

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.*

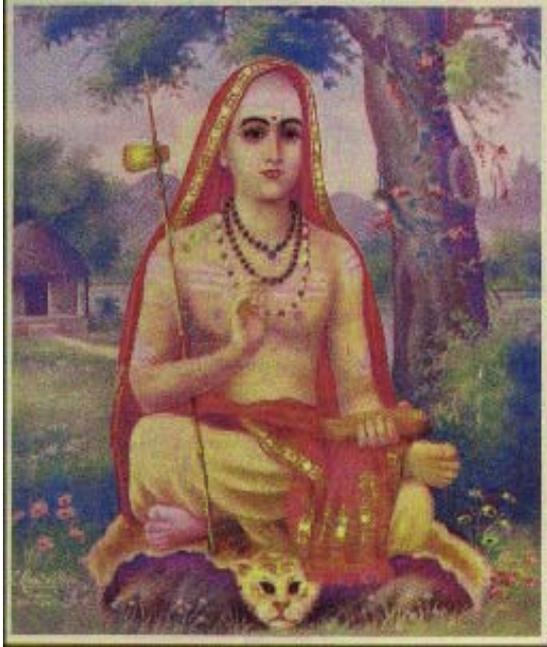
*On that Path, they say, there is
white, blue, yellow, green and red.
That Path has been found by Knowers of Brahman.*

*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.*



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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 - 'क्षुरस्य धारा निशिता दुरत्यया दुर्गे पथस्तत्कवयो वदन्ति |' (*Kath Up.*(I.iii.15). *Brihad Aranyaka Up.* (IV.iv.9) says that on that Path there are obstacles - 'तस्मिञ्छुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च | एष पन्था ब्रह्मणा हनुवित्तः तेनैति ब्रह्मवित्पुण्यकृतैजसश्च ||'. In that process, therefore, one has to climb step by step, पदानि and stage by stage धामानि 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 'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह'.

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* ॐ, 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*, सत्य 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 कर्मणा ने न विद्यया |

ब्रह्मात्मैकबोधेन मोक्षः सिद्ध्यति नान्यथा ॥’ – 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 साधना पञ्चकम् 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 unflinchingly 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 यथाशास्त्रं उपास्यार्थस्य विषयीकरणेन

सामीप्यमुपगम्य तैलधारावत् समानप्रत्ययप्रवाहेण दीर्घकालं यदात्मनम् ॥’ – *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 - ‘नेहाभिक्रमनाशोस्ति प्रत्यवायो न विद्यते | स्वल्पमस्य धर्मस्य त्रायते महतो भयात् ॥’.

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 - 'असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृत्युर्गमय |', 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 - 'सत्यं बृहद् ऋतं उग्रं दीक्ष तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ||'. 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. *Taittiriya Up* enjoins one 'सत्यं वद | धर्मं चर | स्वाध्यायान्मा प्रमदः | सत्यान् प्रमदितव्यम् | धर्मान् प्रमदितव्यम् | कुशलान् प्रमदिव्यतम् | भृत्यै प्रमदितव्यम् |..यान्यनव्यानि कर्माणि तानि सेवितव्यानि | नो इतराणि | यान्मस्माकं सुचरितानि | तानि त्वयोपास्यानि | नो इतराणि |'. 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 ब्रह्मलोकः, which is the highest goal - परमा गतिः, the highest treasure - परमा संपत्, the highest world - परमो लोकः, the greatest bliss - परम आनन्दः, on a particle of which bliss other creatures live – 'एतस्यैवानन्दस्यान्यानि

भूतानि मात्रामुपजीवन्ति' (*Brihad AranyakaUp.IV.iii.32*). *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, every thing 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*.

साधना पञ्चकम्

I

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयताम् |
 तेनेशस्य विधीयतां अपचितिः काम्ये मतिस्स्यज्यताम् ||
 पापौघः परिधूयतां भवसुखे दोषो अनुसंधीयताम् |
 आलेच्छा व्यवसीयतां निजगृहापूर्णं विनिर्गम्यताम् || 1 ||

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.

वेदो नित्यमधीयताम्

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 विज्ञान, 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* (विज्ञान) 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* – ‘छंदांसि नाम क्षत्रिय तान्यथर्वा पुरा जगौ महर्षिसङ्घ एषः | छंदोविदस्ते य उत नाधीतवेदा न वेदवेद्यस्य विदुर्हि तत्वम् ||’. 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 कश्चिदस्ति कश्चित् त्वेतान् बुध्यते वापि राजन् | यो वेद वेदान् न स वेद वेद्यं सत्ये स्थितो यस्तु स वेद वेद्यम् || न वेदानां वेदिता कश्चिदस्ति वेद्येन वेदं न विदुर्न वेद्यम् | यो वेद वेदं स च वेद वेद्यं यो वेद वेद्यं न स वेद सत्यम् || यो वेद वेदान् स च वेद वेद्यं न तं विदुर्वेदविदो न वेदाः | तथापि वेदेन विदन्ति 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 – धामांशभागस्य तथा हि वेदा यथा च शाखा हि महीगुहस्य | संवेदने चैव यथाऽऽमनन्ति तस्मिन् हि सत्ये परमात्मनोऽर्थे || अभिजानामि ब्राह्मणं व्याख्यातारं विचक्षणम् | यश्छिन्नविचिकित्सः स व्याचष्टे सर्वशंशयान् || नास्य पर्येषणं गच्छेत् प्राचीनं नोत दक्षिणम् | नार्वाचीनं कुतस्तिर्यङ् नादिशं तु कथञ्चन || तस्य पर्येषणं गच्छेत् प्रत्यर्थिषु कथञ्चन | अविचिन्वान्निमं वेदे तपः पश्यति तं प्रभुम् || तूष्णींभूत उपासीत न चेष्टेन्मनसापि च | उपावर्तस्व तद् ब्रह्म अन्तरात्मनि विश्रुतम् || मौनान्न स मुनिर्भवति नारण्यवसनाम्नुनिः | स्वलक्षणं तु यो वेद स मुनिः श्रेष्ठ उच्यते ||'.

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 व्यकरणाद् वैयकरण उच्यते | तन्मूलतो व्याकरणं व्याकरोतीति तत् तथा || प्रत्यक्षदर्शी लोकानां सर्व दर्शी भवेन्नतः | सत्ये वै ब्राह्मणस्तिष्ठंस्तद् विद्वान् सर्वाविद् 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 निवर्तन्ते अप्राप्य मनसा सह’

Aharvavedic 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* – ‘ज्ञानविज्ञानसहितम्’ 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*, ‘वेदशब्देन तु सर्वत्र शब्दराशिर्विवक्षितः |’ ‘*seen*’ by different seers of different periods and places including the - ‘वेदशब्देन तु सर्वत्र शब्दराशिर्विवक्षितः |’, 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 - 'शब्दराश्याधिगमेऽपि यतनान्तरमन्त्रेण गुवभिगमनादिलक्षणं वैराग्यं च नाक्षरधिगमः सम्भतीति पृथक्करणं ब्रह्मविद्यायाः 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 तपस् - 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 supra-sensory 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 अप्सुरः कृण्वन्तो विश्वं आर्यम् अपघ्नन्तो 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 क्रतवो 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 भद्राः कृतवो यन्तु विश्वतः (*Rigveda.I.89.i*)
2. भद्रं कार्णोभिः शृणुयाम देवाः | भद्रं पश्येमाक्षभिर्यजत्राः ||स्थिरैर
गैस्तुष्टुवांसस्तनूभिः | व्यशेम देवहितं यदायुः || (*Rigveda I.89.viii*)
3. इन्द्रं वर्धन्तो अप्तुरः कृण्वन्तो विश्वं आर्यम् अपघ्नन्तो अरावः ||
(*Rigveda.IX.63.v*)
4. यज्ञेन वाचः पदवीयमान् तां अन्वविन्दन्नं ऋषिषु प्रविष्टम् | तां अवृत्या
व्यदधुः पुरुत्रा तां सप्त रेभा अभि सं नवन्ते || (*Rigveda.X.71.iii*)
5. यथेमां वाचं कल्याणीं आवदानि जनेभ्यः | ब्रह्मराजन्याभ्यां शूद्राय
चार्याय च स्वाय चारणाय च ||' (*Rigveda.26.XVIII*)
6. जनं विभ्रति बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् |
सहस्रधारा द्रविणस्य मे दुहां ध्रुवेव धेनुर अनुस्फुरन्ति ||
(*Yajurveda.XII.1.xxxv*)
7. अभयं मित्राद् अभयं अमित्राद् अभयं ज्ञाताद् अभयं पुरोयः | अभयं
नक्तं अभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ||
(*Atharveda.XIX.xv.6*).
8. 'द्वे विद्ये वेदितव्ये . . परा चैवापरा च . . तत्रापरा ऋग्वेदो यजुर्वे
दः सामवेदो |थर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ऽ अथ
परा यया तदक्षरमधिगम्यते || (*Mundaka Up. I.i.4-5*).
9. 'वेदान्त विज्ञान सुनिश्चितार्थः संन्यास योगात् यतयः शुध्वसत्वतः | ते
ब्रह्मलोकेषु परान्तकाले परावृतः परिमुच्यन्ते सर्वे|| एवं वा अर इदं महद् भूतं
अनंतं अपारं विज्ञानघन एव | (*Brihad Aranyaka Up.*).
10. न वेदं वेद इति आहुर वेदे वेदो न विद्यते | परात्मा वेद्यते येन स वेदो
वेद उच्यते || (*Shivasvarodaya*).

11. 'ज्ञानं तेऽहं सविज्ञानमिदं वक्षाम्यशेषतः | यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ||'. (*Bhagavad Gita*).
12. उपनिषद्याक्षरविषया हि विज्ञानं इह पुरा विद्येति प'धान्येन विवक्षितम् | न इपनिषद राशिः | वदिशब्देन तु सर्वत्र शब्दराशिः विवक्षितः // (*Shankara*).
13. वेदशब्दराश्यधिगमेपि यत्नान्तरमन्तरेण गुर्वाभिगमनादि लक्षणं वैराग्यं च न अक्षराधिगमः स्भवतीति पृथक्करणं ब्रह्मविद्याया अथ प्रतिविद्येति || (*Shankara*).
14. 'विज्ञानं शास्त्रार्थविषयं ज्ञानं तस्य ध्यानकारणत्वद्वयानात् भूयस्त्वम् ||..विज्ञानं शास्त्रार्थविषयं ज्ञानं अन्यविषयं नैपुण्यं तद्वदभिर्भुय क्तौल्लोकान्प्राप्नोतीत्यर्थः ||' (*Shankara*).
15. 'ज्ञापकं हि शास्त्रं न तु कारकमिति स्थितिः श्रुतिश्च नः प'माणं अतीन्द्रियविषयविज्ञाननोत्पत्तौ, शस्त्रादिदमेव भवति इदं इष्टसाधनं इदं अनिष्टसाधनं. (*Shankara*).
16. विद्युपास्त्योश्च वेदान्तेषु अव्यतिरेकैणव प्रयोगो दृश्यते'. (*Shankara*).
17. 'वेदोपासनशब्दयोः एकार्थता अवगम्यते' (*Shankara*).
18. 'भवति हि शब्दभेदः -वेद, उपासित', or 'स कर्तुं कुर्वीत इत्यमेवादिः इह न अर्थभेदः सर्वेषामैषां मनोवृत्त्यर्थत्वा भेदात् अर्थान्तरं संभवाच्च |' (*Shankara*).
19. किमर्थं तर्हि भक्तैः पूजादिलक्षणं यागदानहोमादिकं च सुकृतं प्रयुज्यते इत्याह | अज्ञानेनावृत्तं विवेकज्ञानं तेन मुह्यन्ति करोमि इत्येवं मेहं गच्छन्ति अविवेकिनः | प्राक् ब्रह्मात्मददर्शनात् विषयादि प्रपंचो व्यवस्तितरूपो भवति || (*Shankara*).
20. उपासना - तैलधारावत् सन्ततो अविच्छन्नप्रत्ययो ध्यानम् |

तदुदितं कर्म स्वनुष्ठीयताम्

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 कश्चिद्विद्वानपि जातु तिष्ठत्यकर्म कृत् | कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ||' says *Krishna* at the same time pointing out that 'प्रकृतैः क्रियमाणानि गुणैः सर्वशः | अहङ्कारविमूढात्मा कर्तामहमिति 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* (श्रेय) and what is *Pleasant* (प्रेय). perform their actions on the basis of their sense of discrimination.

According to *Katha Up. (I.ii.2)* both the *Proper* (श्रेय) and the *Pleasant* (प्रेय) approach and the wise one prefers the *Proper* (श्रेय) and not the *Pleasant* (प्रेय), just as a swan separates milk from

water as *Shankara* points out, 'अतो हंमइवाम्भसः पयः, तौ श्रेयः प्रेयःपदार्थौ सम्परीत्य सम्यक्परिगम्य मनसालोच्य गुरुलाघवं विविनक्ति पृथक्करोति धीरो धीमान् ।' 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 महिमानः कर्मकृता 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, - 'कृतोऽस्य नित्यत्वमिति हेतुमाह - कर्माणा न वर्धते शुभलक्षणेन कृतेन वृद्धिलक्षणां विक्रियां न प्राप्नोति |'. Therefore one should be aware the nature of that glory - 'तस्मात्तस्यैव महिमाः स्याद्भवेत्पदस्य वेत्ता |' by being calm, self-

controlled, withdrawn in the *self* within, with patience and concentrated.

By तदुदितं कर्म स्वनुष्ठीयताम् *Shankara* suggests conforming one's actions to the *Will* of the *Divine* and not from instincts born of nature, being attuned to ऋत, 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 वेदितव्यम्. 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*.

तदुदितं 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 ऋत 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 - तयो श्रेयः आददानस्य साधु भवति हीयतेऽथाद्य उ प्रेयो वृणीते |'. It is the power of discrimination – नित्यानित्यविवेकः which makes one performs the proper (श्रेय) actions and rejects the pleasant (प्रेय), through श्रद्धा – receptivity.

Shankara says that श्रद्धा receptivity is the paramount instrument for realizing *Brahman*. श्रद्धा 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 श्रेयः आददानस्य साधु भवति हीयतेऽथाद्य उ प्रेयो वृणीते |' (*Katha Up. I.ii.1*)
2. 'कुर्वन्नेवेह कर्माणि जिजीविषत ऽ समाः |' (*Isha Upanishad.2*)
3. न हि कश्चिद्विद्विषणमपि जातु तिष्ठत्यकर्मकृत | कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ||..यज्ञार्थात् कर्मणो . . मुक्तसंगः समाचर . . तस्मादसक्तः सततं कार्यं कर्मसमाचर..मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा | निराशीर्निर्ममो भूत्वा युध्यस्य विगतज्वरः | (*Bhagavad Gita*)
4. निवृत्तिरपि मूढस्य प्रवृत्तिरुपजायते | प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी || (*Ashtavakra Gita*)
5. 'इष्टानिष्टप्राप्तपरिहारार्थिनः तत्प्रेरितविशेषप्रवृत्तेः नित्यादीनिकर्मणि विधीयन्ते न केवलं शास्त्रनिमित्तमेव |' (*Shankara*)
6. श्रद्धा च ब्रह्मविज्ञाने परमं साधनं प्राक्ब्रह्मात्मत्वदर्शनात् विषयादि प्रपंचो व्यवस्थितरूपो भवति | (*Shankara*).

तेनेशस्य विधीयताम्

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 ब्रह्म - as the effulgence. Therefore, *That One* is designated as अहं ब्रह्माऽस्मि,

i.e. 'I' (अहं) effulgence (ब्रह्म) and *Existence* (अस्मि)'. *That One* further declared 'अहं वाच सृष्टिरस्मि' – *I* am verily is the creation, 'अहं हीदं सर्वं अमृक्षीति' – *I* am all that has been created. *The Prime Existence* became सत् चित् 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. यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शरीरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा, इदममृतम्, इदं ब्रह्म, इदं सर्वम् ||(***Brihad Aranyaka Up.II.iv.1***)
2. स वा अयमात्मा सर्वेषां भूतानमधिपतिः, सर्वेषां भूतानां राजा, तद्यथा रथनाभौ च रथनेमौ चाराः, सर्वे समर्पिताः, एवमेवास्मिन्नात्मनि सर्वाणि भूतानि, सर्वे देवाः, सर्वे लोकाः, सर्वे प्राणाः, सर्व एत आत्मानः समर्पिताः || (***Brihad Aranyaka Up.II.v.15***)
3. यः प्राणेन प्राणिति . . योऽपानेनापिनिति . . यो व्यानेन व्यानिति . . य उदानेन उदानिति . . स त आत्मा सर्वान्तरः एष स आत्मा सर्वान्तरः || (***Brihad Aranyaka Up.III.iv.1***)
4. येनेदं सर्वं विजानति तं केन विजानियात् ? विज्ञानातारमरे केन विजानियादिति |’(***Brihad Aranyaka Up.II.iv.14***)
5. नैव वाचा न मनसा प्रप्तुं शक्यो न चक्षुषा ऽअस्तीति बुवन्तोऽन्यत्र कथं तद् उपलब्धते ||’(***Brihad Aranyaka Up.***)
6. नायमात्मा प्रवचनेन लभ्यो न मेधया न वहूना श्रुतेन | यमेवैष वृणुते तेन लभ्यस्तस्यैव आत्मा विवृणुते तनुं स्वाम् ||’. (***Kath. Up.I.ii.23***)
7. अन्यदेव तत् विदितादथो अविदितादधि . . यद् वाचा नभ्युदितं येन

वागभ्युद्यते . . यन्मनसा न मनुते येनाहुर मनो मतम् . . यच्चक्षुषा न पश्यति
येन चक्षुषि पश्यति . . यच्छ्र

8. अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्येतिरुपसम्पद्य स्वेन
रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतदब्रुव्येति तस्य ह वा एतस्य
ब्रह्मणो नाम सत्यमिति ||(**Chhandogya Up.VIII.iii.4**)

9. भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च | अहंकार इतीयं मे विण्ण
प्रकृतिरष्टधा || अपरयमितस्त्वन्या प्रकृतिं विद्धि मे पराम् | जीवभुतं महाबाहो
ययेदं धार्यते जगत् || (**Bhagavad Gita.I.4**).

10. श्रेत्रेण न श्रुणोति येन श्रोत्रमिदं श्रुतम् . . यत् प्राणेन प्राणिति येन
प्राणः पाणीयते तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते || (**Kena Up.I.**).

11. प्रकाशे इव घटादिः विद्यायां सत्यां अविर्भवति | (**Shankara**).

अपचितिः काम्ये मतिस्त्यज्यताम्

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 enjoy 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 desireless 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 धर्मन्परित्यज्याय’, it is not giving up the performance of actions but giving up performance of actions taken up from ego-sense. Therefore *Narada* points out 'तत् तु विषयत्यागात् सङ्गत्यागात् ।' disengaging the *self* from every sense attachment and denying all other refuge than the *Self* within ‘अन्याश्रयाणां त्यागोऽनन्यता’. Bliss is not

attaining any thing but detaching one's *self* from external supports.

It is as *Patanjali* says योगश्चित्तवृत्तिनिरोधः |', *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:

1. 'तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निशक्तमस्य |..'अथाकामयमानः, योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्कमन्ति, ब्रह्मैव सन्ब्रह्माप्येति |(Brihad Aranyaka Up.IV.iv.6).
2. 'यदा पंचावतिष्ठान्ते ज्ञानानि मनसा सहा | बुद्धिश्च न विचेष्टति तां आहुः पारामं गतिः ||' (Katha Up.II.iii.11).
3. 'मनो हि द्विविधं प्रोक्तं शुद्धं चशुद्धं एव च | अशुद्धं कामसंपर्कात् शुद्धं कामविवर्जितम् || लयविक्षेप रहितं मनः कृत्वा मुनिश्चिन्तम् | यदा याति अमानिभावं तदा तत् परमं पदम् ||' (Maitri Up.IV.34).
4. 'कामं जानामि ते मूलम् संकल्पात् त्वं हि जयस्व | नत्वं संकल्पयिष्यामि तेन मे न भविष्यसि || (Mahabharata).
5. 'काम एव क्रोधो एव रजोगुणसमुद्भवः | महाशनो महापाप्मा विद्येनमिह वैरिणम् || (Mahabharata).
6. 'निरोधस्तु लोकवेदव्यापारन्यासः' (Narada in Bhakti Suta)
7. 'विषयाशामहापाशाद्यो विमुक्तः सुदुस्त्यजात् | स एव कल्पते मुक्तै नान्यः षट्शास्त्रवेद्यापि ||' (Shankara)
8. 'ज्ञाते वस्तुन्यपि बलवती वासनादिरेषा कर्ता भोक्ताप्यहमिति दृढा यास्य संसारहेतुः | प्रत्यग्दृष्ट्यात्मनि निवसता सापनेया प्रयानान्मक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ||' (Shankara)
9. 'शास्त्रविहितविषयः कर्ममार्गः बन्धहेतुः ||' (Shankara)
10. 'कर्मनिमित्तं न शास्त्रकृतं सर्वप्राणिषु दर्शनम् ||' (Shankara)
11. 'कामप्रवृत्तेः ज्ञानप्रतिकूलता सर्वशास्त्रेषु प्रसिद्धा ||' (Shankara)

पापौघः परिधूयताम्

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 ऋत, 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 ऋत, the *Cosmic Law* and *de-merits* (पाप) being the direct consequence of performance of unenlightened actions contrary to ऋत, under the influence of the senses. Even as *Brihad Aranyaka Up.* spells out that both देवास and असुरास are the progeny of the same *Prajapati*, देवास perform actions in conformity of ऋत, the *Cosmic Law* the असुरास perform unenlightened actions contrary to ऋत, under the influence of the senses.

Katha Up. (I.ii.2) speaks that both the *Proper* (श्रेय) and the *Pleasant* (प्रेय) 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

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 असुराऽ are more and the देवाऽ 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 देवाऽ can behave like an unenlightened असुराऽ, there being many instances where *asuras*, becoming enlightened have reached supreme stage and the देवाऽ performing actions which are unenlightened have fallen ignominiously failing to abide by ऋत. 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 साक्षी, *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 not 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 *Arta bhag 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.

Yudhishtira 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. श्रेयश्च प्रेयश्च मुन्यमेतस्तौ सम्परीत्य विविनक्ति धीरः | श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते || (*Katha Up.I.ii.2*).

2. 'द्वया ह प्राजपत्याः देवाश्चासुराश्च' (*Brihad Aranyak Up.I.iii.1*)
3. 'यथाकारी यथाचारी तथा भवति; साधुकारी साधुर्भवति, पापकारी पापो भवति' (*Brihad Aranyak Up. IV.iv.5*)
4. 'मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धं एव च | अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम् ||' *MaitriUp.VI.34*)
5. 'तर्कोऽप्रतिष्ठः श्रुतयो विभिन्न नैको मुनिर यस्यवाचः प्रमाणं | धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतः स पन्थाः ||' (*Mahabharat*).
6. एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः | अघायुरिन्द्रियारामो भोगं पार्थ स जीवति || (*Bhagavad Gita*).
7. यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः |' (*Bhagavad Gita*)
8. किं कर्म किमकर्मेति कवयाऽप्यत्र मोहिताः | . . कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकारमणः | अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः // (*Bhagavad Gita*)
9. ततो हंस इवाभसः पयः तौश्रेयः प्रेयःपदार्थौ सम्परीत्य सम्यक्परिहाम्य मनसालोच्य गुरुलाघवं विविनक्ति पृथक्करोति धीरो धीमान् | . . यस्तु मन्दोऽल्पबुद्धिः स सदसद्विकासमथ्यात् योगक्षेमाद्योगक्षेमनिमित्तं शरीराद्युपचयरक्षणनिमित्तमित्येतत् प्रयः पशुपुत्रादिलक्षणं वृणीते ||' (*Shankara*).
10. देवाश्चासुराश्च /तस्यैव प्राणादयःऽकथं पुनस्तेषां देवासुत्वम् | शास्त्रजनितज्ञानकर्म भाविताद्योतनदेवा भवन्ति | त एव स्वाभाविकप्रत्यक्षानुमानजनितदृष्टप्रत्येजनकर्मज्ञानाभाविता असुराः ||' (*Shankara*).
11. 'अविद्यापूर्वकस्य कर्मणो विद्यैव शुभस्याशुभस्य वा क्षयकारणं | न नित्यकर्म नुष्टानम् |' (*Shankara*).

भवसुखे दोषो अनुसंधीयताम्

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 unwavering, 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 बुद्ध्या केवलैरिन्द्रियैरपि | योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽत्सुद्भये | (*Bhagavad Gita V.11*)

2. 'बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च |
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च || विविक्तसेवी लध्वाशी
यतवाक्कायमानसः | ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः || अहंकारं बलं दर्पं
कामं क्रोधं परिग्रहम् | विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते
||' (*Bhagavad Gita*)
3. न जातु कामः कामानां उपभोगेन शम्यति | हविषा कृष्णवर्तमेव
भूयाएवाभिवधन्ते || (*Manu Smriti*).

आलेच्छा 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 'फलरूपत्वात्'.

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* (विज्ञान - 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 'ज्ञानपूर्वाः परः स्नेहो नित्यो भक्तिरीयते' 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 सर्वे प्रिय भवति, आत्मानस्तु कामया सर्वे प्रियं भवति | आत्मा वा अरे दृष्टव्यो श्रोतव्यो निदिध्यासितव्यो ...’ (*Brihad Aranyak Up.II.iv.5*).
2. ‘अस्तमिति आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शन्तेऽग्नौ, शान्तायां वाचि किञ्चोतिरेवायं पुरुष इति; आत्मैवास्य ज्योतिर्भवति आत्मनीवायं ज्योतीपास्ते

पल्यायते कमकुरुते विपल्येति इति ॥' (*Brihad Aranyak Up.IV.iii.5*).

3. 'यद्वेत् हृदयं मनश्चैतत् संज्ञानं अज्ञानं विज्ञानं प्रज्ञानं मेधा द्रिष्टिर्धृतिर्मतिर मनिषा जूतिस्मृतिः संकल्पः क्रतुरअसुः कामो वश इति सर्वाणि एवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ (*Aitareya Up.III.i.3*).

4. 'अनन्तं वत मे वित्तं यस्य मे नास्ति किंचन मिथिलायां प्रदीप्तायं न मे किंचित् प्रदाह्यते' (*Mahabharata*).

5. 'सर्वभूतेषु येनैकं भावमव्ययमीक्षते | अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥' (*Bhagavad Gita.XVIII.20*).

6. 'भक्त्या मामभिजानाति यावान्यश्चस्मि तत्त्वतः | ततो मां तत्त्ववतो ज्ञात्वा विशते तदनन्तरम् ॥' (*Bhagavad GitaXVIII.55*).

7. 'अविभक्तं च भूतेषु विभक्तमिव च स्थितम् |..ज्येतिषामपि तज्ज्योतिस्तमसळ परमुच्यते | ज्ञानं ज्ञोयं ज्ञानगम्यं हृदि सर्वस्य विशिष्टितम् ॥ इति क्षेत्रं तथा ज्ञानं ज्ञोयं चोक्तं समासतः | मद्भक्तं एतद्विज्ञाय मद्भावायोपपद्यते ॥' (*Bhagavad Gita.XIII,17-19*).

8. 'समं सर्वाभूतेषु तिष्ठन्तं परमेश्वरम् ऽ विनश्यत्स्वविनश्यन्तं यः पश्यथति स पाश्यति ॥ समं पश्यन् हि सर्वात्र समावस्थितमीश्वरम् | न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥' (*Bhagavad Gita.XI.28-29*). 'सा न कामयमाना निरोधरूपत्वत्' (*Bhakti Sutras*).

10. 'सा तु कर्मज्ञानयोगेभ्योऽप्यधिकतरा |' (*Bhakti Sutras*).

11. 'जन्तुनां नरजन्म दुर्लभमतः पुंस्त्वं विप्रता तस्माद्वैकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् | आत्मानात्मविवेचनं स्वानुभवो ब्रह्मात्मना संस्थितिर्मुक्तिर्नो शतकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् | मनुष्यस्त्वं मुमुक्षुत्वं महापुरुषसत्त्थयः ॥' (*Shankara. Vivikachudmani 2-3*).

12. 'कार्ये कारणताऽऽयाता कारणे न हि कार्यता | कारणत्वं ततो

गच्छेत्कार्याभावे विचारतः ॥’ (Shankara. *Aparokshanubhuti.135*).

13. ‘कार्ये हि कारणं पश्येत् पश्चात् कार्यं विसर्जयेत् | कारणत्वं ततो गच्छेदवशिष्टं भवेन्ममुनिः ॥’ (Shankara).

14. ‘मोक्षकारणसामग्र्यां भक्तिरेव गरीयसि | स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते | स्वस्मत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ॥’ (Shankara).

निजगृहापूर्णं विनिर्गम्यताम्

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 (ब्रह्मपुर) 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* (सत्य, from the root अस् 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 ब्रह्मज्ञान, the *Wisdom* of

Brahman. विनिर्गम्यताम् 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, हिरण्मयेन पात्रेण सत्यस्यापिहितं मुद्रम् |' for whosoever *Person* that is, that verily is he himself – धोऽसावसौ पुरुषः सोऽहमस्मि ||'. A *Saadhaka* should know that is his source from which he had become effulgent - धत्ते रूपं कल्याणतमं तत्ते पश्यामि', requesting *Pushan* spread the luminous light gathering up the bewildering radiant rays, 'व्यूह रश्मीन् समूह तेजः'.

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 एवाग्निर् बहुधा समिद्ध एकः सूर्यो विश्वं अनु प्रभूतः ।
एकैवोपाः सर्वे इदं वि भात्येकं वा इदं वि बभूव सर्वम् ॥'
(Rigveda. VIII.viii.2).
2. 'तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याकीयत . स एष हि प्रविष्ट आ नग्वाग्नेभ्यः . . अकृत्सो हि सः, प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वो मनः, तान्यस्यैतानि कर्मनामान्येव । स योऽत एकैकमुपासते न स वेद, अकृत्सो ह्येषोऽत एकैकेन भवति; आत्मेत्येवोपासीत्, अत्र ह्येते सर्वे एकं भवति । तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।'**(Brihad Aranyak Up.I.iv.7)**
3. आत्मेवेदमग आसीत्सुगुपविधः, सोऽनवीक्ष्य नान्यदात्मनोऽपश्यत्, सोऽहस्मीत्यग्रे व्यावर्त्त ॥ **(Brihad Aranyak Up.I.iv.1)**
4. 'सोऽवेत्, 'अहं वाचं सृष्टिर् अस्मि अहं हीदं सर्वं अश्रक्षीति । ततः सृष्टिर्भवत् । **(Brihad Aranyak Up.I.iv.5).**
5. 'एष प्रजापतिर्यद्बृहदयम् ; एतद् ब्रह्म एतत्सर्वम् तदेतन्नयक्षरम् - हृदयमिति **(Brihad Aranyak .V.iii.1).**
6. 'त्रीण्यात्मने कुरुत इति मनो वाचं प्राणम् तान्यात्मने कुरुत ।'.

(Brihad Aranyaka Up.I.iv.3).

7. 'रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय | इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश ||' **(Brihad Aranyaka Up.II.vi.2).**

8. 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् . . तदैक्षत बहु स्यां पजायेयेति . .तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवमुभ्दज्जमिति | सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ||' **(Chhandogya Up. VI.2-3)**

9. 'अथ यद् इदं अस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म | दहरोऽस्मिन् अंतराकाशः | तस्मिन् यद् अंतः | तद् अन्वेष्टव्यम् तद् वा विजिज्ञासितव्यम् |' **(Chhandogya Up.VIII.i.1).**

10. 'सर्वं खल्विदं ब्रह्म तज्जालनिति शान्त उपासीत | अथ खलु कतुमयः पुरुषः यथाकतुरस्मिन्लोके पुरुषो भवति तथेतः प्रेत्य भवति स कतुं कुर्वीत |' **(Chhandogya Up.III.xiv.1).**

11. 'एष म आत्मान्तर्हृदयेऽणीयान्वीहेर्वा यवाद्वा सर्पपाद्वा श्यामाकाद्वा श्यामकतण्डुलाद्द्वैष म अत्मान्तर्हृदये ज्यायान्मृथिव्या ज्यायान्तरिक्षाज्जयायान्दिवो ज्यायानेभ्यो लोकेभ्यः ||' **(Chhandogya Up.III.xiv.3).**

12. 'स वा एष आत्मा हृदि तस्यैतदेव निररूतं हृद्यमिति तस्माद्दृदयमहरहर्वा एवविस्वर्ग लोकमिति || अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष आलेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति || तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ यद्यं तेनोभे यच्छति तस्मद्यमहरहर्वा एवविस्वर्ग लोकमेति ||' **(Chhandogya Up.VIII.iv.1-3).**

13. 'यत् वाचानभ्युदितं येन वागभ्युद्यते | तदेव ब्रह्म त्वं विद्धि
नेदं यदिदमुपासते || यन्मनसा न मनुते येनाहुर मनो मतम् | तदेव ब्रह्म त्वं विद्धि
नेदं यदिदमुपासते ||' (*Kena Up.1.5-6*).

14. 'यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः | तस्मादएतद् ब्रह्म
नामरूपं अन्नं च जायते ||' (*Mundaka Up.1.1.ix*)

15. 'वित्तमेव संसारम् . . चित्तस्य हि प्रसादेन हन्ति कर्म शुभशुभम् . .
लय विक्षेप रहितं अमनः कृत्वा सुनिश्चलं यदा याति अमनिभावम् | तदा तत् परमं
पदम् ||' (*Maitri Up.*).

16. 'सुखस्यानंतरं दुःखं दुःखस्यानंतरं सुखं | चक्रवत् परिवर्तिते सुखदुःखे
निरंतरम् ||' (*Bhagavata Purana*).

17. 'तिष्ठन् गेहे गृहेशोऽप्यतिथिरिव निजं धाम गंतुं चिक्रीर्षुगेर्द्धहस्थं
दुःखसौख्यं न भजाति सहसा निर्मामत्वाभिमानः || आयाँआयास्यतीदं
जलदपटलवद्यातृ यास्यत्यवश्यं देहाद्यां सर्वमेव प'ीवदितविषयो यच्च तिष्ठत्ययलः
||' (*Shankara*).

II

संगः सत्सु विधीयतां भगवतां भक्तिदृढाऽऽधीयताम् ।
 शान्त्यादिः परिचीयतां दृढतरं कर्मसु संत्यज्यताम् ॥
 सद्विद्वानुपसृज्यता प्रतिदिन तत्पादुके सेव्यताम् ।
 ब्रह्मैकाक्षरं अर्थत्यां श्रुतिशिरोवाक्यं समकर्णयताम् ॥ 2 ॥

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.

संगः सत्सु विधीयताम्

Companionship with the noble ones should be cultivated.

Explanation :

Scriptures lay down that सत्य, *the Prime Existence* manifests in *forms* with *essence* posited therein, establishes its *Will* as *It -the Cosmic Law* being the spiritual and temporal principle which keep the manifestation in balance for which are provided धर्म *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 ऋत - *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, देवऽ while those who disregard धर्म influenced by the organs of senses are known as non-luminous or असुरऽ. 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 देव 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 सत्, *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. 'ऋतस्य पन्था न तरन्ति दुष्कृतः ।' (*Rigveda.IX.73.6*).
2. 'स्वस्ति पन्थां अनुचरेम सूर्याचन्द्रसाविव । पुनर्ददताघ्नता जानता सं गमेमहि ॥' (*Rigveda.V.51.xv*)
3. 'आ नो भद्राः कतवो यन्तु विश्वतः' (*Rigveda.I,89.i*)
4. 'मनसा ह्येव पश्यति मनसा श्रुणोति । कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृष्टिधृतिर्हीर्षीर्भीरित्येतत्सर्वं मन एव ।' (*Brihad Araanuyaka Up. I.v.3*)
5. 'यथा निरिधिनो वह्निः स्वयोनाव उपशम्यते / तथा वृत्तिक्रियाच्चित्तं स्वयोनावउपशम्यते ॥..चित्तमेव हि संसारं तत् प्रयत्नेन शोधयेत् । यच्चित्तस्तन्मयो भवति गुह्यं एतत् सनातनम् ॥ चित्तस्य प्रसादेन हन्ति कर्म शुभाशुभम् । प्रसन्नात्मात्मनि स्थित्वा सुखं अव्ययं आश्नुते ॥... मन एव मनुष्यानां कारणं बन्धमोक्षयोः । बन्धया विषयसंगीं मोक्षो निर्विषयं स्मृतम् ॥' (*Maitri Up.VI.34*).
6. 'नाविरतो दुश्चरितान्नाशान्तो नासमहितः । नाशान्तमनसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥' (*Kath Up (I.2.24)*).
7. 'तद्विज्ञानार्थं स गुरुमेवावगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ।' (*Mundaka Up.I.ii.12*).
8. 'तद्विद्धी प्रणिपातेन परिप्रश्नेन सेवया उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः' (*Bhagavad Gita.IV.34*).
9. 'ममैवांशो जीवत्थेके जीवभूतः सनातनः । मनः पष्ठानीन्द्रियाणि प्रकृत्यानि कर्षति ॥' (*Bhagavad Gita.XV.7*).
10. 'सद्भावे साधुभावे च सदित्येतप्रयुच्यते । प्रशस्ते कर्माणि तथा सच्छब्द पार्थ युज्यते ॥ यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते । कर्म चैव तदर्थयं सदित्येवाभिधीयते ॥'.

भगवतां भक्तिदृढाऽऽधीयताम्

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 पुरुषविधः, 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 ‘सर्वं धर्मान् परित्यज्य’, giving up his doership along with all his social, traditional, ethical and moral identification (*Bhagavad Gita.XVIII.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 चक्षुशस्चक्षुः उत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः' (*Brihad Aranyak Up.*)
2. 'स वा अयं पुरुषः सर्वासु पुर्षु परिशयः ; यैनेन किंचनानावृतम्, नैनेन किंचनासंवृतम् ॥' (*Brihad Aranyak Up.II.v.18*).
3. 'सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्राजापतिः | अनेन प्रसविष्यध्वमप वोऽस्त्विष्टकामधृक् ॥' (*Bhagavad Gita.III.10*).
4. 'यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा | तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥' (*Bhagavad Gita.X.41*)
5. 'अवजानन्ति मां मूढा मानपीं तनूं आश्रितं | परं भावं अजानन्तो मम भूतमहेश्वरम् ॥' (*Bhagavad Gita.IX.11*)
6. 'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च | अहंकार इतीयं मे भिन्न प्रकृतिरष्टधा ॥' (*Bhagavad Gita.VII.4*).
7. 'सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज | अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि माशुचः ॥' (*Bhagavad Gita.XVIII.66*).
8. 'यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् | यत्तपास्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥' (*Bhagavad Gita.IX.27*).

शान्त्यादिः परिचीयताम्

One should discriminate with equanimous Mind.

Explanation :

Human mind open to the influences of the attributes born of nature, like सत्त्विक (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 स्थितप्रज्ञ - 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 restrained 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 reins, 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* (श्रेय) 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* (श्रेय) 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 discarding 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. 'यस्य सर्वे समारम्भा कामसङ्कल्पवर्जितः | ज्ञानाग्निदग्धाकर्माण

तमाहुः पडितं बुधः ॥ त्यक्त्वाकर्मफलासङ्गं नित्यतृप्ततो निराश्रायः । कर्म
प्यभिप्रवृत्तोऽपि नैव किञ्चित्कारोति सः ॥ . . यदृच्छालाभसंतुष्टो द्वन्द्वतीतो
विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ (**Bhagavad
Gita.IV.19-20,22**).

2. ‘श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः । श्रेयो हि
धीरोऽभि प्रेयसो वृणुते प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ . . आत्मानं रथिनं विद्धि
शरीरं रथमेव तु । बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥’ (**Katha
Up.I.ii-2 and I,iii.3**).

3. ‘एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति । तमात्मस्थं
येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥’ (**Katha Up.II.ii-
12**).

4. ‘तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ भिद्यते
हृदयग्रन्थिशिथ्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥’
(**Mundaka Up.II.2.7-8**).

5. ‘सा त्वस्मिन् परम प्रेमस्वरूपा’... ‘यल्लब्ध्वा पुमान् सिद्धो भवति अमृतो
भवति तृप्तो भवति’... ‘यत् प्राप्य न किञ्चिद् वाञ्छति न शोचति न द्वेषति न रमते
नोत्साही भवति । (**Bhakti Sutras**).

दृढतरं कर्मशु संत्यज्यताम्

*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 – ‘स्वध्या’, 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 सोऽकामयत, स ऐक्षत, or as in *Chhandogya Up.IV.ii.3* says, ‘तदैक्षत बहु स्यां प्रजायेयेति’. *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, equanimous 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 Gita* 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 de-positioned 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. 'आनीदवातं स्वधया तदेकं तस्माद्ध्यान्यन्न परः किं चनास | तम आसीत् तमसा गूढहमग्रेऽप्रकेतं सलिलं सर्वमाइदम् ||' (**Rigveda.X.129**).
2. 'तदेव सक्तः सह कर्मणेति लिङ्गं मनो यत्र निषक्तमस्य | प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम | तस्माल्लेकात्पुनरैत्यस्मै लोकाय कर्मणे || इति नु कामयमानः | अथाकामयमानः योऽकामो निश्काम आप्तकाम अत्सकामो न तस्य प्राणा उत्कामन्ति ब्रह्मैव सन्ब्रह्माप्येति ||' (**Brihad Aranyaka Up.IV.iv.6**).
3. 'मनो हि द्विविधं प्रोक्तं शुद्धमशुद्धमेव च ऽ अशुद्धं कामसंपर्कात् शुद्धं कामविवर्जतम् ||' (**Maitri Up. (VI.34)**).
4. 'काम जानामि ते मूलं संकल्पात् त्वं हि जायसे | न त्वां संकल्पयिष्यामि तेन त्वं न भविष्यसि ||' (**Mahabharata**)

5. 'धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ' (*Bhagavad Gita.VII.11*).
6. 'एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति | स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ||' (*Bhagavad Gita.II.72*).
7. 'न हि कश्चिद्विदुषो जातु तिष्ठत्यकर्मकृत | कार्यते ह्यवशः कर्म सबः प्रकृतिजैर्गणैः' (*Bhagavad Gita.III.5*).
8. 'तस्मादसक्तः सततं कार्यं कर्म समाचर | असक्तो ह्यचरन् कर्म परमाप्नोति पुण्यः ||' (*Bhagavad Gita.III*).
9. 'तदार्पिताग्निवाचारता तद्विस्मरणे परमव्यकुलतेति | यथा ब्रजगोपिकानाम् | तत्रापि न माहात्म्यज्ञानविस्मृत्यपवादाः | तद्विहीनं जाराणामिव ||' (*Narada Bhakti Sutras*).
10. 'अकृत्वा दृश्यविलयमज्ञत्वा तत्त्वमात्मनः | बाह्यशब्दैः कुतो मुक्तिमात्रफलैर्नृणाम् ||' (*Shankara*).
9. 'मोक्षस्य हेतुः प्रथमोनिगद्यते वैराग्यमत्यन्तमनित्यवस्तुषु | ततः शम्भ्वापि दमस्तितीक्षा न्यासः प्रसक्ताग्निर्कर्मणां भृशम् || ततः श्रुतिस्तन्मननं सतत्वध्यानं चिरं नित्यनिरंतरं मुनः | तताऽविकल्पं परमेत्य विद्वानिहैव निर्वाणमुग्रं समृच्छति ||' (*Shankara*).

सद्भिद्भानुपसृज्यताम्

One should associate with noble men of Wisdom.

Explanation :

सद्भिद् is the *Wisdom* (विज्ञान) of the सत्, *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 (हृदय 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 -स्वधया 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 (भुवः) 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 - तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो नः प्रचोदयात्.

Seers who having ‘seen’ and ‘heard’ in silence *Brahman* through their supra-sensory perception and revealed to them without effort or human agency, ‘पुरुषप्रयत्नविना प्रकटितभूत’ as *speech* which was best श्रेष्ठं and stainless अरिष्टम्, share the experience of that ॐ, the immutable -अक्षर - immutable and the indescribable, अवर्णनीय experience giving names to their revelations – यत् प्रैरत नामधेयं दधानाः, 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 लोकान्कर्मचितान्वात्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ऽ तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्चिताय / येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ (**Mundaka.Up.I.2.12-13**).
2. वेदान्तविज्ञानसुनिश्चितार्थाः सन्न्यासयोगाद्यतयः शुद्धसत्त्वाः | ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे॥ (**Mundaka.Up.III.2.6**).
3. 'देवैरत्रापि विचिकित्सतं किल त्वं च मृत्यो यन्न सुज्ञेयमात्थ | वक्ताचास्यत्वादृगन्यो न लब्धो नान्ये वरस्तुल्य एतस्य क्वचित् ॥ (**Katha Up.I.i.22**).
4. 'सर्वे वेदा यत्पदमानन्ति तपाँ सि सर्वाणि च यद्वदन्ति ऽ यदिच्छन्तो ब्रह्मचर्यंचरन्ति तस्ते पदँ संग्रहेण ब्रवीम्योमित्येतत् ॥ (**Katha Up.I.2.15**).
5. 'न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः | अनन्यप्रोक्ते गतिरत्र नास्ति अर्णायान् ह्यतक्यमणुप्रमाणात् ॥ (**Katha Up.I.2.8**).

6. 'द्वे वाव ब्रह्मणो रूपे मूर्तान्चामूर्तान् च ऽ अथयान्मूर्तं तद् असत्यं यदमूर्तं तत् सत्यं तद् ब्रह्म, तज्ज्योतिः यज्ज्योतिः स आदित्यः, स वा एष ॐ पतिएतद् आत्माभवत् . . . एतेभिः सर्वे इदं ओतं प्रोतं चैवास्मीति, एवं हि आहैताद् वा आदित्य ॐ इति एवं ध्यायता आतामां युञ्जितेति ॥ (**Maitri Up. VI.3**).

7. परस्तस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्मनातनः ।यः स सर्वेषु तूतेषु नशुस्तुन विनश्यते ॥ अव्यक्तोऽक्षर इत्युक्तस्ताहुः परमां गतिम् । यं प्राप्य न निवर्तन्ते तद्वा परमं मम ॥ (**Bhagavad Gita VIII. 20-21**)

8. 'उत्तमः परिषस्त्वन्वः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य विभर्त्य व्यय ईश्वरः ॥ यस्मत्क्षरमतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ (**Bhagavad Gita XV.17-18**).

9. 'शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः । तीर्णाः स्वयं भीमभवार्षावं जनानहेतुतान्यापि तारयन्तः ॥' (**Shankara**).

प्रतिदिन तत्पादुके सेव्यताम्

One should devotedly serve That One every day.

Explanation :

That One is the Prime Existence, which being निराकार, human beings can see only through an आकार -form. That One form. Bhagavad Gita (XII.5) points out the difficulty of the people who have set their thoughts on the unmanifest form to reach out

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 तत् पादुके सेव्यताम् 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* – इदं 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 (सत्यबुद्धयवधारणं) 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 शरणगति 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, धर्मक्षेत्रे, 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 - 'अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे |'. After being communicated by *Krishna* both *Knowledge* (ज्ञान) along with *Wisdom* (विज्ञान) - 'ज्ञानं विज्ञानसहितम्' and surrendering the Mind conditioned by injunctions, restrictions, thoughts memories, views, beliefs and faiths, 'सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज'.

This is what is meant by the words 'तत् पादुके सेव्यताम्' 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 तत् पादुके सेव्यताम्.

References:

1. 'अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति |...ज्योतिरिवाधूमकः | ई शानो भूतभव्यस्य स एवाद्य स उ श्वः ||' ***Kath Up. (II.1.12-13)***.
2. 'क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचोतसाम् | अव्यक्ता हि गतिर्दुःखं देहवद्धिरवाप्यते ||' ***(Bhagavad Gita.XII.5)***.
3. 'इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः | मदभक्तः एतविज्ञाय मदभावायोपपद्यते ||' ***(Bhagavad Gita.XIII.19)***.
3. 'व्यामिश्रेणेव वक्येन बुद्धिं मोहयसीव मे | तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नयात् ||' ***(Bhagavad Gita.III.2)***.
4. 'तदबुद्ध्यस्तदात्मानस्तान्निष्ठास्तत्परायणाः | गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ||' ***(Bhagavad Gita.XIII.19)***. –
5. 'कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेतसा' ***(Bhagavad Gita.XIII.19)***.
6. 'निहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते | स्वल्पमपयस्य धर्मस्य त्रायते महतो भयात् ||' ***(Bhagavad Gita.XIII.19)***.

7. 'भेदेन हि ब्रह्मणो नामादिवस्तुप्रतिपन्नस्य नामादौ विधीयते ब्रह्मदृष्टिः, प्रतिमाविव विष्णुदृष्टिः | आलम्बनत्वेन हि नामादिप्रतिपत्तिः प्रतिमादिवदेव, न तु नामाद्येपव ब्रह्मेति | यथा स्थाणावनिर्जाति न स्थाणुरिति, पुरुष एवायमिति प्रतिपद्यते विपरीतम्, न तु तथा नामादौ ब्रह्मदृष्टिर्विपरीता ||' (Shankara).

8. 'उपासनं नाम यथाशास्त्रं उपास्यार्थस्य विषयीकरणेन सामीप्यमुपगम्य तैलधारावत् समानप्रत्ययप्रवाहेण दीर्घकालं यदासनम् ||' (Shankara).

9. 'सा चाविद्या न आत्मनः स्वाभाविको धर्मः यस्मात् विद्यायामुत्कृष्यमाणायाम् स्वयं अपवीयमाना सती काष्ठां गतायाम् विद्यायाम् परिनिष्ठते सर्वत्रभावे सर्वात्मना निवर्तते ||' (Shankara).

10. शास्त्रस्य गुरुवक्त्यस्य सत्यबुद्धयवधारणम् | सा श्रद्धा कथिता सद्विभर्षया वस्तुपलब्ध्यते || (Shankara).

ब्रह्मैकाक्षरं अर्थत्याम्

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 he 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 - 'कृत्वानुरूपं 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

illuminated, which rests in the supreme golden sheath without stains, should be known become aware, taking *Upanishads* 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. 'यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा, इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥' (*Brihad Aranyak Up.II.v.1*).

2. 'सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासित | अथ कालु क्तुमयः पुरुषो यथाकतुरस्मिल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स कतुं कुर्वी त ||' (*Chhandogya Up. III.xiv.1*)
3. 'अथ खलु क्तुमयः पुरुषो यथाकतुरस्मिल्लोके पुरय्यो भवति यथपतः प्रेत्य भवति स कतुं कुर्वीत ||' (*Chhandogya Up. III.xiv.1*).
4. 'धानुर्गृहीत्वौपनिषदं महास्रं शरं ह्युपासानिशितं सन्धयीत | आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवक्षरं सोम्य विद्धि ||' (*Mundaka Up. II.ii.3*).
5. 'हिरण्मये परे कोशे विरजं ब्रह्म निश्कलम् | तच्छुभ्रं ज्येतिषां ज्योतिस्तु द्यदात्मविदो विदुः ||' (*Mundaka Up. II.ii.9*).
6. 'यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् | तंतमेवेति कौन्तेय सदा तद्भावभावितः ||' (*Bhagavad Gita VIII.6*).
7. 'दुर्लभं नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता, तस्माद्वैदिकधर्ममार्ग परता विद्वत्त्वमस्मात्परम् | आत्मानात्मविवेचनं स्वानुभवो ब्रह्मात्मना संस्थितिः, मक्तिर्नो शतकोटिजन्मसु कृतैः पुण्यैर्विना लभ्यते ||' (*Shankara Vivekachudamani*).
8. 'ज्ञानस्य हि एषा परा निष्ठा यदात्मैकत्वविज्ञानम् |' (*Shankara*).

श्रुतिशिरोवाक्यं समकर्णयताम्

One should be receptive to the Supreme scriptural statements with equanimity.

Explanation:

The Supreme scriptural statements are like the सूत्रs, the threads, brief statements like ‘अहं ब्रह्माऽसि’, ‘तत् तत्त्वमसि’, ‘अयं आत्मा ब्रह्म’, ‘प्रज्ञानं ब्रह्म’, ‘सर्वं खल्विदं ब्रह्म’, ‘सोऽहं’ 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 (सर्वे वेदा यत्पदं आमनन्ति), which through austerities has come to be proclaimed in *vedic* scriptures (तपांँ सि सर्वाणि च यद्वदन्ति) for which the seekers live in that wisdom (यदिच्छन्तो ब्रह्मचर्यं चरन्ति) would be revealed to *Nachikata*. The hymns in the scriptures remind us the enlightened conclusion -एतदध्येवाक्षरं ब्रह्म एतदध्येवाक्षरं परम् which are to be individually to be experienced and confirmed by those who desire to reach *Perfection* - एतदध्येवाक्षरं ज्ञात्वा यो यदिच्छन्ति तस्य तत्.

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 श्रद्धवान्, 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 कुशल - 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 पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह | बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् || (*Katha Up. II.iii.10*).
2. 'मन्त्रेषु कर्माणि कवयो यान्यपश्यन्तानि त्रेतायां बहुधा सन्ततानि | तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ||...संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मनो वीतरागाः प्रशान्ताः | ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मनः सर्वमेवाविशन्ति || वेदान्तविज्ञानमुनिश्चितार्थाः संन्यासयोगद्वयतः शब्दसत्त्वाः | ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्त सर्वे||' (*Mundaka Up.I.ii.1and III.ii.5-6*)
3. 'योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः | स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ||' (*Bhagavad Gita. V.24*).

III

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपक्षः समाश्रीयताम् |
 दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तकोऽनुसंधीयताम् ||
 ब्रह्मासीति विभाव्यतां अहरहर्गर्वः परित्यज्यताम् |
 देहे अहंतिरुज्झ्यतां बुधजनैःवादः परित्यज्यताम् || 3 ||

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.

वाक्यार्थश्च विचार्यताम्

Meaning of the Supreme Statement should be reflected upon.

Explanation :

Brihad Aranyaak 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 अरे द्रष्टव्यः श्रेतव्यो मन्ताव्यो निदिध्यासितव्यो' 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*, *brahmancial* 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. 'त्रिण्यात्मनेऽकुरुत इति मनो वाचं प्राणम् |..मनसा ह्येव पश्यति, मनसा श्रुणोति | कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्धीर्भीरिरित्येतत्सर्वं मन एव; तस्मदपि पृष्ठत उपस्पृष्टो मनसा विजानति ; ' (***Brihad Aranyaka Up.I.v.3***).
2. 'आत्मा वा अरे द्रष्टव्यः श्रातव्यो मन्तव्यो न्निदिध्यासितव्यो मैत्रेयी आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञाननेदं सर्वं विदितम् ||'. (***Brihad Aranyaka Up.II.iv.5***).
3. 'यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनीम् | तदा विद्वान्पुण्येपापे विधूय निरंजनः परमं साम्यमुपैति ||' (***Mundaka Up.***

III.i.3)

4. 'ब्रह्मणो वाचैता अग्यास्तनवः परस्यामृतस्यशरीरस्य तस्यैव लोके प्रतिन्दति ह यो यस्यानशित्ता इतेयं ही आह | भ्रत्मग्रल्विदं या वा सर्वम् | या यस्य आग्यास्तववस् ता अभिध्यायेद् अर्चयन् निःनुयाच्च | अतास्ताभिः सहैर्वोपरि उपरि लोकेषु चरति | अथ कृत्स्नक्षय एकत्वं एति पुरुषस्य पुरुषस्य ||' (**Maitri Up.IV.6**).

5. 'श्रोतव्यः पूर्वमाचार्यत आगमातश्च | पश्चान्मन्तव्यस्तर्कतः | ततो निदिध्यासितव्यो निश्चयेन ध्यातव्यः | एवं ह्यसौ दृष्टो भवति श्रवणमनननिदध्यासनसाधनैर्निवितितैः | यदैकत्वमेतान्युपगतानि तदा सम्यग्दर्शनं ब्रह्मैकत्वविषयं प्रसीदति नान्यथा श्रवणमात्रेण |' (**Shankara**).

6., 'विद्यायां हि सत्यां उदिते सवितरि शार्वरमिव तमः प्रणाशमुपगच्छत्यविद्या ||' (**Shankara**).

7. 'नह्यात्मा नाम कस्यस्वित् अप्रसिद्धः प्राप्यो हेय उपदेयो वा ||'(Shankara).

श्रुतिशिरःपक्षः समाश्रीयताम

One should take shelter under the scriptural statements.

Explanation :

Veda is Wisdom, the supra-sensory experiences, the seer being the one who 'sees' or 'hears' the resonance of ॐ, 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 अशब्द - *non-Sound* which aids one to reach the immutable ॐ, 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 *Asvatthha* 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 वेदवित् -*endowed with Wisdom*. *Brihad Aranyaka Up.* says that the अपरा विद्या, the scriptures - *Rigveda, Yajurveda, Samaveda,* and *Atharvangirasa,* 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 यथाद्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महतो भूतस्य निःश्वासितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि ; अस्यैवैतानि निःश्वसितानि ||' (*Brihad Aranyak Up.II.iv.10*).
2. 'प्रिया वतारे नः सती प्रियं भाषसे | एहि आस्व व्याख्यास्यामि ते | व्याचक्षणस्य तु मे निदिध्यासव' (*Brihad Aranyak Up.II.iv.5*).
3. वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगद्यतयः शुद्धसत्त्वाः | ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वेः ||' (*Mundaka Up.III.ii.6*)
4. 'ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् | छन्दांसि यस्य पर्णानि यस्तं वेद वेदवित् ||' (*Bhagavad Gita.XV.1*),

5. 'इदं तु ज्ञेयं अतीन्द्रियत्वेन शब्दैकप'माणगम्यं नाच्यथा अदृष्टत्वात् ।'
(*Shankara*).
6. 'श्रुतिश्च नोऽतिन्द्रियार्थविषये विज्ञानोत्पत्तौ निमित्तम् ।'
(*Shankara*).
7. 'शास्त्राचार्योपदेशशमदमादिसंस्कृत मनः आत्मदर्शने कारणम् /
(*Shankara*).
8. 'पुरुषः स्वयमेव यथागुचि साधनाविशेषु प्रवर्तन्ते | शास्त्रं तु
सवितृप्रकाशवत् उदास्त || (*Shankara*).
9. 'न शब्दमात्रं अर्थस्वरतोपं संभवति शब्दार्थायोर्भेदात् |
(*Shankara*).

दुस्तर्कात्सुविरम्यताम्

One should remain aloof from perverse arguments.

Explanation :

Seers of *Vedas* have seen and heard ॐ, *the Eternal Sound* in their supra-sensory sensitive minds. Intellectuals of the *Upanishads* have reflected and meditated on them; *Achryas* have commented and explained them variously in their commentaries. These expressions of the experiences of the *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 श्रुतिस and स्मृतिस, knowing well that the form 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 सह'.

If *Shankara's* views come out in his statement in *Brahmajnanavalimala* that 'घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च | तद्वद्ब्रह्म जगत्सर्वमित वेदान्तडिंडिमः || ब्रह्म सत्यं जगमिथ्या जीवो ब्रह्मैव नापरः | अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिंडिमः || - 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 *Vidhyabhushan Baladeva*, a follower of *Chaitanya* – ‘श्रीमन्मध्वमते हरिः परतरः सत्यं जगत्सर्वो भेदो जीवगणः हरेनुचराः नीचोच्चभावः गतः | मुक्तिर्नैजमुखाः अनुभूतिनिर्मल भक्तिश्च तत्साधनम् ह्यक्षादित्रयं प्रमाणं मखिलाम्नामैकवेद्यो हरिः ||’ - 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 (*Upanishads*, *Brahmasutra* 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 - 'इन्द्रं मित्रं वरुणं अग्निं आहुः अथो दिव्यः स सुपर्णो गुमान् | एकं सद् विप्रा बहुधा वदन्त्यग्नि यमं मातरिश्वानम् आहुः ||', 'एकं सन्तं बहुधा कल्पयन्ति' 'आनो भद्राः क्रतवो यन्तु विश्वतः |' and 'वेनस् तत् पश्यन् निहितं गुहा सद् यत्र विश्वं भवत्येल्लीडम् | तस्मिन्निदं सं च वि चैति सर्वे स्रोतः प्रोतश्च विभुः प्रजासु ||'

Therefore, even as *Shankara's* explanation of the *upanishadic* statement, 'अहं ब्रह्माऽस्मि' as confirmation of the non-dual identity of अहं, the

individual self with ब्रह्मन्, *the universal Self* and तत् तत्त्वमसि as *That ब्रह्मन् 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, अस्मि, and ब्रह्मन् describe the primary attributes of *Sri Vishnu*, the anthropomorphic form of *Sriman Narayana* as the all-pervador or his declaration that तत् त्वमसि does not mean *That, verily, you are* but *That, verily, you are not* – अतत् त्वमसि. 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.ii.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 clever 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 श्रुतिशिरोपक्षः समाश्रयताम् 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 ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कम- | एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति || अविद्यायां अंतरे वर्तमानः स्वयं धीरः पंडितं मन्यमानः | जंघन्यमानाः परियन्ति मूढाः अन्धेन नीयमानाः यथांधः || . . इष्टापूर्तं मन्यमाना वरिष्ठं नान्च्छ्रेयो वेदयन्ते प्रमूढाः | नाकस्य पृष्ठे ते मुकृतेऽनुभूत्वमां हीनतरं वा विशन्ति || तपः श्रद्धे येहि उपवसन्ति अरण्ये शान्ता विद्वांसो भैक्षाचर्यं चरन्तः | सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो हि अब्ययात्मा || (**Mundaka Up.(I.ii-7-8, 10)**).
2. 'यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः | वेदवादरताः पार्थ नान्यादस्तीति वादिनः || कामात्मानःस्वर्गपरा जन्माकर्मफलप्रदाम् | क्रियाविशेषाबहुलां भौगैश्वर्यगतिं प्रति || (**Bhagavad Gita.II.42-43**).
3. स्वस्ववर्णाश्रमाचारनिरतः सर्वमानवाः | न जानन्ति परं धर्मवृथा नश्यन्ति दांभिकाः ||...एकभुक्तापवासाद्यैर नियमैः कायशपणैः | मूढाः परोक्षं इच्छन्ति मम मायाविमोहितः || (**Garuda Purana**)

5. 'कालं यज्ञां तपो दानं तर्था देवार्चनाब्रह्मैः | चिरं अधि शतोपेतः
क्षपयन्ति मृग इव || (*Yoga Vashishtha*).
6. 'श्रद्धा च ब्रह्मविज्ञाने परमं साधनं इत्याख्यायिकार्थः |
(*Shankara*).
7. 'अस्मकं अप्रत्यक्षमपि चिरंतनानां प्रत्यक्षम् | (*Shankara*).

श्रुतिमतस्तकोऽनुसंधीयताम्

*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, श्रुतिमततर्कोऽनुसंधीयताम् - one should be receptive to the scriptures as well as to the clarifications and debates.

References:

1. आश्वर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ।’
(***Katha Up.I.ii.7***)
2. तद्विद्धी प्रणिपातेन परिप्रश्नेन सेवया ।उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तात्त्वदर्शिनः । (***Bhagavag Gita.IV.34***).
4. ‘नास्य पर्येषणं गच्छेत् प्राचीनं नोत दक्षिणम् । नार्वाचीनं कुतस्तिर्यङ्
नादिशं तु कथञ्चन ॥ तस्य पर्येषणं गच्छेत् प्रत्यर्थिषु कथञ्चन । अविचिन्वान्निमं
वेदे तपः पश्यति तं प्रभुम् ॥’ (***Mahabharat***).
5. श्रुतिश्च नोऽतीन्द्रियार्थविषये विज्ञानोत्पत्तौ निमित्तम् ।

.शास्त्रदिदमेवभवति इदं इष्टसाधनं इदमनिष्टसाधनं इति
 साध्यसाधनसंबन्धाविशेषाभिव्यक्तिः |..ज्ञापकं हि शास्त्रं न तु कारकमिति स्थितिः
 ||.. न वाक्यस्य वा स्वन्वाख्यानं क्रियान्वाख्यानं वा प्रमाण्याप्रमाण्यकरणं | किं
 तर्हि| निश्चितफलवद्विज्ञानोत्पादकत्वम् | तद्यत्रास्ति तत्प्रमाणं वाक्यं यत्र नास्ति
 तदप्रामानम् || (*Shankara*).

6. 'विद्यां चाविद्यां च देवताज्ञानं कर्म चेति अर्थः | (*Shankara*).

ब्रह्मासीति विभाव्यताम्

'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* - तत् सत्यम्, which is the *Self* -स आत्मा, that is what *Svetaketu* is -तत्त्वमसि. 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, 'यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः' he was told that it was the *same Self* which is within all beings - 'एष 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 n 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 ब्रह्माऽस्मि’, ‘अयं आत्मा ब्रह्म’ and ‘सोऽहं’ 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 अत्मा सर्वान्तरः, योऽपानेनापानीति ..यो व्यानेन व्यानीति..यः उदानेनोदानिति..स त अत्मा सर्वन्तरः, एष त अत्मा सर्वा न्तरः |...न वृष्टेर्दृष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं मन्वीथाः, न विज्ञातेर्विज्ञातारं विजानीयाः | एष त अत्मा सवान्तरः अतोऽन्यदार्तम् ||' (***Brihad Aranyaka Up.(III.iv.1-2)***).
2. 'नैवेह किंचनाग्य असीत्' - 'सोऽहमस्मीत्यगे व्याहरत्' - 'सोऽवेत् अहं वाव सृष्टिरस्मि, अहं हीदं सर्वमसृक्षीति, -ततः सृष्टिरभवत्' - 'तन्मनोऽकुरुत, आत्मन्वी स्यामीति' - 'त्रीणि अत्मनेऽकुरुत इति मनो वाचं प्राणम्' - (***Brihad Aranyaka Up.I.iv.***).
3. स्वैनेव नित्यात्मस्वभावेन अमृतत्वं विन्दते न आत्मन्वनपूर्वकम् | यदि हि, विद्योत्पाद्यं अमृतत्वं स्यात् अनित्यं भवेत् कर्मकार्यवत् | विद्या अनत्मज्ञानं

निवर्तयति |' (*Brihad Aranyaka Up.*).

4. 'तं दुदर्शं गूढमनुप्रविष्टं गुह्यहृतं गह्वरेष्टं पुराणम् |
अध्यात्मयोगधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ||' (*Katha Up.*
(I.ii.12))

5. 'इमा सोम्य नद्यः पुरस्तात्प्राच्यः स्यदन्ते पश्चात्प्रीत्यस्ताः
समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता तथा तत्र न
विदुरियमहमस्मीयमहमस्मीति || एवमेव खलु सोम्यमाः सवाः प्रजाः सत आगम्य न
विदुः सत आगच्छामह इति . . स य एषो |णिमैतदात्म्यमिदं सर्वतत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति . . ||' (*Chhandogya Up. (VI,x.1-2)*)

6. '...मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽभिष्टानमात्तो वै शरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य
सतः प्रियाप्रिययोरपहरिस्त्यशरीरं वाव सन्तं न प्रियापिये स्पृशतः ||'
(*ChhandogyaUp. VIII.xii.1.*)

7. 'पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् | एतद्यो वेद निहितं
गुहायां सोऽविद्याग्रन्थीं विकिरतीह सोम्य ||, भिद्यते हृदयगन्धिश्छिद्यन्ते सर्वसंशया
ः | क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ||' (*Mundaka*
Up.II.i.10 andII.ii.8.)

8. 'यदा नद्यः स्यन्दमानाः समुद्रेस्तं गच्छन्ति नामरूपे विहाय | तथा
विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ||' (*Mundaka*
Up.III.ii.8.)

9. 'अहं सर्वस्य प्रभवो मत्तः सर्वे प्रवर्तते | इति मत्वा भजन्ते मां बुधा
भावसमन्विताः ||', 'नाहं प्रकाशः सर्वस्य योगमायासमवृत्तः | मूढोऽयं नाभिजानाति
लोको मामजव्ययम् ||', 'कालोऽस्मि लोकक्षयकृत्पवृद्धा लोकान्स्मादिहतुमिह प्रवृत्तः
|' (*Bhagavag Gita.X.8, VII.25, XI.32.*)

10. 'ममैवांशो जीवलोके जीवभूतः सनतान् | मन् पृष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ||' (***Bhagavad Gita.XV.7***)

11. 'विहाय कामान् यः सर्वान्पुमांश्चरति निःस्पृहः | निर्ममो निरंकारः स शान्तिमधिगच्छति || एषा ब्राह्मी स्तिथीः पार्थ नैनां प्राप्य विमुह्यति | स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ||'. (***Bhagavad Gita.II.71-72***)

अहरहर्गर्वः 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 than one's own appearance, learning, attitude, analysis and intelligence. Ego creates jealousy towards others. 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 every thing 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-illuminated persons, neither aware of performance of actions (प्रवृत्ति) nor of abstention (निवृत्ति) 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 क्रियमाणानि गुणैः कर्माणि सर्वशः | अहंकारविमूढात्मा कार्ता

हमिति मन्यते ॥ तत्त्ववित्तु महाबाहो गुण कर्मविभागयोः । गुणा गुणेषुवर्तन्त इति मत्वा न सज्जते ॥' (*Bhagavad Gita. III.27-28*).

2. प्रवृत्तिं च निवृत्तिं च जना न विदुरामुरा | न शौचं नापि चाचारो न सख्यं तेषु विद्यते ॥ (*Bhagavad Gita.XVI.7*).

3. 'काममाश्रितं दुष्पूरं दम्भमानमदान्विता | मोहाद् गृहित्वासदग'हान्य'वर्तन्तेऽशुचिव'ताः ॥' (*Bhagavad Gita. XVI.10*).

4. 'अनेकचित्तविभ'न्ता मोहजालसमावृताः | प'सक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥' (*Bhagavad Gita.XV.16*).

5. दम्भो दर्पोऽभिमानश्च क्रोधो पागुष्यमेव च | अज्ञानं चाविजातस्य पार्थ सम्पदमासुरीम् ॥ चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः | कामोपभोगपरमा एतावादिति निश्चिताः ॥ आशापाशशतैर्वद्धाः कामक्रोधपरायणाः | ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ अनेकचित्तविभ्रान्ता मोहजालसमावृताः | प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ तस्माच्छास्त्रं प्रमाणं ते कार्याकार्य व्यवस्थितौ | ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ (*Bhagavad Gita.XVI.4, 11-12, 16,24*).

6. 'परीक्ष्य लोकान् कमपचितान् ब्राह्मणो निर्वेदमायान्स्वकृतः कृतेन | रद्विज्ञानार्थस गुरुमेवाभिगच्छेत् समित्पाणिः श्रेत्रियं ब्रह्मनिष्ठम् ॥' (*Mundaka Up. (I.ii.12)*).

देहे अहंमतिरुज्ज्यतां

One should discard the idea that 'I am the body'.

Explanation :

When *Maitri Up.* declares that चित्तमेव संसरम्, 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 अध्यास – illusion, erroneous identification of the *Self* with the non-*self* and the non-*self* with the

Self.

It has been *Shankara'* 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 *Upanishad* 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 demerits 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. 'पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात्परपश्यति नान्तरात्मन् | कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृतक्षुरमृतत्वमिच्छन् || (*Katha Up. II.i.1*).
2. 'य आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्चेष्टव्यः स विजिज्ञसितव्यः स सर्वाँश्च लोकानप्रोति सर्वाँश्च कामान्यस्तमात्मानमनुविभ विजानातीति ..|| (*Chhandogya Upanishad. VIII.vii.1*)
3. 'मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ..एवमेवैष सम्प्रसादोऽस्माच्छरीरात्मतिय परं ज्योतिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स. .||' (*Chhandogya Upanishad (VIII.xii.1,3)*).
4. 'नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः | अज्ञानेनावृतं ज्ञानं तेन

मुह्यन्ति जन्तवः ॥ (*Bhagavad Gita.V.15*).

5. 'अहमेव परं ब्रह्म न चाहं ब्रह्मणः पृथक् | इत्येवं समुपासीत ब्राह्मणो ब्रह्मणि स्थितः ॥' (*Brahmanucintanam.3*).

6. 'यद्यपि सत्सम्यक्प्रत्ययैकविषयं निर्गुणं चात्मतत्त्वं तथापि मन्दबुद्धिनां गुणवत्त्वस्येष्टत्वात् सत्यकामादिगुणवत्त्वं च वक्तव्यम् ॥' (*Shankara*).

7. 'अविद्याख्यं आत्मानात्मनोः तिरोराध्यासं पूरस्कृत्य सर्वे प्रमाण प्रमेय व्यवहारा लौकिकाः प्रवृत्ताः सर्वाणि च शात्राणि विधिप्रधिषेद्य मोक्षपराणि ॥' (*Shankara*).

8. 'अस्य अनर्थ हेतो प्रहाणय अत्यैकत्व विद्यप्रतिपत्तथे सर्वे वेदान्ताः आरम्भन्तो ॥' (*Shankara*).

8. 'भानुप्रभासांजनिताभ्रमपङ्क्तिर्भानुं तिरोधाय विजृम्भते तथा | आत्मोदिताहङ्कृतिरात्मतत्त्वं तथा तिरोधाय विजृम्भते स्वयम् ॥' (*Shankara*).

9. 'नह्यत्मानाम् कस्यचित् अप्रसिद्धः प्राप्यो हेय उपादेयो वा ॥' (*Shankara*).

बुधजनैःवादः परित्यज्यताम्

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 - 'करतलामलकवत् साक्षदपराक्षीकृत्य' transcending words of the scriptures considering them mere weariness of speech - 'नानुध्यायाद्वहूञ्छब्दान् वाचो विग्लापनं 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* -'मन्त्रविदेवास्मि नामवित्', as *Sanatkumara* tells *Narada*. *Shankara* clarifies नाम वा ऋग्वेदो यजुर्वेदा इत्यादि नामवैत' - 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* -नामोपास्य ब्रह्मेति ब्रह्मबुद्ध्या | यथा प्रतिमां विष्णुबुद्ध्योपासते तद्वत् |'. 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* - वितर्कवादाने प्रतिपक्षभावनाम् |'.

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 - न पारमार्थिकं वस्तु कर्तुं निवर्तयितुं वा अर्हति 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 *Upkosala* the fires became the *Guru*. *Shankara* says that they are to be found 'एकान्तेरण्ये नदीपुलिनादौ विविक्ते देशे |' – 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 लोकान् कर्मचितान् ब्रह्मणो निर्वेदं आयान्नास्ति अकृतः कृतेन |यद् विज्ञाननर्थस गुरुं एवाभिगच्छोत् सम्प्राणिः श्रोत्रियं ब्रह्मनिष्ठम् || (*Mundaka Up.*)
 2. 'आत्मज्ञानेन किं आमृतत्वं उत्पाद्यते ? न किं तर्हि? स्वेनैव नित्यात्मस्वभावेन अमृतत्वं स्यात् अनित्यं भवेत् कर्मकार्यवत् | विद्या अनात्मविज्ञानं निवर्तयति |' (*Shankara*).
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IV

क्षुद्रयाधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यताम् ।
 स्वादन्न न तु याच्यतां विधिवशात्प्राप्तेन संतुष्यताम् ॥
 शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चर्यताम् ।
 औदासीन्यमभिप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥ ५ ॥

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.

क्षुद्रयाधिश्च चिकित्स्यताम्

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 through 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 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) आसन (posture) प्राणायम (restraint on breathing), प्रत्याहार (withdrawal of mind from the influence of senses) धारणा (concentration on the objective, ध्यान (meditation) and समाधी (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. 'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः | नाशान्तोमानसो वाऽपि प्रज्ञानेनैवमाप्नुयत् ||' (*Kath Up. I.ii.24*).
2. 'नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाऽप्यलिङ्गत् | एतैरुपायैर्यततते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ||' (*Mundaka Up.III.ii.4*).

3. 'ॐ आप्यायान्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोतमथो बलमिन्द्रियाणि च सर्वाणि | सर्वे ब्रह्मोपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोद निराकरणमस्त्वनिराकरणं मेऽस्तु | तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयी सन्तु ||' (***Kena Up.***)
4. 'नात्यश्यनस्तु योगोऽस्ति न चैकान्तमनश्नतः | न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ||' (***Bhagavad Gita VI.16***).
5. 'कालं यस्तपोदानतीर्थदेवाचरणब'ह्मैः | चिरं अधि शतोपेतः क्षपयन्ति मृगएव ||' (***Yoga Vashishta***).

प्रतिदिनं भिक्षौषधं 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 demerits. 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 fasses, 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. 'यत्सप्तान्नानि मेधया तपसाजनत्पिता . . एकमस्य साधारणम्, द्वे देवनभाजयत् ॥ त्रीण्यात्मनेऽकुरुत, पशुभ्य एकं प्रायच्छत् | तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ॥ (*Brihad Aranyak Up. (I.v.1)*).

2. 'स योऽन्नं ब्रह्मत्युपासतेऽन्नवतो वै स लोकान्पानवतोऽभिसिध्यति | यावदन्नस्य गतं तत्रास्य यथा कामचारो भवति |..सर्वाणि ह वा इमानि' (*Chhandogya Up. (VII.ix.2)*).

3. 'प्राणं वा एतदातमनो रूपं यदन्नं, अन्नमायो हि अयं प्राणाऽथ न यदि अश्नाति अमन्ताऽश्रोताऽस्पर्शाऽदृश्टाऽवक्ताऽघातादरस्यिताभवति, प्राणात्सृजतीति :..सर्वाणि ह वा इमानि भूतानि अहर अहः प्रपतन्ति अन्नं अभिजिघ्रक्षमानानि, सूर्यो रश्मिभिर् आददाति अन्नं तेनासौ तपति अन्नेनाभिशिक्तः पचन्तीमे प्राणाः . . अन्नकामेनेदं प्रकल्पितंब्रह्मणा, अतोऽन्नं आत्मेतिपासीरूप्येवं हि आहऽ अन्नं भूतानि जायन्ते जातानिअन्नेन वर्धन्तेऽ अद्यतेऽति च भूतानि तस्माद् अन्नं तद् उच्यते |..विश्वभृद् वै नामैषा तनुर्भगवतो विणोर् यदिदं अन्नम् |प्राणो वा अन्नस्य रसो मनः, प्राणस्य विज्ञानं मनसा, आनन्दं विज्ञानस्येति, अन्नवान् प्राणवान् मन्वान् विज्ञानवान् आनन्दवान् च भवति यो हैवं वेद, यावन्तीह वै भूतानिअन्नं अदन्ति तावत्स्वनंस्थोऽन्नं अति यो हैवं वेद, अन्नं एव विजरन्नं अन्नं संवाननं स्मृतम्, अन्नं पशूनां प्राणोऽन्नं ज्येष्ठं, अन्नं भिषक् स्मृतम् |-(*Maitri Up.VI.11-13*).

4. 'अन्नमशीतात्मा त्रेधा विधीयते | तस्य यः स्वविष्टो धातुः तत् पुरिषां भवति | यो मध्यमः तन्मासं | योऽनिष्टाः तन्मनः | अन्नमयं हि सौम्य मनः | (*Chhandogya Up..VI.v.4*).

5. 'सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः | अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामकृद् ॥ एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः | अघायुरिन्द्रियारामो मोघं पाथस जीवति ॥..यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः |' (*Bhagavad Gita.III.10*).

6. 'यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः | मुञ्चन्ते ते त्वघं पापा ये पचन्त्यात्मकारणम् ||' ***Bhagavad Gita.III.13***).
7. 'आहारस्त्वपि सर्वस्य त्रिविधो भावति प्रियः | यज्ञस्तपसथा दानं तेषां भेदमिदं श्रुणु || आयुःसत्वबलारोग्यसुख्रपीतिविवर्धनाः | रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सत्त्विकप्रियाः || कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाफिनः | आहारा राजसश्लेष्टा दुःखशोकामयप्रदाः || यातयामं गतरसं पूति पर्युषितं च यत् | उच्छ्राष्टमपि चामेध्यं भोजनं तामसीप्रियम् ||' ***(Bhagavad Gita.XVII.7-10)***.

स्वादन्न 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. Desiree 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 कर्मणीति लिङ्गं मने यत्र निषक्तमस्य |. अथकामयमानः, योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणः उक्तामन्ति, ब्रह्मैव सन्ब्रह्माप्येति || '*Brihad Aranyaka Up. (IV.iv.6).*

2. 'अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मन्न्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ||' (*Chhandogya Up. VIII.i.1).*

3. 'तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयं रूपम् | तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्, एवमेध्वार्यं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नानन्तरम् ल तद्वा

अस्यैतदाप्तकाममात्मकाममकामं रूपं शोकान्तरम् ॥ (*Chhandogya Up.VIII.i.1*).

4. 'न जातुः कामः कामनां उपभोगेन शम्यति | हविषा कृष्णवर्तमिव भूयएवाभिवधते ॥' (*Mahabharata*)

विधिवशात्प्राप्तेन संतुष्यताम्

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*- सत्य pervading the manifestation as ऋत, 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 - 'एकमस्य साधारणं'. 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 य एतदुपासते न स पाप्मनो व्यावर्तते मिश्रं ह्येतत् |'. 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 'अप्रदायैभ्यो यो भुङ्क्तेस्तेन 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 क्षुधमिद्धदं ददुरुताशितमुप गच्छन्ति मृत्यवः | उतो रयिः पृणतो नोप दस्यत्युतापृणन् मर्दितारं न विन्दते || 1 ||..मोघमन्नं विन्दते अपचेताः सत्यं ब्रवीमि वध इत् स तस्य | नार्यमणं पुष्यति नो सखायं केवलाधो भवति केवलादि ||' (*Rigveda.X.127.1,6*).
2. पितुं नु स्तोषं महो धर्माणं तविषीम् | यस्य त्रितो व्योजसा वृत्रं विपर्व मर्दयत् ||' (*Rigveda. I.187.1*).
3. 'य आधाय चक्रमानाय पित्वोऽन्नवन्सन् रफितायोपजग्मपे | स्थिरं मनः कृणुते सेवते पुरोतो चित् स मर्दितारं न विन्दते || स इभ्दोजो यो गृहवे ददात्यन्नकामाय चरते कृशाय | अरस्मैभवति यामहूता उतापरिपु कृणुते सखायम् || ..'पृणीयादिन्नाधमानाय तव्यान् द्राघीयांसमनु पश्येत पन्थाम् | ओहि वर्तन्ते रथ्येव चकाऽन्यमन्यमुप तिष्ठन्त रायः || मोघमन्नं विन्दते अपचेताः सत्यं ब्रवीमि वध इत् स तस्य | नार्यमणं पुष्यति नो सखायं केवलाधो भवति केवलादी ||' (*Rigveda. X.117.2-3,5-6*).
4. 'ॐ ईशावास्यमिदं यत् किंच जगत्याम जगत्, तेन त्यक्तेन भुञ्जिताः, मा गृधः कस्यस्विद् धनम् || कुर्वन्नेवेह कर्माणि जिजिविशेत् शतं समाः | एवं त्वयी नान्यथेतोऽस्ति न कार्मलिप्यते नरे ||' (*Isha Up.*).

शीतोष्णादि विषह्यताम्

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 *Brahman*. *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* – परमं रूपं 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 - 'एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥' - (*Brihd Armyaka 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 Aranyka 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 प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय | इन्द्रो मायाभिः पुरुरूप ईयते युक्ताह्वस्य हरयः शता दश ||' (*Rigveda.XXXVII.xviii*).
2. द्वया ह प्राजपत्याः देवासुराश्च | (*Brihad Aranyaka Up.I.iii.1*).
3. 'नाहं प्रकाशः सर्वस्य योगमायासमावृतः | मूढोऽयं नाभिजानाति लोको मामव्यजम् || अवजानन्ति' मां मूढा मानुषीं तनुमाश्रितम् | परं भावमजानन्तो ममभूतमहेश्वरम् || (*Bhagavad Gita.VII.25 and IX.11*).
4. 'विहाय कामान्यः सर्वान्पुमांश्चरन्ति निस्पृहः | निर्ममो निरहंकारः स शान्तिमधिगच्छति ||'. (*Bhagavad Gita.II.71*).
5. 'न प्रहृष्येत्प्रिय प्राप्य नोद्विजेत्प्राप्य चाप्रियम् | स्थिरबुद्धिर्सम्मूढो ब्रह्मविद् ब्रह्मणि स्तिथः || (*Bhagavad Gita.V.20*).
6. 'समः शत्रौ च मित्रे च तथा मानापमानायोः | शीतोष्णसुखदुःखेषु समः संगविवर्जितः || तुल्यनिन्दास्तुतिर्मोनी सन्तुष्टो येन केनचित् | अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः || (*Bhagavad Gita.XII.18-19*).

न तु वृथा वाक्यं समुच्चर्यताम्

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 ego 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 'Ego' 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 led 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* – ‘मंत्रविद् एवास्मि न आत्मवित्’, till *Sanatkumar* clarified that what he knows is only the नाम - ‘यद्वै किञ्चित्दध्यगीष्टा नमैवैतत्’, 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 ‘नमैवैतन्नामापास्वेति’ - 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, Brahman* 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. 'एकधैवानुद्रष्टव्यमेतदप्रमयं धृवम् | विरजः पर आकाशादज आत्मा महान्ध्रुवः || तामेव धीरो विज्ञाय प्रज्ञां कुर्वित् ब्राह्मणः | नानुध्यायादवहूँष्ठब्दान् वाचो विग्लापनं हि तत् ||' (***Brihad Aranyaka Up.IV.iv.20-21***).
2. 'ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते | सङ्गाल्संजायते कामः कामात्क्रोधोऽभिजायते || क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः || स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ||' (***Bhagavad Gita.II.62-63***).
3. 'काम एष क्रोध एष रजोगुणसमुद्भवः | महाशनो महापाप्मा

विद्धयेनमिह वैरिणम् ॥ धूमेनाव्रियते वह्निर्यथादर्शो मलेन च । यथोल्बोनावृतो गर्भ
स्तथा तेनैदमावृताम् ॥ आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा । कामरूपेण कौन्तेय
दुष्पूरेणानलेन च ॥ इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ॥ एयैवमोहयत्येप
ज्ञानमावृत्यदेहिन्म् ॥ (Bhagavad Gita.II.37-40).

3. 'प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः । न शौचं नापि चाचारो न
सत्यं तेषु विद्यते ॥ असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् । अपरस्परसम्भूतं
किमन्यत्कामहैतुकाम ॥ एतां दृष्टिमवष्टभ्य नष्टात्मनोऽल्पबुद्धयः ॥ प्रभवन्त्युग्रकर्मा
णः क्षयायजगतोऽहिताः ॥ काममश्रित्य दुष्पूरं दम्भमानमदान्विताः । मोहाद्
गृहीत्वाऽसदग्राहान्प्रवर्तन्तेऽशुचिब्रताः ॥ चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ आशापाशशतैर्वद्धाः कामकौथपरायणाः
। ईहन्ते कामभोगार्थमन्ययेनार्थसंचयात् ॥ इदमद्य मया लब्धमिमं प्राप्यसे मनोरथम् ऽ
इदमस्ति ऽ इदमस्तीदमपि *mao* भविष्यति पुनर्धनम् ॥ असौ मया हतः शत्रुर्ह
निष्ये चापरानपि । ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥
आद्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया । यक्ष्ये दास्यामि मोदिष्य
इत्यज्ञानविमोहितः ॥ (Bhagavad Gita.XVI.7-15).

4. 'इदं ते नातपस्काय कदाचन । न चाशुश्रुषवे वाच्यं न च मां
याऽभ्यसूयति ॥ (Bhagavad Gita.XVIII.67).

5. 'यः ह खरस् चंदनभारवाही भारस्य वेत्ता, न तु सौरभस्य । तथा ही
विर्षः श्रुतिशास्त्रपुराणः, ज्ञानेन हीनः पशुभिः समानः ॥ (Uttara Gita).

6. 'व्याख्यानां एव केचित् कुशलः शास्त्रं प्रोक्तुं अलं अन्ये ।
उपानामयन्ति करोन्तं रसं तु जिह्वा जानति ॥

7. 'नामोपास्य च ब्रह्मेति ब्रह्मबुद्ध्या । यथा प्रतिमां विष्णुबुद्धयोपास्ते
तद्धत् ॥ (Shankara).

8. आत्मविशेषानभिज्ञः कर्मफलसंजाततृष्णः श्रद्धधानतया च प्रवर्तते इति
सर्वेषां नः प्रत्यक्षम् । (Shankara).

औदासीन्यमभिप्रस्यताम्

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 प्रागत्मज्ञानात् 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 – ‘देहादिसंघाते 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 *samasara* 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 - यावदात्मज्ञान विरोधभिमुख्यं तावदेव कर्मविषयः /.

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 कश्चिद्विद्वानपि जातु तिष्ठत्यकर्मकृत | कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ||’ 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-‘यज्ञार्थकर्मणोऽन्यत्र कर्म बन्धनः | तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥’, or alternatively offering the fruits of action to the divine essence with consciousness fixed in the *Self*, being free from desires and egoism. युध्यस्य doe 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 – यद्वाचरति श्रेष्ठस्तत्तदेवेतरो जनः | स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ||'. 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* ब्रह्मी स्थिति which leads one to the state of Bliss which - 'शान्तिमगच्छन्ति', 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 कश्चिद्विदुः कर्मणोऽपि जातु तिष्ठतु कर्मकृतः ।' (*Bhagavad Gita.III.5.*)
2. 'यज्ञार्थं कर्मणोऽन्यत्र कर्म बन्धनः । तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥' (*Bhagavad Gita.III.9.*)
3. 'न मे पाथास्ति कर्तव्यं त्रिषु लोकेषु किंचन । नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥' (*Bhagavad Gita.III.22.*)
4. 'यद्याचरति श्रेष्ठस्तत्तदेवेतरो जनः । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥' (*Bhagavad Gita.III.5.*)
5. "विहाय कामान्यः सर्वान्पुमांश्चरति निस्पृहः । निर्ममो निरंकारः स शान्तिमगच्छन्ति ॥" (*Bhagavad Gita.II.71.*)
6. 'न प्रहृष्येप्रिय प्राप्य नोद्विजेत्प्राप्य चाप्रियम् । स्थिरबुद्धिरसम्मूढो ब्रह्मविद ब्रह्मणि स्थितः ॥' (*Bhagavad Gita.V.20.*)
7. 'नहि प्रत्यक्षविरोधे श्रुतेः प्रामाण्यम् । न हि श्रुतिशतमपि शीतोग्निः अप्रकाशःइति बुवत्प्रामाण्यं उपहति ॥.श्रुतेः ज्ञापकत्वात्, न शास्त्रंपदार्थान् अन्यथाकर्तुं प्रवृत्तं किं तर्हि यथाभूतानां ज्ञापने ॥' (*Shankara.*)
8. 'यावदात्मज्ञान विरोधभिमुख्यं तावदेव कर्मविषयः ।' (*Shankara.*)
9. 'प्रागत्मज्ञानात् प्रवृत्त्युपपत्ते' (*Shankara.*)
10. 'प्राक् ब्रह्मस्मत्त्वदर्शनात् विषयदिप्रपंचो व्यवस्थितरूपो भवति । देहादिसंघाते आत्माभिमानो अविद्यात्मकः ॥' (*Shankara.*)
11. 'ऋमर्थं तर्ही भक्तैः पुजादिलक्षणं यागदानहोमादिं सुकृतं प'युज्यते इत्याह । अज्ञानेनावृत्तं विवेकज्ञानं तेन मुह्यति करोमि इत्येह मेहं गच्छन्ति अविवेकिनः ॥' (*Shankara.*)

12. 'परम प्रकृष्टं निरतिशयं साम्यं समताद्वयलक्षणं द्वैतविषयाणि साम्यान्यतोऽर्वाञ्च्येव अतोऽद्वयलक्षणमेतत्परमं साम्यमुपैति प्रतिपद्यते ॥'
(*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 does not 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, यदेतद् विद्युतो व्यद्युत्तदा३ इतीन् 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 पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह | बद्धिश्च न विचेष्टति तां
आहुः परमां गतिः || (***Kath Up.II.iii.10***).
 2. 'मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यमतां योगविधीं च कृत्स्नम् |
ब्रह्मप्राप्तो विरजोऽभूद्धिमृत्युरन्याप्येवं यो विदध्यात्सेव ||' (***Kath
Up.II.iii.18***).
 3. 'ये हि संस्पर्शजा भोगा दुःखयोनयः एव ते | आद्यान्तवन्तः कौन्तेय न
तेषु रमते बुधः ||' (***Bhagavad Gita***).
 4. कायेन मनसा बुद्ध्याकेवलैरिन्द्रियैरपि | योगिनः कर्म कुर्वन्ति सङ्गं
त्यक्त्वात्मशुद्धये || (***Bhagavad Gita.V.11***).
 5. 'तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः | गच्छन्त्यपुनरावृत्तिं
ज्ञाननिर्धूतकल्मषा ||' (***Bhagavad Gita.V.17***).
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V

एकान्ते सुखमास्यतां परतरे चेतः समाधीयताम् ।
 पूर्णात्मा सुमक्षीयतां जगदिदं तदभसितमं दृश्यताम् ॥
 प्राक्कर्म प्रविलप्यतां चिति बलान्नाप्युत्तरैः श्लीष्यताम् ।
 प्रारब्धं त्विह भुज्यतां अथ परब्रह्मात्मना स्थीयताम् ॥ 5 ॥

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.

एकान्ते सुखमास्यताम्

One should cherish satisfaction in solitude.

Explanation :

Solitude is the state of mind, *being alone not even thoughts rising and disturbing mind*, स्व-स्थ 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*.

सत्य - *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 सत्य - *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 प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्, एवमेव पुरुषः प्राज्ञेनात्मना संरिष्वक्तो न बाह्यं किंचन वेदान्तरम् ॥'

(*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 निवर्तन्ते 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* ॐ 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 ॐ 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 know 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. 'यस्तु सर्वाणि भूतानि आत्मनैवानुपश्यति | सर्वभूतेषु चात्मानं ततो न विजुगुप्सते || . .' or 'यस्मिन्सर्वाणि भूतानि आत्मैवाभुद् विजानतः | तत्र को मोहः कः शोकः एकत्वमनुपश्यति || (*Isha Up*).
2. 'यत्र द्वेतमिव भावति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं श्रुणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानिति ; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं श्रुणुयात्, तत्केन कं भिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ||' (*Brihad Aranyaka Up.II.iv.14*).
3. 'यः प्राणेन प्राणिति स त अत्मा सर्वान्तरः योऽपाननापानिति . . यो व्यानेन व्यानिति . . उदानेनोदानिति स त अत्मा सर्वान्तरः एष त अत्मा सर्वान्तरः ||' (*Brihad Aranyaka Up.III.iv.1-2*)
4. 'अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् | आचार्योपासनं शौचं स्थैर्यं मात्मविनिग्रहः || इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च | जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् || असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु | नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु || मयि चानन्ययोगेन भक्तिरव्यभिचारिणी | विविक्तदेशसेवित्वमरतिर्जनसंसदि || अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् | एतज्ज्ञानमिति प्रोक्तमज्ञानं यदातोऽन्यथा ||' (*Bhagavad Gita XIII*.)

परतरे चेतः समाधीयताम्

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 (मेधया) and austerity (तपसा), 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 supra-sensory perception, which through *Speech* they revealed, sifting it as one would sift flour with the sieve - ‘सक्तुमिव तितउना पुनन्तोयत्र धीरा मनसा वाचं अकृत’ and as a loving wife finely robed, would reveal her noble form to her husband – ‘उता तस्मै तन्वं विवसे जायेव पत्य उशती सुवासाः’. But though the seers were equal in seeing and hearing, they were not so equal in quickness of receptivity or of expression – ‘अक्षण्वन्तः कर्णवन्तः सग्वायो

मनेजवैष्णवो बभुवुः ।', therefore, when they passed that *Wisdom* to human beings, Mind came back having failed to attain *That*.

Chhandogya Up. (I.1) explains metaphorically how when *Udgitha*, the first and foremost syllable, supreme in *form* and exceptional in *essence* was recited by देवास the enlightened forces uttering ॐ, the instruments of communication, they were afflicted by असुराः 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 असुराः 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 - 'ऋत्वा विदध्वंसुर्यथाश्मानमाङ्गमृत्वाच्चिन्वेत'. 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. 'त्रीण्यात्मनेऽकुरुत इति मनो वाचं प्राणम्, तान्यात्मनेऽकुरुत |
(*Brihad Aranyaka Up.I.5.3*)
2. मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु | मामेवैष्यसि यक्तैवमात्मानं
मत्परायणः || (*Bhagavad Gita IX.34*)
3. 'सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी | नवद्वारे पुरे देही नैव कुर्व
न्न कारयन् || (*Bhagavad Gita V.13*)
4. 'त्यक्त्वा कार्मफलासंगं नित्यतृप्तो निराश्रयः | कर्मण्यभिप्रवृत्तोऽपि नैव
किञ्चित्करोति सः || (*Bhagavad Gita IV.20*).

पूर्णात्मा 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 *Upanishds* 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. 'एषास्य परमा गतिः, एषास्य परमा संपत्, एषोऽस्य परमो लोकः, एषोऽस्य परम आनन्दः; एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ||' (*Brihad Aranyaka Up.IV.3.32*)

2. अथ नामधेयं सत्यस्य सत्यं इति प्राणवै सत्यं तेषां एष सत्यम् / **(Brihad Aranyaka Up.II.3.6)**
3. 'यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः | अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति || **(Brihad Aranyaka Up.IV.4.17)**
4. 'यद् एतद् विद्युतो व्याद्युतदा इतीन् न्यमीमिषदा | **(Kena Upanishad IV.5)**
5. 'तमेव भान्तं अनुभाति सर्वम् | तस्य भासा सर्वमिदं विभाति || **(Mundaka Up.II.2.11)**
6. 'धूमेनाव्रियते वह्निर्यथादर्शो मलेन च | यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् || **(Bhagavad Gita III.38)**
7. 'धूमेनाव्रियते वह्निर्यथादर्शो मलेन च | यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् || **(Bhagavad Gita III.38)**
8. 'धूमेनाव्रियते वह्निर्यथादर्शो मलेन च | यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् || **(Bhagavad Gita III.38)**
9. 'संकल्पप्रभावान्कामांस्यक्त्वा सर्वानशेषतः | मनसैवेन्द्रियग्रामं विनियम्य समन्ततः || शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया | आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् || **(Bhagavad Gita. VI.24-25)**

जगदिदं तदभसितमं दृश्यताम्

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 वृ, *Bramhan* is *That One* which became effulgent, or bursts forth in abundance. All *That* which was unmanifest 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 बभूव तदस्य रूपं प्रतिचक्षणाय |’ declares *Rigveda*. According to *Brihad Aranyaka Upanishad*, in the beginning the *Self*, verily, was all this, as one human form - ‘पुणुषविधः’. The *Cause* becoming the *Consequence*. Seeing none other, he acknowledged himself at the very outset as the ‘अहम्’ - *I*, ‘अस्मि’ - *Existence* and as the ‘ब्रह्म’ – *Effulgence*; ‘अहं वाव सृष्टिरस्मि, अहं हीदं सर्वमसश्चीति; ततः सृष्टिरभवत् |’ – *I am all this creation, for I have created all this*. Therefore, all this came to be created. It is एकं सत् *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 पूर्णमादाय पूर्णमिवावशिष्यते || - 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, ऋत, 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.

Whem Brahman manifests it becomes formated 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. ‘वेदाहं एतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात् | तामेव विदित्याति मृत्युं एतो नान्यः पन्थाः विद्यते अयनाय || (Yajurveda. 31.28)
2. ‘आत्मैवेदमग आसीत्पुरुषविधः | सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत् | सोऽहमस्मीत्यग्रे व्याहरत् | . .अहं वाव मूष्टिरस्मि, अहं हीदं सर्वममृक्षीति . .||’ (Brihad Aranyaka Up. I.4.1,5)
3. ‘तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत्, . .स एष इह प्रविष्ट आ नखाग्रेभ्यः यथा क्षुरः क्षरधानेऽवहितः स्यात् . . अकृतनो फि सः प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः, तान्यस्यैतानि कर्मनामान्येव |’ (Brihad Aranyaka Up. I.4.7).
4. ‘न दृष्टेर्दृष्टारं पश्ये, न श्रुतेः श्रोतारं श्रुणुयात्, न मतेर्मन्तारं मन्वीथाः, न विज्ञातेर्विज्ञातारं विजनीयाः | (Brihad Aranyaka Up.III.4.2).

5. 'यत् वाचानभ्युदितं येन वागभ्युद्यते | . . यन्मनसा न मनुते येनाहुर मनो मतम् | . . यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति | . . यच्छ्रोत्रेण न श्रुणोति येन श्रोत्रमिदं श्रुतम् | . . यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते | . . तदेव भ्रष्टम् त्वं विद्धि नेदं यदिद मुपासते || (*Kena Up.I.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 शरिर पतोत्तरकालं’ it comes about the moment ignorance is eliminated – ‘अविद्या निवृत्तिः’.

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 it well-established he becomes liberated from Mind. That is the *supreme state*.

Remarks:

1. 'यथाकारी यथाचारी तथा भवति – साधुकारी सधुर्भवति, पापकारी पापो भवति ; पुण्यः पुण्येन कर्मणा भवति पापः पापेन | अथो खल्वाहुः; काममय एवायं पुरुष इति, स यथाकामे भवति तत्कर्यर्भवति, यत्कतुर्ववति तत् कर्म कुरुते, यत् कर्म कुरुते तदभिसंपद्यते || (*Brihad Aranyaka Up.IV.4.5*)
2. 'लयविक्षेपरहितं मनः कृत्वा सुनिष्वलम् | यदायाति अमनीभावं तदा तत् परमं पदम् || (*Maitri Up.VI.34*)
3. 'मनः प्रधानत्वात् लिंगस्य मनो लिंगं इति उच्यते' (*Shankara*).

चिति बलान्नाप्युत्तरैः श्लीष्यताम्

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 निरोधः’. *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*, 'श्रद्धस्व सौम्य' – 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. सोम्य is one who is sensitively receptive, like *Nachiketa* who when he approached *Yama* was commended by him - 'विद्याभीप्सिनं नचिकेतसमं मन्ये, न त्वा कामावहवोलोलुपन्तः ।' – as one eager for *Wisdom*, since many inducements did not distract his mind. Therefore, 'त्वदृन् नो भूयान् नचिकेतः प्रष्टा ।' – 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:

1. 'कुर्वन्नेवेह कर्माणि जिजिविशेत् शतं समाः | एवं त्वयी नान्यतेथिऽस्ति न कर्म लिप्यते नरे ||'. (*Isha Up.2*).
2. 'मन एव मनुष्यानां कारणं बन्धमेक्षयोः | बन्धस्य विषयसंगं मोक्षो निर्विषयं स्मृतम् | (*Maitri Up.VI.34*).
3. 'चित्तं कारणं अर्थानां तस्मिन् सति जगत् त्रयं | तस्मिन्क्षीणे जगत् क्षीणं तत् चिकीत्सीयतां प्रयत्नः ||' (*Yoga Vashishtha*).

प्रारब्धं त्विह भुज्यताम्

The consequence of earlier actions should be terminated conclusively.

Explanation:

Cause-effect is an in-alienable and unavoidable *Cosmic Law* - ऋत. 'प्रारब्ध' 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 दुःखं दुःखस्यांतरं सुखम् | चक्रवत् परिवर्तते सुखदुःखे 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 प्रारब्ध 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 कश्चिद्विद्वानपि जातु तिष्ठत्यकर्मकृत् | कार्यते ह्यवशः कर्मः सर्व
 ः प्रकृतिजैर्गुणैः ||..यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः | तदर्थं कर्म
 कौन्तेय मुक्तसङ्गः समाचर ||.. प्रकृते क्रियमाणानि गुणैः कर्माणि सर्वशः |
 अहङ्कारविमूढात्मा कर्ताहमिति मन्यते || तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः |
 गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ||.. मयि सर्वाणि कर्माणि
 सन्न्यस्याध्यात्मचेतसा | निराशीर्निर्ममो भत्वा युध्यस्व विगतज्वरः ||'
(Bhagavad Gita .III).

अथ परब्रह्मात्मना स्थापयताम्

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 ॐ, seer *Vishvamitra* clarifies that one should adore not the physical Sun in the sky but *That supreme Savitru* - तत् सवितु वरेण्यं, who is in भूः -

world of the mortals, in भुवः - the space and in स्वः - high heavens, which alone is, as declared in *Kath Up.* the तत् ते पदम् - *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 one reaches the परमं पद, 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. 'हरिः ॐ अथ यद् इदं अस्मिन्ब्रह्मपुरे दहरं पुण्डरिकं वेश्म | दहारोऽस्मिन् अंतरिक्षाकाशः तस्मिन् यद् अन्तः तद् अन्वेष्टव्यं तद् वा व विजिज्ञास्तिव्यम् || (**Chhandogya Up VIII.i.1**)

2. 'स ऽयथा सर्वासामपां समुद्र एकायनम् ...एवं वा अर इदं महद्भुतमनन्तमपारं विज्ञानघन एव | एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच ऋग्वेदवल्क्यः ||' (**Brihad Aranyaka Up. (II.iv.11-12)**)

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