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The Vedic Gayatri Mantra & Its Metamorphosis in the Jainism

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(i) THE IMPORTANCE OF THE GĀYATRĪ

The famous Sanskrit mystic formulae, popularly known as Gāyatrī or Sāvitrī, is originally a Vedic verse occurring in the Saṁhitās of the Ṛgveda, Yajurveda and the Sāmaveda, as also in some of the Brāhmaṇas, Āraṇyakas and the Upaniṣads.¹ These latter works, and along with them the Mahābhārata and the Rāmāyaṇa, the Sūtra treatises, the Smṛtis, the Tantras and the Purāṇas² contain several references to the mystic significance and the great occult importance of this formulae. It has been extolled as the 'golden text' of the whole Ṛgveda, and the most sacred of all the vedic stanzas, comparable to John III, 16 in the Bible, the Kalmā in Islam, and the threefold refuge of the Buddhist creed.³

The connection of Sāvitrī with the sun is fairly close, and is preserved from the earliest times in the repetition of the Sāvitrī verse, when in the morning the orthodox Indian householder salutes the rising sun with the words: 'That desirable glory of the god Savitar we meditate, that he may inspire our thoughts.'⁴ A Brāhmin child in the eighth year from conception or birth, a Kṣtriya in the eleventh and a Vaiśya in the twelfth, was expected to be received as a student by a teacher who initiated him in the studies by imparting the Sāvitrī formulae;⁵ the limit was optionally extended to sixteen, twenty-two and twenty-four years respectively,⁶ but after that a youth lost the right to initiation into the formulae. Not only that, such a non-initiated youth was deemed unsuitable to be associated with, nor worthy to be taken as a pupil, nor was he permitted to sacrifice and consequently was held ineligible for being accepted as a son-in-law.⁷ If the Sāvitrī was lost for three generations, the right of sacraments was lost, and could only be regained by the performance of the Śrauta rite called the Vrātya Stomas.⁸ Its muttering formed a vital part of the daily worship offered by the Brahmins; it has been regarded so for ages long from remote times to the present day.⁹

Indian tradition holds that the Vedic hymn, Ṛgveda III, 62, of which this formulae happens to be the tenth R̥c., was discovered by the celebrated

Vedic seer Viśvāmitra, originally the son of king Gāthīn (Gādhī) Kuśika of Kānyakubja.¹⁰ The text of the formulae is as follows :

Om̐/bhūr/bhuvah/svah tat savitur vareṇyam
bhargo devasya dhīmahi/dhiyo yo naḥ pracodayāt//

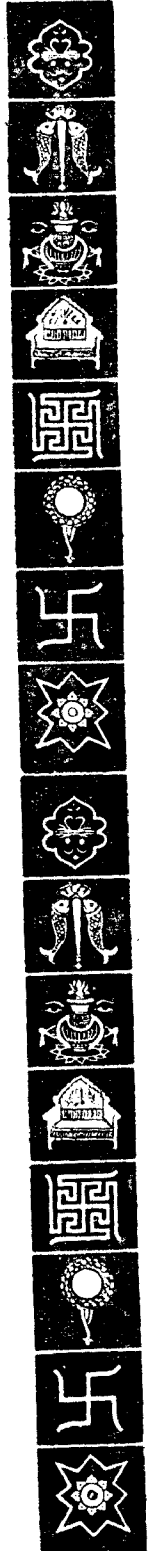
Herein God Savitar's power is invoked in order to stimulate one's thought-power. The God's power of stimulation is transferred to the spiritual world, and he becomes the inspirer and quickener of thought ; as Savitar awakens the world to do its work, so he awakens the spirit of man ; the morning glow is an emblem of the inward illumination which the earnest worshipper or student desires for himself at the beginning of the day, or in the post-Vedic period at the beginning of the Vedic study.¹¹

(II) THE VEDIC INTERPRETATION

(A) One of the earliest authentic Upanishdic extolment of the Gāyatrī has been preserved by the Vedic tradition in the Chāndogya Upaniṣad,¹² where the nomenclature 'Gāyatrī' is derived from the two roots \sqrt{gai} and $\sqrt{traī}$, meaning literally, 'that which, singing, protects'.¹³ The meaning of the formulae as a whole stands thus :

OM ! The earthly, atmospheric and celestial spheres (bhūr bhuvah svah) ! Let us contemplate the wondrous solar spirit of the Divine Creator (tat savitur devasya vareṇyam bhargo dhīmahi) ! May he direct our minds (yo naḥ dhiyaḥ pracodayāt) !¹⁴

(B) The Gāyatrī-vyākaraṇa of Yogi Yajñavalkya explains it in the following way : "Tat, means *that*. Tat is apparently here treated as in the objective case, agreeing with vareṇyam, etc., but others holding that the vyāhṛti—Bhūr bhuvah svah—forms part of, and should be linked with, the rest of the Gāyatrī treat *that* as part of a genitive compound connected with the previous vyāhṛti (in which case it is *teṣām*). The word *yat*, "which" is to be understood (it may, however, be said that *yat* is there in *yo naḥ*). Savituh is the possessive case of *Savitṛ*, derived from the root \sqrt{su} , "to bring forth". *Savitṛ* is, therefore, the Bringer-forth of all that exists. The Sun (*Sūrya*) is the cause of all that exists, and of the state in which it exists. Bringing forth and creating all things, it is called *Savitṛ*.....By *Bhargah* is meant the Āditya-devatā, dwelling in the region of the Sun (*Sūrya-maṇḍala*) in all His might and glory. He is to the Sun what our spirit (*Ātmā*) is to our body. Though He is in the region of the Sun, in the outer or material sphere, He also dwells in our inner selves. He is the light of the light in the solar circle, and is the light of the lives of all beings.....In short, that Being whom the *Sādhaka* realizes in the region of his heart is the *Āditya* in the heavenly firmament. The two are one. The word is derived in two ways : (1) From the root \sqrt{Bhrj} , "to ripen, mature, destroy, reveal, shine." In this derivation Surya is He who matures and transforms all things. He Himself shines and reveals all things by His light. And it is He who at the final Dissolution (*Pralaya*) will in His form of destructive Fire (*Kālāgni*) destroy all things. (2) From *bha* "dividing all things into different classes" ; *ra* "colour, for He produces the colour of all created objects" ; *ga* "constantly



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going and returning.” The Sun divides all things, produces the different colours of all things and is constantly going and returning. *Devasya* is genitive of *Deva*, agreeing with Savituh. *Deva* is the radiant and playful (*lilāmaya*) one. *Sūrya* is in constant play with creation (*Sr̥ṣṭi*), existence (*Sthiti*), and destruction (*Pralaya*), and by His radiance pleases all. (*Lila*, as applied to the *Brahman*, is the equivalent of *Māyā*). *Vareṇyam*=*varaṇīyam* or adorable. He should be meditated upon and adored that we may be relieved of the misery of birth and death. Those who fear rebirth, who desire freedom from death and seek liberation, and who strive to escape the three kinds of pain (*tāpa-traya*), which are *Ādhyātmika*, *Ādhidaivika*, and the *Ādhibhautika*, meditate upon and adore the *Bhargha*, who, dwelling in the region of the Sun, has in Himself the three regions called *Bhūr-loka*, *Bhuvār-loka* and *Svar-loka* *Dhīmahi*=*dhyāyema* (from the root \sqrt{dhyai}), we meditate upon, or let us meditate upon. *Pracodayāt* =may He direct. The *Gāyatrī* does not so expressly state, but it is understood that such direction is along the *Catur-varga*, or four-fold path, which is *Dharma*, *Ariha*, *Kāma*, and *Mokṣa* (piety, wealth, desire and its fulfilment, and liberation). The *Bhargah* is ever directing our inner faculties (*Buddhi-vṛtti*) along these paths.¹⁵

(C) One of the finest, though later, traditional elaborations of the *Gāyatrī* is found in the *Agni-pūrāṇa*, where the formulae is explained in the following manner : It is called “*Gāyatrī*” as it protects the body and the vital breaths and the students as they recite it.¹⁶ It is known as “*Sāvitrī*” as it reveals the Sun.¹⁷ It is also called “*Sarasvatī*” as it is in the form of a spoken word.¹⁸ The word “*Tat*” indicetas the Supreme Light, the *Brahman*.¹⁹ The word “*Bhargah*”, being derived from the roots $\sqrt{bhā}$ (to shine), \sqrt{bhrasj} (to ripen, to nature) and $\sqrt{bhrāj}$ (to radiate), in accordance with the Pāṇinian dictum ‘*Bahulaṁ chandasi*’ (P. Sa. V, ii, 122), means ‘light’ ‘effulgence’.²⁰ The adjective “*vareṇyam*”, derived from the roots \sqrt{vr} (to cover) and \sqrt{vr} (to choose), means ‘the best’ and the ‘desirable one’, and denotes the *Brahman* is of the nature of eternal, pure, intelligent, unique truth, and, therefore, is the highest state of being to be preferred by those who desire to attain the heaven or the final emancipation.²¹ The verb “*dhīmahi*”, derived from the roots \sqrt{dhyai} (to meditate upon) and $\sqrt{dhā}$ (to hold), meaning ‘we meditate upon’, ‘we keep in mind’,²² refers to “*Tat*” which stands of the Almighty Lord Viṣṇu, the Supreme Light, the Supreme Cause of the creation, sustenance and destruction of the universe.²³ Some call him Śiva, some *Sakti*, others *Sūrya*, while still others call him *Agni*.²⁴ The subordinate clause, viz., “*yaḥ*” (‘which’, implying “*bhargah*”) “*naḥ*” (‘ours’, i. e., of all the living beings) “*dhiyah*” (‘intelligences’) “*pracodayāt*” (‘may inspire, impel, stimulate’),²⁵ contains the prayer proper. The adjectives “*devasya*” and “*savituh*” are to be construed with “*bhargah*”.²⁶

Thus, the Vedic interpretation refers unanimously the prayer to the Sun and extend the symbolical significance to the impersonal *Brahman* on the one hand, and to the personal deity which may be taken as *Viṣṇu*, *Śiva*, *Śakti*, *Agni*, and etc., on the other hand, as the underlying consciousness permeating the universe.

(III) THE CONCEPT OF 'WORSHIP' IN JAINISM

Jainism, which like Buddhism was mainly a reform movement in India's spiritual life, accepted all the gods of the orthodox tradition and rejected the authoritativeness of the Vedas and the utility of sacrifices.²⁷ The orthodox Jainas believe that their religion is eternal and has been revealed again and again in every one of the endless succeeding cycles of the universe by the *Tīrthaṅkaras*, all of whom have attained to the *Kevala-jñāna* in their lifetime and became finally liberated from the cycle of rebirths at their death.²⁸ The Jainas do not believe in a personal god, nor even in a universal spiritual principle, but build temples for their ancient religious leaders (*tīrthaṅkaras*) and worship them as veritable "Gods".²⁹ The *raison d'être* underlying this practice is quite logical as well as practical. The images of the Jaina saviors—the "Makers of the River-Crossing" (*tīrthaṅkaras*) are worshipped for the effect of their '*darśana*', rather from any hope that the great being himself might condescend to assist a worshipper; such a hope is illogical as the saviours dwell in a supernal zone at the ceiling of the universe, beyond the reach of prayer; there is no possibility of their assistance descending from that high and luminous place to the clouded sphere of human effort. In the popular phases of the Jaina household cult, therefore, the usual Hindu gods or their Jain equivalents are implored for minor boons, like prosperity, long life, male offspring, etc.,³⁰ while the supreme objects of Jaina contemplation, the *Tīrthaṅkaras*, are worshipped as a constant reminders of the supreme goal of human existence, the final liberation. The contemplation of their state as represented in their curiously arresting images, coupled with the graded, progressively rigorous exercises of Jaina ascetic discipline,—and exemplified in daily life in the lives of their ascetics (*munis*) teachers (*upādhyāyas*) and pontiffs (*ācāryas*),—brings the individual through the course of many lifetimes gradually past the needs and anxieties of human prayer, past even the deities who respond to prayer, and beyond the blissful heavens in which those gods and their worshippers abide, into the remote, transcendent, "cut-off" zone of pure, unaffected existence to which the Crossing-Makers, the *Tīrthaṅkaras*, have cleaved the way.³¹

The Jaina concept of 'worship' as outlined above has basically directed the thought-process underlying the adoption of some of the useful elements of the orthodox Vedic tradition, such as the mystic syllable *OM*, the idea of *Pañca-parameṣṭhins*, the *Tāntric* symbolism, the mythological pantheon, and so on. The Jaina interpretation of the *Gayatrī* formulae is also in line with the same mode of thinking, although it has been undertaken merely as a scholarly pastime,³² rather than as an attempt to adopt and ingratiate the *Gāyatrī*-worship in the daily religious routine of a Jaina householder.

(IV) THE JAINISTIC INTERPRETATION

Although the Jainistic interpretation of the mystic symbol *OM*, might date back of the times of the Digambara jaina *Ācārya* Samantabhadra, alias *Pūjyapāda*, and perhaps even prior to that, that of the Vedic *Gāyatrī* most probably does not go beyond the times of the Śvetāmbara Jaina *Ācārya* Jina-



prabhasūri (V. Sam. 1327-1389), who seems to have indicated the process to Upādhyāya Śubhatilaka, who has fully explored the motif in his yet unpublished³³ work entitled the “*Gāyatrī-vivaraṇam*.” The Jainistic interpretation of the Vedic *Gāyatrī Mantra* elaborated below is in the light of the above work.

The mystic syllable “OM” denotes the Five Supremes (Pañca-parameṣṭhī), viz., *Arhat*, *Aśarīra* (i. e. *Siddha*), *Ācārya*, *Upādhyāya*, and *Muni*. The syllable OM is symbolically constituted by the conjunction of the initial vowels of the first four names, and the initial consonant of the last one; thus, A + A + Ā + U + M = OM.³⁴

The body of the formulae is to be split up as follows :

OM̐ / BHŪR-BHUVAH-SVAS-TAT / SAVITUR VAREṆYAM̐ /
BHARGODE VASI ADHĪMAHI/DHIYOYO NAḥ PRACA UDAYĀT//

The syllables ‘*Bhūh*’, ‘*Bhuvah*’ and ‘*Svah*’ combine to form a Dvandva compound *Bhūr-bhuvah-svah* denoting the totality of the three worlds, viz., the hell, the earth, and the heaven. It is further combined with the root \sqrt{tan} (to spread, stretch, pervade), to form an Upapada Tatpuruṣa compound, viz., BHŪR-BHUVAH-SVAS-TAT, meaning ‘the one who pervades all the three worlds’. This adjectival compound qualifying the mystic syllable, grammatically the substantive, *Om̐*, primarily refers to the first two of the five Supremes, viz., the *Arhat* and the *Siddha*, both of whom, being possessed of the omniscience, are capable of fathoming all the things of the three worlds through the means of their *Kevala-jñāna*.³⁵ The rest of the Supremes, viz., the *Ācārya*, the *Upādhyāya*, and the *Muni* may also be deemed to be secondarily included in this category in view of their possibility of such an attainment sometime in future, especially as they have already embarked upon the path of the former two categories of the Supremes.³⁶

The phrase SAVITUR VAREṆYAM̐ primarily qualifies the substantive ‘*Om̐*’ and is secondarily to be construed with the adjectival compound *Bhūr-bhuvah-svas-tat*. It means ‘preferable to the Sun.’³⁷ The five Supremes are far superior to the Sun in point of effulgence, since the light of the Supremes, being of the nature of knowledge, penetrates and pervades the whole universe, while the physical light of the Sun pervades only a part of the physical world.³⁸

The phrase BHARGODE VASI ADHĪMAHI is a construction in the locative absolute. The word Bhargode is the locative form of a Dvandva compound constituted from the words *Bharga* (the creator), *U* (the sustainer) and *Da* (the destroyer), thus denoting the trinity *Brahmā-Viṣṇu-Īśvara*.³⁹ ‘*Vasi*’ is the locative form of *Vas* meaning ‘One who dwells in’, i. e. ‘One who is engrossed in’. *Adhīmahi* is a peculiar indeclinable in the locative. It is formulated first by constituting a Genitive Tatpuruṣa compound *Imahī* from the words *I* (i. e., *Kāma*) and ‘*Mahī*’ (earth, i. e., place or object), thus meaning ‘the objects of passions’; it is further compounded the gerund *Adhikṛīya* (with reference to) as the initial member; the final meaning of *Adhi-i-mahi* is, thus, ‘with reference to the objects of passions’, i. e. ‘so far as women are concerned.’⁴⁰

The whole phrase is, thus, taken to embody an oblique suggestion to the inferiority of the celestial trinity of *Brahmā*, *Viṣṇu* and *Maheśa* in comparison to the Arhats etc., in that the latter are above all passions, while the former are known, from the Vedic-Brāhmaṇic Purāṇas. to have been such to the enchantment of the fair sex.⁴¹

DHIYOYO, NAḤ, and PRACA are the vocative forms of the words *Dhiyoyu*, *Nṛ* and *Praca*, respectively. The word *Dhiyoyu* is taken to be an Ablative Tatpuruṣa compound with the retention of the case affix, thus, *Dhiyaḥ-ayu*. The word *Ayu* is a denominative from the root \sqrt{yu} (to mix, to separate); the Naḥ compound of it being 'A-yu.' The adjective *Dhiyoyu* denotes. 'One who is non-separated from the intelligence,' i. e. 'One who is endowed with a sense of discrimination'.⁴² *Praca* is a Prādi Tatpuruṣa compound formulated by combining *Pra* and *Cara*, the latter word being a denominative from the root \sqrt{car} (to move, to behave).⁴³ The adjectival compound, thus, means 'One who has been conducting oneself on the proper path'. The whole vocative expression *Dhiyoyo naḥ praca* means 'O Man ! who has been endowed with a sense of discrimination, and who has been conducting yourself on the proper (ethical and spiritual) path !'⁴⁴

UDAYĀT is a verb in the aorist, derived from the root $\sqrt{Ud} + \sqrt{yā}$ (to rise, to excel, to stand supreme), and means 'Has been standing supreme' or 'Has ever excelled'.⁴⁵

The end-result of the above discussion can be summed up as follows :

Since *Brahmā*, *Viṣṇu* and *Īśvara* are subject to the passion for women (*bhargode vasi adhīmaḥi*), O Man of discrimination and proper conduct (*dhiyoyo praca naḥ*) ! the five Supremes (*Om*), which pervades the three-fold universe (*bhūr-bhuvah-svas-tat*), (and) which excels (the effulgence of the Sun), has come up supreme (*udayāt*).

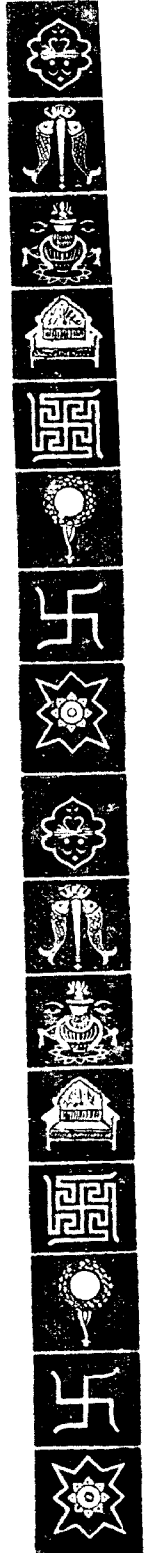
By itself, this is a matter-of-fact statement, which may be analyzed as follows :

(1) Since the holy trinity of the Brāhmaṇico-purāṇic deities like *Brahmā*, *Viṣṇu* and *Maheśa* held in high adoration by the Vedists and the adherents of other systems of Indian religious philosophies like Sāṃkhya Vaiṣṇava and etc., are subject to the erotic onslaught of the objects of personal enjoyment like women, they cannot possibly be relied upon as a steadfast sheet-anchor by those who aspire to rise past the passions and temptations and cannot, therefore, attain to final liberation from the cycle of rebirth.

(2) The only worthy objects of supreme devotion and worship are the five Supremes of Jainism, as they excel the very Sun by their omniscience through which they pervade all the objects of the whole of the three-fold universe.

(3) As a devotee, O Man, you are endowed with the power of discrimination so that you can decide for yourself between the good and bad, between the one that can lead you to the final liberation and the one that cannot.

(4) As a devotee, O Man, you have an innate tendency to follow proper path of behaviour.



आयामप्रवटसु अमिन्देन आयामप्रवटसु अमिन्देन
श्रीआनन्दसु अमिन्देन श्रीआनन्दसु अमिन्देन

From the above four aspects of the factual statement, the conclusion that is automatically implied is this :

(5) As a discriminating devotee given to the path of good conduct, it is your duty to avoid adherence to the deities of the Trinity, etc., since, being themselves subject to human weaknesses, they cannot help you to rise above them ; on the other hand, you must positively put your faith in, worship, and follow the path chalked out by, the five Supremes of the Jainism, as these latter have already attained to omniscience that pervades the whole three-fold universe, and have by their effulgence of all-pervading omniscience surpassed the Sun whose physical light covers only a part of the physical world ; they are, therefore, the only ones capable of ever inspiring you to strive for your spiritual wellbeing culminating in the final emancipation.

(V) THE EPILOGUE

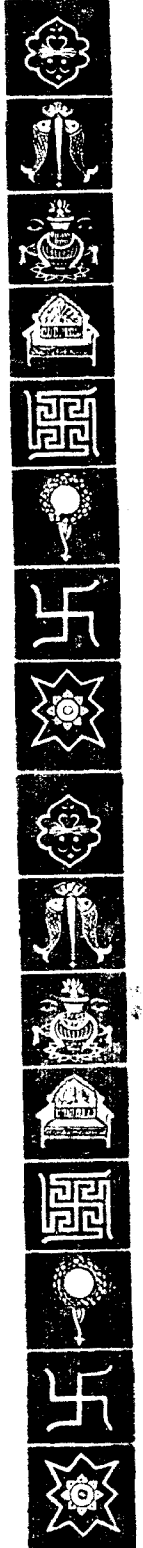
The above Jainistic interpretation of the Vedic *Gāyatrī* would look ludicrous, not quite convincing, contextually quite unwarranted, and so on, at first sight. But, the commentator has undertaken it in good faith as a worthy scholastic exercise calculated to fetch merit, resorts to a Mantra in the light of the Tantric tradition that one, who keeping in mind the underlying truth, supporting one's interpretation with due authorities and arguments, would qualify for highest esteem among the learned ones.⁴⁶ And when we find that the commentator has interpreted the mystic formulae not only from the Jainistic view-point, but also from the points of view of the Naiyāyikas, the Vaiśeṣikas, the Sāṃkhyaas, the Vaiṣṇavas, the Bauddhas, the Jaiminiyas, and finally from an angle common to all the philosophical systems, we can have nothing but pure admiration for his thorough academic interest and erudite performance. And, from a strictly Tantric view-point, a Mantra is not a mere collocation of letters bearing on their face a particular meaning or in the case of *Bīja Mantras* apparently no meaning at all ; to the *Sādhaka* it is a very mass of radiant *Tejas* or energy.⁴⁷ It would, therefore, be capable of carrying a significance that would not go counter to the essential underlying goal of final liberation from the cycle of rebirth.

References :

1. Cf. Rv. III, 62, 10 ; YV. XVI, 3 ; Sv. XIII, 4, 6, 3, 10, 2 ; Mādh. Saṃh. 3, 5 ; 22, 9 ; 30, 2 ; 36, 3 ; Vāj. Saṃh. 3, 35 ; Tait. Saṃh. 1, 5, 6, 4 ; 4, 1, 11, 1 ; and Tait. Āraṇ. 1, 11, 2.
2. Cf. Tait. Brāh. 3, 9, 4, 6 ; Gop. Brāh. 2, 5, 3 ; Śat. Brāh. 4, 2, 4, 20 ; Jaim. Up. Brāh. 4, 17 ; Tait. Āraṇ. 1, 11, 2 ; Bṛh. Āraṇ. Up. 5, 14, 5 ; Brah. Sū. 1, 1, 25 ; Bhag. G. 10, 35 ; M. bh. Āśv. Par. 99, 24 ; 99, 32-37 ; 115, 27-29 ; op. cit., Kar. Par. 24, 292 ; op. cit., Anu. Par. 152, 14-20 ; Man. Smṛ. 2, 82 ; Pdm. Pur. Sr. Kh. 16-17 ; op. cit., Utr. Kh. 113 ; Agn. Pur. 215-217 ; Skd. Pur. (Venk. Ed.) 13, 12 ; Kūr. Pur. 1, 20, 50 ; Mats. Pur. 1, 17, 24 ; Var. Pur. 2, 74 ; Mah. Nir. Tan. 3, 2 ; Gandh. Tan. 2 ; 3, 76, and etc.,
3. GRISWOLD, The Rel. of the Rv. (1971), p. 277 : also *Ibid.*, ft. nt. 3.



4. KEITH, The Rel. & Phil. of the Ved. & the Up. s, (1925), Vol. I, p. 65.
5. Gobh. Gr. Sū. ii, 5 ; Bhārad, Gr. sū. i, 1-10 ; Āśv. Gr. Sū. i, 9 ; Śāṅkh, Gr. Sū. ii, 1 ; Pāras. Gr. Sū. ii, 2 ; Baudhā. Gr. Sū. ii, 5 ; Āpast. Gr. Sū. xi ; Hirany. Gr. Sū. i, 1 ; Jaiminī. Gr. Sū. i. 12-13 ; Mān. Gr. Sū. i. 21ff.
6. RAJ BALI PANDEY, Hindu Saṁskāras (1949), p. 203 ; P. V. KANE, History of Dharmaśāstra, Vol. II, Pt. I (1941), pp. 274-276.
7. KEITH, op. cit., Vol. II, p. 369 ; R. B. PANDEY, op. cit., pp. 204-205 ; KANE, op. cit., pp. 376-385.
8. KEITH, *Ibid.* ; PANDEY, *ibid.* ; KANE, op. cit., pp. 385-387.
9. B. A. PARAB, The Miraculous and Mysterious in Vedic Literature (1952), p. 132.
10. SIDDHESHWAR SHASTRI CITRAV, Prācīna Caritra Kośa (Marathi), Pt. I (1968), p. 313.
11. GRISWOLD, op. cit., pp. 277-278.
12. Cf. Chān. Up. III, 12-13.
13. Cf. *Ibid.*, III, 12, 1 : Gāyatrī vā idaṁ sarvaṁ bhūtaṁ, yadiaṁ kiṁ ca, vāg vai gāyatrī, vāg vā idaṁ sarvaṁ bhūtaṁ gāyati ca trāyate ca.
14. PRATYAGATMANANDA SARASVATI & WOODROFF, Sadhana for Self-realization, Madras (1963), p. 34.
15. PRATYAGATMANADA SARASVTI & WOODROFF, op. cit., pp. 34-35.
16. Agn. Pur. 216, lcd, 2a ; Gāyan śiṣyān yatas trāyetkāyaḥ prāṇas tathaiva ca/Tataḥ smṛteyaṁ gāyatri.../
17. *Ibid.*, vs. 2 bcd ; Sāvitrī iyaṁ tato yataḥ / Prakāśanāt sā savituḥ.../
18. *Ibid.*, vs 2 d : ...Vāg-rūpatvāt sarasvatī //
19. *Ibid.*, vs. 3 ab ; Taj jyotiḥ paramaṁ brahma.../
20. *Ibid.*, vss. 3cd, 4 : Bhā-dīptāv iti rūpaṁ tu bhrasja pāke 'that at smṛtāṁ // Oṣadhyādikāṁ pacati bhrasja dīptau tathā bhavet / Bhargaḥ syād bhasjata iti bahulaṁ chanda īritam//
21. *Ibid.*, vss. 5-6 abc : Vareṇyaṁ sarva tejobhyaḥ śreṣṭham vai paramaṁ padam/Svargāpavargakāmair vā varaṇīyaṁ sadaiva hi // Vṛṇoter varaṇārthatvā jāgrat-svapnādi-varjītam/Nityaṁ śuddaṁ budhamekaṁ satyaṁ...//
22. *Ibid.*, vs. 12ab : Dadhāter vā dhīmahīti manasā dhārayemahi /
23. *Ibid.*, vss. 6d, 7 : ... Tad dhīmahīśvaram // Ahaṁ brahma paraṁ jyotir dhyāyemahi vimuktaye / Taj jyotir bhagavān viṣṇur jagaj-janmādi-kāraṇam //
24. *Ibid.*, 8 : Śivam kecit paṭhanti sma śakti-rūpaṁ paṭhanti ca / Kecit sūryaṁ kecidagnim vedagā agni-hotriṇaḥ //
25. *Ibid.*, vss. 12cd, 13 : No 'smākaṁ yaś ca bhargas ca sarveṣāṁ prāṇināṁ dhiyaḥ // Godayāt preraye buddhīr bhoktṛṇāṁ sarva-karmasu / Drṣṭād-ṛṣṭa-vipākeṣu viṣṇu-sūryāgni-rūpavān //
26. *Ibid.*, vs. 17.
27. P. T. RAJU, The Philosophical Traditions of India, London (1971), p. 113.



આયાચ પ્રવટ્સુ અમિન્દ્રે આયાચ પ્રવટ્સુ અમિન્દ્રે
શ્રીઆનન્દકૃષ્ણ અન્ધકૃષ્ણ શ્રીઆનન્દકૃષ્ણ અન્ધકૃષ્ણ

28. S. N. DAS GUPTA, A Hist. of Ind. Phil., Vol., I, Cambridge (1957), p. 169.
29. RAJU, op. cit., p. 112 : DAS GUPTA, op. cit., p. 170.
30. HEINRICH ZIMMER, Philosophies of India, (Meridian Books, New York, 1957), p. 181.
31. ZIMMER, op. cit., p. 182.
32. Cf. ŚUBHATILAKA, Gāyatrī-vivaraṇam, quoted from Ms. (No. 6073, L. D. Institute of Indology, Ahmedabad) : Cakre śrī-śubhatilakopāddhyāyāḥ sva-matī-śilpa-kalpanayā / Vyākhyanaṁ gāyatrāḥ kṛdā-mātro-payogam idam /
33. It is contributed to 'Sambodhi' for publication in the April, 1974 issue.
34. ŚUBHATILAKA, op. cit. ; Arhanta ityādyakṣaram aḥ / Āsarirā iti siddhas tadādyakṣaram aḥ / Ācārya ityādyakṣaram āḥ / Upādhyāya ityādyakṣaram uḥ / Munītyādyakṣaram m asvaram / Sandhivaśāt om / Padaikadeśe' pi pada-samudāyopacārād evam uktīḥ //
35. ŚUBHATILAKA, op. cit. ; Prasiddhā 'rhat-siddhānaṁ sarva-dravya-paryāya-viśayeṇa kevala-jñānātmanā lokatraya-vyāptīḥ, jñānātmanoḥ syād-abhedāt.../
36. *Ibid.* ; Śeṣa-trayasyā' pi śraddhāna-viśayatayā, "savva-gayaṁ sammattaṁ" iti vacanāt, sāmānya-rūpataya jñānād vā.../
37. *Ibid.* ; ... Sahasra-raśmeh sakāśāt pradhānataram.../
38. *Ibid.* ; ... Tad-udyotasya deśa-viśayatvāt, prastuta-pancakasambandhino bhāvodyotasya sarva-viśayatvāt .../
39. *Ibid.* ; ... Bharga iti īśvaraḥ, ur iti brahmā, dayate pālayati jagad iti do viṣṇuḥ /... Bhargaś ca uś ca daś ca iti bhargodaṁ..., tasmin.../
40. *Ibid.* ; ... I kāmāḥ, tasya mahyo bhūmayāḥ kāmīyāḥ, tā adhikṛtya, adhīmahī / Strīṣu tiṣṭhamāne strīyattātmani ityasyāśāyāḥ /
41. *Ibid.* ; Pratītaṁ caitad īśvara-brahmā-viṣṇuṣu kāmīni-paravaśakatvaṁ, pārvatyanunayārtham īśvarasya tāṇḍavādambara-śrteḥ, brahmāṇam adhikṛtya vede 'pyuktaṁ' Prajapatiḥ svām duhitaram akāmayat iti, viṣṇoḥ tu gopyādi-vallabhatvopadarśaka-tattad-vacanāt ... /
42. *Ibid.* , Yuk miśraṇe ityayaṁ parair amiśraṇe ca ityadhīyate / Ato yauti pṛthag bhavati iti yuḥ ... / Na yur ayuḥ ... / Tasyāmantraṇe, he ayo apṛthag-bhūta / 'Kasyāḥ ? Dhiyo buddhitaḥ.../ buddhimān prekṣā-pūrvakāri.../
43. *Ibid.* ; Prakṛṣṭaṁ carati iti pracaḥ, prakṛṣṭācāro mārgānusāri-pravṛttir iti yāvat /
44. *Ibid.* ; Bhoḥ puruṣa ! jñānavat ! prakṛṣṭācāra !.../
45. *Ibid.* ; Udayāt, udayaṁ prāptaṁ, ananya-sāmānya-guṇātīśaya-sampadā pratiṣṭhitam.../
46. *Ibid.* ; Mantran ca sa-pramāṇa-koṭi sa-ṭāṅkam āṭikate yaḥ, sarva-pārśado bhavati ... iti sarvadarśanābhīprāyeṇa gāyatrī-vyākhyānāyopakramyate /
47. PRATYAGATMANANDA SARASVATI & WOODROFF, op. cit., pp. 29-30.

