

Miscellaneous verses

न वेदानां वेदिता कश्चिदस्ति

वेदेन वेदं न विदुर्न वेद्यम् ।

यो वेद वेदं स च वेद वेद्यं

यो वेद वेद्यं न स वेद सत्यम् ॥ सनत्सुजातीयम्- २.४२

Meaning, based on the Bhashya of Sri Sankara:

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 ॥ सनत्सुजातीयम्- २.४३

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.

कालेन पादं लभते तथायं

तथैव पादं गुरुयोगतश्च ।

उत्साहयोगेन च पादमृच्छे-

च्छास्त्रेण पादं च ततोऽभियाति ॥ सनत्सुजातीयम्- ३.१३

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 Sastras' in the last line means 'by discussion with other disciples' according to Sri Sankara).