

Savatsujatiya

A Study



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Introduction

Sanatsujatiya is one of the three discourses from Mahabharata on which Sri Sankara has offered his comments the other two being Vishnu Sahasranama and Bhagavad Gita. Since then many have offered their own comments which show their own individual responses. In each of these commentaries there is no similarity of the verses included, each being different from the others. I have for my purpose used the text as available in Mahabharata published by Gita Press, Gorakhpur.

When Shankara started commenting on these three important discourses It is not known in what order he Egan his commentaries. But one need not be surprised if he hadpicked Vishnu Sahasranama first giving the comprehensive vision of the all-pervading and all-encompassing resplendence of the Supreme Being, to be followed by his commentary on Bhagavad Gita which contained the Krishna's words of Wisdom for the highly intellectual seeker. Feeling that the Bhagavad Gita in its simplicity gave rise to many diverse interpretation, placing emphasis either on Karma, the performance of actions for the the family man, Jnyana for the seeker of Wisdom and Bhakti for the one who has perfected performance of action enjoined with acquisition of the Knowledge and Wisdom regarding the Supreme Being, Bhakti being not the step to but the state of being in communion with the Supreme Being. When it was see that the three-fold journey was difficult then to make narration easier for lay man to understand Sanasujatiya became the medium.

It is significant that Vishnu Sahasranama was addressed by Bhishma on his death bed to Yudhishthira, a simple soul but troubled by the events that followed by the internecine great Kurukshetra War. His mind was disturbed and his heart was unresolved. He had but one question to ask and that was - Who in this world is that Supreme Being, propitiating whom one would be delivered from the travails of the primordial world. Once he knew and understood it deeply then Yudhishthira became true Dharmaraj, seeing in every one the essence of the divine energy reposed.

Bhagavad Gita was narrated by Krishna to an intellectually disposed and intensively self confident and self-assertive proud Kshatriya, confused by erroneous premises, providing unconvincing arguments and incredibly naive decision not to undertake the task to which he born and which was his destiny. Arjuna did receive Knowledge (ज्ञान) and Wisdom (विज्ञान) but how much he understood only his future conduct was to reveal. Even though he said as the discourse concluded - "स्थितोऽस्मि गतसंदेहः करिष्यन्ति वचनं तव ।" he continued to remain the proud and self-conscious Kshatriya as he was earlier. One the battle started he forgot what he was advised and treated Krishna more often as a mere charioteer wise one but not to be taken seriously, feeling hurt at the end of the war seeing Krishna reluctant to climb down the chariot first as tradition demanded but asked him to climb down first, wondering why he could not face the challenges of the Abhirs when he was taking Yadava women to Hastinapur when earlier he could face the Kauravas on Kurukshetra battle filed and defeat them single handed as boasted earlier.

Sanatsujatiya was intended for Dhritarashtra who was blind not only physically but also psychologically by attachment to his sons, an ignorant person. Therefore, he has no faith in his

brother Vidura's wise counsel but desired some one more wise in Wisdom to clarify his doubts. Therefore Sanatsujatiya comes after Vidura has extensively spoken words of wisdom. All the wisdom communicated to Dhritarashtra fell as if poured on a stone. It did not make his mind receptive even as water does not make stone moist.

It does not matter how ancient is the scripture if it speaks about सत्य, the Prime Existence, because whoever has spoken, wherever has spoken and whenever spoken सत्य, the Prime Existence remains the same immutable and unchanging reality. The words may change, the communicator may change, the communicated may change, the language may change, the words may change but the सत्य, if understood well does not change. Knowledge is not substitute to understanding. Understanding means experiencing with open heart, when the light streams through even through narrow opening one's mind to be receptive. Understanding brings happiness, knowledge often nurtures ego. Knowledge needs recognition, understanding needs no approval. If you understand you are happy, for knowledge often confuses. Therefore in life we meet many who know things more but find few who understand.

Vidura preceded Sanatsujati's advise to Dhritarashtra who having heard that on Krishna's intervention in the internecine dispute between Kauravas and Pandavas had not resulted in positive steps, lapsed in depression. Being troubled in mind he had spent sleepless night and tells Vidura about his problem. He summons Vidura, who was wise in Wisdom and tells him that he would like hear from him "words that are beneficial and couched with high morality". Vidura does not see any infirmities in Dhritarashtra, therefore asks cautiously whether he feels sad because he covets other person's wealth . Because he tells him that sleeplessness overtakes to one who is a thief, sensual man, one who has lost his wealth, failed to succeed, weak person when he loses to a strong person.

Vidura thereafter tell him a long discourse on morality and ethics and when Dhritarashtra asks him to speak on spiritual matters he expresses his inability saying that as one born to maid servant he would not venture to speak on the subject but recommends Sage Sanatsujati as the proper person to guide him on those subjects.

Sanatsujati knew Dhritarashtra well and the obscure mind which he possessed. Therefore he made his words as simple as possible to convey the mystery of the Wisdom for him to understand. Dhritarashtra was reluctant listener and he could perhaps been guided by his son Duryodhana who was frank enough to admit that he know what Dharma is and what constitutes A-Dharam. But being what he is he cannot act according to Dharma and cannot but act according to A-Dharma. Both Vidura and Sanatsujati must have within themselves knew infatuated as he was attached to his love for his own so she would not be swayed by the teachings why would impart. But King was a King and no one his right to be counselled.

The result was as envisaged, no amount of washing. Would change the coal to become a diamond, though both coal and diamond could be mined from the same earth. Dhritarashtra continued through his mind and found ways to make Pandavas reluctant to engage in war with his sons. He sent Sanjaya to Dhritarashtra to make Pandavas withdraw from the battle. When that attempt was not successful he sent Duryodhana himself to go to Krishna see, I got his

cooperation to fight on the side of Kauravas. When that attempt failed and Krishna offered the entire Yadava and their associate armies to Kauravas, except himself, Duruyodhana and through him Dhritarashtra was satisfied. Therefore he asks Sanjay when the battle was about to start his famous words - "धर्मक्षेत्रे कुरुक्षेत्रे समावर्तन युयुत्सवाः । मानताः पाण्डवो ऽच किमकुर्वत संजय ॥". And finally even when Sanjaya concluded cautiously with the statement - "यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीविजयो भूतिर्धृवा नीतिर्मतिर्मम ॥", the suggestion does not sink in Dhritarashtra's obscure mind.

Such was Dhritarashtra's mind obscured by attachment to his sons. The future was not much different. Generations after generation, centuries after centuries, the human continues to be same. Copy of the Bhagavad Gita is certainly venerated and kept in the puja room with all respects. But few have read it, fewer have understood it and even few have been able to put it into practice. Perhaps Vidura's earlier counselling on temporal level and Sanatsujati clarification on spiritual level may help the modern world, which too has mind obscured in ignorance.

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Sanatsujatiya- A Study

Chapter I.

Dhritarashtra his brother Vidura, who though born to maid, was wise in Wisdom, was giving advise. When a stage came for him to speak of Death, Vidura was reluctant to proceed saying that since he was born in lowest of the castes, and therefore is not authorised to speak more than what he has already revealed to him. Therefore, he suggests the name Sanatsujati, who was Brahma Prajapati's mind-born son and though but a child is well qualified to speak on matters which are mystical in nature. Accordingly at the request of Vidura, Sanatsujai arrives and presents himself. Then Vidura welcomes with due honours and tells him that Dhritarashtra desires some clarification on spiritual matters which for him would not be proper resolve where the great Sage is fully qualified.

Sage Sanatsujati agrees and Dhritarashtra asked him questions in his secluded place where they conversed.

धृतराष्ट्र उवाच :

सनत्सुजात यदिदं श्रुणोमि न मृत्युरस्तीति तव प्रमादम् ।
देवासुरा ह्याचरन् ब्रह्मचर्यम् मृत्यवे तत् कतरन्नु सत्यम् ॥

Respected Sanatkumarji, it is always said that according to you Death does not exist at all. I have also heard that both Gods and Demons practice Brahmacharya to transcend the Death. Which of these two is the Truth ?

सनत्सुजात उवाच :

अमृत्युः कर्मणा केचिन्मृत्युर्नास्तीति चापरे ।
श्रुणु मे ब्रुवतो राजन् यथैतन्मा विषंकिथाः ॥
उभे सत्ये क्षत्रियैतस्य विद्धि मोहान्मृत्यु सम्मतोऽयं कवीनाम् ।
प्रसाद वै मृत्युमहं ब्रवीमि तथा प्रमादममृतत्वं ब्रवीमि ॥

There are two views on this, O King. One view is that Death exists and it becomes distant with performance of actions. The other view is that Death does not exist at all. I will clarify to you the difference between these two views, have no doubt about this. O warrior. Know that both the views are correct in their own. Some have accepted the supremacy of Death as reality. But my my view is that improper performance of action is Death and proper performance of action in Immortality.

प्रमादात् वै असुराः पराभवन्प्रमादममृतं ब्रह्मभूता सुराश्च ।

न मृत्युर्व्याघ्रः इवाति जन्तून् न ह्यस्य रूपमुपलभ्यते ॥

By performing impressed actions Demons fell prey to Death. By performance of proper actions the God reached the Supreme Abode. But this much is certain that Death does not devour like an animal because no one has its form.

यमं लोकं मृत्युमतोऽन्यमाहुरात्मावसन्नममृतं ब्रह्मचर्यम् ।
पितृलोके राज्मनुशास्ति देवः शिवः शिवानामशिवोऽशिवानाम् ॥

Some refer to the improper performance of action as Yama, Death and for the performance of proper action as Brahmacharya, Immortality. Yama rules the land of the ancestors, which is propitious for those who perform proper actions and unpropitious for those who perform improper actions.

अस्याचदेशान्निःसरते नराणां क्रोधः प्रमादो लोभरूपश्च मृत्युः ।
अहंगतेनैव चरन् विमार्गान् न चात्मनो योगमुपैति कश्चित् ॥

By his (Death's) command alone unpropitious attributes like anger, impropriety, greed become the cause for the destruction of the human beings. Succumbing to arrogance and treading the improper path the human being does not become qualified for the experience of the Supreme Being.

ते मोहितस्तद्वशे वर्तमाना इतः प्रेतास्तत्र पुनः पतन्ति ।
ततस्तान् देवा अनुविप्लवन्ते अतो मृत्युरमरणाख्यामुपैति ॥

Succumbing to the influence of the defects and through arrogance they come back again to this present world. After death they take with them they take with them the Mind, is ensues and the breath and due to their alienation dying is referred to as Death.

कर्मोदये कर्मफलमनुरागास्तत्रानुयान्ति न तरन्ति मृत्युम् ।
सदर्थयोगनवगमात् समन्तात् प्रवरितन्ते भोगभोगेन देही ॥

When the effects of the actions performed become conclusive the ones who crave for the fruits of the actions performed, do not overcome. the Death. With the arrival of the fruits of actions performed, they wander around enjoying them.

तद् वै महामोहनमिन्द्रयाणां मिथ्यार्थं योगस्य गतिविधिं नित्या ।
मित्यार्थयोगाभिहतान्तरात्मा स्मरन्नुपास्ते विषयानुसारं समन्तात् ॥

In this manner whatever sense enjoyments there are they will keep him in attraction and having kept craving for these illusory objects the attractions for them become natural. Being attracted to these illusory pleasures his internal power of Wisdom becomes weak, the mind of these who constantly reflect on these truly become involved in hurting his self within.

अमिथ्या वै प्रथमं हन्ति लोकान् कामक्रोधावनुगृह्याशु पश्चात् ।
एते बालान् मृत्यवे प्रापयन्ति घोरास्तु धैर्येण तरन्ति मृत्युम् ॥

In the beginning the illusion itself harms the worlds, then together with desire and anger they are destroyed. These simple minded ones are led to the Death. But those who are bold courageously overcome Death.

सोऽभिध्यायन्नयतितान् निहन्याजनादरेणाप्रतिबुध्यमानः ।
नैनं मृत्युरमृत्युरिवाति भूत्वा एवं विद्वान् यो विनिहन्ति कामान् ॥

(Those who desire to win one therefrom Death) they should reflect on the Supreme Being and renouncing the influence of senses and considering them as inferior, destroy them the moment they arise. Those who this renounce the influence of senses do not fear Death when it comes.

कामानुसारी पुरुषःकामानुसारी विनश्यति ।
कामान् व्युदस्य धुनने यत् किञ्चित् पुरुषो रजः ॥

The one who follows the senses is destroyed by the senses. The one who renounces the influence of sense destroys every sorrow and that which Death causes.

तमोऽप्रकाशो भूतानां नरकोऽयं प्रदृश्यते ।
मुह्यन्ति इति धावन्ति गच्छन्त श्चभवत् सुखम् ॥

For the beings unenlightened obscurity appears similar to the nether world. Like a drunkard surges forward towards the pit-fall. Similarly the one who is under the influence of senses riches towards the sense objects thinking them to give happiness.

अमूढवृत्ते पुरुषस्येह कुर्यात् किं वै मृत्युस्तार्ण इवास्य व्याघ्रः ।
अमन्यमानः क्षत्रिय किञ्चिदन्यन्याधीयीत निरणुदन्निववास्य चारुः ॥

Why would a man wise in Wisdom, whose mind is not affected by the influence of senses fear by Death as the danger from tiger ? Therefore, O King, for destroying ignorance caused by the influence of senses one should renounce every other object in the primordial world considering them of no value.

स क्रोधलोभो मोहवानन्तरात्मा स वै मृत्युस्त्वचछरीरे य एषः ।
एवं मृत्युं जायमानं विदित्वा ज्ञाने तिष्ठन् न बिभेतीह मृत्योः ।
विनश्यति विषये तस्य मृत्युरमृत्योर्यथा विषयं प्राप्य मर्त्यः ॥

He who is within your mortal body, verily he being influenced by senses has defects like anger, greed and delusion comes under the control of the Death. Becoming wise in Wisdom he does not fear Death. Therefore. O king one should divest oneself the root cause of the influence. Of senses. Once the influence of the senses is renounced Death becomes defeated even as the Death as it comes near the ordinary human being is defeated.

धृतराष्ट्र उवाच :

यानेवाहुरिज्यया साधुलोकान् द्विजातीनां पुण्यतमान् सनातनानान् ।
तेषां परार्थं कथयन्ति वेदा एतद् विद्वान नोषैति कथं नु कर्म ॥

Dhritarashtra said :

Even as for the twice-born one through sacrifices which pure, perennial and superior state is indicated even so Veda is said to be the the supreme purpose for persons here in the world. The one who is wise in such Wisdom why does not take refuge in performance of actions ?

सनत्सुजात उवाच :

एवं ह्यविद्वानुपयति तत्र यथार्थज्ञातं च वदन्ति वेदाः ।
अमीर आयाति परं परमात्मा प्रजाति मार्गेण नित्य मार्गान् ॥

Sanatsujat said :

O King on this matter an ignorant person wanders in different world and Vedas also speak of many purposes for performance of actions have been mentioned therein. While a man without any desires becoming wise in Wisdom transcending all the other Paths traverses the Path to the Supreme Being.

धृतराष्ट्र उवाच :

काऽसौ नियुक्ति तमो पुराणो स चेदिदं सर्वमनुक्रमेण ।
किं वास्य कार्यमथवा सुखं च तन्मे विद्वन् ब्रूहि सर्वं यथावत् ॥

Dhritarashtra said :

O wise one . If the Supreme Being gradually manifests in the form of creation, then who rules over the birth-less and the ancient Person ? Or what is the purpose for him to manifest in this manner and what pleasure does he get ? The Lord himself all these things gradually.

सनत्सुजात उवाच :

दोषो महानत्र विभेदयोगे ह्यनादियोगेन भवन्ति नित्याः ।
तथास्य नाधिक्यमपैति किञ्चिदनादियोगेन भवन्ति पुंसः ॥

Defects are seen here as difference eternally from the beginning of Time. When one accepts this premise then one observes that bigger or smaller differences are visible in human beings.

य एतद् वा भगवान् स नीत्यो विकारयोगेन करोतु विश्वम् ।
तथा च तच्छक्तिरिति सेम मान्यते तथार्थयोगेन च भवन्ति वेदाः ॥

The eternal resplendent Lord who by inherent disposition manifests as many in the universe. Manifestation is considered to be His eternal power of becoming and the Vedas are said to be verily the result.

धृतराष्ट्र उवाच :

येऽस्मिन् धर्मान् नाचरन्तीह केचित् तथा धर्मान् केचिदिहाचरन्ति ।
धर्मः पापेन प्रतिहन्यते स्विदुताहो धर्मः प्रतिहन्ति पापम् ॥

Dhritarashtra said

In this world there are some who do not follow principles of righteousness and there are some who follow the principles of righteousness. Therefore righteousness becomes demerits when the principles of righteousness are not followed but the righteous principles themselves destroy the demerits.

सनत्सुजात उवाच :

उभयमेव तन्नोपयुज्यते फलं धर्मस्यैवेतरस्य च ।

Sanatsujat said :

The fruits of righteousness and demerits are distinct from each other and one is obliged to enjoy the both consequences.

तस्मिन् स्थितो वाप्युभयं हि नित्यं ज्ञानेन विद्वान् प्रतिहन्यते सिद्धम् ।
तथान्यथा पुण्यमुपैति देही यथागतं पापमुपैति सिद्धम् ॥

The man of Wisdom established always in the Supreme Being on the basis of that wisdom destroys the consequences of his actions, this is well established truth. Otherwise the one proud of his body earns. Merits and sometimes experiences demerits consequent to his earlier actions.

गत्वोभयं कर्मणा युज्यतेऽस्थिरं शुभस्य पापस्य स चापिकर्मणा ।
धर्मश पापं प्रणुदतीह विद्वान् धर्मो बलीयनिति तस्य सिद्धिः ॥

Thus traversing and experi he ending two unsteady avenues he comes back to perform actions according to the consequential results. This is well known. But the one who becoming wise in wisdom even as he experiences the effect of the performance of unpropitious actions, he also destroys the effect of the earlier unpropitious performance of actions.

धृतराष्ट्र उवाच :

यानिहाह स्वस्य धर्मस्य लोकान् द्विजातीनां पुण्यकृतां सनातनानान् ।
तेषां क्रमात् कथय तथोऽपि तास्यान् नैतद् विद्वन् वेत्तुमिच्छामि कर्मन् ॥

Dhritarashtra said:

O Wise One, performing propitious actions according to the principles of righteousness ordained for them which eternal worlds the twice-born persons are said to experience as a result, those kindly convey to me, even so I desire to know about the other worlds.

सनत्सुजात उवाच:

येषां व्रथेऽथ विस्पर्धा बले बलवितामिव ।
ते ब्राह्मणा इत प्रेत्य ब्रह्मलोकप्रकाशकाः ॥

Sanatsujati said:

Even as between the two strong ones there exists competition to excel strength, even so the men of Wisdom after death traverse to the abode of Brahma as the enlightened ones.

येषां धर्मं च विस्पर्धा तेषां तज्ज्ञानसाधनम् ।
ते ब्राह्मणा इतो मुक्ताः स्वर्गं यान्ति त्रिविष्टपम् ॥

Among those who have competition in righteousness for them wisdom exists as the medium. And these men of Wisdom delivered from here repair to the heavenly world.

तस्य सम्यक् समाचारमाहुर्वेदविदो जनाः ।
नैनं मन्येत भूयिष्ठं बाह्यमभ्यन्तरं जनम् ॥
यत्र मन्येत भूयिष्ठं प्रावृषीव तृणोपलम् ।
अन्नं पाने ब्राह्मणस्यौतज्जीवेन्नानुसंज्वरेत् ॥

Observing their conduct those men of Wisdom, those well versed in the comprehensive essence of Veda praise them. But the principles of righteousness are projected outward, there excessive importance should not be given to them. But when the one who complies the principles of righteousness projects inward such one should be considered great, even as during rainy season when large quantity of grassland is seen growing, even so the men of Wisdom should stay in such environment for food and water.

यत्राकथयमानस्य प्रयच्छयशिवं भव्यम् ।
अतिरिक्तमिवाकुर्वन् स श्रेयान् नेत्रो जनाः ॥

When one lives in a place with no fear or no evil effects even without his enlightenment becoming known, or one lives even without making it known his special attributes, he verily is a great person , not the others.

यो चा कथयमानस्य ह्यात्मानं नानुसंज्वरेत् ।
ब्रह्मस्वं नोपभुंजीत तदन्नं सम्मतं सत्यम् ॥

He who does not become jealous of seeming others being praised or does not revel in his own experience of the essence of is Brahman the noble ones have approval for taking food with him.

यथा स्वत वांतमश्नन्ति श्वा नित्यमभूतये ।
वयं ते वांतमश्नन्ति स्ववीर्यस्यपोसेवनात् ।

□

Even as a dog eats his own vomit even so the one lives eating one's own vomit when lives on his own self praise.

नित्यमज्ञातचर्चा मे इति मन्येत ब्राह्मणः ।
ज्ञातिनां तु वसन् मध्ये तं विदुर्ब्राह्मणः बुधाः ॥

The one even living amidst his own community tries to keeps his own sadhana concealed such one is known a man wise in Wisdom.

को ह्यनंतरमात्मानं ब्राह्मणो हन्तुमर्हति ।
निर्लिङ्गमचल शुद्धं सर्वद्वैतविवर्जितम् ॥

In this manner one who is the Self, one without second, without any identification, pure, without any dual nature, whom one knows his pure nature such one being wise in Wisdom who will think of destroying him_?

तस्माद्धि क्षत्रियस्यापि ब्रह्मावसति पश्यति ॥

Therefore, even a warrior living his life in the proper manner sees and experiences the a form having likeness with Brahman.

योऽप्यथा सन्तमात्मानमन्यथा प्रतिपदेयते ।
किं तेन न कृते पापं चौरैणातेत्माप्रहारिणा ॥

The one who lives one's life thinking his self quite differently like a thief then how could he not have committed any demerit ?

अश्रान्तः स्यादनादाता सम्मतो निरुपद्रवः ।
शिष्टो न शिष्यवत् स स्यात् ब्राह्मणो ब्रह्मवित् कविः ॥

One who never tires when performing actions, receives no charity, respected by noble ones and never creates problems, tough cultures never projects him being cultured, such one verily is the wise in Wisdom and seer of the Brahman.

अनाद्या मानुषे वित्ते आद्या दाये तथा क्रतौ ।
ते दुर्धर्षा दुष्प्रकाप्यास्तान् विद्याद् ब्राह्मण स्तनूम् ॥

Those who though from temporal possessions are dispossessed but possess spiritual and sacrificial possessions are very rarely to be seen \and never become disturbed with any events. Such one should be considered by wisdom and by form verily akin to the Brahman.

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न समानो ब्राह्मणस्य तस्मिन् प्रयतते स्वयम् ॥

If one in this world succeeds in knowing the all the grace giving Gods, even then such one is not considered equal to a man of Wisdom. Because he is only engaged in propitiation for the same of desired results.

यमप्रयतमानं तु मानयन्ति स मानितः ।

न मान्यमानो मन्येत न मान्यमभिसंज्वरेत् ॥

Those who when honoured by others do not become proud or does not become jealous seeing others being honoured. whom wise ones without being asked bestow honour. only those ones are really the honoured ones.

लोकः स्वभाववृत्तिर्हि निमेषोन्मेषवत् सदा ।

विद्वांसो मानयन्तीह इति मन्येत मानितः ॥

When in the world the men of Wisdom are honoured, then those who have been so honoured must think that it is as normal as closing and opening eyelids for good people and such ones too become honoured thereby.

अधर्म िपुणा मूढा लोके मायाविशारदाः ।

न मान्यं मानयिष्यन्ति मान्यानामवमानितः ॥

In this world those who excel in performing unrighteous deeds, expert in discord and deception and are engaged in insulting respected persons such idiotic foolish persons never offer respect to honourable persons.

न वै मानं च मौनं च संहिता वसंतः सदा ।

अयं हि लोको मानस्य असौ मौनस्य तद् विदुः ॥

It is observed that respect and silence can never be at the same time. Because through respect one becomes honoured in the world while those who remain observe silence are considered as wise ones.

श्रीः सुखस्येह संवासः सा चापि परिपन्थिनी ।

ब्राह्मी सुदुर्लभा श्रीर्ही प्रज्ञाहीनेन क्षत्रीय ॥

O King, in the world the possession of wealth is considered to provide happiness. But it also is the reason for the robbers to become obstacles to happiness. But the possession of wealth is rare among the people who lack conscious awareness.

द्वाराणि तस्येह वदन्ति सन्तो बहुप्रकाराणि दुराचाराणि ।
सत्यार्जवे हीर्दमशौचविद्या यथा न मोहप्रतिबोधनानि ॥

The noble people here endorse many avenues to acquire the possession of spiritual Wisdom, which do not encourage to become greedy though it becomes difficult to be put in practice like Truth, purity, wisdom etc.

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Chapter II.

धृतराष्ट्र उवाच :

कस्यैष मौनः कतरेन्नु मौनं प्रभूहि विद्वन्निह मौनभावम् ।
मौनेन विद्वानुत याति मौनं कथं मुने मौनविहाचरन्ति ॥

Dhritarashtra said :

What is Silence ? And what is not Silence ? O wise one enlighten me to the attribute of Silence. Does the wise one attain the state of Silence by remaining silent ? Tell me O Seer, how does the Silent one conduct himself ?

सनत्सुजातन उवाच :

यतो न वेद मनसा सहैनमनुप्रविशन्ति तथोऽत मौनम् । यत्रोत्थितो वेदशब्दस्तथायं स तन्मयत्वेन विभाति राजन् ॥

That within which neither the vedic Scriptures or Mind enter that is the state of Silence. From where the Veda (the Wisdom) rises and with unified concentrated becomes luminous, O king.

Explanation :

The question of Silence as a state of Mind has been discussed and conclusions arrived at. Maitri Upanishad pointed out that Mind is nothing but the thoughts - चित्तमेव संसारम् , the result of the influence of the senses on Mind. Consequently संसार, the primordial world is nothing but the aggregation of the empirical thoughts. One thinks that one sees every thing in the universe and in the Nature. But what you see is a fragment, the whole is not seen or known at all. All the powers in the Universe are ours, to make our life noble or ruin it being ignoble. You think you seek and search as human being not realising that one is spiritual being seeking the truths of the universe and the Nature to be known and experienced. No one is born in this world with any relatives. The influence of the people and the attitude of the mind makes them relatives or strangers. The universe and every fragment of the Nature is our Teacher. If one is alert then one can learn lot from the universe and the Nature.

Therefore, if one desires to be free from primordial life and the relationship then he has to free himself from the thoughts in Mind. मोक्ष - deliverance is the state of mind where the thoughts do not clash with the process of thinking nor the thoughts react to every

situation that come to be projected to the Mind. Gautam Buddha says that Nirvana is the absence of sensation in Mind. The thoughts are projected. Lao Tsu says that to a mind that is still the whole world surrenders. QBrihad Aranyakas Upanishad says that "एष सेतु विधीरण एषां लोकानामसम्भेदाय तमेतं वेदानुवचनेनब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनैतमेव विदित्वामुनिर्भवति ॥" - Him (the Brahman) the Men of Wisdom by sacrifices, by charity, by penance by. Fasting, eek to know the study of the Vedic scriptures. On knowing him (the Brahman) one become a Muni. Muni is one who abides in silence (मौन). In such silent Mind Veda (the Wisdom) rises.

धृतराष्ट्र

उवाच

:

ऋचो यजूंशि यो वेद सामवेदं च यो वेदः ।

पापानि कुर्वन् पापेन लिप्यते किं न लिप्यते ॥

The one who has studied Rik, Yajur and Sama, even after having done demeritorious action is not affected by them and why should be ?

सनत्सुजाति उवाच :

नैनं सामान्यृचो वा यजूंशी विचक्षणम् ।

त्रायन्ते कर्मणः पापान्न ते मिथ्या ब्रवीम्याहम् ॥

Neither by the Rik, Yajur nor the Sama would one be delivered from the effect of performing demeritorious actions. Take this from me undoubted and as certain.

न छंदांसि वृजिनात्तारयन्ति मायाविनं माया वर्तमानम् ।

नीडं शकुन्ता इव जातपक्षाश्छंदांस्येन प्रजहन्त्यन्तकाले ॥

The Veda does not protect from demerits when such deceitful deceives in the present moment. Like the birds born leave the nest no sooner they get wings, the Veda will leave at the end.

धृतराष्ट्र उवाच :

न चेद्वेदा वेदविदो त्रातुं शक्ती विचक्षणः ।

अथ कस्मात्प्रलापोऽयं ब्राह्मणोऽये सनातनः ॥

Dhritarashtra said :

If the vedic scriptures are capable to deliver one (from संसार) then why this constant prattle of the Brahmins ?

सनत्सुजात उवाच :

तस्यैष नामादिविशेषरूपैरिदं जगद्भाति महानुभाव ।
निर्दीश्य सम्यक् प्रवदन्ति वेदास्तद् विश्ववैरूप्यमुदाहरन्ति ॥

Therein, verily, is explained with names and special forms, by which the world is enlightened. Having seen (experienced by the seers) the Veda communicate by way of the special universal form.

तदर्थमुक्तं तप एतदिज्या ताभ्यामसौ पुण्यमुपैति विद्वान् ।
पुण्येन पापं विनिहत्य पाश्चात् संजायते ज्ञानविदीपमात्मा ॥

For his sake performing penance and other sacrifices as offering the knower (of the vedic scruples) acquires good merits. Having destroyed the de-merits by the merits he thereafter becomes enlightened as wise in Wisdom.

ज्ञानेन चात्मानुपैति विद्वान्नाथा वर्गफलानुकांक्षी ।
अस्मिन्कृतं तत्परिगृह्य सर्वममुत्र भुंक्ते पुनरुक्ति मार्गम् ॥

With Wisdom the wise one realises his self or else the one desirous of fruits of his action enjoying all the fruits of actions here comes backs here again on this path.

अस्मिंल्लोके तपस्तप्तं फलमन्यत्र भुज्यते ।
ब्राह्मणानामिमा लोका ऋद्धे तपसि तिष्ठताम् ॥

For the penance performed in this world the fruits are eaten elsewhere. For the penance performed in this world Men desiring wisdom establish themselves in supreme penance.

धृतराष्ट्र उवाच :

कथं समृद्धमन्यर्थं तपो भवति केवलम् ।
सनत्सुजात तद्ब्रह्म कथं विद्यामहं प्रभा ॥

How does the penance performed become exceedingly fruitful, tell me Sanasujati how am I know this ?

सनत्सुजात उवाच :

निष्कल्मषं तपस्त्वेतत् केवलं परिचक्षते ।
एतत् ससमृद्धमत्यर्थं तपो भवति केवलम् ॥

Sanatsujat said :

Only that which is defectless penance is known as केवल - distinctive. From such exceedingly faultless manner alone penance comes to be distinctive.

तपोमूलमिदं सर्वं यन्मां पृच्छसि क्षत्रिय ।
तपसा वेदविद्वांसः परं त्वमृतमाप्नुयुः ॥

All that you ask from me has root verily in this. From penance alone have those wise in Veda (the Wisdom) attain the Immortality.

सनत्सुजात उवाच :

कल्मषं तपसो ब्रूहि श्रुतं निष्कल्मषं तपः ।
सनत्सुजात येनेदं विद्यां गुह्यं सनातनम् ॥

Sanatsujat said :

I have heard from you, O Sanatsujat, about the defects. Tell me, what is that eternal secret Knowledge about the defects.

सनत्सुजात उवाच :

क्रोधादयो द्वादश यस्य दोषास्तथा नृशंसानि च सप्त राजन् ।
ज्ञानादयो द्वादश चाहतानाः शास्त्रे गुणा ये विदिता द्विजानाम् ॥

Anger and the rest are the twelve defects which affect the penance so do the other twelve. Knowledge and the other are spoken in the scriptures are spoken as the attributes of the. Twice born ones.

क्रोधः कामो लोभमोहौ विवित्सा कृपासूया मानशोकौ स्पृहा च ।
ईर्ष्या जुगुप्सा च महागुणेन सदा वर्ज्या द्वादशैते नरेश ॥

Anger, lust, greed, lack of discrimination, pleasure of the senses, cruelty, dislike of the

good, ego-sense, lamentation etc are the twelve defects which are to be dispensed with by people.

एकैकः पर्युपासते ह मनुष्यान् मनुजषर्भ ।
लिप्समानोन्तरं तेषां मृगाणामिव लुब्धकः ॥

Each of these defects in human being is searched, O King, even as a hunter searches for the weak spot in the animal to be killed.

सम्भोगसंविद् विषमेऽतिमानी दत्तानुतापी कृपणोऽबलीयान् ।
वर्गप्रशंसी वनितासु द्वेषा एते परे सप्त नृशंसारूपाः ॥

Taking pleasure in sex, arrogant in contradictions, lamenting after giving charity, miser and weak in discrimination, boasting of one's attributes, hatred for women - these are the seven defects in human being.

धर्मश्च सत्यं च दमस्तपश्च अमात्सर्यं द्वीस्तितिक्षानसूया ।
यज्ञश्च दानं च धृतिः श्रुतं च व्रतानि वै द्वादश ब्राह्मणस्य ॥

Righteousness, truth, restraint, penance, absence of jealousy, possessions, sense of inquiry, absence of dislike, sacrifice, charity, courage and receptivity to the scriptures - these are the twelve for men of Wisdom.

यस्त्वेतेभ्यः प्रभवेद् द्वादशभ्यः सर्वामिमां पृथिवी स शिष्यात् ।
त्रिभिर्द्वाभ्यामेकतो वार्थितो यस्तस्य स्वमस्तीति स वेदितव्यः ॥

He who has control over these twelve attributes he will certainly be able to control the whole world. Even if he has control over three, two or even one then he will soon be delivered becoming a मुनि, a silent observer.

दमस्त्यागोऽप्रमादश्च एतेश्चमृतमाहितम् ।
तानि सत्यमुखान्याहुर्ब्राह्मणा ये मनीषिणाः ॥

Restraint, renunciation and remaining free of defects - all these are the place where sign of immortality resides. Those who are wise in Wisdom they say that the entire goal is directed towards सत्य, the supreme existence.

दमो अष्टादशगुणाः प्रतिकूलं कृताकृते अनृतं चाभ्यसूया च कामार्थोच तथा स्पृहा ॥

क्रोधः शोकस्तथा तृष्णाः लोभः पैशुन्यमेव च मत्सरश्च विहिंसा चपरितापस्तथारतिः ॥
अपस्मारञ्चातिवादस्तथा सम्भावनाऽचात्मनि एतैर्विमुक्तो दोषैर्यः सदान्तः सद्भिरमुच्यते ॥

Restraint has eighteen unpropitious attributes - inability to distinguish between that which is performance and which is not performance of actions, untruth, unpropitious attitude, desire for wealth similarly anger, lamentation, excessive craving, greed, fault finding, jealousy, cruelty, pleasure in harming others, loss of memory, argumentative, self-praise, which if one overcomes these defects he is succeeds he is verily the self-controlled.

मदोऽष्टादशदोषः स्यात् त्यागो भवति षड्विधः ।
विपर्यया स्मृता एते मददोषा उदाहृताः ॥
श्रेयांस्तु षड्विधस्त्यागस्त्रुतियो दुष्करो भवेत् ।
तेन दुःखं तरत्येव भिन्नं तस्मिन् जितं कृते ॥

Arrogance has eighteen defects. Some of the contrary ones have been mentioned above. Renunciation is of six forms. All these have been mentioned but of them all renunciation is supreme. Of all renunciation the third, the renunciation of desire is extremely difficult. The one who transcends this difficulty verily gains ultimate satisfaction.

श्रेयांस्तु षड्विधस्त्यागःश्रियं प्राप्य न हृष्यति ।
इष्टापूर्ते द्वितीयं स्यान्नित्यवैरान्ययोगतः ॥
कामत्यागश्च राजेन्द्र स तृतीय इति स्मृतः ।
अप्यवाचं वदन्येतं स तृतीया गुणः स्मृतः ॥

O King, supreme renunciation having six forms the first being the absence of being pleased wealth, being charitable is the second is being ever engaged in renunciation. Renunciation of desire is said to be the third form. Seers refer it to be indescribable, the third attribute being spoken as very special.

त्यक्तैद्रव्यैर्यद् भवति नोपयुक्तैश्च कामतः ।
न च द्रव्यैस्तद् नोपयुक्तैश्च कामतः॥

Renunciation of wealth brings non-attachment, not by enjoying the wealth. Neither by aggregation of wealth nor by spending the wealth detachment comes.

न च कर्मस्विसिद्धेषु दुःखं तेन च न ग्लपेत् ।
सर्वैरेव गुणैरुक्तो द्रव्यवानपि यो भवेत् ॥

The person who is liberated from all these attributes and is wealthy but the per acne of action do not lead to success then one need not feel sorrow or be sad.

अप्रिये च समुत्पन्ने व्यथां जातु न गच्छति ।
इष्टान् पुत्रांश्च दारांश्च न याचिका कदाचन ॥

If any unpleasant thing happens or one becomes unhappy then one should never beg from dear ones or children or relatives.

अर्हते याचमानाय प्रदेयं तच्छुभ्रं भवेत् ।
अप्रीति भवेदेतैः स चाप्यगुणो भवेत् ॥
सत्यं ध्यानं समाधानं चोद्यं वैराग्यमेव च ।
अस्तेर्यो ब्रह्मचर्यं च तथा संग्रहमेव च ॥

When a proper needy person come to seek then extend him charity, which brings goods results. By such renunciation a person becomes faultless. Of the faults there are eight attributes - truth, meditation, reflection on spiritual matters, satisfaction, detachment, free from robbery, celibacy and absence of desires.

एवं दोषा मदस्योक्तास्तान् दोषान् परिवर्जयेत् ।
तथा त्यागोऽप्रमादश्च स चाप्यष्टगुणो मतः ॥

One should renounces and understand these defects and the eighteen defects spoken earlier and similarly the eight ones the completely.

अष्टौ दोषाः प्रमादस्य तानि दोषान् परिवर्जयेत् ।
इन्द्रियेभ्यश्च पंचम्यो मनसश्चैव भारत ।
अतीतानागतेभ्यश्च मुक्त्युपेतः सुखी भवेत् ॥

The five organs of senses and Mind the sixth - these in their own way become encouraged to enjoy the pleasures. These being the source of the defects, should be dispensed with. Similarly experiences of the past events expectation in the futures - these are also defects. The one who becomes delivered from the eight defect become happy in life.

सत्तात्मा भव राजेन्द्र, सत्ये लोका प्रतिष्ठिताः ।
तांस्तु सत्यमुखानाहुः सत्ये हनृताहितम् ॥

O King become aligned to truth. In truth alone all are established. Only Through restrain, renunciation and faultless life सत्य, the Prime Existence is experienced.

निवृत्तेनैव दोषेण तपोव्रतमिहाचरेत् ।
एतद् धातुकृतं वृत्तं सत्यमेव सतां व्रतम् ॥
दोषैरेतैर्वियुक्तस्तु गुणरतैः समन्वितः ।
एतद् समृद्धसत्यर्थे तपो भवति केवलम् ॥
यन्मां पृच्छसि राजेन्द्र संक्षेपात् प्रब्रवीमि ते ।
एतत् पापहरं पुण्यं जन्ममृत्युजरापहम् ॥

Putting an end to the defects one should perform sacrifices and other disciplines here in the world, which verily is the perennial rule laid down by the Supreme Being. After One is relieved from the defects, one should attune one self to one's inherent attributes. Only then does one's penance becomes successful and specially productive. What you are asking me, O King, that I will reply briefly. The penance which one undertakes will free him from birth, death and illness apart from destroying the de-merits and meritorious.

धृतराष्ट्र उवाच :

आख्यानपंचमैवेदैर्भूयिष्ठं कथिता जनाः ।
तथापि च अन्ये चतुर्वेदास्त्रीवेदाश्च तथा परे ॥

Dhritarashtra said :

Mahabharata is the fifth Veda thus people say. Even then while some speak of four other Vedas, some others say that only three other Vedas.

द्विवेदाश्चैकवेदाश्चाप्यनरचश्च तथा परे ।
तेषां तु कतरः स्याद् यमं । वेद वैस द्विशन् ॥

Thus some say there are two Vedas and some say one Veda while there are others say Veda is untruth. Among these who are such whom one can consider as the truly twice born (the wise ones) ?

सनत्सुजात उवाच :

एकस्य वेदस्याज्ञानाद् वेदास्ते बहलः कृतः ।
सत्यस्यैकस्य राजेन्द्र सत्ये कश्चिदस्तिः ॥

Sanatsujat said :

When the worlds were created Ther was only one Veda (the Wisdom), since it was unintelligible the same singular Veda was divided in many. The true Veda is singularly One, where the Supreme Being alone is spoken and none other.

एवं वेदविज्ञाय प्राज्ञोऽहमिति मन्यते ।
दानमध्ययनं यज्ञौ लोभादेतत् प्रवर्तते ॥

In this manner under the impression - 'I am aware of the wisdom contained in the Vedas' and all their charities, studies and sacrifices are coloured by their greed.

सत्यात् प्रच्यवमानानां संकल्पश्च तथा भवेत् ।
ततः यज्ञः प्रतायेत सत्यसैवावधारणात् ॥

In truth, however, those who have become separated from the existential Supreme Being, think in that manner. Consequently destroying the essential true meaning of the Supreme Being their sacrifices become spread over in many forms.

मनसान्यस्य भवति वाचान्यस्याय कर्मणा ।
संकल्पसिद्धः पुरुषः संकल्पानधितिष्ठति ॥

The sacrifice of some is through mind, of some through speech and of some through actions. Each person who is successful in his intention becomes established according to the intentions which prompted to actions.

अनैभृत्येन चैत्यस्य दीक्षितव्रतमाचरयेत् ।
नामैतद् धातुनिवृत्तं सत्यमेव सतां परमे ॥

So long one does not become established in his intention till then the aspirant should continue in performing his actions. दीक्षित the word is derived from दीक्षा. For such one सत्य, the Prime E distance alone is supreme truth.

ज्ञानं वै नाम प्रत्यक्षं परोक्षं ज्ञायते तपः ।
विद्याद् बहु पठन्तं तु द्विजं वै बहुपाठिनाम् ॥

The fruit of devotion to the Supreme Being is self-evident but the fruit of penance is transcendental. If one had read much then one would be one who is well read.

तस्मात् क्षत्रीय मा मंस्था जल्पितेनैव वै द्विजम् ।
य एव सत्यान्नापैति स ज्ञेयो ब्राह्मणस्त्वया ॥

Therefore, O Warrior, just by being knowledgeable one can not be said to be a man of Wisdom. One he who is in district from wisdom of the Supreme Being can be called a man of Wisdom.

छंदांसि नाम क्षत्रीय तान्यथर्वा पुरा जगौ महर्षिसंघ एषः ।
छंदोविदस्ते य उत नाधीतवेदा न वेदवेदस्य विदुर्हि तत्त्वम् ॥

O King, whose praise Atharva the great Muni and the assembly of sages had sung in ancient era is verily the mystery - छंद. Therefore one who even after reading the entire Vedic scripture does not experience the essence of the Veda (the Wisdom) cannot be said to be the man of Wisdom.

छंदांसि नाम द्विपदां वरिष्ठं स्वच्छंदयोगेन भवन्ति तत्र ।
छंदोविदस्ते च तानधीत्य गतांक वेदस्य न वेदमार्याः ॥

O the Great One, what is known as छंद (Veda) is established in the Supreme Being with complete abandon (स्वच्छंद). Therefore the noble ones come to experience the Supreme Being concealed therein studying the Vedic scriptures themselves.

न वेदानां वेदिता कश्चिदस्ति कश्चित् त्वेतान् बुध्यते वापि राजन् ।
यो वेद वेदान् न स वेद वेद्यं सत्ये स्थितो यस्तु स वेद वेद्यम् ॥

O King, there is no one who has known the essence of the Veda (the Wisdom) or rarely is one who has known Veda. One who says he has known Veda he has not understood Veda. Only one who is established in सत्य, the Prime Existence has truly known Veda (the Wisdom).

न वेदानां वेदिता कश्चिदस्ति वेदेन वेदं न विदुर्न वेद्यम् ।
यो वेद वेदं स च वेद वेद्यं यो वेद वेद्यं न स वेद सत्यम् ॥

There is no one who knows the essence of the Veda (the Wisdom). From the vedic scriptures no one understands Veda (the Wisdom). He who knows the essence of the

Veda (the Wisdom) and one who knows the Vedic scriptures do not really know सत्य, the Prime Existence.

यो वेद वेदान् स च वेद वेद्यं न तं विदुर्वेदविदो न वेदाः ।
तथापि वेदेन विद्वि वेदं ये ब्राह्मणा वेदविदो भवन्ति ॥

He who knows the essence of the Veda (the Wisdom), he verily knows the Veda, not the others who are neither wise in Veda (the Wisdom) nor they know the Veda. Therefore, those wise ones who know Veda (the Wisdom) with the help of the vedic scriptures becomes the real knowers of Veda.

धामांशभागस्य तथा हि वेदा यथा च शाखा हि महीरुहस्य ।
संवेदने चैव यथाऽऽमनस्ति तस्मिन् हि सत्ये परमात्मनोऽर्थे ॥

Part of the moon is like Vedic (the Wisdom) and vedic scriptures are the branch of the tree which become useful for the purpose to experience the Supreme Being.

अभिजानामि ब्राह्मणं व्याख्यातरं विचक्षणम् ।
यदिछन्नविचिकित्सः स व्याचष्टे सर्वसंशयान् ॥

I consider him as the man of Wisdom who knows the essence of the Supreme Being or who speaks the true essence of the Veda (the Wisdom), whereupon all his doubts become resolved and also helps others to resolve all their doubts.

नान्य पर्षेपणं गच्छेत् प्राचीनं नोत दक्षिणम् ।
नार्वाचीनं कुतस्तिर्यङ् नादिशं तु कदाचन ॥

To search the self one need not traverse towards the eastern, southern, western or the northern directions, then what to speak of any other directions ?

तस्य पर्येषणं गच्छेत् प्रत्यर्थेषु कथंचन ।
अविचिन्वन्निमं वेदे तपः पश्यति तं प्रभूम् ॥

One should never relate the Self with any other non-Self objects. With the help of the vedic scriptures and only through penance one would be able to experience the Supreme Being.

तृष्णीम्भूत उपासीत न चेष्टेन्मनसापि च ।
उपवर्तस्य तद् ब्रह्म अन्तरात्मनि विश्रुतम् ॥

With all the sense organs restrained and the mind not even stirring, concentrate on that Brahman, in the heart within.

मौनान्न स मुनिर्भवति नारण्यवसनात्मुनिः ।
स्वलक्षणं तु यो वेद स मुनि श्रेष्ठ उच्यते ॥

Neither remaining in silence nor living in forests does one become a मुनि - a meditator but only when one recognises one's identity only then he is known as supreme meditator.

सर्वार्थान् व्याकरणाद् व्याकरण उच्यते ।
तन्मूलतो व्याकरणं व्याकरोतीति तद् यथा ॥

One who clarifies the complete meaning is known as वैयाकरण - grammarian, even as one who clarifies the root of every thing.

प्रत्यक्षदर्शी लोकानां सर्वदर्शी भवेन्तरः ।
सत्यै वै ब्रह्मणस्तिष्ठंस्तद् विद्वान् स वैविद् भवेत् ॥

The one who can SEE every hymn with superior vision becomes known as a Seer in the world. But one who SEES the singular.

धर्मादिषु स्तिथोऽप्ययं क्षत्रीय ब्रह्म पश्यति ।
वेदानां चानुपूर्व्येण एतद् बुद्ध्या ब्रवीमि ते ॥

Abiding in the principle of Righteousness and being wise in the Veda (the Wisdom) O Warrior, one experiences Brahman. This I tell you having known it to be so.

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Chapter III

सनत्सुजात उवाच :

सनत्सुजात यामिमां परां त्वं ब्राह्मी वाचं वदसे विश्वरूपाम् ।
परां हि कामेन सुदुर्लभां कथां प्रब्रूहि मे वाक्यमिदं कुमार ॥

Sanatsujat said :

O Sanatsujat, the Supreme Being of universal form about whom you are speaking is inaccessible to one who is full of desires. Therefore you need to speak about the same more clearly.

सनत्सुजात उवाच :

नैतद् ब्रह्म त्वरमात्रेण लभ्यं यन्मां पृच्छन्नातिहृष्यतीव ।
बुद्धौ विलीने मनकि प्रचिन्त्या विद्या हि सा ब्रह्मचर्येण लभ्यं ॥

Sanatsujat said :

The Supreme Being is not accessible sooner but your repeated questions make me exceedingly pleased. When mind becomes merged in intellect then Wisdom becomes accessible to him by being attuned in being engaged in Brahman.

धृतराष्ट्र उवाच :

अत्यन्त विद्यामिति यत् सनातनी ब्रवीषि त्वं ब्रह्मचर्येण सिद्धाम् ।
अनारभ्यां वसतीह कार्यकाले कथं ब्राह्मण्यममृतत्वं लभेत् ॥

Dhritarashtra said :

If you say that the eternal Wisdom spoken by you is possible by being attuned to Brahman then how does one gain the immortal Brahman while engaged in performing one's daily actions ?

सनत्सुजात उवाच :

अव्यक्तविद्यामभिधास्ते पुराणीं बुद्ध्या च तेषां ब्रह्मचर्येण सिद्धाम् ।
यां प्राप्येनं मर्त्यलोकं त्यजन्ति या वै विद्या गुरुवृद्धेषु नित्या ॥

Sanatsujat said :

Now I will narrate to you the ancient wisdom regarding the unmanifest which becomes established when one attunes oneself intelligently to Abraham attaining which one departs this mortal world taught by elder teachers.

धृतराष्ट्र उवाच :

ब्रह्मचर्येण या विद्या शक्त्या वेदितुमंजसा ।
तत् कथं ब्रह्मचर्यं स्यादेतद् ब्रह्मन् ब्रवीमि मे ॥च
ं

Dhritarashtra said :

If that becomes easily experienced through knowledge and being attuned to Brahman, then tell me how does one become attuned to Brahman?

सनत्सुजात उवाच :

आचार्ययोनिमिह ये प्रविष्य भूत्वा गर्भे ब्रह्मचर्यं चरन्ति ।
इहैव ति शास्त्रकारा भवन्ति प्रहाय देहं परमं यान्ति योगम् ॥

Sanatsujat said :

The teacher is the source here searching from where one becomes attuned to Brahman. Here verily where one becomes qualified in scriptures and after death become attuned to the higher stage.

अस्मिंल्लोके वै जयन्तीह कामान् ब्राह्मी स्थर्ती ह्यानुतितिक्षमाणाः ।
तं आत्मानं निर्हरन्तीह देहान्मुजादिषीकामिव त्वसंस्थाः ॥

Those ones who living in this world transcend the desires and for attaining the divine state suffer many opposite influences, they even here in the world separate themselves even as one separates from the shackles that bind them.

शरीरमेतौ कुरुतः माता पिता च भारत ।
आचार्यशास्ता या जातिः सा पुण्या साजरमरा ॥

If mother and father give birth in this world then the teacher by his teachings the birth which he gives is more pure, perennial and immortal.

यः प्रावृणोत्यवितयेत वर्णानृतं कुर्वन्नमृतं सम्प्रयच्छन् ।

तं मन्येत पितरं मातरं च तस्मै न द्रुह्येत कृतमस्य जानन् ॥

Those who through aspiritual teachings making सत्य, the Prime Existence luminous Grace one with immortal life one should consider them equal to mother and father and taking into consideration their grace should never be ungrateful to them.

गुरुं शिष्यो नित्यमभिवादयति स्वाध्यायमिच्छेच्छुचिरप्रमतः ।
मानं न कुर्यान्नादधीत रोषमेष प्रथमोऽध्याय ब्रह्मचर्यस्य पादः ॥

The student should offer respect to the Teacher each day, then being internally and externally pure and being faultless be attentive to studies, giving all ego-sense without giving scope for anger. This is the first step towards being attuned to Brahman.

शिष्यवृत्तिक्रमेणैव विद्यामाप्नोति यः शुचिः ।
ब्रह्मचर्यं व्रतस्यास्य प्रथमः पाद उच्यते ॥

The student who according to his nature living his life pure, receives the teachings. Even this is considered as his step in learning?

आचार्यस्य प्रियं कुर्यान्नादधीत प्राणैरपि धनैरपि ।
कर्मणा मनसा वाचा द्वितीयः पाद उच्यते ॥

तperforming one's actions in actions, mind and speech one should engage oneself with one's life and wealth in service to the Teacher. This is said to be the second step.

समा गुरौ यथावृत्तिर्पत्न्यां तथाऽऽचरेत् ।
तत्पुत्रे च तथा कुर्यन् द्वितीय पाद उच्यते ॥

Even as towards the Teacher the student has faith and respectful attitude is in the similar manner should be towards Teacher's wife and children, which is said to be the second change.

आचार्यणात्मकृतं विजानन् ज्ञात्वा चार्थं भावितोऽस्मीत्यनेन ।
यन्मन्यते तं प्रति दृष्टबुद्धिः स वै तृतीयो ब्रह्मचर्यस्य पादः ॥

Recalling the assistance given by the Teacher and the use which has been fruitful one should feelingly the student should have such attitude towards the Teacher which makes him pleased. This is the third stem towards attaining oneself to Brahman.

कालेन पादं लभते तथार्थं ततश्च पादं गुरुयोगतश्च ।

उत्साहयोगेन च पादमृच्छेच्छास्त्रेण पादं च ततोऽभियाति ॥

By passage of Time one gets its true meaning and that comes after being attuned to the Teacher, with one's energy comes some result and some result comes with being attuned to the scriptures. Thus it is generally spoken.

धर्मादयो द्वादश यस्य रूपमन्यानि चांगानि तथा बलं च ।

आचार्ययोनिमिह फलतीति चाहर्ब्रह्मार्थयोगेन च ब्रह्मचर्यस्य ॥

Righteousness and the twelve which are the attributes of one and also the other limbs and energies become the source to the Teacher and to become attuned to Brahman.

एवं प्रवृत्तो यदुपलाभ वै धनमाचार्याय तदनुरच्छेत ।

सतां वृत्तिं बहुगुणामेवमेति गुरो पुत्रो भवति च वृत्तिरेषा ॥

In this manner the one seeking to live the life of an aspirant should offer wealth to the Teacher. Whereby he. Will receive in return many attributes of the Teacher as grace bestowed. Similar should be the attitude towards the teacher's son.

एवं वसन् सर्वतो वर्धतीह बहूनि पुत्रान् लभते च प्रतिष्ठान् ।

वर्षन्ति चास्मै प्रतिशोध दिशश्च वसन्त्यस्मिन् ब्रह्मचर्ये जन्माञ्च ॥

This established the aspirant becomes great progressively, gets sons and attain acclaim. For him from all sides happiness pours and Manu persons will gather around him for being attuned to the Brahman.

एतेन ब्रह्मचर्येण देवा देवत्वमाप्नुवन् ।

ऋषयश्च महाभागा ब्रह्मलोका मनीषिणीम् ॥

By being attuned to Brahman, the divine beings attained luminosity and the great Seers through meditation attained the world of Brahman.

गन्धर्वमाणामनेनैव रूपमप्सरसामभूत् ।

एतेन ब्रह्मचर्येण सूर्योऽप्यन्हाय ज्ञायते ॥

Even Gandharvas - the celestial beings relieved their divine form and the sun became powerful to illumine the worlds.

आकांक्ष्यार्थस्य संयोगाद् रसभेदार्थिनामिव ।

एवं ह्येते समाज्ञाय तादृग्भावं गता इमे ॥

Even as from one who could differentiate between the essence and form one could get his wishes fulfilled even so by attaining one self to Brahman one would get his desires fulfilled.

य आश्रयेत् पावयाच्चपि राजन् सर्वं शरीरं तपसा तप्तमानः ।
एतेन वै वाप्यमल्येति विद्वान् मृत्युं तथा स जयत्यन्तकाले ॥

O King he who takes shelter in being attuned to Brahman such one by scorching his body through penance makes his body pure and propitious. In this he belike a child receptive and wins in the end the Death.

अन्तवन्तः क्षत्रीय ते जयन्ति लोकान् जनाः कर्मणा निर्मलेन ।
ब्रह्मैव विद्वांसेन चाभ्येति सर्वं नान्यः पन्थाः अन्याय विद्यते ॥

O King in the end he wins over the worlds and people with his pure meritorious actions. but one attains with Wisdom he gains every thing. For this there no other Path than this.

धृतराष्ट्र उवाच :

आयाति शुक्लमिव लोहितमिवाथो कृष्णमथांजनं काद्रवं वा ।
सद्ब्रह्मणः पश्यति योऽत्र विद्वान् कथं रूपं तदमृतक्षरं पद्मा ॥

Dhritarashtra said :

If the wise ones here see the noble Brahman as white, red, black like eye ointment or yellow like gold, then what form of the immortal and immutable would be?

सनत्सुजात उवाच :

आयाति शुक्लमिव लोहितमिवाथो कृष्णमथांजनं काद्रवं वा ।
न पृथिव्यां तिष्ठति नान्तरिक्षे नैतद् समुद्रे सलिलं विभाति ॥

If the wise ones here see the noble Brahman as white, red, black like eye ointment or yellow like gold, then such one is not to be seen in the earth or in the space, nor is he to be seen in the ocean waters.

न तारकासु न तु विद्युदाश्रितं न चाभेषु दृश्यति रूपमस्य ।
न चापि वायौ न च देवतासु नैतच्चन्द्रे दृश्यतु नोत् सूर्ये ॥

Not in the stars nor in the lightening is to be seen his form, not even in the wind nor in the divinities, neither is he seen in the moon nor in the sun.

नैवर्क्षु तन्न यजुष्यु नाप्यथर्वसु न दृश्यते वै विमलेषु सामसु ।
रथान्तरे बाह्यद्रथे वापि राजन् महाव्रते नैव दृश्येद् ध्रुवं तत् ॥

Neither in the Veda, nor in the Yajur, not even in Atharva he is not to be in Sama, nor certainly in any disciplines he is to be seen.

अपारणीयं तमसः परस्तात् तदन्तकोऽप्येति विनाशकाले ।
अणीयो रूपं क्षुरधारया समं महत्त्वं रूपं तद् वै पर्वतेभ्यः ॥

Being concealed in the unknown obscurity, no one can transcend that form of Brahman till the end when every becomes destroyed, it is sharp like the like the knife and hard like the mountain.

सा प्रतिष्ठा तदमृतं लोकास्तद् ब्रह्म तद् यशः ।
भूतानि जज्ञिरे तस्मात् प्रलयं यान्ति तत्र हि ॥

It is the support, the immortal, the worlds, verily Brahm is the success.
The elements are born from it and on dissolution they revert back in to.

अनामयं तन्महदुद्यतं यशो वाचो विकारं कवयो वदन्ति ।
यस्मिन् जगत् सर्वमिदं प्रतिष्ठतं ये तद् विदुरामृतास्ते भवन्ति ॥

The Seers speak of it as one with no distinctive mark, the distinction being but the word spoken, in which all the worlds are established. Those who are wise of this become immortals.

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Chapter IV.

सनत्सुजात उवाच :

शोकः क्रोधश्च लोभश्च कामो मानः परासुता ।
ईर्ष्या मोहो विधत्सा कृपासूया जुगुप्सुता ।
द्वादशैते महादोषा मनुष्यप्राणनाशनाः ॥

Sanatsujat said :

Regret, anger, greed, desire, pride, excess sleep, jealousy, attachment, craving, fear, remorse, dislike - these are the twelve defects which cause destruction of human beings.

एकैकमेते राजेन्द्र मनुष्यान् पर्युपासते ।
यैरविष्टो नरः पापं मूढसंज्ञोव्यवस्यति ॥

O King, these defects come gradually one after another and become part of human beings, this foolish persons becoming under their influence perform de-meritorious deeds.

स्पृह्यालुरुग्रः पुरुषो वावदान्यः क्रोधं विभ्रन्मनसा वै विकत्थी ।
नृशंसधर्माः पण्डिते जना वै प्राप्यार्यर्थं नोत सभाजयन्ते ॥

Greedy, cruel, harsh speaker, miser, becoming angry within and one given to excessive self-praise - the one who has these six defects undoubtedly perform vicious acts. They do not make best use of available wealth.

संभोगसंविद्ध विषमोऽतिमानी दत्त्वा विकत्थी कृपणो दुर्लभश्च ।
बहु प्रशंसी वन्दितत्विट् सदैव ससैशोक्ताः पापशीला नृशंसा ॥

One who takes pleasure in sensual activities and contradictions, excessively proud, in charity becoming arrogant, miser, even when incapable praising oneself, hating ordinary people - these seven are spoken as the attributes of the de-meritorious people.

धर्मश्च सत्यं च तपो दमश्च अमात्सर्यं ह्रीस्तितिक्षानसूया ।
दानं श्रुतं चैव धृतिः क्षमा च महाव्रता द्वादशः ब्राह्मणस्य ॥

Righteousness, truth, penance, restraint, absence of ill-will, modesty, inquiry, absence of jealousy, charity, study of scriptures and courage, pardon and great disciplines - these are the meritorious attributes of a man of Wisdom.

ये नै तेभ्यः प्राच्यविद्या द्वादशाभ्यः सर्वामपीमां पृथिवीं स शिष्यात् ।
त्रीभिर्द्वास्यमेकतो वान्वितो यो नास्य स्वमस्तीति च वेदितव्यम् ॥

The one does not reject these twelve disciplines he rules the entire world. He who follows three, two and even of these disciplines there remains nothing which he can say his own.

दमस्त्यागोऽथाप्रमाद् इत्येतेष्वमृतं स्थितम् ।
एतानि ब्रह्मुख्यानां ब्राह्मणानां मनीषिणीम् ॥

Restraint on senses, renunciation and free from defects - in these lies immortal life. those whose goal is Brahman, for such men seeking Wisdom these are verily are the prime instruments.

सद् वासद् वा परिवादो ब्राह्मणस्य न शक्यसे ।
नरकप्रतिष्ठास्ते वै स्यूर्य एवं कुर्ते जनाः ॥

Truth it be or untruth, it does not behoove a man of Wisdom to speak ill of others. For those who speak ill of others will surely go the nether worlds.

मदोऽष्टादशदोषः स स्यात् पुरा योऽप्रकीर्तिताः ।
लोकदेष्यं प्रातिकूल्यमभ्यसूया मृदा वचः ॥

There are eighteen defects in arrogance, six have already mentioned but not clarified in detail - having hatred for others, working contrary to scriptures, jealousy and speaking untruth.

कामक्रोधौ परतन्त्र्यं परिवादोऽथ पैशुन्यम् ।
अर्थहानिर्विवादश्च मात्सर्यं प्राणिपीडनम् ॥

Desire, anger, dependence on others, speaking of faults in others, speaking ill of others, misusing wealth, quarrels, hurting other lives . .

ईर्ष्या, मोदोऽतिवादश्च संज्ञानाशोऽभ्यसूयिता ।
तस्मात् प्राज्ञो न माद्येत सदा ह्येतद् विगर्हितम् ॥

Jealousy, greed, a excessive arguments, lack of sense of discrimination, finding faults in others - these are defects which wise ones should reject.

सौहृदे वै षड्गुणा वेदितव्याः प्रिये हृष्यन्त्यप्रिये च व्यथन्ते ।
स्यादात्मनं सुचिरं याचते यो ददात्ययाच्यमपि देयं खलु स्यात् ।
इष्टान्पुत्रान् विभवान् स्वांच दारानभ्यतिथश्चार्हति शुद्धभावः ॥

The six attributes of friendship are needed to be known. To be happy when loved and unhappy when disliked, there's are the first two attributes. The third attribute is to share with friends when their need arises. When one offers to a friend even the things not sought by him, why would not one offer things unsought to one's own son and wife with loving pure heart ?

व्यक्तद्रव्यः संवसेन्नेह कामाद् भुंक्ते कर्म स्वाशीषं बाधते च ॥

Not to expect any thing in return for wealth given in charity (the fourth attribute) and to enjoy the wealth earned from one's own effort (is the fifth attribute).

द्रव्यवानपि गुणवानेव त्यागी भवति सात्त्विकः ।
पंच भूतानि पंचभ्यो निवर्तयति तादृशः ॥

One who is wealthy, noble and renouncer becomes enlightened keeping under control the five among the five elements.

एतत् समृद्धमप्यूर्ध्वं तपो भवति केवलम् ।
सत्वात् प्रच्यवमानानां संकल्पान समाहितम् ॥

The penance done earlier though with an enlightened intention becomes only distinctive (but does not grant liberation).

यतो यज्ञः प्रवर्तन्ते सत्यस्यैवावरोधनात् ।
मनसान्यस्य भवति वाचान्यस्या, कर्मणा ॥

Only when the सत्य, the Prime Existence is not expensed only the performance of a sacrifice becomes accelerated. The sacrifice comes to be successful through mental, spoken and actions performed.

संकल्पसिद्धं पुरुषमसंकल्पोऽधृतिष्ठति ।
ब्राह्मणस्य विशेषेण किंचान्नदपि मे श्रुणु ॥

When a sacrifice is performed by person transcending the purpose for. Which the sacrifice in undertake, then the Purpose becomes successfully established. But for the man of Wisdom it is different which listen from me.

अध्यापयेन्हृदेतत् यशस्यं वाचो विकाराः कवयो वदन्ति ।
अस्मिन् योगे सर्वमिदं प्रतिष्ठितं ये तद् विदुरमृतास्ते भवन्ति ॥

This is important teaching for success which Seers have spoken variously. On this teaching every thing is established by which one would become wise and immortal.

न कर्मणा सुकृतेनैव राजन् सत्यं जयेज्जुहुयाद् वाजयेद् वा ।
नैनेन बालोऽमृत्युम्, ेति राजन् रतिं चासौ न लभ्यन्तकाले ॥

Neither by performance of actions nor by noble deeds, O King, can one attain सत्य, the Prime Existence. Even through lighting fire or through sacrificial perform can the simple minded persons be delivered nor can they get peace in the end.

तूष्णीमेक उपासीत चेष्टेन मनसापि न ।
तथा संस्तुतिनिन्दाभ्यां प्रीतिरोषौ विवर्जयेत् ॥

There distancing one's mind from all other activities and remaining silent one should engage oneself, discarding spence of love, anger or hate.

अत्रैव तिष्ठन् क्षत्रीय ब्रह्माविशति पश्यति ।
वेदेन चापूर्वेण एतद् विद्वन् ब्रवीमि ते ॥

Here established itself, O Warrior, one would see and experience Brahman. This is what I speak to you having experienced earlier from Veda (the Wisdom).

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Chapter V.

सनत्सुजात उवाच :

यत् तच्छुक्रं महाज्योतिर्दीप्त महत् यशम् ।
तद् वै देवा उपासते तस्मात् सूर्यो विराजते ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

That eternally Resplendent Being, the immaculate, the great resplendent light, supremely successful, That One the Gods propitiate, by which the Sun becomes luminous, which the Yogis experience through their supra-sensory sight.

शुक्राद् ब्रह्म प्रभवति ब्रह्म शुक्रेण वर्धते ।
तच्छुक्रं ज्योतिषां मध्येऽतसं तपति तापनम् ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

From that immaculate existence Brahman manifests, from that immaculate existence Brahman expands, in the midst of that immaculate resplendence the luminous beings become resurgent. Yogis perceive that eternal resplendent Existence.

अपोऽथ अद्भ्यः सलिलस्य मध्ये उभो देवौ शिश्रयातेऽनितरिक्षे ।
अतन्द्रितः सवितुर्विवस्वानुभौ बिभर्ति पृथिवीं दिवं च ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

In the beginning Breath was there then in the midst of the movement there were sheltered the two eternal divinities in the space ever conscious, who verily makes resurgent the worlds and the heavens. Yogis perceive that eternal resplendent Existence.

Explanation :

Various commentators have explained this verse differently. But the verse reminds of the Sukta in Veda - नारदीय सूक्त, wherein we are informed that in the beginning there was neither Existence nor non-Existence, neither air nor sky beyond. By what is it covered ? Where and what was it sheltered? Was water there deep and fathomless. Death did not exist then nor the night, of the day there was no sight. Without breathing alone was with self-impulse was That One, Other than there was nothing else - "नासदासिन्नो सदासीत् तदानिं नासिद्रजो नो व्योमा परो यत् । किमावरिव कुह कस्य शर्मन्नम्भः किनासीद् गहनं गभीरम् ॥ न मर्त्युरासीदमृतं न तर्ही न रात्र्या अग्नि आसीत् प्रकेतः । तदीनवातं स्वधया तदेकं तस्माद्धान्यत्र परः किं चनास ॥

उभौ च देवौ पृथिवीं दिवं च दिशः शुक्रो भुवनं बीभर्ति ।
तस्मात् दिशः सरिताश्च स्रवन्ति तस्मात् समुद्रा विहिता महानताः ॥

Both the divinities makes illumine the worlds, the heavens and the quarters to be pure.
From them flow the quarters and the rivers, from them do the great oceans come to be.

चक्रे रथस्य तिष्ठन्तोऽध्वस्याव्यय कर्मणः ।
केतुमन्तं वहन्त्याश्वास्तं दिव्यमजरं दिवि ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

The actions performed by the body are unsteady as the wheels of a chariot, like the unsteady horses of the chariot the actions performed by the bodies take the one to the immortal heavens. Yogis perceive that eternal resplendent Existence.

न सादृश्ये तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चिदेनम् ।
मनीषयाथो मनसा हृदा च य एनं विदुरमृतास्ते भवन्ति
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

His form is not to be seen nor has any one seen Him. By mind and heart verily is His immortal form comes to be known.
Yogis perceive that eternal resplendent Existence.

द्वादशपूगां सरितं पिबन्तो देवरक्षिताम् ।
मध्वीक्षन्तश्च ते तस्याः संचरतीह घोराम् ॥
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

Five organs of sense and five organs of action, mind and the intellect well protected by the divinities move in this ominous world freely like the unrestrained senses. But in this world itself the Yogis perceive that eternal resplendent Existence.

तदर्थमासं पिबति संचित्य भ्रमरो मधु ।
ईशानः सर्व भूतेषु हविर्भूतकल्पयत् ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

Even as the honey gathered earlier period in enjoyed by the bees in the later period, even so the Gods provide for every creature the oblation gained through their performance of sacrifices. Yogis perceive that eternal resplendent Existence.

हिरण्यपर्णमश्वत्थमहिपद्य ह्यपक्षकाः ।
ते तत्र पक्षिणी भूत्वा प्रपतन्ति यथा द्विशम् ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

The golden coloured leaves of the Ashvttha tree falling therefrom become transformed as birds in different directions (even so the the actions performed by beings become the result in their many lives). Yogis perceive that eternal resplendent Existence.

पूर्णात् पूर्णान्युद्धरन्ति पूर्णात् पूर्णानि चक्रिरे ।
हरन्ति पूर्णात् पूर्णानि पूर्णमेवावशिष्यते ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

From the Complete the Complete becomes evolved, from the Complete the Complete become resurgent, from the Complete the Complete become resolved, the Complete remaining same as ever. Yogis perceive that eternal resplendent Existence.

तस्माद् वै वायुरायात तस्मिंश्च प्रयतस्तदा ।
तस्माद्गनिश्च सामश्च तस्मिंश्च प्राण आततः ॥
सर्वमेव ततो विद्यात् तत् तद् वक्तुं न शक्नुमः ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

From Him does winds blow and within Him alone then they move. From Him verily the fire and the Soma juice and from Him the Breath. Everything originates from Him, what can one speak? To narrate is not possible. Yogis perceive that eternal resplendent Existence.

अपानं गिरति प्राण; प्राणं गिरति चन्द्रमाः ।
आदित्यो गिरते चन्द्रमादित्ये गिरते परः ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

अपानं, the in-Breath becomes merged in Breath, Breath in the Moon, the Moon in the Sun, the. a sum becomes merged in the Supreme Being. Yogis perceive that eternal resplendent Existence.

एकं पादं नोत्क्षिपति सलिलाद्धंस उच्चरन् ।
तं चेद् संततमूर्ध्वाय न मृत्युर्नामृतं भवेत् ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

The One who stands singularly on one principle does not raise the world. If becoming moved by affection, as the waters in the stream, then he raises all shattering their shackles, mortal becoming the immortal. Yogis perceive that eternal resplendent Existence.

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा लिंगस्य योगेन स याति नित्यम् ।
तमीशमीड्यमनुकल्पमाद्यं पश्यन्ति मूढा न विराजमानम् ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

Of the size of a thumb, पुरुष, the Person, the self within being enjoined with mark comes here in the world eternal in Time. The foolish people do not see Him, the Supreme, worthy of worship, all powerful, the source. Yogis perceive that eternal resplendent Existence.

असाधनानि चापि साधनानि वा समानमेतद् दृश्यते मानुषेषु ।
समानमेतदमृतरस्येतस्य मुक्तास्तत्र मध्वं उत्सं समापुः ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

Whether one has the instruments or does not have, all are seen with equal eye. He is same for becoming shackled or for deliverance, the delivered one alone is likely to experience the Supreme Being ; this alone being the difference. Yogis perceive that eternal resplendent Existence.

उभौ लोकौ विद्यया व्याप्य याति तदा हुतं चाहुतमग्निहोत्रम् ।
मा ते ब्राह्मी लघुतामादधीत प्रज्ञानं सत्यान्नाम धीरा लभन्ते ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

Being wise in Wisdom of both the worlds (this and the other) one attains the Supreme Being. Then even fire sacrifice and any other have not been completed even then it will assumed as having been completed. Yogis perceive that eternal resplendent Existence.

एवं रूपो महात्मा स पावकं पुरुषो गिरन् ।
यो वै तं पुरुष तस्येहार्तो न रिष्यते ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

One who is wise In Wisdom, the resurgent one experiences the Supreme Being. That one, the पुरुष does not regret here in the world, Yogis perceive that eternal resplendent Existence.

सहस्रं सहस्राणां पक्षान् संतत्य संपतेत् ।
मध्यमे मध्ये आगच्छदेपि चेत स्याम मनोजवः ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

Why not with hundreds and thousands of feathers it fly, why not like be faster than the mental thoughts it be, finally it has to come to the centre of the centre. Yogis perceive that eternal resplendent Existence.

न दर्शने तिष्ठति रूपमस्य पश्यन्ति चेन सुविशुद्ध सत्त्वाः ।
हितो मनीषी मनसा न तप्यते ये प्रवर्जयुरमृतास्ते भवन्ति ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

No sight can there be to see its form, only those can see who is pure in heart. Those who wish others well-being, who are not disturbed in mind, who have renounced all they surely depart to the immortal world. Yogis perceive that eternal resplendent Existence.

गुहन्ति सर्पा इव गह्वराणि स्वशिक्षया स्वेन वृत्तेन मर्त्याः ।
तेषु प्रमुह्यन्ति जना विमूढा यथाध्यानं मुह्यन्ति भ्रमाय ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

Even as serpents hide the seven taking shelter in hole. Even so do the self educated the mortals in their attributes. In this manner those who desire to mislead them wrongly obscuring their minds. Yogis perceive that eternal resplendent Existence.

नाहं सदासत्कृतः स्यां नामृत्युरमृतं मे कुतस्यात् ।
सत्यानृते सत्यसमानबन्धे सतश्च योनिरतश्चैक एव ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

O King, I never fall prey to untruth. I have neither death nor birth ; them how could be there deliverance and to whom ? Existence and non-Existence both are sourced from That One. Yogis perceive that eternal resplendent Existence.

न साधूना नोत असाधुना वा समान एतद् दृश्यते मानुषेषु ।
समानमेतदमृतस्य विद्यादेवंयुक्तो मधु तद् वै परिप्सेत ॥
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

Neither connected with the noble nor with the ignoble, as same is seen among the people. Same is the wisdom of immortality, enjoined with divinities it should be experienced. Yogis perceive that eternal resplendent Existence.

नास्यातिवादा हृदयं तापयन्ति नानाधीतं नाहुतग्निहोत्रम् ।
मनो ब्राह्मी लघुतामादधीत प्रज्ञां चास्मै नाम धीराः लभन्ते ।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥

For him the excessive arguments trouble his heart, nor the feeling that he has performed अग्निहोत्र sacrifice. The wisdom of Brahman having been established in his mind the bold ones attain that conscious awareness. Yogis perceive that eternal resplendent Existence.

एवं यः सर्वभूतेषु आत्मानमनुपश्यति ।
अन्यत्रान्यत्र युक्तेषु किं स शोचेत् ततः परम् ॥

He who sees in all the creatures his own self, seeing in others thus enjoined why would he the worry about the Supreme Existence ?

यथोदपाने महति सर्वतः सम्प्लुतोदके ।
एवं सर्वेषु वेदेषु आत्मानुजानतः ॥

Even as when great Great Lake is at hand why would one go elsewhere, even so when is wise in Wisdom about his own self what is the use of the vedic scriptures ?

अंगुष्ठमात्रः पुरुषो महात्मा न दृश्यते सौहृदे संन्निविष्टः ।
अजश्चरो दिवारात्रमतन्द्रिदश्च स तं मत्वा कविरास्ते प्रसन्नः ॥

पुरुष, the supreme Self, the Person of the size of a thumb, dwelling within the heart, is unseen. Unborn, moving during the day and night the Seers see and knowing Him they are pleased.

अहमेव स्मृतो मातापिता पुत्रोऽस्म्यहम् पुनः ।
आत्माहमपि सर्वस्य यच्च नास्ति यदस्ति च ॥

I am verily is known as the mother and the father, again son also I am,
I am the self of all, that which Exists and does not exist
पितामहोऽस्मि स्थविरः पिता पुत्रश्च भारत ।
ममैव यूयमात्मस्था न मे यूँ न वो वयम् ॥

I am the grandfather, father and the son too. All of you are established in my Self, yet neither you belong to me , nor I to you?

आत्मैव स्थान मम जन्म आत्मा ओतोप्रोतोऽहमजरप्रतिष्ठः ।
अजश्चरो दिवारात्रमतन्द्रितोऽहं मां विज्ञाय कविरास्ते प्रसन्नः ॥

The Self is my source, my birth is in my Self, I am spread all around and eternal am I.
Knowing me the Seers become pleased.

अणोरअणीरयान् सुमनाः सर्व भूतेषु जाग्रति ।
पितरं सर्व भूतेषु पुष्करे निहितं विदुः ॥

Smaller than small well-disposed awake in all beings. Abiding within the heart of every creature, few know Him to exist in the secret chamber.

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The **Sānatsujātiya** appears in Mahabharata in the Udyoga Parva and is composed of five chapters (Adhyāya 41-46). It is attributed to Sanatsujati or Sanatana (eternal), one of the four sages, the other three respectively being Sanaka (ancient), Sanandana (joyful) and Sanatjukumara (ever young), described as sons of Brahma Prajapati. They are said to wander throughout the materialistic world spiritualizing the same.

According to Bhagavata Purana, Vishnu is said to have taken dissent in these four forms as the Kumar brothers. The Visnu-sahasra-nama mention the Lord's name as sanat` and sanaatna sanaa%maa%maa. The Lord and the living entities are both qualitatively sanaatna or eternal, but the Lord is sanaatnaa%maa or the eternal and the supreme Self. The living entities are positively sanaatna, but not supreme Self, because the living entities are not eternal. Therefore, the living entities are qualitatively different from the supreme Self, the Lord. Everything is given up, surrendered unto the Lord, the Lord reciprocates by giving Himself unto the devotee. Brahma Prajapati wanted to create the whole cosmic situation as created earlier and Wisdom – vaod lost in the earlier dissolution were to be re-established, since Wisdom vaod was transcendental Wisdom. These four Sanat brothers were the medium through which the Vedas were revealed again.

Having received the Vedic Wisdom from Brhma Prajapati himself they're roamed around communication the wisdom to the world at large - "त वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकनैतमेव विदित्वा मुनिर्भवति ।" as Brihad Aranyakas Up puts it. Sanakumaras are said to have remained eternally in their childlike form. This need not be taken literally. It only means that they chose to remain ब्रह्मचारीs because having known all about learning and transcending both the states of learning and being independent of that learning they desired to live simple life being openly receptive like children with no burden of the memory of their past or expectation of the future or as Brihad Aranyakas Up declares - "तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्याय मुनिः । मौनं च अमौनं निर्विद्य ब्राह्मणः ॥".

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