

॥श्रीगुरुराजोविजयते॥

श्रीमद्धनुमभीममध्वान्तर्गत श्रीरामकृष्णवेदव्यासात्मक श्रीलक्ष्मी
हयग्रीवायनमः॥हरिःॐ॥

श्री रमापतिंपूर्णगुणंमुकुन्दं व्यासं च विज्ञान सहस्रभानुम् ।
पूर्णप्रबोधं च सुतत्वदीपं क्रमादगुरुंश्च प्रणमामिमूर्ध्ना ॥

THE GREAT MEN THINK ALIKE

The two great men who are well known in the spiritual field or the philosophical field and about whom we are going to reflect upon are sage Yajnavalkya and Sant Purandaradas. Although they belong to different times and places, some of their thoughts are similar. We will try to dwell upon or contemplate on the similarity of their thoughts in the next few paragraphs.

First, we will take for our consideration Sage Yajnavalkya. A spiritual traveller in his sojourn meets sage Yajnavalkya in the Brihadaranyaka Upanishad. In this Upanishad in all there are six chapters, of these, in the second and fourth chapter a sadhaka (spiritual traveller) meets sage Yajnavalkya and his family. The sub-chapters referring to this subject are called “Maitreyi Brahmana” (Brahmana=chapters). The invaluable “Tatva Jnana” was imparted by sage to his wife by name Maitreyi.

In the Upanishads there is a beautiful narration of approach explaining the context as to how the occasion arose for that spiritual instructions to his wife.

Sage Yajnavalkya had two wives, namely Maitreyi and Katyayini. Maitreyi has been described as Brahmavadini; means that she was closely associated and interested in her husband’s spiritual activities. Katyayani was easy going with her household activities.

The sage having lived for long in the ‘Grihastha Ashrama’, he decided to take up ascetic life (Sanyasa). That was the practice in vogue in those days. He then addressed Maitreyi and informed her that it was the appropriate time to take up ascetic life and he would like to relinquish the present household life. With this in mind, I would like to divide the wealth in my possession so that you both can spend the rest of your life comfortably.

To this proposal, Maitreyi reacted to her husband that even if you give me the whole earth filled with wealth, through that could I get Amrutatva (Salvation)! Yajnavalkya replied, no, Amrutatva is not possible with that. At the best both of you could lead a comfortable living like others without depending on anybody. Maitreyi further said, “If I do not get Amrutatva, what is the use of this wealth. Teach me the Vidya by means of which Amrutatva or salvation can be achieved.”

Yajnavalkya was very much pleased with his wife since she evinced interest in the “Adhyatma Vidya”. He asked her to sit down and asked her to concentrate on what he says. He began as follows:

What all happens in our daily transactions and the final results there on depends on the will of God. For everything to be in our favour, we need His favour. For that He must be realised by the standard practices said in the Shastras i.e. listening to scriptures, absorbing and reflecting on it and meditating on Him. Over a period of time when God is pleased He would grant his vision in one's lotus heart. For such a person everything will be in his favour. In order to strengthen Maitreyi's belief, Yajnavalkya takes common, familiar and day to day instances as examples and narrates them on the occasion:

बृहदारण्यक उपनिषद :

- १) सहोवाच- न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तुकामाय पतिः प्रियो भवति ।
- २) न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तुकामाय जाया प्रिया भवति ।
- ३) न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तुकामाय पुत्राः प्रिया भवन्ति ।
- ४) न वा अरे वित्तस्य कामाय वितं प्रियं भवत्यात्मनस्तु कामाय वितं प्रियं भवति ।
- ५) न वा अरे पशूनां कामाय पशवःप्रियाभवन्ति । आत्मनस्तुकामाय पशवः प्रियाभवन्ति ।
- ६) न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनः कामाय ब्रह्म प्रियं भवति ।
- ७) न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तुकामाय क्षत्रं प्रियं भवति ।
- ८) न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति ।
- ९) न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति ।
- १०) न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति । आत्मनस्तु कामाय वेदाः प्रियाभवन्ति ।
- ११) न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
- १२) न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तुकामाय सर्वं प्रियं भवति । आत्मावाअरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ।
मैत्रेयी आत्मनि खल्वरे द्रष्टव्यः श्रोते मते विज्ञाते इदं सर्वं विदितं ॥४.४.५॥

1) Yajnavalkya said, oh Maitreyi, husband is not dear to his wife as he desires it; but he is dear to her if God wishes.

2) Similarly wife is not dear to her husband as she desires it. She is dear to him at the will of God.

- 3) Sons are not dear to their parents as they desire, but they will be dear at the wish of God.
- 4) Wealth is not dear by the will of wealth (Abhimani devata of wealth). But wealth is dear by the will of God.
- 5) Animals will not be dearer by the will of animal. But animals are dearer by the will of God.
- 6) Brahmanas are not dear by the desire of Brahmanas (Brahmana Varna Abhimani Devata), but they are dear by the wish of God.
- 7) Kshatriyas are not dearer by the will of Kshatriyas (Abhimani Devata of Kshatriya Varna), but they are dearer by the will of God.
- 8) The worlds are not dear by the wish of the world's (Abhimani Devata), but by the will of God.
- 9) The Gods are not dear by the wish of Gods; but they are dearer by the will of God.
- 10) Vedas will not be dearer by the will of Vedas (Abhimani devata of Veda). But Vedas will be dearer by the will of God.
- 11) The Bhutas are not dear by the wish of Bhutas (Abhimani Devatas of Bhutas) but they are dearer by the will of God.
- 12) All is not dear by the will of all (Abhimani Devatas of Mula Prakruti) but it is dearer by the will of God.

Quoting a number of instances to convince Maitreyi, Yajnavalkya concludes, when facts are so that everything goes as per the will of Supreme God, it is necessary that He be realised by all men and women at large. To realise Him the concluding sentence as quoted above is to be followed.

To realise Him (**साक्षात्कार**), the well-known procedures advised in the Shastras are:-

- 1) Listening and understanding the Shastras and Puranas
- 2) Contemplating on the Shastras
- 3) Meditation on the form of God one likes (**इष्टदेवता**) with devotion

By this practice if a devotee continues, over a period of time, God will be pleased with the devotee and grants His vision in the lotus heart of the devotee.

That is God realisation. Once this great task is achieved, God will be favourable to his devotee at all times.

Yajnavalkya concluding sentence is “

This concluding sentence of Maitreyi Brahmana is oft quoted sentence in the Shastras. Bhashyakara has quoted this in the Jignasadhikarna of Brahmasutra Bhashya.

This is the Jnana marga to approach God and realise Him too.

PURANDARADAS: Now let us turn our attention to Sri Purandaradasa.

A spiritual traveller meets Purandaradas through the media of ‘Purandaropanishad’. The Purandaropanishad is not a single text like Brihadaranyaka Upanishad. Sri Vyasatirtha a contemporary saint of Purandaradas, honoured the total colossal number of compositions of Purandaradas, who sung the glory of the supreme Lord based on the Upanishadic truths. Sri Vyasatirtha who was held at a high esteem by the scholars appreciated the works of Purandaradas and elevated the works to standard the level of Upanishads. This title is a great honour to Sri Purandaradas works. In the next few paragraphs we will certainly appreciate how the “Maitreyi Brahmana” contents of Brihadaranyaka Upanishad have flown in the divine dignity in the composition of “हरिचित् सत्यं हरिचित्”

The story of Purandaradas is different. His original name was Srinivasa Naik. He was a merchant in precious stones. He was wealthy but known for his miserly attitude too. He was a householder and had four children. He remained a householder till the end. With this setup itself he realised supreme God “Vithal” with the help of his guru Sri Vyasatirtha. After receiving blessings from Sri Vyasatirtha, Purandaradas started to sing the glory of Lord Vithal profusely. The glory of Lord emerged through the media of divine music which mesmerised the masses. At the end of every song, he stamped it by the name “Purandara Vithala”, as initiated by Sri Vyasatirtha. From then onwards he became familiar to the masses as “Purandaradas”.

How Srinivasa Naik gave up his wealthy lifestyle and how he turned to saintly life is a very interesting story. In a way, Srinivasa Naik’s wife was instrumental for the interference of God in the life of Srinivasa Naik. That notable instance was responsible for Srinivasa Naik to give up his wealth. With that strange and mystic instance though a householder he led an ascetic life. “Vairagya” was the guideline of his life. The lifestyle totally changed.

It is said that he composed very large number of songs in praise of Supreme Lord (4, 75,000 songs)

Apart from description and praise of God, he has covered a vast number of topics concerning ethics, criticisms, and guidelines to society, code of good conduct by taking examples from Upanishads, Mahabharata, Ramayana and other Puranas.

All songs invoke jnana, vairagya, bhakti (devotion) and mukthi (salvation). The power of the songs brings Lord Hari nearer to a Sadhaka. Just like Sage Yajnavalkya conveyed the previously said ‘Adhyatma Vidya’ to his wife Maitreyi, Sant Purandaradas addressed the masses for conveying the same truth in Kannada language taking different examples. The truth affirmatively conveyed here is that everything in everyone’s life depends on the will of God. Hence if one wants generally, everything to be in his favour, one must try to seek the favour of God. This means a Sadhaka (God seeker) should proceed in the jnana marga with devotion to realise Him (i.e. Sakshatkara). This is the only sure way to achieve everything one wishes in life including Moksha (Salvation).

The composition of Purandaradas related to the above said topic is as follows:

हरिचित सत्य हरिचित
रागः पूर्वकल्याणि ताळः अट्ट
हरिचित सत्य हरिचित ॥ प ॥
नरचितकके बंददुलवलेश नडियदु ॥ अ.प ॥
सुदति मक्कल भाग्य बयसोदु नरचित ।
मदुव्यागदिरुवदु हरिचितवु ॥
कुदुरे अन्दन आने बयसोदु नरचित ।
पदचारियागोदु हरिचितवय्या ॥१॥
विधविध यात्रेय बयसोदु नरचित ।
ओदगि बरुव रोग हरिचितवु ॥
सदा अन्नदानवु बयसोदु नरचित ।
उदरकके अळुवदु हरिचितवय्या ॥२॥
धरणिय नाळ बेकेम्बोदु नरचित ।
परर सेविसुवदु हरिचितवु ॥
पुरन्दर विठ्लन बयसोदु नरचित ।
दुरितव कळेवदु हरिचितवय्या ॥३॥

Sant Purandaradas addresses the masses in general and devotees in particular. He explains the spiritual mystery as to why things do not happen as per human's wish. The unseen hand in all our activities has been vividly explained by Purandaradas. These examples are supplementary to what Yajnavalkya has narrated.

The explanation of the song is as follows:

The will of the supreme Lord prevails above all and not as per the will of humans. The famous proverb "Man proposes God disposes" is also true. Sometimes He agrees and sometimes He does not. It doesn't mean that He dislikes us. He is the controller of all our activities. He decides what one deserves. He knows what is good or bad for everyone. Also there are results for our activities. For everyone's deeds of past and present, He decides on the 'Karma Phala' one is due for and when He should give it to the individuals.

A staunch devotee feels what all happens is for good. If one keenly observes the events of life and the end results, one would realise after a long time that what was delayed or deprived off has been for one's good.

Now let us see how the God's will is final as explained in the song composed by Purandaradas.

WHAT A MAN DESIRES TO GAIN OR ACHIEVE MAY NOT HAPPEN

1) Man desires to lead a happy married life with good wife and affectionate children.

But he may not be able to get married at all even with best of his efforts; that is the will of God.

2) In those days it was a common desire of everyone to own a house or a chariot or an elephant as a sign of richness. But he may walk throughout the life. That is the will of God.

3) One desires to visit various pilgrimage places. But God's wish may be such that one may suffer prolonged illness.

4) One desires to make Anna dana (serving food) every day. God's wish may be that he may not have sufficient food for oneself.

5) One may desire to be the ruler of the country. On the contrary it may so happen that one may be the servant of someone. That's the will of God.

6) One desires to chant the name of Purandara Vithala, the Supreme Lord. This way the sins may be washed away. That is the wish of God.

Thus we observe from the advice of sage Yajnavalkya and Sant Purandaradas, quoting various illustrations from the commonly known area that God's will triumphs and man's desires may not be fulfilled without concurrence will of God.

This is a matter of experience in life. If we closely observe in all our endeavours, many a times we feel certain that a particular job is sure to be over. But in spite of our best efforts, including the combined efforts of others, we get disappointed. Sometime the disappointment may be so severe that our heart gets broken. That is the God's wish. Here, Srimad Bhagavadgita also supports this statement saying that there is always an unknown factor like the will of God.

Chapter 18 of Bhagavadgita states that:

**पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥
अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥१४॥**

The Sankhya Shastra authored by Bhagavan Kapila Deva lays down five conditions for the success of any work.

- 1) Suitable place of work
- 2) Person to work
- 3) Various tools
- 4) Activity related to the work
- 5) The last factor is under the control of the God himself

This statement of Gita strengthens the above two previous statements. Sage Yajnavalkya finally concludes his most valuable important advice by the statement “आत्मा वा अरे मैत्रेयि द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः”||. This advice is so important that in the Shastras it is an oft quoted statement. In Brahma Sutra Bhashya of Sri Madhvacharya, this statement appears in the first adhikarana itself.

The sage tells his wife, oh Maitreyi, if all our desires are to be fulfilled, the Supreme God is to be pleased. For that He is to be realised by following the shastraic procedures as stated.

The success or failure of any endeavour of any individual depends upon the will of God. Probably the proverbial statement has emerged based on experience i.e. “Man proposes God disposes”.

This doesn't mean that God is always against the success of our activities. If we carefully and closely observe, what he does is for our good. We really do not know what is good and bad in the long run. He knows. Hence being our controller (नियामक), he regulates our activities for our benefit. Depending on the particular activities, the results, sometimes may be granted or delayed, denied, postponed, withdrawn etc. Thus His ways are many. A staunch believer in God always thinks whatever happens is for one's good.

From the foregoing advices of great men, one observes that success of everything depends upon the will of the Supreme God. For fulfilment of all our desires or wishes including salvation (मोक्षा), the only way is, one must make all efforts to realise HIM (भगवत् साक्षात्कार).

ॐ तत्सत्
लेखनं संपूर्णम्
अस्मद्गुरुवर्यन्तर्गत भारतीरमण मुख्यप्राणान्तर्गत
श्री कृष्णार्पणमस्तु