

vivekac`y~maōi

Verse 32.5

A view of bhakti held by certain others is referred to here.

svAtmatattvAnusandhAnam bhaktirityapare jaguh ||

Others say that the continuous contemplation of the truth of one's atman is bhakti.

SvAtmanah means of one's own jivAtman. The truth about its nature means the ParamAtman indicated by the word That. Its anusandhana means though really there is difference (between the jiva and the ParamAtman) for the nonce, contemplation of the 'That' as oneself in the manner of ahamgrahopAsana or meditation on the jiva as non-different from the ParamAtman. Others say, that is bhakti. Sri Bhagavatpada implies by the words apare jaguh – 'others say', that this is not mukhyabhakti, as it is preceded by a sense of difference and is a delusion.

Verse 33.5

What is to be done by one endowed with such aforesaid qualifying means is described.

uktasAdhanasampannah tattva jijnAsurAtmanah|
upasIded gurum prAjnam yasmAd bandhavimokSaNam||

Let a person who is endowed with aforesaid qualificationn and who wants to realise the truth about the Atman humbly approach the guru who has achieved AtmajnAna, and from whom alone can accrue release from bondage.

UktasAdhanasampannah refers to the sAdhanas for viocAra, namely viveka etc; ' a person so endowed' is to be understood after this.

Atmanah tattvajijnAsuh means one who desires to know one's self essentially. He should approach; whom? A guru will instruct. Of what kind? One who is a ptajnA. PrajnA means peerless knowledge; prakrstA niratishayA jNA anagatih prajnA; brahma sAkSAtkAra. For, as will be said in shloka 428 infra: brahmAtmanoshshodhitayor ekabhAvAvagAhini| nirvikalpa ca cinmAtRA vrttih prajNeti kathyate||: "the modification (of the anthahkarana) which is of form of aapprehension of the oneness of brahman and Atma after analysing them, and which is of the nature of pure cit is said to be prajNA'.

One who has this prajNA is a prAjNa. PrAjNam means brahmaniStham, one who is firmly established in Brahman.

YasmAt: by nearness to such a guru. The benefit of approaching a guru is stated. By proximity to such a guru the bonds imagiined by ajNAna commencing from ahamkAra to the body are completely given up. By appraochiing him, by knowledge of one's true self arising from his upadesha, mokSa which is freedom from bondage is accomplished.

Verse 34.5

The charecteristics of such a guru are explained in this shloka.

shrotriyo`vrjino`kAmahato yo brahmaviduttamah|
BrahmaNyuparatashshAnto nirindhana ivAnalah||

The guru is well versed in the Vedas; he is sinless; he is not smitten by desire; he is a knower of brahman; he is super eminent; withdrawing himself into brahman, he is ever at peace; he is like a

vivekac`y~maõi

smouldering fire unfed by fuel.

Shrotriyah: one who has studied the upaniSads. Vide the pANini sutra: shrotriyashchando`dhIte: For, it is only he who has inquired into Brahman after the study of the upaniSads that can qualify for direct realisation of Brahman.

avrjinah: one who is sinless. The shruti says:

nAvirato dushcaritAt nAshAnto nAsamAhitah, nAshAntamAnaso vApi prajnaAnenainam ApnuyAt (katha.):

"not by him who has not desisted from evil conduct, who does not possess sama etc., who is not collected, who does not have a mind at peace with itself can this be attained merely by prajna alone".

The reason for saying that one should be an avrjinah sinless, is given by the next quality

akaamahatah: one who is not subjected to kasama, the prompting of desire for external objects.

One who is foiled by kaama (desire) is kaamahatah, one to whom his real nature does not shine.

One not so foiled is akaamahatah. He who has no idea of bliss of self-realisation is drawn to external pleasures and may sometimes even commit sin in the process of getting them. The

brahmaviduttama, the eminent knower of Brahman on the other hand has direct enjoyment of the bliss of self –realization. In accordance with the Gita sloka:

vasayaa vinivartante niraahaarasyaa dehinah| rasavarjam, raso`pyasya param drstva nivartate||"

" sense objects withdraw from an abstemious person. But the taste for them may remain. Even this is annulled when the supreme Brahman is seen (realised)".

So, such a person has no worldly desires and he is said to be akaamahatah, i.e., one who is not hata (struck) by kaama and is sinless. For kaama alone is the inducement to sin. This is declared by the Lord in reply to the query of Arjuna in the Gita in the following and other slokas:

atha kena prayukto`yam paapam carati purusha| anicchannapi vaarsneya balaadiva niyojita||

" Compelled by what, Scion of the Vrasnis, does a man indulge in sin though unintentionally, as if constrained to do it by force?"

To this the Lord replies

" kaama esa krodha esa rajogunasamudhbhavah| mahaasano maahaapaapmaa viddhyenamihavairinam||"

It is the desire, it is anger born of rajoguna which is all devouring and all sinful. Know thou. That is the foe here."

BrahmaNyuparatah: One whose mind has found its rest in brahman. Hence, one is at peace like a fire without fuel. A fire not fed by fuel is without flame. It is shAnta, contained in itself. So, one who is withdrawn into brahman is not attached to any external activity and is established in the nirguNa Brahman. Hence he is spoken of as shAntah, i.e., as one who is not affected by kAma etc.

Shrotriyatva etc: enumerated here are not alternative qualities. For, not being versed in the Vedas, being sinful or being subject to desire cannot pertain to the eminent knower of Brahman. Their opposites are all essential qualities of a guru, by their cumulative existence, they remind one of his nature and are to be considered as his essential qualities.

Verse 35

ahetokadayAsindhu bandhurAnamatAm satAm||

The guru is an ocean of spontaneous compassion that asks for no reason. He is a friend to the pure who make obeisance to him.

Ahetuka: that for which there is no reason.

vivekac`y~maōi

The guru's compassion is unmotivated by anything else than the urge to destroy the affliction of another. Others may strive to help people out of their own mental distress to get rid of the sense of pain that they themselves experience at the sight of other's distress. To show that the guru's compassion is not of this kind, shri bhagavatpada uses the word 'ahetuka'. By the eminence of his BrahmanjnAna, no pain can touch him whether it emanates from others or from himself. His only desire is that men should cross the ocean of samsAra. The desire arises in him when he comes out of his samAdhi to world-consciousness.

Bandhuh: means one who destroys afflictions of the mind. (bandhuh dukkhahArakah).

Whose bandhu is the guru?AnamatAm: of those who make obeisance to him. AnamatAm satAm means the good who are endowed with humility. By this it is indicated that upadesha is given only after carefully examining the qualification of the pupil. For, it is said: nAsUryakAyAnrjave shathAya: Not for the jealous, not for the crooked, not for the roguish (should this knowledge be communicated); idamashiSyAya no deyam : This is not to be imparted to one who is not a fit disciple'. In the Gita it is said : idam te nAtapaskAya nAbhatAya kadAcana, na cAshushurUSave vAcya.m na ca mAm yo'bhyasUyati : "This (which has been taught to thee) is never to be taught to one who is devoid of austerities or to one who has no devotion, or to one who does not do service or to one who speaks ill of Me." Idam means upsadanam or samIpagamanam: going near.

Verse 36

Shri BhavatpAda goes on to mention with great tenderness what a pupil should do after approaching a guru.

tamArAdhya gurum bhaktyA pravah prashrayasevanaih|
prasannam tam anuprApya ptchet jnAtavyamAtmanah||

Worshipping that guru with devotion and approaching him, when he is pleased, with speech and action betokening humility, he should beseech him to tell him what has to be learnt.

Bhakti is attachment to those who deserve to be worshipped. It is a mental quality. Prostration of the body and the joining of palms are expressive of this bhakti. prashraya is speaking with humility. Sevana is prostrating in asuch a manner that all eight parts of the body touch the ground. It also includes touching the guru's feet, and executing his behests. The guru is served by these ways. He is pleased by this straightforward service.

TamanuprApya: going near him so that he is in front of the shiSyA: standing in his presence in the prescribed manner waiting for the appropriate time.

Prcchet jnAtavyamAtmanah: bwhich is required to be learnt and desired to be learnt in the matter of the essential character of the self should be queried about.

By the expressions bhaktyA, pravahah, prashrayasevanaih, purity of mind, speech and action in the worshiper are indicated. That is, he should have trikaraNa- shuddhi.

Verse 37

To those who yearn for spiritual knowledge, in the following shlokas 37 – 42 shri BhagavatpAda is pleased to explain with tenderness the manner of worshipping the guru by appropriate words issuing out of true devotion.

swAminnamaste natalokabandho
kAruNyasinidho patitam bhavabdau|
mAmuddharAtmIyakaTakSadrSTyA

vivekac`y~maōi

RjvyAtikAruNyasudhAbhivrStyA||

My master! I bow to you. You are friend to those who make obeisance to you. You are the ocean of compassion. I have fallen into the sea of samsAra. Bathe me in the nectar of your straight and compassionate look and save me from the deeps of this ocean.

Natalokhabandhu means the annihilator of the afflictions of those who bow to him. As you are the dispeller of the sorrow of those who seek refuge in you, I bow to you seeking relief from sorrow. By apostrophizing him as ocean of compassion (kAruNyasindhu), the reason which impels the shiSyA to seek refuge in him is indicated. This has been explained already with reference to the expression ahetakadayAsindhu.

By the expression patitambhavAbhdau the shiSyA submits to the guru the nature of the sorrow by which he is afflicted. The meaning is: I who have sunk into the samsAra samudra which is filled with the malefic of birth, old age, disease and death.

MAm uddhara: rescue me. The shiSyA prays for release from all this. Make me free from the bonds of birth etc.

He seeks the means of such liberation by saying AtmIkakatAkSadrStyA: by your compassionate look, i.e., with a mere glance of your eyes. By the fact of your having realised the Brahman, you are absolutely free from all impurities. Your glance is so full of compassion is both pure and purifying. Released by it from all sins, I shall cross the ocean of samsAra. It is said: yasyAmibhavaparyantA buddhih satve pravartate| taddrSTigocarAssarve mucyante sarvakilbisaih|| "All persons on whom falls the glance of those whose buddhi is directed to the Reality till it becomes a fact of realisation, are saved from every kind of sin." By this the form of humility also has been shown that the shiSyA should not stand face to face before the guru. Even by a glance there will arise complete beholding by the guru. Hence the shiSyA is said to make the request for such a glance. The idea is: I shall become free from affliction completely purified when the grace of one who is immersed in the bliss of the ever-pure Brahman falls on me emanating in full from his side-long glance. Or, AtmUyakatAkSadrStyA may mean: by your gracious look directly falling on me (This is stated as an alternative to 'your looking on me through your side-long glance').

RijvyA: by what is be nature straight. As a person who has fallen into deep water comes up catching hold of a straight rope or a stick, so too I shall come out of the ocean of samsAra clasping the rope continuously by my hands. Even as the rays of light issuing from the sun or from a lamp gather together in the form of a rope, so too the rays of light coming out of the eye which is effulgent save a person as thy emanate from the mind of a BrahmanisTha.

AtikAruNyasudhAbhivrStyA: by showering on me the nectar of your supreme compassion. Atyantam kAruNyam atikAruNyam: utmost compassion. Tadeva sudhA (nectar). It is called sudhA as it removes all afflictions. SudhA nAma amrtam: sudha means amritam or nectar. TasyAh sudhAyAh abhitoh vrstih yasyAm drstyAmsA atikAruNyasudhAbhivrSTih: That glance by which there is all round downpour of the nectar of infinite compassion is atikAruNyasudhAbhivrSTih. TayA by it: It is well known that , by the showering of the nectar on him a person becomes free from the ills of old age, death etc. In the Ramayana too, we read that vAnarAs who were slain in battle were restored to life by Indra showering amrta on them. When that amrta itself is of that nature, the implication is that the glance pouring forth out of the amrta of compassion of a brahmaniSTa will bestow measureless freedom from old age and death.

vivekac`y~maōi

Verse 38

In the next shloka the shiSya submits to the guru his tivramumukSutva, intense longing for liberation impatient of any delay in his redemption.

durvArasamsAradavAgnitApam
dodhUyamAnam duradrSTavAtaih|
BhItam prapannam paripAhi mrtyoh
sAraNyamAnyam yadaham na jAne||

I am scorched by the inextinguishable forest fire of samsAra. I am deeply afflicted (shaken) by the winds of misfortune. I am overcome by intense fear. I fall at your feet. Save me from death. I have none else in whom I can seek refuge.

Commentary: SamsSra itself is a forest-fire as it spreads in all directions and scorches. It is inextinguishable except by the jnAana springing from the guru's upadesha. When the forest-fire is aided by the wind, the flames spread out and scorch in all directions. The winds here are said to be duradrSTavAtaih., i.e., winds of misfortune: sins. They are unfavorable winds. dodhUyamAnam: trembling greatly again and again. If the wind is favorable, it carries the person away from the flames. If it is unfavorable, either it carries him into the fire or blows the fire on him. It is with the idea that the man suffering from the heat of the forest-fire will be rescued from it by the downpour of the nectar that reference is made in the previous shloka to the shower of the amrita of guru's compassion by the expression atikAruNyasudhAbhivRSTyA making it an objective of dRSTyA and the whole being taken as a bahuvrIhi- compound. Instead, it may also be taken as a tatpurusha compound. DrSyA: by your glance, atikAruNyasudhAbhivRSTyA by the downpour of infinite compassion through it. The purport of shiSya's ppeal is: " If I obtain AtmajnAna by your grace, death in the form of exit of the vital airs from my body will not happen to me". The shruti also says: na tasya prAnutkrAmanti atraiva samavanIyante (Brh.) : His (atmajnAnin's prANas do not go away; they get stilled (acquire laya) here itself. (That is, the man does not die as ordinary people do by their vital airs going out of the body at death.) As whatever is dead must be born again (dhruvam janma mrtasya ca), and as the atmajnAnin does not die in the usual sense of the word, it is clear that in the absence of death (by the ordinary way), there will be no birth again. And so, the shiSya prays: ' By your grace I shall be rescued from the succession of birth and death, which is samsAra'.

By saying 'I know none else in whom to seek refuge', the shiSya submits to the guru that he is without any such other refuge. 'Apart from you, I know none else who can protect me. I have no other refuge; so I must not be treated with indifference.'

Verses 39,40

By the following two shlokas it is shown that the compassion of the guru towards the shiSya is absolutely unmotivated.

shAntA mahAnto nivasanti santo vasantavallokaHitam carantah|
tIrnAsvayam bhImabhavArNavam janAn ahetunAnyAnapi tArayantah||
ayam svabhAvassvata eva yatparAsramApanodapravaNam mahAtmanAm|
sudhamshuresa svayamarkakarkashprabhAbhitaptAm evati kSitim kila||

There exist great and good persons who, like the spring season, re ever given to doing good to the world. Having themselves crossed the ocean of samsAra, they help others to do so for no reason of their own.

The assuaging of the ills of others is natural to the great. Does not the moon cool the surface of the earth scorched by the rays of the sun?

vivekac`y~maōi

Vasantavat lokahitam carantah: given to doing good to people like the spring season. Among the six seasons of the year , in the varSartu men are afflicted by heavy rain. In the griSmartu there is severe heat. The beginning of saratRtu is pleasant, but not the entire two months: for, towards the end of the krittika month, it is said that death stalks the land. The hemanta and shishirartus are very cold. But the vasantaRtu which is marked by an abundance of fragrant flowers fills the entire world with joy. During this season, there is no trouble by rain, heat, cold or disease. As this Rtu gives joy alone, so too do the shantapuruSas, those of unagitated mind, give peace and happiness to all people.

shAntah: nirvikAra manaskAh: those whose minds are not subject to the sway of kAma etc. That is why they are said to be great: mahantah.

santah : According to the sruti: brahmavit brahmaiva bhavati (Prasna): The knower of Brahman becomes Brahman', they live in continuous consciousness of the infinite Brahman. Hence they live an experience of non-difference from Brahman. That is why they are said to be santah: those who have realized the sadvastu.

bhImabhavArNavam: The ocean of samsara is frightful, tIrnah: Those who have crossed the ocean of samsara, i.e.. those unaffected by samsAra, asamsAriNah.

ahetunA: Such people have no desires for themselves; they have no wants. Hence, whatever they do is not for any personal gain. Without any motive, they lift up people who are immersed in the ocean of samsAra. It may be asked: "How do they save others without a motive? For, there can be no action which is unmotivated," It is replied: This is natural to them. No reason can be sought for what is natural. One cannot ask why sugar is sweet. Sweetness is natural to sugar. ParashramApanoda-pravanam: should strictly be prAvanyam indicating abstract quality of removal. But the expression in the sloka is used in the sense of bhavapradhAno nirdeshah: the concrete act for the abstract quality. pravanam, that is nivaranam (removal) is used in the sense of pravanabhAvah or pravanatA or being wholly characterized by it. Removing the afflictions of others is natural to them. It does not require an external stimulus. The moon is given as an example. By its ambrosial rays, the moon cools the earth that has been scorched by the flaming rays of the sun without being told to do so, by any other.

kila: signifies what is well-known.

Verse 41

Thus, in the next shloka, the shiSya prays with confidence to the eminent guru for liberation from his bonds seeing that the guru sits facing him and purifies him by his (guru's) gracious glance telling himself that the shiSya deserves in every way to be protected by reason of his humble deportment, his accordant speech and by his devotion signified by them, and that he has no other refuge.

brahmAnanda-rasAnubhUti- kalitaih pUtaih susItaih sitaih
yuSmadvAkkalashojjitaih shrutisukhah vAkyAmrtaih secaya|
santapam bhavatApadAvadahanajvAIAbhirenam prabho
dhanyAste bhavatikSaNakSaNagateh pAtrikrtAh svIkrtAh||

O Lord! I am tormented by worldly woes as by the tongues of a forest fire. Your speech sweetened by the ambrosial bliss of Brahman is immensely cooling. It issues out from your lips as

vivekac`y~maōi

from the mouth of a pitcher. It is delightful to the ear. Sprinkle your cool words on my head. Blessed are those on whom falls your passing glance accepting them as your own.

Commentary: prabho: sarvashakta, all powerful One! Those persons who by the contact of your cakSurindriya, by your gracious look, by the conferment of your katAkSa even for a moment, are annexed to yourself are fortunate indeed. Hence. I too, having received the benefit of your glance, have become pure and saved from the darkness of ignorance. The sisya speaks thus to secure the quick subsidence of the heat of samsAra.

The suffix gateh in kSaNagateh is to be understood in two senses.. gati may mean prApti: attaining, or samyoga connection. Both are appropriate here: either getting your compassionate look or being connected with it, that is, connected with your glance even for a moment.

PAtrIkRtAh: AspadIbhUtah: those on whom the saving glance may fall.

SvIkRtAh: AtmIyatvena krtAh: taken as own kith and kin. Such persons are fortunate : kRtArthAh. Hence I too freed from the darkness of ignorance by your saving glance am fortunate. He indicates thus: 'very quickly I wish to be rescued from the fires of samsAra'.

Shreyasi kena tRpyate? "in the matter of spiritual wealth, by what will one be contented?" So, in addition to the extinguishing of the samsAra fires, the shiSya asks for the rain of supreme knowledge which will dower him with the enjoyment of BrahmAnanda. That alone will remove all stains from his mind. The GIIta says; na hi jnAna sadjsham pavitramiha vidyate: "There is nothing here so purifying as jnAna." As the words embody such jnAna, the words which are of the form of instruction in jnAna which destroy all sins themselves are said to be purifying.

sushitaih: by the very cool waters which quench the fires, or tapas—AdyAtmika, Adhidhaivika and dAhibhautika—torments which are to be traced to the mind, gods and to the body or fate or natural causes.

Sitaih: nirmalaih: pure as they lead to the sattvamArga withdrawing the mind from the rajo-mArga and tamo-mArga.

YuSmadvAkkalashojjhitaih: emanating from the internal indriya of your speech, or from your mouth.

BrahmArandarasAnubhUtikalitaih : characterized by the experience of the ambrosia of the experience of Brahman: This is the reason for saying that they are pUtAh, pure.

shrutisukhaih: which give delight to the ear. Being pure, being cool, being of the nature of sattva guNas, issuing out of the jar of the mouth, being ambrosial are all spoken of as features of the guru's words. When the words themselves delight the ear when they are heard, how much more delightful will they be when their meaning is understood!

Verse 42

The nature of fear that has overtaken the pupil referred to earlier is explained in the next shloka for the speedy bestowal of the guru's grace on him.

katham tareyam bhavasindhümetam
KA vA gatirme katamo'styupAyah|
JAnē na kincit krpayAva mAm prabho
samsAraduhkhakSatimAtanuSva||

vivekacāyamaōi

How shall I cross this ocean of samsara? What is to be my fate? What are the means? I know nothing. O! great one! Save me by your grace. Vouchsafe to me the liquidation of the sorrow of samsara.

How shall I cross this ocean of samsara beset with diverse insurmountable afflictions? If it is to be like this forever, what is to be my fate? What is it then that is to be attained by me? The idea is : If I am not saved from this, I shall be subject to endless misery. Therefore, for crossing this ocean of samsara what are the means to be adopted? I do not know anything myself. I am terribly afraid. Pray, save me. Completely uproot the grief of samsara that afflicts me. Thus saying 'samsaradukhaksatimatānuśva,' the śhīśya clearly prays for protection.

Verses 43-44

Now is explained in the next two shlokas what the guru should do when he is approached thus.

tathA vadantam sharaNAgatam svam
samsAradAvAnalatApataptam|
NirIkSya kAruNyarasAradrStya
dadyAd abhItim sahashA mahAtmA||

VidvAn sa tasmA upasattimIyuSe
MumukSve sAdhu yathoktakAriNe|
PrashAntacittAya shAmAnvitAya
tattvopadesham krpayaiva kuryAt||

Seeing the pupil, scorched by the forest fire of samsara and beseeching the guru to give him refuge, looking at him with the eyes of compassion, the great one should quickly assure him of succour.

He should mercifully initiate him into Truth the śhīśya who approaches him in a proper manner, who longs for release, who duly practices the prescribed austerities, whose mind is peaceful and who has acquired the qualities of sama etc.

tathA vadantam: him who speaks thus: because it is possible to know the mind of an adhikAri by his speech, it is implied that a guru should give the assurance of freedom from fear only after he makes sure that the śhīśya is a proper adhikAri.

samsAradAvAnala-tApataptam: who is scorched by the forest fire of samsara.

evam sharanAgatam. one who has approached him in the belief that the guru will protect.

kAruNya-rasArdra- dRStya nirikSya: seeing him with tender eyes of nercy.

Mahatma: a person of uncrooked buddhi, one who is broad minded – not mean minded: that is the guru.

sahasA abhItam dayAt: Immediately promise of succor should be vouchsafed. By this is implied that the fear of frightened ones should be immediately dispelled. For, it is only those whose fear has been removed by the gift of bhaya that can receive the upadesha of the guru with a calm, collected mind.

vivekac`y~maōi

sahasA: immediately, without a moment's delay. It is implied that the man in fear should not be left in that state for long.

The abhayadAna should first be given to the frightened person, and then only should upadesha be made. By the expressions vidvAn etc., it is conveyed that after freedom from fear for one subject to it has been vouchsafed, next upadesha should be given consistent with qualification to receive it.

VidvAn: the eminent knower of Brahman: the preceptor.

upasattimIyuse: who has approached the guru in due form.

MumukSave: to him who lngs for release.

SAdhu yathoktakArine: to him who observes the prescribed austerities. By this is conveyed that shiSya should be a shista, one qualified to be instructed. For, it is said: nAvirato ducaritAt nAsAnto nAsamAhitah nAshAntamAnaso vApi prajnAnenainamApnuyAt (KathA.): Not by mere prajna, intelligence, can this be obtained by one who does not resist from bad conduct, who is not good, who has not controlled the mind." The idea is that the guru should make sure that the shiSya has learnt the shrutis (that he is a srotriyā), that he is free from sin, that he has no desires except the desire for mokSa.

PrashAntacittAya: to him who has set his mind on his goal detaching himself from all objects of sense-pleasure from the body to the (lower) Brahman.

shamAnvitAya: to him who has controlled his external senses. By this is stated the quality of being an adhikArin, possessing the six virtues beginning with shama.

tasmai: to him who has this assemblage of virtues, namely vairagya etc.,

To such a person only who has no earthly desire, and who has all these qualities, tattvopadesha should be made out of compassion, out of desire to remove his dukkha. For one who has achieved this desire, there is no other desire. In tattvopadesham kripayaiva kuryAt, eva may go with tattvopadesham or with krpaya. When the adhikarin appears before a guru, the latter should not be indifferent, For, if the instruction of Brahmavidya is given to a fit and proper person, it makes for general welfare. When the apt shiSya is taught thus, he in turn, teaches to a proper adhikArin and soon on continuously a succession of gurus and shiSyas dedicated to brahmavidyA which annuls the avidya which is the cause of all misery is ensured. In addition, the upadesha brings about the liberation of one's own shiSya. The catechetical form of the treatise is intended to facilitate the anecdotal form in several places. By that it is easy for us to understand the qualities of the guru, of the shiSya and what has to be asked etc.

Verse 45

The compassionate guru, wishing quickly dispel the fear of the shiSya who exclaims "How shall I cross this ocean?" says:

mA bhaiSTa vidvamstava nAstyapAyah
samsArasindhostarane'styupAyah|
yenaiva yAtA yatayo'sya pAram
tameva mArgam tava nirdishAmi||

Fear not, O! learned One! There is no danger to you. There is a means to cross the ocean of

vivekaç`ý~maõï

samsAra. I shall show you the way by which those who have striven in the past have reached the other shore.

By saying 'vidvan, do not fear', freedom from fear has been vouchsafed immediately. By calling him 'vidvan', learned one, the guru means that, having acquired viveka etc he has learnt the sorrows can not be surmounted without the grace of the guru. Therefore it is indicated that having taken refuge in him, the shiSya will learn what is to be learnt. 'for you , who have done thus there is no danger.' For, the Gita says: na hi kalyANakrt kashcit durgatim tAta gacchati –" for, dear one, none who does good verily comes by an evil fate." Therefore, do not be fariad saying: ' how shall I cross this ocean? What is to be my fate etc. Having thus comforted and assured him that he need not fear, that there is no adverse fate for the one who does good, the guru in answer to the shiSya's query: what is the means?, says that there is a means to cross the ocean of samsAra. To create confidence in the mind shiSya, he conveys the means supported by what will produce belief. He says: I shall teach you that way itself by which those who have striven before, namely the samnyasins, have reached the other shore.

yatayah: prayatnasIlah: those who are given to effort; samnyAsins

Verse 46

To bring about intense eagerness in listening to that method. The guru speaks of it again in general terms.

astyupAyo mahAn kashcit samsArabhavanAshanah|
tena tIrtvA bhavAmbhodhim paramAnandamApsyasi||

There is a great means, which will destroy the dread of samsAra. You can secure supreme bliss by crossing that ocean by it.

"There is a means which will destroy the dread of samsAra. It is mahan great, for it has to be adopted with much exertion. Crossing the ocean of samsara, which is otherwise difficult to cross, by the means which I shall teach you, destroying ajnana which is the cause, you will secure endless permanent joy." The idea is that the guru will teach him, every kind of his grief will be annihilated and he will obtain eternal and peerless bliss. It will secure not merely the negation of the sorrow of samsAra, but will endow him with positive bliss. Being told this, the shiSya feels immensely assured.

Verse 47

That means is taught in greater detail

VedAntArthavicAreNa jAyate jnAnamuttamam|
tenAtyantikasamsAraduhkhanAsho bhavatyanu||

The supreme wisdom arises from inquiry into the meaning of the VedAnta texts. Following it, arises the complete destruction of the sorrow of samsAra.

VedAntah: the upaniSads which are at the end of the Vedas: their meanings VedAntArthAh.

VicAra: of the vedAntArthas: vicArena: nirNayAnuKula-mAnasavyApArena: by the mental process conducive of determination. The Supreme Reality is eternal purity, intelligence and freedom. It is free of all differences of like kind, of different kind and of internal differences. It is understood from the Vedanta texts by the six criteria for determining the meaning like upakrama and upasamhAra —the way in which the work begins and the way in which it ends.

vivekac`y~maõi

By such means, supreme knowledge free of all defects like doubt etc., arises. By its determination samsAraduhkha is annihilated for ever. His Holiness says that Atyantika- samsAraduhkhanAsha, i.e., the complete liquidation of the sorrow of samsAra arises, i.e., when this samsAraduhkha is once destroyed, there is no possibility of any other duhkha following it.

Anu: after its determination.

Verse 48

Now shri BhagavatpAda enumerates the essential means for arriving at that kind of determination.

shraddhAbhaktidhyAnayogAn mumukSoh
MukterhetUn vakti sAKsAt shrutergih|
Yo vA eteSveva tiSTthatyamuSya
MokSo'vidyAkalpitAd dehabandhAt||

The words of the shruti declare that shraddha (faith), bhakti (devotion), dhyAna (meditation) and yoga (mind-control) are the direct means to liberation. To him who practices them, release is secured from the bondage of the body caused by ajnAna.

Shraddha: faith is unquestioning acceptance of the words of the guru and the texts of the upaniSads. This is indicated by the words sAstrasya guruvAkyasya etc in the definition of shraddha in the verse 26. Bhakti: devotion is continuous contemplation of one's own real nature or nidhidhyAsanam. DhyAnam: the yoga sutra says: tatra pratyayaikatAnatA dhyAnam: flowing or uninterrupted contemplation. As explained earlier, it is firm establishment of the mind always on the pure brahman. The yoga sutra defines yoga as control of the activities of the mind. ShraddhA is the basic condition for all these. Among bhakti, dhyana and yoga, the earlier is the cause of the later. When the activities of the mind are controlled samAdhAna (concentration) arises. Upon that, and following the upadesha of scriptures and of the guru, nidhityAsana in the form of contemplation of one's own nature takes place.

Verse 49

Now the guru briefly instructs the shiSya with reasons about the cause of samsara where it resides and the means of its removal

ajnAnayogAt paramAtmanastava
HyanAtmabhandhastata eva samsrtih|
tayorvivekoditabidhavanhih
ajnAnakAryam pradahet samUlam||

For you who are the ParamAtman in reality, association with ajnAna produces bondage with the anAtman whence arises samsAra. The fire of knowledge of their directness will completely burn away the effect of the ajnAna with its roots.

You are the ParamAtman in reality. BY connection with the beginningless avidyA, anAtmabhandhah: bondage by non- atman; you identify your Atman with your gross, subtle and causal bodies. From that arises samsAra which is of the form of superimposition of qualities of sukha, duhkha etc., on the Atman. The fire of the knowledge of their separateness burns away the roots of bonds of the body produced by ajnAna and the resulting samsAra with its birth, old age and death, and destroys it completely.

Thus, it is clear that the bondage with the anAtman is the cause of samsAra; the cause of that bondage is your association with ajnAna. The means to getting rid of it is the knowledge of

vivekac`y~maõi

ParamAtman. That is effected by discrimination between the atman and the anAtman. This in brief is the upadesha. By this is shown that jnAna which springs from VedAntavicAra is the instrument to destroy the sorrows of samsaara. IT means that bondage arises from ajnAna and can be destroyed only by jnAna, not by any other means.