

337. *Where is the man who being learned, able to discriminate between the Real and the unreal, believing the Vedas as authority, fixing his gaze upon the Ātman, the supreme Reality, and being a seeker after Liberation, will, like a child, consciously run after the unreal, which will surely cause his fall?*

Which wise man will take to foolish living? 'No wise man will ever do so', is the import. 'Paṇḍita' means a 'man of knowledge', who has deeply studied the Upaniṣads, an erudite scholar, an intellectual giant.

Not only is he a paṇḍita but he has also cultivated his intellect to discriminate between the 'Permanent' and the 'impermanent'. Also, he has accepted the logical and scientific statements of the scriptures as the only authority and he is constantly striving to experience the supreme Reality (Paramārtha).

So, an individual who is an erudite scholar of the scriptures and who has the discriminative intellect, and who has convincingly accepted the Upaniṣads as the only authority, not because of the logic of it but because of his constant experience of the divine Reality; will such an aspiring individual (mumukṣu) ever consciously hold on to the ephemeral things that constitute the fleeting joys of the world?

Is there a fool who, having woken up from the dream will consider that the wife and children of his dream are his lifelong responsibility, and take out an insurance policy in the names of his dream wife and dream children? None will do such foolish things, since dream projections have no existence away from the dream state.

Again, such an action as holding on to unreal things is not only meaningless, but is also the cause for his own downfall (sva-pāta-hetu). A Realised person, an individual of the calibre as explained above, will never hold on to 'unreal' things; will not return to the terrible agonising experience of identifying again with the equipments.

Will a seeker after Liberation ever go down and hug the terrible hosts of sorrows, woo and court this world of shadows? If he does, he will be foolish like a child.

As a child – Supposing a mother, leaving her child alone at home has gone to the neighbour's porch for a chat. The child playfully crawls on its belly, and at that time if a snake appears near the child, without any hesitation, it will crawl forward to catch the snake, not knowing the deadly nature of the snake and not realising that its one bite would mean death. The child is an example of an utterly ignorant one who not knowing the venomous nature of objects, goes and courts them until at last they bite and pour their venom into him which then proves quite fatal. Similarly, you and I, in our infinite incompetence to think correctly with our mind and intellect, might crawl forward to hug the sense objects, which 'inject' into us the venom of lust, greed, avarice, jealousy and so on. As a result of that venom, we suffer the endless pangs of our life. Peace and tranquillity die forever in our bosom.

The child while playing goes directly and catches the candle flame and gets his hand burnt. A wise man having been burnt once by the world of object, will he ever, even by mistake, catch the flame?

Total Liberation is that state having reached which, a man is totally withdrawn from the world of objects.¹



देहादिसंसक्तिमतो न मुक्तिः
मुक्तस्य देहाद्यभिमत्यभावः ।
सुमस्य नो जागरणं न जाग्रतः
स्वप्रस्तयोर्भिन्नगुणाश्रयत्वात् ॥ ३३८ ॥

¹ *bahirnirodhah padavī vimukteḥ – ibid. verse – 336*