



SAPTASŪTRĪ
The FIRST SEVEN BRAHMA-SŪTRAS

——
SARVAMANGALA FOUNDATION

*Translated in accordance with Śrī-Śaṅkarācārya's Commentary
by Āchārya Vidyābhāskar*

Visit our website
www.sarvamangala.org.uk

No part of this book may be used or reproduced
in any manner without written permission from
the publisher, except in the context of reviews.

Every reasonable attempt has been made to
identify owners of copyright. Errors or omissions
will be corrected in subsequent editions.

© 2020 Translation by Āchārya Vidyābhāskar

© 2020 Sarvamangala Foundation,
Switzerland & United Kingdom

EDITOR

Āchārya Vidyābhāskar

TEMPLATE AND LAYOUT DESIGNER

Vladimir Maliutin

CONTENT DESIGNER

Divya S. Kaushik, B. Lustig

PRIMARY TYPEFACES

Cormorant Garamond

EB Garamond

Goldenbook

Monlam

Sanskrit 2003

Trajan Pro 3

SPECIAL THANKS TO

T. Laufer, Hima Bindu Rebelly,

Julian M. Stuart, Milan Amin,

Divya Sagar Kaushik, B. Lustig,

A. Prajapati, Dr. Jaimin Shukla

— Āchārya Vidyābhāskar, publisher



SARVAMANGALA

SAPTASŪTRĪ

The FIRST SEVEN BRAHMA-SŪTRAS



THE SILENT TEACHER OF ABSOLUTE CONSCIOUSNESS

The commentator Śaṅkarācārya is closely connected with Dakṣiṇāmūrti.

Dakṣiṇāmūrti at Vadavayil Srikoil, ca. 9th century @ Archaeological Survey of India

SAPTASŪTRĪ
The FIRST SEVEN BRAHMA-SŪTRAS

What is Absolute Consciousness?

After the preliminary sādhanas to commence the path of liberation through awareness have been accomplished:

अथातो ब्रह्मजिज्ञासा ॥
athāto brahma-jijñāsā ॥

Hereafter now [arises] the wish to know Brahman [absolute consciousness].

What is Brahman, absolute consciousness?

जन्माद्यस्य यतः ॥
janmādy asya yataḥ ॥

It is that from which this [multiplicity of relative, transient experiences] takes birth [, wherein it abides and into which it ultimately subsides.]

How can one be certain of this?

शास्त्रयोनित्वात् ॥
śāstrayonitvāt ॥

Since [Brahman] is the source of the [Upaniṣadic] scriptures

[revealing the path of liberation through awareness – the Upaniṣads having issued forth from Brahman like its own breath.]

The Upaniṣads seem to have many different topics. Do they really teach absolute consciousness?

तत्तु समन्वयात् ॥

tattu samanvayāt ॥

That [absolute consciousness] is, however, [realised] when [the various Upaniṣadic instructions are] properly reconciled [, so that one can contemplate and meditate upon them, and accomplish sarva-kleśa-prahāṇa, the complete cessation of the kleśas or afflictive emotions, by understanding one's own true nature to be nondual and empty of rejecting and accepting anything.]

How can Brahman, absolute consciousness, be the source of the world? Is not inert nature the source of the world? The various elements appear to proceed from nature, subsist through nature and dissolve into nature. How can we understand consciousness to be the ultimate source?

ईक्षतेर्नाशब्दम् ॥

īkṣater nāśabdām ॥

[It is] not [the Upaniṣadic] teaching [that material nature is the ultimate source. The ultimate source is absolute consciousness. This is so] because [in the teaching about the moment of

creation, the master of the Chāndogya-Upaniṣad uses the word] ‘contemplating’ [– tad aikṣata bahu syām prajāyeyeti tat tejo’srjata, “It contemplated, ‘May I become many, may I born.’ It brought forth light.” Contemplation is a quality of consciousness, not of an inert occurrence in nature. Inert material particles do not contemplate, will or intend.]

Could it be that this Upaniṣadic teaching used the word ‘contemplating’ merely in a secondary, metaphorical sense? For example: “Nature contemplated: May I become many?”

गौणश्चेन्नात्मशब्दात् ॥

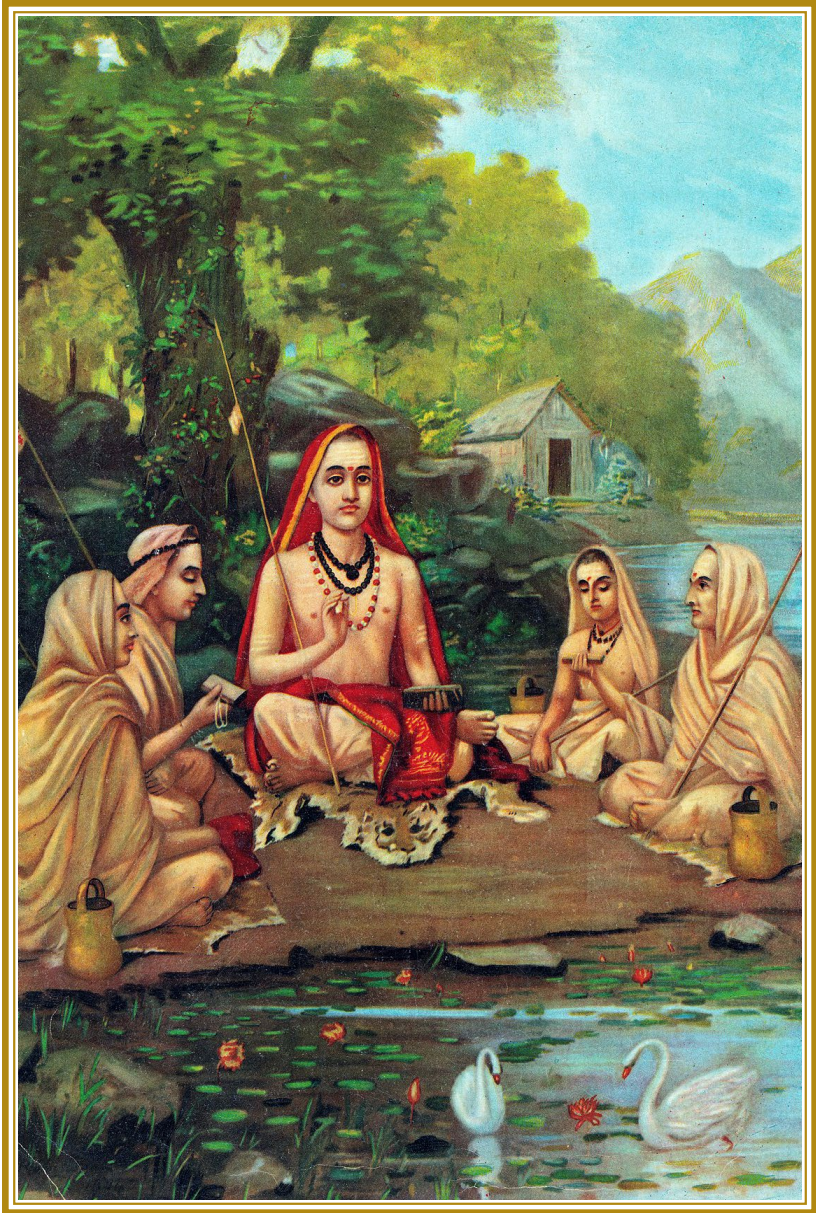
gauṇaś cen nātmaśabdāt ॥

If [one interprets the Upaniṣad as using] a secondary [metaphorical sense, that would] not [be the right understanding,] since the word ‘Ātman’ is [used to describe the ultimate source – and Ātman is synonymous with absolute consciousness.]

तन्निष्ठस्य मोक्षोपदेशात् ॥

tanniṣṭhasya mokṣopadeśāt ॥

[Moreover, the Upaniṣads] teach that one who is settled in that [ultimate source attains] liberation [– so how could the ultimate source be inert, material nature? The ultimate source is absolute consciousness.]



ŚRĪ-ĀDI-ŚAṅKARĀCĀRYA WITH DISCIPLES

The nondual master wrote the most important commentary on the Brahmasūtras.

Artwork from ca. 1900 by Raja Ravi Varma @ Columbia University

PRAYER *to* GODDESS SARASVATĪ *to*
INCREASE *our* INTELLIGENCE



GODDESS SARASVATĪ, THE SANSKRIT LANGUAGE PERSONIFIED

Ancient Nepali Painting of Goddess Sarasvatī © Himalayan Art Resources

PRAYER to GODDESS SARASVATĪ to
INCREASE *our* INTELLIGENCE

ॐ नमस्ते शारदे देवि काश्मीरपुरवासिनि ।
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥

om namaste śārade devi kāśmīra-pura-vāsini |
tvām ahaṁ prārthaye nityaṁ vidyā-dānaṁ ca dehi me ||

Om Obeisance to you, O Goddess Śāradā,
You who are like the Full-Moon in Autumn,
You who dwell in the Region of Kāśmīr!
I ever beseech you: Grant me the gift of knowledge!

