposes one sense-object on another which is right before one's eyes, while you have mentioned (earlier), that the self to which the word 'yuṣmat' is not applicable, is not a sense-object. We reply — The self is not a non-object in the extreme sense, because it is an object denoted by the word 'asmat', and it is also well-known that the self can be directly and intuitively perceived. There is no such hard and fast rule, that it is only on an object right before one's eyes that another object should be superimposed. Ignorant people superimpose the attributes of concavity, tala, and dustiness, mala, etc. on the akaśa (space) which is not directly visible. Therefore to superimpose the non-self on the self is not inconsistent. Learned people consider superimposition of this nature as ignorance (avidyā) and they (further) say that knowledge (vidyā) is the determination of the real nature of a thing by discrimination. This being so, that on which some other thing is superimposed is not in the least affected by the faults and merits of the thing superimposed, and it is by entertaining i.e. adopting this reciprocal superimposition of the self and the non-self, that all worldly conduct and Vedic actions depending on the means-of-proof (pramāṇa) and the objects of knowledge, and all scriptural injunctions and prohibitions, known as ignorance, are promoted.

How again (says the opponent) are the means of right knowledge such as direct perception etc. and the scriptures, concerned with that which is the object of ignorance? We reply — Because in the case of a person who has no such false sense of "I" or 'Mine' with regard to the body and the sense-organs, there is no possibility of his being desirous of

knowledge, as there is no possibility of the operation 'of the means of right knowledge. Without the employment of the sense-organs, perception is not possible, and without a basis (such as a body) the operation of senses organs is not possible, and nobody ever acts or is concerned with a mere body which is not superimposed by the notion of the "I.". Neither in the absence of all this (i.e. mutual superimposition), is it possible either for the which is free from all contact, to be a knowing agent, nor in the absence of the condition of a knowing agent is any operation of the means of right knowledge possible. Therefore, means of right knowledge such as direct perception etc., and the śāstras have for their object that which is dependent on ignorance. This a person has in common with the animals etc. Just as animals etc., when sounds are in contact with the ear etc., and the knowledge of the same is not favorable, go away from them, and when it is favorable, are attracted towards them, as for instance, finding in front of themselves a man holding up a stick, they begin to run away from him, thinking that he wishes to strike them, but when they find him in front of themselves with his hands full of green grass, approach him; similarly people, even when they are able to discriminate properly, (finding before them) strong goons who have swords in their upraised hands and who have a fierce aspect, and who are shouting wildly, go away from them, and approach those who are of an opposite nature, and thus, the employment of the means of right knowledge and the objects of knowledge is common both to animals and people. Now, the employment of the means of right knowledge such as direct perception etc. by animals is well-known as being due to their failure to discriminate properly. Similarly, it is thus determined, that even in the case of properly discriminating persons their employment of the means of right knowledge such as direct perception, which is seen to be common to them with animals, is at similar times, also similar.

In the case of activities based on the scriptures (such as sacrifices etc.) though a man motivated by intelligence is not competent to act without the knowledge of the relation of the with the world beyond (paraloka), yet the knowledge of the which can only be acquired from Vedanta, and is beyond the physical necessities of eating etc., and is beyond the distinctions of brāhmaṇa and kṣatriya and which is not of the nature of transmigratory existence, is not necessary for person for attaining that

competency, because it is useless and even opposed to such competency (for performing religious acts). The śāstra, which comes into operation before the realization of such nature of the does not exceed its jurisdiction of being concerned only with that which is affected by ignorance. Thus scriptural injunctions such as “a brāhmaṇa should sacrifice” operate by depending on this superimposition on the, of status, stage of life (āśrama) , age and special conditions. We have already said that superimposition is the notion of that in something which is not that. Just as it is, for instance, when people superimposes attributes external to themselves, i.e. when child or spouse etc., are in sound health or otherwise, they considers themselves to be similarly sound in health or otherwise, or when they superimpose the attributes of their body on the self thus: “I am stout or lean or fair, or I am standing or going or crossing over”, or when they superimpose the attributes of the sense-organs on the self thus: “I am mute or one-eyed or impotent or deaf or blind”, or when they superimpose on the self the attributes of their antaḥkaraṇa, the mind, such as desire, intention, doubt, determination etc. In this manner they superimpose that which experiences the “I” or ‘ego’ viz. the minds on the self which is a witness of all the processes of the mind, and conversely superimposes the self on the internal sense-organ i.e. the mind.

It is in this manner, that there is this beginningless and endless natural process of superimposition, which is of the nature of erroneous conception and which promotes the notion of the self as being an agent and experiencer, which is perceived by all. It is with a view to destroy this cause of all evil, and for acquiring the knowledge of the unity of the that all Vedanta' is begun. How this is the meaning of all Vedanta (texts) we will endeavor to show in this present śārīraka-mīmāṃsā.