

5. Those who are putting forth the effort, those who are striving to realise what they have understood (yatayah).
6. Those who have a burning desire for Liberation (mumukṣavah)."

Such people, when they read *Vivekacūḍāmaṇi*, will understand and appreciate it.



संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-
खिन्नानां जलकाङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम्।
अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-
न्त्येषा शङ्करभारती विजयते निर्वाणसन्दायिनी ॥ ५८१ ॥

*samsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-
khinnānāṁ jalakāṅkṣayā marubhuvi bhrāntyā paribhrāmyatām,
atyāsannasudhāmbudhim sukhakaram brahmādvayam darśaya-
ntyēṣā śāṅkarabhāratī vijayate nirvāṇasandāyinī.* (581)

581. For those who are afflicted in this *samsāra* by the burning pains caused by the scorching sunrays of the threefold sorrows (*ādhyātmika*, *ādhidaivika* and *ādhikautika*), and those who, in delusion, roam in a desert in search of water, for them here is the glorious message of Śaṅkara pointing out the ocean of nectar, the non-dual Brahman, within easy reach, in order to lead them to Liberation.

This wide and ample metre is generally employed by Śaṅkara when he wants to pack a library of suggestive meanings into the band of a single verse. To a student who has seriously gone through the text, the terms employed in the verse need no commentary, and we are afraid that an exhaustive commentary would spoil the enchantment of its voiceless poetry.

To those who are in vain searching in a desert, thirsty and exhausted, to them, Śaṅkara points out, with his confident message, an ocean of nectar – the Brahman which is *Saccidānanda*.

The final result of such a spiritual self-rediscovery is a total Liberation from the mortal individuality from all its physical, mental and intellectual entanglements. This is called Liberation, Self-realisation or God-realisation.

HARIH OM

