

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ।  
समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ १५ ॥

*ato vicārah kartavyo jijñāsorātmavastunaḥ,  
samāsādyā dayāsindhuṁ gurum brahmaviduttamam. (15)*

15. Therefore, a true seeker of the Self should learn to enquire and meditate after duly approaching a Guru who is himself established in the experience of the Self and who is an ocean of kindness.

For the reasons so far given, it should be the endeavour of a true seeker to find a true Master and approach him duly to get initiated into the methods of enquiry through the process of meditation.

Here a true Guru is described. Just as there are essential qualifications for a true disciple, there are those also, which are essential to make a Man of Wisdom a true and efficient Guru. It is not every Man of Realisation who can efficiently take up the work of directing others on the path towards the goal.

A Guru should not only be a man of Self-experience, but he should also have a large heart full of kindness and sympathy for all types of seekers. This is an indispensable requisite, for without it, the Master will not be able to go down to the level of the disciples and sympathetically appreciate their difficulties in understanding the śāstras and in living up to the high discipline that is expected of them by the Śrutis.

The word 'samāsādyā', by duly approaching is a simple word full of suggestions. It pinpoints the mental attitude with which a seeker should approach the Master in order that he may derive the maximum benefit during his intercourse with the Teacher (verse – 8).



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<sup>1</sup> earlier the term used is 'samupetya'

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।  
अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ १६ ॥

*medhāvī puruṣo vidvānūhāpohavicaṣṇaṇaḥ,  
adhikāryātmavidyāyāmuktalakṣaṇalakṣitaḥ. (16)*

16. *He who has a keen memory with enough knowledge of the world outside and understanding of the world within, who can argue for the scriptures and refute arguments against them, is fit for receiving ātma-vidyā.*

Here are mentioned some essential qualities in a student before he can successfully undertake a study of the Upaniṣads. The power of memory (*medhā*), is not merely a prodigious capacity that some have to memorise an impossible number of scriptures in a very short time. Among the men of letters in England, there was once a mania to memorise long poems and, we are told, many could recite the whole of Milton's *Paradise Lost* or an entire Shakespearean drama! This sort of mechanical memorising is not what is meant by 'medhā', memory power, here.

By 'memory' Śaṅkara means a capacity on the part of the student to react intensely to an experience at the time of its occurrence, so that later on, it automatically without any effort springs forth into the level of memorised experiences. In this sense, none of us lacks the power of memory. Even those who cannot memorise a single stanza or a paragraph can remember some incidents of their childhood. This clearly shows that they have, generally, a good memory.

A student attending the discourses given by a Master is, therefore, required to react intensely to his words and thus make the ideas and theories explained on his own at the very time of listening to them. There is no question of writing down notes and learning them later on as modern college students do. The study of Vedānta insists on an immediate understanding. He who has this capacity is fit for a study of Vedānta. If there be a student who could not understand what the Master said on a