

Please note: these below points are based on the discussion within the session.

## Bhaja Govindam – Introduction

- The basic purpose of human existence is to realize the Self.
- Adi Sankaracharya brought in the non-dual philosophy of Brahman of the Upanishads to wade away the atheist thinkers of the time.
- BhajaGovindam is one of the smaller texts composed by Adi Sankaracharya. (When compared to his other works esp commentaries on Upanishads, Bhagavat Gita and Brahama-Sutras).
- In this composition, Adi Sankaracharya provides the fundamentals of Vedanta in simple, musical verses so that even children can grow up amidst the melody of Advaita philosophy.
- BhajaGovindam, is also referred as “Moha Mudgara”. The word moha means delusion. Mudgara means ‘hammer’. Together, Moha Mudgara means the remover or destroyer of delusion. It is called so because each verse gives a heavy blow to the excessive value we place on the worldly possessions.
- There is no softness in the tone of this composition to emphasize the urgency in the situation.

### **What is the original title of Bhaja Govindam and why?**

The original title of Bhaja Govindam is Moha Mudgara. Moha Mudgara means 'hammer to delusion'. Just as in objective fields we only use a hammer when the work to be done is serious so too in a subjective field. A casual awareness of the suffering delusion causes and so a casual effort to grow out of such a delusion will not work. We need to 'hammer' the delusion out of ourselves. Though painful initially, this is Peaceful in the long run.

### **Why does the Creator not let us know when our last moment will be?**

We humans live by convenience not character. If the Creator let us know when our last moment would be, our lifestyles would be characterized by:

---sheer indulgence until the final days of living

---sheer fear in the final days

By not knowing when our last moment will be, we are encouraged to prioritize what is important now. And this encourages us to be disciplined until our final days and so, fearless in our final days.

### **Why do we fear change?**

We only fear what is different than ourselves. And since we fear change this teaches us that our nature is Changeless (Vishnu the Substratum). When we believe in the Substratum the illusion is entertaining. When we believe in the illusion the illusion is deluding.

## Sloka 1

भज गोविन्दं भज गोविन्दं, गोविन्दं भज मूढमते |  
संप्राप्ते संनिहिते काले नहि नहि रक्षति डुकृंकरणे ||

*Bhajagovindam bhajagovindam govindam bhajamūḍhamate |  
samprāpte sannihite kāle nahi nahi rakṣati dukṛṅkarane ||*

### **English Meaning:**

Seek Govind, Seek Govind, Seek Govind, O Fool! When the appointed time (death) comes grammar-rules surely will not save you.

- This sloka is a chorus and repeated after each sloka.
- Adi Sankaracharya here when referring to Grammar (*dukṛn-karane*) implies all the secular sciences cannot save the soul when death approaches.
- All our worldly pursuits/actions need to focus on the ultimate goal of self-realization.
- Bhaja, means worship, which does not mean ritualistic routine, but true Bhajan is ‘seva’ – service.
- The true Bhajan is total subjective surrender in love and devotion at the altar of the lord.
- The process of self-liquidation at the feet of the lord is classified under nine types (Nava-vidha bhakti)

1. Sravanam (Listening to lords glory)
2. Kirtanam (Singing lords glory)
3. Smaranam (constantly thinking)
4. Padasevanam (Adoring the feet of the lord in a spirit of self-obliteration)
5. Archanam (worship with Vedic hymns)
6. Vandanam (Pay obeisance to the lord)
7. Dasyam (serving the lord)
8. Sakhyam (to invoke the lord as a friend)
9. Atma nivedanam (to offer oneself in total self-surrender to the lord)

Govinda means –

1. One who realized the substratum, or the very essence – the Truth.
  2. One who protects the cattle, or the very essence behind the all living things.
  3. He who confers speech – or one who enlivens all sense organs
  4. He who is known thru the Vedas – the supreme reality indicated by the Maha Vakyas
- In short Govinda is the supreme Brahman or the Atman.

The significance of repetition of Bhaja Govinda is also explained as..

1. First, *Seek Govinda* represents seek guru. Seek a capable guru.
2. Second, *Seek Govinda* represents seek knowledge. Seek the knowledge that aids in self-realization.
3. *Govindam Bhaja...* , With that knowledge, mediate and contemplate to seek Govinda, the all-pervading *Govinda*.

In this verse Adi Sankaracharya reminds us seeking Govinda is the purpose of our life.

### Sloka#1 Thoughts for reflections:

- The primary goal for human birth.
- The symbolism and the representation of the word *grammar* in this Sloka.
- Ways we can *Seek Govinda*..

### Sloka#2

मूढ जहीहि धनागमतृष्णां कुरु सदबुद्धिं मनसि वितृष्णाम् ।  
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥

*mūḍha jahīhi dhanāgamatṛṣṇāṁ kuru sadbuddhiṁ manasi vitṛṣṇām |  
yallabhase nijakarmopāttam vittam tena vinodaya cittam ||*

*mūḍha* – One who comes to suffer from one’s own ignorance.

*jahīhi dhanāgamatṛṣṇāṁ* - Give up the thirst to acquire wealth. Wealth here includes all worldly objects of possessions that provide temporary satisfaction. *tṛṣṇā* - desire for wealth needs to be given up. It does not mean to renounce all wealth.

*kuru sadbuddhiṁ manasi vitṛṣṇām* When the mind is cleansed of passions, with a passionless mind one must meditate upon the Reality. Once the mind is cleared with no lust for objects, greed for possessions, and covetousness for wealth; mediate & contemplate upon the Real, the Enduring and the Eternal.

*yallabhase nijakarmopāttam vittam tena vinodaya cittam* While wealth is required to live in this world, Sankaracharya indicates us to live joyously in the contentment and satisfaction with what we get ‘as a result of our actions’.

Man due to their lack of understanding of how to achieve unlimited happiness, seeks wealth of the worldly objects to get their happiness.

Sankaracharya in this sloka indicates to us, that while wealth is required to function in the materialistic world, give up the thirst to acquire wealth, be content with what we get (develop prasada-buddi). When the mind is cleared of these thoughts of possessing wealth, channel the thoughts to contemplate on Reality – (Brahman).

### **Does wealth provide fundamental security?**

The most fundamental security is understanding and appreciating one is Infinite. This is most fundamental for the possibility of threat is not possible in Oneness. Any finite article, being and circumstance cannot provide us what we need. We believe

wealth is security on account of it's exchange value. This is a sad belief for this same pattern of thinking believes we can buy sound sleep, peace of mind, Love, etc.

### Sloka#3

नारीस्तनभरनाभीदेशं दृष्ट्वा मा गा मोहावेशं |  
एतन्मांसवसादिविकारं मनसि विचिन्तय वारं वारं ||

*nārīstanabhara nābhīdeśaṃ dr̥ṣṭvā māgā mohāveśam |  
etanmāmsāvasādi vikāraṃ manasi vicintaya vāraṃ vāraṃ ||*

*nārīstanabhara nābhīdeśaṃ dr̥ṣṭvā māgā mohāveśam* Do not get deluded by seeing the full bosom & navel of women. *etanmāmsāvasādi vikāraṃ manasi vicintaya vāraṃ vāraṃ* These are modification of flesh and fat. Always repeat these in your mind. The technique of reversing the process of instinct, to flow in the direction of rational contemplation is called 'Pratipaksa bhavana'. Rather than suppression, sublimation of these thoughts needs to be developed.

Within the first two slokas, Sankaracharya indicates to us to give up on urges to "to process more" and "to enjoy". Human beings reach out to these to (1) escape pain (2) attain happiness. Human body can seek its fulfillment only in the fields of sense-objects. With the help of well-trained mind, intellect can curb the sense-object gratification for higher possibilities. We should opt for Shreyas rather than Preyas, by effectively using our discriminatory power.

#### **Why is the individual and society becoming more greedy and lusty?**

Both the individual and society are drifting towards more greed and more lust for we are more incomplete. We act to complete ourselves. And so when we act we expect a fruit. Our actions are not pure and so the fruit we want (Infinite Joy) is not pure either. Thus we succumb to a limited fruit, specifically that which is tangible. Wealth is the most tangible fruit. Sexuality is no different. And these never satisfy us so we endlessly pursue different combinations and permutations of these fruits only to grow more incomplete.

#### **Explain pratipaksha bhavana?**

**Pratipaksha bhavana** is 'seeing' the full picture. Whenever we see the Universe, our experience is colored by our attractions and aversions. Hence though we see, we are not seeing what is actually present. We are attracted to the aversive side. With this vision we grow independent of articles, beings and circumstances. This process of reflection has to become as natural as attraction/aversion.

### Sloka#4

नलिनीदलगतजलमतितरलंतद्वद्जीवितमतिशयचपलम् |  
विद्विव्याध्याभिमानग्रस्तं लोकं शोकहतं च समस्तम् ||

*naliniḍalagata jalamatitaralaṃ tadvajjīvitamatiśayacapalam |  
viddhi vyādhyaḥimānagrastaṃ lokaṃ śokahataṃ ca samastam || 4*

**Meaning:** The water-drop playing on a lotus petal has an extremely uncertain existence; so also is life ever unstable. Understand, the very world is consumed by disease and conceit, and is riddled with pangs..

After addressing the *Dharma, Artha & Kama* Puruṣārthas in slokas 1, 2, 3 respectively, in the 4th sloka Acharya Sankara is addressing about how uncertain the human life is by comparing it to a water drop on a lotus petal.

- Life is full of uncertainties and riddled with tensions and worries, yet human beings are attached to this limited and desire centric physical world thinking that it gives happiness.
- Human life is finite in this physical world and need to utilize time wisely to understand the purpose of life.

- Acharya is guiding us here not to build attachment (and waste time) with this uncertain physical world (to seek happiness), and now is the time to start the inward journey to understand who we really are and realize the goal of life.
- The drop of water on the lotus flower is like a pearl. It is bound to fall anytime. Same with life, we go thru many hurdles, and like the water can drop at any time, life also can stop anytime. So knowing that, why wait till the end to seek god. The time is now.. the urgency is needed.

Thru the analogy of lotus flower, Acharya Sankara is also revealing the deeper vedantic meaning.

- Water in the pond is analogous to “all pervading” un manifested brahman. The droplet on the Lotus flower is jiva. The Lotus flower is the manifestation of the world. The flower is born from the water. (un manifested to manifested form). The drop of water takes the flower to the real world and tries to “attach” itself to the flower. In the end, both jiva and manifested world have to merge into the un manifested.
- The water drop, Jiva, is no different than the water in the pond – the un manifested all-pervading brahman, also indicated by the Mahāvākya, ‘**Tat Tvam Asi**’ - That Art Thou (or You are that).

Other Mahāvākyas are:

1. **prajñānam Brahma** – “Consciousness is Brahman” (Aitareya Upanishad 3.3 of the Rig Veda)
2. **tat tvam asi** - "Thou art That" (Chandogya Upanishad 6.8.7 of the Sama Veda)
3. **ayam ātmā Brahma** - "This Self (Atman) is Brahman" (Mandukya Upanishad 1.2 of the Atharva Veda)
4. **aham brahm āsmi** - "I am Brahman" (Bhadaranyaka Upanishad 1.4.10 of the Yajur Veda)

(Sources: Kindle Life & Self-Unfoldment, by Swami Chinmayanada).

## Sloka#5

यावद्वित्तोपार्जन सक्त- स्तावन्निज परिवारो रक्तः ।

पश्चाज्जीवति जर्जर देहे वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥

yāvadvittopārjana saktah stāvannija parivāro raktah |

paścājjīvati jarjara dehe vārtām ko'pi na pṛcchati gehe

**Meaning** : So long as a man is fit and able to support his family, see what affection all those around him show. But no one at home cares to even have a word with him when his body totters due to old age.

Shankara, in this verse, speaks about the transitory nature of wealth, name and fame. We command respect in our corresponding circles of influence as long as we are of use to those around. When our “utility factor” wanes, so does the respect we command.

Many of us acquire great wealth, name, fame, reputation and respect. We become CEOs, superlative athletes, great singers and seem to know all the “right” people. But when the titles are taken away from us or the process of time diminishes our abilities, fewer people seem to remember us anymore. But that is the nature of the world isn’t it? One moment you will be hailed as a great leader of men, put on a pedestal, decorated and in the very same breath people will make you the villain of the piece.

This is why Shankara asks us to temper the value we place on these frills of life. This is not to say that we must shun wealth and fame. In fact we must enjoy it while it we have it. But we must derive our sense of value and self-worth from something deeper and more permanent. We must find our worth from pursuing our goal of self-development and self-purification. Because the only thing that remains with us is are our spiritual assets which are gained through introspection, reflection and contemplation on the higher values of life.

In the final analysis, wealth and fame are toys to be enjoyed. But there must always be the vision of that something beyond, of something more permanent, of the one thing that never leaves us. That Atman or Divinity within.

## Sloka#6

यावत्पवनो निवसति देहे तावत्पृच्छति कुशलं गेहे ।  
गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥ ६ ॥  
yāvatpavano nivasati dehe tāvatpṛcchati kuśalaṁ gehe |  
gatavati vāyau dehāpāye bhāryā bibhyati tasminkāye || 6 ||

**Meaning:** As long as life is in the body (ie, one is alive), family members enquire kindly about his welfare. But when the life departs from the body and body decays, even his wife is afraid of that corpse.

- In this verse Adi Shankaracharya points to our attachment towards the body.
- The preoccupation we have with our bodies is pointed out. Body does not have intrinsic worth of its own.
- If life is there, then the body is valuable.
- If life supporting principle is gone, the sacred body will become unsacred.
- Without knowing this reality, we are constantly attached to the body.
- As long as there is life in the body, so long do our loved ones and others enquire after our welfare.
- We are in the delusion that people love us, but in reality they only so their affection as long as there is life in the body.
- When life departs from the body, the body slowly starts decaying. Even the spouse that loved the body so dearly is afraid of it. Once life is no more, the body, which has been an object of adoration and love of other people, becomes an object of fear and contempt.
- To sweat and toil, to fight and procure, to feed and breed, to clothe and shelter the body –are all in themselves necessary, but to spend a whole lifetime in these alone is a waste of human abilities.
- Body is a means and not an end. Human birth is very precious and Human body is given to us with certain purpose. Body is an instrument to be used for the worship of Govinda.
- Body is a container to do *Sadhana*. To that extent we need to take care of the body, so the mind can be free and pursue self-knowledge.

## Sloka#7

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः ।  
वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोपि न सक्तः ॥ ७ ॥  
bālastāvatkṛīḍāsaktaḥ taruṇastāvattaruṇīsaktaḥ |  
vṛddhastāvaccintāsaktaḥ parame brahmaṇi ko'pi na saktaḥ || 7 ||

**Meaning:** So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang); yet hardly anyone who yearns to be attached to Brahman that is limitless.

- The mind is so tricky that it always finds some excuses. It always has some justification that there are more important things to do.
- One of the biggest delusion people have is that spiritual pursuit can be postponed to old age or retirement. First, we don't know how long we will live, so postponement is delusion. Second, we are so immersed in materialism for so many years, suddenly having to change at old age is impossible. Mind soaked in materialism will be difficult to change. Materialistic vasanas will be high.
- We need to reflect upon our priorities in life. What is the goal of life? Why we are born? Where did we come from? Where we are going? This inquiry will lead us to seek Self Knowledge.
- Once we realize that whatever we get from the world is impermanent and only Lord is the permanent, then we can slowly turn our attention to the Lord.
- Instead of spending all our time in the seeking the world, we can slowly spending time for the Lord. As we age, we can spend more time to turn our attention to the Lord.
- Constantly reflect on the painful realities of being born, growing old, falling sick and eventually dying. Pain is there all through life.
- Withdraw ourselves from the preoccupations of the senses and seek the changeless and the immutable.

- Withdraw from the fields of pain ridden sorrows – the ephemeral gains and the shocking losses and be attached to the Lord.
- Attachment to God will bring about an efficient detachment from the ever changing realms of objects.
- We as a parents one of the highest responsibilities we have is to direct their children to the Highest. Every being needs to be happy. And every intelligent being knows the only means to being happy is the Self. As such, if parents do not facilitate/encourage/lead their children to pursue higher and higher meaning in their lives, then those parents are neglecting their dharma, those parents are slowing their children down, those parents are engaged in disservice.

## Sloka#8

काते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।

कस्य त्वं कः कुत आयातः तत्त्वं चिन्तय तदिह भ्रातः ॥ ८ ॥

kāte kāntā kaste putraḥ saṁsāro'yamatīva vicitraḥ |

kasya tvaṁ kaḥ kuta āyātaḥ tattvaṁ cintaya tadiha bhrātaḥ || 8 ||

**Meaning:** Who is your wife? Who is your son? Strange is this samsara. Of whom are you? From where have you come? Brother, ponder over these truths here.

### Interpretation

This verse focuses on intellectual bondage. Who is your wife? Wife, in this context, is taken to mean all partners – in business, in a team sport, in a musical orchestra. In the larger context it means anybody we look to for comfort. Son or child refers to anyone who looks up to us for support.

Who are they? Who are we? Where did we come from? Where are we going? Have we ever thought about these things? We may not have the answers. However, we cannot live in ignorance all the time. Without knowing anything about ourselves and our close relationships we are bound to go wrong. When our actions boomerang on us and cause sorrow, we blame the other person or the environment or even God!

Shankara says we should maintain a dispossess attitude towards our possessions even while we have them and are enjoying them. People have misunderstood this verse and given up possessions! Attachments need to go, not objects of attachment. The problem is with our attitude, not the objects and beings around. So by giving up people and things we do not achieve anything. Distancing ourselves from things and people is easy. It is maintaining a spirit of detachment in our relationships that is difficult.

What is the difference? Detachment is the removal of selfishness, demands and expectations. It is the dropping of the sense of “my-ness”. Analyze all the things we are attached to. What is ours about the son, daughter, wife or husband? They are individuals with their own distinct personalities, life goals and aspirations. What right have we to interfere with this pattern and impose our will on them? Yet every one of us is doing precisely this. This causes strife, tension and difference of opinion. We should love them for themselves without a selfish agenda. Accept them for what they are, not for what we hope to receive from them. Then the relationship becomes pure, bereft of unreasonable expectations and the attendant disappointment and frustration.

It is the same with objects. Remove the possessiveness and keep the possessions. Only then will we enjoy the fruits of our labor. Today we put in a lot of effort to acquire these things. But our possessiveness towards them makes us agitated, bitter and irritated. As the Gita says, we cook but eat sin. We work hard, but the result is only sin or mental agitation.

Shankara emphasises the need to reflect over this truth here and now. We have to understand the urgency of the matter. There is no time to waste pursuing only material ends.

## Sloka #9

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥

satsaṅgatve nissaṅgatvaṁ nissaṅgatve nirmohatvam |  
nirmohatve niścalatattvaṁ niścalatattve jīvanmuktiḥ || 9 ||

**Word Meaning:**

*satsaṅgatve* - through the company of the good,  
*nissaṅgatvaṁ* - (there arises) non-attachment,  
*nissaṅgatve* - through non-attachment,  
*nirmohatvam* - (there arises) freedom from delusion,  
*Nirmohatve* - through the freedom from delusion,  
*niścala* - Immutable,  
*tattvaṁ* – Reality,  
*niścalatattve* - through the Immutable Reality,  
*jīvanmuktiḥ* - (comes) the state of 'liberated-in-life'.

The company of the good weans one away from false attachments; from non-attachment comes freedom from delusion, when the delusion ends, the mind becomes unwavering and steady and from an unwavering and steady mind comes Jeevat Mukti (liberated in life).

- Through previous slokas Bhagavan Adi Sankaracharya through the Pratipaksha Bhavana indicated to us how to detach from sensual and worldly pleasures.
- Bhagavan Sankaracharya having understood the practical difficulty of the beginners in devotion, has given a ladder-of-progress, by carefully climbing which, a seeker can comfortably reach the pinnacle of perfection.
  1. Stay in the company of good - those that are seeking & spreading the knowledge of “Truth”. Unless we change our environment we mingle with, we can't start the process of detachment. (Car we drive goes where our eyes see.. ) .. (*satsaṅgatve*)
  2. Through that knowledge and in the company of good one slowly need to renounce the sensual and worldly pleasures. (*nissaṅgatvaṁ*)
  3. The knowledge and detachment gradually removes our delusion that this worldly object provide happiness. (*nirmohatvam*)
  4. Once the delusion is removed, one develops the firm understanding of oneself and inches towards GOD / Realization, he/she gets liberated-in-life (*niścalatattve jīvanmuktiḥ*)

## Sloka #10

(Dec 7, 2014)

वयसि गते कः कामविकारः शुष्के नीरे कः कासारः |

क्षीणे वित्ते कः परिवारः ज्ञाते तत्त्वे कः संसारः || १० ||

vayasigate kaḥ kāmavikāraḥ śuṣke nīre kaḥ kāśāraḥ |

kṣīṇevitte kaḥ parivāraḥ jñāte tattve kaḥ saṁsāraḥ || 10 ||

**Word Meaning:**

*vayasigate* - when the age (youthfulness) has passed, *kaḥ* - where is, *kāmavikāraḥ* - lust and its play, *śuṣke nīre* - when water is evaporated (dried up), *kaḥ* - where is, *kāśāraḥ* - the lake, *kṣīṇevitte* - when the wealth is reduced, *kaḥ* - where is, *parivāraḥ* - the retinue *jñāte tattve* - when the Truth is realized, *kaḥ* - where is, *saṁsāraḥ* - the Samsaara.

**Meaning:**

When youth is gone, where is the lust and its play? When water is evaporated, where is the lake? When the wealth is reduced, where are the relatives? When Truth is realized, where is the (snare of) Samsaara.

- In this sloka Bhagavan Adi Sankaracharya using the analogies of youth, water and wealth explains that when truth is realized the samasara dissolves for that person.
- As long as one is in the grip of desires, whether one is young or old, one strives to fulfil them. But, when once these desires are dried up, one is freed from all problems.

- When the water dries up, the lake loses not only its form and existence but also its meaning and utility. So is with our emotions and desires. Once the dawn of life sets in, the passion and lust lose their grip on our body, thereby one is liberated from the pangs of all worldly problems.
- The only unfailing remedy for the sorrows of life in this Samsaara is knowledge of the Self.
- One is afflicted by sorrows so long as there is delusion in the mind. The only true path available for a sadhaka to remove delusion is wisdom.

## Sloka #11

(Dec 14, 2014)

मा कुरु धन जन यौवन गर्व हरति निमेषात्कालः सर्वम् ।

मायामयमिदमखिलं बुद्ध्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

mā kuru dhana jana yauvana garvaṁ harati nimeṣātkālaḥ sarvam |

māyāmayamidamakhilaṁ buddhvā brahmapadaṁ tvaṁ praviśa viditvā || 11 ||

### Word Meaning:

*mā* - do not, *kuru* - take, *dhana* - in possession, *jana* - in the people, *yauvana* - in youth, *garvaṁ* - pride, *harati* - loots away (takes away), *nimeṣāt* - in a moment, *kālah* - the Time, *sarvam* - all these, *māyāmayam* - full of illusory nature, *idam* - this, *akhilaṁ* - all, *buddhvā* - after knowing, *brahmapadaṁ* - the state of Brahman, *tvaṁ* - you, *praviśa* - enter into, *viditvā* - after realising.

### Meaning:

Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Time loots away all these in a moment. Leaving aside all these, after knowing their illusory nature, realize the state of Brahman.

- One gets entangled in Samsaara due to the attachment to the tools of Maya, such as wealth, friends, youth, etc. These are all false vanities and hollow conceits, which will vanish in no time.
- All the arrogance born out of these false attachments will change in a moment into shame, because of their instability.
- One invites problems when one maintains relationship with the world of objects, feelings and thoughts through one's body, mind and intellect.
- Many human beings are slaves to this aspect of Maya, as the materialistic world is completely dependent on this.
- As we learnt from the earlier slokas, the relationship with kith and kin is proportionate to the wealth one possesses. Once it is vanished, all the relationships will vanish in no time. The youth of today will be an elderly person of tomorrow. One cannot escape from the jaws of the wheel of time. With the passage of time, the body decays and perishes.
- Bhagavan Adi Sankaracharya, therefore, warns that one should not dissipate one's energies in these false vanities. Instead, realizing the illusory nature of these world of objects, one should concentrate and realize the state and true nature of Brahman. Only that will give relief from the vicious cycle of birth-death-birth.

## Sloka #12

(Dec 21, 2014)

दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातः ।

कालः क्रीडति गच्छत्यायुः तदपि न मुञ्चत्याशावायुः ॥ १२ ॥

dinayāminyau sāyaṁ prātaḥ śīśiravasantau punarāyātaḥ |

kālaḥ krīḍati gacchatyāyuh tadapi na muñcatyāśāvāyuh || 12 ||

### Word Meaning:

*dinayāminyau* - day and night, *sāyaṁ* - dusk, *prātaḥ* - dawn, *śīśiravasantau* - winter and spring, *punah* - again, *arāyātaḥ* - come (and depart), *kālah* - time, *krīḍat* - sports, *gacchati* - ebbs away (goes away), *āyuh* - life (breath), *tadapi* - and yet, *na* - not, *muñcati* - leaves, *āśāvāyuh* - the gust of desire.

### Meaning:

Day and night, dawn and dusk, winter and spring come and depart again and again. Time thus frolics and plays and life ebbs away. Yet, one does not give up the gusts of desires.

- In the silent march of the wheel of time, days and nights and with it the age slips unnoticed and unrealized.

- One may escape any or all other hardships, but death and the parting of ways are inevitable.
- Time will never stop for any person and under any circumstances. Time cuts off the days of life and the death snatches away the life.
- The mind makes one to believe that all objects of glitter with an illusory beauty will give happiness, but time proves it otherwise.
- Life steadily ebbs away, but the desires only grow due to sense gratifications.
- With the age, human being becomes infirm from disease ridden body, desires and sense-enjoyments, worries and anxieties still haunt one.
- It is not too late to realize the truth and follow the path shown by Bhagavan Adi Sankaracharya to reap the benefits in this birth and in the forthcoming ones.

“Substitute wisely, grow steadily and be free.” – Puyja Gurudev Swami Chinmayananda

## Sloka#13

(Jan 11, 2015)

काते कान्ता धन गतचिन्ता वातुल किं तव नास्ति नियन्ता ।

त्रिजगति सज्जनसं गतिरैका भवति भवार्णवतरणे नौका ॥ १३ ॥

kāte kāntā dhana gatacintā vātula kim tava nāsti niyantā |

trijagati sajjanasangatiraikā bhavati bhavārṇavataraṇe naukā || 13 ||

**Meaning:** O Distracted one! why worry about wife, wealth, etc. Is there no one to guide you? Know that in the three worlds, only the association with good people alone can save you as a boat to cross the sea of life/change (birth and death).

- To worry on anything materialistic, means waste of our mental energies. By allowing the mind besieged by the worries and thoughts of wife and wealth, one is making it impoverished.
- If one starts reflecting and thinking rationally about these attachments and examine carefully the connection between one soul called wife and another soul called self or husband in this life and also between oneself and the wealth one wishes to amass, one can easily understand that all this botheration is for transitory pleasures.
- The seeker should constantly strive to grow over sense-gratification and base instincts and uplift one's thoughts by conscious remembrance of the Lord.
- The one possible way out of such mean actions is to associate oneself constantly and continuously with good people, who are endowed with vision and mission in their lives.
- As one proceeds on this path, the devotee shall discover oneself and the rewards or result of such sadhana depends on the amount of effort one puts in.
- Physical self-control (dama) will lead to mental peace (Sama), which ultimately result in inner-joy (santosha) of spiritual heart.
- Sajjana sangati, i.e., association with devout people is an important prerequisite for one who wishes to tread on this path.
- This sajjana sangati will work as a nauka or boat to cross the ocean of limitation. As the boat keeps floating on the water, the sadhaka while living in this materialistic world, will float on it by not getting entangled in the maya..
- Some of the reason we succumb to negativities such as worry, greed, etc
  - we believe vices are normal for all around us we see others engaging in the same
  - we feel vices are natural and that these are expressions of being a 'human'
  - we think vices are a coping mechanism towards our inability to face our responsibilities
  - we understand practicing the opposite of a vice, that is a virtue, is the path of most resistance

### We also discussed about Free-Will.

Below are a few discourse on Fate & Free-will

<https://www.youtube.com/watch?v=4RVQKiE29wg> , by Swami Swatmananda Saraswati, CM Mumbai

<https://www.youtube.com/watch?v=Vrrp9Ab2Cpc> by Swami Dheerananda of CM Washington DC.

The text in reference in the video is available to read at

[http://www.advaita-vedanta.org/articles/The\\_Riddle\\_of\\_Fate\\_and\\_Free.htm](http://www.advaita-vedanta.org/articles/The_Riddle_of_Fate_and_Free.htm)

Another “scientific explanation of Free-Will” at: (This is non- Vedantic video. Talk more from a neural & Artificial Intelligence aspect)

<https://www.youtube.com/watch?v=A7Wpdnxa2Y>

## Sloka#14

(Jan 18, 2015)

जटिलो मुण्डी लुञ्छितकेशः काषायाम्बरबहुकृतवेषः .

पश्यन्नपि च न पश्यति मूढो उदरनिमित्तं बहुकृतवेषः .. १५..

jaṭילו muṅḍī luñchitakeśaḥ kāṣāyāambarabahukṛtaveśaḥ |  
paśyannapi cana paśyati mūḍho udaranimittaṁ bahukṛtaveśaḥ || 15

There are many who go with matted locks, many who have clean shaven heads, many whose hairs have been plucked out; some are clothed in saffron, yet others in various colors --- all just for a livelihood. Seeing truth revealed before them, still the foolish ones see it not.

### Interpretation

Here Shankara describes a person who is on the spiritual path, one who is following the spiritual practices externally but is still grounded to worldly pursuits. It is difficult enough to tear oneself away from the temptations of the world and take to the higher pursuit. It is tragic if, in this inward journey, one gets entangled in mundane considerations. Thereafter it becomes more difficult to make a correction, as one believes one is on the right track. At least, while chasing after the objects of the world there is a feeling of wrongdoing, of straying away from the righteous path. One considers oneself a sinner. But here one is convinced of one's moral high ground and fails to see where one has deviated away from the path.

The description is vivid. An ascetic with matted hair or head shaven, with his material quest disguised in ochre robes, he does all this only for the 'belly'. Belly signifies physical comfort, emotional satisfaction and intellectual delight. He does not see the possibility of anything beyond just his personal fulfilment.

Shankara calls such a person a fool because he is so near the Truth yet totally blinded. The most difficult part of the spiritual path is to avoid getting tied down by petty, selfish considerations. Once this hurdle is overcome the practices themselves become effortless. Whatever we do, the thought of 'I, me and myself' does not leave us. We follow the spiritual exercises but we fail to address this crucial element. This, in fact, is the central point of the spiritual journey. Selflessness is a measure of spiritual growth. So it is no use doing everything else if we are unwilling to rid ourselves of selfish, self-centred interests. As a result we end up as hypocrites, professing the higher but pursuing the lower. We lose touch with basic human feelings. We fail to lift off. Hence we miss the power and ease, the grandeur and magnificence, of a life of dedication and surrender. All of us need to watch out for this pitfall. Selfishness creeps in without our knowing it, in spite of our best efforts. The intellect must be alert at all times

*“If we want to realize our dreams, we have to stay awake.”* Pujya Guruji Swami Tejomayananda

## Sloka#15

(Jan 25, 2015)

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।

वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥

aṅgaṁ galitaṁ palitaṁ muṅḍaṁ daśanavihīnaṁ jātaṁ tuṅḍam |  
vṛddho yāti gṛhītvā daṇḍaṁ tadapi na muñchatyāśāpiṇḍam || 15 ||

### Word Meaning:

*aṅgaṃ* - the body, *galitaṃ* - (has been) worn out, *palitaṃ* - has turned grey, *muṇḍaṃ* - the hair (the head), *daśanavihīnaṃ* - toothless, *jātaṃ* - has become, *tuṇḍaṃ* - mouth, *vṛddho* - the old man, *yāti* - moves (goes) about, *grhītṵvā* - having taken (leaning on), *daṇḍaṃ* - (his) staff, *tadapi* - even then, *na* - never, *muñcaty-* leaves, *āśāpiṇḍaṃ* - the bundle of desires.

### Meaning:

The body has become worn out. The head has become bald or turned grey. The mouth has become toothless. The old man moves about with the support of crutches. Even then the attachment is so strong that he clings firmly to the bundle of (fruitless) desires.

- The power of desire to enjoy through sense objects is irresistible.
- In spite of dilapidated physical form with tottered age, hair grown grey, toothless mouth, leaning on a stick for support, we still cling on to desires.
- A young body with a young mind can entertain and experience pleasure. An old body with a young mind can entertain desires yet no longer has the capability to experience pleasures
- Thus, suffering from the ravages of time, one leads an agonizing life.
- Through this sloka, one is instructed that when one is young, one should learn and put into practice the art of renunciation of desires, which is the basic reason for all sufferings, so that by the time one gets old, it becomes a habit to adjust oneself to the situation at that time and one retires with peace of mind and ultimately leaves the body in tranquility and inner joy.
- Whatever activity one may be engaged in, that should be governed by the spirit of renunciation in the heart.
- The mind should always be kept pure, whatever may be the external form.
- To give up truly is to abandon the desires that work up the mind. It is possible by only one method, i.e., by keeping the heart and mind pure.

*“Success or achievement is not the final goal. It is the 'spirit' in which you act that puts the seal of beauty upon your life.”*

Pujya Gurudev Swami Chinmayananda

## Sloka#16

(Feb 08, 2015)

अग्रे वह्निः पृष्ठेभानुः रात्रौ चुबुकसमर्पितजानुः ।

करतलभिक्षस्तरुतलवासः तदपि न मुञ्चत्याशापाशः ॥ १६ ॥

*agre vahniḥ pṛṣṭhe bhānuḥ rātrau cubukasamarpitajānuḥ |*

*karatalabhikṣastarutalavāsaḥ tadapi na muñcatyāśāpāśaḥ || 16 ||*

*agre* - in front, *vahniḥ* - the fire, *pṛṣṭhe* - at the back, *bhānuḥ* - the sun, *rātrau* - at night, *cubukasamarpitajānuḥ* - with (his) knees held to (his) chin (he sits), *karatalabhikṣaḥ* - alms in (his own) scooped palm (he receives), *tarutalavāsaḥ* - under the shelter of the tree (he lives), *tadapi* - and yet, *na* - never, *muñcati-* spares (leaves), *āśāpāśaḥ* - noose of desires.

### Meaning:

In front the fire, at the back the sun, at night he curls up the body, he receives alms in his own scooped palm and lives under the shelter of some tree, and yet he is a puppet at the hands of passions and desires.

- The attachments and desires which bind a man to the things of the world have enormous power.
- These devils hold sway over a person unabated even when one has become weak in all respects.
- One may be old and decrepit, unable to stand the cold, sits by fire to warm oneself, one cannot stretch one's legs out due to cold and old age, not sure of next meal, yet desires bind one with their enormous power.
- The tyrannies of desire are universal and natural law of nature.
- Renouncing the objects of the world is not real renunciation, but giving up desires to acquire them is the real sacrifice.
- Desire is a natural instinct and sublimation, and not suppression, of this natural instinct is the positive development and a giant step towards spiritual unfoldment.

- In spite of not having any comfort or even bare minimum necessities of life for all practical purposes and yet the iron grip of desire will never leave him unless one is completely surrendered to God.

We also discussed about - Expectations, Goals, BMI-Chart & Thoughts.

This week, Feb 15, we will watch short videos where gurudev explains Thoughts (appx 6 mins) and BMI (appx 15).

We will continue our discussion on these topics.

Hope to see you all again on Feb 15.

**“Introspect daily, detect diligently, negate ruthlessly.”** Pujya Gurudev Swami Chinmayananda

**(Feb 15, 2015)**

We continued the discussion from Sloka#16 and the below points.

In the previous session we had questions on BMI Chart:

The BMI Chart is explained in detail by Gurudev in the following video (57 mins). It is part of Logic of spirituality video.

<https://www.youtube.com/watch?v=BTDwZzHT8gQ>

We also had a question of usage of word “Heart” – ‘Hridi’ used in scriptures, especially Srimad Bhagavat Geeta Ch15, Sloka#15. We watched is a short clip from Gurudev's commentary on that sloka. Below is the link for the video for those who missed the session.

<http://1drv.ms/1AEqpHj>

Additional notes from Gurudev’s commentary:

BG CH15- Sloka 15

**“I am seated in the hearts of all”** – Lord Krishna says He lives in the hearts of all living creatures. Here the *heart* does not mean the physiological “heart”, but is the metaphysical *heart*. The term *heart*, in philosophy, means **“mind which has been trained to entertain constantly the positive qualities of love, tolerance, mercy, charity, kindness and the like.”** A peaceful joyous mind, settled in tranquility, alert and vigilant to receive new messages of the higher inspirations, is called the *heart*. The infinite *‘dwells in the heart’* means that, though He is present everywhere, the Lord is most conspicuously self-evident during meditation, in the *heart* of the meditator.

We also watched Gita Ch2, Sloka53, *explanation of thoughts*. Below is the link for those who missed it.

<http://1drv.ms/1AEqHhe> (appx 6 mins).

## Sloka#17

(Feb 22, 2015)

कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानम् ।

ज्ञानविहीनः सर्वमतेन भजति न मुक्तिं जन्मशतेन ॥ १७ ॥

*kurute gaṅgāsāgaragamanam vrataparipālanamathavā dānam |*

*jñānavihīnaḥ sarvamatena bhajati na muktiṁ janmaśatena || 17 ||*

### Word Meaning:

*kurute* - goes to pilgrimage, *gaṅgāsāgaragamanam* - to where the Ganges meets the ocean, *vrataparipālanam* - observes the vows, *athavā*- or, *dānam* - distributes gifts away, *jñānavihīnaḥ* - devoid of experience of Truth, *sarvamatena* - according to all schools of thought, *muktiṁ* - release, *na* - not, *bhajati* - gains, *janmaśatena* - even in hundred lives.

### Meaning:

One may, in pilgrimage, go to where Ganges meets the ocean, called the *Gaṅgāsāgara*, or observes vows, or distributes gifts in charity. If he is devoid of first hand-experience –of –the truth (*jñānam*), according to all school of thoughts, he gains no release, even in a hundred lives.

### Discussion Points:

- This sloka is the continuation of the previous sloka where Sri Hastamalaka points out even a person with no material belongs still does not give up the desires within him.
- A person may go in pilgrimage to holy places, bathe in the holy Ganges or even at the meeting point of Ganga with the ocean or distribute gifts in charity, but only after realizing what is Truth that one is relieved from the vicious cycle of birth-death-birth.
- Pilgrimage (or *yatra*) to holy places still has a significance. These are yagna's to purify our minds.
- The knowledge acquired from book-learning does not mean much.
- As long as the person is a victim of delusion and attachment, it does not mean that one has acquired *jñāna*.
- The knowledge born out of knowing the Truth (*jñāna*) will emancipate one from the hold of birth and death.
- Unless one has attained *jñāna*, one cannot get rid of the great delusion. Once it is achieved, the mind will become free from all attachments.
- Without self-knowledge of the Infinite Reality, liberation from sense objects will not be achieved.
- Generous and positive actions may give some gainful results, but not liberation from birth even in hundred years.
- This is true from any school of thought that one wishes to refer.
- This sloka is attributed to *Sri Subodha*

“Out of purity and silence come the words of power.” Pujya Gurudev Swami Chinmayananda

## Sloka#18

(Mar 08, 2015)

सुर मंदिर तरु मूल निवासः शय्या भूतल मजिनं वासः ।

सर्व परिग्रह भोग त्यागः कस्य सुखं न करोति विरागः ॥ १८ ॥

sura maṁdira taru mūla nivāsaḥ śayyā bhūtala majinaṁ vāsaḥ |

sarva parigraha bhoga tyāgaḥ kasya sukhaṁ na karoti virāgaḥ || 18 ||

### Word Meaning:

*sura maṁdira taru mūla nivāsaḥ* - dwelling (sheltering) in temples, under trees, *śayyā* - bed (sleeping), *bhūtaḥ* - on the naked ground, *ajinaṁ*- (wearing) skin (deer's) *vāsaḥ* - cloth, *sarva parigraha* - of the possession, *bhoga* - of thirst to enjoy, *tyāgaḥ* - renouncing, *kasya* - whose, *sukhaṁ* - happiness, *na* - not, *karoti* - brings, *virāgaḥ* - dispassion.

### Meaning:

No one can disturb the peace of mind and *virāgaḥ*, if one is willingly taking shelter in temples, under trees, sleeping on the naked ground, wearing a deer skin, and thus renouncing all idea of possession and thirst to enjoy.

- Real happiness is an internal state of mind.
- There is no other means to gain and enjoy bliss except through perfect renunciation.
- By renouncing the thoughts of possession and relinquishing all materialistic pleasure, one lives happily, ever self-sufficient, as one has discovered an inexhaustible well of joy and a rich mind of true satisfaction in one's own deep within.
- When renunciation is only external, and when there is still the sense of attachment within, one cannot discover the true joy of living.
- Renunciation should be external as well as internal in all aspects of life. Then only one can reach the stage of desirelessness, not as a result of deliberate running away from life, but due to a positive experience of intense self-sufficiency felt and lived within.
- One exercise to develop awareness of how attached we are is to physically renounce whatever article, being or circumstance. If we are disturbed by the absence of *whatever* this will exploit our unhealthy mental relationship with that *whatever*. If we are not disturbed by the absence of that *whatever* this will affirm our healthy relationship with that *whatever*. This develops dispassion, *virāgaḥ* - detachment from material objects.
- *Danam* is a micro exercise of this renunciation in the sense when we donate resources we are able to gauge whether we are disturbed, or not, by living with less.

“Every body dies, nobody dies.” Pujya Gurudev Swami Chinmayananda

## Sloka #19

(Mar 15<sup>th</sup> 2015)

योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः ।

यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥ १९ ॥

yogarato vā bhogarato vā saṅgarato vā saṅgavihīnaḥ |

yasya brahmaṇi ramate cittaṁ nandati nandati nandatyeva || 19 ||

### Word Meaning:

*yogarato* - (let) one who revels in Yoga, *vā*- or, *bhogarato* - (let) one who revels in Bhoga, *vā* - or, *saṅgarato* - (let) one seek enjoyment in company, *vā* - or, *saṅgavihīnaḥ* - (let) one who revels in solitude away from the crowd, *yasya* - for whom, *brahmaṇi* - in Brahman, *ramate* - revels (sports), *cittaṁ* - the mind, *nandati* - (he) enjoys, *nandati* - (he) enjoys, *nandatyeva* - only he enjoys.

### Meaning:

One may take delight or revel in Yoga or bhoga, may have attachment or detachment or in other words, let one seek enjoyment in company or in solitude, but only he whose mind revels in the bliss of Brahman, will enjoy and verily he alone enjoys.

- As we learnt from earlier slokas, pleasure is a state of mind. The satisfaction springing from sense enjoyment has very limited life and it binds one in *karma*. But the enjoyment of bliss in the union of God is beyond one's description.
- It is difficult to describe, as it is beyond the qualities of any qualifications.
- It is possible that though one is engaged in worldly concerns and not immersed in meditation, one can still turn one's mind towards God and be fixed on Him.
- The heart, which melts at the singing the names of God, will bear fruit, otherwise whatever length of time that one spends in devotional practices, it will be futile.
- The realized person, whether in a crowd or alone, or in *Yoga* or *bhoga*, or in any condition is always enjoying the bliss.
- Any actions performed by a realized person does not binds him in Karma, get them no sin - as there is no attachment or expectation of results. They do not act to satisfy the Ego. Such a person alone will enjoy in this world, who grows beyond sorrows and tribulations, pleasures and pains, disease and death.

## Sloka #20

(Mar 22<sup>nd</sup>, 2015)

भगवद् गीता किञ्चिदधीता गङ्गा जललव कणिकापीता ।

सकृदपि येन मुरारि समर्चा क्रियते तस्य यमेन न चर्चा ॥ २० ॥

bhagavad gītā kiñcidadhītā gaṅgā jalalava kaṇikāpītā |

sakṛdapi yena murāri samarcā kriyate tasya yamena na carcā || 20 ||

### Word Meaning:

*bhagavad gītā* - The Bhagavad Geeta, *kiñcid*- (even) a little, *adhītā*- has studied, *gaṅgā jalalava kaṇikā* - a drop of Ganga water, *pītā*- has sipped, *sakṛdapi* - at least once, *yena* - by whom, *murāri samarcā* - worship of the Lord Murari (Murasta ari - the enemy of Mura, a Raakshasa), *kriyate* - is done, *tasya* - to him, *yamena* - with Yama, the Lord of Death, *na* - never, *carcā* - quarrel (discussion).

### Meaning:

Even a little study and understanding of Srimad Bhagavad Gita, or sipping of even a drop of the waters of holy Ganges or even a little worship of Murari there is no discussion (quarrel) with Yama, the Lord of Death.

- While Srimad Bhagavad Gita explains in detail what exactly is the secret essence and goal of life and what are the methods by which these can be achieved, the perennial river Ganges symbolizes the "spiritual knowledge" for the Hindus.
- Until the ego (Mura, the Raakshasa) in us is annihilated, there is no hope of realizing the Real Truth or Knowledge.

- Man is basically bound by the body-consciousness and the ego-sense, arising out of false identification with matter.
- This can be removed only by devoted worship and prayer at the altar of the very Destroyer of Ego (Murari).
- One has to withdraw one's mind from all other preoccupations and keep reminding it of the goal and then nurture of the self is the only method by which one can reach the destination.
- The one, who has acquired the real knowledge, i.e., Sastraas, and has the burning desire to reach the goal should put in untiring efforts to reach the destiny and such a sadhaka will not have fear of death.

## Sloka #21

(Mar 29<sup>th</sup> 2015)

पुनरपि जन्नं पुनरपि मरणं पुनरपि जन्नी जठरे शयनम् ।

इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥ २१ ॥

punarapi jananam punarapi maranam punarapi janani jathare sayanam |  
iha samsare bahudustare kṛpayā'pāre pāhi murāre || 21 ||

### Word Meaning:

*punarapi* - once again, *jananam* - birth, *punarapi* - once again, *maranam* - death, *punarapi* - (and) again, *janani jathare* - in the mother's womb, *sayanam* - lying, *iha* - here, *samsare* - in this Samasaare (process), *bahudustare* - (Samsaara) which is very hard to cross over, *kṛpayā'pāre* - through Thy Infinite Kindness, *pāhi* - save, *murāre* - O Destroyer of demon Mura.

### Meaning:

Undergoing the pangs of birth again and again, passing through the throes of death again and again, lying in the mother's womb over and over again, this process of samsaara is very hard to cross, save me *Murāri* (O destroyer of Mura) through the Infinite Kindness.

- As Geetacharya instructed and preached, the only path to get rid of the vicious cycle of birth-death-birth is to incessantly pray Lord to shower His bountiful and infinite kindness on us.
- Our prayers should be so powerful and strong that they should cross the outer periphery of our being and penetrate into HIS kingdom in our innermost-self and outside and melt HIM.
- Then only HE will bestow HIS benign blessings on us or come down to save us from this Samsaara.
- To develop such an intense feeling, one has to resort to Sadhana and there is no other way out except this.
- As Geetacharya says, one has to give up all other paths, surrender oneself completely to Him and then He shall save one from every sin and one does not need to grieve.
- This assurance will become true only when our inner-self is free from all kinds of malice for anything and anybody.
- The desires give birth to ego and from that stems all problems and karmas, which bind one to take birth again and again.
- Once one gets entangled in this vicious circle, the vasaanas of earlier births will make life difficult in this birth, unless and until one realizes the futility of taking support assuming that the world of objects and beings will give one permanent pleasure.

## Sloka #22

(Apr 5<sup>th</sup> 2015)

रथ्या चर्पट विरचित कन्थः पुण्यापुण्य विवर्जित पन्थः ।

योगी योगनियोजित चित्तो रमते बालोन्मत्तवदेव ॥ २२ ॥

rathyā carpaṭa viracita kanthaḥ puṇyāpuṇya vivarjita panthaḥ |  
yogī yoganiyojita citto ramate bālonmattavadeva || 22 ||

### Word Meaning:

*rathyā* - the road, *carpaṭa* - pieces of old cloth, *viracita* - made of, *kanthaḥ* - godadi (a shawl) (He who wears the godadi - shawl made up of pieces of cloth rejected by others on the road), *puṇyāpuṇya* - merit and demerit, *vivarjita* - well left, *panthaḥ* - the path (One who walks the path that is beyond merit and demerit), *yogī* - the

*yogani* (sage), *yojita citto* - whose mind is joined in perfect Yoga, *ramate* - sports (lives thereafter), *bālon-* as a child (or), *mattavadeva-* as a madman.

### Meaning:

The yogin who wears but a godadi, who walks the path that is beyond merit and demerit, whose mind is joined in perfect Yoga with its goal, revels (in God-consciousness) – and lives thereafter – as a child or as a madman.

- A realized person is like a child, who in his innocence does not know the difference between dwandas like love and hatred, evil and good, sukha and dukha, etc.. He could behaves like a mad man, who does not care for the world.
- One can attain this kind of bliss and maturity of heart and mind only when one is completely immersed in God-consciousness.
- The moment one liquidates one's identification as an individual, the person will become like a child, forgetting the body-consciousness.
- The Vāsanās are exhausted in them. They are totally engrossed inwardly, though outwardly it does not appear so, as he moves amongst us
- He always revels in the peaceful state and maintains perfect equipoise.
- He moves lonely and fearlessly anywhere and everywhere. He does not know what fear is.
- Such a person has no duty to perform, he takes upon himself all duties out of infinite love for the society, as our Rishis and Munis used to live in forests but serve the mankind.

“Do the best and leave the rest.” Pujya Gurudev Swami Chinmayananda

## Sloka #23

(Apr 12<sup>th</sup> 2015)

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।

इति परिभावय सर्वमसारम् विश्वं त्यक्त्वा स्वप्न विचारम् ॥ २३ ॥

kastvaṃ ko'haṃ kuta āyātaḥ kā me janānī ko me tātaḥ |

iti paribhāvaya sarvamasāram viśvaṃ tyaktvā svapna vicāram || 23 ||

### Word Meaning:

*kah* - who, *tvaṃ-* (are) you, *kah* - who, *ahaṃ* - am I, *kuta* - from where, *āyāth* - did I come, *kā* - who (is), *me* - my, *janānī* - mother, *kah* - who (is), *me* - my, *tātaḥ* - Father, *iti* - thus, *paribhāvaya* - enquire, *sarvam-* all, *asāram-* essenceless, *viśvaṃ* - the entire world of experience, *tyaktvā* - leaving aside, *svapna vicāram* - a mere dreamland (born of imagination).

### Meaning:

Who are you? Who am I? From where did I come? Who is my mother? Who is my father? Thus enquire, leaving aside the entire world-of- experience, essence less and a mere dreamland, born of imagination.

### Points of Discussion:

- The distinction of 'You' and 'I' subsist only so long as there is the body.
- Before one's birth, there is no such relationship as 'father' and 'mother', but once the body came into existence, we have relations.
- Who were we previously? Who were our parents, siblings, relatives etc.
- What are these illusory forms? What is this Maya? One has to wake up from this dream, open one's eyes and try to see the Reality.
- If one succeeds in seeing that One Reality behind all the creation the mirage will disappear and one finds liberation.
- We need to ask questions such as from where we come from and who are our parents, etc.,

- We should root out our misconceptions and reach to the roots of Reality.
- It is definitely a difficult task to overcome this state of mind at the moment, but through consistent sadhana and rational approach, one develops the ability to look within oneself totally to get freedom from these bonds.
- Having successfully dismissed all the sense-passions from one's mind, turn the mind inwards for a close and critical observation of oneself to find out answers to the above questions, one would understand the hollowness of the world of names and forms and the enchantments of the objects and their vanities around us.

## Sloka #24

(Apr19th & 26<sup>th</sup> 2015)

त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि मय्यसहिष्णुः ।

भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥

tvayi mayi cānyatraiko viṣṇuḥ vyartham kupyasi mayyasahiṣṇuḥ |

bhava samacittaḥ sarvatra tvaṁ vāñchasyacirādyadi viṣṇutvam || 24 ||

### Word Meaning:

*tvayi* - in you, *mayi* - in me, *cā* - and, *ānyatra* - in all other places (too), *iko* - (there is) but one, *viṣṇuḥ* - All pervading Reality (Vishnu), *vyartham* - unnecessarily, *kupyasi* - you are getting angry, *mayi* - with me, *asahiṣṇuḥ* - being impatient, *bhava* - become, *samacittaḥ* - equal-minded, *sarvatra* - everywhere (in all circumstances), *tvaṁ* - you, *vāñchasyacirādyadi* - if you want soon, *viṣṇutvam* - The Vishnu-Status.

### Meaning:

In you, in me and everywhere there dwells only one, the All-pervading Reality, i.e., Vishnu. Being impatient, You are unnecessarily getting angry with me. If you want to attain soon the Vishnu status, be equal-minded in all circumstances.

### Points of Discussion:

- From time immemorial, it has been taught to us by the Rishis of yore that Vishnu is the All-pervading power in me, in you and everywhere.
- For a sādhakā who has a questions this truth, Acharya, mentions, there is no short-cut for. Every student of spirituality has to understand this Reality in one's own heart. Till then, it is a kind of repetition, which is necessary to emphasize that one point, which says that the multiplicity is the nature of the world, but those Realized sees only One-ness in and through of all.
- As long as one does not realize that one-ness in all, one keeps getting doubts and requires answers too. When one has reached the Perfection or realized the Truth, then the feeling of imperfection will automatically give way to completeness or complete satisfaction.
- Acharya here instructs us that to reach the Ultimate or to realize the Truth - "be-equal-minded in all circumstances".
- No amount of study of scriptural literature will help one to realize the Truth, unless one applies the knowledge learnt in search of that Truth.
- *Samacittatvam* i.e., equanimity of mind, is an important ingredient in the whole sequence of things, which makes one to lead a life of a witness rather than a participant. This equanimity or even-mindedness should not get disturbed or shaken by the world of external objects and either positive or negative happenings in one's life.
- One has to be firm and strive to filter away from one's mind the influences of vicissitudes of life in order to develop the mental equipoise.

- This is possible with only Sadhana, dedicating the action, devotion to the Lord, service to the mankind, constant introspection, and contemplation on the Highest. *Samatvam*, i.e., equal vision on all things and beings and in all circumstances is, therefore, an essential part of Sadhana to attain the Ultimate.

## Sloka #25

(May 3<sup>rd</sup>, 2015)

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ ।

सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदाज्ञानम् ॥ २५ ॥

śatrau mitre putre bandhau mā kuru yatnaṁ vighrahasandhau |

sarvasminnapi paśyātmanaṁ sarvatrotsrja bhedājñānam || 25 ||

### Word Meaning:

*śatrau* - against an enemy, *mitre*- against a friend, *putre* - against a son, *bandhau* - against a relative, *mā* - never, *kuru* - do, *yatnaṁ* - strive, *vighrahasandhau* - for strive and for making friends, *sarvasminnapi* - in everything (everywhere), *paśyā*- see, *ātmanaṁ*- the Self, *sarvatra*- everywhere, *utatsrja* - lift away, *bhedājñānam* - the sense of different (born out of ignorance).

### Meaning:

Do not waste your efforts to win the love of or to fight against friend or foe, son or relative. Seeking the Self everywhere, lift the sense of difference (plurality) born out of ignorance.

### Points of Discussion:

- One must attain liberation by gradually reducing and ultimately getting rid of attachments, as from attachment flows grief and delusion. In other words,
- It is no use to pretend to be calm externally when anger burns inside in the heart, and how many occasions come about for anger. It is no doubt that it is a tall order to ask the human beings who are totally immersed in worldly affairs, where one is after the life of the other, for petty gains to develop divine outlook. Like wise,
- Hate can come only when one sees the other as something different from one. As one does not hate one's own body, even when affected by disease, Acharya here is advising to see all with that oneness.
- Just as we don't hate/punish our teeth when it bites our tongue - Likewise, when the whole universe is born out of One, how can one afford to hate or get angry with the other.
- When all are One and there is no Second, where is the question that One is different from the Other, as all are HIS manifestations alone.
- Sri Adi Sankaracharya has provided an easy remedy to overcome the feeling of duality. He says that one should nurture pure (untainted by selfish intentions) love while constantly reminding oneself and firmly believing in the truth that Govinda resides in everybody.
- Instead of expiating one's countless sins and defects, reach out to Govinda.
- After one's duties are over every day or for that matter even while doing one's duties, try to lift up one's thoughts upto Govinda, as contemplation of Govinda is the most effective means of purifying one's heart. One should always remember the truth that one can be a friend or foe of one's own self.
- It is important to recognize the truth that One Eternal Source, as expressing through all the names and forms, is to change the very nature of our environment, the very vision of our world around. When one experiences oneness everywhere, no sorrow, anger, hatred or any other evil can reach one.

*“Learn, to come out of it. If one is able to do this, then we can call it real education.”* – Pujya Guruji Swami Tejomayanada

## Sloka #26

[May 20, 2015]

कामं क्रोधं लोभं मोहं त्यक्त्वाऽत्मानं पश्यति सोहम् ।

आत्मज्ञान विहीना मूढाः ते पच्यन्ते नरकनिगूढाः ॥ २६ ॥

kāmaṁ krodhaṁ lobhaṁ moham tyaktvā'tmānaṁ paśyati soham |  
ātmajñāna vihīnā mūḍhāḥ te pacyante narakaniḡḍhāḥ || 26 ||

### Word Meaning:

*kāmaṁ* - desire, *krodhaṁ* - anger, *lobhaṁ* - greed, *moham* - delusion, *tyaktv-* having left, *ā'tmānaṁ*- the Self, *paśyati* - see (the seeker), *soham* - 'He am I', *ātmajñāna vihīnā* - those who have no self-knowledge, *mūḍhāḥ* - the fools, *te* - they, *pacyante* - are tortured, *narakaniḡḍhāḥ* ah - in hell as captives.

### Meaning:

Leaving desire, anger, greed, and delusion, the seeker sees in the Self, 'He am I'. They are fools who have no Self-knowledge, and they (consequently), as captives in hell, are tortured.

### Points of Discussion

- The greatest bliss of the renounced seeker is the understanding of the Self as none other than a manifestation of the eternal Brahman.
- With that understanding such a seeker realizes one's inherent fullness and is freed from many of the human failings like lust, anger, greed, and delusion [of seeing the world we live in as real.]
- Desire is the root cause for forcing one to hanker for sense-satisfaction. Desire in itself is not wrong, but which is contrary to dharma and induces one to achieve the desired object by any means is dangerous.
- Unlike those who develop a high level of dispassion, as life throws its inevitable challenges the rest are often go through an emotional roller coaster and create a vicious cycle of suffering and improper reactions.
- The hell alluded to here as imprisoning them is not some physical locale elsewhere but rather the internal state of suffering and inadequacy, a condition that the truly renounced individuals do not suffer from.
- The dispassionate are able to accept whatever comes with equanimity as part of a larger order (प्रसादबुद्धिः prasāda buddhi) and react to it constructively carrying on one's duties as though they were a prayer too (ईश्वरार्पण-बुद्धिः iswarārpaṇa buddhi).

We also had discussion on Gunas. Below are few points (From Self Unfoldment Text).

### Three Thought Textures

We are essentially divine, but the divinity in us is covered by a veil of thoughts. The differences in the concentration and type of these thoughts give rise to the Variety of human beings we see in the world.

The textbooks of Vedanta delineate three thought textures. or gunas, through which the human mind functions:

- Sattva = purity: thoughts that are pure and noble
- Rajas = passion: thoughts that are passionate and agitated
- Tamas = inertia: thoughts that are dull and inactive

These thought textures, in various permutations, determine individual personalities. And on any one day or during any hour of a day, each of us may have one of the three textures predominant role;

- Before we fully awaken in the morning, feeling sluggish and sleepy, we are under the influence of the tamasika texture of-thoughts.
- During a busy day at the office, rajas may play a significant role in defining the texture of our thoughts.
- As we listen to a lecturer talk about the wisdom of the Bhagavad Gita, a sattvika mood may permeate the mind.

Sattva is the subtlest of the three gunas. It is the state of mind filled with equanimity, serenity, and create poise and therefore best suited for contemplation of the Higher.

Rajas is the condition of the mind when it is agitated, stormy, ambitions, riddled with over powering desires, bursting with emotions, and restless with desire-prompted activities.

Tamas is the state of mind in complete inertia, filled with indolence and carelessness; it describes a condition that reveals no consistency of purpose, amiability of emotions, or nobility in actions.

- Sattava gives the appearance of seeming inactivity but in reality is characterized by maximum activity; it may be likened to a fan revolving at such a tremendous speed that its motion is not perceptible. A great poet or thinker, absorbed all the time in deep contemplation, is sattvika in nature.
- Rajas typifies activity similar to a fan in motion. A passionate youth bristling with activity is rajasika in nature.
- Tamas is the quality if mind that can be compared to a motionless fan. An idler who wastes all his time in laziness and sleep is tamasika

## Sloka #27

गेयं गीता नाम सहस्रं ध्येयं श्रीपति रूपमजस्रम् ।

नेयं सज्जन सङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥ २७ ॥

geyaṁ gītā nāma sahasraṁ dhyeyaṁ śrīpati rūpamajasram |  
neyaṁ sajjana saṅge cittaṁ deyaṁ dīnajanāya ca vittaṁ || 27 ||

### Word Meaning:

*geyaṁ* - is to be chanted (sung), *gītā* - Bhagavad Geeta, *nāma sahasraṁ* - Sahasranaamam, *dhyeyaṁ* - is to be meditated upon, *Sripati* - the form of the Lord of Lakshmi, *Ajasram* - always, *Neyam* - (the mind) is to be led, *Sajjana sange* - in the association (company) of the good, *Chittam* - the mind, *Deyam* - is to be distributed, *Deenajanaaya cha* - to the needy, *Vittam* - wealth.

### Meaning:

Regularly sing the glory of God as given in Srimad Bhagavad Gita and Sri Vishnusahasranamam, always meditate upon the form of Aadi Purusha Sri Mahavishnu, the Lord of Lakshmi, make every effort to take the mind towards the company of the good, noble and holy, and share the wealth with the poor and needy.

## Sloka #28

सुखतः क्रियते रामाभोगः पश्चाद्धन्त शरीरे रोगः ।

यद्यपि लोके मरणं शरणं तदपि न मुञ्चति पापाचरणम् ॥ २८ ॥

sukhataḥ kriyate rāmābhogaḥ paścāddhanta śarīre rogaḥ |  
yadyapi loke maraṇaṁ śaraṇaṁ tadapi na muñcati pāpācaraṇam || 28 ||

### Word Meaning:

*Sukhatah* - For the sake of happiness, *Kriyate* - (is done) one indulges in, *Raamaabhogah* - carnal pleasures, *Paschaat* - later on, *Hanta* - alas, *Sareere* - in the body, *Rogah* - disease (comes), *Yadyapi* - even though, *Loke* - in the world, *Maranam* - death, *Sarnam* - (is) the ultimate end, *Tadapi* - even then, *Na* - (he) does not, *Munchati* - leaves, *Paapaacharanam* (Aacharanam Paap) - sinful behaviour.

### Meaning:

One indulges in carnal pleasures first and later on becomes prey to diseases (of the body). Though the death brings an end to everything, man does not leave his sinful behavior.

## Sloka #29

[Jun 10, 2015]

अर्थमनर्थं भावय नित्यं नास्तिततः सुखलेशः सत्यम् ।

पुत्रादपि धन भाजां भीतिः सर्वत्रैषा विहिता रीतिः ॥ २९ ॥

arthamanartham bhāvaya nityam nāstitataḥ sukhaleśaḥ satyam |

putrādapi dhana bhājāṃ bhītiḥ sarvatraiṣā vihitā rītiḥ || 29 ||

### Word Meaning Meaning:

*artha*- wealth, *amanartham*- (is) calamitous or ruinous, *bhāvaya* - (thus) reflect, *nityam* - constantly, *nāsti*- there is no, *tataḥ*- from it, *sukhaleśaḥ* - (even) a little happiness, *satyam* - truth, *putrādapi* - even from his own son, *dhana bhājām* - to the rich, *bhītiḥ* - there is fear, *sarvatra*- everywhere, *iṣā*- this, *vihitā* - is (the ordained), *rītiḥ* - the way.

### Meaning:

'Wealth is calamitous.' thus reflect constantly: the truth is that there is no happiness at all to be got from it. To the rich, there is fear even from one's own son. this is the way with wealth everywhere..

- Much as it is needed, money also creates anxiety and fear of losing it, increases one's greed for more money, creates fear, suspicion and envy, and divides people.
- The pleasures it can buy are at best of a fleeting kind and at worst harmful. You may buy the best bed, but could you buy sleep? Therefore, even when one is young and is pursuing material wealth, one should constantly cultivate a measured detachment from it.
- Keeping one's mind focused on the divine (Govinda) and keeping one's compass on the true North through constant reinforcement by maintaining good company (satsanga) are truly how one can prevent oneself from being parched by the thirst for wealth.
- Fortunate and most wealthy are indeed those who acquire that skill early on in life like the boy Nachiketa of KathOpanishad who refuses the offer of many types of wealth including BrahmaLoka (the heaven of unimaginable pleasures) by Lord Yama.

"If you are seeking success, never strive with a mind dissipated with anxiety and fears about the fruits" - ." Pujya Gurudev Swami Chinmayananda

## Sloka #30

प्राणायामं प्रत्याहारं नित्यानित्य विवेकविचारम् ।

जाप्यसमेत समाधिविधानं कुर्ववधानं महदवधानम् ॥ ३० ॥

prāṇāyāmaṃ pratyāhāraṃ nityānitya vivekavicāram |

jāpyasameta samādhividhānaṃ kurvavadhānaṃ mahadavadhānam || 30 ||

### Meaning:

*prāṇāyāmaṃ* - the control of all activities (of life's manifestations in you), *pratyāhāraṃ* - the sense-withdrawal (from their respective sense-objects), *nityānitya vivekavicāram* - the enquiry (reflection) consisting of discrimination between the permanent and the impermanent, *jāpyasameta samādhividhānaṃ* - along with japa and the practice of reaching the total inner-silence, *kuru*- perform, *avadhānaṃ* - with care, *mahadavadhānaṃ* - with great care.

### Word Meaning:

The control of all activities (of life's manifestations in you), the sense-withdrawal (from their respective sense-objects), the reflection (consisting of discrimination between the permanent and the impermanent), along with japa and the practice of reaching the total-inner-silence (*samādi*) – these, perform with care... with great care.

### Points of Discussion:

- After prescribing the five stage path for seekers (*bahiranga sādhanā*) Adi Sankara provides us four steps for *antaranga sādhanā* They are,
  1. *prānāyāma*, Control of all life activities in the body. [Pranaayam is not breath-control. Breath-control in Sanskrit is referred to *śvāsāyama*]
    - 1.1. *Prāna* consists of five distinct modifications. They are: *Prāna* (perceptions and reception of things into the subjective life), *apāna* (rejection of things and responses), *Vyāna*, (the digestive system), *Samāna* (the circulatory system), and *Udāna* (the capacity to lift ourselves from our present state of understanding to a nobler and better peak of thought on the mount of knowledge). To control these five elements together is called *prānāyāma*.
    - 1.2. True *prānāyāma* can only be achieved through sustained and sincere practice for sufficiently long time, of devotion to the lord, study of scriptures, and selfless service to the society.
  2. *Pratyāhāra* – the capacity to whistle back the wandering mental rays away from sense-objects-back into or bosom is called – *Pratyāhāra*.
  3. *nityānitya vivekavicāram*, discrimination - Neither *prānāyāma* nor *pratyāhāra* is possible unless the intellect is re-educated to hold enduring and healthy values of life. Hence is it very important to develop a discriminative intellect that can readily make us see through the impermanent glitter of multiplicity and recognize the Eternal Immutable Truth.
  4. *japa* – In order to develop the required subtlety of intellect and discover in it the necessary amount of balance and vigor, the intellect still must undergo a certain type of pre-*vichara* training that is available in *Japa*.
  5. *samādi*, meditation. – When through Japa, intellect has become steady, it discovers a better capacity to understand the subtler *Upanishadic* declarations. When seekers mind has withdrawn, and his sense-organs, mind does not disturb, a silence within – a state of relative thoughtlessness (*samādi*) is achieved. In this stage, the seeker is set to receive unobstructed intimations from the Infinite.
- This state of final beatitude is never expressed in any *śāstra*. Only final stage of human effort, *samādi* is indicated. The final stage is not experienced, it is already within us.
- Adi Sankara also reminds us these cannot be achieved with hurry, and advises the seekers to “perform these with care...” (*avadhānam mahadavadhānam*).

### Sloka #31

गुरुचरणाम्बुज निर्भर भक्तः संसारादचिराद्भव मुक्तः ।

सेन्द्रियमानस नियमादेवं द्रक्ष्यसि निज हृदयस्थं देवम् ॥ ३१ ॥

gurucaraṇāmbuja nirbhara bhaktaḥ saṁsārādacirādbhava muktaḥ |

sendriyamānasa niyamādevaṁ drakṣyasi nija hṛdayasthaṁ devam || 31 ||

### Word Meaning:

*gurucaraṇāmbuja nirbhara bhaktaḥ* - great devotee of the lotus-feet of the teacher, *saṁsārā-* from the samsaara, *acirāta* - soon, *bhava muktaḥ*- become liberated, *sendriyamānasa niyamā-* through the discipline of the sense organs and the mind, *evam* - in this manner, *drakṣyasi* - you will experience, *nija hṛdayasthaṁ* - that dwells in one's own heart, *devam* - the Lord.

### Meaning:

O devotee of the lotus-feet of the teacher! may you become liberated soon from the samsāra through the discipline of the sense-organs and the mind. You will experience (behold) the Lord that dwells in your own heart.