

Message 432

Paris, 28 Dec. 2021

EPILOGUE TO MESSAGE

86

In the Sunday Satsangh held on 19th Dec 2021 during the course of the spontaneous commentaries from the Guru Process on Message 86 on the Brahma Sutras, there was a recollection of a story about the author of one of the best commentaries on the Brahma Sutras and it was felt by the Guru that the same may be recorded as an epilogue to the Message 86 lest it is forgotten by all, in due course of time.

The Brahma Sutras were composed by Sage Badrayana - This text, consisting of 555 sutras, is one of the most important texts in Vedanta along with the Bhagawat Gita and the 10 Principal Upanishads namely Isa, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitreya, Chandogya and Brhadaranyaka.

The Brahma Sutras are a collection of sutras that verbalise something that is beyond verbalisation, and that too, in very few words (which is the characteristic of a sutra). One can therefore appreciate that these would be enormously difficult to understand unless the reader has tremendous capacity of comprehension.

Thus there are several commentaries on the Brahma Sutras, the principal ones were written by Adi Shankaracharya, Nimbarka, Vachaspati Mishra and others.

The commentaries of Vachaspati Mishra are given high ranking as they not only address the Brahma Sutras but also some of the commentaries of Adi Shankaracharya.

There is a beautiful story associated with the author, Vachaspati Mishra and his wife Bhamati, which itself has a deep lesson for all who hear it. Like all stories, with time there have been various embellishments, but the essence has remained unchanged and in this Message we will pay more attention to the essence rather than the embellishments.

Vachaspati Mishra was a devout Brahmin from the Mithila region of Bihar - India. It was once ruled by the famous King Janaka whose dialogue with Astavakra, called Astavakra gita, is also a treasure of Vedantic wisdom.

As was the custom in those days Vachaspati Mishra was married at a young age even before he completed his studies. His wife, being even younger continued to stay in her parents' house.

When Vachaspati completed his studies and returned to his parents, he expressed his inspiration to write a commentary on the Brahma sutras.

By then his wife too grew up and came to stay with him. However, Vachaspati was in a trance and was immersed in his work on the Brahma Sutra commentaries.

It took 12 years to complete the commentaries and during this entire period, Vachaspati was almost unaware of his surroundings. And he was being looked after by his wife meticulously and with all dedication and respect.

When, finally, he concluded his commentary and had written the last verse, he returned to his normal state and noticed a woman pouring oil in the lamp in whose light he had been writing the sutras. He was surprised to see a woman in his hut and asked her who she was and what was she doing in his hut., She smiled and replied “I am Bhamati , your wife and I have been serving you while you were writing your commentary”.

He then looked at her hands and on seeing them he recognized and recollected that it was the same pair of hands that have been serving him all these years. He had been so engrossed in his work that he remained totally oblivious to her presence .Moved by this intense Energy of Devotion functioning in her being, Vachaspati Mishra immediately picked up his pen and wrote her name ,, Bhamati “on the commentary thereby dedicating it to her as a tribute to her selfless service and devotion. His work is therefore known as Bhamati.

There are two versions of what happened after this, with some saying Vachaspati left the Ashram to take up the life of an ascetic, while others say he and Bhamati then lived as husband and wife. Neither version has any importance as far as the principal lessons in this story, which are two:

1. As stated in the Bhagawat Gita Chapter 9, verse 22:

Ananyash chintayanto maam ye janan paryupasate Tessaam

nityabhiyuktanaam yogakshemem vahamyaham II

He who is ever devoted to Me (meaning he who is ever in the dimension of Divinity or Division-free-Awareness), his needs are taken care of by Me (the Universal Intelligence).

2. The Energy of Understanding, Energy of Devotion and the Energy of Surrender (of the separative-psyche of „I“-ness) go hand in hand inseparably. Energy of Understanding flowered in Vachaspati and that of Devotion and Surrender in Bhamati, are not two! SatGuru and a SatShishya are the same process.

Jai Vachaspati-Bhamati