

## The Crest Jewel of Discrimination.

### I. Sketch of the life of Shankara.

- A. Birth 510 B.C. 51 years after Buddha's Nirvana.
  - 1. Tradition that Shankara was an Avatar of Buddha he came back in the form of a Brahmin to carry his message to the Brahmin caste.
- B. Poetic stories of portents at birth.
- C. Pricosity. Alphabet and language at one, read at two; began study of scriptures at three, completed study at seven; became Sanyassi at eight.
- D. Finding of Guru.
  - 1. Taught Brahma in four sentences;
    - a. Knowledge is Brhama.
    - b. This soul is Brahma.
    - c. Thou are That.
    - d. I am Brahma.
  - 2. The necessity of Guru-contact to light the knowledge of Brhama.
    - a. Something like a catalytic agent.
  - 3. Miracle by which Shankara was recognized by Govinda Yogi.
- E. Sent to Benares to receive blessing of Deity.
  - 1. Buddha's first sermon at Benares also.
  - 2. After time got first disciple Padmapada.
  - 3. At 12th year on bank of Ganges wrote his masterpiece, the commentaries on the Brahma Sutras.
  - 4. Successful meeting of learned adversaries.
    - a. Practically the same age of Jesus when he confounded the doctors.
  - 5. Successfully tested by Vyasa on his commentaries set on task to refute other philosophical systems.
- F. Seeking of man to decorate his book.
  - 1. Controversy and question re. love.
  - 2. Experience in body of Amaraaka.
- G. Proposal to give his head to a Kapilaka and Shankara's consent.
- H. Death of mother.
- I. Feats of memory.
- J. Pilgrimage of intellectual conquest.
- K. Magically produced sore by follower of Shakta.
- L. Close of his life.

### II. World from the Vedantic standpoint. reality

- A. The world-problem grows out of attaching ~~maxima~~ to objectivity and treating the subjective as being objective or corporeal.
  - 1. Show how science in its search for the real has found form after form unreal.
    - a. Instance of apparently converging railroad tracks to electron.
  - 2. Show how the Self is no object in any sense but that which never can be perceived by any sense.

### III. Ignorance stands as the cause of pain.

- A. The moral cause of pain is but a secondary cause, as moral failure is itself a result of ignorance.
  - 1. To know the good is to do the good.
  - 2. Shankara strikes at the problem of evil in a more fundamental way than does either Jesus or Buddha in their public messages.

- IV. The solution of the problem of pain lies in the true discrimination between the Self and the not-Self.
  - A. This discrimination must become so thorough-going that the habitual as well as the conscious intellectual enters into it.
- V. The practical achievement of this discrimination requires to factors:
  - A. Steps taken by the student himself
  - B. The help of a realized Guru who is an ocean of mercy.
- VI. The individual must attain the four accomplishments
  - A. Discrimination between the real and unreal as an intellectual apprehension of the truth.
    1. This step as an intellectual act alone more valuable than all the forms of religion.
    2. Shankara attached little or no value to any of the acts of the lower Yoga.
    3. The higher yoga starts with the intellectual mind and moves from idea to application.
    4. As ignorance binds man, so only knowledge frees him.
    5. The real is that which is unaffected by time or is witness of past present and future.
      - a. Develop the notion of time as an elaboration from states of consciousness.
      - b. Expansions produced in hypnosis, drugs, etc.
      - c. Kantian view re. time.
  - B. Practical effect produced on mind of theoretical knowledge.
    1. Aversion to the enjoyment of fruits of action here or hereafter. (Indifference) *of desire*
    2. This does not mean suppression, which is merely the working out of previous causes
    3. By aversion the stream is destroyed at fountain-head and then exhausts itself.
    4. Build desire to perform duty, which becomes enlarged through practice of (A).
    5. Strive to benefit all on physical, then intellectual and planes as these become fields of action.
  - C. The practice of the six virtues.
    1. Sama, calmness, mind mastered and subordinated to intellect
      - a. Purification of imagination.
    2. Dama, self-control, mastery over bodily acts which follows from Sama.
    3. Titiksha, forbearance, cessation of desire.
      - a. Constant readiness to part with everything.
      - b. No resentment for wrongs.
    4. Samadhana, self-settledness,
      - a. Concentration of intellect on goal.
    5. Uparati, self-withdrawal,
      - a. Power to contemplate objects without being withdrawn from task.
    6. Sraddha, confidence in Guru.
      - a. Not blind faith, but intelligent confidence.
      - b. Self-abasement is unpardonable sin against Holy Ghost.
  - D. Intense desire for Liberation.
- VII. Help of Guru: Required to initiate the union of the form and essence of Spiritual Consciousness.
  - A. Similiar to action catalizer.