

॥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 यजूष्यधीते 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 सामान्यृचो वापि यजूषि 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 veditA 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 द्वेष्ट

एते परे सप्त नृशंसरूपाः ॥१८

sambhogasamvidvishamedhamAno  
dattAnutApI kRpAno'ballyAn |  
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 dukkham 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

doshairetairviyuktam 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

तस्मिन् हि 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 |  
avicinvaanimam vede tatah paSyati tam prabhum ||46

46. The spiritual aspirant should not 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 बह्वनन्तरमाप्नुयात् ॥४७

tUshNImbhUta upAsIta na cecchenmanasA api |  
abhyAvarteta brahmAsmai bahvanantaramApnuyAt ||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