

VEDĀNTA-SĀRA-SAṄGRAHA
(Quintessence of Vedānta)
Śrī Anantendra-Yati



T. M. P. MAHADEVAN

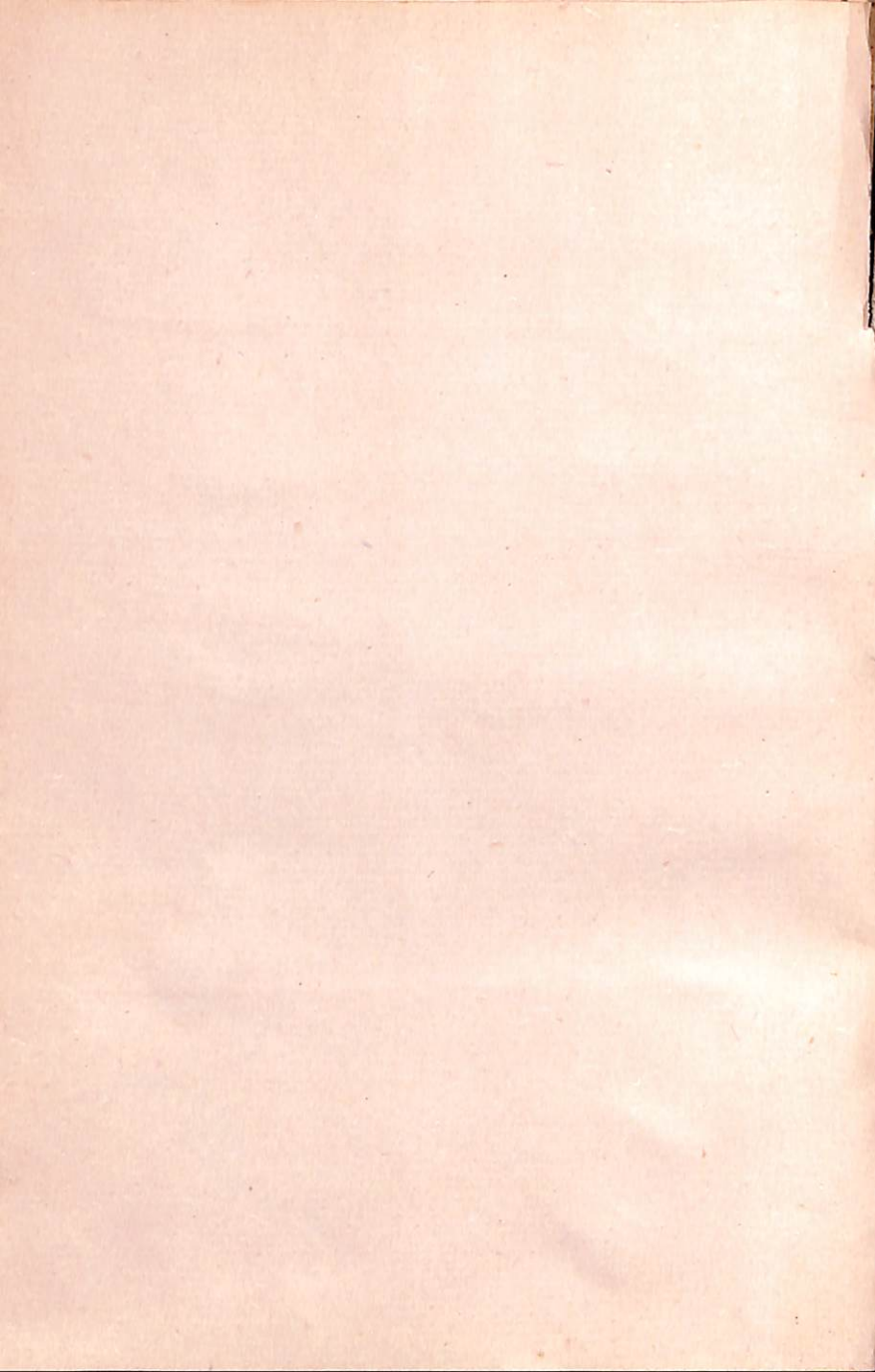


- ABOUT THIS BOOK

The *Vedānta-sāra-saṅgraha* of Śrī Anantendra-yati is a compendium of Vedāntic teachings. In this lucid manual, what is sought to be presented is the quintessence of Vedānta, following the highest pedagogical tradition. It is clear from the manner of the exposition that the author was not only a knower of *Brahman* but also an experienced teacher who knew well what the difficulties of the students are and how to remove them.

To the translation of this manual are added select verses from Śrī Śaṅkara's *Vivekacūḍāmaṇi*. In the analytical Introduction which precedes the translation, a resumé is given of the teachings of the present text.





THE VEDĀNTA SĀRA-SAṅGRAHA

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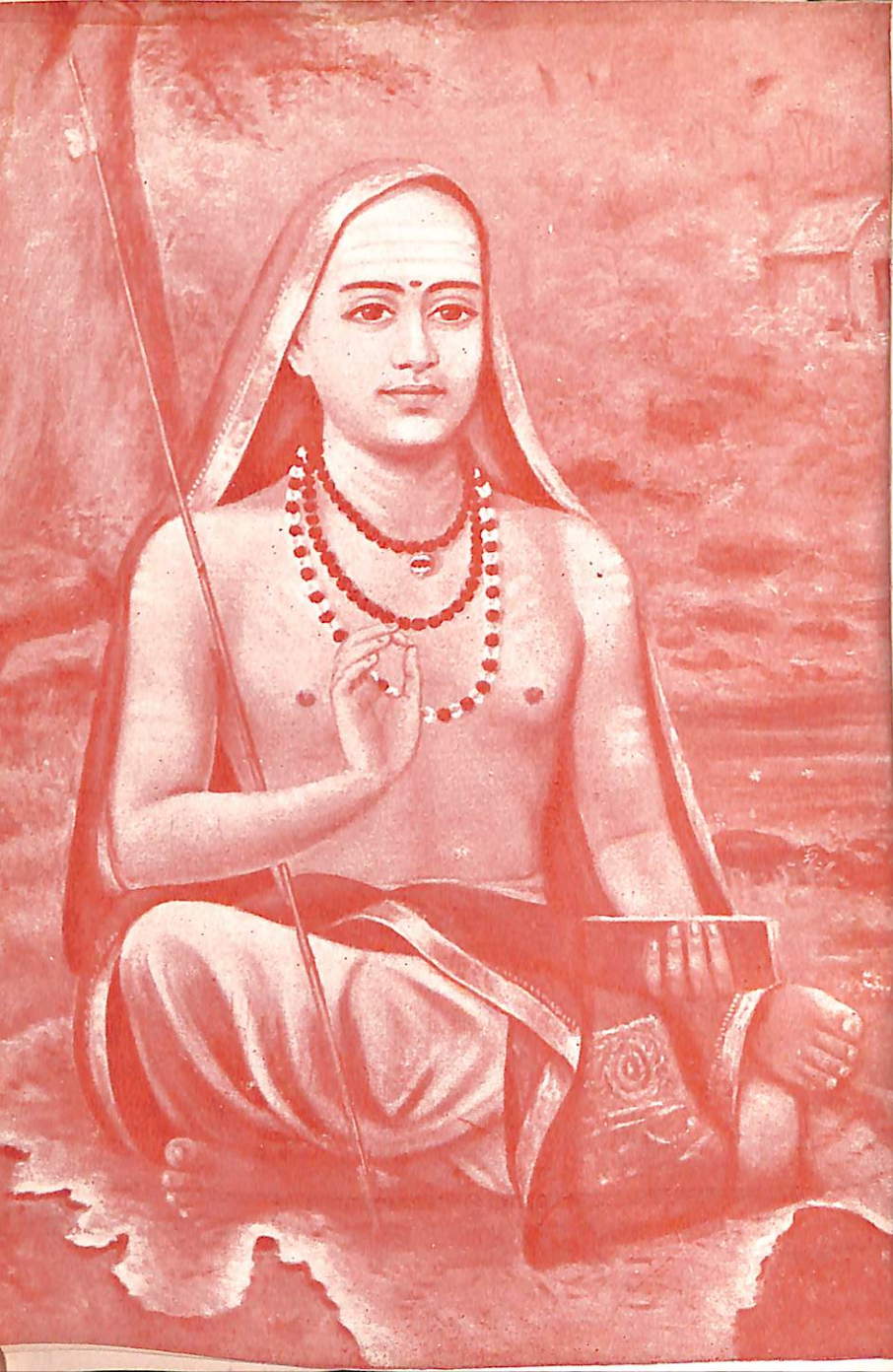
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New Delhi

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The Vadanta-sara-sangraha
of
Sri Anantendra-Yati

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with
An Analytical Introduction
by
T. M. P. MAHADEVAN

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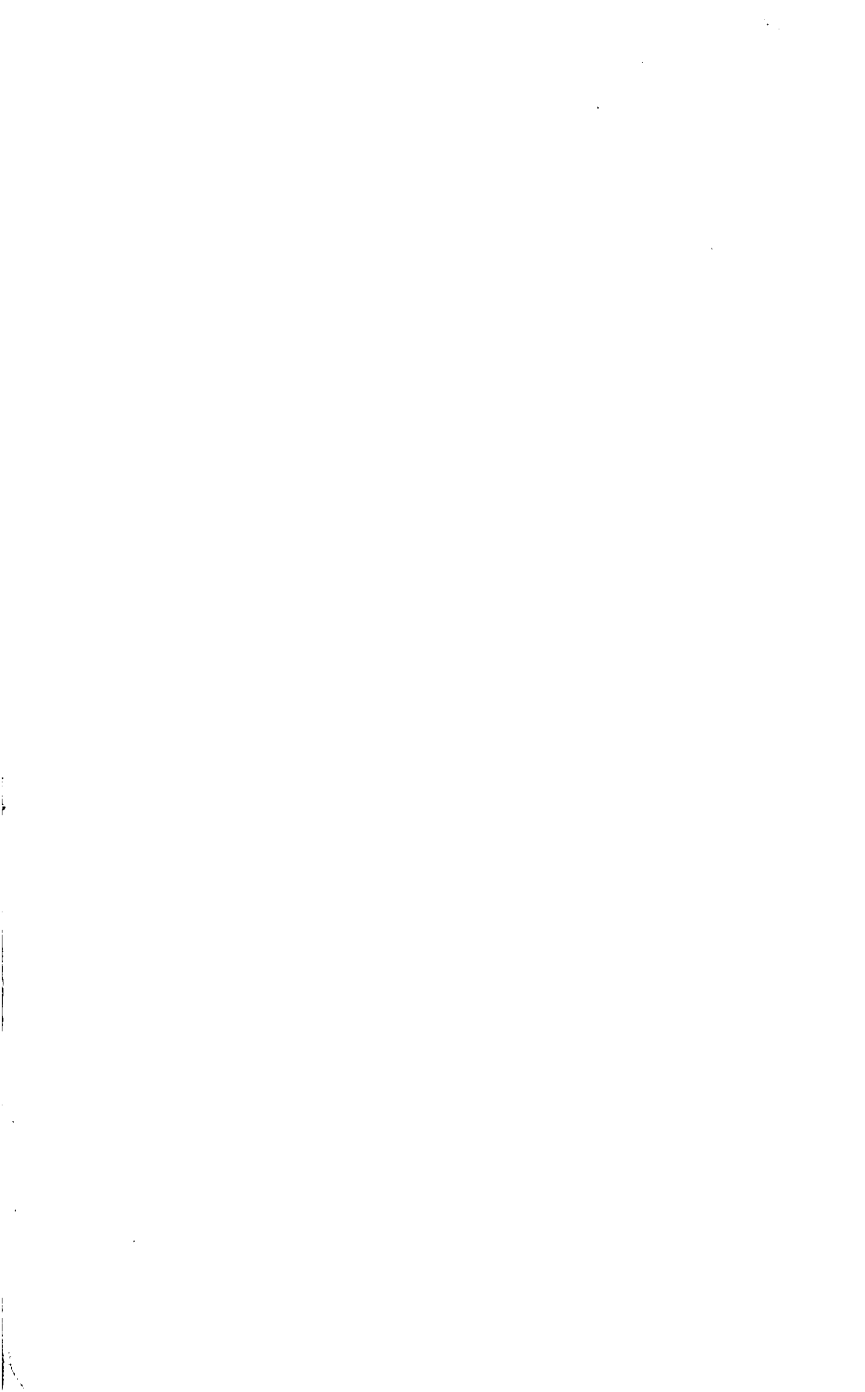
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Preface

The text of *Vedānta-sāra-saṅgraha* was edited by my colleague Dr N. Veezhinathan, and published in 1971. The manuscript which was preserved in the Upaniṣad-brahmendra Maṭha was made available by His Holiness Śrī Anantānandendra Sarasvatī of that Maṭha. The edition and publication were made possible because of the unbounded Grace of His Holiness Śrī Jagadguru Chandraśekharendra Sarasvatī, the Sage of Kāñcī. It is the same all-encompassing Grace that is responsible for the present translation which is being published on the occasion of this year's Śaṅkara Jayanti. Select verses from Śrī Śaṅkara's *Vivekacūḍāmaṇi*, text in Roman with English translation, are given as appendix at the end.

May this effort be accepted as a heart-offering by the most worshipful Bhagavatpāda and the benign Sage who adorns the Śrī Kāmakoti Pīṭha at Kāñcī.

Madras
May 7, 1973 }

MAHADEVAN

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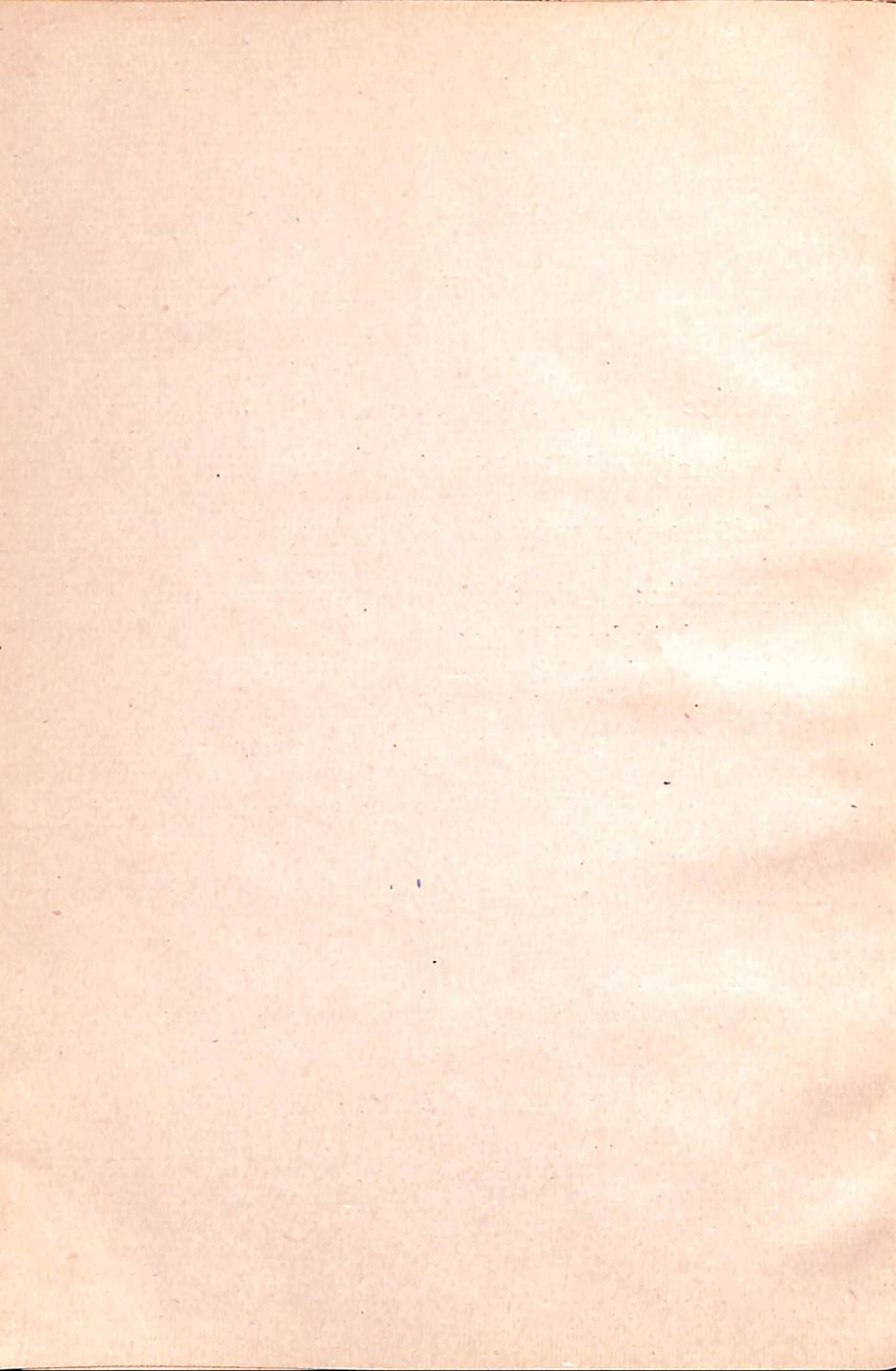




Śrī Upaniṣad - brahma - yogīndra Maṭha

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An Analytical Introduction

1

Clarity and conciseness are among the excellences that characterize this Primer of Advaita, which bears the significant title, *Vedānta-sāra-saṅgraha*. In this easy manual, what is sought to be expounded is the quintessence of Vedānta, following the highest pedagogical tradition. The work is in the form of a dialogue between preceptor and pupil: the pupil asks questions, and the preceptor answers. It will be found that at every point the pupil asks precisely the questions which every student of Vedānta would like to ask. And, the answers that the teacher gives are marked by exactness and lucidity. It is clear from this that the author was not only a *brahma-vit* (knower of *Brahman*) but also an experienced teacher who knew well what the difficulties of the students are and how to remove them.

Anantendra-yati, the author of this work, was a disciple of Mahādevendra-yati, who was a great

grand-disciple of Upaniṣad-brahmendra, who is celebrated for his commentary on the one-hundred-and-eight Upaniṣads. There is a Maṭha in Kāñcī which bears Upaniṣad-brahmendra's name. Upaniṣad-brahmendra lived in the eighteenth century. Between his Maṭha and the hoary Kāmakoṭi Pīṭha there has been close association. The ascetics of the Upaniṣad-brahmendra Maṭha belong to the same order, Indra-sarasvatī, as the pontiffs of the Kāmakoṭi Pīṭha. Anantendra refers, in the course of the present work, to the stay of Upaniṣad-brahmendra and his disciples at Agastyāśrama which is on the way to Kailāsanātha temple in Kāñcī.

The *Vedānta-sāra-saṅgraha*, as has already been stated, is a compendium of Vedāntic teachings. It is usual for an author to indicate indirectly in the invocatory verses, or to state explicitly at the outset, what are called four preliminary matters (*anubandha-catuṣṭaya*). Anantendra mentions these matters explicitly, after his invocatory verses.

The four preliminary matters are: the qualified person eligible to study the text in question (*adhikārin*), the theme of the text (*viśaya*), the relation between the theme and the text (*saṁbandha*), and the fruit of the study (*prayajana*). The qualified person is the one who is endowed with the

four-fold mean : discrimination between what is eternal and what are non-eternal, non-attachment to enjoyments that are finite and fleeting, virtues like calmness and self-control, and longing for release. The theme of the text is the knowledge of the oneness of the Self and *Brahman*. The relation between the theme and the text is one of what is expounded and what expounds. The fruit is release.

Discrimination, which is the first means, that an eligible person should possess, stands for the skill in discerning the real and not confusing it with the appearances (*viveka*). Non-attachment, which is the second means, is the rejection of the pleasures that accrue from this world or from the heavenly world, realizing that they are the harbingers of misery (*vairāgya*). The third means consists of the cultivation of six virtues : calmness which is restraining the mind (*śama*), control which is subduing the sense-organs (*dama*), giving up of all actions (*uparati*), fortitude in the face of opposite experiences such as pleasure and pain (*titikṣā*), faith in the teachings of Vedānta (*śraddhā*), and concentration (*saṁādhāna*). The fourth means is longing for liberation (*mumukṣutva*) which is in two forms . vague longing, and intense longing. In order to indicate how intense the longing should be, it is compared to the intensity of the

desire to escape on the part of a person who is trapped inside a house that is on fire.

The world is filled with misery — ‘misery’ not in the sense of pain as opposed to pleasure, but in the sense that it is the cause of even the so-called pleasures. The soul suffers from threefold afflictions: afflictions such as diseases of the body and the mind (*ādhyātmika*), afflictions caused by other beings, human or subhuman (*ādhibhautika*), and afflictions that result from disasters such as flood and fire (*ādhidaiivika*). One could try remedial measures for overcoming these afflictions. But in the case of several of these troubles, there are no remedies at all. Even where redressals are possible, there is only temporary relief, and no lasting or final freedom from afflictions. So, what one should do is to trace all actual and possible afflictions to their root cause.

The primary cause of sorrow is ignorance, nescience (*ajñāna*, *avidyā*). That this is so, may be seen in the following analysis made by Sureśvara in the prologue to his *Naiṣkarmyasiddhi*: pain is the result of being embodied; the body is formed out of the previously acquired merit and demerit; merit and demerit are the fruits of prescribed and prohibited deeds; these deeds are dependent on appetite and aversion; appetite and aversion are conditioned by attractiveness and

unattractiveness which are superimposed on sense-objects; superimposition is caused by the world of duality which appears to be real on account of non-inquiry; the world of duality, however, is illusory, like nacre-silver, and it is the result of ignorance which obscures the non-dual Self. Hence, ignorance of the Self is the sole cause of all evil and consequent sorrow. Ignorance is removable by knowledge alone. Delusion which is brought about by nescience is dispelled by the realization of the Self.

In order to gain Self-realization, one should start with inquiring into the nature of the Self and the not-self. Negatively, the Self may be indicated by defining it as that which is not 'not-self'. Under the category 'not-self' is included all that may be referred to as 'this'. The things of the world, the physical body, the sense-organs, the mind — all these constitute 'not-self'. Hence, the Self is what is different from them: it is other than the three bodies and the five sheaths; it is other than what are experienced in the three states, viz., waking, dream, and deep sleep. The *Bṛhadāraṇyaka-upaniṣad* declares in a passage: "The Self is not this, not this" (*neti neti-ātma*).¹ Lest from the negative description it should be thought that the Self is a blank, a void, the Vedāntic texts also

1 *Bṛhadāraṇyaka*, IV, ii, 4.

adopt a positive mode of teaching. The well-known definition is that the Self (*Brahman-Ātman*) is existence (*sat*), consciousness (*cit*), and bliss (*ānanda*). It is to be noted that such expressions are not to be understood in their ordinary sense. They are to be regarded as the highest concepts the human mind has been able to evolve to indicate the nature of the Self. In order to make it clear that the Self is not to be confused with what are existent entities, objective consciousness, and finite happiness, it is taught that the Self is unconditioned, unlimited, infinite, impartite, all-pervading, etc. The terms and concepts that are employed in the Vedāntic texts are designed to serve as aids for meditation on the Self. Through such meditation, one eventually realizes the Self.

The not-self, we said, is all that is not the Self—the world consisting of objects and things, including the bodies and minds. The Sanskrit equivalents for ‘body’, i.e. *śarīra* and *deha*, signify not only the physical body but also the subtle sensory, vital and mental factors, and the cause thereof. And so, the bodies are said to be three: gross, subtle, and causal. The gross body (*sthūla-deha*) is the complex of physical constituents such as skin, blood, bones, etc., that are the products of quintuplicated elements. The taking on

of a gross physical body by the soul is called 'birth' and the leaving off of it 'death'. A little thought will reveal how full of defects the physical body is, and how it is void of value if it is regarded as an end in itself. The subtle body (*sūkṣma-deha*) consists of seventeen factors: the five vital airs, the five conative sense-organs, the five cognitive sense-organs, mind and intellect. The term 'mind' (*manas*) here stands for one of the functions of the internal organ, and not as a general term for the internal organ. It is the function which deliberates. 'Intellect' (*buddhi*) is the function which decides and comes to a definite conclusion in regard to discursive matters. There are two other functions which are sometimes reckoned separately: memory (*citta*) and egoity (*ahaṅkāra*). If these are added, the subtle body will comprise of nineteen factors. It will be noticed that these subtle factors including psychological functions are material in nature. They are products of the non-quintuplicated or subtle elements. The subtle body is the vehicle which carries the soul from one physical body into another; it is this transmigration that is called re-birth or re-incarnation. The soul continues to be conditioned by the subtle body — with temporary lapses in deep sleep, etc. — till it is liberated through knowledge. The innermost body which is the third is the causal body, i.e., ignorance or nescience, which is

the cause of the soul's bondage. Ignorance has a double function : it veils the true nature of the Self, and it projects the illusory world of plurality, including the subtle and gross bodies.

The three bodies may be further analysed into five sheaths (*koṣa*). They are called sheaths because they encase or enshroud the self. The five sheaths are: the sheath of food (*annamaya*), the sheath of vital airs (*prāṇamaya*), the sheath of mind (*manomaya*), the sheath of intellect (*vijñānamaya*), and the sheath of bliss (*ānandamaya*). The first is the same as the gross physical body. The next three constitute the subtle body. The last is the causal body. The expression '*ānandamaya*' does not mean the unexcellable bliss that is the Self, but a mode of ignorance in which the bliss is reflected, such as what is experienced in deep sleep.

There are three states of experience, waking (*jāgrat*), dream (*svapna*), and deep sleep (*susupti*), through which every one passes every day. The soul is conditioned by all the three bodies in the state of waking, by the subtle and causal bodies in the state of dream, and by the causal body alone in the state of deep sleep. In the state of waking, the soul experiences the objects of the external world; its enjoyments are gross; it is known as *Viśva*. It is so called because it is the self that is all, or that which leads all creatures of the universe

in diverse ways to the enjoyment of the different objects. There are also other names for it. *vyāvahārika*, empirical soul, and *cidābhāsa*, reflected consciousness. In the state of dream there are no external objects. The soul that dreams creates a world of its own from the impressions of its waking experiences. It is a wierd world of images formed out of the subconscious. In dream, the soul is conscious of what is within and enjoys what is subtle. In the absence of the sense-functions, it experiences objects produced by itself. Having put the body aside, the dreamer moves about in dream without the help of sense-organs. These have gone to rest, but he is awake. No need is there for him to depend on external lights, for in dream he is self-illuminated. Hence the name *Taijasa* for the self of the dream state: the other designations are: *svapna-kalpita*, what is posited by dream, and *prātibhāsika*, the apparent one. In the deep sleep state, one is not conscious of what is without or what is within. The very notions of 'without' and 'within' have no meaning then. There are no distinctions of knowing subject and known object. All empirical distinctions vanish in the state of sleep. The self is realized to be relationless. There is then but one undivided consciousness which is of the nature of bliss. The sleeper attains temporary union with the consciousness-self (*prājña ātman*). The self in the

state of sleep is, therefore, called *Prājña*. The other names for it are: *avacchinna*, that which is defined by nescience, and *pāramārthika*, the supremely real soul.

The states change and pass, the objects, external and internal, appear and disappear. But the Self is constant and unchanging. It is the witness-consciousness which is never absent. In order to distinguish it from the three states and their contents, it is referred to as the 'Fourth' (*Turiya*). But the *Turiya* is not a fourth in addition to the three, viz., *Viśva*, *Taijasa*, and *Prājña*; it is their underlying and basic reality. An analysis of the three states of experience, waking, dream, and sleep, thus, serves to exhibit the non-duality of the Self.

2

The path that leads to the realization of the non-dual Self is the path of inquiry consisting of three phases: 'hearing' or study (*śravaṇa*), reflection (*manana*), and contemplation (*nididhyāsana*). 'Hearing' or study means the proper understanding of what the Vedāntic texts teach. Reflection is ruminating over the meaning of what has been studied and understood, with a view to removing the doubts that may arise. Concentration is fixing the mind on the meaning so ascertained through study and reflection.

The Vedānta teaches that the ultimate reality is the non-dual Self, that the world of plurality is not real, and that the so-called individual soul is no other than the non-dual Self. It is because of *māyā* that the world of plurality appears to be real, and that the soul appears as if different from the non-dual Self. *Māyā* is the same as nescience (*avidyā*) but only while *māyā* has a predominance of pure *sattva*, *avidyā* has a predominance of impure *sattva*; it is the principle that makes for delusion (*moha*). It is the power (*śakti*) of *Brahman*: it has a twofold function: veiling and projecting. It is what is superimposed on *Brahman*. The locus of superimposition is *Brahman*, as well as the content thereof. One cannot say when *māyā* began, because all beginnings are in *māyā*; and time itself is a projection of *māyā*. Hence *māyā-avidyā* is said to be beginningless; *jīva* and *Īśvara* are also beginningless; and the difference between *jīva* and *Īśvara* as well. Beginningless is the conjunction between *avidyā* and consciousness too. All these are beginningless in the sense that they are perpetual like a stream. Pure consciousness which is the Self is beginningless in that it is eternal.

Māyā and its products are extremely wonderful. Although they have no beginning, they are terminated at the rise of knowledge. From the standpoint of the sage, there is no *māyā* at all; and

so, it is declared that there is destruction of *māyā* through knowledge. In truth, *māyā* is that (*yā*) which is not (*mā*). It is only when the world is posited that a cause for its manifestation is sought, and that cause is said to be *māyā*. *Māyā* cannot be separate from *Brahman*; nor can it be identical with *Brahman*. Therefore, it is considered to be indeterminable. From the standpoint of the inquiring intellect, *māyā* is neither real, nor unreal, nor both. Wonder is its garment; unscrutable is its nature.

The souls that are caught in the transmigratory cycle are under the spell of delusion. Fixed to the giant-wheel of *māyā*, they revolve in *saṃsāra*: from birth to death they go and back from death to birth. What one should be concerned with is not, how this involvement came to be, but how it can be put an end to. It is by inquiry into the Self and the not-self, and by the grace of the *Guru*, that *Brahman*-knowledge arises. When knowledge has arisen, there is no question of there being *māyā*. The one Self alone is, always everywhere: there is nothing else besides. The wise one realizes this; the ignorant one does not, even as he who is blind does not see the sun that shines.

The Self is the plenary reality, non-dual, immutable, impartite, all-pervading, subtle, eternal, and ageless. It is only on account of ignorance

or nescience that there appears a plurality of souls. The plurality is because of the differences of bodies, minds, etc., which are not real, and are products of nescience. As endowed with a mind-body complex, the soul has the conceits of 'I' and 'mine', of agency and enjoyership. It acts in order to enjoy, and enjoys in order to act. Its sorrow increases all the more. It becomes a creature of circumstances, constricted, and finitized, as it were, trapped in the stranglehold of ignorance. When ignorance is removed, it is realized that the soul is not an isolated individual but the same as the non-dual Self, *Brahman*. The major texts of the Upaniṣads, such as 'That thou art' (*tat tvam asi*), teach that the Self is *Brahman*. These texts should be understood as having non-difference as their purport, even as the statement of recognition 'This is that Devadatta' is to be understood. When this-ness and that-ness are removed, Devadatta is recognized as one and the same person. So also, when the adjuncts wrought by ignorance are discarded, the Self is known as the non-dual reality.

One does not realize the truth of non-duality from the major texts because one's mind is impure, defiled by desires, etc. And so, the mind must first be purified. The means for purification is doing one's duty without desire for reward. This is known as *karma-yoga*. *Karma-yoga*, however, will

only cleanse the mind ; it will not reveal the truth. The truth is the Self which is eternally established and happens to be hidden because of ignorance. It is not the fruit of an act ; it is to be realized, as we have already seen, through knowledge. Eligibility for pursuing the path of knowledge is not easy to acquire. The mind must be rendered pure. It must be extricated from narrow attachments. Even then, one may not realize the non-dual Self as taught in the major texts. For such people, meditation (*dhyāna*) is prescribed.

Meditation is of two types : meditation on *Brahman* with attributes (*saguṇa*) and meditation on *Brahman* without attributes (*nirguṇa*). The first one is preparatory to the second one : it cannot by itself lead to release. Meditation on *Brahman* with attributes, which is *Īśvara*, involves duality. It takes many graded forms, such as worshipping the Images, repetition of *mantras*, etc. For a seeker after release, it is of value only as a stepping stone to the higher meditation, which is really meditation on one's own true nature as the non-dual Self.

The object of meditation is to quell the desires that surge in one's mind, to tame the will which leads to sorrow, to reach the state of stillness of the mind. If one has to curb the will, it may be objected, even such vital functions as eating would become impossible. The answer to this objection

is that this teaching about mental restraint and unmindfulness of even acts such as eating, etc., is relevant only for the aspirant who is endowed with the fourfold means of qualification for the Vedāntic path. In the case of such a one, the preservation of his body, etc., is God's responsibility.

To illustrate this, the following story is told : Once upon a time, there were two brothers : the elder was given to the practice of penances ; the younger was an earner of bread. The younger brother would bring home everyday provisions, etc. and give them to his wife. That lady would share the provisions with the wife of the elder brother. The latter would do the cooking, etc., and keep the food ready by noon, when her husband would come back from the river-side where he was performing his penances. His wife would serve him with food. He would offer the food to God, and then partake of it. Immediately he would return to the river-bank to resume his penances. This went on every day, for a long time. At long last, the wife of the younger brother was put out at what she considered to be the vegetative and wasteful life of her brother-in-law. She stopped supplying provisions, etc., to her sister-in-law. When the austere brother came home that noon, there was no food. Without eating, he repaired to the river-side for his meditations. The same thing happened the next

day. But before going back for his devotions, he took out the text of the *Bhagavad-gītā* opened the page which contained the verse which says that God attends to the welfare of those people who constanly think of Him as non-different. He thought that these were not the Lord's words and that the verse should have been interpolated. So, he scored it out, and went back to the river-bank. When he had gone, the Lord Hari went to his home with cartloads of provisions and wealth, delivered them to the lady, and disappeared. The lady hurried to the bank of the river, met her husband, and related to him what had happened. The pious man went home, beheld the wondrous doings of the Lord, took out the text of the *Bhagavad-gītā* again, and wrote with his own hand the expunged verse.

The lesson of the story is that the sincere aspirant has nothing to be worried about, not even about his subsistence in the body. Dread, anxiety, etc., can have no lodgement in him. His is the truly care-free life. His only concern is with his spiritual progress. He should look upon the world, including his body, as the superimposed appearance on the non-dual Self.

The examples of superimposition are well-known: rope-serpent, nacre-silver, etc. The point to be noted is that the appearance in each

case, even while it is taken to be real, is not real. Never was a serpent in the rope in the past; nor is it at the present time; nor will it be ever there in the future. Similarly, the soul, the world, etc., are appearances; at no time are they different from the Self. Even as the dream-objects are known to be unreal on waking up from sleep, the waking world is experienced as unreal when there is Self-awakening. The 'seen-ness' of the dream-contents would not make them real; on the contrary, because they are 'seen', they are not abiding, they become sublated, and therefore, they are illusory appearances. The same is true of the world seen in the state of waking. One has to realize that the objects of the empirical world are illusory, like the rope-serpent or nacre-silver. A man sees something lying on the ground in a zig-zag form. He imagines it to be a serpent. He is seized with fear, trembles, and is about to take to his heels. A passer-by who observes the man's plight, and knows the truth about the appearance, goes near the man, picks up the object from the ground, and places it in his hands so that he may see that it is only a rope. The man is at once rid of fear, and goes his way. Similarly, when the *Guru* instructs the eligible aspirant, the latter gets rid of delusion, becomes a sage, a knower of *Brahman*, one who has been released from *samsāra*.

3

Release is not what is attained at the top of heaven, or in a hell, or somewhere on earth, but right here and now, should all desires be destroyed with their cause which is ignorance. Release, in fact, is the attainment of what is already attained. To say that it is 'attained' is but to use figurative language. One need not wait, therefore, till the falling off of the body for gaining release. When there arises the realization of the form "I am *Brahman*" there is immediate release, even though one may continue to tenant the physical body. Such a one is called a *jīvan-mukta*, one who is liberated-in-life.

Why should the body continue after release has been gained? Should it not fall, since its cause, ignorance, has been removed? The usual answer to this question is as follows: The immediate cause of the liberated one's body, as of all bodies, is that portion of past *karma* which is called *prārabdha*, i.e. *karma* which has begun to fructify. As long as the *prārabdha* lasts, the present body will last; for *prārabdha* could perish only through enjoyment. The rise of knowledge destroys only the accumulated (*sañcita*) *karma*, and the future (*āgāmi*) *karma*. These are not for the liberated one, because he no longer has the sense of agency, etc., and there is no more transmigration for him. But, he has to account for his

prārabdha ; and as long as there is a residue thereof, he will have to live in the body. Illustrations are given to explain this. An archer may throw away his stock of arrows along with the quiver ; he may not collect any more arrows, or shoot any more ; but the arrow that he has just released from his bow must hit its target ; it cannot be called back. The potter's wheel continues to whirl, even after the propelling rod has been removed, till the momentum is spent. The experiencing of the residual *prārabdha* by the liberated one, however, does not lead to the perpetuation of the empirical process. Just as fried grains are useful for eating and not for raising fresh crops, the residual *prārabdha* is fit only for being enjoyed ; it does not get augmented.

Thus, the usual view is that when Self-knowledge arises, one becomes a *jīvan-mukta* (liberated-in-life). The body continues, because of *prārabdha*. When the residue of the *prārabdha* is exhausted, that one becomes a *videhamukta* (liberated-from-the-body). In the present work, however, its author, Śrī Anantendra, gives a different explanation. Both liberation-in-life and liberation-form-the-body are said to occur even while the body lasts. The one who knows the Self as different from *prakṛti* and its evolutes, and knows it as the same as *Brahman* is liberated in life. Through the grace of the teaching of the preceptor, he has gained the

knowledge: "I am not the body; I am the supremê Self." In due course of time, he gets established in *Brahman*, and becomes liberated from the body. Such a one is called *brahmavid-variṣṭha*, the supremely great knower of *Brahman*. For him, there is no longer the appearance of the world. He sees all as *Brahman*. There is no body also for him; and so, he has no thought about even hunger, etc. In fact, he has no mind, and therefore no thoughts at all. He is not 'he'; he is *Brahman*. Until the falling of what used to be called his body, and what continues to appear to others, the sustenance of life takes place of its own accord. There is no question of his experiencing *prārabdha*, because he has no *karma* whatsoever. As he has no thought at all of the body, how can there be *prārabdha*? The very sight of the one who has been liberated from the body purifies people. By his very presence the world is blessed.

The aim of all Vedāntic teaching is to show the way to the gaining of *videha-mukti*. Those who have achieved this goal shine as exemplars for the rest of the world to follow: what a few have gained all can gain; for what is to be gained is not something alien, but the eternal nature of oneself.

In the *Vedānta-sāra-saṅgraha*, we have a lucid exposition of Vedānta, designed to instruct and benefit all seekers that thirst for the eternal wisdom.

VEDĀNTA-SĀRA-SAṄGRAHA

i. Invocation

[1]

He who is the sun in regard to (the blossoming of) the lotus, which is the Mother's (Pārvatī's) face, he who is fond of the fruit of the rose apple tree, he who has a protuberant belly, he who removes obstacles, he who is the beloved son of Śiva as associated with Śakti (Sāmba)—Him (i.e. Gaṇeśa) do I worship.

[2]

The holy Preceptor, Dakṣiṇāmūrti, who is the cause of the origination, etc., of the world—Him I salute again and again, for the destruction of the sorrow of birth.

[3]

The good Preceptor, who is compassion-incarnate, the Prince among Yogins, Mahādevendra, the lord of ascetics who established a Śiva-liṅga (at Viriñcipura)—Him I salute.

[4]

O the Ocean of bliss in Cidāmbara that is of the form of consciousness ! O the Lord of the Hall (of consciousness) ! Do lift me, who am immersed in the sea of ignorance.

[5]

The auspicious Rāma, who bestows compassion, who is the treasure-house of virtues, who is all-pervasive and eternal, who bears the apparent form of a human being, who does what is good, who is the Supreme, of the nature of pure Existence, who grants his grace to the devotees, who is worshipped by the saintly people, who is auspicious—the Consort of Sītā, daughter of Janaka : that Lord who gives all one's ends, I salute.

[6 — 7]

Greatly meditating in my heart, following the previous texts, I shall teach the Quintessence of Vedānta (*Vedāntasāra*), which elucidates the oneness of *Brahman* and *Ātman*, in the form of a dialogue between preceptor and pupil, which will do the supreme good to the seekers after release, in order to help those who are novices, and for the sake of my own reflection.

ii. Question relating to the Means to Release

[8]

Pupil:

O Master! I salute thy two feet, again and again. O thou, the ocean of compassion! Do thou save me who am immersed in the sea of transmigration.

[9]

By what means may I cross the sea of birth, soon, O thou, the ocean of compassion! tell that to me. Thou alone art my refuge!

iii. The knowledge of the Oneness of Brahman and
Ātman—the Means to Release*Preceptor:*

[10]

The pleasure of transmigration perishes in a moment, indeed; and at the end it (transmigration) is painful; (and so) transmigration is to be despised. It is resorted to by fools, and not by the good people. Therefore, do thou reject the desire for transmigration.

[11]

“The sea of transmigration is painful”; thus, in the world, the discriminating ones say, indeed.

Therefore, it has to be rejected everywhere by those who seek release.

[12]

If ignorance gets destroyed through Self-knowledge, then at that very moment, thou wilt get free from the bondage of transmigration, and deserve to attain the *summum bonum*.

[13]

Knowledge is not easy to get, as the *Gītā* says in the words: "At the end of many lives, one becomes a knower and attains Me."¹

[14]

Through the inquiry into the Self and the not-self, ignorance, verily, is destroyed completely. Thence shines knowledge as the sun on the dispersal of the clouds.²

iv. The Four Preliminary Matters

[15]

Of this Vedānta-teaching, indeed, the four preliminary matters should be known. The mode thereof I shall expound, first: Listen!

¹ *Bhagavad-gītā*, vii, 19

² See Śaṅkara's *Ātma-bodha*, v. 4.

[16]

He who is endowed with the four-fold qualification is declared to be the eligible person (*adhikārin*). The knowledge of the oneness of the inner Self and *Brahman* is stated to be the theme (*viṣaya*) by the good ones.

[17]

What is explained is *Brahman* itself; what explain are the Vedāntic texts. The relation of it to them is proclaimed as the relation (*sambandha*). Release is the fruit (*prayojana*). These, verily, are the four preliminary matters.

v. Endowment with the Four-fold Qualification

[18]

The discrimination between the eternal and the non-eternal, etc., are stated to be the fourfold qualification. That which is the nature of the inner Self is to be known as the eternal.

[19]

The entire objective world, verily, is to be known as the non-eternal. This is the discrimination between the eternal and the non-eternal. Now, non-attachment is explained.

[20]

In a hereafter, heavenly happiness, here, enjoyment of women, etc., rejection of all this as one would reject what has been vomited : this is said to be non-attachment.

[21]

Calmness, control, renunciation, forbearance, faith, along with concentration : of these which are six in number, I shall state the characteristics.

[22]

Calmness (*śama*) is taming the mind ; control (*dama*) is the restraint of the external sense-organs ; renunciation (*uparati*) is the giving up of all actions ; thus is it stated.

[23]

Forbearance (*titikṣā*) is declared by the wise to be the withstanding of pleasure, pain, etc.; faith (*śraddhā*) is referred to as one's affection for the texts instructed by the preceptor.

[24]

The mind that has strayed away to other things, leaving the study of the Vedāntic texts—dragging that (mind) and making it stay therein (i.e. in the study) is considered to be concentration (*samādhāna*).

[25]

The longing for release is said to be two-fold. "Let release come to me"—this is spoken of as the ordinary longing. The other is intense longing, which I shall explain.

[26]

Even as a man who is caught inside a house that is burning runs (for his life), so also, for one who is scorched by the threefold affliction, the longing likewise (for freedom therefrom) is signified as intense longing.

[27]

The modes of the threefold affliction, I shall relate; Listen, O son! The affliction consisting of eye-disease, etc., is said to be what is due to oneself (*ādhyātmika*).

[28]

Being troubled by thieves, tigers, etc., is referred to as (affliction) caused by other beings (*ādhibhautika*). The misery brought on by great conflagration, etc., is stated to be affliction caused by cosmic forces (*ādhidaivika*).

[29]

Knowing thus, a person should put forth endeavour quickly in regard to inquiry into the

Self and not-self. From that (inquiry) will result the true knowledge of the Self.

Pupil :

[30]

O good Preceptor ! Do thou tell me clearly the characteristics of the Self, not-self, etc.

vi. The Nature of the Self

Preceptor :

[31]

The Self is beyond the three bodies (i.e. the gross physical body, the subtle body consisting of the sense-organs, life-force, and mind, and the causal body which is ignorance), free from the three *guṇas* (i.e. constituents of *prakṛti*, viz. *sattva*, *rajas*, and *tamas*), the witness of the three states (of waking, dream, and deep sleep), and distinct from the five sheaths (of food, vital force, mind, intellect, and bliss).

[32]

Because it is not sublated in all the three divisions of time (past, present, and future), it is declared in scripture to be of the nature of existence ; because it is the witness of all, to be of the nature of consciousness ; because it is all-pervading, to be impartite.

[33]

Because it is the seat of supreme love, it is declared to be of the nature of bliss, to be without parts, without actions, peaceful, and to be of the nature of the essence of eternal bliss

[34]

It is of the nature of infinite existence and knowledge, the supreme Self, above what is high (i.e. *Hiranyagarbha*): meditate thus on the Self always. By that thou wilt become a knower.

vii. The Nature of the Not-self

[35]

The three bodies, likewise the three states, the five sheaths, the twenty-four principles (i.e. *prakṛti* and its evolutes): these constitute the not-self: thus declare the wise ones.

[36]

The three bodies are: gross, subtle, and causal. Of these, the gross body is what is endowed with the seven components, skin, flesh, etc. (i.e. blood, fat, bone, marrow, and semen).

[37]

It is endowed with nine orifices, associated with nails, hair, etc., filled with germs, urine, excreta, etc.; it has all the defects.

[38]

It is born of semen and blood, expelled through the urinal orifice, and is subject to the six-fold changes (as indicated by the predicates): is born, is existent, etc., (grows, gets modified, decays, and is destroyed).

[39]

Originated from the quintuplicated gross elements, and gathered by past *karma*, the body is said to be the abode for experiencing pleasure and pain.³

[40]

Residence in the hell which is the womb, attended by various difficulties, is hard to bear for all beings, and is the harbinger of immense sorrow.

[41]

The vital airs, mind, intellect, the ten sense-organs: that which is endowed with these, and is generated from the non-quintuplicated elements is the subtle body: it is the means for experiencing (pain and pleasure).⁴

³ Śaṅkara's *Ātma-bodha*, v. 12.

⁴ *Ibid.*, v. 13.

[42]

The beginningless indeterminable nescience is said to be the causal adjunct. Understand the Self to be other than the triple adjuncts. ⁵

[43]

Grasping the objects through the sense-organs is well-known by the name 'waking state.' That which has conceit in the gross is Viśva, the empirical soul (*vyāvahārika*), the reflection of consciousness (*cidābhāsa*): these three are the names for that.

[44]

I shall now speak about the dream state. When the instruments (sense-organs) have become quiescent, O twice-born one, the state which is manifest on account of the residual impressions of the waking state, and has them for its objects is thought to be dream.

[45]

The one that has conceit therein is Taijasa, that which is posited by dream (*svapna-kalpita*), the apparently real (*prātibhāsika*); these three are said to be the names for it.

[46]

The resolution of all modes of knowledge is stated to be deep sleep. The stay of the intellect

⁵ *Ibid.*, v. 14.

in the form of its seed (i.e. ignorance) is declared to be deep sleep.

[47]

The one that has conceit therein is *Prājña*, that which is delimited (*avacchinna*), the absolutely real (*pāramāṛthika*): these three are said to be its names.

viii. Inquiry into the Five Sheaths

[48 — 49]

The constitution of the five sheaths I shall explain, listen, O the good-willed one ! The sheath of food, the sheath of vital air, the two sheaths of mind and intellect, the sheath of bliss : these are declared to be the five sheaths. The gross body which has head, hands, etc., is spoken of as the sheath of food.

[50]

The collocation of the conative sense-organs and vital airs is the sheath of vital air. The collocation of the cognitive sense-organs and mind is referred to as the sheath of mind.

[51]

The collocation of the cognitive sense-organs and intellect is stated to be the sheath of

intellect. And, the (resolved) mode of the mind, of the nature of *tamas* (darkness), is regarded as the sheath of bliss.

[52]

Thus has been explained the constitution of the five sheaths. I shall (now) enumerate the twenty-four principles : listen, O child !

[53]

The ten sense-organs (the five cognitive senses : of hearing, sight, touch, taste, and smell ; the five conative senses : of speech, grasping, locomotion, excretion, and procreation), the five elements (ether, air, fire, water, and earth), the five (subtle essences), sound, etc., (the other four are : touch, colour, taste and smell), and the four modes (of the internal organ), mind (*manas*), intellect (*buddhi*), egoity (*ahaṁkāra*), and memory (*citta*).

ix. The Proximate Means to Brahman-knowledge

[54]

Hearing (*śravaṇa*), reflection (*manana*), and contemplation (*nididhyāsana*) : these have to be practised, for they are the means to knowledge.

[55]

The understanding of the texts of Vedānta—this is said to be ‘hearing.’ Ruminating over the

meaning of what has been heard is declared to be reflection (*manana*).

[56]

The placing of the mind in the sense that has been ascertained beyond doubt through those two means is one-pointedness: this is said to be concentration (*nididhyāsana*).

x. The Means to the destruction of Residual Impressions

[57]

Because of the residual impressions relating to the world (*loka-vāsanā*), because of the residual impressions relating to the scriptures (*śāstra-vāsanā*), and because of the residual impressions relating to the body (*deha-vāsanā*), there does not arise true knowledge for beings.⁶

[58]

Leaving off following the world, leaving off following the body, and leaving off the obsession with scriptures, do away with thine own superimposition.⁷

Pupil :

[59]

The mode of the creation of the world, do thou explain to me, O holy Master !

⁶ Śaṅkara's *Vivekacūḍāmaṇi*. v. 272.

⁷ *Ibid*, v. 271.

xi. The order of World-Creation

[60]

Prakṛti (primal nature) which is of the form of the three constituents (*sattva*, *rajas*, and *tamas*), which is of the nature of projection (*vikṣepa*) and veiling (*āvaraṇa*) is what is superimposed on the supreme *Brahman*: it is designated as darkness (*tamas*), delusion (*moha*), etc.

[61]

That *prakṛti* is said to be twofold: *māyā* which is of the nature of pure *guṇa* (i.e. which has a dominance of pure (*sattva*), and *avidyā* (nescience) which is endowed with the impure triple-*guṇa* (i.e. with the *sattva* rendered impure by the other two *guṇas*): thus has it been declared.

[62]

The consciousness as reflected in nescience is said to be the *jīva* (soul): the consciousness as delimited by *māyā* is *Īśvara* (God)—thus is it declared by the wise ones.

[63]

The unmanifest (*avyākṛta*) and the inner ruler (*antaryāmin*)—these two are the names thereof, it is stated. From that *Īśvara*, the principle *mahat* (the great) is born like a sprout.

[64]

For that delimited consciousness, there is the name *Hiranyagarbha*. *Sūtrātman* (the thread-self) and *Prāṇa* (Life-principle): there are these two names for it.

[65]

From that consciousness which is delimited by the principle *mahat* which is of the nature of the three *guṇas*, the principle *ahaṅkāra* (egoity) which has the status of a tree was born.

[66]

The consciousness which is delimited by that is *Virāṭ*: these also are its names, *Vaiśvānara* and *Vairāja*—so is it declared by those who know the scriptures well.

[67]

From the consciousness as delimited by that egoity, was born ether, which is of the nature of the three *guṇas*, and which has sound as its quality. Thence, in sequence:

[68]

Air which has the qualities of sound and touch; fire, which is endowed with three qualities (sound, touch. and colour); water which is endowed with four qualities (sound, touch, colour,

and taste); earth which is endowed with five qualities (sound, touch, colour, taste, and smell).

[69]

Thus, earth is endowed with sound, touch, colour, taste, and sound; from that, the plants (arise); from them, food arises.

[70]

From food, there is the rise of man, and of all beings. From food, verily, they are born; and by it they are sustained thereafter.

[71]

Thus, the order of creation has been explained to thee, in accordance with the teaching of the *Veda*. In the scriptures, creation has been taught through several modes, O the twice-born one! These differences, however, are due to the difference in aeons: So is it thought by the wise ones.

Pupil:

[72]

Māyā, it is stated, is superimposed on the supreme *Brahman*, O venerable Preceptor! How is that superimposed on *Brahman*? Tell me that procedure, O Master! And also, I want to hear about the origin of *māyā*, nescience, etc.

x. Explanation of the nature of Maya, Nescience, etc.

Preceptor :

[73]

“ Know *māyā* to be *prakṛti*, and the wielder of *māyā* (*māyīn*) to be the great Lord (*maheśvara*). By those which are the limbs thereof, this entire universe is pervaded.”⁸

[74]

“ This, My *māyā*, which is divine and made of the *guṇas*, is difficult to cross. They who attain Me cross this *māyā*.”⁹

[75]

Thus, in scriptures and traditional codes it is declared in all manner of ways that it (i.e. *māyā*) is of the nature of attribute to substrate, and that the Self has *māyā* under its control.

[76]

That *māyā* belongs to *Brahman*, not to any other ; it is, indeed, the power of *Brahman*. And, that is the primal nature, of the from of projection and veiling.

[77]

It is also referred to as nescience (*avidyā*), designated as darkness (*tamas*) and delusion (*moha*);

⁸ *Svetāśvatara-nṛpaṇiṣad*, vi. 10.

⁹ *Bhagavad-gītā*, vii. 14.

the unmanifest (*avyakta*) and the equipoise of the *guṇas* (*guṇa-sāmya*)—all these are the names of *māyā*.

[78]

On the consciousness that is the substrate of all, *māyā* is what is superimposed ; it is *Brahman's* own power, manifest therein and thereby alone. Thus has it to be known by those who are learned, and never in any other manner.

[79]

The individual soul (*jīva*), God (*Īśa*), the pure consciousness (*viśuddhā cit*), the difference between the soul and God (*jīva-īśa-bheda*), nescience (*avidyā*), and the conjunction of that with consciousness (*avidyā-caitanya-yoga*)—these six are, for us, beginningless

[80]

In view of such (statements of) traditional codes, the origin of *māyā*, nescience, etc., is not possible to be stated by anyone ; therefore, *māyā*, etc., are, verily, beginningless.

[81]

The product of *māyā* is extremely wonderful ; it is even unthinkable by the mind. Even though *māyā*, etc., are devoid of a beginning, there may

be an end for them, as for prior non-existence (*prāg-abhāva*).

[82]

The great ones who are established in *Brahman* are those who stay firmly as the Self. How, then, could there be *māyā*, how ignorance, from the point of view of the great souls?

[83]

Therefore, indeed, is it declared by the wise that there is destruction for *māyā*, etc. He who knows that the world is illusory is said to be the one who has conquered *māyā*.

[84]

There is no entry of *māyā* into him: there is no doubt whatsoever here. If the reality of the world is admitted, then *māyā* is the cause of all (things).

[85]

Thus is it declared by the learned ones, those who know well the *Veda*, those who are supremely great. From the standpoint of Advaita, however, voidness is certainly appropriate to *māyā*.

[86]

There is observed the scriptural statement: "That (*yā*) which is not (*mā*) is, indeed, *māyā*"

He who knows that the great Lord is the welder of *māyā*, and meditates constantly thereon: for him *māyā* is far away.¹⁰

[87]

All the others are deluded by *māyā*, and immersed in the sea of transmigration; they are fixed to the machine of birth and old age, and they revolve, indeed, therewith!¹¹

Pupil :

[88]

Māyā is non-different from *Brahman*; it is, verily, the power of *Brahman*. Having stated thus, thou dost declare also the destruction of *māyā*. How can there be destruction for the power of the Self? Please do explain !

Preceptor :

[89 — 90]

The destruction of the Self's power at any time is not declared by me. By the inquiry into the Self and the not-self, and by the grace of the preceptor, if *Brahman*-knowledge, in its entirety, arises for some one, then, *māyā* leaves

¹⁰ See *Svetāśvatara*, i. 11.

¹¹ See *Bhagavad-gītā*, v. 25.

that one. Then, that one is declared to have conquered *māyā*. Therefore, it is stated that from the standpoint of that one, there is the non-existence of *māyā*.

Pupil:

[91]

Then, there would be the contingency of beginninglessness for the power of the one that possesses power. Even though this is accepted, it would be a defect, and a case of joining with the dualist.

Preceptor :

[92]

Power is not separate from the possessor of power: as in the case of fire, so in regard to the Self Know the identity between both through scripture and through reasoning, O the twice-born one !

Pupil :

[93]

Of the six categories, the soul, God, etc., that there is beginninglessness was stated, How is that possible in the view of Advaita ? Please explain, O Master !

xi. The Empirical nature of Duality

Preceptor :

[94]

If the six be regarded as empirically real (*vyāvahārika-sattā*), then their beginninglessness fits in : but none whatever, when the Self which is of the one consistency of impartite consciousness is known.

[95]

The one consciousness shines everywhere and always, like the pure sky. He who has the eye of knowledge sees it as of his own nature ; he who has ignorance as his eye does not see, even as a blind man (does not see) the shining sun.

Pupil :

[96]

In all the bodies, is the Self different ?
O Master, please tell me !

xii. The Oneness of the Self, and Ignorance which is the cause of all Evil

Preceptor :

[97]

The Self is everywhere full, the one impartite essence, immutable ; it is eternal, all-pervading, firm, unmoving, and ancient. ¹²

¹² See *Bhagavad-gītā*, ii, 24.

[98]

It is non-different in all the bodies, omniscient, facing everywhere. The souls, as the Self, are non-different; and, on account of the difference in adjuncts, they are different.

[99]

And, on account of the difference in the respective *karma* also, they are seen to be different in form. Thus, by the profusion of past merit, by resorting to association with the good, and by the grace of the preceptor, the soul is released in course of time.

[100]

The oneness of the Self and *Brahman* is declared, as in the case of "This is that Devadatta," by the supremely great ones who are like the effulgent sun in regard to the darkness that is dualism.

[101]

Ignorance alone is everywhere the cause of all evil. And, from ignorance is born conceit in things that are (considered to be) one's own.

[102 — 103]

Thence, in regard to groups of beings such as sons, intense desire grows. If enmity is shown in

respect of them by anyone, then anger, jealousy, etc., are generated, of their own accord. Impelled by desire, anger, etc., all human beings perform action.

[104]

In order to procure experience of *karma*, the body is born, in sequence. From the seizing of the body, sorrow is generated for the embodied ones in the world.

[105]

And, death and birth occur again and again; thus for the embodied beings sorrow increases more and more.

[106]

There is not even the least trace of happiness; in all manner of ways there is only sorrow. That which appears, here, as comforting turns out to be the source of sorrow at the end.

[107]

Ignorance alone is the cause of sorrow in every way, O disciple! When knowledge becomes stable, conceit is destroyed; thence is destroyed completely the cause of sorrow, down to the body.

xiii. The Means to Purification of Mind

Pupil:

[108]

How will there be (accomplished) the purity of mind, here? Please tell me, O Master?

Preceptor:

[109]

“Action is for the purification of the mind, and not for the perception of the real.” Thus, in accordance with the teaching of the traditional code,¹³ do thy work, to the best of thy lights, without desire.

[110]

By that thou wilt become purified in mind. I shall also teach another technique. Whatever love there is for thee towards thy people and things, renouncing that love, do thou become stable in the Self, and undefiled.

[111]

“Whenever the fleeting and unsteady mind strays, then and there, restraining it, bring it under the custody of the Self alone.”¹⁴

¹³ Śaṅkara's *Vivekacūḍāmaṇi*, v. 11

¹⁴ *Bhagavad-gītā*, vi, 26.

[112]

Conceit, indeed, is the cause of all sorrow, for all beings. For him who is devoid of the modes of the mind, and who firmly stays in the Self, there is nothing to be done, nor anything to be known or gained, at any time.

[113]

There is no way to what is auspicious (i.e. release) other than the quiescence of the mind, which is of the nature of renouncing what one desires, and which is to be accomplished through one's own effort.

Pupil :

[114]

I want to hear about the mode of meditation,
O the best among the good !

xiv. Meditation

Preceptor :

[115]

Meditation is said to be twofold : with attributes (*saguṇa*) and without attributes (*nirguṇa*). The contemplation of images, etc., is declared to be meditation with attributes.

[116]

As long as a man perceives the Self as what is different from oneself, so long there will be only

meditation with attributes possible, and there will also be the cognition of difference, O the twice-born one !

[117]

Meditation on one's own true nature which is the Self is called meditation on the attributeless. He by whom the Self with attributes has been meditated on, desiring to realize that—for him alone meditation on the attributeless becomes possible: thus thou shouldst know.

[118]

Worship of images made of stone, metal, gem, and clay, causes the experience of rebirth, for the person who seeks release. Therefore, the ascetic should perform the worship in his own heart alone, leaving off external worship, in order that there may be no rebirth.

[119]

Thus, let the ascetic who is also a seeker after release perform meditation on the attributeless. That which is the meditation with attributes will be the cause of rebirth.

Pupil :

[120]

How will release come to me; please teach me that, O the treasure-house of compassion !

xv. Renunciation of Desire, etc.

Preceptor :

[121]

This is the definite instruction of *Vedānta-siddhānta*: the soul (*jīva*) is *Brahman* alone: also the world. Release is but the state of remaining as the impartite reality. *Brahman* is non-dual. The scriptural texts are the evidence (*pramāṇa*).

[122]

As long as all has not been renounced, so long the Self is not gained. When all things have been renounced, what remains is the Self: so is it stated.

[123]

Release is not at the top of heaven, nor in hell, nor on earth; when all desires are destroyed, there is the destruction of mind; that is regarded as release.

[124]

Therefore, the attenuation of desire is what should be done at first by those who seek release. Through desire there is great sorrow; desirelessness is the supreme happiness.

[125]

Thus, indeed, in the world, the discriminating ones say, everywhere. In the group of six enemies, desire, verily, is the first.

[126]

That itself is in the form of anger, sprung from the *guṇa rajas*. Therefore, that should be first renounced ; and the rest get rejected, indeed.

[127]

The mind, verily, is the cause of the bondage and release of men ; when attached to objects, it makes for bondage, and when freed from objects, for release.¹⁵

[128]

Because release is said to result when the mind is devoid of objects, the mind should always be made objectless by the seekers after release.

[129]

The thieves, viz. desire, anger, etc., are always resident in the body, in order to steal the gem of knowledge ; therefore, reject them completely.

[130]

Through meditation, kill the mind with the edge of the discus of knowledge in the heart-ether which is consciousness ; then, without doubt, no enemies will bind thee.

¹⁵ *Brahmabindu-upaniṣad*, 2.

[131]

The mind's will, verily, is the cause of the sorrow of birth ; therefore, do not exercise the will which is the cause of bondage in every way.

Pupil :

[132]

If there be no association with will, how will there be functions such as eating, etc. ?

Preceptor :

[133 — 134]

This teaching is pertinent to the one who is endowed with the four-fold means. He whose mind goes out towards the objects perceived, he for whom there is no acquisition of the six virtues, calmness, etc. — those such as he are the ignorant ones ; they are not eligible for (the study of) the teaching.

[135]

For the one who is endowed with the blessing of dispassion, there is no thought about eating, etc. The knower (of the Self) devotes his time, till death, to the constant staying in the Self.

[136]

For him, functions such as eating food, etc., are performed by God himself. Therefore, in the

matter of food, etc., let there not be, at any time, bestowal of thought.

[137]

“ Those people who think of Me as being non-different and worship Me — of those who are always united with Me, I bear the responsibility of procuring ends and preserving them (*yoga-kṣema*). ”¹⁶

[138]

In accordance with this teaching of the *Bhagavad-gītā*, of such discriminating ones, the Lord Himself, of His own accord, bears the responsibility of *yoga-kṣema*.

[139]

In regard to this matter, there is a fine story that is current in the world : I shall relate it ; do thou listen, with attention.

[140]

There were, once upon a time, two brothers who were eminent brahmins, and were observing rules of piety. The elder one was endowed with the spirit of renunciation ; he performed penance on the banks of a river.

¹⁶ *Bhagavad-gītā*, ix, 22.

[141]

With his mind unstraying to other things, he was constantly meditating on the Lord Hari. His wife was an extremely good lady, engaged in the service of her lord.

[142]

What was given by the wife of the younger brother, rice-grains, etc., that loving lady would cook quickly and await the return of her husband.

[143 — 144]

When noon-time approached, her husband would return home; when he came home, his wife would offer to him cooked food, etc. That brahmin would make of that (food) an offering to God, then eat it, and resume performing penance, as was his wont, on the banks of the river.

[145 — 146]

That great souled one lived, doing the same every day. When several years had passed, his brother's wife got jealous, and did not give the provisions, and kept quiet. The elder brother's wife who was very pious, had to remain without cooking.

[147]

When the noon-time came, the husband came home, and getting to know what had happened to

his wife, went back to the banks of the river, without feeling any pangs.

[148 — 150]

Again, the next day, when the noon-time came, he got back home. That day also, there was no food. Then, verily, he thought within himself, and took out the text of the *Gītā* ; seeing therein the verse “ Those people who think of Me as non-different,” etc., he thought: “ This was not spoken by the Lord, and this idea is not His”, and so, he, the best of the twice-born, erased that verse.

[151 -- 153]

Going back to the banks of the river, he performed severe penance. When he had gone away (from the house) in order to perform penance, the Lord Hari who knows the universe, realizing the nature of the severe penance that was being performed by the austere brahmin, went to the house of that brahmin with carts loaded with provisions and wealth, gave them to the brahmin's wife, and left quickly.

[154 — 156]

At once, calling her husband, she related the news from the beginning ; immediately thereafter, that pious lady showed him the cooked food

with side dishes, etc. Realizing that the provisions, great wealth, etc., were all the doings of the Lord, the ascetic brought back the text of the *Gītā*, and wrote therein again that verse. After that, he ate food, and went back again to perform penance.

[157]

And so, in the same manner, for the one who has no other thought, there is no anxiety about food. That one who has no other thought is well established in the nature of his own true Self.

Pupil :

[158]

Of what nature is superimposition (*adhyāsa*), O Master? Please tell me its mode, O Preceptor!

Preceptor :

[159]

As silver in nacre, and as serpent in rope, "the cognition of that in what is not that" is declared to be superimposition.

[160]

Even as for silver, etc., nacre, etc., are the substrate, so also for the world consisting of the soul, God, etc., *Brahman* is said to be the substrate.

[161]

In all the three parts of time, there is no silver in nacre ; so also in rope, etc. there is no serpent, etc. ; that is only an imagination due to delusion.

[162]

Similarly, the soul, in fact, the entire world, is not (real) in all the three parts of time ; all that is is what is imagined on account of delusion, through *māyā*, in the supreme *Brahman*.

Pupil :

[163]

The soul, God, etc., constituting the world, are seen immediately. There is no delusion in me whatsoever. How, then, can there be imagination ?

Preceptor :

[164]

Whatever world that is seen in dream, dost thou see it in waking ? Even so is this world illusory. In every way, there is not the world at all.

Pupil :

[165]

All the world that is seen in dream is, verily, illusory, because it is not seen in waking. But

how can this world that is seen (in waking) be illusory ?

Preceptor :

[166]

“Transmigration, that is a collocation of desire, hatred, etc., is, indeed, similar to dream ; in its time (i. e. while it lasts), it appears as if real, but when there is awakening, it becomes unreal.”¹⁷ Thus, on the strength of this traditional code, for one who is endowed with knowledge, (transmigration) is illusory alone, not otherwise.

Pupil :

[167]

How does delusion get destroyed, like rope-serpent, etc. ? Please explain.

Preceptor :

[168 — 169]

Seeing the rope lying in a zig-zag form, there arises the delusion “This is a serpent.” Noticing the one (for whom this has arisen), another person who is intelligent, realizing “This is not a serpent, but a rope,” playfully lifts the rope, shows it to

¹⁷ Śaṅkara's *Ātmabodha*, v. 6.

the man who is seized with fear, and places it in his hands.

[170]

Seeing it, that man who was afraid is (now) released from fear, and goes his way.

Likewise, in regard to *Brahman*, there arises the delusion of the world, on account of ignorance.

[171]

Through the text taught by the preceptor, one becomes a knower ; then one should conclusively know that there is no world, and consider *Brahman* as the All. Such a one becomes released even while living : he, indeed, is blessed, in the world ; he is the great one.

Pupil :

[172 — 173]

He who is endowed with fear on account of rope-serpent, comes to know the rope, and, then, is instantly released from fear ; even so a person attains knowledge ; but he is deluded again, and suffers in the tract of transmigration ; even a learned man remains in the same manner. How can I understand this to be so ?

Preceptor :

[174]

Whether one is learned or not, if by the compassionate glance of the preceptor there arises

Brahman-knowledge, that very moment, he is released.

[175]

Never again does he show attachment to all things. At no time does he stray away from the goal gained through the preceptor.

[176]

Like the one who is freed from the serpent delusion, the knower of *Brahman* also is liberated. Some knowers of *Brahman*, even after knowing *Brahman* truly, remain in transmigration; but even so, they are not afflicted in transmigration.

[177]

“He who performs actions, renouncing attachment, and offering them to *Brahman*, is not touched by sin, like the lotus-leaf by water.”¹⁸

[178]

As long as one whirls in transmigration, even if that one be learned and has studied the scriptures, so long, indeed, he does not know the true nature of *Brahman*. Thus thou shouldst conclude.

Pupil:

[179]

How does liberation-in-life come, O Master! Please tell me, O Teacher!

¹⁸ *Bhagavad-gītā*, v, 10.

xvi. Liberation-in-life

Preceptor :

[180 — 182]

On account of the excellence of the host of merit gathered in many previous lives, one becomes endowed with the four-fold means; and through the grace of the teaching of the preceptor, one leaves off the maze of twenty-four principles imagined by oneself: one then determines conclusively thus: "I, who am called *jīva*, the twentyfifth, am, verily the twenty-sixth which is the Self"; thus, one who is the most fortunate becomes liberated in life. Therefore, at all times, make the oneness of the soul and the Self confirmed.

[183]

The notion "I am the body" is the cause of the sorrow of birth; the knowledge "I am not the body; I am the supreme Self" is what destroys sorrow.

[184]

The internal contemplation of the form "All is *Brahman*" is what yields release; the cognition of difference is nescience: by all means, do thou reject it completely.

Pupil :

[185]

O, the Best among those that are meritorious ! Please speak about the state of the one who is liberated from the body (*videha-mukta*) !

Preceptor :

[186]

That wise one, who is liberated in life, becomes, verily, liberated from the body, in due course of time, through remaining always in *Brahman*, O the twice-born one !

[187]

Such a one is the greatest knower of *Brahman* (*brahma-vid-variṣṭha*) ; he remains of the nature of the Self alone. For him there is not the sight of the world ; he sees all as *Brahman*.

[188 — 189]

For him, there is never the manifestation of the body which is a complex of effects (i.e. the physical frame) and instruments (i.e. sense organs and mind), nor the manifestation of hunger, etc., nor the manifestation of the world, nor the cognition of sound, etc. Since there is not the manifestation of the body, it (that state) is regarded as liberation from the body.

[190]

Till the falling of the body, the protection of the body takes place, of its own accord; there is no doubt about it. Such a one is, verily, *Brahman* itself.

[191 — 192]

By the mere sight of him, man becomes purified.

During the time of the existence of the body of that high souled great one, there is no experiencing whatever of the *karma* that has begun to fructify (*prārabdha*); there is no doubt about this.

[193]

Since there is no thought of the body, how can there be experience of *prārabdha*? *Prārabdha* fosters the body; thence is the experience of the body.

Pupil :

[194]

How is *jīva*-hood possible for *Brahman* which is the eternal consciousness?

Preceptor :

[195]

There is no possibility of *jīva*-hood for the eternal consciousness which is *Brahman*. The

entire world—*jīva*, *Īśvara*, etc.,—is mere *māyā*, O, the twice-born one !

[196]

The *jīva* is no other than *Brahman*; the entire world is of the nature of *Brahman*. When it is known that “I am not the *jīva*”, one becomes *Brahman* itself, through the *pramāṇa* of the major text: in this regard, there is no need for discussion.

Pupil :

[197]

How does *Brahman*-knowledge arise truly? Please tell me, O Preceptor !

Preceptor :

[198]

Beholding *Brahman* alone everywhere, in all, and as all, through the strengthening of the mental impressions produced by the contemplation of Reality—from this, *Brahman*-knowledge arises. ¹⁰

[199]

He who is endowed with *Brahman*-knowledge even though seeing the entire world that is

¹⁰ See Śaṅkara's *Vivekacūḍāmaṇi*, v. 317.

manifest, does not ever see it as different from the Self.

[200]

What is manifest as different from the Self—the world of moving beings and immovable things—realize it as one's own pure Self, and contemplate as "I am that".

[201]

Leaving off all empirical usage, contemplate as "I am *Brahman*". Determinately knowing as "I am *Brahman*", reject egoity completely.

[202]

"Renouncing all *dharma*s, seek Me alone as thy sole refuge; I shall release thee from all sins: do not grieve".²⁰

[203]

Of what use in long speech, O wise one? That is only weariness of words. From the moment of waking up from sleep upto the point of going to sleep, think intensely of *Brahman* alone.

Pupil :

[204]

How should I meditate on *Brahman*? Please tell me, O the best among preceptors !

²⁰ *Bhagavad-gītā*, xviii, 66.

Preceptor :

[205]

Whatever thou seest with the eyes, contemplate that as the Self; whatever thou hearest with the ears, contemplate that as the Self.

[206]

Thus, by whatever sense-organ the entire universe is grasped—contemplate that as the Self, always. This whole world is of the nature of *Brahman*.

[207]

As of the nature of *Brahman*, it is the pure *Brahman* that shines; and as of the nature of the world too, it is this *Brahman* alone that shines.

Pupil :

[208]

The world that is seen is perishable. How can I contemplate that as the Self?

Preceptor :

[209]

Brahman alone is all names and the various forms: all actions too are shining, as if (because of *Brahman*): thus shouldst thou meditate.

[210]

From the supreme Self which is *Brahman*, all beings are born; therefore, all these are *Brahman* itself: so shouldst thou think.

[211]

Even as under the name 'pot' it is earth that shines, and under the name 'cloth' the threads, so under the name 'world' it is consciousness that shines: all is pure *Brahman* alone.

[212]

In the desert sand, all the water (that is seen) is simply the desert sand itself; this triple world in its entirety is pure consciousness alone; this is (realized) through Self-inquiry.

[213]

Through such scriptural statements, do thou determinately know that the world is *Brahman*. In the mental mode which has taken the form of the impartite reality, nothing else does at any time shine.

[214]

The essence of the conclusive teaching of all *Vedānta*, I declare, in truth: dying to oneself, and becoming oneself, oneself alone remains.

[215]

Behold the Self which is like the great ether, full, and impartite, and free from all adjuncts that are projected by its own ignorance, viz., the body, the sense-organs, vital airs, mind, egoity, etc.

[216]

Like the ether, the supreme *Brahman* is, verily, free from impurities, void of mental modes, limitless, motionless, and changeless; it is without (the distinctions of) internal and external, non-different and non-dual. What is there to be known?

[217]

I am the auspicious one that is the witness of the manifestation of the objects of the external sense-organs, thrown up in waking.

I am the auspicious one that is the witness of mental modes that are the reflections of the objective world, in dream.

I am the auspicious one that is the witness of the great delusion which is the overwhelming darkness, when the mind has got resolved in sleep.

I am the auspicious one that is the witness of all, rid of the impurity of the darkness of ignor-

ance, in the eternal bliss which is *turiya* (the fourth).

[218]

That which is the underlying consciousness, in waking, dream, and deep sleep, that, verily, art thou: this is the truth; there is no higher state than this.

[219]

The *Brahman*, which is the consciousness-ether, is one, of the nature of all, and is impartite: thus contemplate through effort, in order to quieten the oscillations of the mind.

[220]

Thus, through uninterrupted practice, forgetting the world all around, thou shalt surely become *Brahman* through *Brahman*-meditation.

[221]

In the holy place, *Kāñcī*, there was in former times, Agastya who was born from a pot, and who was equal to the supreme Śiva. In his divine Āśrama, the celebrated Upaniṣad-brahma-yogīndra constructed a hall, and lived there for several days. There flourishes (now) his great grand-disciple, the Prince among Yogins, the foremost among ascetics, called Mahādeva.

[222]

That great sage is my Preceptor: for him there are ten disciples including me. By that great soul, the pilgrimage to Kāśī was accomplished ten times.

[223]

On the banks of the Milk River (i.e. Pāl-āru) at the holy place called Viriñcipura, a Śiva-liṅga was established by that great sage.

[224]

To that Paramahansa Mahādevendra-yogin, who is the dispeller of the darkness of ignorance for his disciples, I offer repeated obeisance.

Thus ends the Vedānta-sāra-saṅgraha, written by Anantendrayati, disciple of the great ascetic, Śrīmat Paramahansa-parivrājakācārya Śrī Mahādevendra-yati.

Appendix

SELECT VERSES FROM ŚAṆKARA'S VIVEKACŪḌĀMAṆI

[1]

*asat-kalpovikalpo 'yam viśvam ity-ekavastuni,
nirvikāre nirākāre nirviśeṣe bhidā kūtaḥ.*

This world (which is experienced) is posited as what is unreal in the One Reality. In that (Reality) which is immutable, formless, and distinctionless, how could there be difference?

[2]

*draṣṭṛ-darśana-dṛśyādi-bhāva-śūnyaika-vastuni,
nirvikāre nirākāre nirviśeṣe bhidā kūtaḥ.*

In the One Reality which is devoid of the notions of perceiver, perception, perceived object, etc — in that (Reality) which is immutable, formless, and distinctionless, how could there be difference?

[3]

*kalpārṇava-ivātyanta-paripūrṇaika-vastuni,
nirvikāre nirākāre nirviśeṣe bhidā kūtaḥ.*

In the One Reality which is all-full like the ocean at the end of a *kalpa* (aeon) — in that

(Reality) which is immutable, formless, and distinctionless, how could there be difference ?

[4]

*tejasīva tamo yatra vilīnam bhrānti-kāraṇam,
advītiye pare tattve nirviśeṣe bhīdā kutaḥ.*

In that non-dual, distinctionless, supreme Reality, wherein is resolved the cause of delusion (i.e. nescience), as darkness in light, how could there be difference ?

[verses 400-403]

[5]

*kimapi satata-bodhaṁ kevalānanda-rūpaṁ
nirupamam ativelaṁ nitya-muktaṁ nirīham,
niravadhi-gaganābhaṁ niṣkalaṁ nirvikalpaṁ
hṛdi kalayati vidvān brahmāpūrṇaṁ samādhau.*

The indescribable constant consciousness, of the nature of pure bliss, without compare and boundless, the eternally free and actionless, like unto the sky that has no limits, partless and modeless — that plenary *Brahman*, the wise one realizes in the heart in *samādhī*.

[6]

*prakṛti-vikṛti-śūnyaṁ bhāvanātīta-bhāvaṁ
samarasam osamānaṁ māna-saṁbandha-dūram,
nigama-vacana-siddhaṁ nityam asmat-prasiddhaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau*

That which is devoid of cause and effect, that being which is beyond imaginations, that which is of the same essence, and is without an equal, that which is far away from any relation to empirical means of knowledge, that which is established on the strength of the Upaniṣadic texts, that which is eternally well-known in the notion 'I' — that plenary *Brahman*, the wise one realizes in the heart in *samādhi*.

[7]

ajaram amaram astābhāsavastu-svarūpam
stimita-salila-rāśi-prakhyam ākhyā-vihīnam,
śamita-guṇa-vikāraṁ śāśvataṁ śāntam ekaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau.

Undecaying and immortal, the reality wherein all appearances get resolved, that which is like an ocean that is placid, that which is without a name, that which is devoid of attributes and modifications, that which is eternal, quiescent, and one — that plenary *Brahman*, the wise one realizes in the heart in *samādhi*.

[8]

saṁāhitāntaḥkaraṇaḥ svarūpe
vilokayātmānam akhaṇḍa-vaibhavam,
vicchindhi bandhaṁ bhava-gandha-gandhilāṁ
yatnena puṁstvaṁ saphalīkuruṣva.

With the mind rendered quiescent in the true Self, behold the Self that is of limitless glory. Tear

asunder the bondage that smells with the odour of transmigration. Render your human birth fruitful through effort.

[9]

*sarvopādhi-vinirmuktaṁ saccidānandam advayam,
bhāvayātmānam ātmasthaṁ na bhūyaḥ kalpase'dhivane.*

Meditate on the Self which stays in your self (i.e. mind), as that which is free of all limiting adjuncts, as the non-dual existence-consciousness-bliss: you will never again be caught in the tract (of transmigration).

[10]

*chāyeva puṁsaḥ paridrśyamānam
ābhāsarūpeṇa phalānubhūtyā,
śarīram ārāc-chavavan-nirastaṁ
punar-na saṁdhatta idam mahātmā.*

The great one (the sage) who, through the experience of the fruit (i.e. release), has cast off the body at a distance like a corpse, does not again place conceit in this (body) which is seen as an appearance, like the shadow of a man.

[11]

*satata-vimala-bodhānandarūpaṁ svam-etya,
tyaja jaḍa-mala-rūpopādhim etaṁ sudūre,
atha punar-apī naiva smaryatām vānta-vastu
smaraṇa-viśaya-bhūtaṁ kalpate kutsanāya.*

Attaining one's true Self as the reality which is the constant and pure consciousness-bliss, reject at a great distance this limiting adjunct (i.e. the body) which is inert and impure. Then, let it not be remembered again. That which has been vomited excites but disgust when remembered.

[12]

*samūlam etam paridahya vahnau
sadātmani brahmaṇi nirvikalpe,
tatas-svayaṁ nitya-viśuddha-bodhā-
nandātmanā tiṣṭhati vidvariṣṭhaḥ.*

Burning completely all this (i.e. the world) along with its roots, in the fire of *Brahman* which is the eternal Self, the distinctionless reality, thereafter the supreme sage stays, verily, as the eternal, spotlessly pure Self which is consciousness-bliss.

[13]

*prārabdha-sūtra-grathitaṁ śarīram
prayātu vā tiṣṭhatu goriva srak,
na tat punaḥ paśyati tattvavettā-
nandātmanā brahmaṇi līnavṛttiḥ.*

The body which has been woven with the thread of deeds that have begun to fructify (i.e. *prārabdha*) — let it go away or stay, like the garland round (the neck of) a cow. The knower of truth, whose mental modes have been resolved

in *Brahman* which is the Bliss-Self, does not see it (i.e. the body) again.

[14]

*akhaṇḍānandam ātmānaṁ vijñāya svasvarūpataḥ,
kim icchan kasya vā hetor-dehaṁ puṣṇāti tattvavit.*

Having known as one's own self the impartite bliss that is the *Ātman*, desiring what and for the sake of whom should the knower of the truth pamper the body ?

[15]

*saṁsiddhasya phalaṁ tvetaḥ-jīvanmuktasya yoginaḥ,
bahir-antas-sadānanda-rasāsvādanam ātmani.*

For the *yogin* who is liberated in life and has attained the goal, this is the result : outside and inside, the constant enjoyment of the essence of bliss in the heart (*ātmani*).

[16]

*vairāgyasya phalaṁ bodhaḥ bodhasyoparatīḥ phalam,
svānandānubhavac-chāntir-eṣaivoparateḥ phalam,
yady-uttarottarābhāvaḥ pūrva-pūrvam tu niṣphalam.*

Of dispassion, knowledge is the fruit ; of knowledge, quiescence (i.e. withdrawal of the sense organs from their objects) is the fruit ; through the experience of self-bliss, the (gaining of) peace : this, indeed, is the fruit of quiescence.

If there do not arise the succeeding ones, the preceding ones become void of fruit.

[17]

*nivṛttiḥ paramā tr̥ptiḥ ānandonupamaḥ svataḥ,
dṛṣṭa-duḥkheṣv-anudvegaḥ vidyāyāḥ prastutaṁ phalam.*

Renunciation (of all actions), supreme satisfaction, incomparable bliss (that arises) of its own accord, not being roused by sorrows experienced — these constitute the principal fruit of knowledge.

[18]

*vidyā-phalam syād-asato nivṛttiḥ
pravṛttir-ajñāna-phalam tadīkṣitam,
taj-jñājñayor-yan-mṛgatṛṣṇikādau
noced-vido dṛṣṭa-phalam kim asmāt.*

The fruit of knowledge should be the renunciation of that which is not real; and the fruit of ignorance, activity: thus it has been seen in the case of the knower and the ignorant with reference to mirage, etc. If this be not so, how can there be the seen fruit, hence, for the wise?

[verses 409 — 422]

[19]

*sthita-prajño yatir-ayaṁ yaḥ sadānandam āśnute,
brahmaṇyeva-vilīnātmā nirvikāro viniṣkriyaḥ.*

The ascetic who enjoys the eternal bliss, whose mind is totally dissolved in *Brahman*, who is without

modification, and without action — he is the one with stable wisdom (*sthita-prajña*).

[20]

*brahmātmanoḥ śodhitayor-ekabhāvāvagāhinī,
nīrvikalpā ca cinmātrā-vṛttiḥ prajñeti kathyate,
sā sarvadā bhaved yasya sa jīvan-mukta iṣyate.*

That is said to be wisdom (*prajñā*) which is the mode (of the mind), which is devoid of imagination and is of the form of pure consciousness carrying the stream of thought which has realized the oneness of *Brahman* and *Ātman* after inquiring thereinto: He for whom that (mode) has become constant is accepted as the liberated-in-life.

[21]

*yasya sthitā bhavet prajñā yasyānando nirantaraḥ,
prapañco viśmṛtāprāyaḥ sa jīvan-mukta iṣyate.*

He whose wisdom remains stable, he whose bliss is unintermittant, he for whom the world has been almost forgotten — he is accepted as the liberated-in-life.

[22]

*līnadhīr-āpi jāgarti yo jagad-dharma-vivarjitaḥ,
bodho nirvāsano yasya sa jīvan-mukta iṣyate.*

He who is awake, although the intellect has been resolved, he who is devoid of the characteristics of the world, he whose knowledge is free

from residual impressions — he is accepted as the liberated-in-life.

[23]

*śānta-saṁsāra-kalanaḥ kalāvān api niṣkalaḥ,
yas-sacittopi niścittaḥ sa jīvan-mukta iṣyate.*

He for whom the incitements of the empirical process have become quiescent, he who is not distracted, although endowed with learning, he who has no mind, although having a mind — he is accepted as the liberated-in-life.

[24]

*vartamānēpi dehesmimś-chāyāvad-anuvartini,
ahaṁtā-mamatābhāvo jīvan-muktasya lakṣaṇam.*

Although residing in the body which accompanies like a shadow, the non-existence of the notions of 'I' and 'mine' — this is the characteristic of the liberated-in-life.

[25]

*atītānanusandhānaṁ bhaviṣyad-avicāraṇam,
audāsīnyam api prāpte jīvan-muktasya lakṣaṇam.*

Not contemplating what is past, not thinking of what is to come, and looking with indifference on what is now attained — this is the characteristic of the liberated-in-life.

[26]

*guṇa-doṣa-viśiṣṭesmin svabhāvena vilakṣaṇe,
sarvatra samadarśitvaṁ jīvan-muktasya lakṣaṇam.*

In this (world), to see the same everywhere in regard to what are qualified by excellence and defect and are mutually distinct — this is the characteristic of the liberated-in-life.

[27]

*iṣṭāniṣṭārtha-saṁprāptau sama-darśitayā'' tmaṇi,
ubhayatrāvikāritvaṁ jīvan-muktasya lakṣaṇam.*

When there occurs the desirable or the undesirable to oneself, to remain in regard to both without any change, by maintaining the attitude of sameness — this is the characteristic of the liberated-in-life.

[28]

*brahmānanda-rasāsvādāsakta-cittatayā-yateḥ,
antar-bahir-avijñānaṁ jīvan-muktasya lakṣaṇam.*

In the case of the sage, the non-recognition of what is within or what is without, because his mind is seized with the enjoyment of the essence of *Brahman*-bliss is the characteristic of the liberated-in-life.

[29]

*dehendriyādaḥ kartavye mamāhaṁbhāva-varjitah,
audāsīnyena yas-tiṣṭhet sa jīvan-mukta iṣyate.*

In regard to the body, the senses, etc., and in regard to what is to be done, he who is free from the notions of 'mine' and 'I', and remains with an attitude of indifference — he is accepted as the liberated-in-life.

[30]

*viññāta-ātmano yasya brahmabhāvaḥ śruter-balāt,
bhavabandha-vinirmuktaḥ sa jīvan-mukta iṣyate.*

He for whom there is the realization of the *Brahman*-nature of the Self, on the strength of (the teaching of) scripture, and who is completely free from the bondage of birth — he is accepted as the liberated-in-life.

[31]

*dehendriyeṣv-ahambhāvaḥ idaṁ-bhāvas-tadanyake,
yasya no bhavataḥ kvāpi sa jīvan-mukta iṣyate.*

He for whom, at no time is there the conceit of 'I' in the body, the senses, etc., nor the conceit of 'this' in what are different — he is accepted as the liberated-in-life.

[32]

*na pratyag-brahmaṇor-bhedaṁ kadāpi brahma-sargayoḥ,
prajñayā yo vijānāti sa jīvan-mukta iṣyate.*

He who, through wisdom, does not recognize, at any time, difference between the inner self and

Brahman, and between *Brahman* and the world — he is accepted as the liberated-in-life.

[33]

*sādhubhiḥ pūjyamānesmin pīḍyamāne' pi durjanaiḥ,
samabhāvo bhaved-yasya sa jīvan-mukta iṣyate.*

He for whom there is the attitude of sameness, when praised by the good or troubled by the wicked — he is accepted as the liberated-in-life.

[34]

*yatra praviṣṭā viṣayāḥ pareritāḥ nadī-pravāhā iva vāriraśau,
linanti san-mātratayā na vikriyām utpādayanty-eṣa yatir-
vimuktaḥ.*

Entering where-into, the objects prompted by others become quiescent, even as the flowing rivers in the ocean : they do not generate modifications, because they are the pure existence (i.e. the Self) — that ascetic is the released one.

[verses 427 — 442]

[35]

*paripūrṇam anādyantaṁ aprameyam avikriyam,
ekam evādvayaṁ brahma neha nānāsti kiṁcana.*

The all-full, which is without beginning and end, which is not an object of knowledge, which is without modification — that is *Brahman*, one only,

without a second ; there is no plurality whatsoever here.

[36]

*sad-ghanam cid-ghanam nityam ānanda-ghanam akriyam,
ekam evādvayaṁ brahma neha nānāsti kiṁcana.*

The massive Existence the massive Consciousness, the eternal massive Bliss, the actionless — that is *Brahman*, one only, without a second ; there is no plurality whatsoever here.

[37]

*pratyag-ekarasaṁ pūrṇam anantaṁ sarvato-mukham,
ekam evādvayaṁ brahma neha nānāsti kiṁcana.*

The inner self which is of one essence, full, and infinite, facing everywhere — that is *Brahman*, one only, without a second ; there is no plurality whatsoever here.

[38]

*aheyam anupādeyaṁ anādheyam anāśrayam,
ekam evādvayaṁ brahma neha nānāsti kiṁcana.*

That which cannot be rejected, nor received, that which has nothing to support, nor anything as its support — that is *Brahman*, one only, without a second ; there is no plurality whatsoever here.

[39]

*nirguṇaṁ niṣkalaṁ sūkṣmaṁ nirvikalpaṁ nirañjanam,
ekam evādvayaṁ brahma neha nānāsti kiṁcana.*

That which is without, attributes and without parts, that which is subtle, without mental modes and free from taint — that is *Brahman*, one only, without a second ; there is no plurality whatsoever here.

[40]

*anirūpya-svarūpaṁ yan-manovācām agocaram,
ekam evādvayaṁ brahma neha nānāsti kiṁcana.*

That whose nature is such that it does not require to be proved, that which is beyond the reach of mind and speech — that *Brahman*, one only, without a second ; there is no plurality whatsoever here

[41]

*sat samṛddhaṁ svatas-siddhaṁ śuddhaṁ buddham anidrśam,
ekam evādvayaṁ brahma neha nānāsti kiṁcana.*

The Existence, complete, the self-established, the pure consciousness, the incomparable — that is *Brahman*, one only, without a second ; there is no plurality whatsoever here.

[verses 465 — 471]

ŚAṆKARA JAYANTĪ

Today is Śrī Śaṅkara Jayantī. It was by the *avatāra* of Śrī Śaṅkara that the Vedas, the Smṛtis, etc., were resuscitated. It is by their resuscitation alone that the observances connected with auspicious days such as Rāma-navamī, Nṛ-siṃha-jayantī, Kṛṣṇa-jayantī, Uttarāyaṇa-saṅkrānti, Śiva-rātrī, etc., have been revived. The Jayantī of Śrī Śaṅkara is the Jayantī that has imparted to all Jayantīs their character as Jayantīs. On the fifth day of the bright-half of the month of Vaiśākha falls Śrī Śaṅkara Jayantī. Like the pure white jasmine (*vāsantī*, *mādhavī*) creeper, that causes delight, let this fifth day of the bright-half month in the spring season (*vāsantī*, *mādhavī*) embellish and delight our intelligence.

— The Sage of Kāñcī

