

Śrīmanta Śaṅkaradeva: An Advaitin or A Viśistādvaitavadin?

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Abstract

Śrīmanta Śaṅkaradeva is the leader of the Vaiṣṇava Bhakti Movement in North-East India. He propounds a unique system of philosophy named, 'Ekaśaraṇa-Harināma-Dharma'. Śaṅkaradeva's religious teachings are based on the fundamental principles of the Vedāntic tradition. He is influenced (it seems) by the Viśistādvaita philosophy of Rāmānujacārya and made certain changes by removing idol worship from the path of devotion. There are several places where he also speaks the language of an Advaitin; hence it's difficult to categorize his philosophy under one domain. This paper is an attempt to trace the philosophical ideologies of Śaṅkaradeva and to throw light on the impact of the Vedānta philosophy on Bhaktivāda. Particular efforts are made to distinguish that Śaṅkaradeva's philosophy is the outcome of the Vedānta philosophy or it may refer as a distinct self-directed philosophy of Śaṅkaradeva. Besides, this paper would closely examine the areas of agreement and disagreement between Śaṅkaradeva and the two chief Vedāntic exponents, Śaṅkarācārya and Rāmānujacārya.

Keywords: Ekaśaraṇa-Harināma-Dharma, Neo-Vaiṣṇavaism, Vaiṣṇava-Bhakti-Movement, Vedānta, Bhāgavata.

INTRODUCTION

A Śrīmanta Śaṅkaradeva (1449 AD -1568 AD) is (mainly) a religious preceptor and a social reformer, who has Sanskritized the ethnic groups of volatile North-East India and assimilated them with the national main-stream. He is considered the father of the modern Assamese race. He is a great saviour, who rescued the people of the Brahmaputra valley of India from regressive traditional evil practices like human sacrifice.

Śaṅkaradeva wanted to integrate the people of North-East India with his unique philosophy of devotion based on Bhāgavata. His ideology is based upon absolute devotion to God with a spirit of self-abnegation so as to realize in the end that we live, move, and have our being in and for (One) God alone. Total surrender to God, absolute dedication to the service of God and His creatures, to feel the presence of God everywhere as the in-dwelling spirit, to see God in everything and everything in God, and to listen to and chant the Names and qualities of God with absolute devotion alone can lead one

to liberation- these are some of the basic tenets of Śaṅkaradeva's Neo-Vaiṣṇavaism. He narrates in beautiful verses of the purāṇic stories to establish the power of absolute devotion to God in his monumental work Kirtana-ghosa.

According to Śaṅkaradeva, there is only one God, who controlled the entire creation and remained within all sentient and insentient beings. He observes that the worship of innumerable deities acted as a difficulty for attaining the ultimate happiness. Hence, Śaṅkaradeva began preaching devotion to the one and only God i.e. Lord Kṛṣṇa or Viṣṇu. He also suggests that this devotion could be within one's heart, not requiring any religious paraphernalia. The realization of God is internal, not external. Hence the external worshipping of icons is redundant. He talked of universal love for all beings as God resided within all beings. He give a clarion call to all people to shun mutual differences as there was no intrinsic difference between different ethnic groups, all of them having the same soul within. Thus he talked of universal brotherhood and advocated the

integration of different ethnic groups in the society.

Śaṅkaradeva's teachings were unique in several aspects. He derived these after much contemplation and offered a systematic line of thought to his disciples. He enjoined upon people in all his texts to have the company of such persons, who were pious and devoted to God. Good company elevates one, while bad company pulls one down from meritorious life. People of high moral character have tremendous willpower, whereby they can inculcate good values in others.

Śaṅkaradeva advised chanting of God's name makes Him available to the devotee. One can elevate oneself on the ladder of spirituality by chanting God's name religiously. Chanting His name arouses the dormant spirituality in one. God's name dispels ignorance and cuts apart the bonds of attachment to worldly life and things. Constant chanting of His name creates an atmosphere of purity and sacredness wherein enlightenment dawn on the devotee. The method taught by Śaṅkaradeva is the least modest one for worshipping God. Also, it is the easiest of the different modes of *sādhana*. As per Śaṅkaradeva, devotion by chanting God's name one can accomplish liberation. It is the easiest path to attain self-realization. This thought of Śaṅkaradeva is appropriate for even the wireless era of the twenty-first century.

Śaṅkaradeva preached a unique philosophy. His teachings were in the line of Upaniṣadic philosophy of enlightenment by knowledge of the self, together with pure devotion to the supreme God as preached in *Bhāgavata*. He made a fine blending of the two. There are elements of monism, dualism, qualified monism, dualistic non dualism and so many other branches of Hindu philosophy in his teachings. He carried the entire spectrum of Hinduism in his teachings.

Śaṅkaradeva produced a large body of work. All of his works are written in Brajāvali dialect. It's important to note here that Brajāvali was a literary language used by Śaṅkaradeva and his disciple Madhavadeva for their compositions. Though similar languages were used in the Vaiṣṇavite contexts in Odisha and Bengal, Brajāvali used in Assam was different as it was based on Maithili (and not Brajbhāsa), to which the Assamese language is added and the native

pronunciation overrides the original pronunciation of Maithili. *Kirtāna-Ghosa* is one of the major compositions of Śaṅkaradeva.

Literature review

Vedānta is founded on the Vedās, India's sacred books, and is one of the world's oldest and widest spiritual philosophies. It is the philosophical basis of Hinduism; nevertheless, while Hinduism incorporates features of Indian culture, Vedānta is universal in its implementation and is equally applicable to all countries, civilizations, and religious backgrounds.

By the term Vedānta, generally, we comprehend Ancient Indian literature in three stages (*Prasthānatrayī*): Śrutiprasthāna, Smrutiprasthāna, and Nyāyaprasthāna. The Upaniṣads and some of the revealed texts (*śrutis*) are covered under the Śrutiprasthāna. The core ideas of Vedānta are largely found here in the poetic visions and mystic intuitions of the enlightened seers. The Upaniṣads are the Vedānta (End of the Vedās) in the sense that they emerge at the last stage of the Vedic literature. The Upaniṣads are considered after other Vedic scriptures, and so they signify the end of Vedic speculation. The Smrutiprasthāna of Vedānta is represented by the celebrated scripture *Srimad-Bhagavad-Gītā*, which is claimed to be the essence of the Upaniṣads.

There are different Vedic schools that discussed the general problems of Upaniṣads and offer the solutions. They carry different opinions from each other. So it's a need for systematizing the Vedic views in order to bring out the underlying harmony among them. Bādarāyana in his *Brahma Sūtras* or *Vedānta Sūtras* took this initiative, which represents the Nyāyaprasthāna of the Vedānta. And, this is the gist of what we mean by Vedānta philosophy.

Bādarāyana wrote very brief sūtras hence they can be interpreted in a variety of ways. Many commentaries came to be written to describe the Vedāntic doctrines. And, each of the commentaries written by the different author became the founder of a unique Vedāntic school. Hence in Vedānta philosophy, there are various schools such as Advaita Vedānta of Śaṅkarācāryaḥ, Viśiṣṭādvaitavada of Rāmānujā, Dvaitādvaitavada of Nimbārka, Dvaitādvada of

Madhvācārya, Acintyabhedā-bhedavada of Śrī Caitanya, Śuddhvādvaitavada of Vallabhācārya. Among these schools, Advaita Vedānta of Śāṅkarācāryaḥ and Viśiṣṭādvaitavada of Rāmānujā are most acknowledged and foremost.

It's worth noting that Śrīmananta Śāṅkaradeva does not compose any specific philosophical discourse to create a systematic philosophical school. Hence people make an assumption that Śāṅkaradeva's basic aim is to create a universal religion, which he called Ekaśaraṇa-Harināma-Dharma. However, it seems that his religious teachings are based on the fundamental principles of the Vedāntic tradition. In his various writings, he agrees and disagrees (in many aspects) with the prominent Vedāntic leaders such as Śāṅkarācāryaḥ and Rāmānujā. Consequently, there has been a long-running dispute among the critics concerning the Vedāntic viewpoint of Śāṅkaradeva. Some scholars consider him as a follower of Śāṅkara's Advaita Vedānta, while others consider him as a follower of Rāmānujā's Viśiṣṭādvaitavada.

Methodology

Both Śāṅkarācāryaḥ and Rāmānujā adhere to the Upaniṣadic view that "All is Brahman" (sarvaṃ khalvidaṃ Brahma), and hence believe in one Absolute, Independent Reality that pervades the world of various selves and objects. However, they have opposing viewpoints on the nature of Absolute Reality and its relationship to the world and one's own self. While Śāṅkaradeva is a firm believer in the Absolute Reality (Brahman), he also agrees and disagrees with both the exponents in a variety of ways.

According to Śāṅkarācāryaḥ, the Brahman is to be recognized as the Attribute less, which is devoid of all specifications. However, Rāmānujā interprets the word Brahman to mean the Purusottama, which is devoid of all defects and possessed with innumerable beneficent attributes. Śāṅkarācāryaḥ's Godhood (Íśvara) is not an Absolute Reality, as he claims that Íśvara exists only as long as Ignorance (avidyā) prevails. But for Śrīmananta Śāṅkaradeva both Brahman and Íśvara are Absolute Truths. Though he does not accept Íśvara in the defined sense of the word Brahman, he recognizes the same entity, his Madhavā (Kṛṣṇa), Bhagavānta, and Parāmātma, while distinguishing the three at

the same time based on distinguishing features (based on different angles of vision).

Therefore, we do not find Śrīmananta Śāṅkaradeva to be completely identical to either Śāṅkarācāryaḥ or Rāmānujā in terms of his conceptions of Brahman and Íśvara.

For Śāṅkarācāryaḥ, the world is unreal, Brahman being the only reality. But for Rāmānujā, the world, like Brahman, is also real. However, Śrīmananta Śāṅkaradeva declares the world as unreal, Brahman being the reality to him.

Śāṅkaradeva perceives the reality in this unreal universe, as he sees the personal God manifested in all living beings and things.

Here, Śāṅkaradeva distinguishes himself from both Śāṅkarācāryaḥ and Rāmānujā.

The individual self (jīva), according to Śāṅkarācāryaḥ, is none other than Brahman itself. And, Rāmānujā asserts that the individual self is merely a component of the Brahman. And if we look upon Śāṅkaradeva, he does not believe in a fundamental distinction between Godhood and the individual self.

However, under Śāṅkaradeva's scheme of worship, i.e. in the path of devotion, there must be a distinction between God and the devotee for all practical reasons.

Considering this we found that, Śāṅkaradeva does not act exactly like either of the two Ācāryas, Śāṅkarācāryaḥ or Rāmānujā.

Māyā (Illusion) is also a key Upaniṣadic notion acquired by the Vedāntic philosophers, but its treatment differs from that of Brahman. While Śāṅkarācāryaḥ equates Māyā with avidyā and Prakṛti and considers it unreal, Rāmānujā rejects Śāṅkarācāryaḥ's concept of Māyā and recognizes it as ultimate truth. Śrīmananta Śāṅkaradeva deals with Māyā in a similar way to Śāṅkarācāryaḥ.

All three, however, acknowledge Māyā as the potent energy of the Personal God (Saguna Brahma or Íśvara). But, according to Śāṅkarācāryaḥ, Māyā, the creative power that is no other than Prakṛti is not a permanent character of God, as Rāmānujā believes, but rather a free will that can be given up at will. In this sense, Śāṅkaradeva seems to agree with Śāṅkarācāryaḥ.

From the practical standpoint (Vyavahārikadṛṣṭi) of Advaitins, Brahma is considered as the cause, the creator, the sustainer, and the destroyer of the world and also as the omnipotent and omniscient Being. The object of worship, the Saguna Brahma, is shown here (however, this is also a result of avidyā). There is also a God for Śaṅkaradeva, none other than Saguna Brahma, who is the cause, the creator, the sustainer, the destroyer, the omnipotent and omniscient Being.

According to Rāmānujā (soul), the acit (matter) and the cit (spirit) are the two elements of the Brahman. He is full of distinctions (bheda) of various types. Unlike Rāmānujā, Śaṅkaradeva believes in the undifferentiated Brahman.

It is important to consider that Śaṅkaradeva's views Godhood, the world, and oneself from two perspectives: transcendental and practical. Hence, all the distinctions, practically perceived, are attributed to Māyā's operation.

The bondage in Śaṅkarācāryaḥ's philosophy is the erroneous identification of the soul with the body. The Viśiṣṭādvaitavāda, on the other hand, believes that the bondage is due to karma (deed). However, Śaṅkaradeva's thoughts appear to be a fusion of the two views. While the bondage is due to karma, Śaṅkaradeva claims that karma is the outcome of ignorance.

Again, Liberation (moksa or mukti) for Śaṅkarācāryaḥ, is the absence of the illusory distinction between the soul and the Brahman due to the emergence of the Knowledge of identity, and, is attainable during one's lifetime. However, for Rāmānujā, liberation is the Brahma prakāraprāpti (the attainment of a state akin to that of a Brahman) achieved by the devotee after death due to the God's grace. In this context, Śaṅkaradeva follows Śaṅkarācāryaḥ by stating that liberation in the form of the removal of differentiation between the soul and the Brahman that is attainable even in one's lifetime.

The Vedāntic account of creation is to be viewed in terms of the evolution of the world out of Brahman through its power of Māyā. As per scriptures, both Śaṅkarācāryaḥ and Śaṅkaradeva have referred to this Māyā as Prakṛti. From Śaṅkarācāryaḥ's commentary, it is clear that this is not the Prakṛti of Sāṅkhya, which is an independent reality; rather, it is a divine power that is completely dependent on Him.

The difference between Śaṅkarācāryaḥ and Rāmānujā in their treatment of Māyā is that, while Rāmānujā believes that the matter (Prakṛti) that is an integral part of God (in his opinion) undergoes real modification, Śaṅkarācāryaḥ believes that God does not undergo any real change; the change is only apparent, not real. Illusory transformation of anything, such as the rope into a snake is called vivarta, and the real transformation, such as milk into curd is called pariṇāmavāda. Therefore, Śaṅkarācāryaḥ's creation theory is known as vivartavāda. It is opposed to the Sāṅkhya theory of evolution, which is known as parināmavāda (by real modification of Prakṛti). Rāmānujā's view is a sort of parināmavāda in that he concedes that God's unconscious essence does influence the world. Both vivartavāda and parināmavāda hold that the effect (kārya) is already there in the material cause, and hence both viewpoints are classified as satkāryavāda, or the theory that the effect exists (sat).

From the several pages in Śaṅkaradeva's writings, it can be deduced that he is a supporter of vivartavāda type of satkāryavāda. Śaṅkaradeva agrees with the Kevaladvaitavāda that the Brahman does not alter in the same way that a performer on a stage or a rope appearing as a snake does.

God is both immanent and transcendent, according to the Upaniṣadic conception. In his scheme, Kevaladvaitavādin Śaṅkarācāryaḥ reconciles God's immanence with transcendence. However, Rāmānujā, the Viśiṣṭādvaitavādin, seems to face difficulty in effecting such reconciliation. Śaṅkaradeva, on the other hand, is a firm believer in God as both immanent and transcendent.

In the discussion above, it seems that Śaṅkaradeva's Vedāntic ideas are comparable to or closer to those of Śaṅkarācāryaḥ in many ways. However, his Bhaktivāda (devotion to Viṣṇu-Kṛṣṇa) brings him closer to Rāmānujā and further away from Śaṅkarācāryaḥ. Here it is argued that pariṇāmavāda is the right foundation for Bhaktivāda, Śaṅkaradeva's belief in vivartavāda would be contradictory with his religious philosophy, which is unmistakably monotheism and not monism. We have an idea that Śaṅkaradeva was likewise attempting to achieve a synthesis here. Through his depiction of the rope and the snake in the context of relationships of God and the world reveals him

to be a vivartavādin, his depiction of gold and earring in the same context elsewhere shows him to be a pariṇāmavādin.

There are other lines that support this claim as well. Perhaps he saw the site from two perspectives, one as a jñānin (Knower of Brahman) and the other as a bhakta (devotee of Lord Kṛṣṇa).

Even if we accept that Śaṅkaradeva subscribed to the pariṇāmavāda religious theory, this does not show that Śaṅkaradeva followed Viśiṣṭādvaitavādin Rāmānujā in all of his ideas and practices. Here we can highlight some significant differences between the two Vaiṣṇavite philosophers that advocate the cult of devotion.

(1) Rāmānujā is found not to have made a single mention of Śrīmad-bhagavāta, which is the very foundation of Śaṅkaradeva's religious doctrine.

(2) While Rāmānujā worships Nārāyaṇa, Śaṅkaradeva worships Kṛṣṇa. Though Nārāyaṇa and Kṛṣṇa are virtually the same, Śaṅkaradeva's rasamayi-bhakti is best served by Śrī-Kṛṣṇa.

(3) Śaṅkaradeva regarded Śrī-Kṛṣṇa as his exclusive object of worship, rejecting Nārāyaṇa and Rādhā and Lakṣmī as well. However, Rāmānujā acknowledged both Lakṣmī and Nārāyaṇa.

(4) Rāmānujā accepted God's idol and offered worship. The Śrīmad-bhagavāta took the place of the God's idol in Śaṅkaradeva's concept.

(5) In terms of spiritual practice, Śaṅkaradeva acknowledged two of the nine Śrīmad-bhagavāta varieties of bhakti, namely śrāvaṇa (listening) and kirttana (constantly singing Hari's Name). Rāmānujā, on the other hand, admits to dhyāna (meditation) and nididhyāsana (profound and repeated meditation).

It should be noted that Kevaladvaitavādin Śaṅkarācāryaḥ believed in Bhakti as well, which he considered to be the finest of the principles leading to liberation. But Śaṅkarācāryaḥ's bhakti is different from Śaṅkaradeva's concept. Śaṅkarācāryaḥ defines bhakti as a search for one's own nature (which finally comes to be knowledge of identity between the Brahman and the individual self). Only Bhakti fits in this sense as the cause of Liberation, which, according to

Śaṅkarācāryaḥ, comes through knowing the Absolute. However, Śaṅkaradeva's bhakti is a one-of-a-kind and full surrender to God, devoid of all desires. Bhakti, according to him, is even better than emancipation.

Conclusion

From the discussion on the features of the thoughts of Śaṅkaradeva with special reference to the philosophy of the Vedānta, it is realized that there is enough scope to think that Śaṅkaradeva's philosophy is derived from that of the Vedānta. However, he made changes to the fundamentals of Vedānta to fit them into his theory of devotion to the personal God Kṛṣṇa. Therefore, we can't identify his thoughts with any of the traditional Vedāntic viewpoints such as Advaita, Viśiṣṭādvaitavāda, etc.

Indeed Śaṅkaradeva does not write any commentaries or Bhāṣya on any philosophical text. Nor he is an academic philosopher. His basic aim is to preach a religious cult. He read almost every scripture of Indian culture, religion, and literature intending to establish his thoughts on a strong foundation. His conceptions are also for the purpose of making his religion popular among the common people. That's why in spite of his ability to write books in Sanskrit which at that time was an established language used by contemporary scholars, Śaṅkaradeva choose the local dialect that is the Brajāvalī language. Since Śaṅkaradeva read the four Vedās, fourteen scriptures, eighteen purānas, eighteen kābyas, eighteen kushas, vyākaranas, eighteen samhitās, and two epics, it is natural to have the reflection of the philosophies of them in his religious tenets. As the Vedās are the heart of Indian philosophy and the Indian tradition, every Indian philosophical school including Vedānta must be rooted to the Vedās and they are initially related to each other as mentioned above. Śaṅkaradeva's philosophy also seems to be the outcome of them. He has sixteen literary works which were the byproduct of his being a preacher. Being a poet and a philosopher the end of Śaṅkaradeva's literary works is to purify Hinduism from within. Though a philosophical trend is found in his writings, his aim was not to establish a different school of Indian philosophy. Indeed his Bhaktiratnākara, though a work of compilation, contained enough philosophical elements that

could put him in the line of Vedāntic Acāryas like Śaṅkarācāryaḥ, Rāmānuja, etc. We can accumulate the whole philosophy of Śaṅkaradeva from his Bhaktiprādīpa, Bhaktiratnākara, Gunamālā, Anādīpātan, Kuruksheṭra, Nimi-nava-sidha-sambāda, Kṛṣṇa-prayāna, Pāṇḍava-niryāna compiled under Bhāgavata. They are the philosophical and theological tenets of Bhakti and non-dualistic philosophy. They were composed for his way to popularize the Ekaśaraṇa-Harināma-Dharma - the unique form of Vaiṣṇavism.

Although Śaṅkaradeva's philosophy is not a self-proclaimed philosophical school, but a religious cult with the advocacy of worship to a personal God, we must say that Śaṅkaradeva is an outspoken Vedāntist who believes in the absolute and non-dualistic character of the Supreme Entity. This claim is backed up by his writings on Brahman. Śaṅkaradeva's 'Ekaśaraṇa-Harināma-Dharma'- is exclusively based on absolute devotion to God with a spirit of self-abnegation so as to realize in the end that we live, move and have our being in and for God alone. Total surrender to God, absolute dedication to the service of God and His creatures, to feel the presence of God everywhere as the in-dwelling spirit, to see God in everything and everything in God, and to listen to and chant the Names and qualities of God with absolute devotion are the main contents of Śaṅkaradeva's philosophy through which he maintains the brotherhood among the people of North-East-India. This is his unique Vaiṣṇava Vedāntic vision. Therefore, Srimanta Śaṅkaradeva's Vedāntic standpoint deserves to be distinguished from other Vaiṣṇava Vedāntists of the time- it is safe to bracket him as distinct Vedāntin.

Reference

- [1] saṁstaviśesarahitam nirvikalpakameva brahma pratipattavyam na tadviparitam. Brahmasūtra Śaṅkarabhāṣyam, 3.2.11
- [2] brahmaśabdena svābhavato nirastanikhiladosa'navadhika tisayasamkhyeyakalyana gunaganah purusottamo'bhidhiyate. Śribhāṣyam, 1.1.1
- [3] evamavidyaktanamrupopadhyanurodhis varo bhavati, vyomeva ghatakarakadyupadhyanurodhi;
- [4] ---
- [5] tadevamavidyatmakopadhiparicchedapeks amevesvarasyesvaratvam sarvajnatvam sarvasaktitvam ca, na paramarthato vidyaya apastasarpvopadhisvarupe atmani isitrisitavyasarvajnatvadi vyavahara upapadyate. Brahmasūtra Śākarabhāṣyam, 2.1.14
- [6] pravartānta yekhane indriya samastaka / Paramātmā volaya tekhane Mādhavaka // samādhita vekata hovanta guche bhrama / tekhane volaya jānā Mādhavaka Brahma // karanta yekhane ito srsti sthiti anta / tekhane volaya Mādhavaka Bhagavanta // Brahma Paramātmā Bhagavanta eka tattva / ekerese tini nāma laksana bhedata // - Śaṅkaradeva's Nimi-nava-siddha-samvāda, 176-181
- [7] Brahma satyam jaganmithya. Brahmajñānavalimāla
- [8] Brahma savisesam ... tadvibhutibhutam jagadapi paramarthikameva. Śribhāṣyam, 1.1.1
- [9] tumi satya Brahma michā jagata-srajanā / - Śaṅkaradeva's Bhāgavāta-purana
- [10] jatajivavajangama/ kitapatangama/ aga naga jaga Teri kāyā / - Śaṅkaradeva's Bargit, No.4
- [11] jivo brahmaiva narah. Brahmajñānavalimāla
- [12] Jivo'yam brahmanomsa itybhypagantavyah. Śribhāṣyam, 2.3.42
- [13] jvaparayorapi svarupaikyam dehatmanoriva na sambhavati; Ibid, 1.1.1
- [14] Isvarata kari jiva bhinna nuhi sānta avikāri haya / bhrāntiye ajnāna āvarita huyā āponāka najānaya // - Śaṅkaradeva's Bhaktiratnākara, 773
- [15] yadyāpi tomāta kari jiva nohe bhinna / tathāpito bhaila Prabhu tomāra adhina // - Śaṅkaradeva's Bhāgāvata, X
- [16] tomāra bhrtyara / bhrtyaro bhrtyara tāra bhrtya bhailo āmi /
- [17] moka Jagannātha / nakarā anātha nerivā Mādhava svāmi // - Śaṅkaradeva's Nimi-nava-siddha-samvāda, 308-9
- [18] avidyatmika hi sa bijasaktiravyaktasabdanirddesya paramesvarasraya mayamayi mahasusuptih yasyam svarupapratibodharahitah serate samsarino jivah. Brahmasutra Śaṅkarabhāṣyam, 1.4.3;
- [19] Ibid 2.1.14
- [20] avastuka dekhāvaya vastuka āvari / ehise mohora māyā jānā nista kari // nāthākito dekhi yena candramā dutaya / thākito

- rāhuka keho nedekhaya // ehi mate māyā āra kari Isvaraka / asāra visaya tāka dekhāve jivaka // - Śaṅkardeva's Bhagavāta, II, 650-51
- [21] srsti karivāka Isvarara icchā kāja / Purusara parā mahāmāyā bhailā bāja // anādirupini Isvarara ardhakāya vyakta bhailā mahāmāyā srstika icchāya // - Śaṅkardeva's Anādi-pātana
- [22] tumi satya Brahma michā jagata srajanā / tomāra māyāye kare tomāta kalpanā //
- [23] prakrtita āche mātra vyavahāra dharma / tumisi svarupa paripurna Param-Brahma // - Śaṅkardeva's Bhagavata, Kuruksetra
- [24] namo Nārāyana jagata-kārana khandiyo samsāra-bhaya / - Śaṅkardeva's Kirttana, v. 641
- [25] bibhanjiyā āponāka Prabhu Nārāyana srajilā indriya yata bhuta-prāna-mana // - Śaṅkardeva's Nimi-nava-siddha-samvāda, v. 109, 299, 113
- [26] srastāro srastā tumi sarva-drastā uddhāri dharilā bhumi // - Śaṅkardeva's Nimi-nava-siddha-samvāda, v. 109, 299, 113
- [27] sarvada cidacidavastusarirasya parasya brahmano. Sribhasyam, 1.4.23;
- [28] evam ... cidacidvastusariradekasmad evadvitīyat. Ibid, 1.4.27
- [29] māyātese dekhaya bibidha pariccheda / svarupata tomara nāhike kichu bheda / - Śaṅkardeva's Kirttana, v. 215
- [30] nitya niranjana svaprakāsa ātmā eka / māyā upādhira pade dekhīya aneka / - Śaṅkardeva's Bhagavata, X, Kuruksetra, v. 511
- [31] sarirara sange jiva bhunje bisayaka / ātmā buli māne māyāmaya sariraka // dhare mahāmohe āti hove jnāna-sunya / sakāme aneka karma kare pāpa-punya // sehi karmaphala bhunji bhrame samsārata / nāhi anta jivara yātanā-dukha yata // - Śaṅkardeva's Nimi-nava-siddha-samvāda, vv. 110-11
- [32] mithyajnanapayasca brahmatmaikya-vijnanadbhavati. brahmabhavasa moksah. Brahmasutra Sankarabhasyam, 1.1.4;
- [33] brahmatmatavagamadeva sarvaklesa-prahanat. – purusarthasiddheh. Ibid
- [34] ahamkāra gucile brahmaka jiva dekhā // māyā edi āpuni buddhira gucai bhrama / nirmala hrdaye jiva dekhe Parabrahma // yi kālata jnāna-astra chede ahamkāra / chinde karmabandha jive teve āponāra // dehako nedekhe jiva huyā brahmamaya / - Śaṅkardeva's Bhagavata, XII, vv. 177-79
- [35] sarvajnasyesvarasya māyāsaktih prakrtiriti ca srutismrtyorabhilapyete. Brahmasutra Sankarabhasyam, 2.1.14;
- [36] Śaṅkardeva's Bhāgavata, Kuruksetra, 486-488
- [37] Brahmāsutra Śaṅkarabhasyam, 1.4.3 and Śaṅkarabhasya on Śvetāśvatara, 4.5 and 4.11
- [38] kācile nataka yena bhinna rupa dekhi // manara kalpanā mane samasta samsāra - Śaṅkardeva's Anādi-pātana , v. 65.6
- [39] brahma vyatireke yata dekhā michā āna / jarita upaji yena āche sarpa jnāna - Śaṅkardeva's Bhāgavata, XII, vv. 171
- [40] yena jala vāyu / prthivi ākāsa vyāpi āche carācara / sehimate mayo / mana buddhi prāna / vyāpi ācho samastara // mote ācai ito jagata mai punu jagatare vyatireka //
- [41] tomāta prthaka nohe prapanca yateka / tumi punu jagatara sadā vyatireka // - Śaṅkardeva's Bhāgavata, VII
- [42] tumi Paramātmā jagatara isa eka / eko vastu nāhike tomāra vyatireka // tumi kārya kārana samasta carācara / suvarne kundale yena nāhike antara // - Śaṅkardeva's Kirttana, 519-20
- [43] Śaṅkardeva's Srimad-bhagavata mahapurana, VII/5/23-24
- [44] moksakaranasamagryam bhaktireva gariyasi. Vivekacudamani
- [45] svasvarupanusandhanam bhaktirityabhidhiyate. Ibid, 31
- [46] Brahmasiddhistattvajnanena; Brahmatmaikatva jnanena moksah siddhyati, nanyatha. Vivekacudamani
- [47] tomāra advaitarupa parama ānandapada tāte mora magna hauka cita / - Śaṅkardeva's Kirttana, Vedāstuti, 1669-70
- [48] eke Brahma āchā sarva dehate prakati / yena eka ākāsa pratyeka ghate ghate //
- [49] jalata suryaka yena dekhi bhinna bhinna / sehimate jānibā Brahmaro bhedahina / - Śaṅkardeva's Bhāgavata, XII, vv. 171-174