

॥सनत्सुजातीयम्॥

## sanatsujAtIyam

(Translated by S.N.Sastri)

(Based on the bhAshya of SrI Sankara bhagavatpAda)

### Chapter 1

sanatsujAtIyam is one of the three gems in the mahAbhArata on which SrI Sankara has given commentaries, the other two being the bhagavadgItA and vishNu sahasranAma. This forms chapters 41 to 46 of udyogaparva. It consists of four chapters with a total of 146 verses. (samskRt names and words have been transliterated using ITrans).

The jIva (the individual), though he is in his true nature identical with the non-dual brahman which is Consciousness-Existence-Bliss, has fallen from his natural state because of avidyA (nescience) which causes him to identify himself with the non-Self in the form of the body, mind, and senses. As a result he has become subject to all miseries. He strives to attain what is pleasant and to avoid what is unpleasant through the performance of various actions. Failing to attain the highest goal of life, namely, liberation, even after performing various acts, both secular and religious, dragged about here and there by attachment, aversion, etc, as if by a crocodile, the jIva takes birth in various wombs as god, man, animal, and so on and, overcome by delusion, continues in the cycle of birth and death. Then, because of some merit (puNya) acquired, he becomes free from attachment and other defects by the performance of all actions as an offering to God, develops detachment towards all pleasures both in this world and in other (higher) worlds, and desires to realize his identity with brahman as laid down in vedAnta. He cultivates the means to liberation such as control of the mind, control of the senses, etc, and approaches an AcArya who has realized brahman. By the study of vedAnta in accordance with the instructions of the AcArya he attains the realization of the truth about brahman and the jIva in the form 'I am brahman' and, becoming free from ignorance and its effects, he remains as brahman. bhagavAn sanatsujAta expounds all this gradually to dhRtarAshTra in this work.

dhRtarAshTra, tormented by grief and delusion, and realizing, on hearing the vedAntic statement that the knower of brahman becomes free from sorrow, that eradication of sorrow is impossible without brahmavidyA, asks vidura, "You have told me most wonderful things. If there is any thing not yet said by you, please tell me that, since I am eager to hear". vidura, though learned in the scriptures, very compassionate, and omniscient, knowing brahmavidyA to be the province of persons competent to impart it, does not consider himself competent to do it because of his birth from the womb of a SUDra woman. Pondering over the means by which he could establish

dhRtarAshTra in the supreme brahman which is bliss itself, he remembers the famous story in the chAndogya upanishad and decides that none other than bhagavAn sanatsujAta would be able to lead him to the infinite supreme Self beyond the darkness of ignorance. He therefore invokes bhagavAn sanatsujAta by his yogic power, and after worshipping him with prostrations, tells him, "O bhagavAn, there is some doubt in dhRtarAshTra's mind, which cannot be cleared by me. I therefore request you to answer his doubt, on hearing which this king will go beyond all sorrow, and will be able to look with equanimity upon gain and loss, the desired and the hated, old age and death, joy and sorrow, hunger and thirst, fear and fearlessness, revulsion and inactivity, desire and anger, as well as decline and rise and, becoming free from all merits and sins which are the cause of transmigration, attain liberation and go beyond pleasure and pain.

वैशम्पायन उवाच--

ततो राजा धृतराष्ट्रो मनीषी  
संपूज्य वाक्यं विदुरेरितं तत्।  
सनत्सुजातं रहिते महात्मा  
पप्रच्छ बुद्धिं परमां बुभूषन्॥१

vaiSampAyana (who is the narrator of the story) said:--

tato rAjA dhrtarAshtro manIshI  
sampUjya vAkyam vidureritam tat |  
sanatsujAtam rahite mahAtmA  
papraccha buddhim paramAm bubhUshan | | 1

1.Honouring the words of vidura and desiring to attain to the state of supreme bliss which is the state of liberation, the wise and great king dhRtarAshTra requested sanatsujAta, the mind-born son of brahmA (the four-faced God), also known as sanatkumAra, to impart to him the knowledge about the supreme Realty.

धृतराष्ट्र उवाच--

सनत्सुजात यदिदं शृणोमि  
मृत्युर्हि नास्तीति तवोपदेशम्।  
देवासुरा आचरन् ब्रह्मचर्य-  
ममृत्यवे तत्कतरन्नु सत्यम्॥२

dhRtarAshtra asked:--

sanatsujAta yadidam SRNomi  
mRtyurhi nAstIti tavopadeSam |

devAsurA Acaran brahmacaryam  
amRtyave tat katarannu satyam | | 2

2. O, sanatsujAta, I hear that you are instructing people that there is no such thing as death. On the contrary, it is said in the chAndogya upanishad that indra, the king of the gods and virocana, the king of the asuras, went to prajApati, to attain the knowledge that would make them immortal and practised celibacy as instructed by prajApati. So which is the truth? Is there death or is there no death?

Note: In chAndogya upanishad, VIII.7 this story is narrated. indra and virocana went to prajApati and prayed for the knowledge that would make them free from old age, death, hunger, thirst, and all other causes of sorrow. As instructed by prajApati they lived there the disciplined life of celibate students for thirty-two years. At the end of that period prajApati instructed them about the AtmA. Both of them misunderstood prajApati's instruction and left with the impression that the body itself was the AtmA. virocana went back to the asuras and instructed them accordingly. So, the upanishad says, the asuras adorn the body of a dead person with clothes and ornaments, considering it to be the AtmA. But indra felt, after going a little distance, that his understanding could not be correct because the body undergoes change all the time, whereas the AtmA is said to be changeless. So he went back to prajApati. The latter instructed him to observe celibacy for another thirty-two years. Again indra misunderstood prajApati's instruction at the end of that period, as meaning that the individual (jIva) in the dream state was the Atman. But he went back to prajApati on realizing his mistake. After he had stayed for another thirty-two years indra again misunderstood prajApati as saying that the jIva in the state of deep sleep was the AtmA. Again he realized his mistake and went back. Then prajApati asked him to stay for another five years. At the end of that period indra understood that the AtmA is beyond the states of waking, dream and deep sleep and beyond the body and mind. Thus indra spent a total of one hundred and one years as a celibate student to attain the knowledge that would make him immortal. dhRtarAshtra's question is, if there is no death at all, why should indra have taken so much trouble to become free from death?

श्रीसनत्सुजात उवाच--

अमृत्युः कर्मणा केचित् मृत्युर्नास्तीति चापरे ।

शृणु मे ब्रुवतो राजन् यथैतन्मा विशङ्किथाः ॥३

sanatsujAta replied:--

amRtyuh karmaNA kecit mRtyurnAstIti cApare |  
SRNu me bruvato rAjan yathaitat mA viSankithAh | | 3

3. Some say that immortality is attained through the performance of Vedic rituals. Others hold that there is no death at all. O King, hear my explanation in this matter. Do not have any doubt.

Some people, being absolutely unenlightened, think that death is real and that it can be conquered by the performance of vedic rituals and therefore perform such rituals for attaining immortality. Some others, who are engrossed in sensual pleasures, think that a state of liberation in which there are no objects of enjoyment is not worth attaining. They quote a verse which says, “Even being a jackal in deserted vRndAvana is preferable to a liberation devoid of objects of enjoyment”. Therefore they strive to become gods in heaven by the performance of vedic rites. Yet others, who do not see a second entity different from paramAtmA, say that immortality is attained through a combination of rituals and knowledge. Still others, who hold that other than the non-dual AtmA there is nothing, say that there is no death at all, because the AtmA has neither birth nor death. I shall explain to you how these apparently contradictory views can be reconciled.

उभे सत्ये क्षत्रियाद्यप्रवृत्ते

मोहो मृत्युः संमतो यः कवीनाम् ।

प्रमादं वै मृत्युमहं ब्रवीमि

सदाप्रमादममृतत्वं ब्रवीमि ॥४

ubhe satye kshatriya AdyapravRtte  
moho mRtyuh sammato yah kavInAm |  
pramAdam vai mRtyumaham bravImi  
sadaa pramAdam amRtatvam bravImi | 4

4. Both the views, namely that there is death and there is no death, are true and have been prevalent since the beginning of creation. There would be contradiction between these two views if death were real, but that is not so. Some seers are of the view that delusion, which means looking upon the not-self as the self, is death. But I do not say so. I say that *pramAda*, which means fall from the state of being brahman, which is the natural state of all beings, is death. This *pramAda* is the cause of even false knowledge, the ignorance of the self and the seed of all calamities such as birth, death etc. So also, I say that being ever vigilant, and remaining established in one’s natural state as brahman, is immortality.

The Sruti says that being established in one’s real nature is liberation. The results of action (karma) fall into four categories:--production, attainment, modification and purification. Liberation, which is eternal, is not something produced. brahman, being the self of all, is ever present and does not need to be attained. brahman is changeless and so it cannot be the result of modification or purification of any other object. If liberation be the result of action, it will be impermanent, like the result of any action. Even action combined with knowledge (jnAna) cannot be the cause of liberation. Action, if performed without desire for the fruit,

purifies the mind and makes it fit for knowledge of brahman. The Sruti says that liberation can be attained through knowledge alone.

How is it known that *pramAda* is death and *apramAda*, ever being vigilant, is immortality? This is answered:--

प्रमादाद्वा असुराः पराभवन्  
अप्रमादाद्ब्रह्मभूताः सुराश्च ।  
न वै मृत्युर्व्याघ्र इवात्ति जन्तून्  
नाप्यस्य रूपमुपलभ्यते हि ॥५

pramAdAd vA asurAh parAbhavan  
apramAdAd brahmabhUtAh surASca|  
na vai mRtyurvyAghra iva atti jantUn  
nApyasya rUpamupalabhyate hi || 5

5. The asuras failed (to realize the self) because of *pramAda*, while the devas realized their identity with brahman by *apramAda*. Death does not eat living beings like a tiger. Nor does it have any form.

Because of fall from their real nature as brahman and consequently looking upon the body as the self, the asuras, led by virocana, failed in their attempt to know brahman, as described in the chandogya upanishad. On the other hand, the devas, led by indra, attained realization of their identity with brahman, by remaining established in the knowledge that they were the non-dual Self which is Existence, Consciousness and Bliss. asuras are those who revel in sense-pleasures and are ignorant of the Self. They take birth as animals, etc. The gods are those who revel in the Self alone. By ever remaining vigilant in the knowledge that they are in reality brahman, they become free from nescience and its effects.

In the story of satyavAn and sAvitri in the mahAbhArata it is said that yama pulled out the thumb-sized soul of satyavAn from his body by tying it with a rope. So how can it be said that death has no form? This is answered:--

यमं त्वेके मृत्युमतोऽन्यमाहुः  
आत्मावासममृतं ब्रह्मचर्यम् ।  
पितृलोके राज्यमनुशास्ति देवः  
शिवः शिवानामशिवोऽशिवानाम् ॥६

yamam tveke mRtyum ato'nyamAhuh  
AtmAvAsam amRtam brahmacaryam |  
pitRloke rAjyam anuSasti devah  
Sivah SivAnAm aSivo'SivAnAm || 6

6. Some say that yama is Death. He resides in the hearts of all beings. He is immortal and is established in brahman. He is the god who rules over the world of the manes. He bestows happiness on the virtuous and is ill-disposed towards evil-doers.

No doubt, yama, who is described as Death by some, has a form. But he is not the real death. Ignorance, which has been referred to as *pramAda* or absence of constant awareness of one's real nature, is the real death, because it is the cause of spiritual destruction. The Kena upanishad says (II.5):-- "There is great loss if brahman is not realized here (in this life itself)". In bRhadAraNyakopanishad ignorance, which is called *pramAda*, is shown to be the real death (Br.up.1.3.28):-- "Darkness is death and light is immortality". Since *pramAda* or lack of constant awareness of one's real nature is the actual seed of all suffering, one should never be devoid of such awareness. One should ever remain established in the awareness that one is the non-dual brahman who is Existence, Consciousness and Bliss. The Lord also has stated that ignorance is the cause of bondage and knowledge is the cause of liberation in the bhagavadGItA, 5.15:--"Knowledge is covered by ignorance and so all beings are deluded".

For the very reason that lack of awareness of one's real nature is death and awareness is immortality, and for the reason that liberation is ever present and ever attained, it cannot be produced or attained by action (karma). The br. up. says (4.4.23):- "This is the eternal glory of a knower of brahman; it neither increases nor decreases because of any action. Hence one should know the nature of that glory. Knowing it, one is not affected even by evil action". The SvetASvatara upanishad says (3.8):-- "Knowing That alone, one goes beyond death. There is no other way to reach the goal". The statement in the br. up (4.4.21), "The intelligent seeker of Brahman, knowing about this alone, should attain intuitive knowledge", emphasizes that knowledge alone is the means to liberation. The muNDakopanishad says (3.1.8):-- "It is not perceived by the eye, nor expressed by speech, nor known through the other senses; nor is it attained through austerity or karma. It can be attained only through meditation by an intellect which has become absolutely pure". It will be said in this text itself (chapter 3, verse 18):- "O King! Those who are devoted to karma alone attain to worlds which are impermanent as the fruit of their karma. But by knowledge one attains to the eternal light. There is no other means to attain that". And also in 1.16:--"Knowing that death which is known as *pramAda* appears in the form of anger etc., one gets rid of these defects and, cultivating freedom from anger, etc, remains established as the non-dual Existence-Consciousness-Bliss and does not fear death at all". So also in moksha dharma "One becomes bound by karma and is liberated by knowledge. Therefore aspirants for liberation who are farsighted do not perform karma (motivated by desire)". And also:- "Knowledge is superior, and not vedic sacrifice. Obstruction to

liberation is crossed over by knowledge and not by sacrifices”. So also, bhagavAn manu who considers knowledge to be the sole means of liberation prescribes renunciation of all action thus: “The wise man, giving up all the aforesaid actions, devotes himself to self-knowledge, quietude and study of the vedas” (12.92).

In that case does it mean that the actions prescribed in the vedas need not be performed at all? Not so. They are to be performed, but not by those who have already realized the Self. So Lord kRshNa says in bhagavadgItA (3.17): “For the man who ever revels in the Self and is contented with the Self alone (not dependent on sense objects for happiness), there is no duty to be performed”.

The rituals prescribed in the Vedas are to be performed only by those who have not yet realized Brahman and who aspire for liberation. Lord Krishna has said in chapter 3 of the bhagavadgItA that two paths have been laid down by Him from ancient times, the path of action for spiritual aspirants and the path of renunciation and pursuit of Self-knowledge for those who have attained total detachment towards all worldly actions. The spiritual aspirant should perform all actions without desire for the fruit and as an offering to God, in order that the actions may not cause bondage. It is said in the bhagavadgItA (3.9): One becomes bound by actions other than those dedicated to God; therefore actions should be performed without attachment and as an offering to God. Such actions lead to purity of the mind. Only when the mind has been cleansed of all taint can realization of the Self arise. In ISAvAsyopaniṣad in the first mantra it is said that the world perceived by the senses should be covered by God, i.e. everything in this world should be looked upon as the manifestation of God. For attaining this goal renunciation of all worldly pursuits is laid down as a necessary condition. In the second mantra it is said that those who are unable to renounce action should perform them for attaining purity of mind. These statements establish that action is only the means to purity of mind and not to liberation. Liberation is attained only through Self-knowledge, but knowledge does not arise unless the mind has become pure, i.e. free from desire and the concomittant emotions such as anger, greed, etc.

आस्यादेष निःसरते नराणां

क्रोधः प्रमादो मोहरूपश्च मृत्युः ।

अहंगतेनैव चरन् विमार्गान्

न चात्मनो योगमुपैति किञ्चित् ॥७

AsyAdesha nissarate narANAm  
krodhah pramAdo moharUpaSca mRtyuh |  
ahamgatenaiwa caranvimArgAn  
na cAtmano yogam upaiti kincit | | 7

7. Death in the form of ignorance of one's real nature, which has been called 'pramAda', manifests at first as the ego. (In this verse the word 'Asya' has been given the meaning 'ego' by Sri Sankara). Then it becomes desire. When desire is thwarted it turns into anger, pramAda (fall from one's natural state of identity with Brahman), and delusion. Because of this ego he identifies himself as a brAhmaNa, kshatriya, stout, lean, son of so and so, etc. As a result he becomes affected by attachment and aversion and goes into wrong paths. He then loses all chances of realizing his identity with brahman.

Ignorance of one's real nature is the cause of desire. A person who has realized that he is brahman sees nothing other than himself, because brahman is all. Desire is always for something other than oneself. When one realizes that everything is brahman there can be no desire. Desire leads to action for its fulfillment. This is the cause of the continuous chain of births and deaths.

ते मोहितास्तद्वशे वर्तमाना  
इतः प्रेतास्तत्र पुनः पतन्ति ।  
ततस्तं देवा अनु परिप्लवन्ते  
अतो मृत्युं मरणादभ्युपैति ॥८

te mohitAstadvaSe vartamAnA  
itah pretAstatra punah patanti |  
tatastam devA anu pariplavante  
ato mRtyum maraNAdabhyupaiti || 8

8. Being deluded by ignorance which has become transformed as the ego, etc., they look upon the body, etc., as the self and remain under the control of death in the form of pramAda (fall from their real nature). When they die their souls depart by the path of smoke, etc., and after sojourn in other worlds according to their merit they return to this earth. Then they act according to the dictates of their sense-organs for sensual pleasures alone. Then again they die and are born again. Thus they continue in this endless chain of births and deaths and never attain release. This continues as long as they do not realize their real nature as the supreme brahman.

It has been shown that ignorance and desire are the causes of bondage. Now it is explained how actions lead to bondage:

कर्मोदये कर्मफलानुरागाः  
तत्रानुयान्ति न तरन्ति मृत्युम् ।  
सदर्थयोगानवगमात्समन्तात्  
प्रवर्तते भोगयोगेन देही ॥९



karmodaye karmaphalAnurAgAh  
 tatranuyAnti na taranti mRtyum |  
 sadarthayogAnavagamAtsamantAt  
 pravartate bhogayogena dehi ||9

9. The person who performs an action becomes attached to its result. This leads to another birth to enjoy the results. Thus he can never get release from the chain of births and deaths. Because of not realizing his identity with brahman he pursues sense-pleasures alone.

In this verse the view of the pUrvamImAmsakas that immortality can be attained through action is refuted.

तद्वै महामोहनमिन्द्रियाणां  
 मिथ्यार्थयोगोऽस्य गतिर्हि नित्या ।  
 मिथ्यार्थयोगाभिहतान्तरात्मा  
 स्मरन्नुपास्ते विषयान् समन्तात् ॥१०

tadvai mahAmohanamindriyANAm  
 mithyArthayogasya gatih nityA |  
 mithyArthayogAbhihatAntarAtmA  
 smarannupAste vishayAn samantAt || 10

10. Attachment to sense-objects which are all unreal (mithyA) is what causes the greatest delusion to the sense-organs. This attachment is permanent. One who is overcome by attachment to sense objects always thinks only of them (and never of the means to liberation).

अभिध्या वै प्रथमं हन्ति चैनं  
 कामक्रोधौ गृह्य चैनं तु पश्चात् ।  
 एते बालान् मृत्यवे प्रापयन्ति  
 धीरास्तु धैर्येण तरन्ति मृत्युम् ॥११

abhidhya vai prathamam hanti cainam  
 kAmakrodhau gRhya cainam tu paScAt |  
 ete bAlAn mRtyave prApayanti  
 dhIrAstu dhairyeNa taranti mRtyum || 11

11. Constant thinking of sense-objects first destroys him, i.e. makes him fall from his real state. Then desire and anger take hold of him and bring about his downfall. These three make the unwise who lack discrimination subject to death (repeated transmigration). Those, however, who with determination conquer the desire for sense-objects, cross over death.

योऽभिध्यायन्नृत्पतिष्णून्निहन्या-  
 दनाचारेणाप्रतिबुध्यमानः ।  
 स वै मृत्युं मृत्युरिवात्ति भूत्वा  
 ह्येवं विद्वान्योऽभिहन्तीह कामान् ॥१२

yo`bhidhyAyannutpatishNUn nihanyAt  
 anAcAreNApratibudhyamAnaH |  
 sa vai mRtyum mRtyurivAtti bhUtvA  
 hyevam vidvAn yo`bhihantIha kAmAn || 12

12. He who summarily rejects sense-objects which come up, realizing that they are ephemeral, impure, and leading only to sorrow, and never even thinks of them becomes the death of death itself. He who knows this overcomes all desires.

कामानुसारी पुरुषः कामाननु विनश्यति ।  
 कामान् व्युदस्य धुनुते यत्किंचित्पुरुषो रजः ॥१३

kAmAnusArI purushaH kAmAnanu vinaSyati |  
 kAmAn vyudasya dhunute yatkimcit purusho rajah || 13

13. One who is intent only on the fulfillment of his desires perishes along with the objects of his desire. By renouncing desires with right discrimination he becomes free from all his accumulated merit and demerit (puNya and pApa). (puNya is also an obstacle to liberation because it gives rise to another birth. So one has to become free from both puNya and pApa).

देहोऽप्रकाशो भूतानां नरकोऽयं प्रदृश्यते ।  
 गृध्यन्त एव धावन्ति गच्छन्तः श्वभ्रमुन्मुखाः ॥१४

deho`prakASo bhUtAnAm narako`yam pradRSyate |  
 gRdhyanta eva dhAvanti gacchantah SvabhramunmukhAH || 14

14. The body is insentient. It is seen to be hell itself because it is constituted of impure ingredients such as skin, bone, blood, etc., and contains phlegm, urine, excreta, etc., within. Those who are attached to the body and are ever running after sense pleasures go only to hell.

अमन्यमानः क्षत्रिय कश्चिदन्यं  
 नाधीयते तार्ण इवास्य व्याघ्रः ।  
 क्रोधाल्लोभान्मोहभयान्तरात्मा  
 स वै मृत्युस्त्वच्छरीरे य एषः ॥१५

amanyamAnah kshatriya kaScidanyam  
nAdhlyate tArNa ivAsya vyAghrah |  
krodhAllobhAnmohabhayAntarAtmA  
sa vai mRtyustvaccharIre ya eshah || 15

15. He who is blinded by desires for sense-objects does not know about his own Self which is different from them. He does not study the scriptures which impart knowledge of the Self. Even if such a person has studied all the vedas with their six limbs, he is worthless like a tiger made of straw. Sage vasishTha has said: “A brAhmaNa, who, though he has studied all the four vedas, has not realized the subtle brahman, is like a donkey struggling under the load of the vedas”. Not only is his body worthless, but he is his own death. Because of anger and greed his mind is full of delusion and fear. Such a mind in his own body is his own death.

bhagavadgItA says, “One is one’s own friend and one is one’s own enemy” (Ch. 6.5).

एवं मृत्युं जायमानं विदित्वा  
ज्ञानेन तिष्ठन्न बिभेति मृत्योः ।  
विनश्यते विषये यस्य मृत्युः  
मृत्योर्यथा विषयं प्राप्य मर्त्यः ॥१६

evam mRtyum jAyamAnam veditvA  
jnAnena tishThan na bibheti mRtyoh |  
vinaSyate vishaye yasya mRtyuh  
mRtyoryathA vishayam prApya martyah || 16

16. Thus, knowing that death which is called pramAda and manifests itself as anger, etc., is the seed of all evils such as birth, death, etc., one should give up anger, etc which consume one. By cultivating freedom from anger etc., one realizes the non-dual Bliss-Consciousness and has no more any fear of death. Such a person conquers death in the form of ignorance, while one who indulges only in sense pleasures is overcome by death.

It has thus been shown that actions lead to bondage and Self-knowledge alone is the means to liberation.

धृतराष्ट्र उवाच --  
यानेवाहुरिज्यया साधुलोकान्  
द्विजातीनां पुण्यतमान् सनातनान् ।  
तेषां परार्थं कथयन्तीह वेदा  
एतद्विद्वान्नैति कथं नु कर्म ॥१७

dhRtarAshtra said:

yAnevAhurijyayA sAdhulokAn  
dvijAtInAm puNyatamAn sanAtanAn |  
teshAm parArtham kathayantIha vedA  
etadvidvAn naiti katham nu karma || 17

17. How can action cause bondage? It has been said in the vedas that by performing sacrifices the eternal higher worlds meant for meritorious souls are attained. These are described as the highest human goals. Knowing this, why would persons not perform such sacrifices?

सनत्सुजात उवाच--

एवं ह्यविद्वान् परियाति तत्र  
तथार्थजातं च वदन्ति वेदाः ।  
स नेहायाति परं परात्मा  
प्रयाति मार्गेण निहन्त्यमार्गान् ॥१८

sanatsujAta replied:

evam hyavidvAn pariyAti tatra  
tathArthajAtam ca vadanti vedAh |  
sa nehAyAti param parAtmA  
prayAti mArgeNa nihantyamArgAn || 18

18. It is only the ignorant man who performs karma for attaining such worlds. The vedas prescribe karma only for such ignorant persons. But the person who realizes that his self is identical with the supreme Self does not take to the path of karma. By taking the right path of knowledge he rejects all wrong paths.

The higher worlds attained by the performance of vedic karma all fall within the sphere of transmigratory existence. The happiness attained there is transient. Such persons will be born again on this earth on the exhaustion of the merit acquired by them. Only the realization of one's identity with brahman leads to infinite and eternal happiness.

धृतराष्ट्र उवाच--

कोऽसौ नियुङ्क्ते तमजं पुराणं  
स चेदिदं सर्वमनुक्रमेण ।  
कि वास्य कार्यमथवासुखं च  
तन्मे विद्वन् ब्रूहि सर्वं यथावत् ॥१९

dhRtarAshtra said:

ko'sau niyungkte tamajam purANam  
sa ceditam sarvamanukrameNa |

kim vAsya kAryamathavAsukham ca  
tanme vidvan brUhi sarvam yathAvat || 19

19. If it is the Supreme Being Himself who creates the entire universe constituted of the five elements from ether to earth and, entering all the jIvas, takes the form of the five sheaths, etc., and transmigrates, who is it that makes him do so? If he does it on his own, what purpose does he achieve by taking birth in various wombs? Or, since He is established in his own glory, what adverse result can befall to Him by not doing so? O learned one, be kind enough to explain all this to me exactly as it is.

सनत्सुजात उवाच---

दोषो महानत्र विभेदयोगे

ह्यनादियोगेन भवन्ति नित्याः ।

तथास्य नाधिक्यमपैति किञ्चित्

अनादियोगेन भवन्ति पुंसः ॥२०

sanatsujAta said:

dosho mahAnatra vibhedayoge  
hyanAdiyogena bhavanti nityAh |  
tathAsya nAdhikyamapaiti kincit  
anAdiyogena bhavanti pumsah || 20

20. If multiplicity is accepted in brahman it will be a great defect, because non-duality will be contradicted. Moreover, if brahman is considered as having taken different forms, then brahman will be impermanent. If difference between the jIva and brahman is accepted, then also there are serious adverse consequences as seen from the statements in the upanishads, "One who sees even the slightest difference between the two is beset by fear", and "One who sees multiplicity goes from death to death". The statements such as "That thou art", "I am brahman", etc., will also be contradicted. But from the empirical standpoint brahman and the jIva appear different because of beginningless association with mAyA. brahman appears as the innumerable jIvas because of mAyA. The jIvas, being in reality identical with brahman, are eternal. The upanishads say: 'The jIva never dies' (ch.up. 6.11.3), 'That birthless Self is undecaying, immortal, undying, fearless, and brahman itself' (br.up. IV. iv. 25). But in spite of appearing as jIvas brahman's immutability and infinitude are not affected at all. The jIvas appear only because of mAyA which has no beginning.

यदेतदद्वा भगवान् स नित्यं

विकारयोगेन करोति विश्वम् ।

तथा च तच्छक्तिरिति स्म मन्ये  
तदर्थयोगे च भवन्ति वेदाः ॥२१

yadetadaddhA bhagavAn sa nityam  
vikArayogena karoti viSvam |  
tathA ca tacchaktiriti sma manye  
tadarthayoge ca bhavanti vedAh ||21

21. The creation of the universe is done by mAyA, the power of the supreme Being, by the mere will of brahman. The pure non-dual brahman who is Consciousness-Bliss is not by Himself the cause of creation, but only because of association with mAyA. The vedas bear testimony to this in innumerable statements such as, 'indra (the Lord) through his power, mAyA, assumes many forms', 'From this mAyA He creates the universe', etc.

धृतराष्ट्र उवाच--

यस्माद्धर्मानाचरन्तीह केचित्  
तथाधर्मान् केचिदिहाचरन्ति ।  
धर्मः पापेन प्रतिहन्यते वा  
उताहो धर्मः प्रतिहन्ति पापम् ॥२२

dhRtarAshtra said:  
yasmAddharmAn AcarantIha kecit  
tathA adharmAn kecidihAcaranti |  
dharmah pApena pratihanyate vA  
utAho dharmah pratihanti pApam ||22

22. In this world people perform righteous deeds as well as unrighteous deeds. Is the merit acquired by righteous deeds destroyed by the sin resulting from unrighteous deeds, or does the merit destroy the sins? The idea is, do merit (puNya) and sin (pApa) cancel each other, or do their fruits have to be experienced separately?

सनत्सुजात उवाच--

तस्मिन्स्थितो वाप्युभयं हि नित्यं  
ज्ञानेन विद्वान्प्रतिहन्ति सिद्धम् ।  
अथान्यथा पुण्यमुपैति देही  
तथागतं पापमुपैति सिद्धम् ॥२३

sanatsujAta said:  
tasmin sthito vApyubhayam hi nityam

jnAnena vidvAn pratihanti siddham |  
athAnyathA puNyamupaiti dehI  
tathAgatham pApamupaiti siddham ||23

23. The enlightened person destroys both merit and sin by virtue of having realized the Self. This is well known from the scriptures. The unenlightened person who identifies himself with his body experiences the fruits of both merit and sin separately. (They do not cancel each other). This is also well known from the scriptures.

गत्वोभयं कर्मणा भुज्यतेऽस्थिरं  
शुभस्य पापस्य स चापि कर्मणा ।  
धर्मेण पापं प्रणुदतीह विद्वान्  
धर्मो बलीयानिति तस्य विद्धि ॥२४

gatvobhayam karmaNA bhujyate'sthiram  
Subhasya pApasya sa caapi karmaNA |  
dharmeNa pApam praNudatIha vidvAn  
dharmo ballyAniti tasya viddhi ||24

24. The unenlightened person goes to other worlds taking the fruits of his good and bad karma with him. These fruits, which are impermanent, are experienced by him. The wise man who dedicates all his actions to God destroys his sins with his merits. His merits are stronger than his sins.

येषां धर्मेषु विस्पर्धा  
बले बलवतामिव ।  
ते ब्राह्मणा इतः प्रेत्य  
स्वर्गे यान्ति प्रकाशताम् ॥२५  
येषां धर्मो न च स्पर्धा  
तेषां तज्ज्ञानसाधनम् ।  
ते ब्राह्मणा इतो मुक्ताः  
स्वर्गं यान्ति त्रिविष्टपम् ॥२६

yeshAm dharmeshu vispardhA  
bale balavatAmiva |  
te brAhmaNA itah pretya  
svarge yAnti prakASatAm ||25  
yeshAm na ca spardhA  
teshAm tajjnAnasAdhanam |  
te brAhmaNA ito muktAh

svargam yAnti trivishTapam ||26

25 & 26. Those persons who are entitled to perform sacrifices and perform them in a spirit of competition with the aim of excelling all others and thus become eligible to enjoy all the pleasures of heaven, just as a strong king tries to become stronger than other kings and wants to vanquish them all, go after death through the southern path ( the path of smoke, night, etc.) and shine in heaven like stars, etc. (They are born again on this earth on the exhaustion of their merit). But, for those who are not attracted by the pleasures of heaven, the sacrifices performed by them without desire for the fruit and as an offering to God become the means of attaining realization by purifying the mind. They are liberated and realize their identity with brahman who is supreme bliss.

Note. The word 'brAhmaNa' has been interpreted by SrI Sankara as 'those who are eligible to perform sacrifices'. The words 'svargam trivishTapam' mean brahman.

तस्य सम्यक्समाचारमाहुर्वेदविदो जनाः।

नैनं मन्येत भूयिष्ठं बाह्यमाभ्यन्तरं जनम् ॥२७॥

tasya samyaksamAcAramAhurvedavido janAH |

nainam manyeta bhUyishTham bAhyamAbhyantaram janam ||27

27. Knowers of the vedas say that the conduct of such a person (as the one mentioned in the previous verse) should be such that neither those who are close to him (wife, son, friends) nor outsiders think highly about him. (He is so humble that even those very close to him do not know his greatness).

यन्न मन्येत भूयिष्ठं प्रावृषीव तृणोदकम् ।

अन्नपानं च ब्राह्मणस्तज्जीवेन्नानुसंज्वरेत् ॥२८॥

yatra manyeta bhUyishTham prAvRshIva tRNodakam |

annapAnaM ca brAhmaNastajjIvennAnusamjvaret ||28

28. He should live in a place where there is abundance of food and water, just as grass and water are abundant during the rainy season. He should not worry about getting food and water. Such worry is an obstacle to meditation.

यत्राकथयमानस्य प्रयच्छत्यशिवं भयम् ।

अतिरिक्तमिवाकुर्वन् श्रेयान्नेतरो जनः ॥२९॥

yatrAkathayamanasya prayacchatyaSivam bhayam |

atiriktamivAkurvan sa SreyAnnetaro janah ||29

29. The place should be one where the people around, seeing that he never speaks, never reveals his knowledge, and behaves like an inert being, a dumb man or an idiot, ridicule and humiliate him, being



unaware of his greatness. He should not stay where the people are different, i.e., where the people prostrate before him and honour him. Manu says that an enlightened person should shun honour like poison. He should welcome humiliation like nectar.

यो वाकथयमानस्य ह्यात्मानं नानुसंज्वरेत् ।

ब्रह्मस्वं नोपहन्याद्वा तदन्नं संमतं सताम् ॥३०

yo vAkathayamAnasya hyAtmAnam nAnusamjvaret |

brahmasvam nopahanyAdvA tadannam sammatam satAm | |30

30. The food fit to be taken by such a person is what is offered by a person who does not trouble him and who does not cause any damage to the articles that he needs for meditation such as bark garment, deer skin, books, etc.

नित्यमज्ञातचर्या म इति मन्येत ब्राह्मणः ।

ज्ञातीनां तु वसन्मध्ये नैव विन्देत किञ्चन ॥३१

nityamajnAtacarya ma iti manyeta brAhmaNah |

jnAtInAm tu vasan madhye naiva vindeta kincana | |31

31. The knower of Brahman should take care to see that his actions and movements always remain unknown to others. He will not gain anything by remaining in the midst of his relations. He should not consider himself as the son of so and so, etc., but should always have his mind fixed on Brahman. Or another meaning is: he should consider himself as a mere witness to whatever is experienced by his sense-organs and should not become involved in them. (Here brAhmaNah means 'knower of Brahman'. The word jnAti can also be taken to mean 'sense-organs' according to Sri Sankara).

को ह्येवमन्तरात्मानं ब्राह्मणो मन्तुमर्हति ।

निर्लिङ्गमचलं शुद्धं सर्वद्वन्द्वविवर्जितम् ॥३२

ko hyevamantarAtmAnam brAhmaNo mantumarhati |

nirlingamacalam Suddham sarvadvandvavivarjitam | |32

32. Which enlightened person can know the indwelling Self (as an object) —the Self that has no indicatory marks such as quality, action, etc., is immovable, pure, and beyond all duality? The idea is that the Self is not an object of knowledge.

योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।

किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥३३

yo'nyathA santamAtmAnam anyathA pratipadyate |

kim tena na kRtam pApam coreNAtmApahAriNa | |33

33. He who understands the Self that is pure consciousness, devoid of indicatory marks, pure, beyond all duality, non-dual existence-consciousness-bliss, differently, as having the qualities of the gross and subtle bodies, as a doer, enjoyer, happy, unhappy, stout, or lean, etc., what a great sin does he not commit? By understanding the Self wrongly in this manner he 'steals' the Self, as it were.

अश्रान्तः स्यादनादाता

संमतो निरुपद्रवः ।

शिष्टो न शिष्टवत्स स्या-

द्ब्राह्मणो ब्रह्मवित्कविः ॥३४

aSrAntah syAdanAdAtA

sammato nirupadravah |

SishTo na SishTavatsa syAd

brAhmaNo brahmavit kavih | |34

34. He who does not identify the not-Self with the Self is not affected by the sorrows of the world. He is not tainted by anger, greed, desire, delusion, etc. He is accepted by the enlightened . But he himself behaves like an inert being and does not display his knowledge. Such a person is a knower of Brahman and a sage.

ये यथा वान्तमश्नन्ति बाला नित्यमभूतये ।

एवं ते वान्तमश्नन्ति स्ववीर्यस्योपभोजनात् ॥३५

ye yathA vAntamaSnanti bAlA nityamabhUtaye |

evam te vAntamaSnanti svavIryasyopabhojanAt | |35

35. Dogs eat their own vomit and children may also do the same sometimes. For an enlightened person, proclaiming his own glory to the world is tantamount to eating vomit. It is disastrous for him. He should always behave in such a way that people do not know his greatness.

अनाढ्या मानुषे वित्ते आढ्या वेदेषु ये द्विजाः ।

ते दुर्धर्षा दुष्प्रकम्प्या विद्यात्तान् ब्रह्मणस्तनुम् ॥३६

anADhyA mAnushe vitte AdhyA vedeshu ye dvijAh |

te durdharshA dushprakampyA vidyAt tAn brahmaNastanum | |36

36. Those who are not attached to worldly possessions or to wife, son, etc., but only to the virtues laid down in the vedas such as non-injury, truth, non-stealing, non-acceptance of gifts, celibacy, contemplation, etc., should be looked upon as brahman itself.

सर्वान् स्विष्टकृतो देवान् विद्याद्य इह कश्चन ।  
न समानो ब्राह्मणस्य यस्मिन्प्रयतते स्वयम् ॥३७

sarvAn svishTakRto devAn vidyAdya iha kaScana |  
na samAno brAhmaNasya yasmin prayatate svayam ||37  
37. One who knows how to invoke the deities such as agni who confer benefits, and performs sacrifices to them is not by any means equal to a knower of brahman. Even the deity to whom sacrifice is performed is not equal to a knower of brahman. bhagavAn manu has said, “ There is none superior to the knower of brahman”.

यमप्रयतमानं तु मानयन्ति स मानितः ।  
न मान्यमानो मन्येत नावमाने विसंज्वरेत् ॥३८

yamaprayatamAnam tu mAnayanti sa mAnitah |  
Na mAnyamAno manyeta nAvamAne visamjvaret ||38  
38. If people who know his greatness honour a realized soul, even though he does not indulge in any activity, he should not feel that it is he who is being honoured and should not be elated by such honour. On the other hand, if people, not knowing his greatness, treat him with contempt and ridicule him, he should not be affected in the least.

लोकस्वभाववृत्तिर्हि निमेषोन्मेषवत्सदा ।  
विद्वांसो मानयन्तीह इति मन्येत मानितः ॥३९  
अधर्मविदुषो मूढा लोकशास्त्रविवर्जिताः ।  
न मान्यं मानयिष्यन्ति इति मन्येदमानितः॥४०

lokasvabhAvavRttirhi nimeshonmeshavat sadA |  
vidvAmso mAnayantIha iti manyeta mAnitah ||39  
adharmavidusho mUDhA lokaSAstravivarjitAh |  
na mAnyam mAnayishyanti iti manyed amAnitah ||40  
39 & 40. If wise people honour a realized soul, he should consider it to be as natural to them as winking of the eye. Similarly, if people who are ignorant of the scriptures and who are devoid of discriminating capacity despise him, he should consider it as their nature not to honour those who deserve to be honoured.

न वै मानश्च मौनं च सहितौ वसतः सदा ।  
अयं मानस्य विषयो ह्यसौ मौनस्य तद्विदुः ॥४१

na vai mAnaSca maunam ca sahitau vasatah sadA |  
ayam mAnasya vishayo hyasau maunasya tadviduh ||41

41. Honour and contemplation cannot co-exist. Honour has as its sphere this world, while contemplation has as its object brahman. (The idea is that those who aspire for honour have their sights fixed on worldly activities, while the contemplatives are rooted in brahman).

श्रीर्हि मानार्थसंवासा-

त्सा चापि परिपन्थिनी ।

ब्राह्मी सुदुर्लभा श्रीर्हि

प्रज्ञाहीनेन क्षत्रिय ॥ ४२

SrIrhi mAnArthasamvAsAt

sA cApi paripanthinI |

brAhmI sudurlabhA SrIrhi

prajnAhInena kshatriya || 42

42. One acquires worldly prosperity if one is engaged in the sphere relating to honour (worldly activities). But this is an obstacle (to liberation). The wealth that is brahman is impossible to get for such a person who is devoid of wisdom.

द्वाराणि सम्यक्प्रवदन्ति सन्तो

बहुप्रकाराणि दुराचराणि ।

सत्यार्जवे ह्रीर्दमशौचविद्याः

षण्मानमोहप्रतिबन्धकानि ॥४३

dvArANi samyak pravadanti santo

bahuprakArANi durAcarANi |

satyArjave hrIrdamaSaucavidyAh

shaNmAnamohapratibandhakAni || 43

43. The wise speak of many ways for the attainment of brahman, which are difficult to practise. These are six: truth, rectitude, humility, control of the senses, purity of mind, and knowledge. These help to keep out pride and delusion.

इति श्रीमत्सनत्सुजातीये प्रथमोऽध्यायः॥

End of chapter 1

॥सनत्सुजातीयम्॥

॥द्वितीयोऽध्यायः॥

## sanatsujAtiyam

(Translated by S.N.Sastri)

(Based on the bhAshya of SrI Sankara bhagavatpAda)

### Chapter 2

धृतराष्ट्र उवाच--

कस्यैष मौनः कतरन्नु मौनं  
प्रब्रूहि विद्वन्निह मौनभावम् ।  
मौनेन विद्वान् उपयाति मौनं  
कथं मुने मौनमिहाचरन्ति ॥१

Having heard about the greatness of 'maunam' or contemplation,  
dhRtarAshtra said--

kasyaisha maunah katarannu maunam  
prabrUhi vidvanniha maunabhAvam |  
maunena vidvAn upayAti maunam  
katham mune maunamihAcaranti || 1

1.(The word 'maunah' has two meanings: (1) refraining from speaking and (2) contemplation. The king desires to know which is applicable here).

Whose is this 'maunah'? That is, who is the person who can be said to practise this 'maunah'? Is it a person who merely refrains from speaking, or is it a person who contemplates? Which of these two is 'maunah'? O wise one, please tell me this. Does a person attain brahman by merely refraining from speaking? How does one practise 'maunam' in this world? Note. The word 'maunam' at the end of the third line in the above verse means 'brahman' according to SrI Sankara's bhAshya.

सनत्सुजात उवाच--

यतो न वेदा मनसा सहैन-  
मनुप्रविश्यन्ति ततोऽथ मौनम् ।  
यत्रोत्थितो वेदशब्दस्तथायं  
स तन्मयत्वेन विभाति राजन् ॥२

sanatsujAta said---

yato na vedA manasA sahainam  
anupraviSyanti tato'tha maunam |  
yatrotthito vedaSabdastathAyam  
sa tanmayatvena vibhAti rAjan || 2

2. brahman is 'maunam' because neither the vedas nor the mind can reach (describe) Him. He is the source from which the vedas have arisen. Or, He is the consciousness because of which the words of the vedas are pronounced. He shines as effulgence itself.

Note. The taitt. up. says, "That from which the words return along with the mind without reaching it (is brahman)".

dhRtarAshtra said---

धृतराष्ट्र उवाच--

ऋचो यजूंषधीते यः सामवेदं च यो द्विजः ।

पापानि कुर्वन् पापेन लिप्यते न स लिप्यते ॥३

dhRtarAshtra said--

Rco yajUmshyadhIte yah sAmavedam ca yo dvijah |

pApAni kurvan pAPena lipyate na sa lipyate || 3

3. Does a twice-born (brAhmaNa, kshatriya, or vaiSya) who has learnt the Rg, yajur, and sAma vedas become tainted by the sins he commits or does he not become tainted by them?

Note. The question is whether a person can escape the consequences of his sinful actions by the mere fact of having learnt the Vedas.

सनत्सुजात उवाच--

नैनं सामान्युचो वापि यजूंषि च विचक्षण ।

त्रायन्ते कर्मणः पापान्न ते मिथ्या ब्रवीम्यहम् ॥४

sanatsujAta said—

nainam sAmAni Rco vApi yajUmshi ca vicakshaNa |

trAyante karmaNah pApAt na te mithyA bravImyaham || 4

4. The Vedas do not protect an evil-doer from the consequences of his evil acts. What I am telling you is not false. You should not have any doubt on this.

न च्छन्दांसि वृजिनान्तरयन्ति

मायाविनं मायया वर्तमानम् ।

नीडं शकुन्ता इव जातपक्षा-

श्छन्दांस्येनं प्रजहन्त्यन्तकाले ॥५

na cchandAmsi vRjinAt tArayanti

mAyAvinam mAyayA vartamAnam |

nIDam SakuntA iva jAtapakshAh

chandAmsyenam prajahantyantakAle || 5

5. The vedas do not protect from sin such a hypocrite who commits evil deeds in spite of having learnt the vedas. The vedas will forsake him at the time of his death, just as young birds leave the nests of their mother

as soon as their wings have grown. The idea is that the Vedas do not help such a person to attain the ultimate goal of life.

धृतराष्ट्र उवाच--

न चेद्वेदा वेदविदं त्रातुं शक्ता विचक्षण ।

अथ कस्मात्प्रलापोऽयं ब्राह्मणानां सनातनः ॥६

dhRtarAshtra said--

na cedvedA vedavidam trAtum SaktA vicakshaNa |

atha kasmAt pralApo'yam brAhmaNAnAm sanAtanah ||6

6. O wise one, if the Vedas do not have the power to save a person who has studied them, why this ancient prattle by brAhmaNas (that the vedas should be studied, their meaning understood and their injunctions should be practised)?

The obligatory and desire-oriented actions (nitya and kAmya karma) prescribed in the vedas can lead a person only to other worlds such as heaven which are all within the transmigratory state. They cannot lead one to liberation from bondage. The question asked by the king is therefore, what is the idea in the learned people proclaiming that one should study the vedas and perform the actions laid down. What benefit is achieved by it?

सनत्सुजात उवाच--

तस्यैव नामादिविशेषरूपै-

रिदं जगद्भाति महानुभाव ।

निर्दिश्य सम्यक्प्रवदन्ति वेदा-

स्तद्विश्वैरूप्यमुदाहरन्ति ॥७

sanatsujAta said--

tasyaiva nAmAdiviSesharUpaih

idam jagad bhAti mahAnubhAva |

nirdiSya samyakpravadanti vedAh

tadviSvavairUpyamudAharanti ||7

7. O great one! This universe consisting of names and forms is nothing but the appearance of that brahman due to mAyA. The vedas as well as the sages further speak about the real nature of Brahman (as different from this universe).

The upanishads say, "indra (brahman) appears as many forms because of mAya", "ether was born from the Atman". These show that the universe is only an appearance of brahman through mAyA. The real nature of brahman is described by statements such as: This brahman is beyond cause and effect, all-pervasive and without any differences either inside or outside. It is beyond the reach of speech and the mind. It is experienced as consciousness by every one.

By the two following verses it is pointed out that actions performed as an offering to God become an indirect means to the ultimate human goal

of liberation by purifying the mind and making it fit to receive knowledge of the Self. Actions performed not as offering to God, but with desire for the fruit, become the cause of further bondage.

तदर्थमुक्तं तप एतदिज्या  
ताभ्यामसौ पुण्यमुपैति विद्वान् ।  
पुण्येन पापं विनिहत्य पश्चा-  
त्स जायते ज्ञानविदीपितात्मा ॥८

ज्ञानेन चात्मानमुपैति विद्वान्-  
न्न चान्यथा वर्गफलानुकाङ्क्षी ।  
अस्मिन्कृतं तत्परिगृह्य सर्व-  
ममुत्र भुङ्क्ते पुनरेति मार्गम् ॥९

tadarthamuktam tapa etadijyA  
tAbhyAmasau puNyamupaiti vidvAn |  
puNyena pApam vinihatya paScAt  
sa jAyate jnAnavidIpitAtmA ||8

jnAnena cAtmAnamupaiti vidvAn  
na cAnyathA vargaphalAnukAngkshI |  
asmin kRtam tatparigRhya sarvam  
amutra bhungkte punareti mArgam ||9

8 &9. By performing austerities, sacrifices etc., as an offering to that brahman the wise man acquires merit which destroys his sins and ultimately becomes free from all taint. Then knowledge of the Self dawns and he realizes that he is the non-dual Self which is Existence-Consciousness-Bliss. This does not happen if his actions are not offered to God and if he is desirous of the fruit of his actions. Such a person goes to other worlds such as heaven and, after enjoying the merits acquired he is born again in this world according to his residual karma.

For liberation one has to become free from both puNya and pApa. Actions performed as an offering to God do not produce any new puNya which is also an obstacle to liberation. They only destroy the existing pApa. The puNya in the prArabdhakarma is destroyed by enjoyment in this life.

The difference between the fruits of action of the enlightened and the unenlightened is stated in the next verse:

अस्मिंल्लोके तपस्तप्तं फलमन्यत्र भुज्यते ।  
ब्राह्मणानां तपः स्वृद्धमन्येषां तावदेव तत् ॥१०

asmin loke tapas taptam phalamanyatra bhujyate |  
brAhmaNAnAm tapah svRddham anyeshAm tAvadeva tat ||10



10. The fruit of austerities performed in this world (by the unenlightened and with desire for the fruit) is enjoyed in the next world. The fruit is limited to what is stated in the vedas for the particular action (such as heaven, etc.). But in the case of a knower of brahman the austerities performed yield abundant results.

The idea is: Austerities and other actions performed with desire for the fruit give just the result laid down for that particular action in the vedas, such as sojourn in heaven till the exhaustion of the merit earned. But a knower of brahman performs actions only for the welfare of others and not for any benefit for himself. So the fruits of that action, which benefit the world, become abundant. In his bhAshya on this verse SrI Sankara quotes the statement in chAndogya upanishad (1.1.10), “That action which is performed with right knowledge, faith and concentration becomes exceedingly fruitful”.

धृतराष्ट्र उवाच—

कथं समृद्धमत्यर्थं तपो भवति केवलम् ।

सनत्सुजात तद्ब्रूहि कथं विद्यामहं प्रभो ॥११

On hearing this, dhRtarAshtra asked—

katham samRddham atyartham tapo bhavati kevalam |

sanatsujAta tadbrUhi katham vidyAmaham prabho || 11

11. O sanatsujAta, how does pure austerity become exceedingly fruitful? Please tell me. How am I to know this?

सनत्सुजात उवाच—

निष्कल्मषं तपस्त्वेतत्केवलं परिचक्षते ।

एतत्समृद्धमत्यर्थं तपो भवति नान्यथा ॥१२

sanatsujAta said—

nishkalmasham tapastvetat kevalam paricakshate |

etat samRddham atyartham tapo bhavati nAnyathA || 12

12. Austerity which is free from all taint is known as ‘kevala’ or pure tapas. Only such austerity yields plentiful results, and not when the austerity is otherwise. (What are the taints? These are described in subsequent verses).

SrI Sankara says: The cause (or seed) of this entire universe is called ‘kevala’. He quotes bhagavAn Sukra’s statement, “When the three guNas are in equilibrium the state is said to be ‘kevala’. From this kevala the universe consisting of gross and subtle things is born”. The idea is that, similarly, austerity which is ‘kevala’ is the seed of plentiful results.

तपोमूलमिदं सर्वं यन्मां पृच्छसि क्षत्रिय ।

तपसा वेदविद्वांसः परं त्वमृतमाप्नुयुः ॥१३

This austerity is now praised:

tapomUlamidam sarvam yanmAm pRcchasi kshatriya |

tapasA vedavidvAmsah param tvamRtamApnuyuh || 13

13. O king, all that you are asking has tapas as the root. It is through tapas that knowers of the vedas attain to the supreme immortal Being.

धृतराष्ट्र उवाच--

कल्मषं तपसो ब्रूहि श्रुतं निष्कल्मषं तपः ।

सनत्सुजात येनेदं विद्यां गुह्यं सनातनम् ॥१४

dhRtarAshtra then asked—

kalmasham tapaso brUhi Srutam nishkalmasham tapah |

sanatsujAta yenedam vidyAm guhyam sanAtanam || 14

14. O sanatsujAta, I have heard from you about (the glory of) taintless tapas. Please tell me what are the taints of tapas, so that, avoiding them, I may attain this eternal profound knowledge.

सनत्सुजात उवाच---

क्रोधादयो द्वादश यस्य दोषा-

स्तथा नृशंसानि च सप्त राजन् ।

ज्ञानादयो द्वादश चाततानाः

शास्त्रे गुणा ये विदिता द्विजानाम् ॥१५

Thus asked, sanatsujAta said—

krodhAdayo dvAdaSa yasya doshAh

tathA nRSamsAni ca sapta rAjan |

jnAnAdayo dvAdaSa cAtatAnAh

SAstre guNA ye viditA dvijAnAm | 15

15. Anger, etc., are twelve defects which affect tapas; so also are another set of seven defects such as malice, O king! The good qualities which make the tapas pure are twelve beginning with knowledge, which are elaborated in the scriptures as the qualities of the twice-born.

क्रोधः कामो लोभमोहौ विवित्सा-

कृपासूया मानशोकौ स्पृहा च ।

ईर्ष्या जुगुप्सा च महागुणेन

सदा वर्ज्या द्वादशैते नरेण ॥१६

Now the twelve such as anger are described:

krodhah kAmo lobhamohau vivitsA

akRpAsUyA mAnaSokau spRhA ca |

IrshyA jugupsA ca mahAguNena

sadA varjyA dvAdaSaite nareNa || 16

16. Anger, lust, greed, lack of discrimination about right and wrong, desire to know about the pleasures from sense-objects, cruelty, the tendency to attribute evil qualities to those who are good, pride, lamentation, desire for sensual enjoyment, envy, and hatred are the twelve taints that should be avoided by a spiritual aspirant.

एकैकमेते राजेन्द्र मनुष्यं पर्युपासते ।

लिप्समानोऽन्तरं तेषां मृगाणामिव लुब्धकः ॥१७

ekaikamete rAjendra manushyam paryupAsate |  
lipsamAno'ntaram teshAm mRgANAmiva lubdhakah || 17

17. Just as a hunter searches for the weak spots of animals to hunt them down, so also each of these defects takes advantage of the weak spots of each person and attacks him, O king!

सम्भोगसंविद्विषमेधमानो

दत्तानुतापी कृपणोऽबलीयान् ।

वर्गप्रशंसी वनितां च द्वेष्टा

एते परे सप्त नृशंसरूपाः ॥१८

sambhogasamvidvishamedhamAno  
dattAnutApI kRpaNoballyAn |  
vargapraSamsI vanitAm ca dveshTA  
ete pare sapta nRSamsarUpAh || 18

18. There are seven kinds of malice. These are-- the mind being ever intent on enjoying sensual pleasures, prospering by harming others, lamenting after having given away a gift, being prepared to put up with any amount of humiliation out of greed for some paltry gain, lack of the strength of right knowledge (discrimination), boasting about one's own mental and physical faculties, and ill-treating one's own totally dependent wife.

These are obstacles in the path towards spiritual progress.

ज्ञानं च सत्यं च दमः श्रुतं च

अमात्सर्यं ह्रीस्तितिक्षानसूया ।

यज्ञश्च दानं च धृतिः शमश्च

महाव्रता द्वादश ब्राह्मणस्य ॥१९

jnAnam ca satyam ca damah Srutam ca  
amAtsaryam hrIstitikshAnasUyA |  
yajnaSca dAnam ca dhRtih SamaSca  
mahAvratA dvAdaSa brAhmaNasya || 19

19. The twelve great vows of a brAhmaNa are: knowledge of the Reality, speaking what is true and good for others, control of the mind, study of vedAnta, being free from intolerance of the well-being of others, unwillingness to do anything improper, forbearance in adverse circumstances, not giving publicity to the faults of others, performing sacrifices prescribed in the vedas, giving away wealth to the deserving, self-control even in the presence of temptation, control of the senses. These are the means towards spiritual progress.

यस्त्वेतेभ्योऽप्रवसेद्द्वादशभ्यः

सर्वामिमां पृथिवीं स प्रशिष्यात् ।

त्रिभिर्द्वाभ्यामेकतो वा विमुक्ताः

ऋमाद्विशिष्टा मौनभूता भवन्ति ॥२०

yastvetebhyo'pravaseddvAdaSabhyah  
sarvAmimAm pRthivIm sa praSishyAt |  
tribhirdvAbhyAmekato va vimuktAh  
kramAd viSishTA maunabhUtA bhavanti ||20

20. Those who have achieved perfection in the above twelve great vows will be in a position to control the whole world. Even a person who has perfected three, two, or one of these will gradually attain knowledge and realize his identity with brahman.

The defects that one should guard against while cultivating control of the senses, etc., are stated in the following three verses.

दमोऽष्टादशदोषः स्यात्प्रतिकूलं कृते भवेत् ।

अनृतं पैशुनं तृष्णा प्रातिकूल्यं तमोऽरतिः ॥२१

लोकद्वेषोऽभिमानश्च विषादः प्राणिपीडनम् ।

परिवादोऽतिवादश्च परितापोऽक्षमा धृतिः ॥२२

असिद्धिः पापकृत्यं च हिंसा चेति प्रकीर्तिताः ।

एतैर्दोषैर्विमुक्तो यः स दमः सद्भिरुच्यते ॥२३

damo'shTAdaSadoshah syAt pratikUlam kRte bhavet |  
anRtam paiSunam tRshNA prAtikUlyam tamo'ratih ||21  
lokadvesho'bhimAnaSca vivAdah prANipIDanam |  
parivAdo'tivAdaSca paritApo'kshama dhRtih ||22  
asiddhih pApakRtyam ca himsa ceti prakIrtitAh |  
etairdoshairvimukto yah sa damah sadbhirucyate ||23

21, 22, & 23. Sages say that control of the senses is effective only if the person practising it is free from the following eighteen defects which are opposed to it—speaking untruth, talking ill of others, yearning for enjoyment of sense-objects, being ill-disposed towards every one, ignorance, lack of contentment, behaving in a way that afflicts people, disrespect to all, quarrelsomeness, killing animals for nourishing oneself, telling one's defects to one's face, purposeless chattering, vain lament over past sorrows, inability to bear the pairs of opposites such as heat and cold, etc., being tempted in the presence of sense-objects, failure to attain perfection in the practice of dharma, knowledge and detachment, committing forbidden actions, and causing injury (other than in sacrifices sanctioned by scripture).

In the next Sloka 'mada' (pride) is described as having eighteen 'defects', i.e. eighteen qualities which are opposed to pride and which therefore help one to get rid of pride.

मदोऽष्टादशदोषः स्यात्त्यागो भवति षड्विधः ।

विपर्ययाः स्मृता एते दमदोषा उदाहृताः ॥२४

mado'shTAdaSadoshah syAt tyAgo bhavati shaDvidhah |  
viparyayAh smRtA ete damadoshA udAhRtAh ||24

24. There are eighteen 'defects' of pride. Six of these fall under the category 'sacrifice'. (all these are described in the subsequent Slokas). These are the opposites of those which have been described earlier as the eighteen defects of 'dama' (control of the senses).

श्रेयांस्तु षड्विधस्त्यागस्तृतीयस्तत्र दुष्करः ।

तेन दुःखं तरन्त्येव तस्मिंस्त्यक्ते जितं भवेत् ॥२५

SreyAmstu shaDvidhastyAgastRtIyastatra dushkarah |  
tena dukham tarantyeva tasmimstyakte jitam bhavet ||25

25. All the six kinds of sacrifice conduce to one's good. Out of these the third (set of two) is very difficult to practise. By practising this third kind of sacrifice one becomes free from all sorrow and conquers everything.

The six kinds of sacrifice are now described:

अर्हते याचमानाय पुत्रान् वित्तं ददाति यत् ।

इष्टापूर्तं द्वितीयं स्यान्नित्यं वैराग्ययोगतः ॥२६

कामत्यागश्च राजेन्द्र स तृतीय इति स्मृतः ।

अप्रमादी भवेदेतैः स चाप्यष्टगुणो मतः ॥२७

arhate yAcamAnAya putran vittam dadAti yat |  
ishTApUrtam dvitIyam syAnnityam vairAgyayogatah ||26  
kAmatyAgaSca rAjendra sa tRtIya iti smRtah |  
apramAdI bhavedetaih sa cApyashTaguNo matah ||27

26, 27. Of these six, the first set of two is gifting (the service or help of) one's own sons and one's wealth to a deserving supplicant. The second set of two is giving gifts during the course of rituals laid down in the Sruti and smRti. (Or gifts to gods and the manes). The third set of two is always giving away gifts of money and possessions with detachment and a pure mind and with the knowledge that they are all ephemeral, and also giving up all desires, O king. By these six kinds of sacrifice one becomes free from 'pramAda' or the fall from one's natural state of identity with brahman. This freedom from 'pramAda' has eight virtues as its features.

These eight virtues are now described:

सत्यं ध्यानं समाधानं चोद्यं वैराग्यमेव च ।

अस्तेयो ब्रह्मचर्यं च तथासंग्रह एव च ॥२८

satyam dhyAnam samAdhAnam codyam vairAgyameva ca |  
asteyo brahmacaryam ca tathAsamgraha eva ca ||28

26. Truthfulness in speech, keeping the mind fixed continuously on some auspicious object, withdrawing the mind from all external objects while chanting 'Om' and remaining established as the non-dual blissful Self, pondering on questions such as 'who am I', 'where do I come from', etc., an attitude of detachment towards all worldly matters, non-stealing of

other's wealth and also not stealing the Self by mistaking it for something else as stated in Sloka 33 of chapter 1, celibacy, and not storing up wealth etc., for the morrow-- these are the eight virtues. The defects to be eschewed are---

एवं दोषा दमस्योक्तास्तान्दोषान् परिवर्जयेत् ।

दोषत्यागेऽप्रमादः स्यात् स चाप्यष्टगुणो मतः ॥२९

evam doshA damasyoktAstAndoshAn parivarjayet |

doshatyAge'pramAdah syAt sa cApyashTaguNo matah ||29

29. The eighteen defects of dama which have been mentioned should be eradicated. When they are got rid of there will be no pramAda. The eight virtues of apramAda have been narrated above.

Now truthfulness is praised---

सत्यात्मा भव राजेन्द्र सत्ये लोकाः प्रतिष्ठिताः ।

तांस्तु सत्यमुखानाहुः सत्ये ह्यमृतमाहितम् ॥३०

satyAtmA bhava rAjendra satye lokAh pratishThitAh |

tAmstu satyamukhAnAhuh satye hyamRtamAhitam ||30

30. O king, Let Truth be your very nature. All the worlds are established in Truth. Their very existence is said to be dependent on Truth. Immortality is based on Truth.

निवृत्तेनैव दोषेण तपोव्रतमिहाचरेत् ।

एतद्भान्ना कृतं वित्तं सत्यमेव सतां वरम् ॥३१

nivRttenaiva dosheNa tapovratamihAcaret |

etad dhAtrA kRtam vittam satyameva satAm varam ||31

31. Austerities should be practised in this world only after becoming free from the defects mentioned. This has been ordained by the supreme Lord. Truth is the best wealth of the good.

दोषैरेतैर्वियुक्तं तु गुणैरेतैः समन्वितम् ।

एतत् समृद्धमत्यर्थं तपो भवति केवलम् ॥३२

doshairetairvityuktam tu guNairetaih samanvitam |

etat samRddhamatyartham tapo bhavati kevalam ||32

32. To one who is free from these defects and endowed with these excellences, austerities become pure and yield plentiful results.

यन्मां पृच्छसि राजेन्द्र संक्षेपात् तद्ब्रवीमि ते ।

एतत् पापहरं शुद्धं जन्ममृत्युजरापहम् ॥३३

yanmAm pRcchasi rAjendra samkshepAt tad bravImi te |

etat pApaharam Suddham janmamRtyujarApaham ||33

33. O king, I shall tell you briefly what you are asking me. This will cleanse all sins, is pure and will put an end to birth, death and old age.

इन्द्रियेभ्यश्च पञ्चभ्यो मनसश्चैव भारत ।

अतीतानागतेभ्यश्च मुक्तश्चेत् स सुखी भवेत् ॥३४

indriyebhyaSca pancabhyo manasaScaiva bhArata |

atItAnAgatebhyaSca muktaScet sa sukhI bhavet || 34

34. O bhArata, if one becomes free from the bondage of the senses, sense-objects, mind and thoughts of the past and the future, he will be happy.

धृतराष्ट्र उवाच--

आख्यानपञ्चमैर्वेदैर्भूयिष्ठं कथ्यते जनः ।

तथा चान्ये चतुर्वेदास्त्रिवेदाश्च तथापरे ॥३५

द्विवेदाश्चैकवेदाश्च अनृचश्च तथापरे ।

एतेषु मेऽधिकं ब्रूहि यमहं वेद ब्राह्मणम् ॥३६

dhRtarAshtra said—

AkhyAnapancamairvedairbhUyishTham katthyate janah |

tathA cAnye caturvedAstrivedASca tathApare || 35

dvivedAScaikavedASca anRcaSca tathApare |

eteshu me'dhikam brUhi yamaham veda brAhmaNam || 36

35 & 36. One who has mastered all the four vedas as well as the purANas, which are considered to be the fifth veda, is highly praised by people. There are others who have mastered the four vedas, or three vedas, or two vedas, or one veda and those who have not studied any veda. Please tell me which of these persons is the greatest, which of them is a 'brAhmaNa'.

Pointing out that it is only the person who remains established as brahman which is existence-consciousness-bliss who can be called a brAhmaNa, it is said that all others are in ignorance:

सनत्सुजात उवाच---

एकवेदस्य चाज्ञानाद्वेदास्ते बहवोऽभवन् ।

सत्यस्यैकस्य राजेन्द्र सत्ये कश्चिदवस्थितः ३७

sanatsujAta said---

ekavedasya cAjnAnAdvedAste bahavo'bhavan |

satyasyaikasya rAjendra satye kaScidavasthitah || 37

37. The vedas have become many because of ignorance of the one 'veda', brahman. They are known as vedas because they attempt to know that one brahman by enquiry. In that one Truth a rare person is established. (Such a person is really a brAhmaNa).

य एनं वेद तत् सत्यं प्राज्ञो भवति नित्यदा ।

दानमध्ययनं यज्ञो लोभादेव प्रवर्तते ॥३८

ya enam veda tat satyam prAjno bhavati nityadA |

dAnamadhyayanam yajno lobhAdeva pravartate || 38

38. One who has realized this Truth is always an enlightened person. Giving gifts, studying the scriptures, and performing sacrifices (when these are not undertaken as means for the purification of the mind and

attainment of Self-knowledge but only for attaining other fruits such as heaven) are motivated only by desire.

सत्यात् प्रच्यवमानानां संकल्पा वितथाभवन् ।

ततः कर्म प्रतायेत सत्यस्यानवधारणात् ॥३९

satyAt pracyavamAnAnAm samkalpA vitathAbhavan |  
tatah karma pratAyeta satyasyAnavadhAraNAAt || 39

39. The resolves of those who have fallen from the natural state of identity with brahman and therefore identify themselves with the not-self become futile. Because they have not realized the Truth they go on performing more and more actions such as sacrifices. They become subject to all kinds of sorrow.

विद्याद् बहुपठं तं तु बहुवागिति ब्राह्मणम् ।

य एव सत्यान्नापैति स ज्ञेयो ब्राह्मणस्त्वया ॥४०

vidyAd bahupaTham tam tu bahuvAgiti brAhmaNam |  
ya eva satyAnnApaiti sa jneyo brAhmaNastvayA || 40

40. Know that a brAhmaNa ( here refers to an unenlightened person) who has merely studied many books is no more than a great speaker. Know that only that person who does not swerve from the Truth (who is established in brahman ) is a real brAhmaNa.

छन्दांसि नाम द्विपदां वरिष्ठ स्वच्छन्दयोगेन भवन्ति तत्र ।

छन्दोविदस्तेन च तानधीत्य गता हि वेदस्य न वेद्यमार्याः ॥४१

chandAmsi nAma dvipadAm varishTha  
svacchandayogena bhavanti tatra |  
chandovidastena ca tAnadhItya  
gatA hi vedasya na vedyam AryAh || 41

41. O best among men! The vedas on their own are the means for knowing brahman. The wise study the vedas and thereby attain knowledge of brahman and not knowledge of the world.

But the upanishads say that brahman is different from the known as well as the unknown, and that neither words nor the mind can reach it. So how can the vedas impart knowledge of brahman? This doubt is being answered:

न वेदानां वेदिता कश्चिदस्ति

वेदेन वेदं न विदुर्न वेद्यम् ।

यो वेद वेदं स च वेद वेद्यं

यो वेद वेद्यम् न स वेद सत्यम् ॥४२

na vedAnAm veditA kaScidasti  
vedena vedam na vidurna vedyam |  
yo veda vedam sa ca veda vedyam  
yo veda vedyam na sa veda satyam || 42



42. The vedas cannot know brahman, since brahman, being pure consciousness, is not an object of knowledge. vedas are insentient and so neither brahman nor the world can be known through them. He who knows brahman knows the entire universe of objects, since, by knowing brahman everything is known. But he who knows only the universe of objects does not know brahman.

यो वेद वेदान् स च वेद वेद्यं

न तं विदुर्वेदविदो न वेदाः ।

तथापि वेदेन विदन्ति वेदं

ये ब्राह्मणा वेदविदो भवन्ति ॥४३

yo veda vedAn sa ca veda vedyam

na tam vidur vedavido na vedAh |

tathApi vedena vidanti vedam

ye brAhmaNA vedavido bhavanti ||43

43. He who knows the vedas knows only the universe of objects. Neither the vedas nor the knower of the vedas can know brahman, since brahman cannot be objectified. All the same, brAhmaNas (enlightened persons) who know how to understand the purport of the vedas know brahman through the vedas.

यामांशभागस्य तथा हि वेदा

यथा हि शाखा च महीरुहस्य ।

संवेदनेऽप्येवमथामनन्ति

तस्मिन्हि नित्ये परमात्मनोऽर्थे ॥४४

yAmAmSabhAgasya tathA hi vedA

yathA hi SakhA ca mahIruhasya |

samvedane'pyevamathAmananti

tasmin hi nitye paramAtmano'rthe ||44

44. Just as the thin digit of the moon on the first day of the bright fortnight can be pointed out only by first pointing to the branch of a tree through which it can be seen, so also the vedas indicate the nature of the eternal supreme Self only with the help of various hints.

An object can be described by words only if it has some quality such as name, form, action, relationship with some other object, etc. The Self does not have any quality at all. The vedas cannot therefore directly describe the supreme Self. They only point to it by means of various arrow-marks.

अभिजानामि ब्राह्मणमाख्यातारं विचक्षणम् ।

एवं योऽभिविजानाति स जानाति परं हि तत् ॥४५

abhijAnAmi brAhmaNam AkhyAtAram vicakshaNam |

evam yo'bhivijAnAti sa jAnAti param hi tat ||45

45. I consider one who understands the purport of the vedas thus and expounds it to be a wise man. One who knows thus knows the supreme Self.

नास्य पर्येषणं गच्छेत् प्रत्यर्थिषु कदाचन ।

अविचिन्वन्निमं वेदे ततः पश्यति तं प्रभुम् ॥४६

nAsya paryeshaNam gacchet pratyarthishu kadAcana |  
avicinwannimam vede tatah paSyati tam prabhumi ||46

46. The spiritual aspirant should not identify himself with the body and senses and should not go after sense-objects which take him away from the Self. Shunning accumulation of sense-objects, he should contemplate on the meanings of the words “that” and “thou” in the upanishads and realize the supreme brahman as his own self.

तूष्णींभूत उपासीत न चेच्छेन्मनसा अपि ।

अभ्यावर्तेत ब्रह्मास्मै बह्वन्तरमाप्नुयात् ॥४७

tUshNIimbhUta upAsIta na cecchenmanasa api |  
abhyAvarteta brahmAsmai bahvanantaramApnuyaAt ||47

47. Since the Self can be realized only by giving up all sense-objects, one should resort to quietude, i.e., give up all action and meditate on the Self. He should not even think of sense-objects. To such a person the Self reveals itself and he attains the Self which is beyond the dense darkness of ignorance.

(In many of these verses the words do not themselves convey all the meanings. Sri Sankara has given extended meanings conveying the real purport. The translation here is based on his commentary.)

मौनाद्धि मुनिर्भवति नारण्यवसनान्मुनिः ।

अक्षरं तं तु यो वेद स मुनिश्चेष्ट उच्यते ॥४८

maunAddhi munirbhavati nAraNyavasanAnmunih |  
aksharam tam tu yo veda sa muniSreshTha ucyate ||48

48. Only by quietude (by giving up all action and always meditating on the Self) one becomes a muni, and not merely by living in a forest. He who has realized the eternal supreme Self is the greatest of munis.

सर्वार्थानां व्याकरणाद्वैयाकरण उच्यते ।

तन्मूलतो व्याकरणं व्याकरोतीति तत् तथा ॥४९

sarvArthAnAm vyAkaraNAd vaiyAkaraNa ucyate |  
tanmUlato vyAkaraNam vyAkarotIti tat tathA ||49

49. A grammarian merely analyses words and derives them from their sources. He thus knows the sources of words. brahman is the source of all names and forms. The knower of the Self thus knows the source of everything in this universe. He is therefore the real grammarian.

There is a statement in the br. up, “anena jIvenAtmanA anupraviSya nAmarUpe vyAkaravANi”, which means ‘By entering in the form of the

jIva I shall manifest all names and forms". Here the word 'vyAkara' is used from which the word 'vyAkaraNa' which means 'grammar is derived.

प्रत्यक्षदर्शी लोकानां सर्वदर्शी भवेन्नरः ।

सत्ये वै ब्रह्मणि तिष्ठंस्तद्विद्वान् सर्वविद्भवेत् ॥५०

pratyakshadarSI lokAnAm sarvadarSI bhavennarah |

satye vai brahmaNi tishThamstadvidvAn sarvavid bhavet ||50

50. The person who sees the worlds as they are (as brahman itself) is the one who sees everything. Being established in brahman which is Truth, the knower of brahman is omniscient.

ज्ञानादिषु स्थितोऽप्येवं क्षत्रिय ब्रह्म पश्यति ।

वेदानां चारपूर्वेण चैतद्विद्वन् ब्रवीमि ते ॥५१

jnAnAdishu sthito'pyevam kshatriya brahma paSyati |

VedAnAm cArapUrveNa caitadvidvan bravImi te ||51

51. O Kshatriya, By being established in knowledge and the other disciplines mentioned earlier such as truthfulness, study of the vedas, reflection and contemplation, etc., one realizes brahman. O wise one, I shall tell you about these (study, reflection and contemplation) now (in the next chapter).

End of chapter 2

॥सनत्सुजातीयम्॥

॥तृतीयोऽध्यायः॥

## sanatsujAtiyam

(Translated by S.N.Sastri)

(Based on the bhAshya of SrI Sankara bhagavatpAda)

### Chapter 3

Realization of identity with brahman, which is the goal of the spiritual aspirant, is explained in chapters 3 and 4.

धृतराष्ट्र उवाच---

सनत्सुजात यदिमां परार्थां  
ब्राह्मीं वाचं वदसि हि विश्वरूपाम् ।  
परां हि कार्येषु सुदुर्लभां कथां  
प्रब्रूहि मे वाक्यमेवं कुमार ॥१

dhRtarAshtra said---

sanatsujAta yadimAm parArthAm  
brAhmIm vAcam vadasi hi viSvarUpAm |  
parAm hi kAryeshu sudurlabhAm kathAm  
prabrUhi me vAkyamevam kumara || 1

1.O sanatsujAta, you have been telling me about the various means of attaining brahman, which is the highest goal of human life, in words which are very lofty and convey many meanings. It is very difficult even to get an opportunity to hear these in this world of objects. Please tell me now about brahman itself.

सनत्सुजात उवाच--

नैतद्ब्रह्म त्वरमाणेन लभ्यं  
यन्मां पृच्छस्यभिषङ्गेण राजन् ।  
बुद्धौ प्रलीने मनसि प्रचिन्त्या  
विद्या हि सा ब्रह्मचर्येण लभ्या ॥२

sanatsujAta said—

naitad brahma tvaramANena labhyam  
yanmAm pRcchasyabhishangeNa rAjan |  
buddhau praline manasi pracintyA  
vidyA hi sA brahmacaryeNa labhyA || 2

2. O king, this brahman about which you are asking me with such eagerness cannot be attained by a person who is in a hurry. This knowledge is to be meditated upon by the intellect in which the mind has merged, i.e., when the cogitating mind has been withdrawn from all

external objects and has become fixed on the Self. This knowledge which is to be meditated upon can be attained only by the practice of 'brahmacarya'.

आद्यां विद्यां वदसि हि सत्यरूपां  
या प्राप्यते ब्रह्मचर्येण सद्भिः ।  
यां प्राप्यैनं मर्त्यभावं त्यजन्ति  
या वै विद्यागुरुवृद्धेषु नित्या ॥३

AdyAm vidyAm vadasi hi satyarUpAm  
yA prApyate brahmacaryeNa sadbhih |  
yAm prApyainam martyabhAvam tyajanti  
yA vai vidyAguruvRdheshu nityA ||3

3. You are asking about the knowledge of that uncaused Truth which is beyond this unreal universe. It can be attained only by the wise who practise brahmacarya. On attaining that one sheds the notion of being a mere mortal. This knowledge reposes in one to whom it has been imparted by his guru.

धृतराष्ट्र उवाच---

ब्रह्मचर्येण या विद्या शक्या वेदितुमञ्जसा ।  
तत्कथं ब्रह्मचर्यं स्यादेतद्विद्वन्ब्रवीहि मे ॥४

On hearing this dhRtarAshtra said---

brahmacaryeNa yA vidyA SakyA veditum anjasA |  
tat katham brahmacaryam syAd etad vidvan bravIhi me ||4

4. O wise one, please tell me about that brahmacarya by means of which this knowledge can be attained.

सनत्सुजात उवाच---

आचार्ययोनिमिह ये प्रविश्य  
भूत्वा गर्भं ब्रह्मचर्यं वदन्ति ।  
इहैव ते शास्त्रकारा भवन्ति  
विहाय देहं परमं यान्ति सत्यम् ॥५

sanatsujAta said---

AcAryayonimiha ye praviSya  
bhUtvA garbham brahmacaryam vadanti |  
ihaiva te SAstrakArA bhavanti  
vihAya deham paramam yAnti satyam ||5

5. Those who enter the womb of a guru, i.e., approach a guru in the prescribed manner, become his disciples and serve him, become learned in the scriptures in this world itself. Then, by the practice of reflection and contemplation they attain the supreme Being who is of the nature of

Truth when they cast off their bodies on the exhaustion of their prArabdha karma.

अस्मिंल्लोके विजयन्तीह कामान्  
ब्राह्मीं स्थितिमनुतितिक्षमाणाः ।  
त आत्मानं निर्हरन्तीह देहान्  
मुञ्जादिषीकामिव धीरभावात् ॥६

asmin loke vijayantIha kAmAn  
brAhmIm sthitim anutitikshamANAh |  
ta AtmAnam nirharantIha dehAn  
munjAdishIkAmiva dhIrabhAvAt || 6

6. They conquer all desires in this world itself. Constantly practising the state of identity with brahman with determination they separate the Self from the body, just as one would separate the stalk from the munja grass Note. The KaThopanishad, 2.3.17, says: The indwelling Self of the size of one's thumb ever resides in the heart of living beings. That should be separated with determination from one's body in the same way as one separates the stalk from the munja grass. Know that Self to be pure and immortal.

शरीरमेतौ कुरुतः पिता माता च भारत ।  
आचार्यतस्तु यज्जन्म तत्सत्यं वै तथामृतम् ॥७

SarIrametau kurutah pita mAtA ca bhArata |  
AcAryatastu yajjanma tat satyam vai tathAmRtam || 7

7. O bharata, the father and mother give you this body which is not real (but only mithyA). The birth from the guru as brahman which is existence-consciousness-bliss is real and it is immortal.

Note. The praSnopanishad says: You (guru) are our father who have taken us beyond ignorance.

Apastamba says: The AcArya creates the disciple out of knowledge. That is the highest birth. The parents create only the body.

स आवृणोत्यमृतं संप्रयच्छं-  
स्तस्मै न द्रुह्येत्कृतमस्य जानन् ।  
गुरुं शिष्यो नित्यमभिवादयति  
स्वाध्यायमिच्छेच्च सदाप्रमत्तः ॥८

sa AvRNotyamRtam samprayaccham-  
stasmai na druhyet kRtamasya jAnan |  
gurum Sishyo nityamabhivAdayati  
svAdhyAyamicchecca sadApramattah || 8

8. He (AcArya) leads the disciple to the attainment of brahman which is immortal. The disciple should never do any harm to his AcArya, knowing

what very great good he has done. The disciple should pay his respectful obeisance to the AcArya every day. He should always be vigilant and eager to learn from the AcArya.

Note. The SvetAsvatara upanishad says: Only that noble soul who has supreme devotion to God and equal devotion to his guru will be able to understand the real purport of these teachings.

Apastamba says: The disciple should never do any harm to his guru who perfects his disciple by imparting knowledge.

Now brahmacarya is described---

शिष्यवृत्तिक्रमेणैव विद्यामाप्नोति यः शुचिः ।

ब्रह्मचर्यव्रतस्यास्य प्रथमः पाद उच्यते ॥९

SishyavRttikrameNaiva vidyAmApnoti yah Sucih |  
brahmacaryavratasyAsya prathamah pAda ucyate ||9

9. The disciple who is pure in mind receives knowledge by resorting to a guru in the prescribed manner. This is the first step of the vow of brahmacarya.

यथा नित्यं गुरौ वृत्तिर्गुरुपत्न्यां तथाचरेत् ।

तत्पुत्रे च तथा कुर्वन्द्द्वितीयः पाद उच्यते ॥१०

yathA nityam gurau vRttirgurupatnyAm tathAcaret |  
tatputre ca tathA kurvan dvitIyah pAda ucyate ||10

10. The disciple should show the same respect towards the wife and son of the guru as to the guru himself. This is called the second step of brahmacarya.

आचार्येणात्मकृतं विजानन्

ज्ञात्वा चार्थं भावितोऽस्मीत्यनेन ।

यन्मन्यते तं प्रति हृष्टबुद्धिः

स वै तृतीयो ब्रह्मचर्यस्य पादः ॥११

AcAryeNAtmakRtam vijAnan  
jnAtvA cArtham bhAvito'smItyanena |  
yanmanyate tam prati hRshTabuddhih  
sa vai tRtIyo brahmacaryasya pAdah ||11

11. Realizing the great benefit conferred by the AcArya on him, and understanding the ultimate purport of the vedas, considering himself as having attained his natural state of being the non-dual brahman which is existence-consciousness-bliss, he becomes happy and grateful to the AcArya. This is the third step of brahmacarya.

आचार्याय प्रियं कुर्यात्प्राणैरपि धनैरपि ।

कर्मणा मनसा वाचा चतुर्थः पाद उच्यते ॥१२

AcAryAya priyam kuryAt prANairapi dhanairapi |  
karmaNA manasA vAcA caturthah pAda ucyate || 12

12. He should do whatever is good for the AcArya with his life and wealth, and by deed, thought and word. This is the fourth step.

कालेन पादं लभते तथायं

तथैव पादं गुरुयोगतश्च ।

उत्साहयोगेन च पादमृच्छे-

च्छस्त्रेण पादं च ततोऽभियाति ॥१३

kAlena pAdam labhate tathAyam  
tathaiva pAdam guruyogataSca |  
utsAhayogena ca pAdamRcchet  
SAstreNa pAdam ca tato'bhiyAti || 13

13. The disciple learns one-fourth from the guru, one-fourth by his own effort, one-fourth by discussion with his co-disciples, and one-fourth by the efflux of time. (The expression 'through the Sastra' in the last line means 'by discussion with other disciples' according to Sri Sankara.

ज्ञानादयो द्वादश यस्य रूप-

मन्यानि चाङ्गानि तथा बलं च ।

आचार्ययोगे फलतीति चाहु-

र्ब्रह्मार्थयोगेन च ब्रह्मचर्यम् ॥१४

jnAnAdayo dvAdaSa yasya rUpam  
anyAni cAngAni tathA balam ca |  
AcAryayoge phalatIti cAhu-  
rbrahmArthayogena ca brahmacaryam || 14

14. The twelve great vows beginning with knowledge of the Reality (mentioned in Sloka 19 of chapter2) which form his essence, the six kinds of sacrifice (mentioned in Slokas 25, 26 and 27 of chapter 2), the capacity to practise them—all these become fruitful only with the support of the AcArya, it is said. The practice of brahmacarya culminates in the realization of identity with brahman only by the service of the AcArya.

एतेन ब्रह्मचर्येण देवा देवत्वमाप्नुवन् ।

ऋषयश्च महाभागा ब्रह्मचर्येण चाभवन् ॥१५

एतेनैव सगन्धर्वो रूपमप्सरसोऽजयन् ।

एतेन ब्रह्मचर्येण सूर्य अहाय जायते ॥१६

etena brahmacaryeNa devA devatvam Apnuvan |  
RshayaSca mahAbhAgA brahmacaryeNa cAbhavan || 15  
etenaiva sagandharvA rUpam apsaraso'jayan |  
etena brahmacaryeNa sUrya ahnAya jAyate || 16



15 & 16. It is by this brahmacarya that the gods got their godhood, the sages attained greatness, the gandharvas and divine damsels got their beautiful form, and the sun was born to illumine the world.

How can brahmacarya produce so many different results? This is being answered---

आकाङ्क्षार्थस्य संयोगाद्रसभेदार्थिनामिव  
एवं ह्येतत्समाज्ञाय तादृग्भावं गता इमे ॥१७

AkAngkshArthasya samyogAd rasabhedArthinAm iva |  
evam hyetat samAjnAya tAdRg bhAvam gata ime || 17

17. Just as people desiring different objects are brought into contact with those objects (by wish-fulfilling gems like chintAmaNi), so also the devas and others, knowing that brahmacarya could fulfill their desires, observed brahmacarya and attained the desired results.

So the spiritual aspirant should observe brahmacarya, living with the AcArya, for attaining the highest goal, liberation.

Is jnAna alone the cause of the supreme goal or is it karma?

अन्तवन्तः क्षत्रिय ते जयन्ति  
लोकाञ्जनाः कर्मणा निर्मितेन ।  
ज्ञानेन विद्वांस्तेज अभ्येति नित्यं  
न विद्यते ह्यन्यथा तस्य पन्थाः ॥१८

antavantah kshatriya te jayanti  
lokAn janAh karmaNA nirmitena |  
jnAnena vidvAmsteja abhyeti nityam  
na vidyate hyanyathA tasya panthAH || 18

18. O kshatriya, by means of karma people attain only the impermanent worlds such as those of the gods and the manes. By knowledge the enlightened person attains that eternal effulgence which is the supreme Self. There is no other path to it.

dhRtarAshtra said---

आभाति शुक्लमिव लोहितमिवाथो  
कृष्णमथार्जुनं काद्रवं वा ।  
यद्ब्राह्मणः पश्यति यत्र विद्वा-  
न्कथंरूपं तदमृतमक्षरं परम् ॥१९

AbhAti Suklamiva lohitamivAtho  
kRshNamathArjunam kAdravam vA |  
yad brAhmaNah paSyati yatra vidvAn  
katham rUpam tad amRtamaksharam param || 19

19. Is that immortal, imperishable, supreme Being whom the enlightened person realizes white, red, black, bright, or smoky in colour? What is his form? Where is he realized?

sanatsujAta replies—

नाभाति शुक्लमिव लोहितमिवाथो  
कृष्णमथार्जुनं वा काद्रवं वा ।  
न पृथिव्यां तिष्ठति नान्तरिक्षे  
नैतत्समुद्रे सलिलं बिभर्ति ॥२०

nAbhAti Suklamiva lohitamivAtho  
kRshNam athArjunam vA kAdravam vA |  
na pRthivyAm nAntarikshe  
naitat samudre salilam bibharti | |20

20. It does not appear as white, or red, or black, or bright, or smoky, because it has no colour. It is not on the earth nor in the sky. Nor does it reside in the ocean with a body made up of the five elements.

Note. Sri Sankara says that the word 'salilam' in the last line which means 'water' stands for all the five elements. Brahman has no form. It is not confined to any place because it is infinite. It does not have a body made up of the five elements.

नैवर्क्षु तन्न यजुःषु नाप्यथर्वसु  
न दृश्यते वै विमलेषु सामसु ।  
रथन्तरे बार्हते वापि राजन्  
महाव्रतस्यात्मनि दृश्यते तत् ॥२१

naivarkshu tanna yajuHshu nApyatharvasu  
na dRSyate vai vimaleshu sAmasu |  
rathantare bArhate vApi rAjan  
mahAvratasyAtmani dRSyate tat | |21

21. It is not seen in the Rgveda or the yajurveda or the atharva veda or in the pure sAma veda, nor in the sections of sAmaveda known as rathantara or bRhatsAma. It is seen in the self of the person who practises the great vows described earlier.

अवारणीयं तमसः परस्ता—

तदन्ततोऽभ्येति विनाशकाले ।  
अणीयरूपं च तथाप्यणीयसां  
महत्स्वरूपं त्वपि पर्वतेभ्यः ॥२२

avAraNIyam tamasaH parastAt  
tadantato'bhyeti vinASakAle |

aNIyarUpam ca tathApyaNiyasAm  
mahatsvarUpam tvapi parvatebhyaH || 22

22. It can never be negated. It is beyond ignorance. At the time of pralaya the universe merges into it. It is subtler than the subtlest and bigger than the mountain.

तदेतदह्ना संस्थितं भाति सर्वं  
तदात्मवित्पश्यति ज्ञानयोगात् ।  
तस्मिञ्जगत्सर्वमिदं प्रतिष्ठितं  
य एतद्विदुरमृतास्ते भवन्ति ॥२३

tadetadahna samsthitam bhAti sarvam  
tadAtmavit paSyati jnAnayogAt |  
tasmin jagat sarvamidam pratishThitam  
ya etadviduramRtAste bhavanti || 23

23. This entire universe shines (appears) only because of the light of this brahman. The knower of the Self sees it through the yoga of jnAna. All this universe is established in it. Those who know it become immortal.

॥इति श्रीमत्सनत्सुजातीये तृतीयोऽध्यायः ॥

End of chapter 3

॥सनत्सुजातीयम्॥

चतुर्थोऽध्यायः॥

## sanatsujAtIyam

(Translated by S.N.Sastri)

(Based on the bhAshya of Sri Sankara bhagavatpAda)

### Chapter 4

यत्तच्छुक्रं महज्ज्योतिर्दीप्यमानं महद्यशः ।

यद्वै देवा उपासते यस्मादर्को विराजते ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१

yattacchukram mahajjyotirdIpyamAnam mahadyaSaH |

yadvai devA upAsate yasmAdarko virAjate | |

yoginastam prapaSyanti bhagavantam sanAtanam | | 1

1.Those who practise jnAnayoga realize the eternal Lord (brahman) who is pure, supreme effulgence, resplendent, and supreme glory itself. The gods worship Him. The sun shines because of Him.

Note. The Sruti says, “By its light everything here shines”, “Its name is supreme glory”, “Illumined by whom the sun shines”.

शुक्राद्ब्रह्म प्रभवति ब्रह्म शुक्लेण वर्धते ।

तच्छुक्रं ज्योतिषां मध्येऽतप्तं तपति तापनम् ।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥२

SukrAd brahma prabhavati brahma SukreNa vardhate |

Tat Sukram jyotishAm madhye'taptam tapati tApanam |

yoginastam prapaSyanti bhagavantam sanAtanam | | 2

2. From the pure brahman hiraNyagarbha is born. This hiraNyagarbha grows into virAT. That pure brahman shines by its own luminosity. It does not need to be illumined by the sun and other luminaries, but it is what enables them to shine. The yogis realize this brahman.

Note. hiraNyagarbha is consciousness associated with the totality of the subtle bodies. virAT is consciousness associated with the totality of the gross bodies. Pure unconditioned brahman is the substratum of both these.

पूर्णात्पूर्णमुद्धरन्ति पूर्णात्पूर्णं प्रचक्षते ।

हरन्ति पूर्णात्पूर्णं च पूर्णेनैवावशिष्यते ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥३

pUrNAt pUrNam uddharanti pUrNAt pUrNam pracakshate |  
haranti pUrNAt pUrNam ca pUrNenaivAvaSishyate ||  
yoginastam prapaSyanti bhagavantam sanAtanam ||3

3. From the supreme Self which is not limited by time, space and other objects emerges the jIva who is also declared by the wise to be unlimited, being identical with the supreme Self. When the jIva who is associated with the subtle and gross bodies realizes that he is separate from those bodies, he remains as the supreme Self which is non-dual,, infinite, consciousness, and bliss.

Note. This Sloka conveys the same idea as br. up. 5.1—

pUrNamadaH pUrNamidam pUrNAt pUrNamudacyate |  
pUrNasya pUrNamAdAya pUrNamevAvaSishyate | |

brahman, the cause of the universe, indicated by the word 'adaH' is infinite. brahman as the indwelling self of the jIva is also in reality infinite, because it is the same brahman. When the jIva who, due to ignorance, thinks of himself as a limited being, realizes that he is none other than the infinite brahman, there remains no separate jIva and there is only the infinite brahman.

यथाकाशेऽवकाशोऽस्ति गङ्गायां वीचयो यथा ।

तद्वच्चराचरं सर्वं ब्रह्मण्युत्पद्यते लीयते ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥४

yathAkASe'vakASo'sti gangAyAm vIcayo yathA |  
tadvaccarAcaram sarvam brahmaNyutpadya Llyate | |  
yoginastam prapaSyanti bhagavantam sanAtanam ||4

4. Just as ether accommodates everything, just as the river Ganga has waves, so also the entire universe of movables and immovables arises from brahman and merges in brahman. Yogis see that eternal supreme Being.

आपोऽथाद्भ्यः सलिलं तस्य मध्ये

उभौ देवौ शिश्रियातेऽन्तरिक्षे ।

आदध्रीचीः सविषूचीर्वसाना-

वुभौ बिभर्ति पृथिवीं दिवं च ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥५

Apo'thAdbhyaH salilam tasya madhye  
ubhau devI SiSriyAte'ntarikshe |  
AdadhrIcIh savishUcIrvasAnA-  
vubhau bibharti pRthivIm divam ca | |  
yoginastam prapaSyanti bhagavantam sanAtanam ||5

5. Water was first created. 'Water' stands for all the five subtle elements. Then 'salilam', which stands for all the gross bodies, was created. In the midst of these gross bodies, in the space within the heart of these created beings, two resplendent beings, the jIvAtmA and paramAtmA, dwell, covering all the cardinal and other directions. The jIvAtmA, unaware of his real nature as non-dual brahman who is Existence-Consciousness-Bliss identifies himself with his body and experiences joy, sorrow, etc., according to his karma. This is mentioned in this verse as 'supporting the earth'. The other, paramAtmA, supports heaven, i.e., remains in his own real divine nature as brahman. The yogis see this eternal supreme Being.

This conveys the same idea as muNDaka up. 3.1.1—dvA suparNA---- which means: "Two birds that are ever inseparable and have similar names, embrace the same tree. Of these, one eats the fruits of different tastes (experiences joy, sorrow, etc.) and the other watches without eating".

चक्रे रथस्य तिष्ठन्तं ध्रुवस्याव्ययकर्मणः ।

केतुमन्तं वहन्त्यश्वास्तं दिव्यमजरं दिवि ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥६

cakre rathasya tishThantam dhruvasya avyayakarmanah |

ketumantam vahantyaSvAH tam divyam ajaram divi ||

yoginastam prapaSyanti bhagavantam sanAtanam ||6

6. The three worlds are the chariot of the supreme Being who is eternal and whose actions are fruitful. The body of the wise man is his chariot. With the help of this he attains to the effulgent Being who is beyond old age and death. The horses of the chariot (in the form of the senses) take him to the world of light. The yogis see this eternal Being.

This conveys the same idea as kaThopanishad, 1.3.3 & 4- AtmAnam rathinam viddhi---

न सादृश्ये तिष्ठति रूपमस्य

न चक्षुषा पश्यति कश्चिदेनम् ।

मनीषयाथो मनसा हृदा च

य एनं विदुरमृतास्ते भवन्ति ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥७

na sAdRSye tishThati rUpamasya

na cakshushA paSyati kaScidenam |

manIshayAtho manasA hRda ca

ya enam viduramRtAste bhavanti | |7

yoginastam prapaSyanti bhagavantam sanAtanam ||6

7. There is nothing comparable to the form of this supreme Being. None can see with his eyes Him who is within as the Self. He can be known only through the heart and the intellect. He who knows this supreme Being as identical with his own self becomes immortal. The yogis see this eternal Being.

द्वादश पूगाः सरितो देवरक्षिता मध्वीशते ।

तदनुविधायिनस्तदा सञ्चरन्ति घोरम् ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥८

dvAdaSa pUgAh sarito devarakshitA madhvISate |

tadanuvidhAyinastadA samcaranti ghoram | |

yoginastam prapaSyanti bhagavantam sanAtanam | | 8

8. The group of twelve, namely, the five subtle organs of sense, the subtle organs of action, mind and intellect, are restless and are protected by the Lord. They go after their respective objects which are like honey to them. Because of this they are the cause of transmigration. Therefore the organs and the mind and intellect should be withdrawn from external objects and concentrated on the Self. The yogis see this eternal Lord.

तदर्धमासं पिबति सञ्चितं भ्रमरो मधु ।

ईशानः सर्वभूतेषु हविर्भूतमकल्पयत् ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥९

tadardhamAsam pibati sancitam bhramaro madhu |

ISAnaH sarvabhUteshu havirbhUtamakalpayat | |

yoginastam prapaSyanti bhagavantam sanAtanam | | 9

9. The bee collects honey during six months of the year and consumes it during the remaining six months. Similarly the jIva experiences in another birth the results of karma performed in a previous birth. The Lord has created food (all worldly joys and sorrows) for all beings which they get according to their karma. The yogis see this eternal Lord.

हिरण्यपर्णमश्वत्थमभिपत्य ह्यपक्षकाः ।

तत्र ते पक्षिणो भूत्वा प्रपतन्ति यथासुखम् ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१०

hiraNyaparNam aSvattham abhipatya hyapakshakAH |

tatra te pakshiNo bhUtvA prapatanti yathAsukham | |

yoginastam prapaSyanti bhagavantam sanAtanam | | 10

10. The wingless beings, i.e., the ignorant human beings, who are devoid of the wing of knowledge of the Self, dwell on the peepal tree with leaves

which are agreeable and beautiful. That is, they revel in worldly pleasures. Then, when they are born in bodies which are conducive to spiritual advancement, they attain knowledge of the Self and are liberated. The yogis see this eternal Lord.

अपानं गिरति प्राणः प्राणं गिरति चन्द्रमाः ।

आदित्यो गिरते चन्द्रमादित्यं गिरते परः ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥११

apAnam girati prANaH prANam girati candramAH |  
Adityo girate candramAdityam girate paraH ||

yoginastam prapaSyanti bhagavantam sanAtanam || 11

11. apAna is merged in prANa. prANa is merged in the moon, i.e., the mind. The moon (mind) is merged in the sun (intellect). The sun (intellect) is merged in the supreme brahman. Yogis see that eternal Lord.

The process of withdrawing all activities and thoughts and entering into samAdhi is described here.

एकं पादं नोत्क्षिपति सलिलाद् हंस उच्चरन् ।

तं चेत्सततमुत्क्षिपेन्न मृत्युर्नामृतं भवेत् ।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१२

ekam pAdam notkshipati salilAddhamsa uccaran |  
tam cet satatam utkshipenna mRtyurnAmRtam bhavet ||

yoginastam prapaSyanti bhagavantam sanAtanam || 12

12. hamsa, (the one who destroys avidya along with its effects), i.e., the supreme Being, remaining beyond this universe made up of the elements and all created bodies, is also in the universe in the form of jIvas. If not, there would be no jIva, no samsAra, no death, and no immortality. The yogis see this eternal Lord.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा

लिङ्गस्य योगेन स याति नित्यम् ।

तमीशमीड्यमनुकल्पमाद्यं

पश्यन्ति मूढा न विराजमानम् ।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१३

angushThamAtraH purusho'ntarAtmA  
lingasya yogena sa yAti nityam |

tam Isam Idyam anukalpam Adyam  
paSyanti mUDhA na virAjamAnam ||

yoginastam prapaSyanti bhagavantam sanAtanam || 13



13. That non-dual Existence-consciousness-Bliss, the indwelling Self of all, who is infinite, the supreme Being, transmigrates (apparently) with the subtle body of the size of one's thumb as the limiting adjunct. Those devoid of discrimination, who identify themselves with their two bodies (gross and subtle) do not see that Lord who rules over every one, who is worthy of worship, who appears as all beings, and who is resplendent. The yogis see that eternal Lord.

गूहन्ति सर्पा इव गह्वरेषु  
क्षयं नीत्वा स्वेन वृत्तेन मर्त्यान् ।  
ते विप्रमुह्यन्ति जना विमूढा-  
स्तैर्दत्ता भोगा मोहयन्ते भवाय ॥  
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१४

gUhanti sarpa iva gahvareshu  
kshayam nItva svena vRttena martyAn |  
te vipramuhyanti janA vimUDhAh  
tairdattA bhogA mohayante bhavAya ||  
yoginastam prapaSyanti bhagavantam sanAtanam || 14

14. Just as snakes come out of their holes, kill men with their poisonous bite and go back and hide in their holes, so also, the senses, going out to their respective objects which are like poison, destroy the man. He becomes deluded by the sense-objects and continues in the transmigratory cycle. They do not see the supreme Being because of delusion, but the yogis see Him.

असाधना वापि ससाधना वा  
समानमेतद् दृश्यते मानुषेषु ।  
समानमेतदमृतस्येतरस्य  
युक्तास्तत्र मध्व उत्सं समापुः ॥  
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१५

asAdhanA vApi sasAdhanA vA  
samAnam etaddRSyate mAnusheshu |  
samAnam etad amRtasyetarasya  
yuktAstatra madhva utsam samApuh ||  
yoginastam prapaSyanti bhagavantam sanAtanam || 15

The same AtmA dwells in those who have acquired control of the senses, control of the mind and the other preliminary requisites for a spiritual aspirant, as well as in those who have not acquired these. The AtmA is the same in the states of bondage as well as liberation. Those who have

acquired these qualities attain the supreme bliss that is brahman. The yogis see this eternal Lord.

उभौ लोकौ विद्यया व्याप्य यान्ति

तदाहुतं चाहुतमग्निहोत्रम् ।

मा ते ब्राह्मी लघुतामादधीत

प्रज्ञानं स्यान्नाम धीरा लभन्ते ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१६

ubhau lokau vidyayA vyApya yAnti

tadAhutam cAhutam agnihotram |

mA te brAhmI laghutAmAdadhIta

prajnAnam syAnnAma dhIrA labhante ||

yoginastam prapaSyanti bhagavantam sanAtanam || 16

16. brahman which is infinite bliss pervades this world and the other world by knowledge. By the attainment of the knowledge of the Self the result of agnihotra (fire-sacrifice) is attained even without the performance of the sacrifice, i.e., the results of all rituals are attained by the knowledge of the Self alone. But it is not the transient result of rituals that is attained by knowledge but one realizes the supreme brahman as one's own self. brahman is known as prajnAnam or Consciousness.

एवंरूपो महानात्मा पावकं पुरुषी गिरन् ।

यो वै तं पुरुषं वेद तस्येहात्मा न रिष्यते ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१७

evamrUpo mahAnAtmA pAvakam purusho giran |

yo vai tam purusham veda tasyehAtmA na rishyate ||

yoginastam prapaSyanti bhagavantam sanAtanam || 17

17. Such a person who knows that he is the Self who is pure consciousness and infinite, remains as brahman. Just as fire consumes everything, the jIvAtmA absorbs within itself the subtle body which is the effect along with its cause. The subtle body of such a person is not destroyed, meaning, it does not go out to take another body as in the case of the unenlightened. Yogis see this eternal Lord.

Note. br.up.3.2.11 says that when a liberated person dies, his subtle body merges in him.

तस्मात्सदा सत्कृतः स्या-

न्न मृत्युरमृतं कुतः ।

सत्यानृते सत्यसमानुबन्धिनी

सतश्च योनिरसतश्चैक एव ॥

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥१८

tasmAt sadA satkRtaH syA-

nna mRtyuramRtam kutaH |

satyAnRte satyasamAnubandhinI

sataSca yonirasataScaika eva || 18

yoginastam prapaSyanti bhagavantam sanAtanam || 18

18. One who always identifies himself with the Reality (brahman) remains as brahman. There is no death for him. When there is no death, where is the question of immortality? All that has empirical reality is superimposed on brahman, the only Reality, like illusory silver on shell. Both the empirical and the illusory have the Reality as substratum.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा

न दृश्यतेऽसौ हृदये निविष्टः ।

अजश्चरो दिवारात्रमतन्द्रितश्च

स तं मत्वा कविरास्ते प्रसन्नः ॥१९

angushThamAtraH purusho'ntarAtmA

na dRSyate'sau hRdaye nivishTaH |

ajaScaro divArAtram atandritaSca

sa tam matvA kavirAste prasannaH || 19

19. The indwelling self, of the size of the thumb, resides in the heart. It cannot be seen in its real nature as non-dual Existence-Consciousness-Bliss. It is unborn and is the self of all the moving and unmoving. The wise man knows it by negating the five sheaths by constant meditation day and night. He then becomes fulfilled.

तस्माच्च वायुरायातस्तस्मिंश्च प्रलयस्तथा ।

तस्मादग्निश्च सोमश्च तस्माच्च प्राण आगतः ॥२०

तत्प्रतिष्ठा तदमृतं लोकास्तद्ब्रह्म तद्यशः ।

भूतानि जज्ञिरे तस्मात्प्रलयं यान्ति तत्र च ॥२१

tasmAcCa vAyurAyAtastasmimSca pralayastathA |

tasmAdagniSca somaSca tasmAcCa prANa AgataH || 20

tatpratishThA tadamRtam lokAstad brahma tadyaSaH |

bhUtAni jajnire tasmAt pralayam yAnti tatra ca || 21

20 & 21. From it originates air and merges in it. Fire, soma, prANa, are born from it. It is the support of all. It is immortal. It is all the worlds. It is brahman. It is glory. All beings are born from it and merge in it.

उभौ च देवौ पृथिवीं दिवं च  
दिशश्च शुक्रं भुवन बिभर्ति ।  
तस्माद्दिशः सरितश्च स्रवन्ति  
तस्मात्समुद्रा विहिता महान्तः ॥२२

ubhau ca devau pRthivIm divam ca  
diSaSca Sukram bhuvanam bibharti |  
tasmAddiSaH saritaSca sraVanti  
tasmAtsamudrA vihitA mahAntaH ||22

22. The pure brahman supports jiva, ISvara, Earth, Heaven, the directions and the whole universe. From it flow the directions, rivers and the mighty oceans.

यः सहस्रं सहस्राणां पक्षानाहत्य संपतेत् ।  
नान्तं गच्छेत्कारणस्य यद्यपि स्यान्मनोजवः ॥  
भूतानि जज्ञिरे तस्मात्प्रलयं यान्ति तत्र च ॥२३

yaH sahasram sahasraNAm pakshAnAhRtya sampatet |  
nAntam gacchet kAraNasya yadyapi syAnmanojavaH ||  
yoginastam prapaSyanti bhagavantam sanAtanam ||23

23. Even if one has thousands of wings and has the speed of the mind, one will not be able to reach the end of the Cause of the universe. Yogis see this eternal Lord.

अदर्शने तिष्ठति रूपमस्य  
पश्यन्ति चैनम् सुसमिद्धसत्त्वाः ।  
हीनो मनीषी मनसाभिपश्ये-  
द्य एनं विदुरमृतास्ते भवन्ति ॥२४

adarSane tishThati rUpamasya  
paSyanti cainam susamiddhasattvAH |  
hIno manIshI manasAbhipaSyet  
ya enam viduramRtAste bhavanti ||24

24. The form of this Being is beyond sight. Those with well illumined minds see Him. The wise man who is free from attachment, aversion, etc., realizes Him in his mind. Those who know Him become immortal.

इमं यः सर्वभूतेषु आत्मानमनुपश्यति ।

अन्यत्रान्यत्र युक्तेषु स किं शोचेत्ततः परम् ॥२५

imam yaH sarvabhUteshu AtmAnamanupaSyati |  
anyatrAnyatra yukteshu sa kim Socet tataH param ||25

25. He who sees this Self which is in all bodies, what sorrow will he thereafter have?

यथोदपाने महति सर्वतः सम्प्लुतोदके ।

एवं भूतेषु सर्वेषु ब्राह्मणस्य विशेषतः ॥२६

yathodapAne mahati sarvataH samplutodake |  
evam bhUteshu sarveshu braahmaNasya viSeshataH ||26

26. For the knower of brahman there is no need for anything else in the world, just as there is no need to go about in search of water when the reservoirs are full.

अहमेवास्मि वो माता पिता पुत्रोऽस्म्यहं पुनः ।

आत्माहमस्मि सर्वस्य यच्च नास्ति यदस्ति च ॥२७

aham evAsmi vo matA pita putro'smyaham punaH |  
AtmAham asmi sarvasya yacca naasti yadasti ca ||27

27. I myself am your mother, father, as well as son. I am the self of all that exists and all that exists not.

पितामहोऽस्मि स्थविरः पिता पुत्रश्च भारत ।

ममैव यूयमात्मस्था न मे यूयं न चाप्यहम् ॥२८

pitAmaho'smi sthaviraH pita putraSca bharata |  
mamaiva yUyamAtmasthA na me yUyam na cApyaham ||28

28. O Bharata, I am the old grandsire, father and son. You are all mine as the Self. Again, you are not mine, nor am I yours.

The apparently contradictory statements are to be understood in the same manner as in Bhagavadgita, Ch.9. verses 4 & 5. From the point of view of absolute reality there is none other than brahman and so there are no relationships at all. But from the empirical point of view all these exist.

आत्मैव स्थानं मम जन्म चात्मा

ओतप्रोतोऽहमजरप्रतिष्ठः ।

अजश्चरो दिवारान्नमतन्द्रितोऽहं

मां विज्ञाय कविरास्ते प्रसन्नः ॥२९

Atmaiva sthAnam mama janma cAtmA  
otaproto'hamajaratishThaH |  
ajaScaro divArAtramatandrito'ham  
mAm vijnAya kavirAste prasannaH ||29

29. The AtmA is my support. Everything is born from the AtmA. I am the warp and woof of the world. I am established in my own glory which is devoid of birth and death. I am birthless and always active and untiring. Knowing me the wise one remains in bliss.

अणोरणियान्सुमनाः सर्वभूतेष्ववस्थितः ।

पितरं सर्वभूतानां पुष्करे निहितं विदुः ॥३०

aNoraNIyAn sumanAH sarvabhUteshvavasthitaH |  
pitaram sarvabhUtAnAm pushkare nihitam viduH ||30

30. I am subtler than the subtlest. I am auspicious—free from aversion, pride, envy, grief, delusion, etc., and of the nature of non-dual brahman which is pure consciousness, existence, and bliss. I am the father of all beings. The wise know me as dwelling in the hearts of all beings as their self.

End of Chapter 4  
sanatsujAtIyam ends