1. Four preliminary questions with regard to the study of Vedanta.

This is a matter of common experience, why a particular book should be studied. Because, without necessity, no one engages himself in a work. Acarya Kumarila Bhatta says that, without a purpose in hand, none moves, even a dull also never makes any movement. Therefore, before starting a work, a man thinks over the matter and he starts the work after due consideration. This point has been given due weightage in the Vedanta philosophy and popularly known as anubandha catustaya (four preliminary questions). Before going to start a work or study a book, every person thinks over these four preliminary questions, which are - (a) adhikārī - the eligibility of the person, who will start the work, (b) visaya - the subject matter of the work, (c) sambandha - the relation of the work with other matters, and (d) prayojana - necessity of the study of that particular work. These are the four preliminary questions, pertaining to the study of Vedanta philosophy. Each and every person considers these points and as such it is discussed in Vedantāsāra, very clearly. According to Vedantāsāra he can be an adhikārī, who has studied all the Vedas, either in this life or in the previous life and who has purified his heart following the rites, rules and regulations as depicted in the Vedas and at the same time he must have dis-attachment with the results of his works and foster a determination of being emancipated. Visaya relates to understand the oneness of the individual self and the Supreme Self. The sambandha is narrated as the relations between two; the first being the unification between Brahman and the individual selves and the second being the
knowledge of the Upanisads, that establishes the wisdom of Brahman. It is a relation between knower and knowledge. Prayojana refers to the dispelment of ignorance in the unity of Brahman and the individual selves and to obtain the eternal bliss knowing the supreme self.

Here in the M.U., these four preliminary questions of Vedanta philosophy have been delineated with due weight. Now, these anubandha catustaya have been discussed clearly one by one, how these have been occurred in the work.

(a) The eligibility of the students (adhipari)

The door of the granary of wisdom should never be exposed to each and every person. A valuable thing also will not be accounted for, by a man, who is ignorant of the utility of that, as a coconut to a monkey. So, the thing will be dishonoured and ultimately it will be of no use to anybody. Therefore the ancient sages created a line of worthy pupils to preach and maintain the sanctity of the knowledge. Then it is expected that the wisdom will survive intact and it will serve the purpose.

Having advised the noble preachings in Srimad Bhagavadgita, Lord Krsna told at last to Arjuna, not to offer that knowledge to a person, who is not diligent and not devoted. Moreover a student should possess diligence and devotion, and then only he can attain perfect knowledge.

The seriality of preaching the knowledge of brahman to the
disciples has been clearly narrated at the beginning of the M.U. It is stated that Brahma, the propounder of the knowledge of Brahman has first taught the knowledge to Atharvan, his eldest son, who offered to Angis. Angis gave it to Satyavaha of the Bharadvaja line. He afforded it to Angiras. Saunaka then approached Angiras, who taught him the wisdom of Brahman. To keep the sanctity of the wisdom, the ancient sages, tested the students at first and then accepted them as students.

Therefore, it was essential that the students ought to possess some special qualities to earn knowledge. The M.U. states the qualities of a disciple thus. The disciple should be calm-hearted and he should have full control over his passions. Calm-heartedness refers to control over the six main internal enemies, such as extreme desire, anger, allurance, egoism, pride over power, might, wealth etc., and attachment or ignorance (moha).

The same thing has been cited in Vedantasara from Upadesasahasri that the knowledge should be given to such a person or disciple, whose heart is deep and calm and who has got control over his sense organs. The disciple should be a faultless one and he must follow, without hesitation, what his preceptor instructs. He should be qualitative and should foster a strong idea in mind to obtain salvation.

The eligibility of a disciple to accept the knowledge of Brahman has nicely been delineated in the M.U. The disciple must follow the rites, rules and regulations relating to self purification etc., which are narrated in the Vedas and allied works, he must be well-versed in the Vedas, he should be established in Brahman; he must
offer oblations to the fire named Ekarsi and at the same time he must be fully devoted, and maintain the "vow of sirovrata as per direction. Sirovrata is a vow mentioned in the A.V., wherein the devotee should keep the fire upon his head. A student, who has performed all these rites are eligible to know the knowledge of Brahman.

The eligibility of a student is vividly described in M.U. Renunciation is essential for the purification of the heart, and then only there makes room for the sprouting of the wisdom of Brahman in heart. All the things and beings of the world are transitory; nothing is everlasting in this visible world; and therefore, there is no necessity of these perishable things. Man should hanker after permanent things, which can give him eternal peace and happiness. As the entire world is transitory, including the body itself, so man should refrain from these temporary things, as they can never serve any purpose. When this idea will be sprouted in the heart of the aspirant a state of renunciation will arise out of it in his mind. Only Brahman is real and everlasting who can afford peace and happiness for ever, not only in this life but also after the abandonment of this mortal body also. Therefore, a student should try to attain knowledge of the supreme self, which can be had only by the grace of a preceptor. So a student must approach a preceptor for the attainment of that knowledge of eternal reality. The eternal one can be perceived only by eternal means. The transitory means can never lead to obtain the Ultimate Reality. An aspirant must approach an efficient teacher for the attainment of that supreme knowledge. It was a customary system at that time, that a student must approach a teacher with faggots or some article of presentation in hand (samitpānīh).
Therefore such a disciple is fit for obtaining Brahmanadhyā. whose heart is calm and devoted, who has controlled his sense-organs, and who is faultless and follows what his preceptor orders, he must be qualitative and subdued to his master.¹¹

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b) Subject (Visaya)

To understand the oneness of the Supreme Self and the individual Self is the subject matter in Vedanta Philosophy, which has been narrated very clearly in the M.U. when the individual self realises the Supreme Self, he becomes free from all the bondages of life in the world and merges with Brahman being one and the same with Him.¹²

The subject matter of the Mundakopanisat is to convey the message of the knowledge of Brahman to the eligible students, and to show the path leading to salvation. Salvation is the ultimate goal to be achieved in human life. Because human life is regarded as the highest creation of God, for man possesses rationality, which is lacking in other animals. Therefore with the power of rationality or reasoning a man can think of his past and future, which can help him to proceed Towards salvation. Knowledge is the only ladder that leads to emancipation. Like a king over some kings, the knowledge of Brahman is
the supreme knowledge among all sorts of knowledges. Only the knowledge of Brahman can emancipate a person from the bondage of the works and from the bondage of the body. Therefore, the knowledge of Brahman is highly essential for the liberation of a person. This information of the knowledge of Brahman is cited at the first verse of the M.U. The importance and the line of learning of that knowledge of Brahman is cited at the beginning of the M.U. It is stated that Brahma is the first creation among the creation of the gods like Indra, Fire etc. This Brahma is the creator of this entire universe. He taught this knowledge to Atharvan, his eldest son, who then communicated it to Angis and so on.

Here this knowledge of Brahman is said to be the repository or starting point of all the various types of knowledges. Therefore, if the root of something is known properly, then all its outcomings will be easily known. It is exposed in C.U. that only by the knowledge of Brahman, everything in this world can be known. It is popularly known as 'to know everything only by the knowledge of one'.

To expose the knowledge of Brahman is the subject matter of the work and it is clearly mentioned at the beginning of the book. Ultimately this knowledge of Brahman will lead to emancipation, which will be expressed later on.

The entire world has come into existence out of one and the same and it is Brahman. Brahman is the creator, preserver and annihilator of this universe. As a spider makes its net out of the threads drawn out of its own body and finally collects and inserts
within the body, and spreads elsewhere again, as such- Lord Brahmā also creates this universe out of His own, then spreads and finally annihilates or inserts the same into Him. Brahman neither expands nor emaciates for insertion of the world through annihilation and emanation of the things and beings of the world, out of them; as there is no loss or gain in a human body in keeping or cutting away the hairs and furs. Brahman creates this universe out of his will and annihilates so. It does not hamper this any way; because the entire things and beings of the world are nothing but his manifestations. Though in an ignorant sight Brahman and the manifestations appear to be separate, in fact ontologically they are one and the same. Therefore, it is stated that the beings are Brahman himself.

This knowledge of the one-ness of Brahman and the Jiva (being) is said to have emanated out of the knowledge of Brahman. To discuss this theology, which leads to the emancipation of human life is the subject of this Upaniṣad.

This Brahman is the entire universe, works (like Agnitotra, etc.) and wisdom, He is the best and eternal.

The subject of this Upaniṣad is to communicate the knowledge of Brahman, which leads to the emancipation. Therefore two types of knowledge, Parā and aparā have been stated at the very outset of the work. Parā-vidyā is the knowledge of Brahman and aparā-vidyā deals with all knowledges other than brahma-vidyā.

For obtaining emancipation one must take initiation from a
teacher, who is well-versed in the Vedas and who is established in Brahman, which indicates that a householder also must possess the knowledge of the Vedas at first.

Then, after realising the futility of the Vedic rituals, he will take resort to the Para-vidya. Therefore, for realising the effects of Vedic rituals at least, the devotee must approach a Vedic scholar. So, the Vedic knowledge is essential at first and after due realisations finally brahmaniya becomes the last resort.

Emancipation is the ultimate goal in human life, which is full of eternal bliss. The subject of the M.U. is to deal with this topic also very clearly. It is said that who realises Brahman he becomes Brahman Himself and remains eternally there crossing all griefs and sins. This ultimate problem of human life has also been discussed here very clearly.

* * *

(c) Relation (sambandha)

According to the preliminary questions in Vedanta Philosophy 'relation' refers to the relation between the Upanisadic preachings and the knowledge of oneness between being (jiva) and Brahman. This idea has been depicted aptly throughout the Upanisads. Therefore, the
knowledge of the Upanisads is essential to understand the relation of Brahman and the world or the creator and the creation. It is the final truth in Vedanta philosophy, that there is never two in the creation. Only Brahman is the real thing and all others are transitory or unreal. All the things and beings are the manifestations or different reflections of Brahman. This idea is revealed through the Upanisadic preachings. This idea of theology is clearly exhibited in the Vt., which enhances its importance among other Upanisads. It is contemplated that in the heart of a human being, there are two powers of Brahman - one is individual self (jīvatman), that enjoys the effects of his works and the other is Supreme Self (paramātman), that does not enjoy the results of works, but only observes, what the individual self is doing. He keeps the records of the works of the individual self but never entangles himself there in any way. So he becomes the witness of every work of the individual, done throughout his life. But the individual self will be liberated, if and when he will realise the existence and supremacy of the other that co-existed with him.

Brahman is all pervasive, eternal and root of everything. He conceals himself in the heart of every person. The person, who knows this, he will come out of the bondage of ignorance and he becomes liberated.

In the RV. also, the unification among diversity is clearly narrated. It is stated that there is only one power, which is manifested as many. Only one power was there at first and in course of time that power has been manifested as the different gods like, Fire, Yama, Air etc. Then gradually the other beings were created. Though these are
This universe was only one and the same at the starting. All these things that we are visualising are nothing but the original one. That one has appeared as many. A fine instance has been cited in the Panca-dasi that in a tree we find three types of differences:

1. Svagata, - the tree consists of the root, stem, branch, leaf, flower, fruit etc. Though they are many, actually all these parts constitute the same tree.
2. Sajatiya - a tree is separate from other trees of the same kind, such as a mango tree is separate from other mango trees.
3. Vijatiya - a tree is quite separate from a stone etc.

Thus though we observe three types of difference in the same tree, there is no such difference in brahman. Because He is partless one. He does not have any body, so the question of parts does not appear, and as there is not any second entity He is the one and the same, without any second.

The relation of the creator and the creation of the universe is to manifest one thing as many. Brahman has created this universe out of Him only. He did not take any outside help for this, which is stated in M.U. that He created all these as a spider creates and collects the web out of and into his own body. The entire creation has been emanated out of Him. The vital air, the mind, all the sense organs, the sky, the air, the light water and the earth have been created from that Super Being. But it is also clear that the creation has not been taken place abruptly. The Lord contemplated within, regarding the creation and He drew a clear picture of the entire creation and then He started the creation.
The unity among diversity of the world is clearly shown in this Upanisad. As other principal Upanisads, the M.U. also expresses the oneness of Brahman, Who expresses Himself as many, according to His own sweet will.

Therefore the relation between Brahman and the cosmos has clearly been expressed in this Upanisad and as such the 'relation', one of the preliminary questions in Vedanta has aptly been expressed here.

Though the relation between Brahman and the world is a relation between the creator and the creation, even then it is not that relation, which is ordinarily imposed in case of other things and beings of the world. Because in general cases, after the creation, the creator does not possess any relation with his creation, such as gold-smith for the ornaments. But in the case of the world Brahman created this out of Him and remains within every entity till its decay. The individual soul is given some sort of liberty. But due vigilence is kept along with him in the heart, who will keep all the records of the individual soul, the results of which will push him to the cycle of birth and death for the enjoyment of the results of his actions. The individual soul will be released eternally, when he will realise the true nature of Brahman and at the same time understand that he is nothing but Brahman Himself. Because Brahman Himself contains the entire universe. The entire world is Brahman, not any second thing is there. All these things appear to be many and separate from Brahman only for ignorance. Therefore the human life has got much to learn from Vedanta, for the ultimate source.
1. (d) **Necessity of the Study (prayojana)** -

It is very difficult to realise the true nature of a thing, when it becomes covered with something. In the twilight, if we observe a curling rope, we assume it as a snake and try to go away abruptly. This is the action of ignorance, which has got two powers - (i) to conceal the reality and (ii) to create something else there. In the above instance by the first power the rope is concealed and by the second a snake is produced, there, which is actually not there. Same is the case in the world, which is the manifestation of Brahman. Here by the first power of ignorance, Brahman, the real thing has been covered and by the second power, the world in manyfold, has been created, which actually does not exist, or exists till the realisation of Brahman. This prayojana is for the eradication of the false knowledge and to establish the real knowledge. The knowledge of the Upanisads eradicates the false knowledge of the world and establishes **brahma-vidya** upon it, which paves the way to obtain salvation, realising Brahman.

The most important thing in any work or study is its necessity. Before going to start any work or read a book, a man certainly thinks over the necessity. When the man comes to the decision that it is necessary, he resolves to undertake the work. On the other hand when he finds that it is meaningless to him, he immediately refrains from that. The Vedanta Philosophy narrates clearly the importance of the study, why a person should go through that work. Particularly the Upanisads deal with the knowledge of Brahman, which leads to Ultimate Reality. The beings, in the world rotate in the cycle of birth and death. There is no alternative for death for any being.
Because every living being is sure to die and death leads to rebirth.

The sages in the Vedic age tried to penetrate into the matter with their sagacity, practised austerity over the matter and arrived at the solution that there is one Creator of the World. He is the source of the entire universe, maintaining everything and is the final repose. He did not take any outside help to create this universe. He created the world out of His own, and everything merges in Him at the time of annihilation, as a spider does his web. Therefore only the knowledge of Brahman can torch the path to cessation of the cycle of birth and death and to attain final repose. At that time a man attains eternal bliss and crosses all sorts of laments and sufferings. The knowledge of Brahman is compared with a bridge to cross the ocean of sorrows and sufferings to arrive at the another shore, where only the pleasure and peace prevails.

Every man in the world wants to get rid of sorrows and sufferings of the life. But there are few people, who can succeed in that line. Though they may be happy in many respects, even then there are some aspects, where-in they have lot of sufferings. Isvarakrsna says that though the way of getting rid of the sufferings has been narrated in the Vedas, in many cases they are found to be defective. But he narrated that the way for the purpose is better, by which one can realise the 'Nature', the exposition as the world and the 'Knower' of them. Therefore, this knower is the cause of final rescue. This knowledge of Brahman can destroy the results of actions, either good or bad, as the fire turns into ashes all the fuels. But the main difficulty is there that the knowledge becomes concealed, covered by
false knowledge or illusion, which misleads a person. Therefore, it is the humble duty of every sagacious person to dispel the cover of false knowledge, then the true knowledge, concealed behind will automatically be exposed\(^{39}\).

An aspirant must take resort to a person, well-versed in the knowledge of ātman, who will lead him to immortality. Because when a true devote desires to get something, he gets it. Therefore, when he desires only to get the Supreme Lord and nothing else, the path leading to salvation becomes clear\(^ {40}\). The M.U. narrates that the Supreme Lord resides in the sky of the heart of every individual and observes, what the individual self does during his life time and keeps all the records\(^ {41}\). Those results of the actions constitute the luck or destiny of the person to enjoy in his next life. But when the individual self realises the co-existence of the second self with him, he can surpass all his grieves in the life. Therefore, an individual should detach himself from the results of the works he did. He should perform all the works at the name and sweet will of the Supreme Lord and vest the results on Him\(^ {42}\). Then he will not have to enjoy the results of his works and as a result he will be merged with the Ultimate Reality and will never born again in this world\(^ {43}\). Because after realising Brahman all the knots of his heart dispels, all the doubts go away, and all the results of works emaciate paving the way to emancipation\(^ {44}\). One benediction has also been given in the M.U. that meditate the ātman as \(\text{aum}\) and let you arrive at the another shore of darkness, with safety\(^ {45}\). \text{aum} is the last resource, with the help of which one can attain the ultimate gain. Because all the past, present, future and beyond these also the \(\text{aum}\) is pervading everything\(^ {46}\).
This 'Person' (purusa) is all this, work, austerity and Brahmā. He, who realises that He resides in the secret place of the heart, cuts asunder the knot of ignorance. It is also advised in the M.U. that, who realises the Creator of the universe, he becomes free from the bondage of merit and sins and merges with Him.

Every man in the world wants to get peace and happiness. No one wants to get sorrows and sufferings. As long the life continues the works also accompany. As a result the effects of works tie a man to enjoy the fruits, which entail another life. In such a manner a man has to roate in the cycle of birth and death as either human being or any lower animal or insect etc. But an elevated man does not want to undergo such type of agony repeatedly for eternity. He wants to get rid of this bondage. The M.U. shows that it is only the knowledge of Brahman, that can rescue a man from this bondage. Therefore the realisation of Brahman is essential, unless of which the man can never come out of this cycle. Knowledge of Brahman can be had only by para vidyā, not by any other means. Therefore with the help of para vidyā or brahma-vidyā one must try to attain the Ultimate Reality. The M.U. directs the path how that eternal bliss can be obtained. It says that only the knowledge narrated in the Upanisads can steer to the ultimate goal. But this knowledge should be accepted with devotion and should aim at Brahman with a determined mind without any second thought. Here the knowledge of the Upanisads is compared with a bow, the shaft with the soul, which should be sharpened with due devotion. The essence of the Upanisadic teachings is 'aum'. Therefore this 'aum' is said to be the bow. The target should be Brahman. If the aspirant aims at Him with due devotion, without any second thought, then his self
will surely attain Brahman. As an arrow duly left will touch the coal without fail, a devoted self enriched with Upanisadic knowledge will attain Brahman without fail. When he attains Brahman, he merges there with Him and never retreats therefrom. As different rivers merge with the ocean leaving aside their own name, form, quality etc. the aspirant also merges with Him losing his own identification. All the parts of their body will merge with their supporting elements and sense-organs to their corresponding deities. All his deeds and the self consisting of knowledge become one in the Supreme immutable Being.

Therefore, Prayojana the fourth anubandha (preliminary question) has also been narrated with due care in the M.U.

When a man goes through the M.U. he finds the anubandha-catusaya (four preliminary questions) of the Vedanta philosophy very clearly here. Each of the four preliminary questions i.e. adhi kari (eligibility of a student), visaya (the subject), sambandha (relation) and prayojana (the necessity of the study) has been properly discussed with philosophical speculations and popular examples, so that a man of common merit also can understand the idea.

The M.U. is such a work, though it is not a bulky one, it contains the essentials of the Upanisadic philosophy and its use in human life is very clear.

The four preliminary questions of the Vedanta philosophy have aptly been discussed in the M.U., which raise the position of the work to a lofty stage.

* * *
2. Necessity of a preceptor and his qualifications.

The knowledge dawns in an aspirant by the grace of a guru (preceptor) only. The preceptor opens the door of the domain of wisdom and the disciple has to enter into it with the sweat of his own brow. The teacher will instruct the path and the student will have to meditate over the means and goal i.e. Aum and Brahma do proper exercises and penetrate into the subject matter very deeply. As he can penetrate into the subject matter, he will experience the depth and taste it properly and in the pursuit of his adventure he can even surpass the sagacity of his teacher also. (Own) power and efforts are required for the purpose. But it is true that some one must show him the path, without whom he can not start his enterprise. This man who will show him the path is the guru. Therefore, the role of a sagacious preceptor is very much important specially for the spiritual upliftment of every individual person. Because an expert preceptor reopens the eyes, submerged in the darkness of ignorance, with the help of the light of wisdom. The teacher spreads the light of knowledge in the heart of disciple, which enables him to understand the reality in the world. In the scriptures guru is regarded not only as Brahma, Visnu and Siva, the three primitive divinities for the creation, maintenance and destruction of the world, but also as Brahma, the first and only cause for the entire creation\(^2\).

The Tantrasara construes the word guru thus \(^3\)- "g" stands for accomplishment, 'r' for burning of sins, and "u" means Lord Siva. Therefore, the word guru is the combination of these three powers, which are most essential for an aspirant. Only this guru can show the
path leading to Brahman, leaving aside all the sins and bondage of the mortal life. The eternal bliss can be obtained only with the union with the Supreme Self, Who is embodied as the culmination of the knowledge, which can dispel all sorts of doubts and which is all embracing like the sky. He is one, eternal, faultless, steady and He remains always as the witness of everything. He is beyond thought and without the three gunas (i.e. sattva, rajas and tamas). An aspirant bows down to such a guru for the attainment of eternal bliss. Here the devotees are advised to impose brahm-Ava on guru and to pray and serve him so. When the teacher becomes pleased he grants the divine knowledge to the disciple and thereby raises him to attain salvation. In the concluding verse of the S.U. it is said that one should be devoted to his preceptor as he does to the Supreme Lord. Therefore, it is obvious that an aspirant must take initiation under a versatile preceptor, without which he can never proceed on the line.

Therefore, the M.U. instructs to take initiation under a worthy preceptor. This Upanishad instructs emphatically to approach a teacher, who will be kind enough to preach him the essentials of life to cross the ocean of the samsara (the various experiences of the life). It is the teacher, who torches the path to salvation and the disciple will have to bear his own labour to proceed by that path. If the help of a teacher is not taken to show the path, then how the devotee will proceed and to what direction? He will have to rotate in the same place for not knowing the way to come out as Abhimanyu faced in the array of Kuruksetra war. The life is also a war. One must try to know from a teacher how to fight it and win in the long run. Otherwise sufferings of defeat become inevitable.
The preceptors are divided in three classes. (a) **Adi guru** - The senior members in a family or society, who instruct the fundamental way of life, the basic needs as to what to do and where-from to keep away and the common behaviour etc. (b) **Śiśā guru** - the teachers in different institutions, who impart knowledge in different fields and (c) **dikṣā guru**, who preaches the way to attain eternal peace either in this life or in the next. The results of the previous two are reflected in this life, while the effects of the last one continues till another birth.

This **dikṣā guru** is again classified into three sub-classes which have been pointed out by Śrīdhar Ṣastri Pāṭhak as **uttama**, **madhyama** and **kanistha**. An **uttama** (best) guru is he, who is **śrutriya** (well-versed in the Vedas) and **brahmanistha** (established in Brahma); he is **madhyama** (middle), who is only well versed in the Vedas but not established in Brahma, and the **Kanistha** (youngest) guru is only established in Brahma. The first one is said to be the best, because he can dispel the doubts of the disciples through his knowledge of the scriptures and at the same time he can induce his own experience of knowledge of Brahma to the students. The second type can dispel the darkness of ignorance of the students through his knowledge of the Vedas but he can not suggest his own experience in the line. Of course a genuine disciple can arrive at his goal by the sweat of his own brow, being advanced by the path shown by his teacher. So, he is middle. The third one is said to be the youngest because though he is established in Brahma, he does not have the knowledge of the scriptures and as such he can not dispel the doubts of the minds of the disciples. Therefore, he is not in a position to instruct his students properly. Therefore an aspirant must be very much careful in selecting.
his preceptor. After due selection one must place his problems to him
and should adore him as God. Because he is the first step and only
medium by which one can attain success.

One must approach the teacher with due procedure (vidhivat) as narrated in the Scriptures. In M.U. it is found that one Saunaka, a great house-holder, approached Angiras in due manner, with the purpose of knowing brahmavidya.

In the C.U. a fine instance has been cited. A dweller of Gandhāra was taken by some bandits to a distant place covering his eyes and left him in a dense forest. Then he would have to search for a kind and knowledgeable person, who can instruct him the path leading to Gandhara, his native place. Otherwise he would not know, where he had arrived at and how to proceed to his own place. Then he could come back to his original place, proceeding by the way, advised by that wise man, met by him. This wise man may be noted as the guru of the forlorn person left in the forest, which is compared with the world. As the man does not know, where-to he has come, arriving at the forest, like-wise a man in the world does not know wherefrom he has come here and where-to he will have to proceed after his death. Gandhāra is his native place and he will get his peace and happiness going there. In such a manner, the people have come to this world from Brahman, and they will have to return there-to again. As the man feels to be a stranger in the forest, likewise a man also feels alone and helpless in this world. People in the world want to go to their own abode, the place of eternal peace. But they do not have the knowledge, as to how to go there. As such, a teacher is essential, who can instruct
the due path and due process to obtain Brahman.

If the teacher is not an experienced one he can never lead the aspirant, rather there is a danger of misleading one by pushing him to disaster, as a blind man leads another.

The world is a vast one. People are in a fix as regards what to do and what is the ultimate aim in human life. Therefore, a true leader is invariably awaited. In B.G. we observe that Lord Kṛṣṇa and Arjuna were friends but even then, when Arjuna was perplexed as to his duty, whether he should fight or not he surrendered to Kṛṣṇa as his disciple and sought for his advice on that accord. Though they were friends, there is limited scope to advise as friend but when he submitted as disciple, Kṛṣṇa had the right not only to advise him, but also to command him by virtue of his position as a preceptor.

When a student comes in due process and he possesses the qualities meant for a disciple, then the teacher accepts him as his disciple and instructs him upon the knowledge of Brahma. It is an age-old custom to initiate such a student. Because it is also the humble duty of a preceptor to initiate an aspirant and to raise him to a height of perfect student and to make him aware of the brahma-vidyā. As a result the aspirant becomes purified and in a particular stage he can attain eternal peace.

The qualities of a guru are narrated in the Tantrasāra very dearly. Accordingly a guru should have full control over his sense-
organs and should belong to a respectable family line. He should be very modest and gently dressed, well-behaved, well-placed, pure hearted, virtuous, expert in the spiritual line, honest and intelligent. He should be a house holder, engaged in the meditation of Brahman and expert in the rituals. He must be eligible for restraint and compassion as per requirement. These are the qualifications required for a preceptor.

It is also advised that Brahmatva should be imposed on the teacher, or, in other words, a devotee should presume his teacher as the supreme Lord. The blessings given by the elevated teachers come true in the life of their disciples. So it becomes a humble duty of a student to serve his teacher ardently to obtain his good blessings. When the teacher becomes pleased he blesses him, which are of great use for him. Such a blessing is cited in the M.U. that let there be benefit to you in proceeding to the another shore of ignorance.

The M.U. instructs to select a person, well-versed in the knowledge of Brahman, as the preceptor for the spiritual upliftment of the individual. It is also stated, what type of students are eligible for getting the knowledge of Brahman. The disciple should perform his rituals properly should be well-versed in the Vedas and engaged in aparabhrama. He should ablate with devotion at the fire named akarsi and follow the vow of sirovrata. Such a student is worthy of getting the knowledge of Brahman. The teacher should examine it properly and then he should instruct him.
The M.U. deals with the necessity of a preceptor for obtaining brahma-vidya. If someone does not undertake a teacher he can never proceed in any line. At the same time, one must be very much careful in selecting a genuine and uttama teacher, who can instruct him properly to cross the ocean of samsara. The result of due initiation and its proper following is the obtainment of the knowledge of Brahman, which leads to salvation. The final result is stated as to become one and the same with Brahman by dint of brahma-vidya.

* * *
3. Attainment of knowledge: Renunciation

Knowledge is the only thing, that elevates one from man to superman and a superman to Absolute. But the difficulty is there that the knowledge becomes covered with ignorance for which a man becomes misled and consequently deviates from knowledge, being unable to grasp out the reality.

Human beings are allotted with works. Everyone must work even for his survival. But every work is entailed with results. None can get rid of it. The results are alluring to people. One taste invites another. As a result they become beset with desires, one after another, some of which remain unfulfilled even unto the last breath, making provision for another life. Because Lord Krsna told in B.G. that man attains that type of life, after death what he desires at the time of his last breath therefore the people enjoy successive lives according to their mental desire. In the next life also, some cravings are mitigated, giving rise to some new ones. In such a way they are tied with the results of needs and deeds and thereby undergo the cycle of birth and death successively.

The life is full of troubles and sufferings, which are expected by no-body. But the results of works push them to enjoy so. People can get rid of the new births if they become indifferent to the results of their works. Works should be done as duty, but there should not be any desire to attain the fruits. Then the person will not be wrapped by the results of works. Ultimately he will not have to undergo a life any longer and as a result he will be free from mortal
bondage and attain eternal bliss merging with the Supreme.

Therefore, knowledge plays a most important role in determining the path of life. Because people are bound to work even for survival. The intelligent persons are also perplexed in determining the line of action. They must purity their heart, so that they can decide their destiny well. The entire universe is a creation of Brahman, who is full of knowledge and whose actions of fructification for the works done by the individuals are knowledge. The T.U. also reiterates the same idea that Brahman is real, full of knowledge and without any end.

Practically, it is wisdom, that differentiates a man from a wild beast. It is the only thing, that creates a sense of culture in human mind. A man without true knowledge lives a life like that of an animal, that lives only to eat and procreate and finally meet the death. Such a man in name and form only knows no aim and objects of life and also anything, which is good, beautiful and true.

The M.U. emphasises the importance of knowledge in human life for the attainment of the highest goal. It reveals that in the world, there are some persons, who are quite ignorant of the superior knowledge; but they over-estimate themselves as learned scholars. They mislead the society in false vanity as a blind man leads another blind.

The consequence of ignorance is mere bondage. It can never lead to immortality. A man beset with the net of ignorance will have to undergo the cycle of birth and death until he attains pure knowledge. The door of emancipation remains closed for ever for them. They mere enjoy their results of good works, if any, at heaven and at the exhaustion of the
stipulated period in heaven for the enjoyment of the merits of their deeds, they are sure to come back to this mortal world again to live an usual life. Brahman is the ultimate cause for the existence of the universe, with all works and their results. He is all-pervading knowledge and the final reality. He is the \( \text{Atman} \) remaining in the core of heart of every individual. It may be liberated, when acquires true knowledge of \( \text{Atman} \) or Brahman, the Final Truth. Brahman is the only bridge leading to immortality. So, one should resort to that Supreme Goal, with the help of the supreme knowledge, that leads to that destination.

A fine instance has been put forth in the M.U. that as the spokes of a wheel are connected in the centre, the nerves of a body are connected with the heart, where-in resides the Divine Lord. He should be meditated as \( \text{"aum"} \), for the well being of the aspirant.

The M.U. advises to know Brahman, who is immutable, and the life, speech and mind. He is smaller than the smallest as the life of the beings and bigger than the biggest as the refuge of the entire universe. One should try to realise the real nature and existence of Brahman, which will pave the way to emancipation.

The C.U. affirms that all this is Brahman. The T.U. narrates that the true knowledge is the infinite Brahman. On the other hand Brahman can be obtained by him, who realises Him well. B.U. also maintains the same idea that true knowledge is Brahman, Who is full of bliss. The C.U. (exclaimed) that the knowledge of the Self rescues a man from the ocean of grief. The M.U. speaks in the same reference.
breath that one, who knows Brahman, becomes Brahman. Now it is clear that the knowledge of Brahman is essential to attain Him.

This knowledge can make a man perfect and torch the real path to emancipation. There is no alternative way to get rid of the bondage of the soul in the body and undergo the chain of birth and death.

This knowledge is so powerful that it can dispel all the knots of ignorance, created in the heart of a devotee, and can remove all sorts of doubts, regarding salvation, bondage, the world, the body and the self etc. At the same time, it can emancipate all the results of the works, paving the way to attain the final Goal. The same sloka has been repeated in Pāncadasī, which affirms its importance.

The Advaita Vedānta holds the view that Brahman alone is the real thing in the world and everything is transitory or false. Even our own bodies are transitory or changeable. B.G. maintains the idea that our individual bodies undergo different changes in different ages, like the childhood, youth and old age, but the self containing in the body remains the same through various changes of the body. On the other hand it is also stated that the self changes the body i.e. transfers from one body to another, as we do our clothes. The self is eternal, birth less, constant, it does not undergo any change and it never dies even if the body is dead.

Therefore, the self or the ātman is the eternal thing and all
other things including our body are perishable.

Brahman, the eternal one, resides in the heart of every living being as the life or the self. The external existence of the world is nothing but His manifestations, which actually do not have any existence. In *Vedantasara* a fine simile has been cited that when a man goes in the twilight and observes a rope on the way, abruptly he minds it as a snake and tries to move away at once. Actually it was a rope, but he observed it as a snake due to his ignorance, and as a result the immediate action to go away follows. In such a manner the external existence of the world is also non-existent. In the simile the snake exists there till the removal of the false knowledge or ignorance. He understands the reality when light is brought. In the case of the world also, it exists till the advent of true knowledge or *para vidya*. When *brahma-vidya* will arise, the false existence of the world will be understood. Then it will be realised that all this everything is Brahman, which has been affirmed in the B.G. that the Lord contains the entire universe by His one part.

The main duty of an aspirant is to dispel the darkness of ignorance, with the help of his intellect, duly sharpened with meditation, then the real thing concealed behind will automatically be exposed. A common instance may be cited in this context that one does not see anything in a dark room; but when it will be enlightened then all everything will be seen. No other work is to be done to see but to dispel the darkness. In this way, the covering of ignorance to Brahman should be dispelled with the light of *Para vidya*, then He will be realised automatically.
Every action has got its results. A life is full of works. Because people are bound to do some works either for livelihood or for religious purpose, which will bear the fruits in due time. The results of the sacrifices lead a man to heaven, the abode of gods, after his death.

One prime question arises here, how the records of the deeds are kept to fructify in time. The answer has been given in the M.U. that in every individual, there live two powers of the supreme Lord. One is the individual self and the other being his observer. The individual self entangles himself in the earthly deeds, which bear fruits and the observer self does not entangle himself in any type of work, but only observes what the other is doing, during his life-time. As such he keeps the records of all the works done by the individual as witness, which action helps in providing results of the deeds to the person either in this life or in the successive lives as the case may be. It has been affirmed in the B.G. that the Lord resides in the heart of every individual person.

People have little scope to escape from the results of their deeds, whether they should be good or bad. The good actions will bear good results, while the bad ones will bear the evil results. But the doer will have to enjoy them.

Now a question arises here that if the man is wrapped with the results of works, and at the same time he has got no scope to get rid of it, and people will have to work even for their survival, then what way is there, how a man can get rid of all these? The M.U.
answered it clearly that when an aspirant realises Brahman, he becomes free from all the results of his works, either good or bad and becomes merged with Him, losing his own identity and as such there is no scope to return to this mortal world again. Attainment of such stage is narrated as salvation. When one realises the Divine Light within the heart, all the results of the works weaned.

The supreme Lord can never be perceived by the sense organs, as He can be only realised and understood by heart only with the help of wisdom, which can be had through due meditation on He can be accomplished with pure heart only. No other way out is there.

Therefore, the knowledge of Brahman is the only key for attaining emancipation. Works should be done as duty, without having any personal interest, then the doer will not be wrapped by their results.

The I.U. also maintains that knowledge leads to eternity or final repose. The K.U. narrates that the knowledge of Brahman is the only way, that leads to the final abode i.e. Brahmaloka. The P.U. states that the knowledge makes a man immortal. The Immutable One is the root cause of this universe. All everything in the world is based in Him. He, who knows this becomes all-knower and merges with the All. The S.U. maintains that Brahman is the enjoyer, object of enjoyment and controller of everything. He is the root cause of the world. The person, who knows the true knowledge of Brahman becomes free from the chain of birth and death. With the knowledge of the most minute One, That resides within the heart, and that, which embraces everything, one can attain the ultimate bliss. Only the knowledge of Brahman can triumph.
over the death, there is no any alternative way for final rescue. "Pancadasi" narrates that, one will have to rotate in the cycle of birth and death till the advent of brahmavidya, like a strong current of water.

Therefore, it is clear that only the knowledge of Brahman, possesses that amount of power, by which it can destroy the results of works, paving the way to salvation. The life is full of sorrows and sufferings. Though nobody wants it, few persons are there who can get rid of it. The works, done by a person wrap him with the results. When a man can get rid of the results of works, then only he can be free from the cycle of birth and death. Man is to take the birth only for the enjoyment of this results of works. So, he will not have to undergo any birth, if there be no stock of results. This is possible only by brahmavidya. B.G. also holds the view that the fire of knowledge burns into ashes all the results of works. With the help of knowledge one can obtain the absolute peace. Every aspirant aspires absolute peace, and for this the knowledge of Brahman is essential.

Renunciation

(The bondage is the effect of the results of the works, done by a person, during his life time. A man takes the birth as a result of the works done by him in his previous life, and the line of action of his next life is determined by that of this life. And in such a manner the cycle of birth and death continues. As a social being and even for his own survival a man is destined to work. But to avoid the bindings
of the works, Lord Kṛṣṇa advised Arjuna to perform all the works as on
duty for the propitiation of Almighty and not for self satisfaction. The
people, who have strong desire for the enjoyment of the results of their
deeds, the M.U. advises them to perform the sacrificial work etc. to
fulfill those desires. It is also narrated that the results of the good
deeds welcome the devotee to the heaven where lord Indra reigns. It is
also repeated that the oblations of the sacrifices take forward the
sacrificer to heaven with sweet words of praisings.

But after this, it is boldly stated that the path showed by
the sacrifices is not the correct one. The person, who believes in this
path is a fool and he will undergo the cycle of birth and death. It
is stated that the path of the sacrifice is not the real one to
emancipation. Because the sacrificial priests donot know themselves the
path leading to salvation. Then how will they lead others to the final
destiny. A fine instance has been cited in the M.U., in this regard that
leading a yajamāna to the Final Abode by a sacrificer is like leading one
blind man by another blind. Thus the meaninglessness of the sacrificial
works for perpetual purpose is clearly narrated and finally advised to
resort to an expert preceptor to get instructions to get rid of the
bondage of life.

The M.U. advises to give up all the hopes and aspirations
for the results of works. Then he can be free from them and as such
he will not have to undergo the birth for any longer.

Such type of people live in the midst of the society, do all
the works with them and but entangle with nothing. Therefore, they are
not touched by any sort of results of works. B.G.\textsuperscript{52} states that the people, who perform the works placing the results in God without any self interest, they are not entangled with their consequences being in their midst also, as a lotus does not become wetted being in water.

The individual self sheltered in a body is unable to realise the coexistence of the supreme Self with him due to ignorance. Constant meditation on ‘\textit{aum}’ dispels the darkness imposed by ignorance, then when the heart becomes free from all disturbances, the existence of the supreme Self with him becomes realised automatically\textsuperscript{53}.

The individual self is accompanied by a power of the supreme Self, which is known as \textit{Saksi-caitanya} (witness self), that keeps the records of the former, which creates his destiny. But the thing is, the individual self does not realise the existence of the second due to ignorance. When he realises it all his grief is gone\textsuperscript{54}. Then he can realise his own position, that he is being observed fully by the supreme Self. With the help of the supreme Self, he understands the actual nature of the world. As soon as the true knowledge about the nature of the individual self and the Supreme Self is dawned, he is freed from the fetters of human bondage, and at the same time becomes free from the sadness and grief, that plague the life. At this stage all his merits and sins go away and he becomes pure and faultless and ultimately merges with Brahman. He attains a stage, where the knower (the individual self), the knowable (the supreme Self) and the knowledge (about the selves) become one.

But the state of the individual, who is overwhelmed by hopes
and aspirations etc., i.e. one, who is attached to desires, he will
born in the world again and again to enjoy the fruits of desired objects
and undergo lots of sufferings in the process with the so-called
enjoyments. This process of birth and death occurs to such an
individual self until and unless he realises that an attachment to the
desires, fruits of actions and worldly objects entails human bondage that
leads the cycle of birth and death or samsara-bandhana in the worldly
affair. But an individual devoid of such desires and cravings meets the
cessation of this condition. He need not undergo further that cycle of
birth and death. As all his desires etc. are mitigated, there is no
scope for his rebirth and as such not the further sufferings from human
problems and illness.

From a brief discussion of the essential of the M.l. it
appears that the desires for earthly materials lead one to human
bondage, the samsara-bandhana or the cycle of birth and death. It is
the karmavada, which is emphasised here for the enjoyment of results of
works, while the renunciation of the samsara and worldly desires and
objects etc. leads one to the thresh-hold of salvation. It is imperative
on the part of a mumukṣu or an individual desiring salvation to have a
sense of renunciation, as a pre-requisite, without which the knowledge of
the true state of the individual self and the supreme Self or that of the
samsara or worlds does not dawn and only a true knowledge of the
affairs or parāvidyā (superior knowledge) may lead one to salvation. The
development of the sense of detachment to all worldly desires and
renunciation from worldly objects, as well as, the strong desire for
union with the supreme Self accompanied by the good advice of elevate.i
teacher, and practice of meditation on Brahman can lead one to salvation.
In short, it may be pointed out that desires lead to bondage, suffering and undergoing the cycle of birth and death, and renunciation to everything, keeping all the results of works in Brahman leads one to immortality, eternal bliss merging with Brahman. This is possible only with the knowledge of Brahman, duly attained from a uttama guru, in a purified heart. True knowledge can be achieved only by the grace of a preceptor. Without knowledge nobody can achieve the target. The C.C.\textsuperscript{56} cites a fine instance in this regard that if a man be taken to a distant place covering his eyes and let loose there, he can only come back to his native place only by the advice of a kindhearted gentleman. Likewise, the human beings are let loose here in the world and they do not know, wherefrom they have come here and whereto they will have to proceed? If one generous and wise person advises, then they can attain their goal, proceeding by that path.

The I.U.\textsuperscript{57} also suggests that the Lord embraces the entire universe and as such the enjoyment in the world should be done with a resigned attitude or renunciation.

B.G.\textsuperscript{58} holds the opinion that the person, who is indifferent to everything, has control over his sense organs, does not have any desire for anything and attain the final Goal with the help of renunciation.

The universe has been created by the supreme Lord, He is maintaining it and will annihilate in due time. Human beings and others are also included in His creation. Nobody can do anything at his own
sweet will. The individual selves are given individual bodies and entrusted with some duties. They should perform all these for the satisfaction of the supreme Self, not for the individual satisfaction. He is observing every one with a second entity in every body. Man should procure the knowledge of Brahman and enjoy the world at His will. He should not maintain any desire or be entangled with anything. Then the individual self will not be wrapped by the tint of the world, and as a result he will be free from the earthly bondage. He will not have to suffer any longer from the agony of the world.

"Procure brahma-vidya and maintain renunciation," this is the teaching of the M.U. and it leads to emancipation.

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4. **TWO TYPES OF KNOWLEDGE : PARĀ AND APARĀ.**

It is an uncontradicted motto of the Upanisads that "knowledge is the only means, that leads one to emancipation. The M.U. classifies this knowledge in two sections - parā and aparā. Parāvidyā relates to the knowledge of Brahman, while aparāvidyā relates to all knowledge other than parā vidyā. The M.U. describes the aparā vidyā at first and then discusses the parā vidyā in detail.

Once Saunaka, a great house-holder approached Angiras and enquired by which being known, everything becomes known. Angiras knew the brahma-vidyā, which is the foundation of all the knowledges. Upto this, this knowledge was of the possession of a particular line. Because Brahma, the first born in the creation, spoke it to Atharvan, his eldest son, who again communicated it to Angi. Angi gave to Śatyavahā, who offered it to Angiras. So, being interrogated by Saunaka Angiras taught him the knowledge of Brahman, the basis of all types of knowledges in the world.

Classifying the knowledge in two types, at first he narrated the aparā vidyā. Because, as he is determined to give much stress in parā vidyā, first he advocated aparā vidyā in short. He narrated it as the knowledge described in the Rgveda, Yajurveda, Śamaveda, Atharvaveda, Śiksā, Kalpa, Vyākaranam, Niruktam, Chandas and Jyotisa. And parā vidyā is that, by which the Absolute is known.
These four Vedas are known to be split into so many recensions or śākhās. Besides, these four Vedas show successive growth manifested into four distinct stages of a great literature as follows:

(1) The samhitās of the four Vedas: The collection of mantras, prayers and praising of the gods, deities, who are supposed to shower blessings on devotees.

(2) The Brahmanas - The voluminous prose works, which describe the full details of the Vedic sacrifices and rituals for the appeasement of the gods.

(3) The Aranyakas - These works form the parts of the Brahmanas giving theological speculation about the Vedic practices.

(4) The Upanisads - The last and integral part of the Vedas, contains the deeper philosophical speculation, which forms the basis of the Vedānta philosophy, later known as tattva dharma.

On the other hand, the study of the Vedas are made convenient by six types of works, which are popularly known as Vedāṅgas, such as Śiksā, Kalpa, Vyākaranam, Niruktam, Chandas and Jyotisa. The Śiksā works teach the general phonetics, the proper pronunciation of the Vedic mantras. The Kalpa teaches the Vedic rituals. The Vyākaranam teaches the controlling of words and proper understanding of the Vedic language. The Nirukta book teaches proper interpretation of the obscure meaning of the mantras. The Chandas
teaches metres of the mantras and lastly the Jyotisa gives the knowledge about calculation of proper time for holding Vedic rituals and forecasts.

Thus all these Vedas and Vedangas emphasise the knowledge about the Karmans, which form the lower type of knowledge, called aparā vidyā. It is narrated as avidyā in the I.U.1, and stated that the followers of avidyā enter into the darkness, and the persons, who are engaged in the worship of the gods, they enter into more darkness than the previous one. The meaning is very clear, that the results of sacrifices, and the works propitiating the gods lead to heaven for a particular period of time, and as such they are sure to come down to this world of sufferings, just at the end of their heavenly period. Such type of work can never produce such results, which can offer eternal peace. Therefore, both the types of works are narrated as leading to darkness only. Later, it is stated that one can attain eternity with the help of knowledge, crossing the bar of death with the performance of the works, that lead to heaven.

The knowledge of Brahma is stated as para vidyā and all other knowledge is aparā vidyā or avidyā. The true knowledge is covered by false knowledge. So, it becomes the humble duty of every devotee to try to dispel the cover of ignorance with the help of brahma-vidyā, self purification and due prayer, then the true knowledge automatically becomes advented there. True knowledge is already there. It is not to be produced. When the cover is unveiled, the reality spontaneously becomes exposed. Therefore due prayer is to be done to unveil the cover of darkness or ignorance for the right in substance, yet not precisely so.
An earthly thing can be obtained with earthly measures and heavenly accomplishments with divine procedures. But Brahman is neither of them two. He is among us, but ungraspable due to ignorance. He is a transcendental reality. So the knowledge of Brahman can be owned only with transcendental measures. The M.U. suggests that soul, which is a reflection of the Absolute is tied with the results of works, which are created due to strong eagerness. Therefore, due renunciation to the earthly accomplishments should be maintained, so that one should not be wrapped by the results of works. At the same time the devotee should sharpen his soul with due prayer with meditation on 'aum'. As an arrow leaves the bow and hits at the target, in such a way, the soul also leaves the body and unites with the supreme Soul, with the help of the knowledge of Brahman, derived from the Upanisads. As the shaft does not return after hitting the target, the individual self also does not return from the supreme Self after achieving Him. He merges there finally and this stage of the individual self is said to be salvation. Here 'omkāra' is suggested as an efficient means for achieving emancipation. It is stated here that 'pranavo dhanuh' i.e. 'omkāra' is the bow, an efficient weapon to hit the target. It is repeated in verse no 2.2.6. of the M.U. to meditate on (aum) as the soul and at the same time benediction has also been given by the sage, the author of the work to attain no hindrance in passing to salvation through the ocean of samsāra.

The Ma. U. narrates Omkāra as the supreme Soul, having the three main powers for the smooth running of the entire creation.
The powers are indicated by the three letters containing in the 'aum', which are 'a' indicating Lord Viṣṇu, 'u' referring to Lord Śiva and 'm' meaning Brahmā. The main function of Brahmā is creation, that of Viṣṇu is protection and of Śiva is destruction. These three supreme powers contain in the letter 'aum'. Therefore, one should meditate on 'aum', that paves the way to salvation. This knowledge of 'aum' is the knowledge of Brahman, the ultimate reality of the world and everything.

In B.G.10 Lord Kṛṣṇa says that He is the soul in every being and at the same time He is the starting, middle and the end of everything. He is the imperishable and immutable one. Though He remains within the body, He is entangled with nothing.11

As such, an aspirant must try to understand the self contained within his body. Then he should try to realise the nature and existence of the supreme Self with the help of his individual self.

One must try to know the knowledge of Brahman, the foundation of all the knowledges of the world and that can lead a man to attain salvation. Therefore, only Brahman, being known everything in the world becomes known. The C. U.13 cites an instance of a lump of soil, out of which various types of pots are made. Though there are multiferious pots in shape, even then the origin is soil. The pots may be broken into pieces but the soil will remain as it is; so is the case with Brahman, who creates all everything in the world, but all are nothing but Himself in different forms and existence.
In the long run, everything becomes one and the same with Brahman being merged with Him. As all the knowledges of the world are within the purview of aparā vidyā the M.U. suggests to take resort to brahma-vidyā, which is regarded as para vidyā, that leads to salvation.

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5. Brahman and the evolution of the world.

Different ideas have been maintained by the different schools of Indian philosophy regarding the creation and evolution of the world. They vary among themselves and as such there is no consensus of their views. The Naiyāyikas hold the view that there is one doer, who creates and controls the universe. He is the instrumental cause and there are some materials out of which the world is created and those materials are regarded as material causes. Therefore, they hold the view that there are two causes for the creation of the world - (1) the instrumental cause - one who creates and (2) the material cause - one out of which it is created. The Sāmkhya philosophy also maintains the similar view. According to them, there is only one spirit (Purusa), that has life and wisdom and the other is nature (Prakṛti), the lifeless matter. Neither the spirit nor the nature can perform any work alone. With the proper combination of the both the creation takes place and continues. A fine instance has been cited in this context. A lame man can not walk but he sees and a blind can not see but he can walk. So neither of them can go ahead alone. But their combined effort can make them able to go, if the lame sits on the shoulder of the blind and instructs him to go. Likewise the Sāmkhya holds that only the spirit can not work, because it does not have body. On the other hand the nature has body but does not have life; so it also can not work alone. The combination of both the Spirit and matter is capable to work.

The Vedānta Philosophy, which is directly sprouted from the Vedic scriptures maintains a different view. It advocates that the entire world has come into existence out of one and the same Spirit.
The CU\textsuperscript{2} clearly states that the entire universe was only one and the same just before the commencement of the creation of the cosmic world. B.U.\textsuperscript{3} also holds the idea that, before the starting of the creation, only Brahman, was there.

In the \textit{Vis\=nu Pur\=a\=na} \textsuperscript{4} it is stated that there was only Brahman, the Imperishable one, just before the commencement of the creation of the universe, and He will remain as the last 'Person', after the periodic deluge.

In the \textit{Bhagavata Pur\=a\=na} \textsuperscript{5} also it is stated that only Brahman was there at the starting of the creation, nothing else, and only He will remain after the deluge.

C.U.\textsuperscript{6} also maintains that only the existence (i.e. Brahman) was there before the creation of the world, without any second and out of Him only the entire world has been created.

In R.V.\textsuperscript{7} it is stated that there was only one at the initial stage of creation, and he created everything, or, in other words He became many out of Himself. Therefore, there is no difference between the creator and the creation. The B.U.\textsuperscript{8} states that the Lord of the universe has become many with his wisdom or manifestations.

\textit{B\=adar\=ayana} narrates in his B.S.\textsuperscript{9} that the Lord of the universe at first contemplated within Himself, that He would create something. It implies that there was only one i.e. Brahman, who thought to create. As thinking is possible for animated only, therefore
the Samkhya theory, that "Nature" (Prakrti) is also a cause for the creation of the universe is negated by this. In C.U.⁹, we get that He contemplated to create something. At first He created power (reins), then gradually the water and the earth. In such a way the entire world has come into existence. As such the root cause of the entire universe is Brahman Himself, who is smaller than the smallest and larger than the largest¹¹. This smallest existence as the self in a body is the root cause of this vast creation¹².

The M.U. also holds the same view that the Supreme Lord, out of whom the world has come into existence is a very small particle than the smallest one¹³.

Brahman is partless and smallest one. He can not be perceived by ordinary human beings with the general intellect but can only be realised by the superb saints. Divine vision is required to look at Him¹⁴. A fine example has been cited in the C.U.¹⁵, in which it is said that a banion tree remains concealed in its seed. When proper care is taken one can get the big banion tree in due course in that little seed. But one can not get the banion tree inside it by breaking the matured seed into pieces. The entire tree along with all the parts remains concentrated in the seed. Likewise the vast world also remains concealed in Brahman.

The minuteness of Brahman is cited in M.U.¹⁶ and it is said that He can be realised only by heart, not by any other organ.

Brahman is the life in every creature. He controls everyone
remaining within everything. In B.G. 17. Lord Krsna says that one part of his body he contains the entire universe. There are some contradictory statements regarding Brahman in the M.U. 18 that He is subtler than the subtle and at the same time immense, where-in existed the entire sky and the world etc. It is stated that Brahman has got two powers - internal and external. With the help of the first power He existed in every individual as its life, which is invisible but could be realised with the help of reasoning and deep insight. By the second power He is manifested as many with the help of māyā and becomes perceivable by the sense-organs. The first one is stated as internal (tatastha) and the second is known as external (svarupa) appearance of Brahman.

For the creation of anything two causes are required - (a) the material cause (upādāna kārāna) and (b) the instrumental (nimitta) cause. For instance, for the making of gold ornaments, gold is the material cause while the goldsmith is the instrumental cause. Now in the case of the creation of the world which are these two causes? Brahman becomes both the aforesaid causes for the creation of this world. He is the instrumental cause as He is the only architect to create everything and He is the material cause in the sense that He creates everything out of the elements (constituents) drawn from His own self. Though in many a case it becomes untenable, it is possible in the case of the Almighty. The answer has been given with a fine example in the M.U. 19, that a spider spreads the net out of the elements brought forth from his own body and if and when he wants to take the net to a separate place he just inserts the threads of the net into his own body and spreads if at separate place, where he desires to do so.
In doing so the spider does not have any profit or loss. As the trees are sprouted on the earth, and there becomes no gain or loss in sprouting or cutting off those trees. Likewise there becomes no gain or loss if the hairs and furs of a man are kept very long or cut short. In such a manner, when the world is created out of the Supreme Lord, He never becomes emaciated, nor he enlarges when the entire world merges in Him at the time of final annihilation or pralaya. Therefore Brahman is the material and instrumental causes of the creation of the universe.

Though He is the cause for the creation of the universe, even then he is invisible, unacceptable, without any colour or shape. He does not have any limb like eye, ear, hand, foot etc. He is eternal, very minute and at the same time all pervading, the entire cosmic world is His manifestations and He neither emaciates nor enlarges.

At the same time, He is contemplated to have an immense body having heads, eyes and legs etc. in thousands, which has been narrated in R.V. He is stated as all pervasive and having heads, mouths, hands and feet etc. on all sides. B.G. also maintains the same idea. He is the Supreme Person. He creates this world out of His own body. By His Supreme power He remains concealed in everything and controls therefore. With the help of maya (ignorance), He creates this world. The individual souls are His reflections. They are given some sort of liberty. It is the duty of every individual being to keep a close contact with Him. A strong desire and tireless endeavour
to achieve Him should be maintained in heart. All the things and beings of the world are created out of Him and it is obvious that at the expiry of individual period or life-time, the individuals must return to Him. The individuals are to work for the satisfaction of the Supreme Lord, not for any individual satisfaction. Works, which are performed for individual satisfaction will lead to bondage. Therefore, the Lord advises in the B.G. to Arjuna to abandon everything to Him and to perform all sorts of duties leaving aside all individual hopes and aspirations. He further advises to concentrate the mind and intellect in Him and says it is doubtless that such an individual will be emancipated and as such will live with Him after death. The Lord asks to leave aside all individual works and to take final resort in Him and then only the Supreme Lord will rescue the individual and grant him eternal repose.

As Brahman is the creator, preserver and destructor of everything, so it should be the humble duty of every individual to keep a close relation with Him.

The M.U. shows a path how a man can attain Brahman. It is said that the knowledge of Upanisads is essential. A simile is cited in this regard that a bowman takes his bow in hand keeps the sharpened arrow on the string properly and then pulls the string of the bow keeping full concentration at the target. In such a way an individual must have knowledge of the Upanisads, which are pregnant with Brahma-Vidya, which is compared with the bow. The humble prayer, meditation and self-control etc purify the individual self, which is compared with the arrow. Then gazing at the goal, that means having
concentrated the mind fully in Brahman, the effort to achieve this goal should be made, or in the simile the arrow should be properly left to achieve its goal. In the simile much stress has been given in the knowledge, derived from the Upanisads, which is compared with the bow. The Upanisads compare the knowledge of Brahman, which only can pave the way to emancipation. Therefore, it is compared with the bow, without which the arrow can never pierce its target. The pranava or Omkara is the essence of Upanisadic teaching. One should meditate on Omkara to attain that final goal. M.U. instructs to meditate on the Supreme Self as aum, and this will lead to the other shore of the ocean of darkness. Mā.U. exclaims that aum is this everything. B.U. reiterates if some one utters aum at the time of death he will attain salvation. Thus it is clear in the Upanisadic literature, that by the meditation on Brahman by aum, one can attain the ultimate bliss alone with Him.

Brahman is the sole cause for the creation of this universe. No human being, nor any other power has that amount of energy, who can create this vast Universe accompanied with the various types of creatures and things along with their destiny. The C.U. narrates that only Brahman (sat) was there at first. He contemplated and visualised to become many and started the creation. B.U. says, only the 'Soul' (ātmā) was there at first. He perceived no-body, which indicates that there was not the second. He desired to have a second as he was not pleased to remain alone. Thus the creation started. He is partless, existent, knowledge and blissful. B.S. holds the view that He contemplated at first and then created.
Therefore, it is clear that there was only Brahman at first and nothing else, and He created everything in this universe. He thought within Himself about the creation and gradually created everything up to the present situation.

How the universe has come into existence is aptly narrated in the M.U.\(^{37}\), that in a furnace the flames are created in many forms and merge there again, like-wise from Brahman also the world has come into existence in many-fold and ultimately merges in Him.

The individual self, the mind, all the sense organs in a living body and the open sky, air, light, water and the earth that pervades everything are created out of Brahman \(^{38}\). The entire universe is contemplated to be the manifestations of the supreme Lord and He embraces everything in and outside the world. It is stated in the M.U.\(^{39}\), that the heaven (or sky) is his head, the sun and the moon are His eyes, the quarters are His ears, the Vedas are the speech, the air is the vital life, the world, is the heart and in earth has been born out of the feet of the supreme Person.

Regarding the creation of the universe a vivid description has been given in R.V. 10.90.,\(^{40}\) that the supreme person, with thousands of heads, eyes, legs etc. pervades the entire universe, and gradually all the beings and things of the world are created by Him in a procedure.

In the first section of the second Mundaka, the author discussed clearly, the creation of the universe by Brahman, in a
systematic order. The sky was created at first and gradually the sun, the moon, the cloud, the plants in the world and then people male and female and thereby many people as their posterity.\(^{41}\)

The T.U.\(^{42}\) narrates the procedure of creation as such - from the \(ātmā\) the sky is produced, from sky the air and gradually the fire, the water, the earth, the plants, the food, then the persons.

Not only the concrete things but also the abstract ones are also created out of Him. All the Vedas, different types of sacrifices, procedure of initiation, the time, along with its different segments like the year, month etc., the production of results of works and their proper implementation to enjoy the results by the particular person in due time, all those are duly created and properly maintained by the Supreme Lord\(^{43}\). The Purusāsūkta\(^{44}\) in R.V. also expresses the same idea. Regarding the creation of the different sense-organs and parts of the body, the A.U.\(^{45}\) gives a clear delineation that from the mouth of the Supreme Person the speech has been produced, from speech the fire and so on. The vital air has been produced from the nose of that Person like-wise, the different parts of a body have been produced from Him. The different types of animals are also born from Him, and it has been clearly narrated in the R.V.\(^{46}\).

The gods, Śādhyas i.e., semi-gods, the human beings, who would perform the works, all sorts of animals, i.e. wild and domestic, the birds, the lives of all the aforesaid beings, the rice and barley which are used in the sacrifices, the austerity, the faith in scriptures, the truth, celibacy, the rules and regulations of the religious rites are
also born out of Brahman. From that eternal Self are born the seven sense-organs based in a head, the eyes, ears nostrils and the mouth, seven respective powers in them, their seven objects, seven respective knowledges, seven places to locate the seven sense-organs, the constituents of the seven entities in a living body. All the seas and the mountains the rivers of various types, the plants and different types of tastes like sweet, sour etc. have also come into existence from Brahman. The supreme Soul remains in every unit as His minute body (Sūksma Sarīra).

Brahman is the entire cosmic world. There is nothing else in this world than what He creates and what He pervades.

S quotes in his commentary that all this has been born from that supreme Person, though we observe the things and beings in multifarious forms bearing different names in many fold changes. He is the all sorts of sacrifice and austerity. He is remaining hidden in everything.

The C.U. cites a nice example in this regard. Though various types of pots and other articles are made out of the same soil bearing different names forms and of diverse utility, it is clear that their origin is soil. Before creating and after accumulating all these articles one can get only the soil, nothing else. But after creation we observe many. In such a manner the entire universe also appears as multifarious, but all these have been produced from one and the same Brahman. R.V. also exclaims in the same breath that there is only one, appearing in manyfold.
It is stated that Brahman is subtler than the subtle and larger than the largest. All the worlds (bhuh, bhuvah, svah etc) along with their inmates are existing in Him.\textsuperscript{53} The sky, the earth and the inter space along with the mind and the vital breaths are woven in Brahman.\textsuperscript{54} As the spokes are centrally connected in the navel of a wheel like wise all the arteries are connected in the heart and it is the abode of Brahman.\textsuperscript{55} He lives in the heart of every human being and controls the individual therefrom. This simile of spokes in the navel of a chariot has popularly been used in the Upanisadic literature. We observe twice this simile in the P.U.\textsuperscript{56} also.

Brahman created this universe from His own existence, with previous thinking and due consideration and He is controlling everything, remaining inside every entity as its life in the heart.

Brahman is Omniscient, omnipotent and omnipresent. Considering from omnifarious quarters it is clear that He is all in all in this creation. He creates everything and controls everything in this world by His own divine power.\textsuperscript{57} By His manifestations He contains the entire creation at large and by His subtle existence in the heart of every living being He controls and observes the individual being very properly.\textsuperscript{58} Though He is one, by His omnipotent power, He appears to be many, and resides in the heart of everybody.\textsuperscript{59} By this power He becomes one individual self in one body and enjoys the results of work done in the life-span and at the same time, He remains as a second self in the same body, as observer to the another self.\textsuperscript{60} The individual self entangles himself in works of the world and as a result he enjoys
the effects either good or bad. But the other self, remaining with him as observer, does not entangle in any work and merely keeps the records of the deeds of the other, which action makes convenient to accord reward or punishment to the individual as per his deeds, either in this life or in the successive lives. Here we observe that some sort of liberty has been rendered to the individual selves; it is up to them, how they utilise it.

Therefore, it is clear that the entire creation is nothing but His manifestations. Whatever we perceive in the world is Brahman only, nothing else. This has again been clearly narrated in the M.U.⁶¹, that Brahman is in the front, in the back-side, in the right and in the left, in the bottom and above, or in other words He covers the entire universe.

Thus, the evolution of the world took place at His will. There was and is only Brahman in the world and nothing else. He created the world out of Himself in contact with ignorance (mâyâ), which possesses two powers.⁶² By the first power it conceals the original nature of the thing and by the second produces a second thing on it, which actually does not exist. For instance - in the twilight, if one observes a rope, it is confused to be a snake. It is the action of ignorance. By the first power it conceals the rope and by the second power it produces the snake there, which actually does not exist. At the same time the man becomes afraid of that snake and tries to escape. In such a manner the entire creation is only Brahman, nothing else, but by the first power of ignorance (avarana = concealing) the original state of Brahman has been concealed and by the second power
(Viksepa to produce something else), this entire cosmic world has been produced. Only for this power of ignorance the real nature of Brahman has been covered and the false knowledge has been created. P.S.I reveals that the people become perplexed because the knowledge has been covered by ignorance. Therefore, it becomes very difficult to trace out 'Knowledge' dispelling the cover of ignorance. It is said in Pañcadasa that 'dispel the cover of ignorance by intellect and the actual thing (knowledge) will come up automatically.'

Brahman created the universe out of Himself and at the time of final deluge, He will omnivorously swallow everything to be merged in Him. Like the spider spreading from and collecting the web into his own body, Brahman also created this world out of Him and in the long run, He will make them merged in Him. He is the material and instrumental causes for the creation of the universe.

Just as the Aryan society is divided into four Varnas and four Āśramas, so also the ancient scriptures suggest four types of goals for a human being. And there are Dharma, Artha, Kāma, and Mokṣa. Dharma entails the religious and allied duties for the upliftment of the human life. Artha or Vitta is the means with which Dharma and Kāma may be achieved. Artha means goal too, Kāma is desire, the root cause of all worldly creativity. And lastly mokṣa or mukti is that, which aims at the liberation of the soul confined in any body, human or otherwise.

The MBh emphasises a balanced approach to all the four human goals. Whosoever tilts the balance to any of these four goals, ignoring the other three he is censured. Thus, mokṣa is to be sought at the end, after giving due attention to all other three.

The Karman or religious performances are to be resorted to a certain extent. It is prescribed to a limited extent in the M.U and Ke too. By way of the description of the Aparūḍa vidyā M.U described Karmās. But these Karmās result in short-lived merit and do not give immortality or release of the soul. This helps one to cross the death. Therefore, for the attainment of the mokṣa a knowledge of special type is stated in the Vedānta texts.

Human brain is always inquisitive of knowing about this creation. These are the common questions in every sagacious mind through the ages that wherefrom this world has come into existence,
who is the creator and controller behind, wherefrom these creatures are coming to the world and take departure to which place, why the people enjoy and suffer pain and pleasure in this world and finally a question advented is there any way, by which a man can get rid of all these things?, or the people will have to rotate in this journey of birth and death for eternity. From time immemorial the scholars of different parts of the world are thinking over these problems. As a result the scriptures like Veda etc. took place.

Quoting Karl Jaspers, Radhakrishnan, S. holds the view that the knowledge was dawned simultaneously in Greece, China and India during 800 to 300 B.C. This is the era of the early Upanishads.

The Indian wisdom reached the culmination during this period. They meditated the creator of the world for long and it is stated that they obtained the knowledge from Brahman, the creator of the universe, at a time, when "letter" were not discovered.

Vedas are said to be apauruseya (not composed by man) and as such the Upanisads are also not composed by man, as they also constitute the part of the Vedas.

The Vedas are believed in Indian tradition to be emanated from Brahman, and as such it is believed that the knowledge, narrated in the Vedas is divine and pure. Therefore, they are regarded to be sacred lore even now, thousands of years hence. In modern times also, there are no parallel works to the Vedas, that can lead a man spiritually to the Supreme Person, which is said to be a stage of
eternal bliss.

The thinkers of the Vedic era arrived at the decision in the Upanisads that only the knowledge of Brahman, the creator, preserver and destructor of the universe can rescue a man from the sufferings of the mortal world\(^4\). This complete cessation of the sufferings and thereby to get united with Brahman is said to be the stage of salvation in Indian philosophy\(^5\).

Salvation is said to be the ultimate aim in every elevated human being. The life is called a bondage, which starts along with the birth but never ends with the death. The body is regarded as a cage, where the soul is confined to. Though the soul is capable of becoming free from bondage and it never subjected to age or death, even then it remains confined to a body\(^6\). As long as the soul is encaged in a body, it keeps the body activated, without which the body alone cannot survive. Otherwise it would have been active without a soul\(^7\). But it is never seen to be so. The body is perishable but the soul is eternal\(^8\). It never dies\(^9\). The body is nothing but a combination of five material elements (pañca-mahābhūta). The body is created in the world with material elements and the soul just enters into it and a liberated soul does not remain confined in a body made of semen\(^\text{10}\). In the long run, when the soul or the spirit of the body leaves it the body becomes lifeless and it loses all its activities. Then it meets the state of destruction. Therefore, it can be said that the body is nothing but the instrument of the soul. Sooner or later the body is sure to collapse but the soul will survive even after the expiry of the body. The soul just changes the body as we change our clothes\(^\text{11}\).
The Indian philosophy does not attach much importance to the body. It always emphasises upon the spiritual upliftment of the soul, which is eternal. The body is perishable and destroyed with the death. Therefore, the Indian philosophy prefers to promote the condition of the soul instead of the transitory body. The jivatman or the individual self is said to be a reflection of the supreme self. This individual self works with the help of the body and it undergoes the cycle of birth, death and rebirth having confined in the bondage of works.

Therefore, the body has little to do with the permanent aim in human life. A perishable thing can never have any permanent existence, while an eternal thing does not have any decay. The self has no body and as such no part or limb; it only has its own existence and working power. It works with the body made of nature. Therefore, for the attainment of salvation the self uses the body as an instrument only. It has nothing to do anything independently.

Salvation is the final aim in human life - it is stated in the Vedas and the Upanisads. Salvation is a stage, where from people do not descend to mortality. It is an eternal stage full of eternal bliss and tranquillity. No earthly sorrows and sufferings, nor any sort of sadness can touch him at this stage. He becomes free from birth and death and merges with Brahman and becomes one with Him. Therefore, this salvation is highly aspired by all the sages and yogins.
Being merged in the ocean the different rivers lose their own identity and individual qualities. The same is the case with emancipation of soul also. Different people follow different paths and ultimately arrive at the same spot and merge with Brahman. At that stage the different people lose their own identity and become one with Brahman, the ultimate one and the same combination. There is never two. This stage of oneness is called the stage of salvation.

In this world live many species of lives, with numerous forms under innumerable names. The souls having been emancipated lose their own identity, different names and forms and finally merge with Brahman. Then all of them become one and the same entity. No difference will be observed among these at this stage. The ultimate soul is one and the same. The individual souls are nothing but His reflections. As one man can have many reflections in different mirrors at the same time, likewise Brahman has the reflections in all the different entities in the world. As due to defects in the mirrors, all the mirror do not reflect in the same way, there become variations, in such a manner, the same Brahman, reflected in different entities of the world appears to be different. But in fact they are one and the same. Different forms of different bodies in the world come to an end along with the collapse of the bodies. The spirit does not have any form. All the matters end in spirit. The world is an exposition of the supreme Self endowed with illusion (māyā). When the ignorance or the illusion will be dispersed at the advent of the light of the knowledge of Brahman, all the different names and forms will be disappeared and come to one and the same state and that is Brahman.
The M.U. reiterates that only the performances of the Vedic rituals and beneficial works done to the people will never lead a man to the stage of Salvation. Of course, it is rather doubtful to state that all these Vedic rituals and beneficial works create an effect of merit, which leads to heaven. He enjoys the happiness there so long, as his merits last. But when the effects of the merits end he will have to come down to this mortality again either to his previous sect or a much lower sect than that.

The salvation is a much waited stage. People merge with Brahman in this stage. Brahman is self luminous. Everything like the sun, the moon, the stars, the lightning, the fire etc. are getting light from Him, who illuminates the entire universe. In fact there is nothing else, only Brahman pervades everywhere.

Therefore, the C.U. states that there is only one and the same without any second. One, who knows Brahman becomes Brahman Himself. Brahman is this everything.

By internal Power (in tatastha laksana) Brahman pervades everything in and around the universe as their soul or life. On the other hand by His external power (Svarupa laksana) Brahman embraces the entire universe in collaboration with the "ignorance" or 'maya'. The intellect of common people is beset with ignorance, and as such they cannot realise the true nature and existence of Brahman. One should try to acquire proper knowledge of Brahman, which will dispel the cover of darkness. The darkness of ignorance being eliminated, the true
nature of the creation and of Brahman will come to light automatically. 26

The salvation is the final stage in human life to achieved. It is full of eternal bliss and transcendental repose. So it becomes humble duty of every saint to try to achieve that ultimate goal. The M.U. expresses its transcendency over all the goodness of the world. When a man attains this position he has never to return to this mortality 27, which is full of sorrows and sufferings diseases and problems and undergoes birth and death again and again. He attains there ultimate peace for eternity merging with Brahman.

Now the question is as to how a man can reach that goal. The Vedas and the principal Upanisads describe two paths leading to such a goal, one is gradual salvation (Kramamukti) which is attained after death, and the other is salvation attained during the present life span (Jivanmukti).

The knowledge of Brahman can be dawed in a pure heart. When a man becomes able to dispose the darkness of ignorance from the very bottom of his heart, by constant meditation then the knowledge of Brahman becomes automatically dawed in his heart, and at this stage he realises Him and becomes free from all sorts of early bondages: he becomes liberated. All sorts of doubts and all the results of his works are discarded at this stage 28.

After realisation of Brahman he becomes free from worries
and anxieties of the world. No earthly suffering can annoy him any longer. He attains full bliss with Brahman. Now, though his soul is within the body, even then he is liberated. As such, he is said to have attained salvation, while alive (jivanmukta). Other schools of Indian philosophy maintain that salvation may be attained after death only, which is popularly known as videhamukti, but Advaita philosophy maintains the view that salvation can be attained even in this life, before death also, so they called it as jivan-mukti, liberation while alive. If the man is dead just at the dawn of knowledge of Brahman, this state is called as Sadyo-mukti.

Kramamukti or gradual salvation comes after a course of spiritual education in successive births. The results of works, which resulted in sorrows and sufferings of the life emaciate due to penance and constant meditation on Brahman. His heart becomes pure gradually, and it is being ready for the dawn of the knowledge of Brahman and gradually he advances at the path of salvation. Of course, all the results of the actions of his past life may not be over in a single life. At this stage, he will have to continue the process in the successive lives also, which will ultimately lead him to salvation. As this salvation may not be possible in a single life and it requires a continuous process in the successive lives also it is termed as kramamukti (gradual salvation).

The Advaitins never believe that for attaining salvation one must leave up this mortal body. According to them salvation does not mean the abandonment of the body, but means abandonment of all sorts of physical and mental desires. Therefore, when a man relinquishes all
his hopes and aspirations and attachment to worldly things, and contacts his individual self with the supreme Self, his heart becomes free from all sorts of earthly anxieties, and he realises Brahman, then he attains salvation in this life. It is never essential that he must be free from this body also for attaining salvation. Salvation means to attain immortality, being released from all sorts of earthly sufferings.

P. Sankaranarayanan narrates that jivan mukti is not a possibility but a fact. He cites a few instances, where-in S tops the list. Among the ancient group he mentions Sukadeva, Vāmadeva, Prahlād and Janaka.

In the later group he includes Rāmakrsna, Svāmī Vibekānanda, Bhagavan Ramana and Candra-Sekhara Bharati of Śringeri Pitha. He also cites with pleasure the name of Jagad-guru Śri Candra-Sekharendra Sarasvati of Kānci Kāmakoti Pitha, as a jīvan-mukta, who died last year.

The cycle of birth in human life is controlled by the results of actions. The actions done by a person are the seeds, which will bear fruits in due course. Like an arrow, given up from the bow, will stop after hitting its goal only, in such a manner, every action will bear fruit in due course. Nobody can stop it. These actions are sub-divided into three Categories - (i) āgāmi karma, (ii) Sāncita karma and (iii) prārabdha karma.

āgāmi karma is that action, which will be performed by a
man in future in his life-time. When the life continues, he will have to work and therefore, the works will automatically continue with him, and as such their results will also continue. But a devotee can get rid of all those actions, when he would perform the works as his duty and vest the results of works upon the Creator solely. On the other hand, the knowledge of Brahman dispurses all sorts of results of the actions.

Because the results of actions will entail, when the idea of doer (Kartṛtvā) and desire for enjoyment (bhokṛtvā) continue in the heart of the person. But when he performs the works as his duty allotted by the supreme Self and gives up all the results to Him then he will not be entangled with those actions again. So he will be free from all sorts of results of works. Ultimately, he will not have to take a birth again for the enjoyment of the results of his works.

Sāncita karma is that action which has been done by the person but the same has not yet resulted. They are those seeds, which are sown by the person either in this life or in previous life, but yet to grow and fructify. The knowledge of Brahman will turn them into ashes and make them in operative and as such they cannot bear any fruit. Those actions are simply negated by Brahmavidyā.

Prārabdha karmas are those actions which have started to bear fruits they can never be negated. They are compared to an arrow, which has been left from the bow. Such an arrow cannot be taken back. It will stop only after hitting its target. These works will not be futile. The doer must experience the results of those actions. It be
attains the knowledge of Brahman in the mean time also, he will get rid of other two types of works e.g. agāmi and Sañcita Karma, but he will have to enjoy the results of prārabdha karma, which cannot be annulled. He will have to survive till the exhaustion of the results of his prārabdha karma. 34

Therefore it is clear that the results of agāmi and sañcita karma vanish at the dawn of the knowledge of Brahman, 35 but that of the prārabdha karma does not vanish. The aspirant will have to enjoy them accordingly.

When a person makes his heart sacred and realises Brahman, he is neither attracted nor repelled by anything. He becomes self-contained and self-satisfied. He attains eternal bliss, which can not be compared with the highest pleasure of the world. That bliss is celestial and its position is at such a lofty place, which can never be experienced by an ordinary human being. A liberated soul is termed as sthitaprajña a person, whose intellect has been confirmed. The P.G. 36 gives a clear description of such a person, that he is self-satisfied, equal behaved in the contradictory positions or actions such as pleasure and pain, good and bad, heat and cold etc. He controls his sense-organs as a tortoise hides his legs and head within the body. He is never attached or repelled to anything.

A fine instance is cited in V.P. 37 that the sky confined to a pot, placed in a temple, is nothing but the sky of the temple. Actually the sky within the pot is nothing but the open sky in general. So also, when a man realises that he is nothing but Brahman, he forgets
his separate entity as an individual, he finds himself one and the same with the entire universe or Brahman; at this stage he becomes like the unconfined open sky. But when a person does not realise the one-ness of the sky, he just confines himself in the cage of the body, as the sky in the pot.

The substance is, the realisation of Brahman will dismantle all sorts of ignorance and will liberate the man to get united with Him to attain eternal bliss. This is the stage of Salvation.

Blaming the path of sacrifice and donation etc. the V.U. praises the path leading to Brahman. Having learnt the futility of the Vedic rituals, a learned man should approach a preceptor having the knowledge of Brahman. Because without a preceptor it is impossible to know the real path. A fine instance in this regard has been cited in the C.U. that if a man has been taken away from his own country, the Gāndhāra covering his eyes, and he is left in a deserted distant place, then how he will return to his native place. At first he will have to search for a wise and good natural person, who may advise him on the path to his own abode. Otherwise how he will know? This well-known person is regarded as his preceptor. Here it is said that he will have to work and try to attain his destination. Like wise a man is born in the world. He does not know wherefrom he has come here, and where to his journey is led. He must take resort to a well-known teacher, who may advise him the path to his destination. If he is deeply engaged in his adventure it is sure that he will arrive at his goal.
The M.U. suggests that he, who leads a life of a hermit, controls his sense organs, practises austerity, he approaches towards Brahman through the sun being purified. He, who realises the true nature of the supreme Lord lying in the cave of the heart, he dispells the bondage of ignorance. As all the spokes of a wheel are centred at the navel likewise the entire universe is controlled by Brahman. When this supreme Lord is realised all sorts of misunderstandings go away, all his doubts slaked and all the effects of his works wane. When a devotee beholds Brahman, he becomes free from all his merits and sins and being purified he becomes one and the same with Him. The truth conquers everywhere, never the lie the people destitute of any craving approach the Lord by this path.

Brahman is transcendental and very large, because in the B.G. Lord Kṛṣṇa says that by his one part he contains the entire universe. He is very small, because He is invisible as He is the spirit in heart. He, who realises Brahman, as the sole repose of the universe and prays Him being free from all desires he never takes his birth again, he becomes liberated. Desirelessness is most essential for liberation. Man takes birth to fulfil his desire. Who has no desire at all, he merges with the Supreme Being. Self control and asceticism lead to the abode of Brahman. When an ascetic is satisfied with the knowledge of Brahman, keeps faith in the teachings of Vedānta, does not have any desire, abandons everything in Brahman, all his minute ingredients merge in their respective places and finally leaving nothing he merges with Brahman. As different rivers merge in the ocean leaving their own identity, likewise the liberated soul merges with Brahman, giving up its separate identity. He becomes Brahman Himself after
due realisation. Then he becomes immortal and free from all  
cri
d and sadness.

Kramamukti or gradual salvation is obtainable step by step.  
By the lustre of brahma-vidya all the results of āgāmi (coming) and  
sancita (preserved) works will be made to vanish or impotent. But Only  
the prārabdha karma, (the works, results of which have started to  
fructify), will remain, and the person will have to enjoy it. S  
says et  
this state in explanation of "Kṣiyante cāsyā karmāṇi tasmin drste  
parāvare".

When the results of the prārabdha karma is also over, and  
the aspirant does not become entangled himself any more with any  
results of the works to be done by him in future, he does just perform  
the works at the will of the 'Supreme' and vests the results on  
Him, and constantly merged with Brahman he becomes jīvanmukta.

As before and after breaking a pot, the sky confined by it  
is nothing but the mahakāśa or becomes the sky in general, likewise a  
jīvanmukta feels one and the same with Brahman before and after his  
death also. As, though endowed with body, he does not have body-  
consciousness so death can not stand in between attaining his salvation.  
Being merged with Brahman, he loses his self identity as "I". As milk  
mixing with another quantity of milk, and water with another water,  
loses its own identity and become one and the same and becomes  
separable, so a jīvanmukta merges with Brahman losing his own  
identity.
In *kramamukti* a house-holder performs all his works, unattached to their results, and keeps his heart constantly engaged in Brahman, like a person dancing, keeping a soil-pot on the head, constantly keeping the mind that the pot should not fall down from the head, and the dance should continue.

Hiranyagarbha is stated to be the *kārya-brahma* or *apara-brahma*, and His abode is said to be *brahmaloka*. A man attaining *kramamukti* attains this place, which is said to be *Sayujya-mukti*. He can fulfill all his desires only by a more wish at this stage. He will remain there till the periodical deluge (*Pralayakāla*), then he will attain final salvation or *videhamukti*.

In both the cases of *kramamukti* and *jīvanmukti* the aspirant must follow the rules and regulations of the scriptures, purify the heart with constant meditation, abandon all sorts of desire, vest all the results of the works on Brahman and perform the duties of the day-to-day life as if at the sweet will of the supreme Self.

The life is full of pain and pleasure. Everyone wants pleasure but no-body desires pain. The only way to the final cessation of pain is the *brahma-vidyā*, which leads to salvation. This emancipation is such a stage, where the self gets united with the supreme Self and attains immense pleasure for eternity.

In *kramamukti*, the aspirant attains the final bliss step by step, while in *jīvanmukti* he attains it in his current life.

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