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**BHAJAGŌVINDAM**

**Of**

***Jagadguru Śrī Ādi Śaṅkarācārya***



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## Introduction of our *Guru Paramātmā*

### *Sathguru Śrī Dēviśeṭṭy Chalapathirao gāru*

*Sathguru Śrī Dēviśeṭṭy Chalapathirao* is a noted Indian *Telugu* spiritual speaker known for his depth of ancient Vedic knowledge of *Vēdas, Upaniṣads, Bhagavadgīta, Brahmasūtras, Prakaraṇa grandhās, Purāṇās, Itihāsās* etc. He is imparting this ocean of knowledge through his daily discourses, books and articles on spiritual and holy subjects. He has been giving daily discourses for 35 years, starting from 1988 focusing on *Advaita* philosophy. As per the quote by Sir Albert Einstein “The definition of a genius is, taking the complex and making it simple”, *Śrī Dēviśeṭṭy Chalapathirao garu* is well known for his expertise in breaking down highly complex & deep secrets embedded in Vedic literature into simple day to day language for his students & followers.

## Biography of our *Guru Paramātmā*

*Śrī Dēviśeṭṭy Chalapathi gāru* was born in *Turlapāḍu* Village of *Guṇṭūr* District, *Āndhrapradēś* state in India. He was born to his father *Śrī*

***Veerarāghavayya gāru*** and mother ***Śmt Pullam'ma gāru*** on September 12, 1946. He resides with his wife ***Śmt Mādhavi gāru*** in ***Chilakalūripēṭ, Guṇṭūr District, Āndhrapradēś.*** He had his elementary education in ***Turlapāḍu*** village, high School education in ***Chilakalūripēṭ*** and subsequent college education in ***Bāpaṭla Agricultural College***, where he graduated in 1<sup>st</sup> Class with B.Sc (Ag) degree.

As the saying goes, “A flower emits its fragrance immediately at birth”, and accordingly, whatever came out of our ***Sathguru's*** tongue starting from age 4 to 8 clearly happened without fail. With his ***Sanskāra*** from his previous births and divine grace, he started to self-study from age 12 all Hindu Holy Epics like ***Rāmāyaṇa, Mahābhārata, Bhāgavata*** etc. He took a special interest in the study of ***Mahābhārata***, had an innate, intense desire to study and studied ***Mahābhārata*** from cover to cover. He spent 20 years studying deeply, conducting thorough research with intense zeal on ***Āndhra Mahābhārata*** and ***Śānskrīṭ Mahābhārata.*** He conducted innumerable public ***Pravacanās*** like “***Ājyadhārata Śrōtasa Samam***”- meaning, like incessant spontaneous river flow, eloquently and spontaneously, clarifying audiences' doubts and

answering their questions with compassion, from 1988 to 1992 in *Chilakalūripēṭ*.

He conducted many spiritual lectures, *Hōmās*, *Pūjās*, *Satsaṅgās*, and multiple *Gītā Jñāna Yajñās* as Secretary of *Cinmayāmiṣan*, *Chilakalūripēṭ* from 1990. He established “*Ādhyātmika Jñāna Pīṭham*” in the year 1994 and got it inaugurated by the honourable *Prasanna Baṅḍlamāmba Śrī Rājamātā dēvi*. From the day of the inauguration of *Ādhyātmika Jñāna Pīṭham*, our *guruji* has been conducting *Satsaṅg* on a daily basis; *Gītā pārāyaṇam* on a monthly; and *Śrī Kṛṣṇa Janmāṣṭami*, *Gītā Jayanti*, *Śaṅkarācārya Jayanti*, *Bhagavān Śrī Ramaṇa Maharṣi Jayanti* annually; Besides, in our traditional *Telugu* months of *Āṣāḍha - Kārtika - Māgha - Vaiśākha Paurṇami* days our *Guruji* assembles gathering by the name “*Ādhyātmika Sadas'su*”; and also adhoc classes on special spiritual topics, *Dhyānam*, anniversary functions and birthday celebrations, etc. In addition to the powerful spiritual lectures, our *Guruparamātma* is very keen to teach spiritual practices (*Sādhanās*) like *Japam*, *Dhyānam*, *Ātmavicāraṇa* (who am I enquiry), the practice of being Witness, *Brahmaniṣṭha* (try to establish in *Paramātma* as

*Paramātma*), and how to lead a life of spiritual seeker? He has been the guiding light to all his disciples and followers, instilling *Mumukṣutvaṁ* deeply in all of us by holding the hands of the students and leading us to *Brahmaniṣṭha*. He is a true *Sathguru* and *Guruparamātma* with all the qualifications: *Śrōtriyuḍu* (Master in spiritual scriptures), *Brahmaniṣṭuḍu* (Firmly established in Brahman) and *Karuṇāsamudruḍu* (Endowed with boundless ocean of compassion) towards all his students. Our *Sathguru* indeed is a *Karmayōgi*, a *Jñānayōgi* and *Jñānaprapūrṇa* (endowed with complete Self-Knowledge).

He has been sincerely following the path prescribed by *Paramātma* and, with zeal to share his spiritual knowledge with spiritual aspirants in various towns and cities, started the journey of teaching in 1996. He conducted numerous *Jñānayajñās* on *Bhagavadgīta*, *Brahmasūtras*, and introductory texts like *Śrī Ādi Śaṅkarācārya's Bhajagōvindaṁ*, *Tattvabōdha*, *Ātmabōdha*, *Advaita Sāraṁ*, *Vivēkacūḍāmaṇi*, *Śrī Dakṣiṇāmūrti Stōtraṁ*, *Aparōkṣānubhūti*, *Ātmavidyāvilāsaṁ* of *Śrī Sadāśiva Brahmēndra Sarasvati Svāmi*, *Upadēśasāraṁ* of *Bhagavān Śrī Ramaṇa Maharṣi*,

***Nāradabhakti Sūtramulu***, and also the epics ***Rāmāyaṇa***, ***Mahābhārata*** and ***Bhāgavatam***. Similarly, he conducted ***Pravacanās*** extensively on ***Īśāvāsyā***, ***Kēna***, ***Kaṭha***, ***Muṇḍaka***, ***Māṇḍūkya***, ***Kaivalya***, ***Garbha***, ***Sūrya*** and ***Muktika Upaniṣads*** and also each of the remaining 108 ***Upaniṣads***. He has been spreading the fragrance of Self-Knowledge wide and far. Thus far, he has successfully conducted 290 ***Jñānayajñās*** in ***Chilakalūripēṭṭi***, ***Vijayavāḍa*** Thermal Power Station, ***Rāyalasīma*** Thermal Power Project, ***Vinukoṇḍa***, ***Śrīśailam***, ***Kāśi***, ***Tiruvaṅṅāmalai***, ***Nellūr***, ***Bāpaṭṭa*** etc. In 1998, he conducted ***Vāsudēva Mahā Yajñam*** with 108 ***Hōmakunḍās*** at ***Vijayavāḍa*** in V.T.P.S. A Colony.

All his spiritual students honoured him during the conclusion of ***Bhagavadgīta Jñāna yajñā Pravacanās*** in 1993, and at the conclusion of ***Pravacanās*** on ***Vivēkacūḍāmaṇi*** in 2001 at ***Chilakalūripēṭṭi***; during the conclusion of ***Pravacanās*** on ***Bhagavadgīta*** in 1999, ***Vivēkacūḍāmaṇi*** in 2002, at V.T.P.S. A Colony of ***Vijayavāḍa***. In 2006, on the successful completion of 100 ***Jñāna yajñās*** our ***Guruparamātma*** was honoured with the title of ***“Jñāna Prapūrṇa”*** by all his dedicated students. In 2011, he was crowned with the title ***“Abhinava***

**Vyāsa” by his students for the extensive research he performed on the epic *Mahābhārata*.**

He printed and released a small Text in 1994 that reflects the essence of *Bhagavadgīta*, namely, “*Karma Sid'dhāntam*”, enabling ordinary people to understand with ease. The inaugural release was done by *Prasanna Baṅḍlamāmba Śrī Rājamātādēvi*. By God’s grace and with the encouragement of his disciples, our *Sathguru* wrote a simple but profound commentary of 18 chapters of *Bhagavadgīta* in 18 separate texts, *Brahmasūtras* in 2 separate texts, 8 *Upaniṣads* separately, 7 Introductory texts like *Tattvabōdha*, *Ātmabōdha* etc, ‘*Vivēkacūḍāmaṇi*’ in 8 texts, *Vālmiki Rāmāyaṇam* in separate 7 texts, scholarly research on *Vyāsa Mahābhārataṁ* in 3 texts, and *Śrī Gurugīta* in 3 separate texts, and a total of 58 Texts got them printed for the benefit of the disciples and to spread the spiritual knowledge to common individuals with a desire for liberation. Several other Texts are getting ready to print, and many more texts are in the pipeline.

Besides the above publications, *guruji* wrote various articles of *Bhagavadgīta* which got printed in monthly magazine called “*Dhyāna Mālika*” of



***Vijayavāḍa***, from 2008 for 16 years; and articles of ***Mahābhārat*** from 2009 lasting for 9 years. ***Guruji's*** various articles of ***Bhajagōvindaṁ***, ***Upadēśasāraṁ*** got printed in ***Āndhrajaṃyōti*** newspaper on bi-weekly from 2018 till 2020.

***Gurupatni Śrīmati mādhavi gāru*** wrote many songs, conveying the essence of great texts like ***Bhagavadgīta***, ***Brahmasūtras***, ***Upaniṣads***, and various introductory spiritual texts in a style easy to understand and follow. Most of these songs written by her were compiled and printed by name '***Gīta Mālika***' in 3 separate volumes so far & more in pipeline.

With foresight, benevolence and for the benefit of ***Telugu-speaking*** people living outside ***Āndhra pradēś***, ***Telaṅgāṇa*** and those residing abroad, a website by the name "**[www.srichalapathirao.com](http://www.srichalapathirao.com)**" was established in 2010. This enabled ***Telugu-speaking*** followers to access ***Sathguru's Pravacanās***, various written books, ***Bhajans***, and ***kīrtans*** both in audio and video form, which gives convenience to his students across the globe.

The entire world was inflicted with Covid Pandemic beginning 2020 ravaging the world with

strict isolation, as a result in-person daily *Satsaṅgs* by our *Guruparamātmā* in *Chilakalūripēṭ* came to a complete halt in Mar 2020 as people could not leave their homes. From July 2020 resumed the daily *Satsaṅg* in the form of *eSatsang* and in no time it caught on to *Telugu*-speaking people across the globe, that includes people in *Chilakalūripēṭ*, and *Telugu*-speaking people all over in India, USA, UK, Australia and Singapore etc. There are at least 350+ people who attend the daily live classes and overall 500+ people on YouTube too. These *Pravacanās* are conducted daily over Zoom from 7:00 PM to 8.30 PM IST. The added benefit of *eSatsang* is, after completion of *Pravacan* by *Sathguru*, a quiz is being conducted with 10 objective questions from the previous days topic. This facilitates *Sādhakās* in correcting their mistakes and improving their *Sādhana* of *Śravaṇaṁ* and *Mananaṁ*. Towards the end of the session, our *Sathguru* gives us an opportunity to clarify doubts of *Sādhakās* and to present their understanding of the essence of the topic of that day.

The message has been loud and clear- “the very purpose of human life is to get liberated from this *Samsāra* by *Śravaṇaṁ*, *Mananaṁ* and

***Nidhidhyāsana & abide firmly in Paramātma as Paramātma - Ahambrahmāsmi”.***

Our *Guruparamātma* has been initiating, with prayer *Mantra* to facilitate *Japa Sādhana* for *Sādhakās* those who are desiring and subsequently as per the progress of individual *Sādhakās*, he has been initiating them with *Mahāmantra*.

*Gurupatni Śrīmati Mādhavi Gāru* besides writing various spiritual songs, she also conducts meditation sessions on Mondays and Thursdays of every week. She is also taking a lead role in teaching the chantings of various *Ślōkās*, *Mantrās* of *Bhagavadgīta*, *Upaniṣads*, Introductory spiritual texts by eSatsang during morning hours. With the skills acquired in chanting gained by her teachings, some of the followers are able to teach the chantings of *Ślōkās* and *Mantrās* to others.

With the guidance and blessings of our *Guruparamātma* and *Gurupatni Śrīmati Mādhavi gāru*, “*Śrīmadbhagavadgīta pārāyaṇa yajñam*” was conducted with a grand success by large devotee participation using 108 *Hōmakunḍās* and 125 varieties of offerings near *Chilakalūripēṭ* in 2022. Similarly, in 2023, a much bigger *Hōmam*, “*Kaivalya*

***Sahita Bhagavadgītā Yajñam***” using 147 ***Hōmakunḍās*** and 151 varieties of special offerings was conducted near ***Chilakalūripēṭ*** with greater pomp, devotion and dedication.

All the ***Sādhakās*** collectively honoured ***Gurupatni Śrīmati Mādhavi gāru*** for her relentless hard work, talent and spiritual knowledge with the title ***‘Vēdavarṣiṇi’*** in 2023. At the same gathering, our ***Guruparamātma*** was honoured with an attractive Golden ***Kaṅkaṇa***.

In July 2023, on the auspicious occasion of ***Gurupūrṇima***, in ***Chilakalūripēṭ*** at ***Caudarayya*** Event Hall 400+ devoted ***Sādhakās*** from within India as well as from abroad, gathered with great zeal and discipline, and performed ***Gurupūja*** and ***Svarṇābhiṣēkaṁ*** with Gold coins to our beloved ***Guruparamātma***.

Having closely observed and participated, many US residing (NRI) ***Sādhakās***, who wanted to preserve and promote our ***Guruparamātma’s*** teachings and writings for the benefit of present and future generations with futuristic ideas and ideals, decided and created organization by name ***“Moksha Edu Foundation”*** in 2021. With this

foundation, a Mobile App by name “Sadguru Sri Chalapathi Rao Garu” was created in both Android playstore and iOS Appstore versions in 2023 to facilitate easy access to our *Sathguru’s* teachings. Besides this mobile app, translation of his spiritual textbooks from *Telugu* to English is undertaken with zeal and determination and several of the small texts are already released electronically. This endeavor will take a few more years to complete.

In all these spiritual undertakings, our *Sathguru* is being assisted ably in bringing success by *Gurupatni Śrīmatī Mādhavi gāru*, their Son *Śrī Praveṇ garu*, daughter-in-law *Śmt Rajani garu*, grandchildren *Nirdēsh, Jaświn* and similarly the daughter of our *Sathguru*, *Śmt R.V. Jyōti garu*, and granddaughter *Divya Bhāvana*. The foresight to create the website “[www.srichalapathirao.com](http://www.srichalapathirao.com)” and the Mobile App “Sadguru Sri Chalapathi Rao Garu” and the brains behind them is none other than *Śrī Praveṇ Dēviśeṭṭy*, Son of our *Sathguru*. His hard work and ingenuity made it all possible, benefiting all *Telugu*-speaking spiritual seekers across the globe. This enabled many followers to access *Sathguru’s Pravacanās*, various written books, *Bhajans, Kīrtans* both in audio and video

form and also live eSatsang sessions over zoom. This could not have been accomplished without the dedication and cooperation of his wife *Śmt Rajani Dēviśeṭṭy*.

Above all, the *Sādhakās* within India as well as from abroad, are all very much dedicated and eager to acquire the Self-Knowledge and with intense desire towards liberation (*Mumukṣutvaṁ*), and this very fact gives immense boundless joy to our *Sathguru*.

We wish these spiritual activities to continue with grand success and wish for the cooperation and understanding of all our members of this eSatsang group.

With sincere Prayers to *Paramātma* for his loving grace.

Executive committee,  
Moksha Edu Foundation



## About the Introductory Text

**“*Bhajangōvindam*” is a small introductory text to the *Advaita* Philosophy propounded by *Jagadguru Śrī Ādi Śaṅkarācārya*.**

In our country, there were three great eloquent first ranking *Ācāryās*: 1. *Śrī Ādi Śaṅkarācārya* who propounded the doctrine of *Advaita* Philosophy, 2. *Śrī Rāmānujācārya* that propounded qualified *Advaita* philosophy (*Viśiṣṭādvaita*) and 3. *Śrī Madhvācārya* who propounded *Dvaita* philosophy.

*Śrī Ādi Śaṅkarācārya*, a poet, a philosopher, a campaigner, a genius and an enlightened *Guru*, was born at ‘*Kālaḍi*’, a small village in *Kēraḷa* state. His parents were *Śivaguru* and *Āryāmba*. At the age of 1, *Śaṅkarācārya* used to talk politely in his mother tongue. At age 2, he learned to read and write many languages. At the age of 3, he knew poetic, dramatic and mythological words all by himself, which is indeed a wonder. Grasping all kinds of subjects the master taught, he used to correct the mistakes if the master went wrong. At a tender age, he argued with *Paṇḍiṭs* and showed his extraordinary intelligence.

At the age of 7, he expressed the desire to embrace renunciation. But his mother did not agree as she was a widow. She did not like to lose her son. At last, at the age of 8, while he was taking a bath in a river, a crocodile caught hold of his leg. Then *Śaṅkarā* was shouting that a crocodile caught his leg. Then his mother started crying, "Save my son, save my son", thus saying she moved hither and thither. Then *Śaṅkarā* said, Mother, "If you embrace renunciation, I will leave you." he heard the voice from inside. He begged his mother to agree for him to embrace renunciation. At last, she agreed and the crocodile left his leg. He began comforting his mother and handed over the care of his mother to his relatives. He started in quest of a *guru* to embrace renunciation, crossing the rivers, towns and forests; he sought refuge in *Guru Gōvindayati* on the banks of the river *Narmada*. He took renunciation from him and learnt many *Śāstras*. He rendered service to this *guru*. *Guru Gōvindayati* was pleased with the Service of *Śaṅkarā* and asked *Śaṅkarā* to visit *Kāśi* and directed him to write commentary for *Brahmasūtras*. Then he went to *Kāśi*, where several disciples joined him.



From there on, *Śaṅkarā* went about in the country on foot and propagated the philosophy of *Advaita*. He established *Maṭhās*, *Pīṭhās*, Temples and rejuvenated and re-established *Sanātana Dharma*.

For 22 years, he made untiring and uninterrupted propagation of *Advaita* Philosophy with his sharp intelligence, oratory skills and practical doctrines. At the age of 32, he disappeared from his cave near *Kēdāranād* temple in *Himālayās*.

Within a short lifespan of 32 years, he wrote many introductory texts and commentaries (*Bhāṣyam*) for the *Upaniṣads*, *Brahmasūtras* and *Bhagavadgīta*. Besides writing commentaries on the above texts, he wrote several *Stōtrās*, Poems, Verses and introductory texts like *Tattvabōdha*, *Ātmabōdha* and *Vivēkacūḍāmaṇi* etc.

Human beings can't write works in significant numbers within a short span of 22 years. He was considered an incarnation of Lord *Śaṅkarā*, and hence he could write such great works.



## About *Bhajagōvindaṁ*

Of all the works written by *Śaṅkarācārya*, *Bhajagōvindaṁ* is a small and short text. But it is the foundation for the edifice of his philosophy. The verses in *Bhajagōvindaṁ* are sweet and straightforward, written in an easy language. If we learn these verses from our boyhood days, we can easily understand the meaning of these verses, and our lives will be on the right path. These verses dispel the veil of passion and fascination, generate dispassion (*Vairāgya*) in us, and lead to liberation and fulfilment in our lives. That's why it is called "*Mōhamudgara*".

There is a story widely prevalent for the origin of the verses to come out of the heart of *Śaṅkarā*.

One day, *Śaṅkarā* was going about in the streets of *Kāśī* with his 14 disciples, and he happened to see an old man reciting the principles of grammar in his old age. He thought about him for a while and said, "This old man is reciting the principles of grammar for material benefits in his old age. His life span is very limited. When would he try for the realization of the Self and fulfil his life's goal?" He simply laughed and pitied him. These

verses immediately gushed out from his heart spontaneously and unexpectedly.

“The principles of grammar won’t save you from death. You must attain Self–realization only in this human life . So O fool! Pray to *Gōvinda* again and again”. Thus warned *Śaṅkarā*.

*Śaṅkarā* brought out twelve verses apart from the first chorus verse. Immediately, the fourteen disciples said a verse, each with so much enthusiasm. In the end, *Śaṅkarā* added four more verses and concluded it. So “*Bhajagōvindaṁ*” is a small and short text. It is a prelude to *Śaṅkarā*’s philosophy.

The first part of 12 verses is called “*Dvādaśa mañjarikā stōtra*” and the next part of 14 verses is called “*Caturdaśa mañjarikā stōtra*”. *Śaṅkarā* also gave one introductory verse and final 4 verses. The entire text containing 31 verses is called ‘*Mōhamudgara*’.

These verses are not only intended to dispel the ignorance of the *Paṇḍiṭ* but also to dispel the ignorance of the entire common folk. Just as the old *Paṇḍiṭ* is deeply immersed and involved in material gains, we are also doing like the *Paṇḍiṭ* for worldly

objects, sensuous pleasures and for hoarding money. We strive to earn more and more and struggle to preserve. But we never question ourselves: who am I? Why have I come into this world? Why am I experiencing difficulties and sufferings? When do I get liberated from them? The people who think like this are rare. The people who try for this are even rare. The reason is “the delusory world”. This *Mōhamudgara* is useful to us for the fulfilment of our lives by removing these worldly delusions. It also shows the right path and is indeed a beacon of light for us.

Each verse in ‘*Bhajagōvindaṁ*’ is a good flogging and an eye-opener, too, for every one of us. It pierces directly into our hearts. Why does he say like this? We need not follow the formalities to wake up the house owner when his house catches fire. There is no time to observe the formalities. We must wake him up either by touching or by shouting. If required, better carry him out of the house. It is similar in our lives as well...

We don’t know how long we lead this human life? “*Nityaṁ sannihitō mṛtyuḥ*”. We don’t know when the serpent of time bites. So we should not

waste even a second. But we are spending our valuable time on petty things. We don't feel the sting of the ant at all. We don't feel the pain even like ant sting!! That's why we require shoutings and floggings. The purpose of these verses is to set right mankind and keep them on the right path with love and compassion.

Let us step into the text.

**Sathguru Sri Devisetty Chalapathi Rao**

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**MŌHAMUDGARA****Verse: 01**

भज गोविन्दं भज गोविन्दं  
 गोविन्दं भज मूढमते ।  
 सम्प्राप्ते सन्निहिते काले  
 नहि नहि रक्षति ढुक्रिङ्करणे ॥

*Bhajagōvindaṃ bhajagōvindaṃ  
 gōvindaṃ bhaja mūḍhamatē |  
 samprāptē sannihitē kālē  
 nahinahi rakṣati ḍukṛṇ karaṇē ||*

**Meaning of the words:** *Bhaja* = Pray; *gōvindaṃ* = *gōvinda*; *mūḍhamatē* = dull minded fool; *gōvindaṃ bhaja* = pray *gōvinda*; *sannihitē kālē* = when the time of death; *samprāptē* = is imminent; *ḍukṛṇ karaṇē* = principles of grammar; *nahinahi rakṣati* = won't save - won't save.

**Brief Summary:** You fool! Death is fast approaching you. The mere recital of '*Ḍukṛṇ karaṇē*' and the principles of grammar won't help you at this old age, particularly when death is imminent. The only

means that saves you is your Prayers offered to *Gōvinda*. Hence Pray to *Gōvinda* again and again.

**Commentary:** '*Ḍukṛṇ karaṇē*', the principles of grammar, is an extract from '*Sid'dhānta kaumudī*', written by '*Pāṇini*', a great sage. Once *Śaṅkarācārya* happened to see an old man reciting the principles of grammar on the verge of his death. Out of Pity towards the old man, *Śaṅkarācārya* wanted to help him achieve his life's goal. His pity is not just for this old man but for the entire mankind. Reciting the principles of grammar in boyhood helps to understand and grasp the essence of the scriptures and facilitates the implementation of them in daily life. Man must try to achieve his life's goal which is to be liberated from the cycle of birth and death and to realize his true nature. To achieve this goal, *Sādhana* (practice) is very essential. But this old man, on the verge of death, is still reciting the principles of grammar. He had no mind at all to try to achieve his life's goal. What is that foolishness? It is *Śaṅkarā*'s deep concern.

Just as the old man was deeply engrossed in learning the principles of grammar at the time of death, we, human beings, are also deeply engrossed

in acquiring money and worldly objects right from our birth until death. If such is the case, when should we try for the achievement of our life's goal?

Once we come into this world, we have to leave it one day or the other. We come here with empty hands and go away with empty hands, leaving everything here, all that we acquired. The *Jīva* goes out from this world carrying on his head the fruits of his actions (*Karma Phala*) and travels alone. When our body and mind are hale and healthy we must secure the things that are useful for our lone travel.

That is why *Śaṅkarā* is asking us to open our blind eyes. It is a forewarning. At the time of death, '*Duḥṛṇ karaṇē*', the principles of grammar, the acquisitions of money and matters won't save us. What do you mean by it? Don't we need money and other things in our daily lives?

They are very essential for our survival. We must earn them and utilise them for our family needs. Our earnings should be confined to our family needs. But one should not be deluded and fall into the trap of hoarding money to acquire worldly pleasures, forgetting life's goal. Use your



resources to sustain your body, but aim to achieve life's goal, which is to attain liberation.

Suppose we are going to our village, and on the way, there is a river in full tide. We require a boat to cross the river. It is good to use a boat to reach our destination, but it is wrong to go cruising on the river without reaching our destination. If it is so, the boat may sink us in the river, and we may lose our lives.

So we must ask ourselves "Who are we"? "Where have we come from"? "Where shall we go"? If we are leading worldly life filled with pain and pleasure, we need to explore a path for liberation from these. Map out your travel out of this bondage and reach your own goal, which is to reach *Paramātmā, Sat Chit Ānanda Svarūpa*. One has to remain in this everlasting bliss.

Now, a doubt may arise in our minds. 'Don't we die'? Death is certain both for the common folk and the enlightened. But there is a difference. The common folk go on getting births and deaths according to the results of actions committed and *Vāsanās*. But the enlightened, won't have cycle of birth and death. He does not care for the things he

earns, nor does he need any attention to women, money and matters. He realizes that these worldly possessions do not come with him, and he practices dispassion. *Mahātmā* realizes that he is *Paramātmā Svarūpa*, drifted away from him as *Jīva* and endures the cycle of birth and death with pain and pleasure. To put an end to this cycle, he understands that his prime aim is to reach *Paramātmā*. He knows he has to acquire scriptural knowledge from a *Sadguru* and practice various *Sādhanās*. Ultimately the realized master leaves the *Jīva* notion and firmly abides in *Paramātmā* and leaves his physical body in this world. This is also death, but with this type of death, the Realized master attains eternal bliss. This is *Jñāni* or Realized individual.

The person who is fully engrossed in worldly matters, receiving births and deaths, falls into the pool of sorrows; but on the other hand, leaving the worldly matters like a blade of grass, following the path of divine life, the *Jñāni* or enlightened remains in transcended consciousness enjoying the eternal bliss. Thus, Jnani is saved from the cycle of birth and death.

**What should we do to save from death? We must pray to *Gōvinda* not with the flowers and offerings but with self-surrender. Knowing that God is omnipresent and formless, we must submit our minds as flowers before the lotus feet of God and remain calm without any thoughts. One has to merge the mind in *Paramātmā* (annihilation of the mind - *Manōnāśanam*). This unification of *Jīva* with *Paramātmā* is indeed *Mōkṣa*/Liberation.**

**There is one more speciality here in *Śaṅkarācārya*'s teachings. He doesn't keep quiet, asking us to worship *Gōvinda*. He is addressing us, 'O fool!' Why did he say like this?**

**Suppose your landlord's house is in flames, and he is in deep sleep. To wake him up, we need not observe manners. We must wake him up even by beating him or by dragging him out of flames.**

**Here, we are also like landlords. Though Death is fast approaching us, we are not worried about it. Instead, we are deeply engrossed in deep sleep and in worldly objects. One jolt is not enough to wake us from sleep, but it needs repeated jolts.**

**Whenever we start work, it is customary to pray to our *Gurus*. Though this work doesn't start**

with the prayer of *Guru, Śaṅkarācārya* has worshipped his *guru Gōvindaṁ* by starting the first verse with “*Bhajagōvindaṁ Bhajagōvindaṁ*”.

*Śaṅkarācārya* has warned us that we should leave thoughts of worldly things and practice spiritual principles to attain godhood. He expounds to reject Two worldly vices in the next two slokas. The first one is avarice for money. He is telling us about it in the next verse.



## DVĀDAŚA MAÑJARIKĀ STŌTRA

### Verse: 02

मूढ जहीहि धनागमतृष्णां  
कुरु सदबुद्धिम् मनसि वितृष्णाम् ।  
यल्लभसे निज कर्मोपात्तं  
वित्तं तेन विनोदय चित्तम् ॥

*Mūḍha jahīhi dhanāgama tṛṣṇām  
kuru sadbud'dhim manasi vitṛṣṇām |  
yallabhasē nija karmō pāttam  
vittam tēna vinodaya cittam ||*

**Meaning of the words:** *Mūḍha* = O fool; *dhanāgama tṛṣṇām* = avarice for money; *jahīhi* = give up; *manasi* = in the mind; *vitṛṣṇām* = without aspirations and greed; *sadbud'dhim kuru* = fill the mind with good thoughts; *nija karma* = with your genuine work; *upāttam* = earned; *yat vittam* = that money; *labhasē* = acquired; *tēna* = with that; *cittam vinodaya* = be happy in your mind.

**Brief summary:** O fool! Give up avarice for money. Develop good thoughts without having any

aspirations in your mind. Be happy with the money earned by legitimate works.

**Commentary: *Mūḍha***:- We are the Self and are Blissful. Bliss is our true nature. But we have forgotten our true nature. We have identified and entwined ourselves with the mind and intellect, and as such, we have moved away from *Paramātmā* (Self) and lost our Blissful Nature. Instead, we have invited sorrows. If you are oneness with *Paramātmā*, you are blissful; if you are away from him, you are sorrowful.

When we are in sorrow, we peep into the world to seek happiness. There, we find several objects that lure us. What do they give? They give temporary pleasures. They are all transitory. Only the real and permanent thing imparts us permanent or eternal bliss.

The eternal thing that imparts eternal bliss is in us only. But we are running after worldly pleasures. These worldly pleasures give us happiness for some time and sorrow for some other time. Those who hanker after them are called 'fools'. We have abundant treasure in our house. But what are we doing? We are taking bowls, begging along the

streets, and receiving abuses and rebukes. If such is the case, are we not considered fools? For such people, *Śaṅkara* is giving advice.

***Dhanāgama tr̥ṣṇām jahīhi:*** This is *Śaṅkarā's* advice. Give up the avarice for money. Here, *Śaṅkarā* is not asking us to give up the money. He is asking us to give up the avarice and be content with what we get. Money doesn't give permanent happiness. If we strongly believe that money does not give permanent happiness, it is easy for us to give up the avarice.

Now, let us analyse the greatness of money. There is a common belief amongst us that if we have money, we can purchase anything. But this is a wrong notion.

Money is the cause of quarrels between brothers, fathers and sons. It is the cause of faction, ill - will and malice. Even then, we crave for money. That's why *Śaṅkarā* is asking us to give up avarice. When you give up avarice for money, your mind becomes empty. Then what should we do?

***Manasi vit̥ṣṇām sadbud'dhiṁ kuru:*** Fill your mind with good thoughts by replacing desires and desire-

prompted actions. Good thoughts are thoughts relating to *Paramātmā*, a meditation on Godhood and worshipping God. Fill the thoughts that you are the Blissful Self and explore the ways and means to attain liberation. Here, a question may arise."How do we get food when we think of god? How are our needs fulfilled? This is *Śaṅkarā*'s reply.

***Yalabhasē nijakarmō pāttam̐ vittam̐ tēna vinōdaya cittam̐:*** We always do *Karmās* (actions), it is a must. We get money from these *karmās* and can lead a happy life with the money we get. Honestly, people live on from 20-25 rupees a day to thousands of rupees a day in their daily lives. There is no limit for expenditure.

Happiness lies in contentment only. Developing desires without satisfaction won't give us happiness. It leaves us with anxiety and agitation; peace lies in contentment, not in worldly objects.

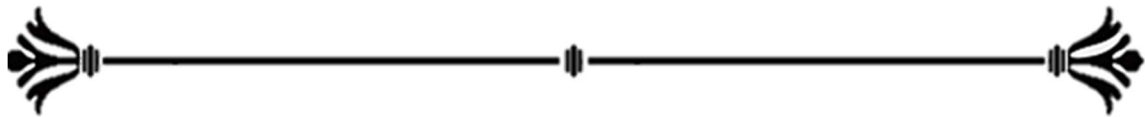
Two friends came to their friend's house. The host gave each of them a cup of coffee. In both cups, there is half a cup of coffee. One friend is dissatisfied for giving half a cup of coffee. The other friend is satisfied with giving him ½ cup of coffee as he didn't expect any coffee. Even though both drank



**½ cup of coffee only, the difference in the two friends' acceptance is in their expectations; one was dissatisfied, and the other was satisfied.**

**When we are desirous of objects, we get agitated and angry, particularly if we fail to fetch them. When we do not have desires, we get satisfaction. When there is peace and satisfaction in our minds, good thoughts arise. A peaceful mind is very essential to imbibe Scriptural knowledge. So we must live happily with the money we get. If we develop avarice, we move away from God.**

**Wealth and women are two things that keep us away from God. We learned about wealth, and now let us learn about women in the next Verse.**



**Verse: 03**

नारी स्तनभर नाभीदेशं  
 दृष्ट्वा मागा मोहावेशम् ।  
 एतन्मांसवसादि विकारं  
 मनसि विचिन्तया वारं वारम् ॥

*Nārī stanabhara nābhīdēśam*  
*dr̥ṣṭvā māgā mōhāvēśam |*  
*ētanmānsavasādi vikāram*  
*manasi vicintaya vāram vāram ||*

**Meaning of the words:** *Nārī stanabhara nābhīdēśam* = the place of ladies breasts; *dr̥ṣṭvā* = on seeing; *mōhāvēśam* = fascination; *māgā* = do not fall for them; *ētat* = that; *mānsa* = flesh; *vasa* = fat; *ādi* = etcetera; *vikāram* = a modification; *vāram vāram* = again and again; *manasi* = in your mind; *vicintaya* = think it over and again.

**Brief summary:** Do not get fascinated by seeing the beauty of Lady's breasts. They are really made of hateful flesh and fat, etc. Think that in your mind again and again.

**Commentary:** The *Ācāryās* are used to warn beforehand that wealth and women are hurdles in acquiring knowledge.

Money is essential for our living. But earning money is not the sole purpose of life. We should not avarice for it. We should not run after it. We should not forget our responsibilities by being trapped in the snares of the beauties of either gender. It is *Śaṅkarā's* warning in this verse.

This kind of attraction between males and females is there among all living beings. God has arranged it. He has made this arrangement incessantly for the continuation of this creation. For what purpose it is arranged should be confined to it only. This natural relationship should continue but be controlled. This kind of limit or control does not apply to animals. Because they have mating seasons. Nature has arranged like that. They unite only during mating seasons. But Nature has not imposed limits on human beings. Nature has given intellect and asked them to use it suitably. Human beings must observe celibacy during the educational period, do many duties after marriage, and again observe celibacy during the days of *Vanaprastha* and *San'yāsa*.

Those who observe celibacy alone attain knowledge and can do certain required spiritual practices.

But a doubt may arise in us. “Is it possible, when we are in youth, when the senses are strong when the mind is filled with sensual desires, when the circumstances are congenial and when the atmosphere is conducive, it is difficult to control it when the mind runs after sensual pleasures? To control the body and mind, Śāṅkarā is hinting at a trick in this verse. That is a negative thought towards sensualities.

When the beauty of a lady's breasts attracts you, think for a while and use your discretionary powers. What is the beauty of a lady's breasts? What is the real form? You come to know that they are mere lumps of flesh covered with skin. What do they contain? They contain flesh, blood, pus and fat. See them with a negative attitude. Is it not enough if we think one time? We must think of them with a negative outlook again and again.

Is there not this negative outlook in us? Yes, it is there. Our child wants ice cream. You don't have money to purchase it. Then what do you say? Don't

ask for ice cream, dear child. You will catch a cold. The child shows a glass doll and asks you to purchase it. You say that it is brittle and easily broken. Your wife asks you for a necklace studded with precious stones. You tell your wife that if you go for any function adorning it, there is danger of losing your life. On the other hand, If the money is deposited in a bank, interest accrues to the Principal amount. This is called "*Pratipakṣa bhāvana*". This kind of outlook should be cultivated.

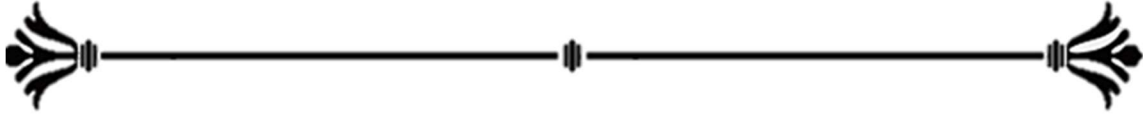
Don't we find attraction in these things? Yes, there is. Besides it there are certain shortcomings and defects. We must see shortcomings instead of attraction. When we see the shortcomings we develop indifference and renunciation. The same thing is said in "*Vivēkacūḍāmaṇi*" "*Dōṣadr̥ṣṭyā muhurmuḥu*".

Attractive things are always there. We cannot remove these. We cannot escape from seeing them. Though the eye sees, the ear hears, the mind should be controlled by intellect without running after worldly objects. We can't change the creation but can change our Vision towards them. We need to cultivate this kind of outlook not only for worldly

objects but also with respect to mutual lust between men and women.

*Śaṅkarā* propounded how one can lead a supreme life by eliminating lust towards Money and Women (*Kānta, Kanakaṁ*).

Now, *Śaṅkarā* expounds on what human life is? What is its true nature? How transitory is it? What should one do to fulfil one's life goal?



## Verse : 04

नलिनी दलगत जलमति तरलं  
तद्वज्जीवित मतिशय चपलम् ।  
विद्धि व्याध्यभिमान ग्रस्तं  
लोकं शोक हतं च समस्तम् ॥

*Naḷinī daḷagata jalamati taraḷam  
tadvajjīvita matiśaya capalam |  
vid'dhi vyādyabhimāna grastam  
lōkam śōka hataṁ ca samastam ||*

**Meaning of the words:** *Naḷinī daḷagata jalam* = water drop on lotus leaf; *ati taraḷam* = extremely unstable; *tadva jjīvitam* = similarly human life; *atiśaya capalam* = extremely unstable; *samasta lōkam* = in the whole world; *vyādhi* = with diseases; *abhimāna grastam* = filled with false pride and selfishness; *śōka hataṁ* = inflicted with grief; *vid'dhi* = know of it.

**Brief summary:** Water drop on the lotus leaf is unstable and so also is human life on earth. Know that the world we live in is full of diseases, miseries and people are engrossed with the notion of “my-ness” (*Mamakāram*).

**Commentary:** The water drop on the lotus leaf is very unstable. It moves hither and thither and disappears instantly. Human life is also like a bubble. It is transient. At present, we are alive. We don't know what will happen the next moment. One day or the other, we must say goodbye to this world. In this infinite time horizon, the human life span is very limited.

Let it be short. Do we live happily during this short period? No, not at all. At the time of birth, we are born crying. In childhood, when our parents didn't purchase the things we wanted, we cried. In youth, too, we weep for not fulfilling our desires. In old age, too, we weep for the difficulties and diseases we encounter. When the doctor imposes restrictions on the diet, we feel miserable. As long as we live, we suffer from the disease of 'my-ness'. Whenever any harm is encountered to 'my' possessions, then, too, we weep. At last, when the Demon of Death approaches, we cry for leaving out all the objects we possess. This is called in *Bhagavadgīta* “*Janma mṛtyu jarāvyādhi*” “*Duḥkha dōṣānudarśanam*”. (“Birth and death, disease and old age”, visualizing and experiencing the miseries).



Thus, many people lead their lives with delusions and suffering with diseases. They lead their lives crying with miserable conditions but act laughing instead, living without dying but acting as though they are living. That's why *Śaṅkarācārya* said, '*Lōkaṁ samastaṁ śōkahataṁ*' which means the entire world is a whole of miseries.

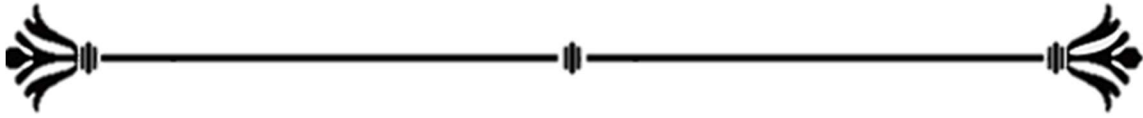
Our span of life on earth is very short. Even during this short period, we have sorrows, sufferings and fears. We should not have many desires and greed in this life. Don't become a fool in trying to fulfil these greedy desires. If we waste even a minute, it won't return. You better remember that death always chases you.

Then what is our duty? We must understand the significance and very purpose of human life. We must know 'where did we come from?' 'Where shall we go?'. We must make a decision now about which path to follow. We should not procrastinate as we don't know if tomorrow will come.

"Aren't the discourses on *Bhagavadgīta* going on? Owing to my busy schedule, I am unable to attend them. From next year onwards, I must attend and listen to them". He is postponing his

***Bhagavadgīta*** programme to next year. Can he postpone his impending death next month? We should not delay in auspicious undertakings and divine and pious activities. '*Ālasyaṁ amṛtaṁ viṣaṁ*', which means delay changes nectar to a poison. Postponement is a blunder. We must follow the principle "do it here and now".

The real form of honour accrued in this short span of life is discussed in the next two verses.



## Verse : 05

यावद् वित्तो पार्जन सक्तः  
तावन् निज परिवारो रक्तः ।  
पश्चाज्जीवति जर्जर देहे  
वार्ता कोऽपि न पृच्छति गेहे ॥

*Yāvadvittō pārjana saktah  
tāvannija parivārō raktah |  
paścājjīvati jarjara dēhē  
vārtānkō 2pina pṛcchatigēhē ||*

**Meaning of the words:** *Yāvad* = however long; *vittō pārjana* = earning the wealth; *saktah* = has the ability; *tāvat* = till that time; *nija parivārō* = all the dependents and friends; *raktah* = cordially attached; *jarjara dēhē* = with body getting old and weak; *jīvati* = living; *paścāt* = afterwards; *gēhē* = in the house; *koṃ 2pi* = no one; *vārtām* = not even your well being; *na pṛcchati* = not asked or inquired.

**Brief summary:** Our family and friends exhibit affection and concern only as long as we earn money. When our bodies become weak and work no longer, nobody shows any concern towards us, and nobody enquires about our well-being.

**Commentary:** Life is not only very short, but we need to know and understand how we lead our lives. When we are energetic; when we procure the requisite things; and when we fulfil their desires and make them happy, we are respected. Man is selfish by nature. We, human beings, being selfish, respect those who help us now and also those who potentially can help us at least in the near future. When they are not helpful, we at once ignore and dump them.

The head of the house is respected as long as he earns and fulfils the desires of his family members. The lady of the house is also respected as long as she attends to her household duties and serves her family members. The moment she falls ill and works no longer, she receives no respect but only rebukes.

Every person must remember this blatant truth. Carelessness and ignoring this dictum is a blunder. One should not be under the delusion that this false respect is everlasting. Remember that the respect we receive lasts only as long as our vigour and energy in the body are present. It is equally important to realize the significance and purpose of one's life. One should not waste one's precious life

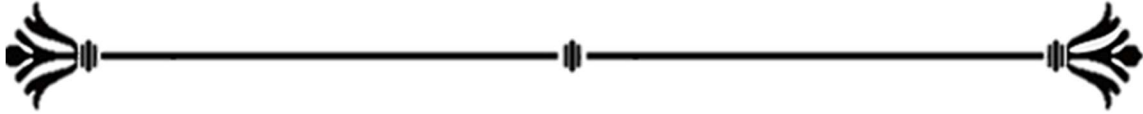
till the last drop of blood in serving and trying to please the kith and kin.

Earning, making others happy, and receiving respect are acceptable to some degree. But it should not be life's goal. Don't be under the delusion and get cheated in life. Once you get weaker in old age, you receive rebukes and unpleasant experiences. Then what should you do?

Direct and focus your minds on the righteous path. Try to experience the utmost bliss hidden in you. Once you attain this bliss, no emotional dualities like joys, sorrows, appreciation and rebukes will touch you. Because the bliss you derive does not come from any external objects but from within you, the *Ātma*/eternal bliss.

When you are energetic, you must earn, save, distribute, make your people happy and receive respect, and at the same time, you must open your eyes and seek your life's goal, which is the attainment of Liberation/*Mōkṣa*. On the other hand, if you are deeply engrossed in mundane affairs, you will repent in the end and waste your precious life. That's why the adage says, 'Make hay while the sun shines'. You should realize your life's primary goal

**while you have the vigor and energy in your body to accomplish it. Earnings and spending, as well as respect and recognition, are nothing but a play in life. As you are playing the game, you need to strive to attain your primary objective, which is to attain Liberation/*Mōkṣa*. Don't be deluded and deceived in life. Do not be frightened that the world will ignore and neglect you, but you should exit the world with eternal peace and bliss.**



**Verse : 06**

यावत् पवनो निवसति देहे  
तावत् पृच्छति कुशलं गेहे ।  
गतवति वायौ देहापाये  
भार्या बिभ्यति तस्मिन् काये ॥

*Yāvatpavanō nivasati dēhē  
tāvat pṛcchati kuśalam̃ gēhē |  
gatavati vāyau dēhā pāyē  
bhāryā bibhyati tasmin kāyē ||*

**Meaning of the words:** *Yāvat* = however long; *dēhē* = in the body; *pavanō* = life force; *nivasati* = remains; *tāvat* = till that time; *gēhē* = in the home; *kuśalam̃* = well being; *pṛcchati* = enquires; *dēhā pāyē* = when the body decays; *vāyau* = life force; *gatavati* = leaves; *tasmin kāyē* = lookin at the body; *bhāryā bibhyati* = even wife fears.

**Brief summary:** As long as life force exists in the body, so long the house inmates ask about our welfare. The moment life force exits the body, even one's wife is afraid of seeing the dead body.

**Commentary:** We must know the real state of our body. We are unable to see the body as it is. We think highly of our bodies. We do a lot for this body in maintaining, decorating and offering various kinds of comforts. To make our bodies attractive, we apply perfumes and powders and wear clothes and ornaments. If the body is diseased, medical aid is offered. If necessary, blood is injected, and transplantation of heart and kidney is done to the body; we are doing banded labour to it like a slave. There is neither holiday nor leisure.

Why are we born? Why are we living? Is it for the maintenance, decoration and enjoyment? If so, there is no more deplorable than this thought process.

Because the body does not always remain the same. The body that is beautiful, strong and attractive now undergoes changes in the course of time and at last, it looks ugly and eventually drops off. We should not forget it. Always remember that the body is not 'I'. It is only an instrument to be used. Just as I use my wristwatch carefully, clean it carefully, repair it when it is out of gear, and fix the new parts in place of the old. In the same way, we

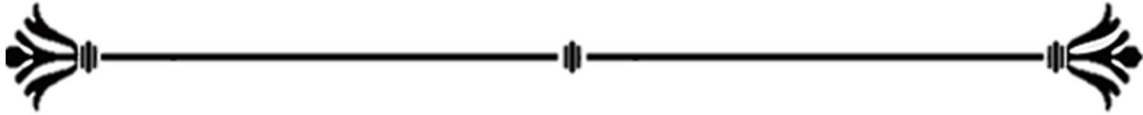


must keep our bodies clean, wear clothes, nourish them, and keep them beautiful and healthy. If the parts are damaged, new parts are fixed instead of the old ones. But at the same time, we should not forget that this body is an instrument used for important work. As it is not permanent, remember to use it carefully and wisely. This should be used for Self-realization and to reach *Paramātmā*. Maintaining the body is not the sacred duty of human life.

Generally, we use an article as long as it is in use. If it is not useful, we throw it away. Somebody will purchase these throw-away waste papers, plastic goods, iron pieces and bulbs. If any animal dies, we use its flesh, skin, or teeth, but nobody purchases the dead body of a human being. Nobody takes the dead body, even if he is paid. The human body is a bundle of waste and useless products. For this useless product, why should we struggle all our lives, why should we deceive others, why should we murder others? Why should we wage wars? After life's exit from the body, it does not fetch even a penny. Nobody in the house enquires about the well-being of the dead. Even the wife is afraid of the dead body. It is taken to the pyre for cremation. Is it

**wise to waste our valuable life on this waste product (body)? Isn't it unwise not to use the body for the primary purpose of life, which is to liberate from bondage and merge with the SELF (*Paramātmā*)? So, the body is useless when the life force exits it, which is why one has to use the body to reach the higher. Use it to inquire about who you are and do spiritual practices and meditation on the Self. Reduce affection and attachment to the body. This is the bondage for us.**

**The common folk who do not understand the real nature of the body and how they are wasting their life are revealed in the next verse.**



**Verse : 07**

बाल स्तावत् क्रीडा सक्तः  
तरुण स्तावत् तरुणी सक्तः ।  
वृद्ध स्तावत् चिन्ता सक्तः  
परमे ब्रह्मणि कोऽपि न सक्तः ॥

*Bālastāvat krīḍā saktah*  
*taruṇastāvat taruṇī saktah |*  
*vṛd'dhastāvat cintāsaktah*  
*paramē brahmaṇi kō 2pi nasaktah ||*

**Meaning of the words:** *Bālastāvat* = as long as you are in childhood; *krīḍā saktah* = attached to sports and games; *taruṇastāvat* = so long you are in youth; *taruṇī saktah* = attached to young ladies; *vṛd'dhastāvat* = in the old age; *cintāsaktah* = inflicted with thoughts and worries; *paramē brahmaṇi* = in *Paramātma*; *kō 2pi* = alas any one; *na saktah* = not attached at all!

**Brief summary:** There are three stages in Man's life. They are 1) boyhood 2) youth 3) old age. In boyhood, he shows interest in playing games with his friends. In youth, he shows interest in the opposite gender. In old age, he is worried about his health and well-

being and about the thoughts of his children, their jobs and their marriages. But he never shows interest in God.

**Commentary:** Man's journey is a never-ending journey. He takes a number of births and deaths. At last, he is blessed with human birth. When he takes human birth, his journey should be bound to God as he is endowed with the intellect. Using this intellect, he must journey towards God and attain salvation. But now he is misusing it and indulging in worldly affairs. All his life he is living like an animal. He is spending his life earning money, eating and sleeping like an animal. If he wastes his life like this, he has to take the number of births.

How is a man living here? He seeks happiness in mundane affairs and leads a miserable life out of sheer ignorance. He doesn't know that the permanent happiness lies hidden in the recesses of his heart, which is his True form. Without knowing this truth, he is running after transient happiness from the objects in the world, out of ignorance. How a common man leads his life is analysed in this verse. In every man's life, there are three stages boyhood, youth and old age.

**1. Boyhood:** Boyhood is generally spent in playing games and receiving education. He has no idea of life at this age. He shows interest in playing games with his friend with a number of sports gear. He longs for them and is obsessed in acquiring them. If he acquires, he feels happy or else unhappy. He doesn't feel the responsibility at all.

**2. Youth:** In youth, his physique is strong. He looks handsome. He has the thoughts of the opposite sex all the time. This period is a dangerous period. He thinks romantic thoughts all the time. This is the world of heaven and imagination for them. They don't see the other world. The whole youth is spent in acquiring money, and he tries to improve his career.

**3. Old age:** Old age has its own setbacks. His body becomes weak. His mind becomes unsound. All the organs cease to function slowly. As he has much leisure, he pesters his mind with unnecessary thoughts. At times, he pokes his nose into the affairs of the others and receives rebukes. At last, he cuts off his bonds and goes into an unmanifested state, i.e., death.

**If all his life is spent in mundane affairs, when does he exert efforts for the attainment of salvation? Receiving a good education, getting a high-salaried job, acquiring palatial buildings, and amassing wealth are not at all achievements. Are they called achievements? Being born as a man, being endowed with the intellect and using it for petty things alone is not at all life.**

**The significance of man's life is using our intellect in a proper manner. That's why human birth is presented to us. We must escape from the cycle of birth and death and unite with God. We must uplift ourselves, obtaining permanent happiness, and redeeming ourselves from temporary gain and loss, joy and sorrow.**

**Instead of spending our lives in games, romantic thoughts, or wasting life, we must step towards the eternal bliss of God. Having godly ideas in boyhood is indeed luck. If we don't have them, cultivate them in youth or at least old age. We are wasting our human life. How do we turn towards God? How we enquire about God is discussed in the next verse.**

**Verse : 08**

का ते कान्ता कस्ते पुत्रः  
संसारोऽयमतीव विचित्रः ।  
कस्यत्वं कः कुत आयातः  
तत्त्वं चिन्तय तदिह भ्रातः ॥

*Kātē kāntā? Kastē putraḥ?*  
*Sansārō 2yamatīva vicitraḥ |*  
*kasyatvaṁ? Kaḥ kuta āyātaḥ?*  
*tattvaṁ cintaya tadihabhrātaḥ ||*

**Meaning of the words:** *tē kāntā kā?* = Who is your wife?; *tē putraḥ ka?* = who is your son? *2yam* *Sansārō* = this *Sansāra*; *atīva vicitraḥ* = very wonderful and perplexing; *tvam* = you; *kasya* = whom do you belong to?; *Kaḥ* = who are you?; *kuta āyātaḥ?* = where did you come from?; *bhrātaḥ* = o brother; *tad* = that; *tattvaṁ* = of that truth; *iha* = here (when you still have the body); *cintaya* = explore and enquire.

**Brief summary:** Who is your wife? Who is your son? This *Samsāra* is a very variegated and kaleidoscopic reel. Who are you? To whom do you belong? Where

from have you come? O Brother! Enquire now itself the nature of the Self through this existing body.

**Commentary:** Wife, children, and relations are bondages for man. If we don't want them to be our bondages, we must enquire deeply into who they are. We must pose questions to ourselves: 'Who are you? To whom do you belong? Where have you come from?'

Both husband and wife generally live together amicably and affectionately. If they know the real nature of their bondage, their life will be a happy one or else a miserable one.

Generally, the ladies apply collyrium to their eyes/lashes to look beautiful. If the collyrium is not good, the eyes get spoiled. In the same way, if both husband and wife do not know the nature of their bondage, their lives will become miserable.

It is said in the scriptures that both husband and wife live together. At the same time, they must maintain a little separation (short distance). If they are intimately close and one dies, the other cannot withstand the other's separation, so they must maintain a little separation and enquire about the Self.



**1. *Kātē kāntā*: Who is your wife? Before marriage, your wife was somebody's daughter. She was born elsewhere, and you were born somewhere. With the marriage, both of you got united. Now, both of you are journeying together. Do you journey together till the end? No, not at all. In your journey, either your wife or you may get down (die). Then you have to take a lone journey. Your births did not take place at one time. Your deaths also will not take place at the same time. During your journey, you live together for some time and separately for another time.**

Our journey is like a train journey. Suppose one passenger boarded the train at *Madrās*, and when the train reached *Nellūr*, another passenger got into the compartment. Then you got acquainted with each other and talked about everything. They became good friends. When the train reached *Cīrāla*, the first passenger got down from the train. The second passenger continued his journey and got down at *Vijayavāḍa*. This is the relationship between them.

The relationship between husband and wife is also like this. So, make a philosophical enquiry

about the nature of the relationship and come to an understanding. Then, you will learn how you must behave with your spouse.

**2. *Kastē putraḥ*:** 'Who is your son?' Enquire. He is the love of your life right from his birth. Prior to his birth, he was the foetus in the womb of your wife. Prior to the foetus, he was the seed/sperm. How did it come to be? It was made from the food you had taken. How did the food come to be? It came from the soil. That means the soil underwent many changes from the seed to the baby, i.e. your son. The final change of the soil is your son. Then who are you? You also represent the final stage of soil like your Son. Now you are more ahead in time than your son. So you are also the last form of the soil.

**3. *Sansārō 2yamatīva vicitraḥ*:** Examine the relationship of the two mud balls. The larger mud ball kisses the small one and develops love towards it. When the time comes for separation, the larger one gets disturbed and cries. If we see the play of two mudd balls, we cannot but laugh. In the same example, we became the players, playing our parts, like the mud balls, seriously. This is all delusion. This is *Māya*. This is ignorance. We are unable to see as

it is and have fallen into the trap of delusion, saying that this is 'mine'. What a wonder! That's why the *Samsāra* is variegated and kaleidoscopic.

**4. *kasyatvam? Kaḥ kuta āyātaḥ? Tattvam cintaya tadihabhrātaḥ:*** Now, who are you that entangled in the bondage of *Samsāra*? To whom do you belong? and where have you come from? This sort of enquiry is very important.

Make a philosophical enquiry: 'Who am I?' This is the only means to know the significance of man's life. This kind of enquiry ends all sorrows related to this ignorance. This enquiry is the teaching of *Bhagavān Śrī Ramaṇamaharṣi*.

'Who am I? Am I the body?' This body is like a house - an inanimate thing sitting in it. I am executing my actions. Then, 'Am I the mind and intellect?' Not at all. They are only the instruments for my actions. They are also inanimate. I am using them for my actions. Then who am I? I am *Jīva* sitting in the body, using the mind and intellect for my actions. If I am the *Jīva*, to whom do I belong? Where have I come from? I belong to the omnipresent God. I have come from God. Then where shall I go? I will go to the omnipresent God.

The *Jīva* who comes from God experiences joys and sorrows for some time in the play of human life and at last reaches God. There, the *Jīva* enjoys eternal bliss and permanent happiness. It means we come from God and go to God. Then what is our duty during our journey here?

During our journey, we see many beautiful scenes, hear melodious music, taste many eatables, enjoy certain things by touch, and smell certain fragrant things. To enjoy more happiness and more comforts and get deluded into these transient pleasures, we forget our journey by deeply involving ourselves in worldly affairs. Though we enjoy life's pleasures here for some time, we are bound to experience sorrows and difficulties. With the experiences of joys and sorrows, we must continue our journey. One should not become complacent. These joys and sorrows should not become bondage to our life.

O brother! Addressing us so affectionately, *Śaṅkarā* is reminding us of our duty by giving friendly advice like an affectionate friend. The nice practical plan for continuing our journey towards God is discussed in the next verse.

**Verse : 09**

सत्सङ्गत्वे निस्सङ्गत्वं  
निस्सङ्गत्वे निर्मोहत्वम् ।  
निर्मोहत्वे निश्चलतत्त्वं  
निश्चलतत्त्वे जीवन्मुक्तिः ॥

*Satsaṅgatvē nis'saṅgatvaṁ  
nis'saṅgatvē nirmōhatvaṁ |  
nirmōhatvē niścalatatvaṁ  
niścala tatvē jīvanmuktiḥ ||*

**Meaning of the words:** *Satsaṅgatvē* = through the company of good people; *nis'saṅgatvaṁ* = attachment is removed; *nis'saṅgatvē* = due to removal of attachment; *nirmōhatvaṁ* = delusion is removed; *nirmōhatvē* = free from delusion; *niścala tatvaṁ* = unwavering focus is formed towards *Paramātmā*; *niścala tatvē* = due to this firm focus on Reality; *jīvanmuktiḥ* = attains *Mōkṣa* (liberation) even when alive.

**Brief summary:** The concept of attachment to worldly objects will go away on account of our association with good and pious people. As a result, our delusion or fascination will disappear. When

delusion disappears, the mind stands still on God without flickering. It redeems us from all sorts of *Karmās*. Liberation from the bondage can be attained in this life while living and it is called *Jīvanmukti* or *Sadyōmukti*.

**Commentary:** As long as man lives in this world, he aspires to all kinds of enjoyments and wants to acquire them. He thinks he will derive happiness from them, and this kind of thinking is called delusion. In this world, there is no guarantee that any object or matter will give permanent happiness. These worldly objects give us happiness for some time if at all, and unhappiness for some other time. If they are lost or damaged, we get grief. From these things, we get temporary happiness but not permanent happiness. Knowing it fully well, aspiring for permanent happiness from these objects is a delusion.

The person who is in delusion wants to acquire worldly objects. He constantly thinks and dreams about these objects. He earns them through his hard work, preserves them carefully, and takes due care in protecting them. If they are lost, he feels depressed. This kind of attitude and mindset is

called attachment. Because of this attachment he is falling into the trap of excessive desires. How much philosophy he has heard or known, it will be difficult for him to escape from these attachments which disturb his mind. Mankind needs a solution to escape these delusory desires and attachments that only give transient happiness followed by sorrow. *Śaṅkarā* is offering us the solution in this verse and is making us know how we obtain the supreme state of Consciousness/*Sat Chit Ānanda Svarūpa*. That solution is the company of good and pious people.

*Satpuruṣās* are the seekers of 'Sat' (Truth). They are spiritual *Sādhakās*, devotees and practitioners of divine works, *Gurus* imparting spiritual knowledge, monks and *Jñānis* or the enlightened ones. Good association means conversing with such pious people, listening to their words, clearing our doubts, and following them. If such people are unavailable, it is better to develop friendships with the sacred texts. After assimilating the essence of these texts, one needs to put the principles into practice. With the company of good and pious people, powerful energy emanates from *Sādhakās*. This energy covers our body and mind complex with

a strong shield. This shield protects us from attachment to the world of objects and delusions.

**1. *Satsaṅgatvē nis'saṅgatvaṁ*:** By making acquaintance with such people, by listening to their words and teachings, by observing their mode of operation, by being with them. It facilitates peace of mind, which slowly cultivates detachment from the external attractive objects and develops attachment towards God. By associating with *Satpuruṣās* (Pious people), the *Sādhakās* learn that objects of the world are impermanent and impermanent objects give only impermanent happiness. Permanent happiness comes only from permanent and eternal *Paramātmā*. These understandings will help to reduce the desire for worldly objects, help to develop indifference towards impermanent objects and eliminate attachment. This is called *Nis'saṅgatvaṁ*. With this, what happens to us?

**2. *Nis'saṅgatvē nirmōhatvaṁ*:** When attachment towards material objects is eliminated, then there will be no likes and dislikes. When we see the world without the coloured glasses of likes and dislikes, it appears as it is. When we like and see an object, it



seems very useful and attractive. When we see a person whom we like seems to be very good, noble and handsome, We don't find lapses in him. When we see unacquainted people, they appear as they are because we have no opinion about them in advance. When we see worldly objects without likes and dislikes, they do not create delusion in us. That is *Nirmōhatvaṁ*. Where does this *Nirmōhatvaṁ* lead to?

**3. *Nirmōhatvē niścalatatvaṁ*:** If you know the real nature of the objects, you will get liberated from the magic world's delusion. This will lead one to think that God (*Paramātmā*) is this world's source and director. One will not be tempted towards external objects of the world; in fact, the mind abides firmly in the SELF (*Paramātmā*). Thus, the mind is free from agitations, and in that pure mind with single-pointed concentration, one can enquire about one's true nature, *Paramātmā*. If this inquiry continues for a prolonged period with firm abidance, in a meditative state, it is called *Niścalatatvaṁ*. Where does this *Niścalatatvaṁ* lead to?

**4. *Niścala tatvē jīvanmuktiḥ*:** If one continues to meditate with a calm mind on *Paramātmā*, that

mind immerses with *Paramātmā* and eventually transforms as *Paramātmā*. Just as the salt doll, if thrown into the sea, becomes the sea, the mind transforms as *Paramātmā*. This is called the state of mindlessness, desirelessness and *Jīvanmukti* (Liberated while living). This is the realization/*darśan* of God. *Darśan* means not seeing God as another object but as realization that “I am *Paramātmā*” (Experiencing as *Paramātmā*). This is called ‘*Mōkṣaprāpti*’, Liberation from *Samsāra*, i.e. cycle of birth and death.

To achieve the last step of *Mōkṣa*, you must keep your leg on the first step of ‘*Satsaṅga*’. Many people think it is impossible to obtain *Mōkṣa* and do not know how to attain *Mōkṣa*. For such people *Śaṅkarācārya* is showing proper guidance. Our wisdom lies in finding out the first step. If we keep our leg on the first step, even the blind follow the suit by groping. So we must take the first step *Satsaṅgatvaṁ* (company of good and pious people).

That's why we must make association with good people, especially with the *gurus* who impart spiritual knowledge. We must serve them, worship

**them and follow them. Our future depends on it. So seek the good people wisely and carefully.**

**What we should leave is our attachment with worldly objects and walk towards the association of pious people and obtain spiritual knowledge. Why? It is discussed in the next verse.**



**Verse : 10**

वयसि गते कः कामविकारः

शुष्के नीरे कः कासारः ।

क्षीणे वित्ते कः परिवारः

ज्ञाते तत्त्वे कः संसारः ॥

*Vayasi gatē kaḥ kāma vikāraḥ*

*śuṣkē nīrē kaḥ kāsāraḥ |*

*kṣīṇē vittē kaḥ parivāraḥ*

*jñātē tattvē kaḥ sansāraḥ ||*

**Meaning of the words:** *Vayasi gatē* = as youth advances; *kāma vikāraḥ kaḥ?* = where will be the lustful thoughts and sensuous desires; *nīrē śuṣkē* = when the water is dried up; *kāsāraḥ kaḥ?* = where is the lake?; *vittē kṣīṇē* = if money is exhausted; *parivāraḥ kaḥ?* = where is the entourage?; *tattvē jñātē* = after knowing the Self-knowledge; *sansāraḥ kaḥ* = where is the cycle of birth and death-*sansāra?* (it won't be there).

**Brief summary:** If youth passes by, there will be no lustful thoughts and sensual desires. If water is evaporated, there will be no pond, if money is lost there will be no entourage. In the same way if Self-

knowledge is gained, there will be no *Samsāra* of birth and death.

**Commentary:** Man is entangled amidst the wheel of birth and death. Doing *karmās*, enjoying their fruits and preserving impressions, and again taking birth to reap the consequences is a routine affair for him. Like this, he is entangled amidst the wheel of *karma* and *janma* (birth). He has forgotten his life's goal and is totally engrossed in earning, preserving and enjoying joys and sorrows. The reason for this is his ignorance. Because of this ignorance, he cannot turn his mind towards God, cannot do *Sādhana* (practice) and cannot achieve his life's goal. Then how can he escape from this *Samsāra* and achieve this life's goal?

The remedy for this malady is to root out the ignorance of his true nature. The mud is the cause of the pot. If the mud is taken out from the pot, there will be no pot. Gold is the cause for ornaments. If Gold is taken out from ornaments, there will be no ornament. In the Same way ignorance is the cause for *Samsāra*. If ignorance is removed, then there will be no *Samsāra*. To remove the ignorance knowledge is required. To dispel darkness, light is

required. Like wise to drive away ignorance spiritual knowledge is required. Philosophical knowledge is required.

*Ācārya Śaṅkarā* reveals the relationship of cause and effect in this verse by three analogies-

**1. *Vayasi gatē kaḥ kāma vikāraḥ:*** Age means youth here. In youth, the body is so attractive. There is strength in the muscles. The skin is tense. The muscles are hard and blood bubbles. Then, the sensual desires are in high tide. At this age, man does all sorts of wicked pranks. If youth passes by, all his bubbling sensations get subsided. His skin becomes flaccid. The nerves become vigourless. The flow of blood diminishes. The body looks ugly because of the wrinkles. As youth passes by, his sensual desires and lustful thoughts also pass by.

**2. *Śuṣkē nīrē kaḥ kāsāraḥ:*** The pond is called pond if there is full of water or else it is called mere soil. The mere soil is not called a pond. When there is water, it is pond, when there is no water, it is not called pond.

**3. *Kṣiṇē vittē kaḥ parivāraḥ:*** If anybody has money, dependents, friends, and relatives throng to his house. They come to do his household work. If he

has no money, he can't be in a position to maintain them. Then they exit.

**4. *Jñātē tattvē kaḥ sansārah:*** Like this, *Ādi Śaṅkarācārya* expounds with analogies that if cause is removed effect will automatically be removed. He further continues if ignorance of once true nature is removed, *Samsāra* will be removed at once. One needs to remove ignorance by acquiring Self-Knowledge. *Samsāra* will be removed by firm abidance in Self-knowledge.

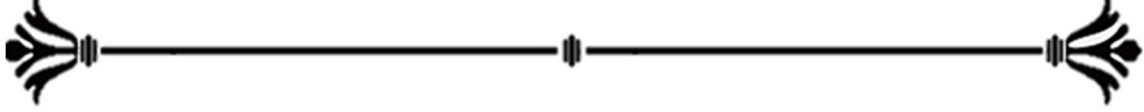
While travelling in darkness, one comes across a serpent which looks like raising the hood. It naturally frightens the individual and begins to perspire and his heart pounds. Out of fear the individual runs hither and thither and cries in hope of someone rescues him. Then suddenly light flashes and at once he notices a rope in the place imagined snake. His fear gets completely resolved. Why did he get frightened earlier?, due to ignorance that's what he saw was indeed a rope, not a snake. So ignorance created the snake causing the fear which was cleared with the knowledge that indeed it was a rope.

In the same way, Truth (*Sat*) only exists. That *Sat* is *Paramātmā* who is formless, beyond the *gunas*, pure, immutable, birthless, imperishable, omnipresent, and '*Sat - Chit - Ānanda*' (existence, consciousness and bliss). There is only one *Paramātmā*. There is no second to him. But owing to our ignorance that only *Paramātmā* exists, we are unable to perceive *Paramātmā*. In place of *Paramātmā*, we are perceiving *Jagat*(world) and *Jīva* (beings). *Paramātmā* is full, perfect and blissful-but the world is incomplete, imperfect and full of sorrow. Looking at this world, desiring to drive away miseries, and to be happy, we tend to acquire many goods, earning money, enjoying comforts which only generates more desires and subsequent dissatisfaction when we fail to fulfill the desires. This is how we struggle with life/*Samsāra* and fail to accomplish permanent happiness. It is all due to ignorance of our True nature. If only ignorance is removed, life miseries will be uprooted. Bliss dawns. To remove ignorance, Self-Knowledge is required. If self-knowledge is gained, there will be no sorrow of *Samsāra*.

The suitable birth for gaining Self-knowledge is human birth. In spite of being endowed with the



human birth, if we neglect to acquire spiritual knowledge; spend life with the acquisition of material comforts as the sole aim, what happens to us is narrated in the next verse.



**Verse : 11**

माकुरु धन जन यौवन गर्व  
हरति निमेषात् कालः सर्वम् ।  
माया मयमिदम् अखिलं बुद्ध्वा  
ब्रह्मपदं त्वं प्रविश विदित्वा ॥

*Mākuru dhana jana yauvana garvaṁ  
harati nimēṣāt kālaḥ sarvaṁ |  
māyā maya mida makhilam bud'dhvā  
brahmapadam tvam praviśa veditvā ||*

**Meaning of the words:** *dhana jana yauvana garvaṁ*  
*mākuru* = don't be proud of having money,  
entourage and youth; *nimēṣāt kālaḥ* = in one  
minute; *sarvaṁ harati* = all of these get evaporated;  
*idam akhilaṁ* = all these; *māyā mayam* = full of  
delusion; *bud'dhvā* = know it; *brahmapadam veditvā*  
= know the abode of *Paramātma*; *tvam* = you;  
*praviśa* = and reach it.

**Brief summary:** Don't feel proud for having money,  
an entourage, or youth. All these get evaporated in  
no time. Know that this world is full of illusion, full  
of magic. Know the abode of *Paramātma*, reach

there and experience and abide firmly in the Self/Godhood/Oneness.

**Commentary:** The mundane wealth in this world is not permanent and illusive. Looking at the temporary wealth, he feels proud and egoistic. He deludes that it is all permanent.

***Dhana jana yauvana garvam:*** Some are proud of having enough money, houses, gardens, lands and bank balance. Looking at these riches, they think high of themselves. Possessed by the devil of money, they do not have any feelings for wife, children, relatives, friends and their neighbours. Their world is money. In their view the rich are friends and poor are enemies. They judge the people by money.

Some others are proud of their entourage. They think that many people are behind them to back up. They think that the beneficiaries are dependent on them and they assume they are his well-wishers. Generally, politicians come under this category. The politician feels proud of his followers. When he is out of power, he sees the true colours of all his followers whether they are well-wishers or not.

Still, some others feel proud of their youth. They think youth is permanent and body will remain as robust forever. They won't find any difference between the good and the bad. They behave high-handedly. They are egotistic and true to the core. They tend to mock the old people.

***Harati nimēṣāt kālaḥ sarvaṁ***: He doesn't know that the so-called property he has gained will disappear in a fraction of moment. Suppose the earthquake occurs just for 10 seconds, the whole property including his house, money and matters, will be razed to the ground. The person who is proud of his money and big posh buildings is compelled to beg for food packets sent on humanitarian grounds. What happened to his pride? Does his money protect him? Does his entourage protect him? In the same way, youth, too. It is not permanent.

***Māyā maya mida makhilam bud'dhvā brahmapadam tvam praviśa veditvā***: Think that this property is deceptive and temporary. Enjoy the property. There is nothing wrong. But don't get attached to it. If you keep an attachment, sorrow is inevitable when it is lost. Think that this property is not important. Knowing that it is all delusive, better enter the

**world of Brahman/*Paramātmā* for the sake of eternal delight. If you want eternal delight and bliss, keep your flickering mind on Brahman and be Brahman. The *Jīva* must unite with all-pervading and eternal *Paramātmā*.**

**If the wheel of time rolls by, how the visible world changes is described in the next verse.**



**Verse : 12**

दिन यामिन्यौ सायंप्रातः  
 शिशिर वसन्तौ पुनरायातः ।  
 कालः क्रीडति गच्छत्यायुः  
 तदपिन मुञ्चत्याशावायुः ॥

*Dina yāmin'yau sāyamprātaḥ  
 śiśira vasantau punarāyātaḥ |  
 kālaḥ krīḍati gacchatyāyuh  
 tadapina muñjatyāśāvāyuh ||*

**Meaning of the words:** *Dina yāmin'yau* = day and night; *sāyam prātaḥ* = evening and mornings; *śiśira vasantau* = the seasons of winter and spring; *punah āyātaḥ* = arrives and departs consecutively; *kālaḥ* = time; *krīḍati* = playfully; *gacchati* = departs; *āyuh* = longevity gets exhausted; *tad api* = even then; *āśā vāyuh* = the breeze of desires and greed; *na muñjati* = won't leave him.

**Brief summary:** The Day and night, morning and evening, Autumn and Spring arrive and depart consecutively. The wheel of time goes by quickly, playing with us. In the same way our life time too

goes by. But man does not leave even an iota of hope, desires and greed; not at all.

**Commentary:** Day shines brightly. But darkness envelops when night comes on. Does it remain like that? No, not at all. Morning dawns. It brings the rays of light. In the afternoon, it shines brightly. At last, it joins the twilight of the evening. Every day, the show is like this. In the wheel of time, days, weeks, months and years roll by or elapse. During this journey, time won't stop even a single minute. There are six seasons such as autumn, spring, summer etc., They, too, arrive and depart consecutively. The wheel of time thus rolls by. If it rolls by playfully, the life span of human beings too will decrease gradually. We celebrate our birthdays every year. It means one year in our lifetime goes decreased. It is an indication. If time goes forward, death is coming nearer. If time moves away, the future becomes present, and the present becomes past. That's why nothing is eternal and permanent.

As said by *Nacikēta* in '*Kaṭhōpaniṣad*', this life is transitory, just as crop germinates, man is too thus born. Just as crop is destroyed, man is also destroyed. However long the life is, it is bound to be

destroyed. It is nothing before the Time. This life depends on the grace of God, like time. But man is forgetting it. He is entwined with various desires and hopes and fully immersed in actions such as earning, preserving, developing and enjoying. How much hard work he does, how many enjoyments he experiences, how much wealth he amasses, one-day death takes away forcibly everything from him. *Jīva* (individual) has to go alone sorrowfully, painfully, miserably, leaving everything behind the hard earnings. But what he takes away with him is a bundle of the accumulated (*Sañcita*) *karmās* and impressions. What a wonder! What a pity!

Despite this, hope is not leaving us; we cannot escape from the whirlpool of attractions. Knowing fully well that we have to leave them here, we struggle for them incessantly, if necessary, commit sins, hurt others and commit murders.

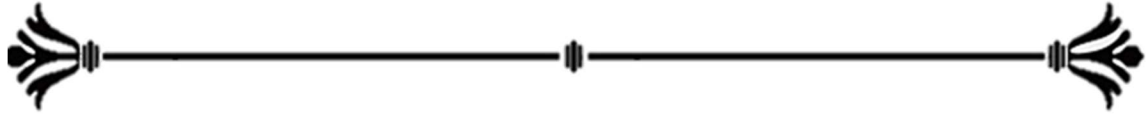
It is not possible for the common folk and the great people to escape from this vicious circle. *Sīta* herself fell into the trap of golden deer. That's why she faced several difficulties and sat under *Aśōka* tree as a Goddess of sorrow. Even the most pious



and holy women gets trapped and deceived by Gold.  
This is *Māya* (illusion).

Though life is bound to be transient with a definite ending, knowing also that the hard earnings are to be left behind here, the hope and longing of man is not destroyed. Even at the time of death, the things that go with him are his hopes and desires. If they disappear, God appears.

Then what should we do? What is the purpose of human life? What is the way to attain it? The reply is given in the next verse in one word.



**Verse : 13**

काते कान्ता धनगत चिन्ता  
 वातुल किंतव नास्ति नियन्ता ।  
 त्रिजगति सज्जन सङ्गति रेका  
 भवति भवार्णव तरणे नौका ॥

*Kātēkāntā dhanagata cintā  
 vātulakintava nāsti niyantā? |  
 Trijagati sajjana saṅgati rēkā  
 bhavati bhavārṇava taraṇē naukā ||*

**Meaning of the words:** *vātula* = o mad fool!; *tē kāntā* = about your wife; *dhanagata cintā* = thoughts related to money and wealth; *Kā* = why?; *tava* = your; *niyantā nāsti kim?* = don't think the ruling omniscient God doesn't exist?; *tri jagati* = all three worlds; *bhavārṇava* = this ocean of *Samsār*; *taraṇē* = to cross; *naukā* = boat; *sajjana saṅgati* = association with good people; *ēkā* = the only; *bhavati* = is.

**Brief summary:** O! mad fool! Why do you think about your wife, your wealth and related matters? Don't you think that the omniscient Lord rules anything and everything? In these three worlds

**(Mullōkālu), association with good and pious people is the only boat to cross the ocean of life and death.**

**Commentary:** In this verse *Ācārya Śaṅkarā* is reminding us of the crucial matters that have already been said. He made us know about gold and women in the beginning itself. He tells us to be careful about them and reminds us of their significance.

**Wife means wife, children, relatives and friends.  
Money means money, houses & luxury goods.**

**Man always thinks of the people around him. How does he make his wife happy? How does he fulfil her desires? If the wife is termagant, how does he lead his life with her? In the same way, how does he satisfy his children? How does he bring them up? How does he make them lead a comfortable life? In the same way he gets worried about who are his well-wishers among his relatives and friends who are the evil doers?**

**He always thinks of money matters. He thinks of earning more and more and desires to stand ahead of all the earners. He thinks of constructing**

palatial buildings and securing luxury goods. Like this, he thinks of so many things.

Is life's goal only thinking about wife, children and money matters? If it is so, you are indeed a mad fool. If your mind is preoccupied only with these matters, your energy will become wasted. These storm of thoughts can aggravate the mind and wreak the body and mind havoc. This can lead to a lack of energy to function, creating uncontrollable unrest in your mind.

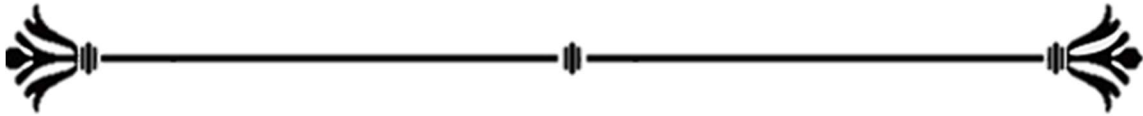
Then what do we think about it? Do we think about our Lord? Who is he? Where does *Paramātmā* exist? He exists in our hearts only. The same thing is said in *Bhagavadgīta* '*Sarvasyacāhaṁ hṛdisanniviṣṭhaḥ*'. He exists in the hearts of all. He himself is creating, maintaining and destroying. But he remains stable, changeless and a non-doer. We must think about such *Paramātmā*. We must know him and reach him. We must be one with him. Divert the mind from the thoughts of wife, children and money matters towards all-energy giver, Lord, ruler and *Paramātmā*.

Does everyone do this? No. Most of people are thinking about money matters, wives, and children

and therefore by wasting their energy. The human life that is presented to us is being wasted on account of our pre-occupations with our wife, children and money matters. Then what should we call such a person? We must call him 'a mad fool' and imbecile. That's why he is addressed as '*Vātula*'. To cross the ocean of *Samsāra*, the great opportunity has come in the form of human birth. We must utilise this opportunity. How? What is the way? There is only one way. However big the ocean is, we require a boat to cross it; though we set sail on the ocean, the boat doesn't allow us to drench. Though it is drenched, it never allows us to drench. The strokes of the ocean waves touch the boat but not us. As long as we journey so long, it blows a gentle breeze and keeps us happy.

To cross the ocean of *Samsāra*, where is the boat? That boat is the company of great and pious people. They try their best to uplift us when we associate with them. They make us climb step by step and make us attain Godhood. The only way to escape from the wheel of birth and death is our association with good people only.

Who are these good and pious people? Those who think about God, enquire about God and practice to attain *Paramātmā* are the good people. They impart spiritual knowledge. They are merely embodied *Sadgurūs* who possess both scriptural knowledge as well as firmly established in *Paramātmā* (*Brahmaniṣṭa*). We must make associations with such people, which will induce detachment in us (*Nis'saṅgam*), remove the delusion and calm the mind and eventually take us to *Jīvanmukti* i.e. liberation in this life while one is alive. The most important first step is an association of good and pious people. By this association, we can attain '*Mōkṣa*' the life's goal. This is how *Śaṅkarācārya* has shown how to cross the ocean of *Samsāra*, in this verse.



## CATURDAŚA MAÑJARIKĀ STŌTRA

**Verse : 14 (Padmapādācārya)**

जटिलो मुण्डी लुञ्जित केशः

काषायान्बर बहुकृत वेषः ।

पश्यन्नपिचन पश्यति मूढः

उदर निमित्तं बहुकृत वेषः ॥

*Jaṭilō muṇḍī luñjita kēśaḥ*

*kāṣāyāmbara bahukṛta vēśaḥ |*

*paśyannapicana paśyati mūḍhaḥ*

*hyudara nimittaṁ bahukṛta vēśaḥ ||*

**Meaning of the words:** *Jaṭilō* = matted locks of hair; *muṇḍī* = tonsured head; *luñjita kēśaḥ* = removing the hair; *kāṣāyāmbara* = wearing crimson colored clothes; *paśyannapica* = even though they see it; *na paśyati* = they didn't see it; *bahukṛta vēśaḥ* = multiple disguises; *udara nimittaṁ* = just to fill their bellies; *mūḍhaḥ* = they are indeed fools.

**Brief summary:** People wear various kinds of disguises in order to fill their bellies. Some wear matted locks of hair, others wear crimson colored

clothes, still more others get their head tonsured (clean shaven head). All these external garments and disguises are just to fill their bellies. They are all fools because even seeing the Truth with their eyes, they are unable to realise *Paramātmā*.

**Commentary:** This verse is from '*Padmapādācārya*, the disciple of *Śaṅkarācārya*. Generally, people want to lead their lives happily without hard work. They want to gain more by doing less work. It is known from this verse that, people of this kind are there not only in these days but also in those days. The people, who disguise themselves as mendicants, deceive the others and fulfill their bellies, are described in this verse.

Some grow their hair and go about with matted locks. Some others get their head tonsured and go about. Others go about picking out their hair. Still others wear crimson clothes and go about. These disguises are indeed the disguises of renunciates and saints. But the people who disguises are not true renunciates. Some of them wear these dresses to fill their bellies.

The real renunciates give up worldly matters, know their life's goal and do practices to attain it.



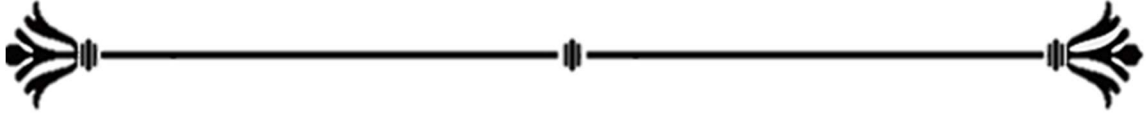
**They always teach their disciples God-related matters, knowing from the scriptures and *gurus*. They spend their time on meditation. They don't give importance to their body. Such kind of people command respect in society. The householders regard them as great people, offer food, and feel blessed.**

**Certain lazy people disguise themselves as renunciates only to gain such kind of honour and respect in society and to get sumptuous food for their bellies. These deceits speak about God-related matters. They get by heart two or three verses from *Vēdās* and *Upaniṣads* and deliver lectures spontaneously using these verses here and there.**

**If they do not quote such verses, their true colours will come to limelight. They put on the mask of peace and quietude, pose themselves as great scholars and speak about God eloquently. They do not look into the inner meaning of their speeches. They do not have any feelings at all. They do not enquire who they are nor follow what was given in the scriptures. They don't experience the *SELF/Paramātmā*. That's why they are called fools.**

**What is the reason behind these deceits? The reason is their excessive desires and aspirations. When they cannot fulfil their desires, they are prone to seek sideways. The great valiant *Rāvaṇa* disguises himself as a saint to kidnap *Sīta* with the ulterior motive of taking *Sīta*'s hand and fulfil his desire. The desires are very dangerous and prompts the mankind to commit any kind of atrocities.**

**How strong these desires are and how best they are controlled is narrated in the next verse by *Tōṭakācārya*, another disciple of *Śaṅkarācārya*.**



**Verse : 15 (Tōṭakācārya)**

अङ्गं गलितं पलितं मुण्डं  
दशन विहीनं जातं तुण्डम् ।  
वृद्धोयाति गृहीत्वा दण्डं  
तदपि न मुञ्चत्याशा पिण्डम् ॥

*Aṅgam gaḷitam palitam muṇḍam  
daśana vihīnam jātam tuṇḍam |  
vṛd'dhōyāti gṛhītvā daṇḍam  
tadapina muñjatyāśā piṇḍam ||*

**Meaning of the words:** *Aṅgam gaḷitam* = the body is decaying; *muṇḍam palitam* = gray hair on the head; *tuṇḍam daśana vihīnam jātam* = the teeth are fallen off; *vṛd'dhōyāti* = old age is progressing; *daṇḍam gṛhītvā* = walking stick appeared in the hand; *tad api* = even then; *āśā piṇḍam* = bundle of desires and aspirations; *na muñjati* = doesn't leave.

**Brief summary:** The body became waned, the head became hoary, the mouth became toothless, the walking stick came into hands and yet man won't give up the bundle of desires.

**Commentary:** In this verse old age is well described by *Tōṭakācārya*, the disciple of *Śaṅkarācārya*.

As youth slips away, old age enters man's life. At first, the tense of the body becomes loose; thereafter, the hair grows hoary, this is God's warning. "I have given the body for rent. Time is coming nearer to vacate, quickly finish the pending works you have" - This is first warning.

The second warning: The mouth becomes toothless. The backbone bends, and he cannot keep his body erect. The steps stumble with the fear of falling, he uses a walking stick - this is the last warning.

Like this, the strength of the body goes down in old age. The capacity to do any task is also diminished. Do the desires diminish? No, not at all. They grow more in old age than in youth.

In youth, the body has a good deal of capacity to fulfil the desires of the mind. The number of desires becomes less burdensome to a certain extent. In old age, the weight of desires grows more.

Suppose you have the desire to dance. In boyhood, you can learn and do it. In old age, he has

**no capacity, cannot move his legs, and how can he take steps for dance? Your desire cannot be fulfilled. Your mind roams in it only. When the desire is not fulfilled, your mind thinks of those things only.**

**The person who is in jail, can think of his wife and children but cannot see them with his eyes. The desire to see them cannot be fulfilled. But the desire grows.**

**What is the inner purpose of *Ācārya* preaching to us like this? If we want peace, we should not have desires. They should be controlled. We must see the picture of our real life. Though we fulfil our desires, new desires sprout up, and more actions are needed. Because of this, we have to experience sorrow. At last, while leaving the body, we carry the bundle of desires in our head and carry them to the burial ground and from there we carry them to experience in the next birth.**

**Then when do we get redemption? We need to control our desires when we are young and it facilitates the old age to pass peacefully without desires, actions and sorrows.**

**Not only the householders but also the saints and seers are subjected to obey these desires. How**

the householders are embroiled in sorrows on account of their desires is well described in the previous verse. Now, how the saints and *San'yāsīs* are embroiled in sorrow is described in the next verse by *Hastāmalaka*, the disciple of *Śaṅkarācārya*.



**Verse : 16 (Hastāmalaka)**

अग्रे वह्निः पृष्ठे भानु  
रात्रौ चुबुक समर्पित जानुः ।  
करतल भिक्षस् तरुतल वासः  
तदपि न मुञ्चत्याशा पाशः ॥

*Agrē vahniḥ pṛṣṭē bhānū  
rātrau cubuka samarpita jānuḥ |  
karatala bhikṣa starutala vāsaḥ  
tadapina muñjatyā śā pāśaḥ ||*

**Meaning of the words:** *Agrē vahniḥ* = fire is in front; *pṛṣṭē bhānū* = sun is behind; *rātrau* = at nights; *cubuka samarpita jānuḥ* = the chin is touching the folded knees; *karatala bhikṣa* = food in the cupped hands; *tarutala vāsaḥ* = resides in the shade of a tree; *tadapi* = even then; *āśā pāśaḥ* = the shackles of desires and greed; *na muñjati* = doesn't leave.

**Meaning:** The hermit sits before a bonfire with the sun rays on his back. At night, he sits leaning his knees to his chin. He takes his food in cupped hands, yet he doesn't give up his desires.

**Commentary:** Desires won't leave either the householders or the hermits. The hermits give up all kinds of luxuries. They don't care about even the minimum necessities such as food, clothes and house. People of this type are well described in this verse. As the hermit has no house, he must stand with the vagaries of nature. That's why he sits before the bonfire with the sun's rays on his back. He escapes from the cold before and behind his body. When he doesn't get sleep at night, he sits folding his knees to his chin. He has no bowl to take food. What he gets by begging, keeps it in his cupped hand and eats. To sleep he has no cot, bed, pillows and blankets. So he sleeps in the hollows of trees with the hand under his head. All these things remind us of the activities of a hermit. Such kind of hermits, too, have their own desires in their minds. They, too, are bound by the fetters of hope and cravings.

Leaving worldly matters, and going to lonely places, he goes for begging to kill his egoism and leads an ordinary life. But in his mind, the seeds of desire agitate him.

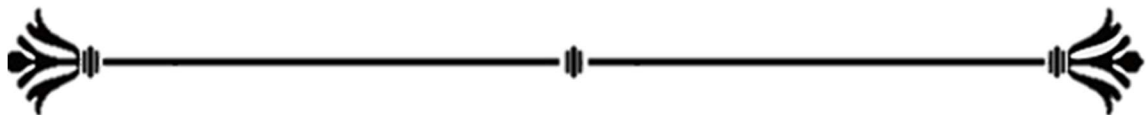


It is not enough to give up on objects and luxuries. He should not have a strong desire or craving for them. He need not give up the objects. He must give up the mania, longing and attachment to them.

In mythological and epic works, the demons leave everything and do severe penance either on *Brahma* or *Mahēśvara*. But in their minds, they have numerous desires. That's why even though God grants boons, in the end, the demons face total destruction. What they get is nothing.

It is said by *Gītācārya* that those who keep desires in mind and show/pretend outward renunciation are deceits. That's why leaving desires and manias is more important. Better to keep the mind noble. That is useful. That is the way to liberation.

To gain *Mukti* (liberation) what is important is discussed in the next verse by *Subōdhācārya*, the disciple of *Śaṅkarācārya*.



**Verse : 17 (Subōdhācārya)**

कुरुते गङ्गा सागर गमनं  
 व्रत परिपालनम् अथवा दानम् ।  
 ज्ञान विहीनः सर्वमतेन  
 भजति न मुक्तिं जन्म शतेन ॥

*Kurutē gaṅgā sāgara gamanaṁ  
 vrata paripālana madhavā dānaṁ |  
 jñāna vihīnaḥ sarvamatēna  
 bhajati na muktiṁ janmaśatēna ||*

**Meaning of the words:** *gaṅgā sāgara* = the merging area of river *gaṅgā* with the ocean; *gamaṇaṁ* = pilgrimage; *kurutē* = can take up; *vrata paripālanaṁ* = perform rituals, worship; *adhavā* = or; *dānaṁ* = offer charities; *sarva matēna* = as per all schools of thought; *jñāna vihīnaḥ* = not endowed with Self-knowledge; *janma śatēna* = even in hundred lives; *muktiṁ na bhajati* = cannot attain the liberation (*Mōkṣa*).

**Brief summary:** We can go on pilgrimages, observe rites and rituals, vows, austerities, and worship, and do charitable work. But a person who is not

endowed with spiritual knowledge cannot gain liberation even after 100 births.

**Commentary:** Going to places of pilgrimages, taking baths in the sacred waters there, performing worship and baths for the idols of gods and goddesses, observing vows, sites and rituals, doing charitable works are all good activities. All People do these kinds of activities, more or less. If we perform correctly as per *Śāstrās*, we are sure to gain some benefit.

If we go on pilgrimages, we gain worldly knowledge. We can understand the customs and traditions of the people in various places. We can learn good from them and follow them in our lives. It becomes possible to be away from mundane family matters and focus our minds on God for some time. We can live peacefully, albeit temporarily, and gain new experiences.

In the same way, if we observe vows, rites and rituals, it can become possible for us to keep our body in the presence of God, and to impart good discipline to our mind. Just as we impart 'mercy' training to our minds through charitable works, the inequalities in society can be levelled to a certain

extent. These activities are helpful for the purity of our minds and for the improvement of our devotion towards God. No matter how many activities of this kind we perform, they do not give liberation; Spiritual knowledge is the only way for our liberation from the cycle of birth and death. Without Self-knowledge any number of good activities, however long we perform, there is no liberation for us. That's why it is said '*Janmaśatēna*', which means that there is no liberation through these kinds of activities even if we take hundreds of births. The same is reiterated in *Upaniṣads* '*Jñānēnaivatu kaivalyaṁ*'. Liberation is possible through knowledge only. The same thing is reiterated in '*Vivēkacūḍāmaṇi*'.

वदन्तु शास्त्राणि यजन्तु देवान्  
 कुर्वन्तु कर्माणि भजन्तु देवताः ।  
 आत्मैक्य बोधेन विना विमुक्तिः  
 न सिद्ध्यति ब्रह्म शतान्तरेपि ॥

*Vadantu śāsrāṇi yajantu dēvān*  
*kurvantu karmāṇi bhajantu dēvatāḥ |*  
*ātmaikya bōdhēna vinā vimuktiḥ*  
*na sid'dhyati brahma śātāntarēpi || (6)*

**Any number of scriptural discourses we may preach, even if we appease the Gods by our sacrifices, any number of works we perform, any number of Gods we worship unless we know the spiritual knowledge practically that 'I am *Ātma*', there is no liberation even if we take hundreds of *Brahma*'s tenures.**

**Don't we want them? Indeed, we want. They are essential to turn our minds towards God. But to attain Godhood, Self-knowledge is essential.**

**Self-knowledge dispels ignorance of one's own true nature, and if ignorance is removed, the delusion of the world is removed. If the delusion of the world is removed, the Experience of the Self comes forth, and that itself is *Paramātmā Darśanam*. (Vision of *Paramātmā*).**

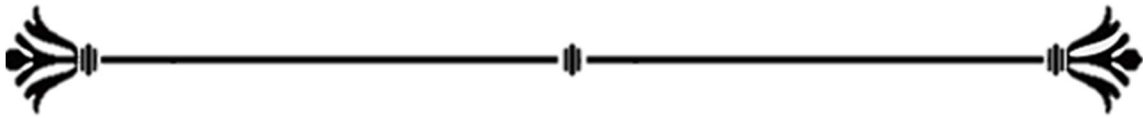
**If light comes, darkness is dispelled. If darkness is dispelled, the illusion of a 'snake' is dispelled. If the illusion of a 'snake' is dispelled, we find the actual 'rope'.**

**The people who do not know the scriptures, who do not have the patience to know, who cannot do *Sādhanās*, who do not know how to do *Sādhanās*, say that they are not necessary. They say and**

believe that it is enough if we do charitable works. They also may say it is enough if we visit pilgrim centers, dip in the sacred waters and do worships, and claim that by those activities liberation comes from the cycle of life and death.

But even if we perform the above activities in a hundred births, liberation won't come. All religions say the same thing. Our good actions may bring temporary benefits but not permanent benefits or liberation.

*Surēśvarācārya*, the disciple of *Śaṅkarācārya*, expounds in the next verse that only permanent peace is obtained through total renunciation and detachment (*Vairāgya*).



**Verse : 18 (Surēśvarācārya)**

सुरमन्दिर तरु मूल निवासः  
शय्या भूतलम् अजिनं वासः ।  
सर्व परिग्रह भोगत्यागः  
कस्य सुखं न करोति विरागः ॥

*Sura mandira tarumūla nivāsaḥ  
śayyā bhūtala majinaṁ vāsaḥ |  
sarva parigraha bhōga tyāgaḥ  
kasya sukhaṁ na karōti virāgaḥ ||*

**Meaning of the words:** *Sura mandira* = in the temples; *tarumūla* = under the trees; *nivāsaḥ* = residing; *bhūtalam* = on the floor; *śayyā* = sleeping; *ajinaṁ vāsaḥ* = wearing deer's skin; *sarva parigraha* = rejecting everything; *bhōga tyāgaḥ* = renouncing all enjoyments; *kasya virāgaḥ* = for such a dispassionate individual; *sukhaṁ na karōti* = will not bring happiness? - Yes, it does.

**Brief summary:** Living in temples, before the trunk of trees, sleeping on the bare ground, wearing the skin as dress, taking nothing, desiring nothing, giving up all comforts, does a dispassionate person enjoy life? Surely he enjoys.

**Commentary:** The hypocrites who have desires in their minds and pretend outwardly as hermits, are described in 16th verse by *Hastāmalaka*. The real hermits who give up all their desires, and lead a severe austere life and enjoy bliss and peace are described in 18th verse by *Surēśvarācārya*, the disciple of *Śaṅkarācārya*.

The kings, emperors, and the rich who roll in all kinds of pleasures and luxuries are also weeping. The employers who exercise their powers, the big industrialists, the strong who crush the hills, the educated and the *Paṇḍiṭs* are experiencing both joys and sorrows as well as the anxieties and the excitements. The poor and the middle class who compare their lives with the others lives, and are weeping. The men, women, boys, youngsters, and the aged are all weeping. Whomever we ask, they say that others are living happily, but not they. Who tells us boldly that they are living happily? Nobody says. It means nobody is happy in this world.

Then who experiences the joys?

Those who wipe out the desires fully from their heart of hearts, who do not have interest on luxuries, who lead an ordinary life, such kinds of



hermits feel happy without being fascinated by the temporary things. Happiness is theirs who keep their mind off of impermanent worldly objects and matters & firmly abide in eternal *Paramātmā*.

Such persons may not have a house; they may live either on the pial of the temple or under a tree. They may sleep on the bare ground. They may cover their bodies with the skin or a leaf. They may wear costly clothes or no clothes at all without any thought. They may have a waist-cloth. They never expect anything from others; even if they give, they won't accept. They never think of the pleasures that the objects give. They do not have an interest in anything. They have everything in plenty. They find the spring of happiness in their hearts. The happiness always springs from the heart of these people. When there is abundant happiness inside, no fool runs after the petty things. Those who do not have happiness inside run after worldly things. The real hermit wherever he is, is ever happy and peaceful.

The persons who keep their minds on *Paramātmā* are discussed in the next verse by *Nityānanda*, the disciple of *Śaṅkarācārya*.

**Verse : 19 (Nityānanda)**

योगरतोवा भोगरतोवा  
 सङ्गरतोवा सङ्ग विहीनः ।  
 यस्य ब्रह्मणि रमते चित्तं  
 नन्दति नन्दति नन्दत्येव ॥

*Yōgaratōvā bhōgaratōvā  
 saṅgaratōvā saṅga vihīnaḥ |  
 yasya brahmaṇi ramatē cittam  
 nandati nandati nandati ēva ||*

**Meaning of the words:** *Yōgaratōvā* = the one who revels in *yōga*; *bhōgaratōvā* = the one who revels in enjoyments; *saṅgaratōvā* = enjoying with company of people; *saṅga vihīnaḥ* = the one who lives in solitude away from the world of people; *yasya* = for whom; *cittam* = the mind; *brahmaṇi* = in *Paramātmā*; *ramatē* = revels; *nandati nandati* = he enjoys, he enjoys; *nandati ēva* = only he enjoys.

**Brief summary:** One may live as a *Yōgi* or a *Bhōgi*, in a multitude or in solitude. Whoever keeps his mind on Brahman and experiences that he is Brahman always rejoices with supreme happiness. He is truly blissful.

**Commentary:** Whoever masters the fourfold practices (1. *Vivēka*, 2. *Vairāgya*, 3. *Śama - Dama* like 6 types of qualities and 4. *Mumukṣutvaṁ*... meaning 1. discerning ability, 2. dispassion, 3. control of the body, mind like 6 qualities and 4. intense desire to seek liberation), and reaches a *Sadgurū*, listens to his teachings of scriptures reflects on them and meditates on Self-knowledge, and practices actions without desires, transcends *Bhakti Yōga* and acquires Self-knowledge; realizes he is not the body, mind and intellect, he is separate from them, understands that they are inert and only functions with enlivening force that is omnipresent, self effulgent and he is that force and affirms and abides after enquiry; establishes as Supreme-Self, eliminating all desires and thoughts, firmly establishes at all times and in all states of consciousness as Brahman and that is He who revels at all times in Brahman is called *Brahmaniṣṭudu*.

Such a person having the knowledge of Brahman may live in multitude or in solitude, may live as a *Yōgi* controlling all his senses, may live as a witness thinking that the senses are doing their duty, keeps the mind away from worldly objects and

sensuous pleasures, and establishes the mind in Self and as Self.

Whether he is a *Yōgi* or a *Bhōgi* or a monk or a householder, physical matters cannot affect him. If they go farther from him, he won't feel sad, and he won't be thrilled if they are nearer to him. He leaves his body to its fate/destination (*Prārabdha*), remains in *Brahmaniṣṭa*, and revels happily ever after.

Even the *Vēdās* cannot command such an absolute person. He is self-independent. Even if he commits patricide or infanticide, because he is ever in unison with Brahman, he remains blissful. This is described in "*Vēdānta Pañcadaśī*".

Does this mean he can commit any kind of atrocity? No, he cannot, and there is no need to commit such atrocities. Whatever he does, does not amount to anything. Whatever he does is for the well-being of the world.

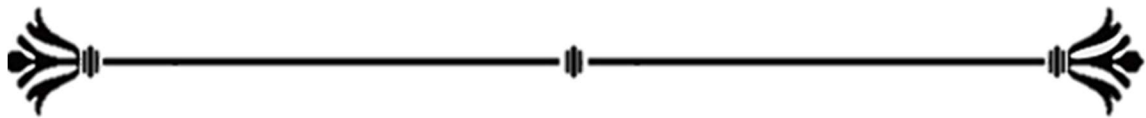
The surgeon who performs surgery can cut a man with a knife. He may amputate either a hand or a leg or a finger to save him. The person other than the surgeon does it, his act amounts to committing a crime and even his beating others is

also a crime. Who gave the Surgeon the freedom to cut with a knife or to amputate a leg? It is because of his intention to alleviate the suffering of the patient.

The person who is in a state of Brahman is given this kind of freedom. Such a person is verily Brahman however he is, however he behaves. He is truly blissful.

His bliss cannot be said in words. *Nityānanda* is doing '*Tāṇḍava*' dance in his utmost delight. His bliss bears evidence to his name.

The next verse by *Ānandagiri Svāmi* describes how to obtain everlasting happiness.



**Verse : 20 (Ānandagiri Svāmi)**

भगवद्गीता किञ्चिदधीता  
 गङ्गाजल लवकणिका पीता ।  
 सकृदपि येन मुरारी समर्चा  
 क्रियते तस्य यमेन नचर्चा ॥

*Bhagavadgītā kiñci dadhītā  
 gaṅgājala lavakaṇikā pītā |  
 sakṛdapi ēna murāri samarcā  
 kriyatē tasya yamēna nacarcā ||*

**Meaning of the words:** *ēna* = by whom; *kiñcid* = even a little; *Bhagavadgītā* = *Bhagavadgīta*; *adhītā* = studies; *gaṅgājala* = water from river *gaṅga*; *lava kaṇikā* = even a sip; *pītā* = is taken in; *sakṛd api* = even once; *murāri samarcā* = worship *Śrī Kriṣṇa*; *tasya* = to him; *yamēna* = with *Yama*/lord of death; *carcā* = argument/quarrel; *na kriyatē* = will not be done.

**Brief summary:** Whoever studies even a part of *Bhagavadgīta*, drinks even a sip of water from Ganges, prays Lord *Śrī Kriṣṇa* even for a short time, will not have a quarrel with the Lord of Death-*Yama*.

**Commentary:** Here the author *Ānandagiri Svāmi* indicates 3 principles to get enlightened in the spiritual field and march towards Liberation:

1) Study of *Bhagavadgīta*, 2) Drinking water from Ganges and 3) Praying Lord *Murāri/Kriṣṇa*.

**1) *Bhagavadgītā*:** *Bhagavadgīta* is the quintessence of the *Upaniṣads*. It contains 18 chapters. Whoever hears the *Bhagavadgīta*, analyses and grasps the matter that is expounded in it, will come to know the very purpose of life and how it can be attained. It can be attained when we purify our mind and merge it in *Paramātmā*. The knowledge that is necessary for the attainment of liberation is in it. For fulfilling the life's goal, studying *Gīta* is very important.

**2) *Gaṅgā jala pānam*:** The river *Gaṅga* was born in *Himālayās*. The sage *Bhagīratha* by his efforts brought it from the sky to the earth. That is *Puṇya jalam* (sacred water) *Jīvabalam* (life's strength). Whoever drinks the water, their life will be blessed, is the belief of the followers of *Sanātana dharma*.

Here *Gaṅga* means not the river *Gaṅga* but *Jñānagaṅga* (Ganges of knowledge). This Ganges

was brought from the *Vēdās* and *Upaniṣads* into *Bhagavadgīta* by *Śrī Kriṣṇa*. Like *Vikramārka*, we must try and achieve it by our herculean task and drink the waters of knowledge. How do we get this *Jñānagaṅga*? Just as the river Ganges came down to the earth from the sky through *Śiva*, the *Jñānagaṅga* comes to us from *Sadgurūs* and from their succession of *gurūs*. By seeking refuge in *Sadgurūs*, we drink *Jñānagaṅga*. Mere hearing is of no use. We must reflect on it, assimilate it and put it into practice.

**3) *murāri samarcānam*:** By worshipping *Śrī Kriṣṇa*, the killer of the devil '*Murā*', we must submit our minds to him. This is the superficial meaning.

*Murā* here is our ego. We must conquer this ego. How do we conquer it? We conquer it through our prayers, worship, services, and union with God. It means diverting our minds from worldly matters and merging in *Paramātma*.

*Paramātma* is nowhere but in you. You are *Paramātma*. Covering with the mask of ego, you have become *Jīva*. Now, dispel the veil of egoism and stand or remain as *Paramātma* in our original form. That is Self-realization. That is liberation.



We must learn the wonderful text of *Bhagavadgīta* from our *gurūs*. We must study, reflect on it and grasp the essence of it. (*Śravaṇa, Manana, Nidhidhyāsana*). By eliminating ones Ego(*Ahaṁ*), one remains as *Ātma*, as Brahman. That is liberation - *Mōkṣa*. Whoever does it like this will have no argument with the Lord *Yama*. He comes to take away our life-force on the expiration of our physical body. Some are scared looking at him. Some others say 'come tomorrow or day after tomorrow' like this they argue with *Yama*.

Those who attain liberation by doing all practices will dwell in the changeless kingdom far away from this ever-changing world. Lord *Yama* cannot go there. His jurisdiction is confined to the world of human beings. *Yama* cannot go to the abode of *Paramātmā* where these people dwell. He does not have any argument with *Yama*. He won't have the changes of birth and death as he is liberated from the bondage of *Samsāra*. Such persons are eternal.

To cross the river of *Samsāra*, the help of God is sought in the next verse.

**Verse : 21**

पुनरपि जननं पुनरपि मरणं  
 पुनरपि जननी जठरे शयनम् ।  
 इह संसारे बहु दुस्तारे  
 कृपया॒ पारे पाहि मुरारे ॥

*Punarapi jananaṁ punarapi maraṇaṁ  
 punarapi janānī jaṭharē śayanaṁ |  
 iha sansārē bahu dustārē  
 kṛpayā ॒pārē pāhi murārē ||*

**Meaning of the words:** *Punarapi* = again and again; *jananaṁ* = birth; *punarapi* = again and again; *maranaṁ* = death; *punarapi* = again and again; *janānī jaṭharē* = in mother's womb; *śayanaṁ* = lying down; *iha* = this; *sansārē* = cycle of birth and death; *bahu dustārē* = it is difficult to cross the ocean of *sansār*; *॒pārē kṛpayā* = with your infinite kindness; *murārē* = O *Kriṣṇa*, the destroyer of demon *mura*; *pāhi* = please save us.

**Brief summary:** Taking birth again and again; dying again and again; And again enter the mother's womb and stay there for some time to come out. It is a bondage. It is very difficult to escape from this

bondage of the cycle of birth and death. O Lord *Śrī Kriṣṇa*! Please save us from this bondage.

**Commentary:** We take birth on the basis of our fruits of actions and *Vāsanās* from the previous births. We take birth in one form of the physical body or other. The purpose of this birth is to exhaust our fruits of actions and *Vāsanās*, which is nothing but *Prārabdha*. During this birth, we expend the designated fruits of actions and *Vāsanās* (impressions), and again, we accumulate some new fruits of actions and *Vāsanās*. After we exhaust our *Prārabdha*, we carry the bundle of the fruits of actions and *Vāsanās* on our head and travel from one birth to the other. Like this, we go on taking numerous births and are imprisoned in the cycle of birth and death. As long as these impressions and fruits of actions haunt us, these births and deaths are inevitable.

How are these *Vāsanās* and fruits of actions accumulate? Every human being does some or the other work, either with fondness or with the desire or with the feelings of likes and dislikes. Fruits of actions are gained on account of our actions. *Vāsanās* are accumulated from unfulfilled desires

and emotions from past many births. How can we avoid accumulating these *Vāsanās* and fruits of actions? We should not do *Karmās*/actions. But the human being is not a boulder for not doing any action. So he/she must do *Karmās*/actions. *Īśāvāsyōpaniṣad* says “*Kurvannē vēha karmāṇi*”- meaning one has to do *Karmās* (actions). ‘*Nahikaścit kṣaṇa mapi jātu tiṣṭatya karmakṛt*’- *Bhagavadgīta* teaches that human being cannot keep quiet even for a single minute and has to perform actions. How should they be done? They should be done without any desires, without the feeling that “I am the doer”, with the sense of duty, with the feeling of ‘offering to God” without any attachment to the actions. When they are done like this, new impressions won’t accumulate, and the fruits of *Karmās* won’t touch you. If one has to do this, one must know one's real ‘Self’ and abide firmly in *Paramātma* and do the action with a detached outlook. When we do this, there won’t be any rebirth. So long as we do not do like this, we are sure to be imprisoned in the vicious cycle of birth and death.

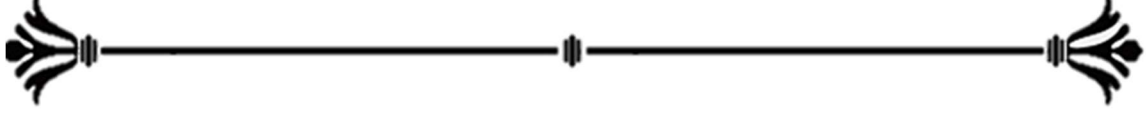
What is the problem if we are born? We weep when we are born. We weep when we grow. We

weep when diseases attack us. We weep if we get old age. We cry when things are not done as per our wishes. We cry when our goods are lost. We weep at the time of death. Alas! We weep for the loss of all and sundries. We weep, thinking how many difficulties we will face in unmanifested worlds and face hellish punishments in hell.

While taking birth again, you have to enter the mother's womb. You have to grow with the food your mother has taken. The place in the mother's womb is very narrow. The microorganism causes tremendous trouble to you. You reside in the pool of hateful blood, pus and flesh. There, your stay is in topsy-turvy, leaning the head against the knees. You feel suffocated there. The mother's womb is hell. It is unbearable and painful.

From this painful state we have to uplift by ourselves. Is it possible for us? Is our energy sufficient? No, not at all sufficient. So we must seek refuge in *Paramātmā* and pray, "O Lord! You are my saviour". Seeking refuge in him you have to merge with *Paramātmā*. You should not leave him even a minute.

Thus seeking refuge in *Paramātmā*, releasing from the cycle of birth and death while still alive, *Jīvanmukta*, how such realized master behaves in this world, is discussed in the next verse.



## Verse : 22

रथ्या चर्पट विरचित कन्थः

पुण्यापुण्य विवर्जित पन्थः ।

योगी योग नियोजित चित्तः

रमते बालोन्मत्तव देव ॥

*Radhyā carpaṭa viracita kandhaḥ*

*puṇyā puṇya vivarjita pandhaḥ |*

*yōgī yōga niyōjita cittaḥ*

*ramatē bālōnmattava dēvaḥ ||*

**Meaning of the words:** *Radhyā carpaṭa* = tattered piece of cloth picked up on the street; *viracita* = made of; *kandhaḥ* = a loin cloth; *puṇya apuṇya* = virtues and vice; *vivarjita* = leaving them; *pandhaḥ* = in the path; *yōgī* = the sage; *cittaḥ* = the mind; *yōga niyōjita* = abide perfectly in *yōga*; *bālavat* = like a child; *unmattavat ēva* = like a madman; *ramatē* = revels.

**Brief summary:** Wearing the waist cloth made with the tattered pieces of clothes found on the way, keeping his mind on *Yōga*, not knowing what is virtue and vice, the *Yōgi* behaves either like a boy or like a mad fellow.

**Commentary:** Escaping from the cycle of birth and death, always keeping his mind on *Paramātmā*, always identifying with *Ātmā* (self) without being influenced by the experiences of the world, desiring nothing and staying as happy as ever.

How does such a *Yōgi* behave in this world? Like a boy or like a mad fellow.

☐ Why should he be like a boy?

Little children's minds are pure. They do not have any impurities. They, too, have likes and dislikes, anger and hatred. But they forget them soon and remain as usual. But the elderly always think about them and make their minds impure. The little children fight among themselves in one minute and unite in the next minute.

The perfect *Yōgi* is also like this. These *Yōgīs* display their likes and dislikes, anger and hatred in one minute and forget them soon in the next minute. They do not show real anger or hatred toward anybody. They don't remember them at all. They don't feel for the things that happened in the past and will not bother about the future. They do what is necessary at present. That's why their minds are pure.



## ☐ Why should he be like a madman?

Though the madman is amidst us, his thoughts will be elsewhere. If all the people laugh, he weeps. If all weep, he laughs. He won't bother about the things present before him. He acts according to his thoughts.

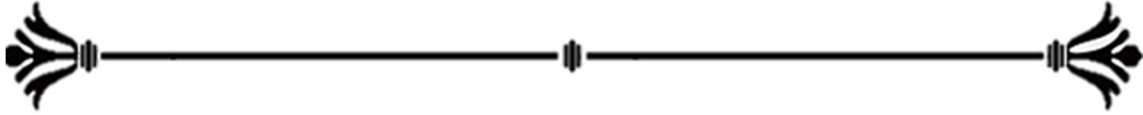
Though he is amidst us, though talking with us, the perfect *Yōgīs* thoughts are always on the subject of 'Truth' - on *Ātma* (Self). So whatever happens here, he is immersed in the bliss of '*Ātma*' without bothering, without flickering. Though we weep for the tragic incidents that happened here, we consider them false, *Midhya*, and see them like the scenes in the dream. He is immersed in the bliss of '*Ātma*' and oblivious to his surroundings. That's why he looks like a madman for the common folk.

Though he is involved in worldly matters, his mind is on '*Paramātmā*' and he won't be moved by the happenings in the world.

Such a *Yōgi* has no attachment to his body. He won't become a slave to his body and won't be a bonded labour to it. He doesn't want anything for his body. That's why he wears the waist cloth made with tattered pieces.

In the same way, he has no virtue or vice in this world. How will the good actions or bad actions done in the dream will affect us upon waking? This world is also like a dream, and hence virtue and vice are one and the same in this world for him. His mind is always in *Paramātmā* without involving his mind in worldly actions. That's why whatever he does with his body, no vice, no virtue will cling to him. He has neither responsibilities nor selfishness. That's why he has no sorrow, no anxiety and no fear. He is always calm and quiet.

To achieve this state of mind, what *Sādhana* one should do? and is narrated by *Yōgānanda* in the next verse.



## Verse : 23 (Yōgānanda)

कस्त्वं कोऽहं कुत आयातः

कामे जननी कोमे तातः ।

इति परिभावय सर्वम सारं

विश्वम त्यक्त्वा स्वप्न विचारम् ॥

*Kastvaṁ kō ḥam kuta āyātaḥ*

*kāmē janānī kōmē tātaḥ |*

*iti paribhāvaya sarvamasāraṁ*

*viśvaṁ tyaktvā svapna vicāraṁ ||*

**Meaning of the words:** *tvam kaḥ?* = who are you?; *ḥam kaḥ?* = who am I?; *kuta āyātaḥ?* = where did I come from?; *mē janānī kō* = who is my mother?; *mē tātaḥ kaḥ* = who is my father?; *paribhāvaya* = enquire; *sarvam viśvaṁ* = this whole universe; *asāraṁ* = essenceless; *svapna vicāraṁ* = it is like the dream(unreal/Midhya); *iti* = thus; *tyaktvā* = give up.

**Brief summary:** Who are you? Who am I? Where from have I come? Who is my mother? Who is my father? And better enquire yourself by these questions. Then you come to know that this world is essenceless. It is like a mere scene appearing in a dream. So please give up this world.

**Commentary:** If one wants to experience the Self and wants to experience that I am the Self, one needs to always enquire: Who am I?

Self-enquiry is nothing but arriving at the correct answers to the questions. Who am I? Who are you? Where from have we come? Who are the parents? Only then we can get an understanding about '*Ātma*'. The answers won't come from others. Seek for the answers by ourselves, enquire and analyse them. To make self-enquiry, we must have pure minds and hearts. It means the minds that are not involved in worldly matters. Our minds and hearts have become impure because of our pre-occupation with the worldly matters. So at first, we must cleanse the impurities in our minds and hearts.

Why is the mind involved in worldly matters? Because we have no clear understanding of the world. We are unable to see the world as it is. We are under the impression that the world is eternal and permanent and that we can gain permanent happiness from it. That's why, at first, we must understand the real nature of this world.

It is said that this universe is '*Svapna vicāraṁ*'. It means it is like a dream. We know that the dream

is false. If we make big gains in the dream, we need not feel happy because we know the gain indeed is false. If we experience difficulties in the dream or enjoy pleasantries, we neither feel sad nor jump with joy; upon waking, we very well know that dream experiences are false. In the waking world, you feel happy for the gain and unhappy for the loss. Your mind won't be calm and quiet. It is full of anxiety. If you lose your money, lose your property by thievery or dacoity, will you be peaceful? No, not at all. Why? We think that it really happening here.

Now let us think over deeply. If you lose money in a dream, you won't worry after waking up as you know it is false even though you felt it was real during dream state and experienced the sorrows and joys as a dreamer. But as a waker, you very well know the dream experience was false.

In the same way, you are weeping for the things that happened in your waking state. You are filing a police case. You are feeling anxiety. But if you uplift yourself from this wakeful state to *Jñāna* state, meaning to *Self/Paramātmā* state, you would experience Selfhood firmly, and you are the witness and realise that this world and your body-mind

complex are indeed false. You also realize in your *Jñāna* state that, the current physical body is a reflection of your true Self and the body is false, robbery is false, and filing a police case is equally false.

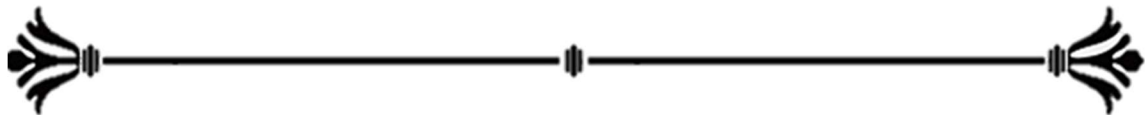
Because you are the 'Self', pure Consciousness, You are Omnipresent; you are 'Om! There is none other than you and you are all Alone(*Kēvala*). So, there is no scope for sorrow. Your real form is '*Ātma*' or the Self or Brahman. Your present physical form is the reflection of the Self. That reflection is working in the present wakeful state. The reflection of the reflection acted at night is your dream. The person in the waking state comes to know that the person who experienced joys and sorrows in dream is false. The person who experienced joys and sorrows in waking state is known to you, the 'Self', as false. To the realised master (*Brahmajñāni*/the one who firmly established in the Self), all the experiences of that waking state are false. This is a big dream and the other is a small dream (reflection of reflection). That's all.

When you make an enquiry like this, you will come to know that this world is false. You will not

weep for the things that happened here. You cannot crave for joys. You consider all your experiences petty things and give them up, and you keep your mind calm and quiet. With this mind, you do the Self-enquiry.

When you make an enquiry, you come to know that the 'I' is not the body, nor mind and intellect. 'I' means the omnipresent consciousness without any form like space. You come to know that the parents, wife and children are all the manifested forms of that self, brahman, consciousness. Then this world appears like a dream - like *Midhya* (false one). Then you remain as the manifested form of Self. That is the state of *Ātma*. That is the state '*Mōkṣa*' (liberation or emancipation). That is the state of *Yōga*.

How to keep your mind and gain this state of *Yōga* is described in the next verse.



**Verse : 24**

त्वयि मयि चान्यत्रैको विष्णुः  
 व्यर्थं कुप्यसि मय्य सहिष्णुः ।  
 भव समचित्तः सर्वत्र त्वं  
 वाञ्छस्यचिराद् यदि विष्णुत्वम् ॥

*Tvayi mayi cān'yatraikō viṣṇuḥ  
 vyartham kupyasi mayya sahiṣṇuḥ |  
 bhava sama cittaḥ sarvatra tvam  
 vāñchasya cirādyadi viṣṇutvam ||*

**Meaning of the words:** *Tvayi* = in you; *mayi* = in me; *an'yatra ca* = in other people too; *viṣṇuḥ* = all pervading; *ēkaḥ* = only one; *asahiṣṇuḥ* = being impatient; *vyartham* = unnecessarily; *mayi* = with me; *kupyasi* = you are getting angry; *tvam* = you; *yadi* = in case; *acirād* = immediately; *viṣṇutvam* = all-pervading status; *vāñchasi* = if you want to attain; *sarvatra* = all times everywhere; *bhava* = have; *sama cittaḥ* = equal mindedness.

**Brief summary:** There is only one all-pervasive consciousness in you, in me, and in others. As you have no endurance, you are getting angry with me.



**Do you want to attain Godhood? Then, have the equanimity of mind everywhere and at all times.**

**Commentary:** In Philosophy, there are certain basic principles. These principles are: *Paramātma* is all-pervasive, omnipresent. Thou art that this world is *Midhya* (appears to be real). The masters proclaim these principles to their disciples again and again to inculcate them deeply in their hearts. But the disciples who want to learn new matters treat these principles as outdated and get vexed with them. That is why the master advises his disciple, “as you have no endurance, you are getting angry with me”.

*Paramātma* (supreme *Ātma*, universal Self, God) is amorphous (formless). He has no form. It means he is the minute of the minute, omnipresent, all-pervasive, immanent in all, in me, in you, and in others. The master is revealing the formless nature of ‘*Paramātma*’. *Viṣṇu* means all-pervasive.

If you want to attain ‘*Paramātma*’ quickly, you must have equanimity of mind and heart. *Bhagavadgīta* says the same thing “*Samatvaṁ yōgamucyatē*”. He who has equanimity is a *Yōgi*.

All people are moved by the joys and sorrows they face in their life. They are elated for the joys

and depressed for the sorrows. Because of certain things faced in their life, they have love for some and hatred for some others, anger on some and jealousy on some others. The reason for the occurrence of these things is that, they are under the delusion that, this world is real. If the mind is full of anxieties, excitements and troubles, it covers the ever-divine effulgent *Paramātmā* immanent in you. You cannot realise that you are the embodiment of *Paramātmā*. You act as *Jīva*, experiencing the joys and sorrows and are moved by them. If your flickering mind stands still with equanimity, you will experience the nature of the 'Self' or '*Ātmā*', that lies behind your mind.

Suppose a rupee coin is thrown into a water tub; if water is pure without shaking, the coin will be clearly perceptible to us. The coin won't be seen if water is dirty and moves hither and thither. The 'Self' or '*Ātmā*' is also like that. How do we make our mind pure and still with the equanimity?

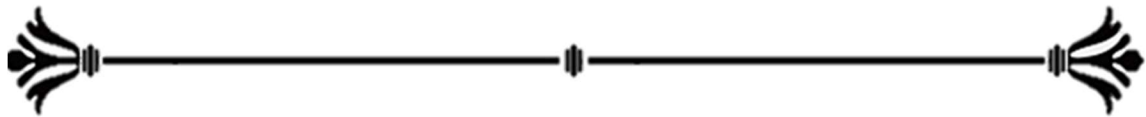
1. We must do our actions expecting nothing in return.

2. Whatever pious actions we do, we need to do them in the name of God with the notion of offering to God.

3. We must have staunch devotion towards *Paramātmā*.

4. We must always listen to the nature of '*Paramātmā*' and reflect on it. When we do like this, the mind becomes pure, and you gain equanimity of mind. By this equanimity, *Yōgam* is attained. That is Self-experience/*Ātma Sākṣātkāraṁ*. That is *Mukti* while still alive. To gain equanimity of the mind, remove the vision of duality and the differences.

How to remove them is discussed in the next verse.



**Verse : 25**

शत्रौ मित्रे पुत्रे बन्धौ  
 मा कुरु यत्नं विग्रह सन्धौ ।  
 सर्वस्मिन्नपि पश्यात्मानं  
 सर्वत्रोत् सृज भेदाज्ञानम् ॥

*Śatrau mitrē putrē bandhau  
 mākuru yatnaṁ vighraha sandhau |  
 sarva sminnapi paśyātmānaṁ  
 sarvatrō tsrja bhēdā jñānaṁ ||*

**Meaning of the words:** *Śatrau* = with an enemy; *mitrē* = friend; *putrē* = with son; *bandhau* = with relatives; *vighraha sandhau* = either enmity or friendship; *yatnaṁ mākuru* = stop trying; *sarva sminnapi* = in all people; *ātmānaṁ paśya* = see the Self; *bhēdā jñānaṁ* = seeing the difference; *sarvatra utsrja* = lift away (give up) under all circumstances.

**Brief summary:** Stop attempting to make friendship or hostility with the enemy, friend, son, or relative. See ‘the Self’ in all and give up the idea of differentiation in all contexts.

**Commentary:** My wife and children, Kith and Kin, are my people. So, I developed love, affection, and

friendship with them. The persons who harm and cause loss are my enemies. I develop hatred, revenge and hostility towards them. This is the world's general trend. Because of this differentiation, the impressions are accumulated in our minds, making them polluted. There is no room for '*Paramātmā*' in the polluted mind. When we remove the idea of differentiation and distinctions and maintain equanimity, we can make our minds pure.

Actually, in many contexts, we behave without the notion of differentiation and hatred.

For example, a nail has pierced your foot. You have neglected it. It has become septic. Owing to the unbearable pain, you went to a doctor. After examining, the doctor said, "It is too late to come". If you further delay, you may lose your life, or your foot may be amputated. Do you accept it happily? Wah! Is there any way out of it? though you are suffering a lot, you do not like to lose your leg.

In the same way, your finger has pierced your eye. Though you are suffering, you don't show anger on your finger. Why? Eye is yours, finger is

yours. If the finger belongs to others, you get angry to the point of cutting his finger.

My leg, my finger, my tooth, my hand - I don't develop hatred. If they are not yours - you show hatred. That is the very reason why the *Ācārya* is giving an intelligent clue to cultivate the equanimity of mind. Here the master says a trick "*Sarvasmin api ātmānam paśya*" meaning Visualize the Self in all.

Understand and develop the notion that what is present in all and in you is the enlivening and all-pervading 'Self' (Brahman/*Paramātma*). All are the external forms of the Self. All living beings are the parts of the 'Self'. If you develop broad understanding and acceptance, whom do you hate? If you visualise everything without name and form, you come to know that all are the images of '*Ātma*' (Brahman/Self). We must firmly establish this idea in our minds, and this will transform our vision to equanimity (*Samatvaṁ*) without *Rāga-dvēṣa* (likes and dislikes).

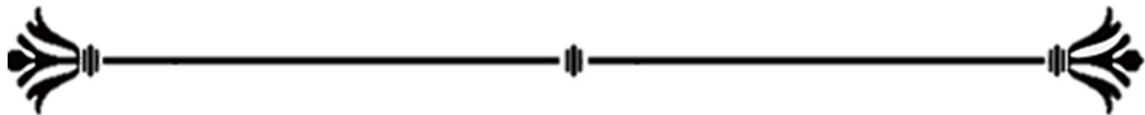
Dolls of parrots, dogs, pigs, and police are made of a sugar cane mixture (*Pākaṁ*). Their names are different, their forms are different, but they are made of only one substance. The children give

importance to their forms but the elderly do not. They don't see any distinction.

In the same way, "All living creatures in this world are the images of '*Paramātmā*'. But their external forms and names are different. If you know that they are all the images of *Paramātmā*, you see them with the equanimity of mind. You don't show any hatred.

The person who does harm to you, and if you see him as the image of God, you do not show anger at him. Thus, if you show equanimity towards all, your mind becomes calm and pure, and you visualize *Paramātmā* everywhere and in all.

The disciple *Bhāratīvamśa* describes what to give up for the darśan/vision of *Paramātmā* in the next verse.



**Verse – 26 (Bhārativamśa)**

कामं क्रोधं लोभं मोहं  
 त्यक्त्वाऽत्मानं पश्यति सोऽहम् ।  
 आत्मज्ञान विहीना मूढाः  
 ते पच्यन्ते नरक निगूढाः ॥

*Kāmaṁ krōdhaṁ lōbhaṁ mōhaṁ  
 tyaktvā ḥtmānaṁ paśyati sō ḥham |  
 ātmajñāna vihīnaḥ mūḍhāḥ  
 tēpacyantē naraka nigūḍhāḥ ||*

**Meaning of the words:** *Kāmaṁ* = desires; *krōdhaṁ* = anger; *lōbhaṁ* = miserliness/greed; *mōhaṁ* = delusion; *tyaktvā* = give up; *ḥtmānaṁ* = in himself; *sō ḥham* = that *Paramātma* I am; *paśyati* = he will see; *ātmajñāna vihīnaḥ* = the one without Self-knowledge; *mūḍhāḥ* = the fools; *tē* = they; *naraka nigūḍhāḥ* = captives in hell; *pacyantē* = are tortured.

**Brief summary:** The *Sādhaka* who gives up *Kāma* (desire) *Krōdha* (anger), *Lōbha* (greed ) and *Mōha* (delusion) visualises the Truth that “*Paramātma* is himself.” Those who do not have self-knowledge are fools. Such people are trapped in the vicious



cycle of birth and death and goes through the miseries of numerous lives.

**Commentary:** The obstacles that come in the way of the Vision (*darśan*) of '*Paramātmā*' are clearly described in this verse.

1. *Kāma*: We have so many desires in our minds from our past lives. The sense organs that went about the world collected and stockpiled information in our minds, which were transformed into desires. In the same way, the sense organs in this life go about the world and gather information and some of these manifest as desires. So, the desires thus accumulated both in the past and the present are known as '*Kāmyās*' /cravings.

2. *Krōdha*: When our desires are not fulfilled, we suddenly grow angry. This sudden change in our behaviour is anger. In fulfilling our desires, if somebody comes in our way, we grow angry with them. This is anger.

3. *Lōbha*: The miser is one who feels happy by seeing his accumulated property, money and the other things. He can neither enjoy nor allow others to enjoy. Such a person is called a miser, and his mind is miserly.

4. *Mōha*: It is the notion that the objects accumulated, money earned, will give comfort and happiness is called *Mōha*. Truly the objects, money and matters in this world are impermanent. The impermanent objects won't give us permanent happiness. Not knowing this is called *Mōha* or delusion.

These four kinds of evil passions are like the rust clung to the iron. Just as the rusted iron does not cling to the magnet, the man with these four kinds of evil passions cannot attain *Paramātmā*. If left off these passions, he can have the *darśan* of *Ātma*, the Self.

*Ātma darśan* means not seeing *Ātma* as you see the objects. Experiencing that you are *Ātma* is *Ātma darśanam/Ātmasākṣātkāram*. Here seeing the object is not seeing the object, but it is experiencing the object. As you see the object, you must see the seer, the 'I'. Thus far, seeing the body, thinking of mind and intellect, I am thinking that I am them. The enlivening force that made you see the body, mind and intellect complex as witnessing principle is the everlasting supreme force, and I am that, and experience "*Sōham*". That Self-experience, I am

that *Ātma* is itself is realisation of *Paramātmā* /*Paramātmā Sākṣātkāram*.

That is Self-experience. The experience that I am '*Ātma*' is the realisation of *Paramātmā*.

Owing to my ignorance, sitting in the body, mind and intellect, identifying and entwining with them, I, the all-pervasive consciousness, am acting as the individual (*Jīva*). If this ignorance is dispelled, the false identification with body and mind is removed. With this, I experience that I am *Paramātmā* - That is *Sōham*.

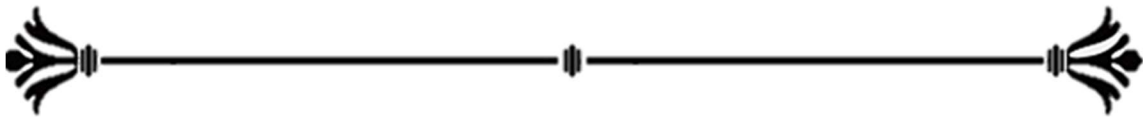
I am *Ātma*. Lack of spiritual knowledge means not knowing that I am the formless, attributeless, self-effulgent consciousness. The persons who do not have this spiritual knowledge are called fools. Why? Not knowing that Bliss is in them, they seek for it elsewhere. They don't find it, and yet they seek for it till they breathe their last. It is like looking for a ring in the streets, which is lost in the house. What is the use? Not knowing that Bliss is in them, seeking it outside or elsewhere; won't they be called fools?

Such a person has to suffer in hell. Not knowing that he is *Ātma*, not experiencing the 'Self', leading

worldly life, accumulating properties, spending time in money acquisitions, having a number of desires, trying to fulfill them, carrying on their heads the bundle of desires, travelling from one birth to another birth he is trapped in the wheel of birth and death. He suffers for 9 months in his mother's womb, takes birth, and even after birth he suffers from diseases, old age, unfulfilled desires and weeps for the dears departed. For the actions done here, he takes multiple low births and gets punished.

That's why acquire Self-knowledge. Renounce and remove the desires that cover the 'Self'. Understand that the four evil passions, cravings, anger, miserliness and delusion, are stealing the 'gem' of our life. Reject them and attain the *darśan* of 'Ātma'.

The road map to experience the Self is given in the next verse.



## Verse : 27

गेयं गीता नाम सहस्रं  
ध्येयं श्रीपति रूपम् अजस्रम् ।  
नेयं सज्जन सङ्गे चित्तं  
देयं दीन जनायच वित्तम् ॥

*Gēyaṁ gītā nāma sahasraṁ  
dhyēyaṁ śrīpati rūpa majasraṁ |  
nēyaṁ sajjana saṅgē cittaṁ  
dēyaṁ dīna janāyaca vittaṁ ||*

**Meaning of the words:** *gītā* = *Bhagavadgīta*; *nāma sahasraṁ* = *Viṣṇu sahasra nāmās*; *gēyaṁ* = singing/chanting; *ajasraṁ* = always; *śrīpati rūpaṁ* = the form of *Śrīmahāviṣṇu*; *dhyēyaṁ* = meditate upon; *sajjana saṅgē* = in the association of company of good people; *cittaṁ* = the mind; *nēyaṁ* = lead towards; *dīna janāyaca* = to the needy and destitutes; *vittaṁ* = wealth; *dēyaṁ* = is to be given.

**Brief summary:** Chant *Bhagavadgīta* and *Viṣṇu sahasranāma*. And always meditate on the image of *Śrī Mahāviṣṇu*. Lead the mind in the company of good people. Lend your hand to the helpless and hapless.

**Commentary:** The realisation of *Paramātmā* is the goal of man's life. To reach the goal, we come across many impediments. The impediments that obstruct our ways are the evil passions such as *Kāma* (desire), *Krōdha* (anger), *Lōbha* (misery) and *Mōha* (passion). We have to get rid of these evil passions as we have already discussed in the previous verse. Now, a plan is set for the *darśan* of *Paramātmā* in this verse.

What is the plan?

1. Study of *Bhagavadgīta* - Chanting of *Viṣṇu sahasranāma*.
2. Worshipping, meditating on *Śrī Mahāviṣṇu*.
3. Set the mind and spend time in the company of good people.
4. Lend your hand to the needy, helpless and hapless.

**1. Study of *Gīta*:** *Bhagavadgīta* is the quintessence of the *Upaniṣads*. It reveals what is *Paramātmā*. How do we attain him? It takes our hands and leads us in that direction. It removes the impediments that come our way. It makes us reach our goals and gives meaning to our life. Therefore, those who take human birth must study *Bhagavadgīta*.

In the same way, *Viṣṇu sahasranāmāvaḷi* is also a subject of study. If we see the names superficially, they are all words of eulogisation. If we study deeply, we can understand the formless, attributeless, and all-pervasive nature of *Paramātmā*.

But the mere study of these scriptures is not enough. Hearing, reading, studying and analysing them is not enough to experience them; only when we implement the revealed truths then only, we experience *Paramātmā*.

**2. Śrīpati dhyēyam:** Before practising the revelations prescribed in *Bhagavadgīta* to experience *Paramātmā*, we must remove our mental anxieties and unrest, purify the mind entangled in worldly matters. To keep the mind in single-pointed concentration, we must take the image of God as a symbol and worship and know the greatness of God. *Bhagavadgīta*, *Viṣṇu sahasranāmāvaḷi* reveal the greatness of God. When we understand the inner meaning of these works, we will clearly understand the Lord Almighty. As you assimilate more and more, the mind gains single-pointed concentration, and with that mind,

you need to contemplate on *Paramātmā* and that single-pointed contemplation is meditation (*Dhyānaṁ*).

*Śrīpati* means the consort of *Lakṣmī*. *Viṣṇu* means all-perverseness. *Dhyānaṁ* means meditating on Brahman, the all-pervasive consciousness.

**3. *Sajjana sāṅgatyam*:** While studying *Bhagavadgīta* or while meditating on *Paramātmā*, we come across so many impediments either by one person or by many persons. We get disturbed, and our minds get disturbed. Though we worship God, though we read sacred works, we often complain that things are not coming in our favour, desires are not fulfilled, new difficulties are coming up, and we tend to move away from the thoughts and prayers of God. This is a wrong notion and equally wrong action. OR some people mock us saying, these people don't have any work at all. What are these worships? What are these scriptures? When they say things like this, we tend to lose our attention and focus on God. Our steps towards this path stumble. We retrace our steps. All the effort we have made hitherto becomes a waste. We need a



strong shield to save ourselves from this danger. That strong shield is our good association with good people/*Sajjana sāṅgatyam*.

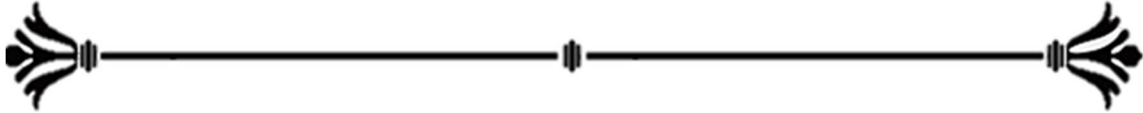
If we associate with *Sadgurūs* who impart spiritual knowledge, great persons who have noble personalities, or docile persons and listen to their teachings, downfall doesn't occur. We can lead our lives in the direction of our life's goal, enduring the hurdles and moving ahead towards our goal, Self-Realization.

Because of our association with good people, our doubts will be cleared. Fear disappears, and confidence grows more in us. Despair and disappointments are dispelled. Our behaviour becomes noble. Honour and faith grow towards the elders. By knowing the value of *Śāstrās*(spiritual scriptures) and having faith in them, we can get a clear-cut understanding.

**4. Help for the helpless:** Though we are practising the above principles, we are living in society. We are moving together with all the people. We are maintaining a good relationship with them. Though we are in good association with them, we do not know how to behave with our colleagues. We must

show honour and respect towards the *gurus* and the *Jñānis*. We must be friendly with the common folk. We must show compassion for the helpless. There is only one *Paramātmā* in the entire universe. He is immanent in all creatures, in you and me. Instead of worshipping the all-pervasive *Paramātmā*, we are worshipping the stone images with the flowers and fruits. This is not true devotion. The true devotion lies in helping the needy and the downtrodden and thus conquering miserliness in us.

By these practices, we must experience “*Sōham*” - “I am that *Paramātmā*”.



# SRI ŚAṆKARĀCĀRYAKṚTA

## CONCLUSION VERSES

### Verse : 28

सुखतः क्रियते रामा भोगः  
पश्चाद्धन्त शरीरे रोगः ।  
यद्यपि लोके मरणं शरणं  
तदपि न मुञ्चति पापाचरणम् ॥

*Sukhataḥ kriyatē rāmā bhōgaḥ  
paścād'dhanta śarīrē rōgaḥ |  
yadyapi lōkē maraṇaṁ śaraṇaṁ  
tadapi maranam na muñjati pāpācaraṇaṁ ||*

**Meaning of the words:** *Sukhataḥ* = for happiness; *rāmā bhōgaḥ* = carnal pleasures; *kriyatē* = is done; *paścād* = subsequently; *hanta* = alas; *śarīrē rōgaḥ* = body falls into disease; *yadyapi* = even though; *lōkē* = in this world; *maranaṁ śaraṇaṁ* = death is inevitable; *tad api* = even then; *pāpācaraṇaṁ* = committing sins; *na muñjati* = doesn't give up.

**Brief summary:** Both men and women seek sexual pleasures for their enjoyment. On account of these

sexual interactions, their bodies become susceptible to diseases. At last, death is inescapable to all. Yet human beings don't give up on sinful acts.

**Commentary:** In those days 14 disciples went to *Kāśī* along with their master *Śaṅkarācārya*. They said a verse each one after the other. Afterwards, *Śaṅkarācārya* gave a conclusion by saying four more verses. The conclusion, with the blessings of the master, is excellent.

Many people don't try to put it into practice; however, they hear philosophy and how best the master has told. A few *Sādhakās*, though tried, face so many impediments. That is why it seems to remind the *Sādhakās* of the impediments with the motherly affection in the words of the master. The master has already told us the two strong weaknesses and yet the master is once again reminding them of these weaknesses. They are woman and gold.

It is not difficult for a man to live like an animal. It is difficult to live like a man or like a *Mahātmā*. In the same way, flowing river water towards the sea is not difficult. But stopping the flow or receding the flow backwards is possible only when we try with

great effort. To burn the house, kerosene and matchboxes are enough. Building the house is difficult. It needs so much money, so many workers, and so much time.

The human body always craves for pleasures. It is its nature. It is not great to act according to its nature. It needs no effort, too. Both men and women are ready to quench the fire of carnal desires. Their mind gives in because of the mutual attraction. Before we conquer the body, we must conquer the mind. It is a herculean task even for the great people. That's why *Ācārya* warns us to take due care in this matter. As its consequences are dangerous.

Both men and women participate in freelance sex for their enjoyment in youth. As a result, their bodies become susceptible to diseases in old age. What they do with simple joys ends up reaping with sorrows.

At last, he reaches the last stage with the diseased body, with the loss of vigour and strength, with repentance in old age and goes to the pyre in the burial ground. Death is certain for everybody.

**The plight of the sinners and that of men with carnal desires is horrible.**

**What is meant by sin? Whatever action results in grief is a sin. Grief may come while living, at the time of death or in future births. On the whole, one day or the other, we have to experience it. Though we know it fully well, we are not giving up on sinful acts. This is a warning for *Sādhakās*. So be careful.**

**In the next verse, the master is going to talk about the next weakness, i.e. money.**



## Verse : 29

अर्थमनर्थं भावय नित्यं  
नास्ति ततः सुख लेशः सत्यम् ।  
पुत्रादपि धनभाजां भीतिः  
सर्वत्रैषा विहिता रीतिः ॥

*Artha manartham bhāvaya nityam  
nāsti tataḥ sukha lēśaḥ satyam |  
putrādapi dhanabhājām bhītiḥ  
sarvatrai śā vihitā rītiḥ ||*

**Meaning of the words:** *Artham* = wealth; *anartham* = gives grief; *nityam* = always; *bhāvaya* = remember; *tataḥ* = because of that; *sukha lēśaḥ* = not even a little happiness; *nāsti* = not there; *satyam* = true; *putrādapi* = even from his own son; *dhanabhājām* = to the wealthy person; *bhītiḥ* = afraid of; *sarvatra* = in all places; *iṣā* = this; *rītiḥ* = this way; *vihitā* = it is.

**Brief summary:** Always remember that money gives grief. There is indeed no happiness with money. The rich man is afraid of even his own son because of this money. The effect of money is the same in all places and circumstances.

**Commentary:** Now, the master is speaking about the second impediment that the *Sādhakās* face. In this world, everybody thinks about money only. To earn money, people resort to either lawful or unlawful methods. However much they earn, they still aspire for more money. They increase their desires for comforts. The others save money, preserve it and feel happy looking at it. Like this everybody in one way or the other is becoming a slave to money.

Does this money give happiness to anyone? No, It doesn't give happiness to anyone. If money gives happiness, why would anyone aspire to material possessions? But the desires are not coming to an end either. We still aspire for material possessions meaning we are not satisfied with what we have and keep looking for something. That something is happiness.

That is why it is said, "Better aspire nectar from the fangs of a serpent than aspiring happiness from this world".

Doesn't money give happiness? It doesn't give happiness but gives a little bit of comfort. When we receive the object we sought after, we will certainly enjoy it. But if it is lost, we grieve. Suppose we get



**money or property unexpectedly, we feel happy. But after sometime it becomes as usual, we don't get that much happiness. If we lose the object that gave us happiness, we will be unhappy.**

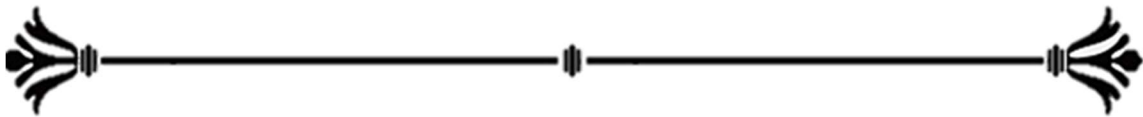
**So we do not get permanent happiness from money. Moreover, there are certain disadvantages too. They are:**

- 1. Marriages are celebrated or stopped on account of money.**
- 2. Father and son, brothers and brothers, husband and wife, sisters and sisters are separated. They quarrel among themselves and hate one another.**
- 3. Only because of money the daughter-in-law is put on fire by kerosene.**
- 4. On account of money, the children leave the house, run away and commit suicide.**
- 5. The children go to the extent of killing their parents.**
- 6. People with a lot of money are afraid of thieves, terrorists and relatives.**
- 7. People hanker after pleasures and invite diseases.**

**8. People leave their beloved due to money matters, lose peace, and lead lives of unrest.**

**It has already been said that the story of money is the same everywhere. Money doesn't give happiness. It even causes fear in one's own children. If we don't have money, we cannot fulfil our necessities. We must earn money atleast for the sake of necessities and can save a little bit for the future too. We can spend on certain good activities. You must make use of money, but not money make use of you. If you become a slave to money, it makes you dance according to its tune. Always enquire about the misadventures that money does. Remember the truth that Money inflicts sorrow in more than one way.**

**In the next verse, the means for the attainment of *Mōkṣa* are described by the *Ācārya*.**



## Verse : 30

प्राणायामं प्रत्याहारं  
नित्यानित्य विवेक विचारम् ।  
जाप्यसमेत समाधि विधानं  
कुर्व वधानं महद् अवधानम् ॥

*Prāṇāyāmaṁ pratyāhāraṁ  
nityā nitya vivēka vicāraṁ |  
jāpya samēta samādhi vidhānaṁ  
kurvavadhānaṁ mahadava dhānaṁ ||*

**Meaning of the words:** *Prāṇāyāmaṁ* = controlling the breath; *pratyāhāraṁ* = withdrawing the mind from objects and emotions of the world; *nitya anitya vivēka vicāraṁ* = sense of discrimination between permanent and impermanent; *jāpya samēta* = aided by *japa*; *samādhi vidhānaṁ* = leaving all senses in the practice of deep meditation; *mahad avadhānaṁ* = with utmost care; *avadhānaṁ kuru* = do the practice.

**Brief summary:** Know what is the permanent substance and what is impermanent? Practice with utmost care in giving up all desires in concurrence with continued meditation coupled with *Japam*.

**Commentary:** The master has hitherto revealed the two main impediments that the *Sādhakā* faces in his practice. Now, he is revealing how to perform the internal practice in this verse. To make man's life fruitful, mere diversion of the mind from worldly matters is not enough. The Mind must be merged in *Paramātma* only. Then only the realization of *Paramātma* and the attainment of salvation (*Mōkṣaprāpti*) is possible.

What are those practices? They are 1) *Prāṇāyāmaṁ* 2) *Pratyāhāraṁ* 3) *Nityānitya vivēka vicāraṇa* 4) *Japaṁ* 5) *Samādhi*. These are the practices to be observed by continuing one after the other.

**1. *Prāṇāyāmaṁ*:** Of the eight *Yōgās* enunciated by the sage *Patañjali*, *Prāṇāyāmaṁ* is the fourth one. *Pratyāhāraṁ* is the fifth one. *Prāṇāyāmaṁ* is the technique to be followed by the dullards to stop their minds wandering in the world of objects and things. There is a specific exercise for it.

Sitting in a solitary place in the posture of *Padmāsana* to regulate the breath by inhaling, stopping and exhaling systematically is *Prāṇāyāmaṁ*. *Pūrakaṁ* means inhaling the breath,

***Kumbhakam*** means holding it for some time, and ***Rēcakam*** means exhaling the breath slowly. This practice should be learnt from an experienced *guru*, or else there is a possibility of facing danger. Mind also comes under control with the regulation of breath. Mind wanderings are abated because the origins of mind and breath are one and the same. That's why if we stop the breath, we can as well stop the mind. If we stop the mind, we can as well stop the breath.

What is said in the path of *Yōga* is also said in the path of *Jñāna*. In *Jñanamārga*, ***Pūrakam*** means grasping God-related matters from *gurus* and from the scriptures. ***Kumbhakam*** means reflecting the matters grasped and retaining them in *Cittam*. ***Rēcakam*** means releasing the worldly matters and matters related to *Anātma*. Like this, take due care in controlling the mind from running after impermanent worldly pleasures.

**2. *Pratyāhāram***: Diverting the mind from running after worldly pleasures is ***Pratyāhāram***. The mind is like a monkey. It cannot stay in one place. That's why support must be arranged for it. How? After performing ***Prāṇāyāmaṁ***, sit quietly on your seat,

close your eyes, keep the image of your *guru* in the middle of your forehead or keep the image of *Jyōti*. Perhaps your mind may run after worldly things, but you get it back and keep it on your goal. If we do this repeatedly, the running of the mind stops, and single-pointed concentration can be achieved.

**3. *Nityānitya vivēka vicāraṇa* (discrimination between the real and the unreal):** Of the four practices of *Sādhana catuṣṭayam*, *Nityānitya vivēka vicāraṇa* is the first one. Enquire with intellect. ‘What is real, what is unreal?’ Only *Paramātma* (God) is real and eternal; the others are unreal and perishable. The unreal objects give temporary pleasure and at last, give us grief. If we think logically, we develop some sort of renunciation towards the unreal objects and keep our mind on the real thing. i.e. on *Paramātma*. How do we get the wisdom of discrimination? Wisdom dawns in our minds by studying the scriptures and by listening to the teachings of *Sadgurūs*.

**4. *Japaṁ*:** The process that cleanses the three instruments: mind, speech and body is known as *Japaṁ*. *Japaṁ* means chanting repeatedly the *Mantra* of your liking OR *Mantra* given by *sadgurū*

at the time of initiation using rosary beads. By wearing the rosary, the body is cleansed; by chanting the charm, the word (*Vāk*) is purified; by worshipping the presiding deity of the *Mantra*, the mind is cleansed. For those who perform *Japa Sādhana* strictly, their fleshy body becomes a charming body. By this, their mind stands in a peaceful state. On account of this, their intellect grows in subtlety which helps to understand and assimilate spiritual knowledge. There will be outstanding results on account of performing *Japam*.

If these four practices are performed incessantly, wisdom dawns in their minds in knowing what is real and unreal. Slowly, they develop some sort of aversion towards the worldly things. Then, they develop love towards God. Their minds never run after the worldly pleasures. Their minds abide on *Paramātma*. This single-point concentration of Mind on *Paramātma* is called *Dhyānam*/Meditation. If meditation continues vigorously, it leads to state of *Samādhi*.

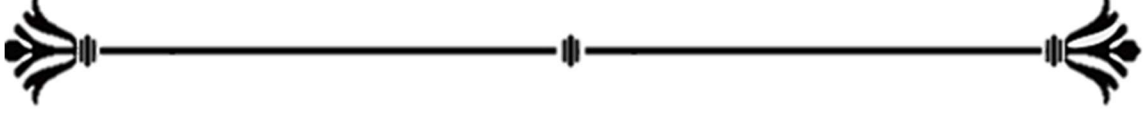
**5. *Samādhi*:** In meditation, we forget our body consciousness, and we even forget that we are

doing meditation and remain in a state of absolute thoughtlessness. This is called *Samādhi*. In that state, the mind too, disappears. When the mind disappears at once, the *Jīva* connects to *Paramātma*. When the veil that stands between the *Jīva* and *Paramātma* is cut off, *Paramātma* appears. It is not seeing *Paramātma* but experiencing as *Paramātma* and is called “*Ātma Sākṣātkāraṁ*”. Till now, the *Jīva* thinks that he is body, mind, and all the delusions of *Jīvahood* disappear, and he firmly abides in his own True Nature/Brahman/*Paramātma*.

Up to now, it is man's effort. Now, the master is revealing in this verse how to practice carefully. Here, the master gives a day-to-day example. The baby takes 9 months to come out of the mother's womb. Till then, we have to wait. If we take out the baby in the fifth month, it leads to danger. In the same way, after sowing the seed, we have to wait till it sprouts. If we take out the seed from the soil and see it every day, it never sprouts. We must be patient till the bud blossoms into a beautiful flower and we should never attempt to blossom the bud by our efforts. Similarly, one should do the prescribed four spiritual practices steadily and thoroughly to reach the goal.



**At the end, *Ācārya Śaṅkarā* concludes this text with blessings to all *Sādhakās* in the last verse.**



**Verse : 31**

गुरुचरणाम्भुज निर्भर भक्तः  
 संसाराद् अचिराद् भव मुक्तः ।  
 सेन्द्रिय मानस नियमादेवं  
 द्रक्ष्यसि निज हृदयस्थं देवम् ॥

*Gurucaraṇāmbuja nirbhara bhaktaḥ  
 sansārā daci rā dbhava muktaḥ |  
 sēndriya mānasa niyamādēvaṁ  
 drakṣyasi nija hṛdayasthaṁ dēvaṁ ||*

**Meaning of the words:** *Guru caraṇāmbuja* = at the lotus feet of *guru*; *nirbhara bhaktaḥ* = dedicated devotee; *sēndriya mānasa niyamād* = with well restrained mind and sense organs; *ēvaṁ* = only with this; *sansārād acirād muktaḥ bhava* = will be liberated soon from the *sansāra*/cycle of birth and death; *nija hṛdayasthaṁ dēvaṁ* = the *Paramātma* that dwells in your own heart; *drakṣyasi* = you visualize/you experience.

**Brief summary:** O devotee! You have submitted heart and soul before the lotus feet of *Sadguru*. Only by controlling your mind and senses, you will be freed from the cycle of birth and death, the

ocean of *Samsāra*, and be blessed with the realisation of *Paramātmā* dwelt in your heart.

**Commentary:** To escape from the vicious cycle of birth and death and experience *Paramātmā* dwelt in your heart, what you need is your attention and devotion to your *Sadguru*. Controlling the mind along with the senses are the main *sāadhanās* for the *darśan* of *Paramātmā*. *Śaṅkarācārya* concludes *Bhajagōvindaṁ* with enthusiastic blessings to *Sādhakās*.

The senses of knowledge/*Jñānēndriyās* go about the world to collect worldly matters and offer them to the mind. The mind, thus received, goes about the world for the sake of 5 kinds of enjoyment. It directs the senses of action to run after them. By this, the mind develops anxieties and agitations. On account of these, it becomes impossible for the mind to visualise *Paramātmā*. Just as the spectators get absorbed in watching the scenes on the screen without realising the source or basis for those movie pictures i.e. the white screen. The people involved in worldly matters can't experience *Paramātmā*, the source for the existence of this world.

You will be freed from bondage only by controlling the mind and the senses. You will experience *Paramātmā*. Controlling the senses is *Damaṁ*, Controlling the mind is *Śamaṁ*. These two have already been said in '*Sādhana catuṣṭayam*'. It is true that the mind alone can entangle you in the wheel of '*Samsāra*' and free you from it too. That's why says the *Vēda*, "*Manayēva manuṣyāṅām kāraṇam bandha mōkṣayōḥ*" meaning mind alone is responsible for bondage and liberation.

While going on a chariot, if you let loose the reins, the horses lose control, drag hither and thither and throw you somewhere. If you hold the reins tightly, the horses tread as per the directions of the charioteer and reach you to your destination. In the same way, while making a life journey, if you let lose your mind, the senses lose control, drag you hither and thither and throw you in the bondage of '*Samsāra*'. If you hand over your mind to the intellect and control the senses, turning towards God, you will reach your destination, i.e., the abode of God.

Here, the *darśan* of *Paramātmā* means not seeing *Paramātmā* as we see the objects. That

***Paramātmā*** is yourself; know that you are ***Paramātmā***.

A key is tied to your waistband. You grope for it. It is missing. You have made a hectic search of the whole house. It is not at all found. Later on, unexpectedly, you have touched the key tied to the waistband, till then it was assumed to be slipped away, “it is found, it is found”, now you have shouted. Truly, the key is not missing. It is there itself, tied to your waistband. You have not got it anew. It is there where it was. In the same way, you yourself are ***Paramātmā***, but you have no knowledge of it. When you get that Self-knowledge, you will experience ***Paramātmā***.

During this practice, during this journey, we encounter many obstacles, hopes, and despair. If we want to overcome all these hurdles and move forward, we need a ***Guru***. ***Chāndōgyōpaniṣad*** discusses the significance of a ***Guru*** for spiritual development. “***Ācāryavān puruṣō vēdaḥ***” means those who seek a ***Sadgurū*** alone can realise ***Paramātmā***. ***Muṇḍakōpaniṣad*** talks about the qualities of a ***Guru*** and how and why we seek refuge in him.

**तद् विज्ञानार्थं सगुरुमेवाभि गच्छेत्**

**समित्पाणिं श्रोत्रियं ब्रह्मनिष्ठं**

***Tad vijñānārthaṁ sagurumēvābhi gaccēt***

***Samitpāṇim śrōtriyam brahmaniṣṭham***

which means:

***Guru* must be well-versed in Spiritual scriptures (*Śrōtriyuḍu*) and abide firmly on *Paramātmā* (*Brahmaniṣṭuḍu*). To gain spiritual knowledge, we must seek refuge in him. Taking the sacrificial fuels, we must go to him. *Bhagavadgīta* says how to seek refuge in *Gurūs*.**

**तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया**

***Tadvid'dhi praṇipātēna, paripraśnēna, sēvayā***

**Where we meet *Guru*, we must prostrate before him and render service for a considerable time. At an appropriate time, we pray to him and respectfully ask him about our questions and doubts.**

**If you have this kind of devotion, you will be blessed with unflinching faith. As is the faith, so is the result.**

In *Rāmāyaṇa*, *Śabari* was a tribal woman. She had unflinching love and devotion towards *Śrī Rāma*. She had waited even to her old age. At last *Śrī Rāma* came to her all by himself on foot.

In *Mahābhārata*, *Ēkalavya* had unflinching faith on *Drōṇācārya*. He wanted to learn archery from him, but he refused to teach him. Keeping the earthen image (idol) of his *Guru*, he practised archery and gained proficiency in it.

Faith takes the disciple to any extent. Faith means what you can't see with your eyes; you can see from the teachings of *Sadguru*. This is possible only when we have staunch devotion and faith in *Guru* and the scriptures. Those who worship *Guru* at his lotus feet with devotion, can experience *Paramātma*. *Ādi Śaṅkarācārya* concludes this *Bhajagōvindaṁ* text with blessings to the disciples of his time, as well as to all the *Śiṣya parampara* (all the disciples of later times) of infinite number. Undoubtedly, this text gives enormous inspiration and encouragement to all seekers of spiritual knowledge. Let us aspire for the blessings of *Sadguru* and the grace of *Paramātma*.

**Ōṁ tat sat**

# BHAJAGŌVINDAṀ

*Bhajagōvindaṁ bhajagōvindaṁ  
gōvindaṁ bhaja mūḍhamatē |  
samprāptē sannihitē kālē  
nahinahi rakṣati ḍukṛṇ karaṇē ||* 01

*Mūḍha jahīhi dhanāgama tṛṣṇām  
kuru sadbud'dhiṁ manasi vitṛṣṇām |  
yallabhasē nija karmō pāttam  
vittaṁ tēna vinōdaya cittaṁ ||* 02

*Nārī stanabhara nābhīdēśam  
dṛṣṭvā māgā mōhāvēśam |  
ētanmānsavasādi vikāram  
manasi vicintaya vāram vāram ||* 03

*Naḷinī daḷagata jalamati taraḷam  
tadvajjīvita matiśaya capalam |  
vid'dhi vyādyabhimāna grastaṁ  
lōkam śōka hataṁ ca samastaṁ ||* 04

*Yāvadvittō pārjana saktaḥ  
tāvannija parivārō raktaḥ |  
paścājjīvati jarjara dēhē  
vārtānkō 2pina pṛcchatigēhē ||* 05



***Yāvatpavanō nivasati dēhē  
tāvat pṛcchati kuśalaṁ gēhē |  
gatavati vāyau dēhā pāyē  
bhāryā bibhyati tasmin kāyē ||*** 06

***Bālastāvat krīḍā saktah  
taruṇastāvat taruṇī saktah |  
vṛd'dhastāvat cintāsaktah  
paramē brahmaṇi kōḥpinasaktah ||*** 07

***Kātē kāntā? Kastē putraḥ?  
Sansārōḥyamatīva vicitrah |  
kasyatvaṁ? Kaḥ kuta āyātaḥ?  
tattvaṁ cintaya tadihabhrātaḥ ||*** 08

***Satsaṅgatvē nis'saṅgatvaṁ  
nis'saṅgatvē nirmōhatvaṁ |  
nirmōhatvē niścalatatvaṁ  
niścala tatvē jīvanmuktiḥ ||*** 09

***Vayasi gatē kaḥ kāma vikārah  
śuṣkē nīrē kaḥ kāsārah |  
kṣīṇē vittē kaḥ parivārah  
jñātē tattvē kaḥ sansārah ||*** 10

*Mākuru dhana jana yauvana garvaṁ  
harati nimēṣāt kālaḥ sarvaṁ |  
māyā maya mida makhilaṁ bud'dhvā  
brahmapadaṁ tvam praviśa veditvā ||* 11

*Dina yāmin'yau sāyamprātaḥ  
śiśira vasantau punarāyātaḥ |  
kālaḥ krīḍati gacchatyāyuh  
tadapina muñjatyāśāvāyuh ||* 12

*Kātēkāntā dhanagata cintā  
vātulakintava nāsti niyantā? |  
Trijagati sajjana saṅgati rēkā  
bhavati bhavārṇava taraṇē naukā ||* 13

*Jaṭilō muṇḍī luñjita kēśaḥ  
kāṣāyāmbara bahukṛta vēśaḥ |  
paśyannapicana paśyati mūḍhaḥ  
hyudara nimittaṁ bahukṛta vēśaḥ ||* 14

*Aṅgaṁ gaḷitaṁ palitaṁ muṇḍam  
daśana vihīnaṁ jātaṁ tuṇḍam |  
vṛd'dhōyāti gṛhītvā daṇḍam  
tadapina muñjatyāśā piṇḍam ||* 15

*Agrē vahniḥ pṛṣṭē bhānū  
rātrau cubuka samarpita jānuḥ |*

***karatala bhikṣa starutala vāsaḥ  
tadapina muñjatyā śā pāśaḥ ||*** 16

***Kurutē gaṅgā sāgara gamanaṁ  
vrata paripālana madhavā dānaṁ |  
jñāna vihīnaḥ sarvamatēna  
bhajati na muktiṁ janmaśatēna ||*** 17

***Sura mandira tarumūla nivāsaḥ  
śayyā bhūtala majinaṁ vāsaḥ |  
sarva parigraha bhōga tyāgaḥ  
kasya sukhaṁ na karōti virāgaḥ ||*** 18

***Yōgaratōvā bhōgaratōvā  
saṅgaratōvā saṅga vihīnaḥ |  
yasya brahmaṇi ramatē cittaṁ  
nandati nandati nandati ēva ||*** 19

***Bhagavadgītā kiñci dadhītā  
gaṅgājala lavakaṇikā pītā |  
sakṛdapi ēna murāri samarcā  
kriyatē tasya yamēna nacarcā ||*** 20

***Punarapi jananaṁ punarapi maraṇaṁ  
punarapi janani jaṭharē śayanaṁ |  
iha sansārē bahu dustārē  
kṛpayā 2pārē pāhi murārē ||*** 21

*Radhyā carpaṭa viracita kandhaḥ  
 puṇyā puṇya vivarjita pandhaḥ |  
 yōgī yōga niyōjita cittaḥ  
 ramatē bālōnmattava dēvaḥ ||* 22

*Kastvaṁ kō ḥham kuta āyātaḥ  
 kāmē janani kōmē tātaḥ |  
 iti paribhāvaya sarvamasāraṁ  
 viśvaṁ tyaktvā svapna vicāraṁ ||* 23

*Tvayi mayi cān'yatraikō viṣṇuḥ  
 vyartham kupyasi mayya sahiṣṇuḥ |  
 bhava sama cittaḥ sarvatra tvaṁ  
 vāñchasya cirādyadi viṣṇutvaṁ ||* 24

*Śatrau mitrē putrē bandhau  
 mākuru yatnaṁ vighraha sandhau |  
 sarva sminnapi paśyātmānaṁ  
 sarvatrō tsrja bhēdā jñānaṁ ||* 25

*Kāmaṁ krōdhaṁ lōbhaṁ mōhaṁ  
 tyaktvā ḥtmānaṁ paśyati sō ḥham |  
 ātmajñāna vihīnaḥ mūḍhāḥ  
 tēpacyantē naraka nigūḍhāḥ ||* 26

*Gēyaṁ gītā nāma sahasraṁ  
dhyēyaṁ śrīpati rūpa majasraṁ |  
nēyaṁ sajjana saṅgē cittam  
dēyaṁ dīna janāyaca vittaṁ || 27*

*Sukhataḥ kriyatē rāmā bhōgaḥ  
paścād'dhanta śarīrē rōgaḥ |  
yadyapi lōkē maraṇaṁ śaraṇaṁ  
tadapi maranam na muñjati pāpācaraṇaṁ || 28*

*Artha manarthaṁ bhāvaya nityaṁ  
nāsti tataḥ sukha lēśaḥ satyaṁ |  
putrādapi dhanabhājāṁ bhītiḥ  
sarvatrai śā vihitā rītiḥ || 29*

*Prāṇāyāmaṁ pratyāhāraṁ  
nityā nitya vivēka vicāraṁ |  
jāpya samēta samādhi vidhānaṁ  
kurvavadhānaṁ mahadava dhānaṁ || 30*

*Gurucaraṇāmbuja nirbhara bhaktaḥ  
sansārā daci rā dbhava muktaḥ |  
sēndriya mānasa niyamādēvaṁ  
drakṣyasi nija hṛdayasthaṁ dēvaṁ || 31*

# भज गोविन्दं

भज गोविन्दं भज गोविन्दं

गोविन्दं भज मूढमते ।

सम्प्राप्ते सन्निहिते काले

नहि नहि रक्षति डुक्रिङ्करणे ॥

01

मूढ जहीहि धनागमतृष्णां

कुरु सदबुद्धिम् मनसि वितृष्णाम् ।

यल्लभसे निज कर्मोपातं

वित्तं तेन विनोदय चित्तम् ॥

02

नारी स्तनभर नाभीदेशं

दृष्ट्वा मागा मोहावेशम् ।

एतन्मांसवसादि विकारं

मनसि विचिन्तया वारं वारम् ॥

03

नलिनी दलगत जलमति तरलं

तद्वज्जीवित मतिशय चपलम् ।

विद्धि व्याध्यभिमान ग्रस्तं

लोकं शोक हतं च समस्तम् ॥

04

यावद् वित्तो पार्जन सक्तः  
तावन् निज परिवारो रक्तः ।  
पश्चाज्जीवति जर्जर देहे  
वार्तां कोऽपि न पृच्छति गेहे ॥ 05

यावत् पवनो निवसति देहे  
तावत् पृच्छति कुशलं गेहे ।  
गतवति वायौ देहापाये  
भार्या बिभ्यति तस्मिन् काये ॥ 06

बाल स्तावत् क्रीडा सक्तः  
तरुण स्तावत् तरुणी सक्तः ।  
वृद्ध स्तावत् चिन्ता सक्तः  
परमे ब्रह्मणि कोऽपि न सक्तः ॥ 07

का ते कान्ता कस्ते पुत्रः  
संसारोऽयमतीव विचित्रः ।  
कस्यत्वं कः कुत आयातः  
तत्वं चिन्तय तदिह भ्रातः ॥ 08

सत्सङ्गत्वे निस्सङ्गत्वं  
 निस्सङ्गत्वे निर्मोहत्वम् ।  
 निर्मोहत्वे निश्चलतत्त्वं  
 निश्चलतत्त्वे जीवन्मुक्तिः ॥ 09

वयसि गते कः कामविकारः  
 शुष्के नीरे कः कासारः ।  
 क्षीणे वित्ते कः परिवारः  
 ज्ञाते तत्त्वे कः संसारः ॥ 10

माकुरु धन जन यौवन गर्वं  
 हरति निमेषात् कालः सर्वम् ।  
 माया मयमिदम् अखिलं बुद्ध्वा  
 ब्रह्मपदं त्वं प्रविश विदित्वा ॥ 11

दिन यामिन्यौ सायंप्रातः  
 शिशिर वसन्तौ पुनरायातः ।  
 कालः क्रीडति गच्छत्यायुः  
 तदपिन मुञ्चत्याशावायुः ॥ 12



काते कान्ता धनगत चिन्ता  
वातुल किंतव नास्ति नियन्ता ।  
त्रिजगति सज्जन सङ्गति रेका  
भवति भवार्णव तरणे नौका ॥ 13

जटिलो मुण्डी लुञ्जित केशः  
काषायान्बर बहुकृत वेषः ।  
पश्यन्नपिचन पश्यति मूढः  
उदर निमित्तं बहुकृत वेषः ॥ 14

अङ्गं गलितं पलितं मुण्डं  
दशन विहीनं जातं तुण्डम् ।  
वृद्धोयाति गृहीत्वा दण्डं  
तदपि न मुञ्चत्याशा पिण्डम् ॥ 15

अग्रे वह्निः पृष्ठे भानु  
रात्रौ चुबुक समर्पित जानुः ।  
करतल भिक्षस् तरुतल वासः  
तदपि न मुञ्चत्याशा पाशः ॥ 16

कुरुते गङ्गा सागर गमनं  
 व्रत परिपालनम् अथवा दानम् ।  
 ज्ञान विहीनः सर्वमतेन  
 भजति न मुक्तिं जन्म शतेन ॥ 17

सुरमन्दिर तरु मूल निवासः  
 शय्या भूतलम् अजिनं वासः ।  
 सर्व परिग्रह भोगत्यागः  
 कस्य सुखं न करोति विरागः ॥ 18

योगरतोवा भोगरतोवा  
 सङ्गरतोवा सङ्ग विहीनः ।  
 यस्य ब्रह्मणि रमते चित्तं  
 नन्दति नन्दति नन्दत्येव ॥ 19

भगवद्गीता किञ्चिदधीता  
 गङ्गाजल लवकणिका पीता ।  
 सकृदपि येन मुरारी समर्चा  
 क्रियते तस्य यमेन नचर्चा ॥ 20

पुनरपि जननं पुनरपि मरणं  
पुनरपि जननी जठरे शयनम् ।  
इह संसारे बहु दुस्तारे  
कृपया७ पारे पाहि मुरारे ॥

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रथ्या चर्पट विरचित कन्थः  
पुण्यापुण्य विवर्जित पन्थः ।  
योगी योग नियोजित चित्तः  
रमते बालोन्मत्तव देव ॥

22

कस्त्वं को७ हं कुत आयातः  
कामे जननी कोमे तातः ।  
इति परिभावय सर्वम सारं  
विश्वम त्यक्त्वा स्वप्न विचारम् ॥

23

त्वयि मयि चान्यत्रैको विष्णुः  
व्यर्थं कुप्यसि मय्य सहिष्णुः ।  
भव समचित्तः सर्वत्र त्वं  
वाञ्छस्यचिराद् यदि विष्णुत्वम् ॥

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शत्रौ मित्रे पुत्रे बन्धौ  
 मा कुरु यत्नं विग्रह सन्धौ ।  
 सर्वस्मिन्नपि पश्यात्मानं  
 सर्वत्रोत् सृज भेदाज्ञानम् ॥ 25

कामं क्रोधं लोभं मोहं  
 त्यक्त्वाऽत्मानं पश्यति सोऽहम् ।  
 आत्मज्ञान विहीना मूढाः  
 ते पच्यन्ते नरक निगूढाः ॥ 26

गेयं गीता नाम सहस्रं  
 ध्येयं श्रीपति रूपम् अजस्रम् ।  
 नेयं सज्जन सङ्गे चित्तं  
 देयं दीन जनाय च वित्तम् ॥ 27

सुखतः क्रियते रामा भोगः  
 पश्चाद्धन्त शरीरे रोगः ।  
 यद्यपि लोके मरणं शरणं  
 तदपि न मुञ्चति पापाचरणम् ॥ 28

अर्थमनर्थं भावय नित्यं  
नास्ति ततः सुख लेशः सत्यम् ।  
पुत्रादपि धनभाजां भीतिः  
सर्वत्रैषा विहिता रीतिः ॥ 29

प्राणायामं प्रत्याहारं  
नित्यानित्य विवेक विचारम् ।  
जाप्यसमेत समाधि विधानं  
कुर्व वधानं महद् अवधानम् ॥ 30

गुरुचरणाम्भुज निर्भर भक्तः  
संसाराद् अचिराद् भव मुक्तः ।  
सेन्द्रिय मानस नियमादेवं  
द्रक्ष्यसि निज हृदयस्थं देवम् ॥ 31

