

*Sri Shankaracharya
Bhaja Govindam*



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First Few Words

I am informed that the principles which modern market philosophy is governed by the principle that the manufacturers are required to manufacture not what is good, noble, beautiful, spiritual and therefore desirable for the consumers to elevate their souls but what is pleasant, palatable, attractive, temporal and therefore desired to satisfy their senses. Therefore, the ideas, ideals, the idols which modern man addresses himself has to more on temporal level than the spiritual. But since the temporal endowments are superfluous, temporary, transient, fleeting changing, modifying and transforming its forms from person to person, from place to place and from period to period unlike the spiritual truths which is foundational, permanent, abiding, immutable and un-changing from person to person, from place to place and from period to period, men of Wisdom reject the pleasant, palatable, attractive, temporal and accept the good, noble, beautiful, spiritual.

In life I had set for my goals that which is good, noble, beautiful, spiritual to transcend unsuccessfully though pulled down like all human beings by what was pleasant, palatable, attractive, temporal. When I set myself on the Path to Perfection, I came to the conclusion that the best way of traversing the Path to Perfection, is to study and ponder over every book and every scripture and jot down my impressions and responses on paper and in books, though I knew that my impressions and responses were neither complete nor conclusive, but I believe that what I had studied was

beneficial to me and what I had jotted down as impressions and responses would be helpful to others.

Many of my earlier books were of such impressions and responses, which I desired to share with others. But soon I found that modern generation did not desire to share my impressions and responses and the books printed and published were left unshared let alone sold. My requests to the Booksellers to keep them in their shops received no response. Since then my desire to print and publish decreased and I opened my own Web site <http://nagshsonde.com> and uploaded many of books so that those people who were interested in them may have access to them. My desire is not to teach others what I myself have not experienced but to share through communication what I have gathered as traversed the Path to Perfection. If the communication helps some my purpose will be served; if the communication does not serve their purpose I have nothing to regret for having done what I have to do and what I have done.

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Bhaja Govindam

Human beings in primordial life - संसार influenced by organ of senses are obsessed with the apparent rather than with the real, with what they see as *forms* than with the *essence* within those forms, dazzled by the perceived benefits of the physical science and technology rather than by the energy and vibrancy of the ethical, moral and spiritual force of the *essence*. Modern society while reaping the fruits which science and technology has bestowed on them through the instruments of senses and analyzed and comprehended through intellectual ability have overlooked the danger of the awesome power placed in the hands of the many unenlightened members of the society lacking ethical, moral and spiritual vision. Consequently for the modern world science and technology have been more a bane than blessing, not only to shatter the bodies but also to warp the minds, degrading the life rather than elevate the souls, thereby failing to experience the peace within.

Sir Winston Churchill seeing the catastrophic, devastating damage which technology and instruments of mass destruction have wrought by the World War II, drew the attention of the enlightened minds, saying “*Projects undreamt by the past generations will absorb our immediate descendants; forces terrific and devastating will be in their hands; comforts, activities, amenities and pleasures will crowd upon them but their hearts will ache, their lives will be barren, if they have not vision above material things. And with hopes and powers will come dangers, out of all proportion to the growth of man’s intellect, to the strength of his character or the efficacy of the institutions. Once more the choice is offered between blessing and cursing*”. Adding further he remarked, “*Without an equal growth of mercy, pity, peace and love, science may itself destroy all that makes human life majestic and tolerable. There was never a time when the inherent virtue of human beings required more strong and confident expression in daily life ; there never was a time when the hope of immortality and disdain for earthly life and achievements were more necessary for the safety of the children of men*”.

More prophetic words could not have been voiced than these. But human beings blinded by the ego-sense and the influence of the senses have been rushing where even fools would hesitate enter. The world from beginning was not created

in a day nor human beings became wise through momentary impulse but evolved gradually, guided more often by hopeless quest for temporal happiness possessing externally perceived material *forms* rather than guided by the ethical, moral or spiritual principles that energize and enrich the *essence* within. Consequently with the degradation of ethical, moral and spiritual values civilizations after civilization in *Egypt, Mesopotamia, Sumerian, Assyria, Greece* and *Rome* floundered, only their arts, science and philosophies remaining silent sentinels of the majesty of human mind and enterprise, while civilizations of India and China, though in the intervening period of time succumbed to the lure of the *lucre* and the material endowments offered by science and technology maintained to a large extent a balance between the rich and vibrant ethical, moral and spiritual values - श्रेय, *the Proper* as well as their arts, science and philosophies - प्रेय, *the Pleasant*.

One should put the *forms* in the sacrificial fires, so that out of that exertion the dark smokes will be brushed aside the alluring sun-rays will be withdrawn by and by allowing and the brilliant, auspicious face of the *formless* will shine energizing in all resplendence. Indeed सत्य, *the Prime Existence*, which is lost in verbiage of the words is found in the silence of the Mind. No words can describe सत्य, *the Prime Existence*, all words failing to speak what सत्य, *the Prime Existence* really is. Only when the senses are restrained and the intellect is still then in the mind सत्य, *the Prime Existence* comes to be experienced. Scriptures only indicate सत्य, *the Prime Existence* by symbols and suggestions, both the words and mind return without attaining it – “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह।”.

Indian seers and saints from earlier days were fully conscious that one who concentrates on the *forms* would not perceive the *essence* secreted within those *forms*, one who concentrates on words will not access the meaning to be conveyed, one who stick to the river banks will never experience the *Bliss* of the vast Ocean, , unless one liberates oneself transcending from the attractions of the *forms*, साकार ब्रह्मन् neither the *formless*, निराकार ब्रह्मन् would be revealed nor the *Bliss* of the *essence* within would be experienced by him. On India’s spiritual canvas during the last two thousand years or so there have been no one who displayed uncanny power of discrimination, force of unambiguous rationalization or clarity of vision as *Sri Adi Shanjaracharya* displayed in clarifying सत्य, *the Prime Existence* to those who were

content to find shelter and satisfaction in the amassed information which they called *Knowledge*. Confused and bewildered by the immensity of empirical *Knowledge* they thought themselves wise in *Wisdom* and paraded their undigested *Knowledge*, spending their time and energy in following various means, treading various paths and propitiating the various *forms*.

A legend records that once when *Sri Shankara* was passing one early morning in *Kashi* with his disciples, he overheard an old teacher teaching his wards *Panini's* grammar rules as *Knowledge* that would equip them to reach the abode of *Brahman*. Seeing him spend his entire life wasting time in empirical *Knowledge* without being enlightened of the *Wisdom* of *Brahman* *Sri Shankara* being compassionate informed him that any one can recollect, remember and recite the *vedic* hymns and yet remain ignorant of सत्य, *the Prime Existence*, whereas even an illiterate can experience सत्य, *the Prime Existence* and be called the true seers. Because it is not in words but in the space between the two words that सत्य, *the Prime Existence* is to be sought, since it is there as vibrant अनाहत ध्वनि it exists.

Bringing to his attention the futility of studying grammar to understand the meaning of *Brahman* or propitiating the various *forms*, treading various paths and following various means, he prevailed upon him to concentrate on the *essence* within those *forms*, putting aside all the various *forms*, various *paths* and various *means* which are but the steps that lead to the *essence*, सत्य, *the Prime Existence*, who is not in *Panini's* grammar but in the seeker's heart within. It is it to drawn out through constant remembrance of सत्य, *the Prime Existence*, be repeating again and again the one chosen name according to one's attributes and inclination. *Bhaja Govindam* is said to have been composed by *Sri Shankara* on this occasion. *Adi Shankar* is known as the proponent of अद्वैत ज्ञान मार्ग, with *Siva* as the presiding deity; but his advocacy for द्वैत भक्ति मार्ग with *Sri Vishnu* and *Krishna* was no less compelling and convincing, seeing the innumerable verses composed by him in praise of *Sri Vishnu* as – “आदिकर्ता नारायणाख्यः विष्णुः” and his principal descent *Krishna* as the one born in the *Devaki's* womb as an aspect – “विष्णु भौमस्य ब्रह्मणः”.

Bhaja Govindam also known as मोह मुद्गर consists of 33 verses out of which the first 12 verses known as द्वादश मञ्जरिका स्तोत्रम् are attributed to *Shankara* himself and 14 verses to his each of his 14 disciples known as चतुर्दश मञ्जरिका स्तोत्रम् and of the

balance 7 verses 5 are again credited to *Shankar* and the balance 2 as conclusion to some unknown person.

भज गोविन्दम्

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहितं काले नहि नहि रक्षति डुकिंकरणे ॥ १ ॥

Meditate on the Lord, meditate on the Lord, meditate on the Lord, O the misguided one. Since when time comes near grammar would not be of any help.

Explanation

सत्य, *the Prime Existence* is not accessible through words, because there are no words which describe it. Any one can know *vedic* hymns, memorizing, remembering and recollecting them. *Shankara* addresses the old man as मूढ, not *the fool* but *the misguided one*, who is wasting his life memorizing, remembering and recollecting the *vedic* hymns and studying the grammatical rules. It is easier for one who is wandering confused and confounded to be directed to traverse the right direction. It is easier for one who is ignorant to be instructed in Knowledge. But for one who refuses to admit that he is ignorant, confused and confounded, who being egoist mistakes his undigested aggregation of information, the *Knowledge* as *Wisdom* and instead flaunts himself as wise in *Wisdom*, then it is as difficult to become a man of *Wisdom*, even as it is difficult to awaken a man who behaves that he is asleep, though not in sleep. A *Knowledgeable* person is not necessarily a man of *Wisdom*, his mind being closed he can never be receptive to the resonance of the soundless Sound, the stillness of the Silence, सत्य, *the Prime Existence*. Whereas even an illiterate person can become aware of सत्य, *the Prime Existence*.

A man of *Wisdom* is not the one who knows what सत्य, *the Prime Existence* is but one, who reading between the lines is capable of decipher the meaning concealed between two words and experiencing heart, thought and in mind as palpable *Existence* and becoming immortal – “हृदा मनीषा मनसाभिक्लृप्तोय एतद्धिदुरमृतास्ते भवन्ति ॥” (*Katha Up.* II.3.9). For a man of *Wisdom*, भज, भजन signifies the performance of

action through surrender and submission to *the resplendent supreme Self by the individual self*, भक्ति being the consequential and resultant communion. भजन means सत्य, *the Prime Existence* being constantly in devotee's heart, thought and in mind. When one sees, listens, smells, tastes, touches within and without one feels the presence of the Lord, in earth, air, fire, wind and space, high and low and in every direction. When one vacates one's heart, thought and mind of the empirical thoughts there in the silent space, enters सत्य, *the Prime Existence* enters. *Brihad Aranyaka Up (IV.iv.23)* that the one who is wise in *Wisdom*, experiencing the ineffability of the supreme Lord his greatness is thereafter not increased or decreased by performance of actions, is not tainted by evil, becomes calm. Self-controlled, withdrawn, patient and collected seeing *the supreme Self* in his own *individual self*, and sees all in *the supreme Self*. Evil does not overcome him; he overcomes the evil. Evil does not burn him; he burns the evil. Free from evil, free from taint, free from doubt, becomes a *Brahmin*, the man of *Wisdom*.

Therefore wake up before it is too late. Your desires for possessions and positions, for name and fame are transitory ephemeral fleeting and when time to depart comes none of these nor the *Knowledge* which is but aggregation of information, even as possessions and positions, for name and fame are, will save one from the jaws of death. That which was never yours, which comes in to your custody for a brief period of time and when time comes and your *self* leaves the body it would no more remain in your custody, is not some thing to which one should cling. Indeed the self within and *the supreme Self* without is what remains ever and ever as eternal, which one should cling to, remembering and recollecting the *essence*, नाम of the supreme Lord - भज गोविन्दं भज गोविन्दं भज गोविन्दम् .

मूढ जहीहि धनागमतृष्णां कुरु सदबुद्धि मानसि वितृष्णाम् |
यल्लभसे निजकर्मोत्पातं वित्तं तेन विनोदय चित्तम् || २ ||

O the misguided one, give up the thirst for possessions and positions, inculcate pure thoughts renouncing craving from mind. Whatever one receives from performance of actions, whatever one gains rejoice one's mind.

Explanation :

Empirical Knowledge only helps in preparing the ground, it is *Spiritual Wisdom* that enables one to sow the seeds, nurture the plants to flower and produce fruits in abundance. *Empirical Knowledge* is like a raw fruit, not the ripe fruit which *Wisdom* represents. Therefore *Knowledge* at any moment in time is incomplete *Wisdom* alone being the complete when it dawns and makes the life enlightened by the resplendence of सत्य, *the Prime Existence*. If *Knowledge* is like a raw fruit if needs it has to be picked, if *Wisdom* is ripe fruit if needs not to be picked, for it falls by itself. Therefore, one should stop clinging to *Knowledge* and cease to be enamoured with the temporal possessions and positions, name and fame, because *Knowledge* remaining as dry as the seeds yet to be planted. Instead one should become wise in *wisdom* equipped and qualified to enrich his life with green grass and fields rich in luscious fruits and golden grains reveling in the bliss and flabby beatitude of सत्य, *the Prime Existence*. *Wisdom* does not desire to renounce संसार, *Wisdom* desires to liberation from संसार. संसार,

नारीस्तनभरनाभीदेशं दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकरं मनसि विचिन्त्य वारं वारम् ॥ ३ ॥

Do not, do not be fascinated or deluded seeing woman's breast or her navel, thinking of them again and again, since they are nothing but mass of flesh and flab

नलिनीदलगतजलमतितरलं तद्वज्जीवितामतीशय चपलम् ।
विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तम् ॥ ४ ॥

Like the drops of water on the lotus leaf are unsteady even so the life is similarly unsteady. Know the world is unstable distressed by disease and conceit, engulfed by sorrow and worry.

Explanation :

The primordial life, संसार is ephemeral transient and fleeting and that it is ephemeral transient and fleeting itself makes it attractive. The more ephemeral transient and fleeting a thing is, more attractive the thing becomes. The stones are less attractive than the flowers, if there was no old age then who will be enamoured

with youth, if there was no death of the body, then who will be enamored with the body or kept being harmed? संसार the primordial life, is unsteady like the drops of water on the lotus leaf , unstable distressed by disease and conceit, engulfed by sorrow and worry. It appears to exist in the present means that the primordial life, संसार takes the shape, good or bad, happy or unhappy, according to the responses which the Mind projects. *Maitri Upanishad* equates Mind with the primordial life, संसार – “चित्तमेव संसारम् ।” Since the Mind formats संसार *Maya* is defined as “”. The primordial life, संसार changes as the impressions on Mind change from time. Therefore the primordial life, संसार cannot be सत्य, *the Prime Existence* which one should seek.

The men of *Wisdom* do not advocate one to renounce ephemeral transient and fleeting primordial life, संसार, because one who runs away from such ephemeral transient and fleeting life could not be one who is spiritually inclined. Instead they promote that which is abiding, enduring and eternal in existence. The primordial life, संसार was not in existence in the past, it appears to exist in the present and again does not exist in the future. सत्य, means that which was in the past that which is in the present and that which will exist in future as well. If one seeks सत्य, *the Prime Existence* which is abiding, enduring and eternal in existence, then rationally one has to detach oneself from the attractions and enticements of the things that are ephemeral transient and fleeting. सत्य, means that which always *IS*, etrnal and perennial in *Existence*.

Strange as it mat appear human beings see what they desire to see. Fault does not lie in Nature if men are attracted by women; fault does not lie with women if the men are attracted by their breasts or by their navel. Attraction is necessary for reproduction of life, and not for nothing else. Fault lies if such natural attraction is used for any other reason, other than for reproduction of life. Fault lies in unrestrained desires unbridled actions. The greatest failing of human being is that he uses attraction for women for purposes than reproduction of life. If he becomes consciously aware that attraction for women gives temporary, transient, fleeting pleasures he will cease to be attracted by desires and attractions which give temporary, transient, fleeting pleasures then he will desire the company of the supreme Lord, which would give abiding, enduring satisfaction, the bliss and beatitude.

यावद्धितोपार्जनसक्तस्तावन्निजपरिवारो रक्तः |
पश्चाज्जीवति जर्जरदेहे वार्ता कोऽपि न पृच्छति गेहे || ५ ||

As long as one has wealth and strength to perform actions in life that long do one's dependents are inclined towards him; later when one lives in frail body no one in his residence speaks to him.

यावत्पवनो निवसति गेहे तावत्पृच्छति कुशलं गेहे |
गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये || ६ ||

As long as breath remains in the body that long one inquires of one's well-being. One breath leaves the body even one's wife become frightened seeing the body.

बालस्तावत्क्रीडासक्तस्तरुणस्तावत्तुणीसक्तः |
वृद्धस्तावच्चिन्तासक्तः परे ब्रह्मणि कोऽपि नासक्तः || ७ ||

Childhood is lost in sport and play, Youth is spent in being attracted by women, Old age is spent in anxiety, but any time is spent in remembering is remembering the supreme Lord.

Explanation :

As long as one has desires in mind that long one remains attached to things desired. The proposition that primordial life, संसार is ephemeral transient and fleeting is only a figure of speech, a manner of expression. If संसार is ephemeral transient and fleeting then it could not be eternal, perennial and permanent, therefore relevant and reality, सत्य, *the Prime Existence*. संसार was there before the soul acquired a gross body. संसार would be there even after the soul departs from the gross body, becoming comprehensively vibrant during the period when the soul acquires a gross body and the soul departs from the body, with acquisition and aggregation of innumerable impression on mind in the course from childhood, youth and old age, caused by the influence of the organs of senses - “चित्तमेव संसारम् |”. Impression on mind are not permanent; they change with every new impression on mind made by the senses with new information and *Knowledge*. One gives rise to

संसार because one allows the impression on mind to influence one's day to day responses. It is in this sense that संसार is said to impermanent, transient. Therefore when one speaks of liberation it is not so much from the संसार as it is from the pernicious influence of ever changing, ever transforming influence of the new information and *Knowledge*.

Saying repeatedly that संसार is ephemeral transient and fleeting one cannot be a renouncer, saying संसार to be ephemeral transient and fleeting one reminds oneself the moments of sorrow are sure to follow the moments of pleasures. One is attracted by the moments of pleasures, not by the moments of sorrow. Living in duality the man subjugated by संसार desires to be delivered from the moments of sorrow to revel in by the moments of pleasures. The man of *Wisdom* being consciously aware that संसार is aggregation of the moments of pleasures and the moments of sorrow remains unattached from both. He was happy when he was born and he remains happy when the moment of death comes.

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः |
कस्य त्वं कः कुतः आयातस्तत्त्वं चिन्तय तदिह भ्रान्तः || ८ ||

Who is your wife, who is your son, strange is the relationship in संसार. Who are yours, from where have you come, ponder over these problems, my brother.

Explanation :

On empirical level, one becomes conscious of relationship between two or more persons because the external *forms* of the persons are visible to the organs of senses and not the relationship of *essence*, the *self* within those *forms*, making human beings presume to be architect of the persons, the *forms* as well as the *essence*, the *self* within those *forms*. Relationship with *forms* is inborn, inherent, innate attribute of संसार, establishing a series of relationship as son, daughter, wife, husband, father or mother, family, community, society, state, nation and as the entire human race. The relationship in संसार begins with the *essence*, the *self* posited within *forms* referred as *birth* and ends when the *essence*, the *life* ceases from being within the *forms*, referred as *death*. For instance the relationship of the father or the mother with sons, daughters and the rest exists and is nurtured so long the

essence, the *life* exists within *forms*. The moment the *essence*, the *life* ceases from the *body-forms* of the father or the mother, relationship for them with sons, daughters and the rest ceases at that very moments. The same is the situation for sons, daughters and the rest except that the relationship endures and subsists as memory so long the *essence*, the *life* exists within the *body-forms* of the sons, daughters and the rest.

It is a strange dichotomy of संसार, the primordial world that even after experiencing संसार as bondage human beings desire to continue in that relationships with external *forms*, rarely realizing that he only contributes to the creation of the *form*, the creator of *essence*, having no awareness of the *unperceived* unknown power or energy, the *essence* within the *forms*. Relationship as son, daughter, wife, husband, father or mother, family, community, society, state, nation and attachment to them is transient, fleeting and temporary so long as one or the other person is alive. When the *essence*, the *self* posited within the *forms* leaves the *forms*, the *forms* becoming decayed, disintegrated and destroyed. Consequently even as the *self* posited within the *forms* can claim relationship with the *forms* and not father or mother, even as a builder of a mansion cannot claim relationship with the mansion built by him once the mansion is occupied by others. The attachment to the transient, fleeting and temporary relationship is a sign of immaturity and ignorance and being detached with sense of renunciation is sign of maturity and Wisdom.

To understand relationship in संसार or realize the inconceivable Lord one need not be frightened of that संसार, or the supreme Lord, all that is required is a strong determination and commitment strengthened by the influence of pure, auspicious environment of noble souls to uplift and enrich their life. When a *self* is born in gross physical *body-form* then one feels comforted externally in the company of other like *forms*, not with the *essence* in their *forms*. For indeed all relationship is a mirage, deceptive in representation, therefore establishing relationship with the deceptive representation is folly, intelligence demanding establishment of relationship with the *unseen essence* within the various *forms seen*. Men who are wise in *Wisdom* having experienced the vibrant energy of the *essence* within the *forms*, choose to establish relationship with enduring, eternal, perennial *essence*. Then as said in *Isha Upanishad*, “यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति | सर्वभूतेषु चात्मानं ततो न विजुगुप्सते

||” - One who knows that all creation abides in Him, how could there be delusion, and how can there be any grief, when Him alone one sees. Therefore *Shankara* rhetorically poses the question, “का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः | कस्य त्वं कः कुतः आयातस्तत्त्वं चिन्तय तदिह भ्रान्तः ||” - Who is your wife, who is your son, strange is the relationship in saMsaar. Who are yours, from where have you come, ponder over these problems, my brother.

सत्संगत्वे निस्संगत्वं निस्संगत्वे निर्मोहत्वम् |
निर्मोहत्वे निश्चल तत्त्वं (निश्चल चित्तं) निश्चल तत्त्वे (निश्चल चित्ते) जीवनमुक्तिः || ९ ||

In the company of noble souls all attachments become resolved, from non-attachment comes deliverance from delusion, from deliverance from delusion comes immutable principle (tranquil mind) from immutable principle (tranquil mind) come deliverance.

वयसि गते कः कामविकारः शुष्के निरे कः कासारः |
क्षीणे चित्ते कः परिवारो ज्ञाते तत्त्वे कः संसारः || १० ||

When time passes where would variations in desires be, when waters vaporize where would the lake be, when wealth diminishes where would the relatives be, when supreme Lord is realized where would the bondage?

मा कुरु धनजनयौवनगर्वहरति निमेषात्कालः सर्वम् |
मायामिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश विदित्वा || ११ ||

Do not pride oneself about wealth, persons or of one's youth, knowing ll these with time case to exist. Being dispassionate and detached from the delusion of these things in संसार, enter the world of *Brahman*.

Explanation :

Deliverance from संसार and abidance in सत्य, *the Prime Existence* is possible struggling and fighting here and now living and not running away from the battle

field. Though a *Sanyasi* by temperament and choice *Shankara* does recommend for all the discipline of सन्यास, life of renunciation. He does not suggest denial of the संसार but understanding and appreciation. If one is born a human being there must be some reasons for the same. One must understand the reasons and live life dispassionately - तेन त्यक्तेन भुञ्जीथाः मा गृधः कास्यस्विद्धनम् . Enjoying life is not denied; enjoying life with comprehensive awareness is recommended. Without being distracted from संसार one can become attracted by and attuned to the supreme Lord the inconceivable as conceived in any form as the devotee desires according to his attributes and inclination. The *supreme Self* is no where outside, neither in high sky nor deep in the earth, very much near to one, closer than the breath, very much closer than the source from where breath comes – the heart within.

One must realize that one has arrived alone and one has to depart alone. It is only in संसार, the primordial life that his becomes associated observing with other forms similar to his forms, forming what is known as relationship. But within his own *self* he is alone. Being *Alone* is not the same as loneliness. *Loneliness* comes when one concentrates on the *forms*. Being *Alone* is concentrating on the *self* within. In *loneliness* one has to remember others for companionship, pleasures, joy and happiness; when one is *Alone* one remembers and revels within his *self* for joy, *Bliss of Beatitude*, a senses of being in peace. सन्यास means leaving every else and being comfortable with being *Alone*. One who does not realize the importance of being *Alone*, seeks and finds comfort, although transient and temporary, in company of others. One who realizes the importance of being *Alone*, he has not to seek without but within for the enduring, permanents comfort and satisfaction. The one who prefers being *Alone*, needs no company of others, such one revels being *Alone* even in a great congregation, appreciates the significance of the statement made in *Isha Upanishad* “यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः | तत्र को मोहः कः शोकः एकत्वमनुपश्यतः || - One who knows that all creation abides in Him, how could there be delusion, and how can there be any grief, when Him alone one sees. वैराग्य comes from वीतराग transcending from attachment to other empirical, temporal *body-forms* and to the things in संसार. When one is *Alone* with one’s *self* his emphasis and concentration is on his *self* *Alone*, being transformed and elevated to the spiritual content. He reflects on संसार and becomes meditative on eternal truths. Meditation means being *Alone* to think, reflect with out any external assistance.

Now what one sees is the chaotic state of संसार, not सत्य, *the Prime Existence*. संसार is not comprehensive balanced *Existence* but chaotic, with as many modification as mind in every human being can conceive. Each on has his own संसार. As Time turns its wheel the desires in mind makes modifications, wealth diminishes, the number of relatives diminish leaving only the supreme Lord to deliver from the chaotic state of संसार.

सत्संगत्व means associating one's self with, building relationship with सत्, सत्य, *the Prime Existence*, not with the world of kith and kin, possessions and positions. When one builds relationship with comprehensive सत्य, *the Prime Existence* then be becomes निस्संगत्वं - detached with all or any particular partial manifestation, delivered from the illusory world of desires. निस्संगत्वे निर्मोहत्वम् - such detachment from all or particular manifestation makes one निर्मोह man of dispassion. निर्मोहत्वे निश्चल तत्त्वं (निश्चल चित्त) – With detachment comes unmoving, immutable *Principle* or *Mind*. निश्चल तत्त्वं or निश्चल चित्त means deliverance from the chaotic state of संसार. Only in that निश्चल तत्त्वं or निश्चल चित्त, सत्य, *the Prime Existence* dwells.

Each day is a day of confrontation, struggling to choose between the good and the bad, the श्रेय and प्रेय, all days are not similar or clear, some seasons are rainy, some are wintry rarely coming a day which are soothing as spring. Life remains a long dream, some moments bright and some dark, even as the energy saps and end comes unasked, without being summoned till death at the door steps waiting to take life by forelock. ,

Shankara speaks of the observations and concern of the common people. The common people know that even as time passes there are modifications in their *body-forms*, desires and likes and dislikes and when wealth increases even as the people gather around him even so when wealth diminishes people and relatives also shun their company. Even as possessions, positions, wealth and wellbeing is transitory and changes with time and circumstances, even empirical relationship, affiliation and bond is transitory and changes with time and circumstances. It is sign of ignorance and immaturity that makes one become attached to things which are transitory, fleeing and impermanent. It is sign of *Wisdom* and enlightened awareness to know the transitory, fleeing and impermanent nature of the संसार and remain aloof, detached and in a fully liberate state of being. The purpose of being wise in *Wisdom* is not to break away from but to become liberated to the state of

spiritual freedom from the shackles of संसार which bind one to the transitory, fleeing and impermanent world of temporal experiences. Therefore not through renunciation of possessions, positions, wealth and wellbeing but understanding the enslaving attitude of the possessions, positions, wealth and wellbeing one becomes truly liberated. *Isha Upanishad* says तेन त्यक्तेन भज्जीथाः - enjoy possessions, positions, wealth and wellbeing with the sense of renunciation, with detachment.

If one renounces frightened of the muck, impurity in संसार then one would be deprived of the fragrance of the Lotus flower. Abandon the idea of renouncing, abide in the idea of rejoicing with the sense of renunciation that possessions, positions, wealth and wellbeing are in relation to the *body-form* which itself is transitory, fleeing and impermanent. . Remain where you are, enjoy what has been provided by destiny, with full consciousness and awareness that what you are, what you enjoy, what has been provided is transitory, fleeing and impermanent. Then you will reach the goal without missing any sign-posts – “मायामिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश विदित्वा |”.

दिनमपि रजनि सायं प्रातः शिशिरवसन्तौ पुनरायत |

कालः क्रीडति गच्छत्यायुः तदपि न मुञ्चत्याशावायुः || १२ ||

When during the day or night, during dusk or dawn, in winter or in spring, when coming or going, time sports and life retreats even then one does not give up storming desires.

Explanation :

Desires demand satisfaction here and now, overlooking Time sporting day after day diminishing the capacity of the body to enjoy. Whatever be that has gone in the bowels of Time, the heavens are yet to come with hope and assurance. Even when men are told that heavens are to come later after sufferings here and now, even then such assurance is but an extension of desires, human beings not ready of giving up desire and hope.

If primordial life is to be transformed in to a spiritual life then the steps need to be taken now and here nor later. In spiritual life tomorrow never comes, it is an illusion to speak of tomorrow when the moment next is not certain.

Dreaming for a future happiness one cannot live in unhappiness now in the present. Therefore spiritual discipline or struggle for the divine cannot be considered with hopelessness in attitude or in temperament. One has to be positive in outlook and pro-active in performance of one's duties. One should not desire for fruits because desire for fruits is nature and character of the संसार. Therefore one cannot be delivered from the clutches of संसार, by desiring for the fruits for performance of one's actions. The day one learns to live performing actions in the present moments without waiting for fruits in future, that very day and that very moment you will be delivered from संसार, which is made of nothing but the memories of the past and hopes for the future.

का ते कान्ताधनगतचिन्ता वातुल किं ताव नास्ति नियन्ता |
क्षणमपि सज्जनसंगतिरेका भवति भवावितरणे नौका || १३ ||

Who is your wife, why bother about wealth? Is there no one to guide you? Know that in the three worlds only the company of noble ones is the boat which helps to cross ocean of *samsara*.

Explanation :

One must understand and appreciate that the one who is supreme Self high above all and everything is also the one as fragment within every one and every thing in creation. Language may be different, the words and symbols used may be different but the *One* who is spoken is not different but the *One* and *One alone*. The place where the *One*, सत्य, *the Prime Existence* dwells is same though every one can enter through whichever door one desires, according to each attribute and inclination. Who remembers and recollects which door he entered once he sees and experiences सत्य, *the Prime Existence*. Before one enters the dwelling place of the Lord, he has many doors are there for him to enter but one he has entered the dwelling place he has all doors closed.

When *vedic* scriptures revealed सत्य, *the Prime Existence* then every word, every sentence though variously expressed was pure and immaculate in luminosity of divine effulgence. When *upanishadic* intellectuals reflected and meditated on the *vedic* scriptures, there came the first diversity of interpretations. When

Darshanakaras arrived on the scene there came the initial diversion perception some adhering to the traditions designated as *vaidik* or orthodox and some disputing the traditions designated as *a-vaidik* or unorthodox. When *Bashyakaras* came then the perceptions, *darshanas* became crystallized among the followers as different and distinct schools of thought with establishment of institutions to propagate each of the *Bashyas*.

A lonely mind is the devil's work shop. Company of the noble ones is the harbinger of enlightened resurgence. Noble ones are those whoever revel in divine dispensation, a veritable powerhouse which energizes divine vision and assures luminous enlightenment. Their words rejuvenate the soul and smoothen the passage towards Perfection. When *Shankara* spoke about “क्षणमपि सज्जनसंगतिरेका भवति भवावितरणे नौका ||” he had not in mind the establishment of institutions to propagate each of the perceptions, *darshanas* because even as he was emphasizing his perception he took care to put before the listeners the views which were contrary to his perception. While propagating the *Path of Knowledge* (ज्ञानमार्ग) he did not minimize the importance of *Path of Actions* (कर्ममार्ग) or *the Path of Communion* (भक्तिमार्ग). His emphasis was on being in the company with सत् सत्य, *the Prime Existence*, which enables hum to unfold his innate essence according to his attributes and inclination. Company of the noble soul is not the goal, it is only the opening, the door, the Way that leads one to the goal. *Shankara* compares the company of the noble ones to boat which helps the ocean of संसार – “सज्जनसंगतिरेका भवति भवावितरणे नौका”. One must not attach oneself to the boat but abandon it even as one abandons the stick used for igniting the funeral pyre.

Shankar is said to have stopped at this stage, whereupon his disciples took upon the task to clarify what the Acharya had spoken.

Totakacharya pointed out :

जटिलो मुण्डौ लुञ्चितकेशः काषायाम्बरबहुकृतवेषः |
पश्यन्नपि च न पश्यति मूढो ह्युदुरनिमित्तं बहुकृतवेषः || १४ ||

An ascetic with matted locks, an ascetic with head shaven, one with hair plucked, one wearing ochre robes seeing does not perceive, the misguided one for the sake of filling his stomach changes his posture and bearing.

Explanation :

Human being can become subservient to events and circumstances or be the master of events and circumstances, not perceiving when he has eyes to see, not listening when he has ears to hear, not thinking when he has a mind to think intelligently and with sense of discrimination. He can choose pleasure or satisfaction, gratification or serenity, that which is temporary, fleeting, momentary and ephemeral or that which is permanent, enduring, lasting and perpetual. Those who are unenlightened, driven by desires under the influence of senses choose the temporary, fleeting, momentary and ephemeral changing their posture, position, carriage and bearing whereas those who are enlightened, driven by righteous thoughts and sense of discrimination choose that which is permanent, enduring, lasting and perpetual. Outer posture, position, carriage and bearing does not make one renouncer – *Sanyasi*. External posture may deceive others but cannot deceive oneself. Others may not be affected, but one's own essence would certainly be affected. Because in the final instance your internal existence will shape one's evolution, not the external existence. How can one rise to reach स्वर्ग if within his life is stuck in the swamp of संसार, paved with pools filled with desires, sight unsteady and mind unrestrained, with no purity of heart or clarity of mind? Sense of discrimination is the ascent of the human race, absence of discrimination is the descent of the human race. Liberty is positive and proactive energy. Liberty is not license. Liberty is an opportunity to search, inquire, investigate प्रकृति – Nature, the manifest creation *firstly* without being inquisitive, irreverent to ऋत, the Cosmic Law or to धर्म, the rules of righteousness and finally understand and be in communion with सत्य, *the Prime Existence*. It is fortunate that some choose *Liberty* as the positive, proactive energy, it is misfortune that many react to *License* as the negative and inactive impulse. Because in the performance of one's actions is hidden the fruit of one's accomplishment. Whatever one is, whatever one is to be all is the result of one's inner being, not of the outer posture. One's thought decide what one would turn out to be – चित्तमेवसंसारम्.

Hastamalaka responds :

अंगं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहित्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥

With body worn out, hair turned grey, mouth without teeth, the old one walks tottering with a stick in hand, yet his desires do not disappear.

Explanation :

One must be aware that human mind responds every moment of one's life to the influence of senses, imagining, thinking, scheming and seeking the pleasures and the fulfillment of desires of a person in संसार, even when he has accepted to live the life of *sanyaas*. Then what to speak of the one who is living in संसार desires more and more desires to be fulfilled but has overlooked his declining age and incapacity to relish the pleasures? *Shankara* has repeatedly pointed out that performance of actions by way of intense austerities, or perfected penances, deep study of scriptures or performance of sacrifice will not deliver one from संसार, unless desire from heart is uprooted from the heart. Only when one becomes consciously aware of the senses are incapable of fulfilling desires only then one is considered as man wise in *Wisdom*. A man of *Wisdom* means one who being consciously aware and becoming transformed sees life afresh and listens unvocal words, the silence of सत्य, *the Prime Existence*.

Subodha remarked :

अग्रे वह्निः पृष्ठे भानु रात्रौ चबुकसमर्पितजानुः ।
करतलभिक्षस्तुरुतलवासः तदपि न मुञ्चत्यापाशः ॥ १६ ॥

With fire in the front and Sun in the rear, crouched down on knees, sheltered under tree and begging food in folded palms, man still falls prey to passions and desires.

Subodha remarked :

कुरुते गंगासागरगमनं व्रतपरिपालननथवा दानम् |
ज्ञानविहीनः सर्वमतेन मुक्तिं न भजति जन्मशतेन || १७ ||

He who goes to river Ganga on pilgrimage, performs rituals and vows, or gives charities, all these without being wise in *Wisdom* on the opinion of all avails him no deliverance even after hundred births.

Nityanand remarked :

सुरमंदिरतुरुमूलनिवासः शय्या भूतलमजिनं वासः |
सर्वपरिग्रहभोगत्यागः कस्य सुखं न करोति विरागः || १८ ||

Sleeping under a tree near a temple on ground as a bed, deer's skin being his entire possession, whose is the pleasure without having any dispassion.

Ananmdgiri remarked :

योगरतो वा भोगरतो वा संगरतो वा संगविहीनः |
यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव || १९ ||

Whether one revels in yoga or revels in pleasures, seeks enjoyments in company or in seclusion. Only he whose mind revels in Brahman, he verily revels, indeed he revels.

Explanation :

Man without his sense of discrimination, though considers himself the most important and pinnacle in evolutionary cycle, is an insignificant fragment in the entire creation. Though he has energizing energy in front of him rearing to flare up in brilliance and the luminous Sun at his back to invigorate him in performance of action, human beings waste their valuable life in submission to passions and desires. One is bound by the string thread of desire, but even the strog thread will

break when the fire of luminous light shines. The thread of desires for the great seers and saints broke and they became liberated, the thread of the beggars who pose as *sanyasis* will never break, they will not be delivered.

One must remember that passion and desires could be the most motivating factors in the hands of an enlightened human beings. But passion and desires could have devastating effect in the hands of an un-enlightened human beings, who submit themselves to the influence of senses. All that one possess will one day decay, disintegrate and be destroyed, not the Wisdom of the enlightened, wise ones. For the un-enlightened human beings their pilgrimage to river Ganga, performance of rituals and vows, charities assure him no deliverance if they are not backed up by enlightened *Wisdom*, even if he endeavours in hundred lives. Because wisdom assures transformation, resurgence of one's consciousness.

Without having any dispassion sleeping on bare ground under a tree near a temple, with deer's skin as his entire possession does not help him. Not engaged in yoga or in pleasures, enjoyments in company or in seclusion, unless his mind revels in *Brahman*, there is no other way to deliverance. Because whatever maybe the external activities the inner urge, impulse continues to drive the normal human being under the influence of senses to perform action with passion and desires. One should know *Wisdom* is not *Knowledge* of the scriptures *Wisdom* is experience of the truths contained in scriptures, *Gita* may be remembered and recollected but if the *Wisdom* contained in *Gita* is not experienced then all remembering and recollecting is of no use. *Gita* is useful as medium because it points out the source of Light, but one has to walk towards the source which is pointed.

Dhridhabhakta remarked :

भगवद्गीता किंचिदधीता गंगाजल लवणकणिका पीता |
सकृदपि येन मुरारिसमर्चा क्रियते तस्य यमेन न चर्चा || २० ||

For one who has studied little of *Gita*, who has sipped even a drop of waters of river Ganga, who has worshipped *Krishna* even briefly, for him there is no resistance when death comes. ,

Explanation :

Intent is important, outcome is taken care of. Scriptures as instruments are for helping one to progress not for becoming hindrance in one's regression. Scriptures are for deliverance, nor for detention. *Shankara* says “भगवद्गीता किञ्चिदधीता”, even a little study, every one is full with *Gita*, having memorized all the verses, but not sign of deliverance, only death is seen at the end of the tunnel. One may have done many worships, performed sacrifices and gone through penances and austerities, yet no sign of even a ray of the Sun to show the way to deliverance, no transformation to speak. But reading is a step towards the goal, not the goal. A map designed for deliverance, not the deliverance. Scripture does not deliver, do not depend on scriptures to deliver, understanding scripture and experiencing the *essence* therein, delivers, put your all energy and efforts on understanding the scriptures and soon the experience will open the gates to the heavens. What serves the purpose of the words, the *Gita*, the drops of river *Ganga* or going to the temples, if that does not open the doors of one's own to understand the words and experience the hymns. *Gita* has no relation with the scripture spoken by *Krishna* and documented by *Vyasa*. *Gita* is ॐ the soundless Sound – अनाहत ध्वनि, which reverberates every thing that is manifest in creation. If you collect the scriptures and not the principle, the bells and not the Sound, the *forms* and not the *essence* then every thing one has collected would become the burden around one's neck. The religion contained in *Gita* does tell you escape from facts but understanding them as impermanent, transitory take a leap to transcend them to reach out सत्य, *the Prime Existence*. So long as you do not understand facts of your life, the relationships between you and *the Prime Existence*, your *form* and other *forms* in creation, you will remain confused and confounded without any capability to transcend the world. The one who overlook and escape from the realities of life will never be able to transcend them and know सत्य, *the Prime Existence*. Let *Gita* be the prayer, scriptures be submission, then the effort will be fruitful opening the heart to be receptive to ॐ the soundless Sound – अनाहत ध्वनि, which reverberates every thing that is manifest in creation. And one will stand liberated from संसार, delivered from the shackles of the words, theories, explanations, beliefs.

Nityanatha clarified :

पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम् |

इह संसारे बहुदुस्तारे कृपयाऽपारे पहि मुरारे ॥ २१ ॥

Again comes birth and again comes death, again comes refuge in mother's womb. This primordial life is difficult to transcend, O merciful *Murari*, deliver me from this.

Explanation :

People deny *the merciful Lord* because in their stressful संसार, his presence is experienced. Others deny him not because they have searched him and not found him. Yet others deny him because, out of ego-sense-they think that every that is done in life is done by human beings and every happens thjat happens is due to human enterprise. Therefore whatever appears to him in nature as wrong, he desires to put those things right, whatever thing that appear inconvenient to him, he put it aside or desires to destroy it.

But those who understood *the merciful Lord* accepted him as the ultimate reality, the very existence which is eternal is essence and perennial in being present in every form that one becomes conscious of. All things are destroyed and nothing created, every thing is transformation of one thing into another, even as the *unmanifest सत्य, the Prime Existence* became transformed as *manifest Creation*. Those who understood *the manifest Creation* understood and accepted the Creation as repeated transformation and transmutation, innumerable creations and innumerable destructions, with many successes and with many failures, turning one giant Wheel round and round, one once up to the top and once one down to the depth. “ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति | भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥” says *Krishna*. Therefore deliverance is from this cycle of birth and death of which संसार is the visible symbol.

The essence which is now in your body may have been earlier in a tree that stand low or tall, in a fish that swims, in the worms that crawl, the birds that fly or the animals that roam around. The spokes of the wheel that had risen high may fall to the depths to rise again when time comes. *Pranayam* is breathing out, *pratyahar* is breathing, this continuous process keeps the life cycle in order. Deliverance is not from one state to the other. Deliverance is from the impermanent, transitory

cyclical संसार to the permanent and eternal state when the cycle stops turning. of . Deliverance is *choiceless awareness*, not choosing one and denying the other, preferring one and rejecting the other. Deliverance is the state where the fragment abides with the Whole.

Nityanatha further said :

रथ्याकर्षटविरचिकन्थः पुण्यापुण्यविवर्जितपन्थः |

योगी योगनियोजितचित्तो रमते बालोन्मत्तवदेव || २२ ||

Wearing clothes worn out in rags, walks on the path transcending the ideas of merits and demerits, the one who is enjoined in mind with perfected communion, he revels like a child in exuberance.

Explanation :

Sanyasa is transcending the deep attraction and attachment to the space between the birth and death. *Sanyasa* is conscious awareness that birth of the as well death of the body is cyclical event, birth being *form* becoming manifest death being the form becoming transformed, the *essence* within the *form* remaining unaffected by the cyclical event – “स न साधुना कर्मणा भूयान्नो एवासाधूना कानीयानेष”. The merits and demerits are of the *forms*, the *essence* being aloof and independent of them. One who has restrained his senses and concentrated his mind, becomes exuberant like child – “तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् |”.

Surendra said :

कस्त्वं कोऽहं कुत आयतः का मे जननी को मे तातः |

इति परिभावय सर्वमसारं विश्वं त्यक्त्वा स्वप्नविचारम् || २३ ||

Who you are, who I am, who is my mother, who be my father, thus having inquired reject all these as unsavory and world as a dream.

Medhatithira explained :

त्वयि मयि चान्यत्रैको विष्णुर्व्यर्थं कुप्यसि मय्यसहिष्णुः |
भव समचित्तः सर्वत्र त्वं वाञ्छस्याचिरद्यदि विष्णुत्वम् || २४ ||

In you and in me and in all others dwells *Vishnu* why then you be angry with exasperation since in all we see *Vishnu*. Be equal-minded in all circumstances and if you so desire will attain the all-pervading status.

Explanation :

If one wants to know where he has to reach then he should first know from where he has come. The future is concealed in the past and what we make of our life in the present determines what one would be in future. Any unplanned journey based entirely on desires be some thing and possess some thing is sure to be a disaster. When one rejects the unsavory world from the mind that mind filled with din benediction, Prayer becomes surrender, surrender becomes fulfillment. Even as the individual soul, a fragment is searching for the full and complete, the full and complete is gathering the fragments. In the intervening period of Time, the life passes as a dream.

In average life one does not think but reacts o the influence of senses and to the thoughts accumulate since past in mind, even as in a dream state one does not think, but reacts to the life lived in wakeful state. In life as in dreams words and thoughts dominate; in awakened state, the words and thoughts of the empirical world do not exist. If one thinks there would be no previous thoughts to respond to. The dream state does not deliver, the waking state delivers. So wake up from the dreams. One thinks afresh but finds no response since in awakened mind there are no thoughts, the Mind is like a lake without ripples.

Wake up and you will see what you have never ever seen, listen what you have never ever heard, experience what you have never ever experienced. You will wake up to a state which is beyond all the things you have ever seen, all the things you have ever heard, all the things you have ever spoken or have ever experienced. Some thing indescribable, unspeakable, which was sought from one birth to another birth, from one death to another death, the experience which *upanishadic* seers declared as “यतोवाचो नवर्तन्ते अप्राप्य मनसा सह | अनन्दं ब्रह्मणो विद्वान् ||”, seer *Balaki* earlier in ancient remained silent, even as *Gautma Buddha* is said to have remained silent,

even as later a western mystic did, saying that any thing that he speaks would be false. *Upanishads* refer it as सत्य, *the Prime Existence*, which is like a lake without ripples, sea without waves, ocean without storms – as सत्यं, ज्ञानं अनन्तम् as सत् चित् अनन्द. , *Buddha* refers the state as *Nirvana* being without sensation, being in the Bliss of Being . ‘*This is Bliss . . . there is no sensation*’ and when he was asked ‘*But how can there be Bliss when sensations no longer exist?*’ he replied ‘*When sensations no longer exist, O brother, that, verily, is Bliss*’. It is the state where सत्य, *the Prime Existence, Satya* alone is revealed as *IT IS*, luminous and resplendent and not concealed and obscure.

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसंधौ |
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदाज्ञानम् || २५ ||

Donot waste time to win over enemies, friends, sons or relatives, Observe the Self within all getting rid of all sense of separation.

Bhaaratvamsha counselled :

कामं क्रोधं लोभं मोहं त्यक्त्वाऽऽत्मानं भावय कोऽहम् |
आत्मज्ञानविहीना मूढाः ते पच्यन्ते नरकनिगूढाः || २६ ||

Giving up desire and anger, greed and infatuation, inquire within Who am I? The misguided one with the Wisdom of the wise ones fall in the bottomless obscure worlds.

Sumati suggested :

गेयं गीतानामसहस्रं ध्येयं श्रीपतिरूपमजस्रम् |
नेयं सज्जनसंगे चित्तं देयं दीनजनाय च वित्तम् || २७ ||

Reciting *Gita* and thousands names of the Lord and meditating on the form of Vishnu, in the congregation of noble souls and giving wealth in charity to the weak and needy,

सुखतः क्रीयते रमाभोगः पश्चाद्धन्त शरीरे रोगः |
यद्यपि लोके मरणं शरणं तदपि न मुञ्चति पापाचरणम् || २८ ||

For one who leaves one's body in enjoying the pleasures of women, would end in bodily disease, even in the worlds death brings release it brings no relief from demerits done.

अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः सत्यम् |
पुत्रादपि धनभाजां भीतिः सर्वत्रिषा विहिता तीतिः || २९ ||

Woe to the wealth, never ever is therein truly even particle of happiness, even from children there is fear, this indeed is the way of wealth everywhere.

Explanation :

One cannot seek deliverance because deliverance is something to be achieved. Deliverance is the state which dawns when the chains which bind one to संसार are broken. When one becomes delivered one become free as the air spreads in space. Men of Wisdom do not define सत्य, *the Prime Existence*. But if सत्य, *the Prime Existence* is to be defined then it is to be defined as the space which envelops every thing without being attached to any one . ऋत, the cosmic law or धर्म the principles have no religion, they are same to every thing that has become manifest as *essence* and the *forms*. When we understand this cardinal truth then there will be neither religions nor the innumerable divine forms.

ऋत, the cosmic law is applicable to every thing that is manifest as *essence* and *forms*. सत्य, *the Prime Existence* symbolizes every thing that is pure and propitious, every that exists as ultimate Existence. सत्य, *the Prime Existence* will never be participated in one's life there is desire, anger, greed and attachment. These are to be divested from one's mind and heart only then सत्य, *the Prime Existence* becomes experienced, where the senses are restrained and mind is composed and collected. restrained and senses. One who does not leave desires such one is not delivered.

प्राणायामं प्रत्याहारं नित्यानित्यविवेकविचारम् |
जाप्यसमेत समाधिविधानं कुर्ववधानं महादवाधनम् || ३० ||

Restraint over senses, withdrawal from sense-objects, constant discrimination between the eternal and the transient, the process of equanimity of the intellect accompanied with invocation of the divine *forms* should be accomplished with care, yes should be accomplished with care.

Explanation :

Primordial life is an exercise in opposites, where breathing out is *Pranayama* and breathing in is *Pratyahara*. Men of Wisdom say that of all the limbs in a body only the heart cannot stop breathing, breathing symbolizing the existence of the consciousness, the self within existing. If the heart stops breathing then absence of breathing symbolizes the non-existence of the consciousness, the *self* within. *Pranayama* is extension of the breath outward, *Pratyahara* is the contraction of the breath inward. Birth is *Pranayama* is, death is *Pratyahara* ; between these two extreme runs the stream of life. One who is intent on enlightenment lives the life in between these two extremes, transcending both the birth, *Pranayama* and death, the *Pratyahara*. That state is the state of *Nikumbha*, restraint of breath, the silence in which the *self* reposes in its original state of being, when desires do arise, therefore संसार, the Primordial is the state of Silence, where thoughts do does not rise instead ceases to be. The Tree becoming the seed, seed becoming the Tree appears improbable but is not impossible. Each tree has many seeds within and every seed has the potentiality to become as Tree. Life begins with opposites parts; life matures in balancing the opposites parts; life reaches the goal as the unified parts becoming Whole, therefore, should be accomplished with with invocation of the divine *forms*

गुरुचरणाम्बुजनिर्भरभक्तः संसारादचिराद्भव मुक्तः |
सेन्द्रियमानसनियमादेवं द्रक्ष्यसि निजहृदयस्थं देवम् || ३१ ||

One who is ever devoted to the Guru, becomes liberated from संसार with restraint over senses and withdrawal from sense-objects from mind experiences the supreme Lord in his heart.

Concluding verses:

मूढः कश्चन वैयाकरणो डुकृञ्करणाध्ययनं धुरीणः |
श्रीमच्छंकर भगवच्छिष्यै बोधित असिच्छोधितकरणः || ३२ ||

The misguided grammarian lost in rules was cleansed of his narrow vision and showed the luminous Light by the disciples of *Sri Shankara*, and showed the

भज गोविन्दं भज गोविन्दं भजमूढमते |
नामस्मरणादन्यमुपायं नहि पस्यामो भवतरणे || ३३ ||

Meditate on the Lord, meditate on the Lord, meditate on the Lord, O the misguided one, since there is no other way to cross the ocean of the primordial world.

Explanation :

Some say *Path of Devotion* is good, some others commend *Path of performance of Actions* as better and some even suggest the *Path of Wisdom* as the best of all. There is no one door, no one *Path* for every effort many doors will be opened, for every struggle many *Paths* will be spread. Every *Path* leads to the goal, every door opens to enlightenment. Heart is where the *self* dwells, touch the heart to nurture the feelings, not the mind which is wandering with impressions of thoughts, traditions, social conditions, moral and ethical norms. Listen to the heart, it is there devotion to *Govinda* touches its chords. If the soundless Sound, ॐ, the अनाहत ध्वनि springing therefrom is heard, then the life will flower and the flowers will spread fragrance far and wide till it reaches the endless, eternal, immutable existence, *Satya, the Prime Existence*, to merge therein or abide therein, as the case may be.
