

अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तं
होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति
स होवाच ॥ ७.१.१॥

adhīhi bhagava iti hopasasāda sanatkumāraṃ
nāradaḥ | taṃ hovāca yad vettha tena mopasīda |
tatas ta ūrdhvaṃ vakṣyāmīti | sa hovāca

Narada approached Sanatkumara as a pupil and said:
"Venerable Sir, please teach me." Sanatkumara said to him:
"Please tell me what you already know. Then I shall tell you
what is beyond."

Narada said: "Venerable Sir, I know the Rig-Veda, the Yajur-
Veda, the Sama-Veda, the Atharva-Veda as the fourth Veda,
the epics (Puranas) and ancient lore (Itihasa) as the fifth, the
Veda of the Vedas (i.e. grammar), the rules of the sacrifices
by which the Manes are gratified, the science of numbers, the
science of portents, the science of time, logic, ethics,
etymology, Brahma-vidya (i.e. the science of pronunciation,
ceremonials, prosody, etc.), the science of elemental spirits,
the science of weapons, astronomy, the science of serpents
and the fine arts. All this I know, venerable Sir."

ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं
दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां
भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ ७.१.२॥

ṛgvedaṃ bhagavo 'dhyemi yajurvedaṃ sāmavedaṃ
ātharvaṇaṃ caturtham itihāsa-purāṇaṃ pañcamaṃ
vedānāṃ vedaṃ pitryaṃ rāśiṃ daivaṃ nidhiṃ
vākovākyaṃ ekāyanaṃ deva-vidyāṃ brahma-vidyāṃ
bhūta-vidyāṃ kṣatra-vidyāṃ nakṣatra-vidyāṃ
sarpa-deva-jana-vidyāṃ etad bhagavo 'dhyemi

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति
तं होवाच यद्वै किञ्चैतदध्यगीष्ठा नामैवैतत् ॥
७.१.३॥

so 'haṃ bhagavo mantravid evāsmi nātmavit |
śrutaṃ hy eva me bhagavad-dṛśebhyas tarati śokam
ātmavid iti | so 'haṃ bhagavaḥ śocāmi | taṃ mā
bhagavāñ chokasya pāraṃ tārayatv iti | taṃ hovāca
yad vai kiṃcaitad adhyagīṣṭhā nāmaivaitat

"But, venerable Sir, with all this I know words only; I do not know the Self. I have heard from men like you that he who knows the Self overcomes sorrow. I am one afflicted with sorrow. Do you, venerable Sir, help me to cross over to the other side of sorrow." Sanatkumara said to him: "Whatever you have read is only a name."

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ
इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो
निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या
क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या
नामैवैतन्नामोपास्वेति ॥ ७.१.४ ॥

nāma vā ṛgvedo yajurvedaḥ sāmaveda ātharvaṇaś
caturtha itihāsa-purāṇaḥ pañcamo vedānāṃ vedaḥ
pitryo rāśir daivo nidhir vākovākyam ekāyanam
deva-vidyā brahma-vidyā bhūta-vidyā kṣatra-vidyā
nakṣatra-vidyā sarpa-deva-janavidyā | nāmaivaitat |
nāmopāssveti

"Verily, a name is the Rig-Veda; so also are the Yajur-Veda, the Sama-Veda, the Atharva-Veda as the fourth Veda, the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of the sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidya, the science of elemental spirits, the science of weapons, astronomy, the science of serpents and the fine arts. "Meditate on the name.

स यो नाम ब्रह्मेत्युपास्ते यावन्नामो गतं तत्रास्य
यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति
भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे
भगवान्ब्रवीत्विति ॥ ७.१.५ ॥

sa yo nāma brahmety upāste | yāvan nāmno gataṃ
tatrāsya yathākāmacāro bhavati yo nāma brahmety
upāste | asti bhagavo nāmno bhūya iti | nāmno vāva
bhūyo 'stīti | tan me bhagavān bravītv iti

"He who meditates on a name as Brahman can, of his own free will, reach as far as the name reaches-he who meditates on a name as Brahman." Narada said: "Venerable Sir, is there anything greater than a name?" "Of course there is something greater than a name." "Please tell that to me, venerable Sir."

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति
यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं
पञ्चमं वेदानां वेदं पितृयं राशिं दैवं निधिं
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां
क्षत्रविद्यां सर्पदेवजनविद्यां

vāg vāva nāmno bhūyasī | vāg vā ṛgvedaṃ
vijñāpayati yajurvedaṃ sāmavedaṃ ātharvaṇaṃ
caturtham itihāsapurāṇaṃ pañcamam vedānām
vedaṃ pitryaṃ rāśiṃ daivaṃ nidhiṃ vākovākyaṃ
ekāyanaṃ devavidyāṃ brahmavidyāṃ bhūtaavidyāṃ
kṣatrapidyāṃ nakṣatrapidyāṃ sarpadevajanaividyaṃ

दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च
देवांश्च मनुष्यांश्च पशूंश्च वयांसि च
तृणवनस्पतीञ्श्चापदान्याकीटपतङ्गपिपीलिकं धर्मं
चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं
चाहृदयज्ञं च

divaṃ ca pṛthivīm ca vāyuraṃ cākāśaṃ cāpaś ca tejaś
ca devāṃś ca manuṣyāṃś ca paśūṃś ca vayāṃsi ca
tṛṇavanaspātīñ śvāpadāny ākīṭapataṅgapipīlakaṃ
dharmam cādharmaṃ | ca satyamaṃ cānṛtaṃ ca sādhu
cāsādhu ca hṛdayajñaṃ cāhṛdayajñaṃ ca |

यद्वै वाङ्माभविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं
नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो
वागेवैतत्सर्वं विज्ञापयति वाचमुपास्स्वेति ॥ ७.२.१॥

yad vai vāñ nābhaviṣyan na dharmo nādharma
yajñāpayiṣyan na satyamaṃ nānṛtaṃ na sādhu
nāsādhu na hṛdayajño nāhṛdayajñaḥ | vāg evaitad
sarvamaṃ vijñāpayati vācam upāssveti

"Speech is, verily, greater than a name. Speech makes one understand the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharva-Veda as the fourth, the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidya, the science of elemental spirits, the science of weapons, astronomy, the science of serpents and the fine arts, as well as heaven, earth, air, akasa, water, fire, gods, men, cattle, birds, herbs, trees, animals, together with worms, flies and ants, as also righteousness and unrighteousness, the true and the false, the good and the bad, the pleasant and the unpleasant. "Verily, if there were no speech, neither righteousness nor unrighteousness would be known, neither the true nor the false, neither the pleasant nor the unpleasant. "Speech, verily, makes us know all this. Meditate upon speech.

"He who meditates on speech as Brahman can, of his own free will, reach as far as speech reaches-he who meditates on speech as Brahman." Narada said: "Venerable Sir, is there anything greater than speech?" "Of course there is something greater than speech." "Please tell that to me, venerable Sir."

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य
यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति
भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे
भगवान्ब्रवीत्विति ॥ ७.२.२॥

sa yo vācaṃ brahmety upāste | yāvad vāco gataṃ
tatrāsyā yathākāmacāro bhavati yo vācaṃ brahmety
upāste | asti bhagavo vāco bhūya iti | vāco vāva
bhūyo 'stīti | tan me bhagavān bravītv iti

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं
भगवः सत्येनातिवदानीति सत्यं त्वेव
विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति
॥ ७.१६.१॥

eṣa tu vā ativadati yaḥ satyenātivadati so'haṃ
bhagavaḥ satyenātivadānīti satyaṃ tveva
vijijñāsītavyamiti satyaṃ bhagavo vijijñāsa iti

"But in reality he is an ativadi who has become an ativadi by the knowledge of the True." "May I, venerable Sir, become an ativadi by the knowledge of the True." "But one should desire to know the True." "Venerable Sir, I desire to know the True."

यदा वै विजानात्यथ सत्यं वदति नाविजानन्सत्यं
वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव
विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति
॥ ७.१७.१॥

yadā vai vijānāty atha satyaṃ vadati | nāvijānan
satyaṃ vadati | vijānann eva satyaṃ vadati |
vijñānaṃ tv eva vijijñāsītavyam iti | vijñānaṃ
bhagavo vijijñāsa iti

Sanatkumara said: "When one understands the True, only then does one declare the True. One who does not understand the True does not declare It. Only one who understands It declares the True. One must desire to understand this understanding." "Venerable Sir, I desire to understand."

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति
मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं
भगवो विजिज्ञास इति ॥ ७.१८.१॥

yadā vai manute 'tha vijānāti | nāmatvā vijānāti |
matvaiva vijānāti | matis tv eva vijijñāsītavyeti |
matim bhagavo vijijñāsa iti

"When one reflects, only then does one understand. One Who does not reflect does not understand. Only one who reflects understands. One must desire to understand this reflection."
"Venerable Sir, I desire to understand reflection."

यदा वै श्रद्धात्यथ मनुते नाश्रद्धन्मनुते श्रद्धदेव
मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो
विजिज्ञास इति ॥ ७.१९.१॥

yadā vai śraddadhāty atha manute | nāśraddadhan
manute | śraddadhad eva manute | śraddhā tv eva
vijijñāsītavyeti | śraddhām bhagavo vijijñāsa iti

"When one has faith, only then does one reflect. One who does not have faith does not reflect. Only one who has faith reflects. One must desire to understand faith." "Venerable Sir, I desire to understand faith."

यदा वै निस्तिष्ठत्यथ श्रद्धधाति नानिस्तिष्ठच्छ्रद्धधाति
निस्तिष्ठन्नेव श्रद्धधाति निष्ठा त्वेव विजिज्ञासितव्येति
निष्ठां भगवो विजिज्ञास इति ॥ ७.२०.१॥

yadā vai nistiṣṭhaty atha śraddadhāti | nānistiṣṭhañ
chraddadhāti | nistiṣṭhann eva śraddadhāti | niṣṭhā
tv eva vijijñāsītavyeti | niṣṭhāṃ bhagavo vijijñāsa iti

"When one is single-minded in one's devotion to the teacher,
only then does one have faith. One who does not have single-
mindedness does not have faith. Only one who has single-
mindedness has faith. One must desire to understand single-
mindedness." "Venerable Sir, I desire to understand single-
mindedness."

"When one performs one's duties (i.e. practises
concentration), only then does one have single-mindedness.
One who does not perform his duties does not have single-
mindedness. Only one who performs his duties has single-
mindedness. One must desire to understand the performance
of duties." "Venerable Sir, I desire to understand the
performance of duties."

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति
कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति
कृतिं भगवो विजिज्ञास इति ॥ ७.२१.१॥

yadā vai karoty atha nistiṣṭhati | nākṛtvā nistiṣṭhati |
kṛtvāiva nistiṣṭhati | kṛtis tv eva vijijñāsītavyeti |
kṛtiṃ bhagavo vijijñāsa iti

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा
करोति सुखमेव लब्ध्वा करोति सुखं त्वेव
विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास इति
॥ ७.२२.१॥

yadā vai sukhaṃ labhate 'tha karoti | nāsukhaṃ
labdhvā karoti | sukham eva labdhvā karoti | sukhaṃ
tv eva vijijñāsītavyam iti | sukhaṃ bhagavo vijijñāsa
iti

"When one obtains bliss, only then does one perform one's duties. One who does not obtain bliss does not perform his duties. Only one who obtains bliss performs his duties. One must desire to understand bliss." "Venerable Sir, I desire to understand bliss."

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं
भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो
विजिज्ञास इति ॥ ७.२३.१॥

yo vai bhūmā tat sukham | nālpe sukham asti |
bhūmaiva sukham | bhūmā tv eva vijijñāsītavya iti |
bhūmānaṃ bhagavo vijijñāsa iti

"The infinite is bliss. There is no bliss in anything finite. Only the Infinite is bliss. One must desire to understand the Infinite." "Venerable Sir, I desire to understand the Infinite."

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स
भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा
न महिम्नीति ॥ ७.२४.१॥

"Where one sees nothing else, hears nothing else, understands nothing else-that is the Infinite. Where one sees something else, hears something else, understands something else-that is the finite. The Infinite is immortal, the finite mortal." "Venerable Sir, in what does the Infinite find Its support?" "In Its own greatness-or not even in greatness."

yatra nānyat paśyati nānyac chṛṇoti nānyad vijānāti
sa bhūmā | atha yatrānyat paśyaty anyac chṛṇoty
anyad vijānāti tad alpam | yo vai bhūmā tad amṛtam |
atha yad alpam tan martyam | sa bhagavaḥ kasmin
pratiṣṭhita iti | sve mahimni yadi vā na mahimnīti

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं
क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति
होवाचान्योह्यन्यस्मिन्प्रतिष्ठित इति ॥ ७.२४.२॥

go 'śvam iha mahimety ācakṣate hastihiraṇyaṃ
dāsabhāryaṃ kṣetrāṇy āyatanānīti | nāham evaṃ
bravīmi | bravīmīti hovāca | anyo hy anyasmin
pratiṣṭhita iti

"Here on earth people describe cows and horses, elephants
and gold, slaves and wives, fields and houses, as 'greatness.'
I do not mean this," he said, "for in such cases one thing
finds its support in another. But what I say is:

"That infinite, indeed, is below. It is above. It is behind. It is
before. It is to the south. It is to the north. The Infinite, indeed,
is all this. "Next follows the instruction about the Infinite with
reference to 'I': I, indeed, am below. I am above. I am behind. I
am before. I am to the south. I am to the north. I am, indeed,
all this.

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स
दक्षिणतः स उत्तरतः स एवेदं
सर्वमित्यथातोऽहंकारादेश
एवाहमेवाधस्तादहमुपरिष्ठादहं पश्चादहं पुरस्तादहं
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१॥

sa evādhastāt sa upariṣṭāt sa paścāt sa purastāt sa
dakṣiṇataḥ sa uttarataḥ | sa evedaṃ sarvam iti |
athāto 'haṃkāradeśa eva | aham evādhastād aham
upariṣṭād ahaṃ paścād ahaṃ purastād ahaṃ
dakṣiṇato 'ham uttarato 'ham evedaṃ sarvam iti

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा
पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत
आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान
एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
आत्मानन्दः स स्वराङ्गवति
athāta ātmādeśa eva | ātmaivādhastād ātmopariṣṭād
ātmā paścād ātmā purastād ātmā dakṣiṇata
ātmottarata ātmaivedaṃ sarvam iti | sa vā eṣa evaṃ
paśyann evaṃ manvāna evaṃ vijānann ātmaratir
ātmakrīḍa ātmamithuna ātmānandaḥ sa svarāṅg
bhavati |

तस्य सर्वेषु लोकेषु कामचारो भवति अथ
येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति
तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ ७.२५.२॥

tasya sarveṣu lokeṣu kāmācāro bhavati | atha ye
'nyathāto vidur anyarājānas te kṣayyalokā bhavanti |
teṣāṃ sarveṣu lokeṣv akāmācāro bhavati

"Next follows the instruction about the Infinite with reference to the Self: The Self indeed, is below. It is above. It is behind. It is before. It is to the south. It is to the north. The Self, indeed, is all this. "Verily, he who sees this, reflects on this and understands this delights in the Self sports with the Self, rejoices in the Self revels in the Self. Even while living in the body he becomes a self-ruler. He wields unlimited freedom in all the worlds. "But those who think differently from this have others for their rulers they live in perishable worlds. They have no freedom in all the worlds."

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं
विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर
आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत
आविर्भावतिरोभावान्

tasya ha vā etasyaivaṃ paśyata evaṃ
manvānasyaivaṃ vijānata ātmataḥ prāṇa ātmata
āśātматаḥ smara ātmata ākāśa ātmataś teja ātmata
āpa ātmata āvirbhāvati robhāvān

आत्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो
ध्यानमात्मतश्चित्तमात्मतः संकल्प आत्मतो मन
आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः
कर्माण्यात्मत एवेदं सर्वमिति ॥ ७.२६.१॥

ātmato 'nnam ātmato balam ātmato vijñānam ātmato
dhyānam ātmataś cittam ātmataḥ saṃkalpa ātmato
mana ātmato vāg ātmato nāmātmato mantrā ātmataḥ
karmāṇya ātmata evedaṃ sarvam iti

"For him who sees this, reflects on this and understands this, the prana springs from the Self, hope springs from the Self, memory springs from the Self, the akasa springs from the Self, fire springs from the Self; water springs from the Self; appearance and disappearance spring from the Self, food springs from the Self, strength springs from the Self; understanding springs from the Self, meditation springs from the Self, consideration springs from the Self, will springs from the Self; mind springs from the Self speech springs from the Self, the name springs from the Self the sacred hymns spring from the Self the sacrifices spring from the Self-ay, all this springs from the Self."

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा
चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च
सहस्राणि च विंशतिर्

sa ekadhā bhavati tridhā bhavati pañcadhā |
saptadhā navadhā caiva punaś caikādaśa smṛtaḥ |
śataṃ ca daśa caikaś ca sahasrāṇi ca viṃśatiḥ |

"He (the knower) is one before the creation, becomes three, becomes five, becomes seven, becomes nine; then again he is called eleven, one hundred and ten and one thousand and twenty.

तदेष श्लोको

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखतां
सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति

tad eṣa ślokaḥ | na paśyo mṛtyuṃ paśyati na rogaṃ
nota duḥkhatām | sarvaṃ ha paśyaḥ paśyati sarvaṃ
āpnoti sarvaśaḥ | iti |

"On this there is the following verse: "‘The knower of Truth does not see death or disease or sorrow. The knower of Truth sees everything and obtains everything everywhere.’"

आहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे
सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय
तमसस्परं दर्शयति भगवान्सनत्कुमारस्तं स्कन्द
इत्याचक्षते तं स्कन्द इत्याचक्षते ॥ ७.२६.२॥

āhāra-śuddhau sattva-śuddhiḥ | sattva-śuddhau
dhruvā smṛtiḥ | smṛti-lambhe sarva-granthīnāṃ
vipramokṣaḥ | tasmai mṛdita-kaṣāyāya tamasaś
pāraṃ darśayati bhagavān sanatkumāraḥ | taṃ
skanda ity ācakṣate

"Now is described the discipline for inner purification by which Self-Knowledge is attained: When the food is pure, the mind becomes pure. When the mind is pure the memory becomes firm. When the memory is firm all ties are loosened." The venerable Sanatkumara showed Narada, after his blemishes had been wiped out, the other side of darkness. They call Sanatkumara Skanda, yea, Skanda they call him.