Advaita-Prakaraṇa-Maṇjarī

A Bouquet of Nondual Texts

by

Adi Sankara
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English Translation by
Dr. H. Ramamoorthy & Nome

Society of Abidance in Truth
Wearing white garments, all pervasive,
Of the color of the moon, having four hands,
With a pleasant face, thus he should be meditated upon,
For effacing all impediments.
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Obeisance to Adi Sankara, 
Who is the One Absolute, 
Who enlightens our mind, 
Who brings joy to our heart. 
To Him we are eternally grateful.

Its scent emanates, 
filling our hearts with ecstasy, 
Upon exhalation 
we seek Its fragrance again.

Its radiant beauty fills our minds 
with divine bliss, 
If we turn from It, 
we seek to gaze upon It again.

Its essence permeates our very core, 
And we rejoice in the quintessence of our 
singular, infinite and eternal identity— 

The One Reality 
The Bouquet of Nonduality.

Om Tat Sat

Sasvati 
Sankara Jayanti, 2005
Notes on Translation

Translation of profound spiritual works from Sanskrit to English may be regarded as a fusion of a linguistic science and an art. It is inherently approximate, while the essential message of unambiguous true Knowledge remains forever transcendent of both thought and word.

In this compendium of sacred works by Adi Sankara, the translation has been attempted with an eye to that essential message and to the presentation in English of the original literal meaning as much as is possible. In addition, an attempt has been made to follow the actual order of the Sanskrit words and phrases as closely as the English language allows. This has been done to such an extent that we have chosen to present that which was actually composed by the great sage in flawless Sanskrit even at the expense of elegance of the new language. Therefore, at a first cursory glance, some awkwardness of phrasing may appear in the English at points, but meditation upon the meaning thus conveyed will result in an interior Knowledge that more than compensates for the lack of English eloquence in such translated verses.

Some words and phrases employed by Sri Sankara carry the possibility of multiple interpretations. In such cases, the word-for-word portion of each translated verse displays the possible meanings distinguished by commas. Therefore, it is possible for the avid reader to insert these various meanings in the English verse in substitution of the meaning selected by the translators to derive multiple nuances of meaning that may be contained in the original. In some cases, these multiple meanings have been incorporated within parentheses immediately following the selected meaning in the final English verse.

Aside from its usual usage, capitalization has been employed to aid the reader in identifying terms that signify the Absolute or Self-Realization. Terms and phrases in parenthesis represent alternative translations of the immediately preceding word or phrase, explanation of the preceding term, or
additional information that may be clarifying for the reader. Brackets signify an insertion made by the translators considered to be necessary to render the verse comprehensible in English or to enable the verse to conform to the basic rules of the English language.

Any mistakes that may appear herein are entirely the fault of the assistant translator and do not reflect any mistake in the flawless, original texts of Sri Sankara or in the meticulous, devoted, selfless work of the primary translator, the late Dr. H. Ramamoorthy.
Advaita-Prakarana-Manjari

Introduction

Dakshinamurtisamarambhām
Śankaraçāryamadhyagām
Ramāṇa-sadguru-paryantām
Vande guru-paramparām

Dakshinamurti being the beginning,
Sankara Acarya being in the middle,
Ramana Sadguru being the end,
To this lineage of Gurus, obeisance!

The revelation of Truth is by the Truth alone, revealing itself to itself. This Self-Knowledge, ineffable and immutable, is the illuminative spiritual teaching of Advaita Vedanta taught by the wondrous sage Adi Sankara, the great Acharya. Having realized Brahman as the Self, which is himself, he reveals the Self with perfect clarity, for the liberating benefit of all those who, struggling in samsara, yearn for the Realization of the Supreme Truth, so that they may be eternally happy and at peace.
The teachings by Sri Sankara are of a timeless value, as they deal with the highest wisdom concerning the nature of one’s own Self, revealing that if this Self be realized as it truly, innately is, it is Brahman, itself, without the least differentiation. This, one’s true nature, apart from which there is no individual or object, is indivisible, formless, unborn, imperishable, and of the nature of Being-Consciousness-Bliss.

Ignorance regarding the Self is the cause of imagined bondage. Such ignorance, which is of the quality of veiling and projection, manifests as misidentification with what is not one’s real identity and attachment to objects, that is, confusion regarding what is real and what is not. Knowledge of the Self alone ends such ignorance, revealing the unreal nature of its forms and of the ignorance itself. If the Knowledge imparted in these teachings of Sri Sankara is fully realized, there remains no illusion or delusion, no object or individual, no creation and no birth, no bondage and no ignorance, no one bound and no one ignorant. Brahman alone is, and That you are. That is the sole-existent Reality.

Illusion, being unreal, has no power to sustain or destroy itself. The superimposition of that which is not real upon that which is real lends seeming sustenance to that which has never actually come to be. Destruction of illusion can be only by that which is not of the illusion, yet for the homogenous Absolute Reality, Brahman, which alone is the Self, there is never any such thing as illusion. Therefore, in Truth, there is no creation of illusion and no destruction of illusion. Nevertheless, the forever unmanifested Reality, which is the Knowledge itself, displays itself as the power of that Knowledge, both in terms of its shining, or revelation, and its blissfully liberating nature. This is the light and power of Sankara’s word. What could be more powerful than Reality, Being, and what could be more luminous than Consciousness, which is the Knowledge? As Self-Knowledge is not to be delusively imagined to be perceptual, conceptual, or divisible into a triad of knower, knowing, and known, it is nondual in nature, and its omnipotence, omnipresence, and omniscience are due to the illimitable, formless, eternal, Self, which is one without a second. Therefore, while the Truth is most eloquently taught in
Silence, as declared and exemplified in Sri Ramana Maharshi and in Sri Sankara himself, and as depicted in the form of Dakshinamurti, that same Truth alone, without any diminution, is the meaning, power, and revelation of what has been uttered and written by such a great sage as Adi Sankara.

Presented here is a small bouquet of nondual spiritual texts selected among the many that Sri Sankara bequeathed to humanity as one of the means of instruction in these essential teachings. The central focus of them is Self-Knowledge, and the manner of exposition of spiritual instruction found in them is similar to that contained in Sri Sankara’s *Svatmanirupanam*, translated into English and published by SAT in 2002. Tremendous, immeasurable depth is found in the Knowledge so succinctly, tersely expressed in the verses that compose these sacred texts. The reader must meditate deeply upon their significance by a profound inquiry to know his own Self in order to fully comprehend that which is imparted in these teachings.

The emphasis on knowing oneself and the invariable identification of the author of these verses, Sankara, with the Self is the very same as that found in Sri Ramana Maharshi and his teachings. Differences and degrees can be conceived of ajnana (ignorance), but it is not possible for there to be degrees or differences of Jnana (Knowledge). For the same reason, there cannot be differences of jnani-s, sages of Self-Knowledge, for, in this Knowledge, there is no individuality whatsoever, and an utter absence of misidentification with the body, its attributes, its activities, and such is implicit in Self-Realization. Brahman, or the Self, is the only identity of one who has realized. Indeed, “one who has realized,” may be regarded as only a euphemism, for Brahman alone knows and is Brahman. The spiritual identity of Dakshinamurti, Adi Sankara, and Sri Ramana Maharshi is thus self-evident to those who know, just as it is revealed in the teachings themselves. Thus, the Maharshi has said in his introduction to his Tamil translation of Sri Sankara’s *Atmabodha*, “Can Sankara, the enlightener of the Self, be different from one’s own Self? Who but he does this day, abiding as the inmost Self in me, speak this in the Tamil language?” (*The Collected Works of Ramana Maharshi*, xvii)
third edition 1968, Sri Ramanasramam) In addition, in the Maharshi’s invocation to his Tamil translation (entitled *Dakshinamurti Tottiram*) of Adi Sankara’s *Dakshinamurti Stotram* (*Dakshinamurti Ashtakam*), “For the peace of the steadfast, best of sages to be steadily established, shining as the south-facing form, shining in his nature that is silence, expounding, in this stotra, the nature of the Self, Lord Sankara abides in me.” If one, being enlightened by these essential teachings of nondual Self-Knowledge, realizes the Self as his only identity and as the only reality, he, himself, then is blissfully abiding at the very source of this highest wisdom and is that source, himself, for he who listens is, himself, the one who speaks, he who reflects is, himself, the light of his contemplation, and he who meditates is, himself, That upon which he seeks to meditate. He remains absorbed in That which he, himself, is. He abides as the eternal Brahman, while remaining with a heart overflowing with gratitude toward sages such as Sankara who, in the infinitude of Grace and with the all-seeing eye of Knowledge, has so clearly enunciated the nature of the Self and the means to realize it, liberating those who approach his teachings with devotion, humility, perseverance, detachment, discrimination, the burning desire for Liberation, and other such spiritual qualities from the illusory fetters, the fear caused by dualism, and the sorrowful delusion that is born of imagination.

May our salutations be to this Adi Sankara.
Self-Knowledge is the Realization of Brahman. Differences are imagined in ignorance of one’s own identity. Meditation for Self-Knowledge consists of deep inquiry to know the Self as it is, free of misidentification. In this sacred set of verses, Sri Sankara has revealed this meditation of identity with Brahman, which is one’s true and only Being. Any supposed identity other than that which is thus revealed here by the Acharya should be negated by the deep inquiry to determine who one really is and abandoned as being only of the nature of imagination. Brahman, formless and eternal, is alone one’s nature. This Self is unborn. For the unborn there is never any creation. The Self alone is. That sole-existent Self is revealed, with supreme Knowledge and Grace, by Adi Sankara, who is, himself, that Self, that Brahman.

Glorious is Sankara, who is certain of being Brahman. Glorious is Sankara, who knows Brahman as “I,” who is never otherwise, and who, therefore, cannot be bound. Glorious is Sankara, the Supreme Brahman, of the nature of Consciousness, the wholly unattached and the ever unaffected, realized by those who persevere in Knowledge. Glorious is Sankara, not different from Brahman, who reveals the way to realize the Supreme Brahman, and who is meditated upon by those who abide in Brahman. Glorious is Sankara, who is the illimitable, continuous Awareness and who is colorless, birthless, and beyond all stages. Glorious is Sankara, who is Brahman, which is all, the ever-existent One that is the Self of all the gods. Glorious is Sankara, who does not conceive of difference.
Glorious is Sankara, who is the ever-liberated, undifferentiated Being-Consciousness-Bliss, with no trace of sorrow. Glorious is Sankara, who is transcendent of action and whose Knowledge does not change with the motions of the body. Glorious is Sankara, who is ever happy and the teachings of whom, in a moment, destroy all darkness, causing one to abide in identity with Brahman. Glorious is Sankara, who is like a sun ever risen, devoid of the ignorance that creates the objective illusion. Glorious is Sankara, the undivided One, from whom all appears. Glorious is Sankara, the immaculate One, into whom all dissolves. Glorious is Sankara, who is all-pervasive and free from all illusion and individuality. Glorious is Sankara, the unborn and imperishable, the immortal sanctuary for all, the Infinite, Bliss itself, who is the One revealed in the scriptures. Glorious is Sankara, eternal and undifferentiated, who is doubtless, formless, immutable, and of the nature of Being-Consciousness-Bliss beyond the sheaths. Glorious is Sankara, who is the ever unattached, non-individualized, Supreme Lord, and by whose Reality and Light the senses move. Glorious is Sankara, who is the blemishless Self that is free of beginning, middle, and end and who is never in bondage. Glorious is Sankara, who is Brahman and has not a trace of samsara and whose spiritual instruction should always be practiced and realized. Glorious is Sankara, by whose Knowledge one becomes That when one ardently practices. Glorious is Sankara, by the practice of whose teachings all faults are destroyed and all that is wondrous is attained. Glorious is Sankara, the practice of whose teachings bestows Liberation while alive, transcendent of the body, senses, and prana. Glorious is Sankara, who reveals that the “I” is not the mind or the ego or anything elemental.
Glorious is Sankara, who is transcendent of all sensations, who is beyond space, who is not veiled by illusion, and who, being free from thought, cannot be remembered.

Glorious is Sankara, who is Consciousness, the solitary Witness of all, who is Siva, the One that alone is, in whom all are created, sustained, and destroyed.

Glorious is Sankara, who is without duality, who is infinite, who knows all, the Lord of all before whom there is no other power.

Glorious is Sankara, who is Truth-Knowledge-Bliss, the changeless Brahman, which is the only existence of the meditator and the meditation, and in whom this entire universe is known as false.

Glorious is Sankara, who is the samsara-less Brahman revealed by the Vedanta-s and the Gurus.

Glorious is Sankara, who is bodiless, who does not possess a body, the everlasting ancient One, the One that alone is, Brahman, apart from which there is nothing.

Glorious is Sankara, who liberates all who meditate on His nature, the only One existing in all beings, if only the mind is absorbed in That.

Glorious is Sankara, who has composed this Meditation on Brahman (Brahmanucintam).

Glorious is Sankara.
|| Śrī: ||

|| ब्रह्मानूचिन्तनम् ||

Śrīḥ
Brahmānucintanam

Meditation on Ātman
Ahameva parƇ brahma vāsudevākhyam-avyayam
īti syān-niścito mukto baddha evānyathā bhavet

I am, indeed, the Supreme Brahman,
Called the Supreme Being, changeless;
Thus should be in certitude the Liberated;
Otherwise, he will be one bound, indeed.

(Alternative translation for fourth line:
One bound, indeed, will be otherwise.)
I am, indeed, the Supreme Brahman.
Let this be contemplated with a mind of certainty,
Being of the nature of Consciousness, being without attachment,
Being unaffected, [and] by persevering effort.
Ahm-eva paraṁ brahma na cāham brahmaṇaḥ prthak
ityevaṁ samupāśita brāhmaṇo brahmaṇi sthitah

I am, indeed, the Supreme Brahman, and I am not different from Brahman; Thus, indeed, should a brahmana (a brahmin) meditate, Abiding in Brahman.
Free of all limitations
And with uninterrupted Awareness,
Having known thus that I am Brahman,
How can one become one who observes castes and orders of life?
aham brahma asmi I am Brahman yo veda one
who knows saha sarvar bhavati he becomes all tu
indeed idam this na abhuty by not being non-
existent isate become the Lord (isvara) deva the
gods tesam their atm Self bhavet becomes dhi
established, fix the mind on (another version:
bhavet hi indeed becomes, because) saha he

One who knows, “I am Brahman,”
He becomes all this;
By not being nonexistent, the gods become the
Lord (Isvara);
Their Self, indeed, he becomes.

(Alternative translation of the fourth line:
Because their Self he becomes.)

(Alternative translation of the fourth line: [As]
their Self he becomes established.)
anyah asau this one is different aham anyah asmi
I am one different iti thus upasate worships,
acknowledges, serves, is devoted to, contemplates
upon yah he who anya devatam other gods na sah
veda he does not know narah man brahma
Brahman sah he devanam among the gods yathaa
like paush beast, tethered animal, individual in
bondage

“This one is different; I am different,”
He who thus contemplates upon (worships, is
devoted to) other gods,
That man does not know Brahman.
He is like a beast (one in bondage) among the
gods.
Ahmātmā n ca ātmaṁ brahmāṁ na śokabhāk
sac-cid-ānanda-rūpam nitya-mukta-svabhāvavān

aham ātmā I am the Self na ca anyah asmi I am
not anyone different brahma eva aham I am,
indeed, Brahman na śokabhāk not having any
portion of sorrow sat-cit-ānanda-rūpam aham I am
of the nature of Being-Consciousness-Bliss nitya
muktaḥ ever, eternally liberated svabhāva-vān one
with the own nature of, innate state of being

I am the Self; I am not anyone different.
I am, indeed, Brahman, not having any portion of
sorrow.
I am of the nature of Being-Consciousness-Bliss.
I am of the innate nature that is ever liberated.
Those who move about having the conviction
That oneself is always Brahman,
Not for them in the least are there any wrong actions,
And there are no dangers (distress) arising out of wrong actions.
Having the conviction that oneself is always Brahman,
One should move about happily.
If, for one moment, one thus does contemplation Upon the Self as, “I am Brahman,”

(Alternative translation: He who does contemplation for a moment
On the Self thus as, “I am Brahman,”
Having the conviction that oneself is always Brahman,
Should move about happily.)