

# The Qualification of a Student of Religion- According To Vedanta

<sup>1</sup>Major (Dr.) Bela Malik , <sup>2</sup>Dr. Dilip Pipara

<sup>1</sup>Department of Sanskrit, S.M.B. Government College Nathdwara

<sup>2</sup>Department of Economics, S.M.B. Government College Nathdwara

An eligible student or a Seeker of Truth or God is called an Adhikari or Jignasu. He is a student of science of spiritual Consciousness or Parmarth. However, to qualify as one, he needs to possess certain attributes.

According to Vedanta philosophy, an Adhikari should have acquired Good Sanskaras' that are a kind of Spirit Culture' inherited by birth on account of his exposure to spiritual knowledge in his previous lives and have acquired purity of mind, after being absolved from all sins. In his present life, he should be performing all the necessary Karmas (actions) that are prescribed in the scriptures, like the daily routine of worship or **Sadhana**. He must carry out the obligatory actions prescribed for different occasions; such as those performed on the birth of a child etc. He must also have given up those actions that are focused towards attaining pleasures of different sorts, both in the current lifetime and in the afterlife. Prohibited actions should necessarily be abandoned. In other words, one should be doing only obligatory duties without entertaining any desire for their fruits and consequent pleasures, and obligatory duties without entertaining any desire for their fruits and consequent pleasures, and thereby attaining purity of mind and heart. According to Vedantasar-

अधिकारी तु विधिवदधीतवेदवेदांगत्वेनापाततोऽधिगताखिलवेदार्थोऽस्मिन् जन्मनि जन्मान्तरे वा काम्यानिशिद्धवर्जनपुरःसरं  
नित्यनैमिनितिकप्रार्थनचतोपासनानुष्ठानेन निर्गतनिखिलकल्मशतया नितान्त निर्मलस्वान्तः साधनचतुष्टयसम्पन्नः प्रमाता ।

To attain Moksha the disciple needs to adopt the four unchanging methods called Sadhana Chatushtaya, -

साधनानि नित्यानित्यवस्तुविवेकेहामुत्रार्थफलभोगविराग"।मादिशदकसम्पत्तिमुमुक्षुत्वानि ।

1. **Nitanitya-vastu-viveka** – having knowledge of what is permanent and what is temporary.

नित्यानित्यवस्तुविवेकस्तावद् ब्रह्मैव नित्यं वस्तु ततोऽन्यदखिलमनित्यमिति विवेचनम् ।

2. **Vairagya**- renunciation or giving up of material enjoyments.

ऐहिकानां सक्चन्दनवनितादिविशयभोगानां कर्मजन्यतयाऽनित्यत्ववदामुष्मिकाणामप्य-मृतादिविशयभोगानामनित्यतया तेष्वो नितरां  
विरतिरिहामुत्रार्थफलभोगविरागः ।

3. **Sham Adi or Shat Sampat** –cultivating the six treasures – Shama, Dama, Uparati, Titiksha, Samadhana and Shraddha.

भामादयस्तु भामदमोपरतितितिक्षासमाधानश्रद्धाख्याः ।

4. **Mumukshuta**- having desire for Moksha.

मुमुक्षत्वं मोक्षेच्छा ।

The six treasures, that consist of control of the body, control of the external sense organs, control of the mind, withdrawal of self, forbearance, self absorption and strong faith. Further explained as:

1. **Shama** – is serenity or tranquility of mind which is brought about through the eradication of desires.;

भामस्तावच्छ्रवणादिव्यतिरिक्तविशयेभ्यो मनसो निग्रहः ।

2. **Dama** – is rational control of the senses;

दमो बाह्योन्द्रियाणां तद्व्यतिरिक्तविशयेभ्यो निवर्तनम् ।

3. **Uparati**- is satiety; it is resolutely turning the mind away from desire for sensual enjoyment. This state of mind comes naturally when one has practiced Viveka, Vairagya, Sama and Dama.;

निवर्तितानामेतेशां तद्व्यतिरिक्तविशयेभ्य उपरमणमुपरतिस्थव विहितानां कर्मणां विधिना परित्यागः ।

4. **Titiksha** – is the power of endurance. An aspirant should patiently bear the pairs of opposites such as heat and cold, pleasure and pain, etc,

तितिक्षा भीतोश्नादिद्वन्द्वसहिष्णुता ।

5. **Samadhana** – is fixing the mind on Brahman or the self, without allowing it to run towards objects. The mind is free from anxiety amid pains and troubles. There is stability, mental poise and indifference and pleasures. The aspirant has neither like nor dislikes. He has great inner strength and enjoys unruffled peace of mind, due to the practices of Sama, Dama, Uparati, Titiksha and Sraddha;

निगृहीतस्य मनसः श्रवणादौ तदनुगुणविशये च समाधिः समाधानम् ।

6. **Shraddha** – is intense faith in the word of the Guru, in Vedantic scriptures and, above all, in one's own self. It is not blind faith but is based on accurate reasoning, evidence and experience. As such, it is lasting, perfect and unshakable. Such a faith is capable of achieving anything.

गुरुपदिष्टवेदान्तवाक्येषु विश्वासः श्रद्धा ।

After acquiring the qualifications described above, a strong desire arises within the disciple to know Brahman and to get released from this world. Such an Adhikari approaches the Guru, seeking instructions in the Science of Spirituality. The Guru who has attained Self-Realization, explains to him the nature of Brahman according to the scriptures and guides the disciple on this path. The method of teaching followed is that of **Sravana** – listening to the teachings of the Upanishads from the Guru. Manana – means recapitulation of their meaning and **Nididhyasana** – means contemplation of their true meaning. In other words, they are the stages of hearing, thinking, meditation and absorption of the teachings.

According to Vedanta when a person focuses on his self, by the practice of meditation then he is able to experience the oneness of the Atman with the Brahman. When the Guru specifically explains the meaning of the philosophical expressions (mahavakya) तत्त्वमसि, 'सर्वं खल्विदं ब्रह्म' 'दक श्चहं ब्रह्मस्मि' then the **Jiva** begins to see himself in the form of the Brahman. This ultimate goal of life is considered to be salvation. Beyond salvation the Jiva becomes merged with the Brahman, just as waves arising from the ocean and merge back becomes merged with the Brahman, Just as waves arising from the ocean and merge back into the ocean after some time. The Jivatman does not have any identity or existence separate from the powerful existence of the Parmatma and becoming one with Him is Moksha. Attaining knowledge of one's Atman is one's aim, and when one gets enlightened with this knowledge it leads to Moksh. Just as sunlight dispels darkness, so also Atmajana dispels ignorance. Experience of one's Prarabdha Karma leads to release from the human body and merging with the Sacchidananda' form of Brahma.

#### References:

1. Śaṅkarācārya. *Vivekachudamani*. Translated by Swami Madhavananda. Advaita Ashrama, Kolkata, 1921.
2. Śaṅkarācārya. *Atma Bodha*. Translated by Swami Nikhilananda. Ramakrishna-Vivekananda Center, New York, 1947.
3. Ballantyne, James R. *The Vedānta Sūtras with Śaṅkara's Commentary*. Translated by George Thibaut. Sacred Books of the East, Vol. 34 & 38. Oxford University Press, 1890–1904.
4. *Taittiriya Upanishad*. In: *The Principal Upanishads*, translated by S. Radhakrishnan. HarperCollins, 1953.
5. *Mundaka Upanishad*, with Śaṅkara Bhāṣya. Translated by Swami Gambhirananda. Advaita Ashrama, 1957.
6. *Bhagavad Gītā*, with Śaṅkara's Commentary. Translated by Swami Gambhirananda. Advaita Ashrama, 1995.
7. Sivananda, Swami. *All About Hinduism*. Divine Life Society, Rishikesh, 1977.