

Interpretation and Evaluation of Śrīman Nathuram Sharma on Pañcadaśī by Śrī Vidyāraṇya Swāmī

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Abstract:

Śrīman Nathuram Sharma has aptly commented on the work Pañcadaśī composed by Śrī Vidyāraṇya Swāmī. These two authors project a blend of 20th century philosophical criticism and a profound appreciation for the Advaita schools from 14th century which serves as a prism of timeless relevance. This paper explores Sharma's lens on Pañcadaśī, focusing on his critiques which are unmatched and have absolute linguistic prowess. By examining Sharma's critical insights, the paper underscores his pivotal role in shaping the way Pañcadaśī has been perceived by scholars and readers alike in the range of Gujarat. This research also explores Śrīman Nathuram Sharma as a prolific writer from Gujarat which has not been glorified in English language. This analysis also intends to provide perceived coherence in this work by Sharma. He highlights Vidyāraṇya's tendency to prioritize vivid portrayals of Advaita school over strict adherence to classical literature and principles. This paper examines Sharma's emphasis on the moral lessons embedded in Pañcadaśī. Through his interpretations, Sharma offers a unique lens on the ethical and philosophical questions the work raises, particularly those surrounding revenge, mortality, and human existence. His reflections not only illuminate the enduring relevance of Pañcadaśī but also reveal the interplay between his personal beliefs and critical methodologies for interpreting this text. By synthesizing Sharma's perspectives, the research highlights his dual legacy as both a critic bound by his era's conventions and a visionary who recognized Vidyāraṇya's Pañcadaśī to create an unparalleled literary artistry by reflecting the conceptions of Sat-Cit-Ānanda.

Key Words: Śrīman Nathuram Sharma, Pañcadaśī, Śrī Vidyāraṇya Swāmī, Advaita, Sat-Cit-Ānanda

1. Introduction

From the very beginning of the time, human beings have indulged themselves to search the absolute truth in the vast abyss of this mundane world. The emancipating and illuminating prolific line from the last verse (40.17) of Yajurveda Saṃhitā stems out in the mind: “hiraṇmāyena pātreṇa satyāsyāpihitam mūkham/ yò sāv ādityé pūruṣaḥ sò śāv ahám” [1] (Griffith 2012). The essence of this verse the face of imperishable truth (Brāhman) is covered with the vessel which has glittering golden light, otherwise the same channelizing force which the sun has runs within one's self too. Bhārata has been an enchanting hub of prolific saints and renowned philosophers who have delved deep into these notions of Brāhman

as well as explored the large tapestry of methods to attain it. The researchers want to explore the same philosophical insights which is reflected in the works of Śrīman Nathuram Sharma and they are in regional dialect: Gujarati. The author has translated and commented on the text entitled as Pañcadaśī written by Śrī Vidyāraṇya Swāmī which has been selected for this research. The research paper intends to explore and evaluate this book and its commentary within which the conception of Sat-Cit-Ānanda (the existence, consciousness, and bliss) is projected.

1.1. About the commentator and translator Śrīman Nathuram Sharma

Śrīman Nathuram Sharma also with due respect formally known as Krupanathji is a saint, philosopher, preacher and teacher. [2] He was born in Mojidad town of Limbdi (Kathiawar - Saurashtra) and lived for seventy-three years spanning from 1858 to 1931 AD (Vikram Era 1914 to 1987). He was a scholar who was fluent in languages like Gujarati, Hindi, Sanskrit, English, Marathi, Bengali, Urdu, Farsi, etc. He is well renowned for the establishment of Anand Ashram. As noted by Thakore (1945, p. 22) The first ashram was established in Porbandar later respectively at Bilkha, Mojidad, Limbuda, Dhrappa, even Karachi during his life time, Ahmedabad was last which was made after his attainment to immortality from this mortal body. [3] The phenomenal idea behind the establishment of these kind of Ashrams was to lead people towards renunciation and to draw them into spiritual upliftment of soul. Śrīman Nathuram Sharma had the vision of regenerating India's traditional knowledge system in 20th century. The notable facet one must observe that Śrīman Nathuram Sharma did not intend to establish a new kind of religion or panth (spiritual path) but he (re)read and preached the classical – Vedāntin spiritual texts by establishing their relevance in his respected times. He had the vision to foster a healthy and spiritual environment so that every individual can attain the eternal bliss which leads to peaceful and harmonious life. He has aptly translated numerous Vedantic philosophical Sanskrit texts in the Gujarati language while critically commenting on them. He has also drafted, commented and written a lot of scholarly notes, lectures and books which are amalgamation of his profound thoughts and accumulation of prolific experience through his whole life.

1.2. About the author Śrī Vidyāraṇya Swāmī and his text Pañcadaśī

Śrī Vidyāraṇya Swāmī flourished a significant amount of philosophical and critical literature in the fourteenth century A.D. He was the gurū as well as the Prime Minister of Harihara I and Bukka Raya I, the founders of the Vijayanagara Kingdom from the Sangama dynasty. He is reputed to be the greatest among post-Sankara Advaitic authors. He was the head of the Śrī Śṛṅgagiri Maṭha from 1377 to 1386 A.D, it is also famously known as Dakṣiṇāmnāya Śrī Śāradā Pīṭham which was established by Śrī Ādi Śaṅkarācārya. His notable works are Pañcadaśī, Jīvanmuktiviveka, Commentary on Mīmāṃsā Sūtras, Durvāsanāpratīkāraśaṅkama, Śrī Śaṅkar Digvijaya etc. which are all associated with Advaitic notions. The Advaita of Śrī Vidyāraṇya Swāmī is entitled as Yogicadvaita which has its profound characteristic of implementation and usage in day-to-day life.

The “Pañcadaśī” by Śrī Vidyāraṇya Swāmī is a post-Śaṅkarā Advaita Vedānta text, a great classic written in after half of fourteenth century. This work stands as one of the chief principles of the Vedānta with reflections like the nondual existence of Brāhman, the supremacy of the Absolute. The fifteen chapters of the “Pañcadaśī” consisting 1571 verses are grouped into three sections of five chapters, which are designated as first being Viveka or Discrimination consisting 294 verses, Dīpa or Illumination consisting 848 verses and Ānanda or Bliss consisting 429 verses, corresponding to the Existence,

Consciousness and Bliss aspects of Reality. It also elaborates consciousness as Brāhman, the concepts of Māyā, Jīva, Matter, Intellect, Ego, Avidyā, Bliss, etc. [4] (Swahananda 2022)

2. Objectives

The researchers have set three objectives as a part of this research work which are as follows:

- 2.1. To explore and acknowledge saintly and philosophical personalities like Śrīman Nathuram Sharma and Śrī Vidyāraṇya Swāmī.
- 2.2. To evaluate and interpret Śrīman Nathuram Sharma views on Pañcadaśī by Śrī Vidyāraṇya Swāmī.
- 2.3. To access the reflection Sat-Cit-Ānanda conception reflected in Pañcadaśī depicted by Śrīman Nathuram Sharma.

3. Research Design

The research methodology employed to interpret and evaluate the views of Śrīman Nathuram Sharma on Pañcadaśī by Śrī Vidyāraṇya Swāmī is qualitative approach, focusing on a critical analysis of Sharma's literary genius of translation and elucidation of conceptions reflected in this work. Primary source includes the Gujarati version written by Sharma of Pañcadaśī, which is examined alongside secondary sources, such as scholarly purview and critical interpretations by the researchers. A comparative framework analyzes Sharma's perspectives from the 20th century with that of Vidyāraṇya's views from the 14th century which are two distinct eras, the researchers focus on highlighting their unique insights in current times. The methodology also incorporates close textual analysis of Pañcadaśī by analyzing it line-by-line to evaluate how Sharma's interpretations align with from the original text and provide its invaluable significance. The select text is written in Gujarati language so the researchers abide themselves for translating it appropriately along with providing due citations. At last, the researchers also address to research objectives with empirical conclusions for this research work.

4. Interpretation and Evaluation of Śrīman Nathuram Sharma on Pañcadaśī by Śrī Vidyāraṇya Swāmī

One observes a prominent notion as per Hindu philosophy that almost all souls waste their precious life by revolving in the circle of birth and death in this ephemeral world. While changing different life forms, they forget to indulge in spiritual affairs and most importantly upliftment of self because of ignorance and worldly desires. By elaborating Pañcadaśī by Śrī Vidyāraṇya Swāmī, Śrīman Nathuram Sharma attempts to pave a path for attaining and understanding Sat-Cit-Ānanda. It is in simple and Gujarati language so that common people can also easily comprehend complex notions from the text Pañcadaśī. Another noteworthy thing here is that Sharma has also provided his own Sanskrit verses for each verse written by Śrī Vidyāraṇya apart from its commentary. The difference is clear and rare one to find, it is as if one is reading Chaucer's 'The Canterbury Tales' in Middle English and Modern English Translations so this trait itself glorifies the book. The Pañcadaśī text is divided in fifteen chapters and their titles are very vital for understanding the crux and commentaries given by Sharma. Pañcha (five) plus daśī (ten) means fifteen chapters and further they are divided in three sections which consists of five chapters each with information regarding three aspects ultimately reflecting the conceptions of Sat-Cit-Ānanda. [5] (Sharma 2020)

The first chapter is entitled as "The Differentiation of The Truth Principle" which opens with giving gratitude to Gurū Sri Sankarananda and the initial part deals with the prolonged question who am I and

why the self is not known for what it is. The analysis of Self in context to avidya – nescience, ignorance has been explained by Sharma. Since the chapter is named as Tattva-vivēka, the three fundamental qualities of nature are discussed as sattva (goodness), rajas (passion), and tamas (ignorance). He also elucidates the Evolution of the Universe by explaining ‘Pañcīkaraṇa prakriya’ in context to macrocosm and microcosm. The Enquiry into the Ātman (Self) is shown by, method of self-realization, meditation and spiritual experience which is possible by Śravaṇa (hearing), Mañana (thinking) and Nididhyāsana (living the Truth). The nature of existence, consciousness and bliss with the self in contact with Mayic force is explained along with elucidating how to not get entangled in them.

The second part titled as “The Differentiation of The Five Elements” begins with the Properties and Functions of Spatiotemporal Manifestations which is the senses arise from the properties of the elements space. Antaḥkaraṇa is described as the totality of the inner psychological instrument two core components: Manas (the doubting or processing mind) and Buddhi (the discriminatory intellect or determination). One notable fact is that Sharma opens every chapter’s commentary with a couplet and the second chapters’ couplet is as follows:

Pañca-mahābhūte thakī, ātmā prthak karāya;
te evā suvivekathī, jīva kṛtārtha thāya (Sharma 2020)

The meaning of this couplet is; if a person distinguishes ‘self’ apart from five elements, (s)he can attain supreme bliss in regards to this fine differentiation. By evaluating only these two lines of couplet one may easily inherit whole essence of this chapter. The organs of action, the mind, the ego, differences, duality are also discussed in context to five elements (Earth, Water, Fire, Wind, Ether) and the effects of sensory organs. Here, he also further discussed the properties of five elements which are sound, touch, shape, taste and smell which increases as one moves on from Ether to Earth. In the same manner the actions have five groups: speech, grasping, movement, excretion and sexual intercourse. From it comes the three states of observed, doer and enjoyer within Jīva referred in third chapter along with different vrittis. About Karma theory, Sharma greatly illustrates in simple language that when one does action with sattva it is merit, with rajas it is demerit and with tamas nothing is produced life is wasted. The elemental differentiation is defined on three levels: existing in one’s self, species as second and genus as third. The Nature of Existence, inquiry into nonexistence and nothingness are defined. Liberation from Life in regards to conditioned superimposition and enlightenment is explained with the definition of a Jīvan mukta.

The third chapter is “The Differentiation of The Five Sheaths” begins with the description of five sheaths which are Physical, Vital, Mental, Intellect, Bliss and their constitution in context to Atma which records the experience. Other notable proportion of Sharma’s style of writing is that it provides a vital thread in Gujarati language which joints easily the views of Vidyāraṇya from one verse to other. The distinctions of each sheath is done at a reasoning and logical length, here. Especially, when the philosophical topic changes Vidyāraṇya does not make any remarks in his treatise. But the easy narration of Sharma engages common readers with prior remarks of the subject which makes it easily comprehensible. Existence is also discussed in context to “...neti neti...” (not this, neither that). Further, Sharma also elaborates how to get away from the notions of Māyā to realize Brāhman for common lot of people.

The fourth chapter is “The Differentiation of Duality” which unfolds with description of creating the universe by Brāhman and Sharma has elaborated it with minute details from taking direct references of the Upanishads. The way by which Jīva has to renounce this duality is given. The Jīva is composed of

three bodies: Kāraṇa Śarīra (Causal Body), Sūkṣma Śarīra (Subtle Body), and Sthūla Śarīra (Gross Body). Along with it, Sharma has illustrated at length the foods which this body intake or rather particularly what are types of food and what are its effect on these three bodies. He also clarifies the relation of these bodies with previously mentioned sheaths and the three states which are: deep sleep state, dream state, and waking state. Individuation and differentiation in context to Brāhman, Īśvara and Jīva as well as how they channelize as individual soul in this universe is discussed. Sharma also illustrates how Māyā acts in an illusionary state to make Jīva forget himself generating pleasure. In this Mayic universe how the play of material and mental (refer 4.31) is showcased is depicted in very simple and grounded language.

The fifth chapter is “The Meaning of The Great Sayings” which consists of the pivotal verses though being the shortest in this whole book (8 verses). The great Advaita sayings from Vedas like Ṛgveda ‘Consciousness is Brāhman’, Yajurveda ‘I Am Brāhman’, Sāmaveda ‘That Thou Art’ and Atharvaveda ‘This Self is Brāhman’ are written and Vidyāranya has tried to fix meanings of them in context to this book is elucidated by Sharma. After one gets absorbed in the conceptions shown in these five chapters (s)he can comprehend the sat – existence in life.

The sixth chapter is “The Lamp of The Painted Picture” begins with Universal Superimposition 1 to 9 verses state that everything except SELF is unreal. Types of Knowledge in context to Brāhman, Jīva, Īśvara (the universe God) is explained in context of Consciousness. The task of Defining “Karma” also taken in hand by Vidyāranya and further explained by Sharma. Different Views of the Self and it’s the engagement with universe by enlightened soul and unenlightened soul is shown. Clearing doubts of nonduality and duality is also done by Vidyāranya which is further depicted by Sharma in context to the Vāsanās, causal body, macrocosm which are shown as obstacle to achieve mokṣa which is attained only through knowledge of reality. In the very beginning part of this chapter Sharma narrates how Vidyāranya compares this world to a picture in a cave and shows everyone how chitra works in real world in context to reality. The four stages of picture are: first the clean canvas, second constraining it with starch, third one is drawing outlines and filling colors is the fourth one. Similarly, in context of Self - Ātman has four stages: the pure consciousness, the in-dwelling consciousness, the consciousness with all the subtle bodies, and the consciousness with all the physical bodies. Towards Ultimate Freedom, the practice of knowledge Vedanta sadhana is shown as key for the liberated person (Jīvan-mukta). Crazy wisdom, enlightenment sickness comes from the three virtues. Characteristics of an enlightened man are Desire lessness (Emancipation setting free), knowledge (chief, key), Abstinence which is restrain from consumption (accessories). The same other theory by western philosopher Plato stems in the mind of researchers which is his conception of poetry “...twice removed from reality...”. (Habib 2009) But where Plato addresses the affairs related to literature; here the notions are regarded as perceiving this Mayic universe as unreal for understanding the state of Brāhman. [6]

“The Lamp of Absolute Satisfaction” is the seventh chapter, the ‘I’, language discussed in the opening parts with concepts: Chidabhasa and Puruṣa. This particular chapter is the longest one in the whole book though deeply explained yet this one is also remarked as one of the most complex ones, too. The concept of ‘Advaita’ is resolved, redefined and elaborated with ‘The Analogy of the Tenth Man’ story which is neatly depicted by Sharma. Māyā (illusion) here is projected by sharma as an act through two fundamental powers. They are: āvaraṇa (the veiling power) like a curtain and vikṣepa (the projecting power) like a hindrance. In a combination, these forces conceal a true divine nature and project a false sense of a fragmented, multiple reality. Again, referring to the upper mentioned story Sharma logically

depicts experience as greater force than mere reasoning. Further, the Stages of Satisfaction are described in seven chief stages at great length, depth along with logic. The stages consisting of ignorance, envelopment, superimposition, indirect cognition, direct cognition, cessation of sorrow and generation of satisfaction are to be considered in relation to Self. An Analysis of Enjoyment is comprehensively done here along with the results of Self-Realization and its Effect which is explained deeply in the context of realizing Brāhman. The Delight of Self-Realization comes from the karma for the wise with intellectual tendencies. The perfect satisfaction comes from knowing how a wise should perceive this world.

The eight chapter “The Lamp of Awareness” deals with the ideas of defining Chidabhasa and Kūṭastha as well as the understanding of Jīva, Īśvara and Brāhman in their context. Chidabhasa could be summarized as a reflection of pure consciousness. For understanding Kūṭastha one must revisit the chapter 6 verse 22, 23: Kūṭastha is like an anvil on which the effects of the subtle and gross bodies are superimposed. As the anvil does not change its own shape yet the blacksmith completes the work with heated iron. Reaching here, one must also clarify that this whole book, its context, nature and methods are gravely interconnected and if one wants to understand it fully has to remember previously discussed phenomenon of Brāhman. Naturally, one of the lines which stems in the researchers’ minds is from Bhakta Narsinh Mehta’s poem Akhila brahmāṇḍamāṁ eka tūṁ, Śrīhari [7] (In this whole universe you are, Oh Lord!) is:

Ghāṭ ghaḍiyā pachhī nāma-rūpa jūjavāṁ;/ ante to hemnum hem hoye.

The essence of this couplet that by moulding different ornaments and giving them varieties of names in the end it is all gold (Brāhman) itself. [8] (Patel 2016) The Deepest Self in Man, The Nature of Perception and The Individual Nature are some of the other scholastic approaches to not only attain Brāhman but be like Brāhman itself. They have been also discussed in regards to separating the Jīva from the self by Sharma in plain sailing manner.

The ninth chapter is “The Lamp of Meditation” which opens with Mediums of meditation: existence, consciousness, bliss which are essential to achieve Brāhman tattava. Sharma puts essential stress on three obstacles which are Past, Present and Future karma fructifications. Sharma also discusses the Types and Methods of Meditation depicted in the treatise which can lead to mokṣa. As Śrī Kṛṣṇa tells Arjuna in the Bhagavad-Gītā’s verse 2.63 which the researchers recall here:

krodhāḍ bhavati sammohaḥ sammohāt smṛiti-vibhramah/ smṛiti-bhramāṣhād buddhi-nāśho buddhi-nāśhāt prapaśhyati

which means that worldly affairs create anger and it leads to deterioration of intellect which is the chief obstacle to attain supreme bliss. [9] (Patton 2008) One must also take in consideration Vidyāraṇya’s profound knowledge. He refers to Śruti and Prasthānatrayī repeatedly for proving his point, one may take example from Chapter number IV whose 60th verse is taken from Bhagavad-Gītā 2.62. [9] Sharma being a prolific scholar himself understand, explains and illustrates these all references in lucid manner. Further, this chapter describes the notions of an enlightened men as well as difference between knowledge and meditation to achieve the process of passing into the state of Samādhi. Meditation as a key source for attaining solace is shown here by Sharma in his commentary.

The tenth chapter is “The Lamp of Drama Theatre” and it deals with the Birth of the Individual, the self, the witness. The Illustration of the Lamp towards drama theatre suggests that one must witness ‘life’ as a stage of drama or Nataka which is ultimately unreal, the Mayic manifestation of God which is elucidated by Sharma in effortlessly in straightforward manner. As the lamp put on the stage of the play notices

everything happening as observant, the person who wants to understand chit – consciousness does the same in regards to techniques shown in these five chapters.

The eleventh chapter “The Bliss of Awareness” shifts focus of the treatise to attain Ananda; Bliss of Brāhman. Sharma explains Savikalpa and Nirvikalpa. Savikalpa translates to perception or concentration with attributes, while Nirvikalpa translates to without attributes or unconditioned. These terms generally describe stages of meditation (Samadhi) or types of sensory perception (Pratyaksha), here the context is the first one. It depicts three kinds of Bliss: the bliss of Brahman, the bliss of knowledge and the bliss of objects which would ultimately be depicted in further chapters. It also elaborates varieties of happiness majorly three kinds: Indifference, pleasure and pain. The first one is a Natural condition whereas the other two are results, Sharma in his commentary explains the importance of Indifference and how an enlightened man should attain it. It also elucidates the question what is bliss and explains purification of the mind which ultimately helps in the prolonged search for Brahmic bliss.

The twelfth chapter “The Bliss of The Self” explains Self-love which is immediately concerning in current times, along with tactics of knowing the self. The self is illustrated by Sharma in simple language of three kinds. They have been discussed in Degrees of Self in which, Primary (Mukhyā) is loved whereas the secondary (Gauṇa and Mithiya) is disregarded and hated. The Way to Attainment of Bliss described by Sharma in association with Satva, Rajas and Tamas with the Self is easily comprehensible for common people than that of Vidyāraṇya. Both Vidyāraṇya and Sharma put a great emphasis on meditation and reasoning along with evidence to realize Brāhman.

The thirteenth chapter “The Bliss of Nonduality” which explores how the Set of nonduality leads one forward towards great Union. Sharma illustrates Vidyāraṇya’s conception of bliss is the material cause of the universe as clay is of the pot. The Cause-and-Effect Relation in regards to Ignorance of Jīva and its Effects on Jīva are explained. Material causes are primarily described of three kinds: the very first cause giving rise to the appearance of change without any real change, the second cause giving rise to real change and the third one set of causes giving rise to quite different effects. Further Sharma has explained the notions of the Mayic forces originate and how the destruction is possible. The researchers have instinctively recalled Chandogya Upanishad here and one of its aphoristic pronouncements from 3.14.1 which is:

“sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta/

atha khalu kratuMāyāḥ puruṣo yathākṛaturasmimlloke puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ kurvīta”.

It could be translated as all this is in true sense Brāhman. [10] Everything emerges from Brāhman, everything subsides back to Brāhman, and everything is maintained by Brāhman. One should therefore quietly meditate on Brāhman because every person has an intellect of his own. In accordance to his Volition is in this world, so does he become on departing from here. One must ought to keep this in mind and meditate appropriately on it. (Jha 1942) In resolution Sharma explains the names and forms in regards to Brāhman depicted by Vidyāraṇya with Vedānta Sadhana by ultimately providing the ways to remember Solo thought – Brāhman as supreme.

The fourteenth chapter is “The Bliss of Knowledge” which explains the concepts of Sense pleasure and the Delight of Knowledge. Bliss of knowledge is a modification of intellectual operation. The four vital ways to be practiced in life are depicted with great detail by Sharma. The Destruction of Karmas, The Knowledge of the Sage and Grades of Happiness are elaborated and elucidated by Vidyāraṇya how they all help in achieving a liberated life while living as a wise man and how one must ensure they are

applied in day-to-day life is depicted by Sharma. One must acknowledge an interesting fact about this chapter verses that its verse 40 to 57 and 58 to 64 are the same as the verses 253 to 270 and 291 to 297 of chapter number VII. A few translations in English avoid translating these verses referring as the same but here, Sharma has significantly taken new meaning out of those as per this chapter of Knowledge and justified them aptly.

In the final concluding chapter “The Bliss of The Object” the Gate to Brāhman-Bliss is described, as well as how to achieve it is shown. Meditation & Self-Knowledge are explored as Method of mental operation. Sharma actually comments on Meditation by analysis of Sattva, Rajas and Tamas which are prior objects of enjoyment derived from a property or object. They are also noted as Mental operations which are of three kinds; calm (Satvic), active (Rajasic) and ignorant (Tamasic). The concept of Brahmic bliss could only be attain if a Jīva perceives Himself and Brāhman as one which would reflect bliss in Jīva’s state of mind. One who digests and practices these last five chapters can attain the supreme beatitude of Brāhman. In the end, one must recall the concept of Videhamukti from the last verse 72 of the Bhagavad-Gītā’s second chapter [9] as well as the same being referred by Vidyāraṇya in chapter 2.102 as the concept of Jīvan Mukta for which one must read another master piece Jīvanmuktiviveka by Śrī Vidyāraṇya Swāmī. Sharma’s profound and easy Gujarati translation makes this complex Sanskrit treatise a child’s play to understand for commoners and inspires them to comprehend Sat-Cit-Ānanda conception in detail.

5. Conclusion

The work Pañcadaśī by Śrī Vidyāraṇya Swāmī is an absolute gem of Bhārata and a phenomenal contribution to the Advaita theory. Śrīman Nathuram Sharma is irreplaceable because he possesses a magnificent ability to satisfy both metaphysics and mysticism with his translation of Pañcadaśī in Gujarati language along with personal critiques and summary. All his commentaries are marvelously capable of containing logical consistency along with the promise of faith, worship and meditation. The stand for both philosophy and religion which these two scholarly writers had in their respected times is noteworthy and inspirable. These two authors not only talk about the conceptions of attaining Brāhman but by living a pious life they both have set great examples for future generation. Surely, it could be stated that if an able reader comprehends this master piece and implies it in life, (s)he can attain the absolute pleasure by easily moving in a higher form of spiritual realms and become free from worldly bondages as well as affairs. The untiring efforts done by these authors surely lead one to achieve profound summum bonum in life.

5.1. Addressing to the research objectives

The first research objective was set to explore and acknowledge saintly and philosophical personalities like Śrīman Nathuram Sharma and Śrī Vidyāraṇya Swāmī which is a dire need of current times if one views it with prism of IKS (Indian Knowledge system). This research paper has successfully recognised these two personalities and has put them in front of the world. The second objective was to evaluate and interpret Śrīman Nathuram Sharma views on Pañcadaśī by Śrī Vidyāraṇya Swāmī which has been minutely provided with the main body of this research paper. Sharma’s profound and straight forward manner while depicting complex spiritual and metaphysical notions is truly praiseworthy. The third objective was to access the reflection Sat-Cit-Ānanda conceptions reflected in Pañcadaśī depicted by Śrīman Nathuram Sharma. The research paper successfully illuminates the readers with the elucidated

conception of Sat-Cit-Ānanda and also explains how one can attain the highest form of Brahmic bliss by implementing it in current times.

5.2. Suggestions for further research

The eager researchers can delve deep into the select text and take out other select notions such as Karma, Dharma etc. from this commentary and select text Pañcadaśī. Even, they can translate this work as well as numerous other works written in Gujarati language by Śrīman Nathuram Sharma into English language. The researchers have mentioned other texts of Śrī Vidyāraṇya Swāmī which are also great source for literary translations and research work.

6. Acknowledgement

A profound gratitude to the vast tradition of Sanskrit literature is expressed by both authors of this research paper, whose timeless philosophical and spiritual heritage has illuminated the enduring questions of human existence. Special appreciation is extended to the revered sages and scholars Śrī Vidyāraṇya Swāmī and Śrīman Nathuram Sharma who composed and preserved these profound metaphysical treatises, offering continues invaluable insights into the nature of reality, the Self, and the path toward Sat-Cit-Ānanda.

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