



## 12. Intelligent Disciple – Appreciated (50)

श्री गुरुरुवाच

धन्योऽसि कृतकृत्योऽसि पावितं ते कुलं त्वया ।  
यदविद्याबन्धमुत्तया ब्रह्मीभवितुमिच्छसि ॥ ५० ॥

*śrī gururuvāca*

*dhanyo'si kṛtakṛtyo'si pāvitam te kulam tvayā,  
yadavidyābandhamuktyā brahmībhavitumicchasi.* (50)

50. *The Guru replied, “Blessed you are. For you wish to attain the absolute Brahman by freeing yourself from the bondage of ignorance. Indeed, you have fulfilled your life and have glorified your clan.”*

The Teacher’s face now beams with a smile of satisfaction and soon, words expressing his joy, at meeting such a perfect student, flow out of him. The very fact that the boy has decided that he wants to be free from all his weaknesses, that he wishes to walk out into the boundless fields of perfection, has made him blessed. Not only has he glorified himself but he has even sanctified his entire clan (*kulam*).

The word ‘*kulam*’ is not merely the family. It connotes all the ancestors and the future descendants, while ‘family’ means only the present living members and the immediate forefathers.

This is not a hyperbole. It has already been said that rare indeed are those who come to exhibit such a burning thirst for Liberation among living creatures at any period of human history.

Evidently, the boy is a highly evolved being and hence he feels an acute impatience for Liberation<sup>1</sup>.

In ordinary life too, we use expression such as ‘baking the bread’, when we know that bread need not be baked. In such cases, we generally use the immediate future fulfilment to indicate the present activity. Similarly, the enquiry into life and its relationship with its cause, with a burning desire to live and accomplish the ultimate perfection in one’s own self, is the present activity which will, in a short time, end in the final consummation of the purpose of life. Therefore, the Teacher in anticipation declares that the boy has fulfilled the purpose of his life. Very rarely do we say, ‘The foetus in the womb’, we invariably use the term, ‘the child in the womb’, although in its prenatal condition it is not yet a child.

To release ourselves from the shackles of ignorance is not merely to have knowledge but, transcending the ignorance-created projection of the body, mind and intellect, it is to live and experience Reality in Itself. Therefore, the Teacher says, “You wish to attain brahmanhood, that is, godhood.”

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<sup>1</sup> it is not to be attained except through the well-earned merits of a hundred crores of births – ibid. verse-2

