Sri Shankaracharya

Sadhana Panchakam

SHARP AS EDGE OF A RAZOR,
HARD TO CROSS
AND DIFFICULT TO TREAD
IS THE PATH TO PERFECTION.
SO THE SAGES DECLARE.

nagesh d. sonde
Sri Shankaracharya
Sadhana Panchakam.

Narrow and ancient is the Path,
that stretches far.

That has been found by me,
has been realised by the Wise.

The Knowers of Brahman traverse afar
to go to the heavenly world, after their bodies here fall.

On that Path, they say, there is
white, blue, yellow, green and red.
That Path has been found by Knowers of Brahman.

By that Path go the seekers of Brahman,
The auspicious and the luminous.

While we are here we may know,
if not, being ignorant, great is the destruction.

Those who know this become immortal,
While others go only to sorrows.

They who know life of the life, eye of the eye,
ear of the ear and mind of the mind,
they have realized the ancient primordial Brahman.

May this life enter the immortal Breath,
then may this body here end in ashes.
O Intelligence, remember, remember what is done,
Remember, O Intelligence, what has been don
Sri Shankaracharya
Sadhana Panchakam.

nagesh d. sonde
Preface

More than twenty years have passed since the author came across Sadhana Panchakam, containing the instructions which Sri Shankara had prescribed for new seekers inclined to traverse the Path to Perfection. Captivated by the simplicity of the style and lucidity of thoughts, the instructions were adopted as the first steps on his journey. They clarified many truths contained in scriptures, primarily the Rigveda, Upanishads, Itihas and some puranas. The notes taken on studying Shankara's commentaries on Upanishads and other hymns fortified the search further.

The present book is the result of those notes. It is hoped that the attempt would be useful for other seekers as well, as it did help him, whereupon the purpose will be served.
Introduction

Philosophy is the love for Wisdom, which begins when mind doubts the insufficiency of Knowledge which it has gathered through the sensory organs and proceeds to inquire about things which are beyond the sensory perception. The Path to Perfection is said to be sharp as edge of a razor, hard to cross and difficult to tread - 'श्वस्न्य ध्वार निशिता दुर्लभया दुर्ग पथस्तंभयो वदनिति' (Kath Up. I.iii.15). Brihad Aranyaka Up. (IV.iv.9) says that on that Path there are obstacles - ‘तस्मिन्मुक्तमुन नीलमाहुः पिड्गलं हरितं लोहितं च | एष पन्था वस्मणः हनुकितं तेनैवित वस्मवित्सुध्यकृतेःस्मश्च ||’. In that process, therefore, one has to climb step by step, पदानि and stage by stage धामावि towards to reach the final abiding place, परम पद, making his vision becomes broader and understanding deeper, the divine powers presiding over the sensory organs assuming the role of luminous gods with illumined wisdom and energetic powers guiding and inspiring
the seekers on that *Path to Perfection*

The journey becomes difficult especially when one observes that the primordial world as nothing but the projection of an unending stream of thoughts of what one experiences through sensory influences. Even at the end of one's *sadhana* if one becomes enlightened, the experiencer finds it impossible to express completely, wholly and on entirety the experience in human speech, constrained as it is by the words which are required to give expression to the experience it being declared 'यते वाचो निवर्तने अप्राप्य मनसा यह'.

*Sadhana* is a conscious performance of disciplined actions in furthering one’s journey on the *Path to Perfection* understanding the seer’s experiences and through that awareness be conscious of the *essence* behind the words, symbols and legends which they used to express their experiences of that *Supreme Essence*, सत्य or *the Prime Existence*, knowing well that their experience cannot be translated and transferred in equal measure and fullness of the effulgence to them, by whatever name they may call *That One*, without preferring some words, symbols and legends one
and rejecting others, but in absolutely receptive, reflective and meditative form of mind to the resonance of the *primal word* 🌐, surrendering one’s Mind without being conditioned by one's own experiences, thoughts, ideas, concepts and symbols. Each experience will be reflected and meditated no on the basis which of the seers speaks reality of the *Supreme Essence*, सच्च or *the Prime Existence*, but how they have expressed their experiences in language in which they were familiar.

*Sadhana* is not being loyal to a faith, a belief, a method or a *Path* or to a *Teacher*, an institution with rules and regulations or rites and ritual laid down and prescribed. *Sadhana* is independent of all these constraints, attuning one's *self* to one's own course, though not within any frame work but being free of all restraining influences, restraining the five senses together with the mind, and intellect too not stirring, as *Ktha Up.* (II.3.ii) declares. When empirical experiences are flushed out from the Mind, only then is the seeker is unburdened from the memories of the past or by the expectations of the future. *Shankara* says in *Vivekachudamani*, ‘न योगेन न सांख्येन कर्मणान न विद्याः’
Neither by Yoga nor by Sankhya, neither by performance of actions or by Knowledge but through Wisdom of the harmony between Brahman, the universal Self and the individual self alone is deliverance is established, not otherwise.

Shankaracharya's ग्रहणम् साधना पत्थरम् is likened to an Inclined Ladder because Sadhana is a constant and continuous endeavour to ascend, an उपासना, disciplined awareness with which one climbs step by step, even as one becomes aware of the obstacles and impediments, sensory attractions and allurements cropping on the wayside, treading the Path carefully and climbing the ladder cautiously, the dark night recedes slowly and surely even as the Sun dawns on the horizon unfailingly and assuredly. In awareness there is nothing to prefer, choose or select as good or bad, as pleasant and unpleasant, as beauty or ugly, as noble or ignoble, as auspicious or inauspicious. Awareness is being with one's own self within, as one great concentric psychological effulgence of divine essence as well as spiritual energy for regeneration. Shankara, therefore, defines उपासना as ‘उपासनं नाम यथाशस्त्रं उपास्यार्थं विपयीकरणेन
upasana is that science by which an object is approached by visualizing, dwelling on it for long period of time, as one continuous uninterrupted flow of oil. On this Path the saadhaka rejects intellectual stagnation and strengthens his resolve to travel, every faltering step on the Path to Perfection encouraging him to improve his subsequent strides. Krishna assures in Gita that on this Path, no effort is ever lost and no obstacles ever prevail; even a little of this righteousness saves one from fear - ‘नेहाभिकमनाऽशृऽमि पत्यायो न विवद्वचे | स्वल्पमयं धर्मग्यं त्रायतेऽहतो भवान् ||’.

Sadhana is gradual enfoldment of Reality to human Mind slowly and cautiously, rising above the physical, to the subtle, to the mental, to the psychological level with increasing clarity of the contours as one reaches the peak, till perspective itself becomes luminous, and the seer, the act of seeing and the things seen become one. Enslaved in the dark and desolate caves and finding comfortable in the obscurity of darkness and ignorance, frightened of the shadows that fall on the walls people are afraid to come out in the open to face the
fresh breeze, let alone dare to perceive the luminous light or bask in its warmth. Sadhaka is one who ventures and dares to take a peek outside the cave and though efforts, which may often time fail, rises up from where he has fallen to stride outside with assured steps, making himself bold to bathe in the luminous light.

What Mysticism conceals what awareness reveals is the Wisdom, which is neither mine nor yours but which belongs to every one, universal in essence and deeper and wider in forms. The experience attunes the infinite values to the finite world, bringing back the overtly divisive world to the stability of firm foundations. On such trail, Sadhaka’s purpose would be purity of heart, clarity of mind and harmony of his vision, progressing from the obscurity and impermanence of non-Existence to clarity of the real, eternal of the Prime Existence, from the darkness to light and from death to immortality - ‘असातो मा छद्रमय तमसो मा ज्योतिर्गमय गृह्येऽगम्यमृत्युर्ग मय |’, unfolding glory of the divine, dimly and haltingly in the beginning, brightly and bursting out resplendence in the end. Such an approach from the finite to the infinite needs complete cessation of the
impermanent empirical influences on mind, without affecting and interfering the performance of daily actions. *Wisdom* imposes nothing on Mind but opens its closed quarters to be receptive and receive every sight, sound and breath that life offers in variety and in abundance.

*Sadhana Panchakam* is testimony and testament of the one who has traversed the *Path to Perfection* and experienced enlightenment. The *Teacher* knows and the student should also know that ‘*sharp as the edge of a razor and hard to cross, difficult to tread is that Path’* therefore, halfhearted attempts would not be encouraged, the supreme Prime Existence, stern Cosmic Law, consecration, austerity, penance and sacrifice alone uphold the worlds - 'सत्य बृहद ऋतं ऊं दीक्ष तपं व्रतम यज्ञं पृथिविः धार्यन्ति ||'. While feeble persons can not face the perils on the *Path*, contemptible ones who take comfort in sensual pleasures and superstitious beliefs would be not qualified. . The one who undertakes *sadhana* has to be sincere and confident of his resolve and determined in his purpose, without having to accept, at the same time, anything as whole truth or wholly untruth. He has to be cautious of words spoken
because even best or the most sensitive of the Teachers have found it difficult to be fully receptive to what the seers have to communicate. *Taiitiriya Up* enjoins one ‘सत्यं वदः | धर्मं चरः | स्वाध्यायनं प्रमदः | सत्यानं प्रमदित्वयम् | धर्मानं प्रमदित्वयम् | कुशलानं प्रमदित्वयतम् | भृत्यें प्रमदित्वयम् |..यान्यनायानि कर्मणि तानि भेदित्वानि | नो इतरणि | यान्यस्माक् `युज्यितानि | तानि तथ्योपास्यानि | नो इतरणि |‘. The *sadhaka* has to accept the sincerity of the Teachers with diligence and be assured of their words as their personal experience, neither awed or frightened of their hallowed presence nor skeptical of their enlightened experience. Religion becomes real only when one accepts diversity in perceptions since any thing like total expression of experiences and unrestrained belief or misplaced devotion to the *Teacher*, takes away something of the *Teachings*.

The present study and reflection on Shankara’s instructions contained in *Sadhana Panchakam* is one such small but significant attempt to understand the steps to reach out to प्रमांक, which is the highest goal - परम गतिः, the highest treasure - परम संपत्त, the highest world - परमो लोकं, the greatest bliss - परम आनंदं, on a particle of which bliss other creatures live – ‘एतस्यवानन्दस्यान्यानि
Shankara is जगद्गुरु - universal Teacher, *par excellence* highly analytical in Mind and rational in interpretation of the scriptures. As a Teacher, he gave as much importance to man's inherent attributes (गुण), natural inclination (स्वभाव) and कर्म (performance of actions) in the finite empirical life as he gave primacy to the spiritual *essence* within, the potential to becomes potent, nothing in life being un-important or irrelevant, something personal or public, esoteric or exoteric everything being the entirety of comprehensive Wisdom, everything and every thought co-existing and finding a balance with others in universe.

No one could be true to his calling as a Teacher, if he insists the seekers to be his followers without encouraging them to be seekers of *the Prime Existence*. A Teacher as an artist, a poet, a man of letters is not satisfied with communicating only his experiences and his own creative impulse but also in initiating the required discipline, making himself a conduit a sense of inquiry to ignite the imagination. While alive he observes majority of his disciples following him rather than his teachings, he
disapproves and dissuades from their wayward enterprise. But it is a tragedy that when he departs from his gross body, he ends up being an icon, his teachings ceasing to be pointers or as raft that leads to the Supreme Self, but transformed as structured philosophy, to be followed rather than to be experienced.

The author does not claim competent to offer a commentary on the series of instructions given by so competent and enlightened luminaries like Shankara. But even as the Author climbs up, not knowing on which step he presently is, he offers only the material which he has gathered from the scriptures and words of wise men hoping that they may help others as they seem to be help him on the spiritual Path to Perfection.
Veda should always be assiduously reflected. Actions in furtherance of that Wisdom should be pursued. By those actions, (That Prime Existence) should be propitiated. Desires should be disengaged from Mind. The stream of de-merits should be cleansed. Imperfection in temporal pleasures should be identified. Desire for one’s Self should be properly organized. One should return again to one’s own true abiding place.

Veda should always be assiduously reflected.

Explanation :
Veda is comprehensive Wisdom and not aggregate of words, therefore, one will not be enlightened by acquiring Knowledge about Brahman unless one is wise in Wisdom of Brahman. When some one asked a Zen master to speak about the First Principle, he was told the moment the Master speaks it would turn out to be the Second Principle, speech returning without attaining it, or at best the words spoken being more like the echo of the sound and not the Eternal Sound. It would be like the things seen in a mirror and not what is seen in reality.

Mundaka Up. refers Rig, Sama, Yajur and Atharva vedic and eight subsidiary scriptures as ज्ञान, inferior Knowledge and awareness of That Immutable One alone as बिज्ञान, superior Wisdom. Shivasvarodaya, therefore, declares that vedic scripture is not to be referred as Veda because there is no Veda in vedic scriptures, that alone being Veda by which one becomes aware of the supreme Self. Shankara says that the scriptures is the basis for meditation, Wisdom (बिज्ञान) being the supreme goal. Wisdom is being wise in wisdom contained in
scriptures; *Knowledge* is being proficient in various avenues to *Wisdom*.

The fundamental distinction between *Knowledge* and *Wisdom* was brought by sage *Sanatsujati* when he spoke to *Dhritarashtra*. *Veda* is the supra-sensory experience of *Brahman* which seers of the ancient era revealed in hymns. If one does not understand the *essence* of the *Brahman* from those hymns, then such one cannot be said to be truly a man of *Wisdom* – ‘छंदोमै विद्वान् येन उत्तराधितवेदा न वेदान्याय विदुर्हि तत्वं ||’. The one who knows only the words of the *vedic* scriptures will not be enlightened of the mystery of supreme *Self*. Only he who is established in the *Prime existence*, he alone called enlightened to the First Principle because no one can access the *Vedas* or *Brahman* through the instruments of perception. The knower of *vedic* scriptures neither knows the mystery nor the *Vedas*. – ‘न वेदानां वेदिता कथिर्विद्वान् लितानु बुध्यते वापि राजन | यो वेद वेदानां स वेद वेदं सत्यं स्थिता यथसु स वेद वेदम् || न वेदानां वेदिता कथिर्विद्वान् वेदेः न विदुर्वेदम् | यो वेद वेदं स च वेद वेदं यो वेद वेदं स वेद सत्यम् || यो वेद वेदानां स च वेद वेदं न तं विदुर्वेदविदो न वेदां | तत्तथापि वेदेन विद्वानिं वेदं ये ब्राह्मणो वेदविदो भवन्ति ||’.

Just as the moon is indicated by pointing
branch of the tree, even so *Wisdom* of the *Vedas* is revealed using *vedic* scripture as pointer; thus do men of *Wisdom* declare. Only he who has experienced the mystery of *Brahman* can express that experience; he whose doubts are resolved and can destroy doubts in the minds of others. It is not necessary for one to go the east or west, south or the north in search of the *Self* for he can neither search *Wisdom* in any quarters nor in any directions but only through restraint of senses, ceasing thought and intellect. Therefore, one should devote intelligently to one’s own *self* within. Not by restraint of speech or stay in forest does one become a *Muni* but only when enlightened to one’s own *Self* within – ‘धामांशमागस्य तथा हि वेदा यथा च ब्राह्म हि महीपुस्य | संबेदने चैव यथा समन्ति तत्सम | हि सते परस्मानोऽस्थं || अभ्यासानि ब्राह्मण व्याख्यातारं विचारं विचारं | यश्च निविष्किलस् स व्याख्ये सर्वस्वयम् || नास्य पर्यंपंन गच्छेति प्राचीनं भोत दक्षिणम् | नार्याचार्यं कुलसिद्धं नादिश्च तु कथ्यचन || तथं पर्यंपं गच्छेति प्राचीनं कथ्यचन | अविचिन्त्यचिन्ताम पदे तथं पश्चिम तत्र प्रमुखं || तूणीभूत उपासितं न चेष्टेनसनसापि च | उपासत्व तद् ब्रह्म अन्तरालमि विश्रुतं || मौनन स निर्मिर्ष्टं नारणवसानाम्निः | स्वल्क्षणं नु यो वेद स मुनिः श्रेष्ठ उच्चले ||’.

Just as one who clarifies meaning of the words is known as grammarian - वैयाकरण, the man
who clarifies meaning of the words is accordingly considered a supreme grammarian. One who observes worlds with clarity is called a seer, he who is established in Brahman alone is celebrated as wise in Wisdom of Brahman – ‘सर्वार्थानां व्यक्तरणां वैयक्तरण उच्यते | तत्मूलतो व्याकरणं व्याकरोत्तिति तत् तथा || प्रत्यक्षदर्शीं लोकानां सर्व दर्शीं भवेन्तं | सत्ये वै ब्राह्मणस्तिथिःत्यस्त्य विद्यान् सर्वानि भवेत् ||’. When a Zen Master was asked to speak about the First Principle, he replied the moment he speaks that would then be the Second Principle. It is said that when Bhalaki, an upanishadic teacher was asked to speak about Brahman, he kept silent. When the disciple repeated the question the seer said, I have been speaking but you do not understand. Brahman is Silence. It cannot be spoken. Taittiruya Up, declares Brahman is that from which words return not attaining it ‘यतो वाचो निवर्तनां अप्राप्य मनसा यह’

Ahavavedic seer saw Veda as the aggregate Wisdom of the world, lauding the earth that shelters people speaking varied languages, with various religious rites and rituals according to their place of living. He desired to be enriched with that splendour flowing in thousand streams like a milch-cow that never fails, seeking them to flow from
different quarters as noble thoughts, the comprehensive and perennial *Wisdom*, immutable and eternal in *essence* and universal in *form*. *Veda* is *Wisdom, Brahman, the Prime Existence*, which is behind and beyond the flux of the diverse mystical expressions communicated to the eligible and qualified disciples as *Knowledge*, the means to further awareness of *Brahman*.

*Krishna* communicated to *Arjuna* both *Knowledge* and *Wisdom* – ‘न्यायप्रतिलोकसहितम्’ using the former to attain the latter, which *Katha Up.* refers as shade and Light, to make the picture complete. *Shankara* describes *vedic* scriptures as the instruments for furnishing *Knowledge* of the spheres beyond one’s senses and mind, being only informatory and not mandatory, clarifying what is desirable and what is not, establishing a relationship between the ends and the means to achieve them. Therefore he refers *Veda* as aggregation of *Wisdom*,

‘वेदशब्दोऽन्तु सर्वत्र शब्दराशिरविवक्षिताः | 'seen' by different seers of different periods and places including the -

‘वेदशब्दोऽन्तु सर्वत्र शब्दराशिरविवक्षिताः |’, including the rites and rituals for performance of sacrifices contained in *Brahmanas*, the reflections and mediations
commended in *Aranyakas* and *Upanishads*, even the clarifications contained in eight auxiliary documents.

*Shankara* cautions that awareness of *Brahman* referred as परा विद्या, supreme *Wisdom* of the imperishable *Brahman* is not possible without communication from an enlightened Teacher, even if one has the *Knowledge* of the words contained in the *vedic* scriptures - 'शब्दरास्त्याधिकारं पिनवणुतरं रश्मिभिमनं दिलक्षणं वैराग्यं च नास्तरिगिमं सम्भवतीति पृथक्करणं विश्वविद्यायां परा विद्योति ||'. Since *Knowledge* ज्ञान is enveloped by ignorance, उपासना should be like uninterrupted flow of oil through continuous and constant receptivity, reflection and meditation and not spasmodic, sporadic or intermittent. One should ensure that one's every action becomes तपस्व - energized austerity of external body and internal consciousness, a यज्ञ - performance of actions to keep in motion the wheel set by the Lord. विज्ञान, on the other hand is विशेष ज्ञान, extra-ordinary *Wisdom* sourced through suprasensory medium ‘यथा विद्युत्’ like a sudden flash of lightening, as *Brihad Aranyak Up.* puts it. Therefore, only ascetics who purify their thoughts through renunciation (of the fruits of action) and
ascertain well the meaning of the *Vedanta* and dwell in the world of *Wisdom* (*Brahma*) become liberated at the end of their time, says *Mundaka Up*. *Shankara* assures that temporal activities and rites rituals prescribed by *vedic* and other scriptures cease when *Wisdom*, dawns. Then the energized mind, drives out all obscurity from the mind - इन्द्र वर्धन्तो अपनुः कृणवन्तो विश्वं आर्यम् अपजन्तो अरावः ||

The primary instruction – वेदो नित्यमधीयताम्, commends not the *Knowledge* of the *vedic* scriptures but the comprehensive and all-inclusive *Wisdom*. अधीयताम् - not memorizing the words but being consciously receptive, reflective and meditative. If the purpose is well established in mind, the fulfillment becomes purposefully fulfilled. The mind having access to every noble thought coming from all quarters – ‘आ नो भद्राः कल्तवो यन्तु विश्वतः ’, one becomes comprehensively enlightened ‘as it were like lightening which flashes forth or the winking of the eye’.

**By the Way:**

There is a beautiful *Sufi* song which with
slight modification gives depth to what वेदो नित्यमधीयताम्
commends:

Concealed is the Ocean It is only the waves that are visible,
Concealed is the Wind, Dust is all that we see.
Interpretation of a scripture is true, if it stirs your being,
Your mind, your hopes, your action initiates awe.
If it numbs your mind in submission, confuses your hope in despair,
slackens you action and benumbs your law.
Discard the interpretation for they ensnare you with thistles and thorns.
Seek scriptures: Vedas, Bible and the Koran drinking from fountain,
For they reveal the Truth exclusively to you, as no one else did earlier.
On being created we were neither distinct nor separate.
Creator and his creation was one and united.
Then essence within the breast of the Creator stirred, that gave a form.
Even as God said I am before the creation and Creation is verily I.
References:

1. आ नो भद्रं कतं यतनु विश्वतं (Rigveda.I.89.i)
2. भद्रं कांणंभिः शुण्याय देवंतः | भद्रं पश्चेमाक्षरिंयजनतः | सिद्धेर गैतुषवांसस्नूभिः | व्यधेम देवहिंत्य यादरुः || (Rigveda I.89.viii)
3. इद्वं वर्धन्तो अनुरुः कृष्णतो विश्वं आर्यम् अपर्यन्तो अरावः || (Rigveda IX.63.v)
4. यजन वावं पदवीयमानं तत्र अनन्तर्दत्तं ऋषिपु प्रविष्टम् | तत्र अनृत्या व्यदधुः पुरुषा तां सप्त रेभा अभि सं नवतने || (Rigveda, X.71.iii)
5. यथेमां वावं कल्याणं आवद्यानि जनभ्यं | वस्मराजन्याभ्यं शृष्टा च चार्यिय च स्वाय चार्याणां च || (Rigveda.26.XVIII)
6. जनं विभूति वहुदा विवाचाः नानाधर्माण्य धृतिधी यथिकसम् | सहस्रधारा डीविणयि मे दुहं धुवेव धेतुय अनुसूचिति || (Yajurveda XI.1.xxxxv)
7. अभयं भिन्नाद्र अभयं भिन्नाद्र अभयं ज्ञाताद्र अभयं पुरोयः | अभयं नकं अभयं दिवा नं सर्वा आशा मम मित्रं भवन्तु || (Atharveda XIX.xv.6).
8. ‘द्रेविदं वेदं वेदं . . . यया वेदं वेदं ... तस्मिन ऋषिपु यजुर्वेदं सामवेदं | यत्रवदं शिक्षा कल्पं व्याकरणं मिलं छंदो ज्योतिःपद्धति 5 अथ परा यया तदक्षरतिसगम्यते || (Mundaka Up. I.1.4-5).
9. ‘ब्रेदं विज्ञानं मुनिशिवतांति संन्यासं योगात् यत्वं शृद्धसम्बतं | तेष्वती वस्त्रलोकं परात्तकला ईतरं परिवृत्तं वर्षं || एवं वा ज्ञानाच एव | (Brihad Aranyaka Up.).
10. न वेदं वेदं तति आहुर वेदं वेदं न विवद्ये | वराह वेदं तति येन ग वेदं वेदं उच्यते || (Shivasvarodaya).
11. ‘ज्ञान तेसं साविज्ञानमिदं वस्त्रायणेऽपि | यज्ञात्वा नेह
भूमिन्यज्ञात्वमयविविधयते ||’. (Bhagavad Gita).
12. उपनिषदाधारविपत्ति हि विज्ञानं इह पुरा विद्येति पाणिधानेन विविक्षितम्
| न इपनिषदं गारिशं | विदशेषेन नु सर्वत्र शब्दराशिः विविक्षितं ||
(Shankara).
13. वेदशास्त्रशास्त्रविषयेपि यज्ञात्मानंतरेऽणु गुरुभिगमनादि लक्षणं वैरायरं
| न अक्षरात्मितिः स्म्भवतीति पृथक्करणं वस्त्रविधाया अथ प्रतिविद्येति ||
(Shankara).
14. ‘विज्ञानं शास्त्राधिविपयं ज्ञानं तत्त्व ध्यानकारणवत्यानात् भूमिन्य
|..विज्ञानं शास्त्राधिविपयं ज्ञानं अन्याधिपतयं नेपुणयं तद्देभिः
कॉल्लोकाश्रप्राप्तीत्त्वत् ||’ (Shankara).
15. ‘ज्ञाकं हि शास्त्रं न तु कारकमिति स्थितिः सुरतिः नं पर्माणं
अतीनिधिधिविपयविज्ञानोयस्ती, शास्त्राधिमेव भवति इर्थ इश्चाथं इर्थं
अनिप्पाथानं. (Shankara).
16. विशुद्धपास्योः वेदानेपु अयतिरेकोणव प्रयोगो दृष्यत’.
(Shankara).
17. ‘वेदोपास्यावद्योः एकार्थता अवगम्यते’ (Shankara).
18. ‘भवति हि शब्देभं -वेदं, उपासितं, or ‘स करुः कुरिति
इन्याविवशतः इह न अर्थेभं सर्वषपामेवं मनोवृत्तिर्वला भेदात् अर्थानं संबावाच्य
|’ (Shankara).
19. किमथं तर्हि भक्ति पूजानायलिक्षणं यागवादाहोमाधिकं च मुक्तां प्रयुज्यते
इत्याह | अज्जानेनृत्वं विवेक्षार्थं तेन मुद्रित्वं करोमि इत्येवं मेहं गच्छन्ति
अविवेकिनं | पारं वस्त्राल्पर्वदर्शनात् विश्वायानि पपंचं व्यवस्थितारूपं भवति ||
(Shankara).
20. उपास्या - तेलधारावत् सतंतो अविच्छन्नप्रत्ययो ध्यानम् |
Actions in furtherance of that Wisdom should be pursued.

Explanation:

It is common for all animate and inanimate creatures to perform actions and no one can remain without performing them - 'न हि कण्ठविश्वासमपि जातु निष्ठत्वकर्म 
कूत् | कार्यं द्वाराः कर्म सर्वं प्रकृतिभूणि ||' says Krishna at the same time pointing out that 'प्रकृते भिक्षुमण्यानि गुणवेत सर्वश: | 
अहिष्कारविमूढः कर्मिगमिति मन्यते ||'. However, in spite of the creatures generally performing their actions impelled by attributes and inclinations, the human beings have a distinguishing attribute, विवेक, which distinguishes them from the others in animate world, the sense of discrimination between what is Proper (श्रेष्ठ) and what is Pleasant (प्रभु), perform their actions on the basis of their sense of discrimination.

According to Katha Up. (I.ii.2) both the Proper (श्रेष्ठ) and the Pleasant (प्रभु) approach and the wise one prefers the Proper (श्रेष्ठ) and not the Pleasant (प्रभु), just as a swan separates milk from
water as Shankara points out, 'अतो हंसइवाम्भसः पयः, ती श्रेयं पेयःपदार्थों सम्प्रेत्य सम्यक्षयिगम्य मनसालोकः गुरू लघुंवं विविकति पृथक्कर्गति थीरो थीमान् |' This distinctive characteristic makes the human beings superior to all other creatures.

*Karma*, as a philosophical concept, represents both the *Cause* as well as the *Effect* of the performance as well as non-performance of actions, according to which one becomes responsible for the actions performed as well as for actions not performed. Each action is performed with definite intent in Mind, many responses being in conformity to each one’s गुण attributes and स्वभाव, inclination born of प्रकृति.

When actions are spontaneous then they become sourced from the one's *essence*, the *self* within, uninfluenced by the attributes and inclinations, like a dancer would perform his dance, the movements and gestures responding and conforming to totality of the dance. In a dance each movement and gesture is as important as the dancer is. Each movement and gesture emanates from and owes its existence to the *essence* which is within the dancer. Once the dance begins, each movement and
gesture weaves its own individual and distinct pattern. The dance ends as one common, composite and comprehensive form, the movements and gestures not remaining as distinct and independent. The movement and gesture cannot be the dance, cannot have affinity with or can they be like the dance, even as luminous rays cannot be the Sun. They can be part of the essence without having the fullness of the essence. Once the dance ends, the act of performing and the person performing cease, only the dance remaining eternal as composition.

The Cause and the Effect are essentially cyclical. Therefore, it is difficult to say whether Karma as Cause was earlier or the Effect, whether Karma as Effect initiates further Karmas. Krishna says that performance of action should be performing a यज्ञ, which as an institution Prajapati had established to regulate the maintenance of the world order, in which mutual obligation both gods and human beings exist in participation. He recommends actions to be performed, free from desire, egoism, with neither any reservation nor with any expectation of fruits, with conscious commitment to the divine Will. Upanishads
compare human life to an extended यज्ञ, performing actions during the different phases of life.

Brihad Aranyaka Up. (IV.iv.23) declares that the eternal glory of a knower of Brahman is not increased by performance of actions nor is it diminished by non-performance. Therefore one should be aware of that, and having found he is not tainted. Becoming calm, self-controlled, withdrawn in the self within, with patience and concentrated he perceives the Self within his own self, whereupon evil does not overcome him, he overcomes the evil. Free from evil, free from taint, free from doubt he becomes knower of Brahman. Shankara says that such Wisdom is the eternal glory of the knower of Brahman neither increasing nor decreasing, all other glories are the result of actions performed, therefore, not permanent - 'एष नेति नेतादिलक्षणो नित्यो महिमा | अन्ये तु महिमानं कर्मकृतां इत्यानित्याः |'. The glory of the knower of Brahman is eternal because it does not increase with performance of actions or decrease by non-performance of actions, - 'कुतोऽस्य नित्यनः महिमा त्रिकृतमाह -कर्माणा नवर्त्ते शुभक्षणं कृतेन वृद्धिक्षणं विक्रियं न प्राप्तंति |'. Therefore one should be aware the nature of that glory - 'तस्मात्तर्ज्जूव महिमं यथाभवत्तात्स वेत्ता |' by being calm, self-
controlled, withdrawn in the *self* within, with patience and concentrated.

By तदुदितं कर्म स्वनुष्ठायताम Shankara suggests conforming one's actions to the *Will* of the *Divine* and not from instincts born of nature, being attuned to ऋतु, the *divine Wisdom*, सत्य – *the Prime Existence* and based on *Dharma*, the perennial principles. Since human tendency is to lapse in ignorance and obscurity with efflux of *Time*, one is called upon to look back and review consciously, periodically and continuously the actions performed and not performed in the past in the present and desired to be performed in the future. Since the *Will* finds manifestation in diverse forms, characters and nature, contributing to different planes of existence, performance of actions to *Divine Will*. Universe neither exists for the manifest creation nor in isolation of the manifest creation nor evolves in separation or distinct from segments of the creation but as complementary, varying in *form* with *essence* eternally posited therein. Therefore one should perform actions with *Wisdom* – the *Vedas*. Those who spend time in memorizing hymns rather than be consciously aware are *knowledgeable* of the
form, without being wise of its essence of the Supreme Self.

Effulgence is all-pervading and comprehensive, there being no duality as ethical, moral or spiritual and physical, empirical or temporal influences on the other. Therefore, when Krishna displays his universal form विश्वरूप Arjuna is confused and overwhelmed by the resplendent vision dazzling with the radiance as though thousands suns have flashed in the sky all at once or glowing as flaming fire scorching the worlds and consuming as the all-devouring Time as अक्षरं परमं वेदित्वयं. Like him his creation is also comprehensive, not segmented in good and bad, beautiful and ugly, noble and ignoble on the foundational basis but to be preferred and selected as proper (श्रेय) and not as pleasant (प्रेय) for one spiritual enlightenment. Arjuna being familiar with his empirical form pleads him to show his human form -मानुषं रूपं तव सौम्य with crown, mace and discus, though in final analysis it is the spiritual awareness which liberates one, which is possible only when one responds to the spiritual foundation of Veda, the Wisdom.

तदुद्वितितं कर्म means actions performed as ordain,
conducive to clarity of mind and purity of the heart. *Karma* is an inexorable law which does not deviate from its course, what one sows being what one reaps in spiritual world. Therefore one should be discriminative in attitude and approach, being sovereign over one's self and not slave to the senses. He should perform actions according to his attributes and inclination but being attuned to तत्त्व and ordained धर्म. *Katha Up.* observes that the one who chooses the proper (श्रेय) gains and the one who chooses the pleasant (प्रेय) fails in his purpose - ‘तत्त्व श्रेयं आद्वानस्य साधु भवति हीयते शाश्वं उ प्रेयं वृणीते’। It is the power of discrimination – निद्यानिधिविवेकं which makes one performs the proper (श्रेय) actions and rejects the pleasant (प्रेय), through ध्यान – receptivity.

*Shankara* says that ध्यान receptivity is the paramount instrument for realizing *Brahman*. ध्यान is not faith or belief in one or the other views, it is keeping the five senses restrained along with Mind and even the intellect still to receive that which is to be unfolded. Seers use metaphor, allegory and exaggerated symbols to describe the indescribable. It is error to accept the metaphor as real. Metaphors constitute *Knowledge*; therefore, one should
transcend metaphors to reach to the Wisdom of Brahman. Those who understand the metaphors understand their religion. Otherwise metaphors mislead diverting mind away from the Wisdom of the prime principle. Rites and rituals, pilgrimage and penance become preliminary steps on the disciplined journey on the Path to Perfection.

References:

1. ‘तयो श्वेत आदनायक साधु भवति हीते सथाय उ प्रेयो वृणीते |’(Katha Up. I.ii.1)
2. ‘कूर्वनेवेह कर्माणि जिजीविषत ू समां |’ (Isha Upanishad.2)
3. न हि केशिक्षणमयिः जातु तिष्ठत्यकर्मकृत | कार्यते द्वारं कर्म सर्व ू प्रकृतिज्ञेणूः ||यत्तार्थात् कर्मणो .. मुक्तसंगं समाचर .. तस्मादसकं सततं कार्यं कर्मसामाचर..मधि सर्वाणि कर्माणि संयत्याध्यायतसा | निरार्कीर्मित्वो भूता युध्यस्य विगतज्जवः ||(Bhagavad Gita)
4. निवृत्तिर्मि नूठस्य प्रृवृत्तिर्पजायते | प्रृवृत्तिर्मि धीस्य निवृत्तिफलभागिनी || (Ashtavakra Gita)
5. ‘इष्टानिष्टप्रात्िरतिहाराधिनं तस्तेऽरितिविशेषप्रवृत्तं नित्यादीनिकार्मिणि विशीयन्ते न केवल आयुर्विनिमित्तेव |’(Shankara)
6. शर्दु च बतमंज्ञाने परम साधनं प्राक्त्यात्मालब्ध्यनात् विपयादि प्रपंचो व्यवसित्यूषों भवति | (Shankara).
That (Prime Existence) should be propitiated.

Explanation:

What is That -ते, which needs to be propitiated? ते is That One, the immutable Prime Existence, which is unseen, ungraspable, without identification, unclassifiable, without sight or hearing, hand or feet, eternal, all-pervading, omnipresent, exceedingly subtle, undecaying and which is the source of all creation conceived with name and a form. It is not the one which is adored here in the primordial world, says Kena Up. The abstract form of the Prime Existence is designated as Brahman, one whose effulgence bursts out as creation. The effulgence cannot contradict what effulgence is. Therefore what was alone in the beginning became effulgent in eightfold gross categories as earth, water, fire, air, mind, intellect and ego-sense and yet in distinct category as the subtle Self by which this world is upheld. It is the Mind, the intellect an the ego sense which lead That
One seeing creation around to acknowledge as अहं - 'I', as अस्ति - 'Existence' and as वर्त्तम - as the effulgence. Therefore, That One is designated as अहं वर्त्तमाः, i.e. 'I' (अहं) effulgence (वर्त्तम) and एकता (अस्ति)'. That One further declared 'अहं वा सृष्टिः' – I am verily the creation, ‘अहं हृदं सर्वं अयावक्षिति’ – I am all that has been created. The Prime Existence became सत् वित्त आनंद the Existence, Awareness and Bliss.

With such realization, one experiences presence of the Prime Existence within one's own being and concluding that in truth 'I do nothing' when I see, hear, touch, smell, taste, walk, sleep, breathe, speak, grasp, open or close eyes but it is the Self within that is the hearer who hears, thinker who thinks, speaker who speaks, breath who breaths and eye which sees, as mentioned in Kena Up. When Ushasta Chakrayana asked Yajnavalkya, 'explain to me the Brahman that is immediately present and directly perceived as the self in all things', he was told, 'This is the Self, which is within all things, he who breathes in with your breathing in, he who breathes out with your breathing out, he who breathes about when you breathe about, he who
breathes up with your breathing up is the Self which is in all beings. When Ushasta Chakrayana protests that the explanation was as one might say, ‘This is a cow’ ‘This is a horse’ it was clarified further, ‘You can not see the seer of seeing, hear the hearer of hearing, think of the thinker of thinking, understand the understander of understanding. He is the Self, which is in all things. Every thing else is anguish’. Even so was Maitreyi initiated by him, ‘Where every thing has become the Self, then by what and whom should one smell . . see . . hear . . speak . . think . . understand? By what should one know that by which all this is known? By what, my dear, should one know the Knower?’.

Shankara says that it is obscurity of the Mind due to sensory influences that makes human being not aware that he is in essence the Self and is not his ego-sense. But this misconception becomes increased or decreased with the increase in the Wisdom of one’s existence. When with Wisdom, his awareness reaches the highest point, the misconception becomes terminated and his identity with Brahman, the supreme Self becomes established.
Therefore, when Shankara says, ‘That (Prime Existence) should be propitiated’, it is the universal Self that is to be propitiated, rites, rituals and performance of sacrifice become subsidiary instruments.

References:

1. यःचायमस्य पृथिव्यां तेर्जोमयंमृतमयं पुरुषं, यःचायमध्यां शरीरस्येतेर्जोमयंमृतमयं पुरुषं, अयमेव स योययमाला, इदमुर्मतम, इति ब्रह्म, इति सर्वम् || (Brihad Aranyaka Up.II.iv.1)

2. स वा अयमाला सर्वंपं भूतानमधिपितं, सर्वंपं भूतानां रजां, तद्यथा रथनाभी च रथनेमी चारः, सर्व समर्पितं, एवमेवास्मिन्नाल्ले सर्वाणि भूतानि, सर्व देवाः, सर्व लोकाः, सर्व प्राणाः, सर्व एत आलानः समर्पितः || (Brihad Aranyaka Up.II.v.15)

3. यः प्राणेन प्राणिति .. यो सपाठनापिति .. यो व्याने व्यानः .. य उदाने उदानिति .. स त अति सर्वान्तः एष स आलास सर्वान्तः || (Brihad Aranyaka Up.III.iv.1)

4. येनेन्द्र सर्व विजानिति तं केन विजानियात् तौ विजानातास्मरे केन विजानियातित || (Brihad Aranyaka Up.II.iv.14)

5. ‘भैव वाचा न मनसा प्रत्यु शक्यो न चक्षुषाः अस्ततियु बुध्वकान्यमत्र कथं तदुपलब्धते || ’ (Brihad Aranyaka Up.).

6. नायमाला प्रावचनेन लघ्यो न मेधया न वृही शृदुः येन मेधेयु ब्रुणुते तेन लघ्यस्त्रैव आलास विद्वुखुने तदुः स्वाम् ||’ (Kath. Up.I.ii.23)

7. अन्येदेव तत्त्विदिताद्यो अविदिताद्धिः .. यद वाचा नभूततिं येन
Desires should be disengaged from Mind.

**Explanation:**

In *Mahabharata*, we find it mentioned, 'O Desire, I know your source. You are born of thought, therefore, I will stop thinking of you and you will then cease to exist for me’. *Krishna* refers desire and anger to be all-devouring enemies of the self. *Buddha* too says that intense desire to possess something, *to be* something and *to renounce*...
something is the cause of all suffering in life. In later times, Zen Buddhism even suggests that intense desire to be religious and to follow Buddha as Teacher and God too enslaves the mind. Therefore, one should desire to pursue and enjoin one self neither to the form of the Teacher nor to the Knowledge of his Teachings but to the essence and Wisdom of his Teachings.

Maitri Up. (VI.34) points out that संसार is nothing but the aggregation of thought-responses from senses to the mind. Therefore, Shankara says in Vivekchudamani that disengagement of the mind is possible only when one detaches the mind from the influence of senses which are the primary cause of the desires. Unless desires are disengaged from mind, no one, not even one well-versed in all scriptures, would be eligible for deliverance. He points out significantly that the state of being desire less should be a constant and continuous enterprise even for one who is enlightened, considering himself only as performer of actions and not a participant in enjoying the fruits of such performance of actions.

Karma, actions when performed with desire
in mind makes the mind attached to it the actions following the result. It is only the discrimination of mind that makes human being separate and distinct from the desires and the causes which go to make up the thoughts and therefore freeing the mind from desires. Desire sneaks stealthily the Mind like a burglar, unasked and uninvited, without one being consciously aware. Elimination of desire is not denial of desire but refusing to be influenced and being enslaved by desire. Shankara says that even desire for actions enjoined by scriptures makes mind end up being enslaved. Therefore, men of wisdom caution seekers to not to be bound by desires to realize Self.

Narada declares in Bhakti Sutras that performance of actions with detachment for fruits of desires is the sign of complete surrender and true renunciation. When Krishna suggests to Arjuna ‘सर्व धर्मयोगित्वम्’, it is not giving up the performance of actions but giving up performance of actions taken up from ego-sense. Therefore Narada points out 'तत्तु विषयत्यागात् सहस्यायागात् |' disengaging the self from every sense attachment and denying all other refuge than the Self within ‘अन्याश्रयाणां त्यागोऽन्नयता’. Bliss is not
attaining any thing but detaching one's self from external supports.

It is as Patanjali says ‘ध्यानशिच्छतबृत्तिनिरेक्ष’ ', yoga is restraint from all the activities of the mind or as Katha Up(II.iii.11) suggests, cessation of the five sensory instruments of Knowledge together with Mind and restraining even the intellect. Maitri Up.(IV.34) refers to Mind as two-fold, impure and pure; impure when associated with desire and pure when disassociated with desire. By freeing mind from apathy and distraction and making it steady, one becomes liberated of mind even here in this very life and attains supreme state. Because as Brihad Aranyaka Up.(IV.iv.6) says, the object to which mind becomes attached, the subtle self goes together with the deed attached to it. But when man does not desire, who is without desire, who is freed from desire, whose desire is satisfied and whose desire is his self, his breaths do not depart and being Brahman he goes to Brahman. Therefore, desires should be disengaged from Mind.

References:
The stream of de-merits should be cleansed.
Explanation:

The concept of eternal Sin is alien to Hindu philosophy. The idea that haunted them was ऋतु, the Cosmic Law or the Divine Will which regulates the manifest universe created. Meritorious acts (पुण्य) being the consequence of righteous actions in conformity of ऋतु, the Cosmic Law and de-merits (पाप) being the direct consequence of performance of unenlightened actions contrary to ऋतु, under the influence of the senses. Even as Brihad Aranyaka Up. spells out that both देवां and अमुरां are the progeny of the same Prajapati, देवांs perform actions in conformity of ऋतु, the Cosmic Law the अमुरांs perform unenlightened actions contrary to ऋतु, under the influence of the senses.

Katha Up. (I.ii.2) speaks that both the Proper (श्रेष्ठ) and the Pleasant (प्रेष्य) come before a person. The enlightened person pondering over them, chooses the proper in preference to the pleasant. The unenlightened person for the sake of worldly pleasures prefers Pleasant to the Proper. Shankara commenting on this mantra explains that the wise one is like a swan which drinks the milk
separating it from the water whereas a person of little wisdom, due to the lack of discrimination, chooses the pleasant for the sake of bodily well being.

*Brihad Aranyaka Up. (IV.iv.5)* declares the general proposition that as one acts, so does one become. Performer of good actions becomes good and of bad actions becomes bad. Since human beings perform acts according to their attributes (गुण) and inclinations (स्वभाव) born of nature, enlightened persons perform acts as ordained by scriptures and unenlightened persons perform acts as influenced by the senses. With determined mind and resolve one can change performance of one’s actions from negative to the positive, accepting the fundamental proposition that entire human race having been born from *Prajapati* have equal opportunity to become enlightened देवाः without being unenlightened असुराः. *Shankara* explains that देवाः and असुराः are nothing but the organs, like the speech and the rest. How can the organs become देवाः and असुराः. They becomes देवाः because they ‘shining under the influence of thoughts and actions taught inscriptions’ and असुराः because ‘they are
influenced by their natural instincts and actions, based on perception and inference and directed to visible ends’.

Since in world, there are more unenlightened beings than the enlightened ones, upanishad says that अमुरास are more and the देवास are less, there always being a conflict of interest between them each vying for supremacy over one another. There is no absolute division between the two and an enlightened देवास can behave like an unenlightened अमुरास, there being many instances where asuras, becoming enlightened have reached supreme stage and the देवास performing actions which are unenlightened have fallen ignominiously failing to abide by ऋतू. The bench mark is performance of actions पाप and पुण्य being within the reach of every one, the position of the Lord being only that of a साखी, Witness, supervisor, dispensing justice according to the performance of enlightened and unenlightened actions.

*Karma* is the aggregation of the luminous actions as well as non-luminous actions, it being accepted that the cause-effect syndrome does nor cease with the death of the body, balance of the
aggregation of previous life being carried forward to shape the future life. Till the cycle is terminated by performing desire less actions without giving rise to results, the self continues to seek gross body to work out the effect of the precious Karmas. Enlightenment is the natural state of the self and the moment the unenlightened obstacle on mind ceases to obstruct the vision, the self shines in its own luminous light, even as the space reveals the death and vast extent once the clouds intervening the vision are removed.

The inevitability of Karma was the subject matter of the conversation between Artabhag Jaratkaru and Yajnavalkya, where the former is informed that after the body decays and disintegrates and the parts and the deities presiding over them revert back to the origin from where they were sourced, Karma alone remains. Karma is the focal point of Krishna’s discourse in Bhagavad Gita, being neither a religious concept nor having anything to do with any people, place or period. It is nature’s Law over which the ?t presides inexorably. The aggregate mass of पुण्य increases with enlightened actions and decreases with पाप as the unenlightened actions. One’s Mind should be
guided by sense of discrimination विवेक and perform enlightened actions without being influenced by the unenlightened sensory influence, putting in course the cycle set in motion by Praajapati, in earlier times. Cleansing one’s Mind of the impure sensory influences and supplemented by ethical and moral actions one becomes enlightened to the Brahman which is the source of all effulgence.

Yudhishthira says in Mahabharata when one is confused hearing contradictory statements, one should pursue Dharma which is accepted by large number of wise ones. Krishna declares that the disciplined performance of actions is the true meaning of यज्ञ, because all other actions end up being a bondage. Shankara says, the auspicious and in-auspicious results caused by ignorance can only be destroyed by Wisdom along with daily purificatory rites and rituals. The important purpose being termination of taints in one’s mind.

References:

1. श्रेयः च प्रेयः च मन्न्यमेतस्ती सम्परीक्ष विविनकिः धीरः | श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते || (Katha Up.I.ii.2).
2. ‘हया ह प्राजपत्याः देवाश्चागुरश्च’ (Brihad Aranyak Up.I.iii.1)
3. ‘यद्याकारी यथाचारी तथा भवति; साधुकारी साधुभवति, पापकारी पापो भवति’ (Brihad Aranyak Up. IV.iv.5)
4. ‘तनो हि निःविदं च शुद्धं च शुद्धं च अशुद्धं कामसंकल्यं शुद्धं कामविवर्तितम् ||’ (MaitriUp.VI.34)
5. ‘तकोःप्रतिष्ठं शुतयो विभिन्न नैको मुनिर यथवाचं प्रमाणं | धर्मस्य तत्वं निहितं गुहायं महाजनो येन गतं स पन्थं ||’ (Mahabharat).
6. ‘एवं प्रवर्तितं चकं नानुवर्ततीतं च || अधेयुनिन्दियारामो मोंदं पार्थं स जीवितं || (Bhagavad Gita).
7. ‘यज्ञार्थं कर्मणौन्यत्व लोकोष्यं कर्मचन्दनं ||’ (Bhagavad Gita)
8. ‘किं कर्म किमकर्मते कवयिःप्रथ्यता मोहिता || . . कर्मणे ह्रथि वोद्भवं वोद्भवं च विकारणं | अकर्मणं च वोद्भवं गहना कर्मणो गतिः ||’ (Bhagavad Gita)
9. ‘ततो हंस इवाभसं पयं तैश्रेष्यं प्रेयपदार्थं सम्प्रीत्वं समकर्पितात् || मनसालोच्यं गुलाबयं विविधत्वं पृथक्करतेऽति धीरं धीमान् || . . यस्तु मन्दोल्युद्धं स सदसदिकारसम्बन्ध्य योगक्षेमयोगक्षेमनिमित्त शरीराद्भुपचयश्चरणनिभिमित्तवेत् प्रवं पशुपुन्द्रलक्षणं दृश्यति ||’ (Shankara).
10. ‘देवाश्चागुरश्च | तत्रैव प्राणादयंकथं पुनस्तेषां देवसमुचम | आध्यात्मिकसाधनकर्म कर्मभविताद्योतिदेवता भवति | त एव स्वाभाविकेन्द्रयश्चामकारनिरुक्तप्रयोजनकर्मश्चानाभावितां असुरं ||’ (Shankara).
11. ‘अविद्यापूर्वकस्य कर्मणे विद्येव धुभवाःधुभवस्य वा क्षयकारणं | न नित्यकार्म नुष्टानम् ||’ (Shankara).
Imperfection in temporal pleasures should be identified.

Explanation:

Imperfection in primordial life is due to inconsistency between the Intent and Desire leading to an imbalance in one's observance of the immutable Cosmic Law. Eternal vigilance, therefore, should be the guiding principle in life. Intelligent and wholesome performance of actions is the hall-mark of a man of Wisdom. It is general tendency for a human to reject the instincts of the heart and to follow thoughts fashioned by the influence of the senses. Heart is the place where Supreme Self is said to dwell and Mind being the place from where Indra transforms himself in many forms by his power of formatting. When the first impulse springs from the heart, the intellect and ego-sense hijack the intent and purpose manipulating the result. If it is so in temporal life then it is even more so in spiritual life. Eternal vigilance means committed, consistent and constant
awareness and not spasmodic, inconsistent and impulsive behaviour. Objects and events which unsettle Mind and vitiate mental poise, therefore, should be identified, distanced, avoided and eliminated. The things and practices which encourage and enhance equanimous intellect in mind, purity and peace in heart should be cultivated and pursued.

*Isha Up.1* commends pursuit of only those actions and enjoyments which are ordained by Lord in the spirit of renunciation, not coveting what is ordained for others, without craving and being attached to them. *Krishna* says in *Bhagavad Gita (V)* that a *Yogi* who performs actions merely with the body, mind and intelligence, abandoning the resultant fruits. Further, abiding in pure intelligence, firmly restraining oneself, turning away from sound and other sense instruments, casting aside attraction and aversion, dwelling in solitude, eating little, controlling speech, body and mind, even engaged in meditation and reflection, taking refuge in dispassion, casting aside all self-sense, power, arrogance, desire, anger, possessions, giving up ego, being tranquil in mind, he becomes worthy of becoming absorbed in *Brahman*. Therefore, one
who loathes neither illumination nor bewilderment and nor even any ambiguity; neither hankers nor hates when things appear or disappear, who sits like one unconcerned, unperturbed by attributes, standing unswerving, knowing that only the attributes act, for whom pleasures and pains are alike, who dwells within his own self, who looks upon clod, stone, or gold as of equal worth remains firm of mind amidst pleasant and unpleasant things, who considers blame and praise with firm mind, same in honour or dishonour, same to friends or foes, giving up all attachment to actions is said to be गुणातीत, one whose has transcended rising above all human attributes. He is one who is qualified to experience the likeness of self with the Brahman the Supreme Self.

For such ones, as Shankara makes it clear, the rites and rituals are operative, being aware that the temporal pleasures are fleeting and spiritual delight is the true goal which is the Wisdom of the Self.

1. 'कायेन मनसा बुद्धा केवलारिन्द्रवेगारपि | योगिनं कर्म कुर्वत्ति सद्ग्ये
व्यक्त्वात्तम्मुद्ये | (Bhagavad Gita V.11)
2. 'बुद्धव विशुद्धया युक्तो धृत्यायामं नियम्य च | 
शब्दादिनिर्विषयोऽस्यं करण्डेष्यो व्युद्ध सम् || विचित्रसेवी लोकाशी यत्रवाक्यायमानयाम | 
ध्यायनेन गृहस्यं वै रागस्यं सुमुक्षणं || अहंकारं वलं दर्प कामं कौं धर्म परिग्रहं | 
विशुद्धि निर्मात् शान्तो वट्टापूर्वाय कल्पते 
||’ (Bhagavad Gita) 

3. न जातु कामं कामानं उपभोगे न शम्यति | हविषा कृष्णवर्मिव 
भूयाएवाभिवधानते || (Manu Smriti).

आलेख्या व्यवसीयताम्

Desire for one’s Self should be properly organized.

Explanation:

Human life is not accidental event but purposefully designed culmination in evolution. Therefore, Shankara suggests significantly in Vivekachudamani (2-3) that human birth is very rare for a creature, even thereafter, purposeful manly inclination and intelligence, even thereafter access to vedic righteousness and superior Wisdom is difficult. Therefore, one should discriminate between the Self and the not-Self for realization and reposing one's self in Brahman; otherwise deliverance is not possible even after cores of lives.
Yajnavalkya instructs Maitreyi that realization cannot be had through wealth and not for the sake of all that one becomes dear but for the sake of one’s own self all becomes dear. One should be receptive to the self, should reflect and meditate. (Brihad Aranyak Up.II.iv.5). When Janaka asked him, ‘When the Sun sets and the Moon sets, the Fire goes out and the Speech too has stopped, what light has a person here have?’, Brihad Aranyak Up.IV.iii.5), Yajnavalkya replied, ‘The self indeed is his light for with Self indeed as the light one sits, moves about does one’s work and returns’. Therefore, Janaka, the King of Mithila, abiding in his own Self, exclaimed ‘Infinite indeed is my wealth of which nothing is mine. If Mithila burns, nothing that is mine would be burnt’.

Aitarey Up. (III.i.2) declares Self as one by whom one sees, hears, smells odours, one articulates speech or discriminates the sweet and the un-sweet, that which is the heart, mind, consciousness, perception, discrimination, intelligence wisdom, insight, steadfastness, thought, thoughtlessness, impulse, memory, conception, purpose, life, desire, control all these and more. In
Aparokshanubhuti (135), Shankara says, ‘The nature of the cause inheres in the effect not vice versa; so through reflection one finds that in the absence of the effect, even the cause disappears’. Further, ‘One should therefore, verily, observe the cause in the effect and then dismiss the effect altogether. What then remains, that the sage himself becomes’.

For deliverance there is nothing superior to भक्ति, communion -‘Among the mediums which lead to deliverance, communion alone is said to be supreme, rather enjoining with one’s self alone is said to be communion. Others say that communion with the Self itself being the prime principle, is communion’. Narada says in his Bhakti Sutras ‘It is not the result of desires but of the absences of desires . . . It is superior to performance of actions, acquisition of Knowledge and Yoga the process of enjoining . . It is consummation of all these preparatory actions ‘फलपूपात’.

The traditional interpretation of भक्ति as ‘a way to’ ‘as a process’ ‘as an instrument’ to reach to the Divine is not reasonable rendition. By translating the word as devotion, the essential characteristic as unity of the fragment with the
whole is lost. भक्ति is *communion* and consummation of the differentiated with the undifferentiated, of the particular with the universal. It is not *Knowledge* (ज्ञान) to be attained but *Wisdom* (विशेष ज्ञान) to be fulfilled, of being enlightened to the unity of the *manifest* creation with the *unmanifest* Brahman. Thus भक्ति is *culmination*, the goal itself not *communication* to the goal. भक्ति is not an act to be performed but a state of being in. Madhva describes भक्ति as ‘ज्ञानपूर्वक परं स्थितो नित्यो भक्तिरीत्ये’ the complete and unconditional companionship with the *divine*.

Krishna compares भक्ति to the Brahmic status also declares ‘the awareness by which the one Imperishable Being is perceived in all existence, undivided in the divided, know that knowledge is luminous’ (*Bhagavad Gita*. XVIII.20), he existing as the undivided in beings and yet as if divided (*Bhagavad Gita*. XIII.17). Human beings generally are impervious to such vision. He further says, through *communion* he becomes aware of me as *the Principle*, that which is the extent of *my being*, thus knowing me in *Principle*; one comes in to *my being* (*Bhagavad Gita*. XVIII.55 and XIII,17-19). भक्ति is
not simple devotion to *Krishna* as it is generally understood, but being in communion with Him as *the Prime Principle*, the state where there is no difference between the *subject which sees*, the *object which one sees* and act which one performs in *seeing* (*Bhagavad Gita.XI.28-29*). It is the state where every thing has becomes one, leaving no space for the second to exist.

*Bhagavata Purana* says, *‘The men of Wisdom declare that when Lord’s powerful Maya in the form of (empirical) Knowledge is withdrawn, then Jiva becomes one with Brahman and becomes established in the glory of the Self’. Shankara says that such desire of every *saadhaka* to be one with the *Divine* should be encouraged towards this ultimate purpose of all spiritual enterprises.*

**References:**

1. ‘न वा अरे सर्वस्य कामाय सर्व प्रिय भवति, आलासन्तु कामया सर्व प्रियं भवति | आत्मा वा अरे द्वृप्तव्यो श्रोतव्यो निदिष्ठातिव्यो ...’ (*Brihad Aranyak Up.II.iv.5*).

2. ‘अस्त्मिति आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शन्ते मनो, शान्तायां वाचि किंतुदरिवायं पुरुष इति: अलेवायः ज्योतिर्मंति आलमीवायं ज्योतीपाते
पल्याते कमकुरते विपल्येति इति || (Brihad Aranyak Up.IV.iii.5).

3. 'यद्विद्याद्वाग्ने मनस्कृतरत्नं सञ्जानं अञ्जानं विज्ञानं प्रज्ञानं मेधा ब्रिर्दिवशृत
तिर्मितं मनिष्पं जूतस्मृतिं संकल्पं कन्तरः अयं कामो वश इति सर्वानि एवेतानि
प्रज्ञास्य नामध्येयाय भवन्ति || (Aitareya Up.III.i.3).

4. ‘अनन्तं वतं मे वित्तं ययं मे नास्ति किंचन मिथिलायां प्रदीपतायं न मे
किंचित् प्रस्थते' (Mahabharata).

5. ‘सर्वभूतं येनेकं भावमययमीक्ष्तते | अविभक्तं विभक्तं तज्ञानं
विस्त्र याविकम् ||' (Bhagavad Gita.XVIII.20).

6. ‘भक्त्या मामज्ञानाति यावान्यमनमिमि ततवं | ततो मां तत्तवतो
ज्ञाति विशेषे तदन्तरम् ||' (Bhagavad Gita XVIII.55).

7. 'अविभक्तं च भूतं विभक्तमिव च स्थितम् |..ज्ञेयितपापि
वन्योयोजस्तम्भं परमवते | ज्ञानं ज्ञों ज्ञानगम्यं हृदि सर्वं स्वितम्
विशिष्टतम् || इति
क्षेत्रं तथा ज्ञानं ज्ञों चारं समासतः | मृत्युभिं एतद्विज्ञाय मद्यभावस्वप्नभवते ||'
(Bhagavad Gita XIII,17-19).

8. 'समं सर्वभूतं तिष्ठति परमेश्वरं S विन्यालविन्यन्तं यं
पशूक्ति स पाश्चति || समं पश्यनं हि सर्वं समाविशिष्टमेश्वरम् | न
hिन्दुप्रालनालानं ततो याति पारं गतिम् ||' (Bhagavad Gita.XI.28-
29). 'सा न कामयमाना निरोधरुपपवत ||' (Bhakti Sutras).

10. 'सा तु कर्मस्वायमेवायोपधिकतरा ||' (Bhakti Sutras).

11. 'जानुनान्तः नरजनम् दुर्लभमाति पुंसलं विपन्ना तस्मादेदिक्रेतमार्गश्चर्या
विधवयम्मात्परम् अत्मानालविवेचनं स्वानुभोव द्वमालन्यं संस्थितम् मृतिमनोऽि
शतकोटियुक्ति तु पुर्णेविना लभ्यते || दुर्लभम् त्रयमेवतेवानुगहतेनकम् | मनुष्यगतं
रुपुक्तवं महापुरस्थ्यं ||' (Shankara. Vivikachudmani 2-3).

12. ‘कर्मच्छिन्ता करणांतथातात तथा करणेन त हि कार्यता | कारणवं ततो
13. ‘कार्यें हि कारणं पश्चात् कार्यं विसर्जयेत् | कारणं ततो गच्छेदवशिष्टं भवेनमुनिः ||’ (Shankara).

14. ‘मोक्षकारणसामग्रियां भक्तिर्व गरीवसि | स्वस्वरूपानुसंधानं भक्तिरित्यभिधीयते | स्वस्वतत्वानुसंधानं भक्तिरित्यपरे जगुः ||’ (Shankara).

निजगृहपूर्ण विनिर्गमयताम्

One should return again to one’s own true abiding place.

Explanation:

Which is the natural dwelling place – निजगृह - where the Self dwells? Chhandogya Up. (VIII.1) is specific about the dwelling place of Brahman when it declares that here in the body (ब्रह्म) is an abode, a small lotus flower; within that is a small place. What is within that should be assuredly sought and understood. It is further clarified, that the Self abides in the heart, the etymological explanation being this one is the heart, and therefore, it is the
heart. The serene thing that rises from the body, reaching the supreme light appears in its own form. He is the Self, the fearless. This is Brahman, verily, the name of that Brahman is the Prime Existence. Shankra explains that as king has his palace in the city, within the body there is a small space wherein Brahman is to be realized, just as Vishnu is realized in Salagram stone. It is further clarified, that the Self abides in the heart a, of which the etymological explanation being this: This one is in the heart therefore it is the heart. Brihad Aranyaka Up. (II.v.18) says that since Brahman dwells in the body of every one, he is called Purusha, there being nothing that is not covered by him nothing that is not pervaded by him. Further the same upanishad says that Brahman, this Prime Existence (तत्व, from the root अस्त्र to be, to exist) is like the essence, the honey for all beings, and all beings being the essence for this Prime Existence. Katha Up.(II.i.12) spells out that Purusha of the size of a thumb resides in the centre of the body.

Thus the heart is where Brahman dwells. That is the निजगृह of the self. Men of Wisdom seek within the heart to source ब्रजज्ञान, the Wisdom of
Brahman. विनिर्गम्यताम therefore, means going back to the source of all effulgence, where the true bliss lies. निजगृह is not one’s gross body but the subtle self within. Therefore, one should change the direction of one’s attention from the external form to the internal essence, to experience the bliss of beatitude. Therefore, Brahman, That One is the निजगृह – the true abiding place of That One from where all that was created came about, dwells. The source of consciousness therefore, lies not in Mind but in the heart within. Therefore, the seer pleads That one to reveal its face concealed behind the alluring golden disc, हिरण्यवेण पात्रेण सत्यस्यापिति तं मुखम् ’ for whosoever Person that is, that verily is he himself – योःसावसौ पुरुषः सोःहर्ष्यमि ’. A Saadhaka should know that is his source from which he had become effulgent -‘यत् रूपं कल्याणतं तते प्रयामि’, requesting Pushan spread the luminous light gathering up the bewildering radiant rays, ‘व्यूह रशिमेन समूह तेजोऽ’.

Shankara says that even as a householder lives in one’s home like a guest without ego-sense and attachment and without being affected by the
pains and pleasures of the house, dreams of going to one’s own original place, even so a man of wisdom lives in his body without any concern, considering all sense caused and similar to gathering of the clouds, arriving if they are to arrive and departing if they have to depart.

References:

1. एक एवानिर वहुधा समिद्र एकश्यूर्य विशुं अनु प्रभुतेः |
   एकौपाः सर्वं इदं वि भालेकं वा इदं वि वभूव सर्वम् ||’
   (Rigveda.VIII.viii.2).
2. ‘तद्वेदं तद्वीर्याकृतमासीतं, तन्नामृपापाध्यामेव व्याक्रियतः। स एप हि
   प्रविष्टं आ नेिवागेभ्यं।।। अकृत्तो हि सं, प्राणान्वेप्राणो नाम भवति, वदनां
   वाकं, पश्यंचक्रुं, दृश्यंश्रोत्रम्, मन्नवो मनं, तान्यस्यैव तन्तनिं कर्मनामात्येव।। स
   होितं एकौकमूपासंत न स वेदं, अकृत्तो होिपोसंत एकौकनं भवति।
   आलेक्यवोपासीतं, अत्र होते सर्वं एकं भवति। तद्वेदं दद्वनीयमायं सर्वं
   यदयमाला, अनेन होितसर्वं वेदं।’ (Brihad Aranyak Up.I.iv.7)
3. आमेवेदम् आसीलपुपविधं, सोनामृक्ष्य नान्यङ्गाल्योपपश्यत्।
   सोहस्त्रये व्यावत् || (Brihad Aranyak Up.I.iv.1)
4. ‘सोिवेदत्, ‘अहं वाव सूक्तिर असि अहं हींदं सर्वं अथश्चर्थितिः। ततः
   मृत्तिकर्भवत्।’ (Brihad Aranyak Up.I.iv.5).
5. ‘एप प्रजापतियमेवदयम्। अतद् ब्रह्म एतत्सर्वं तद्वेदं तद्वीय क्षकर्मम्
   हदयमिति।’ (Brihad Aranyak V.iii.1).
6. ‘त्रीणालेि कृित इति मनो वाचं प्राणम् तान्यालेि कृित।’.
(Brihad Aranyaka Up.I.iv.3).
7. ‘रूप रूपं प्रतिरूपं वभूव तदस्य रूपं प्रतिचक्षणाय | इन्द्रो मायाभिः पुरुष ईयते युक्ता हस्यं हरयं शता दश ||’ (Brihad Aranyaka Up.II.vi.2).

8. ' सत्त्व सोपेदयम्या आसिदेकमवाहितियम् . . तञ्चक्षत वेदु य्यां पजायेति . . तेऽऽ खल्वेपां भूतानं त्रीण्येव वैज्ञानि भवन्त्याण्डजं जीवमुशिक्षणमिति | सेयं देवतैःशत हन्ताहमिनतिमो देवता अनेन जीवनालनानुणविष्य नामरूपे व्याकरवादि ||’ (Chhandogya Up. VI.2-3)

9. ‘अथ द्र इंद्र असिन् ब्रह्मपुरे दहरं पुण्डरिकं वेषम् | दहरोसिन् अंतराकाः | तस्मिन यद्य अंतं | तद्य अनेष्टव्य म तद् वा विजिजसितव्यम् ||’ (Chhandogya Up.VIII.i.1).

10. ‘सर्वं खलिवं ब्रह्म तज्जालनिति शान्त उपासीत | अथ खलु क्रतुमयं पुरुपः यथाकरश्चिन्मेश्चलोंकं पुरुषं भवति तष्ठेतं प्रेयं भवति स कृतुं कुर्वित’ |
(Chhandogya Up.III.xiv.1).

11. ‘एप म आलान्तर्हदये हीयावेभेवा यवादा स्नपन्धा श्यामाकादा श्यामकतपुदुःर्दैय म आलान्तर्हदये ज्यायानृधिव्या ज्यायान्तरिक्षाज्यायान्तिव्यो ज्यायानेभ्यो लोकेभ्यं ||’ (Chhandogya Up.III.xiv.3).

12. ‘स वा एप आला हदि तयतेतदेव निरर्कलं हस्यमिति तस्मादद्धर्महर्षांवेवितवर्ग लोकेमिति || अथ य एप सम्मतोऽयास्यायभिरस्मुद्धर्मस्य वरं ज्योतिवेशस्मयं यान रुपेणाभिनिष्पतंएप आलेति होवचेतमुत्तलभेत्तमेति तस्य ह वा एतत्य ब्रह्मणो नाम सवत्थमिति || तानि ह वा एतानि त्रीण्यक्षमाणि सवत्थमिति तद्यतचयस्मुत्तमं यति तस्मयां यद्यं तेनामेव यहति तस्मादहर्षां एववितवर्ग लोकेमिति ||’
(Chhandogya Up.VIII.iv.1-3).
13. ‘यत् वचनाध्युतिं येन वागश्युते | तदेव वर्तम लं विद्वि
नेंद्र यददमुपासते || यवनसा न मनुते येनाहुर मयो मतम् | तदेव वर्तम लं विद्वि
नेंद्र यददमुपासते ||’ (Kena Up.I.5-6).

14. ‘यः सर्वज्ञः सर्वविद् यथः ज्ञानमयं तथं |तमादपएतद् वर्तम
नामरूपं अनं च जायते ||’ (Mundaka Up.I.1.ix)

15. ‘वित्तमैव संसारम् .. चितस्य हि प्रसादेन हन्ति कर्म शुभशुभम् ..
लय विक्षेप रहितं अर्थं कृतः गुणश्च यदा याति अभिभावक् | तदा तत् परमं
पदम् ||’ (Maitri Up.).

16. ‘सुखस्यान्तरं दुःखं दुःखस्यान्तरं सुखं | चक्वतं परिवर्तितं सुखदुःखे
निरंतरम् ||’ (Bhagavata Purana).

17. ‘तिष्ठन् गेहे गृहोः प्रातिधिर्विनिजं धाम गंतुं चिकीर्पिणेदहस्थं
दुःखसौरों न भजति सहसा निर्मातिवाभिभानं || आयाः आयास्यतीदं
जलदपतलवद्यास्य यास्यत्वं वेधाधां सर्ववेश परिविदितविपियो यथ्य तिष्ठत्यचलं
|| (Shankara).
Companionship with the noble ones should be cultivated. Communion with the Resplendent Lord should be firmly established. One should discriminate with equanimous Mind. With determination one should renounce actions (born of desire). One should associate with noble men of Wisdom. One should devotedly serve That One every day. The one immutable Brahman should be the sole enterprise. One should be receptive to the Supreme scriptural statements with equanimity.

Companionship with the noble ones should cultivated.
Explanation:

Scriptures lay down that ॐ, *the Prime Existence* manifests in *forms* with *essence* posited therein, establishes its *Will* as ṭ - *the Cosmic Law* being the spiritual and temporal principle which keep the manifestation in balance for which are provided ṛ the *Perennial Principles*, the ordained injunctions for initiating, promoting and culmination of कर्म the *performance of the actions*. The elements in manifestation are expected to be in consonance with the ordained Will of the *divine* and in balance with ṭ - *the Cosmic Law* full the task assigned to fulfill the *divine intent* and *purpose*.

The elements in manifestation which perform their actions following the ordained injunctions assist in maintaining the spiritual and temporal balance in creation, as Sun and the Moon follow their chartered *Path*, seasons follow one after another, the rains fall, the rivers flow and oceans filled the cycle gives rise to vapor to turn in to clouds, clouds to pour rains and begin the cycle again. Life begins with the seed, seed having been sown, becomes plants, the tree the flowers and the fruits bring the seeds again in the fruits to begin the
cycle again.

Every element in creation that is manifest is assigned the role when they are born according to their attribute (गुण) and inclination (स्वभाव). Those who follow धर्म enjoined for them are known as the luminous ones, देवस while those who disregard धर्म influenced by the organs of senses are known as non-luminous or अशुरास. Any deviation in the role assigned role to any one of the elements in creation is met with serious punishments necessitating for the divine Creator to descend in animate or inanimate forms to destroy the forces of darkness and obscurity which contribute to such imbalance in creation in the form of natural calamities or moral and ethical intransigence and to re-establish the Cosmic Law with Principles of righteousness suitable adjusted to the new situations.

*Maitri Up (VI.43)* says that Mind is the samsaara, therefore let a man search with diligence. What a man thinks that he becomes; this is the eternal mystery. By serenity of one's mind alone actions are terminated, both good and the bad. Dwelling in the Self one revels in imperishable pleasure. Mind alone for human beings is the cause
for bondage and deliverance; bondage through association with senses and deliverance through their dispassion, thus one should understand.

*Shankara* too says Companionship with the noble ones should cultivate, since the evil doers do not traverse the path of eternal *Cosmic Law* (*Rigveda.IX.73.6*). *Kath Up* (I.2.24) declares that he who has not desisted from evil ways, who is not tranquil, who has not restrained his mind, not even he who has not composed his mind can ever reach the Self. Therefore company of the noble ones is recommended. Because as *Bhagavat Purana* (*III.xxv.21-24*) says saints are forbearing, compassionate and composed. They are friendly to all and inimical to none. Their company is to be sought for avoiding pernicious influence of desires.

Seers are, verily the luminous beings the देवस on earth. Therefore, they taken up the task which otherwise the Gods themselves would have to undertake or The supreme God himself descends for setting right the wrongs. Therefore, the *vedic* seers ever pray for good and noble thoughts to come to him from all side (*Rigveda.I,89.i*). *Mundaka Up. (I.ii.12)* recommends that human beings should for
the sake of *Wisdom*, approach a Teacher who is learned in scriptures and well established in *Brahman* with sacrificial fuel in his hand and *Bhagavad Gita* (*IV.34*) endorses saying that one should approach men of wisdom, seers of *That Principle*, through humble reverence, inquiry and through service, so that they may instruct them of the correct धर्म... 

Saints are those who have सद्भाव – साधु भाव, which *Bhagavad Gita* (*XVII.26-27*) explains as सत्त, *the Prime Existence*, leading to steadfastness, sobriety and charity in performance of actions, and every thing contrary leading to unwholesome actions. Noble people perform penance so that through that energy people may be enlightened (*Bhagavat Purana*). In *Vivekachudamani Shankara* says, noble people having crossed over the perilous ocean – *samsaara*, and desiring well- being of the world and helping others to cross over the same. They live like the spring season, therefore one should seek their company.

*References:*
1. ‘ऋतृ स्थितं पञ्च न तरान्तु दुर्भितः ’(Rigveda.IX.73.6).
2. ‘स्वरसितं पञ्चं अनुचिरं सूर्योवन्दरसाधिवं पुनर्वदतान्तु जानता संगममहि’ (Rigveda.V.51.xv)
3. ‘आ नो भद्राः कलवो तन्तु विशवतः’ (Rigveda.I,89.i)
4. ‘मनसा हेतु पश्चित मनसा श्रुणोति | कामं संकल्पो विचिनित्वशदा ध्रुवित्वात्परिधीनस्मृत्वं मनु एव |’ (Brihad Aranuyaka Up. I.v.3)
5. ‘यथा निरिधिनो वस्त्रं स्ययोवनाव उपषम्यते | तथा वृत्तिक्षयाचितं स्ययोवनावउषम्यते ||चित्तमेव हि संगमं तत प्रयंनेन शोधये | वृत्तिक्षयत्नयो भवति गुद्वं एतत् सनातनम् || चित्तयस्त प्रवासेन हति कर्म शुभार्थम् | प्रमनालालनि स्थित्वा सुभं अवभं आशुनुते ||… मन्व एव मनुस्यानं कारण वन्यायेऽनो | वन्यया विपयसंगी मोक्षो निर्विपयं स्वृतम् || (Maitri Up.VI.34).
6. ‘नाविरतो दुश्चरितानाशातो नासमहिनो | नाशानत्मनो वास्पि प्रज्ञानेनमान्युस्त || (Kath Up (I.2.24).
7. ‘तत्त्वज्ञानार्थ न प्रमुखोक्तं रत्नस्य निपातियना वस्त्रमिश्म ||’ (Mundaka Up.I.ii.12).
8. ‘तत्त्वज्ञानी प्रणिपातेऽपि प्रक्षेपनेऽपि येन ज्ञानिन्त्वादिवर्भिनं’ (Bhagavad Gita.IV.34).
9. ‘मैवासों जीवलयः केवलवृत्तं सनातनं | मनः पत्तानीन्द्रियाणि प्रकृत्यानि कर्पवत् || (Bhagavad Gita.XV.7).
10. ‘सद्यावे साधुभावे च सदित्येतपुरुषं | प्रशस्तेन कर्माणि तथा सच्चवं पार्थ युज्यते || यद्ं तपस्य दाने च स्थितिः सदित्यं चोच्यते | कर्म चेव तद्वैछं सदित्येवाभिधीयते ||’. 

65
Communion with the Resplendent Lord should be firmly established.

Explanation:

Bhagavan is the luminous Prime Existence, who becomes manifest with effulgent creativity designated as Brahman endowed with six attributes - supremacy, righteousness, eminence, affluence, wisdom and renunciation. As the Prime Existence, Krishna tells Arjuna (Bhagavad Gita. X.41) that he is to be identifies with every thing that is resplendent, glorious, beautiful or mighty and forceful. He is the seed of all existences, affirming the positive aspect of existence, without denying the negative aspects, affirming that the Prime Existence, is everything without any duality or contradictory, everything being the divine existence, there being nothing else in creation which does not owe origin in him.

Krishna-Consciousness on becoming effulgent attracts to itself the eightfold gross
elements of nature namely the earth, water, fire, air, ether, mind, intellect and ego-sense (*Bhagavad Gita*. VII.4). Therefore, the creatures need to engage themselves in the institution of sacrifice, ordained by *Prajapati* in the very beginning, to fulfill their role in participating the *divine intent* and *purpose* (*Bhagavad Gita*.III.10). If that is done, then whatever he does, eats, offers, gives in charity, performs as austerity all that would be as offering to Him (*Bhagavad Gita*.IX.27). If he acts in this manner, then he could be said to live in accordance with the *Will* of *Brahman*, always performing actions here in worlds, in accordance to his *Will*, with full understanding that such actions are in furtherance of the *Divine Will*.

Thus will he find fulfillment in the Communion with the Resplendent Lord, which being nothing else than the effulgent fragment being enjoining with that from which it had become effulgent, performing actions according to one's *स्वभाव* and *स्वगुण* remaining not-attached to the fruits of his actions.

_The Prime Existence_ becomes effulgent as *Brahman*, becoming the breath that breathes, the
eye that sees, the ear of the hearer and mind of the thinker; he becomes पुरुषविवधः, one in whom the divine essence has found abidance, the word Purusha having been defined in Brihad Aranyak Up. as the One dwelling in all bodies. There is nothing that is not covered by him, nothing that is not pervaded by him. Therefore, when Krishna exhorts Arjuna to surrender unconditionally, it is not to the fragment, the Krishna-form but to the whole, complete and entirety of Krishna-Consciousness within that human Krishna-form, the higher nature within the transient gross form. The ignorant fools not knowing his divine essence within do not understand that he is the supreme Krishna-Consciousness, the Prime Existence, all that IS, both good and the bad, noble and the ignoble, proper and the pleasant, the partial existence has no real basis and human beings have no reason to prefer, choose, select but surrender everything without any reservation, since everything done is now as ordained by him. Therefore, he asks him to surrender to him ‘सर्व धर्मान् परिप्रेय’, giving up his doership along with all his social, traditional, ethical and moral identification (Bhagavad Gita.XVII.66). When the seeker thus becomes identified with the Krishna, communicated with the Communicator,
the dividing line between the two becomes indistinguishable and even ceases, when union between is well established.

References:

1. ‘प्राणस्य प्राणं उत च ब्रह्मास्वस्त्वः उत श्रोत्रस्य श्रोत्रं मनसो ये मनो बिहुः’ (Brihad Aranayak Up.)

2. ‘स वा अर्य पुरुषं सवर्गु सर्वु पूणं परिशयं ; चैनेन किंवनानावृतम्, चैनेन किंवनामांवृतम् ||’ (Brihad Aranayak Up.II.v.18).

3. ‘सहवज्ञा प्रजा मृष्वा पुरोवाच प्राजापति | अनेन प्रसविख्यवमप वोदित्वथकामधुक्क ||’ (Bhagavad Gita.III.10).

4. ‘यद्विभूतितमस्त्वं श्रीमूर्तिनितमेव वा | तत्तद्वावगच्छ व यम मम तेजोवसस्मिनम ||’ (Bhagavad Gita.X.41)

5. ‘अवजान्ति मां मृदा मानपाः तनूं आश्चितं | परं भावं अजाजातो मम भूतमहेश्वरम् ||’ (Bhagavad Gita.IX.11)

6. ‘भूमिरापोत्सनलो वाचुं खं मनो बुद्धिरेव च | अहंकार इतीयं मे भिन्न प्रकृतिरस्तथा ||’ (Bhagavad Gita.VII.4).

7. ‘सर्वधर्मंपरिपरिज्य मामेकं भरणं व्रज | अहं ल्या सर्वपापेः यो मोक्षविपययमिं मारुचं ||’ (Bhagavad Gita.XVIII.66).

8. ‘यज्ञोपिष यद्वेशास्त्र यज्ञुहोपि ददासि यतं | यत्पापस्य कौन्तेय तत्कुसूर्य मुद्यर्थम् ||’ (Bhagavad Gita.IX.27).
One should discriminate with equanimous Mind.

Explanation:

Human mind open to the influences of the attributes born of nature, like सात्विक (luminous), राजसिक (energetic) and तामसिक (obscure) is a turbulent mind, never steady, never composed, therefore, never amenable to be receptive. Such mind is, therefore, unstable as rudderless boat in a stormy sea. Krishna refers the man who puts away all the desires of his mind and is content in his self, as स्थितप्पज्ज - a man of equanimous intelligence. When Arjuna complains that it is difficult to have equanimity of Mind, on account its restlessness, Krishna assures him that the mind being restless is undoubtedly difficult to be restrained. But it can be retrained by constant practice and non attachment to external responses. Yoga is hard to attain by one who is not controlled his self. He tells him that one whose receptivity and responses are free from all desires, whose performance of actions are...
consumed in the fire of *Wisdom*, is called a *yogi* - a man of equanimous mind by men of wisdom. Having abandoned all attachment to the fruits of his actions, ever content without any dependence, he remains disengaged even though engaged in performance of actions. Being content with whatever he gain, raised above the dualities, freed from jealousies, equanimous in success and failure, he remains unbound by the actions performed.

*Katha Upanishad (I.iii.3)* represents body as the chariot, intellect as charioteer, Mind as the reigns, senses as horses and the objects as the *Path* pursued, with *Self* as the master of the chariot. One with no understanding, and Mind unrestrained, senses would run out of control, like unruly horses. One with understanding, restrains the Mind and senses, reaches the goal. Both the *Proper* (अयोग्य) and the *Pleasant* (प्रेय) approach him. The wise one using his sense of discrimination, chooses the *Proper* and not the *Pleasant* but a man of little wisdom, who under sensory influences, chooses the *Pleasant* and not the *Proper*, goes to destruction (*Kath Up.I.ii-2*).

*Shankara* calls for discrimination ‘नित्यनित्यविवेक’ of the *eternal Proper* (अयोग्य) from the
non-eternal Pleasant (प्रेय). suggesting that it is the ignorance of the unassailable relationship of the individual self and the universal Self that gives to samsaara. Since these two are opposed to each other as Wisdom and ignorance, they cannot be both accepted. Therefore he who accepts the श्रेय descarding the प्रेय becomes well disposed.

Mundaka Up.(II.ii.7-8) declares that when the one perceives with clarity of intellect and through Wisdom, the blissful and immortal one shine and then the knot of the heart is cut asunder, all his doubts are dispelled and actions are determined. In Bhakti Sutra, Narada considers having communion with That is having the form intense commitment, ‘अमृतस्वरूपा’ having attribute of immortality, one becoming perfect, and one becomes immortal, one becomes contented. Having such communion, he desires nothing else, thinks, hates, revels or inspired by nothing else. On the contrary having attained it one responds as if he were mad, becomes quiet and revels in his self.

References:

1. ‘यथा सर्वं समारंभा कामसंकल्पनार्जितं | ज्ञानातिरंद्धाकर्माण’
With determination one should renounce actions (born of desire).

Explanation:
Desire is said to be the root of all creativity.
According to Rigveda.X.129 when That One, Brahman, was alone, breathing by self impulse – ‘स्वधया’, when there was neither Existence nor non-Existence and everything was enveloped by obscurity, the potential yet to become potency. Upanishads speak of the creation coming out as effulgence, even as breath would come out when breathing, the words commonly used being साह्याक्षमयत, स ऐश्वत, or as in Chhandogya Up.IV.ii.3 says, ‘तद्वक्षत बहु स्थायां प्रजायेवति’. Krishna says in Bhagavad Gita (VII.11) that he is Desire which is not contrary to Dharma.

Mind is exceedingly complex instrument whose source is desire, which gives rise to thoughts, ideas, concepts, beliefs, faiths and impressions to be aggregated through influence of the organs of senses. Brihad Araanyaka Up. (IV.iv.6) declares that the object to which mind gets attached to, towards that object the subtle self goes together with the deed. But the mind which does not desire or who is without desire or who is freed from desires, or whose desire is satisfied or whose desire is the self itself, such one does not suffer. He is like the falcon who having flown around in the sky becomes weary, folds its wings and comes to his
real abiding place, even so is the person who returns
to his real abiding place, where he has no desires or
where his desire is his self. The empirical mind is
made of aggregation of such memories of various
desires collect and capture from the past, shaping
with permutation and combination the present
situation to manipulate the future. Besides and
beyond is such empirical mind there is a pure Mind,
which is infinitely more powerful, deeper, tranquil,
equanomious having spiritual dimension.

When philosopher Descartes made his
statement ‘I know, therefore, I am’ he was
undoubtedly responding from a state of mind of
aggregate empirical experiences. When Socrates
responded saying that 'I know that I know not', he
was responding from his conscious awareness of his
spiritual mind even as Buddha was responding from
the spiritual mind without any sensation, the
original foundational mind, the state of Blissful
Mind. Upanishad defines such mind with negative
identification नेति, नेति – not this, not this, not any
thing like what is seen in the world.

Therefore, Maitri Up. (VI.34) says that mind
is said to be of two forms, pure and impure, impure
from the influence of desires and pure renouncing the desires. By freeing Mind from the sloth and distraction and making it tranquil one becomes delivered from the (empirical) mind. Bhagavad Gītā suggest that when the Mind dwells on the objects of sense, attachment to them is produced; from that attachment springs desire. Therefore it should be restrained slowly even it becomes diverted.

Therefore, this injunction requires that one should with determination renounce actions born of desire. Desires by themselves are neither good nor bad. Actions performed in response to Will of the Divine and not in satiation of senses do not culminate in suffering but in furtherance of the spiritual Perfection. Therefore, Shankara says in Vivekachudamani, ‘if one knows only the principles of the self through words, since their influences reaches so far as the speech goes, and does not terminate the world of perception, how can one experience deliverance?’

Mind is the receptacle of auspicious as well as inauspicious thoughts, good and the bad, proper and the pleasant, noble and the ignoble, possessions and positions mingling as seeds in fruits. If one
wants to perceive the original Mind, which Brahman had provided as its instrument, then the cluttered Mind needs to be dispossessed and depositioned of the thoughts which sensory influence has created therein, which conceal the Mind from being observed. In loosing the sensations of the senses on the empirical Mind lies the key to bliss and deliverance enabling communion with the supernal Mind.

Bhagavad Gita describes one who is in Bliss, comparing it with one unto whom all desires enter even as the waters enter the ocean, loosing their individual identity and merging with the whole. ‘This is firm abidance in Brahman, being no more bewildered leads to Brahman, distinct from the body’. Krishna is strong votary of renunciation of desires from Mind, which is not same as abstention of action, because attributes (गुण) and natural inclination (स्वभाव) force him to perform actions; therefore, only through non-attachment to the fruits of action can one attain the supreme.

Uncompromising surrender of desires means performing only such actions as are in conformity with the Divine Will, since desires which are not
against *Dharma*, become the conduit for fulfillment of the *Divine Will*. In *Bhagavat Purana* we find it mentioned, ‘With their Mind absorbed in Him (Krishna), imitating his various activities, nay, identified with Him and singing his various glories alone, the cowherd women did not recollect their own body, much less their homes . . . Sri Suka further said, This has been already explained to you how Shishupala attained communion through hating Krishna, what wonder then, that Gopis, who looked upon Him, as as their beloved should do so? Indeed they who constantly cherish desire, wrath, fear, affection, kinship or devotion toward Sri Hari attain oneness with Him.’ Narada says in *Bhakti Sutras*, fulfillment of the *Divine Will* is unconditional surrender of all actions and intense restlessness in not remembering, as in the case of Gopis of Vraja, in which state, forgetfulness of higher wisdom does not arise. In the absence, it would be like (infatuation) of a paramour.

*Shankara* says that rites and rituals are only the means for temporal prosperity, at best leading to the world of luminous *devas* but communion with the *Supreme Being*, without attachment to the fruits
of action, leads to the purity of Mind. He enumerates the steps for deliverance from samsaara, the first step towards deliverance is extreme detachment from transient things, then comes restrain of internal and external organs, turning away from sense objects, endurance of pain and sorrow, giving up sense influenced actions. Thereafter, comes being receptive to the wisdom of a thinker, reflection and meditation continuously and constantly on the Self. Only then will the seeker attain the Blissful state.

References:

1. 'अनीदवातं स्वाभवं तदेकं तस्मादान्यनं परं किं च चानसं | तम आशीत्त तमसा गृह्मेर्पकेतं सलिं तर्पमाइदम् ' (Rigveda.X.129).
2. ‘तदव सत्कः सह कर्मणिति लिड्गं मनो यत्न निप्फवस्यं | प्राप्यान्तं शर्मणस्तयं यक्किंदेशं करौल्यम् | तस्माल्कातुनुरैत्यम्मैं लोकाय कर्मणं || इति नु कामयमाः | अस्थाकामयमाः योःकामो निरकाम आप्नायं अल्कामो न तस्य प्राणा उक्कामिति वर्णेव सन्तत्त्राप्येनि ||’ (Brihad Aranyaka Up.IV.iv.6).
3. 'मनो हि द्विविधं प्रोक्तं शुद्धशुद्धमेव च 5 अशुद्धं काममंकर्त्त्वं शुद्धं कामविविधतम् ||' (Maitri Up. (VI.34).
4. ‘काम जानामि ते मूलं संक्लप्यात तां हि जायसे | न त्वं संकल्पविधिमा तेन लं न भविष्यसि ||’ (Mahabharata)
5. ‘धर्मार्थवर्गः भूतेऽपि कामोऽसि भर्तर्भम्’ (*Bhagavad Gita.VII.11*).

6. ‘एष ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुक्ति || स्थितवास्यामन्तकालेःपि व्रतमन्वरणमुच्छाति ||’ (*Bhagavad Gita.II.72*).

7. ‘न हि क्रिष्णमपि जातु तिष्ठत्वकर्मकृत | कार्यंते हवशं कर्म सवं प्रकृतिजीवणेः’ (*Bhagavad Gita.III.5*).

8. ‘तथादसत्रं सतं कार्यं कर्मसागरं असतं हवर्यं कर्म परमान्योलि पुरुषं ||’ (*Bhagavad Gita.III*).

9. ‘तदार्थातविलाचारता निश्चितमें परमव्यक्तलोति | यथा वज्ञानकानाम | नवव्रतापि न माहात्म्योपस्नानस्यव्ययाताः | निभहीनं जाराणामिव ||’ (*Narada Bhakti Sutras*).

10. ‘अकृत्य हृद्यविलयमज्ज्वः तत्रमालनः | वाद्यशब्दः कुटो मुक्तिमात्रफलेनृणाम ||’ (*Shankara*).

9. ‘मुक्तसय हेतुः प्रथमोनिवादते वैद्यव्यत्तमनिवद्यवस्तुपु | ततः शास्त्रायु दर्मिन्तीस्य न्यायं प्रस्ताविकल्पः प्रथम भृतत्व | तत् श्रतिकथनं सत्तव्यात् चिरं नित्यनिंतत्रं मुनः | ततास्विकल्प परमेयं विद्यानिहंव निर्वाणसुयं समृच्छाति ||’ (*Shankara*).

सद्यानुपल्लभुतः

*One should associate with noble men of Wisdom.*

*Explanation :*
सदिव is the *Wisdom* (विज्ञान) of the सत, *the Prime Existence*, which as *Krishna* identifies in *Bhagavad Gita* (XV.17-18) the Un-manifest *Eternal Being*, which even after all creatures are destroyed, does not perish, therefore, called Imperishable, the supreme goal, supreme abode attaining which there is no return hither. ! is the *Eternal Sound*, the primary sound हर्दय स्पन्दन, symbolizing the resonance of the heart beats of *Sriman Narayana*, while he rests in the oceans on the coils of Anant, the eternity and शेष, the remainder. the self-impulse स्वच्छन्दम् with which *That One* existence in the beginning. *Maitri Up.* says, ! is the sound and *Brahman* is the non-sound. ! is the *Eternal Sound* and *Brahman* is the non-sound which comes to revealed as manifestation on creation and concealed in the *Eternal Sound* on dissolution. Thus there are two forms of what is effulgent, Brahman the formed and the formless, the unreal and the real. By means of these all this (the creation) is woven as warp and woof. In the beginning this was un-uttered; that *prime existence*, *Prajapati* performing *tapas* manifested as the world (भुः), space (भूकः) and the heavens (स्वः). *Maitri Up.* further says that Sun is the
immortal one, therefore, made ॐ as its abiding place. Therefore, it is said that one should meditate on That Sun (using the physical Sun in the sky as the symbol) and becomes united - तत्सवितुर्वर्षेण भर्गो दिविः धीमहि धियो नः प्रचोदयात्र.

Seers who having ‘seen’ and ‘heard’ in silence Brahman through their supra-sensory perception and revealed to them without effort or human agency, ‘पुरुषप्रयत्नविरागप्रकटितमृत’ as speech which was best श्रेष्ठ and stainless अप्रिपूर्ण, share the experience of that ॐ, the immutable -अक्षर -immutable and the indescribable, अवर्गनीय experience giving names to their revelations – यत् प्रेरत नामघेयं द्यानाः, only in silence with like minded noble souls.

In Katha Up. Nachiketa informs Yama that by his own statement it is not easy to understand, therefore, he needs to be instructed by him since another teacher like him is easy to be found and no other boon could be comparable to this. Then Yama communicates to him the wisdom of the ॐ, the immutable word which all vedic scriptures declare in hymns, which all austerities proclaim, desiring which people go through learning wisdom of Brahman. The mystery of this Wisdom, taught by an
inferior person, cannot be truly known, as He is thought in many ways. Unless taught by one who knows that Wisdom, as one would know oneself, there is no approach there, for it is inconceivable and subtler than subtle. Mundaka Up. recommends that having scrutinized the status attained by performance of actions, a man of Wisdom (Brahmana) should arrive at non-attachment. Even so would those who having ascertained the Wisdom of the supreme Vedic Wisdom, having purified their nature through renunciation, they dwell in the world of Brahman at the end of their life being one with the supreme goal and delivered.

In Vivekachudamani, Shankara says, that having crossed over the great ocean of primordial world, living without any purpose and only for the sake of the good of the people, equanimous great persons function in life like the spring season. He suggests, therefore, that one should approach a Guru who is communicator, who is peaceful, sincere, without any desires, well qualified in Wisdom, dazzling like fire without fuel, compassionate without any expectations, friend of the noble ones and bowing down in respect, for
Wisdom of the wise.

Bhagavat Purana too says, ‘saints are forbearing, compassionate, and composed. They are friendly to all and inimical to none. Following the injunctions of the scriptures their kind disposition serves as ornament to them . . They are free from desire. Their company, therefore, should be sought for avoiding the pernicious effect of desire’.

References:

1. "परीक्ष्य लोकान्तर्भितान्तर्भावमेन निर्वेदमायानां स्वत्विविद्याकृतयेष्वरस्मि तदविद्यानां स गुम्मेवाभिमिल्लयमित्याणां श्रोत्रियं वस्मानिष्मयम || तत्समे स चिदानुपसनाय स्वयंव्रहान्तचित्ताय शमान्तिताय || चेनाक्षरं पुरुषं वेद सर्वं प्रेमाच तां तत्त्वं वस्मानिष्मयम || (Mundaka.Up.I.2.12-13).

2. "वेदान्तसुमोहिनिचित्तार्थं सन्नासमार्गाद्वतयं शुद्धसत्तवं | ते वस्मानिष्मयमेऽक्षेत्रं परामृतसं परिमुच्यन्ति सर्वं || (Mundaka.Up.III.2.6).

3. "वेदान्तसुमोहिनिचित्तार्थं सन्नासमार्गाद्वतयं शुद्धसत्तवं | ते वस्मानिष्मयमेऽक्षेत्रं परामृतसं परिमुच्यन्ति सर्वं || (Mundaka.Up.III.2.6).

4. "वेदान्तसुमोहिनिचित्तार्थं सन्नासमार्गाद्वतयं शुद्धसत्तवं | ते वस्मानिष्मयमेऽक्षेत्रं परामृतसं परिमुच्यन्ति सर्वं || (Katha Up.I.2.15).

5. "न नरेन्द्रार्थं प्रेमं एस युविक्षेपो वहुद्धा चिन्त्यमाणं || अनन्यवृक्ते गतिरथं नारिति अपमीत् व्ययमुदयपुपमाणां || (Katha Up.I.2.8)."
6. "шие ваев бхрмн о рупе муртччачуртчч ч 5 ахчччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччччче
that form. The inconceivable *That One*, establishes within the *gross form* to enable to the human beings to reach out to them. *Purusha* of the size of a thumb resides in the body, like the flame without smoke, the lord of the past and future, same to day and the same tomorrow, says *Kath Up. (II.1.12-13)*. One should, therefore, attune one's mind on the *gross form* of *That One* by visualizing the *divine essence* posited therein and dwelling, even as one enjoined to meditate on the name or form as *Brahman* knows that those things are different from *Brahman*. It is like meditating on the image of *Vishnu*, just like the image, the name and others are used merely being aid to meditate and not to mean that they are *Brahman*. So long as one does not know a wooden log as wooden log, he may commit mistake it to be a man. Thus meditation on the name and others as *Brahman* is not error if one meditates on the image in this manner.

Therefore प्रतिदिनं तत्त पादुके सेव्यताम means attuning one's mind on *That One*, wholly, completely and in entirety without reservation continuously like flow of the oil being poured, being mentally receptive to the resonance of eternal Sound! emanating from
That One. One comes to be in communion with That One, which state of being is called भक्ति, which not being the process but the culmination of upasana, as Shankara explains. Then enlightenment dawns not as something gained or attained but as destruction of ignorance in mind conditioned by thoughts, concepts, beliefs and memories completely without reservation, in the spirit that everything here is entirely Thine, of the Prime Existence and nothing is Mine – इंद्र न मम. Krishna says in Bhagavad Gita (XIII.28) that one who experiences That One as dwelling as the imperishable essence within all the perishable forms truly experiences.

In life, persons perceive every event or challenge, not with confidence but confused and confounded, wanting definite, unequivocal, and authoritative words of assurance without themselves having to think for a response. He needs a sure stick to lean on but Ramana Maharshi aptly points out that the stick is to be used even as one uses to shake the logs on the funeral pyre to make the flames ignite and once the purpose is fulfilled then the stick needs to be put aside. Arjuna represents the
confused soul, who with apparent confused speech asks for decisive solution by which he can attain the highest good. Therefore, most human beings need to be fed by the teacher in easy installments with only outward physical prostrations without having to surrender mentally and with all inclination -भाव.

Human beings need gods and gurus not as stick but as a crutch to take up their task and give them solutions and remedies in capsules, which they can gulp without having to think or reflect. They misconstrue the word श्रद्धा as having faith or belief in some one or the other. But श्रद्धा is not having blind faith or belief in a God or a Guru, taking the gross form itself as divine. श्रद्धा means draining one’s mind of the conditioned thoughts, concepts, beliefs and memories so that it could be receptive without reservation not to the external gross form of the God or the Guru by physical protestation but to the essence within those, being aware that what initiates action is not the external gross form but the subtle essence abiding in them.

Shankara therefore, defines in Vivekachudamani श्रद्धा as being primarily on the same intellectual wave length (मन्त्रवृद्धिवधारण) as that
of the scriptures and Guru’s statements. Even as when one worships the idol it is not the stone or the metal that is worshipped but the deposited therein, even as when one declares नमस्ते, I adore That One - नमस् ते, it is not the stone or the metal that is worshipped but the *divine essence* therein, even so when one says that he has श्रद्धा in scriptures or Guru it is being in communion with the internal *essence* of the scriptures and the teachings of Guru and not in their external *form*. Therefore, श्रद्धा means being receptive and शरणागति means surrender of one’s Mind to the *Divine Essence*, wholly, completely and in entirety, as a grain of salt becomes dissolved in the vast ocean and in that process ceases to have individual and distinct identity.

*Arjuna’s* mind burdened by his ज्ञान, *Knowledge* gathered through his empirical instrument of cognition failed him being receptive to the importance of the battle in the field of righteousness, धर्मशेष्ट्रेः, being struck by sentimental pity and bewildered mind. Pity is not noble, compassion is. Pity is a weakness of the mind under sensory influences, which comes naturally and easily to human beings, their ego-sense becoming
stronger. Compassion is noble and therefore, desirable lest men would be harsh and cruel.

In that confused mood on one side he asks for guidance and on the other lays down his arms, saying ‘I will not fight’. Krishna, seeing the folly and depression, admonishes him that he talks as one who is wise -‘अशोच्यानन्दशोचस्त्व पञ्जाबांवच भापसे ’. After being communicated by Krishna both Knowledge (ज्ञान) along with Wisdom (विज्ञान) – ‘ज्ञान विज्ञानसहितम्’ and surrendering the Mind conditioned by injunctions, restrictions, thoughts memories, views, beliefs and faiths, ‘सत्यार्थमन्यरित्वाय नामेकं शरणं ब्रज’.

This is what is meant by the words ‘तत् पाठकं संवृत्ताम्’ complete submission of one’s Mind, Speech and Actions, making them the instrument of Divine effulgence, becomes receptive and attentive. Ignorance is caused when an individual assumes to be the performer of actions. Awareness is when he becomes receptive and enlightened to the palpable presence of the Divine energy behind everything that his born sustained and destroyed. As Krishna says on Gita, one who is united with the divine and knows in principle would say ‘I do nothing at all’ and thinking of That One, making That One, the
centre of consciousness, the abidance and the final goal, reaches the state from where there is not return, their taints being washed away. On this Path, no effort is ever lost nor any obstacles prevail, even little righteousness saves one from great danger.

Thus does one तद् पादुके संव्यतामः.

**References:**

1. ‘अंगुष्ठमात्रेपुरुषो मद्ध्य आलिनि तिलठि |...स्यांतिरिवाधूमकः | ईशानो भूतमवस्य स एवाद स उ श्वः ||’ *Kath Up. (II.1.12-13).*
2. ‘केसोधिककरस्तेश्वकांकाष्ठोतसात्मः | अव्यक्ति हि गतिरुखे देहाविद्विरवायते ||’ *Bhagavad Gita.XII.5.*
3. ‘इति क्षेत्रं तथा ज्ञानं श्रेयं चोिं स्मासतं | मद्भक्तं एतविज्ञाय मद्भावायोपपदयते ||’ *(Bhagavad Gita.XIII.19).*
4. ‘व्यामिक्ष्णके वेक्षन बुद्धिं मोहयुःख में | तदकं वद निषिद्ध येन श्रेयो्रहामाज्यात ||’ *(Bhagavad Gita.III.2).*
5. ‘तद्वृद्धयुस्तब्रह्मानस्तिनिदित्तस्तत्पत्तया गच्छन्त्यपुनर्वृत्ति ज्ञानर्न्द्रूतकन्म्पाः ||’ *(Bhagavad Gita.XIII.19).*
6. ‘कार्यवशदोपहर्तस्वभावः पुञ्जामित्वा लां धर्मसंमूढचेतसा’ *(Bhagavad Gita.XIII.19).*
7. ‘नेहाभिक्रयायं र्वतिप्रत्ययो न विद्यते | स्वतपूर्वव्य धर्मस्य त्रायो वहतोभयात’ || *(Bhagavad Gita.XIII.19).*
The one immutable Brahman should be the sole enterprise.

**Explanation:**

All this, verily, is Brahman, from which all things emerge, are sustained and in to which they dissolve. Therefore, being tranquil one should meditate on it, says Chhandogya Up. (III.xiv.1). Yajnavalkya declares in Brihad Aranyak Up. (II.v.1)
that this shining, the immortal person who is in this earth in reference to one's self is this shining immortal person who is in the body is Self, the immortal, the Brahman, the all.

Brahman is the source of manifestation of effulgence of the essence and the diverse forms. Animate manifestation do not discriminate but respond to their senses and intuition inanimate one does not respond in the absence of sensation, as we know it, though within them the essence exists, concealed within and changing the external form. The human being, among all the animate and inanimate manifestations, being endowed with sense of discrimination, enabling him to distinguish the internal essence from the external form, can aim to reach out to the goal. Therefore Shankara considers human life as important in spiritual evolution pointing out that rare is the human birth for creatures, rarer is the birth as a male, rarer still is attaining Brahminhood, still rare is being born a Brahmin and following knowledge of vedic scriptures, and rare, indeed, is being a man of Wisdom. Even thereafter, to have sense of discrimination for the self and non-self, awareness
of Brahman and deliverance is not possible to be attained even in crores of lives.

The methods, the means and the instruments which one uses are as important for a man as the purpose, because even as Chhandogya Up. (III.xiv.1) points out a person consists of a purpose; as is his purpose in this world, so does he become after departure from here. Therefore, let him determine his purpose. Brihad Aranyaka Up. (IV.iv.6) points out that the object to which mind gets attached to, to that object the subtle self goes together with the deed. Even Bhagavad Gita (VIII.6) points out that whatever resolve he has at the time of departing from his body, such one becomes his inclination. Therefore, Krishna further recommends the seeker to fix the mind on him, be attuned to him, adore him, revere him; thus having disciplined himself, with him as the goal to him alone the seeker shall come (IX.34) Shankara says as one firms up one resolve, accordingly is the fruit - ‘कृत्यानुरूपं फलं’. It is sense and nature of discrimination that distinguishes human being from other animate and inanimate life. Mundaka Up. (II.ii.3) enjoins that Brahman, the pure One, the luminous of the
illumined, which rests in the supreme golden sheath without stains, should be known become aware, taking *Upnishads* as the bow and placing arrows thereon sharpened by meditation and mind engaged in contemplation, the immutable *Brahman* as the target.

For Shankara, the uncompromising purpose of *Wisdom* is being supremely established in awareness of the *Self*. A person who is luminous in receptivity and reflective and meditative in Mind finds fulfillment in his purpose laid out by him because the non-luminous person, being obscure his vision becomes one with unresolved purpose in life and suffers.

Therefore, *Wisdom of Brahman* should be the prime purpose and enterprise of a person which sense of discrimination between the eternal and the transient - 'नित्यानित्यविवेक'.

References:

1. ‘यशव्यमयां पृथिव्यां तेजोमयोऽभृतमयः पुरुषः, यशव्यमयां स्वरूपमयः अयमेव स योऽयात्माम्, इदमृतम, इदं वद्म, इदं सर्वम् ||' (*Brihad Aranyak Up.II.v.1*).
One should be receptive to the Supreme scriptural statements with equanimity.

Explanation:
The Supreme scriptural statements are like the मूर्तिः, the threads, brief statements like ‘अहं वर्त्मानसि’, ‘तत् तवमसि’, ‘अर्थ आत्मा वर्त्म’, ‘पञ्जाण वर्त्म’, ‘सर्व वर्त्मन्वर्त्म’ ‘सोहह’ which indicate the Path to be traversed, or targets or the goals to be reached. One should be receptive to the supreme scriptural statements not because they have been spoken by persons whom traditionally people have accepted with awe and respect, but because they have expressed their perception arising out of their experience. In Katha Up. I.ii.15), Yama hints that the immutable symbol - अक्षर which Veda, the eternal Wisdom proclaims (सर्व वेदा यत्परं आमन्ति), which through austerities has come to be proclaimed in vedic scriptures (तापं सर्वाणि च वहदर्शि) for which the seekers live in that wisdom (यदिद्धार्थो वर्त्मचर्य चर्यन्ति) would be revealed to Nachikata.

The hymns in the scriptures remind us the enlightened conclusion -एतद्धयेवाक्षरं वर्त्म एतद्धयेवाक्षरं परम् which are to be individually to be experienced and confirmed by those who desire to reach Perfection -एतद्धयेवाक्षर ज्ञातवः यो यदिद्धार्थति तस्य ततः.

Seers, saints and seekers have been benefited by them having said that the objective
perceived by them in *Veda*, which is variously spread out in *vedic* hymns are to be followed by the seekers. Having been enlightened and satisfied with that knowledge, the seers, free of passion and tranquil in mind have seen the omnipotent self on all sides and with concentrated mind entered in to *Self*. The seers too who have ascertained the mystery of the hymns contained in *upanishads*, with pure mind and renunciation, ever dwelling in and being one with *Brahman* would at the end of their physical life be liberated, declares *Mundaka Up.* (*I.ii.1 and III.ii.5-6*).

What one needs is to be श्रद्धावान्, totally receptive with an unconditioned Mind without being dogmatic, self-opinionated, free from the influence of the *Knowledge* -information, thoughts, memories, teachings, beliefs, faiths ingrained historically in one’s consciousness, making Mind restrain the modifications arising therein - ‘चित् वृत्ति निरोधः’ (*Patanjala Yoga*). Because only when the five (organs of senses) together with knowledge and mind cease (their activities) and the intelligence itself does not stir, only then there is to come about *Supreme goal.*
Then at that point of time, one becomes undistracted, Mind becomes कुश्त्रय - one-pointed like the blade of grass. As Krishna also assures in Bhagavad Gita, that only he who finds his happiness within, his joy within and likewise his illumination only within, such one having enjoined his being, becomes divine and attains bliss of Brahman, detached from the body.

References:

1. ‘यदा पञ्चावलिकूटेः ज्ञानानि मनसा सह | वुद्धिः च न विचेष्टति
   तामाः परमं गतिः || (Katha Up. II.iii.10).

2. ‘मनःपु कर्माणि कच्छियो यान्यप्रयंसतानि तेतायां वहुः सन्तानि
   तान्याचरथ नियतं सत्यकामा एप वः पत्थः मुक्तस्य लोके ||...संप्रायैःमृपयो
   ज्ञानतृप्ततः कृतांनो कीताराणाः प्रशान्ताः | ते सर्वं सर्वं सर्वं प्राप्त धीरा युक्तासनं
   सर्वभविविश्नि || वैदन्तिकज्ञानयुनिशिचित्ततार्थाः संवायोग्यं धीयं शद्यस्तवः | ते
   वस्मालोकेपु परात्तकाले परामृताः परिशुचुल्त सर्वं|’ (Mundaka
   Up.I.ii.1and III.ii.5-6)

3. ‘योः सत्यमुखोऽत्तरामस्थानत्ज्योतिबिव यः | स योगी ब्रम्हनिर्वाणं
   वस्त्रभूतोऽधिगद्यति ||’ (Bhagavad Gita.V.24).
Meaning of the Supreme Statement should be reflected upon. One should take shelter under scriptural statements. One should remain aloof from perverse arguments. One should be receptive to scriptures, clarifications and debates. ‘I am Brahman’ – thus one thought should be fully experienced. One should give up constant and continuous ego-sense. One should discard the idea that ‘I am the body’. Contentious arguments with men of Wisdom should be avoided.

Meaning of the Supreme Statement should be reflected upon.
Explanation:

*Brihad Aranyaka Up. (I.v.3)* submits that of the three instruments, *Mind* was the principal one, *Vak* and *Praana* following thereafter which *Brahman* provided for himself for his effulgence, the same are also intended for human beings on their *Path* to *Perfection*. It is the *Mind* that hears, desires, discriminates, doubts, becomes receptive and non-receptive, resolute and irresolute, defiled, intangible, feared – all these are but the *Mind*. Therefore, even when one touches the back, the *Mind* knows it. *Vak* is nothing but the vehicle through which one communicates what one has desired. *Prana* is the energy which gives effect to what the *Mind* had desired and what the *Vak* had communicated. Therefore it is said that one be receptive, reflective and meditative in mind before one expresses what one has been receptive, reflective and meditative, so that finally it may be put in action, through the power of the *Prana*.

*Shankara* clarifies Yajnavalkya's statement:'आत्मा वा अर्थं द्यावं श्रेत्वां मन्त्राव्यं निदिध्यासितव्यं' saying that one must first be receptive of knowledge of the *Self*.
from a qualified preceptor and from scriptures, then the knowledge should be reflected through reasoning and diligently mediated upon. Only when these three are enjoined only then would the Self truly realized and the unity with Brahman will be established, not by merely hearing about the Self.

The proposition which vedanta considers as foundation are not to be only remembered, recollected and repeated mechanically but on them one should be receptive, reflective and meditative, since they represent what the seers had ‘seen’ ‘heard’ in their enlightened awareness, without any human effort. They are self–evident (स्वयंसाक्ष), self-established (स्वयंसिद्ध) and self-proved (स्वयंप्रमणित) revelations of the Divine Intent without human ingenuity. Therefore, when the gods of elements instead of representing the divine essence became themselves the anthropomorphic forms in the hands of brahmannical ritualists and popular religions, the sensitive intellectuals of Upanishads came in the forefront came out saying that the different gods are but the principal forms of the Supreme, immortal and bodiless Brahman. Verily, on these one meditates upon, worships and discards. With these,
one moves higher and higher in the worlds and when all this ceases to be, he attains unity with the Purusha, yes with the Purusha, brahmannical intellectuals providing their rational perceptions - Darshanas and great Acharyas offering their clarifications, explanations, none of them without claiming any originality but as communicators and transmitters of their perceptions of the ancient Wisdom.

The resolute seeker should, therefore, proceed from the gross forms to the subtle essence. Shankara explains that the Universal Self and the Individual Self are essentially same, the appearance as distinct existence as two, being the result of ignorance in Mind. He cautions one not to be tranquilized by the rhythmic sound of the mantras, but reflect on them after understanding the meaning. Not recitation but disciplined awareness is what is needed to lead the Sadhaka to one to experience the resplendent Lord.

Awareness in not a state of becoming but of being, needing Knowledge (ज्ञान) as a guide, Wisdom (विज्ञान) being the culmination. On realization, ignorance disappears as with dawn darkness
disappears, says Shankara. He also says that Wisdom is the eternal nature of the Self, it does need not external supports to be aware. Mundaka Up. says that when one becomes aware of the golden coloured creator Purusha, the source of Brahma, then he shaking off the good and the bad, free from stains attains similarity with the Supreme Being.

Ignorance under sensory influence makes one a stranger to Wisdom of the supreme Self. Mind which is incapable of receiving the resonance of Eternal Sound is also incapable of receptivity, reflection and meditation, the fundamental steps on spiritual adventure. Ignorance is as un-natural to a human being as darkness is to the day; ignorance is absence of Wisdom as darkness is absence of light. Just as once the light dawns, the darkness ceases, even so the once Wisdom dawns ignorance ceases to be. Darkness is said to have complained to God that Light does not like its company Light replied to have countered that it does not what darkness is to like or not like his company, never having seen darkness any time. Even such is the case of Wisdom, having never been acquainted with
Ignorance.

*Krishna* avers that there is nothing comparable to *Wisdom*, which is nothing but enlightenment. Intellectual apprehension of the *Supreme* is merely the *Knowledge about Brahman*, it is not *Wisdom which is Brahman*. Therefore, *Wisdom* and not *Knowledge*, that delivers one from the shackles of *samsaara*. Communion with and not the path way to the *Divine* is भक्ति, therefore, *Shankara* accepts only those passages of scripture as authoritative which generate absolute *Wisdom* and not relative *Knowledge*. Only *Wisdom* delivers, neither information nor *Knowledge*.

**References:**

1. ’त्रिष्णालनेंस्रुत्रं इति मनो वाचं प्राणम् |..मनसा हेव पश्यति, मनसा शुङ्गोति | कामः संकल्पे विचिकित्सा श्रद्धा श्रद्धा धृतिरङ्गाश्रद्धारुपसीतस्यम्म यव एव; तस्मदिपि पृष्ठत उपस्यूदयो मनसा विज्ञानम् |’ *(Brihad Aranyaka Up.I.v.3)*.
2. ’आत्मा वा अरे द्रष्टव्यं शातव्यो मनव्यो निरिवशसितव्यो भैत्रेयी आत्मनो वा अरे दशनिन श्रवणेण म्या विज्ञाननेंद्र सर्वं विदितम् ||’ *(Brihad Aranyaka Up.II.iv.5)*.
3. ’यदा पश्यं पश्यते गुणमवर्णं कर्तारं विद्यें मधुरं वस्मयोनीम् | तदा विद्यानुष्ठायपापे विद्यूष सनंत्रनः परमं साम्प्रदयति ||’ *(Mundaka Up.*
III.i.3)

4. 'ब्रह्मणो याव्यता अग्नासनवः परस्यार्हतश्रीरिः सत्येव लोके प्रतिद्वद्धति ह यो यस्यानिश्चितक इति यें हि आह | भ्रमणविवद् या वा सर्वम् | या यस्य आध्यात्मिकोर्वस्तु ता अभिध्यायेद अर्धवन्त निःनुब्धच्छ | अतास्तामि सहेवोपरि उपरि लोकेण चरति | अथ कृत्तक्षयां एकत्रं एति पुरुषस्य पुरुषस्य ||' (Maitri Up.IV.6).

5. 'श्रोतवम् पूर्वमार्गुर्त आगमातवः | पश्चात्मन्तव्यस्तकर्ते | ततो निदिध्यासितत्वो निद्धवेन ध्यातवम् | एवं द्वसो दृष्टो भवति श्रवणमननिद्धवासनाधिन्नितिः | यदैवन्यमेतानुपन्ताति तदा सम्प्रदायानं व्वैकल्पिकं प्रस्तवति नाच्यथा श्रवणमात्रेण' (Shankara).

6. 'विष्णुवं हि सत्यं उदिते सन्ति रि शार्वमिव तमं प्रणायमः पुणगच्छत्वविद्या ||' (Shankara).

7. 'नद्याता नाम कस्यस्वित्त अप्रकृतिः प्राप्यो हेय उपदेयो वा ||' (Shankara).

**Explanation:**

_Veda_ is _Wisdom_, the supra-sensory experiences, the seer being the one who ‘sees’ or ‘hears’ the resonance of श्र, the eternal sound in
extra-ordinary moments of enlightenment. *Vedic hymns* represent the expressions of those experiences without any human effort in composition. *Mundaka Up.* refers the former as *para vidya* -higher *Wisdom* and the later as *apara-vidya* -inferior *Knowledge.* *Maitri Up.* considers the former as अश्वच्छ - *non-Sound* which aids one to reach the immutable श्री, which according to *Katha Up.* (I.ii.15) is what *Vedas* declare, or represent and which all austerities proclaim, desiring which people live the live in *Brahman.* *Krishna* compares *Brahman* to the eternal (नित्य) immutable (अक्षर) *Wisdom* (विज्ञान), the *Asvatttha* tree having its root above and branches below, leaves being the hymns, which conceal the mysterious *Wisdom.* Therefore the who is wise to that mystery is वेदविद् -*endowed with Wisdom.* *Brihad Aranyaka Up.* says that the अपरा विद्या, the scriptures - *Rigveda,* *Yajurveda,* *Samaveda,* and *Athravangirasa,* history, *puranas,* science, *Upanishads,* verses, aphorisms, explanations and commentaries came to be breathed out from *Wisdom,* even as various clouds of smoke issue forth from a lighted fire laid with damp fuel. *Mundaka Up.* says that having established firmly in
Wisdom of Vedanta and renunciation, ascetics of purified nature, dwell in silence of the forests at the end of their lives in the supreme immortal world of Brahman.

Shankara clarifies that with Mind purified by scriptures, enlightened teachers and restraint of the senses aid realization of the self. Scriptures remain neutral like sun light, but do not reveal truth. It is necessary that one should study vedic scriptures as the means for realization of Brahman, and not only reading them.

References:

1. 'स यथाध्यामेऽन्वयिहितास्रुतिः विनिशचर्चित, एवं वा अंिस्य महतो भूतस्य निःश्वासितस्मद्वद्वेदो यजुशेऽदं सामवेदोऽथवा एक्ष्यांि इतिहासं पुराणं विद्या उपनिशदं श्लोकां मूर्ताणुनि्श्वासानि; अध्यावैततनि निःश्वासितानि ||' (Brihad Aranyak Up.II.iv.10).

2. 'प्रिया वतारे नं मती प्रियं भापसे | एहि आस्व व्याख्यामि ते | व्यापक्षणस्य तु भे निदिध्यासव' (Brihad Aranyak Up.II.iv.5).

3. 'वेदान्तविज्ञानसुनिश्चितार्थं स्तन्त्रयोगणवतं शुद्धसत्वं | ते वत्मलोकं परागतां परमृतं परिश्रेष्ठं सर्वं ||' (Mundaka Up.III.ii.6).

4. 'उद्ध्वमूलमध्यशाखमश्वं पाहुर्वयम् | छन्दोसि वस्य परणि यस्तं वेद वेदवित् ||' (Bhagavad Gita.XV.1),
5. 'इदं तु त्रैयं अतीदित्यावेन शद्दैकप्राणगम्य नान्यथा अदृष्टचावत्' | \(\text{(Shankara)}\).

6. 'श्रुतिः नासतिदियायाथविषये विज्ञानोत्ती निमित्तम् |' \(\text{(Shankara)}\).

7. 'शाक्त्राचार्योपदेशशंक्तमादिसंस्कृत नमः आलोचने कारणम् |' \(\text{(Shankara)}\).

8. 'पुरुषं स्वयंवर यथावच साधनाविशेष प्रवर्तते | शास्त्रं नु सविदुपक्राशवतं उदास्त || (Shankara).

9. 'न शास्त्रात्रं अर्थस्वरतोपं संभवति शास्त्रार्थोभेदात् |' \(\text{(Shankara)}\).

युत्कर्त्तासुविम्यताम्

\textit{One should remain aloof from perverse arguments.}

\textit{Explanation:}

Seers of \textit{Vedas} have seen and heard "\(\tilde{\varphi}\), the \textit{Eternal Sound} in their supra-sensory sensitive minds. Intellectuals of the \textit{Upanishads} have reflected and meditated on them; \textit{Achryas} have commented and explained them variously in their commentaries. These expressions of the experiences of the \textit{vedic} seers, reflections and meditations of the
*upanishadic* intellectuals and explanations, clarifications in the commentaries of the *Acharyas* should be studied in purity of heart and clarity of vision in the context in which they were spoken, dispassionately with complete detachment and comprehensive receptivity, not to find out which of them speaks the truth about the *Prime Existence*, but how they have expressed their own experiences of the *Prime Existence* in relation what they have gathered and enlightened by the experiences expressed in *śruti* and *smṛti*, knowing well that the from in which their experiences have been expressed in, is one from where speech always returns without attaining the truth of the *Prime Existence* 'यतो वाचो निवर्तन्ते अप्राप्य मनसा शह'.

If Shankara's views come out in his statement in *Brahmajnanavalimala* that 'घटकुइयादिकं सर्वं मृतिकामात्रेभवं | तदद्वस्त्रु जगलस्यमिति वेदान्ततंदितिं || ब्रह्म गृहस्य जगमिथ्या जीवे ब्रह्मेव नापरः || अनेन वे यं सच्चायामिति वेदान्ततंदितिं ||' - that like the pots are all these things manifest similar to *Brahman* and that has been the declaration of *Vedanta* - *Brahman* alone is the *Prime Existence*, the world being seeming appearance. *Jiva* is, verily, *Brahman* and no one
else. Madhva's views come out in seeming diversity in the words provided by Vidhyabhusan Baladeva, a follower of Chaitanya – ‘श्रीमन्र्मध्वपति हरि परतर सत्य जगत्रेश्वरो भेदो जीवगणं हरेनुचरा नीचोच्चवभावं गतं | मुक्तिमेलुकानुभूतिनिम | ल प्रक्ष्णें वल तत्साधनम् द्वारकादित्रयं प्रमाण महिलामैकवेद्योहरिः ||’ - In the opinion of Madhva, Hari is Supreme above all. In principle, the World is Real. There exists difference between souls. As followers of Hari they have inherent existence as superior and inferior. Deliverance is the ultimate experience of Bliss. Unalloyed devotion is the sole instrument. The three scriptures (Upnishads, Brahma Sutra and Bhagavad Gita) are the fundamental foundations, establishing that Hari alone is the sole promoter. No vedic seer could be seen even disputing the experience of other seer each complimenting the other explained in the famous statements - ‘इन्द्र विद्रष्टा वरुण अर्जु आहुर अथो दिव्यं य सुपर्णं गुमान् | एवं सदं विप्र वर्धा विद्वत्योऽनि यं मात्रिश्वानम् आहु ||’, ‘एवं सर्वं वर्धा कल्पविन्ति ’अानो भद्रां कर्तवेऽयनं विषयं ||’ and ‘वेस्तन पर्यस्त परिशितं गुहा सदं यतं विद्वं भवेन्द्रनिन्दं | तस्मिनिन्दं सं च वि चैति सत्य गोत्रं प्रोत्स विवेका प्रजाय ||’

Therefore, even as Shankara's explanation of the upanshadic statement, ‘अहं वर्मा।’ as confirmation of the non-dual identity of अहं, the
individual self with ब्रह्म, the universal Self and तत्त्वमसि as That ब्रह्म is, verily, your self needs fullest consideration, even as Madhva explanation needs full consideration and not necessarily be discounted when he explains that the words अहं, आसि, and ब्रह्मसि describe the primary attributes of Sri Vishnu, the anthropomorphic form of Sriman Narayana as the all-pervador or his declaration that तत्त्वमसि does not mean That, verily, you are but That, verily, you are not – अत्त्वमसि. Even the expressions of other with qualifications need to be appreciated that one experience has been variously expressed by seers and sages, prophets and philosophers. In spite of such divergent perceptions, the spiritual enlightenment and religions have shown diversity of colours and sights, motivating and prompting people to investigate and experience their own distinct colours and sights in their individual spiritual progress. It is this that makes spiritual journey adventurous and Path of Perfection revealing on each steps new colours and sight.

Krishna speaks in Bhagavad Gita (II.43-44) of the undiscerning ones whose nature is desire and intent on heaven, who rejoice in the letter of vedic
scriptures and proclaim various rites and rituals for enjoyment and power that end up only in rebirth as the fruit of actions result. *Mundaka Up. (I.i.i.7-10)* declares rites and rituals as inferior forms of *Karma*. The deluded ones who delight in them as leading to heavens fall again and again in *samsaara* of old age and death. They are those who abide in the midst of ignorance, wise in their own esteem, think themselves to be learned. These deluded men who regard sacrifices and desire-bound actions as important, do not consider anything else as superior. Having enjoyed heavens by good deeds, they come back again to this or lower worlds. But those who practice austerity in the solitude forests, tranquil like mendicants and freed from demerits, depart enlightened, to dwell where the immortal and imperishable One lives. The fools who confront these and come under their influence go about like blind lead by one who himself is blind.

In *Uttara Gita Krishna* compares such one to donkey bearing the weight of the sandal-wood, knowing its weight but not its fragrance, even so is the *Knowledge of the Brahmins*, inferior like that of an animal. *Yoga Vashishtha* also cautions that those
who are engrossed only on performance of duties enjoined by their class system, without knowing the supreme dharma are misguided souls who ruin themselves without any reason. Further he tells Rama, that deluded by sacrifice, austerity, charity, pilgrimage and worship of gods, men pass many years in sufferings. Garuda Purana considers all those who intent on the performances of these duties assigned to their varna and stage do not the supreme righteousness and ruin their life and says further that deluded by माया, the ignorant desire to see the lord concealed from sight adopting various vows like restraint on meals, fasting etc thereby weakening their body.

Shankara says that that Seers perceive even those things which not within the range of normal perception. Therefore, person who have no receptivity and vision of the seers but only superficial knowledge of what the Acharyas have spoken and stratified thinking tends to be argumentative, without being aware of the mystical essence.

One who contributes only sound and not the light should be shunned, as impediment on the Path
to Perfection. Because such one is fundamentalist without awareness of the fundamentals, accepting interpretations of Brahman than experiencing Brahman. For him loyalty to the Person is more important to the principles which the person represents. Those who are enamored by Knowledge loose sight of the Wisdom which is goal. Shankara, therefore, says that one who is intent on Wisdom of Brahman should not be confused or confounded by conditioned Knowledge of the conceited nor by the facile arguments of the perverted people. Arguments do not necessarily lead to enlightenment; they exhibit poverty of intelligence rather than promise of Wisdom. Arguments often lead one to assert and refuse to consider that every proposition could possible also have different perception. It is said that some are cleaver only at exposition while others have the ability to practice what they learn; the hand carries food to the mouth but it is only the tongue that tastes it.

Sadhaka’s mind should be broad and vision expansive, without the restraint of traditional dos and don’ts. His mind should be receptive since that is one of the important avenues for enlightenment,
says Shankara. When in doubt one should take refuge in scriptural statements -Śrutiśiropakṣa śabḍārthayatam as source of Wisdom. Therefore, even after communicating Wisdom more secret than all secrets, Krishna leaves it to Arjuna to pursue the Path on his own. Even the fully manifested Divinity allows individual to choose the Path to be followed, not the orthodox and argumentative one.

References:

1. ‘प्लवा भोरे अटल यद्गुरुया अन्त्यांकोटमवर्य येणु कम् – | एतस्यायो येन्मिन्दल्लिस्मृद्धा जगमृत्युं ते पुनरेवापि यन्ति || अविद्यायं अंतरे वर्तमानं स्वयं हीरं पंडितं मनुष्यमानं | जंगन्न्याहं परियन्तिस्मृद्धा अन्धेन नौर्मानाः यथांध्यं || . . . इष्टापूर्त्त नौर्मानाः वरिष्ठं नान्मेत्रोरो वेदवनस्मृद्धं | नाकर्म पृष्ठे ते सङ्कुच्चते नुभूलमन दीनतं वा विशलति || तपं श्रद्धं यथि उपवसित स शान्ता रंगायं भैक्षाचर्य चरन्तं | सूर्यदीर्घं ते विरजयः प्रयाचित्त यज्रामृतं स पुरुणो हि अव्ययात || (Mundaka Up.(I.ii-7-8, 10).

2. ‘आमिनां पुष्पितां वार्यं प्रवद्यांविपश्चितं | वेदवादरताः पार्थ नान्यादस्तीति वादिनं || कामाक्षानवर्गपरां जनार्दनस्वर्गपराः || कियाविशेषपवहुलं भोगविश्ववित्यां प्रति || (Bhagavad Gita.II.42-43).

3. स्वस्ववर्णश्रमाचार्यतिः सर्वनामवर | न जानति परं धर्मवृध्वं नाल्लिनि दामिकाः ||…एकनुबोधसाधृति निम्नं काव्यान्मं | मूच्छं परोक्षं इच्छान्ति मम मायाविमोहितं || (Garuda Purana)
5. ‘कालं च ज्ञानं तपो दानं तर्थं देवार्चनात्रूणम्। चिरं अद्व श्रतोपेतं वेदपत्ति भृग इव॥ (Yoga Vashishtha).

6. 'अष्टं च वेदविज्ञानं परमं साधनं इत्याद्याधिकारं। (Shankara).

7. 'अस्मं अप्तावशमिपि चिरंतनानां प्रत्यक्षम्। (Shankara).

रूपितरंत्रकोनोजसंहियताम्

One should be receptive to the scriptures, clarifications and debates.

Explanation:

Vedic scripture constitutes the Knowledge couched through temporal medium of communication of the supra-sensory Veda, Wisdom which is not restrictive but comprehensive. It is not necessary for one to go the east or west, south or the north in search of the Self, can neither be searched in any quarters nor in any directions. Only through restraint of senses that one should endeavour without using mind or organs of senses, devoting to one’s own Self within, says Mahabharata. Vedic seer desires that thoughts all directions may seep in his mind (Rigveda I.81.1).

Shankara says that scriptures furnish
Knowledge of the spheres which are beyond one's sensory perception, only directing attention and revealing which are the things desirable and which are not, thereby establishing a relationship between goals and means to attain them. They are informatory and not mandatory. Therefore, the test of authority or otherwise of a statement depends not on the facts or on the actions but to what extent they generate undisputable and fruitful Wisdom. If the passage has this attribute, then it is authoritative, if not, it is not.

Seer is the one who has experienced Wisdom of supreme divinity without the assistance of the sensory organs, therefore, referred as कान्तदर्शी. Guru is one who having perfect receptivity, reflection and meditation is enlightened to the mystery concealed in the vedic hymns, teaches clarifying the doubts and removing their ignorance. Clarification of doubts, sharing the warmth and illumination of their Wisdom rather than assertion of their own perceptions, has been the sign of the upanishadic intellectuals or later day commentators. Krishna too advises Arjuna to seek through humility, inquiry and service the Wisdom of That One from the men
of Wisdom. Mundaka Up. recommends the aspirant to approach Guru in due form, with tranquil mind so that the Guru may instruct him the Wisdom of Brahman, by which one would be aware of the Immutable Purusha. Katha Up. cautions that Wisdom cannot be had from uninitiated ones, since it is not heard by many and even after hearing few understand it. Therefore, wondrous is the one who communicates it, skillful is the one who finds such a disciple and wondrous is the one who becomes enlightened when communicated. Taught by an inferior one, it cannot be truly understood, as it is explained in various ways. Unless instructed by one who knows That Wisdom there is no attainment, for it is inconceivable and subtler than subtle. According to Shankara, awareness of the divine alone is vidya, the actions of the performance of actions without such awareness being avidya.

Guru neither claims nor makes the disciple enlightened but only places him on the Path to Perfection, assuring wisdom enshrined in vedic scriptures if the pointers are followed through penance and austerity. Guru is one who offers wisdom to every one who approached him and not
the one who gathers followers to accept his interpretation of the *Wisdom*, who, even while expressing his personal and individual perception, encourages others to have their own personal and individual experiences. He removes the impediments on their *Path* as a guide, as a sign post or stirs his indwelling energy becoming the stick which prods, stirs and stirs like a stick, used to kindle the fire. While the *Path* is pointed out, the *Path* has to be traversed by the *sadhaka*.

Hence, श्रुतिमात्राकर्तृकानुसंधीवताम् - one should be receptive to the scriptures as well as to the clarifications and debates.

**References:**

1. आञ्चलयों वक्ता कुशलोपि लब्धाःसःवयों झाना कुशलानुषिविष्ठेः |' (Katha Up. I. ii. 7)
2. तद्धिः प्रणिपातेन परिप्रेक्ष्यने सबवा |उपदेययति ते झानां ज्ञानिनस्तत्त्वादच्यित्नः | (Bhagavag Gita. IV. 34).
3. ‘नास्त्य पर्याप्तं गच्छेत् पाचीं नोत दक्षिणम् | नार्वारीं न्युत्स्तिर्वह नादिञ्ञं तु कथाध्यः || तस्य पर्याप्तं गच्छेत् प्रत्ययछुप कथाध्यः | अविचिन्त्यानिं बेदे तपः पश्यति तं प्रभुम ||’ (Mahabharat).
4. श्रुतिः ते नातीन्द्रियार्थविपप्ये विज्ञानोपतिई निषिद्धम् |
"I am Brahman" – thus one should fully be inclined.

Explanation:

The ultimate goal of every fragment is to merge with the complete, whole and entirety of Brahman from which it had become originally differentiated. Chhandogya Up. (VI,x.2) says that eastern rivers flow towards the sea on the eastern side, even as the western rivers flow towards the west, merging from the sea to the sea, not being aware in that state that 'I am this river' and 'I am the other', even so all the creatures have come from Being do not know that 'we have come forth from the Being', even as the fragment of manifestation
which has come forth the whole does not know it has come from the whole, the essence. Mundaka Up. (III.2.8) declares that even as the flowing rivers disappear in the ocean casting their shape, even so the man of Wisdom, freed from name and form attains the divine Purusha greater than the great.

Shankara clarifies the eternal cycle of transformation saying even as the rivers after flowing in the ocean return back as the rivers in the form of rain drops, only to flow back to the oceans, even so the rivers being nothing else than the ocean even so the subtle essence which is this whole becoming the whole creation, the Prime Existence -

tat tvam asi, which is the Self -
smat grantham, that is what Svetaketu is -

tat tvam asi. Even as in the ocean the separate rivers do not realize that they are different from one another, even so when they becomes again the distinct rivers they do not realize that they have come to be from the one ocean. This inalienable relationship between the fragment and the whole should be clearly understood.

Since human life is consequent to Divine Intent, creation having become the manifest reflection of the primary essence, the manifest
fragments should endeavour to participate in that *Divine Intent* performing actions as the instrument of *divine Intent* and *Purpose*. Endeavour should be to experience *the Prime Existence* here in this life itself, even as realizing through self-contemplation that *Prime Existence* difficult to be perceived, being deeply concealed, set n the heart dwelling deep, the men of *Wisdom* leave their body with its joy and sorrow, as said in *Katha Up.* (*I.ii.12*). Even so *Chhandogya Up.* (*VIII.ii.12*) says that though body is mortal and held by death, it is also the support of the deathless, bodiless *self*. Verily the embodied *self* is held by pleasures and pains and there is no freedom for one who is the embodied *self*. But they do not touch the one who is bodiless.

According to *Brihad Aranyaka Up.* (*III.iv.1*) when *Ushata Chakrayana* asked *Yajnavalkya* to explain to him *Brahman*, the *self* in all things perceived directly - all things, 'यत्साखायजरप्राधान्यात्मय आतमा सर्वान्तरः' he was told that it was the *same Self* which is within all beings - 'एव स आत्मा सर्वान्तरः', who breathes in when one breathes in, which breathes out when one breathes out, which breathes about when one breathes about, which breathes up when one
breathes up. That self which is within each one is, verily the Brahman. When Ushata Chakrayana remarked that Self has been explained by him as one might say, ‘this is a cow’, ‘this is a horse’. To which Yajnavalkya remarks that self cannot be explained further because one cannot see the Seer of seeing, cannot hear the Hearer of hearing, cannot think the Thinker of thinking, cannot understand the Understander of understanding he asks him to the Self which is imperishable when all things, all else is perishable. Thus, the self within all beings is that which Brahman is.

Krishna too said in Bhagavad Gita, (X.8, VII.25 and XI.32) that abiding within every thing that is created, Brahman energises, illumines and makes every creation to perform as ordained. In doing so he conceals his presence through the power of Maya, confusing the human mind. As Brahman, he is the effulgent manifestation and as Kaala, the inexplicable destroyer of things created. Bursting forth as luminous light, he terminates his existence too in a cloud of obscurity. In the intervening period, he is the Self indwelling in all creation.
Rationalizing further, it is stated, there was nothing whatsoever in the beginning, therefore, there arose in the beginning the consciousness, I and Existence. That One knew, ‘I, indeed, am this creation, for I produced all this’. That One created Mind, thinking let me have a self. It provided for itself, Mind, Speech and Praana. Thus, That One became all this creation. In Bhagavad Gita (XV.7), Krishna clarifies Arjuna that a fraction of his own Self, having become eternal living soul in the world of life, draws to itself the (five) senses of which the mind is the sixth that exist in nature. Therefore, Shankara says that one should endeavour to experience one's identity as ‘I am Brahman’. Therefore knowing that all this is Purusha himself, performance of actions, austerity and Brahman beyond death, and being aware that the One which is set in the secret place of the heat, he cuts asunder the knots of ignorance here in this very life (Mundaka Up.II.ii.8).

This Knowledge by itself does not lead one to immortality, but Wisdom through awareness of the essential nature of the self with the immortal Self leading one to realize its identity with itself.
Such awareness is not the result of any external supports, because if it is the product of Knowledge, then it will be non-eternal just like the fruits of rites and rituals or an action. Wisdom alone removes the impediments which identify self within the body and with such identification the duality ceases and the original nature of the self as Brahman becomes evident. Awareness of the self alone leads to deliverance. Wisdom that there is only one Self, is itself the culmination of all Knowledge.

Therefore, Shankara concludes that the scriptural statements - ‘अहं ब्रह्माःस्मि’, ‘अध्य आत्मा ब्रह्म’ and ‘सोह ह’ etc. only certify the identity as well as the unity of the Individual self with the Supreme Self. अज्ञान is non-awareness of such identity, ज्ञान is the Knowledge gathered from scriptures and विज्ञान, Wisdom is of the identity of the individual self with Supreme Self, Brahman. In primordial world, saMsaar, it is Maya, the formatting power, which is ignorance identifies the body with the self, as in the case of rope to be the serpent.

Shankara says that Knowledge and performance actions are necessary so long as one is
not aware of the identity of the self with Brahman. This is possible only when one is austere, detached from the fruits of sensory influences. Only when the cause of the obstacles to one’s up righteousness is properly realized, only then it becomes possible to undertake efforts for its removal, not otherwise. Krishna tells Arjuna that the one who abandons all desires and acts free from longing, without senses of egoism, he attains to peace. Such one being free and peaceful in mind becomes closer the Prime Existence. This is divine state.

References:

1. ' यः प्राणेन प्राणिति स अला सर्वत्रः, योः पाणेनापानीति ..यो व्यानेन व्यानीति..यः उदानेनोदानिति..स त अला सर्वत्रः, एष त अला सर्वत्रः |...न दृष्टिमेधारः पशुवेः, न श्रुतः श्रीरतः श्रुणुवयात, न मर्त्यानि मन्वीशाः, न विज्ञातयंज्ञातं विज्ञातीयाः | एष त अला सवान्तरः अतोऽन्यदार्तम ||' (Brihad Aranyaka Up.(III.iv.1-2).

2. ‘नेवेह किंचिनाग असीत’ -‘सोऽहमप्रीत्येय व्याहरत्’ - ‘सोऽवेत अहं चाव मृदिर्गम, अहं हींद वर्मपृक्षीति, -ततः मृदिर्गवचत्’ - ‘तमनोऽकुरुत, आवन्नी विनायिति’ - ‘त्रीणि अवमेतनेकुरुत इति मनो चावं प्राणम’ – (Brihad Aranyaka Up.I.iv).

3. स्वेते वित्यालासव्यावेन अमृतर्वं विन्दते न आलम्बनपूर्वकम् | यदि हि, विद्यान्थाय अमृतर्वं यस्तं अविष्कर्तिभवेत् कर्मकार्यवत् | विद्या अनत्मजानं
निवर्तयिति ' (Brihad Aranyaka Up.).

4. 'तं दुर्ध्रु गृहस्तमुक्ति गुहाहतं गत्वरेण्ठं पुराणम् | 
अध्यात्मयोगधिगमेन देवं मल्वा धीरो हर्षशोकं जहाति || ' (Katha Up. (I.ii.12)

5. 'इना सोम्य नवं पुरस्तात्मकः स्यदं पश्चात्तीत्तत्ताः 
सामुद्राल्पमुद्रापापितत् स समुद्र एव भवति ता तथा तद्र न 
प्रतिमहमहत्त्तत्तत्ताः || एवं सह लुि सोम्यमाः सर्वं प्रजा सत आगम्यम् न 
विदुः सत आगम्यम् इति . . . स य एयो |णिमलाप्यमिदे सर्वतिस्यं स 
आत्त्मा तत्तमलिः त्वेवतेको इति . . . ||' (Chhandogya Up. (VI,x.1-2)

6. 'मर्याद्वा इदं शरीरांतः मृतुनां तदर्शात्त्ताः सिद्धान्तानां || 
शरीरांचित्रायते शरीरात् पियामितां न वे स्थानां 
सतः पियात्तियोरपरिवर्तकर्तारं वाव सतं न पियायी पुरोभः ||' 
(ChhandogyaUp. VIII.xii.1).

7. 'पुष्प एवें विचवं कर्म तपसम परमृत्तम् | 
एतद्रो वेद निहितं गुहायां सोःविद्याग्रस्थीं विकिरवीं सोम्य ||, भियभते हत्यानथिशीखरते सर्वमष्ठाय 
ं || क्षीयन वायस सर्वाचिति तत्सिवु दृष्टें परावरं ||' (Mundaka 
Up.II.i.10 andIII.ii.8).

8. 'यदा नवं स्यदर्मानां समुद्रेऽतं गच्छित्ति नामुपे विविधा | 
तथा विद्यानामपरिवर्तितः परस्यं पुरुषमुपेति विद्यम् ||' (Mundaka 
Up.III.ii.8).

9. 'अहं सर्वस्य प्रभोम मतं सर्व प्रवर्तिते | 
इति मल्वा भजने मां दुधा 
भवस्मिनित्ति ||', 'नाहं प्रकरणं सर्वस्य योगमायामश्रुन्तं | 
मृृठयं नामिनाति 
लोको मामज्ययम् ||', 'कालोः सिमो लोकऽक्षयःक्रुद्वत्त्ताः लोकान्महाहितंभिह प्रवृत्तं ||' (Bhagavag Gita.X.8,VII.25,XI.32).
10. ‘मैवांशो जीवलोकं जीवभूतं सनतानं मरणसन्तानिन्द्रियाणि प्रकृतिस्थानिः कर्पति’ (Bhagavad Gita.XV.7)

11. ‘विहाय कामां यः सर्वायामां विवक्तं निःस्युः | निर्मलं निरंकारं स शान्तिमिद्धिगच्छति || एष वात्स लिङ्गं पार्थ नेनां प्रायं विमुक्तिः || स्थितां स्थायिन्तकालेः पि व्रतमिनिर्वाणमृत्युः ||’. (Bhagavad Gita.II.71-72)

अहरहर्गर्वं परित्यज्यताम्

One should give up constant and continuous ego-sense.

Explanation:

Ego-sense is conceited conviction in one’s own appearance, attitude, analysis and intelligence. Strange as it may appear, ego is the product of one's inferiority complex, considering sub-consciously others more attractive that one’s own appearance, learning, attitude, analysis and intelligence. Ego creates jealousy towards other. Pride is the product of one's confidence in oneself, one’s appearance, attitude, analysis and intelligence. It is not the result of jealousy of the appearance, attitude, analysis and intelligence of others. Pride is productive if used
properly while *ego-sense* is always corrosive and destructive.

Pride is assurance born of conscious awareness of one's own capacity and capability to lead one's life based on one's attributes (गुण) and inclination (स्वभाव) born of प्रकृति. Such one resorts to detachment after examining the worlds acquired through performance of actions with full realization that there is nothing in the worlds that is not the result of the performance of actions, then why should one perform actions which does not reward one the *wisdom* of *Brahman*. Knowing the truth, such one then goes with due respect to a qualified Teacher well versed in Wisdom and becomes absorbed in *Brahman*, declares *Mundaka Up.* (I.ii.12).

*Ego-sense* leads one to assume that everything that happens in his life is the result of his own actions, neither accepting the influence of attributes (गुण) and inclination (स्वभाव) born of प्रकृति nor of the *Divine Spark* dwelling within. *Krishna* refers to such ones as un-illumined persons, neither aware of performance of actions (प्रकृति) nor of abstention (निर्वृत्ति) of actions, there being neither purity of conduct nor
clarity in one's resolve. Given to insatiable desire, full of self-esteem, arrogance and excessive pride, being under the power of Maya is given to improper performance of their actions in the world. Indulging in fulfillment of desires, and entangled in the web of avarice, they sink to the foulest of hells.

*Krishna* describes such ones as ostentious, arrogant, excessive pride, anger, harshness and ignorance, born of such unenlightened nature. Obsessed with numerous cares and bound by desires, given to lust and anger they amass wealth through improper means for gratification of desires, they end up being bewildered by thoughts, entangled in delusion, addicted to desires falling into foul hell.

Therefore, one should relinquish egoism and also not associate with egoistic persons. Making scriptures their guide they should do what needs to be done and avoid those which should not be done. This is the proper *Path* to be traversed.

**References:**

1. 'प्रकृतेः कियामाणानि गुणः कर्माणि सर्वशः | अहंकारविमृढाला कार्ताः'
One should discard the idea that ‘I am the body’.

Explanation:
When *Maitri Up.* declares that विद्वेद संसर्ग, it is to suggest that for people in the primordial world, the world is what is fashioned by mind influenced by organs of senses, not for those ones who are consciously aware that there is another mind which is subtle and proactive on its own which sees the primordial world as nothing but a world of appearances. It is common experience that though unconsciously a person superficially identifies the body with his *self,* with sub-conscious awareness he also refers the body as ‘*my body*’ and never ‘*I am the body*’, with an instinctive distinction between the body and his *self.* He associates death to the body and accepts immortality to *himself.* *Body* is the gross sheath which covers the *I,* the subtle *self* within. The destruction of the body is not the destruction of the *Self* within. The comprehension of the *Self* is possible through *upanishadic* studies. The ignorance which human beings are in dealing with themselves superficially is due to the influence of the senses on the *Mind,* the *self* remaining independent of such influence. *Shankara* calls this *seeing* as अध्याय – illusion, erroneous identification of the *Self* with the non-*self* and the non-*self* with the
It has been Shankara's central thesis that neither is the primordial world nor the manifestation of creatures neither the senses nor the breaths nor even the body, neither the mind, intellect is the creator but Brahman alone is the Prime Existence, the form of the supreme Self. Thereafter, he says in Brahmanucintanam that 'I myself am the supreme Brahman and never separate or distinct from him, thus being inclined I remain established in Brahman'.

Therefore Brahman is not one to searched and gained or attained from outside but to be searched, revealed and realized from within. Kath Up. (II.i.1) confirms that the Self is not be searched through senses, because through them only the outer things are seen, not the things which are within. Only some men of wisdom seeking life eternal, turn their visions inward and see the Self.

Therefore, he says further that the existence of the self, which is similar to the Prime Existence, is the only object for enlightenment, being devoid of any attributes, still it is necessary to speak about it with qualification, since people of dull intellect
seek an entity for realizing Brahman. The *Upānishad* therefore narrates a legend where both gods and the demons were eager to know their *Self* from *Prajapati* who speaks to them of the *self* which is free from evil, free from old age, free from death, free from grief, free from hunger and thirst, whose and whose thought is the Prime Existence. He who has found and who understands that *self*, he obtains all the worlds and all desires (*Chhandogya Upanishad* (VIII.vii.1). They were instructed to observe their individual reflection in the water. *Virochana*, king of the demons, seeing his well-adorned body in the water accepts his body as his *Self*.

*Indra*, the presiding deity over Mind, even though he sees his well adorned body in the waters, reflects and finds no satisfaction, ‘नाहं अत्र भोग्यं पश्यामि |’ because if the body is adorned and dressed, then the *Self* would be deemed to be similarly adorned and dressed; if the body is tidy, so would the *Self* be deemed to be similarly tidy; if the body is blind, so would the *Self* be deemed to be similarly blind; if the body is lame, so would the *Self* be deemed to be similarly lame and when the body perishes, so
would the Self be deemed to be similarly perish (Chhandogya Upanishad (VIII.x.2.). When Indra expresses his dis-satisfaction to Prajapati, he is explained that mortal is the body, controlled by death. But the same body supports the deathless, bodiless Self. If the self is constrained by pleasure and pain, then there would no freedom from pleasure and pain. Pleasure and pain do not touch the Self, which rising from the body reaches as supreme light in its original form, without remembering its association with the body - (Chhandogya Upanishad.VIII.xii.1,3).

Krishna too says, the self takes neither de-merits nor the merits which the body is heir to. It is only when Mind is enveloped by ignorance, that creatures become bewildered. Shankara says in Vivekachudamani that just as the cluster of clouds created by the heat of the Sun hides the Sun itself, similarly the ego-sense which originated from the Self covers the very self. But when the eye, nose, speech, ear is directed towards space, it is the Self who sees, smells, speaks, hears, the bodily organs only perform the act of seeing, smelling etc. Hence in the world of Brahman, when the bodily organs
cease to be, it is the Self alone that exists. Therefore, one should understand that Self is not the gross body but some thing far different, far subtle and far superior. One who is enlightened in this manner is not bound by the body. Shankara says that Self is not a thing to be possessed or to be dispossessed to be attained or to be renounced but to be experienced and realized.

References:

1. 'पराजित खानि व्यतृणत् स्वयंभूतस्मात्यपर्ययति नात्तरातं | कृष्णकीर्तीन्द्र प्रयागातामैक्षवावात्सक्षुर्गृह्यत्वमिच्छन्. || (Katha Up. II.i.1).

2. 'य आलापहतपापं विजरो विमृत्युर्विरोकविजितवमोदितानि मित्यदक्ष्ताम् सदयोपदेशाम् संस्कृतायं स विजिज्ञितवः स सर्वाः प्रभवः लोकाणांपरं सर्वाः प्रभव कामात्यस्मात्तमालमुवियो विजानानीति || (Chhandogya Upanishad. VIII.vii.1)

3. 'भववन्त वा हृदं शरीरमातं मृतुना तदं भूतात्माः प्रत्येक्रुत्स्वरुपस्मात्रस्यात्माः प्राक्रियाणां || (Chhandogya Upanishad (VIII.xii.1,3).

4. 'नादते कर्यचित्पां न चैव मुक्तं विमुक्तं | अज्ञानेनावृत्तं ज्ञानं तेन ||
Contentious arguments with intellectuals should be avoided.

Explanation:
Human mind is generally fascinated by flowery words, therefore, many intellectuals considering themselves knowledgeable and wise in
their own esteem, couch their speech in dialectical concepts and intricate philosophies making communication more imaginative than intelligent. They propound philosophies which they understand little and which put hardly in practice. As *Buddha* graphically described they pass on what they have heard and acquired as *Knowledge* and not *Wisdom* directly perceived and experienced, to the subsequent generations as one would pass a basket from one hand to the other. Such communication while may assist as a signs on the road map they rarely contribute to enlightenment. Therefore, they should be shunned and such communicators should not to be encouraged.

_Gurus_ are those who having experienced *Wisdom* like a *amalaka* fruit in one's own hand - 'कर्तलामलक्ष्यत् साक्ष्यदात्मकाकृत्वे' transcending words of the scriptures considering them mere weariness of speech - 'नानुध्यात्मकासवहुः छावनात् वाचा विग्लापणं हि तत् |' and not repeat as *Knowledge* learnt or sourced from *vedic* and *upanishadic* scriptures, well-rehearsed and repeated as a parrot would do without understanding *essence* of the words.

There is vast difference between being
knowledgeable of the words and being wise of the *Wisdom of the Self* -‘मन्त्रविदयास्मि नामचित’, as Sanatkumara tells Narada. Shankara clarifies नाम वा अनुवेदो यजुवेदा इत्यादि नामचित’- merely names, therefore he should reflect and meditate on the नाम, thinking it as *Brahman* as one reflects and meditates of the statue of *Vishnu* -‘नामोपास्व व्रत्मति व्रतमुद्या | यथा प्रतिमां विणुद्योपासते तदत् |’. The *Knowledge* from scriptures or teachers is understanding the words through their association of with customary usage. *Wisdom of Brahman* is enlightenment through experience, which cannot be sourced through intellectual arguments and debates. *Wisdom of the Prime Existence* which is is the highest state of communion -yoga, can be sourced, says *Katha Up. (II.iii.11)* only when the five sense organs of *Knowledge* together with mind cease their operation and even the intellect does not stir. Therefore, while scriptures and teachers are essential for knowing about truth, and arguments may assist in approaching the *Truth*, the *Truth* has to be experienced exterminating the web of words and intellectual confrontations. It is observed that with efflux of *Time*, resonance of scriptures lose their
resonance and vibrancy, needing palpable presence of the *Divine presence* to declare afresh and rejuvenate the ancient *Wisdom*. *Yoga Sutras*, therefore, advise one to remain aloof from divergent thoughts because they distract being in union with *Brahman* - बितक्षादाने प्रतिपक्षभावनां | '.

*Guru* is one who removes the moss gathered on Mind and to release the stream from becoming stale. They do not communicate anything new or give any thing which was not there or already possessed ; they only speak that which they had and which was forgotten and now recollected. *Shankara* says enlightenment does not create the *Supreme Reality* nor does it alter it - ना परमार्थिकं वस्तु कर्तुं निवर्तयितुं वा अहंति ब्रह्मविद्या | '. Immortality is not *Knowledge* of the *Self*, *Wisdom* being its essential attribute and nature. If it is produced by *Knowledge*, it will be mortal like any other result of performance of action. *Wisdom* removes the ignorance which makes one identify the *self* with non-*self*. *Wisdom* is not an attribute of only men. *Janashruti's* grandson found the man of *Wisdom* - *Raikva* under a cart and not necessarily in a great assembly. *Satyakama Jabala* found them in others than men – the bull, the fire,
the swan and the diver-bird. To *Upkosalā* the fires became the *Guru*. Shankara says that they are to be found ‘एकात्मानन्यं नदीपुलिनादारं विविक्ते देशं |’ – in solitary places, in forests or on the banks of rivers.

A sincere seeker, therefore, should guard himself from falling in the trap of contentious arguments and futile controversies and rely on his own enlightenment. The wise one should be non-attached, as recommended by *Mundaka Up.*

scrutinize the worlds won by performance of actions. Because the worlds not created are not won by performing actions. *Wisdom* is illumination not information to be had only from a competent teacher responsive to the eternal sound and well established in *Brahman*.

**References:**

1. परीक्ष्य लोकान कर्मचितान ् वाॅमाणो निवेदं आयानानिति अकृतं कृतेन |यद विज्ञाननर्थस गुरुःवाभिगम्यं च सम्प्राणिः श्रोत्रियं वाॅमानिष्ठम || *(Mundaka Up.)*

2. 'आत्मानेन किं आमृतवं उत्पादते ? न किं तर्कं स्वेच्छाय नियात्स्वभावः अमृतवं स्यात् अनिथ्यं भवेत् कर्मकार्यवत् | विद्या अनंतविज्ञान निवर्तयिति |' *(Shankara).*

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Thirst, disease and the rest should be attended. One should partake whatever one gets each day as food as if it is medicine. Delicious food should not be sought for. One should be satisfied with whatever is ordained. One should endure the duality of heat and the cold. One should not engage in unproductive discussion. Impassioned dis-interest towards samsara should be cultivated. Unnecessary sympathy of people should be avoided.

Thirst, disease and the rest should be attended.
Explanation:

Many seekers often are made to believe, on the basis of mis-interpretation of the scriptures that there is separate and distinct identity of the physical form the spiritual essence, there being no need to attending to one's physical form in the evolution of the spiritual essence. The general impression is that the ego or the 'I' is transient and not the essence or the self within ; therefore, it is not necessary or much less essential part to preserve the form for the essence. Intense austerity and perfection in penance with complete disregard to the physical body or its proper maintenance is often commended, assuming that noble thoughts can never arise in a gross body.

This is not proper because no noble thought could ever arise in a diseased body and a sick mind. Healthy mind is possible only in a healthy body. Therefore, seers recommend Yoga saadhana for perfection of the instrument for having a perfect body and mind. Katha Up.(I.ii.24) declares that one who is not aloof from evil ways, who is not tranquil, has neither concentrated nor a composed mind, can ever hope to experience the Supreme Essence.
Mundaka Up. (III.ii.4) points out that Self can be attained not through weakness of the body, not through heedlessness, nor though austerity without a purpose. Bhagavad Gita (VI.16) declares that yoga is not for one who eats too much or abstains too much from eating; neither for one who sleeps too much nor for one who keeps himself awake. It is for one whose is heart is pure and mind receptive, with his self well-equipped with Knowledge and Wisdom, master of his senses, clod, stone and gold being equal in perception, who is equal to friends and foes, saints and sinners, serene and fearless, consciously aware and firm in commitment to the Supreme Essence.

Kena Up. recommends a prayer at the outset to the gods presiding over the different senses to make them perfect, auspicious and receptive - the limbs, speech, breath, hearing and also strength of the senses. so that the mystery of Brahman contained in secret teachings of the Upanishads being prayed, wisdom of the Upanishads shall not desert or abandon him, wisdom of self not to desert him or be breached ever reposing his self in Upanishads so that Dharma would be his
auspicious guide. *Yoga Sutra* recommends eight-fold path for perfection of the body and the mind – यम (abstinence from evil), नियम (performance of noble deeds) आयस (posture) प्राणयम (restraint on breathing), पत्याहार (withdrawal of mind from the influence of senses) धारणा (concentration on the objective, ध्यान (meditation) and समाधि (equanimity of mind). Perfection of the instruments of perception is not for its own purpose but for facilitating apprehension of the *Divine Essence*. In *Yoga Vashishtha*, *Rama* is told that deluded by external forms of sacrifices, austerities, alms giving, pilgrimages and worship of gods men pass many years in misery like beasts. Therefore, disciplined approach to life is recommended regulating thirst, disease and the rest for the body.

**References:**

1. 'नाविर्तो दुःखरितानाशान्तो नासमाहितः | नाशान्तोमासो वा वि
   प्रज्ञापनेनामानुष्यत ||' (*Kath Up. I.ii.24*).
2. 'नायमाला बलहीनन्त लभ्यो न च प्रमादातपसो वास्यलिङ्गम |
   एतैःपरार्थंतते यस्तु विद्यांसत्येष आत्मा विशते ब्रमधाम ||' (*Mundaka Up.III.ii.4*).
3. 'ॐ आप्यायान्तु ममार्गानि वाक् प्राणशच्छं श्रोतमथो वल्मिकिन्त्रियाणि
च सर्वाणि | सर्वं व्रतमोपनिपदं मात्रं ब्रट्य निराकुम् मा मा ब्रट्य निराकरोद
निराकरणमस्त्वभिराकरणं मेःस्तु | तदद्विती निरस्ते य उपविष्ठल्य धर्मस्ते मथी सन्तु
||' (Kena Up.).

4. 'नात्यज्ञस्तु योगस्स्ति न चैकालमन्तस्तः | न चातिस्वप्नशीलस्य
जागतो नैव चाँजुन ||' (Bhagavad Gita VI.16).

5. 'कालं वल्तपोदानतीथिदिवाचरणं सत्येः | चिं आधि शतोपेत् क्षपयन्ति
मृगाः ||' (Yoga Vashishta).

प्रतिदिनं भिष्कृष्यं भुज्यताम्

One should partake whatever food one gets each
day as if it is medicine.

Explanation:

Food plays an important role in creative
activity of Brahman. Taittiriya Up, (III.vii.1)
enjoins that one should not speak ill of food. For
life is verily food, body is the eater of the food. In
breath is the body established and in body is the
breath established and so is food established in
food. He who knows thus becomes well-established,
becoming the eater of food, possessor of food,
becoming great in offspring and cattle and splendour of sacred Wisdom and fame. Chhandogya Up. (VI.v.4) says that mind is verily shaped by food. It says further that he who meditates on food as Brahman, he attains worlds of food and waters. As far as food reaches, so far does he who meditates on food as Brahman reaches freely (VII.ix.2).

Maitri Up. (VI.9) declares eating food as performance of a sacrifice, offered by self to the self, after rinsing one's mouth in the beginning and at the end of the meals. Food is a form of the self, because if one does not eat, then one becomes incapable of thinking, listening, touching, seeing, speaking, and smelling, tasting and even giving up one's breath. All creation seek food, Sun seeks through his rays, and fire seeks in the blaze. The world was assuredly fashioned by Brahma to seek food. Vishnu is अन्नम्, Breath being primarily the essence of food, mind of life, Wisdom of mind, Bliss of Wisdom. He who is aware of this becomes possessed of food, breath, mind, wisdom and bliss. Whichever creature here eats food, he abides in them (food, breath, mind, wisdom and bliss). Food, indeed, prevents decay, (therefore) food is
worshipped, food is the primal breath of the animals, food is born mature, food is the physician, it is so declared.

_Brihad Aranayak Up. (I.v.1-2)_ suggests that _Prajapati_ created by knowledge and austerity seven kinds of food. One is common to all, the food which is suitable for consumption. Two he assigned to the gods namely यज्ञ, performance of sacrifice by creatures and आहुति the oblations offered therein. Therefore it is ordained that sacrifices should not be performed for material gains but as and by way performance of actions as ordained by _Prajapati_, fostering gods and gods in turn fostering their objectives of the creatures and all others being bondage in this world. The three, mind, speech and primal breath he made for himself. One which he gave to the animals and to the babes was milk.

He who consumes food, without discrimination, is not freed from evil even as he who does not help others in this world nor turns the wheel thus set in motion is evil in nature, sensual in his delight and lives in vain, eating the food prepared by them alone eating verily their own de-merits. Food and rest should be taken of such
quality and in such quantity as would promote healthy body and wholesome mind and rejects those which makes one dull and Food when eaten is transformed three-fold, the coarsest portion becomes the fasces, the intermediate one becomes the flesh and the subtle becomes the mind. Thus my dear, food becomes transformed as mind.

Enlarging the meaning and scope of food, *Gita* says the food that brightens life, vitality, strength, health, joy and cheerfulness, succulent, soft, sustaining is agreeable to the luminous ones. Bitter, sour, salty, too hot and too pungent, rough and burning food producing pain, hurt and disorder are preferred by the energetic. Food that is spoilt, tasteless, putrid, stale, left half-eaten by others and impure is relished by the obscure ones. A human being should be wise in vision and austere in approach, accepting food as the need of the body and not for satisfaction of the senses. Then food consumed being useful as medicine and not an object of desire.

*References:*
1. "यलपतानानि मेध्या तपसाजननिपता . . एकमय साधारणम्, दे
देवनभाजयत् || त्रीणासनेनकृत, पशुभुष एक प्रायचत् | तस्मिन्यं प्रतिपन
ंतच प्राणित्य चच्च न || (Brihad Aranayak Up. (I.v.1)).
2. 'स योः सने वस्मयुपासतःनवतोऽस लोकान्तिवतोऽभिसिध्यति |
याबदनस्य गंतं तत्रस्य यथा कामचारो भवति ||.सर्वाणि ह वा इमानि' |
(Chhandogya Up. (VII.ix.2)).
3. 'प्राणं वा एतदत्मनो रूपं यदनं, अनन्यायं हि अवः प्राणसः थ न
यदा अश्वति असताःअलेयाःप्रेमर्नीदिशात्,अस्वात्मात तत्सृष्टस्वातीतत्माभवति,
प्राणावेद्यति 5...सर्वाणि ह वा इमानि भूतानि अवह अवः प्रपततिः अनं
अभिजिज्ञास मानानि, सूर्यो रात्रिभिर्ग, अद्वितिः अनं तेनानी तपति अनेनाभिनिष्ठक
पचनीमि प्राणं . .अन्नाकथेन प्रकल्पतिबध्यणा, अन्नोः अलेरतिपीसीरेवें
हि आह्व अनं भूतानि जायन्ते जाथातिनिअने वर्धनसं अद्वितिः व भूतानि
तयादः अनं तद् उच्छते ...विश्वमृदुः वै नामपि तनुभंगवतो विणार यदिदं अनम्
|प्राणो वा अनास्य सरो मनः, प्राणाय विज्ञान मनः, आनंद विज्ञानयति,
अन्नाबान् प्राणावान् मन्त्रावान् विज्ञानावान् आनन्दावान् व भवति यो हृदें वेद,
यावतीह वै भूतानि अनं अद्वितित्वतवनस् अनं अति यो हृदें वेद, अनं एव
विज्ञानं अनं सवानं सृष्टम, अनं पशुं प्राणोः ज्ञेयं, अनं भिपक सृष्टम
|| -(Maitri Up.VI.11-13).
4. 'अनमशीतला स्रेष्ठा विधिवते | तस्य यं स्विच्छो। धातुः तत् पुरिपं
भवति | यो मध्यमं तनामं | यों सनिध्यां तनामं | अनमयं हि योम्य मनः |
(Chhandogya Up..VI.v.4).
5. 'सहयज्ञा प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः | अनेन प्रविधिध्वेषेष्यं
वोरस्त्रिव्वक्ष्मण्यं || एवं प्रविधिः चक्षु नानाविर्तनंतीह यः | अध्यायनिष्ठिष्यार्गमो
मेंध्य पाथम जीविति ||.यशार्तर्कम्योःस्न्यत्त लोकोऽयं कार्मविनेत्र | |
(Bhagavad Gita.III.10).
6. 'यज्ञशिष्टाशिनः सन्तो मुच्यते सर्विनिर्विष्टः | मुच्यते ते लघं पापा
| ये पवन्त्याल्लकारणम् ||' (Bhagavad Gita.III.13).

7. 'आहारस्वप्नि सर्वस्य त्रिविधो भावति पियः | यज्ञस्तपस्ते दानं तेषां
| भेदायते श्रुणु || आयुःस्वलवलारोपयुक्तविविवेवनाः | रस्यां सिद्धां स्थिरा
| होमा आहारं सलिक्षितवियाः || कछस्यलस्यान्यस्तिक्षणकृत्यविदानिः | आहारा
| राजस्वबंधुता दुःखशोकामय्यात् || यात्वाम गतरसं पूर्वं परिपुर्वितं च यत् |
| उचिष्ठाभिः पिन्ति च भोजनं तामसीपििमम् ||' (Bhagavad
| Gita.XVII.7-10).

स्वाभन न तु याच्यताम्

Delicious food should not be sought for.

Explanation:

Injunction is not to deny food but to deny *yearning* or *craving* for food. When one desires for food, or when one continuously thinks of food or forcibly restrains one’s mind from desiring food, then the desire becomes transformed as craving for food. Even when one is not hungry or even when the food is not nutritious for physical health or for spiritual development, if one craves to possess, desiring to appropriate for oneself as one's and one's
alone. *Brihad Aranyaka Up. (IV.iv.6 and IV.iii.21)* says that the object to which the mind is attached, the subtle *self* goes together with the deed, being attached to that desire. But the one who does not desire, one who is without desire, one who is freed from desire, one whose desire is satisfied, whose desire is the self itself, his breaths do not leave him. Being *Brahman* he departs to *Brahman*. In such an event, the motivation leading to desire makes one satisfy one's ego and not one's need or hunger. Desire may be propitious but craving is certainly not, says *Bhagavad Gita*.

*Chhandogya Up (VIII.i.1)* responds without slightest hesitation that the only thing that should be sought is the *self* within the heart, for that assuredly is what one should understand. The mind which is overwhelmed by desire for food and things palatable to senses, rejects or suppresses all other thoughts. If instead one desires the *self* then that would stimulate the mind to desire and that which is spiritual. Only when one reaches the *Bliss of Brahman*, where one desires no desires न कंचन कामं कामयते, being the true purpose and goal to be sought. Craving diverts mind from the principal objective
for which food is eaten of the food which is to nourish the body and invigorate the energies to fruitful enterprise. Otherwise the purpose having been fashioned wrongly the objective fails to its goal.

In *Mahabharata* we find it mentioned that Desires have unending course, desire feeding on desires, more you enjoy the more one seek to enjoy. Even as pouring ghee on fire does not extinguish it but increases its intensity more you desire stronger your desire becomes.

1. ‘तदेव सक्तः सह कर्मणि लिङ्ग मने यत्र निष्पक्षमय | अथकामयामः, योङकामो निषाम आप्तकाम आलकामो न तस्य प्राणं उत्कामतः, बलैः सन्त्राष्येति” || *Brihad Aranyaka Up. (IV.iv.6).*

2. ‘अथ विद्विदसमिन्त्रत्तमः पुरूष षडग्रीकः वेदः
   वेदस्य सन्ततिकाशसमिन्त्रत्तदन्वेष्यं तद्वारं विज्ञानित्वमिति” ||
   *(Chhandogya Up.VIII.i.1).*

3. ‘तद्वा अथैर्यतदिच्छन्दा अपहतपामाभयं रूपम् | तद्वथा प्रियस प्रियाय संपरिष्कर्तान् न वाहें किंचिं वेद नान्तरम्
   एवमेवायुं पुरुषं प्राज्ञात्मना संपरिष्कर्तान् न वाहें किंचिं वेद नान्तरम् ल तद्वा” ||
One should be satisfied with whatever is ordained.

Explanation:

This is in continuation to the previous injunction not to desire things but accept whatever is ordained. *Isha Up.* commends acceptance of every thing in world with a sense of detachment and renunciation, without coveting what is ordained for others. Acceptance of whatever is ordained is not acceptance of *Fate* as an unthinking mechanical agency. It is conscious acceptance that whatever exists is *the Prime Existence* pervading the manifestation as ऋतु, the *Cosmic Law* and धर्म the righteousness for performance. Therefore, one should accept whatever is ordained in the spirit of renunciation, it being mentioned further in *Brihad*
Aranyaka Up, that Prajapati provided food for creatures which is common to all -‘एकमय वाटानि’. He who eats the common food would not freed from evil, because whatever one eats to that extent he deprives some other having that food, what he eats being desired by other as well - ‘स ये तदिपांते न स पापमनो व्यावति. मिश्रं होतः |’. Therefore, he should eat with circumspect, sufficient to nourish him without hankering for or being greed.

Rigveda (I.187 and X.117) glorifies that food bears great strength within, by whose vigorous vitality Indra did split Vritra limb by limb. If one with food in his store does not share with one who has not needing food to eat, such one finds none to comfort him. Bounteous does one become if he gives to beggars who come to him weak and wanting food to eat. The scripture suggests one to be therefore, charitable. Let the rich seek to satisfy the poor, who implores for food and bend his sight on the Path that stretches long. Riches come now to one and now to another. Like wheels of the chariot they spin on and on. Foolish one earns food from fruitless labour; that food, I speak truth, shall be his ruin. He feeds no trusted friend; none could a friend of such one. All guilt shall be his who shares his
food with no one else.

Normally persons are attracted to the *Pleasant* (प्रेय) being swayed by the senses rather to what is Proper (श्रेय) by the sense of discrimination. Therefore *Shankara* brings to the attention of the seekers the scriptural injunctions among other things like 'अप्रदयेभ्यो यो मुक्तेत्तन एव सः' as in *Bhagavad Gita* (III.12). Mind if it is strong then he would not succumb to these attractions, which subvert the innate intelligence and the sense of discrimination. One who is not comprehensively satisfied संतुष्ट with what is ordained for him and, therefore, what he has, accepting what विवेक - his sense of decimation guides him but prefers, chooses and selects what his senses prompt him to perform fall prey to intransigence. Therefore, what one selects for oneself should not be at the cost of another. One should select and should eat with circumspection.

*Isha Up.* declares that one should enjoy only that which is ordained by Gods and not covet what is ordained for others. *Rigveda* (X.127.1,6) says that even to the well-fed man, Death comes in diverse ways. The riches of the charitable are never wasted, but he who is not charitable finds none to comfort him. Foolish person earns food from fruitless
labour, which brings them no pleasures but ruin. Because he feeds none all de-merits are his not having shared food with none.

References:

1. 'न वा उ देवाः क्रुःधिमिद्रां दुःस्ताशितमुप गच्छान्ति मृत्यवः | उतो रथिः पृणतो नोप दस्यतुखोप्रणां मर्दितां न विन्दते || 1 || मोहमन्त्र विन्दते अपर्चेतां सिंदुर्ब्रवीमि वथ इत् स तथां | नार्यमण्ण पुष्यति नो सर्वां कङ्कलाणो भवति कङ्कलादि ||' (Rigveda. X.127.1,6).

2. 'पितुं नु स्तोपं महो धर्मांनन तत्त्वविषयं | यथा त्रितो व्योजसा वृतां विपर्यः मर्द्यां ||' (Rigveda. I.187.1).

3. 'य आश्चर्य चक्कमाण निस्कवनसुरां रणितायोपजमपे | षिरं मनं कृणते सेवनं पुरोतो चित्रं स मर्दितां न विन्दते || स इवं यो गृहवे दनात्यन्त्रकामाय चरते कुशायं | अरसम्भवति यामहुता उत्तपपरिपु कृणते सङ्कायं ||..

..'पुप्पुष्यवदिनाथमाण तव्यानु दार्श्यायासमु पुष्येत पन्थम | ओऽहि वर्तन्ते रथेव चक्कान्यमन्यमुप लिखतन रायं || मोहमन्त्र विन्दते अपर्चेतां सिंदुर्ब्रवीमि वथ इत् स तथां | नार्यमण्ण पुष्यति नो सर्वां कङ्कलाणो भवति कङ्कलादि || (Rigveda. X.117.2-3,5-6).

4. 'ॐ ईशास्यमिदं यत् किंचं जगत्याम जगत, तेन त्वक्षेत भुजितां, मा गृथं कस्यस्विदं धनम || कुर्वनेवेह कर्माणि जिजिवेश्तं शतं समां || एवं त्या नास्ते औरं शिं न कार्मिक्याते नरे ||' (Isha Up.).
One should endure the duality of heat and the cold.

Explanation:

The Prime Existence is a unique and unitary principle which existed even before existence or non-existence could be conceptualized. When the undifferentiated Prime Existence became differentiated in essence and forms, the essence entering the forms to the tip of the nails, as it were. Therefore, even as the Prime Existence exists with any duality, even so in creation there is duality of the essence though forms appear to be diverse, there being nothing as good and bad, pleasant and painful, righteous and unrighteous, beautiful and ugly in every manifest creation the divine essence existing.

In Hindu philosophy there is no place for existence of Satan as a parallel centre of power, distinct of Brahma. Darkness and obscurity have no independent relevance except that exists as absence of Light and clarity. Upanishads consider
both *devas* and *asuras* as the progeny of *Prajapati*, *devas* being the enlightened ones influenced by positive forces of *Wisdom*, while *asuras* are those who are not influenced by the positive forces of *Wisdom* being under the negative influence of senses. *Wisdom* dawns the moment the ignorance is terminated, just as moment Sun dawns the darkness of the earlier night drift away.

All that appears in creation as conflicting, contrary and contradictory is nothing but माया the power of illusion, which formats things to appear as something other than what it really is in essence. *Indra* the presiding deity over mind is said to be creating manifold forms through माया, his formative power with ten organs of senses are enjoined, nay even hundreds of them - (Rigveda.X.xviii). The duality is the product of mind influenced by senses, which makes one prefer good, pleasant, righteous, and beautiful in every manifest creation and reject everything that appears as bad, painful, unrighteous and ugly to the organs of senses. *Krishna* also speaks of his माया, his formative power because of which he is not revealed to all, enveloped in his योगमाया - the enjoined formative power; the
bewildered world does not know him as the unborn and imperishable. These deluded minds, therefore, despise him lodged in the human body not being aware of his supreme nature of being the lord of all the Existence - (*Bhagavad Gita*. VII.25 and IX.11).

When *Krishna* displayed his *divine Resplendence* - परम्पूर्व ऐश्वर्यम् to *Arjuna*, he speaks of himself as the creator, the preserver, the gods and seers, the illumination, strength, fame, prosperity, intelligence, receptivity, firmness, determination, the imperishable *Time*, all the positive forces in manifestation, he also made it clear that he also is the rod that chastises, *Vasuki* among serpents, *Ananta* among the nagas, *Prahlada* among the daityas, deceit in gambling, the terminator and destroyer, the rod that chastises, the all-devouring death and the *World* destroying *Time*, with terrible form touching sky, blazing with colours, with eyes glowing bight, with mouth wide open, terrible with tusks, where hosts of warriors seem to enter, some even caught between the teeth, the three worlds tremble, lack of receptivity, the illusion that conceals, bewilders, deceives, as gambling. There is nothing in creation which does not have stamp of
his authority and control. He verily is the imperishable by which space is woven like warp and woof - 'एतस्मिन्यू खल्वक्षरे गार्याकाश ओत्त्वं प्रोत्ष्वेतिः ||' - (Brihd Arnyaka Up.III.viii.11).

Therefore, for one who is aware of the universal and all-pervading nature of the Divinity there is nothing that needs to be rejected and everything to be understood in the right perspective. He accepts things without preferring or denying, without liking or disliking without choosing and selecting as the sign of detachment from duality in samsaara. In awareness, there is neither good nor bad, neither noble nor ignoble. Brihad Aranyaka Up. calls the luminous (devas) and the non-luminous (asuras) are the offspring of Prajaapati. Only when one is immune to pleasures and pains, heat and cold the person is said to be equanimous. Then abandoning all desires and acting free from longing without any ego-sense, he attains peace.

Therefore Krishna tells that the one who is equal to friends and foes, to honour and dishonour, to cold and the heat, who free from attachment is same in pleasure and pains, silent in speech content with every thing, having no fixed attachment to any
abiding place, firm in mind, that man being devoted is dear to Him.

References:

1. 'रूपं रूपं प्रतिरूपः वभूव तदरूपं रूपं प्रतिच्छन्नाय | इन्द्रो मायाभिः पुरुरूपं ईयते युक्ताद्वयं हरयं शता दश ||' (Rigveda.XXXXVII.xviii).

2. हया ह प्राजपत्यां देवामुराश्च | (Brihad Aranyaka Up.I.iii.1).

3. ' नाहं प्रकाशं सर्वस्य योगमायासमानतः | मूढोःयं नाभिज्ञाति लोको मामक्यज्ञम || अवज्ञाति' मां मूढा मानुषीं तनुमाधित्यम || परं भावम्यज्ञानन्तो ममभूतमहेष्वरम || (Bhagavad Gita VII.25 and IX.11).

4. 'विहाय कामान्यं सर्वात्मुर्मोचरति निम्नः | निर्माणो निरहंकारं स शान्तिमधिगच्छति ||'. (Bhagavad Gita II.71).

5. 'न प्रह्येक्षेपग्राप्य नौहिनेत्राय चापिनम् | स्थिरवृक्सिःस्मृद्धे व्रतंविदं व्रताणि स्तिथः || (Bhagavad Gita V.20).

6. समः शापो च भिन्ने च तथा मानुपमानायोः | शीतोष्णसुखुकुपेषु समः संगविरजितं || तुल्यनिदासुतरित्मानी सन्नुष्ठो चेन केनविचत || अनिकेतं स्थिरसमिलकिताने प्रियो नरं || (Bhagavad Gita XII.18-19).

न तु वृथा वाक्यं समुच्चयताम्

One should not give voice to unproductive speech.
Explanation:

Human being unlike other animate creatures in creation is a talking animal, though other species too have their own language of communication. But unlike human beings whose imaginative mind plays a greater role in communication with one another, others in animate creation, it is generally seen that they communicate with others more in response to their emotions than with their mind. However, human mind being nothing else than thoughts projected by the influences of senses, human beings tend to respond on dual basis, s like and dislikes, preferences and rejections.

The greatest tragedy of human being is to associate the 'I' within his body with the go formatted by the sense influenced by thoughts rather than the self within which is free of the sense influence. Therefore, in general usage the word 'OI' is associated with the body of the organs of senses and five of perception, the empirical mind, intelligence given to respond based on the empirical experiences which together give the ego-sense or the 'I' senses to dominate his personality
passionately.

Krishna points out in Bhagavad Gita (III.27) that human being, influenced by their ego-sense or the 'I-sense' tend to think that they themselves are the doers and not the attributes and inclination with which they are born in Nature. Further (in XIV.5) he says that Luminous. Energetic and Obscure attributes born of Nature bind him down the imperishable essence, the self within, to the gross body without. (II.62-63). It is only when the seer perceives that the attributes are the real doers and no one else, becoming aware of That which is beyond these attributes becomes delivered (XIV.19). In Bahgavad Gita (III.37-39) he further mentions that it is the craving and the consequential anger born of passion to be the root cause, covering all this as fire is covered by smoke, as mirror by dust, as embryo by the womb. Enveloped by these insatiable craving, the wisdom of the wise is constantly endangered. Mind, intellect and the senses are the foundation of the desire, veiling which it deludes the self within.

Shankara also informs that it is common experience of all people that they are ignorant of
nature of the *self* and prompted by craving and attachment, undertake activities with great enthusiasm. In the final analysis there are only two kinds of people – un-enlightened and the enlightened ones. The unenlightened ones, feeble in understanding or in knowing the way of action or of renunciation, having neither purity of mind or clarity of vision, neither good conduct or ethical behaviour, declare the world to be unreal, without any supreme controller, being impelled only by desire, know not the proper *Path* to be traversed. Giving themselves to insatiable desire, hypocrisy, pride, arrogance, holding wrong views under delusion, they have impure resolve. Looking to gratification of senses, bounded by desires, lust and anger, they engage in amassing wealth through unjust means, they boast ‘*This has been attained by me; this desire I will fulfill, this is mine, this wealth shall also be mine, this foe has been slain and also will others be slain. I am the master, I am the enjoyer, I am the successful, mighty, and happy. I am the rich and the well-born, Who is there like me? I sacrifice, I give, I rejoice*’. Bewildered by such thoughts, enmeshed in delusion, addicted to
gratification of senses, they fail eventually. These self-conceited souls, obstinate, proud and arrogant of their possessions, perform sacrifices with ostentation and not according to rules (Bhagavad Gita.XVI.13-15).

Yaska says that if a blind one dashes against the pillar, the fault does not lie in the pillar but in the person. Even so the sufferings of these unenlightened ones are entirely due to their own actions and not due to the dispensation of divinities. Such ones continue carry Knowledge as one would carry a load, without being aware of what he is carrying may lead to experience the fragrance of the Divine. Krishna says to Arjuna in Uttara Gita, that just as an ass carrying the weight of the sandalwood knows not its fragrance, even so a priest who knows only the scriptures but not the essence, is like an animal. Unenlightened can be orators, cleaver in exposition while others in practicing what has been learnt. It is the hand that carries food to the mouth but it is the tongue that tastes. Therefore, fruitless talk without substantial basis is only a display of unenlightened mind, not the Wisdom of the enlightened mind.
The enlightened ones are restrained in thoughts and speech, accepting that even though *speech* is silver, *silence* for them is undoubtedly golden. Their communication is pregnant in *Wisdom* and their thoughts, speech and actions, born of reflection and meditation, are effective as of those who are born with authority to speak. Not every one who speaks of God but one who does work ordained by Him that is noble, says *Jesus Christ*. Teachers, therefore, caution disciples not to be lead by Teachers as if buffalo is led by strings, but inquire being receptive, reflective and meditative not dissipating energies in unproductive activities. Because *Wisdom* is not imparted nor is it to be imported to one who is not receptive, who is not an initiate and therefore qualified to receive. *Krishna’s* final advice to *Arjuna* was never to speak of these teachings to one who is not austere in life, who has no devotion and who is not receptive to me or speaks ill.

But words of wisdom by themselves do not lead one to enlightenment; they serve only as lamp posts on the *Path to Deliverance*. The aspirant has to be guided by the light given by the lamp posts,
without having to cling to them. Even a great sage like Narada, well versed in all scriptures, experienced being only knower of the words and not knower of Self – ‘मंत्रविद्य एवायमि न आलवित्’, till Sanatkumar clarified that what he knows is only the नाम - ‘यद्य किवैद्वैदध्योगीगता नामेवैतत्’, an idea, a symbol and not the thing which it stands for. Therefore, he was advised to go beyond Knowledge of the scriptures and the like to know what the names, ideas, symbols of the Self stand for ‘नामेवैतत्नामात्माप्यव्यति’ - to meditate on the नाम. Shankara advises that one should meditate on नाम as Brahman, as one would meditate on the image of Vishnu.

Brihad Aranyaka Up. (I.v.3.) declares that Brahman made Mind, Speech and Praana – primal Breath as his instrument of effulgence, therefore, it is said this is what is known, what is to be known and what is unknown. Whatever is known speech becomes its form, for Speech is the knower and through Speech alone it (Knowledge) is protected. Similarly with Mind and Praana. Yajnavalkya says the indemonstrable and constant Being, can be realized as One only. The Self is taintless, beyond space, unborn, supreme and constant. Knowing Him
alone, let a seeker of *Wisdom* concentrate on *Wisdom, Brahma* and not depend on mere words, because that would be merely weariness of speech.

Arguments for the sake of argument neither convinces the wise nor the discerning ones, only fooling the undeserving and the unqualified. It is like concentrating on the leaves rather on the wood. Therefore such speech is said to be bluff and bluster, mere weariness of speech. A *Saadhaka* should concentrate more on silent reflection and meditation rather than expressing opinions howsoever they may be or appear to be illuminating.

**References:**

1. 'एकधैवानुद्रप्रवेशलोकमोऽधृतम् | विरजः पर आकाशाद् आला महान् || तामेव धीरो विज्ञाय प्रजां कुर्वित वात्स्यन्त || नानुध्यायादवहूःछव्यानावाचो विग्लापं हि तत् ||' (*Brihad Aranyaka Up.IV.iv.20-21*).
2. 'ध्यायतो विपयानुमं संधगतेपूपयते | सडगायनंजायते कामः कामाकोथोभिजायते || कोधादभवति संमोहः संमोहात्मृतिगत्यभमः || स्मृतियंशादृ वुद्धिनाशो वुद्धिनाशात्मृत्यूति ||' (*Bhagavad Gita.II.62-63*).
3. 'काम एप कोध एप रजोगुणमुद्भवः | महाशनो महापामा
विद्येनभिम वैरिम || ध्रुमेनधियते विद्यविधाद्या मलने च || यथोलोकोनासो गर्य सत्या तेनेदामारनातम || आन्वृत्र इनमेतेन्न ज्ञानिनो नियस्विरिम || कामप्रेण कीन्तेय द्रुपुर्णानलने च || इन्द्रयाणि मनो कुन्द्रस्वयाधिष्ठानमुष्ठते || ऐप्पिमोहत्येय ज्ञानमात्रूप्तेवेहिम् ||" (Bhagavad Gita.II.37-40).

3. 'प्रत्यूति च निरूतिं च जना न विदुरामां || न शौभं नापि चावारों न सत्यं तेपु वियते || असत्यप्रातिपदं ते जगदाध्रुविश्वरम् || अपर्यासस्मृतं किमन्यकामेंतुकम || एतां दृष्टिमवज्जितं नष्टामर्मोऽस्मावनुवंशः || प्रभवन्युपकर्मानं क्षयायज्ञवलोऽतिष्ठताः || काममहिम्य दुर्गुरं दम्मानामवदाशिताः || मोहाद्य गृहीतवादिग्रहाहायपर्वतसुचिविताः || चिन्नामपरिवेशं च प्रलयानामपाश्चतिताः || कामोपमोघपर्मा एताविषुविद नितिविताः || आशापाशश्चतेवद्वाभ कामकौर्यपथायणाः || ईहतेन कामभोगार्धामस्तेनायाच्यं स्वयंवराय || इदंस्ति 5 इदमस्तीतिमिपि mao भविष्यत पुनर्धस्म || असो मया हतः शतुर्ह निये चापरानिप || ईश्वरोधमहं भोगी सिद्धौऽहे बलावासुकिः || आद्योभिमनलावासभिम कोच्च्योभिविता सुधवो मया || यशे दादाय भोदिभि इत्यज्ञानविमोहिताः || (Bhagavad Gita.XVI.7-15).

4. 'इदं ते नातप्पकाय कदाचन || न चाशुशुष्णपी चाव्यं न च मां याःभ्यमूर्ति || (Bhagavad Gita.XVIII.67).

5. 'यः ह खरस चलंभारावाहै भराय वेता, न तु सोऽभराय || तथा ही चिन्त्यं निदिशायश्रृंगारणं, ज्ञातीन हीनं पशुभिः समानं || (Uttara Gita).

6. 'वायायामां एव केंचित कुशलं शास्त्रं प्रोक्तं अलं अन्ये || उपायमयतिन करोनन्तं रमं तु जिधा जानित ||

7. 'नामोपायस्व ब्रह्मेति ब्रह्मवेद्यया || यथा प्रतिमां विणुवेद्ययोपासं तदबल ||' || (Shankara).

8. 'अलिकीपर्याप्ततिभिः कर्मफलंजन्तवेशणं शास्त्रान्ततया च प्रचरतं इति यथेष्ठान्न नं प्रवृत्तम् || (Shankara).
Impassioned dis-interest in samsara should be cultivated.

Explanation:

Dis-interest in things temporal is not disregard of the temporal life. As Shankara says prior to realization of the identity of the self with Brahman, the world of senses and other things have their existential validity. As he dramatically puts it, scriptures cannot be authority against facts that can be observed. Even if hundred vedic texts declare that fire is cold and devoid of light that cannot be authority of the fact of life. Scriptures are merely informative; they do not alter the nature of things perceived but only supply information of the things not perceived. Therefore, Shankara says प्रागतज्ञानात् प्रवृत्त्युपपत्ते' ie prior to enlightenment of the self, performance of actions is normal and proper.

But the regrettable part, however, is that persons without comprehensive perception and sense of discrimination tends to believe that their empirical life is the real life and there is nothing
besides and beyond the empirical perception. *Isha Up. (9)* draws particular attention to the tendency where a person prides in his ignorance and takes delight only in his empirical knowledge. *Mundaka Up. (I.ii.9)* refers these persons as immature one living in variously in ignorance, who think that they know their objective and have accomplished their goal, performing actions with attachment to the objective, but without understanding the goal, *the essence* behind the rites and rituals. Such one's are bound to fail when the beneficial result of their actions are exhausted, sinking in the worlds of obscurity. Because as said in *Isha Up. (13-14)* distinct is what results from the *manifest* (the empirical responses), being the aggregation of thoughts arising of sensory influences, identifying body with the *self*, leading one to ignorance – ‘देहादिसंधाते आत्माभिमानो अविद्यात्मकः’ and distinct is what results from the *unmanifest* (spiritual responses), it being suggested that only he who understands together the empirical and spiritual responses, crosses death and degradation and attains the life eternal.

वैराग्य is dispassion or dis-interest in things
temporal, therefore, one should show the same indifference to things temporal, which one shows to all the thoughts from the world of Brahma to the world of the mortals, treating them all as the excreta of crow. Mundaka Up (III.i.3) says that when one sees the creator of the golden hue, the Lord, the Purusha, the source of Prajapati Brahma, then becoming a man of Wisdom, shaking all the concepts of good and evil and freed from all stains, attains the supreme similarity or absolute similarity (साम्य) or non-duality. This is not same as similarity observed within the range of duality of perception but as Shankara explains, it is the supreme equipoise which is identical and non-dual with the Prime Existence.

Vairagya is not only disinterest in performance of actions with attachment to fruits thereof but also performance and non-performance of actions with the idea that he is the performer or non-performer of those actions. It is also desiring to possess or to renounce. When one becomes aware that samsara is made of such thoughts, then his attention would not be to perform actions, even rites and rituals, worship, sacrifice, oblations in fire and
charity with any desire in mind.

To the question, why such activities are encouraged by scriptures, Shankara clarifies that scriptures reveal only the means to attain the various goals by man, enjoining meditation on the नाम, essence as Brahman, knowing well that the things, rites and rituals are different from Brahman, all being similar to meditation on the image of Vishnu, which is used merely as aids to mediation and not the image is Brahman. So long as one does not recognize the stump of wood, as the stump of wood, and takes the stump to be a man, mediation is helpful necessity. Therefore, Shankara says that the injunctions about rites and rituals are operative only as long one is not disciplined for enlightenment - "यावदाल्मज्ञान विरोधभिमामुन्यं तावदेव कर्मविपयः |".

Krishna has simple rule. Since one cannot remain even for a moment without performing actions because actions are due to the inherent power of nature – "न हि कष्टं वक्षणमपि जातु तिष्ठत्वकर्मकृतः | कार्यं कल्याणं कर्म सर्वं प्रकृतिःमुनेण ||" it is only ignorant person who thinks he is performer of actions. Therefore, he should perform his actions without any expectation of the fruits of actions, performing them as and by
way of sacrifice for the luminous being, accepting fully well that all actions save those for and as sacrifice are bondage-‘यज्ञार्थकर्मणांन्यत्र कार्म वन्धनः | तदर्थ कर्म कौन्तेय मुक्तयंगं समाचार ||’, or alternatively offering the fruits of action to the divine essence with consciousness fixed in the Self, being free from desires and egoism. युध्यस्य does not mean fighting a war with external enemies, but with the six-fold enemies within oneself, like ostentation, arrogance, egoism, anger, harshness and ignorance. It is easier to express hate and root out external enemies but difficult to destroy the internal ones. It is human nature to justify one’s internal faults and deficiencies than to fight and root them out completely.

The work which is prescribed without attachment is the work to be done with impassioned disinterest. Even Krishna performs actions, even though he has nothing to be gained by performance of actions or by abstaining from such performance. He performs actions though without being attached to the fruits, because if he does not, then people will follow his example and cease to perform their own actions. Because whatever the great men do, that is
done by others. Whatever standard he sets before them, which the world follows – वधावरति श्रेष्ठस्तत्तदे वेतरो जनं | स यत्रमाणं क्रुद्धे लोकस्तनुवर्तरते | |’. It was with such temperament that great persons like Janaka and other performed actions for the welfare of the worlds.

Impassioned dis-interest is not being irreverent to the things in life but being detached from them. It is a leap from the particular to the universal, being aware of the infinite beyond the restrictive finite life. It is transcendence from sense influenced intellect to the infinite possibilities of Mind. Impassioned person is a stithaprajnya, stable in consciousness who is attuned to samaadhi – equanimous intellect. Exclusion of desire from mind brings about inner state of freedom, the delight of the self attuned to the Self within. It is not external renunciation of gross objects but internal acceptance of the Will of the Supreme Self. Impassioned disinterestedness is being in the state of Brahman ब्रह्म स्थिति which leads one to the state of Bliss which - ‘शान्तिमयच्छलि’, without being attached to the body. According to Gita, Nirvana is Bliss of Beatitude, the positive state of experience and not
the negative state of existence. *Nirvana* is being without the influence or withdrawal of ‘. . . *the senses from the objects of senses, like the tortoise drawing its limbs within itself, his awareness is well-established* . . .’.

Performance of Action becomes important when it is subservient to spiritual life. It is not neglect of the gross body and restraint from being influenced by the senses. Thus he attains *Nirvana*, detachment from constraints of the body. Ignorance that body is the *Self* being removed, not with dissolution of the body but by awareness of super-consciousness without denying the gross body. Therefore, one who does not rejoice on obtaining the pleasures or sorrows when unpleasant things come to him, he is firmly established in *Brahman* without any bewilderment. *Krishna* desires that humans should rise over the infirmities which the senses and attachment to life around has brought on him and like be a witness to the events taking place around him with troubled by the nature of dualities, untouched by the pleasures and pains, the self-righteous-ness and sins, indifferent to success and failures.
References:

1. 'न हि करिच्चल्क्षणमपि जातु तिप्तुकार्मक्रूत |' (Bhagavad Gita.III.5.).
2. 'पञ्चार्थकर्मणेण्यत्र कर्म वन्धनः | तदर्थ कर्म कौन्तेय मुक्तसंगः समाचार ||' (Bhagavad Gita.III.9).
3. 'न मे पार्थिर्ति कर्त्त्वं त्रिपु लोकेपु किंचन | नानवाप्तमाप्तव्यं वर्ते एव च कर्मणि || (Bhagavad Gita.III.22).
4. 'यथा चरति श्रेष्ठस्ततेदेवेतो जनः | स यथप्रामाण्य कुरु लोकस्तवनुवर्ते ते || (Bhagavad Gita.III.5).
5. "विवाह कामाः सर्वायुपागः चरति निःश्रृः | निर्ममो निरंकाः स शास्त्रग्निःिति || (Bhagavad Gita.II.71).
6. 'न प्रह्योपियः प्रायः नोड़ित्त्रश्रायः चाप्रायं | सिरिबुद्धिरसम्मृदो वर्तमिति वर्तमाणि स्थिरता ||(Bhagavad Gita.V.20).
7. 'नहिर् प्रत्यक्षविरोधे श्रुतेः प्रामाण्यम् | न हि श्रुतिशःतमम्पि शीतोमिनं अपकाठं इति बुद्धिमाण्यं उपहवः ||..श्रुतेः ज्ञापकवतां, न शास्त्रवरदार्थां अन्यांकृतं प्रकृतं किं तवं यथाभूमिनां ज्ञापिने || (Shankara).
8. 'यावदालम्बान विरोधिभिमुखं तावदेव कर्मविधिः |' (Shankara).
9. 'प्रागत्वानात्र प्रकृत्युपपतते' (Shankara).
10. 'प्राक् विमतंवर्द्वर्तात् विषिदिपिपं च विविधितृप्तो भवति | देहादिमिष्टाते आत्माभिमानो अविविधात्काः || (Shankara).
11. 'किर्मिधर तयो भृतं पुजार्थक्षणं यागदानहोमादिं सुकृतं पंत्रुज्यते इत्यत | अहानिनात्वं विवेकवानं तेन मुद्धिति करोमि इत्येह में गच्छति अविवेकिनः || (Shankara).
12. 'परम प्रकृति निरतिश्यं साध्यं समताद्यायलक्षणं हैतविपयाणि
साम्यान्यतोवैज्ञान्येव अतोदयायलक्षणमेतपरं साम्यमृपेति प्रतिपद्वते ||'
(Shankara).

जनकृपानैष्ठुर्यमुत्सृज्यताम्

Unnecessary attention of people should be avoided.

Explanation:

*Upanishads* say that when one is required to remain in meditative mood, one is required to remain quiet and silent, free from any influences, physical as well as mental, desires destroyed and being non-attached to possessions. It is only when one remains *alone* like yogis and not *lonely* like forlorn and long lost to one's *self*. An ordinary mind is busy mind assailed from all sides by thoughts creeping and assaulting peace of the mind. When in a forest one can continue to be assailed by thoughts and memories crowding his mind even when he is not confronted by other people, a *yogi* can continue to be peaceful and free from being assailed by thoughts and memories even in crowd.
Human being is enamoured so much with the *known thoughts* and that he is sure that he can shape his destiny, calculation and planning being based on one has seen and thought. Consequently he does not think and consider the possibility of some invisible and *not-known* entity or energy penetrating our mind and deciding our destiny. The invisible *not-known* entity or energy, the sages say, is *the Prime Existence*, which enters every form as essence to the tip of the nails, as it were. The invisible *not-known* entity or energy can enter mind and take possession only when the empirical *known thoughts* cease to take hold of the mind and instead vacate it.

The mind of a human being can not grasp *not-known* entity or energy unless the mind itself becomes the *not-known* entity or energy, even as drop of rain dies not the know the depth of the ocean unless it first merges in the ocean. Only when the *known thoughts* cease to take hold of the mind and allow the mind to be devoid of them that *not-known* entity or energy makes its presence felt. As long as the *known thoughts* exist the presence of the *not-known* entity or energy will not be experienced.
Shankara when he commends that unnecessary attention of people should be avoided, he recommends that they should leave themselves in the hand of the not-known entity or energy and surrendering to that energy. That means that they should not waste time in unnecessary and unwholesome talk of the people who are not aware of the not-known entity or energy.

What transpired between Krishna and Arjuna was not ordinary extended conversation between two people in samsara but a communication by the divine to the human in a fraction of moment, as Kena Up puts it. Neither Krishna nor Arjuna did utter a word on the battle field, the silent dialogue which perhaps Vyasa alone heard it in solitude, with his senses and mind restrained and even the intellect standing still. It was Vyasa's grace which enabled Sanjaya to narrate it to Dhritarashtra saying this is the dialogue that took place between them. There was no crowd assembled when Sanjaya spoke to Dhritarashtra, unnecessary attention and unwholesome talk of the people having been avoided.
Knowledge can only be communicated, one may be enlightened to Wisdom; but spiritual awareness of the *not-known* entity or energy and the Bliss of Beatitude can only be experienced as some thing as Kath Up. (II.9-12), which is not within the range of vision, no one ever having seen it, by heart, by thought and by mind alone apprehended, perhaps not even by those except when they declared 'It is'. Krishna, therefore, says that only by thinking of That, directing one’s entire attention to That, making That as the objective, making That as the Way, one reaches the goal from which no one returns, all his imperfections being cleansed.

Spiritual attainment does not call for mass approbation because it is individual celebration. The mind of the masses is proverbially fickle. Enlightenment is possible when one departs alone to a secluded place, away from the social intercourse, self-certified of enlightenment in the solitude of silence and not open to market place for public confirmation. In fact, unnecessary interference by strangers endangers the Path to Perfection. Therefore, one should shun company of those unresponsive to your objective, remaining
aloof from them, shutting out all external distractions, fixing one's sight concentrated on one's intent and purpose. Not only in initial stages but even later after experiencing and being aware of it, the energizing flame should be kept luminous nurturing it from the vicious winds of the temporal undesirable company of the masses.

Assistance not needed should neither be desired nor be encouraged. Virtue is not to be sourced externally but recollected internally. Success and failures are to be seen as passing phases, ever seeing and being conscious only of the palpable presence of the eternal, immutable and unflinching of the not-known entity or energy, Prime Existence behind every change and modification. Silence is a state of mind and not of the physical posture. Mind can be silent even in a crowded place and unsettled in a sylvan forest far away from the maddening crowd. The peace of the self is established and enlightenment dawns when as said in Katha Up. all mental activities together with Mind cease their activities, and the intellect itself does not stir, that, they says, is the supreme goal. The Wisdom declared by Death having been
imbibed by through *Yoga*, *Nachiketa* attained *Brahman* and became freed from passion and death. And so would any other one, who has *Wisdom* of the *self*.

*References:*

1. यदा पञ्चावित्तमेव ज्ञाननि मनसा सह || बद्धश्च न विचेष्ट्वति तां आहुः परमां गतिः || (*Kath Up.II.iii.10*).
2. 'भृत्युषोकां नविकेतोऽध्य लघ्वा विद्यमंतं योगविधि च कूलनम् || वस्त्रप्रपातो विरजोऽभूतदिन्युर्भाष्येवं यो विद्यालेभ्यं' || (*Kath Up.II.iii.18*).
3. 'ये हि संपर्श्यं भोगा दुःखयोनवं एव ते | आदानवन्तः कौन्तेय न तेषु गम्ये दुःखः ||' (*Bhagavad Gita*).
4. कायेन मनसा बुद्धाकेवलेरिन्द्रियेभिः || योगिः कर्म कृष्णिः सद्ग्येन लघुक्षाल्पुद्वेद्येः || (*Bhagavad Gita.V.11*).
5. 'तद्भवद्यस्तदात्मानस्तनिश्चतप्राप्तावनः || गच्चत्यपुनरुश्चिं ज्ञानिष्ठूतकल्पम ||' (*Bhagavad Gita.V.17*).
One should cherish satisfaction in solitude. One should seek fulfillment in transcendental state of Mind. One should perceive the entirety of the subtle Self. This world is to be perceived as His reflection. Consolidated effect of the earlier Actions should be terminated. With intelligent resolve, one should free oneself from the effect of subsequent actions. The consequence of earlier actions should be terminated conclusively. In this manner one should establish one’s self in Supreme Brahman.

One should cherish satisfaction in solitude.

Explanation:
Solitude is the state of mind, *being alone not even thoughts rising and disturbing mind*, ख-ख with one’s *self* apart from the company of others. It does not mean *being lonely* apart from the company of others. There is much difference between being *Alone* and being *Lonely*. One who is *Alone* with his *self* never suffers *loneliness*. One who is *lonely* apart from the company of others does not know what it is to be *Alone*, being receptive, reflective and meditative, conscious on one's identity with one's *self*, concerned with one's *self alone* to the exclusion of all else which is not *self*. It is only in *absolute silence* and *absolute loneliness* that one experiences the *Prime Existence*.

सृज - the *Prime Existence*, therefore, is the not an object to be inquired through intellectual quest. It is a perennial existence having no such thing as beginning, if there is anything like Beginning, and no end, if there is anything like end. Experience of सृज - the *Prime Existence* is like the love between husband and wife, which happens when duality between them ceases as when they are in embrace - ‘यद्यथा प्रियवा स्त्रिया संपरिण्यको न वाह्य किंचन वेद नान्तरगु, एव्येव पुरुष प्राजनालया संपरिण्यको न वाह्य किंचन वेदनात्मग् ||’
(Brihad Atranyak Up.IV.iii.21). It is existential to be experienced, here and now, not later going anywhere else from here. When one experiences, there are no words to embellish, words come later when it has to be communicated to others. Therefore it is said that words return along with mind having failed to attain it – ‘यतो वाचो निर्वर्तने अप्राप्य मनसा सह ’.

सत्य - the Prime Existence exists as the First Principle in every thing that is manifest. One has to be receptive and responsive in silence to the eternal Sound शङ्कु that reverberates being alone, with equanimity of mind, without being conscious of even one’s own self. If the seeker seek the Prime Existence in words, marks and symbols then he would not know about the Prime Existence without slightest awareness of the essence of the Prime Existence. The words will be dead as dodo, if the words, marks and symbols do not have the Prime Existence throbbing within. It is the mind which expresses the experiences, it is the mind which gives the Second Principle. In a manner of speaking it is the mind which sees what Isha Up. (6-7) says that one who sees all beings in one's own self and
his own self in all beings, he does not feel revulsion by such view. Further to one whom all beings have becomes one with his own self, then what delusion could there be for such one? If one accepts the premise that *That One* has become all, then we can miss seeing god, for he is in everything that we all around us. Every one knows God but being too familiar with him every one seeks him some where else than in his close vicinity.

Only when who is receptive and responsive to the eternal Sound Ṣūnya remaining alone being silent and quiet, without being conscious of even one’s own self then the doors open and you experience, become aware. Then one will see receptive and responsive to the eternal Sound Aum, not as some thing expressed by the seers in words but as experienced by the seer.

Only one who is not thus aware, for such one is the duality and dichotomy of the expressed words, seeing all other beings seeing them as distinct and separate from his self. *Brihad Aranyaka Up. (II.iv.14)* records *Yajnavalkya* having said that where there is duality, there one smells another, sees another, hears another, there he speaks to
another, thinks of another, understand another. The he likes and dislikes, prefers and rejects, as good and bad, beautiful and ugly, propitious and evil. But where, verily, everything has become the self, then what can one smell, see, hear, speak and understand. By what one should one know by which all this is known? By what should one knower the Knower?

As further in the same upanishad (III.iv.1-2) has been recorded Yajnavalkya tells Ushasta Chakrayana that he breathes in, breathes out, breathes about and breathes up is his own self which is in all things, but he cannot see the seer of things, hear the hearer if the hearing, cannot think of the thinker, cannot understand the one who understands. Everything else being mortal.

The sage who sees, hears, thinks and understands in this manner, though alone never experiences loneliness since he revels in the solitude of his self as being in everything, even when he is in the sylvan forests as he is in the midst of boisterous and rowdy crowd. Whereas one who is not aware, not being conscious that the self within and the self in others is identical, suffers loneliness let alone in
silence of the forests but also in the midst of his relatives and associates. The fault lies not in the external environment but absence of internal harmony, which allows one to perceive and be consciously of the self concealed within his form. Only one who is consciously aware of the comprehensive all-pervasive nature of the Supreme Self, reaches out to others. Then he could remain Alone in solitude in the presence or absence of crowd, experiencing an expansion of his self to reach out to the all comprehensive Self.

_Bhagavad Gita (XIII.9-12)_ states one who is alone responds in humility, integrity, non-violence, patience, unrighteousness, service to the teacher, purity of mind and body, steadfastness and self-control, indifference to the objects of senses, self-effacement and perception of the evils of birth and death, old age and disease and pain, non-attachment, equal to the desirable and the undesirable, unswerving commitment and discipline to the Supreme Self, remaining Alone in solitude away from the crowd, abidance and insight in the wisdom of the self as the marks and signs of the man who revels in his Aloneness.
References:

1. 'यस्यु सर्वां भूतानि आत्मः वाभावानुपश्यति | सर्वःभूतेः चालसां ततो न
   विचुन्युषते ||. ’ or 'यस्मिन्नर्वां भूतानि आत्मः बाभावामुद्विजनतः | तत्र को मोहक
   क्रोऽ एकत्मनुपश्यति || (Isha Up).

2. 'यत्र देतत्तमिव भावति तदित्तर इतरं जिग्रतिः, तदित्तर इतरं पश्यति,
   तदित्तर इतरं शुभां, तदित्तर इतरं भिन्नतिः, तदित्तर इतरं मनुष्ये, तदित्तर इतरं
   विवजानन्ति ; यत्र वा अस्व वर्मालेबाध्नत्तकः कः जिग्रत्त, तत्कः कः पञ्च, तत्कः
   शुभां, तत्कः कः भिन्नति, तत्कः कः मन्वित, तत्कः कः विजानीयति
   ? चेतनें सर्व विवजानन्ति तं कः विजानीयति ? विजातार्में कः विजानीयादिति ||
   (Brihad Aranyaka Up.II.iv.14).

3. 'यें प्राणों प्रणिति स त अमः सर्वांतः यो प्राप्नापानिति . . यो
   व्यानेन व्यानित . . उदामेनोदानिति स त अमः सर्वांतः एष त अमः सर्वांतः
   ||' (Brihad Aranyaka Up.III.iv.1-2)

4. 'अमानित्वमदभिभवभिभषिः श्रान्तिगर्जवः | आचार्योपासनं शौचं स्थैर्यं
   मात्रविनिगतं || इन्द्रियार्थि वैगम्यमनहस्तकार एव च
   जन्ममुत्युज्जवाधिकुदश्योपाद्युद्दन्तिः || असंतिरनमित्वमेवः पुस्तावगुहादिपु
   नित्यं च समकर्मित्वमित्तियोपरितिपु || मधु चान्तियोपेन भक्तिर्व्यभिचारिणि
   विविक्तदेशसविभवशिक्तर्तिनर्मसंसदि || आध्यात्मज्ञानस्यतवं तत्तथानार्थद्वं
   एतज्ञानिन्ति प्रोक्तमहान्य यदातोःन्यथा ||' (Bhagavad Gita XIII.)

One should seek fulfillment in transcendental state of Mind.
**Explanation:**

*Primordial world* is a transient in form being the product of the influence of senses on mind whereas the spiritual world which is eternal in essence. *Brihad Aranyal Up. (I.v.1)* mentions that *Prajapati* produced through his intelligence (मेघियां) and austerity (तपस्या), seven kinds of *food* (as instruments of energy), one common for all beings, two for the gods, one for the animals and the three which he provided for himself (I.v.3) were the *Mind, Speech* and *Primal Breath*. Earlier, these instruments were at their best, stainless revealing the *Divine Intent and Purpose* in creation. It is through Mind which was pure and stainless that seers sourced *Wisdom* – वेद, through their suprasensory perception, which through *Speech* they revealed, sifting it as one would sift flour with the sieve - ‘सुल्लिम लितल्या पुनर्योग्रथ धीरा मनसा वाचं अक्त’ and as a loving wife finely robed, would reveal her noble form to her husband – ‘उता तथापं तथा विम्रे जाणेव पत्न उशां घुराता’. But though the seers were equal in seeing and hearing, they were not so equal in quickness of receptivity or of expression – ‘अक्षणवन्त्कर्णवन्त्सखायो’.
Chhandogya Up. (I.1) explains metaphorically how when Udgitha, the first and foremost syllable, supreme in form and exceptional in essence was recited by देवाः the enlightened forces uttering ऋ, the instruments of communication, they were afflicted by अपूर्वम् making Breath both sweet and foul, the Sight both true and false, the Speech both pleasant and unpleasant, the Listening both proper and improper, the Mind both auspicious and inauspicious, till Primal Breath destroyed अपूर्वम् just as a ball of earth hitting against a solid rock. Therefore, it is said by one meditates with Primal Breath one discerns neither sweat-smelling nor foul-smelling i.e. to say the dualities in empirical life - ‘तत्त्व विद्यांगुर्यथाशाशानामाण्यमृत्वाल्पितमेत’. By meditating with Primal Breath, whatever one eats and whatever one drinks, he nourishes other vital energies with that. Therefore, only when one uses the Primal Breath for reflection and meditation, the evil does not dare to afflict. Therefore, meditating with Primal Breath, restraining the five organs of
senses together with mind, and making even the intellect not stir, one is said to be in highest state of Yoga. Then whatever one eats and whatever one drinks, he nourishes them well.

Therefore, while मानस, Mind is nothing but pure and auspicious, the चित्त, empirical mind is nothing but aggregation of thoughts influenced by senses - ‘चित्तं एव हि संसारम्’ (Maitri Up). If thoughts make the empirical mind, then absence of thoughts would make the spiritual Mind. One suffers because what one thinks as the real is vitiated by the influence of senses, as mentioned by Shankara’s classic analogy of the serpent and the rope to explain the unreal from the real. The empirical Mind being the unreal Mind, the mind without thoughts, or the mind in which thoughts do not rise, or even if thoughts arise in Mind, (since it is natural for the senses to cause thoughts to rise in Mind), and the thoughts are allowed to drift by, like clouds in the clear sky, without creating any impressions on Mind, then such mind would be a transcendental Mind, the original Mind, the Divine instrument which Brahman had provided for himself while initiating his creative activity. What Krishna does is
to persuade Arjuna to rise to his spiritual Mind, which Brahman has provided for himself as first of the Divine instrument, because one who does not attune himself to the Divine Instrument, then he would continue to be influenced by his empirical mind, being attached to the fruits of performance.

Such transcendental state of mind is to be experienced and retained. Shankara suggests that the transcendental mind is the true state of one’s self, incapable of being indicated by words devoid of the duality of qualities and attributes, being beyond the reach of senses, incapable of being grasped by (empirical) mind similar to the supreme Brahman. It has neither any marks nor any description. It is the state where one has Wisdom, the state of Bliss, being content and satisfied without knowing what it that makes one content and satisfied. Such supreme state is not a destination to be reached but a state of being to be in. When mind in bliss, the witness is the self, therefore, one should assiduously seek to be in such mind, free of ideation and from self-love. That alone being the deliverance. Then he becomes a silent mediator and transcending both meditative and non-meditative states, becomes the knower of Brahman.
**References:**

1. ‘त्रीण्यासनंकुरत इति मनो वाचं प्राणम्, तान्यासनंकुरत | 
   (Brihad Aranyaka Up.I.5.3)
2. मन्ना भव मदभक्तो मदाजी मां नमस्कृत | मामेवेय्यसि यक्त्वैवमालां मत्यराणः || (Bhagavad Gita IX.34)
3. ‘सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी | नवऽवरे पुरे देही नैव कुर्व न कारयन || (Bhagavad Gita V.13)
4. ‘त्यक्ता कार्मफलासंगः नित्यतृप्तो निराश्रयः | कर्मण्यभिपूतः सि नैव किचिदकागति सः || (Bhagavad Gita IV.20).

पूर्णतमा सुमक्षीयतां

*One should perceive the entirety of the subtle Self.*

**Explanation:**

When one observes the process of thinking it will be seen that the organs of sense influence mind creating thoughts in parts and fragments, the aggregation becoming what is known as the empirical mind. *Maitri Up.* declares that the primordial world – संसार is nothing but the empirical mind or aggregation of thoughts. Therefore, before any one could perceive the entirety of the subtle
Self, which would be represented by the spiritual mind, one must understand the empirical mind.

One would realize that thinking begins with one thought, leading to other associate or related thoughts arising therein weaving their own chain of thoughts, turning mind to scraps and fragments of unruly, disordered and undisciplined aggregation of thoughts. Therefore, thinking is never lateral and continuous but always unruly, disordered and undisciplined. Therefore one cannot but begin one’s search for the subtle Self on the basis of such unruly, disordered and undisciplined empirical mind.

Though the empirical mind is a conditioned mind, restraining and restricting one to think independently unconnected with the aggregation of thoughts and since one is not exposed to any thing but the empirical mind the steps that lead to investigate and think of the subtle Self cannot be but gradual, stage by stage though awareness of the same empirical, conditioned mind, restraining and restricting further thoughts. The awareness of the spiritual mind comes out sudden and instantaneous, like the flash of lightening or winking of the eye as said in Kena Up.
Since the spiritual mind represent the subtle *Self*, the aggregation of thoughts which go to make the empirical mind should must be dismantled stopping the thoughts arising in mind, which begins with the stopping the first arising in mind, before it becomes associated and related with other earlier thoughts in mind, leading the empirical mind weaving its own chain of thoughts, turning mind to a web of others scraps and fragments of unruly, disordered and undisciplined thoughts.

Spiritual awareness is never partial, it is all at once in comprehensive dimension or nothing at all. *Upanishads* declare that when *It* shines every thing else shines in its illumination. light. The *Self* is the supreme goal, the supreme treasure, the supreme world, the supreme Bliss, on the particles of this Bliss, other creatures live. It is designated as subsistence existence of all existences. *Breath*, verily, is the prime subsistence and therein, that is the *Existence* of *That*. This verily is that great *Being*, infinite, limitless as the aggregate mass of *Wisdom*. When all desires that dwell in the heart are cast away, then does the mortal becomes immortal, then he attains *Brahman* here itself (in this life). Thus do the *Upanishads* speak variously.
Shankara’s insistence that one should perceive the entirety of the subtle Self is a suggestion to be cultivated here and now and not later. Hindu philosophy, though conceives a series of births and deaths, yet encourages traversing the path though ‘sharp as the edge of a razor and hard to cross and difficult to tread is the Path, one is encouraged to take the first step, even though in the words of Krishna the mind (and the resolve) is covered as fire is covered by smoke as mirror by dust and an embryo by the womb, one should venture abandoning all desires born of will, without exception, restraining from all sides the mind from all senses, let him gain little by little tranquility through restraint and steadiness, fixing mind on the self within, and not thinking on anything else. On this path no effort is ever lost, no obstacles prevail. Even a little righteousness will save one from great fear. Therefore, one should engage oneself in this endeavour without hesitation.

References:

1. ‘एपास्य परमा गति, एपास्य परमा संपत, एपास्य परमो लोके, एपास्य परम आन्ने; एत्थैवान्न्यायायानि भूतानि मात्रामुपज्ञवति ||’ (Brihad Aranyaka Up.IV.3.32)
2. अथ नामेवतः सत्त्वस्य सत्त्वं इति प्राणावै सत्त्वं तेषा एष सत्त्वम् ||
   *(Brihad Aranyaka Up.II.3.6)*

3. ‘यदा सर्वं प्रमुच्छते कामा येदस्य हृदि धिताः | अथ मर्याद्मृतो भवत्यत्र व्रतम वस्तु व समशुन्त इति || *(Brihad Aranyaka Up.IV.4.17)*

4. ‘यद एतद्विधुतो व्याबुद्धदा इत्यान्तः न्यौमिस्यता | *(Kena Upanishad IV.5)*

5. ‘तत्सेव भास्तं अनुभावति तर्कम् | तस्य भासा सर्विन्द्र विभाति || *(Mundaka Up.II.2.11)*

6. ‘धूमेनावियते वन्हियथादाः मलेन च | यथोल्लेवात्तो गर्भस्तथा
   तेनेदमावृत्तम् || *(Bhagavad Gita III.38)*

7. धूमेनावियते वन्हियथादाः मलेन च | यथोल्लेवात्तो गर्भस्तथा
   तेनेदमावृत्तम् || *(Bhagavad Gita III.38)*

8. ‘धूमेनावियते वन्हियथादाः मलेन च | यथोल्लेवात्तो गर्भस्तथा
   तेनेदमावृत्तम् || *(Bhagavad Gita III.38)*

9. ‘संकल्पप्रभावान्कामांस्यकत्वा सर्वाशेषपतः | मनसेवेनेवियग्रामं विनियम्य
   समन्ततः ||धान्तश्रावपमेद बुद्धया धृतिगृहीत्या | आलस्यं मनः कृत्य न
   किंचिदपि चिन्त्यते || *(Bhagavad Gita. VI.24-25)*

जगदिदं तद्भसितमं दृष्यताम्

This world is to be perceived as His reflection.

*Explanation:*
Brahman is the infinite *Cause* of all the finite manifestation. Having evolved from the root ब्र, *Bramhan* is *That One* which became effulgent, or bursts forth in abundance. All *That* which was un-manifest in the beginning became manifest with *name* and *form*. Abiding within every thing that is created, He energizes, illumines and makes them perform their actions. He entered in them as the razor in a razor-case or as the fire in the source of fire. (In all cases) none perceive Him, for in them he manifests not in entirety. He transformed himself in accordance with each form, which are meant for making him known – ‘रूपं रूपं प्रतिरूपो वभूव तदस्य रूपं प्रतिचक्षणाय |’ declares Rigveda. According to *Brihad Aranyak Upanishad*, in the beginning the *Self*, verily, was all this, as one human form - ‘पुरुपविधः’. The *Cause* becoming the *Consequence*. Seeing none other, he acknowledged himself at the very outset as the ‘अहम्’ - *I*, ‘असि’ - *Existence* and as the ‘वत्स’ – *Effulgence*; ‘अहं वाच मृष्टिग्रस्तं, अहं हृदं सर्वमस्थ्वीति; ततं मृष्टिरभवत् |’ – *I am all this creation, for I have created all this*. Therefore, all this came to be created. It is एकं यत् *the Prime Existence* of the *vedic* scriptures.

But such representations did not clash with the ultimate reality of an *Entity*, which was beyond
human grasp as Yajnavalkya said, ‘That the knowers of Brahman call it the imperishable, neither gross nor fine, neither short nor long, neither glowing red nor adhesive like water, neither shadow nor darkness, neither air nor space, unattached, without taste, smell, eyes, ears, voice, mind, radiance, breath, mouth and without measure, having no within and no without. It eats nothing and no one eats it’. Of That One, it is said, neti neti, it is nothing like any other things seen here.

Brahman, the Prime Existence is the formless and the eternal and all that is perceived alone is not all that represents as the Prime Existence, unperceived also being the Prime Existence. Sun does not cease to exist because a blind person does not perceive. The Prime Existence is an eternal reality, all; manifestation being a temporary phenomenon. Manifestation is not a compulsion for the Prime Existence but merely effervescence in point of Time. Even when manifestation ceases to be, the Prime Existence continues to be, even as after the dew drop vanishes in the bowels of the ocean. It will still remain to exist as the ocean. On being thus manifest, there is no diminution in the un-manifest the Prime Existence, designated as Purusha, in whom every
thing had dwelling- ‘ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते | पूर्णस्य पूर्णामावाय पूर्णिवावशिष्यते || - Therefore, That is Complete, This is Complete. From the Complete is evolved the Complete. Having evolved Complete from the Complete, the Complete yet remains Complete descending as सत्य, ऋत्व, and धर्म as the primary forms of divine resplendence.

Such representation does not clash with the Ultimate Reality of an Entity, which was beyond human grasp as Yajnavalkya said, ‘That the knowers of Brahman call it the imperishable, neither gross nor fine, neither short nor long, neither glowing red nor adhesive like water, neither shadow nor darkness, neither air nor space, unattached, without taste, smell, eyes, ears, voice, mind, radiance, breath, mouth and without measure, having no within and no without. It eats nothing and no one eats it’. Of That One, it is said, neti neti, it is nothing like any other things seen here.

When Yajnavalkya explained Ushasta Chakrayana that Brahman is within as his self, who breathes in with your breathing in, who breathes out with your breathing out, who breathes about with your breathing out, who breathes up with your breathing up, it was not understood him saying the explanation was as one might say, ‘this is a cow’,
‘this is a horse’. Yajnavalkya clarified, ‘You cannot see the seer of seeing, hear the hearer of hearing, think the thinker of thinking, understand the understander of understanding They who know the breath of the Primal Breath, the eye of the Eye, the ear of the Ear, the mind of the Mind, only they have realized the ancient primordial Brahman’. Therefore, Kena Up. points out: That which is not expressed through speech, That which is not thought by the mind but that by which the mind thinks; That is Brahman, not what the people here adore. Brahman is all the things that exist, the Existence in entirety.

When Brahman manifests it becomes formed in many forms which bewilder a seeker. In Maitri Up. we find such one asked his Teacher that some worship Agni, Vayu, Aditya, Kala, Prana, Anna, Brahma, Rudra, Vishnu and some even others. Therefore which among these is best for him. The Teacher replies, ‘Verily, these are all its chief forms which one meditates upon, worships and puts aside. With these one moves higher and higher in the Worlds. And when all things perish, he attains oneness with the Purusha, yes with Purusha’. When Aruni instructed Svetaketu about the Self, as the essence of all the worlds, the Prime Existence he
gave the example of the bees which make honey by collecting the essence for different trees and reducing them in one essence, without knowing that ‘I am of this tree, I am the essence of that tree’ and exulting – ‘I have known the Supreme Purusha resplendent and refulgent like the Sun beyond darkness; by knowing Him alone does one transcend Death, there is no other path to traverse’.

References:

1. ‘वेदां एतं पुरुषं महातं आदिपिवणं तमसं परस्तत् | तामेव विदिता नर्म्यं एतो नान्यं पन्थं विद्यते अयनाय || (Yajurveda. 31.28)
2. ‘आमेवदमं आदियुपविधं | सोऽसुविचछ नान्यालंकोऽप्यत । सोऽह्मसीन्यं व्याहरत । . .आहु वाच मृणिष्टिः, अहं हींद सर्वमुक्तिः . .।’ (Brihad Aranyaka Up. I.4.1,5)
3. ‘त्त्वेदं तर्वायाकृत्तमाति, तन्नामुपामामेव व्याकीत, . .स एप इह प्रविष्ट आ नवगे भं यथा क्षरं क्षरधानेःवचितं स्यात् . . अकृत्तनो फि सं प्राणन्वेख प्राणो नाम भवति, वदनं वाकं, पश्यंचक्षं, कृष्णनं श्रोतम, मञ्चानो मनं, तान्यस्थःतानि कर्मनामाणेयं ||’ (Brihad Aranyaka Up. I.4.7).
4. ‘न द्रष्टेद्विप्प्यं पश्यं, न श्रुतेः श्रोताः श्रुणयात, न मतेम्भरां मन्दीरीभ, न विज्ञातेविज्ञातारं विज्ञायाः | (Brihad Aranyaka Up.III.4.2).
5. ‘यत् वाचान्युतिम येन वाग्मुद्यते | .. यन्नमसा न मनुस्ते एनादुर मनो मतम् | .. यच्चक्रुष्णा न पश्यति येन चक्रुष्पिप पश्यति | .. यछ्योऽणेन न श्रुणोति येन श्रोत्रमिद्य श्रुतम् | .. यत् प्राणे न प्रणिति येन प्राणः प्रणीयते | .. तदेव भ्रम्त्व संविद्धि नेदं यद्व मुमासते || (Kena Up.1.5-9.)

प्राक्कर्म प्रविलप्यताम्

Consolidated effect of the earlier Actions should be terminated.

Explanation:

Karma is one of the fundamental realities which a human being cannot dispense with. Brihad Aranyaka Upanishad is firm on the principle of cause and consequences saying that as one acts, as one behaves, so does he become. The doer of good becomes good, the doer of evil becomes evil; this is an eternal law. One becomes virtuous by virtuous actions, bad by bad actions. Others say that Karma is the consequences of desires. As is his desire, so is his will; as is his will, so is the deed he does, whatever deed he does that becomes his consequence. Yajnavalkya tells Jaratkaru Arthabhaga that when the speech of the dead person
enters fire, breath enters air, eyes into Sun, mind in moon, hearing in quarters self in space, etc then what remains of the person, it is the aggregate Karma that is carried forward. Verily one becomes good by good actions, bad by bad actions.

Shankara says, since mind is the primary instrument of the subtle body, the quality of the mind is the quality of the subtle body. Therefore, when all the desires that dwell in the heart are cast away, then does the mortal become immortal and he attains Brahman here (in this life itself). One need not wait for the time when the body falls – ‘न शरि पतंतरकालं’ it comes about the moment ignorance is eliminated – ‘अविद्या निन्द्रित्तं’.

Krishna, therefore, recommends the performance of actions without desire and giving up the fruits of actions so that he may remain free from the good or bad consequences of the actions. Since only a human being blessed with sense of discrimination is capable of taking such decision, it is only for him is the deliverance. He is the wise one who realizes Brahman having fulfilled all his desires and his self becoming his desire. Isha Upanishad declares ever performing actions, which are in conformity to the Divine Will, one should seek to live for hundred years.
Maitri Upanishad says that since it is the Mind which absorbs the effects of the performance of previous actions giving an appearance to the mental responses, the mind which should be investigated. By freeing Mind from sloth and distraction and making is well-established he becomes liberated from Mind. That is the supreme state.

**Remarks:**

1. ‘यथाकारी यथाचारी तथा भवति – साधुकारी सधुभर्तिः, पापकारी पापो भवति ; पुण्यं पुण्येन कर्मणा भवति पापं पापेन | अथो खल्वाहुः; काममय एवायं पुरुष इति, स यथाकारं भवति तत्कर्मबिभिन्ति, यत्कुरुस्वेदः तत्त कर्म कुरुते, यत्त कर्म कुरुते तदभिसंपन्धते || (Brihad Aranyaka Up.IV.4.5)

2. ‘लयविक्षेपणहितं मनं कृत्वा मुनिपर्यायम् | यदायाति अमनीभावं तदा तत्त परसं पदम् || (Maitri Up.VI.34)

3. ‘मनं प्रधानायत्वं लिंगयं मनो लिंगं इति उच्यते’ (Shankara).

With intelligent resolve, one should free oneself from the effect of consequential actions.

**Explanation:**
The ultimate objective of life is enlightenment of the Prime Existence and deliverance from the obscurity of mind which create sufferings in samsara. But deliverance does not mean leaving the present life and becoming something what one is not but Being that thing which the obscurity of mind by cacophony of the empirical primordial world, the संसार.

When Maitri Upanishad says ‘चित्तं एव हि संसारम्’ the suggestion is to liberate oneself from the shackles of aggregate thoughts in Mind, which go to make संसार. संसार means comprehensive or quintessence of the impressions on mind सं + सार. Mind, verily, is the cause of bondage and liberation for human beings; bondage is association with senses and liberation, absence of such association. Since samsaara is consequence of the thoughts in mind, deliverance from samsaara would mean not only avoiding the thoughts from rising in mind but also avoiding the things, circumstances, situations, places which go to influence creating the thought waves in Mind. Yoga is restraint of mind – ‘चित्तवृत्ति निगेधः’. Vashishtha endorses that intellect is the cause of all things. When it is active then is the world,
when it ceases the world too ceases. Therefore, the world should be considered with diligence. Therefore, it is through serenity of the intellect alone does the effect of all good or bad actions come to be terminated - ‘चित्तस्य ही प्रसादेन हन्ति कर्म शुभाशुभम् ’. The mind in the final analysis the cause of samsaara as well the instrument for dissolution of samsaara.

When one uses intellect to reflect on the matter of creations of thoughts in Mind, it will be seen that even as earlier thoughts condition the latter thoughts, the later thoughts influence the influence the earlier thoughts, twisting and formatting the mind to a new mind. One cannot open one’s Mind to spiritual inputs without the inputs being presented in marks, symbols and words and experiences to which the Mind is familiar and receptive. Completely an unconditioned Mind is difficult for common masses, therefore, one should consider taking a leap to the spiritual from the temporal foundations. Therefore, Uddalaka Aruni prevails upon his son Shvetakeu, ‘श्रद्धा स्नेय’ – be receptive, well-disposed one to the temporal as well as the spiritual ones. श्रद्धा is being receptive to the temporal and spiritual, not merely having faith, belief, confidence or conviction in a religion or an
institution. गोम्य is one who is sensitively receptive, like Nachiketa who when he approached Yama was commended by him - ‘विद्याभीणिनं नरिकृतसं मन्ये, न त्या कामावहोलोलुपति’ |’ – as one eager for Wisdom, since many inducements did not distract his mind. Therefore, ‘व्यूद्यनो भूयान नरिकृतेऽ प्रेष्टा |’ – let there many questors like him.

It is only a receptive one that can intelligently resolve to free him from the effect of subsequent actions, knowing the nature of the performance of his earlier actions, the result which such performances had on his mind and also the result which the performance of action in future would have on one’s mind and the samsaara.

The state of awareness comes when one realizes that a human Mind is an instrument for fulfilling the Divine Intent, and therefore one is obliged to keep it pure and auspicious by performing only such actions as are in accordance with that Divine Intent. As said in Isha Up. having performed his duties in this manner, he strives to live for hundred years, says Isha Upanishad.

Remarks:
The consequence of earlier actions should be terminated conclusively.

Explanation:

Cause-effect is an in-alienable and unavoidable Cosmic Law - कृत. ‘प्रारंभ’ is the result of the aggregation of all previous actions. Krishna says that the all-pervading Self does not take on the sins or the merits of any creature. It is only for the one born to terminate the effect of the actions performed in earlier life, and no amount of divine intervention would put end to them. Bhagavat Purana points out the inevitability of the cycle when it says, ‘सुखस्यांतरं

dुःखं दुःखस्यांतरं सुखं | चक्रवत्त परिवर्तते सुखदुःखेऽ निरंतरम् ||’. Therefore, the sages seek to find the reasons which
cause turns in to effect and ways how to disengage and neutralize the cause from being transformed as effect.

Continuity of primordial life become palpable when one observes the aggregate _karmas_, the संचित कर्म being transferred as a baggage from one life to the other, with body deteriorating, decaying and dieing and a new the body taking over the same as प्रारंभ कर्म. Deliverance comes not only when entirety of the संचित कर्म ceases to be transferred but also when new कर्म cease to bear fruit. It is like burning the seeds to prevent further fruits coming forth. _Krishna_ points out that performance of actions is natural for every creature and no one can remain even for a moment with performing action. Therefore one who has retrained the tendency of senses turning cause transformed as effects, only his intelligence is considered firmly established. Only he who has abandoned all desires and lives and acts free from craving, without any sense of I and mine, attains peace within, becoming released from the constraints of the body to reach _Brahman._

**Remarks:**
1. ‘न हि कविधिक्षणामिषा जातु तिष्ठत्वकर्मकृत् | कार्यते ह्यवशः कर्मं सर्वं प्रकृतिनिगुणं ||..यज्ञार्थकर्मणोऽन्यं लोकोऽयं कर्मविश्नां || तदर्थः कर्म कीूतेय मुक्तसंगम समाचर ||.. प्रकृति किर्मणानि गुणं कर्माणि सर्वशः || अहंकारविभूद्धासा कर्तारामिति मन्त्रेऽ || तत्त्ववितु महावाहो गुणकर्मविभागयोऽ || गुणा गुणेषु वर्त्तन्त इति मत्वा न सज्जते ||.. मष्य सर्वाणि कर्माणि सन्यस्याध्याल्पवेतसा || निराशीनिमो भवता युध्यवचिकत्वः ||’ (Bhagavad Gita .III).

अथ परब्रह्मानन्तः स्थीयताम्

In this manner, therefore, one should establish one’s self in Supreme Brahman.

Explanation:

The vedic scriptures, Upanishads and all the spiritual documents have one thing in common, that is the goal which the fragment has for the whole, and the rivers have for the oceans. Chhandogya Up specifically enjoins that ‘here in the city of Brahman, there exists an abode, like a small lotus flower, within it is a small place. What is within that should be sought, for that assuredly is what one should desire to understand’. That is what one should be propitiate.
In *Brihad Aranyaka Up. (II.iv.11-12)*, Yajnavalkya clarifies that as the ocean is the one goal of all waters, as skin is of all kinds of touch, as nostril is of smells, as tongue is of all tastes, as eye is of all forms, as ear is of all sounds, as mind is of all resolutions, as heart is of all forms of knowledge, as hands are of all actions, as organ of generation is of all joys, as excretory organ is of all evacuations, as feet is of all movements, as speech is of all Wisdom …so verily is this great being, infinite, limitless, as aggregate of Wisdom, Arising there from they disappear there into. When one thus goes forward, there is no more to be known.

And finally when all the aggregate *karmas* cease, the *self* loses its individual identity in the vast and ever encompassing *Brahman* even as a lump of salt loses its individuality when it sinks in the vast ocean. When such event occurs then like the juices which are reduced to honey do not know the tree from which they were sourced, the *self* ceases to know the *form* which it had before it became one with supreme, luminous, the immortal *Brahman*, designated as सत्य - *the Prime Existence*.

In adoring Ṣ, seer *Vishvamitra* clarifies that one should adore not the physical Sun in the sky but *That supreme Savitru* - तत्त सवित्रु वरेण्यं, who is in भू -
world of the mortals, in भूमि - the space and in स्वेत - high heavens, which alone is, as declared in Kath Up. the तत्त्व ते पदाम् - that abiding place which vedic scriptures declare, the austerities proclaim, desiring which the seekers of Brahman endeavour.

The same Upanishad further says let the wise Brahmin after knowing Him practice wisdom and not waste time in reflecting on many words, for that is, verily, weariness of speech. Mundaka Upanishad delving on the subject says that seers having realized the enlightened wisdom, being content, established in Self, freed from attachment and composed in mind, realize the all-pervasive One in all directions, and merge into that all.

When Maitreyi expresses her confusion at the explanation given by Yajnavalkya, she is told that enough of any further teaching, for there is no confusion in his communication and that it is sufficient for the time being. The Path to Perfection is difficult to be traversed and therefore should be walked step by step. Climbing step by step, stage by stage on reaches the परम पद्, therefore is The Reclining Ladder. One cannot be in hurry on this journey. In that process, as one climbs each step, पदानि and each stage धामानि towards the final abiding
place, परम पद, his vision becomes broader and deeper as the forces of nature assume the role of gods with illumined wisdom and energetic powers to guide and inspire seekers on their Path to Perfection.

Remarks:

1. ‘हरि सं ए यद इद असिन्वत्तप्रे दहर पुण्डरिकं वेशम | द्वारसनि अंतरिक्षानां तथिम यद अन्तं तद अचेष्ट्वम् तद वा व चित्तमानित्वम् || (Chhandogya Up VIII.i.1)

2. ‘स यथा सत्वसामपरं समुद्र एकायनम् ...एवं वा अर इद महंदुत्तमन्त्रपरं विज्ञानधि एव | एतेष्यो भूतेष्यो समुद्रायाय तान्येवायु विन्यति न प्रेत्य संज्ञास्तित्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ||’ (Brihad Aranyaka Up. (II.iv.11-12))

Thus end the communications from Sri Shankaracharya to those aspiring the wisdom of the wise.