



**SRI SATCHIDĀNANDENDRA
SARASWATI SWĀMĪJI**

**[An Advent of Ādi Śaṅkarāchārya
in Our Own Times]**

**By
D. B. Gangolli**

**Adhyātma Prakāsha Kāryālaya
Holenarsipur - 573 211
Hassan Dist.
1997**

Adhyātma Granthāvalī

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PUBLISHERS' NOTE

The idea of publishing a booklet on the life history of Sri Satchidānandendra Saraswati Swāmīji, of revered memory, was convinced by us on the august occasion of Sri Swāmēji's 'Ārādhana Day' on 11-8-96, but for reasons beyond our control it could not be done. However, on our request at short notice Sri D.B. Gangolli, an ardent follower of Sri Swāmīji, had written and kept the manuscript of the text ready. There was hardly a fortnight left for printing the booklet, which was almost impossible. Now we are bringing it out today, Jan 5th 1997, on the occasion of Sri Swāmījis birthday function.

As the title itself suggests Sri Swāmīji was verily an incarnation of Ādi Śāṅkara, whom we were all blessed to see in flesh and blood in these days of ever-increasing materialistic and atheistic tendencies and trends. At a time when eternal or human values are vanishing into thin air, so to speak, in the face of the ruthless onslaught of modernistic attitudes tempered by scientific analysis among the intelligentsia, this 'modern colossus' of the spiritual science of Vedānta dawned on the philosophical firmament as a resplendent sun to drive away the mental darkness in the form of misconceptions and ignorance. He gave solace and succour to those who took refuge in Ādi Śāṅkara's immaculate and irrefutable Advaita Philosophy by writing more than 200 books, many of which have become beacon lights for people groping in the gloom of Avidyā (Samsāra).

We hope that Sri Swāmīji's life-spanning 96 meaningful and eventful years - will inspire and induce at least

a few people to take to a true Vedāntic way of life and adopt a path shown by this great Master. We pray to the Almighty to bestow His blessings and Grace on all the genuine seekers.

Thyagarajanagar,
Bangalore - 28
Jan 5, 1997

Eternally in the service of
Śāṅkara Vedānta
H. Venkatanarasappa
Chairman, Adhyātma
Prakāsha
Kāryālaya Charitable Trust
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SRI SATCHIDĀNANDENDRA SARASWATI SWĀMIJI

An Advent of Ādi Śaṅkarāchārya in Our Own Times

INTRODUCTION

The concept of Avatār (Incarnation) is quite native to Indian ethos and is an acknowledged doctrine of Hindu mythology which bristles with legends built around divine incarnations like Rāma, Kṛishṇa etc. in every era of creation. However, after the advent of science, especially the quantum (nuclear) science - what with its mind-boggling theories and technologies, highly prompted by Intuitive thinking - this belief in human incarnations has been steadily decried and discredited in highly modernized and sophisticated circles of our society. Any mention or reference to that term is treated merely as a misconception and a hallmark of blind faith.

But yet even in these times of 'scientific temper and trends' religious beliefs hold their own and such esoteric concepts are being entertained and exhibited even by the intelligentsia and theological scholars. Hence, in the fitness of things we, the ardent followers and devotees of Sri Satchidānandendra Saraswati Swāmīji, of Holenarsipur (1880-1975), of revered memory, look upon him verily as an Avatār of Ādi Śaṅkara, in whose footsteps he trekked all through his illustrious long life and was responsible for cleansing Advaita Vedānta of all the vast amount of dross (distortions) that had accumulated during a millenium of the post-Śaṅkara period. His monumental research work, which was purely a labour of

love and selfless dedication, is sure to bring about a 'change of heart' among those genuine seekers who are holding fast to many a deep-seated misconception, as also it is bound to help get conviction and Intuition, the *summum bonum* of all spiritual pursuit.

The late Sri Chandrashekharendra Saraswati Swāmiji of the Kāñchi Kāmakōṭi Pīṭha, who had invited this venerable octagenarian Sannyāsin in 1961 to Karaikudi in Tamilnadu, had described his guest as a living example of a sage who had lived all his life steeped in contemplation on the *Paramārtha* (the Ultimate, Absolute Reality or Entity). Later on in 1979 the Kāmakōṭi Pīṭhādīśha had persuaded and prompted the close devotees of Sri Satchidānandendra Saraswati Swāmiji to celebrate his Centenary the next year i.e. 1980. The Kāmakōṭi Pīṭhādīśha had even referred to him as a contemporary of Shri Ramana Maharshi and as a 'Śrōtriya' (an adept well-versed in the traditional method of teaching as per the Śrutis or Upanishads) and a '*Brahmanishtha*' (one who is rooted in Brahman, the Absolute Transcendental Reality i.e. a Realized Soul) in the true sense of the two epithets of a Brahmajñāni as stipulated in Muṇḍakōpanishad.

Born and brought up in a poor Brahmin family, he was denied higher university education than Intermediate (present P.U.C.) grade and he had to live the meagre, lack-lustre life of a school teacher. Despite all such mundane hurdles and hardships, he thrived in adversity, so to speak, to rise to the stature of a spiritual colossus and to re-illumine the Vedāntic world which had lost much of its glory and glamour, having been influenced by dogmatic theories predominantly based on dialectics or methodologies alien to the scriptures. Though born with a fragile physique, he lived a totally industrious, meaning-

ful long life of 96 years to carry out in-depth research into the vast Advaitic literature that was in vogue and his relentless but rigorous efforts put paid in that he unearthed, so to say, the genuine pristine pure traditional methodology - expounded by gigantic personalities like Veda Vyāsa (Bādarāyaṇa), Dravidāchārya, Brahmānandin, Gauḍapāda, Śāṅkara and Sureshwara - which had fallen into oblivion and had been distorted out of proportion in matter and method. Thus it will not be an exaggeration if it is said that he came as a 'Messiah' on the Vedāntic firmament to revive, nay resurrect, pristine pure Advaita Vedānta. Having been a voracious reader and writer and endowed with a gargantuan appetite for research into the unfathomable treasure trove of Vedāntic lore, his relentless pursuit paid rich dividends so as to enable him to unearth many a priceless jewel as also to unravel edifying and enlightening tenets opening out numerous vistas before the seeker - each one akin to a wonderful kaleidoscopically symmetric system.

No wonder then that this 'Abhinava Śāṅkara' wrote more than 200 books - some of which were published posthumously in recent years - in three languages viz. Kannada (nearly 160), English (about 20) and Sanskrit (about 20). Some more hand-written manuscripts of this modern sage are found among his belongings, but unfortunately they have remained incomplete ; his close disciples are caught in a dilemma - whether to discard them or to undertake the onerous task of completing them in the same style and standard of writing.

It is highly hoped that this seer's contribution to pristine pure Śāṅkara Vedānta may, God-willing, become more and more popular, and renowned as the years roll by and proper propagation and due publicity to his revo-

lutionary works are bound to accrue to his monumental achievement, which is analogous to what Veda Vyāsa and later his own idol, Shri Śaṅkara, did in ancient times.

Having realized the painful fact that the great world teacher Ādi Śaṅkara had suffered a great deal of injustice at the hands of his so-called followers, going by the name of *Vyākhyānakāras* (authors of sub-commentaries on Shri Śaṅkara's original Bhāshyas), in the post-Sureshwara period, the school-teacher, who had developed a unique flair for publishing his own writings and interpretations of Shri Śaṅkara's original Bhāshyas, hit upon the idea of starting a monthly Kannada magazine by the name - 'Adhyātma Prakāsha' - which he single-handedly published continually for over 50 years and incidentally established a 'Kāryālaya' (workshop) with its own small printing press in Holenarsipur, Hassan District, Karnataka State - 573 211. Thus this august institution - 'Adhyātma Prakāsha Kāryālaya' came into being and was founded by this versatile personality without much fanfare and fuss. He was truly an embodiment of resourcefulness and self-reliance, and in due course grew into an institution in himself. Especially after he entered into 'Sannyāsa Āshrama' at the ripe age of 68 fruitful years of study and propagation, he trained a selective horde of disciples who have successfully carried on the torch of spiritual wisdom under the banner of 'Adhyātma Prakāsha Kāryālaya' - which can truly be called a 'Math' but without a 'Pīṭha'

YOUTH, MARRIAGE AND EDUCATION

Yellambalase is a small village in Chikkamagalūr District, Karnāṭaka State, about ten kilometers away from Kaḍūr town. A Government employee, Nanjundayya, was in charge of the official records and was popularly known

by the local people as 'Record Keeper Nanjunḍayya'. Even though he was promoted to a higher post as 'Shaikhdār' his previous nick-name as 'Record Keeper Nanjunḍayya' had stuck to him and people used to address him in that manner only. His wife was Laxmidevamma. They had a big progeny of 16 children, out of whom only three girls and four boys survived. Among them the sixth child was Subbarāya Yellambalase. He was born on 5th January, 1880 in Chikkamagaḷūr. His childhood was spent in the rural areas only. The mother used to teach devotional songs, while the father left a deep impress upon the child's mind with his rigid observance of daily austerities and rituals. At that time there was no government school in Yellambalase village. There were no books to study ; all teaching was oral. But in a few years' time a government school was opened and young Subbarāya got the first glimpse of books and writing paper. Just then, the mother started teaching by rote *Mantras* (hymns) and *Stōtras* (eulogistic verses). The young boy was taught Sanskrit through the Telugu script.

During his early school education, gone through at Mūḍigere village, Chikkamagaḷūr town and Tarikere village, he was residing with one of his elder brothers and later with a brother-in-law, but the schoolboy Subbarāya did not at all impress as a bright chap. His thread ceremony was performed at the age of eleven and at 14 he passed his upper primary examination in Kannada. Soon after, as per the custom of the times, young Subbarāya was married in 1894 at the young age of 14 years. The very next year he passed his upper primary exam in English.

He joined a high school in Hāssan town, but due to

illness he lost the first year. Next year he joined a high school in Chikkamagalūr, but had a problem about board. The headmaster of the high school, Subramaṇya Iyer, took pity on him for his sorry plight and predicament and provided food. From that time alone teen-aged Subbarāya developed a liking for Vedāntic philosophy as his teacher-host, who was himself a reputed scholar not only in academic subjects but also in this subject, succeeded in *sowing the seed* of spiritual wisdom in the impressionable young mind. The headmaster had authored a book entitled

“The Philosophy of Truth” - which was held in high esteem in Vedāntic circles. Shri Iyer was an exemplary personality, humble and honest to the core both in conversation and behaviour. He had an abiding interest in the teaching profession and had a passion for the empirical sciences and the spiritual science of Vedānta. Off and on there were long discussions held on Vedāntic topics at his residence. At the same time he showed great compassion towards the poor and destitute students and always tried to help them out of their problems and predicaments.

Groomed in such congenial environment, youthful Subbarāya stumbled upon, as it were, a booklet of Bhagavadgītā and curiously read a verse which said : “Heat and cold as also other sensory perceptions seem to be real, but they are not so in the ultimate analysis ; they are all mere transformations or mutations ; all transformations or mutations are transient alone.” Instantaneously, the shrewd intellect of Subbarāya reasoned out in the manner : “It has been stated in our science texts that our ancients did not know physical sciences. But if such highly rational topics have been mentioned in this Bhagavadgītā, it evidently poses the question - ‘Didn’t

our forefathers know science ?' - ." It was not very clear to him that what he had read by chance was, in fact, Śaṅkara's Bhāshya on Bhagavadgītā.

In those days he used to visit often his brother-in-law's place and he had noticed the elder reciting and studying Devī Purāṇa, Taittirīya Upanishad and Vāsishṭha Rāmāyaṇa etc. But when he surreptitiously observed what texts the brother-in-law was studying, the young boy used to get an awesome feeling. In addition to this, owing to Shri Iyer's persistent preaching Vedāntic principles Subbarāya often used to get into an ecstatic state, especially by scriptural statements like - "Brahman is beyond the reach or grasp of speech and mind." These events point to the unique and unrivalled proficiency of Shri Iyer not only as a teacher but also as a spiritual preceptor. With his guidance and patronage, young Subbarāya developed an unquenchable thirst for spiritual knowledge. Shri Iyer's versatility in teaching science subjects, English, mathematics, geometry etc. in the class rooms was astounding and he used to leave indelible dents in the young minds. Outside the class room too he was a source of inspiration in sports as he was himself a very good sportsman.

Subbarāya drew the utmost benefit from his mentor's instructions to discern the intricacies of English grammar and composition, and he blossomed into a brilliant student with a highly sagacious and analytical intellect. No wonder he passed the matriculation examination, conducted by Madras University, in I. Class. His further college education had to be continued unavoidably at Bangalore, but the circumstances he had to face then were not congenial and convenient. The board facilities hitherto provided by Shri Iyer free were not available.

With the student's stipend of Rs. 2 and from private tuition he could earn Rs. 4. With this meagre amount his education had to be somehow managed. In addition, having got admission in the Sanskrit College he got another small stipend. This paved the way for his further studies in Sanskrit. He got promoted to the Senior F.A. class but just then he found it almost impossible to continue his studies.

EMPLOYMENT

Subbarāya reluctantly returned to Yellambalase village. He started teaching Sanskrit to a few children. This laid foundation for his taking up the teaching profession. He had to provide for his married life also. Meanwhile, though he had no prior experience he got a job of 'Town Overseer' (equivalent to present-day 'Health Inspector') on a monthly salary of Rs. 12/- in Kadūr town. He carried on his work seeking guidance from his seniors. As fate would have it, the town was hit by an epidemic of plague. Collecting information about the cases, he had to arrange for the doctor's treatment of the afflicted patients and get their houses vacated. In its wake, he became a victim of their hatred. Besides, he himself got an abscess on his back and had to go to Bangalore for treatment. The job also was boring and hence for a change he went over to Bangalore on leave.

He felt a desire to complete his Senior F.A. but the money for it was not there. By God's grace, he had a chance meeting with Shri K.A.Krishnaswāmy Iyer - who later became his friend, philosopher and guide', so to speak - to whom his beloved teacher Shri Subramanya Iyer had introduced once at Chikkamagaḷūr. Shri Krishnaswāmy Iyer, who came to know of Subbarāya's

problems and plight, showed extreme kindness towards this enthusiastic student as was his wont and arranged for his free board at his place and other friends' places nearby and lodging at his residence itself. Thus the student was totally relieved of his problems.

When Subbarāya approached the Principal of the Central College, Prof. Tate, to request that he be granted to take up Sanskrit as the second language, the Principal, who was himself a great patron of Sanskrit, was highly impressed and elated, and he provided all the facilities and encouraged the young student. Subbarāya fully got himself engrossed in the study of Sanskrit grammar, and in order to get familiar with the Vedāntic words found in its commentaries, he took up the study of Gītā Bhāshya. Unexpectedly and unwittingly, as it were, he had stepped into the august precincts of Vedānta philosophy. This fortuitous development was noticed by Shri Kṛishṇaswāmy Iyer, his host, and the latter advised the over-enthusiastic youth to concentrate on the class lessons and not to dabble in other extra-curricular subjects. But at heart Shri Iyer felt to encourage the boy in that sacred subject and told him that everyday in the evening he would himself teach Gītā Bhāshya for a while. By and by, texts like 'Vedānta Paribhāṣa', 'Sūtasamhita' were also explained. In the houses nearby where he used to go for food, people showed immense interest in philosophical subjects.

As his leave had expired and he could not afford to give up the post of the Town Overseer at Kadūr, he returned to work, suspending his studies at Bangalore. At that time, one Shri Hosakere Chidambarayya was the headmaster of Anglo-Vernacular School of Kadur, and he became the mainstay for Subbarāya's pursuit of knowl-

edge. In return, as it were, Subbarāya assisted Shri Chidambarayya in his teaching profession. Both these spiritual seekers became very close friends and co-students of Vedānta and remained so till the end of their lives.

Misfortune struck again in the form of an epidemic of plague. Honest employees who were very strict in enforcing the rules and regulations of the Government were being harassed as also they had to face the displeasure and dislike of the people. In addition to this, the senior officers started showing dissatisfaction, and eventually transferred Subbarāya as the head supervisor of the cattle shed. Prior to this, he was teaching Sanskrit to some people. He was totally dejected by the turn of events and did not have any interest in the job.

SCHOOL TEACHER

Shri Chidambarayya, who had watched his bosom friend undergoing this tormenting experience, came to his rescue by using his good offices in the Education Department and procuring a job as a teacher for Subbarāya in the Government School in Jagalūr. However, it was a temporary post, but a little later he got a permanent posting at Hoḷalkere and thereafter at Moṇakālmūr. This was truly a godsent, timely boon and he was quite satisfied and happy with the Rs. 12 - salary post. In his spare time Subbarāya, who could never waste any time, prepared for the 'Kannada Paṇḍita' examination as also the uncompleted Senior F.A. exam.

While he was teaching at Hosadurga and Hoḷalkere he was surrounded by scholars and from one of those elderly scholars Subbarāya studied Īśāvasyōpanishad.

Though their respective duties and jobs had separated Chidambarayya and Subbarāya, these pals, who were at Kaḍūr and Hosadurga, respectively, were tied up together in their hearts. Chidambarayya lost his wife, and this event brought the two friends still closer. They started more intensive joint study whenever an opportunity came their way. Chidambarayya, who was older than his friend, had even thought of taking up ‘Sannyāsa.’

During holidays or by taking leave simultaneously, the two friends used to visit sacred places or continue their studies for spiritual enlightenment. At that time, Mahāmahōpādhyāya Hānagal Virūpāksha Shāstri, who was the Vidyāguru for Shri Chandrashekhara Bhārati Swāmiji, of Sṛīṅgeri Maṭh, was staying at Hubli, where ‘Śaṅkara Jayanti’ celebrations were being held under his presidentship. Both these friends were deeply impressed by his style of discourse and erudition and were attracted by him.

While he was in Hoḷalkere Subbarāya was advised by one well-wisher by name Dixit, who was a very staunch Karmanishṭha with a highly Sātwika behaviour, to get ‘Bhāshya Shānti’ benediction from a revered preceptor and study systematically Vedānta texts. This advice had gone deep into Subbarāya’s mind and had been growing stronger and stronger ever since then. The desire to complete the Senior F.A. examination paled off before this. As Chidambarayya was transferred to Dāvangere town, Subbarāya sought his transfer also to that place. Both intensified their joint study of the scriptures, discourses and used to visit nearby Harihar often for bathing in the sacred river and to get Darshan of the deity in the town.

By now Subbarāya had become quite mature in

his spiritual pursuit, thanks to his fortuitous but timely meetings with scholars like Subramanya Iyer, K.A. Krishna-swāmy Iyer and a staunch friend like Chidambarayya. He was further blessed in this path of spiritual enlightenment by two great souls, viz. Shri Mahābhāgawat of Kurtakōti, and his Guru, Brahmachaitanya Mahārāj, of Gōndāvaḷi. Though in the beginning Subbarāya did not have confidence and faith in Shri Mahābhāgawat, in due course of time steadily he started admiring him. Shri Mahābhāgawat noticed Subbarāya's aspiration to get 'Bhāshya Shānti' performed, and suggested to Subbarāya to get the benediction from the Sṛīṅgeri Jagadguru. But by that time it had been finalised to get this Bhāshya Shānti from Hānagal Virūpāksha Shāstri. Hearing that, Shri Mahābhāgawat too supported the move.

VISIT TO KĀLADI & BHĀSHYA SHĀNTI

In those days the Sṛīṅgeri Jagadguru Shri Satchidānanda Shivābhinava Nṛisimha Bhārati Swāmiji was anxious to find out the birth place of Ādi Śaṅkarāchārya in Kerala and wished to install an idol of the Āchārya in that place. This desire of his was known to the then Divān of the Mysore State, Shri K. Seshādri, and he, at his level, communicated with his counterpart of the Trāvancore State and succeeded in getting the State Government's permission. The exact place of birth of Ādi Śaṅkara was spotted out on the bank of the Pūrṇa River. The Trāvancore State acquired the surrounding land and handed it over to the Sṛīṅgeri Maṭh Administration. In 1910 the place was done up and the Sṛīṅgeri Jagadguru was scheduled to visit the place for the installation ceremony. As all arrangements like an approach road, building of a temple and a flight of steps on the bank

of the river as also Maṭh building were finalised, the Sṛingeri Jagadguru had decided to spend his *Chāturmāsya* (four months of austerity and penance) at that place.

With a big retinue the Jagadguru had arrived there and hundreds of bamboo hutments had been constructed all around the Maṭh to accommodate the devotees who had assembled there in their thousands for this unique occasion. A veritable town called 'Kālaḍi Nagar' had come into being and the function had assumed the form of a big conference on Advaita Vedānta Vidyā.

The enthusiastic two friends, Chidambarayya and Subbarāya, did not fail to grab this opportunity of historic importance and went to Kālaḍi. After the din and bustle of the celebrations had subsided, with the kind help of one Beṭageri Kṛishṇa Shāstri, a reputed and influential scholar, arrangements for 'Bhāshya Shānti' from the Jagadguru, Shri Nṛisimha Bhārati, were finalised. On an auspicious day the benedictory function was gone through, and as a gratuitous bonus the Jagadguru performed 'Gītōpadesha' and blessed the two-some, both of whom revelled in the bliss that accrued from this sacred initiation.

Not content with that, the two genuine seekers of Self-Knowledge sought a private interview with the Jagadguru and succeeded in getting 'Pañchāksharī Mantrōpadesha' from him. Their joy was limitless. On their return to Dāvaṅgere and to their jobs as teachers, both of them started visiting Dhārwar whenever there were holidays and continued their Bhāshyapāṭha from Shri Virūpāksha Shāstri. Dhārwar belonged to the Bombay Presidency while Dāvaṅgere was in the Mysore Princely State. Due to the fact that there were a great deal of differences in the languages spoken, the customs, and

conventions in these neighbouring States, mutual friendship and communication between the peoples of the two adjoining regions was not easy ; even so, unmindful of these hurdles these two friends somehow managed and continued their visits and efforts in pursuit of spiritual knowledge.

Both these 'spiritual twins', so to speak, were very fortunate in getting a preceptor of the unique calibre and stature of Shri Virūpāksha Shāstri, who once, in reply to Srīngeri Jagadguru's suggestion that he, having lost his wife, should continue to perform Agnihōtra, stated in reply that - "Even after listening to Vedāntic texts from your Holiness, can there be any ambition to get stranded in Karmas only ? Your Hōliness should kindly bless me to attain *Nishthā* (getting rooted) in Vedānta." He was such a highly evolved soul that even during his daughter's marriage he found time to teach Vedānta to Chidambarayya and Subbarāya at Rañebennur.

GRACE OF BRAHMACHAITANYA MAHARĀJ

Although Shri Mahābhāgawat, of Kurtakōti, had become very familiar and was often giving spiritual instructions to him, whenever he visited Harihar, Subbarāya could not somehow meet Mahābhāgawat's Guru, Shri Brahmachaitanya, of Gōndāvaḷi. His bosom friend Chidambarayya, who was always hankering after taking up Sannyāsa Āshrama, especially after he lost his wife, had finally resigned his post as a teacher and had gone over to Gōndāvaḷi Maharāj's Āshram on the latter's advice. Thereafter his work too was thrust on Subbarāya, who was promoted to the post of headmaster in place of his separated friend. As one of his relatives had come to Subbarāya's place and had insisted on accompanying him

to Gōndāvali, Subbarāya was compelled to visit the Āshram.

That Gōndāvali Āshram was a sacred place imbued with Shri Rāma's spiritual presence, sanctified by continuous Bhajans and Pūjas in the august presence, and with the edifying guidance, of Shri Brahmachaitanya Maharāj. As there were always several groups of Bhajan singers surrounding the Maharāj, there was apparently no chance for a private interview. Once again, history repeated itself as Shri Betageri Kṛishṇa Shāstri, who was instrumental in facilitating a private audience with Sṛingeri Jagadguru at Kālaḍi in the past, came to the rescue of Subbarāya. On the Guru Pūrnima Day, Shāstriji arranged for his Rāma Mantrōpadesha from Gōndāvali Maharāj. His deep impress with and involvement in the devotional activities in that highly-charged atmosphere had completely made Subbarāya oblivious of the fact that he had gone there only for a day or so, but had overstayed for a fortnight.

At Dāvaṇagere, a local wealthy person by name Maganahalli Doḍḍabasappa had a great respect for Subbarāya and had heard about the latter's adoration for Swāmi Vivekānanda. The rich man not only presented a book on 'Rāja Yōga' by Swāmi Vivekānanda but also requested him to translate the book into Kannada. Whatever money was received by the sale of the book was handed over to Subbarāya, and that amount became the nucleus to establish 'Adhyātma Prakāsha Kāryālaya' in due course.

LITERARY WORK

The time and the requisite, ripe intellectual maturity for writing meaningful books on the subtle, spiritual

science of Advaita Vedānta had come. With a sound grasp and grounding of pristine pure Śāṅkara Vedānta and gifted with a prolific pen and an inimitable lucid style of presentation, Subbarāya took to writing books on this terse subject like fish to water. He began with simple elementary subjects like - 'The Highest Goal of Life', 'Spiritual Knowledge and How to Attain It', 'The Deliberation on the Quintessence of Bhagavadgītā', 'Study of Sanskrit' etc. in English. For the benefit of school children he had written - 'The Method of Composing Kannada Sentences' - which was made the official text book in primary Government schools for as many as 38 years, which in itself is a unique record.

Fearing that the higher post of 'Inspector of Schools' was burdened with greater responsibilities which were bound to disturb and distract his endeavours to pursue Vedāntic study and practice, Subbarāya gave up that promotion and preferred to continue as a headmaster. In due course, when he got transferred to Bangalore, he once again came under the benign patronage and guidance of K.A. Kṛishṇaswāmy Iyer. He availed of the additional benefit of learning higher Vedāntic lessons from Hānagal Virūpāksha Shāstri, who was then the Principal of "Bhāratiya Gīrvaṇa Prouḍhavidyābhivardhini Vidyālaya."

It was at this juncture that Subbarāya, who had the know-how of the intricacies of pristine pure Śāṅkara Vedānta, came to discern and detect the tragic fact that the post-Śāṅkarites, going by the name of 'Vyākhyānakāras' in Vedāntic parlance, had totally *distorted beyond recognition* Ādi Śāṅkara's original Bhāshyas by interpolating and introducing in their sub-commentaries doctrines completely alien to Ādi Śāṅkara's genuine and traditional

tenets. Under the paternal care and guidance of Kṛishṇaswāmy Iyer he was able to realize as to how much injustice had been done to genuine, traditional Vedānta, in general, and to Śāṅkara, in particular. With a view to getting rid of all doubts and anomalies both Kṛishṇaswāmy Iyer and Subbarāya met Hānagal Virūpāksha Shāstri and raised the issue. They were shocked out of their wits, so to speak, when Shāstriji, in reply to a pertinent query, answered that - “For Prārabdha Karma to remain, a remnant part of Avidyā alone is the cause ; in other words, in Jñānis too there remains a little bit of ignorance.”

On their own, both the mentor Iyer and pupil Subbarāya considered seriously the paradoxical question - “Despite studying the whole gamut of Bhāshyas on the Upanishadic lore for so long, how at all could such a spurious admixture of fallacious, highly imaginative Avidyā doctrines get into the mainstream and where from ?” Lo and behold ! They could pin-point and point out that the distorted interpretations of the original Bhāshya sentences by the Vyākhyānakāras were in themselves the real culprit and had played the role of the ‘villian of the piece’, so to speak, in this whole bizarre drama.

It is rather difficult to find a plausible, prudent answer to the question - “How come after Sureshwarāchārya, who stridently but stoically championed the cause of pristine pure Śāṅkara Vedānta, there were no scholars worth the name to detect this mischief till it was given to Subbarāya, comparatively an unknown person, to achieve this unique feat ?” It surely looks improbable and inane ! But, the true reason for his being able to detect this fundamental error was his in-depth and analytical study of the original Bhāshyas of Ādi Śāṅkara without

any reference or recourse to the spurious *Vyākhyānas* (sub-commentaries). In fact, the *Bhāshyas* were self-explanatory in themselves and naturally this approach of his enabled Subbarāya to grow into a formidable colossus in Vedānta. However, Subbarāya's revolutionary work was not taken kindly by the scholars who dubbed him as not belonging to the genuine *Sampradāya* (traditional school) ! What a pity, this !

Ever since 1915 when he first detected this distortion, Subbarāya patiently intensified his study of the *Bhāshyas* for five years or so, during which he used to discuss and argue with reputed scholars. He toiled hard day and night, even unmindful of his health being impaired, to compile a Sanskrit book called 'Mūlāvidyā Nirāsā'. But he had to wait till 1929 to get the book published with the financial aid from - "Sarkār Devarāja Bahaddur Dharmanidhi."

He had literally stirred up a hornet's nest. There were, as anticipated, hundreds of objections from scholars pouring in from every quarter and Subbarāya's mind was highly agitated in properly and effectively replying to each and every one of them. He was constantly assailed with intriguing or mind-boggling questions and this verbal and literary battle of wits and attrition continued for the rest of his illustrious long life riddled with high controversy and reactionary trends. But despite all such adverse conditions, the lone warrior did not relax or relent his efforts. It stands to the credit of his genius and erudition that he brought about a visible revolution in Vedāntic methodology during his life time itself and blossomed forth as a highly revered, venerated sage in this nuclear era. In order to present his path-finding theories he was com-

pelled to publish more and more Vedāntic literature in its multi-faceted aspects and had to widely travel lecturing on the genuine teachings in consonance with the original Bhāshyas. All this Kannada literature took the shape of a book - "*Vedānta Vichārada Itihāsa*" (The History of Vedānta).

Meanwhile, Destiny dealt a deadly blow to Subbarāya, who was 39 years old and had a son and three daughters. He was greatly handicapped by the untimely demise of his wife. Like a true, mature Vedāntin he took everything in his stride and, indirectly, the circumstances prompted him to take up more extensive and exhaustive research and literary work. Maganahalli Basappa, the rich man of Dāvāngere, had offered financial aid to translate Māṇḍūkyaōpanishad with Śāṅkara Bhāshya into Kannada, and this monetary windfall came in handy to establish 'Adhyātma Prakāsha Kāryālaya' as also to publish a series of Vedāntic books under the name of 'Adhyātma Granthāvali.' It speaks volumes for the silent dedication of this young crusader, as this one-man show of 'Adhyātma Prakāsha Kāryālaya', which Subbarāya started way back in 1920 with the loftiest aspirations but without adequate money or technical, administrative know-how, recently celebrated its Platinum Jubilee in 1995-96.

For the sake of the common run of people he published - '*Vedānta Bālabōdhe*' (The Vedānta Primer) without the jargon of high-sounding technical words or the alien tenets of other schools of philosophy. To help understand the terse portions of the Bhāshyas he provided enlightening foot-notes so as to make even a mediocre student to discern the real purport of the Bhāshyakāra. This evidently facilitated easy reading and understanding of the traditional teachings.

During this turning point in his career, Subbarāya did duty as a teacher in Madhugiri, Channapaṭṭaṇa, Bangalore Fort Middleschool and Sanskrit College. Within three years of the establishment of 'Adhyātma Prakāsha Kāryālaya' - in 1923 the monthly magazine - 'Adhyātma Prakāsha' - was published. His first editorial truly touched the heart strings of many readers, and it said : "The whole universe is divided into two parts called '*Adhyātma*' (world internal to the body) and '*Adhibhūta*' (the external physical world of duality). Our forefathers had properly evaluated both these worlds and had carried on their workaday transactions to suit their respective importance and thereby they were happy. But now the more important part, viz. '*Adhyātma*' has vanished out of sight, as it were, and only '*Adhibhūta*' is appearing to be predominant in life. As a result, the tranquillity and peaceful atmosphere that prevailed in the society hitherto has been disturbed and the people's minds have been confused and confounded beyond redemption, so to speak. Hence the ripe time has come to remind the people that if they wanted to enjoy the abiding happiness from worldly wealth, they invariably need the support and sustenance of *Adhyātma Vidyā* (spiritual knowledge expounded by Vedānta)."

The monthly magazine, which had been started in 1923, had its teething troubles, so to say, and had to be closed for about six years for financial and other unforeseen reasons and was re-started in 1929, and again due to scarcity of printing paper it had to be closed for two years from 1944, but ever since 1946 it is being published continuously and has carved its own niche as far as the contents and calibre of matter are concerned. Since

September 1995 the magazine has worn a new, modern look as it is being printed by the Desk Top Printing (DTP) process.

MŪLĀVIDYĀ NIRĀSA

The greatest challenge in his long, illustrious life - mostly spent in deep study of our ancient scriptures, relentless research to fathom their inscrutable secrets and reveal them in their genuine form - was to proclaim to the Vedāntic world that the doctrine of '*Mūlāvidyā*' (the basic cause, or root of Avidyā or ignorance) as expounded by the post-Śaṅkara sub-commentators belonging to two rival groups called - '*Vivaraṇa*' and '*Bhāmatī*' - was totally a figment of imagination - most illogical and untenable. And this blaring exposure he made in the form of a book in Sanskrit entitled - "*Mūlāvidyā Nirāsa*". Although the idea of this plan occurred to him way back in 1915, he had to be very sure and cautious to their limits before he put down his weighty arguments in black and white. Besides, he did not have the finances to do so till in 1929 he got a grant of Rs. 300/- from Divān Devarāj Religious Fund but that was not adequate. So he approached the Mysore Mahārāja, His Highness Kṛishṇarāja Wodeyar - who was himself a Vedāntic scholar. The Mahārāja sought the opinion of his Vidyāguru, Hānagal Virūpāksha Shāstri, who had been by then awarded a royal title of '*Vidyānidhi*' and other concomitant benefits. Shāstriji, who was even honoured by the British Emperor, George V, opined : "The style of writing of the treatise is good, but the exposition of the subject-matter is against the tradition." Thus poor Subbarāya failed to get any financial aid from the Royalty. In addition, a separate individual effort by Dr. S.

Rādhakrishnan, who was then in Bangalore, to get it published by the Calcutta University, also did not succeed.

Undaunted, Subbarāya who had virtually thrived in adversity and had by then become immuned to such dire straits, like a true revolutionary personality, totally relied on self-effort and his own unharnessed resources. Just then, his son, Yellambaḷase Narasappa, had come of age and he had to be groomed for a suitable job. So, the father got him trained in the printing profession and for the purpose bought a set of Devanāgarī types so that the boy could practise composing at home. In due course, Subbarāya bought a Tradle Printing Machine and got it installed in his residence in Chāmarājapet, Bangalore. Eventually, the printing and publishing of the controversial book - "Mūlāvidyā Nirāsā" - was completed in 1929.

This determined but defiant act of his stirred up an avalanche of protests and condemnations from all quarters. Even his Vidyāguru, Hānagal Virūpāksha Shāstriji, once in the presence of many Sanskrit students had wrathfully forbidden him saying - "You should not write anything which is disloyal or traitorous to Śaṅkara." But an indomitable, confident Subbarāya had boldly replied : "I am only writing an answer to those who are talking against Śaṅkara". Such was his raw courage and unflinching conviction, and he refused to budge even an inch from his firm stand. He did not bother about the evil fall-outs or repercussions of this revolutionary exposure and indictment.

But how true and correct he is ! His findings and revelations have been vouched by many scholars and Sannyāsins in their belated wisdom and realisation. Especially after the lone crusader gave up his aged, frail

mortal coil in 1975, the Vedāntic world is slowly but steadily 'waking up' to the ground reality and realizing the veracity of his findings. In its wake, many a genuine scholar and seeker has discerned the magnitude of harm and confusion that this fallacious, irrational doctrine of 'Mūlāvidyā' has caused in the minds of the unwary Sādhakas. It is truly amazing - and seems highly paradoxical - that in these times of scientific temper and approach when nothing irrational or which is not demonstrable is either accepted or respected, such a rabidly whimsical and fanciful doctrine has been propounded with fanatic adherence and allegiance !

With an unflinching devotion to his prime mission in life of propagating pristine pure Advaita Vedānta as expounded by Ādi Śaṅkara in his original, extant Bhāshyas on the Prasthāna Traya canonical texts, Subbarāya got down to slog relentlessly in his workshop named - 'Adhyātma Prakāsha Kāryālaya' and its press taking full assistance from his well-trained son. He was precocious enough to call it a 'Kāryālaya' (meaning, workshop) *as if to suggest that here in this workshop material, effort or time should not be wasted.* His one ambition was to publish from this workshop such edifying treatises as - (a) to create an abiding interest in topics spiritual among the common people ; (b) to help remove blind beliefs and false trust in unworthy tenets ; (c) to provide suitable pragmatic steps and practices to enable one to come to grips with Self-Knowledge and (d) the important objective of the institution of bringing about mutual trust and a high sense of *camaraderie* among scholars and seekers alike and build up a healthy liaison with institutions pursuing kindred purposes.

'Śaṅkara Jayanti' celebrations were being held in all

towns as per the general custom or convention ; but Subbarāya refined and streamlined the method of celebrating by introducing lectures on the Āchārya's Bhāshya liberature so as to familiarize them and thereby genuine Vedāntic teachings were propogated among the péople, in addition to the usual Pūjas, Purāṇa Shravaṇa and distribution of Prasad.

He had an obsession to take up Sannyāsa like his friend, Chidambarayya, but the proper and congenial circumstances were not forthcoming, so to say. His desire at least to live in secluded quiet environment so as to be able to fully devote all his time and energy to Vedāntic research and dissemination was finally fulfilled by one of his admirers and student, Shri P.N.Narasimhaiah, a leading pleader of Holenarsipur. He generously offered his plot - a little over an acre of farm land off the Holenarsipur-Mysore bus route - so that Subbarāya could build a small house to live in solitude and carry out his spiritual pursuits in salubrious environs.

In April 1937 Subbarāya finally migrated over to Holenarsipur to his new-found plot with a small hutment to live in. But he had to wait for one more year and had to sell his house in Bangalore to buy materials for the new house at Holenarsipur and to establish the press. Thus in 1938 finally both the 'Adhyātma Prakāsha Kāryālaya' and its own printing press with Narasappa as its manager were established at Holenarsipur.

Subbarāya, who shunned pomp and pageantry, conducted all the activities of the Kāryālaya as also his routine chores of conducting Bhāshyapāṭha as also other occasional celebrations like Śaṅkara Saptāha, Brahma-chaitanya Āradhana and such other functions unostentatiously. He never believed in compulsion but always

adopted persuasive methods either in the matter of teaching or in his workaday dealings, but never compromised on ethical principles. Sometimes, on the persistence of his followers and friends these special functions were held outside Holenarsipur also. When the institution grew up sufficiently and needed a place of its own, he sold some ancestral property in Yellambalase village and wanted to use it as the nucleus capital for the Kāryālaya building in 1942, but it was not enough and it looked as though the Kāryālaya would have to be closed down in a couple of years. He wrote an announcement to that effect in August 1944 in the 'Adhyātma Prakāsha' monthly magazine, which had by then completed 15 years of publication.

By God's grace, the then Mahārāja, H.H. Jayachāmarājendra Wodeyar, had believed that if the Vedāntic texts with the Bhāshyas were translated from Sanskrit into Kannada, the regional language, it would render an immense help to the seekers. He asked Shri Viṭṭhal Shāstri, who was then the Āsthān Vidwān, to undertake the task but he humbly replied to the Mahārāja that - "More than myself, my Vidyā Guru, Shri Yellambalase Subbarāya is the most suitable and highly qualified person, as he had dedicated his whole life for the deep study and propagation of Śaṅkara Bhāshya, and only if such a highly evolved scholar undertakes this onerous task it will become fruitful and purposeful." The Mahārāja accepted his suggestion and granted a sizeable financial aid.

The conditions of the Government grant were : To publish a series of books called - "Jayachāmarājendra Grantha Ratnamāla" - comprising all the gems in Sanskrit by Śaṅkarāchārya with the original Sanskrit text, Kannada translation, proper explanatory foot notes wherever a need

arises ; each number of the publication to be more than 500 pages in size and out of 1000 copies printed 800 will be given back to the author which in itself will be his honorarium ; the printing costs will be borne by the Palace, but the copyrights of the publications will belong to the Kāryālaya. Naturally, this was not only a timely morale-booster but also a financial windfall. Till 1956 this arrangement went on smoothly, but after the abolition of the princely states it got automatically terminated.

PROLIFIC WRITER AND TRUE SEEKER

Subbarāya verily lived Vedānta, breathing in and out Śaṅkara's Bhāshyas all the time. He put his natural gift of a flair for writing to the best use by writing elucidatory treatises on terse Vedāntic topics and developed a lucid style of presentation all his own. Having been a proficient teacher, he was a master of *precis* and could abridge a long commentary into a couple of paragraphs without missing any important aspect or fact. Equally proficient was he in writing highly edifying introductions to all the Prasthāna Traya Bhāshyas and his own Prakaraṇa Granthas, bringing out in bold relief all the esoteric tenets and secrets of the detailed texts.

No wonder then a flood of Vedāntic treatises catering to the needs of a student, a scholar and a true seeker rolled out of the Kāryālaya Press. The small, rickety press he had started took the brunt of the heavy load of work as he wrote as many as 180 books in Sanskrit, Kannada and English, the bulk of them being in the regional language of Kannada. His was a lone, untrekked path in that he analysed and assessed the differences of

opinion among the various groups of Vyākhyānakāras, compared and contrasted them with the pristine pure original Bhāshyas of Śaṅkara and finally drew unassailable and irrefutable conclusions to reveal the distortions and adulterations in Vedāntic literature. Reputed scholars and Sannyāsins alike have been astounded by his findings which showed the havoc wrought by Mūlāvidyā theory and its later repercussions. Even to this day, long after his demise, many of his revelations are tough and terse to be understood by scholars, let alone the ordinary students. But yet, one silver lining to all these chaotic conditions in Vedāntic dissemination was Subbarāya's perfect methodology totally based on Ādi Śaṅkara's formula of consummate agreement and reconciliation among Śāstra (Upanishads), Yukti (logical devices based on Intuitive Experience) and Anubhava (Intuition, plenary experience of the Self *in esse*). By and by, his masterly work of 'Mūlāvidyā Nirāsā' - which was once the most controversial treatise and the bone of contention between him and hundreds of renowned scholars and Sannyāsins - has been thoroughly understood and appreciated by the readers as evident from the fact that this Sanskrit book is out of print for several decades now. Reprinting and translation into English of the book are being planned.

The Mahārāja, Shri Jayachāmarājendra Wodeyar, showed his benevolence by becoming a Patron of the Kāryālaya and honoured Subbarāya by appointing as the 'Āsthān Vidwān' ! As a true Vedāntin Subbarāya never at heart aspired for or hankered after honour or positions, but he did not want to create the wrong impression that by refusing such a great award he was showing disrespect towards his benefactor. Hence he never tried to make

public this honour that was showered on him by the Mysore Royalty, though his exemplary life till then was truly an epitome of a Vedāntic (spiritual) sage. He had lived as a genuine representative of the hoary tradition of Gaudapada, Śaṅkara and Sureshwara.

He had suppressed his innate desire to take up the ascetic way of life soon after the early demise of his wife because of his unfinished duties and responsibilities towards his children. There were even concerted efforts by some admirers in 1930 itself to get him installed as the Maṭhādhipati of Āvani Sṛingeri Maṭh, but because as per the conventions only a celibate could become the pontiff of that Maṭh, that attempt fizzled out. Subbarāya, who shunned name, fame, wealth and needless responsibilities which distracted him from the rigid spiritual path, remained complacent. If at all he wished for a *Piṭha* (throne) it had to be a Jñāna Piṭha alone, exclusively dedicated to *Chintana* (contemplation) and *Sādhana* (spiritual practice). Hence, justifiably he named his institution as a 'Kāryālaya' (a workshop) - a truly spiritual one at that.

LIFE OF SANNYĀSA

Having lived a simple life imbued with sterling qualities like humility, contentment, giving up of hankering after material benefits and pleasures as also mental proclivities to earn name and fame, 68-year-old Subbarāya had truly become a mature Karmayōgi, as described in the Bhagavadgītā. Though his fragile physique might have naturally had developed some infirmities, his psyche (mind) had become very powerful and prudent enough to take to the ascetic life of Sannyāsa. In truth, ever since he was separated from his wife he

had, for all purposes, mostly renounced all worldly affairs and had virtually lived as a recluse confining his activities to analytical study, dissemination of spiritual knowledge to those few persons who sought his guidance and, last but not the least, publication of his unique findings and secrets which remained hitherto implicit in the Kārikās, Bhāshyas and Vārtikas.

The time was ripe enough and his preparation to take up Sannyāsa were most suitable in 1948 when India emerged as an independent nation, a republic. Subbarāya celebrated quite silently his own *independence* from the shackles of worldly life by calling a meeting of the well-wishers of the Kāryālaya - till then he was the sole administrator-cum-manager of the workshop - and formulated the objectives, the propagational activities to be undertaken and other kindred rules and regulations pertaining to the management of the institution. Once this remnant of worldly bondage was got rid of, he became free to wear the saffron-coloured clothes. He became a Sannyasin on 10th June 1948 in the Śāstraic traditions and assumed the name of 'Shri Satchidānandendra Saraswati'.

Soon after, a Vedāntic school and a Digvijaya Rāma temple were established in the Kāryālaya precincts. Printing activity grew extensively and the Kāryālaya virtually became a sacred centre for those who aspired to know the pristine pure tenets of Śaṅkara Vedānta. There were many scholars who still used to engage him in dialectical bouts challenging his opposition to the theory of Mūlāvidyā. Now a recluse, he realized the futility of allowing this tug-of-war to remain stagnant and stale at merely the dialectical level ; he turned his attention and efforts towards convincing the dissident, rebellious schol-

with all persuasion and sagacious reasoning.

With this refined approach at heart he called for written replies to a questionnaire, invited many a renowned scholar from all states and even personally argued in support of his conclusions seeking substantiation from the original Bhāshyas. Despite all these relentless efforts, the leading lights among the scholars and fellow-Sannyāsins continued to be hostile. In sheer disillusionment he went the whole hog, so to speak, in writing books on Śāṅkara's Vedānta Saṃpradāya so as to depict the hard fact that almost all the Vedāntins, who did not follow in the foot steps of Śāṅkara observing his dictum of reconciling Śāstra, Yukti and Anubhava and who, on the other hand, resorted to dry and vain dialectical exercises totally oblivious of *Sārvatrika Pūrṇa Anubhava* (Universal and Consummate Intuitive Experience) had by their own arrogant and whimsical doctrines shunned and had digressed away from the traditional (*Sāṃpradāyic*) path to their own detriment. He proved to the hilt, as it were, that they had distorted the original Bhāshyas and thereby had done great disservice and harm to pristine pure Vedānta as expounded by their own avowed and acclaimed Guru. Thus the Swāmiji's concerted efforts took the shape of a Sanskrit *magnum opus* - "Vedānta Prakriyā Pratyabhijñā" (Now, its English translation - 'The Method of Vedānta' by A.J. Alston, is available in the Kāryālaya).

The then Sringeri Pīṭhādīśha, Śrīmad Abhinava idyātīrtha Swāmiji, who had studied this revolutionary work, had paid a visit to Holenarsipur to get some of his genuine doubts cleared. Fully satisfied, the Sringeri Jagadguru had even offered financial aid for the publication of the book. He had said on that occasion : 'By

my personal visit many of my doubts have been solved. Having dedicated your whole life for the propagation of Śāṅkara Siddhānta, you are a true devotee indeed.”

TOURS UNDERTAKEN FOR PROPAGATION :

In his unrelenting efforts to propagate genuine Śāṅkara Vedānta, the Swāmiji had learnt a smacking of several South Indian languages and had undertaken several tours covering the southern and the northern regions of the country. In his humble way he had tried to repeat the same feat of his idol, Ādi Śāṅkara, who had toured all over the country in those ancient times mainly to propagate the traditional system of dissemination. His catholicity of mind is demonstrated by his publication of Shri Rāmānujāchārya's 'Vedārtha Sangraha' just as he had done Shri Śāṅkarāchārya's Advaita treatises, with the original text, commentaries and footnotes. He did not seek any copyright of his 200 and odd books, but surrendered it totally to the Kāryālaya Trust. His brilliant scholarly Sanskrit commentary - “Kleshāpahāriṇī” - on Shri Sureshwara's famous treatise - “Naishkarmya Siddhi” - has been a source of edification and enlightenment for all genuine seekers.

In yet another work he proved beyond doubt that the sub-commentary - “Pañchapādikā” referred to by the post-Śāṅkara Vyākhyānakāras as the work of Shri Padmapādāchārya, a direct disciple of Shri Śāṅkara, was written by an unknown writer with mischievous and malicious intentions to discredit the traditional methodology. His disarming argument in this regard was : “If we believe that Padmapādāchārya himself had written this treatise, then the most sensible conclusion that ‘He is a

disciple of Śāṅkara' - has to be discarded, for a direct disciple cannot possibly distort his Guru's tenets in such a manner as to be totally contradictory."

At the ripe age of 87, for six months he had toured many states and had even converted staunch scholars who followed the post-Śāṅkara Vyākhyānas by his convincing methodology and pragmatic approach based on Intuitive Experience. The physical strain had taken its toll and at that old age he had to undergo a major operation for prostate gland in 1967. Many of his devotees from Bangalore and Kerala, who wished to remain anonymous, lent all unstinted help both physically and financially. He recouped his health and engrossed himself in giving discourses, carrying out research and writing books. Even in his early 90's he used to do proof-reading meticulously and this speaks volumes for his life's total dedication to propagation of Advaita Vedānta.

Although the Adhyātma Prakāsha Kāryālaya took birth in 1920 at Bangalore, after 18 years it had migrated to Holenarsipur to become the main mother institution. On the insistent persuasion of some renowned and venerable devotees, Swāmiji decided in 1971 to return to Bangalore to settle down in the Kāryālaya's Bangalore Branch situated in Tata Silk Farm area. In this newly-built premises of its own, Swāmiji spent the remaining five years of his illustrious, exemplary life.

By dint of his own solo efforts he had started this Kāryālaya, nurtured and nourished it all alone to allow it to grow into a mighty centre of Vedānta, devoted to propagation and dissemination of Śāṅkara's original Bhāshyas. By publishing over 200 books on various aspects of Śāṅkara Vedānta, he earned the honorific of 'Abhinava Śāṅkarāchārya'. He was literally the beacon

light for thousands of seekers who sought his advice and guidance in their struggles to get over the Sāmsārika vicissitudes and vagaries and to adopt the spiritual path to solace and Beatitude. He initiated several ardent seekers into Sannyāsa Āshrama and like a magic jewel enlightened many devotees who came in personal contact with him. The hopes of some of his close devotees to celebrate his centenary while he was alive remained unfulfilled as on 5th August 1975 he gave up his mortal coil at the ripe age of 96. However, the devotees succeeded in celebrating for a whole year, posthumously at least, his centenary in a befitting manner in 1980.

HIS SPIRITUAL MESSAGE AND METHODOLOGY

1. First and foremost, the revered Swāmiji pointed out to scholars and seekers alike that there was a great shocking discrepancy between the *Advaita* (non-dualism) philosophy, universally accepted as having been expounded by Ādi Śāṅkara in his extant Bhāshyas on the Prasthāna Trayī, and the post-Sureshwara Vyākhyānakāras' philosophy as propounded in their varied mutually contradictory sub-commentaries, which were predominantly dialectic in approach.

2. However, among the sub-commentaries on Śāṅkara's Bhāshyas Sureshwarāchārya's *Vārtikās* on Bṛihadāraṇyaka Bhāshya and Taittirīya Bhāshya as also his own treatise *Naishkarmya Siddhi* have been very faithful to the original in their import and interpretation. The Swāmiji reiterated in several works that the genuine tradition to which Śāṅkara, his Paramaguru Gauḍapāda and his direct disciple Sureshwara belonged was exclusively propounding pristine pure Advaita Vedānta alone and that alone should be studied for real edification and enlightenment.

3. He stressed often that the purity and trust-worthiness of Śāṅkara Vedānta (Advaita philosophy) was not to be simply, blindly believed to be authoritative, demanding unquestioning loyalty and subservience on the part of its followers or adherents, but because they are totally in consonance with

(i) the *Vedas* (Upanishads), (ii) reasoning based on universal experiences and (iii) finally on universal Intuitive Experience (gifted freely and fortuitously to every human being by the impartial, compassionate Lord Almighty). It being so, it is never possible for any human being - in his senses and with sagacity - to refute this doctrine of *Parabrahma* or *Paramātmān* and resile from It, since, It happens to be - whether one wants and pursues It or not - one's own core of Being as the Self. Neither is it to be respected and believed because of one's veneration for the world teacher, who was a genius gifted with super-human capacities and excellences.

4. Further those tenets which Śāṅkara proclaimed should not be determined on the strength of the canons of knowledge such as perception or inference according to the Nyāya and the Vaisheshika schools of philosophy. They cannot be discerned by dint of any individual's prodigious intellectual capacity based on speculative imaginations as in the case of Western philosophy or metaphysics. Neither are they to be acquired or attained afresh by having recourse to mystic states like *Samādhi* of Yōga philosophy or *Sākshātkāra* of Bhakti school, for they are all individual experiences gained through occult practices or mystic visions.

5. On the contrary, the Transcendental or Absolute Intuitive Knowledge or Experience of the Self - (*Ātmajnāna*), as propounded by Gauḍapāda, Śāṅkara and

Sureshwara with one voice, as it were, is based on universal, all-comprehensive Intuition (*Anubhava*) and can be discerned, cognized by any human being, here and now, provided he or she - irrespective of the age, caste, creed, colour, race, nationality etc. - possesses a clear vision gifted to an introvert mind. For, It (i.e. This Intuitive Experience of the Self as the Absolute, Transcendental, Pure Being-Consciousness-Bliss) ever exists eternally as his or her very core or substratum of Being without which the individual in the form of 'I' notion (*Jīva*) can never exist (rather appear). In fact, in a manner of speaking, this Intuitive Experience as one's innermost Self is *wanting and waiting* for the individual 'I's attention to be drawn or directed towards It by a spiritual Master.

6. Since this Absolute Reality of one's own innermost Self is ever beyond the empirical categories of time-space-causation as also beyond the grasp of the senses, the mind and the intellect with the whole gamut of feelings, emotions, speculations and logical gimmicks, It can never be cognized or reckoned *even by the most acute scientific acumen*, as all empirical sciences can possibly inquire and probe into a region which is always external and objective to one's mind or intellect and thereby all their exercises are invariably governed by time-space-causation.

7. The most predominant and essential feature of Śaṅkara's Prasthānatraya Bhāshyas, which are uniquely based on universal, all-comprehensive Intuitive Experience (*Sārvatrika Pūrṇa Anubhava*), is their **unfailing capacity to reconcile** all doctrines held out by various religions and philosophies - whether Eastern or Western

- which preach :

(a) the existence of the individual soul other than the body, which it inhabits ;

(b) the soul's inevitable enjoyment of the fruits of its actions in this and the other worlds ;

(c) the over-all Divine Lord (*Parameshwara*) who is all-knowing (*Sarvajña*), all-powerful (*Sārvashakta*) and all-pervasive (*Sarvāntaryāmi*) who is the root cause for the creation, sustenance and dissolution of the world. This has been possible for Advaita Vedānta as propounded by Śaṅkara's traditional school of philosophy, since it adopts two viewpoints : (i) the empirical (which is the temporary acknowledgement of the apparent reality of the world at large and the individual 'I' notion) ; (ii) the Absolute, Transcendental (which is that of the really real, Ultimate Entity called 'Brahman', 'Ātman' or the Supreme Self). Of the two, the empirical viewpoint, which is always superimposed (*Adhyārōpita*) on the Transcendental Reality due to ignorance (*Avidyā*) of the nature of misconception (*Adhyāsa*), gets sublated, falsified on the dawn of Intuitive Experience.

8. The concepts of Bondage and Liberation as taught by many religions are first temporarily accepted by Śaṅkara's school as projected by ignorance which is innately identified or tied up with one's fallacious 'I' notion ; but on discerning the instructions of a qualified, evolved preceptor the true seeker comes to cognize through Self-Knowledge based on universal Intuition that his Self verily exists eternally and is *ever, liberated, untainted by any constrictions of bondage or subservience.*

9. Śaṅkara has also taught the various Yōgas of Karma, Bhakti, Dhyāna and Jñāna based on the same

spiritual tenets as the requisite means to achieve the same identical spiritual goal but depending upon the grades and levels of individual evolution and eligibility. In the process, Śāṅkara has most impartially given these spiritual practices or disciplines their respective and proper places in the natural overall scheme of spiritual progress and utility without any confusion or bias.

10. Swāmiji gave a clarion call, so to speak, through his plethora of works on pristine pure Śāṅkara Vedānta, to all genuine students and seekers to reverse the conventional, customary method in vogue today of studying the *Vyākhyānas* (sub-commentaries) on Śāṅkara's Bhāshya first, as they are erroneously believed to be elucidatory in nature and hence they explain some of the most subtle and terse topics dealt with in the Bhāshyas. The basic blunders that these post-Sureshwara Vyākhyānakāras committed in totally neglecting the traditional methodology - adopted by Śāṅkara in and through his Bhāshyas on the sound footing of a perfect Intuitive reasoning and reconciliation among *Śāsira*, *Yukti* and *Anubhava* - gave rise to all sorts of weird interpretations, principal among them being the doctrine of 'Mūlāvidyā'. Nowhere in the Bhāshyas is to be found even a taint or trace of this illogical theory. It in its turn gave rise to umpteen spurious, dogmatic theories which, in effect, shut out genuine Śāṅkara Vedānta. In due course, the tenets were based on dialectical devices or, as if to convince, on Yōgic methods championing *Samādhi* (trance) or other mystic states. Their theories and practical exercises are specious enough to wean away most of the practitioners. Unfortunately for them, their arguments and methodologies are based on dualistic (*Dvaita*) philosophies and hence are *subtly spurious* in their content.

11. As an off-shoot of this basic un-Vedāntic Mūlāvidyā doctrine, another equally dangerous theory gained currency and brought untold confusion and chaos in the Vedāntic world. Although Śāṅkara has been at pains to point out the subtle distinction between Avidyā and Māyā and has invariably treated Avidyā as the *cause* and Māyā as the *effect* by using adjectives like *Avidyā-kalpita Māyā*, *Avidyāpratyupasthāpita Māyā*, *Avidyātmaka Māyā* etc., this tenet was totally lost sight of and unwittingly some Vyākhyānakaras equated the two and applied the characteristics defined by Śāṅkara for Māyā to Avidyā and as a result Avidyā became a 'Shakti' (power) of Īśwara with the aspects of 'Āvaraṇa' (covering) and 'Vikshepa' (projection as propounded by the predominant school of Vivaraṇakāras and of 'Laya' (dissolution) and 'Vikshepa' (projection) as propounded by Bhāmatī school ; Swāmiji did a great yeomen service to the true seekers by pointing out these spurious doctrines totally alien to Śāṅkara Vedānta. Those interested in pursuing this topic will do well to read - "The pristine pure Philosophy of Śāṅkara Vedānta" - published in 1996 by the Kāryālaya.

12. Śāṅkara's greatest boon, so to say, to the Vedāntic world is his **Adhyāsa Bhāshya** which he wrote as an introductory brief chapter to his **Brahma-Sūtra Bhāshya**, which is known as *Nyāya Prasthāna* (based entirely on dialectical and axiomatic principles). His masterly touch is to be seen in his brilliant exposition of **Adhyāsa** (misconception of the nature of taking one thing to be another which it is not) that every human being without exception suffers from. This **Adhyāsa**, which he equates with Avidyā for all teaching and practical purposes, has been expounded on first *a priori* principles, based on **Yukti** and **Anubhava** without taking recourse to **Śāstra**

(canonical texts or scriptures). Here Śāṅkara is truly in his exuberant element and clinches the issue for his traditional methodology. This leads quite naturally to the fundamental method of utilizing the ‘*Adhyārōpa-Apavāda Nyāya*’ (Axiom of deliberate Superimposition and Rescission) by all Vedāntic texts for the purpose of expounding the Non-dual Reality of the Self, the very core of Being of every human being.

All these profound teachings of Ādi Śāṅkara were unravelled by Swāmiji in his own ingenious, inimitable style. It is a miracle in itself and vouches for his being an ‘*Avatāra Purusha*’. History repeated itself, so to speak, and Shri Satchidānandendra Saraswati lived for 96 fruitful years to become a legend in his own lifetime. It will not be an exaggeration here if it is stated that Swāmiji once again appeared on the Vedāntic firmament when Śāṅkara’s Advaita Vedānta had suffered a heavy blow at the hands of the Vyākhyānakāras and had become almost extinct. He resuscitated, nay resurrected, pristine pure Advaita Vedānta and put it back on its high pedestal. Some revolutionary trends in Vedāntic circles are already visible and they are gaining momentum steadily.

13. As is his wont, Swāmiji gifted with an analytical, incisive intellect came out with his own infallible methodology and stipulated five fundamental principles. They are :

i. All deliberations in Śāṅkara Vedānta should invariably be based on *Sārvatrika Pūrṇānubhava* (universal and Absolute Consummate Intuitive Experience) ;

ii. The adoption of the unique method of deliberate Superimposition and Rescission before arriving at the non-dual Reality ;

iii. Distinguish *Sākshi Anubhava* (Witnessing Consciousness Itself as the Intuitive Experience of one's innermost Self or Ātman) from the three empirical experiences of the transmigratory soul as 'I' notion - viz. perceptual or sensuous, conceptual and psychic feelings, emotions etc. ;

iv. Distinguish between the empirical viewpoint and the *Śāstraic* (*Pāramārthic* or Intuitive) viewpoint ;

v. Distinguish between *Sādhanas* or spiritual practices which are *Kartṛtantra* (within the control and purview of the practitioner) and *Vastutantra* (totally depending on the Reality as It is). If a serious student discerns the true significance of these fundamentals, he cannot miss their tremendous impact and influence so as to totally bring about a sea change in his perspective as well as way of life.

14. Swāmiji had been reiterating in his voluminous works that certain disciplines, reformatory principles and policies should be adopted by the concerned people so as to give Advaita Vedānta, as expounded by Gauḍapāda, Śaṅkara and Sureshwara its deserving pride of place. They may be enumerated as follows :

(a) The authorities concerned in the universities should take care and attention to devise their curriculum so as to persuade their students of Advaita Vedānta philosophy to study first thoroughly the original commentaries of Śaṅkara on the Prasthāna Traya before studying the sub-commentaries of other Āchāryas from a comparative standpoint ; (b) in understanding or assessing the extra-ordinary merit of the great personality of Śaṅkara, the professors and research scholars - generally fond of historical survey - are prevailed upon to shed their historical bias first and not to depend upon the fables of

various Śāṅkara Digvijayas or the records of various Mutts, but, on the other hand, to take recourse to his preachings in the original Bhāshyas on the Prasthāna Traya. Besides, while reading any English translation of Śāṅkara Bhāshya the professors or the students must be very careful to find out whether the translator has followed any sub-commentary of a Vyākhyānakāra or not and try to judge its merit only on the basis of Śāṅkara's original Bhāshyas in Sanskrit ; (c) the moral obligation of giving the highest regard for Truth is all the more incumbent on Sanskrit Pundits who are fortunately devoted to teach Śāṅkara Bhāshyas. In this regard, we all will have to perforce rely on their virtues of integrity and sincerity and appeal to them to be fair in giving greater regard for Truth than for personalities, howsoever powerful they may be, in finding out impartially and on the basis of universal Intuitive Experience the genuine merits or demerits of sub-commentaries wherever they differ or deviate from the original Śāṅkara's Bhāshyas, without any compromise whatsoever with untruth prompted by personal regards or loyalties ; (d) an earnest aspirant should devote his heart and soul for spiritual Sādhanas of devotion and meditation by understanding the real import and purport of Śāṅkara's teachings, without falling a victim to the desire of getting name and fame in scholarship or oratory or miracle-mongering etc.

The supreme credit of discovery and dissemination of the profound tenets of pristine pure Advaita Vedānta, as expounded by Ādi Śāṅkara in his extant Prasthāna Traya Bhāshyas, for the very first time in the hoary history of Vedānta after Sureshwarāchārya is richly deserved by Shri Satchidānandendra Saraswati Swāmiji, who was the founder, the sole spirit and mo-

tivational power behind this 75-year-old Adhyātma Prakāsha Kāryālaya which has printed and published over 200 books in Kannada, Sanskrit and English authored by this Vedāntic Colossus. Of late many of his Kannada gems have been translated into English and published by the Kāryālaya.

For the benefit of ardent students and seekers of Vedānta, a list of all the works in the three languages by the revered Swāmiji, with brief synopses are given in a chronological order hereunder :

ಕನ್ನಡ ಗ್ರಂಥಗಳು

ಕ್ರಮ ಸಂಖ್ಯೆ	ಪುಸ್ತಕದ ಹೆಸರು	ವರ್ಷ	ಆವೃತ್ತಿಗಳು
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ಶಾಂಕರಪ್ರಸ್ಥಾನತ್ರಯ ಗ್ರಂಥಗಳು

1	ಈಶಾವಾಸ್ಯೋಪನಿಷದ್ಭಾಷ್ಯ	1925	5
2	ಮುಂಡಕೋಪನಿಷದ್ಭಾಷ್ಯ	1927	3
3	ಕಠೋಪನಿಷದ್ಭಾಷ್ಯ	1930	5
4	ಕೇನೋಪನಿಷದ್ಭಾಷ್ಯ	1933	5
5	ಭಗವದ್ಗೀತಾಭಾಷ್ಯ	1934	5
6	ಬ್ರಹ್ಮಸೂತ್ರಭಾಷ್ಯ (ಭಾಗ ೧, ೨)	1936	2
7	ಮಾಂಡೂಕೋಪನಿಷದ್ಭಾಷ್ಯ	1937	4
8	ಪ್ರಶ್ನೋಪನಿಷದ್ಭಾಷ್ಯ	1943	4
9	ಐತರೇಯೋಪನಿಷದ್ಭಾಷ್ಯ	1943	3
10	ತೈತ್ತಿರೀಯೋಪನಿಷದ್ಭಾಷ್ಯ	1946	2
11	ಛಾಂದೋಗೋಪನಿಷದ್ಭಾಷ್ಯ	1956	2
12	ಬೃಹದಾರಣ್ಯೋಪನಿಷದ್ಭಾಷ್ಯ	1956	2

ವೇದಾಂತ ಪ್ರಕರಣ ಗ್ರಂಥಗಳು - ೧

13	ಬ್ರಹ್ಮಸೂತ್ರಪಂಚಾಧಿಕರಣ	1936	
17	ಅಪರೋಕ್ಷಾನುಭೂತಿ	1941	4
14	ಉಪದೇಶಸಾಹಸ್ರೀ ಪದ್ಯ	1947	2
15	ಉಪದೇಶಸಾಹಸ್ರೀ ಪದ್ಯ (ಅನ್ವಯಸಹಿತ)	1995	
16	ಉಪದೇಶಸಾಹಸ್ರೀ ಗದ್ಯ	1983	
17	ಪ್ರಕರಣಗಳು-೧ (ಅದ್ವೈತಾನುಭೂತಿ, ಸ್ವಾತ್ಮನಿರೂಪಣ, ಮನೀಷಾಪಂಚಕ, ನಿರ್ವಾಣಷಟ್ಕಿ, ಬ್ರಹ್ಮಾನುಚಿಂತನ, ಸದಾನುಚಾರಚಿಂತನ)	1956	
18	ಪ್ರಕರಣಗಳು-೨ (ವಿವೇಕ ಚೂಡಾಮಣಿ)	1950	3
20	ಪ್ರಕರಣಗಳು-೪ (ಜೀವನ್ಮುಕ್ತಾನಂದಲಹರಿ, ಯತಿಪಂಚಕ, ಮಾಯಾಪಂಚಕ, ನಿರ್ವಾಣಮಂಜರೀ, ಬ್ರಹ್ಮಜ್ಞಾನಾವಳಿಮಾಲೆ, ಅನಾತ್ಮಶ್ರೀವಿಗರ್ಹಣ, ತತ್ತ್ವೋಪದೇಶ, ಪ್ರೌಢಾನುಭೂತಿ, ಉಪದೇಶಪಂಚಕ, ಮಹಾವಾಕ್ಯದರ್ಪಣ, ಸ್ವರೂಪಾನುಸಂಧಾನ ಎಂಬ ಹನ್ನೊಂದು ಪ್ರಕರಣಗಳು ಅರ್ಥಸಮೇತ ಇವೆ.)	1951	
21	ಪ್ರಕರಣಗಳು-೫ ಸರ್ವವೇದಾಂತ ಸಿದ್ಧಾಂತ ಸಾರಸಂಗ್ರಹ (೧೦೧೫ ಶ್ಲೋಕಗಳ ಪ್ರಕರಣಗ್ರಂಥ ಅರ್ಥಸಮೇತ)	1962	
22	ಪ್ರಕರಣಗಳು-೬ (ವಿಷ್ಣುಸಹಸ್ರನಾಮ ಸ್ತೋತ್ರ ಭಾಷ್ಯಸಮೇತ)	1986	
23	ಪ್ರಕರಣಗಳು-೭ ಸನತ್ತುಜಾತೀಯವು (ಮಹಾಭಾರತಾಂತರ್ಗತ ಶಾಂಕರಭಾಷ್ಯಸಮೇತ ಅನುವಾದ)	1976	

ಮಂಜರಿಗಳು (ವೇದಾಂತ ಶಾಸ್ತ್ರ ಅಧ್ಯಯನಕ್ಕೆ)

24	ಕೇನೋಪನ್ಯಾಸಮಂಜರಿ	1944	3
25	ಮುಂಡಕೋಪನ್ಯಾಸಮಂಜರಿ	1944	2
26	ಕಾಠಕೋಪನ್ಯಾಸಮಂಜರಿ	1961	2
27	ಪ್ರಶ್ನೋಪನ್ಯಾಸಮಂಜರಿ	1963	
28	ಮಾಂಡೂಕೋಪನ್ಯಾಸಮಂಜರಿ	1982	
29	ಈಶಾವಾಸ್ಕೋಪನ್ಯಾಸಮಂಜರಿ	1992	

ಶ್ರೀಶ್ರೀಗಳವರ ವಿಮರ್ಶಾತ್ಮಕ ಗ್ರಂಥಗಳು

29a	ಅಧ್ಯಾತ್ಮಗೀತಾವಳಿ	1927	4
30	ಶಂಕರಮಹಾಮನನ	1930	4
31	ತತ್ತ್ವಸಮಾಸ	1932	2
31a	ಮೋಹಮುದ್ಗರ	1932	5
32	ಆತ್ಮವಿದ್ಯಾವಿಲಾಸ	1934	3
33	ಸಂಸ್ಕೃತ ಪ್ರಥಮ ಪುಸ್ತಕ	1934	2
34	ಧಮ್ಮಪದ (ಬೌದ್ಧಸಿದ್ಧಾಂತ)	1935	
35	ದೃಗ್‌ದೃಶ್ಯವಿವೇಕ	1938	2
36	ಆತ್ಮಬೋಧ	1938	4
37	ಶಂಕರಸಿದ್ಧಾಂತ	1940	2
38	ಪರಮಾರ್ಥಚಿಂತಾಮಣಿ	1941	3
39	ವೇದಾಂತದರ್ಶನ	1944	2
40	ವೇದಾಂತವಿಚಾರದ ಇತಿಹಾಸ	1944	
41	ನೈಷ್ಕರ್ಮ್ಯಸಿದ್ಧಿ	1951	2
42	ಶಂಕರಭಗವತ್ಪಾದರ ಸರ್ವಸಮ್ಮತೋಪದೇಶಗಳು	1953	2
42a	ಭಗವದ್ಗೀತೆಯ ಉಪನ್ಯಾಸಗಳು (೧ ಮತ್ತು ೨ನೆಯ ಭಾಗ)	1953	2

43	ಶಾಂಕರವೇದಾಂತಪ್ರಕ್ರಿಯೆ	1956	3
44	ವೇದಾಂತಸಾರ (ಶ್ರೀರಾಮಾನುಜ)	1957	
45	ಅನುಭವಪರ್ಯಂತವಾದ ಆತ್ಮವಿಚಾರ	1957	2
46	ಪರಿಶುದ್ಧವೇದಾಂತಸಾರ	1957	2
46a	ವೇದಾಂತಡಿಂಡಿಮೆ	1957	3
47	ಸಂಸ್ಕೃತಭಾಷಾಭ್ಯಾಸ (ಭಾಗ ೧)	1958	5
48	ಸಂಸ್ಕೃತಭಾಷಾಭ್ಯಾಸ (ಭಾಗ ೨)	1959	3
49	ಶಾಂಕರವೇದಾಂತಸಾರ	1959	2
50	ದಕ್ಷಿಣಾಮೂರ್ತಿಸ್ತೋತ್ರ	1960	3
51	ವೇದಾಂತವೂ ಅಧುನಿಕಜನಜೀವನವೂ	1960	2
52	ಸಂಸ್ಕೃತಭಾಷಾಭ್ಯಾಸ (ಭಾಗ ೩)	1961	3
53	ಪರಿಪೂರ್ಣದರ್ಶನ	1961	2
54	ಸರ್ವವ್ಯವಹಾರಾತೀತವಾದ ಪರಮಾರ್ಥ	1962	2
55	ಬ್ರಹ್ಮವಿದ್ಯೆ	1963	2
56	ಶಂಕರಭಗವತ್ಪಾದವ್ಯತ್ತಾಂತಸಾರಸರ್ವಸ್ವ	1963	2
57	ಅಧ್ಯಾಸಭಾಷ್ಯಾರ್ಥ ವಿಮರ್ಶೆ	1964	
58	ಜೀವಂತವೇದಾಂತ	1964	2
59	ಗೌಡಪಾದಹೃದಯ	1965	2
60	ಅಧ್ಯಾತ್ಮವಿದ್ಯೆ	1966	2
61	ಶಾಂಕರವೇದಾಂತದ ಮೂಲತತ್ವಗಳು	1967	2
62	ಪಂಚಪಾದಿಕಾ	1969	
63	ಭಾಗವತ ಸಂಪ್ರದಾಯ	1970	
64	ಶ್ರೀ ಭಾಷ್ಯಮ್ (ಜಿಜ್ಞಾಸಾಧಿಕರಣ)	1970	
64a	ಅಧ್ಯಾತ್ಮಶಾಸ್ತ್ರಪರಿಭಾಷೆ	1970	
65	ಅನುಭವಗಮ್ಯ ವೇದಾಂತ	1971	2
66	ಭಕ್ತಿಚಂದ್ರಿಕೆ	1972	2

67 ವೇದಾಂತಾರ್ಥ ಸಾರಸಂಗ್ರಹ 1976 2

ಇತರ ಗ್ರಂಥಗಳು

68 ಶಾಂಕರವೇದಾಂತ ಸೌರಭ 1990
(ದೇವರಾಯ ಕುಲಕರ್ಣಿ)

69 ತೈತ್ತಿರೀಯ ವಾರ್ತಿಕ 1991
(ವೇದ ಬ್ರ| ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹಮೂರ್ತಿಗಳು)

70 ಶಂಕರತತ್ತ್ವ (ಶ್ರೀಶ್ರೀಗಳವರು) 1991

71 ಭಗವದ್ಗೀತಾರ್ಥಸಾರಸರ್ವಸ್ವ 1995
(ಎಮರ್ಶಾತ್ಮಕವಾದ ಗ್ರಂಥ, ಶ್ರೀ ಶ್ರೀಗಳವರು)

ENGLISH BOOKS

1. Vedānta or The Science of Reality (1930, 3 editions)

This book with a scientific and rational approach is characterized by deep and vast scholarship, perspicacious analysis, fearless critical assessment and a remarkably arresting English style. The book is not a mere dogmatic assertion of the greatness of Vedānta, but a systematic establishment of an eternal Truth. 'Vedānta is positive Science of Wisdom and happiness, of truth irrefutable and vital to the perennial interest of man.'

2. Words of Wisdom (1936)

3. Avasthātraya or The Unique Method of Vedānta (1936, 2 editions)

The first publication on the Method of the three states of Consciousness, to wit, waking, dream and deep sleep - which our Real Self transcends. A valuable introduction to the study of Vedānta as the Science of Reality.

4. Minor Works of Śaṅkarāchārya (1938)

5. Nārada Aphorisms on Bhakti (1938)

(The book will serve as a valuable guide to those who wish to tread the path of Bhakti)

6. Collected Works of K.A. Kṛishṇaswāmy Iyer (1938)

7. How to Recognize the Method of Vedānta (1964, 1995, 2 editions)

The first substantial attempt to reduce all the seemingly various methods of the Upanishads to the only comprehensive one of Superimposition and Rescission. This treatise contains a brief account of the History of Vedāntic thought up to the time of Sarvajñātma Muni.

8. Salient Features of Śāṅkara Vedānta (1967, 2 editions)

Although many books are very popular probably because their authorship has been ascribed to the great Śāṅkara, they contain tenets in conflict with one another and the various doctrines contained in the three groups of works collectively called the 'Prasthāna Trayī', indisputably ascribed to Śāṅkara. As it is not easy for beginners to consolidate and discriminate for themselves the genuine Vedāntic doctrines, an attempt is made by the Swāmiji to solve this problem.

9. Śuddha Śāṅkara Prakriyā Bhāskara (in I, II and III Parts) (1968)

It sheds light on the Vedāntic Method according to Śāṅkara, determining the real doctrine of the Upanishads in consonance with the traditional methodology of teaching.

10. Śāṅkara's Clarification of Certain Vedāntic Concepts (1969, 2)

The Upanishads contain two sets of teaching regarding Brahman or Reality, addressed to two different levels

of the mind. To the highest grade of the aspirants belongs the disciple who has attained the mental equipment necessary for entering upon the course of study, either in this birth or who possesses an introvert mind as a result of disciplines undergone in his previous lives - qualifying him to grasp the teaching imparted in the Śruti. This class of seekers comprises two grades. The first needs only reminding of the true nature of one's Self by the Śruti through an experienced adept who has himself experienced the truths of Vedānta, while the second requires guidance for the contemplation of the spiritual steps through which one has ultimately to reach that same Self. It is to this class of both the grades that this book is expected to be of some assistance in the study of Vedānta.

11. The Vision of Ātman (1970, 2 editions)

The book deals with the following topics : 1. The Ātman to be seen ; 2. Refutation and Reason ; 3. Nididhyāsana as the continued practice of Śravaṇa and Manana ; 4. Manana further explained ; 5. Nididhyāsana, Upāsana and Yōga ; 6. Are Śravaṇa and other means enjoined ? 7. Relative importance of the three means.

12. Essays on Vedānta (1971)

This is a companion volume to 'How to Recognize the Method of Vedānta' and an ardent student will be immensely benefited if he understands the basic tenets and the traditional methodology of teaching the Ultimate Non-dual Reality of Brahman or Ātman of Advaita Vedānta.

13. Īśāvāsyōpanishad (with Śāṅkara Bhāshya) (1972)

This is the first of the English translation series launched by the Kāryālaya. Further such translations are to be undertaken for printing depending upon the demand from the students.

14. Intuition of Reality (1973, 2)

Another masterpiece from the pen of Shri Swāmi Satchidānandendra Saraswati, who has very ably illustrated as to how the Vedāntic Knowledge is not mere subtle intellectualism, but it is an 'Intuition' of the Ultimate Reality arising through Divine Grace. The writer has incidentally refuted the oft-repeated assertion that Śaṅkara's philosophy is an out-and-out rationalistic system and that he has provided no place for Īśwara in his Advaita Philosophy.

15. Misconceptions about Śaṅkara (1973)

All criticisms on Vedānta are convincingly solved using the genuine traditional methodology of Śaṅkara Vedānta.

16. The Upanishadic Approach to Reality (1974)

The Unique Method of teaching Vedānta adopted by Shri Gaudapāda, Śaṅkara and Sureśwara.

17. The Science of Being (1978)

Deals with Chapter VI of Chāndōgya Upanishad ; - presents in a nut-shell the true nature of the Science of Being.

18. The Unique Teachings of Ādi Śaṅkara (1983)

It is a very valuable booklet in which 'Adhyāsa' (misconception born out of Avidyā or ignorance) is dealt with clearly but succinctly by revered Swāmiji. Without a thorough understanding of this fundamental teaching of Ādi Śaṅkara a true seeker cannot acquire the necessary qualification to enter through the portals to the august sanctum of the spiritual science of Vedānta.

19. Introduction to Vedānta Texts (Compilation of Introductions of English & Sanskrit books of Swāmiji)

Shri Satchidānandendra Saraswati Swāmiji did yeo-

men service to students and seekers of Vedāntic Philosophy by writing highly enlightening Introductions in English to several books in Sanskrit (17) and English (8). All such important Introductions are compiled here in this valuable book, keeping in mind those readers who cannot read the original Sanskrit works but still hunger for the unique teachings in them.

20. The Pristine Pure Advaita Philosophy of Ādi Śaṅkara
(Translation of Śaṅkara Siddhānta in Kannada by Swāmiji)

This booklet - though small in size, has profound, lofty, unalloyed teachings of Ādi Śaṅkara - was the product of relentless and long-drawn research carried out over a period of 65 years by Swāmiji. As a result of a process of decadence and degeneration in the calibre of the preceptors and their teachings in the post-Śaṅkara era, many an alien and doctrinaire tenet, totally opposed to the traditional methodology propounded by the most ancient line of teachers like Veda Vyāsa, Gauḍapāda, Śaṅkara and Sureśwara, have come into vogue even in the highest Vedantic circles. Here is a sincere and sagacious attempt to cleanse all the accretions or dross that Śaṅkara's Vedānta has gathered over a millenium now and present Śaṅkara Vedānta in its pristine pure form.

21. The Basic Tenets of Śaṅkara Vedānta (Translation of Śaṅkara Vedāntada Mūlatattwagaḷu in Kannada by Swāmiji)

This is one of the important works written by Swāmiji in Kannada exclusively meant for the new initiates into the highly-developed, esoteric spiritual science of Advaita Vedānta. If the true seeker carefully scrutinizes the 21 topics delineated by the revered Swāmiji in his own inimitable lucid style, he will be able to equip and enlighten himself with the fundamental tenets of Vedānta

which will kindle in his pure heart an abiding interest to cognize the eternal values of Life and its real goal.

संस्कृत ग्रंथाः

१.	मूलाविद्यानिरासा	1938
२.	ईशावास्योपनिषद्भाष्यम्	1940
३.	सुगमा (शाङ्करीयाध्यासभाष्य व्याख्या)	1955
४.	माण्डूक्यरहस्यविवृतिः	1957
५.	वेदान्तबालबोधिनी (प्रातःस्मरणस्तोत्रव्याख्या)	1959
६.	केनोपनिषद्भाष्यम् (सटिप्पणम्)	1959
७.	मुण्डकोपनिषद्भाष्यम् (सटिप्पणम्)	1960
८.	तैत्तिरीयोपनिषद्भाष्यम् (शीक्षावल्ली)	1961
९.	तैत्तिरीयोपनिषद्भाष्यम् (आनन्दवल्ली-भृगुवल्ली च) (भाष्यार्थविमर्शिनीव्याख्या सहितम्)	1962
१०.	वेदांत विद्वद्गोष्ठी (English & Sanskrit)	1962
११.	काठकोपनिषद्भाष्यम्	1962
१२.	वेदान्त प्रक्रिया प्रत्यभिज्ञा	1964
१३.	सूत्रभाष्यार्थ तत्त्वविवेचनी (प्रथमो भागः) (जिज्ञासाधिकरणम्)	1964
१४.	सूत्रभाष्यार्थ तत्त्वविवेचनी (द्वितीयो भागः) (जन्माद्याधिकरणम्)	1964
१५.	सूत्रभाष्यार्थतत्त्वविवेचनी (तृतीयो भागः) (शास्त्रयोनि-समन्वयाधिकरणम्)	1970
१७.	शुद्धशाङ्करप्रक्रियाभास्करः (प्रथम-द्वितीय-तृतीय भागाः)	1964
१८.	गीताशास्त्रार्थविवेक (पञ्चपादिका प्रस्थानम्)	1966

१९.	क्लेशापहारिणी सहिता : नैष्कर्म्यसिद्धिः	1968
२०.	विशुद्धवेदांतसारः	1968
२१.	विशुद्धवेदांत परिभाषा	1969
२२.	ब्रह्मविद्यारहस्यविवृतिः	1969
२३.	मानसोल्लासा	1972
२४.	शाङ्करवेदान्तमीमांसाभाष्यम्	1974

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24	Top		Srikantaiah

SRI SATCHIDĀNANDENDRA SARASWATI SWĀMĪJI
(Holenarsipur)

Born : 5.1.1889

Mahasamadhi : 5.8.1975

Sri Swāmiji was verily an incarnation of Ādi Śāṅkara, whom we were all blessed to see in flesh and blood in these days of ever-increasing materialistic and atheistic tendencies and trends. At a time when eternal or human values are vanishing into thin air, so to speak, in the face of the ruthless onslaught of modernistic attitudes tempered by scientific analysis among the intelligentsia, this 'modern colossus' of the spiritual science of Vedānta dawned on the philosophical firmament as a resplendent sun to drive away the mental darkness in the form of misconceptions and ignorance. He gave solace and succour to those who took refuge in Ādi Śāṅkara's immaculate and irrefutable Advaita Philosophy by writing more than 200 books, many of which have become beacon lights for people groping in the gloom of Avidyā (Samsāra).