

**SRI SRI  
SATCHIDANANDENDRA  
SARASWATHI**

**(LIFE HISTORY & HIS CONTRIBUTIONS TO SHANKARA VEDANTA)**

*Translation of Sri Gurucharithamritha*

*by*

**Smt. SAVITHRI DEVARAJ**



**ADHYĀTMA PRAKĀSHA KARYĀLAYA**

Public Charitable Trust

Holenarasipura - 573 211, Karnataka - INDIA

**2008**



*Veda Brahma*  
*Sri Lakshminarasimha Murthy*  
(1928-2007)

Veda Brahma Sri Lakshminarasimha Murthy was born on 2nd June 1928, in Narasimharajapura of Karnataka State. His mother was Smt. Kamalamma. His father was Veda Brahma Sri Srikanta Ghanapathi, an eminent vedic scholar of Sringeri, well versed in Krishna Yajurveda and Smartha prayoga. Sri Murthy was initiated to vedic studies at an early age of nine by his father. Later, having lost his father when he was fourteen, Sri Murthy studied Sanskrit literature for four years in the Sanskrit Pathashala at Belur. During 1947 he joined **Adhyatma Vidya Nilaya at Holenarasipur**, founded by Sri Sri Satchidanandendra Saraswathi Swamiji. He studied Shankara's Commentaries on the three canonical vedantic texts (Prasthanatraya Bhashyas) at the feet of Swamiji for five years. He was awarded a certificate and the title of '**Adhyatma Vidya Pravina**' in 1952.

Being the foremost among the disciples of Sri Sri Swamiji, he was appointed as **Karyalaya Pundit**. He contributed immensely to the development of Karyalaya and spread of vedantic knowledge by conducting vedanta classes, delivering discourses, publishing as well as authoring books, and so on.

Sri Murthy became the **editor of Adhyatma Prakasha**, the monthly magazine published by the Karyalaya, after Sri Sri Swamiji shed his mortal coils in 1975. The Vedanta camps that he conducted on Brahma Sutras and Bhagavadgita based on Shankara's commentaries, during 1997-99 and 2001-2002 respectively, are being fondly remembered always by those who attended them. These discourses recorded in MP3 format in CD form as well as his well over 29 books on Veda, Vedanta, Traditions etc., are available in the Karyalaya. The Present book is an English translation of Sri Gurucharitamrita which Sri Murthy authored in 1997.

The Karyalaya always remembers with gratitude **the selfless services of over 55 years** rendered by Sri Murthy.

**SRI SRI SATCHIDANANDENDRA  
SARASWATHI**

*[Life History & His Contributions to Shankara Vedanta]*

*Translation of Sri Gurucharithamrita*

*By*

**Smt. Savithri Devaraj**

**Sl. No. 235**

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Website : [www.adhyatmaprakasha.org](http://www.adhyatmaprakasha.org)

**2008**

**SRI SRI SATCHIDANANDENDRA SARASWATHI :**

Life History & His Contributions to Shankara Vedanta. (Translation of Kannada Book Sri Gurucharithamritha, by Smt. Savithri Devaraj)

*[Includes English Portions of Swamiji's Book VEDANTINS MEET]*

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## PUBLISHERS' NOTE

Sri Sri Satchidanandendra Saraswathi Swamiji's autobiography and History of Karyalaya was published in Kannada in two parts, during 2006. These volumes are quite extensive and contain almost all the details of Swamiji's life history as well as the growth of Karyalaya. Prior to this, during 1973 the Swamiji's life history was published as 'Karyalayada Ithihasa' (History of Karyalaya) in Kannada. Later, this book was modified and enlarged, and published under the title Sri Gurucharithamritha in the year 1997. The writer of the latter book was late Sri H.S.Laksminarasimha Murthy, who was Karyalaya pundit, writer and editor of several Karyalaya publications. It is this Kannada book that has been translated now into English by Smt Savithri Devaraj.

Smt Savithri is an Engineer by profession and is currently located in the USA. Her maternal grand father **Sri Kudlur Tarikere Srinivasaiah** was a great devotee of Swamiji and knew him very closely. His devotion to Swamiji as well as the thirst for vedantic knowledge has been imbibed by Smt Savithri. Keeping in mind the non-kannada speaking readers and followers of Swamiji in India and the West, she has done this translation. She has made a munificent donation of a thousand dollars also to the Karyalaya, towards the printing cost of the book. The Karyalaya is grateful to her and invokes the blessings of Swamiji and the Grace of the Lord for success in all her pursuits for acquiring as well as propagating vedantic knowledge.

Swamiji's life history is an inspiration to the seekers of spiritual knowledge. His early life was no different from that of a common man with its many odds, trials and tribulations. However, with sheer determination and focus he pursued

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Vedanta. By earnest and continuous efforts, companionship and satsanga with pious and enlightened persons, and above all, as he himself has said elsewhere, by constantly remembering the **lotus feet of Shankara**, he acquired the enlightening vedantic knowledge. His devotees and seekers reverentially called him **Abhinava Shankara**. Swamiji's life is not only an inspiration but a model for the earnest seeker.

The Karyalaya was in the center of all activities of Swamiji and that legacy has continued even now. Right from inception and now functioning as a Public Trust, the Karyalaya always has been eager to be transparent in all its transactions. The discerning reader will not miss this point as he goes through this book which is as much a history of the Karyalaya as it is the biography of Swamiji.

Finally, the value of the present book has been greatly enhanced by including an Appendix, which is an extract of the English portions of the Karyalaya publication in 1962, by name **Vedantins Meet**. Swamiji's life time mission was to bring out and present to the seeker Shankara's Advaita in its pristine pure form, and state clearly the deviations in the works of post-Shankara commentators. While he successfully did this in his Bhashya translations and other innumerable books in Kannada, English and Sanskrit, he spared no efforts to propagate the same. He traveled extensively all over India to meet and discuss with vedantins and philosophers. His unique attempt in this direction was to organize a Vedantins Meet, by sending **an Appeal to Thoughtful Vedantins**, which is nothing but a set of searching questions concerning the fundamental concepts of **avidya**, **adhyasa** and **maya** according to Shankara vis-à-vis according to post-Shankara commentators. The Appeal and the responses

received from several vedantins are available fully in Sanskrit, along with an Introduction by Swamiji in the book **Vedantins Meet**. However for a wider readership, Swamiji provided some English translations also in that book, which are printed here as Appendix-I. The seeker will surely find it very rewarding and revealing to read this part of the book also.

For the benefit of the readers the list of English & Sanskrit books published by the Karyalaya is included in Appendix-II.

Our thanks are due to all those who have participated in this endeavour directly or indirectly to bring out this book ; and also to Smt. Sudha of N.R. Colony, Bangalore for good type setting work & excellent printing with attractive cover page and Photo of Late H.S. Laxmi Narasimha Murthy done by Sri Nagaraj, Standard Printers, Bangalore.

The Karyalaya humbly offers yet another flower in the form of this book at the lotus feet of Swamiji and prays that the readers welcome the book.

15.3.2008  
Holenarasipur

**Publishers**



## TRANSLATOR'S NOTE

This is my first attempt at a task of this magnitude, so I request readers to graciously excuse my slips and misses. I consider it a great privilege to translate and document the monumental task Swamiji accomplished in his life. Originally I took permission from Karyalaya to translate Swamiji's biography to English and post sections of it on the Satchidanandendra e-list website for the benefit of Western and non-Kannada speaking followers of Swamiji. When the translation was completed, I checked with Karyalaya to see if publishing it would interest the non-Kannada speakers, but there didn't seem to be enough interest. Swamiji's autobiography of 700 pages had just been released in Kannada; it didn't seem likely that there would be a demand for a translated biography when Swamiji's autobiography in his own words had just been released. While translating the new 700 page autobiography to English would take a lot more effort and time, I sincerely feel that the beauty of Swamiji's narration and the genuine landscape revealed in his autobiography deserves to be preserved in the original, in Kannada as he wrote it. Perhaps considering this, Karyalaya later requested me to add "Vedantin's Meet" to the Appendix-I of this translation, and get the book ready for publication. This book had been sold out for a while, and had Swamiji's original (1957) plea to the Vedantins of the day, and some of the critique received. **The uniqueness of this publication is that it gives the reader a good overall view of Swamiji's core philosophy, and his ideas on Shankara's system of advaita in a few pages. I believe this is a seminal addition to Swamiji's biography.**

I am very glad to have played a small role in bringing Swamiji's philosophy and life out in English. I thank Late Sri Lakshmi Narasimha Murthy for having written/republished Swamiji's biography in 1996, giving me a chance to translate

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this to English. I thank Sri Stig Lundgren of Sweden for coaxing me to take up this task. I also thank Sri Subhanu Saxena and Bhaskar for helping and encouraging me. I thank my father, Sri T.N.Nagarajaiah for helping me in translating difficult sections, and Sri Chandramouli Avadhani for encouraging me all along. Last, but not the least, I thank my family for cooperating with me on this task. My husband took over many of the household chores at night, my kids sat around me keeping me company late at nights, and sometimes typed the draft as I narrated.

I fondly remember my maternal grandfather, Late Sri Kudlur Tarikere Srinivasaiah, who spent most of his time with Swamiji and Sri Jnananandendra Saraswathi Swamiji (Sri Vittala Shastry in his purvashrama days). His passion for Vedanta and his lifelong dedication to his extended family and community inspired me to take up this task.

Finally, I am extremely indebted to the selfless efforts of Sri K.S.Ramanatha for going through the translation and providing several invaluable comments to improve the quality of the work and rectify the translation. He has painstakingly gone thru' the original and the translation, side-by-side and page-by-page, patiently, and helped me immensely to proofread the final product. I sincerely pray that Swamiji's grace and blessings flow through him to everyone around him.

I have used ITRANS transliteration for Sanskrit words only, especially if they are a part of a phrase or a verse. The scheme introduces upper case letters to distinguish hard consonants from soft consonants, and long drawn vowels from short vowels. Sanskrit words that are used as part of Kannada or any other Indian languages are spelt appropriately in English. For example, Mahasamadhi is spelt as it is since it is used similarly in several Indian languages. If it were transliterated, it would be spelt as *mahAsamAdhi*. Another example is *tathA*



## VIII

***cha sampradAyavidAm vacanam. AdhyAropApavAdAbhy-  
Am niSprapancam prapancyate.*** This Bhagavad Gita bhashya sentence is in Sanskrit and to get the correct effect it is transliterated. Sanskrit transliterations are printed in italics and bold fonts. I have tried to enclose book names in quotes. Several passages and words are printed in bold font in order to readily draw attention of the reader. The rest of translations, even when there are no exact words in English are simply spelt appropriately to get an idea of the pronunciation. I hope the reader will not be disappointed to find several non-English words in the translation.

Please refer to <http://www.aczoom.com/itrans/> for details. The ITRANS scheme is as follows:

Vowels (dependent and independent):

a aa / A i ii / I u uu / U  
RRi / R^i RRI / R^I LLi / L^i LLI / L^I  
e ai o au aM aH

Consonants:

k kh g gh ~N  
ch Ch j jh ~n  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l v / w  
sh Sh s h L  
x / kSh GY / j~n / dny shr

In the service of the Lord,  
Savithri

Dated : 20.10.2007

Mahanavami

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### PREFACE

(Translation of the Kannada Preface in the original book)

The life history of highly revered brahmibhuta Sri Sri Satchidanandendra Saraswati Swamiji of Adhyatma Prakasha Karyalaya, Holenarasipura was published for the first time by the Karyalaya in 1973 as “Karyalayada Itihasa” – “A history of the Karyalaya”. Sri Sri Swamiji shed his mortal coil in August 1975. His samadhi was established next to the temple for Digvijaya Rama in the Karyalaya’s compound based on Swamiji’s intentions as he had instructed his disciples. Accordingly, the Mahasamadhi has been established, and Aradhana is being conducted every 13<sup>th</sup> day of the dark half of 4<sup>th</sup> lunar month (Ashadha bahula thrayodasi), for the last 22 years.

With all copies of the former publication being sold out, and devotees requesting Swamiji’s life history, this publication, which includes the events until Swamiji’s Mahasamadhi, and the title changed to “Sri Gurucharitamrita”, is being published. The Karyalaya’s history has been integrated with Swamiji’s life in this publication. This edition is being released after proofreading and editing the former publication while preserving the intent and the content as far as possible. The devotees are requested to encourage and promote the cause by buying this book.

This book detailing Swamiji’s life contains no miracles or supernatural episodes. Swamiji led a simple life as a common man and utilized a major portion of his life towards his spiritual progress and philosophical quest. He was able to utilize all events of his lifetime towards spiritual growth, and with God’s grace was able to pen more than 160 books in Kannada for the welfare

of Kannada people. He published “Adhyatma Prakasha” – a monthly edition, continuously for 45 years. With his grace and benevolence, this monthly is continuing to gain popularity among the spiritually inclined. His compositions and writings are being published again and again. Swamiji’s works in Sanskrit and English, about 40 in number, have helped in satiating the hunger of the spiritually inclined in many countries. In this way, performing service to humanity through writing books, discourses, debates, etc., Swamiji’s life story of 96 years has to be learned and appreciated by reading this book. The famous Kannada writer D.V Gundappa has given Swamiji the title – Purusha Saraswathi. We sincerely hope that the readers will cherish reading this divine life story and become truly blessed.

The readers are requested to buy this book, and all other books in the Karyalaya, and encourage and support the institution.

Sincerely,  
**H.S.LakshmiNarasimha Murthy**  
 Writer and editor,  
 January 5<sup>th</sup> 1997

## PREFACE

(Translation of the Kannada Preface in the original book)

**By – Vidyalkar, Shastra Chudamani, Ganakalaratna,  
Vedantanidhi, Prof S.K.Ramachandra Rao, Jayanagar,  
Bangalore 560011, Phone 6631957**

Highly respected Sri Sri Satchidanandendra Saraswathi Swamiji was born in 1880, and attained Mahasamadhi in 1975. He would have been a centenarian in just 4 more years. In his long life he strived for spiritual upliftment not only for himself but for the world also. He led all his life according to the saying *AsuperAmR^iteh kAlam nayed VedAnta chintayA* – working for the Self in a paramarthic sense. Though his life was full of trials and tribulations, he transcended them, stood his ground firmly in the face of all opposition, and fearlessly reached his supreme goal in spite of all odds, thus ultimately helping all aspirants in their quest for immortality.

What can the others say about his spiritual accomplishments? To those who knew him, he was a *R^ishi* or a seer, he led a calm and blemish less householder's life. After he took sanyasa, he was an epitome of a Paramahansa. Even from his very young age, he was lucky to have the company of many sages and sadhus. Further he was able to get guidance from leading thinkers of his time like V.Subramanya Iyer and K.A Krishna Swamy Iyer. Through Hosakere Chidambaraiah's friendship, he was also able to serve Kurtukoti Mahabhagavathar, and obtained mantropadesha from Brahmachaitanya Sadguru Maharaj. He was lucky to be able to study the scriptures with pandits like Hanagallu Virupaksha Shastri. All these were indeed due to the grace of the Lord, but he was instrumental in channeling these towards his spiritual progress.

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In his efforts to help humanity, two things stand out – one was the establishment of Adhyatma Prakasha Karyalaya and the second was the establishment of prolific Vedanta literature and discourses in Kannada. Seeing that Spirit was constantly losing over matter in an eternal struggle, to show humanity the elegance and beauty of the Spirit, he established the Adhyatma Prakasha Karyalaya. It is a matter of great pride that this organization, established in 1920, is still going strong today. Most people are aware of the great work this organization and its branches in Holenarasipura and Bangalore are doing. There is no need to mention that people appreciate the great work of this organization, or the passion this organization has in propagating Vedanta - the intent of the founder has been given full expression. Swamiji's own disciples Sri H.S.LakshmiNarasimha Murthy and Sri K.G.Subbaraya Sharma have carried on his work unto every letter of his word at Holenarasipura and Bangalore respectively.

Under the auspices of the Karyalaya, Swamiji decided to start a monthly magazine Adhyatma Prakasha in 1923. Vedanta being the root and firm hold of the giant tree of Spiritual education, and the Upanishads being the home of Vedanta, the sole aim of this magazine has been to introduce the Kannadigas to the origins of shastra prakriyas and the postulates of Vedanta based on the Upanishads. Even if there were temporary stoppages, this magazine has continued to thrive to this day, celebrating its 66<sup>th</sup> anniversary this year. That a spiritual magazine has survived this long is nothing short of a miracle in the publications world.

Swamiji established Adhyathma Prakasha Karyalaya in Bangalore first; it was subsequently moved to Holenarasipura



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18 years later. Bangalore has been a financial, political, social and cultural center for centuries. Foreseeing its spiritual needs, Swamiji established a branch of the Karyalaya again in Bangalore in 1969. The quarterly spiritual magazine “Shankara Bhaskara” was started eight years ago as a publication of this branch. The editor of this magazine is none other than Swamiji’s disciple, secretary and pundit of the Karyalaya – Sri K.G.Subbaraya Sharma. This magazine has reached far and wide, including different countries. Though the magazine is in Kannada, and the articles are Vedantic, its circulation is all across the globe and is a favorite magazine among many spiritual seekers – it is all because of Swamiji’s steadfast devotion to truth and his resolve to bring the truth to the people. This special occasion to revive Swamiji’s life history and his philosophy has come to fruition because of this publication.

The starting of the Karyalaya and the magazines are Swamiji’s first steps to help the common people and devotees. His subsequent steps were to write books in Kannada, Sanskrit and English. He has written over 160 books in Kannada, over forty in English and Sanskrit. All these books have been written with the express intent of familiarizing the method of Vedanta to the common people, especially when it has been interpreted so variedly for centuries by later advaitins that the main essence itself got lost. He took up the daunting task of elucidating pure Shankara philosophy to the people, which was essential at a time like this. Swamiji’s writings clearly enunciate the differences between Shankaracharya’s commentaries and the works of the later commentators. Through his works it was possible to understand Shankara’s ideas clearly without any confusion. He unambiguously removed the gloom of confusion that had accumulated over Shankara’s commentaries through the centuries, and revived the pure and pristine Shankara

philosophy. For this, he earned the titles **Kannada Shankara** and **Abhinava Shankara**.

He dedicated his entire life to self-study and discourses on Vedanta. He was constantly engaged in the service of the common folk through his dialogues and spiritual writings. We have been eagerly awaiting a book on such a noble soul. Earlier there was a small book that discussed the birth, development and the successes of the Karyalaya. In fact there is a strong correlation between Swamiji's life and the activities of the Karyalaya – one could equate the birth of the Karyalaya to Swamiji's birth, all his spiritual growth took place in and through the Karyalaya. Still, the devotees were eager to learn about his personal life, habits and instances. Now Sri Lakshmi Narasimha Murthy has done a great service to all of us by publishing this book. The gradual blossoming of Swamiji's spirituality, the great souls who helped Swamiji in his journey, the blessings and grace of those lofty souls who encouraged him and channeled his efforts, Swamiji's methodical unraveling of Shankara's stand, the well thought-out path he took to disseminating the same, the various programs he held from time to time, all these have been described in a simple yet lively style here. When Swamiji took up the daunting task, those who came in his sphere of influence, and shared his responsibility have also been described here. The history of Karyalaya has been inevitably woven into this publication, as a part of Swamiji's life, not independently. As a result this re-publication or second edition really becomes an independent one, a new one.

Swamiji's life proceeded without too many ups and downs, as a clear river flows smoothly on level land. There were no miracles or extraordinary instances. Except for the book *MUla-avidya NirAsah* (released in 1929), none of his books could be

called revolutionary. Even with the above book, there were criticisms and praises in the beginning that gave rise to some heat and tension (though there were more criticisms than praises), but soon cooled down on its own. It didn't raise any new waves among the scholars of the time. The esteemed scholars and title bearing Vedantins didn't seem to pay any heed to Swamiji's clarion call – **Focus on Shankara's commentaries (on prasthanatraya) first, then look at the other works also if required.** There was no enthusiasm or excitement from the scholars to learn the essence in Shankara's commentaries.

This new thought was firmly entrenched in all of Swamiji's books and discourses. Swamiji's position was that the prevalent philosophy known as Shankara's, was incorrect; later commentators had influenced it. The opinion of these later commentators opposes the essence of Shankara as brought out in his original commentaries. He confirmed this by his deep practice, non-stop study and Vedantic reflection on Shankara's works. He brought out the essential tenets of Shankara Vedanta, and reinforced this by intellectual analysis and universal experience. He gave expression to his observations and deductions in the form of books in Kannada, English and Sanskrit, wrote them one after another in quick succession and published them. He filled his books with his thoughts on pure, pristine Shankara Vedanta. His was really a revolutionizing thought at the time. In spite of this, the adept scholars and masters of the day didn't pay any attention to his works. During his lifetime, the crowning glory of his works – *VedAnta PrakR^iyA Pratyabhij~nA* (in Sanskrit, 1964) did not receive any respect or recognition. It was not possible to waken the aspirants and scholars from their deep slumber and drowsiness. This only means that the slumber from ignorance and false knowledge was very deep indeed, not to be mistaken for the shortcoming of

the work. The gloom and drowsiness of ignorance is slowly lifting now. This book is now also translated into English and people studying the book have constantly been increasing. Swamiji's intentions seem to be seeing the light of the day finally. What are the basic tenets of Shankara Vedanta? What errors have later commentators introduced in it? The scholars of the world are finally exploring these questions now.

At this juncture, Sri Gurucharitamrita is a welcome publication. This gives a very appropriate background for Swamiji's life and his thought process. Readers of his works can now learn the writer's intentions through details in this book. The book also gives an introduction to the culture prevalent in our country a hundred years ago. Sri LakshmiNarasimha Murthy has heard the details from Sri Swamiji himself; he has delivered it as it is in all sincerity in this book. There are no exaggerations, guesses or exhibitions of any sort, just a simple understandable narration. He has sincerely dedicated himself to writing his Guru's life history as immortal nectar, very pleasant and dear, overflowing with life. For aspirants like me who have benefited from Swamiji's efforts and who have faith and reverence in him, this book will no doubt be ambrosial.

***Saligrama Krishna Ramachandra Rao***

Bangalore

December 14<sup>th</sup>, 1996

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## GURUSTUTI

**shri shankarAryapAdAbja smaraNAptAtmabodhakaH  
VedAntAbjasahasrAmshuH j~nana vairAgya bhUshaNaH**

(My Guru is) One who acquired self knowledge by (constantly) remembering the lotus feet of Sri Shankara; he is the thousand rayed Sun for the Vedanta-lotus; he has knowledge and dispassion for his ornaments.

**adhyAtma vidyAsrIyuktaH sachchidAnandanAmakaH  
yativaryaH kR^ipAsindhuH anaikapustakalekhakaH**

One who has a wealth of spiritual knowledge, Satchidananda by name, the best among sages, an ocean of compassion, author of several books.

**kAryAlayavinirmAtA shiShyAnugrahatatparaH  
karNAtadesharatno.sau sadA vijayatetarAm**

One who founded the Karyalaya, always engaged in showering grace on his disciples, a gem of Karnataka, may he be always victorious.

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# **Chapter 1**

## **Introduction**

### **Goal of the book:**

“Sri Lakshmi Narayanabhyam Namah” - paying my obeisance to Sri Lakshmi and Narayana, I am starting to write the life history of the founder of the Adhyatma Prakasha Karyalaya – Sri Sri Satchidanandendra Saraswathi Swamiji. Adhyatma Prakasha Karyalaya of Holenarasipur is a spiritual organization established by Sri Swamiji before he took sanyasa. It was founded in 1920 when Swamiji was in Bangalore during his purvashrama days, later it moved to Holenarasipur and until 1945 was housed in my Guru’s house itself. Therefore, I will narrate my Guru’s life story during his purvashrama days first and then relate the story of the Karyalaya that he founded and nourished.

As Swamiji himself has narrated, his life history tells us how incidents starting right from his childhood had been a guiding light for him to pursue and lead others on the spiritual path. It also shows how with God’s grace even small episodes can have life changing effects. But people who transform such incidents into stepping-stones for spiritual progress and welfare of others are very rare. The character of this life history is of one such rare person. He was not an avatara purusha, but estimating the spiritual boost people got through this individual, it is obvious that the Lord has been very kind towards aspirants and seekers. Indeed, it wouldn’t be wrong to say that the Lord of the universe transformed a part of himself to come down as Swamiji and accomplished this great task to the advantage of spiritual aspirants. Therefore the life history of this godly personality is

very sacred and invaluable to aspirants. Spiritual knowledge has to be acquired from scriptures through a shrotriya and brahmanishta Guru to be effective. Hence I wish to say that reading about the Guru's life history is as important as reading the spiritual works of the Guru.

Such a life history bereft of miracles and useless clutter, though simple and elegant, will nourish, enthuse and prepare the reader's mind for Vedantic study. Later, the reader will develop a thirst to read and understand the more than two hundred books authored by our revered guru in Kannada, English and Sanskrit. All instances narrated here are historic episodes and were narrated personally by Swamiji himself. Now, let us begin with an introduction to the place where our revered Guru's ancestors lived.

---

## Chapter 2

### Childhood, Yellambalase

#### **Yellambalase:**

Yellambalase is a small village in the Chikkamagalur district of Kadur division in Karnataka. The villages of long ago were far away from the cities, and to a great extent, were calm, peaceful, and just societies. Around the time Subbaraya<sup>1</sup> took birth, the country had not advanced technologically and socio-economically to the extent it is today, and hence the village environment encouraged a simple spiritual life style. I will describe this village in just a few sentences so the reader doesn't get bored. Yellambalase is about 10 miles from Kadur town. There were no road connections from Kadur at the time. [People walked through unpaved land and created walkways]. There was a main entrance to the village, and to the left of the entrance was a grazing ground for the cattle, to the right was a mosque. In front of the village were a few peepal trees (very sacred to the Hindus) and some fruit bearing trees, there was also a water hole [possibly a huge well with surrounding platform], a temple to Hanuman, and still further, a water tank, and beyond that were huge gardens and agricultural lands. This is the picture of the village from the outside. If you enter the village, there was a common meeting place for congregations on the left, the village elders' houses, a few Brahmins' houses and a bull temple on the right. All these were on a small street. A parallel street had a few goldsmiths, a few non-brahmins' houses etc, Ahead of these two streets there were several temples – one for Ishvara as

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<sup>1</sup> Henceforth we will be referring to Swamiji as Subbaraya. Since he took sanyasa in his 68<sup>th</sup> year (1948), until then we will refer to him as Subbaraya.

Someshvara, behind this was a temple to Devi [possibly the village deity] as Honnaaladamma, one to Vishnu as Chennakeshava, another to Shiva, etc. Behind the Someshvara temple lived the shepherds, potters, launderers, and other non-brahmins. Other than Hindus, there were Muslims also in this village. The faith and devotion of our ancestors becomes evident when you see the number of temples in this little town!

### **Subbaraya's family:**

Sunkada Narasappa was a householder of high birth who belonged to a smartha (one who follows the smritis) sub sect called Kamme. Not a lot is known about him, but Narasappa's son Nanjundaiah is our main character's father. The childhood name given by his parents was Narayana. In his adult life, he worked as a keeper of records and then as a custodian for the government before he retired. Hence people referred to him as record-keeper Nanjundaiah in their transactions. Nanjundaiah's wife was Lakshmi Devi. She also used to be called Acchannamma. This devoted and noble couple Lakshmi Narayana had 16 children, of which only 3 girls and 4 boys lived into their adulthood. The sixth of their seven surviving children is our main character – Y. Subbaraya.

### **Subbaraya's birth:**

Since quite a few of the earlier children had passed away not long after birth, Nanjundaiah was very sad, and he had undertaken lots of austerities and prayers along with his wife to beget children with long lives before Subbaraya was born. Lakshmi Devi also lived a strict life and prayed regularly during her pregnancy with the same intention. Then on an auspicious occasion – January 5<sup>th</sup> 1880, eighth day of the dark half of the *MArgasIrSha* month of the year *PramAthi*, under



Hasta nakshatra, Lakshmi Devi gave birth to a baby boy in Chikkamagalur, (Hosamane development) at sunrise.

Shani 8	Rijvi Kuja 8		Kethu 2
Guru 12	Sri Sri Satchidanandendra Saraswathi Swami's Janma Pathrika		
Rahu 8 Ravi 7 Lagna 9	Budha 12 Shukra 5		Chandra 4

Recently, Sri Mattur Subbaraya Avadhani has sent a copy of this noble one's horoscope. (The original horoscope is now lost). The kundali is shown in the figure. According to astrology, whatever could be the assets and the deficits of the horoscope, he was born on a Monday - it was as though the horoscope predicted that he would spread the moonlight of spiritual knowledge around him [Monday – Somavara, being attributed to the moon]. It also seemed as though the sea of Sri Sankarabhagavadpada's Vedanta bhashyas would swell from the full moon. This was the lunar month of *mArgashIrSha*. As Bhagavan's own words in the Gita – **mAsAnAm mArgashIrShoham** (among the months, I am *mArgashIrSha*), it seemed as though he was born in Bhagavan's favorite month to later become the role model for pravritti and nivritti dharma as taught in the Gita. His birth star being Hasta – the star of the Gods and Sun, it was as though he was going to be the founder of Adhyatma Prakasha Karyalaya – the Sun of spiritual

knowledge, and he was going to be a great devotee of the great suryavamshi Lord Sri Rama and establish a temple to Digvijaya Rama later. His janma lagna being dhanurlagna could have signified that Kodanda Rama was going to be his favorite deity (ishta devata). Anyway, at such an auspicious time, the noble lady Lakshmi Devi gave birth to our star personality!

The parents were extremely happy on this occasion and performed the birth and naming ceremonies and gave him the name “Subrahmanya” (Subbaraya). Through his play, growth and schooling the boy made his parents happy as a little prince would.

### **Childhood –Culture and upbringing:**

Record-keeper Nanjundaiah had his house rebuilt, as his ancestral house was rundown and weak. The new house was quite comfortable and had some luxuries of the time. By the time Subbaraya came to understand things and think for himself, his father had already grown old. He was such a respectable man that nobody was bold enough to talk to him face-to-face, though he was a soft-spoken gentleman with mild manners. He would get up early in the morning, go and tend the family gardens (which were outside the village) by sunrise, take a bath around 10am, perform sandhyavandana, puja, Vishnusahasranama, etc, and take meals around 11am. He would go to the family gardens once more around sunset, teach lessons to the boys in the evening, then again perform sandhyavandana and another round of puja and mahamangalarathi to the Lord, then have dinner and retire for the day. This was his daily schedule, which he would follow punctually.

He was a very straightforward man who never lived beyond his means. He was also very strict with his transactions,

never interfered with the courts, judiciary system or had any political leanings. Though he was not an overtly religious man, he strictly observed his household duties and responsibilities – all religious festivals were celebrated and ancestral obligations were regularly fulfilled. Being a big household, there were regular upanayanas, weddings, pregnancies, and several related religious occasions in the house. He was a responsible and loving head of the household earning everyone's respect and reverence. On the whole, he was a role model father for Subbaraya to imbibe good culture and behavior.

Subbaraya's mother Lakshmi Devi was originally from Hassan District, Chennarayapatna Taluk, **Anati** town. She was also from a very good family, though not much is known about her ancestors. She was like a goddess of the household, truly befitting her name. She used to get up early in the morning, and sing sunrise songs for the good of all. She then used to feed the cattle, clean and decorate the surroundings of the house, water the Tulasi plant, and draw elegant rangoli around the house. Then she used to take her bath, finish her prayers [especially to Gauri, as is common for all married women] and get busy with the cooking. After everyone had taken their meals, she would have hers and then get busy with the household chores. She organized a women's club in her home. She used to gather the womenfolk around her house and conduct yakshagana [a form of dance-drama in Karnataka involving puranic songs and poetry], narrating the meaning of some of those songs every now and then. She sowed the first seeds of devotion and faith in Subbaraya. Every now and then the boy would fall sick, but with his mother's loving care and attention, we could say, he survived to be able to live such a long life. The boy had more affection towards his mother than his father. In fact, Swamiji

has said that his passion for learning, devotion to his duty, and interest in religion and spirituality were all imbibed from his mother. Lakshmi Devi was not only a mother to her children, she was like a mother to several poor and unfortunate kids, and no one was ever turned away from her house. In addition, she used all her experience and knowledge of contemporary and herbal medicine and offered relief to several ailing mothers and neighbors. She was an epitome of philanthropy and self-help. Being fortunate to have such a mother and father, Subbaraya grew up as a role model himself, in keeping with the upanishadic saying *yathA mAtr^imAn, pitR^imAn*, meaning “(He is) as is his mother, father”.

One other person who influenced his life when he was a boy was his sister Rangamma. Gundappa, Rangamma’s husband, was very well known to Subbaraya. Since Rangamma spent a good amount of time at her mother’s house, both had a good influence on Subbaraya. Gundappa was very good at yakshagana, and he might have nourished Subbaraya’s interest in music and respect for bhajans. Another sister was Lakshmi, whose husband was very well versed in the Vedic tradition. Even if they were not very close to Subbaraya during his childhood, they became very close later. This will become evident in the later part of the story. Another sister Nanjamma, the oldest brother Srikantaiah, another brother Sivaramaiah, and a younger brother Krishnaswamy, all these people and a few other close relatives will have significant roles as Subbaraya’s life unfolds.

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## Chapter 3

### Education – Upanayana

#### Childhood and learning:

It seemed that Subbaraya didn't leave Yellambalase during most of his childhood. He has mentioned that he remembers going once to Mavinakere hills, and once to Ramanathapura where he remembers going thru "gogarbha" [A huge rock submerged in the waters of river Kaveri, in the bathing ghats at Ramanathapura, a pilgrimage center in Hassan district. One can take a dip in the water and carefully pass through the tunnel-like passage in the rock. Traditionally it is considered very holy to pass through this 'womb of the divine cow']. These were his only outings in his childhood. In his seventh year, he had his chaula – a Hindu samskara where a small portion of the hair is cut. [This event signifies the start of his hair cutting, until then the boy's hair was kept as long as it grew.] This year he also had his initiation into education – aksharabhyasa ceremony. Since there were no schools during that time, his early education took place in Charanth Mutt, which was also called as kuli Mutt. The raised mud platform in front of Charanth's house was the school, with only one teacher and a few students. This Mutt used to have classes from morning till evening with basically no time limits. The teacher used to take a break whenever he needed, and the kids were very noisy in his absence. When he came back, the noisy kids got a good thrashing, and kids could be heard crying. This was a common occurrence. Every morning, there was music and singing, kids were taught to learn subjects by rote memory.. Textbooks weren't available easily; the lessons were based on stories – cow's story, Vibheeshana's story, a dove's story, etc. The kids had to write the story in their notebooks. They used a kind of paper for

writing, and a kind of stick for pens. These were their accessories. There was more importance given to writing, because they had to write down the lesson first before learning.

The children's games included balls, tops, and marbles mostly. They did fly kites often. The older children ventured into climbing trees, swimming, etc. Subbaraya didn't know how to swim. Sometimes Charanth used to teach acting to kids, enacting sections of Virabhadra's miracles in yakshagana plays. This kind of fun and humor did have an effect on Subbaraya's speech and behavior.

### **Government School:**

By the time Subbaraya completed one year of schooling at Charanth's Mutt, a government school came to Yellambalase. The routine and discipline of the old Mutt school disappeared; lessons were now between 7am and 10am in the morning and 3pm and 5pm in the afternoon. There were holidays now and then, Sundays were a full day off; these schedules came into practice. There were textbooks, slates, chalk, white writing paper, pencils, etc. All these came into usage. Separation into different classes by age, timetables and schedules came into use. Subbaraya didn't like all these changes in the beginning, but later on he got used to them. Then came subjects like detailed texts, poetry, prose, debates, geography and physics. They also had maps to discuss geography. Poetry included poems like :

“Oh mind, give up bad company, and pray for the company of saints and the noble”. Even though Subbaraya had learnt these by heart, he used to wonder why poetry had to be split and explained a word at a time. The children used to copy write letters and words for improving writing skills. The teacher used to write sayings like “Do not lie”, “Respect

your elders”, “All play is no good”, etc. Sometimes the teacher dictated fast, and Subbaraya’s sweaty hands couldn’t write as fast. The teacher had the habit of caning the kids for bad writing.

In accordance with the saying *TasmAt putram ca shishyam ca tAdayet na tu lAlayet* (Don’t spoil your children and students by praising, but discipline them), the children of those times always got a good dose of beatings. Subbaraya had a hard time only in mathematics here. His friend Basappa always did the problems quickly, verified it against the answers in the text and marked them right. If there were any descriptions in the text to explain the problem, Subbaraya was more interested in thinking/analyzing the descriptive portions than using his thinking skills in math. It could be said that the school education was much better planned and disciplined than the one at Charanth Mutt.

### **Upanayana:**

Subbaraya had his thread ceremony performed when he was eleven. At that time he had found it more like a celebration with a procession, etc. This was when he realized the respect and the importance of the priests. Gayathri upadesha, sandhyavandana, agnikarya – all these were done in order. There were many books on the Gayathri, and many discussions about the other sandhyavandana mantras among the assembled Brahmins.

From this Subbaraya realized that there were more shastras he had to read and learn for himself. Anyway, there was a positive effect on Subbaraya’s mind from the upanayana. Further, his father taught him other sandhyavandana mantras, some stotras, Krishna ashtottara, Shiva ashtottara, Indrakshi,

Shiva kavacha, etc. At mealtime, he was taught Hare Rama mantra and Vishnu sahasranama. Further on, he learnt to perform and practice puja to the Lord. On special days like Shivaratri, etc, his father performed elaborate puja and read sahasranama from a Telugu script book. From this Subbaraya was introduced to the Telugu script. It also helped him to read Sanskrit books later on.

### **The state of the village: Village Elders**

In those times, money was not in great use, the adults used to exchange goods with goods. It was very normal for the rich to help out the poor. Charities and donations were very common. People helped out each other and neighbors in hard labor. It was almost considered shameful to sell fruits, flowers, milk, curds, etc. They just distributed whatever was in excess with them and got what they didn't have from others. The crops were luxurious with good yields. There was a lot of cooperation between the different classes in the society. There was no greed among the people of the village. Many dramas, puppet shows, wrestling shows, magic shows etc., were conducted by troops that visited the villages and got some donations in return. There was a wrestling house in the village, and Subbaraya used to visit it.

There is need for a brief introduction to the notable people of the village here. The house on the left belonged to the village nobleman Ashwattha Narayanaiah. In those days, houses of the village elders were like office buildings. This person had a lot of respect in the village. The mahamangalarathi for the village Ganapathy would originate from his house. The house on the right belonged to Lakshmaiah. He was respected like the other village elders. This person had lots of relatives, in all towns all the way to Bangalore. All new technology first appeared in his



house. The habit of drinking coffee was first started in this house, kids in their house started learning English before others, they were the first to travel by trains, musical instruments such as the violin was first heard in their house. Discourses on God, and musical concerts were often conducted in their house. They also had court cases they participated in. Then there was Narayana Bhatta. Though he was a Vedic Brahmin, he was a more wordly person. His brother Narasimha Bhatta was an orthodox Vedic priest. The arguments between Lakshmiah and Narayana Bhatta were well known and were a blemish to the village. There were others neighbors Venkatasubbaiah and Krishna Bhatta too. Venkatasubbaiah spoke very little; he was very intelligent and didn't interfere in anybody's business. He always recited Ramayana with a lot of devotion. In those days, everyone made their own image of Ganesha for celebrating Ganesha festival in their houses [idols were not bought as they are these days]. As a result, the idol in each house was unique. Krishnabhata's house was like a Veda school – he was a Rig vedin, he recited and taught Vedas to the kids He was related to the famous Krishnayogishwara, and he was honored at a temple near Arasikere. The Rama pattabhisheka in their house had left a deep impression on Subbaraya. Puranika Subbabhata and his brother Rangabhata used to visit Subbaraya's house a lot. Subbabhata was quick tempered and meddlesome, Rangabhata once went to Kashi for pilgrimage, and when he returned Subbaraya remembers how the whole village awaited his return and eagerly welcomed him and congratulated him. Subbaraya remembered the small speech Rangabhata made on his return, and was impressed by it. [In those days, a pilgrimage to Kashi would take a month or more. There was no easy mode of transport. People had to take a series of buses and trains, and there was also quite a bit of walking involved. So, it was

considered a great accomplishment to make this pilgrimage, and such accomplished people were celebrated and honored.] Another respectable man was astrologer Subbabhatta, he was a very humble and simple man. Everyone respected and listened to him. He was known for his morality and righteousness. Subbaraya remembers an article astrologer Subbabhatta wrote on a Purana in the Samskruta Bharata magazine.

Subbaraya enjoyed reading the magazine Kannada Bharatha whenever his father asked him to read it to him. He used to cry when he read the sthriparva chapter. An old man by name Mylara Ramanna used to get an oil massage from Subbaraya often. During these massages, he used to teach several different types of musical beats and notes to Subbaraya, enabling him to develop a good sense of beat, which is important for music. He, along with his friends, used to tease an old rich man Doddahampe Linganna about his tooth-less mouth, his white beard, his baldhead, and his withering legs. The man used to come after him yelling (Subbaraya!!). This old man's brother, Sannahampe Linganna, was truthful and generous. He gave loans to several poor people without collecting any interests etc, and everyone loved him.

It is evident from the narration thus far that there were several people and incidents to foster spirituality in the little Subbaraya.

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## **Chapter 4**

### **Education in different towns, marriage etc.**

#### **Mudagere:**

Subbaraya's older brother took him to Mudagere to spend some time with him, and this was the first time Subbaraya left Yellambalase. His brother was a registration clerk in Mudagere. Whenever he was home he used to teach reading and speaking English to Subbaraya. Since he didn't go to school there, Subbaraya spent most of his time sightseeing around the town. The hills and mountains, gardens and trees, the beauty of the forests and hills used to give him a lot of peace and happiness. The natural beauty of the area had a great effect on him; he got into the habit of eating fruits fresh from the trees. One day his brother took him to his office. It seemed as though a new world was introduced to him with the office environment - the office, the busy workers, the applicants, etc. His brother used to give him some paper and ask him to "copy-write" to improve his writing and fill the time. Around this time Subbaraya attended a wrestling match in old town, which seems to have impressed him a lot. He still remembered the great perseverance and stamina exhibited by the wrestlers. After he spent some months like this, his brother sent him back home.

#### **Stay in Chikkamagalur :**

After staying in Yellambalase for a little longer, he came to his brother-in-law's house in Chikkamagalur towards the end of 1891. His brother was residing in a house in Poterpet area. The house was small, and a policeman rented a portion of the house. The policeman's son and friends were a very noisy lot. On the contrary, Subbaraya's brother-in-law was a very soft-

spoken gentleman. The policeman's son used to often question himself loudly in frustration, respond with praise and curse to himself loudly too. Subbaraya had seen this and realized that it was necessary to examine oneself often. So, even from this weird attitude of the neighbor he learnt a lesson for himself.

Subbaraya was then admitted to first grade in a school across from his house. He had learnt some English when he was at Mudagere, and the same textbooks - Madras reader, royal primer, etc, were in use here also. His teacher's name here was Kantaiah. He remembered that this teacher used to ask the children questions. He himself didn't answer the questions, but promoted the boys who gave answers. Those who didn't hear the questions or know the answers used to be left behind. Little Subbaraya thought that this was unfair, but the teacher controlled the class as he wished. Subbaraya remembered that the teacher used to teach place-value to the children by drawing squares above the numbers to write the place-value holders. Sometimes the principal Sri Krishna Rao used to come and take classes. When he passed his first grade to get to second grade, he got to know his teacher, Sri Mallappa, well. He used to teach good hand writing skills to the kids, and he himself wrote beautifully. Seeing this, the young Subbaraya developed a lot of reverence for his teacher as well as enthusiasm to write well. The teacher was serious and well respected by all. There were no jokes or disturbances during his classes. He was also respected by all the children, even after they grew up to be adults. Once, the Assistant Commissioner of the district was smoking indulgently, and when someone remarked that Mallappa was approaching, he disappeared to hide, so his teacher wouldn't find out about his bad habit. It is quite uncommon to see such influential teachers these days.

At home, his brother-in-law bought him a book of Sanskrit words, and instructed him to learn a word a day. Subbaraya didn't appreciate it then. He sometimes used to bring some household groceries from a nearby shop, owned by one Gowrashetti. This person used to lend Subbaraya storybooks to read, and tell him stories. This helped him develop a great imagination. A little while later, Subbaraya's health failed, and his mother who was visiting, took him back home with her.

### **Schooling at Tarikere:**

By this time, his older brother Srikantaiah was transferred as a revenue clerk to Tarikere. Again Subbaraya came and joined his older brother in Tarikere, where his schooling continued. Then school was divided into English and Kannada sections. The principal of the Kannada school was Ramaswamy Iyengar, and that of the English school was Venkataramayya. Both the Kannada and English medium third grade classes in the school had Venkatachar as the teacher. He was a very strict teacher, he taught Math. The 3<sup>rd</sup> grade class used Bernard Smith's Arithmetic book, where different types of division were explained very well in English. Here Subbaraya liked Math, and learnt it quickly. His friend, Lacchi (short for Lakshmi Narayana Rao) was a joker and played pranks. Sometimes, he came up with jokes in Math class, and helped kids get rid of the teacher's cane. The principal Venkataramaiah taught English. He had some goats in his house, so he also had a nick name called "goat-teacher". He taught the class through acting the characters out. All kids loved his class, but if they didn't recite what they learnt the previous day, they used to get caned. This reminded Subbaraya of the saying "Sorrow always follows happiness". It used to be really funny to watch Lacchi tease the teacher whispering "hop,

hop” when the kids got caned. Ramaswami Iyengar was a very disciplined teacher; he conducted the Kannada school very well. He was also a very confident teacher. Appanna pandita was the Sanskrit teacher. Subbaraya ‘s brother arranged for private Sanskrit lessons for him at the pandit’s house. But, Subbaraya didn’t enjoy these classes that were taught in an old classical style. Still, by the end of a year of classes he learnt his alphabet and words pretty well. As a result, he was also admitted to the Sanskrit classes in school. Subbaraya remembers reading Hitopadesha stories during this time. Around this time, the Kannada and English schools were combined into one “Anglo Vernacular School” by a government order. Venkataramaiah became the principal of the combined school, and Rama Swamy Iyengar felt insulted. All the children agitated against this insult, and prepared a written petition. Since all kids were signing, Subbaraya also signed the petition. Further, when an investigation was conducted into the incident, Subbaraya lied that he didn’t participate in the agitation. When his handwriting was examined carefully, he was caught. Subbaraya repented his mistake, and the principal excused him.

In 1894, Subbaraya took the lower secondary examination. Preparation for the Geography exam was a little difficult. Still, he studied well for the exams. He went to Chikkamagalur for taking his exam. The Math exam was a little difficult, he got a few of the problems wrong, but there was no difficulty in passing the exam. He finished his exams and came back to Tarikere. The days he spent at Tarikere during the holidays were excellent. He got a few stotras written down by Lacchi’s father and learnt them himself. There were numerous yakshagana plays in Tarikere, and every ekadashi night there were rehearsals of the yakshagana enactments in the houses. Because of this, Subbaraya developed a great taste for music,

and a bhakti for Ramayana and Mahabharatha stories. Along with these, there were “Hari Kathe” occasions, which involved reading the poetry of Smrithi texts, and providing elaborations and explanations. Haveri Pitambar Bhatt gave these discourses and made the occasions very memorable with his devotion and sometimes, humorous renditions. People respected him a lot. Children participated in all these community activities in Tarikere those days, and learnt to follow the example set by the adults in prayers and meditation. There were congregations to listen to stories, and people sometimes made Subbaraya read from a book – “Chitrakatha Lahari”. All children got a lot of encouragement from the adults, and Subbaraya got an extra dose of it. The results of the lower secondary exams were announced and he had passed the exams.

### **Marriage:**

In those times, there was a tradition of getting the children married when they were quite young. As a result of this, arrangements were made for Subbaraya to get married when he was 14. Venkatalakshmmamma, daughter of Mylara Jois of Arasikere, was married to Subbaraya in Kadur in a grand manner. The assembled relatives and friends, the grand arrangements, the procession, the recitation of the Veda mantras, the generous gifts, etc. were all novel to Subbaraya. They felt like a game to him at that time. But, he later realized that it was a big responsibility, and the beginning of a family life. In this manner, the innocent Subbaraya was married away.

### **English Education:**

After passing his lower secondary examinations, he was enrolled in the English 5<sup>th</sup> grade classes, his education continued in Tarikere. The textbooks in the syllabus were quite difficult,

but Subbaraya worked hard in learning them with much enthusiasm. The Megamardia manual of grammar, etc. needed a high level of fluency in English, and he felt it was difficult in the beginning. He used to get bored memorizing poems, and tried to absent himself from classes when they were due so he could spare some canings. His older brother found out about this and had to go and make compromises with the teacher to take care of the situation. Subbaraya loved Math here. A teacher by name Gunderaya taught algebra and Euclidean geometry. Subbaraya worked hard to take the next exam in Shimoga town at the end of 1895. He did a good job and passed his English lower secondary exams also. On the occasion of celebrating success in the exams there was a get-together where he recited a section of prose from memory and received a prize for his recitation – the prize was a book called “Champu Bhagavata”.

It was decided that he would pursue his further high school studies by staying with his brother-in-law Gundappa in Hassan town. So he left Tarikere, and on the way to Hassan visited his father-in-law for 8-10 days at Arasikere. There he had the good fortune of meeting an Iyengar Yoga pandit. This is where he first heard about the mysteries of yoga. He came to Hassan and enrolled in the high school. Here he didn't have enough money for textbooks and as a result had to undergo some hardships. His education suffered as the medium of instruction was in English and he couldn't manage without the textbooks. His health also failed, as the food didn't agree with him. He returned back to Arasikere, and further traveled to Tarikere, and back home to Yellambalase. Due to all this, the year 1896 passed away without much accomplishment.

In 1897, his brother Sivaramaiah came to Chikkamagalur on his job, so Subbaraya came back to Chikkamagalur to live



with him. There both the brothers resided in a room that was a part of Lawyer Hariappa's house. Subbaraya remembered that this lawyer often used "Krishna, Vasudeva" many times in the middle of his conversations. Both the brothers had most of their meals in Hariappa's house. Hariappa had an older sister who not only regularly read from "Jnana Sindhu" and "Bhagavad Gita", but also made Subbaraya read from them. He again enrolled in High school. He had to read a ton of books this time. Here, VenkataSwami Iyer taught English and Krishnaraya taught math. Both were high-class teachers. Subbaraya did his math very well and was a favorite of his teachers. His best friend Lacchi was also here. Subbaraya seemed to do very well in all his classes here. Geography was his only hard subject. Though he liked Sanskrit, there was no opportunity to improve his Sanskrit here. For some reason, he continued Kannada as his second language. His Kannada teacher was Krishna Acharya. He had independently written a Kannada book called Kannada Vyakaranam – Kannada Grammar. There, for each rule he had formulated, he gave examples from old Kannada poets. From this, Subbaraya developed a great interest in old Kannada. Kannada being his mother tongue, his love for Kannada overtook that for Sanskrit during this time. Long ago, he had studied Bhartrihari's moral stories (Neeti Shataka) at the Anglo-Vernacular School, and this had given him a good vocabulary. Along with that there was also a practice of reciting short sayings in Kannada, called Chidanandakorade, at lunchtime among the Brahmin communities of the time. Hariappa and the other elders in his life had encouraged Subbaraya to repeat a few of these sayings before eating. His teacher Krishnacharya and others had taught him that the language of poetry required a certain command over old Kannada. At around the same time, a monthly magazine called "Karnataka kavya kalanidhi" – "A treasure

trove of Karnataka poetry” was also circulating in the school. Subbaraya started to subscribe to this magazine. A few poems like Girijakalyana and Ramashvamedha were his favorite. Krishnacharya brought home the point that literature required a good understanding of grammar also.

When he was in his 4<sup>th</sup> form (10<sup>th</sup> grade), his principal Venkataramaiah was transferred, and in his place V. Subramanya Iyer came from Shimoga College. (In the meantime, they had a temporary principal, Subramanya Shastry, for a short while who was transferred to Tumkur) Subramanya Iyer was a very strict administrator, he also loved and encouraged cricket. Subbaraya didn't know much about cricket, but he was a very good student in all subjects and was always at the top of all his classes. At this time, he had a physics teacher by name Bhimaraya, who was quite apprehensive about experiments, and so taught the science classes with just pictures and notes, instead of real experiments. This resulted in a lack of enthusiasm for science in Subbaraya. The new principal V. Subramanya Iyer and his colleague Tirumalachar were really godsend. Tirumalachar was a very dedicated history and geography teacher, who always prepared notes before class. Subbaraya literally worshipped him. T.V.Krishnaraya taught arithmetic, geometry and algebra very well, and introduced new concepts and topics everyday as though they were new delicacies. The principal along with his troupe of teachers brought harmony and enthusiasm to the school and earned the respect and admiration of one and all. Subbaraya was a model student of this school, and the Nesfield Grammar book he studied here was deeply rooted in him. For this, he was a favorite of the principal. Further, Subbaraya left the one room apartment in lawyer Hariappa's house and moved in with his older brother, who came here on a transfer. But, living at home didn't help his education a lot, so he tried living in different

houses each day of the week. [It was common for students to go around different houses on different days of the week for food – this was called varanna (vara- day of the week anna-food), literally meaning daily food. Many families who valued education in those days encouraged poor children this way. Still other families supported the students with boarding and lodging for certain days of the week. This is referred to as vara.]. Subbaraya tried unsuccessfully to do this. In the meantime, Chikkamagalur came to be in the grip of plague. There was widespread chaos and people left town and scattered all over. Just when Subbaraya was about to leave town, the goodwill of his teachers and principal earned him a stay at his principal, V.Subramanya Iyer's house itself. Subbaraya was ecstatic!

### **Whirlwinds of Vedanta:**

Please listen to the next topic in Subbaraya's own words – “My physical body was not the only one nourished by the food in Subramanya Iyer's house – my attitude was corrected and my behavior got a boost by observing his culture and speech. Sri Iyer used to get up early in the morning, finish his nitya karmas with enthusiasm and take a lot of interest in the proceedings of the school. He showed a lot of compassion to poor students by accepting them in his house. Seeing this, I realized he was not an ordinary individual. He used to exercise daily using iron dumbbells. He used water therapy to stay healthy. He ate and rested in moderation. On top of all this, I got exposed to Vedanta for the first time in Sri Iyer's house unexpectedly. I don't know if it was due to good fortune of a previous birth, or it was a sign of grace from the Lord, without much self-effort, I was constantly being exposed to Sanskrit and devotion to the Lord here. With the friendship of Timmappaiah from nearby Basavanahalli, my interest in Sanskrit started to

blossom again. There used to be congregations held in Sri Iyer's house to discuss Sankhya and Vedanta. Sri Iyer was very interested in politics and philosophy. Their passionate discussions used to really excite me. One day, he sent me to an assistant master's house in Basavanahalli for some reason; there I caught sight of a book (English book). In there it said – "Heat, cold, etc., and the causes thereof, which are (no doubt) perceived through the organs of perception, are not absolutely real (*vastu – sat*) for they are the effects or changes (*vikAra*) and every change is temporary". The name of the book was Bhagavad Gita. But, I didn't know what kind of a book Bhagavad Gita was. It is written that heat and cold, etc are only changes or modifications. That these science topics were unknown to our ancestors was written clearly in our English science books, but here it is written that heat and cold are modifications only! How is that? These questions used to bother me quite a lot. That the book I saw was Shankara bhashya with the Bhagavad Gita, I came to know three years later."

In this manner, the whirlwind of Vedanta started blowing through Subbaraya's mind, due to the grace of the Lord. Another student, Ganeshan (Sri Iyer's brother) also lived in Sri Iyer's house. Subbaraya and Ganeshan became good friends. They used to walk together, and once Subbaraya simply solved an arithmetic examination problem just by talking through it, without paper and pencil. This impressed Ganeshan very much. Ganeshan used to perform Sandhyavandana every morning and evening after his bath. Subbaraya restarted and practiced physical and mental purity from living with them. Sometimes Subbaraya visited his brother-in-law in Basavanahalli, who used to listen to the recitals and expositions on Devi Purana, Taittiriya Upanishad, etc from Debbe Subbashastri. After each recital, closing prayers were recited. One day the Shastry explained –

*yato vAcho nivartante*,... with expression and enactment. Subbaraya was confused – “what is this Brahman? How can the mind and speech return because they can’t grasp him?” He was afraid to ask the Shastry. VAsishta Ramayana and Taittiriya Upanishad were two books in his brother-in-law’s house. He sneaked these books and tried to read them when the elders in the house weren’t watching. So, here again the whirlwinds of Vedanta continued to strengthen and blow his mind out.

### **Subbaraya’s friends:**

Ganeshan has been discussed already. Thimmappaiah was another friend. His older brothers were very spiritual and had maintained the traditional ritual fire at home. Timmappaiah too was a follower of the traditional code of conduct. To get a good handwriting he used to copy the Gayathri mantra all over his notebooks. In the same method Euclid wrote the proofs of geometry and signed them, Timmappaiah had written that there was absolutely no God and signed it. Subbaraya was surprised and anguished at the same time when he saw this. It seemed impossible for Subbaraya to correct him at the time. He had embraced the tenets of Islam, and also boasted about his magic, and hypnotic abilities. Though Subbaraya got interested in these skills, they didn’t last long; instead he got hold of the English copy of Raghuvamsha that Timmappaiah owned. He read it during his leisure. He also bought a McDonnell’s Sanskrit - English dictionary. This gave him a wonderful opportunity to improve his Sanskrit. Some other friends included Lacchi, Venkata Swami Iyer, Narasimha Iyengar, Srinivasachar, Puttanna Shastry, Lakshmana Shastry, Ranga Rao, etc. K VenkataSwamy Iyer was a brilliant man, and Subbaraya was encouraged to study well in his company. Narasimha Iyengar was good in cricket, but just an average student. Srinivasachar

was also an average student. Ranga Rao was a bright kid from a rich family, handsome and a smart talker too. He was very good in English Composition and Geometry. Puttanna Shastry had a great voice. In a function, he sang a few poems in front of the Maharaja in **MadhyamAvathi** raga. Once, without the knowledge of the teacher he had written on the blackboard – “A wise man turneth away from wrath”. Seeing this, the teacher decided to give the whole class a lecture on the validity and usefulness of anger on certain occasions. Lakshmana Shastry had beautiful handwriting. Another friend, Rama Rao was behind in all classes. Still, the principal always asked him questions and encouraged him. Subbaraya being an excellent student, his friends once tried to out-smart him, one in each subject by talking to him for extended periods to waste his valuable time, but were unsuccessful. He was always on top of everyone in all classes! He came to know about this prank later!

### **Student Debate Club:**

There was a debate club in the school. Subbaraya rarely attended it. The teacher used to ask the students to say 10 sentences about a topic. Speaking in English was difficult for the kids. Some kids used to prepare for certain topics before class. Subbaraya didn't have either an encyclopedia, or a good dictionary to prepare for these debates; he rarely attended these. In one of these debates the chief guest was a Christian priest, and he had praised the Christian religion, this gave an opportunity for Subbaraya to know something about Christianity. He remembered that once in Tarikere, a Christian priest had praised Christianity and condemned Hinduism. Though Subbaraya had understood the gist of what he had said, he didn't know much about Christianity. Subbaraya's father had bought a bible in an auction, but it was hardly read in the house; it was used as a toy

or as a pillow. When the priest praised Christianity in the debate, he later understood from Rama Rao that he was trying to woo the Hindus to his religion. In another debate, Subbaraya deduced from independent thinking and argued “Aurangzeb and Shivaji are both tricksters and cheaters, Why is it we praise Shivaji and condemn Aurangzeb? None of the debaters discussed this aspect” [Referring to the episode when Shivaji disguised and escaped as Aurangzeb.] This point of view was greatly appreciated by the head teacher there.

### **Importance of the School peon:**

When Subbaraya was in school, there was a peon by name Madehalli. He had been working in the school for a long time. All kids respected him. He was a very dedicated worker, and did an excellent job in everything he did. Whenever he had leisure, he read the Kannada Mahabharatha in prose. Once, he lost consciousness and his family thought he was dead, and kept the body out of the house in the night. He again regained consciousness in the morning. He told everyone about his visit with Yama to everyone’s surprise! He lived for a long time after that. So, everyone referred to him as “One who postponed his death”.

### **Sri Iyer’s ideal teaching:**

Head Master Sri V.Subramanya Iyer was like the lifeline of the school. He used to teach a few classes in the morning, after lunch, he took a few more classes. Then he conducted all the school’s administrative transactions. In the evening, he was all around the school playgrounds when the kids played cricket or were taking part in physical exercises. There was not a class he didn’t teach, or a game he didn’t play. When he described the history of England, the kids could very well picture England in various situations during the respective eras. When he explained

geometry, he used his own ways to arrive at the proofs. When he taught physics, he conducted various experiments that made the kids think that Science was indeed magical! His expositions in English were simply superb. He could bowl the ball with both his hands in cricket. He surprised the kids by displaying high jump and long jumps occasionally. In short, he seemed like a perfect all-rounder to Subbaraya!

Subbaraya learnt the art of going deep and analyzing English language from Sri Iyer. He reviewed the kids' compositions in class and made them edit their work. The kids had to find the mistake and explain why it was wrong. "Hodgson's Errors in English" was a book they used in class to examine example mistakes and how they should be corrected. "Murison's Synthesis" and "Graham's Synonyms" were two other books that strengthened Subbaraya's English and gave a good command on composition. In essence, Sri Iyer's teaching methods and encouragement gave the kids a strong background in English and increased their mental capacity. In addition, the British had composed a book called "Citizen of India", and had enforced the teaching of this book to all students. This sprouted the first seeds of patriotism in the students. The English also had a Christian weekly called "Epiphany" circulated in the schools, and Subbaraya had written a few objections to the weekly opposing the views expressed in there. In return, the editor used to send brief responses back to his objections. This helped Subbaraya understand Christianity further. During this time, the scheme of the term examinations changed and kids had to take these exams on very short notice. The kids learnt the importance of timely studying, and paying equal importance to all subjects. Subbaraya realized from this that examinations in life could come anytime, and it was necessary to be prepared for them at all times.



### **University Exams:**

The time for Subbaraya's final university exams came. In those days, Mysore University didn't exist, hence Madras University used to conduct the matriculation exams. Subbaraya chose the Hassan center for his exams. That year was rampaged by plague. Though inoculations were available, it was generally thought that it was too much trouble; hence Subbaraya and his friends didn't get inoculated. Subbaraya and his friends traveled to Hassan in Rama Rao's box cart. On the eve of their departure, Sri Subramanya Iyer gave them a small pre-exam lecture and advice. By his orders, Rama Rao had to pay for all of Subbaraya's expenses. They saw Belur and Halebid on their way to Hassan. The exams went well, and he expected to pass in first class. They returned to Chikkamagalur to spend the summer holidays. There, Rama Rao took Subbaraya to visit his coffee estates, and Rama Rao's father took loving care of Subbaraya in the holidays. When he got bored, Subbaraya used to read English novels. In fact, he had such a fascination for reading novels that one night, unknowingly he had read the entire night to finish the novel "Soldier's wife". He taught Rama Rao's brother algebra occasionally. After they had spent one and a half months of holidays thus, their teacher Sri Subramanya Iyer sent word for them. When they met him, the teacher said that there had been a leak in the exam question papers, and that they had to retake the exams. He rebuked them for wasting precious time spent not preparing for the exams, and urged them to start studying right away. This caused a big time worry for Subbaraya, who was so confident of his exam results that he had sold all his textbooks to his juniors. Still Sri Iyer encouraged him to study and prepare well for his exams and to study further in Bangalore. Subbaraya felt a lot better with his teacher's reassurance. Sri Iyer again took him into his house, and arranged for his stay. He had to go

to Sringeri on some work, but Subbaraya took Ganeshan's (Sri Iyer's brother) help and learnt some Tamil language and alphabets during this stay. When Iyer returned, he arranged for Subbaraya to travel to Bangalore for the exams with Ranga Rao.

### **Education at Bangalore:**

Subbaraya stayed with Ranga Rao's brother, Narayana Rao, in Bangalore. Bangalore was a new place for Subbaraya; this was his first visit to such a big city. He joined Central College right away. Those who thought that they would have passed the previous exams were asked to join the college right away by the principal Mr. Cook. Subbaraya was admitted to F.A class there. The lessons weren't interesting to those who had a difficult time with the exams. Then the time for re-examinations arrived. This time around the papers were really hard. Subbaraya had a very hard time with many subjects including Math, History and English. Many things went wrong; he didn't even understand some of the questions. He didn't think he did very well. However, he still passed his matriculation exams with a first class!

Now the F.A classes started picking up. Subbaraya felt that the subjects that seemed easy and interesting all these days started getting tougher. Mr. Lenard taught English prose, Mr. Tate taught poetry, Mr. Cook taught algebra and geometry. Sri.Venkata Naranappa and Sri Vijayaraghavachar taught physiology. Since Subbaraya didn't have certain textbooks, and since he didn't pay much attention to notes, the lessons seemed much harder. Along with this, he missed the luxury of home food, he tried to eat at different houses on different days of the week, but that didn't work out. With an introductory letter that Sri Subramanya Iyer had given, Subbaraya went and met Sri. K.A.Krishnaswamy Iyer for the first time. At that time Sri Iyer was playing the violin. He invited Subbaraya to have lunch in

his house for a day of the week [please refer to the concept of “varanna” from before, where a student tries to find seven houses to fill in the days of the week for his food needs], but since Subbaraya couldn’t manage to get the other 6 houses to fill all the days of the week, that invitation was not of much use to him right away. In the meantime, Subbaraya got a scholarship of 2 Rupees, and a tuition job of 4 Rupees. With this, he rented a small room in Mamulpet, and arranged for food from a hotel, and continued with his studies.

### **Study of Sanskrit:**

All the money he got from his scholarship and tuitions were used up for food and rent, he needed extra money for other expenses. Based on the advice from a friend and with the hopes that he would get a better scholarship, he joined a Sanskrit school to learn Sanskrit. There he was admitted to the poetry class. The teacher here was Sri Karigiriyachar. He was a Sanskrit grammar scholar, and so there was a general notion among the students that he couldn’t teach poetry well. Later Subbaraya realized that that notion was far from true. There were no students in this class until Subbaraya joined it; he was the lone student in the class now. The teacher taught him “Kiratarjuneeya”, “Dashakumaracharita”, etc. He was a very dedicated teacher, who read the shlokas with a lot of reverence, split the conjugations, explained the exact meanings, and then gave the essence and summary of the couplets. On top of this, he made Subbaraya read “Mallinatha’s Commentary”, explaining the meaning, grammar rules in it, new concepts, relevant kosha sentences, and elaborating these in such a way that Subbaraya understood the intricacies of reading Sanskrit poetry very well. Based on the core concepts he learnt from this noble man, it was possible for him to expand his knowledge of Sanskrit in the

future. He further got a promotion to the Senior F.A. class. In this class of 94 students, he was in the top four. Though he was very interested in pursuing his further studies, his bad health and some unavoidable circumstances forced him to return home to his town.

### **Entry of Ramabhakti:**

At this time, Subbaraya got a great opportunity. One Rama bhakta, Sri Ramanna from Birur, came to Yellambalase to stay in Subbaraya's house. People used to comment that he had earned a few supernatural powers by meditating on Hanuman. Though he hadn't studied the scriptures, he had uncanny powers to predict the future, tally horoscopes, etc. What was more amazing was how he performed constant sun salutes (suryanamaskara), reciting the entire Sundara kanda of Ramayana without the aid of a book, and perform Rama mantra japa non-stop. This was his daily routine. Subbaraya also became aware of some of his correct predictions. He had come to collect funds from donors to celebrate Ramanavami, and people out of respect just donated as much as he asked for. When he saw Subbaraya, his comment was – "Look at him, planet Mercury (considered as the wisest of the wise, one who bestows wisdom and wealth) is ruling his life, he will become a great scholar, but now, for the love of his wife, he has left his studies and come back". Subbaraya felt extremely shy, and surprised at the same time, and questioned him "I don't have money to study, Will you lend me some?" His reply was "Alright, go, Rama will provide for you".

That year, the Ramanavami was celebrated on a grand scale in Birur. Subbaraya took part in those celebrations. It is important for the readers to hear this description. The temple was in the middle, there were tents constructed from bamboo and coconut leaves on all four sides. There were group prayers

of Rama, Ramayana recitation, mantra japa etc., in these tents. Every guest was given breakfast in the morning, and right after the mangalarathi in the afternoon, thousands of devotees were given lunch. The cooking vessels looked like small wells; all the groceries and articles needed for the celebration were constantly brought by rail. The rich and noble, brought money and donations in huge silver plates amidst live music and offered it at the feet of the Lord. Sri Ramanna would be under a vow of silence, taking very limited food, with responsibility of the performer, he would be inside the sanctum. The non-stop bhajan singing continued day and night. Stories of the Lord were narrated in the afternoons; there were also discourses from the Puranas, etc. The Jagad Guru of Sringeri had blessed this event and sent an elephant over to participate in the processions, etc. One night, Subbaraya had fallen asleep in the storeroom, and on waking, heard loud Rama bhajans everywhere.

At that time, Subbaraya had felt that the place seemed like Ayodhya. He found a bunch of copies of a book in the storeroom called “Bhakti Vijaya” – Victory of devotion. Someone had made these copies to be distributed to the people. By reading this booklet, it could be said that a spark of devotion got kindled in his mind. Some of the Rama bhajans he knew seemed to leave a lasting impression in him. How this spark further ignited into full-fledged flames of knowledge will be seen in the coming chapters. Subbaraya came to know that Sri Ramanna was his brother-in-law’s (Sri Mallanna’s) brother. More than this relationship, it was Ramanna’s devotion to Rama that inspired Subbaraya’s respect and reverence for Ramanna.

### **Eager to become a teacher:**

The desire to become a teacher as a means for his livelihood, sprouted in Subbaraya due to the grace of the Lord.

He had started teaching Sanskrit to Sri Subbabhattacharya's son. He also received a set of teaching related books from an old friend of his, who was also a teacher. When this friend had to go out of town on some job, he invited Subbaraya to teach his class in his absence. This introduced Subbaraya to the teaching profession. With the money offered as remuneration for his services, he bought 2 books – Panchikarana and Vedantasara. This instance set the stage for him to take up the teaching profession later on.

### **Town overseer job, and break from job:**

Further, Subbaraya went to Chikkamagalur and got trained to work in the Taluk office as a head munshi. In the meantime, he got an offer to work in Kadur as a town overseer (equivalent to today's sanitary inspector) for 12 Rupees a month. He left Chikkamagalur and reported to work at Kadur. He had no experience on the job, Amaldar Krishnashastry taught a few things and put him to his job. Sri Krishnashastry was a devoted gentleman who was also a good Sanskrit scholar. Subbaraya's mother came to town, rented a house, set up the basics to start a family and went back to Yellambalase. The job was going all right, when plague came to town. His responsibility increased a lot. He had to report the sick to the doctors; as a result he became unpopular with the people of the town. When he was on duty during the plague, he had a small wound on his heel. It didn't heal even after an operation. The doctor asked him to go see a doctor in Bangalore. He was bored with the job anyway, and with encouragement from his mother he took extended leave from his job and left for Bangalore.

### **Education again in Bangalore:**

When Subbaraya came back to Bangalore, he again occupied the Mamulpet room. The college was not open for the

semester, and the wound on his leg had healed. He still couldn't sleep well in his room as sometimes scorpions used to drop from the ceiling, and when he woke up thus, he wrote solutions for some difficult algebra problems that he solved in his dreams. This was a kind of new experience for Subbaraya. He wanted to review some of his old lessons and went to a bookstore to ask about a Sanskrit book. There he saw a Gita bhashya book, he bought that book itself. Then the thought of how he was going to feed himself for the next few days came, In the meantime, he met an old friend who arranged for all his meals in his house. This didn't work out well for Subbaraya. He tried to workout something else, when he again met Sri K.A.Krishnaswamy Iyer by chance. He asked about Subbaraya's welfare and invited him to his house the next day. When he learnt of his situation, he arranged for a room and living arrangements in his own house, and also arranged for houses around his house to take care of all his meals. This was great help for Subbaraya, and it reminded him of Sri Subramanya Iyer in Chikkamagalur. He made sure Subbaraya had his breakfast daily in his house, arranged for his laundry and also gave him some pocket money for teaching his son. He also drove him daily to college in his box cart. Such philanthropy and passion for education is quite rare in people these days!

### **Continuation of College Education:**

This time when Subbaraya joined the college, Mr. Tate had been promoted as principal. He loved Sanskrit, and pushed most of the Brahmin kids to take Sanskrit as their second language. When Subbaraya went to him saying he wanted to take Sanskrit as the second language, he was overjoyed, and praised that he was the only one to ask for this combination. In

the quarterly exams, Subbaraya got the highest marks in Sanskrit, and again Mr. Tate was extremely happy.

Then Chappalli Vishveshvar Shastry was the Sanskrit pandit; another teacher was lecturer Narasimha Iyengar. He used to teach “Laghu Kaumudi”. Both the teachers were extremely good. Sri Vishveshvar Shastry’s son used to get the highest marks in the class, and the other kids thought that the father was partial to his son. But when Sri Shastry saw Subbaraya’s paper, he was dumbfounded and gave the first place to Subbaraya. By this, the other kids came to know that the teacher was fair to all. In this manner, Subbaraya’s Sanskrit education flourished.

### **Encouragement for Vedanta:**

Living with Sri. K.A.Krishnaswamy Iyer, Subbaraya practiced waking up early, He started reading a Sanskrit grammar book written in English by Sri Kale. The aphorisms in the book tempted him learn Sanskrit grammar, so he got Tatvabodhini and Siddanta Kaumudi books also. These books were difficult for self-study and he despaired when he didn’t understand the books, but he got some of the Vedantic words and concepts in the book. Since he had the Bhagavad Gita bhashya book he had bought from before, he started reading it out of curiosity. The first verse he saw was *nAsato vidyate bhAvaH*, he read the explanation. Earlier when he had read the English translation, “Heat and cold are modifications only”, he had thought that it dealt with physical sciences, but now he realized this is something else, something new that he had to understand, so he decided to read at least 3 verses daily. So, due to very unexpected set of events, and due to the grace of the Lord, Subbaraya unwittingly entered the study of Sri Shankaracharya’s Gita bhashya. What can we say about the Lord’s play!



Sri K.A.Krishnaswamy Iyer noticed Subbaraya's study of the Gita bhashya. He advised that he should focus on his school studies, as these topics could be difficult for him. He must have been pleased that the boy was interested in Vedanta, as he asked him to read and explain the meaning of the same verse – ***nAsato vidyate bhAvaH !!*** Subbaraya's explanation was not completely right, so Sri Iyer explained the meaning to him, and told him that he was indeed lucky to get such a book in his hands. He further asked him to come to him every evening to listen to the meaning of the Gita verses. This only increased Subbaraya's reverence for Sri Iyer. Sri Iyer used to read a lot from Vedanta Paribhasha and Sutasamhita. Once when he explained from the Vedanta Paribhasha, - the subject becomes an object to itself, [here I have translated Vritti as subject and vishaya as object] Subbaraya was not satisfied with Sri Iyer's explanation, he couldn't understand how it could be so. In this manner, Subbaraya had begun deliberating (manana) on Vedantic topics he frequently heard (sravana) from Sri Iyer. There were nights when Sri Iyer used to encourage Subbaraya to narrate Sutasamhita as a story (Purana), and where he didn't understand, Sri Iyer would pitch in. The other houses he visited for his weekly meals also encouraged his Vedantic development. One of the houses he visited for meals was that of a Madhva Brahmin - Sri Vasudevachar. There were Vedantic discussions that took place in that house, and Subbaraya sometimes participated and made good comments. When Sri Iyer heard about these, he showered even more love on the boy. Another household he visited for meals was Sri G.Srinivasa Iyer's. This person often had discussions on dharma shastras and the Smriti texts. Subbaraya was able to give private tuitions to his children, and with the remuneration he got, he bought more Vedantic texts. Others included Sri Nanjundaiah's, and Sri Vijayaraghavachar's.

The latter's was a very orthodox household, lots of rules and restrictions. Here Subbaraya had to cleanup after his food – throw away the leaf, and clean the place up. When Sri Iyer came to know about this, he straight away asked Sri Vijayaraghavachar about this, and got an apologetic reply about the orthodoxy in the house. This instance showed Subbaraya that Sri Iyer was very caring and large hearted to ensure even a poor student was treated with respect.

In fact, the compassion and the love that Sri Iyer showered on Subbaraya can't be praised enough. Once when Subbaraya got a letter that had the news of his brother's demise, Sri Iyer waited until he came home from college, enquired about all his family and relatives back home, asked him to rest and clean and then gave him the letter. He encouraged and assisted him to fulfill his obligations towards his family. On another occasion, Subbaraya had applied for a clerk's position (in Hosapete) in response to an advertisement, and he got the employment order by mail. Sri Iyer gave him sound advice that there were many Madhvas in Hosapete, and he shouldn't discuss extensively with anyone there on any subject. He also advised him to learn Telugu while he was there. Due to some other circumstances, Subbaraya didn't take the job.

### **End of Education:**

Subbaraya was finishing his education in Bangalore, when he received an order that his leave from his Kadur Overseer's job will not be extended. If he didn't return soon, he would lose his position. He prepared to leave for Kadur and asked for permission and blessings from Sri Iyer. Since he was traveling by train, he looked for an inexpensive book at a Chickpet bookstall to read in the train. The store owner offered him Vivekachudamani. It seems Subbaraya was immersed in the

book all the way from Bangalore to Kadur, he never realized how time had fled by! He wanted to visit Yellambalase before joining his job. Though there were big ponds of water due to heavy rains on his way, he was determined to reach Yellambalase next morning. He adamantly left by walk [a distance of 10 miles], even though he didn't know swimming. Again, the lord carried him safely to his home. After resting a couple of days, he went back to Kadur to take charge of his post.

### **Development of his Sanskrit skills:**

Things were a little different here now. Since Subbaraya had passed his matriculation other employees in the office did not teach him the job well enough, fearing that he might soon supersede them. With less work, he had more leisure. He spent his leisure honing his Sanskrit skills. He frequented Sri Venkataramabhatta's house, and borrowed Kalidasa's Meghasandesha from his son-in-law. Using his McDonnell's Sanskrit-English dictionary, he tried to read the work. He also read portions of Kiratarjuniya with the help of the dictionary. He made a few more friends at the traveller's bungalow where he resided. Among them was a tank inspector who was discarding old issues of "Prabuddha Bharatha" magazine. Subbaraya selected a few copies and read and grasped the material in them. Through another Madhva friend, he developed an interest in Purandara Dasa's compositions. This friend sang these compositions on Thursdays and Saturdays at the bungalow, which helped Subbaraya to cultivate his devotion and musical interests.

The readers have to be introduced to Sri Venkataramabhatta; he was a widower. He had two daughters only; the first daughter's husband had passed away, so she took over running the household. The second daughter and her

husband lived in his house. Sri Venkataramabhattacha spent most of his time in japa, puja, Vedanta discussion etc. He observed silence most of the time; transacted a minimum with the farmers, etc., when required. He normally slept very late, and got up very early. He spent most evenings with his disciple who resided in his house, discussing Vedantic topics. Subbaraya had a couple of opportunities to sit through these discussions when he stayed the night in their house. Topics discussed included – Why was the universe created by God Almighty? Why is there such discrepancy in the fortunes/misfortunes of human beings? What are the benefits in serving noble souls? How do you get Vedantic knowledge from a guru? These discussions had a positive impact on Subbaraya.

Subbaraya mostly ate at a hotel, since he hadn't established his household yet. The hotel owner was a noble soul. Sometimes when his guests arrived, and food wasn't ready yet, he used to start discussions among them to pass time. Once the topic of discussion was – Was there a creator for the universe? Subbaraya also participated in that discussion. Only recently he came to know that this topic is discussed in Badarayana's *janmAdyasya yatah* aphorism. Who knows that even when we speak without knowledge, many shastraic topics get discussed?

### **Hosakere Chidambaraiah:**

The company of one other individual nourished Subbaraya's progress in Sanskrit fortunately. One day, while on his job inspections, Subbaraya entered the Anglo-vernacular school in Kadur. The head master of the school sat with a huge book in front of him. Subbaraya was enthusiastic to find out what the book was and asked him. The principal replied that it was like a set of rules-governing the forming of words, etc., and that it was impossible to understand. Subbaraya took the book

in his hands, examined and said that it looked like grammar, and if he read the Laghu Kaumudi, he might understand it better. The head master asked if he had read the Laghu Kaumudi, but Subbaraya said that he hadn't, and he asked him to visit him again so they could continue their conversation. This head master was Hosakere Chidambaraiah. This introduction was the beginning of a beautiful and long-term friendship. Chidambaraiah found a small house near his home and Subbaraya moved into it, and set up his family. Later the friends started reading Prataparudriya, Kuvalayananda, and Shabdanushasana together.

### **Study of Laghu Kaumudi:**

Subbaraya came to know that Sri Nanjundaiah, a Sanskrit scholar and a teacher, had the book Laghu Kaumudi. His classical teaching methods were not favorable to the Officers, and hence they had transferred him to Kolar where there were a lot of Sanskrit students. Since he didn't want to go to Kolar, he had to give up his post. When Sri Chidambaraiah tried to fix his transfer, Sri Nanjundaiah rejected it saying that it was a loss for the school system not to be able to use scholars like him. This is an apt example of the disposition of scholars from yesteryears. When Subbaraya wasn't able to get the Laghu Kaumudi from Sri Nanjundaiah, he and Sri Chidambaraiah started studying different literary works for some time.

Plague once again started wreaking havoc in Kadur, and Subbaraya moved in with Sri Chidambaraiah into a shed. There also, Chidambaraiah continued to study Sanskrit literature, though he couldn't appear for the pundit exam that year. Subbaraya continued his Sanskrit study also. His work situation turned out to become more unfavorable, with his seniors trying to put him in charge of the cattle department. Though he wasn't

interested in the job, Subbaraya worked honestly and diligently. This caused more friction with his superiors who thought he would quit his job and go. All this time he continued to study the Bhagavad Gita, he also started reading Champu Ramayana along with Commentaries. Working with Sri Chidambaraiah, he had started teaching Sanskrit to many students without fees. Next, we will see how Subbaraya, with God's grace, entered the education department.

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## **Chapter 5**

### **Subbaraya in the teaching profession**

#### **Entry into Education Department:**

Out of compassion for Subbaraya, Sri Chidambaraiah wrote letters to 3 deputy inspectors, to secure him a teaching job. Encouraged by the responses he got for these letters, Subbaraya decided to go as a teacher for Jagalur School. When he gave his resignation for the overseer job, the in-charge wouldn't accept his resignation, instead, encouraged him to take leave of absence to go try the teacher's job for a while. Subbaraya however wanted to forget about his overseer post and left for Jagalur. The school head master saw his credentials and the job order and hired him as a substitute teacher. Since plague was rampant in Jagalur also, he didn't get an immediate boost to his job. He lived with many other teachers in a shed for 8-10 days. Later he was introduced to a distant relative, who invited him to his house with a lot of reverence. Work was limited, and he had a lot of free time. He started developing friendship with a Kannada teacher by name Subbashastry, and read the Mallarimahatmya – collection of sextets (six line verses). He also tried to read and understand a Tamil book - Vicharasagar. The Reddy communities in the town wanted him to read the Mahabharatha to them every evening, and he gladly obliged. The teacher for whom Subbaraya substituted was transferred to Holalkere, and Subbaraya had to move too.

#### **Life at Holalkere:**

Subbaraya had already earned good friends and admirers including an old lady when he lived in the relative's house at Jagalur. She was in tears hearing about his move. He was served

a banquet lunch by his friends before he traveled to Holalkere. The travel was tiring, but he reached Holalkere on the same day. With plague having gotten worse there also, the town had watchmen at its entrance. Everyone was checked and stopped before entering, and since Subbaraya was reporting on government duty, he was allowed to enter the town. He reported to the school right away. The principal was a good administrator. He welcomed Subbaraya with respect and open arms, and he liked Subbaraya's work. He suggested Subbaraya keep his distance with other teachers as some of them were conservative and narrow minded. After a few days, Subbaraya traveled home and brought his family back with him. After his routine work at the school, he used to go to the library to read books on Sanskrit word constructions and explanations. He wanted to appear for his remaining F.A exams in private. In the mean time he had an offer to work as an Office writer at Chitradurga, but the head master of the school discouraged him as that job would depend on the whims and fancies of the officers, and may not leave room for self study. Subbaraya took his advice, and within 4-5 months was promoted as assistant master to Molakalamuru with a monthly salary of Rs 12.

### **Molakalamuru episode:**

Subbaraya traveled via Challakere to Molakalamuru. He was introduced to a teacher named Sri H.G.Krishnaraya, whose mother was impressed by Subbaraya's humility and behavior, and praised him a lot. She said she wasn't eating that day as it was ekadasi, and Subbaraya wanted to impress her further, so he said he wasn't eating either! She further praised his devout behavior. The truth was that Subbaraya had already eaten his lunch that he brought with him, and he wasn't aware that it was ekadashi until she mentioned! He had his meals the



next day and continued on his journey with his wife, but repented his behavior and vowed that he would fast every ekadashi from then on.

In Molakalamuru, he befriended Venkataraya – a clerk in the taluk office. He was a noble man, and the secretary of the local chapter of the Theosophical Society. This was a highly visible organization in those days and Dr Annie Besant was its president. She was very fond of Advaita, but the founding principles of this society were created independently. The deputy commissioner also was a theosophist. Venkataraya was a very traditional Hindu, who performed all his daily duties on time. He was also a passionate worker, and was respected by all. By associating with him, Subbaraya also learnt to fulfill his obligations daily on time. Venkataraya used to collect all the theosophists in the evening and conduct discussions; there were many weavers in that group. Subbaraya's interests for Vedanta grew from their association. He also found and read a Kannada translation for Vicharasagara during this time. Another teacher Bhimacharya had given him a book called "Mayavada Khandana". Subbaraya read it and wrote a treatise on it using all his resources. He was also studying for his Kannada Pundit exams. Incidentally, he had read in a magazine called Sahitya Darpana (mirror of literature) something that said – "Those who say that quintessence (rasa) is fleeting have to be censured by Vedantins". This made him curious to understand Vedanta well to determine how the Vedantins could establish the opposite. Subbaraya read the Isavasyopanishad for the first time with Venkataraya, trying very hard to understand the essence of the Upanishad. He read the bhashya once, and arranged each Mantra's implied meaning in a poetry/prose style. He developed the habits of maintaining a regular schedule and devoting time for study with Venkataraya's association. At the Theosophical

Society, he made some friends with the weaver community, Sri Rangappa being the most prominent. With Subbaraya's help, Rangappa studied and took the upper secondary examination, while Subbaraya himself prepared for the Kannada Pandit exams. Once Amaldar Sri Chennakeshavaiah arranged a discussion session and Subbaraya gave a talk in English comparing Buddhism and Vedanta. All the assembled appreciated his deep insight on the topic.

In the mean time, Subbaraya got a pay increase to Rs15/ a month; Inspector Shamaraya was very impressed by Subbaraya's work. He was also very impressed by the script Subbaraya had written for Siriyala's story to be enacted as a street play. On another occasion, Sri Narasimha Shastry who was visiting him for a couple of days helped him read a treatise correctly – Subbaraya was reading the word as *kshurAdidvAraiH*, and he corrected and explained the meaning of *chakshurAdidvAraiH*. It so happened that on the day Sri Narasimha Shastry left, Subbaraya's child lost his anklet. Someone prompted Subbaraya that it was Sri Narasimha Shastry who had taken it. So, Subbaraya followed him for some distance, and asked him about it. Sri Narasimha Shastry opened his bags and belongings and sadly told him that he wouldn't do such a thing. This made Subbaraya very sad and repentant, that he had falsely accused an innocent Brahmin of theft. The head master learnt of the incident and consoled him, but he also informed him that he had been transferred to Hosadurga. Rangappa was deeply affected by Subbaraya's transfer to Hosadurga; he would miss Subbaraya's friendship and help in furthering his studies. He, along with several town elders arranged a farewell reception. At the reception, Subbaraya heard Venkataraya mention to someone to remove the onion snacks, as it was not courteous to eat them in the presence of orthodox elders. He took this as

personal advice; if something wasn't good for disciplined life, why should he continue to consume it? Analyzing so, he gave up eating onions. After the farewell, he left for Hosadurga.

### **At Hosadurga:**

He came to Hosadurga in place of Sri Sivaramaiah, the head master of the school, who had departed on a pilgrimage to Kashi without informing anyone. His wife had stayed back, and with the assistance of the school peon, had started to administer the school. Sivaramaiah was a very learned man, a great promoter of education; he was related to Sri Venkataraya (secretary of Theosophical Society) of Molakalamuru. When Subbaraya took charge of the school, he was careful to ensure he preserved Sivaramaiah name and legacy, and wrote back to Sri Venkatappa to keep him informed. He was sorry that Sivaramaiah wasn't around when he took charge. But, with the assistance of the smart school peon and others in the school, Subbaraya was able to handle all the responsibilities of the position. He got a congratulatory note and some words of advice from his dear friend Sri Chidambaraiah in Kadur. Here, Subbaraya fulfilled his responsibilities and led a much disciplined life – ablutions and puja twice a day, reading sivastotras, scriptures daily, etc. It was during this time, that he had to bear the grief of losing his son. When he was submerged in his loss, the town astrologer offered some advice and solace. He was thinking of moving once again, when he was transferred to Holalkere again.

### **Holalkere (1906 – 1909)**

This time when he came back to town, some of the teachers who were still around, were very happy to receive him. Subbaraya used to perform Satya Narayana puja vrata often. Thus once he invited the village elder and practicing Vedic priest

– Sri Jivana Dikshitar to preside over the puja, and their association took off from there. Sri Dikshitar was a diligent and strict vaidik Brahmin. He taught Subbaraya several things including purity at the physical and mental levels, steadfast devotion, etc. Subbaraya developed a fatherly affection towards him. Sri Dikshitar was also patriotic and participated in the freedom movement. When he learned of Subbaraya's love for Vedanta, he gave him a few pages of the Panchadashi. Subbaraya thought he was fortunate to get the association of this noble person. At this time, his association with Sri Chidambaraiah also grew, both on school education matters and in the pursuit of Vedantic knowledge. After a while, Sri Chidambaraiah lost his wife. This incident brought the two even closer physically and emotionally. They started reading Pancadashi and Shankaranandaji's *GIAtAtparyabodhinI* along with explanations. *sanyasya shravaNam kuryAt* – when they read this again and again, it seems it evoked strong feelings of dispassion in Sri Chidambaraiah. Later, both traveled to Hubli to attend the Shankara jayanti celebrations, and stayed with Sri Virupaksha Shastry - a well-respected, famous vedantic scholar of the time. Sri Virupaksha Shastry welcomed them, honored them and graciously arranged for their stay. Subbaraya's love for spiritual quest took off with this association. A North Indian Brahmachari who was deep into yogic / pranayama practices also stayed in Sri Shastry's house. Seeing his practices, Subbaraya despaired about his own worldly life, and wondered why dispassion had not yet dawned on him. One evening, Sri Virupaksha Shastry took him to see Hubli's famous Siddharudha [a person absorbed in yoga], which had a startling effect on Subbaraya. Visiting the surrounds of the ashram, he came across the statue of the same yogi, and was confused if the statue was really the yogi in meditation. During the same Shankara jayanthi celebrations, Subbaraya also got to hear the Vedic scholar

Hanagallu Virupaksha Shastry for the first time, not aware that he will be blessed by him in the future. On his return, Subbaraya continued to teach and attend to his school duties with utmost interest. Sri Chidambaraiah also started a teacher's association at Kadur, and successfully conducted an exhibition of model instruction. Subbaraya worked as the joint-secretary for this association. A memory of the exhibition included one child holding the pencil in his toes and writing legibly and quickly. With Sri Chidambaraiah's association, Subbaraya took a lot of interest in running the school and educating kids, he instituted many new reforms and improvements. A lot of the junior teachers didn't take to this change favorably, and jointly lodged a complaint against Subbaraya to the superiors. The strange part is that, they made it look like an appreciation of Subbaraya's efforts and forwarded the letter thru' Subbaraya to the supervisors. Before a detailed investigation was conducted into the complaint, Subbaraya was transferred to Davanagere. When Subbaraya tried to find what happened, he was told that there was no relation between the complaint and his transfer. The matter was closed.

When Subbaraya was in Holalkere, Vedic scholar and astrologer, Sri Subbabhata, brought his son Gundanna (who later earned several titles including Vedanta Shiromani, etc, and became famous as Sri S. Vittal Shastry) and left him in Subbaraya's house. Gundanna, having fallen into bad company had started playing cards, etc., later with Subbaraya's influence and tutelage, he became a brilliant student and passed lower secondary school in Sanskrit. Then he further passed lower secondary exams in English, joined a Sanskrit college and did very well. We will resume the details of this person later. Another important incident took place when Subbaraya was in Holalkere. His mother visited him for a few days, and then his brother in Chikkamagalur, to make sure both were well. But plague was

rampant in Chikkamagalur, and she fell sick and passed away in the shed of his brother's house. She was not infected with plague, but she had worked very hard under severe conditions in her son's house for a while and had developed a cold. Subbaraya remembered people talking about how lucky she was to have passed away in front of her husband and children without any illness. [It is considered auspicious in Hinduism for married ladies to pass on before their husbands]. Subbaraya and his brothers completed the funeral rights of their mother. He heard the Garuda Purana for the first time as narrated by Sri Ranga Shastry. [It is customary to recite and listen to the Garuda Purana within 10 days of a soul's passing]. The descriptions of the destinies of a fallen soul vs. those of a noble soul made a strong impression on Subbaraya's mind.

Subbaraya didn't like to stay long after his return to Holalkere. He again had to experience the passing away of another son. Later in November 1907, he had yet another son.<sup>1</sup> Though there was some apprehension about performing the naming ceremony for the boy (as there had been a break in this tradition), Subbaraya performed the naming ceremony in Arasikere on advice from Jivana Dikshitar. As he had lost sons repeatedly, there was some fear in performing this ceremony. But Subbaraya saw that those children that didn't have this ceremony had also passed away, so he explained to his father with the help of village elders that there was no relationship between this ceremony and death, and performed his son's naming ceremony. Within a few days, plague appeared in Arasikere also; he took his wife and children with him to Holalkere. During this period, he incurred lots of expenses due

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<sup>1</sup>he is Y. Narasappa, who helped his father's mission and served relentlessly as a corner stone for the advancement of the Karyalaya; he also served as the secretary of the organization until 1977.

to various reasons, and he found it hard to make both ends meet. He had to sell some of his wife's jewels also. On account of this, and the various tragedies he faced in Holalkere, he requested a transfer either to Bangalore or Davangere. His dear friend Sri Chidambaraiah had been transferred to Davangere, and he longed for his company.

Let us discuss one more Holalkere incident before we move on. Subbaraya learnt a lot from Sri Jivana Dikshita, and Sri Dikshita had told him often that he should have his auspicious initiation into Vedanta and study it systematically. This made an impression on Subbaraya. Subbaraya had secured a school contract to Ranganna, who used to frequently visit his house. Ranganna wanted to show his gratitude; he knew Subbaraya loved Vedantic books, and he bought and offered a book in Devanagari script on Brahmasutra Bhashya that included Ratnaprabha, Bhamati, and Nyayanirmaya commentaries as gift to Subbaraya. Subbaraya's happiness knew no bounds; he constantly adored those books and muttered under his breath when he would get a chance to be initiated to study Vedanta systematically. This became his constant craving. Sri Dikshita advised him to visit Hanagal Sitarama Shastry, who was an orthodox Vedic scholar, to be initiated into the study of Vedanta. When Sri Sitarama Shastry was visiting Nanjangud, Subbaraya tried to invite him home to Yellambalase on his way. Sri Chidambaraiah had also studied Itareya bhashya and eagerly waited to meet the scholar with Subbaraya, but they were disappointed, as Sri Shastry's visit did not happen at that time. As Subbaraya's interest in Vedanta increased, his interest in pursuing the F.A exams diminished. But the efforts he put forth towards the exams weren't wasted; his proficiency in English increased leaps and bounds. It was time for Subbaraya to leave Holalkere and move to Davanagere.

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## **Chapter 6:**

### **Bhashyashantipatha (Initiation for study of Shankara bhashya) ceremony (1909 – 1911)**

There was a gap of a few months between when Subbaraya requested for a transfer to Davanagere, and when he actually got it. His intention was to see the end of the complaint that the junior teachers had submitted to the authorities, but that didn't seem possible. He had to leave as soon as he got the order. This time he decided to move alone to Davanagere, leaving the family behind. Sri Chidambaraiah had made arrangements to get meals at an acquaintance's house, and Subbaraya joined him there temporarily. He had been to Kadur once and acquired a copy of the Brihadaranyaka bhashya with him. In addition, he came to know from recent Sanskrit graduates in town that Siddanta Kaumudi had a bhashya – Balamanoorama by name. He acquired that also. Now, he commenced the study of both Sanskrit grammar and Vedanta. Every morning after ablutions, he sat beneath a picture of Sri Shankaracharya, and studied on his own; he believed that this way he had Sri Shankara's full grace and could assimilate the bhashyas well.

#### **A.V School, Davanagere:**

With Sri Chidambaraiah becoming the head master of the school, a lot of changes took place in the school. It was a practice in this town to call the English assistant master of the school, as a head master also; by this convention Subbaraya was also a head master of the school. Still, he tried to follow Sri Chidambaraiah's example and precedence in many ways. He also started frequently going to Harihara, to take a bath in the river and visit the Harihareshwara temple there.



### **Visiting Mahabhagavathar:**

Subbaraya knew that Sri Rangaraya of Magala lived in Harihara, so when he once went to the river to take bath, he located and visited Sri Rangaraya's house near the river. Sri Rangaraya had been completely transformed to a different person since Subbaraya saw him last. He got up very early in the morning, took a river bath, applied all the sectarian marks on his forehead, and adorned a tulasi mala; his face radiated the brilliance of a Vedantic person. Subbaraya had also noticed similar positive changes in another acquaintance – Sri Sanjeevaraya. On further enquiries, he came to know of a bunch of spiritual masters in the vicinity who were popularizing the Rama nama japa. Of them, Kurtukoti Mahabhagavathar, Beladhadi Brahmananda, and their guru Gondavali Sri Brahmachaitanya Maharaj were a few. Subbaraya and Rangaraya spoke off and on about spiritual matters. One day, Rangaraya, continuing the conversation, asked Subbaraya about his opinion on yagnas, and their modifications those days. Subbaraya replied that they ought to be done by the brahmanas as they were prescribed in the Vedas. Rangaraya continued saying that his teacher and his teacher's teacher – the Maharaj, were of the opinion that only he, who can feed as many Brahmins as there were hair on the sacrificial animal, and who can make the animal immortal by the Sanjeevani mantra had a right to sacrifice the animal in a yagna. Subbaraya had only heard the word Bhagavathar in context of Bhagavthaikadashi and Bhagavatha Purana. He was totally confused with the word of Bhagavathar and Maharaja in this context. He was aware of the Maharaja of Mysore, but that didn't seem to be the way Sri Rangaraya used it. Who was this Bhagavathar? Who was this Maharaja? What right did they have to talk against Vedic yagnas? When Sri Rangaraya saw Subbaraya's confusion, he

asked him to find out first hand about them when they visited him next. Subbaraya casually accepted the invitation only cynically.

A few days later, the Bhagavathar was coming to Harihara and Sri Rangaraya informed Subbaraya via a letter. Seeing Rangaraya use “His Holiness Sri Mahabhagavathar” in the letter, Subbaraya was surprised and skeptical at the respect Rangaraya had for this person. He had seen these adjectives used only for Sringeri Jagad Gurus before. He discussed all this with Sri Chidambaraiah, and both of them went to Harihara out of curiosity. After finishing their evening Sandhyavandana, they went to Rangaraya’s house. Sri Bhagavatar was already there, and everyone was prostrating to him. He, in turn, asked each person if he had finished his evening Sandhyavandana. This surprised Subbaraya. Sri Mahabhagavathar was a very simple man. He was draped with 2 simple pieces of cloth. Chidambaraiah asked about Gondavali Maharaj, and if he suggested nama japa to all. Mahabhagavathar replied that he suggested nama japa to all, but depending on the eligibility of the student, also suggested yoga, etc. After this little conversation, there were bhajans at the Rama mandir, with lines of oil lamps lighting the path from the sanctum to the street. Subbaraya remembers thinking, what an ostentatious display of bhakti that was! All the devotees were given an excellent dinner at Rangaraya’s house. Mahabhagavathar spoke a few words at dinnertime highlighting the bhakti path. Subbaraya remembers Mahabhagavathar asking if people wanted to become sugar, or wanted to taste sugar, as a metaphor to experiencing sayujya mukti vs. the bliss of saguna ishwara bhakti. Both Subbaraya and Chidambaraiah came away thinking there was some greatness in the man. Chidambaraiah’s thinking at that

time was that after getting all possible knowledge from books, Mahabhagavathar had become a disciple of Brahmachaitanya to experience mukti via yoga and other practices. After this incident, Mahabhagavathar used to invite Sri Chidambaraiah and Subbaraya whenever he visited Harihara. He led most of his sessions with Gita bhashya, focusing on bhakti and upasana paths. Subbaraya's bhakti and earnestness increased gradually through these sessions.

### **Father's death:**

Subbaraya's life underwent a lot of changes in the years 1910 and 1911. As soon as he learnt that his father was unwell, he left Davanagere to travel to Yellambalase, but before he reached the town, his father breathed his last, and the funeral (consignment to flames) was also completed the same day. [According to tradition, it is considered favorable to complete the funeral before the end of the day]. Subbaraya's father had never been sick before, that day when he got up in a hurry to remove the cow dung in the street, he had slipped and fell. He developed a fever, and within 2-3 days passed away. He took a little Ganga water and to the chanting of Bhajagovindam by the boys, he left the body. Unfortunately Subbaraya didn't get to visit his father during his last days. The brothers together conducted the last rites and the subsequent ceremonies with utmost devotion and in the most traditional manner. Sri Ranga Shastri of Kadur read the Garuda Purana, and Subbaraya gave him a copy of Shankaranandiya Gita book along with money and other contributions as a generous offering on the occasion. Having lost both his parents, Subbaraya felt like an orphan in an unknown strange world. A little later he traveled back to Davanagere.

### **Attempt for Vedanta initiation:**

Mahabhagavathar visited Harihara often and learnt of Subbaraya's interest in Vedantic initiation. He advised him to get his initiation from Sri Sringeri Jagad Guru. But by then it was already decided that Subbaraya would get his initiation from Sri Virupaksha Shastry who was Hanagal Sitarama Shastry's disciple. How was he going to change this now? When he asked Mahabhagavathar, he advised that Subbaraya could assume Sringeri Jagad Guru as his father and Sri Virupaksha Shastry as his older brother, after initiation from the guru, he could study the bhashya with Sri Shastry. At about this time, the Sringeri Jagad Guru was going to consecrate the new Shankara temple at Kalati. Mahabhagavathar suggested Subbaraya go there and receive his initiation into Shankara bhashya from the Jagad Guru. Both Chidambaraiah and Subbaraya thought this was a great idea. But Subbaraya had a doubt - was it OK to go ahead with this blessing and initiation when a year hadn't elapsed since his father's passing? Mahabhagavathar wrote a letter to Sri Virupaksha Shastry asking about this doubt, and his reply was that if the disciple was sincere and had a strong desire, he should go ahead.

### **Betageri Krishnashastry:**

This noble man was also responsible for Subbaraya's decision to get initiated into Vedantic study. Since plague was still going strong in Davanagere, Subbaraya moved his family to Harihara, and took a season ticket to travel to Davanagere everyday to attend school. Since Harihara was a center for pilgrimage there were several saints and scholars who constantly visited the place. Similarly, Sri Virupaksha Shastry and Sri Betageri Krishna Shastry also visited Harihara. Subbaraya had already heard Sri Virupaksha Shastry's talks a few times. Sri

Krishna Shastry was a disciplined and devoted man. He dressed very simply, and wore a turban with Rama written all over it, and carried a simple shoulder bag. Within a few minutes of talking to the gentleman Subbaraya realized his greatness, and asked him of his dilemma of getting initiated into Vedanta by the Jagad Guru and studying under Sri Virupaksha Shastry – didn't that seem inappropriate? The learned Shastry replied that there was nothing inappropriate about that, and that he was proceeding to Kalati himself, Subbaraya could go with him, and he would talk to the Jagad Guru about initiating Subbaraya into Vedanta. These words gave a lot of solace and comfort to Subbaraya, and in keeping with the saying – where there is a will, there is a way, and he got to accompany the learned man to Kalati.

### **Travel to Kalati:**

Subbaraya and Chidambaraiah made their arrangements to travel to Kalati soon. Accompanying them was a third, the brother of Lakshmibai - the lady in the house where Subbaraya used to take food in Davanagere. All three were teachers of the same school – they realized it was improper to ask for leave at the same time for a few days. They decided to stop by in Bangalore, get the permission of the circle inspector and proceed further to Kalati. Sri Krishna Shastry being a very religious man, made a list of all the stations at which the train would stop around the Sandhyavandana times. Subbaraya was very enthused about this; the Shastry was more worried about Sandhyavandana than about his meals and coffee! They couldn't meet the circle inspector when they got off the train at Bangalore, so they proceeded without meeting him. When the train stopped at Jolarpettai, a few were asked to stop their journey on the train as they were strictly watching out for the signs of spread of

plague, fortunately all of them were allowed to proceed and they counted their blessings. When the train stopped at Sholapur, they had to continue their journey in a mail carriage, and had to buy extra tickets. In the excitement to get the tickets, Subbaraya left his purse at the ticket counter itself. It not only had all his money, but the money of the other two gentlemen also! An honest railway employee came after him and returned it to him – such was his luck! He rewarded the person handsomely and traveled on. Subbaraya felt ecstatic whenever he remembered this incident. They all got off at Alwaye station that was close to Kalati. There they had to hire a wagon to proceed to Kalati. The wagon driver wore a cross around his neck and Sri Krishna Shastry enquired about the driver's life in general. They found that he had recently changed his religion from Hinduism to Christianity. Subbaraya remembered that Sri Shastry advised and coaxed him to come back to his original religion saying there was nothing amiss in Hinduism. Sri Shastry further narrated an incident when a whole village had changed over to Christianity, and with the help of the local chapter of a Hindu Mutt, Sri Shastry was instrumental in bringing them back to Hinduism. Subbaraya appreciated Sri Shastry's love for his religion, his fearlessness, etc. They finally arrived at Kalati.

### **Kalati's early history:**

***(From here to some time forward, the author has followed Sri Swamiji's writing verbatim; no compromises have been made)***

It seems quite natural to study some of Kalati's history at this point. At the same time that Sri Sringeri Jagad Guru had the inspiration to find Kalati and establish Shankara's statue and temple there, Sir K. Sheshadri Iyer also came to Sringeri to visit the Jagad Guru. At this time ***Sri Sri Sacchidanada***

***Shivabhinava Nrisimhabharathi Swamiji*** had adorned the exalted seat of Jagad Guru. Following the Jagad Guru's wishes, he went to the Malabar regions to determine Shankara's birth place. He found that the sparsely populated Kottayam district's Travancore region was in fact Sri Shankara's birthplace. All the descriptions provided in Shankara Vijaya were available here. They had the vegetation removed from the area and with the assistance of a local Shastry had arranged for the Shankara jayanthi celebrations to take place there. When Sri V.P.Madhava Rao became the Dewan of Travancore, Dewan Bahaddur Ramachandra Iyer [I guess, he was the Dewan of Mysore at the time] and the agents of Sringeri Mutt went and met him and got his permission to examine the land at Kalati. They found the Purna River, the local Krishna temple, and also the local Namboodiri sanyasis' mutt close by to establish the authenticity of the place. They also found that the Mutt used to earn some revenue from the agricultural lands and gardens close by. The local farmers in the area sort of owned the lands, and couldn't easily be displaced. But luckily, it was around this time that the Indian government was coming up with laws to protect some of the national historic landmarks and memorials. By this law, the Maharaja of Travancore gained ownership of the land around Kalati and offered the region called as "Symbol of Kalati" to the Sringeri Jagad Guru. In 1907 (Paraabhava samvatsara of the Hindu calendar), the Jagad Guru of Sringeri began his journey to Kalati. It was estimated that to transport all the paraphernalia of the Sringeri peetha to Kalati, it would take at least 3 years. This included the pallakki, the elephants, the horses, the cattle, the servants to take care of these, the brahmins, the other supporting non-brahmin families, the guards and soldiers, the royal processions, the treasury and the idols of the gods. To begin the establishment, the retired chief judge Ramachandra

Iyer and the chief engineer Sri Subbaraya Iyer left Mysore for Kalati in 1908. Several landlords and noblemen from Kalladi, Kuruchi also left with some 300 workers to Kalati at the same time. They cleared the ground around the regions, and made good walkways for the paraphernalia to reach Kalati. They constructed 2 small temples facing southward on the northern banks of river Purna. They also established a small Sharada temple where the last rites of Shankara's mother had taken place. Here Purna River was flowing as though in a gorge, so they also established an embankment with 32 steps to reach the river. To the east of the temple they established a Mutt for Sri Sri Swamiji. Swamiji was hosted by the devout people all along the way from Sringeri to enable him to strictly observe his caturmasya. His last stop was at Perumburu 5 miles from Kalati, when Sri Ramachandra Iyer and his group informed that all the facilities were completed at Kalati for his accommodation. Swamiji arrived at Kalati ten days before the Shankara jayanti celebrations.

### **Kalati visit:**

When Subbaraya and Chidambaraiah reached Kalati, they saw the 600 bamboo constructed cottages christened as Kalati Nagara, specially arranged for the occasion. Many kings were also going to visit the inauguration. By the order of the Maharaja of Travancore, lots of facilities like post offices, hospitals, grocery and medical stores, etc. had been arranged. All cottages were numbered, several of different sizes to accommodate dignitaries of different levels. There were people to sweep and take care of all facilities, community kitchens in all four directions and several conveniences for visitors all over the place. There was a huge yagna hall between the Shankara and Sharada temples, and all the scholars and pundits had assigned places to have



their meals. All the officer and workers of Kottayam district were present to facilitate the smooth proceedings at the celebrations. When Subbaraya and company reached the place, it was evening; they finished their bath and sandhyavandana, and proceeded to get an audience with the Jagad Guru. Swamiji recognized Sri Krishna Shastry, and with affection welcomed him and spoke to him in Marati. At that time, it seemed like Kalati was one big Brahmin town. All along the river Subbaraya could see sticks of holy ash, holy grass used in yagnas, rudrakshas, people taking baths reciting the Parasurama kshetra sankalpa - signs of sanctity and holiness were all over. Subbaraya hadn't seen anything like this in his lifetime. Even in that summer heat, just by getting down a couple of steps into the river, the water used to get to chest-level, fully justifying its name – Purna (Completely full). There were several boats floating on the river. There were several crocodiles also in the river – in fact, one of Sivaganga Swamiji's palanquin bearers were carried away by one of the crocodiles!! Subbaraya remembered the episode in Shankara Vijaya when a crocodile snatched Shankara by his leg. There was a huge shelter erected for the occasion just outside the banks of the river. There were several groups of scholars discussing and debating issues in Sanskrit and other languages. At the time of consecrating the Shankara idol, the Jagad Guru along with another sanyasi was discussing something regarding the Shankara bhashya. There were also some astrologers discussing serious astrology, one Iyengar astrologer had a globe with him and was explaining something about the earth's rotation in pure eloquent Sanskrit. Subbaraya thought that the ignorance of those who thought Sanskrit was a dead language was indeed dense. There were several groups studying the Vedas. The Jagad Guru was moving in and out of the temples and the yagnashalas, reciting many stotras, bringing joy to all assembled. Sri Virupaksha Shastry

had come to Kalati even before Subbaraya arrived. He was very happy to hear that Subbaraya was there to get initiated into Shankara bhashya study and Vedanta.

### **Shanti patha ceremony:**

Subbaraya and Chidambaraiah asked Swamiji's personal secretary about getting initiated into Shankara bhashya study and Vedanta, but the secretary said that this was a very busy time, and they should try when Swamiji came to Bangalore next. This disappointed Subbaraya very much, and he asked Sri Virupaksha Shastry for assistance. He, in turn, said he would try after the consecration ceremony.

The day for consecration was set to be the 11th day of the 11th month of the bright fortnight of the Hindu calendar. There were three times as many people gathered as on any other day, more than 50,000 of them. The ceremony took place at the designated time. There was a very big conference towards the afternoon. Many scholars from all over the country had come with letters of appreciation written in Sanskrit that they read in Sri Sri Swamiji's presence. Sri Krishna Shastry also read a few Sanskrit shlokas composed by Appa Saheba, and offered them to Swamiji. Someone in the audience objected to the usage of *pAvanIbhirgirAbhiH* [the declension in plural of Instrumental case as *girAbhih* instead of *gIrbhih*], in one of his shlokas. Swamiji then offered an explanation and satisfied the questioner, everyone applauded this. Everyone around came to know that Sri Shastry was a scholar and not an ordinary individual. There were many important people in the audience including the Dewan of Mysore, Sri V.P.Madhav Rao, the Dewan of Travancore, Sri Rajagopalachari, Mysore Council member Sri H. Nanjundaiah, etc. Sri Sri Swamiji bestowed several awards and titles to those who took major responsibility for

this great accomplishment. Sri Ramachandra Iyer got the title “Gurubhakta Kesari” [Lion-like among devotees]. Sri Balasubramanya Iyer, the president of Srirangam Vani Vilas press, who had collected all the wonderful compositions of Shankara, attempted to get them printed, and had brought and offered ten volumes that were completed, was given the title ‘Gurubhakta Shikhamani’ [crest jewel among devotees]. It was like in Indraloka, where each one came to the forefront to display his ability, some in music, some in musical instruments, some in dance, some in depicting some scenes from the Puranas using colored powders (rangoli), some in their scholarship, etc. One little boy rushed ahead of the people to come close to the Swamiji, who asked him what he wanted. The boy replied that he only wanted to serve him in any small way to the surprise of everyone assembled there, and Swamiji blessed him. Swamiji addressed the Namboodiri Brahmins assembled there saying they should consider that they are blessed by Shankara on this occasion, thereby ending the curse Shankara had cast on their ancestors. He advised them to be on the righteous path, and obtain the grace of Shankara to bring out the scholarship they were known for. On the whole, Subbaraya felt he was really transported to some other divine world. His happiness knew no bounds!

That evening Sri Krishna Shastry brought up the topic of Shankara bhashya initiation with Swamiji. He mentioned that Subbaraya and Chidambaraiah were extremely eager to get initiated into Vedanta in that auspicious location if possible. Swamiji whole-heartedly agreed and said that this was indeed an auspicious occasion and location, and if not here, where else would it be appropriate? He encouraged anyone else interested to come forward, and that he would be happy to initiate such persons.

The next morning, Subbaraya and Chidambaraiah assembled on the steps of the Sharada temple, ready for their initiation. There were at least another 20 or 30 assembled for the same purpose. It appeared like a grand Brahma Sabha : an assembly presided over by Brahma. Sri Krishna Shastry had prepared them to expect the sequence of events that morning. Swamiji arrived on time and started the recitation of the shantipatha first, everyone assembled repeated after him. Then Swamiji started to narrate the gist of the Brahmasutra bhashya's adhyasa bhashya with a joyous and resounding declaration thus – ***bhAShya janmabhUmerjanmabhUmiriyam*** (birthplace of the bhashya is Shankara, whose birthplace this is!). Then he enquired if they had been initiated into the Gita. He proceeded to teach the assembled Brahmins the first and last shlokas of the Bhagavad Gita and the first and last parts of the bhashya, and thus concluded the ceremony.

**Panchakshari mantropadesha** [Initiation into the 5 syllabled Shiva mantra]:

The immense happiness and peace Subbaraya and Chidambaraih felt on the occasion was indescribable. Subbaraya said finally they were the recipients of a great saint's blessings, and Chidambaraiah still seemed to doubt if Swamiji had recognized both of them in the group and if he had knowingly initiated both of them. Both of them were now ready to receive the holy Panchakshari mantra. Subbaraya was only initiated into the Gayathri mantra so far. Chidambaraiah had been initiated into the Panchakshari before, but he wanted it to be reinforced by the great sage. Subbaraya loved the 8-syllabled Narayana mantra, but he was afraid that he might not oblige them if they asked the great saint different mantras, hence Subbaraya decided to go with Chidambaraiah's wishes and got ready for the Shiva

Panchakshari initiation. Both of them visited the sage when he was sitting in isolation, and they were sprinkled with the holy water from his kamandalu, and initiated into the mantra. Then the Swamiji enquired: “are’nt you the ones who were there for bhashya initiation”, and further enquired who was going to teach them the bhashya. Now all of Chidambaraiah’s doubts vanished and he mentioned that they were planning to study with Hanagal Virupakshashastrigal. The Swamiji expressed great satisfaction, and blessed them to further their study without any obstacles, and to proceed to Dharwad during summer holidays to study with the Shastry. A Brahmin nearby wrote down the shantipatha mantras, and the dhyana shlokas of the Panchakshari mantra, on the orders from the Swamiji. Subbaraya and Chidambaraiah went away most satisfied and happy!

### **Communication between the two scholar Shastrys:**

That day Subbaraya and Chidambaraiah heard Sri Virupaksha Shastry and Sri Krishna Shastry discuss several different religious and shastra topics between themselves from a distance. When Sri Virupaksha Shastry brought up the topic of sanyasa, Sri Krishna Shastry mentioned that he also had an inclination towards sanyasa, but had no inclination towards heading a Mutt. When Subbaraya understood that both these learned men had a strong desire to take up sanyasa, he realized that there was nothing wrong in desiring for sanyasa.

### **Conclusion of Kalati visit:**

Subbaraya wanted to stick to continuous Shiva Pancakshari japa and attain his goal. He bought a Sutasamhita book right there. He also bought several small books like Atmavidyavilasa, etc. He wanted to buy many more books and pictures, but he didn’t have enough money to do that. Anyway,

his constant yearning of getting initiated into Shankara bhashya and Vedanta for a long time came to fruition and he came back to Davanagere a very happy man! Sri Sringeri Jagad Guru stayed at Kalati for 3 more months before he returned to Sringeri.

This initiation became the foundation for Subbaraya to attempt the translation of Shankara's bhashyas, and to bring out the essence of traditional Shankara Vedanta. This was also a stepping stone to the monumental task of spreading pure Shankara's Advaita and to write several original books in Sanskrit. This was a symbolic indication of how the grace and blessings of a great saint brought out the hidden talents and extraordinary contributions from an ordinary individual.

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## Chapter 7

### Bhashyapatha Studies (1911)

#### **Bhashyapatha-daily practice**

After returning to Davanagere, Subbaraya continued to live in Harihara and teach at Davanagere for a little longer. This helped him in establishing a routine practice schedule – morning bath, sandhyavandana, puja, self-study, japa etc. He used to repeat the Panchakshari mantra as many times as he could. He performed his evening sandhyavandana at the river, then visited the Harihareshwara temple, performed Arati to the home deity, and recited a few stotras every night. Subbaraya and Chidambaraiah had decided to go to Dharwad in summer to learn the Sutra bhashya from Sri Virupaksha Shastry. But on account of plague, Sri Virupaksha Shastry had moved away from Dharwad, and stayed in the house of Sahasrabuddhe, a village official, in a small town called Khajjari near Devaragudda (a railway station), with a few of his disciples. So Subbaraya and Chidambaraiah also stayed at an acquaintance's house near Devaragudda and walked to take lessons from Sri Virupaksha Shastry every morning. In the beginning, the Gita bhashya lessons seemed dry and uninteresting, but slowly they started to make sense and became interesting. At this same time, Betegere Sri Krishna Shastry also graciously arrived there to teach them the method of manasapuja or mental worship. He taught them how to meditate the full form of Lord Shiva – from his feet to his head, and mentally offer obeisance.

When summer ended, Subbaraya had to go back to Davanagere and there was a break in his bhashya study, but later when Sri Virupaksha Shastry was at Uddagatti, Subbaraya went there to continue his studies with him for a short while.

When Sri Virupaksha Shastry moved back to Dharwad, being a staunch student Subbaraya followed him there also. Here Sri Virupaksha Shastry was teaching his other disciples Chandogya Upanishad 6th chapter, and Subbaraya tried to follow it with the others. He couldn't study the Sutra bhashya without a break, but the stay at Uddagatti helped him practice his karmas effectively, and to learn to live in solitude and purify his mind.

Subbaraya made a couple of acquaintances while he studied the bhashya at Dharwad and Uddagatti. Sri Gurunatharaya of Dharwad was a lawyer by profession; he had established a Sanskrit school and he constantly put his profession aside when he relentlessly toiled for the improvement of the school foundation and its library. Once, with a common place example of removing a piece of broken glass bangle from the street he had advised Subbaraya that a person who contemplates on big philosophical issues, also has to consider with equal importance, the removal of a piece of broken glass that could hurt anyone who steps on it, meaning - one cannot forget common sense because he is a philosopher. Another acquaintance, office supervisor Sahasrabuddhe of Uddagatti, was a perfectionist in everything he did. Once a collector came to inspect the office, and Sahasrabuddhe wasn't yet in the office because it was time for his daily worship. The foreign collector saw that the office ran smoothly with everything in its place though the supervisor wasn't there. After enquiry, he heard of Sahasrabuddhe's worship schedule and was impressed by the order and discipline in the office. He mentioned in the Visitor's log that he knew Sahasrabuddhe usually arrived a little late to work every morning due to his prayer schedule, but he made arrangements for the office to run smoothly and orderly. He added that he trusted that no one would object to Sahasrabuddhe's schedule (as though encouraging his disciplined life style). People used



to refer to him as the divine supervisor. Once, there was also an anniversary celebration to honor one of his ancestors who had passed away after taking sanyasa, and Subbaraya was invited. Subbaraya admired Sahasrabuddhe for his duty mindedness, his passion for perfection, his love for knowledge, graciousness, etc.

### **Virupaksha Shastry's character sketch:**

When Subbaraya was attending the bhashya lessons with Sri Virupaksha Shastry, his good habits, his good character traits had a significant positive effect on Subbaraya. When Sri Shastry's wife passed away, Sringeri Swamiji asked him to keep the yagna fire going, and Sri Shastry asked Swamiji surprised, how he could wish to continue to stay established in the karmas, when he has heard the Vedanta in the holy presense of Swamiji. He begged Swamiji to bless him to be established in Vedanta. Though he was alone at home, he continued to study even when he had to take care of most of the domestic work. Once, when his daughter was married off in Ranibennur, even in the midst of the festivities, he continued to teach his disciples who came to him. People always talked about his students and teaching, and wondered why the students didn't leave him alone at least on his daughter's wedding day. During the wedding ceremony, instead of inviting the musicians to play the clarinet for inviting the groom to the festivities and other auspicious moments, he had the Vedas recited by his students. Such was his love for Vedanta and teaching. Where can we see such a wedding these days? His love for perfection showed in every little job he did. Once he had an abscess wound in his leg, and the doctor advised him to not touch water to his legs. He seemed to ask how the doctor could be made responsible for all the diseases he got in every life. He was indeed a very great scholar and devotee. It was Subbaraya's good fortune that he got to study the bhashya

with such a person, and had the Vedanta initiation from Sringeri Jagad Guru. In fact these milestones brought about a revolutionary change in Subbaraya and prompted him to spend the rest of his life in the promotion of Vedanta.

### **Gondavali Maharaj:**

Once in Shimoga, when Sri Ramachandra Rao was introducing Mahabhagavathar to Sringeri Jagad Guru, he mentioned that he was Gondavali Maharaj's disciple, and that though the Maharaj didn't know Sanskrit enough to write even 'Rama', all these great scholars were his disciples. Sri Jagad Guru quickly corrected him saying that he was such a great devotee that 'Rama nama' used to continuously pour out from him, and that he had saved lots of devotees by rescuing them from bondage. The Jagad Guru had quickly transformed a deficiency into a positive trait by praising his devotion! Subbaraya understood that the Jagad Guru knew about the distant place Gondavali, and he also knew about the greatness of Maharaj. This became a stimulus for Subbaraya to find and visit the Maharaj.

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## **Chapter 8**

### **Gondavali Maharaj's blessings**

#### **Chidambaraiah's service to Gondavali Maharaj:**

Whenever Sri Mahabhagavathar came to Harihara, he showered abundant praises on his guru Gondavali Maharaj. Being inspired by this, Chidambaraiah took Mahabhagavathar's blessings, went to Gondavali and visited the Maharaj. He asked for permission to stay with the Maharaj, and got the reply that he should practice what he has been instructed for 6 months and then the request would be considered. Chidambaraih came back and strictly practiced what he was instructed, and then wrote back to the Maharaj for consideration. He got permission to go, and he immediately [according to yadahareva virajet tadahareva pravrajat] closed all his transactions at Davanagere and departed for Gondavali.

With Chidambaraiah gone, Subbaraya became the acting head master of the school. He kept up his daily schedule of sandhyavandana, puja and scriptural studies. Sri Mahabhagavathar once again came to Davanagere around this time, and Subbaraya invited him to his house for a padapuja. Mahabhagavathar graciously accepted to come and blessed Subbaraya whole-heartedly after the puja. To Subbaraya this was like the coming of twilight indicating the forthcoming sunrise of meeting Sri Gondavali Maharaj. The Lord is a friend of the devotee – he comes in different forms to bless and appease the devotee! Within a few days Sri Ranga Shastri of Kadur requested Subbaraya to accompany him to Gondavali. When Subbaraya said it was difficult for him to get time off at school, Ranga Shastri pleaded with Subbaraya saying he could at least come with him to Gondavali, leave him there

and return right away. Sri Ranga Shastri was a relative of Subbaraya and he was a great scholar too. Subbaraya couldn't go against his wishes altogether. Ranga Shastri had lost his first and second wife in quick succession (they were both Subbaraya's sister's daughters) He wanted to go to Gondavali to get consent from Maharaj for getting married again. So, Subbaraya got the opportunity to visit Gondavali and the Maharaj.

### **Travel to Gondavali, meeting Sheshachala sadhu:**

Before Subbaraya left for Gondavali, Dasappa swami, a sannyasi that Subbaraya knew had asked Subbaraya to make arrangements for his stay at Harihara for the Caturmasya vrata. Subbaraya graciously agreed and worked all the details through an acquaintance as he himself was going to Gondavali. He applied for casual leave from his school duties and left with Ranga Shastri to Gondavali. They reached Haveri on the way where they visited Sheshachala Swamiji.

When they reached Haveri, Sheshachala Swamiji was busy patching leaves together to make meal plates. They asked the swami where they could see the swami! The swami's companions smiled and indicated that he indeed was the swami himself. Ranga Shastri and Subbaraya prostrated to the swami with a lot of respect and devotion, realizing how simple a swami's life could be. The people were very serving and helpful; they offered their guests food, which was made of corn flatbread (bhakri) that was staple food in those areas [Northern Karnataka and southern Maharashtra]. Subbaraya enjoyed the food that was new to him. The swami led a simple life; he talked to groups of people about devotion and stories of God. The people, out of love and respect, did Arati to him, which Subbaraya thought was strange. It was believed that by the grace and blessings of the Sringeri Jagad Guru, this swami had realized the ultimate

truth. Ranga Shastri and Subbaraya proceeded from Haveri to Gondavali after obtaining the swami's grace and blessings.

### **Sri Brahmachaitanya sadguru Maharaj:**

Subbaraya and Ranga Shastri got off at Goregaon – a small station on the Bangalore Poona railway line, and took a bullock cart to reach Gondavali. It was the occasion of guru poornima and a lot of people had assembled to celebrate the same. Subbaraya soon located Chidambaraiah who arranged a place for them to sleep and shower, and then they visited the Maharaj. Reciting the mantra *na karmaNa na prajaya dhanena...* they prostrated fully in front of the Maharaj. The Maharaj knew some Kannada, and enquired about them in his broken Kannada. They then went to participate in the aarathi, which was predominantly in Marati. Quite late that night, they had fruits and milk before they retired.

### **Daily program in Maharaj's presence:**

Next morning, Subbaraya got up early in the morning, and took his bath in the Managanga River – this was barely a river. According to Chidambaraiah's suggestion, Subbaraya first went to the small Rama temple, offered his prayers there, and then went to the big Rama temple and prayed there. Then he offered his puja to the Maharaj's feet. Everyone who came there, washed the Maharaj's feet, applied sandalwood paste, offered some flowers and leaves to his feet and took a sip of water from his feet as holy water; Subbaraya followed the same procedure. The Maharaj asked about his well-being. A crowd seemed to follow the holy man wherever he went, and Subbaraya followed them. People offered fruits and flowers to him, and he promptly distributed it to the crowds. On the occasion of guru poornima, many people offered a bath for him with milk, sugar, ghee, honey

and curds. Then they washed it off with water, and anointed his face with saffron. Maharaj was reddish by nature, and looked even more radiant and peaceful when they applied saffron and the 'nama' [U shaped mark] on his forehead. After the sacred bath, the Maharaj went to the temples and offered flowers to the deities and prostrated along with everyone else and then retired to his room.

Around noon, people were expecting him to come for lunch, but he headed straight to the Rama temple. Being an old man, he normally went to the temple with the support of 2 people on either side, but today he seemed to have the energy of a young man and raced to the temple. Again the crowds followed him loudly singing the Rama bhajans – **jai, jai, Sri Rama, jaya hari Sri Rama**. Rama japa always followed him, wherever he went, his house was like a Rama temple. The people who brought the water recited Rama bhajans; the people who cooked and served recited Rama bhajans. It seemed like the bhajans radiated around him always. He finally arrived from the temple around 1pm for lunch. Ranga Shastri was displeased with plates used for the meals, as also with the lines of non-brahmins behind him. [Orthodox people eat from leaves, so there is no impurity from touching other people's food or unclean utensils.] He seemed to grumble to himself that the karma kanda of the Vedas had been forgotten there completely. Before starting his lunch, the Maharaj distributed some food from his plate to all including Ranga Shastri as prasada. There was a bhajan going on at lunch also.

There was another session of bhajans in the evening; Maharaj arrived in the middle of it singing "Sitaram, Sitaram". To Subbaraya the whole scene reminded him of a loving grandfather teaching his grandchildren some poetry. When

Maharaj sat down, a few devotees pressed his legs and feet relieving him of his pain. After aarati, the bhajans concluded.

### **Preparing for Rama mantropadesha:**

Sri Ranga Shastri desired to get initiated into Rama mantropadesha from the Maharaj. Subbaraya also liked that idea. They found it hard to bring this topic up with the Maharaj, as a group always followed him. Fortunately, Sri Betagere Krishna Shastry also visited Gondavali at this time, and this proved very useful for Subbaraya. Subbaraya asked him to advice on the suitability of getting the Rama mantropadesha after getting the Siva Panchakshari mantropadesha. Sri Krishna Shastry was happy to explain a couple of episodes to encourage this action. First he narrated an incident when he himself was down with a bad cold and flu in the small Rama temple, and couldn't attend prayers or bhajans. When Maharaj saw that, he invoked Rama to help Sri Krishna Shastry to become able to pray, and lo and behold, the next day he felt better enough to pray. Then, on a further request from the Maharaj, he could sit up and participate in the bhajans. Thus with his noble intentions Sri Krishna Shastry was completely cured. Similarly, a few people once asked Maharaj's disciple, Sri Brahmananda Maharaj, for mantra initiation, and he had initiated each person depending on his inner inclinations with a different mantra, though all were desirous of getting the Rama mantra. So the same set of people, went to Maharaj (Sri Brahmachaintanya Maharaj) in the absence of Brahmananda and asked for initiation. To their utter surprise, each one was initiated into the same mantra that Sri Brahmananda Maharaj had given. When they further told him that they were all desirous of the Rama mantra, he told them to think of their mantras as reaching Rama. This was the greatness

of the Maharaj. Based on these episodes, Sri Krishna Shastry asked them to go ahead and ask the Maharaj for initiation.

### **Guru Purnima day:**

Next day was guru poornima. The devotees had Maharaj sit on a horse and took him in a procession. The horse didn't have any reins, yet it was perfectly controlled and well behaved. Maharaj had silk clothes and silk turban on him. They took him via the cowshed to the ceremony hall and seated him on a high pedestal. There, all devotees filed in a line and offered fruits, flowers, donations and prostrations to him. He handed over all offerings including money to whoever was close to him. Maharaj in turn offered his prostrations to his guru, whose picture was on the wall and proceeded to give a 45-minute speech in Marati on the occasion of guru poornima. The gist of the talk was this— You don't have to go to the forest, take cold-water baths and suffer extreme weather conditions, perform penance and austerities, you just have to remember Rama wherever you are. Your entire house, family, belongings etc., belong to him, and you need to take care of them, and return them back to Rama when he asks for them. Leave everything to Rama and practice remembering him for 6 months with a pure heart; you will soon start seeing his hand at work. If anyone doesn't experience peace and happiness they can come and talk to Maharaj and he will answer them. Sri Krishna Shastry added that Maharaj had spent many years at the Naimisharanya performing severe austerities, by the strength of Rama-nama japa; he had understood the benefits of bhakti yoga. He taught bhakti yoga to people for its ease and benefits. All have to reap benefits from his valuable advice on guru poornima day.



### **Mantra upadesha:**

With all the excitement and celebrations of the day still going on, Sri Krishna Shastry arranged for Subbaraya's mantra upadesha on Maharaj's orders. First he had Subbaraya perform Ganapathi puja, and then he arranged for a screen like cover over Subbaraya and Maharaj. All around, people were constantly singing bhajans. Maharaj instructed the mantra in Subbaraya's right ear. It seemed to Subbaraya that the Maharaj said the mantra in a very loud voice, but later he came to know that even Chidambaraiah who was right next to him hadn't heard it. This seemed really supernatural to Subbaraya, he went around the rest of the day imagining someone reciting this mantra in his ears. In fact, his father had taught this taraka mantra when he had taught **Hare Rama** and other mantras during lunchtime, when he was a small boy, but hadn't told him that it was the taraka mantra. Only now, on initiation of the same mantra from sadguru Maharaj, he felt like he was waking up from his slumber. He felt truly blessed and thankful.

That night he hardly slept, his body hurt and he felt unwell, but the mantra kept ringing in his ears. Sometime in the middle of the night, he heard a loud proclamation – **Janaki kanta smarana – jaya jaya Rama**. When he enquired in the morning, he heard that Maharaj was feeding all the poor and untouchables, and singing bhajans with them. Maharaj was a very kind and tolerant man; he treated everyone alike. Many scholars came to resolve their doubts in his presence. Subbaraya had heard his Marati expositions on a section of the Pancadashi. Maharaj walked around town all day enquiring about everyone's well being, disbursing suggestions and medicines to the infirm, procuring some form of employment to the unemployed, giving judgment on town quarrels, distributing clothes and other

essentials to the poor women, and the Rama Gita book to those who could read. Thus the whole town was his family.

Subbaraya's leave came to an end, but still he didn't get permission from Maharaj to leave. After about 15 more days, he obtained Maharaj's full blessings with prasada and good wishes allowing him to return. He blessed Subbaraya saying Rama will be with him always and all good will come to him. Subbaraya was very happy that even in this day and age, he could get the whole-hearted blessings from a saint like Maharaj<sup>1</sup>, all for just having accompanied someone!

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<sup>1</sup> Sri Brahmachaitanya Sadguru Maharaj's complete history has been published in Kannada and in greater detail in Marathi.

## **Chapter 9**

### **Restless for Satsanga**

#### **Daily religious practice:**

By the time Subbaraya came back from Gondavali, he had exhausted more than his allotted leave from work, but the good news was that the Government had approved it. Subbaraya attributed this to the grace of the Lord. He continued his daily puja, meditation, japa, guru paduka puja and bhajans without fail in Davanagere. He also continued to study and write the Sutra bhashya without fail everyday with utter purity of heart and body. Before Sri Ranga Shastri returned from Gondavali, he did check with the Maharaj about his marriage situation, and the Maharaj had replied that he could go ahead with it. On praying for blessings that it should not come to a tragedy again, he said that for the Rama mantra to be effective, he had to chant it 13 million times. In the beginning, Ranga Shastri was meditating on the mantra all the time. A little while later he left to Kadur. Subbaraya was convinced of the power of the mantra.

#### **D.C Nanjappa's first arrival:**

As Subbaraya was deep in the practice of his dhyana and bhakti, he got a letter from D.C.Nanjappa of Arasikere, asking for an audience with Subbaraya and a Vedantic discussion to clarify some concepts. When Subbaraya accepted, he arrived at Davanagere to see Subbaraya; and it was Ramanavami day. Sri Nanjappa had read the treatise Subbaraya had written on one of Sri Chidambaraiah's books called "Bhakti Deepike". The author was labeled as Veda brahma Sri Y Subbaraya, and Nanjappa had expected to see a great mahatma. Subbaraya and Nanjappa spent the entire day in Vedantic discussions, and Nanjappa felt something changed in him for life! He requested Subbaraya to

give him initiation onto the study of Bhagavad Gita. Subbaraya politely pacified Nanjappa that he wasn't good enough to initiate anyone, and that he would arrange for his initiation by a great sadhu - kurtukoti Mahabhagavathar. Since he had given his word to take him to Kurtukoti Mahabhagavathar as soon as the school closed for holidays, Sri Nanjappa and Subbaraya left for Kurtukoti in April, visited the Mahabhagavathar, and secured Bhagavad Gita initiation for Sri Nanjappa. While they spent most of the holidays there, Sri Chidambaraiah was also there in the service of the Mahabhagavathar, and with the blessings of the Bhagavathar, was also the editor of a spiritual magazine called "Paramartha".

In the meantime, Subbaraya and Sri Nanjappa accompanied Bhagavathar to the Shankara jayanthi celebrations in Hubli. Vedabrahma Sri Virupaksha Shastry and Krishna Shastry were also present there. During the Shankara jayanthi celebrations, many Vedanta related examinations were organized, and by the inspiration of Mahabhagavathar, Subbaraya took the examination on brahma sutra's Chatussutri bhashya. Sri Krishna Shastry conducted this, and Subbaraya passed the exam and was given a prize of Rs10. He returned the money saying that it should be used to conduct similar exams the following year. What an ideal!

### **Authoring a book in English:**

While attending the Hubli Shankara jayanthi celebrations, Subbaraya had made notes of the discourses Mahabhagavathar had given there, and using those as the basis he authored two books in English – "The Highest Goal of Human Life" and "Spiritual Knowledge and How to Attain it". He requested Sri K.A.Krishna Swamy Iyer to proofread them for publishing. Sri Iyer, who was in Chikkaballapur at the time, gladly proofread

the books, and also had Subbaraya give a discourse there. Being under the strong influence of Mahabhagavathar at the time, Subbaraya argued that bhakti was more important than jnana, and that Shankara and Ramanuja both taught from the same perspective. Sri Iyer appreciated the main gist of his talk, but corrected him saying that though bhakti was important, by Shankara's opinion jnana was the summum bonum of Vedanta. He further pointed out that cursorily reading the two and saying that both the teachers teach the same is not fair to Shankara. But, Subbaraya, who hadn't grasped Ramanuja well at the time, failed to see the difference. That he was immersed in bhakti yoga at the time might have been the reason for this ineptitude.

### **Association with Kurtukoti Mahabhagavathar:**

Subbaraya now developed the habit of visiting the Mahabhagavathar during all holidays, and at least once a week, no matter how far away he was. He carried the sacred water for Mahabhagavathar every day from a near by stream. During this time Mahabhagavathar was the secretary of a Dharwad school. He not only promoted Sanskrit among the school children, he also gave a number of Vedantic discourses in the area and increased the enthusiasm and spiritual awareness of people. Subbaraya and Chidambaraih enjoyed his discourses on bhagavad Gita, and Chidambaraiah collected and edited all his Gita discourse topics in his own style into a book called "Bhagavad Gita Sara Vichara". Subbaraya benefited from Mahabhagavathar's discourses on Kathopanishad - it helped draw his attention to the word "Acharya" in the bhashyas time and again. Mahabhagavathar's discussions on the dissolution of the mind helped Subbaraya focus on Mandukya's 3-fold aspects of Atma, and the order of their dissolution. Subbaraya's fortunate association with Mahabhagavathar strengthened his Vedantic enquiry and practice. But, this didn't continue for long,

with in a few days Subbaraya was again transferred from Davanagere to Kalurukatte (now called Hosanagara) – an unknown and rather obscure place.

### **Attachment to Davanagere and its people:**

Subbaraya had grown fond of life in Davanagere for many reasons. He could easily visit Mahabhagavathar on his many discourses and trips, he could allot enough time for his daily puja and dhyana, and he loved his school and his responsibilities. So, it was quite difficult and sad for him to move out of Davanagere. In addition, he had made a lot of good associations there. Maganahalli Doddabasappa was a rich cloth merchant who respected and appreciated Subbaraya. Subbaraya had explained and interpreted some of his business papers correctly, which had helped Doddabasappa a lot. When he offered some money for the services, Subbaraya refused, and that further increased his appreciation for Subbaraya. Knowing that Subbaraya loved and appreciated Swami Vivekananda, he left all of his copies of Swami Vivekananda's works with him for a long time. **This nobleman was instrumental in the establishment of Adhyatma Prakasha Karyalaya;** we will come to the details again.

In spite of all these associations and friendships, Subbaraya did face some household problems during his stay at Davanagere. His household expenses had increased for several reasons, and he was under financial strain. He had borrowed money from a few, and now that he was transferred, he had to pay back all the loans before he left the town. Further, when he realized that Kalurukatte was a very undeveloped and backward town, he wrote to the higher authorities in the school system to void the transfer explaining that this was unfair for an honest and hard worker like himself. This request was not granted, instead, the

authorities were angry at his audacity. He had to leave and take charge at Kalurukatte. He had to sell off some of his wife's jewelry to repay the loans, and move out of Davanagere.

### **Subbaraya in Kalurukatte (Hosanagara):**

This was a small town even in those days, mainly because it was an unknown place in a hilly region and the weather was not pleasant. There were about 600-700 residents in the town, and about 40-50 children in the school. The town seemed indifferent when Subbaraya came with his family. Coming from a big place like Davanagere, it seemed even smaller and uninteresting. Subbaraya rented a house and started living with his family. The school wasn't well organized, and a new assistant master, Chandrasekhara Shastry, joined the school right after Subbaraya started there. Subbaraya was the head master of the school. He made another acquaintance by name Sri Gunduraya. Within a couple of months Subbaraya realized this wasn't a good town for a living, it was hard to get some of the food articles including vegetables. His wife was also expecting a baby at the time, and they had brought Lakshmmamma to help around the house. After the birth of the baby, there weren't enough essentials and basic comforts for the new mother and everyone decided it was time for the family to move back to Chikkamagalur (wife's mother's place); Subbaraya stayed alone. He now had a little more leisure, as it wasn't busy at school also. He completed writing *Heart of Bhagavadgita* in English and offered it to the feet of Mahabhagavathar, who revised it, made it his own and got it printed in a publication of the Gaekwad Book Series. This was the only beneficial aspect of Subbaraya's stay at this town.

Further, as the town proved to be monotonous and too quiet, Subbaraya requested leave for a couple of months, and left town. He frequented Kurtukoti, Dharawad and Arasikere

during this time. He also wrote “**Study of Sanskrit**” in English during this period. Mahabhagavathar decided to edit this book and get it published. Sri Chidambaraiah lived at Kurtukoti with Mahabhagavathar at this time. Since he was taking leave too often the government had relieved him off his duties. Chidambaraiah had even failed to open and read this notice, when Subbaraya wrote to a higher authority – a circle inspector by name Sri N.Shama Rao, and secured his pension to him. Since Sri Chidambaraiah was a little unwell, the government nullified his termination, and made it a retirement. This liberated Chidambaraiah from the government job. Subbaraya followed Mahabhagavathar to Bombay on his advice. He introduced Subbaraya to a few important people and organizations in Bombay. Within a few days, Subbaraya received a letter from home and had to return from Bombay. A little later, Mahabhagavathar received an invitation from Tiruvadi for a dharma conference, Subbaraya and Chidambaraiah followed him there.

### **Tiruvadi conference:**

This town is on the banks of the river Kaveri. By the time Mahabhagavathar and his disciples arrived there, the conference had already begun. The group stayed at the local traveler’s bungalow. Even before the organizers could arrange for boarding, lodging and other necessities, the group had already finished all their daily ablutions. All expenses were paid by Mahabhagavathar; he was such a generous man. He somehow seemed a bit angry the next day. The reason was that Mahabhagavathar had to speak the previous night, but because the program was running a little late, the organizers had cancelled his speech. Also, for such a noble and dharmic conference, a wordly person was chosen as the chief guest. Mahabhagavathar wasn’t given the respect and cordiality that was normally



accorded to scholars like him; he didn't get to address the congregation. He was ready to call another congregation, when Sri V.P.Madhava Rao consoled him, and asked him to address the gathering to discuss their shortcomings and mistakes. Then Mahabhagavathar addressed the congregation. There were some reformatory topics such as "Is marriage after puberty acceptable by the shastras?" etc. All other scholars had given their opinions in writing, mahabhagavathar had not written anything, and so arrangements were made for him to give his opinion to the assembly. He received a standing ovation to his talk! The newspapers hailed his speech with a resounding banner - ***A Stirring Speech***. After the program, Mahabhagavathar and his disciples, including Subbaraya proceeded to Rameshvaram. On the way back they visited Madurai, SriRanga, Jambukeshvara, etc. By this time Subbaraya was a little tired and unwell, he proceeded to Arasikere through Bangalore, and stayed in his father-in-law's place. Here, the neighbor, Sri Timmappadasa, was well known to Subbaraya from a long time. One of his sons, Sri K.Naranappa had returned from Gondavali, and he spent most of his time alone, observing silence, chanted the Rama nama japa always. Subbaraya tried to turn this person towards Vedantic vichara and jnana to some extent.

### **End of Kalurukatte stay:**

Though Subbaraya recovered from his sickness, he was not fully back to normal, but since he had exhausted all his leave, he had to come back to Kallurukatte to resume his duty. He tried to bring about some reforms in the school; he also met the Dewan [of Mysore] when he was teaching at the school. He spent most of his free time after school in Vedantic pursuit and self-study. He came up on another fortunate event – Sri Maganhalli Doddabasappa [the person who lent Subbaraya all of Sri Vivekananda's books] requested him to come on leave

from school to spend some time in Davanagere, and he was ready to give the same salary that the school gave for that period. Subbaraya was ecstatic at the invitation, he applied for leave and left. Sri Doddabasappa wanted Subbaraya to completely focus on translating Vivekananda's "Raja Yoga" (to Kannada) without any other responsibilities! Subbaraya loved the offer; he gladly started right away. But, within a month or two, plague spread in Davanagere, and he came back home. Fortunately for Subbaraya, he was transferred for a third time to Holalkere. He was glad to leave Kallurukatte for good, and went to Holalkere to takeover as the head master.

### **Holalkere episode:**

This time around, Subbaraya seemed to have had a pleasant stay at Holalkere. Sri Doddabasappa requested Subbaraya to come to Davanagere to complete the translation of Raja Yoga, but Subbaraya promised that he would work on it and complete it at Holalkere itself. As such, he completed the translation quickly. At this time, D.C.Nanjappa from Arasikere also came to Holalkere School as teacher. All the other teachers in the school were helpful and cooperative, and hence schoolwork was accomplished fairly easily. Subbaraya started to study Ramanuja's bhashya, and compare it to Shankara bhashya. After finishing Ramanuja's "Vedanta Sara" he wrote an essay **Is Badarayana's Sutra in agreement with Shankara bhashya?** in Kannada. (This essay might not have been published.) Subbaraya gave a few discourses during the Ramanavami celebrations here. He also conducted the upanayana ceremony of his son, Sri Narasappa. Also around this time – Mahabhagavathar, who was traveling to Chitradurga, stopped by and stayed in Subbaraya's house for four days, when he gave a few discourses. His discourses had a very positive effect on the people; Subbaraya remembered one particular discourse, that he thought was particularly superb! That discourse had a very

strong influence on him. All this happiness lasted for about ten months, at the end of which, Sri Nanjappa was transferred to Chitradurga and Subbaraya was transferred to Harihara.

### **Harihara episode:**

This was the second time Subbaraya was transferred to Harihara. There was a reason he was brought back here so soon. Seeing the sad state of the schools here, a retired assistant commissioner had written to the government that the school needed good teachers and administrators. As a result, government picked Subbaraya as a hard worker and a diligent teacher to set right the school system in Harihara. When Subbaraya came here, there was no system or orderliness, Subbaraya slowly instituted rules and regulations, corrected the deficiencies and gradually increased the standard of the school. He brought name and fame to the school. At around this time, he wrote a detailed explanation to Narada Bhakti Sutras, called **Bhakti Chandrike**<sup>1</sup>. It was at this time that his translation of Raja Yoga was printed and published. Sri Doddabasappa brought all the revenues from the sale of the book and offered it to Subbaraya saying that it should be used for the publication of his future works. Subbaraya objected saying that he was a family man and such money couldn't stay or grow with a householder like him. Sri Doddabasappa's reply was that Subbaraya was a Brahmin, and if it was needed to run his household, he didn't see anything wrong in using the money from his translation for household purposes. But Subbaraya's integrity and value for learning ensured that this money was used for publishing future works and as seed money for the establishment of Karyalaya. We will discuss the details of this aspect later.

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<sup>1</sup> This book was later proofread by Sri Swamiji, and was brought back to circulation by the Karyalaya.

Subbaraya also authored a few school textbooks at this time; among these **Karnataka Vakya Rachanakrama** is an important one. This continued to be a middle school textbook for a long time. He also contributed a few articles to Mahabhagavathar's "Sanskrit Research Institute Journal" during these years. Sri K.A.Krishna Swamy Iyer was transferred to Tumkur, and when Subbaraya went to meet him, he read Sri Iyer's essay "Fundamentals of Vedanta". This was his first introduction to the subtle topic of Avasthatraya Prakriya and its actual interpretation. As time passed, the untimely death of a boy in Subbaraya's family brought grief and misery over the family. To add to that misery, what seemed like an excellent opportunity to accompany Mahabhagavathar and his disciples on a pilgrimage to Benares was foiled because his leave request was rejected. Sri D.C.Nanjappa and Sri K.Naranappa were lucky enough to go with Mahabhagavathar. Subbaraya could only derive happiness from listening to their travelogues. In the meantime, the government had created a new post for an education supervisor in an effort to reform education; they had nominated Subbaraya to the post, and transferred him to Hosadurga. This job involved a lot of traveling, and although Subbaraya tried it for a little while, he wasn't interested in it for long. It came in the way of his practices and self-study. He requested that he be given his teaching position back. His request was granted, but he was posted back to Harihara. But, the couple of tragic episodes mentioned above had brought a kind of disgust about Harihara in Subbaraya. He went to Bangalore, and through Sri Krishna Swamy Iyer tried to get posted to a Bangalore school. His efforts paid off and he was posted to Fort A.V School in Bangalore. This proved to be a great blessing for Subbaraya's future. We will see more about Bangalore in the next chapter.

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## **Chapter 10**

### **Living in Bangalore City**

#### **Life in Bangalore:**

Fortunately for Subbaraya, by the time he came to Bangalore, Vedabrahma Sri S. Vittala Shastry and Sri K.A.Krishnaswamy Iyer were also in Bangalore. Sri Vittala Shastry had passed the Madras University Vedanta shiromani exams and the Advaita Vedanta congregation exam of 1915 and had come to the same Fort A. V School as a teacher. The arrival of Subbaraya made Sri Vittala Shastry very happy, and the company of Sri K.A.Krishna Swamy Iyer made Subbaraya very happy. Subbaraya was surprised with the school initially – this school was much bigger than any other school he had taught in. Gradually he got accustomed to his routine, and he brought his family to live with him in a rented house. In those days, though Bangalore wasn't as big as it is today, it was still difficult for the poor to afford housing. After changing 2 – 3 rented houses, he finally found a somewhat comfortable place. He forged a strong bond with Sri Iyer during his free time. Sri Iyer employed Subbaraya for providing tuitions to his children; as a result Subbaraya met Sri Iyer almost every day. This provided ample opportunities for Vedantic discussions. After studying Sri Iyer's "Fundamentals of Vedanta", it became clear to Subbaraya that it was beneficial to approach Vedanta as a seeker from the inside, than as external world knowledge.

He hoped to write a book with this idea, and started making some notes. He showed this to Sri Iyer, who was very happy. Sri Iyer further encouraged Subbaraya to translate these English notes into Sanskrit and coaxed him to write the book in Sanskrit called "Vedanta Prakriya Rahasyam". But, unfortunately this

book has still not seen publication. When Sri Iyer showed this to a Sanskrit pundit, its style was very much appreciated! In this manner, through Sri Iyer's association, Subbaraya made acquaintances with other Sanskrit pundits also. Among them Sri Doddabele Narayana Shastry was an important one. We have already talked about Sri Vittala Shastry. He used to struggle with Sri Krishna Swamy Iyer's Vedantic questions and resort to Subbaraya for answers. Subbaraya used to explain how to overcome all such obstacles with support of the Avasthatraya Prakriya. In fact, Subbaraya took a little longer to perfect this method.

### **Practice of Vedanta:**

Subbaraya got yet another opportunity in Bangalore around this time.

In 1907 when Sringeri Jagad Guru was on his way to Kalati, the groundwork for a new Shankara Mutt was laid in Bangalore, and it was completed by the time the Jagad Guru returned from Kalati in 1911. So, on February 3<sup>rd</sup> 1911, the Jagad Guru established a Sanskrit school called "Bharatiya Girvana Proudha Vidhyabhivardhini School" in the newly opened Shankara mutt premises, and admitted 50 advanced students for full purva and utara Mimamsa studies. This was 1917, and it had been full six years since the school was established, and what was more - Vedabrahma Sri Virupaksha Shastry was the Vedanta teacher!! In 1912, Jagad Guru Shivabhinava Narasimhabharathi Swamiji attained samadhi, and Sri Chandrashekara bharathi Swamiji ascended the Holy Seat. Sri Virupaksha Shastry used to teach him logic and Vedanta. He was conducting sutrabhasya classes; the reader might remember Subbaraya had learnt some Vedanta lessons with Sri

Shastry in Dharwad. Now, from the same scholar, he had the good fortune of listening and learning advanced Vedanta lessons. These classes were of a high level and caliber and were meant for the vidvat [expert level] exam. Still, Sri Shastry used to explain all this in a very detailed fashion so worldly people like Subbaraya could easily understand the concepts. He always defined and introduced technical and classical terms before using them, provided instances and episodes to clarify concepts, and encouraged the path of karma whenever he got a chance, stressing the importance of karma for spiritual progress. Because of these lessons Subbaraya understood the paths of karma and jnana and their inter-relationships.

### **D I G Belavadi Dasappa [Deputy Inspector General] :**

Subbaraya was familiar with this gentleman who was responsible for his transfer to Kallurukatte [the obscure little town that Subbaraya didn't like]. When this D I G visited Harihara once, he had seen Subbaraya's translation of "Raja Yoga". It seemed like he was interested in yoga shastras, he could recite by-heart stanzas from "aatma vidya vilasa" and "Sadashivendra Stuti". When Sri Dasappa learnt that Subbaraya regularly discussed Vedanta with Sri K A Krishna Swamy Iyer, he invited Subbaraya to his house when he was transferred to Bangalore. As Subbaraya frequented his house more and more, Sri Dasappa learnt and discussed sections of Aitareya and sutra bhashya with explanations from Subbaraya. Soon he started studying the Mandukya Karika systematically. Sri Dasappa had learnt of the importance of the Mandukya Karika when he was in Sri Sheshadri Iyer's house, he had in fact memorized sections of Shankara bhashyas. Discussing these with Sri Dasappa expanded Subbaraya's horizons and resulted in new experiences.

Gradually, Subbaraya started to like and appreciate the D I G as he got to understand him better. Once Sri Dasappa was narrating an incident related to Sri Sringeri Jagad Guru. When the previous pontiff of Sringeri - Sri Sivabhinava Narasimha Bharathi Swamiji, started on a pilgrimage for north-India, he had to stop at Bellary as he was unwell. His followers provided him with warm water for all his activities including Sandhya worship on advice from a doctor; the Swami suddenly exclaimed “What an attachment to my body! How can I, who advise all to give up attachment, fall prey to such bonds? There is no need for any pilgrimage!” So saying, he went back to Sringeri, stood at the feet of his master’s samadhi and begged for forgiveness. Narrating this episode, Sri Dasappa taught Subbaraya about the ills of the attachment to one’s body. When Subbaraya saw Sri Dasappa’s compassion, his brotherly attitude, and his interest in Vedanta, his appreciation blossomed into love and respect. Sri Dasappa tried to have Subbaraya teach his daughter Mathematics, but Subbaraya didn’t want to accept tuition fees from him. Saying that this took time away from his Vedantic studies, he gave up the tuitions. This act increased Sri Dasappa’s respect for Subbaraya.

Subbaraya benefited in more respects with Sri Dasappa’s association. Government had just then started opening upper-secondary schools in a few places, including Bangalore. There was a need for an English teacher there. Sri Dasappa enquired Subbaraya about his interest in this, and got him appointed as a teacher in the newly opened District Normal School. Here, Subbaraya made associations with many noted scholars; most important ones include Veda brahma Sri N.S. Venkatesha Shastry, K. Nanjunda Shastry, Motaganahalli Ramashesha Shastry and Gangadhara Shastry.



### **Preparation for writing Mula-avidya Nirasah book:**

Sri Krishna Swamy Iyer regularly took Subbaraya for a walk, discussed and strengthened his Vedantic concepts, and introduced him to other Vedantins. He appreciated Subbaraya's analytical mind, linguistic capabilities and his style – he had noticed this when Subbaraya had translated his “Fundamentals of Vedanta” English essay into Sanskrit. So, one day, he encouraged Subbaraya to write a book called *MUla-avidyA kuThAra*. Subbaraya had no inkling about Mula-avidya. Knowing that, Sri Iyer used to initiate discussion with Subbaraya about Mula-avidya. He explained that the current day Vedantins thought of Mula-avidya as the material cause of adhyasa, and that it remained in seed form in the deep sleep state and in dissolution of the world, and that even a realized master had a trace of it. Since this method was against basic Shankara philosophy and against intellectual reasoning, this concept had to be eradicated by writing *MUla-avidyA kuThAra*. Subbaraya continued the conversation asking who were the people who said this, and Sri Iyer explained that most Vedantins of the day said so, and this increased Subbaraya's curiosity further. Sri Virupaksha Shastry taught him Sutra bhashya from the source, and he hadn't seen any trace of these concepts in there. Subbaraya insisted that his guru hadn't taught him this way, and that his teacher didn't believe in Mula-avidya. So both of them went to Sri Virupaksha Shastry's house one day, and the following is the conversation between Sri Iyer and Sri Shastry. Sri Iyer put his question forward – **“What is the pramana for advaita?”** Sri Shastry replied – **“It is the experience of the realized.”** Sri Iyer continued, **“Do the realized experience duality?”** Sri Shastry responded, **“Like a burnt cloth that retains its form, duality can remain only until the prarabdha karma of the realized person remains, hence it is not considered**

as an impediment.” Continuing, Sri Iyer asked, **Why is it that prarabdha karma is still left in a realized person?** and Sri Shastry’s response was, **a trace of avidya is the cause.** Sri Iyer asked, **What is absolute realization?** and Sri Shastry responded, **Only videha mukti.** In this manner, after Sri Iyer and Subbaraya got most of these questions answered from Sri Shastry with overpowering conviction, they returned home. Subbaraya was dumb-founded, he had gone through all of Shankara bhashya for so long and had not seen even a trace of this avidya mentioned or implied anywhere, in spite of this Sri Shastry talks about it with such conviction! He wanted to get to the bottom of this – where was the origin and support for this concept? He had a strong urge to discover the basis of this.<sup>1</sup>

Sri Iyer provided “Ratnaprabha” - dissertation on the sutra bhashya to Subbaraya. After this, Subbaraya started noticing this Mula-avidya argument in all treatises and dissertations. Subbaraya started seriously studying the Anandagiri Tika on Brihadaranyaka bhashya that he had with him, especially the 3<sup>rd</sup> *brAhmaNa* of the 4<sup>th</sup> chapter. There, to the bhashya sentence – *tatra abhayam rUpamiti avidyAvarjitamityetat*, the Tika said – *abhayamiti avidyArAhityamuchyate sA ca suShupte svarUpena satyapi nAbhivyaktA bhAtIti drashTavyam.* Further for the bhashya sentence, *avidyayA yadA pravivikto bhavati*, and *anyatva pratyupasthApakahetoh avidyAyA abhAvAt* the Tika said, *yadyapi suShupte avidyA vidyate, tathApi sA nAbhivyaktAstIti anarthaparihAropa-pattirityarthah.* And to *avidyA kAma karmanirmuktameva*

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<sup>1</sup> Author’s Note - Just as Subbaraya, anyone who studies the Shankara bhashyas independently without any other treatises will come to the same conclusions. If the tenets of the bhashya are firmly rooted in one’s mind, the theories seen in the commentaries on the bhashyas will seem to oppose the bhashyas.

*tadrupaM yatsuShupte aatmano grihyate pratyakShatah* the explanation was *pratyakShatah swarUpachaitanyavashAt yathoktAtmarUpasya suShupte grihyamANatvam utthitasya parAmarshadavadheyam*. Subbaraya now realized that this was the manner in which the authors of the treatises twisted the meanings and misinterpreted the bhashyas. He noted all these misinterpretations. He also mentioned to Sri Iyer that there were specific bhashya sentences that claimed that there was no avidya in sushupti.

Around this time, Sri M.S.Venkatesha Shastry gave Subbaraya **PanchapAdika** and **Advaitasiddhi** (with explanations). As he read these, it clearly dawned on Subbaraya that there were new theories emerging from these manuscripts that were completely independent of the bhashyas. He started noting down all these newly discovered eccentricities. He used to discuss these topics with Veda brahma Sri S.VittalaShastry and Sri VenkateshaShastry. He also collected material from Sri Iyer's English treatises. All this formed the basis of *MUla-avidyA NirAsah* manuscript.

He had also written a small Kannada grammar book called "Padatraya", which was prescribed as the textbook in schools. Another book "Vakyarachana Krama" was a big book, and he didn't have enough money to get it published, so he was just ready to offer it to the education department, when Sri Subramanya Iyer proofread it and suggested more corrections. Subbaraya decided to rewrite it once again, but unfortunately only one portion of it got published.

### **Changes in family; demise of wife:**

At this time, Subbaraya's wife was expecting, and hence he brought her to Arasikere for help with the pregnancy. Influenza

was rampant in the country and all over the world. [This is the major flu epidemic of 1919]. It was spreading very fast among all people, so Subbaraya and his son Narasappa also got the infection; although fortunately, they recovered from it. (This is definitely fortunate for the people of Karnataka, as Swamiji later wrote several voluminous Vedantic works and his son, Narasappa, got most of them published.) But, his wife gave birth to a baby girl and soon thereafter both the mother and the baby left the world.

Now, Subbaraya was left with four children - one boy and 3 girls. Narasappa was the eldest; the others were 8, 5 and 3 years old respectively. With the help of Sri K. Thimmappadasa, Subbaraya conducted the funeral rites for his departed wife, and later went to Harihara and had his son conduct the final ceremonies for his mother and thereby ensured the soul was freed of its attachments. He then returned to Bangalore with his children.

In Bangalore, he rented a different house in Chamarajpet that was more suitable for a family, and struggled to take care of his little children, playing both the roles of a father and a mother. After sometime, his sister Smt Lakshamma came to his aid. This helped the family quite a bit, but the expenses were shooting up. The Almighty gives enough strength to a person in times of adversities, but the person still needs to have a strong faith to get through them. Subbaraya believed that adversities came to a man to reinforce his faith in the Lord, and in his case, the Lord himself showed him the path out of difficult situations. He had received Rs300 by selling his book “Padatraya” that came in handy during this difficult situation. Subbaraya only got just enough money for his needs all through his life, never more, but surely never too little. Lord had blessed him *vinA*

*dainyena jeevanam* – life without misery/wretchedness. Subbaraya continued with his duties, reposing faith in the Lord’s assurance *yogakShemam vahAmyaham*.

### **Mandukya Translation:**

Another incident worth mentioning here – Several copies of the “Raja Yoga” translation that was published through Sri Maganahalli Doddabasappa’s generosity, had been left unsold with Subbaraya. When he went out of town, he noticed that bookworms, ants, etc had eaten up several copies. He went ahead and sold the remaining 40 copies for a commission and acquired the required printing paper to enable him to further print and publish other works. If he didn’t do this, Subbaraya was worried that he didn’t fulfill Sri Doddabasappa wish in getting funds to publish future works. Now, he took up the translation of Mandukya Upanishad that he had earlier started, in full gusto. **This was the first work to be published by Adhyatma Prakasha Karyalaya under the Adhyatma Granthavali series.** [We will see the fortunate circumstances that brought about the publication of this series in the coming chapters.]

Sri Chidambaraiah completely immersed himself in serving Sri Mahabhagavathar when he accepted the pontiff hood of Karavira Sankeshvara Mutt. Subbaraya also traveled from Hosadurga to visit him on the event of his entering the turIyAshrama. Now, Sri Chidambaraiah had moved to Bangalore, and Subbaraya had the good fortune of spending a few months with him at Golkonda house in Chamarajpet (Bangalore). Chidambaraiah assisted Subbaraya in proofreading his hand written Mandukya draft, discussing intricacies in detail and helping the editing-publishing process. He was impressed by the Avasthatraya Prakriya, took it deeply to heart and absorbed it. This is evident in one of the books he wrote at the

time “Vedanta Vichaarada Guttu” – “The secret of Vedanta.” Also, in the 2<sup>nd</sup> edition of his book “Bharata Bandhu Prema” – “Bharata’s brotherly love”, he added some discussions on the dream state as a result of his Avasthatraya analysis. He was so deeply absorbed in Avasthatraya and Mandukya at the time, that he advised his friend Tipatur Surappa, who visited him a few months later, to forget about everything else, but to just stick with Mandukya.

### **Mula-avidya Nirasah:**

Now, Subbaraya concentrated on authoring the Mula-avidya Nirasah, it proceeded at a good pace. Once he happened to look at a book his friend, Sri Ramashesha Shastry of District Normal School, was studying. The book was called *Guru J~nAna VAsiShTha*. This book propagated the thought that Dvaita, Advaita, and Vishistadvaita were all false, and that Dvaita-advaita postulate was the only correct one. It also seemed to challenge and condemn the idea that there is no avidya in sushupti in many places. Subbaraya realized that these books were written recently, and was convinced that, for commentators to accept Mula-avidyavada, the reason could be that they were afraid of such books.

Subbaraya accounted for these topics also in his Mula-avidya Nirasah book. He also used the Brihadaranyaka Vartika from the Sanskrit college to assist him further. He worked day and night to complete the book. His friends, including Kanakatte Sri Ramanna, who used to conduct the Rama pattabhisheka at Birur and Magala Ranga Rao warned him about failing health if he continued to burn the mid-night oil. Most times, Subbaraya wasn’t even aware that he was working through the night; such was his focus and passion! He took it upon himself as a great penance, and prepared the book for printing. He did go through some sickness within a few days of finishing the book.

The enthusiasm he had while writing the book seemed to fade away when he finished the book. He had gone home to regain physical health, and after medication and rest, came to Sakkarepatna on Sri S. Vittala Shastry's request. There Sri Shastry's second marriage was arranged. At that time, Sri Vittala Shastry introduced Subbaraya's books and suggested that people buy them for monetarily helping Subbaraya. This helped to some extent. Subbaraya further went to Chikkamagalur with the intention of raising some funds for publishing the book, but failed. It was a source of great worry to Subbaraya now as to how he was going to raise the money for publishing the book, and even if published, how scholars would receive it. We will look at this problem a little further.

### **Tipatur Surappa:**

He was a great bhakta. He gave up his teaching profession in Tipatur out of dispassion and started living a life in seclusion. Due to the grace of Sri Gondavali Maharaj, he developed a love for bhajans. He lived in a hut in the village gardens, and spent all his time in japa, puja, dhyana and bhajans. Once, he started singing bhajans on Maharaj's orders, he lost body consciousness and continued until Maharaj ran his hands over his body to bring him back to body consciousness. He conducted akhanda (non-stop) bhajans, and prayers that ran continuously for 7 days. He was a very pious person, and Sri D.C.Nanjappa introduced Subbaraya to him. He was interested in Vedanta and requested Subbaraya to teach him Mandukya. Sri Nanjappa was also interested in this, as was mentioned earlier. So, Subbaraya now started lessons and discourses at home. One day, when they were discussing Bhagavata, Sri Surappa said that Sri Krishna reached the heavens with his body, Subbaraya objected and said it could not be, to which Sri Surappa handed him the Bhagavata Purana

itself. Subbaraya read the complete set of shlokas, explained their meaning to justify that the mortal body was left behind. Surappa was extremely happy, and he gave a big-print version of Bhagavata to Subbaraya, telling him he should read and explain it to him in its entirety. Subbaraya gladly agreed. Sri Surappa used to conduct group evening bhajans regularly in Barakada Sri Srikantaiah's house, and Subbaraya frequented this house. Sri Srikantaiah worked for the railways, and was a religious man who conducted bhajans for 7 days in a row quite often; Sri Brahma Chaitanya's anniversary ceremony was conducted in Srikantaiah's house that year. Subbaraya developed a good friendship with him, and with other bhaktas like Dodda Hejjaji Sitarama Shastry who attended these celebrations.

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## **Chapter 11**

### **Birth of Adhyatma Prakasha Karyalaya**

#### **Emergence of the name “Adhyatma Prakasha”**

A very strong friendship developed between Sri Surappa and Subbaraya, and Surappa pleaded with Subbaraya to give him some work to do, so he could stay with him imbibing all the Vedanta he could get. Subbaraya knew fully well Surappa being interested in Vedanta couldn't do just any job; he would stick with it only if it was related to Vedanta and Adhyatma vichara. Subbaraya decided to start a small publication predominantly dedicated to Vedanta vichara, and let Surappa take care of it. When Subbaraya and Chidambaraiah were in Yellambalase, Chidambaraiah had had a dream that the two of them had started a Vedantic magazine called “Pundarika”; he had mentioned this dream to Subbaraya. Later on, they had planned to start such a magazine for a long time, but because of frequent transfers the two were in different places, and the plan had not materialized. Now the ideas and the plans came back to Subbaraya. He had recently read the words Adhyatma Prakasha in a spiritual journal and they seemed to stick in his mind. He thought this was a good title for his monthly magazine, and informed Surappa of his decision. Sri Surappa said that he had to make his pilgrimage to Kashi that year on account of his mother's passing, after his return he would have no more responsibilities and would gladly take care of the publication. Though he was physically very weak, he still went ahead on his pilgrimage to Kashi with Sri Srikantaiah and others. He gave up his body at Kashi itself. As a result of this, the publication of the monthly magazine Adhyatma Prakasha was delayed, but the decision remained firm in Subbaraya's mind. Subbaraya published his Mandukya bhashya translation, and on the back cover of this book

announced that it had been decided to publish Shankara's important works under the banner of Adhyatma Prakasha. He gracefully gave a copy of the published Mandukya translation to Sri Magaanahalli Doddabasappa [**the person responsible for Subbaraya's "Raja yoga" to be published**] and expressed his gratitude for all his benevolence. So, this was the genesis of the Adhyatma Prakasha organization – **without any pomp, any inauguration, and even without Subbaraya's own knowledge the organization came into existence in 1920.**

Among the events of importance in Subbaraya's life, the marriage of Sri Krishna Swamy Iyer's son at Kaveripatna in 1920 is also a memorable one. Subbaraya and Sri S.Vittala Shastry and others had gone to attend this ceremony. Even in the midst of the ceremony, Sri Iyer discussed Vedantic topics with them whenever he found leisure. This was Sri Iyer's ancestors' place. During the reign of the Peshwa kings, his ancestors had gone to Poona to display their scholarship in Samaveda, and had earned a lot of wealth. They had also authored a composition on the unique features of Samaveda, but some envious people had the book burned down. Sri Iyer narrated this to Subbaraya, cautioning him that his *MUla-avidya NirAsah* shouldn't end up with the same fate. Since Sri Iyer's ancestors had encouraged the weavers in this community, the weavers treated Sri Iyer's family with a lot of respect and generosity. The wedding was a grand success.

Kaveripatna, as the name indicates was on the banks of the river Kaveri, a beautiful and pleasant town. It was Sri Iyer's fond wish to build a small cottage on the banks of Kaveri and spend his final stages in solitude there. Though this didn't happen, his detachment and dispassion were no less than that of a saint.

Subbaraya was very impressed by his total equanimity to all worldly dualities - profits, losses, happiness, and sorrow, etc. This was Sri Iyer's temperament!

Later when Subbaraya was living at the Golconda house in Chamarajpet, his household expenses had gone beyond his means, as a result he had to send his family away to Yellambalase, however he and his son Narasappa rented a small place in Chamarajpet and continued in Bangalore. Here, Garadi Rachappa, a Veera Shaiva follower, often visited Subbaraya to discuss Vedanta. Around this time, there was a big celebration in Ramakrishna Mission, and Subbaraya gave a talk. This was his first talk in front of a very big audience, and he experienced stage fright, so he stopped his talk after about a half hour. The topic of this talk was strangely "abhayadharma" – the religion of the fearless. He later learnt that his talk was much appreciated. Further he and Chidambaraiah attended another week of jnana yagnas and discourses at Tirumakudlu Narasipura. Subbaraya gave a talk at these celebrations also. Sri Chidambaraiah and his children lived in Bangalore at this time. By Subbaraya's wish, one of Sri Chidambaraiah's children – Vedanta Siromani Hosakere Sreenivasa Murthy wrote the entire Mula-avidya Nirasah book in beautiful Devanagari script. Sri Iyer had great enthusiasm for this book, and Subbaraya has mentioned that this book was possible only because of Sri Iyer's inspiration. On the back cover of the book, he has glorified Sri Iyer thus – *shrutishirasi nigUDhaM shuddhamadvaita tattvam kumatibhiranavApyam hyetadartham nibandham | vyatanuta kripaya yaH prerayitvA dhiyo me tamakhila hridayaj~nam Krishna samj~nam natosmi*. The meaning of the verse is as follows – "The pure pristine essence of Advaita hidden in the Shruti cannot be understood by the dull witted, hence the need to write this book. I bow to Lord Krishna, who,

as the atma of all, has inspired Subbaraya through Sri Krishna Swamy Iyer, to write this book.”

As Subbaraya was sharpening and strengthening his Vedantic analysis and rigor with Sri Iyer’s association, he was transferred to Madhugiri and Sri Iyer was transferred to Tumkur. Before he left for Madhugiri, he happened to attend a music concert at Shankara Mutt, Bangalore. This was organized by Sri Koppala Jayaramachar, who was a famous patriot, a freedom fighter and a good communicator. When Subbaraya heard some of the songs at the celebration and saw the reaction of the people, he realized that music was a great medium to propagate Adhyatma vidya. Love for his country and yearning for independence grew in him too, but it wasn’t drastic enough to revolt against the British. He felt that the activities propagated by the Congress were not as favorable to the country, so he remained neutral in the matter.

Before departing for Madhugiri, he visited Sri Iyer at Tumkur for a day. He gave a talk there, and a few of his old friends praised and appreciated his talk. He then proceeded to Madhugiri to take the post of Head Master for the government A.V.School. He participated and spoke in the celebration to send-off the old Head Master; this made a good impression on the people of the town. He tactfully resolved the differences between the teachers in the school and started off his tenure on a positive note with fervor and enthusiasm.

### **Freedom movement:**

Within a few days of Subbaraya’s arrival at Madhugiri, Jayaramachar brought his freedom movement to Madhugiri also. As mentioned before, Subbaraya was not fond of the Congress activities or the mass movement. At this time the government

had passed resolutions that the students should not be allowed to participate in freedom movement. Subbaraya was also of the opinion that students shouldn't participate in political movements, but he hadn't heard of the British atrocities on the Indian citizens, including gross injustices, unfairly cruel punishments and the mass murders. This was the reason for his complacency with the British rule. Jayaramachar used to sing patriotic songs full of fervor, and inspire the people to stand up for their rights. At the end of the programs, he announced that the students should step up and volunteer for their country. A resident lawyer pleaded that the Head Master of the school should voice his opinion in the matter, and Subbaraya gave the following opinion to the public and the students. "School children are students first; they shouldn't get involved in other activities without the permission of their parents. Opposing the verdict of their parents in an excuse to serve the country is not appreciated. Politics is not easily understood at a young age. The perspectives of politics and education being totally different, students shouldn't get involved in any activities until they complete their studies. There was no harm in helping and volunteering in communities. Though patriotism and love for one's own country was important, it shouldn't be a deterrent to studies in any way.<sup>1</sup> This directive by the school Head Master disappointed Jayaramachar. Even by Congress's own mandate, those under 18 couldn't become volunteers at a national level - high school students couldn't participate in political activities. Seeing the student disturbances these days, it is clear that it is better to get educated, grow up to be cultured adults and then become political

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<sup>1</sup> Footnote by author – This opinion expressed by our Swamiji a long time ago is relevant and respectable even today. If our leaders had paid attention to this advice, the present student unrest and disturbances wouldn't have taken place.

activists and patriots, rather than aspire for patriotism in a hurry, and end up as ignorant, unemployed youths who do more harm to the self and to the country. Anyway, the town organized a procession for Sri Jayaramachar, and shouted many encouraging slogans. Subbaraya was surprised that people like Jayaramachar still got the support and encouragement of the town's people when such great souls as Sri Gandhi, etc. were around. He wondered how Jayaramachar could sit and listen to the glowing tributes and slogans. It is not clear if these processions or freedom movements had anything to do with the following, but Subbaraya had a strange dream in which a cauldron on boiling oil was proceeding on the street, and everyone dipped a scorching piece of wood and threw it on their houses. Whatever be the meaning of the dream, it seemed to Subbaraya that participating in those freedom movements were like bringing untold miseries on oneself. Looking at the messy political situations of the day, Subbaraya's dreams really do bring home the point that obtaining the hard-earned independence has only increased the political unrest, and worsened people's anxiety.

Further, Subbaraya had to move the A.V.School at Madhugiri to a new building. Since the Dewan of Mysore was visiting, the Sub Inspector Sri Venkataramaiah requested Subbaraya to establish the school quickly and impress the guest. Subbaraya worked extra hard to get the job done; he was praised by both the sub inspector and the dewan. Subbaraya presented a copy of the Mandukya translation and further impressed the sub inspector.

There were a few more notable incidents before Subbaraya left Madhugiri. This included the activities of the Rama seva organization of Arasikere. Subbaraya was quite familiar with this place and had friends there. Sri K.Timmappadasa and his

children, Sri Nanjappa and others got together and started an organization to conduct bhajans, puranic discourses, and other celebrations. Subbaraya went there on their invitation and gave a few talks; Sri Chidambaraiah also gave some discourses on Puranas. Sri Jayaramachar also found his way there, but because of the rules the government had in place, his activities were quickly wrapped up. Sri Chidambaraiah had directed a play called “Sudharma Prabhava” (“Influence of Moral Conduct”), that was to be enacted, but because of all the rules and stipulations the government had levied, some of organizers rejected to be bound by all of those, and the play couldn’t be enacted. That same year Sri D.C.Nanjappa also conducted the upanayana of his son.

### **Daughter’s marriage:**

During the time of Sri D.C Nanjappa’s son’s upanayana, Subbaraya was fervently searching for a bridegroom for his eldest daughter Lakshmi Devi. With the help of the priests, Lakshmi Devi’s marriage was settled with a boy by name Kanakatte Sitarama Dixit. The fact was that the boy’s side agreed for the marriage even without seeing the girl – they were impressed by the good things they had heard about the family especially from Sri Ramanna (the Rama bhakta from Birur). As the wedding got fixed quickly, Subbaraya had to hurry to Yellambalase, make arrangements, and invite friends, relatives, and students. Due to God’s grace, help arrived from a lot of places, well-wishers assembled and the wedding was celebrated in a grand fashion. In addition, the pujas, bhajans, discourses on Puranas, etc. organized by Sri Barakada Srikantaiah and his group of devotees were noteworthy and entertained the guests well. Subbaraya’s brothers took responsibility for all the affairs, and entertaining the groom’s side. Subbaraya lost himself in the

bhajans, discourses, etc. Seeing this, a guest not well known to Subbaraya asked him how he was related to the bride and when he was going to leave the celebrations, not knowing he was the bride's father! In this way, Subbaraya accomplished his responsibilities, akin to Janaka with true detachment!

By the time he returned to Madhugiri after celebrating his daughter's wedding, his book – **Vakyarachanaa Krama** was accepted as a textbook. This timely money helped him deal with all the wedding expenses. Later on also, this book helped Subbaraya deal with some unforeseen family expenses.<sup>1</sup> Subbaraya regarded this money, which came with no obligation at a time he needed it most, as divine grace. He remembered with gratitude Sri Dasappa, who was instrumental in bringing this book to publication. This encouraged Subbaraya to completely turn towards Vedanta and writing spiritual books without having to be immersed in worldly affairs.

### **Bangalore again:**

Though Subbaraya was enthusiastic about his work at Madhugiri, the government again transferred him to S.R.Nanjundaiah's A.V.School in Bangalore. This turned out to be helpful for him. He again moved to Bangalore with his son, who was now in high school. Within a few days of starting teaching here, the Head Master of the school was transferred and a new one came to his place. This Head Master didn't have a good opinion of Subbaraya for some reason. He assigned a class section that had only those who weren't ready to take the

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<sup>1</sup> Even after Subbaraya took sanyasa, his son Y.Narasappa who had the copyrights to the book, was assisted by the money from the book. It is surprising and a matter of great pride that this book remained as a textbook till 1958, for over 38 years!. Again this book is printed in 2007 by Karyalaya & now available.



exams, or had failed. Subbaraya had to teach just 19 periods a week; that gave him a lot of leisure to pursue his Vedantic study. He studied Chitsukha's Advaita Deepika. Some afternoons, Garadi Rachappa came to learn "upadeshasAhasri" and take notes. In the mornings, he visited Shankara Mutt and heard "bhAmati" from Sri Virupaksha Shastry, who was teaching this to his students.

### **Vedanta Balabodhe:**

Within a few days, the Head Master of the school cultivated only more mistrust with Subbaraya and it became difficult for Subbaraya to continue there. He requested a transfer to a different school, or a leave of 2 months. However, he hadn't thought of how he was going to spend 2 months yet. When he saw Sri Naranappa of Arasikere, who had come to meet him for some reason, he thought he should write a Vedanta primer for the layman – one that was simple and easily understandable. He took to explaining in a question and answer style, each of the **PrAtahsmarana** stotras that he was reciting every morning, and had it written by Sri Naranappa. This became the first of his simple Vedanta books that he intended to write for the masses. He named it **Vedanta Balabodhe**. When he took it to the press for printing, the father of the press-owner commented that he should write more stories or novels, thousands of which may be sold, instead of such Vedantic books. Subbaraya is supposed to have retorted back, "No, I do not write stories. I will author such Vedantic books, and make the common people like and buy such books too, just wait and see". No amount of praise is enough for the Grace of Shankara that made Subbaraya's words come true. It is in fact fortunate for the Kannada land and country that he didn't become a novelist or a poet and instead enriched the Vedanta literature, earning the title Kannada Shankara. It is

his relentless striving for Vedanta that has given us the Adhyatma Prakasha Karyalaya organization today. As mentioned in the preface to the first edition of Vedanta Balabodhe, though there were several Vedanta books in Kannada, there really was a need for simple readable Kannada books that didn't mix different philosophies, contradict [Shankara] bhashya and [Sureshwara's] Vartika, and without the ostentatious technicalities of high-sounding philosophical words. The books that were penned by Subbaraya really closed the gap on such needs. It is not an exaggeration to say that his books have been the priceless offerings to enrich Kannada Vedanta literature.

### **Pilgrimage to Kashi:**

Subbaraya had requested for 2 months leave, just to relieve the tension with the Head Master, and he hadn't really thought of what to do in that time. Around this time, he had a vivid dream – someone holding a green piece of paper with the words *tIrtharAjaH PrayAgA*H, meaning “Prayaga is the ‘king’ of sacred places” In addition, he seemed to hear “All your forefathers/ancestors went to Prayag and other holy places, why not you?” Immediately, he got up and narrated his dream to his elder sister. Both of them, along with a couple more friends and relatives decided to head for Kashi. As they were deciding this, Subbaraya's 2 months leave was also sanctioned. So, four ladies and two men headed to Kashi, on Monday January 30<sup>th</sup> 1922 - the third day of the bright fortnight of the month Magha.<sup>1</sup>

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<sup>1</sup> Subbaraya made his pilgrimage to Kashi again in 1956 after he accepted the sanyasa ashrama. He again left for Kashi on September 30<sup>th</sup> 1966, and reached on 4<sup>th</sup> December. This time he was there till the 12<sup>th</sup> of December 1966. He was fortunate enough to make this holy pilgrimage thrice in his life. The third time, he was 87 years of age, but he successfully accomplished his wish.

### **Doddahejjaji Sitarama Shastry:**

The name of the other male person who headed with Subbaraya to Kashi was Doddahejjaji Sitarama Shastry. We had briefly discussed this person in the last chapter. Subbaraya developed friendship with him through Tipatur Surappa and Srikantaiah. Sitarama Shastry was from Doddahejjaji village of Doddaballapur area. He had passed his upper secondary exams, and had inherited and cultivated a lot of talent in music, astrology, literature, etc. He was a sentimental person and had taken part in the bhajans during Rama navami celebrations at Baraka; he used to give discourses on Puranas, etc. All of his family members were influenced by his pious nature. He lived with the recluse Tipatur Surappa for a while. He was initiated into Rama japa in his dream, and later realized that the guru who initiated him was Sri Brahmachaitanya Sadguru Maharaj. So, Subbaraya was fortunate to know this noble soul for a long time.

When he heard Subbaraya was preparing for a pilgrimage to Kashi, he decided to join him. He didn't have any money to make the pilgrimage, but started anyway, trusting Providence to take care of him. Some of Subbaraya's relatives pitched in some money each to buy passage for Sitarama Shastry, earning the merit of sponsoring a noble Brahmin to visit the holiest of the holy places. Subbaraya was very pleased that he could go with him as the second male in a group of six people. Again, he saw the Lord's hand in this arrangement.

Subbaraya has mentioned that since this pilgrimage to Kashi was with women, it was mainly ritual-oriented – taking river baths in many spots, offering puja and prayers to the river, visiting temples and offering donations, etc. They did some sight seeing and mixing with the locals to get a feel for language and

locales. A brief description of the places they visited will follow. They left Bangalore to Harihar, Miraj, Narasobavadi, then visited Poona, Nasik, Triambaka, and then on to Khandwa and Omkareshwar. Then they further went to Mathura and Gokula and on to Prayag. After they finished all the rituals in Prayag, they proceeded to Kashi via Ayodhya. They visited the Vishvanatha temple there, offered prayers, stayed there for 10 days, which included Sivarathri also. They then proceeded to Gaya. They later went via Kharagpur to Puri. After visiting temples and surrounding places, they traveled through Vijaynagar, Rajamahendhry and Nandyal, and returned via Guntakal to Bangalore. Subbaraya has summarized the experience of this pilgrimage thus – There are not as many rituals followed in the northern part of our country as in the southern part, but the people of the region are more devoted and immersed in singing the praise of the Lord. It is necessary to visit the saints and the noblemen of the North on a pilgrimage like this, but this wasn't possible on this pilgrimage. Outward Karmas and rituals can never enable a person to cross the ocean of transmigration – this became clear to Subbaraya after this pilgrimage.

### **Out of Bangalore again:**

By the time Subbaraya came back from his travels, he was transferred to Madhugiri again. It could be said that he didn't go to Madhugiri this time. Just as he went there, he asked for a month's leave, and returned to Bangalore. He spent this time studying the Sundara kanda of the Ramayana, and other Vedantic books in his house. By the time he came to complete the Sundara kanda, he learnt that he was transferred back to Bangalore. But, even before he could go and find out about it and join duty, the post was offered to someone else; they had transferred Subbaraya to Chennapatna. This was a strange play of fate!

### Chennapatna episode:

Around the time Subbaraya was leaving for Chennapatna, he had arranged to buy a small house in Bangalore, Chamarajpet. Since he was short of some money to complete the deal, he offered the same house as a surety to get the required loan from a housing society. But, by the time all these things got settled, he had to move to Chennapatna. The government authorities in Chennapatna had established a new school with all required amenities. As a result, they were able to attract a good number of teachers, and Subbaraya had a leisurely job. The co-teachers got along with him well, and work seemed to proceed smoothly. He used most of his leisure to study and draft new Vedantic works. He prepared translations of the bhashyas on Isha, Mundaka and Prashna Upanishads, with facilities like foot notes, text references and summary. His “Adhyatma Granthavali” started to grow. He started to systematically study Mahabharata in the evenings and gathered a few select verses. This helped him later in writing books. Some Iyengars in Chennapatna had taken interest in the Dasa Banajiga group of non-brahmins and had steered some of them into good practices and living. As a result these folks took a bath every morning in the city reservoir, and recited Mukunda Mala stotra on their way back home. Subbaraya was very happy to learn about this progress. Subbaraya’s neighbor here was Sri Suryanaranappa, a theosophist. He had given Subbaraya a book – “Free Thought”. Subbaraya was influenced by certain suggestions in this book. On the basis of this and some upanishadic sayings, Subbaraya completed another book – *Sarvesh Ta Siddhi*. This was also included in the “Adhyatma Granthavali” Series. After a fruitful year at Chennapatna, he was transferred to Chamarajendra Sanskrit College, Bangalore as lecturer of Sanskrit and English during 1923. This turned out to be very favorable to Subbaraya.

### **Bangalore Sanskrit College:**

By the time Subbaraya came back to Bangalore, his loan at the housing society had been approved. He went ahead and bought the house, and started residing in his own house. The teaching job at the college was very satisfying – he had to teach some poetry to the Sanskrit sections there. The students received his method of teaching, as that in an English school, with great enthusiasm. He still had some leisure during these days. He visited the library and borrowed Sanskrit books; he developed friendships with the Sanskrit pundits there. Most important ones included Veda brahma Sri Deshikachar, V.T. Tirunaranayyengar, Sri Krishnacharya, and Yagna Vittalacharya. He was also fortunate enough to meet Sri Krishna Swamy Iyer every day.

### **Birth of “Adhyatma Prakasha” monthly magazine:**

Subbaraya came to Bangalore to work at the Sanskrit College during January 1923. Within 3 months of coming to Bangalore, he decided to publish the Adhyatma Prakasha monthly magazine. The reader can imagine the enthusiasm and determination Subbaraya had towards this goal. Ultimately, in March 1923, on the ninth day of the bright fortnight in the first month of the Hindu calendar year Rudhirodgari, Ramanavami day (chaitra shukla navami), **the first issue of the monthly magazine “Adhyatma Prakasha” took its birth.** This episode can be said to have heralded the establishment of the big Adhyatma Prakasha Karyalaya organization and the establishment of the Digvijaya Rama temple. We will discuss the establishment of Sri Rama’s idol at an appropriate time in the later part of the book. The very first issue of the magazine had in the editor’s section, the clear intent of the magazine in the following words –

**“The entire world is divided into two parts – physical and spiritual. Our ancestors knew the value of each and transacted accordingly to enjoy happiness and bliss. But, with the progress of time, the spiritual aspect of the world has slowly become invisible. The physical aspect seems to be the primary reality. As a result, peace in the society has been shattered, and several political changes have disturbed the minds of the people. The results of this shift have started to show in the motherland of Spiritual education – Bharatha, also. There is now a need, more than ever, to remind people that the foundation of spiritual education is needed to enjoy the splendors of the physical world. The primary root of the tree of spiritual knowledge is Vedanta, and the abode of the conclusions of Vedanta is the Upanishads. We have endeavored to start this monthly publication with the sole intention of introducing and familiarizing the principal tenets of the Upanishads and the various philosophies that nourish the upanishadic doctrines, to the people of karnataka. Worthy readers and inquirers of Vedantic knowledge are requested to avail of this opportunity to know and serve the Rishis of the yore and attain spiritual wisdom and scholarship. Further they are requested to spread the word among family and friends and assist in this noble task.”**

It is extremely noteworthy that the above intention has been honored to the letter even to this day by the magazine. Many magazines, especially spiritual ones, disappear within a few years of their birth. But, this has been continuously published for the past 65 years (with the exceptions of a few issues in the middle) solely for spreading spiritual knowledge. There is a strong indication from its history that the time at which it took its birth has a lot to do with its healthy sustenance. Let us hope

that the blessings of Sri Rama will keep this publication immortal, and that it will serve the people by the propagation of spiritual knowledge for ages to come.

Subbaraya worked hard to advertise and propagate the magazine after the first issue was released. He sent a few copies to people in different towns and requested that they help in spreading the spiritual knowledge among the people. Many people obliged his requests; among them was a **lawyer from Holenarasipura – Sri P.N.Narasimhaiah.**

Subbaraya was very enthusiastic in obtaining blessings from Sringeri Jagad Guru for his magazine, so he went to Sringeri in April-May (Vaishaka) holidays along with Sri Chidambaraiah. He stopped at Tarikere on his way, and gave a talk in “Atmodhara Sangha” there. Atmodhara Sangha was established in Tarikere with the cooperation of a few spiritual aspirants. Sri D.C.Nanjappa Bhagavathar was its guide and mentor. Every 11<sup>th</sup> day of the fortnight, he conducted spiritual discourses and puranic story telling with great enthusiasm. Subbaraya took him along with them to Sringeri to meet the Jagad Guru. Sri Chandrashekar Bharati Swamiji wasn't keeping good health and as a result Subbaraya couldn't meet the Swamiji and didn't get the expected encouragement. Sri D.C Nanjappa got initiated into Bhagavad Gita bhashya from Subbaraya there at Sringeri, and Subbaraya gave a discourse there by the encouragement of Sri Shesha Shastri. On his return journey from Sringeri to Bangalore, he also gave discourses at Banavar and Arasikere. The magazine stopped after a year of publication. The magazine was again resuscitated in the Lunar year Krodhana, and again it stopped four months later. It couldn't be published for another six years. It commenced circulation once again in September 1931. We will discuss some of the occurrences during that period now.



The Avani Mutt in Kolar district was in need of a successor for the Swamiji there. Sri Krishna Swamy Iyer suggested this to Subbaraya, and Subbaraya wavered to consider the responsibility of a Mutt. Seeing Subbaraya's wavering, Sri Iyer coaxed him to build a model spiritual organization in the Mutt and that he would also strive with him. Sri Iyer took the initiative to refer the matter to the government for approval. But, the committee had decided according to tradition that only celibates should occupy the holy seat. The matter stopped right there.

This benefited Subbaraya in a way. When it seemed that there was a possibility of entering the Mutt, he decided to arrange the marriage of his 2 children. Accordingly, he started searching for a suitable groom for his daughter and a bride for his son. He found a suitable match in Sri Chandrashekaraiah, who had passed his B.A degree for his daughter Girija, and a suitable bride in Smt Sarojamma, daughter of his relative, Sri Sitaramaiah, for his son Sri Narasappa. He celebrated his daughter's wedding first and then his son's. Both the marriages were celebrated on a grand scale. He discharged all his duties and responsibilities appropriately as one intending to take sanyasa should do. He could have remarried after his wife's death, but he didn't consider that, instead he gave up all his worldly desires and led an austere life. He fulfilled all his familial obligations and got ready to take up sanyasa. But, unfortunately the opportunity that he lost didn't come by again until 1948. Still, he lived like an ascetic discharging all his duties for the development of Karyalaya. The reader can see this in the coming paragraphs.

Veda Brahma Sri Virupaksha Shastry had earned a very good name in Bangalore those days. The ruling Maharaja of Mysore had conferred a title "Vidya nidhi" along with several

gifts, on Sri Virupaksha Shastry in 1922. In 1923 he also received the title “Maha Mahopadhyaya” from King George V. He had taught a portion of Pancapadika to Subbaraya also. He became the head of the department of Advaita Vedanta at Maharaja Sanskrit College in Mysore in 1926. Then, Sri Vaidyanatha Shastry was the teacher for Vedic lessons at Shankara Mutt for commoners (non-orthodox), and the topics on Subbaraya’s Agama prakarana of Mandukya Karika translations also came up for discussion. Sri Krishna Swamy Iyer also used to conduct lessons on Agama prakarana in his house for householders. Further on Sri Iyer’s suggestion, Subbaraya started teaching Sutra bhashya lessons to Sri A.R.Nageshwara Iyer; lessons were completed until Chathussootri.

### **Publication of Works:**

Samhitopanishad, that was translated and ready for publication in 1925, got published with A.R.Nageshwara Iyer’s encouragement. In 1927 Mundakopanishad was also published. Adhyatma Gitavali, Harisharanashtaka, Vagdevi stotra, were published one by one. Mula-avidya Nirasah in Sanskrit was edited and readied for printing. He received an award of Rs 300 in 1927, from the Devaraj Bahaddur government endowment fund when he sent in a portion of the Sanskrit Mula-avidya Nirasah and requested for publication help. Immediately, Subbaraya planned to print and publish the book with his award money.

An incident that took place during this time is worth bringing to the reader’s attention. Somebody had carried a tale to Sri Virupaksha Shastry that Subbaraya has been writing a book that was against tradition. So, one day, he stopped Subbaraya in Shankara Mutt premises and cautioned him not to write anything against Shankara. Immediately, Subbaraya

replied that it wasn't so, and in fact he was writing to correct those who were contradicting Shankara's views. The matter stopped right there, Sri Shastry never enquired directly about the contents of Mula-avidya Nirasah. Subbaraya also never got an opportunity to disclose the details. As a result, Subbaraya couldn't ascertain Sri Shastry's opinion about the work. Once, during the lessons on Vivarana, Sri Shastry casually remarked, **People say that according to Subbaraya there is no Mula-avidya. But, I don't know what he says and what people understand of him.** Subbaraya was present there, but he kept silent because he thought it was inappropriate to enter into discussions with an eminent scholar like Sri Shastry, in front of many people. Except for these two episodes, Subbaraya didn't get a chance to discuss or exchange opinions about Mula-avidya Nirasah with Sri Shastry.

### **Adhyatma Prakasha - Press:**

Although Subbaraya was pleased when he got the award money for publishing his Sanskrit **Mula-avidya Nirasah**, a condition was imposed by the government to publish it within a specified period. But, Subbaraya didn't have enough money. His attempts to raise funds from other sources also failed. He sent the work to the palace to seek encouragement from the Maharaja of Mysore. But, the Maharaja entrusted the evaluation of the work to Sri Virupaksha Shastry. **He gave his opinion thus -Though the style of the work is good, the subject matter goes against tradition.** In order to ascertain the views from others, more time was required. Subbaraya wanted the work to be returned as it was to be printed soon. Because of this, he got no help at all. Around this time, Dr S Radhakrishnan (later president of India) was visiting Bangalore. Subbaraya informed him about his Mula-avidya Nirasah work. He ensured that he

would recommend the University of Calcutta to provide encouragement for the work. For whatever reason, that also failed.

In the mean time, Subbaraya's son Sri Y.Narasappa had come of age and he didn't pursue higher studies due to lack of resources. Subbaraya thought of creating an opportunity for his employment. He wanted to provide him with an independent job. As a printing job would provide such an opportunity, he arranged for printing technology training for his son. Within a few days, he bought the Devanagari print types and began composing the printing types in his Chamarajpet house. After a couple of months, he bought a manual-printing machine. In this way, Adhyatma Prakasha printing press was established in 1928.

Subbaraya heard that there was a chance for his transfer from the Sanskrit college. At that time, Sanskrit college came under Education department from Muzrai (department in charge of temples and charitable endowments). A few non-brahmins were to be admitted to the college. For unknown reasons, Subbaraya's name appeared in schools from other towns and finally appeared in Bangalore Fort Middle School. Subbaraya had to leave Sanskrit college and enter English schools again. Further, he transferred between several middle schools and finally retired as a middle school teacher only. Therefore, here after, as there is not much of his personal life to detail, the matters of Adhyatma Prakasha Kayalaya, his moving spirit and his creation, will be mainly described.

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## Chapter 12

### Organized Activities

#### Progress in Book Publications:

Now the history of the Adhyatma Prakasha Karyalaya proceeds forward with the start of organized activities. Until now we saw the release of a few spiritual books and the monthly magazine, which formed the foundation of the adhyatmic publications. We also saw the establishment of the printing press. Though Subbaraya established the printing press solely for the publications of Karyalaya books, he also intended to provide a livelihood for his son Y.Narasappa, hence the printing press was his property. In order to assist his son start on the job and to get some returns, Subbaraya wrote a few books in a series called the ***PuruShArtha GranthAvali***. Among them, **Raghuvamsha** part 1 and part 10 with meaning, **Sanskrita Prathama Pustakam** (First book of Sanskrit), **Padatraya**, **Bhishma Charitre**, **Vishnu Sahasranama**, and **Maha Sivaratri Vrata** were the important ones. But, he didn't get good returns from these, and hence he abandoned the series, preparing the printing press for the sole purpose of printing spiritual works alone. The first spiritual book that was printed in the press was called "Guru Bhakti Sara" (Essence of devotion to Guru).

#### "MUla-avidyA NirAsah" publication:

This Sanskrit book was printed and published in Subbaraya's own printing press in the year 1929. A portion of this book was originally proofread by Sri Naveenam Venkatesha Shastry, but due to differences of opinions, this was not completed. After the publication of the book, it was sent to newspapers and pundits for evaluation. For a little while, there the book was both criticized and praised a lot by sections of

society and many discussions took place. Among those, two critiques are worth noting – one was by Sri K. Sundara Rama Iyer in a magazine called “Review of Philosophy and Religion”, another was by an Artha Shastra Visharada [economist] named Sri R. Shama Shastry in a magazine called “Vedanta Kesari”. Subbaraya wrote responses back to both. Subbaraya intended to write a second volume to this publication with three main sections – “Vedanta Sampradaya Swaroopa Nirdharana” (determining the nature of Vedanta tradition), “Paramata Pravesha Shanka Nirakarana” (expelling doubts on entry of alien views) and “Prakaranopasamhara”. He intended to examine the three topics in detail, analyzing and comparing the Eastern and Western philosophical thought on the topics. But, this volume never got published.

### **Publication of Bhagavad Gita and other works:**

Subbaraya completed the translation of the Shankara bhashya chapters 1 to 3 and 4 other chapters along with notes, and published them with help from some gentlemen, by the year 1930. By this time, the third volume of Adhyatma Prakasha magazine had also been published. At about this time, he was also able to bring out the translation of the Kathopanishad bhashya with the magnanimity of a nobleman from Holenarasipura.

### **Sri P. N. Narasimhaiah :**

This gentleman was mainly responsible for Subbaraya and Adhyatma Prakasha Karyalaya to come to Holenarasipura. Subbaraya had his general acquaintance once in Shankara Mutt at Bangalore. When Subbaraya restarted the 3<sup>rd</sup> volume of the Adhyatma Prakasha monthly magazine, he had written a letter soliciting subscribers and encouragement for the magazine;

Sri Narasimhaiah had offered substantial help. Further, when Subbaraya visited Holenarasipura as a part of his travels, this gentleman offered to host him and made comfortable arrangements for his stay in his house. Later, he got instructions on Kathopanishad bhashya and Gita bhashya from Subbaraya. During these lessons, Subbaraya had the opportunity to meet Sri R.S.Srinivasaiah and Sri R.Ramaswamaiah. On the whole, the magazine got a lot of encouragement and subscribers in Hassan District with the help of Sri Narasimhaiah.

### **Defining the vision and goals of The Karyalaya:**

In introducing the Karyalaya to the public, the main goal of the Karyalaya was defined as “to enhance the public’s respect and regard for spiritual knowledge”. In support of this main goal, the following directives were added.

1. To try and develop the public’s taste in spiritual topics.
2. To encourage and assist those who liked to discard superstitions and dogmas and help pursue spiritual study.
3. To provide opportunities for those on the spiritual path to get acquainted with one another, and
4. To establish spiritual groups.

These were the main ones added. By this time, publications of the spiritual works and the monthly magazine were already in practice. Every morning discourses were conducted on the bhashyas, the practice of bhajans was already in vogue. Lectures and discourses were often organized in and around town. A few new Vedantic books were written and were ready for publication – **Shankara Maha Manana**, **Isavasyopanishat**, and **Upadesha Sahasri** (poetry) were brought out during this period.

### **Shankara saptaha celebration:**

In addition to the other activities of the Karyalaya, what is now observed as Shankara saptaha in the lunar month of vaishAkha, commenced around this time. How this got started is as follows: Shankara jayanthi was celebrated in Shankara Mutt, Bangalore with puja, bhashya readings, evening discourses or narration of the Lord's stories. Subbaraya had also given a couple of discourses during these celebrations. His main intentions were to bring Shankara bhashyas and Shankara Vedanta to the forefront, but he didn't receive enough encouragement for this. So, with the help of Sri S.Vittala Shastry and Sri N.S.Venkatesha Shastry, Subbaraya started his own Shankara saptaha celebrations privately!! The first celebrations were held in the 2<sup>nd</sup> month of Prajothpatti lunar calendar year from 5<sup>th</sup> day to the 12<sup>th</sup> day of the bright fortnight. The celebrations took place in a building that was part of Sri Rameshwara temple, Chamarajpet, Bangalore. There were programs three times a day - bhashya recitations in the morning, puranic story telling in the afternoons, and Vedantic discourses or Lord's stories in the evening. Based on Sri S.Vittala Shastry's suggestions, Subbaraya started a tradition of summarising at the end of every discourse. Within a couple of days, people started arriving with great enthusiasm. The first celebrations were a great success. This tradition has continued to this day and this is one of the main activities of the Karyalaya. This has been continuing in different towns/cities of Karnataka for the past 63 years (as of 1997) without a break.

### **Sri Garadi Rachappa:**

This gentleman was a native of Bangalore. He was inspired by Sri K.A.Krishna Swamy Iyer, and came to study



Vedanta with Subbaraya, and was attracted by his views. Company of saints and sages influenced him even from his childhood. He had toured the entire country once. He had seen Mahatma Gandhi once in Bombay. He had also met Sri Javali Chikka Lingannaswami once in Bangalore, and heard of Sri Krishna Swamy Iyer through him, and visited Sri Iyer. Finally by Sri Iyer's inspiration, when he met Subbaraya, he fell in love with Subbaraya's views and style. Further, he studied Upadesha Sahasri with Subbaraya; he made notes on it in Kannada, got it printed in Kannada and bore the publication expenses for the book. Thus he became a benefactor of the Karyalaya. He has also donated a few Sanskrit and English Vedanta books to Karyalaya library.

### **Progress of book publications:**

The 4<sup>th</sup> volume of the Adhyatma Prakasha magazine was in publication in 1933. At this time, Vilakshana Mauni, Isavasya Upanishad with notes in Sanskrit, Vedanta Kathavali, Ganeshashtaka, Tattva Samasa, all these books were published. In order to attract more subscribers for the monthly magazine, the subscription rates were reduced a little. In addition to spiritual topics, social, cultural and education-oriented articles were also given opportunities. A practice of discounting the price of books to magazine subscribers also came into effect. Practice of gifting a small book to the subscribers at the end of the year was also started. With all these promotions, the subscriber count still didn't increase much. As a result, a plan to release different Vedantic works via individual separate segments in series form through the magazine itself was started. With this, some support for the publication expenses of the magazine was acquired.

### **Books published through the magazine series:**

The following Vedantic books were published until 1938 through serials in the Adhyatma Prakasha monthly magazine: “Laxana Shastry uruf Hussein” (meaning Laxana Shastry alias Hussein) – A story book comparing and contrasting Logic and Vedanta, ‘Atmavidya Vilasa’, ‘Talavakaropanishad’ (with translation and comments), Kannada translation of Swami Vivekananda’s Jnana Yoga, ‘Alata Shanti Prakarana’ (Mandukya Karika), ‘Mukunda Mala stotra’, (with gist), and ‘Adhyatma Sukti Manjari’ (translation of Sivananda Saraswathi’s aphorisms).

### **Independent Publications:**

Mohamudgara (bhaja govindam stotra), Vedanta Dindima, Adhyatmavendarenu (What is adhyatma?), Savartika Panchikarana (Pancikarana with Vartika), Bhagavaccharana stotra, (Swami Vivekananda’s) Vedantopanyasagalu (lectures on Vedanta), Vakyavritti and Laghu Vakyavritti, Dhammapada (Buddhist work), Vedanta DindimaH ( along with Subbaraya’s vyakhyana-commentary in Sanskrit by name Bhavabodhini) – these were published as independent publications. “Words of Wisdom” – Aphorisms of Rajeshwarananda, and “Avasthatraya or the Unique Method of Vedanta” were the two minor English works that were also published.

### **Details of Shankara saptaha celebrations:**

The second Shankara saptaha celebrations were celebrated in Jalakanteshwara Temple, in Bangalore. During these celebrations, two devotees - Sri A.K.Shankaraiah and Sri B.Nanjundaiah were introduced to Subbaraya and provided multi-faceted support to the Karyalaya for a long time. From

the third year celebrations onwards, bhajans were arranged after epic discourses.

Sri Ananta Murthy Shastry was the son of Sri Hosakere Chidambaraiah. He was influenced by Kurtukoti Mahabhagavathar since his childhood. After finishing his 5<sup>th</sup> form high school (9<sup>th</sup> standard), he studied Logic from Betegeri Nagesh Shastry in Dharwad. After passing his Madras Sanskrit entrance exam in 1923, and passing Tarka Vidvat (Master's exams in Logic) exams in Bangalore, he joined Shankara Mutt to study Vedanta. When he was in Shankara Mutt, Subbaraya had invited him to attend the Shankara saptaha celebrations.

The fifth year Shankara saptaha celebrations also took place in Bangalore. There had been a lot of unsolicited help from the public to conduct these celebrations. The statement of accounts for the celebrations was printed and distributed among the devotees. This started to increase the public's trust in the Karyalaya and appreciation of Shankara saptaha celebrations. [This practice continues to this day]

By the sixth year, these celebrations started to spread outside Bangalore also. Sri S. Vittala Shastry was teaching in Shimoga high school. He was also giving Vedanta lessons for some people. He had given a few discourses and had sparked the public's enthusiasm for Vedanta. Therefore, the Shankara jayanthi celebrations in 1937 (Sri Ishwara samvatsara) were conducted in a grand manner at the Kote Bhimeshvara temple in Shimoga. Sri Patanakar Chandrashekhara Bhatta, Sri Kukke Subramanya Shastry, and other scholars participated in the discourses and lectures along with Sri S. Vittala Shastry during the celebrations. The Brahmins of Shimoga town took responsibility for providing daily food and puja expenses for the celebrations. The over all responsibility for the celebration

was borne by an advocate Sri Venkata Subba Shastry. Even the traveling expenses for the visiting scholars and the printing and distribution of the publicity material were borne by the general public in Shimoga. Thus the sixth Shankara saptaha celebrations were a big success, and by the end of the celebrations, 5 chapters of the Brahmasutra bhashya were published and disseminated among the public.

### **Vedanta or the Science of Reality:**

Sri K.A.Krishna Swamy Iyer's magnum opus was published around late 1930. But Subbaraya didn't have an opportunity to see it as it was getting prepared. Still, Sri Iyer has mentioned in the book – "Sri Y.Subbaraya has helped me in explaining the meaning of some difficult and obscure sentences of Sri Shankara". This was a result of the frequent ongoing discussions between Sri Iyer and Subbaraya, not anything that Subbaraya specifically gave for the book. These exchanges had a very positive influence on Subbaraya. As a result, Subbaraya started a series of articles on Avasthatraya in the monthly magazine. In addition, many other activities of the Karyalaya received good encouragement and participation from Sri Iyer. In a way, it wouldn't be wrong to say that Sri Iyer was the main inspiration for Subbaraya to establish the Karyalaya. In spite of all this, Sri Iyer's book didn't become a big seller. His ability for exposition of tenets of philosophy is yet to be understood by the general public. When it comes to Sri Iyer, Subbaraya agrees with the English saying – "The World knows nothing of its great men". In the year 1965, after Subbaraya took sanyasa, he had Sri Iyer's priceless book reprinted and published by the Karyalaya. This shows Subbaraya's feelings for a mentor and great reverence for Sri Iyer. Again the Bangalore division of the Karyalaya reprinted this book in 1993.

### Sri Chikkalinganna <sup>1</sup>:

This gentleman was from Mysore, belonging to the Gangadikara okkaliga family. It is learnt that his ancestors worked for the Mysore Maharaja and had earned a good name in serving the royal family. He developed a strong interest in Vedanta and took to a very spiritual life. He once read Subbaraya's "Vedanta Vicharada Guttu" which was in the form of translation of Sri Iyer's book "Fundamentals of Vedanta", and being impressed by it, came to Bangalore and met both Sri Iyer and Subbaraya. When he met Subbaraya for the first time, he asked him a question on Gita 6-30 *sarva bhUtasthamAtmAnam...* shloka. Then Subbaraya explained that it wasn't Patanjala yoga that was taught in the shloka, but nididhyasana, and the practice of adhyatma yoga referred to in the Vedas. – "The mutual superimposition of the unreal and the real has given rise to the world of transmigration and the sufferings of birth, oldage, etc. All these would vanish when one has realized Parabrahman, the inner self of all beings, by Dhyanayoga. One then remains established in that true form of Parabrahman" - was the gist of his teaching. To make sure he understood Subbaraya's teaching correctly, Sri Chikkalinganna explained back to Subbaraya what he had just heard. Hearing this, Subbaraya realized he was no ordinary individual, but was indeed endowed with a technical and analytical mind to grasp the essence of the shastras, and was in possession of the language for clear expression of his opinion. Sri Chikkalinganna's good physical attributes and his superior style of speech was indeed a stamp of the man of culture that he was. Thenceforth, Subbaraya would meet him whenever he had some leisure and explained and discussed Vedantic topics. Sri Chikkalinganna was of the

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<sup>1</sup> His complete life history has been written in Kannada by Sri B.H. Muniswamy Rao (His later name : Panditha Ramanatha Swami).

opinion that Subbaraya was a great Vedantin, a scholar, and a man of experience, and he had the utmost reverence for him. He encouraged his students and followers to buy and read Subbaraya's Vedantic works and subscribe to the monthly spiritual magazine. Subbaraya and Sri Iyer made it a point to meet with him whenever he visited Bangalore. Though Sri Chikkalinganna observed variations and differences in the line of vedantic enquiry, he always remained calm and through several rounds of questions, obtained answers and clarified his understanding. When he heard that Subbaraya was giving a discourse in Sri Ramakrishnashram, he came to attend it. He attended the discourse with lots of enthusiasm and arranged for a similar talk from Subbaraya the next day in Jaggulala Hall in Mysore. During this conference, he showered generous praises on Subbaraya and encouraged the general public to buy his Brahmasutra bhashya book that was about to be published. Such a great advocate of Vedanta and a benefactor of Karyalaya passed away in the year 1937.

### **Veda Brahma Sri Hanagal Virupaksha shastri:**

Golden jubilee celebrations of the Sanskrit College were conducted after Sri Virupaksha Shastry came to Mysore. Pandit Madana Mohan Malaviya also attended the celebrations. In a few discussions on social reforms, Sri Shastry had convinced that widow remarriages were against Hindu scriptures.

(When Sri Malaviya had visited Bangalore, he had conducted some discussions with Pundits, on questions like – Can non-brahmins be allowed to listen to Puranas and other scriptures? Can they be given panchakshari with pranava? Etc. Subbaraya and Sri S. Vittala Shastry had participated in these discussions. For the opinion that non-brahmins shouldn't be given Panchakshari with pranava, Subbaraya had shown support in a Sutasamhita sentence, and Sri Malaviya had accepted it.)

Sri Virupaksha shastry later addressed the All India MahAmahopAdhyAya Honouring Ceremony held in Darbhanga, and gained fame and name. Later, he had gone to Benares to address the annual All India Brahmin conference, and had lectured on Sanatana Dharma. After that, the Maharaja of Mysore had named him as the religious head of his regency. Later, he adorned the Kudali Sringeri Jagad Guru Peetha by the name Srimadabhinava Valukeshwara Bharati Swamiji with titles Srimatparamahansa etc. One year after that, Subbaraya had gone and met him. Adorning the Jagadguru Peetha for over 3 years Sri Sri Swamiji continued to provide guidance on Dharma to his disciples, and attained samadhi in April of 1936. Until the end, Subbaraya never got an opportunity to discuss or exchange opinion with him, on his *MUla-avidyA nirAsah* work. At this time, the Head of Uttaradi Mutt had released a work – Dvaita Siddhanta Vichara. Subbaraya had written a critical analysis on this work, shown it to Sri Virupaksha Shastry and had gotten his approval. The pundits got it printed.

### **Religious Conferences:**

Subbaraya participated in 2 religious conferences in the year 1933. Sri A.J.Khaleej of Bangalore had organized an interfaith meet at the Muslim Hall. It went on for 4 days. Sri V.V.K.Rangachar had represented “Humanism”, a view for the adoration of human society. Subbaraya had presided over that assembly for 2 days. Though there was more representation from the Muslims, there was opportunity for all religions to participate.

Another religious conference was organized under the leadership of Sri Karavira Shankaracharya at Nasik. This was much bigger than the previous conference, all religions including Arya samaj, Islam, Yahudi, Shaktas, etc, participated. Here, Subbaraya read on the topic “Conquest of Fear”. This was published in “Vedanta Kesari” monthly magazine from Madras.

Subbaraya became famous on account of his participation in the 2 conferences.

### **Retirement from job; Living in Holenarasipura:**

Subbaraya retired from government employment in 1935. Though he had permission from the government to continue for 3 more years, he decided it wasn't worth it to continue with all the regulations, and for just half of his salary, as he would have gotten a pension worth half his salary even if he retired. He retired as soon as he got permission from the government. His wish was to settle in a small peaceful place away from all the noise and he intended to take to sanyasa soon in the future. Accordingly, with the assistance of Pleader P.N.Narasimhaiah, he was able to purchase some land for a nominal price to build a house in Holenarasipura. Subbaraya moved to Holenarasipura in April 1937 with the intention of staying there. For one more year, Karyalaya continued at Bangalore. After Subbaraya sold his house at Bangalore, Karyalaya completely moved to Holenarasipura in April of 1938.

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## **Chapter 13:**

### **Progress of Karyalaya in Holenarasipura**

#### **Sprouting of Independent Karyalaya:**

For further developing the activities of the Karyalaya, moving out from a well-developed city like Bangalore with its culture and technological advancements, into a small town like Holenarasipura seemed like a bad idea. But, in order to really be able to achieve something in Vedanta, especially for Subbaraya to shine like the Pole star in guiding others in Shankara Vedanta, the calm and peaceful environment of Holenarasipura was an excellent place. The Karyalaya being an integral part of Subbaraya's life, it had to inevitably move along with him to Holenarasipura. In this manner, by the time Subbaraya retired from the government service, Karyalaya entered Holenarasipura, and progress and development of an independent Karyalaya just started.

It is impossible to guess the intentions of the Lord. He exposes the wonders of his creation even through a common man. How many ordinary schoolteachers like Subbaraya are there! But, he handpicked Subbaraya to be his instrument! He provided for a noble birth to a devoted, ideal householder father and mother. He provided for a good education by enthusiastic teachers. When Subbaraya entered higher education in a developed city like Bangalore, the Lord provided for excellent company with great thinkers like Sri Iyer, constantly engaged in enquiry into Vedanta. He provided for several Vedantic books to fall into his hands as well as several great sadhus and noblemen to come to his life. To earn a simple living, when he had to take up a Government job, He provided it in the Education Department, where there was no scope for corruption

and where in the companionship of innocent children he could engage in studies. Knowing fully well that a guru's upadesha is important for spiritual progress, He blessed him through an austere ascetic - the Sringeri Jagad Guru, with Shankara bhashya initiation. He ensured that Subbaraya didn't stagnate in his spiritual quest, as it would be if spiritualism were for a livelihood by securing him guidance and blessings from Gondavali Maharaj who was known as an avatar of Hanuman. On different pretexts, He ensured that Subbaraya made pilgrimages to several holy places. He provided for several little comforts when Subbaraya was up against odds. He had him write a great work like *MUla-avidyaAnirAsah* in Sanskrit and thereby serving Adi Shankara, and becoming well known. On the pretext of printing that book, He gave him energy to establish and run a printing press to provide convenience for error free and satisfactory printing of several Vedantic works. Finally, to enable the uninhibited growth of the Karyalaya, just as it matured from its childhood to youth, he facilitated its shifting from the busy city environs to a small town atmosphere in Holenarasipura. How much do we describe in this manner the greatness of the Lord!?

### **Engaging with texts and discourses:**

In the first couple of months of arriving at Holenarasipura, Subbaraya stayed at the house next to Sri P.N.Narasimhaiah's house. He was conducting Upadesha Sahasri (poetry) lessons, and there weren't many people attending in the beginning. By the time he moved to another house, he had about 15 people attending these classes. Some small lessons of Upanishads were given. He also gave some sessions in Shimoga Karnataka Sangha and in Bangalore.

### **Book Publishings:**

Shiva Kavacha, Atma Bodhe, Adhyatma Sukti Manjari, Sadguru Anugraha, Narada's Aphorisms on Bhakti, were the books that were published during that time. Some books came out as a series in the monthly magazine. Drik-drishya-Viveka, Bhakti Yoga – edited versions of these books were also released at this time.

### **Adhyatma vidyanilaya:**

In addition to the magazines, volumes of books, Vedantic practices, and lectures, the idea of starting a spiritual university as an adjunct of the Karyalaya sprouted in Subbaraya in February of 1938. This announcement was also made in the magazine.

### **First couple of years at Holenarasipura:**

After Subbaraya sold the house in Bangalore, he along with his son Y.Narasappa and the printing press came to Holenarasipura in May 1938. By then, he was able to get a house constructed in Holenarasipura, but it was not completed, and there wasn't enough space for the printing press or the Karyalaya to be set up. Still, he set up a small cottage with a zinc sheet on top for roof, and established the printing press in front of the house. Due to some unavoidable circumstances neither the magazine, nor the other Karyalaya activities could be resumed on time. In the midst of this, Subbaraya also fell ill, and it resulted in throat problems and inability to speak properly. In course of time, all the problems got resolved one by one.

### **Shankara saptaha:**

The 1938-Shankara jayanthi celebrations were conducted in Holenarasipura itself. Since not many people were known in town, the celebrations were conducted in an ordinary fashion.

Two pundits Sri K.P.Narayana Shastry and Sahitya Vidvan Sri Ramaswamy Shastry participated in the celebrations. Lawyers M.R.Santebachalli Subbaraya and R.Ramaswamaiah, and previously introduced Sri P.N.Narasimhaiah also participated by hosting all the guests and providing for their food (for a day each). Though Subbaraya was unwell with throat problems, he still gave lectures and talks. The celebrations were successful.

### **Sri Hosakere Chidambaraiah's demise:**

We have already discussed quite a bit about Sri Chidambaraiah who was very close to Subbaraya. When Subbaraya was in Bangalore, Chidambaraiah had gone to National College in Dharwad. There he released few books like Bharata khandada Jivajyothigalu (India's torch bearers), Arya dharma pradipa, etc. After he returned to Bangalore, he was completely immersed in Vedanta. He stopped by for lessons in Mula-avidya Nirasah. He completed another book – "Anubhavamrita" with Subbaraya's note including his new opinions. He wrote a book named "Mandukya Samvada" [Mandukya conversations] at this time. After his son, Sri Ananta Murthy joined Shankara Mutt to study, Chidambaraiah started feeling that Subbaraya's method of Vedanta was not flawless, so he removed the debatable topics from his next edition of "Anubhavamrita". He lived in this frame of mind with his children in Bangalore and wrote the books "Vedantada Jivala" and "Panchdashi Tatvartha" (Essence of Panchadashi). He didn't ask for any of Subbaraya's assistance in writing these books. A few days after this, he went to live in solitude in a place called Chitravati. But, due to a weak body, he returned and couldn't stay there till his end. Then, **he exchanged views on Subbaraya's methods of vedanta with Sri S. Vittala Shastry,**

**and came to the understanding that Subbaraya's opinions were in line with Shankara bhashyas. Immediately he got in touch with Subbaraya and decided to spend some time with him. He had told Subbaraya that he would be back by Shankara saptaha time, but it was not to be. He expired 15 days prior to the Shankara jayanti celebrations.**

### **Effort to establish a vidyanilaya:**

Around this time, Subbaraya's desire to establish a Vedantic school grew strong. He came up with the syllabus for such a class and put an announcement with details in the 1939 July magazine,. By this time, Mattur Subbaraya Avadhani, a spiritual aspirant had joined as a student; he was studying the Upanishad bhashyas. Then Sri V.SitaRama Dikshita from Kanakatte and Srinivasa Bhatta from Agrahara also came and joined as students. All of them started to study Naishkarmya Siddhi together. But, Subbaraya's throat was still troubling him, and it was difficult for him to conduct classes. Some superstitious people started rumors that Subbaraya couldn't speak as a result of opposing Guru Adi Shankara when he wrote against certain episodes in the Shankara vijaya – episodes such as the Mandana Mishra dialogue, Shankara's entry into the king's body, etc. Anyway, by God's grace Subbaraya was able to speak again by the next Shankara jayanthi celebrations, thus putting an end to the silly rumors.

### **Progress in publishing books:**

Through the magazine serials, Drik Drishya Viveka, Upadesha Sahasri (poetry chapters 1 thru' 13), and Adhyatma Sukti Manjari (part 2) were published. Gita chapters 13 thru 18 with meaning and bhashya were published independently.

### **Pandit pravara Sri H.AnantaMurthy Shastry:**

As mentioned before, he was Sri Chidambaraiah's son. By 1928, he had already passed the new Nyaya Vidvat exams and received many prizes. In 1933 he passed the old Nyaya Vidvat exams and secured several prizes. In 1936 he passed the Vedanta Vidvat exams in the first place and again secured 3 gold medals and an accolade by name SuvarnavIra ShrinkhalA. After he passed the Shankara Mutt Vedanta exams in the first place, Sri Sringeri Jagad Guru blessed him and conferred the title "Pandit Pravara" and presented a couple of excellent shawls. He again received a gold medal and a prize for passing the Mysore Sahitya Vidvat exams in 1938. By 1939, he had passed the nyaya, sahitya and Vedanta exams in flying colors. It was very fortunate that Subbaraya obtained this great scholar's help and cooperation in his future tasks.

### **Shankara Saptaha in Mysore:**

**After Vedabrahma Sri Vittala Shastry came to Mysore, propagation of Vedanta got a new boost.** He organized Shankara bhashya classes. He also started giving lectures around town. By the efforts of Sri Shastry, the Shankara saptaha celebrations for the lunar calendar year Pramathi were conducted in Abhinava Shankaralaya, Mysore. Sri Patanakar Chandrashekara Bhatta, Pundit Sri Ananta Murthy Shastry, and Sri K.Gopala Krishna Shastry, vidvan of the Mysore Royal Court participated in the talks and discourses during the celebrations. The residents of KrishnaMurthypuram, Mysore hosted all the visiting scholars and devotees and threw a big feast. On the last day, a great musical treat was given by Sri Shelvapillai Iyengar, accompanied by Sri T.S.Tatachar on Violin and Vidvan Sri Gopala Rao on Mrudanga. On the whole, the celebrations were a great success and satisfaction to the devotees.

### Uproar on Mula-avidya:

One special highlight about the celebrations mentioned above was the revival of the cooled off Mula-avidya discussions by Sri Patanakara Chandrashekhar Bhatta and Sri Kannambadi Gopala Krishna Shastry in their lectures. While explaining Brihadaranyaka bhashya 4-3-32, *avidyA vastvantarapratyupasthApikA; sA ca shAntAtra*, Sri Chandrashekara Bhatta explained that *shAntA* didn't mean that avidya had completely disappeared, but that it would really exist in *bhAvarUpa Mula-avidyA* form without being available for transaction. He further explained that Shankara and Gaudapada both accepted Mula-avidya, without which there will be obstacles to understanding Shankara's philosophy, and gave some quotations. Subbaraya refuted him during summarizing, saying *shAntA* has to mean that avidya was absent, and that the bhashya for the 21<sup>st</sup> mantra in the same brahmana had *yatra avidyAkAmakarmANi na santi*, and the bhashya for 22<sup>nd</sup> mantra said *atra chaitat prakR^itam – avidyAkAmakarmavinirmuktam eva tadrUpam yatsuShupte Atmano gR^ihyate pratykShataH iti* and since the writer has clearly said *na santi, vinirmuktameva tadrUpam* – it has to mean that there is no avidya in sushupti, this is the only natural way to interpret it. He further clarified that though *bhAvAvidyAvAda* was seen in only some later vyakhyana prasthanas, it was not accepted by the bhashya writer (Shankara) or by Gaudapada, and concluded that he had written the solution to the exception raised by the vidvans in his *Mula-avidyA NirAsah* book.

Another day during the same celebrations Sri Gopalakrishna Shastry was giving a lecture on Gitabhashya 13-27. To the sentence *kShetrakShetrAj~nasamyogo mithyAj~nAna lakshaNaH*, he explained that mithyajnana is

the same as the bhavarupa Mula-avidya, and that it existed even in sushupti and pralaya in seed form. He completed saying that if avidya were to be abhAvarUpa, then causality for the same will not match. At the time of summarising, Subbaraya explained that the superimposition of the real and the unreal and their properties on one another is at the root of samsAra. This was the essence of the bhashya. ***kShetrakShetraj~nayoH vishayavishayiNoH bhinnaswabh-AvayoH itaretarataddharmAdhyAsalaxaNaH samyogaH kShetrakShetraj~naswarUpavivekAbhAva nibandhanaH*** - he explained that the existence of this sentence in the bhashya was itself a proof for the above essence. He further stressed that there was no preference there in espousing Mula-avidya, but that absence of discrimination was the cause of avidya of the form mithyajnana.

This debate didn't end even when the celebrations had ended. The Sunday discourses in abhinavashankara temple carried traces of discussions on this. Sri Palaghat Narayana Shastry, Sri Vedabrahma Gopala Shastry and Sri Mallikere Subramanya Shastry always advocated for Mula-avidya, and Sri S. Vittala Shastry and Subbaraya argued that Mula-avidya was not acceptable to Shankara, and it was very harmful for Advaita if accepted. Discussions on these topics continued for another year,

Other activities of the Karyalaya, writing of books, publication of the monthly magazine, lessons and discourses continued as planned during this time. Subbaraya gave discourses in Bhadravathi, Mattur and other places.

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## Chapter 14

### New Activities (1940 – 1944)

#### **Publication of Books:**

In this duration, Vedanta Praveshika, Jnana Yoga part 2, Kenopanyasa Manjari, Mundakopanyasa Manjari, Aparokshanubhuti, Chidananda Sawai, Vedanta Vicharada Itihasa, Bhishmastavaraja, Shiva Nama Ashttothara Shataka, Upadesha Sahasri (poetry part 2), all these books came out through series in the monthly magazine. Upanishattugala Modalane Parichaya, Sri Rama Gita, Vedanta Darshana, all these came out independently. A book predominantly analyzing avasthatraya called “Paramartha Chintamani” was also published. Vedanta Balabodhe and Sarveshta Siddhi were re-published during this time. The English book, “Minor works of Sri Shankaracharya” also was published during this time.

During this period, the Shankara saptaha for the lunar years Vikrama and Vishu were conducted in the Shankara Narayana temple in Chamundipuram, Mysore. Punditarathnam Bettehalasoor Sri Venkata Rama Shastry participated and encouraged the celebrations.

The celebrations for the lunar year Chitrabhanu were conducted in Purnaiah Hall, Tarikere; that for Swabhanu year was conducted at Brahmana Seva Sangha, Tumkur. Sri Shankarananda Bharathi Swamiji of Gitapracharani Sabhe Mysore, and Sri Gamaki Ramakrishna Shastry participated in these celebrations. The celebrations for Tarana year were conducted at Holenarasipura itself. Pundits Sri Naveenam Venkatesh Shastry and Sri Krishnayogindra Saraswathi Swamiji gave discourses. The general public in the town were very cooperative.

### **Mula-avidya discussions:**

I will discuss some of the discussions and intellectual debates during his period. After Subbaraya wrote the Mula-avidya Nirasah book, all pundits were somewhat perturbed. First among the pundits who discussed this work neutrally and without bias was Sri H. Ananta Murthy Shastry. In the beginning, he just barely agreed with Subbaraya's opinions, he had not expressed complete concurrence to the method. Subbaraya realized that it would be useful to write a Kannada book on the discussions on Mula-avidya between other Pundits and Sri S. Vittala Shastry at Mysore. He wrote a small handbook called "Shankara Surya" and distributed it to the public during Shankara saptaha. After that, he wrote and published another book called Shankara Siddhanta. He sent this book to Sri Ananta Murthy Shastry for his opinion, to which he commented "just as Mula-avidya vada is faulty, so is adhyasavada, it is just enough to have a witnessing principle". To this, Subbaraya wrote back – "Everyone has to accept that the witnessing principle is the absolute. Instead of saying there are these defects in adhyasavada, it is to be accepted that all characteristics, defects, appearances, disappearances, are all in fact adhyasa. We don't need to hang on to adhyasa; it has been showing up in our experience. That we think we are the doer, enjoyer, knower, is because we believe we are the body, and the owner of its attributes. This is evident to all." To this Sri Ananta Murthy Shastry kept quiet and didn't respond on this topic again. But, gradually he started to understand and appreciate Subbaraya's postulates and opinions. This is evident in his own words – **Though I participated in the Shankara saptahas that Sri Subbaraya organized, I wasn't ready to accept his postulates and principles in the beginning. Until the completion of the saptaha at Tumkur, I wasn't bought**

into his thinking. In the beginning, I even hesitated to bow to him. I became very interested in learning and understanding those principles correctly; it came to my mind that Subbaraya always wanted us to pay close attention to the original Shankara's works. Finally, after a lot of analysis and close examination of the original works, and thorough reflection, I have now come to understand that Subbaraya's thinking is correct, and that it is in complete agreement with Shankara, the scriptures and intuition. With this straightforward and heart-felt acceptance of Subbaraya's postulates, it is clear that Sri Ananta Murthy was one of the first pundits to understand and agree with Subbaraya.

After the previously narrated discussions and debates on Mula-avidya at the Abhinava Shankara temple in Mysore, the honorable Maharaja of Mysore, Sri Krishnarajendra Wodeyar, invited both Sri S. Vittala Shastry and Sri Mallikere Subramanya Shastry individually to his court to provide Advaita lectures to him in the palace. As a result of that, Sri S. Vittala Shastry also got a chance to study western philosophies at the Maharaja College in Mysore. This was an added benefit to Sri V. Shastry on account of the debates on Mula-avidya. After these royal encounters and exchanges, those pundits in favor of Mula-avidya vada stopped discussing it in public. Excluding Sri H. Ananta Murthy Shastry, the other pundits even rejected to participate in the Shankara saptaha celebrations. These pundits continued to expose the so-called defects of Mula-avidya nirasah to their own followers now and then, in Mysore and Bangalore.

### **Some publications on Mula-avidyavada –for and against:**

In criticism of Subbaraya's "Shankara Siddhanta", Sri Bhattopahva Sringagiri Kavi Narasimha Sharma wrote a small

handbook - **Mula-avidya Nirasa vadada Vimarshe**. He also announced that he was going to start an organization to publish works according to the Mula-avidya tradition. Sri M.Ranganna wrote and published a book called “Mula-avidyanirasa Khandana” with the help of a few pundits. Vedanta Vidvan Sri Ramachandra Shastry Suri wrote an article “Shankara Siddhanta Vimarshe”. Subbaraya published it with a reply along with notes in the Adhyatma Prakasha monthly magazine. Subbaraya gave a series of 4 discourses in December 1940 in Mysore Sanskrit Mahapathashala, for 4 days. The topics included Shankara siddhanta, post-Shankara prasthanas differences, post-Shankara works, the current situation of Vedanta, etc. He argued that post-Shankara advaitins had accepted Mula-avidyavada, other prasthanas differences, and other principle differences as Shankara’s own views. This series of lectures gave rise to a book called “Vedanta Vicharada Itihasa”. Sri Madhava Krishna Sharma, M.C.L, had written an article in an English periodical called “Brahma Vidya” published from Adyar, Madras. This article was published along with response, in the 12th edition of the Adhyatma Prakasha magazine. Sri S. Vittala Shastry read an article called “Shankararu awara eechina Vyakhyanakararu” (Shankara and his recent commentators) in Madras during an All India Conference of philosophers. Later, Sri N.R.Kulakarni of Dharwad wrote an article Mula-avidyavada in the Adhyatma Prakasha magazine. After this, Subbaraya wrote an article called **Mula-avidya Charcheya Phalitamsha** (Results of mulaavidyavada discussion). Following this, Sri Gopala Krishna Shastry wrote a book called *SamAlocana*. It also included an article called *Mula-avidya samarthana* from Sri. Patanakar Chandrashekhara Bhatta. Before the book samalochana came out, Palghat Narayana Shastry had given a talk on Advaita

philosophy, and Subbaraya had commented on this talk and written an article based on this called “advaita siddhantadalli avidyatatva”. This was published by Mysore Adhyatma Vichara Sangha. Sri S.Vittala Shastry created a pamphlet “Samalochaneya Samalochane” and distributed it among philosophers. Brahma Sri Yadatore Subbaraya Sharma had written a book called *MUla-avidyA SamarthanA* meaning “Justification of Mula-avidya”. People started confusing between Subbaraya and Yadatore Subbaraya Sharma and attributing one’s philosophies to the other. Then Subbaraya had to effect a change to his name as Y.Subbarao alias Yellambalase Subrahmanya Sharma. After this, Sri B.H.Muniswami Rao wrote a book – “Jignasugala Todaku”, meaning obstacles faced by seekers. Anyway, the Sanskrit book *MUla-avidyA nirAsah* evoked all kinds of responses from Sanskrit and English pundits, and it stopped here for the time being. Still, there was and even now persists, disgruntled murmur of pundits here and there. There haven’t been any open discussions or book publications on the matter recently.

### **Conclusion of the Bhashya Prasthanas Lessons:**

Some out-of-towners like Sri D.C.Nanjappa Bhagavathar, retired sanitary inspector Sri D.Anantaiah, Vedabramha Sri Mattur Subbaraya Avadhani, etc along with Sri P.N.Narasimhaiah, Sri R. Ramaswamiah, Sri Santebachalli Subbaraya etc. had been listening to the prasthanaya trayya bhashya discourses from Subbaraya, which concluded in December 1943. After that, a second round of lessons commenced. Sri B.H.Muniswami Rao (He later became famous as Sri Ramanatha Swami) visited Holenarasipura off and on from Bangalore.

**Discourses elsewhere:**

During this time, Subbaraya also gave several discourses at Krishnarajanagar, Nanjangud, Rudrapatna, Bangalore, Mysore Ramakrishnashrama, Sakaleshpur, Chikkamagalur, Shimoga, etc., on different occasions. Under the auspices of Karyalaya, some discourses were also conducted in town hall, Holenarasipur. In this way, Vedanta propagation continued in a non-stop manner.

**Stoppage of the magazine:**

The magazine which published from 1931 to 1943 had to be stopped in August 1944 due to unavoidable circumstances. Diminishing subscribers, scarcity of printing paper, and editors' unsteady health were some reasons for the 16<sup>th</sup> edition of Sept 1944 not coming through. The magazine stopped until September 1946 (2 years).

**Demise of Sri K.A.Krishna Swamy Iyer:**

Subbaraya heard the unexpected demise of Sri Krishna Swamy Iyer in February 1943. He was like Subbaraya's life breath, and had guided him continuously in his spiritual study and propagation of Vedanta. Sri Iyer hadn't forgotten Subbaraya even after the latter moved to Holenarasipura. During his last days, due to a paralytic stroke he had forgotten names. Still, he could recollect the names when they were mentioned. Having learnt the essence of Vedanta, he believed that Sri Shankara personally appeared in his dreams and initiated him into Vedanta. He had a lot of reverence for Anantappa Maharaj of Bangalore, and Motaganahalli Shankara Shastry. After hearing several Vedantic points from Sri Iyer, Subbaraya would realize that they were also found in Shankara bhashya. As such, what wonder was there in Subbaraya considering him as a Rishi?

Sri Iyer had commented on Deussen's book "Elements of Metaphysics" in his book "Critical Reflections". Deussen, who was a western philosopher had read Sri Iyer's book and expressed sincere appreciation. Sri Iyer was a learned man, and some of his articles were published in the English "Vedanta Kesari" magazine. In memory of Sri Ramakrishna Paramahansa's centenary celebrations, a collection of essays called "Cultural Heritage of India" was released, which had an excellent essay by Sri Iyer called "The Philosophy of Advaita or non-dualism". "The Drumbeat of Angels – Uma's Mirror" an English poetry work of his has also been published. Dr.M.Sreenivasa Rao's treatise on Pancadasi in English was written and published with Sri Iyer's help – this is a testimony to his profundity. His **Vedanta or the Science of Reality is like a crest jewel, glittering as a priceless diamond, in the crown of this Vedanta chakravarthi. That Shankara siddhanta is established on a solid foundation of intuition and reasoning is crystal clear from this book alone. The discerning aspirants will be thankful to him for several centuries to come.**

Subbaraya was in Holenarasipur when Sri Iyer passed away. Subbaraya frequently saw him in his dreams a few days before his demise. It is said that in one dream in the early hours of a morning, there was a huge feast in Sri Iyer's house, and he came out after his ablutions calling to his wife in Tamil to get up, as it was quite late. Within 3 days of this dream, he received a letter that Sri Iyer passed away. Sri Iyer had sold his house in Bangalore, and informed the buyers that he would vacate it on a certain day, and he passed away on the same day. Is this not a wonderful coincidence?

Subbaraya went to Bangalore and met Sri Iyer's family and returned. Sri Iyer's departure certainly brought a lot of

sorrow to Subbaraya for a while, but he had to console himself for death was inevitable. Though Subbaraya intended and tried hard to write Sri Iyer's biography, somehow it never materialized. Subbaraya did write an article on Sri Iyer in the Adhyatma Prakasha magazine. He had this poem eulogizing Sri Iyer at the end of the article:

*VidyAmarthaM ca dArAn sukRitamapi gRiham putra-  
poutrAbhivRiddhim |  
SampAdyaivam swadharmAcaraNamatha vibhorarcanam  
samvidheyam ||  
dAnam dAntirdayaivam nija-para-samatA-  
buddhirapyevamevam |  
SvAcAreNaiva deShtA bata kathamiha no dRishyatAm eti  
kRiShNaH ||  
KArya-nAtaka-sanGita-tatvashAstrAbdhi-candramAH |  
SamskRita-drAviDAndhrAngla-bhAshA-bhUshaNa-  
BhAratI ||  
NityAnandapradAdvaita-VedantAbja- vibhAvasuH |  
KRishNARYo vishNupadavIm prAptaH kRishNa ivAparaH ||*

The gist of the poem provided here is a translation from Swamiji's recently published autobiography in Kannada in his own words:

Having achieved knowledge, wealth, wife, meritorious deeds, house, progeny, and progress in all fields, he followed a righteous lifestyle involving regular daily worship. That Krishna who set an example of philanthropy, self-control, compassion, and equality, and who taught and led others by his example has now disappeared from us.



He shone like a moon on the shores of poetry, drama, music, and philosophy; he was like Goddess Saraswathi decorated with Sanskrit, Tamil, Telugu and English. The Sun that blossomed the lotus of Advaita Vedanta that gives everlasting bliss, has ascended the abode of Vishnu as if he was the other Krishna.

### **Adhyatma Vidyanilaya:**

Subbaraya had been interested in teaching and equipping a few good eligible students for the propagation of Vedanta and establishing a school under the auspices of the Karyalaya. This has already been mentioned. These announcements had been sent out since 1939 requesting the benevolence of the public towards this end. The rough lesson plan and road map had also been announced – mainly Advaita philosophy along with concise Dvaita and Vishistadvaita were to be taught to the students. The main tenets of the world religions and biographies of it's' philosophers were also to be taught in a concise manner. The intricacies of japa, puja, and dhyana were also to be taught. The students were also to be trained in giving discourses on Puranas in Kannada to the public so that layman could appreciate them. This was the basic plan. Those who get such training and education should themselves be followers of established norms of right conduct, should become ideal teachers capable of disseminating spiritual instructions among public and cultivating in them taste in vedantic knowledge – this was the main idea with which Subbaraya wanted to open the Vedanta school. He intended to provide free boarding and lodging to such eligible students, having no less than 10 students in each level. But, as luck would have it, with no such eligible students found, the school didn't take off the ground until 1944. Help from others was also not forthcoming. Finally in May 1944, a student by

name **Sri C.N. Yagna Narayana Shastry** from Nanjangud came and joined the Karyalaya. He had completed the study of Vedas; he had also studied some Sanskrit prose and poetry. So, **in July 1944, this lone student was admitted and Subbaraya started the school** and Gita bhashya lessons. Further, he taught Upanishad bhashyas, Naishkarmya Siddhi, etc. also.

### **Library:**

Dr.R.Shama Shastry, D.C.Nanjappa, Asthana Vidvan Y.Chandrashekhar Shastry, and others donated a few books to the library. A few essential books were also purchased.

### **Tradition of celebrating Sharad-Navaratri:**

In addition to celebrating Shankara saptaha, Gita Jayanthi, Sri Brahmachaitanya's anniversary, the tradition of celebrating Navaratri also started in September 1944. During those days, study of Prasthanatraya bhashya, Suryanamaskara, Rudrabhisheka, and other performances were held.

### **Site for the Building:**

As the incidental visitors to Karyalaya increased, it dawned on Subbaraya that the organization needed an independent building; and also for the progress and diversification of the organization, an independent building was required. But, the first efforts Subbaraya undertook to raise the funds in Holenarasipura didn't bear fruit. Dejected by this, he decided to take the organization to Mysore and see if he could continue its activities there. He went to Mysore to explore the options there, but again the intentions of the Lord were something else. Within a couple of days of returning from Mysore, when Subbaraya was on a walk in Holenarasipura, he met Lawyer Arakalagudu Srikantaiah, who was cursorily known to him.

Subbaraya mentioned that he was preparing to leave the town as no place could be secured. To this, Sri Srikantaiah showed a site within the town and asked if Subbaraya would like that spot for the Karyalaya. Subbaraya said he liked the spot, but asked who was going to give it to him. Sri Srikantaiah walked away saying, “Let’s see how the Guru’s grace is”. Within a couple of days of this, **Sri Srikantaiah donated two sites in that spot to the Karyalaya, got the sites registered as donation for the organization and offered the papers to Subbaraya!** Subbaraya was extremely surprised. He offered prayers to the Lord, acknowledging that everything was indeed His doing.

Sri Srikantaiah donated the 2 sites in October 1942. Subbaraya was looking at purchasing neighboring sites too, so that a big enough site was available for the Karyalaya, when Sri Srikantaiah donated another neighboring site. After this, Subbaraya bought 4 other surrounding sites from other owners at cost price, and a big enough property comprising of 7 sites, with roads on all four sides, was now owned and available for the Karyalaya building.

### **Request for funds for establishing a building:**

Now, Subbaraya had to face the problem of obtaining funds for the construction of the building. Before asking others for help, he decided to put in some of his money first. Subbaraya had some share of farms, agricultural fields, etc., that were his ancestors’ property in his hometown of Yellambalase. He was not getting any annual income from these. He decided to sell these and use the money he got from the sale as seed money for the building. He sold the property in October 1942 for Rs 1100. He donated Rs 1041 from that as the very first donation for the Karyalaya foundation. As it was ancestral property, he obtained

his son's permission to sell the property, and to donate the money for the Karyalaya. Thus, Subbaraya became one of those rare philanthropists who sold his personal property to provide funds for contributing to a public cause. Later, a working committee to organize the construction of the building was created, and he himself became the president of the committee.

As result of Subbaraya and the committee striving hard to collect funds for the building in Holenarasipura and in other places, quite a good sum was collected. They bought four iron girders for an auditorium. A small cottage with a zinc-sheet roof was erected to start with. Some of the materials were hard to get, and the committee had little experience with managing the construction of a building. As a result, the cottage was barely finished, though quite a lot of money was spent. The erection of the cottage started in November 1944, and got ready partially by March of 1945.

### **Discourses on the Puranas in Karyalaya:**

With an intention of giving lessons in the art of discoursing on the Puranas, lectures on Adhyatma Ramayana started in the Karyalaya at this time.

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## Chapter 15

### His Highness – Sri Mysore Maharaja's compassion

#### **Manifest-unmanifest Karyalaya:**

The birth and development of the Karyalaya, as also encouragement and public help for the Karyalaya had seemed to follow some unseen rule in manifesting itself for sometime and then disappearing for a while. Until now, we have seen the conditions under which Karyalaya developed from its inception. But by August 1944, it seemed like the activities of the Karyalaya including the monthly magazine were going to come to a stop. **The Adhyatma Prakasha monthly magazine stopped in August 1944 with this editor's request – "With the grace of the Lord, 15 volumes have been published so far. It seems that the Lord's intention is that the 16<sup>th</sup> issue is not to be published soon.** The magazine has very little publication help. Due to the incompleteness of the building of the Karyalaya and the ill health of the editor, this magazine will come to a stop now. As conditions change, Karyalaya will definitely plan to restart the magazine. The public is requested to excuse." With the stoppage of the magazine, the books and development of the Karyalaya also came to a stop. Thinking that it was the end of the Karyalaya, Subbaraya started to document its history. Then again, the Lord's intentions were otherwise. This temporary darkness was like the night before the bright sun was to rise again. Soon the readers will see the passing of the gloom and the rise of fortuitous Sun (Karyalaya).

### **Unexpected Help:**

It has already been mentioned that the Navaratri celebrations were first started in the Karyalaya in September 1944. It seems that the Mother of Universe was pleased and the puja celebrations yielded results right away. Within a month of the celebrations, a letter from the Mysore Maharaja's personal secretary was received at the Karyalaya requesting that a copy of every Vedantic book published by the Karyalaya be sent to the Mysore palace. As soon as the copies of the books were sent, another letter inviting Subbaraya for a face-to-face meeting was received. Due to Sri S.Vittala Shastry's cooperation and endeavors, by the order of the Maharaja of Mysore, an agreement was signed between the palace and Karyalaya. According to the agreement, the Karyalaya would publish Sri Shankara's invaluable works in original Sanskrit and Kannada translation with notes in several volumes, and dedicate them to **Sri Jayachamarajendra Grantharatnamale**. Each volume would be no less than 500 pages. Instead of offering royalty to the translator, 1000 copies of each volume would be published and printed, with 200 copies given to the palace. The rest 800 copies would be available for sale to the public by the Karyalaya. The palace would bear the printing and publication costs for all the 1000 copies. It was decided that the rights of publication would rest with Karyalaya. With publication of books being Karyalaya's main livelihood, this unexpected help from his Highness - the Maharaja of Mysore, gave a nutritious boost to its sustenance, and Subbaraya's happiness knew no bounds. Subbaraya thought that all this was due to the grace of Sri Chamundeshvari and Sri Shankaracharya.

## **Extraordinary significance of the Mysore Royal dynasty:**

There had always been encouragement and protection for scholars among the kings and ancestors of the Mysore Royal dynasty. The late Sri Krishnarajendra Wodeyar's devoted services to the pontiffs of all the three (Advaita, Dvaita and Vishistadvaita) philosophies are well known. His successor Sri Jayachamarajendra Wodeyar followed the family tradition and continued to hoist the family flag higher. Not only an opportunity came to Karyalaya to employ the literary geniuses of the time and put the printing press to use, but also the earlier intentions of the Maharaja to translate and publish the Sanskrit works in Kannada, so the common people could develop a taste for ancient Aryan culture of the country was also accomplished. To accomplish this earlier intention, the Maharaja had wanted the 18 Puranas, Rig Veda, Yajur Veda, etc to be translated into Kannada by different scholars. He had intended to publish that from the palace to encourage his subjects to develop a taste for the wisdom of yore. At that time Sri D.Venkata Ramaiah, retired circle inspector and father-in-law of Sri T.Ramaiah - personal secretary to his Highness, had translated Pancapadika of Padmapada from Sanskrit to English and presented a copy of it to the Maharaja. It is said that after reviewing the English translation, the Maharaja had remarked that it would be nice if a book like that were brought out in Kannada also. Sri D.Venkata Ramaiah brought to his son-in-law's attention that if ancient epics and Vedanta bhashyas were published in Kannada with original Sanskrit texts, it would be a great help to the common man. For this, the personal secretary had waited for a suitable opportunity to bring this to his Highness's notice. When the opportunity arrived, the Maharaja came to know of this and

gladly consented. He ordered the task to begin immediately. This illustrates the Maharaja's Vedantic interests and thirst for spiritual knowledge

### **How the Karyalaya got this Help:**

By the orders of the Maharaja, the personal secretary invited Sri S. Vittala Shastry and asked if he would take up the work of translation. Sri S. Vittala Shastry replied that his Guru, Sri Y. Subbaraya, would be more eligible for the task, and that he had dedicated his entire life to the study and translation of Sri Shankara's works. If a profound scholar like him did the translations, it would be exact and very appealing. On hearing this, the personal secretary extended an invitation to Subbaraya. Accordingly, Sri S. Vittala Shastry and Subbaraya came to a suitable agreement with the palace and started the task of translation. In addition to ensuring that all the benefits of the agreement went to the Karyalaya, Sri Vittala Shastry also helped out in the translations. This episode has been narrated to highlight Sri Vittala Shastry's devotion to his guru and his extreme generosity. It is my belief that the reader will not misconstrue this as an exaggeration.

This strange turn of events, reversing directions from documenting the history of Karyalaya before it closed its doors, to starting on a new lease of life, surprised everyone including Subbaraya. Though he had retired from government service, there was no dearth to his enthusiasm, devotion or intelligence. So, he prayed to Sri Shankara and commenced his new task on an auspicious day. He prayed fervently to the Lord that he be blessed with lots of energy and inspiration to complete the task. Subbaraya now had to single-handedly take care of the regular lessons at the school, the discourses, Sunday lectures, the progress of the Karyalaya building construction activities, and on top of



all these - translate the Shankara bhashyas, print and publish them and offer them to the palace on time! He prayed for the Lord's grace and got ready to take up all these tasks.

### **Adhyatma Kutira:**

The partially completed cottage was inaugurated in March 1945 on the first day of the Hindu calendar year, Parthiva. There were a few things that had to be completed, and plans were made to move into the cottage once those were completed.

### **Sri Jayachamarajendra Grantharathnamale : (Book Series)**

The books that were published during the years 1945-46 were the following – **Isha, Kena, Katha Upanishads** along with their Shankara bhashya in volume 1, and **Aitareya and Taittiriya Upanishads'** Shankara bhashyas (these were published for the first time) in volume 2.

### **Special features in this series:**

A few special features and improvements that Subbaraya provided in this series will be explained here. In this series, the original Sanskrit bhashya is separated into parts with titles for each to highlight the order of writing; main variations in the text are indicated in the foot notes; the place of occurrence for the textual references and quotations are properly explored and given place numbers; the translation is not biased by any sub-commentator's views, but the simple correct essence of the original is brought out in accordance with the dignity and limits of Kannada; For completion of ideas, needed additional words are put in place, and such words not in Sanskrit original are shown within brackets. Subbaraya included these features in all his translations for clarity. In order to justify that his translation for a bhashya sentence is correct, Subbaraya has quoted and

clarified in his notes, the bhashyakara's explanation of similar prakarana statements elsewhere in the bhashyas. This not only amounted to explaining Bhashyakara's opinion in Bhashyakara's own words, but also helped those who wanted to look at the Bhashya from a comparative angle. In footnotes, in addition to explaining the Bhashyakara's opinion in his own words, he has also clearly shown how Anandagiri, Ratnaprabha etc., have interpreted the bhashya to suit their pet theories. In addition, in the preface of every volume, he has summarized the specialties and essence of the main bhashya and discussed the different opinions of the later commentators, presented clearly the opinion of the original bhashyakara (Shankara) without a doubt to the reader. At the end of every work he has presented the summary of the bhashyas, alphabetical index to the shlokas or the mantras, and provided a subject index. In the translation of the Brahmasutrabhashya, he has provided a special subject index. He has used different types of lettering (bold, italics, etc) to distinguish the original mantras or shlokas, translation, notes, titles, etc. This way, he has provided several aids for the reader to understand the material easily in this series.

There was another benefit from this series of publications to the Karyalaya. As *MUla-avidya NirAsaH* was the first book published by the Karyalaya, and was controversial, Subbaraya had been discredited for advocating some contemporary thinking against tradition. The new series of publications seemed to raise a whirlwind to scatter away those black clouds. Anyway, until then Vedantic literature, especially Shankara bhashyas were available in Hindi, Telugu, Marati, English, etc., as translations, but there was no translation with all the special features Subbaraya had provided in Kannada. All translations into the above mentioned languages were based on a well-known later commentator. But, for the first time, Shankara bhashyas were

available in Kannada, especially with all great features, as beautiful volumes published by the Karyalaya. This was possible only because of the generous support and philanthropy of Sri Jayachamarajendra Wodeyar - the Maharaja of Mysore, whose name and fame rose much higher because of this effort. He became worthy of the title of Karnataka Simhasanadheeshvara and also the grace of Bhuvaneshvari Devi, Mother of Karnataka.

### **Revival of the magazine:**

The magazine was once again revived into publication in September of 1946 for its 16<sup>th</sup> volume. This time many people helped in garnering support and subscribers for the magazine. The yearly subscription was placed at Rs 3. Bhagavad Gita discourses started appearing as an independent series in the magazine.

### **Growth of the Karyalaya building:**

Along with the small adhyatma kutira, another small house with Mangalore tiles, with a kitchen, a bath, and a small storeroom was constructed. This became ready for occupation by December 1945. Support was generally forthcoming from the general public towards the building fund.

### **A well:**

To provide good water supply, a well was dug. Srimati Kaveramma, wife of Sathigrama Sampathaiah of Chandagalu village in Yadatore taluk, bore the full expenses of the construction.

### **Pundits for the school:**

On 13<sup>th</sup> of August 1945, Sri Kuduru Krishna Jois, a pundit in literature and Vedanta, was named as the resident scholar of

the Vedanta school that was conducted in the adhyatma kutira. Subbaraya continued to teach the morning lessons.

**Puranas:**

After the conclusion of Adhyatma Ramayana, Srimad Bhagavata Purana lectures started. After Sri Krishna Jois started conducting these Purana lectures, several of the town elders started to benefit from them.

**Discourses:**

Discourses were conducted every Sunday evening between 5pm and 6pm in the adhyatma kutira. In the beginning, Subbaraya conducted discourses on Bhagavad Gita. On special occasions, other prominent scholars gave discourses.

**Shankara saptahas:**

The 1945 Shankara saptaha for the Hindu calendar year of Parthiva, was conducted in the Omkareshvara temple of Chikkamagalur. Coffee planter Sri Manjunath Iyer was the main organizer of the celebrations and he conducted the festivities on a grand scale. Many new scholars including Vidvan K.P.Shankara Shastry, Veda Brahma Sri Keshava Murthy Ghanapathi, and Sri Sringagiri B.Ramabhata participated in the saptaha. Sri Manjunath Iyer had made arrangements for the meals of the visiting scholars. He also arranged for gifts and honorariums of the scholars. Another important aspect of these celebrations was the gracing and blessing of the functions by the famous Paramahansa Sri Sridharaswamy. On this occasion, several members of the public made suitable contributions to the Karyalaya.

The 1946 Shankara saptaha for the Hindu year Vyaya was celebrated in Karanikara School in Bangalore. As usual there were bhashya lectures, discourses, etc., and many scholars cooperated to make it a success.

### **Regular Observances:**

During this period, the Karyalaya continued to celebrate Sharad-Navaratri, Gita Jayanthi, anniversary of Sri Brahmachaitanya, etc. in the due course. Mysore philosophy professor Sri Yamunacharya and Mysore palace Mahavidvan Sri Y. Chandrashekara Shastry graced the celebrations and provided discourses during the Navaratri time. Subbaraya provided most of the discourses during the other observances

### **Music:**

Sri D.C.Nanjappa Bhagavathar who was residing in Holenarasipura during that period used to sing devotional songs during every ekadashi. They were full of devotion and very sweet to listen to the public.

### **Puja mandira:**

Karyalaya took one more step during this period. Sri Arakalagudu Srikantaiah sent in Rs 250, in memory of his wife Savitramma, and requested that Karyalaya use it in some useful manner. It was decided to use this money as the seed fund to build a temple, so the visitors of the Karyalaya could enjoy the full-fledged puja to Sri Rama.

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## Chapter 16

### Developments at Karyalaya (1947 – 1948)

#### **Guardian:**

After the Karyalaya moved into its own building and commenced work, its responsibilities and public donations started to gradually increase. A request was made to the Maharaja of Mysore to accept the title of a Guardian of the Karyalaya, in gratitude of the great benevolence he had bestowed on it in publishing its works. Accordingly, the Maharaja accepted the honor. This action earned great awe from the public, and reverence to the organization.

#### **Subbaraya becomes the Asthana Vidvan at Mysore palace:**

On top of his generous contributions to help the Karyalaya thrive, His Highness the Maharaja of Mysore also conferred the title of “Asthana vidvan” to Subbaraya. Now, Subbaraya had never aspired for any such titles, but Maharaja, an admirer of scholarship, himself conferred this title on him as a mark of his appreciation. Subbaraya was of the opinion that knowledge had to shine on its own without the impediments of titles. He hesitated to bring the title to the open for a while. Not intending to show disrespect for the Maharaja’s appreciation, he did mention the title next to his name in two volumes of the Jayachamarajendra Wodeyar series. This title never appeared in the monthly magazine, and as a result very few people are aware of this title given to Subbaraya. As Sri Sureshvaracharya says *na khyAti Labha pUjArtham granthosmAbhirudeeryate*, Subbaraya was one among those few Vedantins who never aspired for name, fame and praise, worked tirelessly for the propagation of spiritual knowledge, as though a fruit hidden behind the leaf.

**New student for the school:**

In March 1947, Sri H.S.Lakshminarasimha Murthy (this writer), a student of Belur Sanskrit College came and joined the Karyalaya School. He is the noble son of Sri Srikanta Ghanapathi of Sringeri who was a very learned Krishna Yajurveda Vidvan, and a lecturer at Nanjangud Vedanta College. He had his upanayana early in childhood, and had studied Sanskrit all the way to drama and other literature; he had also studied a good portion of the Yajur Veda. Subbaraya welcomed him with open arms and immediately started teaching him Taittiriya Upanishad bhashya. One, Srimati Agrahara Sheshamma from Banavar, had come to reside in Holenarasipura to take care of Subbaraya and the Karyalaya. It was with her encouragement that Sri Lakshmi Narasimha Murthy took interest in becoming a scholar in Vedanta and literature and joined the Karyalaya School. Further, as luck would have it, the literature study stopped, and he continued with Vedanta alone.

**Progress of the building:**

The enthusiastic efforts of the building construction committee were paying off, and Dewan Bahaddur Rajakarya Prasakta Bombay K.Ramaswamy promised to donate Rs 5000, towards the auditorium and immediately gave Rs.250. As a result, a plan for a 50 by 30 feet reinforced cement concrete roofed auditorium was drafted. The groundbreaking ceremony for the auditorium took place in presence of the public on 23<sup>rd</sup> February 1947. Work started after that.

**Some Women devotees:**

Srimati Kaveramma who donated funds for the construction of the well, stayed at the Karyalaya as far as

possible, and started rendering suitable services there. Chikkamagalur Subbamma also came and joined her. After the Shankara saptaha at Chikkamagalur, the above mentioned Agrahara Sheshamma also had come and joined the Karyalaya. All these people helped out Subbaraya in many ways.

**Shankara saptahas:**

The 1947 Shankara saptaha for the lunar year Sarvajit was conducted at Lawyer Sri G.Nanjappa's house in Mandya. In these celebrations, Asthana Vidvan Hanagal Ganesha Shastry also participated with other scholars. The 1948 Shankara saptaha for the lunar year Sarvadhari was conducted at Mysore. Many scholars participated in this one also, and Subbaraya conducted several lectures.

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## **Chapter 17**

### **Subbaraya takes to Turiyashrama**

#### **Desire to take sanyasa:**

It has already been mentioned that Subbaraya was intent on taking up sanyasa. After the possibility of becoming the pontiff of Avani Mutt slipped away, he hadn't thought about this topic very much. But, now he was ready for this. He expressed this intention to the public, and determined to take up sanyasa on an auspicious day as set by Sri Mattur Subbaraya Avadhani. It was planned for him to become a Paramahansa parivrajaka on **June 10, 1948** (Sri Sarvadhari samvatsara, jyeshta shukla tritiya, Monday).

#### **Arrangements for Karyalaya:**

Until now, Subbaraya was the president, secretary, and everything for the Karyalaya. He intended for the Karyalaya to continue its work in spite of his taking sanyasa. So, in order to discuss and explain all related issues, he called for meetings on May 9<sup>th</sup> and 10<sup>th</sup>. He formulated a set of rules to govern and administer the Karyalaya and presented it to the assembled followers. He got agreement from them on the rules and regulations. A small executive committee was set up to manage the Karyalaya activities. At its inception the committee had 9 members, and there was allowance to recruit not more than 3 more members when there was a necessity. It was decided that among the members, Sri Y.Narasappa (Subbaraya's son) would be the chairman, Sri Aralagudu Srikantaiah would be the vice-chairman, and Sri Nanjappa would be the secretary. From the transactional viewpoint, all duties that Subbaraya had were now transferred to Narasappa.

### **Giving up of all desires:**

As we have seen so far, Subbaraya was inclined towards Vedanta from his childhood, and though he was in samsara, he had an inner detachment towards it. His detachment grew stronger after his wife passed away. By the time he was ready to take up sanyasa, he had given up his home and had already moved into an independent Karyalaya building. It could be said that he had to just give up his white clothes for the ochre robes of sanyasa. At this time, he gave all his money to his worthy son; he also gave some valuables, etc. to his daughters. He offered all Karyalaya related property to the committee. He retained a small amount of money towards expenses for the ceremonies related to sanyasa initiation. After all other preparations were taken care of, he collected all papers he had to write and sign, signed them all, and decided never to sign any papers again. He was now ready for sanyasa. He even distributed his personal clothes away to his disciples. He gave away his personal holy gold ring to Sri S. Vittala Shastry and gave him charge of shouldering the responsibility for the moral and cultural activities of Karyalaya.

### **Sanyasa diksha vidhi:**

As planned earlier, the programs started three days earlier in preparation for the event. In order to accomplish the traditional aspects of the ceremonies, Vedic pundits and priests arrived from Mattur. Asthana Mahavidvan Vedaratnam K. Venkataram Avadhani and Vedabrahma Sri Dhali Narasimha Bhatta also came. After conducting Virajahoma, oblations to ancestors, extreme austerity, atonement for sins, etc., on the morning of jyeshtha, shuddha, tritiya, according to **pravrajat grihAt**, (set out from the house for the last time), he went to his own house in the town, informed all his children, obtained consent from

them, and started from the house. At that time, his youngest daughter Sukanyamma and son Y.Narasappa felt much agitated and got immersed in grief, and those gathered around did not know what to do for a few moments. Subbaraya left the house with a firm mind and reached the Hemavathi River bank. All the disciples followed him there. Subbaraya stood in the middle of the river and gave up his tuft of hair and yagnopavita. He offered safety and protection to all life. He did *praishoccharaNa* and gave up his 'narathva' and acquired *NArAyaNathva*, and got rid of all his worldly bondages. On request from his disciples, and for the upliftment of the world, he received the ochre robes to protect his body that was left as a result of his prarabdha karma, and headed towards the ashrama.

### **Yogapatta (Title):**

**Sri Bodhanandendra Saraswathi Swamiji**, who had come from Mattur for gracing the occasion, initiated Subbaraya to the Mahavakyas from the Vedas and conferred on him the title **Sri Satchidanandendra Saraswathi**. He also instructed him the sanyasa dharma, methods of aahnika, and welcomed him to the traditional Shankara sanyasa ashrama. After staying for a few days, he left for a different place.

*[From here forward, we will be referring to our Swamiji as Swamiji, not by his purvashrama name]*

### **Sri Sri Swamiji's devotion to Tapas:**

Sri Swamiji was immersed in Vedantic manana and nididhyasana even from the beginning, but he increased his tapas even more now. He was very fond of a disciplined life. He strictly observed his self-purifications, cleanliness, and regulations in food etc. He also observed silence some times. Repeatedly studying Prasthanatraya bhashyas and achieving the ideals of

the sanyasa ashrama as taught by Shankara were his main goals. He took up the following in response to his disciples' requests - to give interpretations on the Vedantic works, discourses on Vedanta and write new Vedantic works. He undertook them for the development of Karyalaya and for the spiritual progress of the public. He agreed to give advice to the Karyalaya executive committee on important matters when it was essential.

### **Monthly publication:**

The monthly magazine "Adhyatma Prakasha" which was being published in Subbaraya's name until now started to get published under the leadership of the Karyalaya executive committee. Sri Y.Narasappa was named as the managing editor of the magazine.

### **Practices:**

During this time, in addition to Shankara saptaha, Sharad-Navaratri, Brahmachaitanya Aradhana, etc, were conducted in a traditional fashion. From spring of 1946, (lunar year Sri Vyaya) Sri Rama Vasantha Navaratri also started to be celebrated traditionally.

### **Lessons and lectures:**

Sri Swamiji continued to teach Sri C.N.Yagna Narayana Shastry and Sri H.S.Lakshmi Narasihma Murthy, Upanishad bhashyas, introduction to philosophies, English, Math, Ramanuja bhashya, Madhva bhashya, etc., in an orderly fashion. He also instructed the students the art and practice of giving discourses on the Puranas, and lectures in public. The resident teacher Sri K.Krishna Jois completed the Bhagavata Purana and started the Mahabharata, which was completed until the Vanaparva. Further, Sri Yagna Narayana Shastry himself taught

Mahabharata until the Virataparva. Sri Krishna Jois taught Gita bhashya, Vedanta Paribhasha, etc.

### **Publication of books:**

The continuation of the volumes for the Sri Jayachamarajendra series was the main progress in books during this time. By the end of 1948, five volumes had been published. They were Upanishad bhashyas – Volume 1 (**Esha, Kena, Katha**), Upanishad bhashyas – Volume 2 (**Aitareya, Taittiriya**), Upanishad bhashyas – Volume 3 (**Mundaka, Prasna, Mandukya**), and **Srimad Bhagavad Gita bhashya** – 2 Volumes.

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## **Chapter 18**

### **On the way to further development (1949 – 1954)**

#### **The Karyalaya's Printing Press:**

Until now the Jayachamarajendra series of volumes and the monthly magazine were being printed in Mysore. After Swamiji took up sanyasa, traveling to other places on a constant basis proved to be difficult. In addition, the author of the works being in a different place than the printing press introduced undue delays and discrepancies in the publications. So, deciding that the Karyalaya should own its own printing press, the Karyalaya acquired Sri Y.Narasappa's printing press for cost price in July 1948. On this transaction, Sri Y.Narasappa gave a discount of Rs.2000 for the Karyalaya, which was acknowledged as a donation and used to start a printing press fund. When the Karyalaya took ownership of the printing Press, it had no funds, still Sri Y.Narasappa promised to take the money when it was available, and gave away the printing press magnanimously. From then onwards, Sri Y.Narasappa was named as the printing press manager for a paltry monthly salary of Rs.60. From then, the monthly magazine and the books were printed in the Karyalaya's own printing press.

#### **Progress in the building:**

The auditorium construction had begun, the foundation was completed and other required materials were being acquired. In this midst, by the benevolence of devotees Sri Advocate B.Najundaiah from Bangalore, and Sri Byrappa Hanumanthappa, 2 extra rooms were added to the construction. The construction of the Sanctum Sanctorum for the Rama temple began with the encouragement of Sri G.Krishna Swamy of Mysore. By the benevolence of Srimati Saligrama Kaveramma,

a guest room was also added. Money was being collected for another bigger room.

### **Administration of the Karyalaya:**

After Swamiji took to sanyasashrama, the executive committee took over the administration of the Karyalaya. It proceeded smoothly for the first six months. The secretary Sri N.Bhagavathar had to resign his position due to illness and went away to Arasikere. Further, the chairman had to take all responsibilities in the administration, and the students at the Karyalaya School started helping out.

### **Departure of Vidvan Sri K.KrishnaJois:**

Sri Krishna Jois, who had satisfactorily worked for four years at the Karyalaya School, decided to look for a different job to compensate his small earnings. Seeing this, Karyalaya decided to increase his conveniences to some extent, but it was not adequate for Sri Jois. In the meanwhile, he got a convenient position in Sringeri under Sringeri Jagad Guru, and he left Holenarasipura to take it. There was disruption to the classes and lectures in the Karyalaya for a little while because of this. Within a few months, one student Sri C.N.Yagnanarayana Shastry completed his studies and went away. Swamiji himself taught the only student (Sri H.S.Lakshmi Narasimha Murthy) left in the school.

### **Vidvan Chennakeshavaiah's coming:**

The Karyalaya named **Sri Chennakeshavaiah** from Nanjangud as the resident scholar in July 1949. In addition to giving Vedanta lessons, **he also took care of accounts and other dealings of the Karyalaya.** Because of this, the transactions and accounts of the Karyalaya also started to run smoothly.

### **Discourses on Puranas, and Lectures:**

When the student Sri C.N.Yagnanarayana Shastry left, the other student Sri H.S.Lakshmi NarasimhaMurthy continued the discourses on Mahabharata starting from udyoga parva. During the Navaratri celebrations of 1948, he conducted his first discourse on “Ramanuja Siddhanta” and earned the appreciation of the public. Since then he has continued to conduct discourses during celebrations at the Karyalaya and when Swamiji was out on travels. Swamiji was conducting talks on Bhagavadgita every Sunday during this time. These talks were published in the Adhyatma Prakasha monthly magazine from the 16<sup>th</sup> volume to the 21<sup>st</sup> volume, as an independent series. This has also been published in book (2-volume) form and has been a favorite among the public.

### **Growth of the building:**

By October 1949, work on the auditorium and **Sri Rama temple** was completed. All the rooms that had completed by then were now installed with electric lights.

### **Decision to install Sri Rama:**

Aralagudu Srikantaiah, who donated the land for the Karyalaya, also provided the **first donation for the erection of Sri Rama temple**. He was a Rama devotee and a dedicated congress member. As Sri Aralagudu Srikantaiah was the secretary of the Karyalaya, it seemed apt to Swamiji that Sri Rama was installed as the deity in the temple. At that time, Gandhiji's love for Rama still had a positive effect on the people. Since independent India was still in its infancy, people dreamt of having Rama rajya (ideal administration as in Rama's



kingdom) in the country. On top of that, Swamiji was full of devotion to Rama even from his childhood, and was the disciple of Gondavali Brahmachaitanya Maharaj who was also devoted to Rama and was often referred to as an avatar of Hanuman. Swamiji got his Rama mantropadesha from Maharaj, and he also had Maharaj's paduke with him. Though Shankara bhashyas were taught mainly in the Karyalaya School, Ramanuja and Madhwa bhashyas were also instructed to give a good philosophical background for students and the public. It was intended that teachers from all three philosophies should reside and teach at the school, and a deity that would be respected by all philosophies would be more appealing and bring more unity among all. For all these reasons, it was decided that Sri Rama would be installed in the temple. It was around this time that several Muslim rulers of Hyderabad were spreading Islam rapidly and it seemed that Hinduism was under attack – it was time to take stock and unite for the protection of Hinduism. It was important to pray to Sri Kodanda Rama for inspiration to protect and safeguard Hindu religion and ideals. [Kodanda is Rama's bow – the spirit and energy with which Rama safeguarded dharma by destroying rakshasas was the spirit required to fight the offenders of Hinduism]. So Swamiji decided to install **Sri Digvijaya Rama** – Rama with his matted hair tied up, with bow and arrows, depicting Rama as he departed to the forest from his palace. Swamiji intended that the image evoke similar feelings in the public to bring about religious awareness and harmony. The executive committee undertook the preparations for the installation by having the Brahmin sculptor Sri Pandurangi Hanumanthacharya get the idols of Rama, Sita, Lakshmana and Anjaneya ready for consecration.

### **Installation of Sri Digvijaya Rama:**

By February 1950, the idols were ready and arrived. The **10<sup>th</sup> day of the lunar calendar year Sri Vikriti** was set aside for the installation. The Rama navami celebrations went on from the first day of the year to the 9<sup>th</sup> day (Navami is Rama's birthday). The public was requested to help in the installation expenses. The estimate for the installation was Rs.700. One devotee from Bangalore bore the entire expense on his own, and the public came forward with their contributions. As a result of the extra funds the function was celebrated in a grander scale than planned. There were several visitors from out of town. On top of special discourses and japa, bhajans for the Rama Navaratri, there were special celebrations for the consecration ceremony also. All programs proceeded in a grand manner. Swamiji installed the idols at the pre-determined auspicious time with his immortal hands. All the town residents and the visitors from out of town were fed a grand meal. Many devotees offered several silver objects, garments, and jewels to the Lord. After the consecration, Swamiji offered prasada, holy rice, and gifts to the scholars and pundits who had come to participate in the functions. On the same day as the consecration, the new auditorium was also inaugurated. The executive committee organized all these successfully. Sri Chennakeshavaiah, the resident scholar/teacher, also partook in the planning and dedicated himself to the successful completion of the celebrations. By the compassion of the Lord, by the grace of Swamiji, and by the large-hearted benevolence and service of the devotee-public, the functions were a grand success.

After the installation expenses were deducted, the rest of the donations were deposited in a bank as a **Puja Mandira**

**starter fund** to provide money for the daily worship, puja, etc. This fund has been growing with the generosity of the public.

### **Shankara saptaha:**

The 1949 Shankara saptaha of the lunar calendar year Sri Virodhi, was celebrated in Holenarasipura. The programs continued as usual. The 1950 Shankara saptaha of the lunar calendar year Sri Vikruti was celebrated in Sri Karanikara School in Basavanagudi, Bangalore. After the consecration of Sri Rama, Swamiji left for a trip to Sri Krishnarajanagar and Mysore. He gave discourses in many places and then proceeded to Bangalore. Discourses and lectures on the occasion of the saptaha proceeded as planned. Swamiji gave many discourses even after the saptaha terminated, before he returned back to Holenarasipura.

### **Caturmasya Sankalpa:**

After Swamiji took sanyasa, he completed the caturmasya vrata for the years 1949 to 1950 in Holenarasipura itself. During that time Swamiji himself had to compose notes for his books, teach the students, etc., so there were no special discourses; During mornings, he would be engaged in special japa and meditation. During this time, he composed the book “Shankara Vedanta Sara”.

### **Use of the auditorium, new place for the printing press:**

Once the Karyalaya auditorium was completed, a lot of the Karyalaya activities were conducted there. Gradually, it became the library, lecture hall, Swamiji’s study, School classroom, student’s rooms, a storeroom for books, a resting room for visitors, etc.

The old the Karyalaya activities room was emptied, a new roof was installed, other repairs conducted, and the printing press set up there. Since there was extra space for the printing press, a few new machines, and types were purchased and the printing press was expanded.

### **Publishing of books, other activities:**

By March 1951, the first edition of the Brahmasutra bhashya was prepared. In 1949, **Prakaranas – 1<sup>st</sup> volume** with Upadesha Sahasri prose and poetry, Aparokshanubhuti and Advaita anubhuti, were also published for the Jayachamarajendra series. After that, though the Brahmasutra bhashyas were printed at two printing presses in Mysore, they couldn't be completed; finally they were completed on the Karyalaya printing press later. A book by name 'Rama Hrudaya' was re-printed. The monthly magazine continued as usual. However, there were no new students for the school. The only student was taught Brahmasutra bhashya starting in December 1950. Electric lights were installed for the auditorium and the Rama temple. In the midst of this, all regular practices and special celebrations continued to be held as before.

### **Untimely death of Sri Chennakeshavaiah:**

Sri Chennakeshavaiah, the Karyalaya secretary, School scholar and teacher, who had performed more than a year and a half service to the Karyalaya, earned the love of Swamiji, and the respect of the public suddenly **passed away in 1951**. This was a temporary setback to the Karyalaya activities. With this nobleman's cooperation, a few more reforms were about to be started in the Karyalaya, when he passed away. He had a good character, good background, good nature, lots of reverence for Swamiji, and interest in Vedanta. This able administrator and

teacher's service was not to continue for the Karyalaya. His short biography was published in the June 1951 issue of Adhyatma Prakasha magazine.

### **Swamiji's trip:**

In February 1951, Swamiji went to Davanagere for 4 days to inaugurate the Sri Sivananda Teertha Adhyatma Mandira. He graced a few discourses, and returned to Holenarasipura.

### **Traditional practices:**

The lunar calendar year's (Sri Khara) Rama Navaratri, Shankara saptaha, Caturmasya Sankalpa, Sri Brahmachaitanya anniversary, Sharad-Navaratri, Gita Jayanti celebrations were all conducted in Holenarasipura itself. Many scholars and devotees came from distant places, cooperated and helped make the celebrations a great success.

### **Book publications:**

In 1951, in the post-Shankara Vedanta series, **Naishkarmya Siddhi** work was translated and published along with treatise. To cover the publication costs of the book, Sri Mattur Subbaraya Avadhani who had learnt this work from Swamiji, and Sri Arakalagudu Sitaramaiah, an advocate from Mysore, both offered a contribution of Rs.500 each to Swamiji.

### **Swamiji's travels:**

In 1951 December, Swamiji suffered severely from rheumatism, cold, fever, etc. By the continuous and kind treatment of devotees and doctors, he successfully regained his health. Swamiji went to Chitradurga for a month for change of climate and stayed at Sri Chowdaiah's residence in a separate accommodation. Lessons for his student continued in Chitradurga. To help Swamiji, Srimati Kaveramma from Mysore

came and stayed with him. While there, he met Sri Sacchidananda Shankara Bharathi Swamiji, head of the kudli Sringeri mutt, and discussed Vedanta with him. After receiving hospitality by a few devotees, he returned to Holenarasipura.

### **Unveiling of the portraits:**

On April 4<sup>th</sup> 1952, Friday at 5pm the portraits of **Sri Jayachamarajendra Wodeyar Bahaddur** – the benefactor of Adhyatma Prakasha Karyalaya, and the ruler of Karnataka state, and the portrait of **Srimati Puttamma** – wife of exemplary civil servant Raja-karya-prasaktha Sri K. Ramaswamy were unveiled in the Karyalaya auditorium. Holenarasipur munsif magistrate Sri V.Narasimha Murthy, M.A, LLB, did the unveiling. Sri S.Vittala Shastry – Asthana Vidvan, who was present on the occasion, described the Karyalaya's progress and book publications undertaken to the general public. The vice chairman of the building committee, Sri P.Chikkanna Shetty welcomed everybody. The presiding guest, Sri V.Narasimha Murthy highlighted the importance of spiritual knowledge and praised the magnanimous benefactors, and completed the unveiling ceremony.

### **School:**

The Karyalaya student, Sri H.S.Lakshminarasimha Murthy completed his education after 5 years in May 1952. He had recently completed the sutra bhashya and the Prasthanatraya bhashyas along with other lessons. As a part of completing the studies, there was a written examination. He had undergone training in giving lectures and discourses, dealing with the Karyalaya accounts and transactions, and printing related activities. As a result, Swamiji indicated to the committee that it would be good to retain him in the Karyalaya as a scholar and a teacher.

### **Shankara saptaha:**

The 1952 Shankara saptaha, of the lunar calendar year Sri Nandana, was conducted in Prasanna Vishveshvara temple in Mysore. The public participated in all the celebrations and donated generously according to their might to encourage the religious and spiritual activities at the Karyalaya. They also extended all the hospitality to Swamiji.

### **Awards ceremony: scholars for the Karyalaya School:**

According to the orders of Sri Sacchidanandendra Saraswati Swamiji, the committee hosted a function in June of 1952 to honor and award the student (Sri H.S. Lakshminarasimha Murthy) who had successfully completed 5 years of spiritual training and tutelage. This celebration was attended by Asthana Vidvan Sri S.Vittala Shastry, Panditha-pravara, Sahithya Vedanta Nyaya Vidvan Sri H.Ananta Murthy Shastry, and Asthana Maha Vidvan Sri Y.Chandrashekara Shastry. Swamiji presided over the function, and Student Sri H.S.Lakshminarasimha Murthy was awarded the title of *AdhyAtma VidyA PravIna* (Expert in Spiritual education) by the attending scholars. A certificate was also granted which said the following:

“This certificate certifies that Sri H.S. Lakshminarasimha Murthy has completed 5 years of studies at Adhyatma vidyanilaya – the school established by Sri Sacchidanandendra Saraswati Swamiji. He has studied Shankara’s Prasthanatraya bhashyas in detail, other commentators’ versions in general, Dvaita and Vishistadvaita philosophies in general, and is qualified to give discourses on these topics. Acknowledging his abilities and capabilities, we have granted him the title *AdhyAtma VidyA PravIna* on this special occasion”.

This certificate, along with a set of volumes from the JayaChamarajendra series was given to the scholar as a gift. The working committee appointed him as the Karyalaya Pundit with a salary of Rupees 60-05-100, from 1<sup>st</sup> of June 1952.

### **Observance of Caturmasya:**

Swamiji observed the 1952 chaturmasya vrata at Holenarasipura. Sri Shankarananda Saraswati Swamiji, who had just returned from Rishikesh also stayed at Holenarasipura for his caturmasya. During his leisure, this Swamiji also helped to sort and organize the books in the library, and made a list of all the available books in the library.

### **Other activities:**

During this time, a new student by name Sri B.K.Manjayya had come to the Karyalaya School from Sagara, and he was taught Sanskrit and “Vedanta Dindima” lessons. Resident scholar, Sri Lakshminarasimha Murthy, was conducting Vishnu Purana discourses. Sharad-Navaratri was conducted on a grand scale in the traditional manner. Every Sunday, high school students were taught Sanskrit lessons and moral/religious classes were also conducted. Publication of the monthly magazine, and other books continued.

One Swamiji – Sri Sri Prakashananda came and resided in the Karyalaya for a while. Then, an ascetic by name Premananda, visited from Orissa. He was conferred sanyasa ashrama by Swamiji in a traditional fashion. **This Swamiji attained samadhi recently in April 1991 in Holenarasipura.**

### **Swamiji's Travels:**

In November 1952, Swamiji travelled to Arasikere, Davanagere, Harihara, Bagalakote, Ilakal, etc. and after going



around these places, returned via Gokarna and Shimoga back to Holenarasipura. During his travels, Gita Jayanthi and Brahmachaintanya anniversary celebrations, etc. at the Karyalaya were conducted with the help of Karyalaya Pundit.

### **Compound for the Karyalaya:**

A compound was planned around the Karyalaya premises. With the help of the public, this was successfully accomplished within a year.

### **Encouragement from the Department of Education:**

The education minister Sri A.G. Ramachandra Rao once visited the Karyalaya, had a meeting with Swamiji, and had expressed his happiness and satisfaction over the progress of the Karyalaya and works accomplished. According to the request from the Karyalaya, the education department agreed to order a set (8 volumes in each set) of the Jayachamarajendra series for each of the middle schools and high schools in Mysore State. This helped in the propagation of the books and progress of the organization.

### **Book Publication:**

During this time, the second part of the **Brahmasutra bhashya** was added to the Jayachamarajendra series. Atmabodha and Atmavidya Vilasa were reprinted too.

### **Shankara saptaha:**

The 1953 Shankara saptaha was celebrated in a grand manner in Holenarasipura. Before the saptaha, Swamiji visited Hanagal for a week, giving public advice and discourses on sadhana during the Dattabhajana saptaha, and returned in time for Shankara saptaha. After that, he went to Haveri on the request

from general public there to give talks during the Dattabhajana saptaha for 3 days and returned.

### **School:**

Veda Brahma Sri Mattur Subbaraya Avadhani's son Sri R.Ramaswamy joined the Karyalaya School. Now the lessons were conducted for both the students at the same time.

### **Observance of caturmasya:**

Swamiji observed caturmasya out of town for the first time at Hubli Sri Sivananda temple. For the observance of Vyasapuja that Swamiji had organized, Sri Devarata Gajanana Sharma had arrived from Gokarna, For a student with him Swamiji gave lessons in the mornings; in the evenings he gave a series of lectures on "Sri Shankara Bhagavatpadara Sarva-sammatopadeshagalu" in the Umamaheshvara temple. The devotees of Hubli came in large numbers and attended the talks with great devotion. Sri Yogeeshvara DattaMurthy Dixitaru and Horabhushana P. Ramabhattajyotishi served and took great care of Swamiji with love and respect. Additionally they got a lot of other devotees to perform padapuja to Swamiji, secured donations and other contributions in cash and kind, and thus helped the Karyalaya monetarily. When chaturmasya ended, and Swamiji was ready to go back, he was taken in a grand procession along with his translated books, to the accompaniment of band and music, along all the major roads of Hubli. The procession ended at Sri Krishnendra Mutt in Old Hubli, where Swamiji gave a concluding summary talk, and distributed prasada and fruits to all the devotees. The caturmasya celebration was a great success. After this, Swamiji visited Dharawad and returned to Holenarasipura.

**Other Activities:**

The 1953 celebrations of Sharad-Navaratri, Gita Jayanthi, and Brahmachaitanya anniversary were conducted as usual. Vishnu Purana discourses concluded and Vasishta Ramayana discourses started. Lessons for the 2 students continued as usual. Upanishad Bhashya lessons were being conducted. After the conclusion of Gita discourses, Swamiji started the Kathopanishad lectures on every Sunday.

**Book Publication:**

The first volume of the **Brihadaranyaka Upanishad** bhashya for the Jayachamarajendra series was completed and **published in September 1953**. Mukundamala stotra and Mohamudgara were also reprinted.

**Vedanta saptaha:**

On the lines of Shankara saptaha, a Vedanta saptaha was planned in order to encourage and propagate the spiritual values in the public. Accordingly, in February 1954 a week of discourses and lectures were organized in the Devanga Sangha Silver jubilee building in Bangalore with the encouragement of devotees like Sri.T.H.Hanumanthappa and others. As with the Shankara saptaha, the mornings were dedicated to lectures on the bhashyas, afternoons for Puranas, and evenings were dedicated to general Vedantic lectures. Swamiji conducted summarising and also delivered the evening lectures. Even after the conclusion of the Vedanta week, Swamiji conducted 3 days of Vedantic discourses in Sri Chamarajendra Sanskrit College.

**Regular Observances;**

The celebration of Rama Navaratri for the year 1954 was conducted as usual in Holenarasipura. This year the Shankara

saptaha was celebrated on a grand scale in Sri Prasanna Vishveshvara Swamy temple in Mysore. All programs for the year were celebrated to the satisfaction of all.

### **Swamiji's Travels:**

Swamiji went for a second time to Haveri during June 1954 to give discourses on the occasion of the Dattabhajana saptaha. He delivered talks mainly related to devotion for a week. On his way back, he visited Ranibennur and Davanagere, and gave discourses on spiritual topics.

### **Late Sri K.N.Vishveshvarayya:**

Among Swamiji's favorite disciples was Arasikere Timmappadasa's son Sri K.Naranappa. Timmappadasa was well known to Swamiji from his purvashrama days. Though his son Sri K.Naranappa was an ordinary school teacher, he was a great devotee of Sri Gondavali Maharaj, and had done Ramanama japa for a long time. Sri Naranappa's son was Sri K.N.Vishveshvarayya. He was a musician and worked for the government. Like his grandfather he was good at giving discourses on the stories of the Lord. When he was just twelve years old, he had accompanied his father to the Shankara saptaha that Swamiji had organized and given a good discourse on a story of the Lord. From then on, he accompanied his father to all the Shankara saptahas conducted by the Karyalaya, even if it were out of town, and participated in the bhajan programs there. He was well known for putting the "Adhyatma Gitavali" songs that Swamiji composed, to good classical tunes and beats, and singing them full of devotion. This young nobleman passed away leaving his parents, siblings, wife and children on the 16<sup>th</sup> of June 1952. His passing away seemed to cast dark clouds over the bhajan programs of all the following Shankara saptaha celebrations. Strange are the ways of providence!

### **Other activities:**

Caturmasya of this year was conducted at Holenarasipura itself. **The second volume of the Brihadaranyaka Upanishad bhashya** was published in the Jayachamarajendra Series by **October 1954**. Swamiji gave a series of three talks on “Vedantavu, Adhunikajivanavu” – “Vedanta and Modern life” towards the conclusion of the Vedanta saptaha in Bangalore. This was compiled in a small book and published. The talks Swamiji gave in Hubli were compiled and brought out as a series in the monthly magazine under the topic “Shankara Bhagavatpadara Sarva-sammatopadeshagalu”, and also published as a book by the same name. There was intent to increase the number of small articles in the magazine, and hence 8 pages were added to the magazine.

### **Sri Sringeri Jagad Guru Sharada peetha:**

The news of Jagad Guru of Sri Sringeri Sharada peetha, **Sri Sri Chandrashekhara Bharati Swamiji** attaining salvation by entering into Samadhi in water on **September 28<sup>th</sup>, 1954** spread everywhere. All devotees across the country were grief-stricken. Then Swamiji spoke about Sri Jagad Guru thus – **Vedanta has been declaring that those elevated souls who abide in the self even when they are in the body are really untouched by the body. I pray that Sri Jagad Guru residing in an unmanifest form in the hearts of all devotees inspires us to the right path.** Later, the Jagad Guru’s disciple who had been handpicked by him, Sri Abhibava Vidyateertha Maha Swamiji, ascended the Jagad Guru Peetha on 16<sup>th</sup> October 1954. Since his Samadhi on 21<sup>st</sup> September 1989, the current Jagad Guru Sri Sri Bharatiteertha Swamiji has adorned the throne of Sringeri.

**Lunch arrangements for the students:**

Once the recently acquired agricultural fields started yielding rice, the meals for the students were fixed in the Karyalaya itself. Until now, the Karyalaya students ate by rotation at various houses in the town on a weekly basis (varanna). Many homes in Holenarasipura had helped the Karyalaya and the students by providing meals for the students. From here forward, these students gave up eating at the different homes in town, and regularly got their meals in the Karyalaya itself.

**Adhyatma Prakasha printing press:**

The composing department of the printing press was expanded by the acquisition of the Sanskrit Devanagari type sets. Swamiji's Sanskrit book *SugamA* was printed using the new printing types.

What has been clear from the history of the Karyalaya until this point is that just by utilizing timely unsolicited help and incidents, and by the enthusiasm of the public, Swamiji was able to establish the Karyalaya and take it towards prosperity. The tasks accomplished to date and the progress of the organization since its inception was published in an article during this year (1954). Further, we will see how the organization progressed in the next chapters.

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## Chapter 19

### On the path of progress (1955 – 1960)

#### Swamiji's Travels:

On invitation from Sri Swami Madhava Teertha of Vedantashrama, Vallad of Gujarat, Swamiji along with a small following went to Bombay, Nasik, Tryambaka, Pandarapura, Kolhapur, Narasobavadi, etc and returned back. Swami Madhava Teertha hosted Swamiji for a week in Bombay, introduced him to several people there, and spread his work and name. He discussed and clarified his doubts with Swamiji in various places in the book *MUla-avidyA NirAsah*. Because of this, Swamiji's works and opinions spread to some extent in Gujarat.

#### Shankara Saptaha:

The 1955 Shankara saptaha took place on a grand scale at Hosapete. The celebrations took place beyond the 10<sup>th</sup> day of lunar month vaishaka to the full moon day in Sri Srimad Avirala-paramjyoti swarupa Sri Srinivasa Sadananda Chintamani swami's presence at Gauripura Chintamani Mutt. According to Karyalaya's tradition, the programs were to finish on the 12<sup>th</sup> day of the lunar month, but on repeated request from the Narayana-devara-kere Shankara celebration committee to continue discourses, Swamiji with a few other scholars continued some of the lectures until the 15<sup>th</sup> day (full moon day). The Mutt people appreciated the scholarship of the Karyalaya Pundit, Sri H.S.Lakshmi Narasimha Murthy and offered him a shawl and other gifts. One of the Chintamani Swami's disciples – a family man by name Sri A. Venkoba Rao, donated an acre of arable land as offering for Sri Digvijaya Rama on Swamiji's inspiration. After the celebrations, Swamiji returned to Holenarasipura.

**A new site:**

There was one site to the southwest of Karyalaya that was not affiliated to the ashrama yet. This site was bought from the owner during this time. With this, the Karyalaya property took the shape of a square with roads on all the sides.

**Book publication:**

During this time, Vedanta Praveshika, Drik-Drishya Viveka, Mohamudgara, Shankara Mahamanana, Mukunda Mala, and Samudra Mathana – these Kannada books were reprinted.

**Traditional practices:**

The 1955 celebrations for Ramanavaratri, Sharad-Navaratri, Gita Jayanti, and Brahmachaitanya anniversary were all celebrated in Karyalaya with the usual fervor and enthusiasm. Chaturmasya this year was observed in Sri Sivananda Teertha Guru Adhyatma Mandira, Davanagere in response to the invitation of the people of Davanagere. Swamiji gave discourses every evening there, while Sri Devaraya Kulkarni gave talks in the morning. After Chaturmasya vrata, Swamiji returned to Holenarasipura.

**Enquiry into Karyalaya accounts:**

Swamiji, being the chairman of Karyalaya since its birth until 1948, hadn't seen a need to get the accounts audited though he had kept track of all the dealings and transactions. When the administration of the Karyalaya fell into the hands of the executive committee, there was some confusion and inadequate documentation of accounts, for lack of a good accountant. When Sri H.S.Lakshminarasimha Murthy was named as the Karyalaya scholar and teacher, the committee gave the responsibility for



managing the important accounts and dealings of Karyalaya to him. He already had some experience maintaining accounts as a student. Also, one of Swamiji's puvashrama auditor friends, Sri T.Ramakrishnaiah, M.A, M.Com, used to give him suitable advice to maintain orderly accounts and create a balance sheet. Because of this, all of Karyalaya accounts and transactions were brought to a well managed state. In August 1955, Sri Lakshmi Narasimha Murthy, reviewed all of Karyalaya's accounts, and created a new balance sheet, documenting some transactions for the first time. After that, he took the accounts balance sheet to Bangalore for an audit. Sri T.Ramakrishnaiah reviewed all the details from scratch and after 12 days certified the accounts. He has said the following in a letter addressed to Swamiji, dated August 20<sup>th</sup>, 1955 :

**Revered Swamiji, Just now I have completed the audit of accounts of Adhyatma Prakasha Karyalaya....satisfied myself, and then certified them. Mr. Narasimha Murthy, though a layman for this kind of work, has done exceedingly good work, and has earned my appreciation. Hope this finds you in good health.**

**It is beyond my scope to say what a grand work you have been doing for the benefit of mankind.**

This gentleman didn't take any gratuity, and audited all of Karyalaya's transactions over the years for free, and helped the organization. According to the auditor-certified balance sheet, the total assets of the Karyalaya at that time exceeded Rs.1,00,000.

It is important to tell the reader of one more detail – since the Karyalaya had come to the present state completely under Swamiji's leadership and management, there had never been a situation when public contributions could have been misused or

lost. It is just that the Karyalaya people didn't know how to maintain detailed accounts, and the fact that a few clerks had been employed for short durations on occasions, and they had left leaving behind incomplete accounts. There had been no discrepancies otherwise. Even this undesirable situation with incomplete accounts was solved at this time, and an orderly way of maintaining neat and exact accounts was brought about in the Karyalaya. This increased the public's trust and respect for the organization.

### **Book Publication:**

By December 1955, Swamiji's Sanskrit treatise called "Sugama" on Brahmasutra Adhyasa bhashya was published. A Kannada book titled "Shankara Vedanta Prakriye" based on the talks Swamiji gave during the observance of Caturmasya in Davanagere was published via the monthly magazine series. 800 copies of this book were sold at cost price to the public for publicity and propagation of knowledge.

### **Other Activities:**

During this period, lessons for the students, discourses on Puranas, Sunday discourses, book printing, publishing of the monthly magazine and books, these proceeded without any break. Swamiji prepared the book *MAndUkya Rahasya VivR^itih* in Sanskrit. This book was a detailed treatise in Sanskrit in accordance with Shankara bhashya and Mandukya Upanishad, and expressed the opinions of Gaudapada Karika on the same Upanishad. It was planned to publish this.

### **Swamiji's Travels:**

Swamiji conducted a week of Vedanta discourses in Tiptur in January 1956. Sri S. Vittala Shastry gave talks on Shankara

bhashyas in the morning, and Swamiji gave evening Vedanta talks. Devotees of Tiptur hosted Swamiji with a lot of love and reverence, and also contributed according to their capacity to the Karyalaya.

### **Initial Funds for traditional celebrations:**

All the traditional celebrations at Karyalaya had been conducted based on the contributions and donations of the public. There were six such celebrations every year. There were no perennial funds to support these celebrations. So, a fund was set up to support the annual celebrations. On encouragement from Sri Arakalagudu Srikantaiah, vice-chairman of Karyalaya, Chennarayapatna's Sri Venkataramanaiah donated Rs.2000 as seed money for Shankara Saptaha fund. This money was kept as a deposit, and an arrangement was made to use the interest coming from this to celebrate Shankara saptaha.

### **Swamiji's Northern-Western India Travels:**

Swamiji was very interested in reading and discussing his work *MAndUkya Rahasya VivR^itih* in the holy place of Omkareshvar and offer it to Sri Gaudapadacharya there, and if possible to also visit the holy Kashi region. At this time several devotees had offered enough contributions to Swamiji for his self-expenses, and it was actually called a travel fund. On the basis of that fund, Swamiji along with a few devotees left Holenarasipura on March 8<sup>th</sup> 1956, and traveled via Arasikere, Harihara, Hubli, and Poona to Bombay. There he spent 4 days at Ghatkoppar with help from a devotee by name Chaturbhuja Shivaji and proceeded to Omkareshvar. There, he completed his wish by reading the *MAndUkya Rahasya VivR^itih* and offering it to Sri Gaudapadacharya. Further he reached Kashi via Ujjain and Allahabad. He spent 9 days at Kashi and

proceeded to Delhi. There Sri D.N.Krishna Murthy (Son of D.C.Nanjappa Bhagavathar) welcomed him and hosted him. He further proceeded to Kurukshetra, Mathura, Brindavan, and Ahmedabad and reached Vallad and Sri Madhav Teerthaji's ashram. He stayed at the ashram for a few days and proceeded to Dwaraka to meet the Jagad Guru of Dwaraka peetha – Sri Sacchidananda Teertha Swamiji. The Jagad Guru was very happy to see *MAndUkya Rahasya VivR^itih* that Swamiji had written and offered some monetary help towards its publication. Further, Swamiji safely returned to Holenarasipura via Ahmedabad, Bombay and Poona by May 13<sup>th</sup> 1956. Swamiji gave discourses and had discussions with scholars as opportunities arose in all the places he visited.

On this travel, it was a special occasion when Swamiji met **Sri T.R.V.Murthy, M.A, D.Litt, professor of Benares Hindu University at Varanasi (Kashi)**. Sri Murthy was a very well educated and humble scholar who knew Sanskrit, Vedanta and western philosophies. He had passed the Vedanta, and Sanskrit Grammar Exams and had visited and lectured at Oxford University. Swamiji had read this gentleman's book **The Central Philosophy of Buddhism**, and written an analysis of the book in the monthly Adhyatma Prakasha magazine of April 1956. In fact, Sri Murthy was awarded D.Litt after completing this book. Swamiji met the scholar in person and conducted several discussions and question-answer sessions with him regarding his book. Swamiji conducted several discussions with the professor to compare and contrast Vedanta and Buddhism and to ascertain his opinion on the subject. Swamiji wanted to include this in an English preface to his book *MAndUkya Rahasya VivR^itih*. He then readied an English preface to the book after including his own opinions along with the professor's. This is

an important part of the published *MAndUkya Rahasya VivR^itih* book even today. This is a must-read for those who are knowledgeable in English and are interested in the similarities and differences between Vedanta and Buddhist philosophies. Recently this has been published in the English book **Introduction to Vedanta Texts**, a compilation of English Introductions written by Swamiji for his different books on vedanta.

### **Shankara Saptaha:**

The 1956 celebrations of Shankara Saptaha were held in Holenarasipura itself. Discourses on Shankara bhashyas and Puranas, bhajans, etc were conducted as usual. Since Swamiji was sick in the middle of the weeklong celebrations, Sri Lakshmi Narasimha Murthy himself conducted several discourses. By the end of the week, Swamiji felt better and he concluded the discourses with Shankara's life and works. On the concluding day, Swamiji performed abhisheka to Sri Rama and Shankara with the holy Ganga waters he had brought from Kashi and sprinkled the holy waters on all the devotees assembled there. Finally with the Mahamangalarathi and grand scale meals to all devotees, the celebrations concluded.

### **Installing the Ganapathi Idol:**

On Monday, 18<sup>th</sup> of May 1956, a Ganesha idol was installed in front and to the right of Sri Rama idol. A retired senior surgeon from Bangalore - Dr B.K. Narayana Rao's wife Srimati Naachaaramma had a silver covering made for the Ganesha idol, and helped in the installation celebrations and provided a fund for daily pujas.

### **Some Activities:**

During this year, all activities including lectures, discourses and lessons proceeded as planned; chaturmasya was observed in Holenarasipura. Among the discourses on the Puranas, Vasishta Maha Ramayana was concluded on 13<sup>th</sup> August 1956; and Matsya Purana was started. 18<sup>th</sup> and 19<sup>th</sup> chapters of Upadesha Sahasri were published in a book. Mandukya Rahasya Vivrutih printing commenced. With encouragement from Sri M.V.Sharma, the book “Gitasartha” (Gita with meaning) was edited and reprinted. A few invaluable books were purchased for the library.

### **Sharad-Navaratri:**

These celebrations were conducted on a grand scale. One of the incidents of this celebration was that the last volume (volume 6) of the Jayachamarajendra series, the Chhandogya Upanishad bhashya, was completed and printed. At this time, the notice from the palace indicated that there was no need for any new books to be translated and prepared for printing in this series until further orders. As a result of this, the biggest support for the printing and publications department was withdrawn. Still it was planned that with the support of devotees and the public the remaining principle unfinished works would be completed and printed. Until now, all together 11 volumes with Shankara’s Prasthanatraya bhashyas and some other principle works had been completed with the palace’s support. **This series had begun during the Sharad-Navaratri of 1944, and twelve years later during Sharad-Navaratri, the great task was coming to an end. As a commemoration of the great accomplishment, all the volumes were taken in a procession along with Shankaracharya’s picture amidst great decoration, music, band, and recitation of the Vedas, on the**

**occasion of Saraswathi puja, in all the major roads of Holenarasipura.** All other programs were conducted successfully.

### **Building:**

This year, a kitchen and 2 bathrooms were added. After an initial estimate and plan for the prayer room, the groundbreaking ceremony was performed on October 7<sup>th</sup> 1956.

### **Other celebrations:**

The Gita Jayanthi celebrations and Brahmachaitanya anniversary celebrations were conducted on a grand scale as usual.

### **Book Publication:**

Chandogya Upanishad bhashya (of the Jayachamarajendra series) was published and ready for sale. “Rasanimishagalu”, a small book was also brought out.

### **Swamiji's travels:**

In January 1957 Swamiji went to Belur, Halebid and returned. Then on 26<sup>th</sup> of January 1957 he went to Bangalore for 15 days to give discourses at Vishveshvarapura and at other extensions. He graciously accepted hospitality from the devotees and returned.

### **Guests:**

On invitation from the Karyalaya, Sri Swami Madhava Teertha from Vallad ashram of Ahmedabad visited the Karyalaya with his disciples and stayed for 3 days starting from 21 January 1957. He took up Bhagavata and explored it from the spiritual point of view and gave discourses on it in English. The devotees enjoyed his talks.

### **Installation of Vagdevi (Saraswati):**

After the installation of Ganapathi in front and to the right of Sri Rama, it was decided that Vagdevi would be installed in front and to the left of Sri Rama. As planned, the idol of Vagdevi was ordered and arrived from Mysore. On 24<sup>th</sup> of February, 1957 the idol was installed with much pomp and celebrations.

### **Shankara saptaha:**

The 1957 Shankara saptaha was conducted in Ulsoor Sri SitaRama temple in Bangalore. As usual discourses on bhashyas and Puranas were conducted. The discourses given during this week were compiled and published in a book called **Anubhava Paryantavada Atma Vicara**. Sri Garadi Rachappa from Bangalore took entire responsibility for the cost of printing and publishing this book.

### **Book Publication:**

Through series in the Adhyatma Prakasha monthly magazine, Vivekachudamani, Vedanta Sara (of Sri Ramanuja), and Parishuddha Vedanta Sara – these books were published.

### **Other activities:**

Swamiji proceeded to Davanagere to celebrate chaturmasya at the invitation of the public there. He gave discourses on self-knowledge each evening. He returned to Holenarasipura after completion of caturmasya. Sharad-Navaratri, Gita Jayanthi, and Brahmachaitanya anniversary for the year 1957 were celebrated as usual. After completing Matsya Purana discourses, Kurma Purana was completed and then Linga Purana was started on October 11<sup>th</sup> 1957. A new demi-size printing machine called Chandler and Price was bought at the cost of Rs.6000, and added to the printing press.



### **Funds for Traditional Celebrations:**

Sri R.S.Govindappa shetty, an engineer from Kolar, donated a sum of Rs.1000 as a deposit to Karyalaya for the annual traditional celebrations of Gita Jayanthi, and for the free distribution of Gita books to worthy devotees. This gentleman has recently been living in Mysore, and Vedanta saptaha was conducted in March 1996 in the Ramana Maharshi Center built by him.

### **Bereavement:**

Srimati Kaveramma, who was instrumental in the construction of a guesthouse in the Karyalaya premises, and who lived and served at Karyalaya passed away on 13<sup>th</sup> November 1957. She was very interested in spiritual knowledge and serving everyone.

### **Swamiji's travels:**

Swamiji traveled with a limited entourage to Chikkamagalur for 10 days starting February 5<sup>th</sup> 1958. He gave discourses and lectures related to spiritual knowledge in several places there. **Lawyer Sri Krishna Swamy Rao and other devotees** hosted him with love and respect and offered their services to Swamiji. They also gave donations and contributions according to their might.

### **Vedanta Vicara Goshti:**

Swamiji intended to conduct a seminar on self-knowledge in a very deep and detailed fashion. Accordingly, a seminar was organized in Karyalaya on **February 18<sup>th</sup> and 19<sup>th</sup>**. **Aham-pratyayagamyanada aatma** was the topic, and all pundits presented their views on the subject. Only four scholars participated in the Vedanta seminar. The scholars discussed

several other Vedanta related topics also. Arrangements were made in this seminar for the audience to participate by asking the scholars different questions and the scholars clarified various aspects. In his concluding discourse, Swamiji stressed that it was important for scholars and experts from different philosophies to come together and discuss the basic principles with compassion and peace to determine the common denominators among all philosophies. The common denominators have to be spread amongst the people emphasizing Vedanta's utility and benefit in leading a peaceful life. Since this seminar was being held for the very first time, it was conducted as an ordinary congregation without a big attendance.

### **Swamiji's Southern Travels:**

Swamiji along with a limited set of his followers went for 3 weeks to visit holy places in Madras, Kanchi, Tirupati, Sriranga, Madurai, Rameshavaram, Palani, etc from 22<sup>nd</sup> February 1958. During this travel, Swamiji met the Sringeri Jagad Guru who was temporarily residing in Madurai, and the Kanchi Kamakoti Peeta Jagad Guru at Kanchi. He offered a copy of his Sanskrit work *MAndUkya Rahasya VivR^itih* to both the Jagad Gurus.

### **Book Publications:**

Following the excellent bhashya of Sri Shankaracharya on the Mandukyopanishad and the Gaudapada Karika, Swamiji had written an independent detailed analysis in Sanskrit and an explanatory foreword in English. This excellent work named *MAndUkya Rahasya VivR^itih* was published in March 1958. Two other works – “Adhyatmavendarenu”, and “Lakshmana Shastry uruf Husena”, were reprinted and published again. Again in December, “Siva Kavaca” was reprinted and readied for publishing.

### **Shankara saptaha:**

The Shankara saptaha of 1958 was conducted in Hassan's Virupaksheshwara Temple. The programs were conducted as usual. The president of the committee, Sri M.R.Narayana Rao arranged for all facilities.

### **Other Activities:**

The Rama Navaratri celebrations and caturmasya observations for the year 1958 were conducted in Holenarasipura itself. Devotees participated and helped in successfully celebrating these festivities. During this period, discourses on LingaMahaPurana concluded and discourses on Devi Bhagavata were started on June 23<sup>rd</sup> 1958. Other lessons and discourses continued as usual. Samskrita bhashabhyasa – Part 1 was released via a series in the monthly Adhyatma Prakasha magazine. The paduke of Sri Brahmachaitanya guru were decorated by silver covering. Swamiji's "Shankara Vedanta Prakriye" was translated into Telugu and published by Gita Literature Committee, Allagadda. The building of the bhajan hall of the temple continued.

### **Vedanta vicara goshti:**

The second conference on Vedanta was conducted in Mysore Abhinava Shankara temple under the efforts and leadership of Sri S.Vittala Shastry for 4 days starting on 29<sup>th</sup> September 1958. This time, many scholars participated, and many lectures were given. In his address, Swamiji said that many more scholars should participate in such conferences and discuss how Vedanta should be propagated in this age. Are there answers in Vedanta for today's problems? – Such discussions should facilitate decisions on effective methods for propagation of Vedanta, so that all people would benefit from it.

**Practices:**

As usual the celebrations for Sharad-Navaratri, Gita jayanti, Brahmacaitanya anniversary etc, were conducted well.

**Assistance for book publications:**

Swamiji had written and prepared **Sri Ramanujacharya's Vedartha Sangraha** on the lines of Shankara bhashya with original, translation, Notes, introduction, and alphabetical index. When this was mentioned among the vaishnavas, a devotee from Gorur graciously offered to bear one fourth of the publication cost for this book. For the rest of the cost, contributions from devotees and Karyalaya funds were used and this wonderful book was published. There has been a great necessity for all of Sri Ramanujacharya's books to be published in Kannada as Sri Shankaracharya's have been published. Karyalaya has brought out Vedartha Sangraha, Vedanta Sara (Brahmasutra chapter 1, two padas), and Sribhashya (jignasadhikarana).

**Swamiji's Travels:**

Swamiji traveled to Tarikere, bhadravati, Shimoga, etc for 2 weeks, and gave discourses on Vedanta and spiritual advice to devotees, and devotees in turn hosted him with lots of respect and love. Swamiji also traveled to Chikkamagalur and surrounding places in March 1959.

**Goshala (Cattle Shed):**

Sri Kikkeri Gundappa, one of Swamiji's devotees, donated a cow, a calf and other paraphernalia for providing fresh milk for daily Rama puja and abhisheka, as well as for Swamiji's general hospitality. As a result, a cowshed had to be started.

**Traditional celebrations:**

The Rama Navaratri celebrations and the Shankara saptaha celebrations for the year 1958 were conducted in Holenarasipura itself. Scholars participated in the planned programs. Discourses on the bhashyas, and Puranas were conducted successfully as usual.

**General Body Meeting:**

After Swamiji took sanyasa, the administration of the Karyalaya was handed over to an executive committee, and for the first time under the presidency of advocate Sri PuttuRao of Mysore, a **general body meeting of the committee was called on May 19<sup>th</sup> 1959**. With Swamiji's advice and instructions, a larger set of expanded rules and regulations that weren't opposed to the original guidelines were stated and passed by the committee. These new rules and regulations were also published in the monthly Adhyatma Prakasha magazine.

**Adhyatma Vidyanilaya:**

Sri Ramaswamy Avadhani of Mattur, who had been studying in the school for the last seven years, left the school and went back to his town. Later in September 1959, Sri Manjaiah completed his eight years of education at the school and left for his hometown also. The school had to be closed for a little while since there were no students in the school. The committee had decided to hold exams and present certificates to the 2 students, but the students didn't take the exams, and the certificates couldn't be presented to the students.

**Sri Santebachalli Subbaraya:**

Sri Santebachalli Subbaraya, member of the Karyalaya executive committee, and a famous advocate passed away on

**Sunday 14<sup>th</sup> June 1959.** He had been participating in all Vedanta discourses, lectures, celebrations and bhajans at the Karyalaya for a long time. He had provided meals for the Karyalaya students for a while. He had also provided meals and other support to visitors and scholars of the Karyalaya celebrations. He had made several donations and pilgrimages, and had contributed in cash and kind to the Karyalaya funds on several occasions. This noble man was on his way to listen to Swamiji's discourse on his last day when he collapsed close to the Karyalaya and breathed his last. Like Jatayu in Ramayana, he was a role model spiritual seeker involved in Vedanta shravana and manana until his last breath.

### **Book Publication:**

By September 1959, Kannada version of Shankara Vedanta sara, and 2<sup>nd</sup> part of Sanskrit bhashabhyasa, were published through a series in the Adhyatma Prakasha monthly magazine. Vedanta Balabodhini and Kenopanishad bhashya along with notes were ready for publishing in Sanskrit. Vedartha Sangraha was ready to be printed and published independently.

### **Caturmasya observance:**

Swamiji observed Caturmasya of the year 1959 in Mattur (Shimoga District). With the efforts and cooperation of Sri Mattur Subbaraya Avadhani, this observance was a great success. Swamiji gave talks and discourses on Vedanta topics to the people of the town for the two months, and returned to Holenarasipura after the conclusion of the celebrations.

### **Other Activities:**

The celebrations for Sharad-Navaratri, Gita Jayanthi, anniversary of Sri Brahmachaintanya, etc were conducted with

the usual fervor and enthusiasm. Chidanandaragale, and Shankara Vedanta prakriye were reprinted and published. Discourses on Devi Bhagavata concluded and those on Vishnu Dharmottara Purana commenced. For 7 to 8 months, there were no students or office clerks at the Karyalaya in 1959, hence Sri Lakshmi Narasimha Murthy had to perform all duties including daily puja, maintaining accounts, maintaining subscribers of magazines, proof-reading books, etc. When Swamiji was out of town on discourses and lectures, Sri Murthy had to also give the Sunday lectures and discourses on Puranas. As a result, no new activities could be conducted during that year. Since 1958, no good office clerks could be hired; a few boys who had Secondary School Leaving Certificates (SSLC) were appointed to help with the accounts, and clerical jobs. In January 1963, this problem was solved when **Sri D.Venkateshaiah, M.A, retired shirastedar was hired as an accountant for the Karyalaya office.** After his appointment, the office and accounts were managed smoothly.

### **Swamiji's Travels:**

Swamiji resided in Bangalore for about 10 months starting from October 17<sup>th</sup> 1959. He used to visit Holenarasipura now and then during that time. In January 1960, he went for a week to Shankara's birthplace – Kalati. When he resided in Bangalore, he gave 2 sessions of spiritual talks at Philosophical committee for about 2 weeks each session. Shankara Saptaha of 1960 took place in Bangalore, with programs conducted with the usual fervor.

### **Branch of Karyalaya:**

When Swamiji resided in Bangalore, the **Bangalore branch of the Karyalaya was started in December 1959.**

For eight months, Swamiji nurtured and took care of this branch in a rented house in Narasimharaja Colony by his presence, his lessons and lectures. With public interest in the organization slowly decreasing, and with Swamiji having to go to Dharwad for Caturmasya, the branch had to be closed for lack of someone to take care of it.

### **Swamiji's 80<sup>th</sup> birth year celebrations:**

As 1959 December marked the start of Swamiji's 80<sup>th</sup> birth year, the devotees planned a special celebration to commemorate this occasion. Shatarudriya japa, special puja and abhishekas were conducted, Rudra homa was performed, and several Brahmins and scholars were fed a grand feast. Several hundreds of devotees came from several towns and the celebration was grand success.

### **School:**

By May 1960, 2 students, one **Sri Lakshmi Narasimhaiah**, and **Sri K. G. Subbaraya Sharma** – sons of **Sri Kikkeri Gundappa**, came and joined the school for spiritual and religious education. Arrangements were made for these boys to be taught the sandhyavandana mantras, appropriate Veda pathas, and Sanskrit lessons.

### **Caturmasya Observance:**

The Caturmasya observance for the year 1960 was conducted in Dharwad on request from the public of Dharwad. Swamiji went to Dharwad on Vyasapurnima day and conducted guru puja and other programs including discourses. During the afternoon sessions, he met with the devotees and conducted question and answer sessions. Many devotees including well educated and cultured people and highly religious people



attended Swamiji's talks that were filled with knowledge and experience. All the programs were conducted in the philosophical institute of Dharwad. Sri Surendra Sivarao Desai, M.A was the main convener of the programs. He also organized an exhibition of all of Swamiji's spiritual works during the two months of his stay in Dharwad. Many people benefited from this exhibition, bought Swamiji's books to increase their spiritual knowledge. On the whole this Caturmasya observance was a grand success. During these celebrations, by the generosity of Sri M. Venkataramaiah of Bombay, several copies of the Bhagavad Gita were distributed free of charge to the public.

### **Other Activities:**

Sharad-Navaratri, Gita Jayanthi and Brahmachaitanya anniversary for the year 1960 were celebrated well. Discourses on Vishnudharmottara Purana concluded, and discourses on Brahmavaivarta Purana started on August 24<sup>th</sup> 1960. A new compositor was appointed to the Sanskrit printing section. Taking care of the cow and the paraphernalia seemed difficult to continue, and the cow was sold and the cattle shed was closed. With the help of Sri Kikkeri Gundappa, fifteen coconut saplings were planted in the Karyalaya compound. Veda Brahma Sri C.N Yagna Narayana Shastry was named the assistant pundit of Karyalaya. He was an ex-student of Karyalaya. But due to unforeseen circumstances, he had to resign the position and return within four months.

### **Bhajan Hall:**

The roofing for the Bhajan Hall which was completed by December 1960, but plastering and other small odd jobs remained. Due to shortage of funds, these jobs were temporarily stopped. Dr. Sadashiva Rao and his brothers, sons of the late

Santebachalli Subbaraya, donated an initial sum of Rs. 500 to commence work on the gopuram for the Sri Rama temple. This money was retained for the gopuram project.

On the whole, by the end of 1960, Karyalaya was taking steps towards progress financially and in other aspects. Though there were some small obstacles, they were intelligently solved and arrangements were made to ensure progress. Basically Swamiji's vision, his hard work, and his sacrifices ensured that the organization was firmly planted on its feet. Still, the responsibility of nurturing and growing it into something bigger were in Swamiji's hands only.

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## **Chapter 20:**

### **Towards Greater Progress (1961- 1967)**

#### **Sri Bombay S. Venkataramayya:**

This noble man had been associating himself with Karyalaya since 1960. Since the time he met Swamiji, he had been giving advice and encouragement to the various activities and tasks of the Karyalaya. He was well versed in Ayurveda, and lived with his son in Bombay. When he saw the heaps of books in the Karyalaya, he determined that he had to somehow encourage the proliferation of this knowledge among the masses. With this good intention, he started three schemes: Brahmavidyadana (gifting of Brahman Knowledge), Gifting of spiritual books on festive occasions and Special distribution fund. He encouraged these programs himself, and bought books worth four hundred rupees and distributed the books among the deserving. He contributed to the special distribution fund to donate books to the Brahmins on the shraddha day of his parents, and encouraged others to set aside such fund money also. On Rama Navami, Krishna Janmastami, Gita jayanti and Ganesha chaturthi, he bought a large number of small spiritual books to distribute to the devotees, and also set up a plan to distribute such books via the Karyalaya. He also had the life history of Saint Tyagaraja written by the Pundits at the Karyalaya and distributed it among devotees for free. He also undertook such programs at the place of Tyagaraja's samadhi – Tiruvaiyar. He also conducted special pujas to Rama, made special idols for Lakshmi, offered garments, etc. He was a very enthusiastic and virtuous person, and a lover of propagation of spiritual knowledge.

### **Swamiji's Travels:**

Swamiji traveled to Davangere in January 1961, resided in Shivananda Adhyatma Mandira for a month and conducted daily spiritual discourses. The devotees of Davanagere welcomed Swamiji with great respect, honored him and donated according to their might. Swamiji also visited Nulenuru, Malladihalli, Komaranahalli and Ranibennur around Davanagere and met devotees.

### **Book Publication:**

Kathakopanyasa Manjari, Sri Shankara's Prakaranas (4<sup>th</sup> Volume) in Kannada, and Sanskrit bhashyabhyasa (3<sup>rd</sup> Part), were published through the series in the monthly magazine. Independently, Taittiriyaopanishad (Shikshavalli) bhashya was published in Sanskrit along with notes.

### **Hare Rama mantra japanushtana:**

In Kaliyuga, people lack devotion in the shastras, and omit Vedic karmas. The minds of people are corrupted due to various omissions and commissions, and are hence not ready for the intake of spiritual knowledge. Even if there is an interest in spiritual knowledge, it is difficult to attain such knowledge due to unseen impediments. The ancient Rishis have suggested nama smarana to cleanse the mind of the pressures of the vasanas and enable it to reach the supreme godhead through easy steps. With an intention that everyone should attain the benefits of this easy mode of worship, and as an antidote to the ill effects of a particular formation of the eight planets in February 1962, the continuous repetition of the Hare Rama mantra was started on November 29<sup>th</sup> 1960 (Margashirsa shukla ekadashi). The general public was asked to repeat this mantra in their own towns for the next five months (until vaishaka shukla ekadashi), and

they were requested to come to the Karyalaya and report the number of times they had repeated. It was suggested that people finish their ablutions in the morning, and with a clean mind repeat the japa with a mala (108 times), after that they could repeat it any number of times they could. Then the period of the japa was extended by more than a month (to jyeshta shukla purnima). This way, japa continued for nearly 7 months, and was concluded on July 1st and 2nd 1961. During the concluding session, ashtottara, Shata Purushasukta abhisheka, worship with thousand names of the Lord were offered to Sri Digvijaya Rama. The public joined in singing the Hare Rama mantra, and Swamiji addressed the public and gave a spiritual talk. A small booklet called “Hare Rama mantra” was published and distributed freely to the public. The japa was carried on in about 42 centers in different towns, and more than 250 people participated in it. All together, people repeated the mantra exceeding 225,00,000 times. This long-term performance of japa for the good of one and all was a success.

### **Traditional Practices:**

Rama Navaratri and Shankara Saptaha for 1961 were conducted in Holenarasipura itself, many scholars participated and Swamiji blessed everyone with his discourses.

### **Swamiji's Travels:**

Swamiji went to the holy place of Talakaveri in May 1961 and returned after visiting the place of birth of the Kaveri River. Later he left on 17<sup>th</sup> May 1961 to Srisailam via Guntakal, and after that, reached Karaikudi to meet Kanchi Kamakoti Jagad Guru who was residing there at the time. On this occasion, the Jagad Guru questioned Sri S.Vittala Shastry who had accompanied Swamiji thus – “Shastriji – what is the purport of

the saying *aa supterAmR^iteH kAlam nayed VedAnta chintayA ?* To this Sri Vittala Shastriji humbly replied, **From the time he wakes to the time he retires, and from his birth to his death, man must spend all his time in Vedantic thinking. Hearing this, the Jagad Guru pointed to Holenarasipura Swamiji and remarked – Here – he is a living example of the statement.** Later he enquired about the health and well-being of our Swamiji and instructed the Mutt authorities to provide all the necessities to the visitors. He hosted our Swamiji for four days. On this occasion, Swamiji offered a questionnaire he had circulated among scholars to distinguish between the bhashya prasthanana and the vyakhyana prasthanana to the Jagad Guru. He humbly requested that he allow his disciples to write to him with their answers to the questions. The Jagad Guru listened patiently, gave the addresses of his disciples and scholars, and encouraged Swamiji to organize philosophical conferences on such topics to disseminate spiritual knowledge. He stressed the importance of such conferences and assured Swamiji that he would welcome such ventures. On these lines, the questionnaires were distributed to 40-50 scholars, and answers were solicited, but timely responses weren't received from the scholars. At the time of Swamiji's departure, the Jagad Guru was pleased to grant Rs.200 and an expensive vyaghrajin [tiger-skin]. Knowing fully well that our Swamiji didn't use costly silk and brocaded clothes, he made a good gesture of giving him the precious vyaghrajin. Later Swamiji returned to Holenarasipura via Coimbatore and Chamarajanagar.

### **Regrets:**

Sri Yadalam Subbayyashetty, a famous industrialist and wealthy philanthropist of Bangalore, passed away on 15<sup>th</sup> June 1961. He had a lot of respect for Swamiji and all of the Karyalaya activities were dear to him. This gentleman had made a

continuous monthly donation of ten Rupees initially, and then fifteen rupees to the Karyalaya since 1947. Even after his death, the Yadalam Trust has been donating even to this day a monthly donation of twenty five Rupees to the Karyalaya.

### **Book Publication:**

“Paripurna Darshana” – a collection of Swamiji’s discourses during the Shankara saptaha was published as a book.

### **Observance of caturmasya:**

Swamiji performed the Vyasa puja and observed the 1961 caturmasya in Sri J.S.Thimmappaiah’s house in Mysore. During these two months he gave discourses on Chandogya bhashya in the mornings and in the evenings he gave other Vedantic discourses in the Sri Rama temple.

### **Sri Rama mantra japa yajna:**

From September 14<sup>th</sup> 1961 to April 13<sup>th</sup> 1962, for a period of seven months, the Sri Rama mantra japa was conducted in several important towns in Karnataka in over 30 centers with over 80 men and women participating in the continuous grand scale japa yajna. Over 420,000,00 times the mantra was repeated, and over 45,000 written. The grand conclusion of the yajna was held on April 26<sup>th</sup> 1962, with Purushasukta abhisheka, Sahasranama archana and other pujas to Sri Rama. A small handbook called “Sri Ramanama japa” was published and distributed to the public.

### **Other Activities:**

Sharad-Navaratri, Gita Jayanthi, Brahmachaitanya anniversary for the year 1961 were all conducted as usual at Holenarasipura. Junior students at the the Karyalaya were taught

Sanskrit. On October 30<sup>th</sup> 1961, Brahmavaivarta Purana discourses were concluded and Padma Purana discourses were started. Dakshina Murthy stotram was ready for sale with notes and explanation. A bookshelf was purchased for the library, and a few books were also bought.

### **Grand Patrons of Adhyatma Prakasha magazine:**

Realizing that there was no permanent fund for the continued circulation of the magazine, a request was printed in the magazine that any contributor of Rs.101 or greater will be a grand patron of the magazine, with their name listed in the magazine every month, and they would become life subscribers of the magazine. As a response to this request, by December 1961, **5 grand patrons were listed**. As of the time this book was printed (1997), **there were greater than 1750 such patrons of the magazine**.

### **Swamiji's Travels:**

Swamiji traveled with Bangalore's famous architect and engineer, Sri V.Rama Murthy to Ramanagar's Sri Ramadasa Swamy ashrama near Mangalore for a week. Sri Ramadasa Swamy invited Swamiji, received and hosted him with great love and affection. Swamiji greatly praised the peaceful attitude and equanimity of Sri Ramadasa Swamy, as also the cleanliness and discipline in the ashram.

### **Help for Publications:**

Swamiji had intended to compose and publish *VedAnta PrakR^iyApratyabhij~nA* in Sanskrit. Mysore's coffee planter Sri T.Manjunatha Iyer and Bangalore Sri V.Rama Murthy both contributed Rs.1000 each towards this goal. These contributions greatly helped bring this great book to publication.



**School:**

In February 1962, one of the 2 students of the Karyalaya School left the premises, and lessons and training continued for the remaining student.

**Traditional Practices:**

Sri Rama Navaratri for the year 1962 was conducted as usual in Holenarasipura. Shankara saptaha for this year was conducted in Sri Sitarama temple in Mysore. Karyalaya Pundit participated in this celebration. On this occasion, the devotees of Mysore performed pada puja to Swamiji and offered their contributions to the Karyalaya.

**Composing of VedAnta PrakR^iyApratyabhij~nA :**

It is necessary to describe some of the background before the creation of this magnificent and invaluable work, which could be described as **Swamiji's magnum opus**. When Swamiji was observing Caturmasya in Mysore in 1961, a few scholars requested Swamiji to hold a debate for some of the questions in his questionnaire that he had circulated earlier. But Swamiji's opinion was that when many scholars met to discuss such controversial issues, there would be room for biases and aversions, and no conclusions would be arrived at. More heat would be generated than light. So Swamiji suggested that all scholars first submit their written answers and opinions, and when further discussions are held for some of the topics, each should wait for his turn and speak one at a time, so there would be no room for confusion and heat. Anyway, his suggestion that scholars submit their written opinions didn't seem to go well with the scholars and no one came forward to offer their opinion, and the discussions didn't go ahead. After this, one of the articles

that were published from Nanjangud alleged that Swamiji was not aware of the rules of traditional sanyasa. When Swamiji circulated another Sanskrit / English questionnaire called **An Appeal to Thoughtful Vedantins**, regarding certain topics in Vedanta among scholars, one of the responses was from Sri Subramanya Shastry of Madras University. He had given an example quoting a sentence from Shankara's Gita bhashya – *tasmAt asampradAyavit sarva shAstravidapi mUrkhavadeva upekshaNIyaH* - And, so, a person who does not follow correct tradition, even if he is well versed in the shastras, is to be disregarded as a fool" (BG Bh XIII.2). When Swamiji saw these responses, thoughts to write a new work clearly expressing Shankara's traditional Vedanta so it is understandable and acceptable to all scholars, sprouted in his mind. Immediately when he offered obeisance mentally to Shankara and started on his task, *tathA ca sampradAyavidAm vacanam. AdhyAropApavAdAbhyAm niShprapancam prapancyate* – this Gitabhashya sentence of Shankara took hold of his mind. Holding firmly to this thought, he examined all of Shankara's bhashyas, to achieve the following objectives: He wanted to bring out how the tenets of Advaita Vedanta philosophy that were completely in agreement with Shankara, and had been explained since times immemorial based on this **Adhyaropa apavada prakriya** [the method or technique (prakriya) of deliberate superimposition of certain characteristics on Brahman (Adhyaropa), and their subsequent rescission (apavada)], and how all the other prakriyas were subsumed in this one prakriya. How to determine that Adhyaropa apavada is the basic traditional method? Is there any support for this in the bhashyas? Without the support of this basic traditional method, how the later Vyakhynakaras and other bhashyakaras analyzed using only

logic without the basis of this prakriya, and swerved on to other paths leaving behind the path of determining paramarthic jnana? Like unfortunate people who had lost the keys to the jewel box, lamenting for not being able to open the box, these later arguers missed the traditional method, and were unable to discover the secret of their self. He collected his findings on these topics into a major literary composition called *VedAnta PrakR^iyA-pratyabhij~nA*. This work initially deals with the need to determine the method of Vedanta. It then examines Shankara's bhashyas and discerns that method, and analyses the later Vyakhyanakaras and advaitins to examine to what extent each one of these people deviate from the tradition of Vedanta. Also; it determines from this point of view, who are the commentators who are truly close to the genuine Advaita Vedanta? All these are discussed in detail in this book. By citing of the original portions of the works, **the differences between the bhashya prakriya and the vyakhyanas are highlighted.** This is the very first time a comparison of this magnitude has been attempted in all of Vedantic literature. Swamiji compiled his 800 pages of hand written notes into a book, and it was proof read to be printer-worthy in May of 1962. An alleged blemish on Swamiji's thought process and style was to lead to the composition of such a great work – what to say of the Lord's intentions?

### **Meeting with Sringeri Jagad Guru:**

The Jagad Guru of Sringeri who adorned the Sringeri Mutt – Sri Sri Abhinava Vidyateertha Swamiji was on his travels and arrived at Holenarasipura on 3<sup>rd</sup> May 1962. He invited our Swamiji to meet with him and acquired close familiarity, and discussed Vedanta related topics for an hour. Our Swamiji, who had just published his *VedAnta PrakR^iyApratyabhij~nA*,

brought up and discussed some of the topics from this book. The Jagad Guru was immensely pleased with the book and the tremendous efforts that went into the book. **He offered Rs.250 as a contribution to get the book published. Later he visited Adhyatma Prakasha Karyalaya and looked at all other activities of the organization.** He genuinely praised thus – “You have dedicated your life to the propagation of Shankara’s philosophy. Even in this old age, you work with such enthusiasm – you are Shankara’s genuine devotee!” He continued – **In meeting you and discussing these topics in person, many of my doubts have vanished. Jagad Guru’s visit to the Karyalaya further encouraged the organization.**

### **Book Publication:**

Compiling the responses from eleven scholars for his **Appeal to thoughtful Vedantins** and summarizing the opinions of the scholars in English to some extent, Swamiji prepared and published a Sanskrit book called ***VedAnta Vidvad GoShThi***. At the same time, a book that included Taittiriya Upanishad and Shankara Bhashya, along with Swamiji’s Sanskrit explanations and analysis of Bhashya on Taittiriya Upanishad’s Anandavalli and Bhriguvali called ***BhAshyArtha VimarshinI*** was also published. Through a series in the monthly magazine, 2 works – Shankara bhagavadpada vruttanta sara-sarvasva and Sivanandalahari (stotra) were brought out. Since the Gitabhashya copies of the Jayachamarajendra series were all sold out, this was re-edited and republished. Pancapadika (first section), and Sarva-vyavaharaateeta Paramaatha – Swamiji’s discourses during Shankara Saptaha, these were published. A **Sanskrit work – Kathopanishad**, which included Shankara

bhashya as well as Swamiji's notes and explanation, was brought to publication.

### **Observance of Caturmasya:**

Shankara saptaha of 1962 was held in Dr.Narayana Rao's house on Bull temple Road in Bangalore. During the two months, Swamiji gave regular bhashya discourses in the morning and lectures in the evening. All the discourses of this session were compiled into "Jeevanta Vedanta" and published via a series in the monthly magazine.

### **Traditional celebrations:**

The annual Sharad-Navaratri, Gita Jayanthi and Brahmachaitanya anniversary celebrations were held as usual, many scholars and devotees attended them.

### **Hare Rama mantra japa:**

In October 1962 China attacked India, and with intent to pray to the Lord for his compassion to remedy the difficult times and pain the people were undergoing, and for the over-all good of the country, the Hare Rama mantra japa was started for a second time this year on 7<sup>th</sup> December 1962. But there wasn't enough participation and encouragement from the public as with the first time. Some 40 people across 18 centers participated to complete a count of about 4.75 million times. The conclusion ceremony was conducted on March 2<sup>nd</sup> 1963, with a free distribution of a handbook called "Hare Rama mantra mahime".

### **Other Practices:**

Rama Navaratri, and Shankara Saptaha celebrations for 1963 were conducted in Holenarasipura with participation from scholars and devotees.

**Puja Mandira:**

Sri K.R.Venkata Krishna Shetty had gotten a silver crown made for Sri Digvijaya Rama and Sita Devi and offered it to the temple in October 1962. He had also offered some silver, using which and with the help of Sri R.Ranga Rao of Mysore, silver crowns were made for Lakshmana and Hanuman idols also in April 1963. This facilitated decoration of the deities in the temple.

**Regrets:**

**Sri Arakalagudu Srikantaiah, pleader, vice-chairman of the Karyalaya executive committee, and the philanthropist who donated the land for the Karyalaya establishment, passed away in February 1963.** He was very enthusiastic about the Karyalaya activities, and performed all his roles as a vice chairman with utmost devotion. His passing away was a big loss to the Karyalaya. Later, a member of the executive committee, Sri Ramaswamiah, filled his position.

**Caturmasya Observance:**

Swamiji observed the 1963 Caturmasya at Holenarasipura. Only on Thursdays, Saturdays and Sundays, he gave special discourses.

**Other Activities:**

A few essential items required for the printing press were purchased in the year 1963. Also, a few iron racks were purchased to stock and store books in the stockroom. Sri D.Venkateshaiah, M.A, retired taluk officer, was appointed as the accountant. He readied all accounts in preparation for an audit. Later in November 1963, Sri Sitaramaiah, chartered accountant from Bangalore audited the accounts for the years 1957 – 1963, and gave a certificate certifying the accounts.

### **Srimati Mattur Lakshmiddevamma:**

This devotee had been voluntarily serving in the Karyalaya since the Caturmasya celebrations in Hubli in 1953. She was ever ready to serve Swamiji. She was Mattur Veda Brahma Sri Chennakeshava Shastry's daughter, who had lost her husband in her youth. She had acquired a good Sanskrit education, music education, and an interest in Vedanta due to the association with her father. She was from a well-placed big family, with brothers and sisters. After she saw Swamiji in the caturmasya celebrations, she was attracted by such spiritual knowledge, the sadhanas, and noble living, and left her home with her parents' permission to abide by Swamiji and his teachings. A few other lady devotees were serving Swamiji until 1962; she still visited often and offered whatever services she could. **After 1962, she offered herself completely to the service of Swamiji.** When Swamiji went on his travels, when he was sick, and at all other times, she unconditionally took care of Swamiji's needs as a mother cares for her child, and received Swamiji's blessings and compassion. She even offered some monetary help for the publication of a few Sanskrit works. She increased her self-knowledge by listening to Swamiji's discourses, lessons, and discussions. It is very rare to find ladies with such a service-oriented mentality these days. It could be said that Swamiji lived to a ripe old age, with energy to continue his writings because of the loving service and nursing she offered to Swamiji. In addition, she was very kind and compassionate to the students, regular visitors of the Karyalaya, and the scholars. She was a motherly figure to all these people, and had gained all their love and trust. It is a great fortune for the Karyalaya to have received the services of such a gentle lady.

### Swamiji's Travels:

Swamiji went with a limited set of his followers to visit the Andhra Pradesh area for 40 days starting in November 1963. He visited Madras, Guntur, Vijayavada, Penukonda, Pitapura, Vishakapatna, Vijaynagar, Kakinada, Anakapalli, etc. Sri Devaraya Kulkarni also went with him. Sri Devaraya Kulkarni has described these travels in his own enchanting style in the monthly magazine *Adhyatma Prakasha* from January to December 1964. Wherever Swamiji went, people welcomed him, honored him and listened to his discourses. One incident in Vijayavada is worth mentioning. This town has a lot of learned scholars and promotes education to a great extent. Here, there was a difference of opinion between the scholars of the town and Swamiji on *MUla-avidyA vAda*, and a discussion ensued. Swamiji in a calm and collected manner told them – “Please read Shankara’s prasthanabhāṣyas and Bhamati and other Vyākhyānas separately and determine if there is a difference in the interpretation of the prasthanas.” He also advised them to examine the writings with an unbiased mind to discover the truth. But, the scholars’ minds weren’t ripe and ready to perform this kind of rigorous analysis and the episode ended right there. Swamiji didn’t have extra time to stay back in the town and explain and convince the matter in greater detail to the scholars, so this episode didn’t help anyone anymore. Still, Swamiji was able to get introduced to a famous scholar – Veda brahma Sri Mudigonda Venkata Rama Shastry, and through him, many other scholars of this town. One other benefit was that the scholars of the town realized that there could be a difference between Shankara prasthanabhāṣya and the Vyākhyāna prasthanas; they got curious to read Swamiji’s Sanskrit works. So, on the whole, a short time at Vijayavada helped propagate Swamiji’s teachings and books to some extent.



After this trip, Swamiji went to Udipi, Dharmasthala, Subramanya, and other nearby places for 4 days starting 12<sup>th</sup> January 1964.

### **Traditional Practices:**

The Sharad-Navaratri, Gita jayanti, and Brahmachaitanya anniversary for the year 1964 were celebrated with the usual fervor, with devotees and scholars attending it.

### **Book Publication:**

This year 2 new books, “Brahmavidya” (compendium of Swamiji’s discourses) and “Prashnopanyasa Manjari” were published. “Parishuddha Vedanta Sara” was reprinted.

### **Other Activities:**

Discourses on Padma Purana were concluded, and discourses on Siva Maha Purana started on 10<sup>th</sup> March 1964. All other activities continued as usual.

### **Traditional Practices:**

Sri Rama Navaratri of 1964 was celebrated on a grand scale. The Shankara saptaha this year was celebrated in Madhugiri on a very grand scale. The Shankara seva sangha had made elaborate arrangements for these celebrations. Many people attended the bhashya discourses and the discourses on the Puranas, but many scholars from other towns didn’t participate in this. Swamiji provided summaries at the end of each program and gave most of the discourses. On the last day, the people of the town had arranged a great feast for all, and the program concluded on a grand scale. On the way back, Swamiji visited Tiptur, and Tumkur and gave small sessions to the people of those towns, and then returned to Holenarasipura. The

caturmasya observance was held in Holeharasipura itself. During this period, Swamiji gave special talks on every Thursdays, Saturdays, and Sundays. These talks have been collected and published in a Kannada book called “Adhyatma Vidya”.

### **Book Publication:**

The year 1964 saw Swamiji’s magnum opus *VedAnta PrakR^iyApratyabhij~nA* in Sanskrit being published along with the English work **How to recognize the method of Vedanta**. Three parts of *shuddha shAnkara PrakR^iya BhAskara, Sutra BhAshyArtha tatva VivecanI, Jij~nasAdhikaraNa* – all these in Sanskrit and AdhyasabhashyArtha Vimarshe in Kannada were also published. Vagdevi Stotra, Tatvasamasa – these books were edited and republished.

### **Puja mandira:**

With the donations of two devotees from Bangalore, a brass alloy metal halo with good filigree work was made for Sri Digvijaya Rama. The sculptor Sri N.C.Venkatacharya from Nagamangala crafted this beautifully. This gave a special beauty and radiance to the temple sanctum.

### **“Science of Reality” book Publication:**

All copies of Sri K.A.Krishna Swamy Iyer’s book **Science of Reality** had been sold out a while back, and many Vedanta enthusiasts were unfortunately greatly missing this book. Sri Krishna Swamy Iyer was Swamiji’s purvashrama guide and teacher, At this time, Sri Iyer’s son-in-law, Sri S.V.Ganapati of Madras, requested Swamiji to look into the original, edit it and republish the book. He also sent a letter from late Sri Iyer’s

children, relinquishing all rights to the book, and to handover the copyrights for the book to the Karyalaya. This motivated Swamiji; and he decided that the Karyalaya should republish the great book. He researched the book, edited the original, and got it ready for publishing himself. The Karyalaya executive committee requested the public for donations to fund the publishing of this book. It also bought the paper, typesets, etc, required for printing the book, and started the task. The devotees of Bangalore invited Swamiji to come and talk about the book in Bangalore. They were ecstatic with Swamiji's discourses on the book, and provided a lot of monetary help to publish the book. Hence the task proceeded with a lot of enthusiasm and printing was completed by June 1965, when it was ready to go to the bookstalls.

### **Other Activities:**

Sharad-Navaratri, Gita jayanti and Sri Brahmachaitanya anniversary celebrations proceeded smoothly for the year 1964. The accounts for the years 1963 – 64 were prepared and audited; and a certificate of audit was received.

### **The Karyalaya School:**

Though there were no new students at the school since 1962, Swamiji and the Karyalaya Pundit continued lessons for the lone student – **Sri K. G. Subbaraya Sharma**. Essential Veda portions, including prayoga(practice) portions, and literature lessons were conducted regularly; all this enabled the overall progress of the student. Swamiji not only gave language lessons, he also gave Math and other lessons to the student. By the end of 1964, Gita bhashya lessons were completed, and Taittiriya bhashya (along with Anandavalli with Bhashyārtha Vimarshini) lessons were continuing.

### **Private Trust:**

Adhyatma Prakasha functioned under the leadership of Swamiji in his purvashrama days. When he took sanyasa in 1948, the administration of the organization continued under the leadership of the executive committee that he created and nurtured. By 1965, the organization had grown on several different fronts, it had a number of assets, its responsibilities had increased by leaps and bounds, and it seemed necessary to have a trust over and above the executive committee that safeguarded the interests of the organization. A few well-wishers of the organization suggested this to Swamiji. As a result, Swamiji created a small committee with seven trustees to take care of the special administration of the Karyalaya, manage the rights, trusts, and deeds; and take over the responsibility of all properties and assets of the Karyalaya. He also declared that the executive committee that already existed should continue to function as a subordinate of the private trust. **A Trust Deed was accordingly drafted on 17<sup>th</sup> February 1965 and registered as a private trust. After that there were 2 Trust meetings on 23<sup>rd</sup> March 1965, and July 10<sup>th</sup> 1965, where rules and bylaws were established for the conduct of business, and the committee took over the administration from the executive committee.** Further, the trust committee granted the administrative rights back to the executive committee. Vedanta shiromani Sri S.Vittala Shastry was the chairman, advocate A.Venkateshaiah of Mysore was the vice chairman, and Dr.S.Sadashiva Rao of Holenarasipura was the convener of the private trust committee. **Since 23<sup>rd</sup> September 1990, the Karyalaya has been registered and functioning as a public charitable Trust.**

### **Traditional Practices:**

Rama Navaratri for the year 1965 was celebrated well in Holenarasipura. Sri Shankara saptaha was earlier planned to be

held in Holenarasipura, but just a week prior, the place was changed and programs were held in front of Sri Devarao Kulkarni's house in Gavipuram, Bangalore. Swamiji gave lectures, translations and discourses as usual. Sri Devarao kulkarni gave a recital of hymns, and other musicians played various instruments like the Veena, Flute, etc., on different days of the program. There was an exhibition of the books published through the Karyalaya by the saptaha committee. Devotees offered donations in cash and kind, and the programs were a great success.

### **Caturmasya observance:**

The 1965 Caturmasya was observed by Swamiji in Mysore based on an overwhelming request from the devotees of Mysore. It was conducted in the Anaathaalaya (Hostel for the poor) on Narayana Shastry Road in Mysore. Swamiji delivered talks on brahma sutra bhashya every morning and Vedanta discourses in the evenings for the entire two months. Devotees arranged for bhiksha and pada puja to Swamiji. An exhibition of the Karyalaya published books was also conducted during this time. **During this session, the well-known Vedanta teacher and spiritual leader Sri Swami Chinmayananda, Sri M.Varadarajan of Bombay, and Sri Tilak Maharaj came and visited Swamiji.**

### **Book Publication:**

A Sanskrit book, Sutra-bhashyarth -Tatva -Vivecani tatra janmadyadhikaranam, was published. An English book – Suddha Shankara Prakriya Bhaskara part 1, and a Kannada book – Ishavasyopanishat (with translation of Shankara's original bhashya) were also published.

### **Other Activities:**

Sharad-Navaratri, Gita jayanti and Brahmachaitanya anniversary for the year 1965 were celebrated well. Discourses on Puranas, and other lectures were well attended.

### **Swamiji's Travels:**

Swamiji left on November 10<sup>th</sup> 1965 for 15 days to visit Bangalore, Tapovanam in the Madras province, Chidambara, Kumbhakonam, Tanjavur, Mahadanapura, Madhurai, Kanyakumari, Trivandrum, Kottayam, Coimbatore, and Mysore. One devotee from Bangalore lent Swamiji a car to travel to all these places. Veda Brahma Sri. S Vittala Shastry also traveled with Swamiji.

### **Puja Mandira:**

With the monetary assistance of a female devotee from Mysore, a Tulasi Brindavan was built in front of the Sri Rama temple. A contract of Rs. 3000 was given to the famous sculptor Sri. M Puttaiah of Mysore and a twenty one foot gopura was constructed on top of the Sri Rama's sanctum sanctorum. This job was completed by July 1966. This added a special beauty and sanctity to the temple.

### **Book Publication;**

In 1966, two Sanskrit books, "GItA shAstrArtha Vivekah" and "PancapAdikA PrasthAnam" were published. Three new Kannada editions of Sarvatrika Panchaekarana, Paramartha Chintamani, and Samskrita Bhashabhyasa- Part One were published as well.

### **Traditional Practices:**

Rama Navaratri for the year 1966 was celebrated on a grand scale. The devotees of Davanagere invited Swamiji to

celebrate Shankara Saptaha with them. Accordingly Shankara Saptaha was celebrated in Sri Shivananda Adhyatma Mandira in Davanagere. Sri Mudagal Chikkanna Shetty, one of the eminent businessmen of Davanagere made all the arrangements for the celebrations with great enthusiasm. Sri Devaraya Kulkarni came from Bangalore and stayed in Davanagere for organizing the celebrations. The devotees of Davanagere requested Swamiji to come 15 days prior to the celebration, and Swamiji obliged and gave a few discourses as well. Later, the program started as planned. There were a lot of out-of-town visitors. Scholars participated and gave discourses on Bhashyas, Puranas and other topics. Swamiji, as usual, summarized at the end of every program. Other lectures and discourses proceeded as planned; the devotees hosted and took care of Swamiji's needs with great love and respect, and offered donations according to their might. The discourses given by Swamiji during these celebrations have been compiled into a Kannada book called Shankara Vedanta Mula Tatvagalu and published.

### **Other Activities:**

Discourses on Siva MahaPurana were completed on March 28<sup>th</sup> 1966, and discourses on Brahmanda Purana started. During this time, Sri Purnananda Teerthaji from Kerala Parlikad Jnanaashrama, retired high court justice T. N Mallappa from Bangalore, visited and spoke with Swamiji. A devotee by name Sri Kuppalli Manjegowda, arranged for several pujas including laksharchane, Sita kalyana mahotsava, Rama taraka mantra havana, etc on the 1<sup>st</sup> and 2<sup>nd</sup> of June 1966. A few more iron racks were bought for the books stockroom. The members of the Paramartha Vicara Sangha, Bangalore, accompanied Sri Devarao Kulkarni and visited Swamiji. Brahmajnaki Sri Devarao Kulkarni had penned a work by name "Shankara

Darshana”, that he offered to the Karyalaya along with all copyrights. The members of Paramartha Vicara Sangha offered donations to get the book printed and published. Further, this work was published via a series of articles in the Adhyatma Prakasha monthly magazine.

### **Caturmasya Observance:**

Swamiji observed Caturmasya for the year 1966 in Holenarasipura. There were no special discourses during this season. Swamiji had decided to start on an all-India tour on the last day of the observance, hence he was preparing for this event. On this occasion, 2 sanyasis – Sri Bhagavatpada, and Sri Krishnapada had come to stay in the Karyalaya. Later they went away to their places.

### **Swamiji’s all-India tour:**

Swamiji’s intent was to place the newly written Sanskrit work – *PancapAdika PrasthAnam*, in front of scholars to ascertain and collect their opinions. Specifically, the opinions expressed in the book were: the commentary by name *PancapAdika* with ideas opposed to Shankara Bhashyas, must have been written by someone but propagated in the name of Padmapada; Or, if it is believed to be written by Padmapada, then he must not have been Shankara’s disciple. For, if he were actually a disciple of Shankara, he wouldn’t have written a book opposing Shankara’s views. This was the gist of the issue presented in the book, which Swamiji wanted to highlight in the talks with scholars and professors of universities. He wanted to bring out the differences between the bhashya prasthana and the vyakhyana prasthana, thereby making it possible for the universities and traditional educational systems to teach these prasthanas separately to the students. This way he wanted to ensure that pure pristine Shankara Vedanta would not be polluted



or confused with the other commentator versions, and he was ready to drop off his body if required in the process of writing, giving discourses, and propagating the pure Vedanta of Shankara. He made a firm decision to visit Benares (holy Kashi) for the last time during this travel, and departed to Bangalore via Hassan on the last day of the caturmasya observance. [Swamiji was a ripe old man of 86!]. The devotees of Holenarasipura worried about Swamiji leaving on a North-India tour at this ripe old age; they weren't sure how he could withstand the travel by trains for long distances. Anyway, they were certain he was a man of wisdom, of firm conviction; they prayed that he would complete his travels successfully, and return safely. Veda Brahma Sri Vittala Shastry and Srimathi Mattur Laksmidevamma accompanied him. Swamiji left on the evening of 29<sup>th</sup> September 1966, stayed in Hassan for three days, before proceeding to Bangalore.

By the request of the devotees, Swamiji stayed at Sri Ananta Swami Ashram for a week, conferring Vedanta discourses in Bangalore. One of the large-hearted devotees of Bangalore arranged for a car for Swamiji to travel in for a period of three months, hoping that this would be better than travel by train for our aged Swamiji. Accepting this mode of transport, Swamiji left Bangalore on 10<sup>th</sup> December 1966; **Mr and Mrs Nikhilananda Gupta – a devotee couple decided to travel the entire trip with Swamiji.** They traveled to Bombay via Arasikere, Bukkambudhi, Tarikere, Shimoga, Sagar, Shirasi, Gokarna, Hubli, Dharwad, Gadag, Bagalkote, Bijapur, Gulbarga, Narasobavadi, Miraj and Poona. Sri DevaRao Kulkarni joined them from Hubli to Bombay. Swamiji then traveled to Nasik, Bhopal and then Kashi. He resided at Kashi for a week. He then proceeded to Calcutta. After Calcutta, he traveled to Andhra Pradesh, visiting Vijayanagara, Vishakapatna, Anakapalli, and then traveled back to Bangalore via Kolar, and

then on to **Holenarasipura on January 12<sup>th</sup> 1967**. The public at Holenarasipura, welcomed Swamiji with great devotion and respect, took him in a procession to the Karyalaya. A special puja with Ganga abhisheka was conducted the next day to Sri Digvijaya Rama, and a grand feast was served to all devotees, celebrating Swamiji's return from Kashi.

On this trip, Swamiji gave discourses and had discussions on *PancapAdikA* and about the differences between bhasya prasthana and vyakhyana prasthana, with scholars and professors at Poona, Bombay, Kashi, and Calcutta. Some of the scholars said that more analysis was required; some resolutely disagreed on Swamiji's opinion. Anyway, there weren't very many scholars well versed in Advaita, especially in pure Shankara Vedanta, to discuss this subtle topic, also there wasn't enough time, and hence Swamiji couldn't discuss this topic as extensively as he had intended with the pundits, still this important issue was brought to open in the major Indian cities. A couple of university professors gave their word to Swamiji that they would indeed institute the teaching of the bhashyas and the expositions on the bhashyas separately to the students. Swamiji's trip was beneficial to the Karyalaya financially, as wherever Swamiji went, people invited him, took good care of him, and offered whatever donations they could. This way, the Karyalaya received a lot of financial help, the books and the monthly magazine got a good publicity. It can be said that among all other trips of Swamiji, this was the most beneficial in all respects.

### **Encouragement from Government of India:**

After Swamiji returned from his all-India tour, a letter arrived from the government of India. The letter stated that the government wanted to purchase 100 copies of Swamiji's Magnum Opus *VedAnta PrakR^iyA Pratyabhij~nA*

for various universities, and educational institutions across India. Accordingly, the Karyalaya was to print and get ready 100 copies and mail the books to the different institutions and libraries mentioned in a list, and send the bill to the government. After the books and the bills were mailed, the money was deposited to the Karyalaya account. This encouraged Swamiji's opinions to reach every nook and corner of India.

### **Other Traditional Practices:**

Even when Swamiji was on his tour, Sharad-Navaratri, Gita jayanti and Brahmachaitanya anniversary for 1966 was conducted by the Karyalaya Pundit, with the cooperation of the devotees of Holenarasipura. In November 1966, the Karyalaya Pundit conducted a 15-day discourse on Adhyatma Ramayana and Gitashastrartha viveka in Bangalore. Publication of the monthly magazine, discourses and pujas, etc., all continued as usual.

Sri Rama Navaratri for 1967 was conducted with usual enthusiasm. For Shankara Saptaha, an invitation from the devotees of Sri Ananta Swami Ashrama in Bangalore was received. Swamiji accepted and left for Bangalore on 11<sup>th</sup> of May 1967.

### **Consecrating Sri Shankara's Statue:**

When Mr and Mrs Nikhilananda Gupta traveled with Swamiji during his all-India travels, they had bought a small **marble statue of Sri Shankara**, and offered it to Swamiji. When Swamiji returned to Holenarasipura with the statue, it was consecrated in the Sri Rama temple on **17<sup>th</sup> April 1967**. Since then there has been daily puja to Sri Shankara at Holenarasipura even to this day.

### **Swamiji's sickness and improvement:**

On the very day Swamiji reached Bangalore to start the Shankara saptaha, he developed health problems, specifically difficulty in passing urine. He had to be treated by the doctors, but the condition didn't improve. He had to be admitted to the hospital. He underwent a small operation, but even after a month, he didn't get better. Then, he had to undergo a major surgery. By the services of a competent surgeon, and by the philanthropy of a devotee, Swamiji started feeling better towards the 20<sup>th</sup> of July 1967. During this period, Swamiji had become very weak, and his health was a concern to all. By the grace of the Lord, he recovered fully, and all the devotees considered themselves fortunate.

### **Shankara Saptaha:**

Though Swamiji couldn't participate in the 1967-Shankara saptaha celebrations, the programs were conducted on a grand scale in the Anantha Swamy Ashrama. Many devotees and scholars visited from out of town. By Swamiji's orders, Sri S. Vittala Shastry delivered the discourses. The Karyalaya Pundit participated as usual in the discourses on Bhashyas and Puranas. The devotees of Bangalore had taken pains to ensure all arrangements were made, and the programs were a great success.

### **Caturmasya Observance:**

Swamiji observed caturmasya of the year 1967 in a building called "Lakshmivasam" in Basavanagudi, Bangalore. No discourse, lectures were conducted during this session. He was resting a lot to recover his full health. Later, he returned to Holenarasipura.

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## Chapter 21

### On the path of advancement (1967 – 1972)

#### **Swamiji's Health:**

After Swamiji returned to Holenarasipura, his health started to improve. Slowly he resumed his activities one by one – writing, discourses, lessons, etc. He continued lessons in brahma sutra to the one student who was with him. The Sharad-Navaratri celebrations of 1967 were celebrated well in Holenarasipura; Swamiji attended these and gave discourses as usual. This episode of sickness was the longest one during his entire life. Anyway, it seems like he came back to complete health for the benefit of his disciples with the Lord's grace.

#### **Applause:**

When Swamiji was in Bangalore sick for 6 months from May to October 1967, and when he was nursing back to health for 3 months, the devotees of Bangalore took great care of him, and provided a lot of services to him. Many devotees visited him from other towns wishing him quick recovery, and offered much monetary help too. Swamiji was in the "Bangalore Nursing Home" where he was well cared for and nursed by the doctors, surgeons and other nurses. The cost of the operation, medicines, the care, and fees were single-handedly borne by a devotee from Bangalore (even in those days the cost was about Rs.5000). It could be said without exaggeration, that he earned great merit for having saved Swamiji's life. How many such people can be found? In this manner, through the cooperation and gratitude of a lot of devotees, Swamiji was completely restored to health. All these devotees and noble people who helped out in times of distress deserve the Karyalaya's applause and thanks.

### **Other Activities:**

In 1967, the following Kannada books were published – Kenopanishad bhashya, Bhagavad Gita Pradhanopadeshagalu, Shankara Vedantada Mulatatvagalu, and Aparokshanubhuti. Two English books – Shuddha Shankara Prakriya Bhaskara Part 2, and Salient Features of Shankara Vedanta, were also published. Gita Jayanti and Brahmachaitanya anniversary were celebrated as usual. A few books were bought for the bookstore, which included Kannada Ramayana, Brihat Anuvada Chandrike etc. Sri Ramaswamy of Gollarahalli, Arasikere donated 5 volumes of “Shabda Kalpadruma”. The last site surrounding the Karyalaya on the south east side was annexed, and a high compound was erected around the property to safeguard it. On 8<sup>th</sup> November, discourses on Brahmanda Purana were completed, and discourses on Skanda Mahapurana were started. A female devotee of Mysore donated a milking cow to the Karyalaya.

### **Accepting Sannyasa:**

**Sri V.N. Keshava Murthy**, who was residing in the ashrama since a year acquiring Vedantic spiritual knowledge, had requested Swamiji to grant him sanyasa. He was the son of Sri Narayana Avadhani of Vitalapura in Mandya district, belonging to the Kaushika Sanketi subsect of the Brahmin caste. He was a first rank holder in his M.A exams, and had worked for a little while in the central government. Out of dispassion, he gave up his job and came to Karyalaya. Swamiji had enquired all about his background, and had checked with his wife and other relations to ensure that all were agreeable with this decision. In order to ensure his interests were genuine, Swamiji waited for a while, and then agreed to give him sanyasa deeksha. After ascertaining a good day from the priests for the proceedings, and completing the purva karmas,

on full moon day, Wednesday, 14<sup>th</sup> February 1968 (Plavanga lunar year), on the banks of holy Hemavati River, he accepted the Paramahansa Parivrajya sanyasa from Swamiji in the assembly of several Brahmins. Then he came to Karyalaya, and got initiated by Sri Satchidanandendra Saraswati Swamiji and was given the title **Sri Brahmanandendra Saraswati Swamiji**. He continued to stay with Swamiji for a while, and when Swamiji left for Bangalore, he remained at Holenarasipura. Lately, he has settled down in **Mattikoppa near Sagara in Shimoga district**.

### **Regrets:**

During this time, Karaveera Peethadipathi, Sri Jagad Guru Shankaracharya Maha Swamiji (**Dr Kurtukoti**), who had influenced our Swamiji a lot in his spiritual life, attained samadhi on **29<sup>th</sup> August 1967 in Nasik**. Our Swamiji repented deeply on hearing this news. He wrote a terminal article on Sri Karaveera Peethadipathi Shankaracharya and published it in the Adhyatma Prakasha monthly magazine in February 1968.

### **Traditional Celebrations:**

The Rama Navaratri for 1968, Kilaka lunar year was conducted as usual. During this celebration, Sri K.C.Ashwattha Narayana (Swamiji's grandson in his purvashrama), gave a flute concert one evening. This year's Shankara saptaha was celebrated in Tarikere, on a grand scale. Many devotees and scholars came from different towns. Swamiji gave discourses on Brihadaranyaka, Maitreyi brahmana. Tarikere's shanbhog, Sri K.Srinivasaiah (the translator's grandfather) organized and arranged all the programs for the week with help from other devotees.

### **Purana discourses:**

Skanda Maha Purana discourses on the Brahma kanda completed and on 3<sup>rd</sup> April, 1968, Sri K.G.Subbaraya Sharma started giving Purana discourses. This student learnt the art of delivering discourses on Puranas quickly, and gave very good discourses. As he had to accompany Swamiji always, he couldn't continue to do this for long. As usual the Karyalaya Pundit continued the discourses on Puranas.

### **Caturmasya Observance:**

Swamiji observed 1968 caturmasya (Kilaka lunar year) in Bangalore. Just a few days before this, Swamiji inaugurated the newly constructed "Sri Jatangi Venganna Shetty Ramalakshamma Adhyatma Mandira" behind the Vasavi dharmashala in Basavangudi Bangalore on 23<sup>rd</sup> June 1968. During this occasion, the devotee committee had submitted a request to Swamiji to come and celebrate caturmasya there. Accordingly, Swamiji came to Bangalore, conducted Vyasa puja, etc. on 10<sup>th</sup> July 1968, and stayed at the Adhyatma Mandira until September 6<sup>th</sup> 1968. There, every morning he gave a discourse titled "Brahmatmavidya".

### **Guest House:**

When Swamiji was in Bangalore for the caturmasya, Sri A.V.Krishna Swamy, a devotee came to Swamiji and requested that he be allowed to construct a guest house in the Karyalaya compound, and that his intention was to come and stay at Karyalaya after his retirement, to gain self-knowledge and partake in activities there. Swamiji was very happy to hear this, praised his noble intentions and he gave his permission. The gentleman also explained the details to the Karyalaya committee, and offered Rs.5000 right away towards the building.



Immediately the Karyalaya committee spoke to a contractor and arranged the construction to begin. The construction completed in September 1969, and the gentleman was notified. Swamiji inaugurated the new building on 23<sup>rd</sup> October 1969 with his blessed hands. The donor Sri Krishna Swamy never stayed in this guesthouse, but several aspirants have come and resided there from time to time.

### **Book Publication:**

By the end of 1968, 5 books were published – Gaudapada Hridaya, Kathopanishad with Shankara bhashya (this was a republication), Shuddha Shankara Prakriya Bhaskara Part 3, Vishuddha Vedanta sara, and Naishkarmya Siddhi with Kleshaparahini in Kannada, English and Sanskrit. Naishkarmya Siddhi with Kleshapaharini was in Sanskrit. Shankara's own disciple Sureshvaracharya authored this work, and Swamiji wrote a detailed scholarly exposition on this, thereby contributing greatly to the understanding of the aspirants.

### **Sri N.S.Rangaswami:**

Around April 1969, a devotee by name **Sri N. S. Rangaswami** came to Karyalaya, and stayed with Swamiji for a while listening to his lessons and discourses, and acquiring self-knowledge. He was the 3<sup>rd</sup> son of Sri N.D. Subbarao of Bangalore, and had acquired M.Sc degree in Chemistry from Mysore University. He had taught for a little while in a high school, and then had worked on some research at a firm in Belagola. He had passed the IAS exams in 1948-49, and had worked for the Central Government until October 1968, when he resigned his job and came to Swamiji out of dispassion and detachment to worldly life. Later, when Swamiji set up a branch of the Karyalaya at Bangalore, he took Sri Rangaswami with

him to assist him at Bangalore. As long as he was in the Karyalaya, he dedicated himself to all the Karyalaya activities. He went away to Uttara Kashi at the end of March 1970 to spend his time in solitude. Sri Rangaswami came back to Swamiji in February 1972, and requested him to confer sanyasa on him. Swamiji blessed him, and on Saturday 8<sup>th</sup> April 1972, on the banks of holy Tunga River near Mattur and in the presence of many learned scholars and Vedic priests, Swamiji conferred sanyasa on Sri Rangaswami. Next day, Swamiji initiated him, and traditionally gave him the name **Sri Atmanandendra Saraswathi Swamiji**. He again returned to Uttara Kashi., and came back in 1995. Since 1995, he has set up an ashram in Halagayyana Hundi, on the outskirts of Mysore and has resided there.

### **Traditional celebrations:**

Rama Navaratri for the year 1969 was celebrated as usual. Shankara saptaha this year was conducted in the compound of Sri S.Vittala Shastry's new house in Mysore. Swamiji delivered talks during this session on the topic "Main concepts of Vedanta according to Shankara Bhagavadpada", in Kannada. As usual many scholars and devotees participated in the discourses on bhashyas, Puranas, etc. Devotees of Mysore Adhyatma Vicara Sangha had made all arrangements. Many of them offered pada puja to Swamiji. The programs were grand and attended by many. This session of talks were translated to English and published as "Shankara's clarification of certain Vedantic concepts".

### **Swamiji's Travels:**

With the intention of opening the Adhyatma Prakasha branch, Swamiji traveled to Bangalore in June 1969 and resided

for a while in a bungalow in Jayanagar, Bangalore. In that period, he traveled to Hosapete and met with the Gauripur Mutt Swamiji and returned to Bangalore. For caturmasya, he stayed at the adhyatma mandira in Basavanagudi, Bangalore. He observed caturmasya there, and gave discourses every morning from 29<sup>th</sup> July 1969.

### **Attempt to start Karyalaya Branch:**

To start a branch of the Karyalaya in Bangalore, based on the desire of the devotees and public, Swamiji came to Bangalore on December 15<sup>th</sup> 1969 and resided in “Lakshmivasam” building on Krishna Rajendra Road, Basavanagudi, Bangalore. Then on 30<sup>th</sup> December 1969, a site of 388 square yards was purchased in the name of the chairman of the Karyalaya for Rs.10, 000 in Tata Silk Farm, Bangalore. Swamiji started a few activities in the building where he resided, and encouraged the public to participate. **Thus was sown the seed of the Karyalaya branch in Bangalore.**

### **Book Publication:**

By the end of 1969, a Kannada work named **Sarva Vedanta Siddhanta Sara Sangraha**, a Sanskrit work named ***Vishuddha VedAnta ParibhAshA***, and an English book called “Collected Works of Sri K.A.Krishna Swamy Iyer” were published.

### **Sri K.G.Subbaraya Sharma:**

Sri K.G.Subbaraya Sharma, son of Kikkeri Sri K.N.Gundappa, had been studying with Swamiji for the last ten years, and had just completed his studies. Swamiji was very appreciative of his capabilities, and on his suggestion, the **Karyalaya committee recruited him as Swamiji’s personal**

**secretary** on a grade of (Rs.50-5-75) from December 1<sup>st</sup> 1969. After Swamiji's time, he has progressed as the Bangalore branch Pundit and Secretary.

### **Vedanta Saptaha:**

When building funds were solicited from the devotees and public, the devotees of Tiptur invited Swamiji for a one week Vedanta saptaha starting from 25<sup>th</sup> January 1970, and donated funds according to their might. These funds were helpful in raising a building for the Karyalaya branch.

### **Traditional Celebrations:**

Rama Navaratri for 1970 was conducted as usual. Shankara saptaha for this year was celebrated on a very grand scale in Basavanahalli Sri Ranganna Hall, Chikkamagalur. The people of the town participated with a lot of devotion and reverence. Many scholars gave discourses and Swamiji gave discourses on Shankara's extraordinary (uncommon) teachings. Local coffee planter, Sri S.Ramachandra Rao had made excellent arrangements with help from devotees. Many devotees offered contributions and donations to Swamiji. This session included an exhibition of all the Karyalaya published books, and was a grand success.

### **Karyalaya Branch Building:**

The **groundbreaking ceremony** for a small building for Swamiji's residence on the Tata Silk Farm (Subba Ramachetty layout) **site was conducted on 10<sup>th</sup> May 1970**, and construction started right away. With a lot of cooperation from the Bangalore devotees, the building construction progressed fast and completed **by the end of January 1971**.

### **Traditional Celebrations:**

The 1970 caturmasya observance, Bhagavad Gita jayanti, Brahmachaitanya anniversary were all conducted in “Lakshmivasam” building, Bangalore, where Swamiji resided. All these celebrations were also observed in the main Karyalaya in Holenarasipura, but the Sharad-Navaratri was primarily conducted at the Holenarasipura Karyalaya in Swamiji’s presence.

### **Book Publication:**

By the end of 1970, the following Kannada books were published – Sri Bhashya (Jignasadhikarana), Bhagavatha Sampradaya, Shankara Darshana, and a small book called Shankara Samsmarana. A Sanskrit book, Sutrabhashyarthata Tatva Vivecani – part 3, was also published. An English book – “Vision of Atman” was also published.

### **Propagation of self-knowledge:**

Swamiji’s disciple – Sri DevaRao Kulkarni gave discourses in Chikkamagalur, Shimoga, Bombay, etc and propagated the Vedantic knowledge. He gave elaborate discourses especially in Chitrapur Mutt, Bombay in Marati, and helped the propagation of the monthly Adhyatma Prakasha magazine and other books. Karyalaya Pundit Sri H.S.Lashminarasimha Murthy also conducted a one-week Gita saptaha, gave discourses in Chikkamagalur during November 1970, and propagated Vedantic knowledge.

### **Inauguration of the Karyalaya branch:**

Within a year of its establishment, the Karyalaya Branch had the opportunity to move into its own building with the

cooperation of a lot of devotees. The portion of the building that was readied for Swamiji's residence was also provided with a first floor. **Swamiji inaugurated this building with his own immortal hands on 12<sup>th</sup> May 1971.** During the inaugural lecture Swamiji explained the necessity and the reason for Karyalaya to have a branch in Bangalore, and blessed it so that it would continue the noble tasks for ever. Swamiji resided in the new branch, and continued his writings, discourses, bhajan sessions, lessons and lectures.

### **Celebrations:**

Rama Navaratri was celebrated in the branch's own building for the first time in 1971. The main Karyalaya in Holenarasipura also celebrated the Rama Navaratri. The Shankara Saptaha for the year was conducted at Arakalagudu. As usual, several scholars and devotees from other towns participated in the celebrations. The local Brahmana Samaj organized hospitality for the visitors in their houses. Many devotees organized pada puja for Swamiji in their houses and offered donations. After the celebrations, Swamiji proceeded to Bangalore via Holenarasipura.

### **Caturmasya Observance:**

Swamiji observed caturmasya of 1971 in the Bangalore branch of Karyalaya. Though there were no special programs or discourses, Swamiji delivered discourses on Thursdays and Sundays.

### **New Student:**

A new student, **Sri Rajagopal**, from Calcutta came and joined the school set up in Bangalore branch of Karyalaya. He was a south Indian from Madras, and had passed M.Com, and

LLB exams. This aspirant joined Swamiji with interest in acquiring self-knowledge, and he studied with Swamiji for a while. Now, he lives independently in Bangalore.

### **Propagation of self-knowledge and Vedanta:**

In June 1971, Sri Lakshmi Narasimha Murthy, Karyalaya Pundit, conducted a one week session in Chikkamagalur. He gave discourses on Brihadaranyaka Upanishad in the mornings and talked on Gitokta Bhakti in the evenings. During this time, his work – Atma Pratibodha was published and released for sale. The publisher, Sri M.J. KodandaRama shetty donated to the Karyalaya 500 copies of the book.

### **Celebrations:**

Sharad-Navaratri for year 1971 was celebrated in Holenarasipura in Swamiji's presence. Karyalaya Pundit participated in these as usual. Swamiji returned to Bangalore after the celebrations. Gita Jayanti, and Brahmachaitanya anniversary celebrations were celebrated separately in the Main and Branch Karyalaya. All the important activities of the Main Karyalaya were expanded to the Branch in Bangalore also, and hence pushed the branch towards progress.

### **Book Publication:**

By the end of 1971, Anubhavagamya Vedanta (Swamiji's discourses) in Kannada, Essays on Vedanta in English and Shankara Vedanta Prakriye in Marathi (translation of Swamiji's Kannada book) were printed and published.

### **Swamiji's travels:**

Swamiji accepted an invitation from the devotees of Kollegal, and went there with his disciples for three days in

November 1971. He stayed at the Kanyakaparameshvari temple and blessed everyone with his talks for the 3 days. During this trip, Sri Devaraya Kulakarni, Pandit Lakshmi Narasimha Murthy and the Nikhilananda Gupta couple were with him. An exhibition of all published Swamiji's books was also organized. The devotees of Kollegal offered pada puja and donations to Swamiji. They also bought and subscribed many of Swamiji's books and the monthly magazine and showed their encouragement for the organization.

Again Swamiji accepted an invitation from the devotees of Tumkur and traveled there with his disciples and pundits for a week of Vedanta saptaha in January 1972. He stayed at Savitramma marriage hall, Tumkur and blessed the devotees of Tumkur with discourses and lectures. Again, there was an exhibition of Swamiji's books, and the devotees purchased many. Leading personalities including Sri T. Ananth Rama shetty, Sri Sringeri Sitaramabhatta, and Sri C.N. Yagna Narayana Shastry participated with a lot of enthusiasm and organized big audiences, and made the program a great success. Many devotees offered pada puja, and encouraged by offering donations and contributions for the branch building.

### **Bhagavatasaptaha:**

One of Swamiji's disciples, Sri Kuppalli Manjegowda, organized a week of "Bhagavatasaptaha" in the main Karyalaya in Holenarasipura and invited Swamiji to it. Swamiji along with his other disciples arrived from Bangalore and participated in these celebrations. As a part of these celebrations, there were daily Bhagavatha recitals, special puja to Sri Rama, several homas, Bhagavatha translations and bhajans in the afternoon and other programs for a week. On the concluding day, there were special homas, Mangala Arathi, Brahmana puja, gifts and



donations, and the program concluded with a grand feast to all attendees. The programs were well attended and a great success. Many scholars including Sri S. Vittala Shastry participated in the programs. Sri Manjegowda attended with his children and many relatives, and bore the complete expenses for the entire program. All devotees were happy to participate in such a grand celebration. Swamiji returned to Bangalore after the programs.

### **Progress of the Branch Karyalaya:**

The Bangalore branch of the Karyalaya that was started in November 1969, progressed steadily until January 1972, and expanded its activities. It had a building worth more than Rs. 70,000 in a big city like Bangalore. It was equipped with all kinds of facilities, and necessities for life in a modern city, thus making it complete and independently sustainable. It attracted many devotees with its several discourses, lectures, regular lessons, celebrations, library, and its own administrative office. Through donations and contributions from devotees the building funds were enhanced, and when everything was organized and settled by **October 1971**, a new executive committee was brought into existence to take care of the activities of this branch. Rules and relationship between the main Karyalaya and the Branch were established and nurtured for mutual growth.

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## Chapter 22

### Epilogue

The history of the Karyalaya until January 1971 has been described so far. Now the happenings after that period will be presented to readers. After Swamiji left for Bangalore to set up the branch of the Karyalaya in 1969, his visit in 1972 for the Bhagavata Saptaha was his last visit to Holenarasipura. He couldn't come to Holenarasipura again. After this the main responsibility for running the Karyalaya was assumed by Sri Y.Narasappa and Sri.Lakshmi Narasimha Murthy. Accordingly, the activities progressed with Sri Narasappa taking complete control of the printing press and Sri Lakshmi Narasimha Murthy taking the complete responsibility for the administration of the Karyalaya.

From January to December of 1972, for a full year, the Karyalaya progressed as follows. The forty-first edition of Adhyatma Prakasha magazine continued. By the time this edition was completed, the total number of grand patrons had increased to 167. This year's Shankara saptaha was celebrated in the Bangalore branch of the Karyalaya. Since there was an additional lunar month of Vyshaka, the Shankara saptaha was also celebrated the following month in Mysore. "Stuti Pushpanjali", "Sanskrita Bhashabhyasa Part Three", "Bhakti Chandrike", and "Ishavasya Upanishad Bhashya (with English translation)", were published.

By **April 1972**, the Bangalore branch of the Karyalaya had started constructing its own building in Thyagaraja Nagara, where a new site was purchased. Swamiji's residence was set up there. This year's Shankara saptaha was celebrated there. In the mean time, Swamiji had made trips to Kollegala and

Tumkur for Vedanta discourses. Sri Lakshmi Narasimha Murthy accompanied him as well. On April 7<sup>th</sup> 1972, the central railway minister, Sri Kengal Hanumantaiah came and met Swamiji and received prasada from him. During this time, Bhakti Chandrike and Ishavasya Upanishad (English translation) were both published. Caturmasya for 1972 was observed in Bangalore itself. A few foreign seekers came and met Swamiji and exchanged matters of Vedanta for a few days through dialogues and question and answers

By January 1973, **Adhyatma Prakasha Karyalaya** **Ithihasa**, and “Intuition of Reality” were published. “Taittiriya Upanishad Bhashya” and “MANasollAsa” were published in April 1973. On February 8<sup>th</sup> 1973, the groundbreaking ceremony for the lecture hall of the Bangalore Karyalaya was conducted. Later the Golden Jubilee celebrations for Karyalaya’s 50<sup>th</sup> anniversary were conducted on a grand scale for three days from May 13<sup>th</sup>. A special commemoration volume was also released on this occasion.

**On July 30<sup>th</sup> 1973, the philanthropist devotee of Swamiji and grand patron of Karyalaya, Sri Khoday Lakshmansa passed away.** He was one the main contributors for the establishment and progress of the Bangalore branch. This was an irreplaceable loss for the Karyalaya.

The construction of the Bangalore Karyalaya lecture hall started in the September of 1973. Lakshmansa’s sons donated large sums of money for this, and encouraged the institution. Pujyasri Nulenuru Srinivasa Murthy, who was inspired by his devotion to Swamiji, helped by speaking to and encouraging donors to contribute to the building’s construction. This resulted in enough funds for the building to proceed smoothly.

During this time frame, **Vishnu Sahasra Nama Bhashya, Samskrita BhAshAbhyAsa**, and “Upanishadic Approach to Reality” were published. Sri D.C Anantaramayya, the Secretary of the Narasimha Raja colony Rama Mandira, Bangalore, summarized Swamiji’s “Bhagavathgitopanyasagalu”, and published it as a two volume edition.

Sri Brahmanandendra Saraswathi Swamiji, who had received sannyasa from our Swamiji in 1968 and had stayed in the Karyalaya for six years, left the Karyalaya on **April 14, 1974** and went to Sagara area, Shimoga District. He has not maintained his relationship with the Karyalaya, of late.

By June 1974, Vishnu sahasranama bhashya was published. By December 1974, “Shankara Vedanta Mimasa bhashyam” which was in English and Sanskrit was published. Swamiji observed this year’s caturmasya in Bangalore Karyalaya.

**Sri Jayacamarajendra Wodeyar Bahaddur, the Maharaja of Mysore, and the guardian and benefactor of Adhyatma Prakasha Karyalaya**, who had funded the translation and publication of all of Shankara’s prasthanatraya bhashyas into Kannada, passed away on **September 23 1974**. Condolences were offered praying for his soul to rest in peace.

On **18<sup>th</sup> December 1974**, Swamiji inaugurated the newly built lecture hall with his immortal hands. The following were Swamiji’s words in the inaugural speech – **Though this beautiful hall seems to have come into existence because of me, it is not meant for me alone. This is a temple for the synthesis of spiritual principles agreeable to all humanity. There should always be spiritual discussions, deliberations and lectures going on here. Accordingly let this institution**

**flourish for all time to come, rendering service to spiritual literature and providing spiritual service to all.** These were his wishes and blessings for the Karyalaya; and by his blessings the Bangalore Karyalaya has been flourishing ever since as does a waxing moon. Everyday, there have been discourses, discussions, and other spiritual celebrations, even to this day. From time to time, there are endowment lectures. Since 1987, a tri-monthly magazine called Shankara Bhaskara has been published, and is well known nationally and internationally. It has a circulation membership of over 15,000. Rama Navaratri, Shankara jayanthi, Sri Swamiji's anniversary, Sharad-Navaratri, Swamiji's jayanthi, Gita jayanthi, etc are the special celebrations that are conducted annually. Devotees and public come in large numbers to get benefit from these celebrations. In this way, the Bangalore Karyalaya is one of the foremost spiritual organizations in Bangalore. Adhyatma Vidya Pravina, Veda Vidya Bhushana Sri K.G.Subbaraya Sharma, Swamiji's direct disciple is the life and breath of this ashrama for the last 20 years, leading the organization towards greater progress. Swamiji's grace and blessings are mainly responsible for all this good fortune.

### **Swamiji's Mahaniryana:**

Swamiji stopped all activities completely, including lectures, lessons, writing, etc, due to ill health from **January 1975**. Srimati Mattur Lakshmiddevamma, stayed right next to Swamiji to take care of all his needs, and devoted all her services to him. He relinquished all responsibilities for preparing the monthly magazine, writing of articles and all printing and publishing activities to the senior pundit, Sri Lakshmi Narasimha Murthy of Holenarasipura. He made Sri Subbaraya Sharma the full time Pundit from April 1<sup>st</sup> 1975, and gave him the

responsibilities for the Bangalore branch of the Karyalaya. He also created an executive council to help Sri Sharma in administering the Bangalore Karyalaya.

Sri B.K.Laksmi Narayana had resided in the ashram with Swamiji with complete dispassion and desirous of sanyasa for the past 2 years. Swamiji initiated him into sanyasa on **10<sup>th</sup> March 1975**, and conferred the yoga patta of **Sri Nityanandendra Saraswati**. This sanyasi continued to stay near Swamiji.

The Shankara Saptaha of 1975 was celebrated in the Bangalore Karyalaya in Swamiji's presence, but Swamiji didn't participate in the celebrations because of ill health and weakness of the physical body. Gradually his physical health continued to deteriorate. Doctors couldn't suggest any remedy; it became very difficult for Swamiji to recognize anyone. He stayed in complete rest. Srimati Lakshmiddevamma offered her complete and devout services to him.

**On Tuesday, 5<sup>th</sup> August 1975 (Ashada bahula trayodashi) morning at 10:05 AM, Swamiji gave up his mortal coil and became one with the eternal light of lights.** Upto that time, he had sustained his physical body for about a month with a cup of milk once a day. As soon as he gave up his body, the news was conveyed to all important people. Many devotees started coming in groups to pay their last respects. Devotees kept the lines going until about 5pm in the evening. Then, by a previous plan, the body of Swamiji was made to sit in a padmasana posture and placed on a flower-decked jeep to be taken to Holenarasipura. It was earlier decided that his samadhi would be to the left of Sri Digvijaya Rama, in the main Karyalaya temple. After the devotees of Bangalore bid their farewell to him, a few buses and cars filled with devotees,

followed the flower-decked jeep to Holenarasipura, reaching the banks of holy Hemavathi River by 11:30pm. The devotees who had assembled at the river started chanting glory to Swamiji, and the procession followed the jeep through the main streets of Holenarasipura to the Karyalaya. Many devotees paid their last respects to Swamiji. The married ladies performed aarati to Swamiji. Flowers were rained on him. The pose of Swamiji's body was as though he was sitting alive giving a lecture. The procession finally arrived at the Karyalaya after midnight. The body was placed in the main verandah of the Karyalaya for people to pay their last respects till the morning. There were bhajans sung all night. Early next morning, Swamiji's purvashrama son, Sri Narasappa went to the river, made deeksha visarjana and took a holy bath, and arrived with the priests and the holy water. Then, with Salagramas, and Shiva lingas beside Swamiji's body, a detailed puja along with the Veda mantras was conducted. A place of samadhi was previously determined, and as the pit was being dug and purified according to shastras, water appeared in the ground. This was a very surprising incident. After all the rites were performed, the body was placed in the pit; a coconut was broken on his head. Lots of incense, camphor, and salt were poured around the body. **On 6<sup>th</sup> August 1975, by 10 am, the Mahasamadhi was completed.** Then mangala Arathi was performed, and the devotees were bid goodbye.

From the 7<sup>th</sup> of August, every morning, there was Veda parayana, Shankara bhashya parayana, Gita, Vishnu sahasranama parayana, bhajans, japa, etc near the mahasamadhi. Salagrama and Shiva lingas were placed on the samadhi and abhishekas, and pujas were performed. On 9<sup>th</sup> of August, pujas and abhisheka for Sri Digvijaya Rama was also performed.

From Friday, the 15<sup>th</sup> of August, special programs were conducted. On the 15<sup>th</sup>, Sri Narasappa performed the traditional rituals for his father. On the 16<sup>th</sup>, thirteen brahmins were invited, and a karma called **Narayana bali** was performed traditionally. On Sunday, the 17<sup>th</sup>, sahasranama archana, Gayatri homa, etc., were performed. Mahasamadhi was traditionally decorated with green mango leaves, and rangoli, etc.

On Monday, the 18<sup>th</sup>, the main aradhana celebrations started. Many devotees from out of town were invited, all of Swamiji's relatives from the purvashrama days, the grand patron and donors of the Karyalaya, etc., were all invited. The most important invitees included Sri Khoday Ramachandrasa and family, and Sri Nulenuru Sreenivasa Murthy. Sri Ramachandrasa and his brothers bore the entire expenses for the day, including a grand feast for all invitees, the aradhana expenses, and all other arrangements. Many Vedic priests participated starting from the Veda parayana in the morning at 9am, all the way to the end of the celebrations. Under the leadership of the Vedic priests, the specially invited 16 Brahmins were seated traditionally, Vaidika Aradhana was performed, gifts and donations were given. A Mahamangala Arati was performed, and prasada and teertha were distributed to all. Food was served continuously from 11:30 AM to 5 PM. Some 12,000 people were fed without distinction of caste and creed that day. This way, this great celebration was conducted successfully with the blessings and grace of Swamiji.

Within a year of the Mahasamadhi, a temple to the guru was erected, and a life size picture of our Swamiji was installed. Later with help from the devotees, a zinc-sheeted open hall was also constructed for arranging discourses. Along with the daily worship of Sri Digvijaya Rama, worship has continued for the



Mahasamadhi also. The annual anniversary of his Mahasamadhi has been celebrated on a grand scale every year on the **13<sup>th</sup> day of the second half of Ashadha**, with food being served to one and all on these days. All the Vedantic saptahas have been conducted in front of the Mahasamadhi. Now and then, devotees come in and perform pada puja to Swamiji. As was Swamiji's wish when he was alive, the Shankara Bhashya lessons and discourses are being conducted regularly. Guru seva has been going on as well as possible even to this day.

Swamiji's biography will now be concluded. As a result of Swamiji's austerities and penance, the Adhyatma Prakasha Karyalaya that was established in 1920, now has branches in Mysore, and Mattur in Shimoga district, just like the one in Bangalore, and all are progressing very well. The devotees are requested to learn of the activities of this organization and encourage the same.

This Gurucharitamrita has been offered with faith and devotion to the lotus feet of our beloved Guru.

*Hari Om.*

## APPENDIX-I

### VEDANTINS MEET

(A Symposium on Shankara's Advaita)

Edited by

**Sri Sri Satchidanandendra Saraswati**

This Appendix-I is an extract of the English portions of the book by the same name, published by the Karyalaya in the year 1962. The original book contains in English and Samskrita, **An appeal to thoughtful vedantins** that the Swamiji sent and the written responses received from them to the questions in the Appeal. This was with a view to provide an unbiased authoritative clarification of Shankara's real position vis-à-vis that of his commentators (in vyakhyana prasthanas), with regard to the cardinal doctrine of Reality and Appearance in general, and concerning Avidya, PrAthibhAsika objects, and Avidya in sleep, in particular.

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**LIST OF ABBREVIATIONS**

Br.	Brihadaranyaka Upanishad
Br.Bh.	Brihadaranyaka Upanishad Bhashya
Ch.Bh.	Chandogya Upanishad Bhashya
GK.	Gaudapada Karika
GK.Bh.	Gaudapada Karika Bhashya
GBh.	Gita Bhashya
Isa.	Isavasya Upanishad
Ka.Bh.	Katha Upanishad Bhashya
Mu.	Mundaka Upanishad
Mu.Bh.	Mundaka Upanishad Bhashya
Ma.Bh.	Mandukya Upanishad Bhashya
Pra.Bh.	Prashna Upanishad Bhashya
S.Bh.	Sutra Bhashya
Tai.	Taittiriya Upanishad
Tai.Bh.	Taittiriya Upanishad Bhashya

(Bhashya means Shankara Bhashya)

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## Introduction

I am very happy to undertake the editing of this collection of contributions by vidvans written in response to my **Appeal to Thoughtful Vedantins**.

It goes without saying that each of the writers is personally responsible for his own views in the matter. My portion of the work, therefore, lay mostly in preparing the manuscripts for the press, with only such additions as would facilitate ready reference to the corresponding questions raised in the Appeal. For the same reason the pamphlet itself has been boldly reproduced here at the commencement. An English summary of each article has been prefixed for the convenience of those readers, who being more conversant with English would like to have some aid in following the train of thought adopted in the original contributions.

A single exception of this self-imposed limitation has been the article of Shastra Ratnakara, Brahma Sri Polagam Srirama Sastrigal. That learned Pandit, whose opinion was most needed in this connection, did not deign to send us his valued contributions in spite of repeated requests, and I had no alternative but to make relevant extracts from his extensive Introduction to the Pancha Paadika, in editing which the Sastrigal has devoted nearly a hundred pages to questions kindred to those mooted in my pamphlet circulated for this symposium. In fact, a considerable portion of that Introduction is taken up to expose the fallacies, which, in the opinion of that scholar, I myself have committed in my writings. What is more, I have even been charged with having plagiarized the views expressed in the Laghu Manjusha of Nagesha Bhatta. In these circumstances I have felt it incumbent on me to review the opinion of Sri Sastrigal under

each head, and give out my own genuine views, so as to leave no doubt whatever in the minds of readers regarding my position.

It is a maxim of ancient teachers that doubts and misconceptions are dispelled and truth is fully revealed through discussion with those proficient in any particular branch of knowledge. Acting on that principle, I shall try here to clarify my position by stating my impression of Shankara's system in some-what greater detail than I have done in the Appeal prefixed.

1. **Adhyasa (super-imposition)** is nothing but mistaking one thing for another. And Avidya, as Shankara has defined it in so many words, is the mutual superimposition of the Self, the only Reality, and the not self. There is no other Ignorance worth the name, which according to Shankara is directly sublated by Vidya or the discriminative knowledge of the Self as it is. Doubt and perception, are, it is true, also comprehended in the connotation of the term and are sometimes even expressly stated to be such. But since no human thought-process is possible without the pre-supposition of Adhyasa, this latter is pre-eminently entitled to be called Avidya (See Adhyasa Bhashya, G.Bh 13-2).

Therefore, those who imagine that the object super-imposed is primarily meant by the term Avidya, and it is that which has got to be removed by true knowledge, not only do violence to Shankara's words, but also disregard a fact of nature and even common sense, in as much as no one believes that the apparent silver in nacre has yet to be removed first by the true knowledge of nacre, and not one's own false notion of it. (See Adhyasa Bhashya).

2. It is universally accepted by Vedantins that in Shankara's system, knowledge is the one means of the Summum

Bonum of life, and the Upanishads expressly say so. Shankara avers that knowledge wipes off all ignorance or Adhyasa, the source of all ills of life. And it goes without saying that knowledge can dispel, nothing else other than subjective ignorance (Tai, Mu, S.Bh. Intro).

It is therefore clear that thinkers who assert that the source of all ills spoken of by Shankara is the Mula-avidya alone, have to maintain their position only by going against the express statement of Shankara, and the Srutis, and quietly ignoring the essential nature of knowledge which can never destroy existing things.

3. Shankara's very proposition that Upanishadic knowledge of Brahman, is meant for the annihilation of Adhyasa, is sufficient in itself to convince any one that the Bhashyakara never thought of tracing Adhyasa to its cause. For no one could think of going in search of ignorance after it has been blotted out. And no one is conscious of his ignorance, which he is in its grip. But it is no mere guess by which one has to infer that Shankara does not demand a cause for Avidya, for he definitely announces that Adhyasa is beginning less. Nor could one think of a beginning to it, since even time is a creation of Adhyasa, and causal relation is inconceivable without the pre-supposition of time. No doubt Shankara does declare that all super-imposition derives its breath from non-discrimination (aviveka), but it is self-evident that he is not thinking of a temporal relation between non-discrimination and super-imposition. He only means to say that Adhyasa disappears as soon as discriminative knowledge dawns. The Upanishads are never tired of declaring that the individual self as well as all this apparent universe is really Brahman and nothing else. (Mu 2-2-11, Br 3-7-23, G Bh 13-26, S.Bh. Intro).

It is therefore nothing but a wild goose chase to start in pursuit of a cause for Adhyasa.

4. Such being the case, illustrations like that of the silver in the nacre, or the rope in the snake, interspersed in Shankara's commentaries meant as they are to contrast truth with error, only imply that false appearances being only the figment of ignorance, cease to impose upon us the moment the real nature of their substrate is ascertained. These appearances in themselves, are neither born nor destroyed by true knowledge, in fact they never exist in any way as entities, for they are merely thought-constructs. (G.Bh. 13-21, Ch.Bh. 2-23-1, G.Bh. 2-16, 4-24).

It is therefore so much labor lost to enter into speculation about the nature, cause and process of birth or destruction of these false appearances.

5. The seed form of the universe, known by several names such as the Avyakta, Akshara, Avyaakrita, Akaasha, Prakriti, and so on, is only the object of inference based upon the false conception of duality. The seed evolving itself into the individual aggregate of the body and the senses, lends itself to the mutual super-imposition of the Self and the not self. It is this super-imposition, as we have already seen, which is known by the name of Avidya in Shankara's system, while the inferred seed of all phenomena including the aggregate of the body and the senses is called by the significant name of Maya, false appearance due to ignorance. In the Bhagavad Gita, where the terminology of the Sankhyas has been also pressed into service, it is observed that "The Purusha staying in Prakriti, enjoys the Gunas born of Prakriti, and the reason for his being reborn in good, bad or in different lives, is his clinging to the Gunas" (G.Bh 13-21). Shankara explains this as meaning that the superimposition of Prakriti (Maya) and Purusha, as well as the resultant desire, is

at the bottom of all empirical life. Thus according to Shankara, Avidya being the occasion of the appearance of the not-self and the ruinous identification of the Self with it, should not be confounded with Avyaakrita, Prakriti, or Maya which is only an illusory appearance. (S.Bh. 2-1-9, G.Bh. 13-20, 14-5, 18-48).

6. Man generally regards himself as an individual possessed of an aggregate of body and senses, and consequently passing through the waking, dream and deep-sleep. It is owing to this natal super-imposition that he is an agent and experiencer of the fruits of his actions. From the higher standpoint, however, where he shakes himself off this aggregate by discrimination, he was never tainted by these so called states. From that thought-position, therefore, it is not at all in point to ask whether there is Avidya in sleep. For what question can there be of Avidya in sleep when sleep itself ceases to have any meaning? This argument applies *pari passu* to the series of birth, subsistence and death as well as to that of origination, sustentation and dissolution of the world. As a matter of fact, these states even while they appear, are shot through and through with the pure consciousness of the Self and are no entities apart from it. (S.Bh. 2-1-9; G.Bh. 2-17, 2-18).

7. As a concession to empirical view, however, Vedantins adopt the common sense view of the states of consciousness, and try to take the enquirer step by step to the realization of the truth. To this end, they teach that the individual self senses duality in waking, in the dream-state it is aware of apparent phenomena presented by waking impressions, where as in deep sleep it is perfectly oblivious not merely of external objects, but even of itself. Asked to account for this total absence of consciousness, the Vedantin offers a two-fold answer based on the Sruti. Jiva is such only so long as he is related to a mind and that relation,



being the effect of Avidya, is never quite blotted out except by the knowledge of reality. Now consciousness is possible only when this is manifest as in waking or dream, and is therefore out of question when it is latent as in sleep. That Jiva is not altogether free from the limitation of the mind even in that condition, can be verified from the circumstance that no sooner one wakes from sound sleep, than he becomes aware of the manifold world.

Thus far, the answer is from the thought-position of deliberate attribution (adhyAropa) of states to Jiva. The other answer is from the transcendental standpoint. The individual self is never other than the real Self, which is ever free. Even while Jiva appears to be invested with the aggregate of the body and the senses, he remains the untainted witness of it all, since he can freely shake off that disguise as he passes on to the dream state where he can be least suspected to be affected by the illusory surroundings. The so-called deep sleep reveals his true nature in all its completeness, for according to the Sruti he is wholly merged, as it were, in the Pure Consciousness or Brahman, which knows no second. To conceive the Self in sleep as ignorant is altogether a delusive notion since sleep, trance and other kindred states by their very nature shut out all possibility of either knowledge or error. Nor can one be said to be un-conscious in that state, if state it were, for of what possibly could one be said to be unconscious where there is absolutely nothing else than the Self? The Srutis, therefore, rightly proclaim, "Being consciousness itself, he is not conscious of another, for there is no other, distinct from him of which he could be possibly aware." (Br). An examination of the so-called three states, therefore discloses our self to be altogether free from all states, the eternally Pure Consciousness, ever free from all bondage of Samsara. That we pass through the three states of consciousness, that we appear

to age, die, and are born again, and that there is creation, sustentation and dissolution of the world, is an inborn delusion of the human mind, which can be overcome only by the dawn of Vedantic enlightenment.

In the Mandukya Upanishad and Gaudapada's karikas thereon with Shankara's Bhashya, another method of the examination of the three states can be seen. Waking and dream are first shown to be equal in all respects, thus denying all claims of waking to a superior degree of reality. The three states, appearing and disappearing as they do, each state wiping out the other two, are then shown to lose every claim to reality in the metaphysical sense of the term. The Atman or our real Self, who maintains his self-identity un-affected by the appearance or disappearance of the states, is thus clearly seen to be the only entity that is really real.

(S.Bh. 1-3-20, 2-3-30, 2-3-31, 4-2-8; Br 4-3-7, 4-3-21, 4-2-8, 1-3-20; Ch.B. 6-9-3; M.Bh. 7; GK. 2-9, 2-10, 2-14)

8. To sum up. The only Avidya in Shankara's Vedanta, is the mutual identification, and the mistaken transference of the properties, of the real Self and the unreal not-self, which may be illustrated by the instance of the misconceiving a rope to be a snake. All human proceeding whether secular or sacred, is prompted by, and is wholly within the sphere of, this Avidya. That he reverts to a more discriminating and considerate mode of life, and acting upon the advice of Vedanta and a wise teacher, gets enlightenment and realizes his unalienable identity with Brahman, is also within the purview of this Avidya. Throughout his career, extrovert or introvert, Avidya alone is responsible for all the display of his activities, though the individual himself never suspects it until he finally emerges from the somnambulism by knowing the truth taught by Vedanta. Hence it has been most

aptly called the Avyakta (unmanifest) in the Katha text *mahataH paramavyaktam*. ‘The unmanifest is greater than even the great living self’. In a secondary sense, the primordial matter – the potential seed-form of the world undifferentiated into names and forms, is also called Avyakta, since it is unmanifest as compared with the manifold world, and since it is hard to define as either identical with or distinct from the Self. Moreover, it is also called Avyakta or Akshara (imperishable) just to distinguish it from the Supreme Self, which is metaphysically the subtlest principle transcending all that is known and perishable.

Incidentally, it may be remarked that Shankara always styles this primordial matter Prakriti by the significant name Maya, but never by the name of Avidya or any other synonym of ignorance. And conversely, he invariably calls the mutual super-imposition of the Self and the not-self by the name of Avidya or some equivalent of it, but we do not meet with any instance where it is called Maya. Coming down to the commentaries, we see that this rule is observed more in the breach than in practice. In the school of the Mula-avidya theory where the law of causation takes precedence of the principle of truth and error, this usage is of course justifiable. But can we use the terms ‘Maya’ and ‘Avidya’ indiscriminately even while strictly adhering to Shankara’s Adhyasa-vada?

This question has been neither posed nor critically considered in any Vedantic discussion so far as I am aware. I shall therefore venture my own opinion in the matter, and leave the readers to judge for themselves. In so far as Maya or Prakriti is a figment of Avidya proper, I think that one is perfectly justified in calling it Avidya in a secondary sense, just as one may say ‘This is all his foolery’, meaning thereby the result of that person’s foolish pranks. And conversely in so far as Avidya is

regarded as a function of the mind and is included in the world of names and forms, it may be also called 'Maya', meaning thereby an illusory appearance. But keeping in mind the fact that 'Avidya' primarily denotes a species of knowledge and 'Maya' an illusory object, we cannot but exclusively follow Shankara's practice in using the terms, if we do not wish to confuse the minds of our readers.

One thing however should be clearly borne in mind. All this distinction of Vidya and Avidya, Avidya and Maya, and so forth, is only a concession to the empirical view, and only a device adapted for the purpose of teaching the truth. Metaphysically speaking, neither Avidya nor Maya called into being by it, ever existed as entities side by side with Brahman; nor is there any need for Vidya to actually destroy either of the two. Hence Sri Gaudapada declares: "This is the whole Truth: There is neither dissolution nor origination; neither a soul in bondage nor anyone that has got to accomplish one's freedom; neither an aspirant for release nor anyone actually released from samsara" (GK. 2-32) (S.Bh. 1-4-3, 1-2-23, 2-1-27; G.Bh. 8-20-21, 13-5, 13-19)

9. I have placed what I consider to be the salient points of Shankara's doctrine of Avidya before the critical reader. He may now compare it with the other interpretation of it as presented by the supporters of the Mula-avidya theory and arrive at his own conclusion, as to which of the two stands to reason, and can be verified by universal experience, or what is more pertinent to the present enquiry, which of the two interpretations is more faithful to that great teacher. I have here merely inserted numbers indicating my authorities for statements made. The texts themselves may be seen quoted in extenso in the corresponding portions of the Sanskrit Introduction.

Coming now to the charge of plagiarism launched at me, I need only observe that even if it were true that I have actually drawn upon Nagesha Bhatta's *Laghu Manjusha* for my reasonings, that in itself would by no means be an occasion for comfort to the advocates of Mula-avidya. For it would only mean there should be something wrong with a school of thought whose upholders keep mum so long in the face of an open attack upon their pet doctrine. In point of fact, however, I never knew Nagesha Bhatta's allusion to this dogma when I wrote the works refuting it. And now that I am reminded of it, I do not feel at all called upon to exculpate myself from the baseless accusation. For, except for holding that *Adhyasa* is the only *Avidya* acknowledged by Shankara, and that the actual birth of apparent objects is not countenanced by that teacher, there is little or nothing in common between the two methods of approach to the subject. I hope that this will be evident from a comparison of this Introduction with the doctrines attributed to Nagesha Bhatta by Shashtra Ratnakara Srirama Shastrigal. In particular, Nagesha Bhatta's mode of reasoning about apparent objects doesn't come into line with mine. That *Avidya* has a beginning, that, distinct as it is from Brahman, it must have a cause, are in my opinion, doctrines fundamentally opposed to Shankara, betraying a palpable confusion of the valuable concept of *Adhyasa* with other ideas of lesser importance. Nor am I anxious to keep that scholar company in calling to witness authorities like the *Bhamati* in support of my position, or in adopting dubious methods of interpreting quotations just to win my case. If, therefore, I have ever been the cause of any perturbation to the supporters of Mula-avidya, my comparative study of the Shankara Bhashya and the commentaries, is solely to blame in this respect.

We shall leave the *Manjusha* at that for the present. A more detailed examination of Nagesha's position, I reserve for

my shortly forthcoming Sanskrit work, **The Vedanta Prakriya-Pratyabhijna** wherein I propose to include the study of all schools of Vedanta down the ages. (*Now this book is available in Karyalaya*).

I congratulate myself that I have been fortunate to edit this first part of the contributions to the symposium, which has been made possible by the hearty co-operation of the several Vidwans concerned. I sincerely hope that, God willing, a second part will soon be published by the Karyalaya authorities.

***Editor.***

## **An Appeal to Thoughtful Vedantins**

### **Two distinct Presentations of Shankara's Vedanta**

1. While it is gratifying to note that there are a growing number of publications on Shankara's Advaita System of Vedantic thought, both in Sanskrit and modern languages, it is a pity that no appreciable effort has been made to ascertain the exact teaching of that great thinker with regard to cardinal doctrine of **Truth and Error on the one hand and Reality and appearance on the other**. Indeed, it is really surprising that we have been complacently looking upon two distinct and mutually opposed presentations of his teachings as practically one and the same.

### **The Question of the hour**

2. Serious students of Advaita during these days, are really in need of an unbiased authoritative clarification of Shankara's real position with regard to the above-mentioned topics. I have therefore made bold to reduce this all-important subject to a succinct statement in Sanskrit, of the two approaches to Shankara's Advaita, and to frame the vital points at issue involved in the problem. I appeal in all earnestness to thinkers interested in Shankara's Vedanta to give their considered verdict in favour of, or against, either version of the system.

### **Points to be settled**

3. The points to be settled, as stated at some length in the Sanskrit portion of this pamphlet, are briefly as follows: -

(1) What is the nature of Avidya ultimately according to Shankara? Does he take the mutual super-imposition (Adhyasa) of the self and the non-self as the only avidya sufficient for his system, or does he rely upon another avidya called the root-

ignorance (Mula-avidya) which is the material cause of the aforesaid super-imposition?

(2) What is the significance of the illustrations of illusion such as the silver in the nacre or a rope in the snake? Does Shankara merely take the silver etc., to be only an appearance conjured up by the imagination, or does he mean that a species of apparent silver is actually produced during illusion?

(3) What is the nature of ignorance experienced by every one in sleep? Is it merely absence of consciousness of things, or is it the residual root-ignorance (Mula-avidya) which prevents the individual soul from merging in Brahman for good and is mainly responsible for the next waking?

### **Shankara's position**

4. The second alternative in each of the above cases, is the one upheld by the commentators. To me, however, Shankara's position seems to be crystal-clear from his declarations like the following:

(1) "This super-imposition as described above, wise-men consider to be avidya, and they call the discriminative ascertainment of the nature of Reality as it is, by the name of Vidya" (S.Bh.Introduction)

(2) "He merely takes it for silver, but there is no silver there (in the nacre) at all" S.Bh.4-1-5.

(3) "The snake in the rope, being but a mental construction is neither born nor dissolved in the rope. Nor is that snake born or dissolved in the mind. Neither can it be said to be born or dissolved in both of these together." (G.K.Bh 2-32)

(4) "It is well-known that in such states as sound sleep and trance, we arrive at our own nature void of all distinctions; but, all the same, so soon as we awake we get back to the world of distinctions as heretofore owing to our false notion (*mithyA-*



*j~nAna-adhyAsa*) not being abolished. This may very well apply here also (in the case of dissolution of the world)” S.Bh.2-1-9.

(5) “Just as our false notion of distinctions in the supreme Self really devoid of all distinctions, continues un-contradicted during the sustentation of the world, as it does during a dream, even so a potential condition of distinctions may well be falsely inferred to remain during the dissolution of the world also.” S.Bh. 2-1-9

*N. B. Shankara puts sleep on a par with trance, death, and dissolution of the worlds in so far as these states are equally non-dual and yet are subject to a false inference of potential seed of distinctions in them. Compare S.Bh.4-2-8.*

(6) Commentators who try to identify Mula-avidya with avyaakrita, the seed-form of names and forms that make up the manifest universe, are evidently in direct opposition to Shankara who expressly declares that seed to be the figment of avidya or adhyasa, (Vide citations under para 2 of the Sanskrit counterpart).

### **The Mula-avidya theory already confuted by the Laghumanjusha:**

5. More citations and arguments in elaboration of my views will be found in my “Sugama” (a commentary on the Adhyasa bhashya) of Shankara, as well as in the “Mandukya Rahasya Vivruti”. It is therefore un-necessary for me to defend myself against the baseless charge leveled at me by some scholars who have recently tried to make it out that my refutation of the Mula-avidya Theory, is only a convert forgery of the views of the author of the Laghu Manjusha, a work on Sanskrit Grammar. A comparison of my works on the subject with the Manjusha, would go to show that, while mine is not the first attempt to expose the unfaithfulness of the Mula-avidya Theorists to

Shankara, my method of approach is altogether different from that of the author of the Manjusha, of whose anticipation of the refutation of the Avidya bolstered up by the commentatators, I have been reminded just now.

**It will not do to twist Shankara's words:**

6. It is clear that any attempt to twist Shankara's words like *mithyAjnAna-nimitta* (occasioned by wrong knowledge) so as to suit the new Theory of Avidya, or to explain away his negation of the actual birth or illusory objects, is bound to fail unless and until unambiguous statements of Shankara, are adduced to show that adhyasa is considered by him as desiderating a material cause, or that he is in favor of the actual birth of an apparent object imagined during an illusion.

**Appeal to Scholars:**

7. Scholars who have bestowed their thoughts upon these points in Shankara's system, are earnestly requested to declare their honest finding in the matter, so that there may be no more confusion in the minds of beginners who undertake the study of Advaita Vedanta.

It is proposed by the Karyalaya to publish a symposium of the considered opinions of Vedantins, for or against either views, who base their conclusions on the Sruti, Bhashya and the original works of commentators, and on reason supported by universal experience. The articles of course, are expected to be brief and to the point.

***Swami Satchidanandendra Saraswati***

All replies or further enquiries may kindly be addressed to:

The Chairman,  
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Holenarasipur - 573 211  
Hassan District, Mysore State. (S.Ry)

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## Summary of Contributions

### *Sri M Subramanya Sastrigal*

Adhyasa is mistaking one thing for another. So it can never be beginning less. When we say ‘one superimposes one thing on another’, superimposition is expressed by means of a verb, and hence being an action, it must have a beginning. Shankara argues (in S.Bh. 2-3-3) that temporary conception of objects presupposes the mind, as otherwise there would be eternal awareness or no awareness. So then, according to Shankara, consciousness through mind is temporary, and we know this consciousness to be identical with Adhyasa. Again, Shankara says that Adhyasa is the product of non-discrimination. Hence he implies that Adhyasa has a beginning. We may conclude, therefore that it requires a material cause.

Shankara’s statement that there is a seed of the nature of Avidya (*Avidyaatmaka-biija-sadbhaava*) in sleep shows that he is in favour of Mula-avidya.

The word Avidya in the expression “avidyaa kalpita” in the Bhashya, refers not to Adhyasa, but to Mula-avidya from which it is produced.

In 1-3-19, Shankara designates Maya as Avidya, whence it is clear that he identifies the two concepts.

Birth of apparent objects is expressly taught in the Sruti with regard to dreams. Shankara says it is not Paramarthika (real creation in the empirical sense). His denial of the silver in nacre, or of the snake in the rope, therefore should be understood in a similar spirit.

Endurance of the positive Avidya in sleep is admitted by Shankara (S.Bh. 2-3-3). It is this endurance of Mula-avidya which distinguishes sleep from final liberation.

***Sri H.S.Lakshminarasimha Murthy Sastrigal***

No instance is found in all the Bhashyas of Shankara where he admits that Adhyasa desiderates a material cause.

All human thought pre-supposes Adhyasa according to Shankara, and no exception can be made with regard to the concept of causal relation. Shankara himself makes express statements that the so-called effect, is really a super-imposition on the cause.

Advocates of an Avidya other than Adhyasa as requiring to be removed by true knowledge, contradict both Shankara and the law of nature.

Mula-avidya, if identical with the undifferentiated seed of the universe, must itself be a creation of Adhyasa. Those who deny this as well as those that identify Avidya and Maya, cannot be followers of Shankara. In S.Bh. 1-3-19 Maya is not the technical term familiar to Vedantins, but denotes magic. Maya is in fact distinguished from Avidya in S.Bh. 1-4-3.

As we have already seen, Shankara has always taught that the effect is only a super-imposition on the cause. Hence it is clear that he intends illustrations of illusory appearance, merely for the clarification of this teaching.

No one imagines that appearances are actually born in any sense. Hence to insist that Shankara teaches the actual birth of some sort of silver in nacre, is to make him illustrate one unknown by another unknown.

The birth of an appearance is nowhere taught in the Bhashya; on the contrary, their objective existence is expressly denied and declared to be no more than the play of pure fantasy. The Sruti which refers to the creation of dream objects really

aims at the denial of their being, as both Gaudapada (G.K. 2-3) and Shankara jointly declare. There is no sense, therefore, in stretching these illustrations so as to imply the need of a material cause for the origin of such objects.

Examination of sleep is mainly intended to show that ills of life would cease to be on the disappearance of Avidya. Hence to invoke Mula-avidya into that state is no less than to insist that Jiva is not really one with the Pure Self there, as taught by the Sruti.

No one in the waking state recollects his experience of Mula-avidya in sleep. "I knew nothing there" only implies that there was nothing other than one's self during that condition.

Neither in the Sruti nor in the Bhashya, do we come across a single instance of reference to Mula-avidya in sound sleep.

Even supposing that there is some allusion to that Avidya, we should have to conclude that both Sruti and Shankara contradict themselves, since we do find them declaring in unmistakable terms the absence of all ignorance, desire and Karma in that state.

***Br Sri K. Krishna Jois***

True, we do not find any express statement in Shankara Bhashyas, that Adhyasa has a beginning. But there is a significant mention of Avidya and Adhyaropana (a synonym for Adhyasa) in the Brihadaranyaka in the sentence *yasmin avidyayaa svaabhaavikyaa kartR^i-kriyaa-phalaadhyaropanaa kR^itaa* (Br.Bh. 1-47) 'on whom the super-imposition of agent, action and fruit of action, has been effected by natural Avidya'. Here it is clear that the beginningless Avidya is the cause of Adhyaropa or the super-imposition in question. This Avidya, is

the Mula-avidya of the commentators, and has been referred to by the Sruti “taddhedam tarhyavyaakR^itamaasiit” (Br 1-4-7).

The causal relation, of course, is to be admitted to pre-suppose Adhyasa. But Mula-avidya, known by several names such as Prakriti and Maya has been clearly indicated by Shankara as the cause of Samsara. (Vide G.Bh. 1-20, 13-5 etc, S. Bh. 2-36).

In S.B. 1-4-3, G.K.Bh. 1-2, Vidya is said to remove Mula-avidya – the seed potential of Adhyasa – as well as Adhyasa. If knowledge is intended to destroy Adhyasa exclusively, these statements would serve no purpose.

In 2-1-14, Maya is said to be invented by Avidya, for the simple reason that Avidya has to be inferred as the cause of Adhyasa simultaneously with the appearance of the latter. There is no harm in this inference as it is intended just to show its relation to the effect-Avidya, though in fact Avidya is really intuited by the witness.

Avidya and Maya may be treated as different, to exhibit their nature as principal and subordinate, as cause and effect. They may also be identified in their aspect as the insentient potential form of Avidya, but not as Adhyasa.

Mandukya Karikas 3-24 and 3-27 as well as the Bhashya thereon, accept the possibility of the birth of illusory objects. Hence in the instances cited by the Vijnapthi, the negation of the birth of Pratibhasika objects should be taken to mean the negation of real birth. If the existence of the apparent silver in the nacre is absolutely denied, that would be tantamount to the acceptance of nihilism.

The bhavatva or positive nature of Avidya need not be taken in the literal sense of the term. It can be explained in the various ways mentioned in the paper.

In the Mandukya, the residual seed form of Avidya in sleep, has been accepted. This does not go against the identification in Srutis of Jiva and Brahman in that state, since they assert the identification of Jiva with Ishwara as conditioned by Avyakrita. In the Brihadaranyaka Bhashya, the word shanta refers to the absence of Adhyasa. The seed Avidya is not experienced in sleep and hence the denial of Avidya, both the causal and the effect Avidya – is from the standpoint of that state. The seed form of Avidya is admitted in the other Bhashyas from the waking standpoint.

***Br Sri S. Vitthala Shastrigal***

The Bhashyas and the commentaries do present two different systems of thought.

### **Mula-avidya**

There is no statement in all the Bhashyas that Adhyasa desiderates a material cause. On the contrary, Adhyasa is expressly declared to be beginningless. The expression *adhyasya vyavahaarah* only implies a thought sequence, and cannot vouch for a beginning to Adhyasa.

Causal relation can only be in the sphere of Adhyasa, and hence Mula-avidya can never be the cause of samsara except through the medium of Adhyasa.

Mula-avidya as a positive something, cannot be sublated by knowledge. To hold that it can be, is going against the Bhashya also. Mula-avidya as a figment of Adhyasa, can never be put before the latter as its cause.

A mental notion like Adhyasa cannot possibly be identified with the seed of the world. A text frequently quoted from the Bhashya to justify this identification *Avidyayaa maayayaa* etc.

has nothing to do with it. Two different interpretations of the terms Avyakta, as shown by the Vignapti, bear witness to the distinct nature of Maya and Avidya.

### **Pratibhasika Objects**

The actual birth and destruction of Pratibhasika objects is quite unknown to the common man; nor is it admitted by other schools. Hence they can never serve as illustrations of any Vedantic tenet. Shankara nowhere countenances this doctrine; he expressly denies the very existence of objects corresponding to such false conceptions.

### **Ignorance in Sleep**

No one remembers having experienced Mula-avidya in sleep. And no experience is possible in sleep. 'I knew nothing in sleep' is not a real memory as Sureshwara has shown in the Brihadaaranyaka Vartikas (1-4-300, 301). Shankara nowhere refers to the experience of Mula-avidya as such in deep sleep. He expressly declares that the Jiva ceases to be Jiva there.

***Sri Ramakrishna Joshi***

### **Sleep**

Jiva invested with the aggregate of body and senses is declared in the srutis to become one with the Highest Brahman. Though he is in fact always one with Brahman, he is said to be united with Brahman in sleep, as contrasted with his seemingly different forms in the other two states. The individual self does not recognize his union with Brahman in sleep, just because that state is devoid of all distinctions. Hence it is incorrect to say that one remembers of happiness and ignorance experienced in sleep, for no experience is possible in sleep. The Jiva is really one with Iswara in his causal condition in sleep.



### Adhyasa and Avidya

In sleep, death or dissolution of the world, the Upadhi of Jiva – to wit the mind along with the senses – is reduced to a seed-form, and as soon as waking or creation takes place, it is distinguished with names and forms. Connection with this mind gives rise to the mutual superimposition of the sentient, and this Adhyasa or misconception as the cause of other subsequent Adhyasa, is the **Causal Adhyasa** or Mula-avidya. The other Adhyasas have been called Tula-Avidya by later writers. Although this distinction of Mula and Tula Avidya is not clearly expressed anywhere, this division can be traced to the Bhashya itself. Compare for instance the Bhashya *na hi indriyaanyanupaadaaya pratyakshaadi-vyavahaaraH sambhavati* etc.

I have not taken up the question of Pratibhasika objects at all, since every one knows they are merely fancied appearances.

**Sri M.S. Venkatesha Shastry**

Avidya or Maya does not really exist. It is a mistaken notion, Adhyasa, as Shankara says. Causal relation is only from this empirical point of view.

We can be sure that Shankara never countenanced the theory of the birth of Pratibhasika objects as will be evident from his very definition of Adhyasa. The Bhashya Texts quoted in the Vignapti are clear as clear can be. 'There is no silver there' means just what it says; it cannot be made to deny only real silver and not the apparent one, since no one believes that there was actually some silver there. It is only the false notion of silver that is corrected.

### **Avidya and Sleep**

Avidya is only a device utilized to explain the appearance of duality. To the question 'how does this world arise?' the wise reply 'it is all due to Avidya; it is really not different from Brahman which is the only reality.'

Now, dream makes its appearance only in the absence of waking, and waking in the absence of dream. Thus they cancel each other's reality. Thus there is no question of Avidya within waking or dream; much less, if possible, can its existence be conceivable in sound sleep. No one can deny the existence of Atman or one's own self in sleep; he cannot be said to be unknown there since there is nothing else to know there. Hence 'I knew nothing there' would only imply the absence of everything else. If, there were Mula-avidya there, as is averred by some, then one could have had memory in the form 'I knew ignorance then'.

Since the beginning of this 'Avidya is inconceivable, its division into Mula and Tula is clearly absurd.

Enquiry into the nature of sleep is started in Vedanta merely to convince people of their resting in their own real Self in that state, the Self which knows no second and free from all duality. All this is deductible by an appeal to universal experience, the highest tribunal to decide truth and reality.

### ***Sri Parakaje Subrahmanya Bhattaru***

I fully concur with all the views expressed in the Vignapti about Adhyasa: the distinction of Avidya and Maya, the untenability of the theory of birth or Pratibhasika things, and the absence of Avidya in sound sleep. The theories started by the commentators are nowhere to be found in the Bhashya. So I feel no need to answer the questions raised in detail.

But I am inclined to doubt the interpretation of Sutra Bhashya 1-4-3. Is it Avidya denoted by the term Avyakta, or just the reverse? Avyakta seems to be described by the word Avidya.

***Sri H.Ananta Murthy Shastrigal***

### **Avidya**

Adhyasa is nowhere found to have been mentioned in the Bhashyas as having a beginning. On the contrary, it is expressly proclaimed to be beginningless. Hence Adhyasa demands no cause, since causality implies time, and there is no time which is not itself the result of Adhyasa.

In my Sanskrit paper, I have explained away all the passages in Shankara and Gaudapada, which are likely to be misunderstood as implying that Adhyasa is the cause of something else or else requires a cause. All causality is within the region of Adhyasa and not beyond it. If it were otherwise, knowledge of Brahman could not disperse or destroy samsara, and Vedanta would cease to be a science of Reality resting on universal experience, and not at all distinguishable from theology resting on mere faith.

It is the potential seed of names and forms alone that has been denoted by words like Maya, Prakriti, Akshara and Avyakta. If it were identical with Avidya, expressions like 'Avidyakrita (created by Avidya) as applied to Maya, would have to be interpreted to mean 'Avidya produced by Avidya'! Sentences containing such expressions clearly imply Adhyasta (super-imposed). Hence Mula-avidya so-called, since it is identical with Prakriti or Maya, is itself a phenomenon within the range of Adhyasa. Shankara on Brahma Sutra 1-4-3, makes this distinction quite clear. Attempts at explaining the Bhashya in other ways, have been shown by me to be futile. This argument

applies to the expression *AvidyaakR^ita- naamarUpa-maayaa-svarupeNa* too, found in the Bhashya on G.K.1.6. Strained efforts to establish Mula-avidya is necessary to explain certain Vedantic principles, can all be disposed of in like manner.

Bhashya passages, cited in the Vignapti, are all definite in their implications. 'pratyetyeva' (He merely fancies), rajjureva (a rope and nothing else), emphatically deny the objects fancied. The third quotation *na tala-malinataadi-vishistameva paramaarthah* (not really darkened at the bottom) seems to yield also to the interpretation that only the empirical dark color is denied and not the seeming color; but so long as clear support for pratibhasika objects is not forthcoming, this doubtful interpretation is of course ruled out. Moreover, when right knowledge comes on, nobody feels 'here was a pratibhasika thing now removed by knowledge'. It is common knowledge that the universal feeling on such occasions is, 'there never was any such object; I only fancied some such thing to be there.' The other citations in the Vignapti require no comment.

### Avidya in Sleep

The extract from the Brihadaranyaka Bhashya is a clincher here. *Avidyaa-kaama-karmaaNi na santi* can only mean there is no Avidya.

This cannot be interpreted to mean only Adhyasa and not BhavAvidya, for the latter is nowhere unambiguously recognized in the Bhashya. 'I knew nothing in sleep' cannot be memory for reasons stated at length in my paper.

Bhashya citations in the Vignapti, are inexplicable by the supporters of Mula-avidya, without resorting to some subtlety of interpretation. I have explained this at length in the paper.

## Conclusion

The two systems of the Bhashya and the commentaries are not different, but really opposed. Attempts to reconcile the two have resulted in making the Vedantic system mere theology appealing to faith and not to universal experience.

*Br Sri Polakam Srirama Shastrigal*

### Mula-avidya approved by Shankara

In the Sūtra Bhashya 1-2-22, Mula-avidya undistinguishable from the pradhana of the Sankhyas, except for its not being an independent reality, has been referred to under the name of Akshara. In S.Bh 1-4-3 it is called Avyakta and in 1-4-9 it has been recognized as the “daivii shaktih” (divine power), while in 3-1-1, the expression *avidyaa-karma-purva-prajnaaparigraha* contains a reference to this same Avidya.

In the Gita Bhashya *mUla-prakR^iti-rUpam avyaktam avyAkR^itam anirvacaniiyam Ishvarashakti-rUpa-maayaatmakam* (?) sets forth the special characteristics of Mula-avidya as distinguished from the Sankhya’s Prakriti. This Bhashya teems with epithets of Mula-avidya such as *trigunaatmikaa, vaishnavii maayaa mUlaprakR^itih, svo bhaavah avidyaalakshanaa prakR^itih, avyaakR^itam, Ishvarashaktih, bhUtaanaam prakR^itih avidyaalakshanaa*.

In G.Bh 13-2, the phrase *taamaso hi pratyayah aavaranaatmakatvaat avidyaa* refers to this Avidya-called here “tamah” – as distinct from absence of cognition, misconception as well as doubt. Again in G.Bh 18-66 *kR^iyaakaarakaphalabheda-buddhih avidyayaa aatmani nityapravR^itta* is a reference to Mula-avidya; so is *avyaakR^itam avidyaavastham* in G.Bh 18-50.

There are numerous references to this Avidya in the Upanishad Bhashyas also. See for instance *avidyaa-malarahitamiti kaarana-sharira-pratishedhah* in the Isavasya; *prakR^itih kaaranam avidyaa avyaakR^itaakhyaa* in the same Bhashya; *anaadyavidyaaprasuptaah* (Ka Bh), *avidyaakR^ita-kaulanimitto hi mR^ityuh* (Pra Bh), *paramaarthabrahma-svarupaabhaava-darshanalakshanayaa avidyayaa* (Tai Bh) *anabhivyaktirajnaanam* (Br Bh).

### The Birth of Pratibhasika Objects

In S.Bh. 3-2-3, the denial of chariots, etc., refers to empirical objects and not to the apparent (“praatibhasika”). The birth of apparent objects is repeatedly referred to in the Mandukya Bhashya *praak sarpotpatteh, avidyaakR^ita-maayaa-bijotpannaanaam, avidyaanimittam hi janma rajjusarpavat* etc.

The denial of birth and destruction of pratibhasika things therefore refers to their empirical birth (“vyavaaharatah”). In S.B. 3-2-4, the destruction of pratibhasika objects is accepted in the expression *avidyaadhyasta-sarpaadi-prapanca-pravilayasca*.

### Mula-avidya in Sleep

In the Sutra Bhashya *mithyaajnanasya anapoditatvaat pUrvavat punah prabhode vibhaagah bhavati and mithyaagnana-pratibaddho vibhaagah* (S.Bh. 2-1-9) do not signify false knowledge, because there is no such knowledge in sleep, trance and such other states. So the compound *mithyaajnaana* is to be dissolved into *mithyaa ca tadajnaanam* ca the beginningless positive unreal Mula-avidya. This reasoning applies to wherever the term *mithyaajnaana* is used in the Bhashya.

(S.Bh. 2-3-1) *sushuptaat utthaanam avidyaatmakabiiija-sadbhaava-kaaritam* refers to Mula-avidya as the seed material cause of false knowledge. So does Bhashya on Gaudapada in G.K. 3-35.

### ***Sri S.S.Raghavacharya***

The Vijnapti is right in its assertion that Shankara does not postulate this **Bhavarupa Mula-avidya**. But we have in this conception a development that is called for. For Adhyasa is impossible without Agrahana which in its turn is impossible without Avarana. That it weakens the final monistic position of the school, may be readily admitted and this consideration is the strongest point in favor of the stand taken by the Vijnapti.

### **Avidya in Sleep**

In the Bruhadaranyaka, Shankara says that Avidya is shaanta in sleep. If that means altogether absent, the statement cannot be reconciled with *mithyaajnaanasya anapoditatvaat* in the Sutra Bhashya. This boils down to the recognition of Avidya in sleep.

### **Pratibhasika Objects**

Some degree of being must be allowed to these objects in order to distinguish them from pure *asat*. This has been crudely expressed by the later writers by declaring that pratibhasika silver is actually generated by Avidya.

### **Avidya and Maya**

The discussion of their identity or difference does not appear to be quite necessary for the main problem of the Vijnapti.

### ***Sri Lakshminarasimha Shastrigal***

#### **Mula-avidya Recognized by Shankara**

Shankara in his Introduction to the Sutra Bhashya gives the name of Avidya to the mutual super-imposition of Self and the not-self, not because Adhyasa or super-imposition is opposed to right knowledge, nor because it is the absence of knowledge or something other than Vidya, but solely because Adhyasa is the effect of Positive (bhaavarupa) Avidya. Avidya is positive in the sense that it is not nothing.

Adhyasa desiderates a cause, as otherwise even the liberated souls should have no reason not to be entangled in it.

*avidyayaa aatmatvena pratipannatvaat (Tai. Bh.), sharirendriya-manobuddhi-vishayavedanaa-samyuktasya hi avidyaavatah (S.Bh. 1-4-1), mithyajnaana-kalpita upabhogah (S.Bh. 1-2-3)*—statements like that would involve a tautology unless we admit that “avidya” and “mithyajnaana” here mean Mula-avidya.

In Gaudapada karika Bhashya (G.K 1-16) *tatvaapratibodharUpeNa biijaatmanaa* (the seed of ignorance) can only mean Mula-avidya and not mere absense of knowledge. In Isa (8) *avidyaa-mala-rahitamiti, karana-sharira-pratishedhah* referred to, is clearly Mula-avidya as the causal body and nothing else.

#### **Pratibhasika Objects**

In S.Bh. 3-2-3 we have the statement *baadhyante chaite rathaadayah*, which would be meaningless if there were no objects in dreams to be sublated later nor would the talk of creation of dream-objects have any meaning unless there were pratibhasika objects there as contrasted with ordinary things experienced in waking.



In S.Bh. 3-2-21 the destruction of rope-snake etc, is accepted. In S.Bh. 2-2-29 dream is stated to be sublated by waking, thereby implying the existence of pratibhasika objects there.

“avidyaakalpita, adhyasta,” etc., would be meaningless unless objects of super-imposition, are admitted. The statement ‘he takes it as silver’ implies that Shankara admits some sort of silver in an illusion. The sentence “na tu tatra rajatamasti” is used in the context of an upasana (meditation) and cannot be an authority for the denial of apparent silver.

### **Avidya in Sleep**

In S.Bh. 2-3-1 the seed of the next creation in waking referred to, is Mula-avidya. So in Chandogya 6-9 it is clearly admitted that dissolution into Sat or Brahma in sleep is different from the state of release. Hence we conclude that absence of consciousness is due to causal Avidya. In Sutra Bhashya too, distinction between sleep and release, is taught in S.Bh. 2-3-40 implying the existence of Mula-avidya in sleep.

Now, Avidya in sleep is admitted from the standpoint of others and not of the sleeping person. Hence Advaita is unaffected.

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## APPENDIX - II

### ENGLISH BOOKS

#### Books Authored by Sri S.S. Swamiji

<i>S.No.</i>	<i>Name of the Book</i>	<i>Pages</i>	<i>Price Rs.</i>
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पुस्तकस्यान्ते अनुवाकसूची, उपनिषत्खण्डसूची, अर्थनिर्देशपूर्वकं भाष्यस्थ-मुख्यशब्दानां सूची, विमर्शिनीगतमुख्यविषयसूची च - इत्येता वर्णानुक्रमसूच्यो निवेशिताः । आङ्ग्लगैर्वाणभूमिकयोः भाष्यगता मुख्यविषयाः सप्रपञ्चं परिशीलिताः - इति सर्वाङ्गसुन्दरं परिष्करणमिदम् ॥

### 8. सुगमा (पु. 134) 20/-

अध्यासभाष्यव्याख्या । श्रीसच्चिदानन्देन्द्रसरस्वतीसंयमिभिर्विनिर्मिता । प्रचलित व्याख्यानानां भिन्नभिन्नप्रस्थानावलम्बनत्वात् शुद्धं शाङ्करदर्शनं कीदृशम्,

कथं च त् अविवादम्, अविरुद्धं च स्यादिति संशयानानां मनःसमाधानाय प्रस्थानत्रयभाष्यैककण्ठ्यम् आदर्शयन्ती सार्वत्रिकानुभवानुसारिवेदान्तप्रक्रिया-प्रख्यापनी इयं व्याख्या ॥

### 9. सूत्रभाष्यार्थतत्त्वविवेचनी (पु. 138)

25/-

जिज्ञासाधिकरणभाष्यस्य नूतनेयं व्याख्या श्रीसच्चिदानन्देन्द्र सरस्वतीसंयमिभिः प्रणीता । सार्वत्रिकानुभवानुसारि शाङ्करं प्रस्थानं स्वासाधारणधर्मविशिष्टं व्याख्यान-रातप्रस्थानान्तरकलङ्करहितं दरीकृतभाष्यान्तरदुराक्रमं च परिशुद्धरूपेणाविष्कृतमत्र ॥

### 10. सूत्रभाष्यार्थतत्त्वविवेचनी (पु. 164)

30/-

जन्माद्यधिकरणभाष्यव्याख्या सच्चिदानन्देन्द्रसरस्वतीविरचिता । यथैव जिज्ञासाधि-करणव्याख्यायां ब्रह्मज्ञानसतत्त्वनिर्धारणं कृतम्, एवमेवात्र जगज्जन्मादिकारणसतत्त्वनिर्धारणं कृतम् सर्ववेदान्तादृताम् अध्यारोपापवादप्रक्रियामनुसृत्य । परिशिष्टे च जिज्ञासाधिकरण भाष्यव्याख्यायामिव सूत्रार्थसंबद्धाः केचन विषयाः भगवत्पादसंमतां वेदान्तप्रक्रियां निर्दिधारयिषूणाम् उपकाराय विचारिताः ॥

### 11. सूत्रभाष्यार्थतत्त्वविवेचनी (तृतीयो भागः) (पु. 339) 40/-

शास्त्रयोनित्वाधिकरण - समन्वयाधिकरणभाष्ययोर्व्याख्या । पूर्ववदेव शुद्ध-शाङ्करप्रक्रियाप्रकाशिनी । परिशिष्टचिन्तायां शास्त्रप्रामाण्यसतत्त्वविमर्शः, श्रवणादीनां स्वरूपकृत्यादिगता चिन्ता इत्याद्याः विषयाः संकलिताः ।

### 12. शुद्धशाङ्करप्रक्रियाभास्करः (1-2) : (पु. 43)

10/-

वेदान्तसिद्धान्तनिर्णयः, शाङ्करसंप्रदायनिर्णयश्च - इति किरणद्वयात्मकः प्रथमो भागः ।

### 13. शुद्धशाङ्करप्रक्रियाभास्करः (3-4-5) : (पु. 53)

15/-

अस्मिन् द्वितीये भागे शाङ्करवेदान्तमर्यादा, शाङ्करवेदान्त प्रक्रियास्वरूपम्, अध्यारोपापवादविशेषाश्च - इत्येते विषयाः प्रतिपादिताः ।

**14. शुद्धशाङ्करप्रक्रियाभास्करः (6-7) : (पु. 54) 15/-**

अस्मिन् तृतीये भागे - शाङ्करप्रस्थानस्य प्रस्थानान्तरेभ्यो वैलक्षण्यं स्फुटितम्, शाङ्कराद्वैतस्य बौद्धमतसाम्यशङ्का च परिहृता ।

**15. गीताशास्त्रार्थविवेकः (पु. 216) 30/-**

श्रीसच्चिदानन्देन्द्रसरस्वतीसंयमिभिरनुगृहीतोऽयं ग्रन्थः । अल्पकायेनाप्यनेन प्रकरणेन सुचिन्तितेन, श्रीशङ्करभगवत्पाद भाष्यादृत एव वेदान्तार्थो गीताचार्यानुगृहीत इति, स एव चानुसृतः परमपुरुषार्थदायी इति च जिज्ञासवो निःसंशयं विजानीयुः । अत्र प्रप्रथमं साङ्ख्य-योग-कर्म-ध्यान-ज्ञानादिपदार्थानां विवेकः कृतः । तदनु च कर्मयोग-ध्यानयोग-भक्तियोग-ज्ञानयोगानां परस्परसंबन्धो निरूपितः । परिशिष्टे च भागे साङ्ख्ययोगदर्शनाभ्यां गीतादर्शनस्य सालक्षण्यवैलक्षण्ये विवेचिते येन स्पष्टं विज्ञायेत सर्ववेदान्तसिद्धान्त एव परिशुद्धः स्वीकृतोऽत्र शास्त्रे इति ॥

**16. ब्रह्मविद्यारहस्यविवृतिः (पु. 150) 20/-**

सगुणनिर्गुणब्रह्मविद्याविवेकेन जिज्ञासूनां निरायासप्रवेशः ब्रह्मणि यथा लभ्येत तथा श्रीचरणैः छान्दोग्योपनिषदोऽष्टमोऽध्यायः अत्र व्याख्यातः ।

**17. नैष्कर्म्यसिद्धिः ('क्लेशापहारिणी' व्याख्या सहिता)(604)**

**200/-**

व्याख्यानकर्तारः श्रीसुरेश्वराचार्यैः प्रमाणीकृतोपदेशसाहस्रीतः वार्तिकद्वयतश्च श्लोकान् समुद्धृत्य वार्तिकप्रस्थानविशुद्धसंप्रदायमाविरकार्षुः । सत्वरं जिज्ञासुभिर-वलोकनीया व्याख्येयम् ।

**18. वेदांतप्रक्रियाप्रत्यभिज्ञा (पु. 822) Under Print**

श्रीसच्चिदानन्देन्द्रसरस्वतीभिर्विनिर्मितोऽयं स्वतन्त्रो निबन्धः । तत्रास्मिन् प्रथमे सम्पुटे सर्वत्र वेदान्तेषु अध्यारोपापवादन्यायाश्रया एकैव प्रक्रिया प्राधान्येन परिगृहीतास्ति वेदान्ताभियुक्तैरित्येतद्दर्शितमत्र । अस्याः प्रक्रियाया अनादरादेव हेतोः सर्वेऽपि वावदूकाः वेदान्तोपदिष्टमात्मैकत्वमनुभवारूढमापादयितुं नाशक्नुवन्नित्येतच्च निदर्शितम् अतिप्राचीनकालादारभ्य सर्वज्ञात्ममुनिसमयपर्यन्तवृत्तवेदान्त विचारेतिहास-सङ्क्षेपोपस्थापनेन ॥



विस्तृतांगलभाषामयभूमिकया संस्कृतभाषामयभूमिकया च समलङ्कृतः, प्रधानविषयानुक्रमणिकासहितश्च ।

**19. वेदान्तबालबोधिनी (पु. 60)**

**10/-**

भगवत्पादविरचित प्रातःस्मरणस्तोत्रस्य प्रश्नोत्तररूपं व्याख्यानम् । भाष्यकारोक्तीनां सरणिमेवानुसृत्य वेदान्तसिद्धान्तोऽत्र जिज्ञासूनां हृदयंगमितः ।

**20. वेदान्तडिण्डिमः (पु. 76)**

**20/-**

सुप्रसिद्धमिदं प्रकरणं भावबोधिन्याख्या व्याख्यया सहितम् । व्याख्यायां ललितया शैल्या श्रुतिप्रमाणवचनोदाहरणपूर्वकं श्लोकार्थो विवृतः । युक्त्या समुपबृंहितश्च ।

**21. विशुद्धवेदान्तसारः (1968) : (पु. 104)**

**15/-**

अत्र जिज्ञासुजनचित्तभूमिकाविशेषानुसारेण अनुभवप्रधानदृष्ट्या इन्द्रियप्रधान-दृष्ट्या चेति वेदान्तोपदेशस्त्रेधा विभज्य प्रदर्शितः ।

**22. विशुद्धवेदान्तपरिभाषा (पु. 146)**

**20/-**

ब्रह्म, जगत्, जीव इति पदार्थत्रयस्य सतत्त्वम्, जगद्ब्रह्मणोः जीवब्रह्मणोश्च संबन्धश्च साम्प्रदायिकपरिभाषाजातमवलम्ब्य अत्र निरूपितः ।

**23. शाङ्करं वेदान्तमीमांसाभाष्यम् (स्वयंव्याख्यातम्) (पु. 121)**

**20/-**

**24. वेदान्तविद्वद्गोष्ठी (पु. 164)**

**25/-**

शाङ्करभाष्यतद्व्याख्यानप्रस्थानयोर्वैलक्षण्यमधिकृत्य एकादश विद्वत्प्रकाण्डानामभिप्रायाः अत्र दत्ताः । विद्वदभिप्रायसंग्राहिका आंग्ल भूमिकाविभूषितश्च ।

**25. पञ्चपादिकाप्रस्थानम् (पु. 205)**

**30/-**

अत्र पञ्चपादिकाप्रस्थानं भाष्यप्रस्थानेन तुलितमस्ति ; येनावलोकितेनेदं निश्चीयेत यत् सर्वथापि प्रस्थानान्तरमेवावलम्बितं पञ्चपादिकाकारैः, भाष्याक्षराणि तत्र तत्रान्यथायोजनेन स्वाभ्युपगत प्रमेयपराणीव वाक्यानि नीतानि चेति ।

## 26. श्रीशङ्करहृदयम् (मूलाविद्यानिरास) (पु. 273) Under Print

श्रीसच्चिदानन्देन्द्रसरस्वतीभिः पूर्वाश्रमे विनिर्मितं प्रकरणमिदं पूज्यपादानां श्रीशङ्करभगवत्पादानां वेदान्तप्रक्रियारहस्यभेदकानां गभीराशयं विवृणोति । सर्वत्र चात्र प्रमाणवाक्यानुदाहृतानि परःशतम् श्रीमद्भाष्यकृतां तत्साक्षादन्तेवासिनां श्रीसुरेश्वराचार्याणां सुप्रसिद्धमाण्डूक्यकारिकाकृतां श्रीगौडपादाचार्याणां च । अनुशाङ्करवेदान्तिभिः संप्रदायविरोधेन नूतनतया अभ्यूहितस्य औपनिषदप्रक्रिया मलिनीकरणमूलस्य मूलाविद्यावादस्य समूलोत्पादनरूपोऽयं निबन्धः सम्यग्दर्शन-लालसजनग्राहिशुष्कतर्कपिशाचोच्चाटने महामन्त्ररूपो विजयते ॥

## 27. पारमहंस्यमीमांसा (पु. 160)

25/-

संन्यासाश्रमः कथं शास्त्रेण विहितः, संन्यासस्य प्रकाराः, यतीनां नित्यानि अनुष्ठेयानि, संन्यासिना मुख्यो ध्येयः, प्रणवचिन्तनस्य प्रकाराः - इत्यादयो विषयाः - शाङ्करभाष्यं प्रमाणीकृत्य श्रुतिस्मृतिसङ्गतिपूर्वकं निरूपिता अस्मिन् प्रबन्धे । पारमहंस्यस्य वैशिष्ट्यं सम्यक् दर्शितमत्र ॥

## 28. भक्तिचन्द्रिका - नारदभक्तिसूत्राणं व्याख्या (पु. 222) 50/-

नारद प्रणीतानां भक्तिसूत्राणां व्याख्यारूपोऽयं ग्रन्थः ॥ शाङ्करसूत्र भाष्यशैली-मनुकरोति इयं नूतना व्याख्या । भक्तिविषये संभावितानां सम्भाव्यमानानां सर्वेषां प्रश्नानाम् आक्षेपाणां च परिहारोऽत्र दर्शितः । भावुकैः रसिकैः अवश्यं अवलोकनीयोऽयं ग्रन्थः । कन्नडमूलग्रन्थ रचयितारः - श्री स्वामिनः, संस्कृतानु-वादकः - विद्वान् वेङ्कटेशशर्मा, होसहल्ली ।

## 29. भामती (रचयिता विठ्ठल शास्त्रिगलु) (पु. 144)

10/-

“भामतीसमालोचनम्” भामत्याः श्री शाङ्करभाष्यस्य च अनुगुणाननुगुण-प्रदर्शकोऽयं ग्रन्थः ।

सर्वेषामपि पुस्तकानां प्रापणव्ययस्तु पृथगेव प्रापणस्थानम् :

1) अध्यात्मप्रकाशकार्यालयः, होळेनरसीपुरम्, हासन - 573 211,

दू : 08175-273820

2) बेंगलोर, दू : 080-26765548

## *About Adhyatma Prakasha Karyalaya*

The Karyalaya was founded by Sri Sri Satchidanandendra Saraswathi Swamiji in the year 1920. This Institution was nurtured and developed by the revered Swamiji and it became recognized as the very **fountain head of pristine pure Vedanta as propounded by Adi Shankara.**

The objectives of the Karyalaya were set by the Swamiji and accordingly to this day it is engaged in the interpretation of Indian Culture by stimulating the study and practice of the Adhyatma Vidya-Philosophy and Religion in its universal aspect-especially as revealed in the Upanishads and allied literature.

The Karyalaya has so far published more than 235 books in Kannada, English and Sanskrit. It has arranged for frequent discussions, discourses, public lectures, Vedanta classes and Vedanta camps in Holenarasipura, Bangalore and other places. It is publishing a monthly magazine called '**Adhyatma Prakasha**' from the year 1923 and a quarterly magazine called '**Shankara Bhaskara**' from the year 1988.

The Karyalaya runs a **Vedantic College** for imparting Vedanta knowledge to students in the **traditional Gurukula manner**, and train them to later engage themselves in the dissemination of the same.

The Karyalaya has been made a **Public Trust** in the year 1990, and it has carried out all its activities always in a very transparent manner. The public patronage and generous donations are solicited as they are the chief source for all the activities of the Karyalaya. The donations to the Karyalaya are exempted under Section 80G of the Income Tax Act.

**FOR FURTHER PARTICULARS, PLEASE CONTACT**

**ADHYATMA PRAKASHA KARYALAYA**

# 68, A.P.K. Road, 2<sup>nd</sup> Block, T.R. Nagar, Holenarasipura 573211  
Bangalore-560 028 ☎ : 080-26765548 India, ☎ : 08175 - 273820

visit us at [www.adhyatmaprakashana.org](http://www.adhyatmaprakashana.org)





## *About Swamiji*

**Sri Sri Satchidanandendra Saraswathi Swamiji** (1880-1975), the Founder of **Adhyathma Prakasha**

**Karyalaya, Holenarasipur**, was the celebrated authority on Shankara Vedanta during the twentieth century. He researched and worked with profound dedication and a missionary zeal throughout his life for bringing out and present to the seeker the pristine pure Advaita Vedanta according to the tradition of Gaudapada, Shankara and Sureswara. He is reverentially hailed as **Abhinava Shankara** of the twentieth century.

Shankara who appeared more than a thousand years ago **recovered the true spirit of the Upanishadic Texts and the Vedantic Tradition** from the multitude of wrong interpretations prevailing at that time. Sri Sri Swamiji who appeared on the scene during the last century **devoted his life time to recover the pristine pure Vedanta of Shankara and the tradition of Adhyaropa Apavada Prakriya of the past Masters** by cleansing the distortions and misrepresentations of Shankara in the post-Shankara sub-commentaries, collectively known as Vyakhyana Prasthanas.

Sri Sri Swamiji was **an erudite scholar, a prolific writer and a great organizer**. He wrote over 200 books in Kannada, English and Sanskrit, including Kannada translations of all the original and genuine works of Shankara. All his writings are characterized by **precision, lucidity and erudition**. Many of his independent books like **Vedanta Prakriya Pratyabhijna, Mandukya Rahasya Vivritih** and **Kleshapaharini** (commentary on Naishkarmya Siddhi) in Sanskrit, **Essays on Vedanta and Salient Features of Shankara Vedanta** in English, **Paramartha Chintamani** and **Shankara Vedanta Sara** in Kannada are real master pieces.

Sri Sri Swamiji's life is an inspiration and a model and his writings are a real boon for all the earnest seekers.



**ADHYĀTMA PRAKĀSHANA KARYĀLAYA**

Holenarasipur - 573 211. INDIA