

STIMW 2016

Initial reflections on the significance of Anubhūtiśvarūpācārya's contribution to the tradition of Advaita Vedānta with particular reference to his Tippanam, (c. 1300 CE) on the ĀgamaPrakarāṇa of Māṇḍūkyaḡauḡapādīya with Śāṅkarabhāṣya .
a

In order to penetrate the Word, or *Om* in Sanskrit, as a means to dispelling *avidyā* or ignorance, the ***Māṇḍūkyaḡauḡapādīya with Śāṅkarabhāṣya'* and the earliest commentary on that, Anubhūtiśvarūpācārya's *Tippanam* is being studied and translated.**

In this paper we shall consider the two major schools of Advaita , viz. Bhāmatī and the Vivaraṇa¹ arising out of Śāṅkara's teachings, and the special contribution of Anubhūtiśvarūpācārya as of the latter school, to the tradition of Advaita. This account is a necessary historical context for understanding Anubhūti's views on *avidyā* /ignorance and *māyā* /illusion. Anubhūtiśvarūpācārya , the teacher of Ānandagiri seeks to refute the Bhedabhedavada of Bhāskara & the Nyāya-vaiśeṣika realists who hold to several categories in opposition to the Advaitins. The paper will focus on the ***ĀgamaPrakarāṇa*** , twelve verses of the ***Māṇḍūkya Upaniṣad*** along with the twenty nine verses of ***Gauḡapāda's Kārikā*** & its major text **ayam atma brahma** signifying the identity of the supreme Self with the inner Self. The supreme – Self termed Brahman, and the inner-self Atman. The supreme Self is the essential nature of Īśvara and the inner –Self is the essential nature of Jīva. To realize the identity of the two or the non-distinction of the one from the other, the ***Māṇḍūkya*** prescribes meditation on the syllable OM. In this connection it deals with the three states of waking, dream and deep sleep. *māyā* or *avidyā* . One of Anubhūtiśvarūpācārya's contribution to Advaita would be his views regarding *māyā* or *avidyā* which accounts for the seeming diversification as the supreme lord , the individual soul and the phenomenal world as appearances of Brahman. In contrast some Advaitins draw a distinction between *māyā* and *avidyā*, like Bharatitirtha in the Pancadasi. Anubhūtiśvarūpācārya following the vivaraṇa school by referring to *ajñāna* or *avidyā* as part of *māyā* considers them as identical and emphasises the positive power of the Śruti in the form of *Om* and the *Mahāvākya* to dispel *avidyā* and bring about realization of the **Anubhūti ayam atma brahma**.

Rev'd Dr Stephen Thompson

The above is connected with my DPhil at Oxford under Professor Gavin Flood's supervision
