

Commentary on Selected Verses of

# NĪTI SATAKAM of Bhartṛhari

## भर्तृहरि नीति शतकम्

By

Swami Paramarthananda

Transcription by Shri V.L.N. Prasad

Swami Paramarthananda has not verified the transcription of these talks. The transcriptions have been done with Swamiji's blessings by his disciples.



निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु  
लक्ष्मीः समाविशतु गच्छतु व यथेष्टम् ।  
अद्यैव वा मरणमस्तु युगान्तरे वा  
न्यास्यात्पथः प्रविचलन्ति पदं न धीराः ॥ ८४ ॥

nindantu nītinipuṇā yadi vā stuvantu  
lakṣmīḥ samāviśatu gacchatu va yathēṣṭam |  
adyaiva vā maraṇamastu yugāntarē vā  
nyāyyātpathaḥ pravicalanti padam na dhīrāḥ ||84||

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# Bhartr̥hari Nīti Satakam

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## 2. Bhartrhari kṛta nīti śatakam – Sanskrit and Transliterated Text

|| bhartṛhari kṛta nīti śatakam ||

दिककालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।

स्वानुभूत्येकनामाय नमः शान्ताय तेजसे ॥ १ ॥

**dikkālādyanavacchinnānantacinmātramūrtayē |**

**svānubhūtyēkanāmāya namaḥ śāntāya tējasē || 1 ||**

केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला

न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः ।

वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते

क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ १९ ॥

**kēyūrāṇi na bhūṣayanti puruṣam hārā na candrōjjvalā**

**na snānam na vilēpanam na kusumam nālaṅkṛtā mūrdhajāḥ |**

**vāṅyēkā samalaṅkarōti puruṣam yā saṁskṛtā dhāryatē**

**kṣīyantē khalu bhūṣaṇāni satatam vāgbhūṣaṇam bhūṣaṇam || 19 ||**

हर्तुर्याति न गोचरं किमपि शं पुष्पाति यत् सर्वदा-

|अप्यर्थिभ्यः प्रतिपाद्यमानमनिषं प्राप्नोति वृद्धिं पराम् ।

कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं

येषां तान् प्रति मानमुज्झत नृपाः कस्तैः सह स्पर्धते ॥ १६ ॥

**harturyāti na gōcaram kimapi śam puṣṇāti yat sarvadā-**

**| apyarthibhyaḥ pratipādyamānamaniṣam prāpnōti vṛddhim parām |**

**kalpāntēṣvapi na prayāti nidhanam vidyākhyamantardhanam**

**yēṣām tān prati mānamujjhata nṛpāḥ kastaiḥ saha spardhatē || 16 ||**

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं

विद्या भोगकरी यशस्सुखकरी विद्या गुरुणां गुरुः ।

विद्या बन्धुजनो विदेशगमने विद्या परा देवता

विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥ २० ॥

**vidyā nāma narasya rūpamadhikam pracchannaguptam dhanam**

**vidyā bhōgakarī yaśassukhakarī vidyā gurūṇām guruḥ |**

**vidyā bandhujanō vidēśagamanē vidyā parā dēvatā**

**vidyā rājasu pūjitā na tu dhanam vidyāvihīnaḥ paśuḥ || 20 ||**

क्षान्तिश्चेत् कवचेन किं किमरिभिः क्रोधोऽस्ति चेद्देहिनां

जातिश्वेदनलेन किं यदि सुहृद् दिव्यौषधैः किं फलम् ।  
किं सर्पैर्यदि दुर्जनाः किमु धनैर्विद्या न वन्द्या यदि  
व्रीडा चेत्किमु भूषणैः सुकविता यद्यस्ति राज्येन किम् ॥ २१ ॥

**kṣāntīścēt kavacēna kiṁ kimaribhiḥ krōdhō:'sti cēddēhinām**  
**jñātiścēdanalēna kiṁ yadi suhṛd divyauśadhaiḥ kiṁ phalam |**  
**kiṁ sarpairyadi durjanāḥ kimu dhanairvidyā na vandyā yadi**  
**vṛīḍā cētkimu bhūṣaṇaiḥ sukavitā yadyasti rājyēna kim || 21 ||**

दाक्षिण्यं स्वजने दया परजने शाठ्यं सदा दुर्जने  
प्रीतिः साधुजने नयो नृपजने विद्वज्जने चार्जवम् ।  
शौर्यं शत्रुजने क्षमा गुरुजने कान्ताजने धृष्टता  
ये चैवं पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः ॥ २२ ॥

**dākṣiṇyam svajanē dayā parajanē śāṭhyam sadā durjanē**  
**prītiḥ sādhujanē nayō nṛpajanē vidvajjanē cārjavam |**  
**śauryam śatrujanē kṣamā gurujanē kāntājanē dhṛṣṭatā**  
**yē caivam puruṣāḥ kalāsu kuśalāstēṣvēva lōkasthitiḥ || 22 ||**

प्राणाघातान्निवृत्तिः परधनहरणे संयमः सत्यवाक्यं  
काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् ।  
तृष्णास्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा  
सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥ २६ ॥

**prāṇāghātānivr̥ttiḥ paradhanaharaṇē saṁyamah satyavākyaṁ**  
**kālē śaktyā pradānaṁ yuvatijanakathāmūkabhāvaḥ parēṣām |**  
**tṛṣṇāsrōtōvibhaṅgō guruṣu ca vinayaḥ sarvabhūtānukampā**  
**sāmānyaḥ sarvasāstrēṣvanupahataavidhiḥ śrēyasāmēṣa panthāḥ || 26 ||**

असन्तो नाभ्यर्थ्याः सुहृदपि न याच्यः कुशधनः  
प्रिया न्याय्या वृत्तिर्मलिनमसुभङ्गोऽप्यसुकरम् ।  
विपद्युच्चैः स्थेयं पदमनुविधेयं च महतां  
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ २८ ॥

**asantō nābhyarthyāḥ suhṛdapi na yācyaḥ kuśadhanaḥ**  
**priyā nyāyyā vṛttirmalinamasubhaṅgē:'pyasukaram |**  
**vipadyuccaiḥ sthēyam padamanuvidhēyam ca mahatām**  
**satām kēnōddiṣṭam viṣamamasidhārāvratamidam || 28 ||**

परिवर्तिनि संसारे मृतः को वा न जायते ॥

स जातो येन जातेन याति वंशः समुन्नतिम् ॥ ३२ ॥

**parivartini saṁsārē mṛtaḥ kō vā na jāyatē ||**

**sa jātō yēna jātēna yāti vaṁśaḥ samunnatim || 32 ||**

तानीन्द्रियाण्यविकलानि तदेव नाम

सा बुद्धिरप्रतिहता वचनं तदेव ।

अर्थोष्मणा विरहितः पुरुषः क्षणेन

सोऽप्यन्य एव भवतीति विचित्रमेतत् ॥ ४० ॥

**tānīndriyāṅyavikalāni tadēva nāma**

**sā buddhirapratihatā vacanaṁ tadēva |**

**arthōṣmaṇā virahitaḥ puruṣaḥ kṣaṇēna**

**sō:'pyanya ēva bhavatīti vicitramētat || 40 ||**

यस्यास्ति वित्तं स नरः कुलीनः

स पण्डितः स श्रुतवान् गुणज्ञः ।

स एव वक्ता स च दर्शनीयः

सर्वे गुणाः काञ्चनमाश्रयन्ति ॥ ४१ ॥

**yasyāsti vittaṁ sa naraḥ kulīnaḥ**

**sa paṇḍitaḥ sa śrutavān guṇajñāḥ |**

**sa ēva vaktā sa ca darśanīyaḥ**

**sarvē guṇāḥ kāñcanamāśrayanti || 41 ||**

परिक्षीणः कश्चित्स्पृहयति यवानां प्रसृतये

स पश्चात् सम्पूर्णः कलयति धरित्रीं तृणसमाम् ।

अतश्चानैकान्त्याद्गुरुलघुतयाऽर्थेषु धनिना-

मवस्था वस्तूनि प्रथयति च सङ्कोचयति च ॥ ४५ ॥

**parikṣīṇaḥ kaścitspṛhayati yavānāṁ prasṛtayē**

**sa paścāt sampūrṇaḥ kalayati dharitrīṁ tṛṇasamām |**

**ataścānaikāntyādgurulaghutayā:'rthēṣu dhaninā-**

**mavasthā vastūni prathayati ca saṅkōcayati ca || 45 ||**

रे रे चातक सावधानमनसा मित्र क्षणं श्रूयताम्

अम्भोदा बहवो वसन्ति गगने सर्वेऽपि नैकादृशाः ।

केचिद्दृष्टिभिरार्द्रयन्ति धरणीं गर्जन्ति केचिद्दृथा

यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः ॥ ५१ ॥

**rē rē cātaka sāvadhānamanāsā mitra kṣaṇaṁ śrūyatām**

**ambhōdā bahavō vasanti gaganē sarvē:'pi naikādṛśāḥ |**

**kēcidvṛṣṭibhirārdayanti dharaṇīm garjanti kēcidvṛthā**

**yaṁ yaṁ paśyasi tasya tasya puratō mā brūhi dīnaṁ vacaḥ || 51 ||**

दौर्मन्त्र्यान्नृपतिर्विनश्यति यतिः सङ्गात् सुतो लालनाद्

विप्रोऽनध्यनात् कुलं कुतनयाच्छीलं खलोपासनात् ।

हीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्र-

यान्मैत्री चाप्रणयात् समृद्धिरनयात् त्यागः प्रमादाद्धनम् ॥ ४२ ॥

**daurmantryānṛpatirvinaśyati yatiḥ saṅgāt sutō lālanād**

**viprō:'nadhyanāt kulaṁ kutanayācchīlaṁ khalōpāsanāt |**

**hrīrmadyādanavēkṣaṇādapi kṛṣiḥ snēhaḥ pravāsāśra-**

**yānmaitrī cāpraṇayāt samṛddhiranayāt tyāgaḥ pramādāddhanam || 42 ||**

लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः

सत्यं चेतपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।

सौजन्यं यदि किं गुणैः सुमहिमा यद्यस्ति किं मण्डनैः

सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥ ५५ ॥

**lōpaścētakuṇēna kim piśunatā yatyasti kim pātakaik**

**satyam cēttapasā ca kim śuci manō yatyasti tīrtēna kim |**

**saujanyam yati kim kuṇaik sumahimā yatyasti kim maṇṭanaik**

**satvityā yati kim tanairapayaśō yatyasti kim mrutyunā || 55 ||**

वाञ्छा सज्जनसङ्गमे परगुणे प्रीतिर्गुरौ नम्रता

विद्यायां व्यसनं स्वयोषिति रतिर्लोकापवादाद्भयम् ।

भक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः खले

येष्वेते निवसन्ति निर्मलगुणास्तेभ्यो नरेभ्यो नमः ॥ ६२ ॥

**vāñchā sajjanasaṅgamē paraguṇē prītirgurau namratā**

**vidyāyām vyasanaṁ svayōṣiti ratirlokāpavādādbhayam |**

**bhaktiḥ śūlini śaktirātmadamanē saṁsargamuktiḥ khalē**

**yēṣvētē nivasanti nirmalaguṇāstēbhyō narēbhyō namaḥ || 62 ||**

विपदि धैर्यमथाभ्युदये क्षमा सदसी वाक्पटुता युधि विक्रमः ।

यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम् ॥ ६३ ॥

**vipadi dhairyamathābhyudayē kṣamā sadasī vākpaṭutā yudhi vikramaḥ |**

**yaśasi cābhirucirvyasanaṁ śrutau prakṛtisiddhamidaṁ hi mahātmanām || 63 ||**

प्रदानं प्रच्छन्नं गृहमुपगते सम्भ्रमविधिः

प्रियं कृत्वा मौनं सदसि कथनं चाप्युपकृते ।

अनुत्सेको लक्ष्म्यामनभिभवगन्धाः परकथाः



सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ ६४ ॥

**pradānaṃ pracchannaṃ gṛhamupagatē sambhramavidhiḥ  
priyaṃ kṛtvā maunaṃ sadasi kathanāṃ cāpyupakṛtē |  
anutsēkō lakṣmyāmanabhibhavadandhāḥ parakathāḥ  
satām kēnōddiṣṭāṃ viṣamamasidhārāvratamidam || 64 ||**

श्रोत्रं श्रुतेनैव न कुण्डलेन  
दानेन पाणिर्न तु कङ्कणेन ।  
विभाति कायः करुणापराणां  
परोपकारैर्न तु चन्दनेन ॥ ७२ ॥

**śrōtraṃ śrutēnaiva na kuṇḍalēna  
dānēna pāṇirna tu kaṅkaṇēna |  
vibhāti kāyaḥ karuṇāparāṇām  
parōpakārainna tu candanēna || 72 ||**

तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः  
सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनम् ।  
मान्यान् मानय विद्विषोऽप्यनुनय प्रख्यापय प्रश्रयं  
कीर्तिं पालय दुःखिते कुरु दयामेतत् सतां चेष्टितम् ॥ ७८ ॥

**tṛṣṇām chindhi bhaja kṣamām jahi madam pāpē ratim mā kṛthāḥ  
satyaṃ brūhyanuyāhi sādhipadavīm sēvasva vidvajjanam |  
mānyān mānaya vidviṣo: 'pyanunaya prakhyāpaya praśrayam  
kīrtim pālaya duḥkhitē kuru dayāmētat satām cēṣṭitam || 78 ||**

ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो  
ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः ।  
अक्रोधस्तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता  
सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥ ८३ ॥

**aiśvaryaṣya vibhūṣaṇam sujanatā śauryaṣya vākṣaṅyamō  
jñānasyōpaśamaḥ śrutasya vinayō vittasya pātrē vyayaḥ |  
akrōdhastapasah kṣamā prabhaviturdharmasya nirvyājatā  
sarvēṣāmapi sarvakāraṇamidam śīlam param bhūṣaṇam || 83 ||**

आलस्यं हि मनुष्याणां शरीरस्थो महारिपुः ।  
नास्त्युद्यमसमो बन्धुः कुर्वाणो नावसीदति ॥ ८६ ॥

**ālasyaṃ hi manuṣyāṇām śarīrasthō mahāripuḥ |  
nāstyudyamasamō bandhuḥ kurvāṇō nāvasīdati || 86 ||**

को लाभो गुणिसङ्गमः किमसुखं प्राज्ञैतरैः सङ्गतिः  
का हानिः समयच्युतिर्निपुणता का धर्मतत्त्वे रतिः ।  
कः शूरो विजितेन्द्रियः प्रियतमा कानुव्रता किं धनं  
विद्या किं सुखमप्रवासगमनं राज्यं किमाज्ञाफलम् ॥ १०३ ॥

**kō lābhō guṇisaṅgamaḥ kimasukhaṁ prājñētaraiḥ saṅgatiḥ  
kā hāniḥ samayacyutirnipuṇatā kā dharmatattvē ratiḥ |  
kaḥ śūrō vijitēndriyaḥ priyatamā kānuvratā kiṁ dhanam  
vidyā kiṁ sukhamaṁpravāsagamanam rājyam kimājñāphalam || 103 ||**

कान्ताकटाक्षविशिखा न लुनन्ति यस्य  
चित्तं न निर्दहति कोपकृशानितापः ।  
कर्षन्ति भूरिविषयाश्च न लोभपाशै-  
र्लोकत्रयं जयति कृत्स्नमिदं स धीरः ॥ १०६ ॥

**kāntākṭākṣaviśikhā na lunanti yasya  
cittaṁ na nirdahati kōpakṛśānitāpaḥ |  
karṣanti bhūrivīṣayāśca na lōbhapāśai-  
rlōkatrayam jayati kṛtsnamidaṁ sa dhīraḥ || 106 ||**

यदा किञ्चिज्ज्ञोऽहं गज इव मदान्धः समभवम्  
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः ।  
यदा किञ्चित्किञ्चिद्बुधजनसकाशादवगतम्  
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥ ८ ॥

**yadā kiñcijjñō:'ham gaja iva madāndhaḥ samabhavam  
tadā sarvajñō:'smītyabhavadavaliptaṁ mama manaḥ |  
yadā kiñcitkiñcidbudhajanāsakāśādavagatam  
tadā mūrkhō:'smīti jvara iva madō mē vyapagataḥ || 8 ||**

जाड्यं धियो हरति सिञ्चति वाचि सत्यं  
मानोन्नतिं दिशति पापमपाकरोति ।  
चेतः प्रसादयति दिक्षु तनोति कीर्तिं  
सत्सङ्गतिः कथय किं न करोति पुंसाम् ॥ २३ ॥

**jāḍyam dhiyō harati siñcati vāci satyam  
mānōnnatiṁ diśati pāpamapākarōti |  
cētaḥ prasādayati dikṣu tanōti kīrtiṁ  
satsaṅgatiḥ kathaya kiṁ na karōti puṁsām || 23 ||**

सम्पत्सु महतां चित्तं भवत्युत्पलकोमलम् ।  
आपत्सु च महाशैलशिलासङ्घातकर्कशम् ॥ ६६ ॥

**sampatsu mahatām cittam bhavatyutpalakōmalam |  
āpatsu ca mahāśailāśīlāsaṅghātakarkaśam || 66 ||**

सन्तसायसि संस्थितस्य पयसो नामापि न जायते  
मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते ।  
स्वात्यां सागरशुक्तिमध्यपतितं तन्मौक्तिकं जायते  
प्रायेणाधममध्यमोत्तमगुणः संसर्गतो जायते ॥ ६७ ॥

**santaptāyasi samsthitasya payasō nāmāpi na jñāyatē  
muktākāratayā tadēva nalinīpatrasthitaṁ rājatē |  
svātyām sāgaraśuktimadhyapatitaṁ tanmauktikaṁ jāyatē  
prāyēṇādhamamadhyamōttamaguṇaḥ saṁsargatō jāyatē || 67 ||**

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान् गुणान् ख्यापयन्तः  
स्वार्थान् सम्पादयन्तो विततपृथुतरारम्भयत्नाः परार्थे ।  
क्षान्त्यैवाक्षेपरुक्षाक्षरमुखरमुखान् दर्जनान् दूषयन्तः  
सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥ ७० ॥

**namratvēnōnnamantaḥ paraguṇakathanaiḥ svān guṇān khyāpayantaḥ  
svārthān sampādayantō vitatapṛthutarārambhayatnāḥ parārthē |  
kṣāntyaivākṣēparukṣākṣaramukharamukhān durjanān dūṣayantaḥ  
santaḥ sāścaryacaryā jagati bahumatāḥ kasya nābhycarṇīyāḥ || 70 ||**

पापान्निवारयति योजयते हिताय  
गुह्यं निगूहति गुणान् प्रकटीकरोति ।  
आपद्रुतं च न जहाति ददाति काले  
सन्मित्रलक्षणमिदं निगदन्ति सन्तः ॥ ७३ ॥

**pāpānnivārayati yōjayatē hitāya  
guhyaṁ nigūhati guṇān prakāṭīkarōti |  
āpadgataṁ ca na jahāti dadāti kālē  
sanmitralakṣaṇamidaṁ nigadanti santaḥ || 73 ||**

एते सत्पुरुषाः परार्थघटकाः स्वार्थं परित्यज्य ये  
सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।  
तेऽमी मानवराक्षसाः परहितं स्वार्थाय विघ्नन्ति ये  
ये विघ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥ ७५ ॥  
**ētē satpuruṣāḥ parārthaghaṭakāḥ svārthaṁ parityajya yē  
sāmānyāstu parārthamudyamabhṛtaḥ svārthāvirōdhēna yē |  
tē:'mī mānavarākṣasāḥ parahitaṁ svārthāya vighnanti yē**

**yē vighnanti nirarthakaṁ parahitaṁ tē kē na jānīmahē || 75 ||**

क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः

क्षीरोत्तापमवेक्ष्य तेन पयसा स्वात्मा कृशाणौ हृतः ।

गन्तुं पावकमुन्मनस्तदभवद् दृष्ट्वा तु मित्रापदं

युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस्त्वीदृशी ॥ ७६ ॥

**kṣīrēṇātmagatōdakāya hi guṇā dattāḥ purā tē: 'khilāḥ**

**kṣīrōttāpamavēkṣya tēna payasā svātmā kṛśāṇau hutaḥ |**

**gantum pāvakamunmanastadabhavad dṛṣṭvā tu mitrāpadaṁ**

**yuktaṁ tēna jalēna śāmyati satāṁ mairī punastvīdṛśī || 76 ||**

मनसि वचसि काये पुण्यपीयूषपूर्णाः

त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।

परगुणपरमाणून् पर्वतीकृत्य नित्यं

निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥ ७९ ॥

**manasi vacasi kāyē puṇyapīyūṣapūrṇāḥ**

**tribhuvanamupakāraśreṇibhiḥ prīṇayantaḥ |**

**paraguṇaparamāṇūn parvatīkṛtya nityaṁ**

**nijahṛdi vikasantaḥ santi santaḥ kiyantaḥ || 79 ||**

परिचरितव्य सन्तः यद्यपि कथयन्तिनो सदपदेशम् ।

यास्त्वेषाम् स्वैर कथाः ता येव भवन्ति शास्त्राणि ॥१०आ ॥

**paricaritavya santaḥ yadyapi kathayantino sadupadēśam |**

**yāstvēśāṁ svaira kathāḥ tā yēva bhavanti śāstrāṇi || 10A ||**

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।

ज्ञानलवदुर्विग्धं ब्रह्मापि नरं न रञ्जयति ॥ ३ ॥

**ajñāḥ sukhamārādhyāḥ sukhataramārādhyatē viśēṣajñāḥ |**

**jñānalavadurvigdhaṁ brahmāpi naraṁ na rañjayati || 3 ||**

स्वायत्तमेकान्तगुणं विधात्रा

विनिर्मितं छादनमज्ञतायाः ।

विशेषतः सर्वविदां समाजे

विभूषणं मौनमपण्डितानाम् ॥ ७ ॥

**svāyattamēkāntaguṇaṁ vidhātrā**

**vinirmitaṁ chādanamajñatāyāḥ |**

**viśēṣataḥ sarvavidāṁ samājē**

**vibhūṣaṇaṁ maunamaṇḍitānām || 7 ||**

शक्यो वारयितुं जलेन हृतभुक्छत्रेण सूर्यातप्तो  
नागेन्द्रो निशिताङ्कुशेन समदो दण्डेन गोगर्दभौ ।  
व्याधिर्भेषजसङ्ग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं  
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ॥ ११ ॥

**śakyō vārayitum jalēna hutabhukchatrēṇa sūryātaptō  
nāgēndrō niśitāṅkuśēna samadō daṇḍēna gōgardabhau |  
vyādhirbhēṣajasaṅgrahaiśca vividhairmantraprayōgairviṣam  
sarvasyauṣadhamasti śāstravihitam mūrkhasya nāstyauṣadham || 11 ||**

साहित्यसङ्गीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।  
तृणं न खादन्नपि जीवमानः तद्भागधेयं परमं पशूनाम् ॥ १२ ॥

**sāhityasaṅgītakalāvihīnaḥ sākṣātpaśuḥ pucchaviṣāṇahīnaḥ |  
tṛṇam na khādannapi jīvamānaḥ tadbhāgadhēyam paramam paśūnām || 12 ||**

जातिर्यातु रसातलं गुणगणैस्तत्राप्यधो गम्यतां  
शीलं शैलतटात्पतत्वभिजनः सन्दह्यतां वह्निना ।  
शौर्ये वैरिणि वज्रमाशु निपतत्वर्थोऽस्तु नः केवलं  
येनैकेन विना गुणास्तृणलवप्रायाः समस्ता इमे ॥ ३९ ॥

**jātiryātu rasātalam guṇagaṇaistatrāpyadhō gamyatām  
śīlam śailataṭātpatavbhijanaḥ sandahyatām vahninā |  
śauryē vairiṇi vajramāśu nipatatvarthō: 'stu naḥ kēvalam  
yēnaikēna vinā guṇāstrṇalavaprāyāḥ samastā imē || 39 ||**

जाड्यम् ह्रीमति गण्यते व्रतरुचौ दम्भः शुचौ कैतवम्  
शूरे निर्घड्णता मुनौ विमतिता दैन्यम् प्रियालापिनि.  
तेजस्विन्यवलिसता मुखरता वक्त्यशक्तिस्स्थिरे  
तत्को नाम गुणो भवेत्स गुणिनाम् यो दुर्जनैर्ना नान्कितः ॥ ५४ ॥

**jāḍyam hrīmati gaṇyatē vratarucau dambhaḥ śucau kaitavam  
śūrē nirgh-ṇatā munau vimatitā dainya.m priyālāpini.  
tējasvinyavaliptatā mukharatā vaktaryaśaktissthirē  
tatkō nāma guṇō bhavētsa guṇinām yō durjanairnā nānkitaḥ || 54 ||**

मौनान्मूकः प्रवचनपटुर्वानुलो जल्पको वा  
धृष्टः पार्श्वे वसति च सदा दूरतश्चाप्रगल्भः ।  
क्षान्त्या भीरुर्यदि न सहते प्रायशो नाभिजातः  
सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ ५८ ॥

maunānmūkaḥ pravacanapaṭurvātulō jalpakō vā  
dhṛṣṭaḥ pārśvē vasati ca sadā dūrataścāpragalbhaḥ |  
kṣāntyā bhīruryadi na sahatē prāyaśō nābhijātaḥ  
sēvādharmaḥ paramagahanō yōgināmapyagamyah || 58 ||

न कश्चिच्चण्डकोपानामात्मीयो नाम भूभुजाम् ।  
होतारमपि जुह्वानं स्पृष्टो दहति पावकः ॥ ५७ ॥

na kaściccaṇḍakōpānāmātmīyō nāma bhūbhujām |  
hōtāramapi juhvānaṁ sprṣṭō dahati pāvakaḥ || 57 ||

दूर्जनः परिहर्तव्यो विद्ययालङ्कृतोऽपि सन् ।  
मणिना भूषितः सर्पः किमसौ न भयङ्करः ॥ ५३ ॥

durjanaḥ parihartavyō vidyayālaṅkṛtō:'pi san |  
maṇinā bhūṣitaḥ sarpaḥ kimasau na bhayaṅkaraḥ || 53 ||

नैवाकृतिः फलति नैव कुलं न शीलं  
विद्यापि नैव न च यत्नकृतापि सेवा ।  
भाग्यानि पूर्वतपसा खलु सञ्चितानि  
काले फलन्ति पुरुषस्य यथैव वृक्षाः ॥ ९६ ॥

naivākṛtiḥ phalati naiva kulam na śīlam  
vidyāpi naiva na ca yatnakṛtāpi sēvā |  
bhāgyāni pūrvatapasā khalu sañcitāni  
kālē phalanti puruṣasya yathaiva vṛkṣāḥ || 96 ||

वने रणे शत्रुजलाग्निमध्ये  
महार्णवे पर्वतमस्तके वा ।  
सुप्तं प्रमत्तं विषमस्थितं वा  
रक्षन्ति पुण्यानि पुरा कृतानि ॥ ९७ ॥

vanē raṇē śatrujalāgnimadhyē  
mahārṇavē parvatamastakē vā |  
suptaṁ pramattaṁ viṣamasthitaṁ vā  
rakṣanti puṇyāni purā kṛtāni || 97 ||

भग्नाशस्य करण्डपिण्डिततनोर्मूर्खानेन्द्रियस्य क्षुधा  
कृत्वाखुर्विवरं स्वयं निपतितो नक्तं मुखे भोगिनः ।  
तृप्तस्तत्पिशितेन सत्वरमसौ तेनैव यातः पथा  
लोकाः पश्यत दैवमेव हि नृणां वृद्धौ क्षये कारणम् ॥ ८५ ॥

**bhagnāsasya karaṇḍapiṇḍitatanōrmlānēndriyasya kṣudhā**

**kṛtvākhurvivaraṁ svayaṁ nipatitō naktam mukhē bhōginaḥ |**

**tṛptastatpīsitēna satvaramasau tēnaiva yātaḥ pathā**

**lōkāḥ paśyata daivamēva hi nṛṇām vṛddhau kṣayē kāraṇam || 85 ||**

सूनुः सच्चरितः सती प्रियतमा स्वामी प्रसादोन्मुखः

स्निग्धं मित्रमवञ्चकः परिजनो निष्कलेशलेशं मनः ।

आकारो रुचिरः स्थिरश्च विभवो विद्यावदातं मुखं

तुष्टे विष्टपकष्टहारिणि हरौ सम्प्राप्यते देहिना ॥ २५ ॥

**sūnuḥ saccharitaḥ satī priyatamā svāmī prasādōnmukhaḥ**

**snigdham mitramavañcakaḥ parijanō niṣklēśalēśam manaḥ |**

**ākārō ruciraḥ sthiraśca vibhavō vidyāvadātam mukham**

**tuṣṭē viṣṭapakaṣṭahāriṇi harau samprāpyatē dēhinā || 25 ||**

प्रीणाति यः सुचरितः पितरं स पुत्रो

यद्भर्तुरेव हितमिच्छति तत् कलत्रम् ।

तन्मित्रमापदि सुखे च समक्रियं यद्

एतत् त्रयं जगति पुण्यकृतो लभन्ते ॥ ६८ ॥

**prīṇāti yaḥ sucaritaḥ pitaram sa putrō**

**yadbharturēva hitamicchati tat kalatram |**

**tanmitramāpadi sukhē ca samakriyam yad**

**ētat trayam jagati puṇyakṛtō labhantē || 68 ||**

यद्वात्रा निजभालपट्टलिखितं स्तोत्रं महद्वा धनं

तत् प्राप्नोति मरुस्थलेऽपि नितरां मेरौ ततो नाधिकम् ।

तद्धीरो भव वित्तवत्सु कृपणां वृत्तिं वृथा मा कृथाः

कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं जलम् ॥ ४९ ॥

**yaddhātrā nijabhālapaṭṭalikhitaṁ stōkam mahadvā dhanam**

**tat prāpnōti marusthalē:'pi nitarām mērau tatō nādhikam |**

**taddhīrō bhava vittavatsu kṛpaṇām vṛttim vṛthā mā kṛthāḥ**

**kūpē paśya payōnidhāvapi ghaṭō gṛhṇāti tulyam jalam || 49 ||**

खल्वाटो दिवसेश्वरस्य किरणैः सन्तापितो मस्तके

वाञ्छन्देशमनातपं विधिवशात्तालस्य मूलं गतः ।

तत्रोच्चैर्महता फलेन पतता भग्नं सशब्दं शिरः

प्रायो गच्छति यत्र भाग्यरहितस्तत्रापदां भाजनम् ॥ ९० ॥

**khalvāṭō divasēśvarasya kiraṇaiḥ santāpitō mastakē**

**vāñchandēśamanātapam vidhivaśāttālasya mūlam gataḥ |**

**tatrōccairmahatā phalēna patatā bhagnaṁ saśabdaṁ śiraḥ  
prāyō gacchati yatra bhāgyarahitastatrāpadāṁ bhājanam || 90 ||**

रविनिशाकरयोर्ग्रहपीडनं गजभुजङ्गमयोरपि बन्धनम् ।  
मतिमतां च विलोक्य दरिद्रतां विधिरहो बलवानिति मे मतिः ॥ ९१ ॥

**raviniśākarayōgrahapīḍanaṁ gajabhujāṅgamayōrapi bandhanam |  
matimatāṁ ca vilōkya daridratāṁ vidhirahō balavāniti mē matiḥ || 91 ||**

नमस्यामो देवान्नु हतविधेस्तेऽपि वशगा  
विधिर्वन्द्यः सोऽपि प्रतिनियतकर्मेकफलदः ।  
फलं कर्मायत्तं यदि किममरैः किञ्च विधिना  
नमस्तत्कर्मभ्यो विधिरपि न येभ्यः प्रभवति ॥ ९४ ॥

**namasyāmō dēvānnanu hatavidhēstē:'pi vaśagā  
vidhirvandyāḥ sō:'pi pratiniyatakarmaikaphaladaḥ |  
phalaṁ karmāyattaṁ yadi kimamaraiḥ kiñca vidhinā  
namastatkarmabhyō vidhirapi na yēbhyaḥ prabhavati || 94 ||**

ब्रह्मा येन कुलालवन्नियमितो ब्रह्माण्डभाण्डोदरे  
विष्णुर्येन दशावतारगहने क्षिप्तो महासङ्कटे ।  
रुद्रो येन कपालपाणिपुटके भिक्षाटनं कारितः  
सूर्यो भ्राम्यति नित्यमेव गगने तस्मै नमः कर्मणे ॥ ९५ ॥

**brahmā yēna kulālavanniyamitō brahmāṇḍabhāṇḍōdarē  
viṣṇuryēna daśāvatāragahanē kṣiptō mahāsaṅkaṭē |  
rudrō yēna kapālapāṇipuṭakē bhikṣāṭanaṁ kāritaḥ  
sūryō bhrāmyati nityamēva gaganē tasmai namaḥ karmaṇē || 95 ||**

कर्मायत्तं फलं पुंसां बुद्धिः कर्मानुसारिणी ।  
तथापि सुधिया भाव्यं सुविचार्यैव कुर्वता ॥ ८९ ॥  
**karmāyattaṁ phalaṁ puṁsāṁ buddhiḥ karmānusāriṇī |  
tathāpi sudhiyā bhāvyaṁ suvicāryaiva kurvatā || 89 ||**

प्रारभ्यते न खलु विघ्नभयेन नीचैः  
प्रारभ्य विघ्नविहता विरमन्ति मध्याः ॥  
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः  
प्रारब्धमुत्तमगुणा न परित्यजन्ति ॥ २७ ॥  
**prārabhyatē na khalu vighnabhayēna nīcaiḥ  
prārabhya vighnavihatā viramanti madhyāḥ ||**



**vighnaiḥ punaḥ punarapi pratihanyamānāḥ  
prārabdhamuttamaguṇā na parityajanti || 27 ||**

रत्नैर्महाहैस्तुतुषुर्न देवा  
न भेजिरे भीमविषेण भीतिम् ।  
सुधां विना न प्रययुर्विरामं  
न निश्चितार्थाद्विरमन्ति धीराः ॥ ८१ ॥

**ratnairmahārhaistutuṣurna dēvā  
na bhējirē bhīmaviṣeṇa bhītim |  
sudhām vinā na prayayurvīramam  
na niścītārthādvīramanti dhīrāḥ || 81 ||**

क्वचित् पृथ्वीशय्यः क्वचिदपि च पर्यङ्कशयनः  
क्वचिच्छाकाहारः क्वचिदपि च शाल्योदनरुचिः ।  
क्वचित् कन्ठाधारी क्वचिदपि च दिव्याम्बरधरो  
मनस्वी कार्यार्थी न गणयति च दुःखं न च सुखम् ॥ ८२ ॥

**kvacit pṛthvīśayyaḥ kvacidapi ca paryaṅkaśayanaḥ  
kvacicchākāhāraḥ kvacidapi ca śālyōdanaruciḥ |  
kvacit kaṅṭhādhārī kvacidapi ca divyāambaradharō  
manasvī kāryārthī na gaṇayati ca duḥkham na ca sukham || 82 ||**

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु  
लक्ष्मीः समाविशतु गच्छतु व यथेष्टम् ।  
अद्यैव वा मरणमस्तु युगान्तरे वा  
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥ ८४ ॥

**nindantu nītinipuṇā yadi vā stuvantu  
lakṣmīḥ samāviśatu gacchatu va yathēṣṭam |  
adyaiva vā maraṇamastu yugāntarē vā  
nyāyātpathaḥ pravicalanti padaṁ na dhīrāḥ || 84 ||**

छिन्नोऽपि रोहति तरुश्चन्द्रः क्षीणोऽपि वर्धते लोके ।  
इति विमृशन्तः सन्तः सन्तप्यन्ते न लोकेऽस्मिन् ॥ ८७ ॥  
**chinnō:'pi rōhati taruścandraḥ kṣīṇō:'pi vardhatē lōkē |  
iti vimṛśantaḥ santaḥ santapyantē na lōkē:'smin || 87 ||**

गुणवदगुणवद्वा कुर्वता कार्यजातं  
परिणतिरवधार्या यत्नतः पण्डितेन ।  
अतिरभसकृतानां कर्मणामाविपत्ते-

भ्रवति हृदयदाही शल्यतुल्यो विपाकः ॥ ९९ ॥

**guṇavadaguṇavadvā kurvatā kāryajātaṃ  
pariṇatiravadhāryā yatnataḥ paṇḍitēna |  
atirabhasakṛtānām karmaṇāmāvipattē-  
rbhavati hṛdayadāhī śalyatulyō vipākaḥ || 99 ||**

कदर्थितस्यापि हि धैर्यवृत्तेर्न शक्यते धैर्यगुणः प्रमार्ष्टुम् ।  
अधोमुखस्यापि कृतस्य वन्हेर्नाथः शिखा याति कदाचिदेव ॥ १०५ ॥

**kadarthitasyāpi hi dhairyavṛttērna śakyatē dhairyaguṇaḥ pramārṣṭum |  
adhōmukhasyāpi kṛtasya vanhērnādhaḥ śikhā yāti kadācidēva || 105 ||**

सकृत्कन्दुकपातेनपतत्यार्यःपतन्नपि  
तथा पतति मूर्खस्तु मृत्पितण्डपतनं यथा ४ ॥

**sakṛtkandukapātēna patatyāryaḥ patannapi  
tathā patati mūrkhastu mṛt-piṇḍapataṇaṃ yathā || 4 ||**

ॐ ॐ ॐ ॐ

# Nīti Shatakam

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## 3. Talk 1 – Introduction, Verse 1

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām**

**asmad ācārya paryantām vande guru paramparā**

In these sessions, we will be seeing Nīti Shatakam which is a work attributed to a great person Bhartruhari. We don't have much direct information about Bhartruhari, because in our culture, we did not give much importance to histories and biographies. We never had the concept of history or biography until recently.

It is because according to our tradition, history is time bound and biographies deal with time bound people. Therefore, they did not care about both of these whereas, we gave importance to **Dharma** and **Brahman**, both of which are not time bound. If at all, we had the stories of royal people and sages, there also, the stress was not on the people or their biographies, but the stress was on the Dharma, through their stories.

That is why facts are often mixed with fiction. We do not know which part is a fact and which part is a story. When we hear Rāmāyana, in many places, we feel that it is a historical event. We have got clues and places such as Nasik or Panchavati or Srilanka indicating the people actually moving about. Therefore, it appears to be a historical event.

Rama appears to be a historical person. But when we read Rāmāyana, suddenly we get Rāvana who has ten heads. **How can a person have ten heads? If there are ten heads, how many heads on both sides?** There is one in the middle. Now, the nine heads have to be balanced. So many questions will come.

Therefore, it appears that Rāvana is a fictitious person or he may be a person who really existed but ten heads symbolize something else. As Dayānanda Swāmiji nicely puts - ten heads indicate a person of conflict. With one head itself, we have so many conflicts - whether to go to the camp or not. One of the campers said - Swāmiji till reaching here, we were not sure.

Thus, different heads symbolize different personalities. On one side, he was a great Shiva Bhakta, expert in **Sāmavēda**, who has seen Shiva and got Chandrahāsa gift. He is an

extremely great, noble, Vēdic person. On the other side, he has Rākshasik and base tendencies like taking away somebody else's wife.

**Para Dāra Apaharanam** is considered to be one of the **Pancha Mahā Pāpams**. **Should we call Rāvana a Mahā Shiva Bhakta or Mahā Pāpi?** Both the personalities are there. **How to represent that?** Put heads. Thus, you take Rāmāyana, you take Mahābhārata, you take Purānās, you do not know what is fact and what is fiction and why they wrote like that.

It is because they were not interested in histories and biographies. Through the stories, they wanted to teach Dharma which is beyond history, which is beyond time, which is **Sanātana Dharma**. Because of this unique outlook, we face a problem. The problem is that we cannot really know many details about any of our Mahātmās.

We do not know details such as where they lived, the works they wrote, their disciples, etc. We do not know these details because there is no record. They themselves were not interested in recording their biographies. For any great person, in any field in India, his date of birth, his place of birth, all are controversial.

Nobody knows the time when one of the greatest person Ādi Shankarāchārya lived. According to Kanchi Matham, it is 500 B.C to 400 B.C. According to some other Matha, it is 788 A.D. **What is the time gap between 500 B.C and 700 A.D?** It is thousand two hundred years difference.

Thus, we find that there is controversy regarding Shankarāchārya. Kalidāsa is one of the greatest poets of our culture. Date of Kalidāsa is still a controversy. In schools and colleges, one of the definite questions in Sanskrit Literature is, date of Kalidāsa. **What is the conclusion of the seven page analysis of date of Kalidāsa?** Therefore, the date is not known.

They say that Kalidāsa was in the court of Vikramāditya and we get some kind of satisfaction. If we know Vikramāditya's date, Kalidāsa's date will be clear. But the problem is that Vikramāditya's date is controversial. We are not sure whether it is Mourya Vamsha Vikramāditya or Gupta Vamsha Vikramāditya. There is a few hundred years difference between them.

There is again this B.C, A.D problem. Thus, any topic in our culture, we cannot clearly say historically and we can never know the biography. In the same way, Bhartruhari is one of the greatest persons in our culture. He is known for his knowledge of different subject matters such as literature, grammar, Vēdānta, poetics or any worldly subjects.

Unfortunately, regarding the time of Bhartruhari also, there is confusion. According to heresy, the stories come. It is just as Shankarāchārya's biography [Shankara Vijayam](#). There are 28 or 29 Shankara Vijayams, each one presenting the biography of Shankarāchārya.

You will find variations from Sankara Vijayam to Sankara Viayam. **Where did Shankarāchārya disappear?** Some people say he disappeared in Kedarnath. Some people say he disappeared in Kanchipuram. Nobody knows and unfortunately, people fight. **When we don't have proof for either of them why should we fight?** But there is a fight.

Now, according to heresy, they say that Bhartruhari is the elder brother of king Vikramāditya of Vikrama era fame. He himself was a great king and therefore, well versed in everything, including state craft, etc. He got disgusted in worldly life and he renounced everything and became a Sanyāsi. They tell different stories for that.

I am not interested in the story part. The popular heresy is that he is the elder brother of Vikramāditya. Therefore, he is a Kshatriya King who later became a Sanyāsi. If that is so, he must be in 1<sup>st</sup> century B.C or something, but that is heresy. We have no proof. Then, some people analyzed based on literary evidences.

These are all different methods used and they say that he was just before 500 A.D. But whatever it may be, it is definite that he was before 500 A.D only. Therefore, he must have existed even before Ādi Shankarāchārya himself, assuming that Shankarāchārya is in 788 A.D. Thus, Bhartruhari is one of the very ancient persons of our history.

There are many works attributed to him. One of his famous works is [Shataka Trayam](#). [Shatakam](#) means a work of 100 verses. Just as a [Panchakam](#) means a work of five verses, [Ashtakam](#) means a work of eight verses, [Dashakam](#) means a work of ten verses, [Shatakam](#) means a work of 100 verses.

Like that, he wrote three Shatakams, together known as [Shataka Trayam](#). Those three Shatakams are [Shrungāra Shatakam](#), [Nīti Shatakam](#) and [Vairāgya Shatakam](#). Even though, each one is known as Shatakam, they are not exactly 100 verses. For example, Nīti Shatakam itself has more than 120 verses.

So, these three Shatakams put together have more than 400 verses. Therefore, we do not know whether Bhartruhari wrote only hundred verses and later people added more or he himself wrote. It is because when there is well known person, the less known poets write verses and put in the name of the well-known poet.

**Do you know why they do that?** It is because we will read if it is Bhartruhari's. If it is some Shāstri or somebody else, nobody will read. Therefore, many verses could be interpolations,

additions. That is why if you take different editions of this Shataka Trayam, you will find variations.

But some of them are popularly coming down as Bhartruhari's composition. In these three Shatakams, Bhartruhari deals with the four [Purushārthās](#) of life. It indicates that he was well versed in Vēdās. He was well versed in the Vēdānta. He himself appears to be a [Brahma Gnyāni](#).

You will have opportunity to see some of the Slōkās which can come only from a person who has [Brahma Vidya](#) in him and that too, soaked in him. Even though, historically, they say he is a poet, but when we see these verses, we come to know that he was a wise-man himself. **What are the four Purushārthās?** They are [Dharma](#), [Artha](#), [Kāma](#) and [Mōksha](#).

[Dharmaha](#) means Dharma. It is difficult to translate. We can say a Vēdic life style and the consequent [Phalam](#) is Dharma. [Punya Karma](#) + [Punya Phalam](#) = [Dharma](#). I will be in trouble if you ask me what Punyam is. These two words are unique words. In simple language, we can say Vēdic life style and the consequent benefits put together is called Dharma.

[Arthaha](#) means all types of wealth. [Kāmaha](#) means all types of pleasures, recreations and entertainment. Finally, [Mōksha](#) means freedom, liberation, etc. In the [Shrungāra Shatakam](#), Bhartruhari deals with the [Kāma Purushārtha](#). In the [Nīti Shatakam](#), Bhartruhari deals with [Dharma](#) and [Artha Purushārtha](#).

Of course, he predominately deals with Dharma and here and there, he deals with the importance of Artha. This is dealt within [Nīti Shatakam](#). In [Vairāgya Shatakam](#), Bhartruhari deals with the [Mōksha Purushārtha](#). Literally, [Vairāgyam](#) means detachment and [Vairāgyam](#) invariably goes with [Mōksha](#).

[Rāga](#) and [Samsāra](#) are twin brothers, [Vairāgya](#) and [Mōksha](#) are twin brothers. Thus, he wrote three Shatakams dealing with four Purushārthās. Of these three Shatakams, we proposed to do the [Nīti Shatakam](#) in these sessions wherein, the word [Nīti](#) means [Dharmaha](#).

The word [Dharma](#) is a very technical, untranslatable word. No word can replace that. Dharma is nothing but the teachings given by the Vēdās, which are to be compulsorily followed by an individual. Dharma can be defined as the teachings prescribed by the Vēdās which are to be compulsorily followed by the humanity.

The definition of Dharma is - [chōdanā lakshanaha arthaha dharmaha](#). [Arthaha](#) means the teachings. [Chōdana](#) means in the form of compulsory commandments, prescriptions, wherein there is no choice. These teachings also include some of the things which are to be compulsorily avoided also.

So, to put in simple language, Vēdic do's + Vēdic don'ts = Dharma. They are not mere do's and don'ts. If the local Government presents do's and don'ts, they are not Dharma. If some medical fraternity presents some do's and don'ts, it is not Dharma. It is because they will say Alcohol is good for heart if taken in small amounts.

Therefore, the medical science gives its own do's and don'ts. They are not called Dharma. The condition is that they should be Vēdic or to be more comprehensive, scriptural do's and don'ts. **What is the difference between Vēdic and Scriptural?** Vēdic includes only those things that Vēda prescribes.

When I use the word scriptural, it includes Vēda based secondary scriptures also like Purāna, Itihāsa Smruti Grandhās, etc. They all come under scriptures. Therefore, do's and don'ts prescribed in the Purānās are also Dharma. It is about this Dharma, that Bhartruhari is going to deal. Now these Dharmās are, broadly speaking, in three different forms. The Dharama is available in three different forms.

One form of Dharma is in the form of rituals and rites. All rituals and rites will come under Dharma - [Agnihōtram](#), [Sandhyāvandanam](#), [Shrāddham](#), [Tarpanam](#), [Grahana Tarpanam](#) all come under Dharma because it is prescribed by the scriptures.

When a child is born, they do [Jātakarma](#), [Nāmakarana](#), [Choula](#), [Annaprāsana](#), [Upanayana](#), [Vivāha](#) and in the end [Antyēshti](#). All these Samskārās come under Dharma. Not only that, they talk about certain [Ashoucha](#) rules also. When a child is born, he is prohibited from doing certain things for a number of days.

When somebody dies, he is not supposed to do certain things. All those [Ashoucha Niyamās](#) also will come under Dharma. It is a voluminous subject. Volumes of volumes are written on this. Therefore, rituals and rites together form one aspect of Dharma. Then, the second form or aspect of Dharma is Values.

Values such as [Ahimsa](#), [Satyam](#), [Daya](#), [Maitri](#), and [Dānam](#) are to be followed. Then, the things to be avoided in the form of [Kāma](#), [Krōdha](#), [Lōbha](#), [Mōha](#), [Mada](#), [Mātsarya](#) also come under Dharma. This is the second part of Dharma. Then, the third part of Dharma is attitudes that we should cultivate.

What type of attitude we should have towards various things and beings. **How should we look at our parents?** [Mātru Dēvō Bhava](#), [Pitru Dēvō Bhava](#) - that is an attitude. [Āchārya Dēvō Bhava](#) - that is an attitude. The attitude towards all animals should be - [sarva bhūta hitērathāha](#). All animals should be seen with an attitude of respect.

Above all, the most important is attitude towards the world or nature in general, as the very [Vishwarūpam](#), the [Virāt](#) of [Ēshwara](#) which is the most unique aspect of the [Vaidika Dharma](#). [parvatānām himalayaha](#). This is not an ordinary H<sub>2</sub>O flowing by mistake, but it is the most scared water. People come from Southern end just to take a dip.

In Kashi, scientifically they say that it is the dirtiest water in the world. In fact, we can see dead bodies and carcasses floating. And over those, crows will be sitting and pecking. In spite of all of that, they will go on Grahnam day and take a dip. So, this is the attitude towards Ganga, because of which the [Āchāryās](#) can write many verses on simple H<sub>2</sub>O.

It is not an [attitude](#) casually developed. It has been coming in Indian tradition from ages. This attitude towards the people and attitude towards the world is another aspect of Dharma. Thus, [Rituals + Values + Attitudes = Dharma](#).

If you look into traditional Dharma Shāstra books, one problem that we find is that in all those Dharma Shāstra works, the ritual part will be elaborately dealt with and Values and attitudes are mentioned here and there. You read [Manu Smruti](#) or any [Smruti Grandha](#), the emphasis is laid on the rituals and rites aspects.

Unfortunately, the value for rituals varies from society to society. If we take present society, the interest in rituals is almost gone. [How many people regularly do Agnihōtram? How many Brahmanās do Sandhyāvandanam? How many Brahmanās have got the scared thread on the body?](#)

A few people keep because it is handy for keeping the keys or if you want to scratch the back, ideal tool is the sacred thread. Very few people value Sandhyāvandanam, Brahma Yagnyam, and Agnihōtram, etc. [Shrāddha](#) is disappearing and even the priests have become a endangered species.

Therefore, the ritualistic aspect of Dharma often loses its importance as time changes. Even if we ask the people to start Agnihōtram, people don't listen. Shankarāchāryās and Shankarāchāryās have tried and they could not change the society. On the other hand, society has changed Shankarāchāryās as they themselves feel that some kind of adjustment has to be made.

The second problem with ritualistic aspect of Dharma Shāstra is that it cannot be universal because it is based on [Varna](#) and [Āshrama](#). From Varna to Varna, the ritualistic rules differ. Even the material out of which the scared thread should be made varies from Varna to Varna. The material of the Danda which the Brahmachāris carry varies.



Therefore, when you come to rituals, you cannot talk about universal rituals because it varies from Varna to Varna. In one Varna itself, it varies from Āshrama to Āshrama. That is why the ritualistic aspect of Dharma often becomes out of date or we have to present it in a capsule form. I am not saying that they are irrelevant, meaningless or they should be given up. Kindly don't mistake me.

I am not condemning the rituals or condemning their validity, but what I say is that as the time changes, the society's attitudes towards the rituals is changed. Whereas the beauty of other two aspects, the Value aspect of Dharma Shāstra and the Attitude aspect of Dharma Shāstra are relevant and useful at all times. **In which century is the value Satyam Vada valid?**

So, the values and attitudes are meaningful, valid, useful and compulsory at all times because most of the values are based on one fundamental principle or fundamental law of Dharma. **What is a Value?** We can easily find out if we apply this one law. **What is that law?** What you do not want others to do to you, do not do that to others. I don't want anybody to hurt me. Then, I have got a value.

**What is that Value?** I should not hurt anyone. I don't want anyone to cheat me. I have got a second value. I should not cheat anyone. I don't want anybody to lie to me. I have got a third value. I should not lie. I don't want anybody to insult me. I should not insult any one. In a beautiful Slōka, it is presented –

श्रूयतां धर्मं सर्वस्वं श्रुत्वा चाप्यवधार्यताम् ।  
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥

- वेदव्यास

**śrūyatām dharma sarvasvaṁ śrutvā cāpyavadhāryatām |  
ātmanah pratikūlāni parēṣāṁ na samācarēt ||**

- vēdavayāsa

This is an exact translation of that English saying. **ātmanah pratikūlāni**- what I considered **pratikūlam** to me, unfavorable to me, uncomfortable to me, they are uncomfortable to others. Therefore, don't do that. Some of these are universal. **When I say a person doesn't want to get hurt, to which Varna does it pertain to?**

A Brāhmana or a Kshatriya or a Vaishya or a Shūdra or a Brahmachāri or a Grihastha or a Hindu or a Muslim or a Christian or an Indian or any national doesn't want to get hurt. Therefore, this is based on universal likes and dislikes. There are certain likes and dislikes which are universal. There are certain likes and dislikes which are individualistic.

Somebody likes Hindustani Music, but somebody doesn't like. But hurt to the body, Himsa to the body is not a particular person's or community's or Nation's like or dislike. It is universal.

Therefore, values based on universal likes and dislikes are universal values. Most of the Dharmās are universal values called [Sāmānya Dharmāha](#).

Ahimsa, Satyam, Brahmacharyam, Astēyam, Aparigraham, Amānitvam, Adambhitvam, Ahimsa, Kshāntiḥ, [Ārjavam](#), Āchāryōpāsanaḥ are some of the Sāmānya Dharmās. Of course, there are some Vishēsha Dharmās also which will vary from Varna to Varna, Āshrama to Āshrama, etc. Similarly, most of the attitudes are also universal.

I want everybody to respect me even though, I don't deserve. Everybody knows and I also know. But still, I want to be respected. The glory of the [Nīti Shatakam](#) is that it is talking about the second and third aspects of [Dharma](#). It is not concentrating on the first aspect of Dharma.

It is dealing with second and third aspect of Dharma namely, values and attitudes, most of which are universal. They don't deal much with the ritualistic part of Dharma. Therefore, this work has become a very famous. In any school or college, if there is Sanskrit as subject, Nīti Shatakam will appear in one place or the other.

Thus, this Nīti Shatakam is very famous with many quotable quotes. I don't propose to take all the verses occurring here as many of them are repetitive. Therefore, I have selected some 50-60 verses from this text and divided them into five topics. The first topic is [Sāmānya Nītiḥ](#), certain general do's and don'ts useful to all. General values, general rules of conducts are called [Sāmānya Nītiḥ](#) or [Sāmānya Dharmaha](#).

The second topic that I have chosen is [Sajjanaha](#). **What are the signs of a noble person? What are the traits of the noble people, so that we can know whether we belong to one of them at least, by mistake?** Then, the third topic I have chosen is [Mūdhā Janaha](#). The fourth one is [Vidhiḥ](#), fate or destiny or God's will. Bhartruhari very strongly writes about Vidhi.

If we read those verses, we will almost become fatalistic. We may even get converted and begin to argue that there is no free-will at all. They are such powerful verses. Then, he writes on [Purushārtha](#), the importance of free-will. Which means that he accepts free-will, self-effort, self determination. He does emphasize them.

Thus, [Sāmānya Nītiḥ](#), [Sajjanaha](#), [Mūdhā Janaha](#), [Vidhiḥ](#) and [Purushārtha](#) are the five topics that I have chosen and I have culled verses from all over. Therefore, there will be no serial order because the verses are mixed up here. We will see the topics one by one. We will take as many verses as possible and there afterwards, continue it in some later camp.

Before going to these verses, as per tradition, Bhartruhari writes a beautiful [Mangala Ślōka](#) which reveals his Vēdāntic knowledge. He is not a mere literally poet, but he is well versed in

the highest Upanishads. Bhartruhari shows that through this brilliant Mangala Slōka which is not on any particular deity, but it is on the [Paramātma](#) himself. First, we will see that verse and then we can go to the topic.

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।

स्वानुभूत्येकनामाय नमः शान्ताय तेजसे ॥ १ ॥

[dikkālādyanavacchinnānantacinmātramūrtayē |](#)

[svānubhūtyēkanāmāya namaḥ śāntāya tējasē || 1 ||](#)

Here, Bhartruhari offers his Pranams to Paramātma - [paramātmanē namaha](#). The first line is one single word. It is a long word. **What type of Paramātma?** [chinmātra mūr̥tihi](#). [Mūr̥tihi](#) means [Swarūpam](#). [chinmātra mūr̥tihi](#) means [chinmātraswarūpāya](#), the one who is of the nature of pure awareness, pure consciousness. [Mātra](#) means pure. [Chit](#) means [Chaitanyam](#). [Chinmātra](#) means pure consciousness. He cannot write this unless he is well versed in the Upanishad - [Satyam Gnyānam Anantam Brahma](#).

What type of chinmātra mūr̥ti? [Ananta Chinmātra Mūr̥tihi](#). It is the nature of pure consciousness which is limitless. [Anta](#) means limit and [Ananta](#) means limitless. Why is it limitless? - Because it is [anavat chinnaha](#). It is not conditioned, circumscribed by anything. [Avachinnam](#) means conditioned, walled, and fenced.

So, it is not fenced by, delimited by, conditioned by anything. Normally, the conditioning or limiting is done by three factors. Anything can be conditioned by or limited by three factors called [Dēsha](#), [Kāla](#), [Vastu](#). [Dēsha](#) is spatial conditioning like the walls of the hall. It limits the hall spatially.

That is called [Dēsha Avacchēdaha](#) and the hall is [Dēsha Avacchinnaha](#). Similarly, it is conditioned by time because a few years before, it was not there. It has a beginning and it will have an end also. That means it is conditioned by time. Therefore, this hall is called [Kāla Avacchinna](#). The third one is [Vastu](#). [Vastu](#) means property.

Hall is limited by hall-ness. Therefore, it is not a tree, it is not a man, and it is not a woman. It is only a hall and hall alone. Therefore, it is called limitation by hall-ness. Man is limited by man-ness and woman is limited by woman-ness. So, it is called 'ness' limitation. Our consciousness is not limited by all these three. The details we will see tomorrow because our class is limited by time.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||  
oṃ śāntiḥ śāntiḥ śāntiḥ ||



#### 4. Talk 2, Verses 1, 19

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparā**

दिककालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।

स्वानुभूत्येकनामाय नमः शान्ताय तेजसे ॥ १ ॥

**dikkālādyanavacchinnānantacinmātramūrtayē |**

**svānubhūtyēkanāmāya namaḥ śāntāya tējasē || 1 ||**

In this Mangala Slōka, Bhartruhari is offering his prostrations to [Paramātma](#) and there are several words denoting Paramātma. The first word is [dikkālāt anavat chinna ananta chinmātra mūrtayē](#) - The Paramātma, who is of the nature of pure consciousness which is not limited. Limitations are threefold - spatial, time-wise and attribute-wise.

Here, Bhartruhari says all the three limitations are not there. So, [dik, kāla, ādi anavat chinna](#). [Anavat Chinna](#) means not limited by. Here, [dik](#) refers to space, [dēsha](#). So, we have to add - [Dig Anavat Chinna](#) and [Kāla Anavat Chinna](#) - not limited by time. [Ādi](#) means, etc. Here, etc refers to the property or [Vastu](#).

So, [Vastu Anavat Chinna](#) or [Guna Anavat Chinna](#) because every object has got its own properties which make that object a particular object. Table is a table because of a set of properties. Chair is a chair because of a set of properties. So, every object enjoys its status because of a set of properties.

But the problem is that the very set of properties which defines an object, limits the object also. It is because, to have a set of properties, is automatically not to have another set of properties. If you say it is long, it naturally means that it is not short. If you say it is red, it naturally means that it is not black or blue.

If you say it is man, it naturally means that it is not a woman, tree, table or chair. Therefore, every set of properties limits an object and that is called [Vastu Paricchēda](#). Here, the [chinmātra mūrti](#) is unconditioned by [Dēsha, Kāla, Vastu Paricchēda](#).

To such Paramātma, [namaha](#) - my prostrations. **How to know such a Paramātma exists? What is the proof for the existence of such Paramātma?** Perhaps, it may be our imagination. In fact,

after many years of Vēdāntic study, a person can get a fundamental doubt - **Is there such thing called Brahman?**

**Why does this doubt come?** It is because every object is proved through an instrument of knowledge called **Pramānam**. You accept the existence of colors because they can be proved through the eyes. Similarly, sound can be proved through the ears. Whereas, you don't accept the existence of a horn for human being because, the horn is not provable by any **Pramānam**.

Therefore, there is a general rule - **Mānādhīnā Mēya Siddhihi**. It is the same as **Pramāna Adhīna Pramēya Siddhihi**. So, the existence of **Pramēyam**, an object is proved by a **Pramānam**. So, **Mānam** means **Pramānam**. **Mēya Siddhihi** means the existence of an object. **How do you prove the existence of Brahman?** We require some **Pramānam**.

But scriptures themselves point out that **Brahman** is not available for any **Pramānam** - **Sarva Pramāna Agōcharam Bhrahma, Apramēyam Brahma**. So, **Pratyaksha Pramānam** cannot show Brahman, **Anumānam** cannot show any **Pramānam**. So, now the question comes as to how do you prove the existence of Brahman.

For that, Bhartruhari gives answer. He is showing his knowledge of Upanishads. He is not a poet. He is a Gnyāni himself. He shows that here -**swa anubhūti ēka mānāya**. Brahman does not require any other **Pramānam** to prove it because it is evident because of its own consciousness or nature.

So, its very nature of consciousness makes it self-evident. Therefore, Bhartruhari says **Swa Anubhūtihi**. **Anubhūtihi** means **Chaitanyam**, awareness. **Swa Anubhūtihi** means its own awareness. **Swa Swarūpa Chaitanyam Ēva Ēkam Mānam**. **Mānam** means **Pramānam**. So, for **Brahman**, the **Pramānam** is Brahman itself. It means that it is self-evident, self-revealing.

To such a self-evident Brahman, **swatah siddha paramātmanē, swayam jyoti rūpāya paramātmanē, namaha**; Then, the third word is **Shāntāya** - the one who is an embodiment of Shānti, total tranquility, total peace. **shāntam shivam advaitam chaturtham manyantē sa ātma sa vignyēyaha**.

Finally, **Tējasē**. **Tējasē** means effulgent, bright, radiant, which is capable of illumining everything. It is all illumining. Based on the morning class, you can have a doubt. In the morning, you said that **Ātma** can illumine the mind alone. **Ātma** can never illumine the world. **How can you say Ātma is all illumining?**

For that, we say that mind alone illumines the world, but the mind gets the capacity to illumine the world only by borrowing the light from **Ātma**. Therefore, even though the mind

takes credit of illumining the world, actually the credit goes to Ātma alone. It is like saying mirror alone illumines the dark room.

A sun does not illumine the dark room. Our answer would be - the mirror gets the capacity to illumine the dark room only by borrowing light from the Sun. Therefore, really speaking, we should say that the Sun illumines the mirror directly and the Sun alone illumines the dark room also, indirectly through the mirror.

Similarly, Ātma illumines the mind directly and Ātma alone illumines the world also, indirectly through the mind. Therefore, Ātma is *Sarva Prakāshakaha*. Therefore, *Tējasē* - the brilliant, all-illumining Paramātma. To such a Paramātma, my *Pranāms*, my *Namaskārās*. Thus, even though this is a *Dharma Shāstra Grandha*, the Mangala Slōka happens to be Vēdānta topic.

Hereafter, we enter into the subject matter. As I had said before, I am going to take verses at random from various places. It need not be in serial order. I may go forward and backward, but I will give you the number of verse. I told you the five topics that I have selected, of which the first topic is *Sāmānya Dharmaha* or *Sāmānya Nītihi*. We will see a few verses in that. The first verse is Verse No. 19, Page No.10.

### A. Sāmānya Dharmaha

केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला  
न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः ।  
वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते  
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ १९ ॥

**kēyūrāṇi na bhūṣayanti puruṣaṁ hārā na candrōjjvalā**  
**na snānaṁ na vilēpanaṁ na kusumaṁ nālaṅkṛtā mūrdhajāḥ |**  
**vāṅyēkā samalaṅkarōti puruṣaṁ yā saṁskṛtā dhāryatē**  
**kṣīyantē khalu bhūṣaṇāni satataṁ vāgbhūṣaṇaṁ bhūṣaṇam || 19 ||**

In this verse, Bhartruhari is emphasizing the importance of speech. We always take the faculty of speech for granted and we loosely use this faculty. Often, we abuse this faculty because it is free and there are no taxes also. Therefore, its glory and power are not known. Generally, in our culture, *Vāk* is given a high status.

Here, Bhartruhari also brings out the importance of speech. If you see this faculty, speech is a unique faculty available only to the human beings. All the other living beings like, plants and animals can make some sounds, but the unique power of speaking in terms of language, makes human beings very much different from the other animals.

If you take the words produced by human beings, the words have got twofold status. When I am speaking these words, through your [Shrōtra Indriya](#), the organs of hearing (ears), you hear these words. From that stand point, the words are objects or [Pramēyam](#) which are revealed through the [Pramānam](#) called the [Shrōtra Indriyam](#).

So, from one angle, the speech or sound is one of the objects of the world, one of the objects known or experienced. But, if you know the language that I use and if your intellect is trained enough, though these words are [Pramēyam](#), they themselves are capable of functioning as [Pramānam](#), producing knowledge in your mind.

From that angle, the words themselves become [Pramānam](#). Imagine that you are listening to Chinese news in the radio. **When you are listening to that, is it [Pramānam](#) or [Pramēyam](#)?** It is merely functioning as a [Pramēyam](#), an object of knowledge because you are able to hear the sound.

For the [Shrōtra Pramānam](#), the Chinese news functions as [Pramēyam](#). It is [Pratyaksha Pramēyam](#). The Chinese news is [Pratyaksha Pramēyam](#), but if you know the Chinese Language, the very same news becomes [Pramānam](#). The very words become [Shabdha Pramānam](#). So, the words are the [Pratyaksha Pramēyam](#) and for a trained intellect, the very same words become [Shabdha Pramānam](#).

Once while I was taking classes in the college road, there was an old Telugu lady in the neighborhood. She doesn't understand any language except Telugu. She knew that some religious courses were going on, some Gīta Slōkās or some Slōkās are there and it is Punyam to hear. Therefore, she used to come and sit.

After few days, she brought a safety pin and gave me. I could not communicate. Some Telugu knowing person was there and I was trying to find out why she is gifting a safety pin. Then, through the interpreter, I came to know that she watched me adjusting the Anga Vastram all the time.

It is because [Shabdha Pramānam](#) doesn't function for her, [Pratyaksha Pramānam](#) alone functions. A person is sitting and adjusting the Anga Vastram all the time. Therefore, she gifted a safety pin to him. Therefore, the most unique greatness of human being is [Shabdha Pramānam](#). That is called [Vāk](#).

Once [Shabdha Pramānam](#) begins to function for me, the amount of knowledge that I can gather through written and spoken words is limitless. Now, imagine this eight day camp minus [Shabdha Pramānam](#)! There was one Swāmi in Madras called Swāmi Shuddhānanda. We were living together in one place. Both of us were Brahmachāris at that time. His mother came from Orissa and she knows only Oriya.



I don't know exactly that particular language. Therefore, he introduced me to her. She is a very loving lady. She has got lot of feelings of love and compassion and she wanted to express. She is not able to do anything and I also would like to share her feelings. I also could not do anything because of one link missing which is Shabdha Pramānam.

Imagine a camp! Morning class out, Pārāyanam out; remember that Pārāyanam are also in the form of words. There is no company, no telephone, no typewriter, no electronic mail, no fax, and no telegraph. Nothing can function because all of them are based on Shabdha Pramānam only.

So, if you remove Shabdha Pramānam, the world is almost zero. In fact, we are able to preserve knowledge belonging to generations because of Shabdha Pramānam. Therefore, we cannot take for granted the faculty of speech. It is such a powerful instrument that through that, I can change the intellect of a person.

I can give him knowledge, which can totally change the direction of his life. Words not only affect the intellect of a person, and through that his entire life, but they can affect the emotional mind of a person. They can produce any emotion, positive or negative. Words can generate love, compassion, and kindness.

Words can generate [Kāma](#), [Krōdha](#), [Lōbha](#), [Mōha](#), [Mada](#), and [Mātsarya](#). Words cannot only influence individuals, but they can influence even communities and nations. They say that in the last century, only three books revolutionized the world. They are just books, thoughts condensed in words.

**One book** is the '[Evolution of Species](#)' by Darwin, due to which the whole Christianity was in trouble because their theory of creation is - Bhagawan sat beyond the clouds and created one after the other. On the seventh day, he created the Sun because it was all dark. Then, the Sun came and asked -

**If he was created on the seventh day, how they found out the previous six days without the Sun?** Thus, there is theory of creation and that got demolished because of Darwin's Theory. All those who accepted evolution theory became atheists, non-believers of God. Even now, evolution theory influences many people.

So, one changed the course or the direction of humanity. The **second book** is the '[Das Capital](#)' of Karl Marx, because of which communism came and countries and countries got converted, affecting millions of people. Now, after 70-80 years, it is slowly changing. Even now, the ex Soviet Union is struggling.

It is all because of book, words, power of speech. The **third book** that affected the course of history is the Hitler's biography '**Mein Kampf**'. That was another book which influenced and created the entire Second World War and changed the course of history. A book is nothing but just a group of words, but they can revolutionize.

Coming to our scriptural words, our Vēdās, the Upanishads are nothing but the words. These words can ultimately release a person from **Samsāra**. Therefore, never take words for granted.

लक्ष्मीर्वसति जिह्वाग्रे जिह्वाग्रे मित्र बान्धवा

जिह्वाग्रे बन्धनं प्राप्तं जिह्वाग्रे मरणं ध्रुवम्

**lakṣmīrvasati jihvāgrē jihvāgrē mitra bāndhavā**

**jihvāgrē bandhanam prāptam jihvāgrē maraṇam dhruvam**

Prosperity is on the tip of the tongue - **lakshmīh vasati jihvāgrē**. In fact, many sales people, who are eloquent speakers, sell useless things, only because of the capacity of speech. I don't criticize all sales people. If there is anybody here, don't mistake me. **jihvāgrē mitra bāndhavāh** - we can keep our friends and relatives together only if we have proper speech. Otherwise, nobody will come.

**bandhanam chaiva jihvāgrē** - If a wrong word is used, the Government can arrest. As you recently noticed, Subramanya Swami is struggling because he used a particular word. You cannot use that word according to the Law. Finally, **jihvāgrē maranam dhruvam** - the words can even cause death. For that also, we have the example of Salman Rushdie, author of Satanic Verses - **Maranam** because of words.

Therefore, **Vāk** is a powerful instrument. Bhartruhari says Vāk not only is a powerful instrument, but it can serve as a beautiful, unfading ornament. There are many other physical ornaments, but the problem is that they are all subject to loss and fading. Whereas **Vāk bhūshanam**, the words can become permanent ornament for a person. That is the topic of this verse.

Bhartruhari first talks about other ornaments. **What are they? Kēyūrāni**. **kēyūrāha** means bracelet, Kankanam. **na bhūshayanti purusham** - they are not the real ornaments of people because they can fade. Not only that, but even if they continue to be there, the body which wears the ornament begins to fade.

**How does a close up photograph of Miss Universe look at the age of 90?** Therefore, **kēyūrāni purushamna bhūshayanti** -they do not really decorate. **Then, what about necklaces? hārāh na chandrōjwalāh** - even necklaces which shine like the moon, also really do not decorate. **chandratvat ujwalāh chandrōjwalāh**.

**chandrōjwalāh hārāhpurushamna bhūshayanti** - They do not really add beauty. **What about baths?** There are different types of baths like steam bath, etc. I saw a picture in some magazine. I saw people only from their neck and above. Then, I came to know that coffee powder adds a glister to the skin.

Therefore, there is a big pit of coffee powder and all are entering into that up to neck. It is to add beauty to the skin which is going to shrink after a few years - **na snānam**. People tan the skin. We all value their skin color and they all value our skin complexion. What a tragedy!

Then, **na vilēpanam**. **vilēpanam** means smearing all kinds of powders and lotions. They do not really add to the beauty. In fact, according to the medical science, they are harmful because they close the pores of the skin which have to be open, because the sweat has to come out. Sweating is God's design to maintain the body temperature.

The idea is - love your skin and its natural complexion. If somebody else cannot see that, it is their Prārabdham. Therefore, don't bother about that. **na kusumam** - **Kusumam** means decking with all types of flowers. **na alankrutā mūrdhajāh** - all kinds of hair decorations or hair do's, spending thousands of rupees.

Lady barbers are also there. We should not say barber. It is an indecent word. We have to use some nice words, but the job is that only. Somebody said - now, we have a generation which gives so much importance what is over the head rather than what is inside the head. Therefore, all these things do not really add to the beauty.

**mūrdhajaha** means hair on the head. **mūrdha** means head. **jaha** means born. **mūrdhajaha** means born on the head - **mūrdhnahajātaha mūrdhajaha**. **If these are all not real ornaments, then what is the ornament?** **vāni ēkā samalamkarōti purusham** -It is the speech that a person uses.

That is the real beauty of a person, decoration for a person. It is not one of the ornaments. It is the only unfading ornament. **samyak purusham alankarōti**. **What type of speech?** It is not any type of speech. **yā samskrutā dhāryatē** - that speech which is refined, cultured, gentle, soft, polite. That refined speech alone is the ornament of person.

In fact, we can easily weigh a person, measure a person just by listening to his words for a few minutes. **Now the question is - what do you mean by refined speech?**

**What are the parameters which determine the refinement of speech?** If you ask that question, we have to take the help of the Bhagavad Gīta where Krishna mentions four factors which make the speech cultured and refined. In the 17<sup>th</sup> chapter, instead of using the word **Samskrutā Vāni**, there Krishna uses the word **Sātvikam Vākyam**.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७-१५ ॥

**anudvēgakaram vākyaṁ satyaṁ priyahitaṁ ca yat |**

**svādhyāyābhyasanam caiva vāṅmayam tapa ucyatē || 17-15 ||**

Krishna mentions four parameters. **What are they?** The first one is that it should be **Satyam**. The first parameter of refined speech is that it is truthful. In fact, each one is very important. Shankarāchārya says in his commentary that all the four factors are equally important.

That means to maintain these four factors, is a lifelong project. It is such a tough, difficult, and a time consuming job. So, the first one is Satyam. Whenever we get into trouble or if there are conflicts or difficulties, the easiest way out is lying. So, I should first know the importance.

I know the material advantage, the worldly advantage, the transactional advantage because many problems can be solved by one lie. But, if I have to follow truth, I should know is the loss that I have. Even though it has got worldly, material advantage, I should repeatedly tell my mind that every lie takes me farther from **Mōksha**.

So, I have to constantly remind that, every lie takes me farther from Mōksha, whether it is small or big, whether it is casual or premeditated. So, that is one big project. Then, the second parameter Krishna says is **Anudvēgakaram**. It should be non-hurting. It is another big project because I have to know all the words which will hurt human beings.

For that, I have to watch for all the words which are hurting me. There are certain universal words which will hurt anyone. Then, there are certain words which will affect only a particular Nation. Those words hurt in that nation or community. They affect a particular group or family or a particular person. I will give you one example.

It is a lesson that I learnt. I use the word Swāmiji for addressing any Sanyāsi. In fact, we all address each other Swāmiji. Now, in the Ramakrishna Mutt, they have a convention that the word Swāmiji is exclusively reserved for only one person. It is reserved for Swāmi Vivekananda only.

Because of this traditional association, the word Swāmiji has got such a loaded meaning. It is because all the followers see Vivekananda as their leader. The whole world respects Swami Vivekananda. Because of that, any Sanyāsi belonging to that tradition does not want the word 'Swāmiji' to be used to address them.

So, there is a group of people who do not want them to be addressed as Swāmiji. So, now we have to be alert with regard to this aspect. I am saying this because different words have got

different connotations and produce different responses and reactions in a group of people, in community, in a religion, etc.

Therefore, [Anudvēgakaram](#) means I should know all the words which will hurt different people. This is another big project. All these are with regard to a single faculty called speech. Therefore, [Anudvēgakaram](#), [Ahimsa Rūpam](#). The next factor that has to be taken care of which Krishna mentions in the Gīta is [Priyam](#).

That is, the words should indicate my love, my compassion, my kindness for the other person. We should watch the tone, the decibel, the type of words because my attitude is expressed through the words. Therefore, the words should ooze the attitude of kindness or compassion - [Priyam](#).

That is, it should indicate that I care for the person. I am interested in the wellbeing of that person. It is easier to have that attitude towards the family people or children or someone. But here, the value is universal. That makes it still more difficult. Finally, we have [Hitam](#).

Whatever I speak, should be for the welfare of the listener also. That is, I should not merely keep in mind my own personal benefit. I should take into account the welfare of the other person also. That is called [Hitam](#). Shankarāchārya says all the four factors have to be taken care of. If I take care of only one factor, then also it is unrefined speech.

There are some people who claim that they are very open-minded. Some people say - Swāmiji, I don't like to keep anything in my heart because I am very open and honest. I don't want to hide anything within me. So, those people consider that speaking whatever is in the mind is open mindedness.

It is honesty and therefore, they think that it is virtue. But here, Krishna says speaking everything in the heart cannot be considered a virtue because before I speak what is in the heart, it should fulfill three more other factors. It has to be filtered through three more layers. **What are they?** They are [Anudvēgakaram](#), [Priyam](#), and [Hitam](#).

If the words cannot come out through these three filters, even though it is in my heart, I simply should not express. **Then, what is his honesty? Isn't it hiding the feelings? Shouldn't I be honest?** We should know the definition of honesty very clearly. **What is Honesty?** Whatever I speak, should be in keeping with my feelings.

Whatever I speak should be in keeping with my thoughts. Honesty doesn't mean speaking whatever is in my thoughts. Therefore, this blind, uncontrolled, un-censored, open-mindedness can become Himsa. Then, even though it is [Satyam](#), it also comes under [Adharma](#).

Satyam can stand or enjoy the status of **Dharma** only if it also fulfills Anudvēgakaram, Priyam, and Hitam. Then, the question comes - **if I keep the feelings inside don't express them out thinking that they will hurt the person then, who will convey that?** Somebody has to convey certain ideas to another person.

Then, we say Satyam also can be conveyed, if it has to be conveyed, in a very careful manner, at the right time, at the right place, by proper padding, taking so many things into account. Even **Satyam** can be conveyed without hurting a person. **How can we do that?** We will see that tomorrow.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**om̐ śāntiḥ śāntiḥ śāntiḥ ||**



## 5. Talk 3, Verses 19, 16, 20

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

दिवकालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।

स्वानुभूत्येकनामाय नमः शान्ताय तेजसे ॥ १ ॥

**dikkālādyanavacchinnānantacinmātramūrtayē |  
svānubhūtyēkanāmāya namaḥ śāntāya tējasē || 1 ||**

केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला

न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः ।

वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते

क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ १९ ॥

**kēyūrāṇi na bhūṣayanti puruṣaṃ hārā na candrōj्ज्वalā  
na snānaṃ na vilēpanaṃ na kusumaṃ nālaṅkṛtā mūrdhajāḥ |  
vāṅyēkā samalaṅkarōti puruṣaṃ yā saṃskṛtā dhāryatē  
kṣīyantē khalu bhūṣaṇāni satataṃ vāgbhūṣaṇaṃ bhūṣaṇam || 19 ||**

The faculty of speech is not only a powerful instrument, but it is also an ornament to a person. Speech can become an ornament only if it is *Samskrutā Vāni*, only if it is a refined speech. The next question is - **what is refined speech?** I said that we get the answer in the 17<sup>th</sup> chapter of Bhagavad Gīta.

Krishna presents four conditions for the speech to be *Samskrutā* or *Sātviki*. We saw those four conditions yesterday. First, it should be *Satyam*, truthful. Secondly, it should be *Anudvēgakaram*, non-hurting. Thirdly, it should be *Priyam*. It should be mixed with the feeling of love, care, compassion and consideration. Fourthly, it should be *Hitam*.

It should be for good of the listener also. I say listener also because when I speak, I will certainly take into account my welfare. That is natural. But what Krishna says is that my welfare alone is not enough. It should be for the welfare of the listener also. Shankarāchārya pointed out in his commentary that all the four conditions are equally important.

Then, we were analyzing a situation which often comes. It is that we have to communicate something to a person and our intention is that it should be for the wellbeing of the person and our speech is also truthful. Therefore, our intention is very good. We speak the truth and

it is for the good of the person. But that happens to be hurtful to the other person. It is not a very pleasant truth.

If there are pleasant truths, often there are unpleasant truths also. If there are soothing truths, often there are hurting truths also. We have to convey such a thing which is [Satyam](#) and [Hitam](#), but not [Priyam](#) and [Anudvēgakaram](#). Now our first attempt is to avoid telling that.

But, often if we avoid telling the truth, it may affect the future of that person because the person may be my own son or daughter or my own brother or sister or wife or husband. Therefore, I cannot withdraw from saying that. At the same time, if I tell, it is going to be painful. **Then, what to do?** We have to convey.

To convey such a thing, we have to remember certain fundamental rules. When we have to reveal a hurting truth just to educate that person, just to correct that person, just as constructive criticism, it can work only if I am held in great respect by that person. Constructive criticism will work only if the listener has got a very great regard for me.

No one has a great regard, including our own children. In fact, if we are ready to permit, the children are ready to advise us. When they come and talk, their very attitude is that the poor parents of olden days are not aware of things. Therefore, constructive criticism can work only if I am greatly respected by the listener.

If I have maintained that respect, I can call and tell that what they are doing is wrong, better stop it. If I am so powerful, the other person will at-least say that he will consider. So, I should have that respect. If I do not have that respect, it will boomerang because the other person not only will not listen, but he will charge back. You will find that for one criticism that I make, he will come up with hundred charges.

Then, not only will I miserably fail, but I will have to face this problem also. Then, my attempt will be to defend myself for the charges that he has made. Therefore, one method is to have that status, but it is very difficult. If I don't have that status, the next thing that I can do is - for any constructive criticism which is definitely going to hurt the person, I have to pad it with sufficient number of glorifications. Before you hit, you give anesthesia so that it will not pain.

For one criticism, you have to give minimum ten glorifications and in the end, casually mention that it would be good if you can correct this small problem. After saying that, you have to disappear from there and pray and hope that this casual statement has somehow entered. It may not work immediately, but after sometime, it may work slowly.



This is the second method. Pad criticism with glorification. Pad every [Khandanam](#) with [Mandanam](#). Try this with your wife, husband, children, etc. It is a very interesting adventure. If both these two are not possible, the next alternative is - instead of direct communication, I have to work indirectly.

If a person has got a particular weakness that I want to point out, I have to introduce another person who does not have this weakness and start glorifying him. When I repeatedly introduce that aspect, chances are that the other person grasps that positive point which can gradually remove this weakness. That is called [Apriya Pathyam](#).

**What does Apriya Pathyam mean?** It is that which is good, but not very pleasant. When we have to convey [Apriya Pathyam](#), it is very difficult. Even if you convey, often it may not be taken. We should be ready for failure. That is said in Mahābhārata –

सुलभा पुरुषा राजन् सततं प्रिय वादिनः ।  
अप्रियस्य पथ्यस्य वक्ता श्रोता च दुर्लभै ॥

[sulabhā puruṣā rājan satataṁ priya vādinah |](#)  
[apriyasya pathyasya vaktā śrōtā ca durlabhai ||](#)

There are very few people talking about unpleasant truths. It is wellbeing, but not pleasant. Even if it is conveyed, [vaktā shrōtā cha durlabhaha](#); It is because Bhishma, Drōna, etc, tried the method with Duryōdhana. Duryōdhana was committing mistake after mistake and Bhishma, Drōna, etc, knew that Duryōdhana is digging his own grave. If Duryodhana has to be saved, certain truths will have to be revealed. Those truths are going to be unpleasant to Duryōdhana.

All those people, great stalwarts tried and they miserably failed. Even Bhagawān Krishna himself failed. This Slōka is said at that time. [apriyasya cha pathyasya vaktā shrōtā cha durlabhaha](#) - That means communication is very very difficult.

But if we follow these four, it is called refined speech which is the best ornament that a person can wear. Finally, one more point is to be noted here. We do talk about the importance of [Satyam](#), [Ahimsa](#), etc, at verbal level. Our scriptures do point out that there are exceptions to this general rule. In certain exceptional cases, they say [Asatyam](#) is Ok.

Similarly, in certain exceptional cases, Himsa is Ok. But we should remember that they are only exceptions. We should not hold on to exceptions and abuse. Therefore, as far as we are concerned, we have to go by general rule only. Only after mastering general rule, we can think of exceptions.

Otherwise, the problem will be that every time we tell a lie, we hold on to exceptions and justify our weakness which is going to be for our own downfall. That is why they tell a story of a Mahātma. He was going with his disciples and many people on the way worshipped him and offered various things. In one place, they were having liquor.

Then, that person had only that and he served that to the Mahātma and his disciples. The Mahātma consumed it. Then, the Shishyās thought it is wonderful - *yathā guruhu tathā shishyaha*. It is *Adharma* to consume liquor. *Dharma Shāstra* clearly says *surām na pibēt* - liquor should not be consumed.

That's why there are some people who are so orthodox that they won't take enough cough syrup because it contains a percentage of alcohol. If the Mahātma took, the disciples should have remained aloof, but they exploited the situation. Therefore, the Mahātma noted that they should be taught a lesson. This is just a story. Don't ask me whether it really happened.

Then, after travelling a little bit, at one place, metal was being melted. *mōshāsiktam yathātāmram tannibham jāyate dhruvam*. The Mahātma was also a great Yōgi. He consumed the liquid metal. But, when that happened, these disciples did not consume the liquid metal. Then, the Guru looked at them and said - I have got the power to take both and therefore, I can violate certain rules.

But don't use that exception in the name of Guru's action. Therefore, there are exceptions for Satyam Vada and Ahimsa, but we should not abuse them. Therefore, these four conditions are important. Then Bhartruhari says *kshīyantē khalu bhūshanāni satatam*-except this ornament of refined speech, all other ornaments fade, wear out (*kshīyantē*).

All other ornaments have got wear and tear whereas, *vāk bhūshanam bhūshanam*. The *vāk bhūshanam*, the ornament of refined speech alone is the real ornament. The word *satatam* must be connected with *bhūshanam* - *satatam bhūshanam*.

### Verse No 16

हर्तुर्याति न गोचरं किमपि शं पुष्पाति यत् सर्वदा-

| अप्यर्थिभ्यः प्रतिपाद्यमानमनिषं प्राप्नोति वृद्धिं पराम् ।

कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं

येषां तान् प्रति मानमुज्झत नृपाः कस्तैः सह स्पर्धते ॥ १६ ॥

**harturyāti na gōcaram kimapi śam puṣṇāti yat sarvadā-**

**| apyarthibhyaḥ pratipādyamānamaniṣam prāpnōti vṛddhiṁ parām |**

**kalpāntēṣvapi na prayāti nidhanam vidyākhyamantardhanam**

**yēṣāṁ tān prati mānamujjhata nṛpāḥ kastaiḥ saha spardhatē || 16 ||**

Glory of Vāk has been talked about. Now, the glory of **Vidyā** is being talked about. Here, Bhartruhari glorifies Vidyā as the greatest wealth. Vidyā is the greatest wealth because it can purchase both material prosperity as well as spiritual growth. Material prosperity is based on **Vēda Pūrva** and spiritual success is based on **Vēda Anta**.

One is based on **Aparā Vidyā** and another is based on **Parā Vidyā**. Thus, Vidyā is the foundation for everything. We have seen this in practical experience also. In some states like Kerala, many people had the ancestral wealth in the form of land. Then, they enjoyed the inherited wealth without going to school, college, Vēda Adhyayanam. They did nothing because they had all the wealth.

Then, Government passed a rule which took away all their lands. Those families which gave value for education could somehow survive because they took job or other. In many families where there was no education, people committed suicide. There was a pathetic picture in the Newspaper that an entire Nambodri Brahmin family committed suicide because of poverty as the property was taken.

They could have reconstructed if they had some knowledge or some skill. We need not go for spiritual knowledge, any knowledge is useful. Therefore, here Bhartruhari says that Vidyā is the greatest wealth. **What are the advantages of this wealth?** He makes a comparative study or a contrast between the **Vidyā Dhanam** and the **Anyā Dhanam** (all other types of wealth).

Anyā Dhanam may be gold, money, land, shares, insurance, etc. So, the first difference is - Bhartruhari tells in the 3<sup>rd</sup> line that it is **Antar Dhanam**. Knowledge is inner wealth whereas all others are external wealth - **Bahir Dhanam**. Because of that reason, there is a big advantage in this wealth which is not there in the others.

He says that in the first line - **hartuhu gōcharam nayāti**. Hartameans a thief, **chōraha, stenaha, apaharta**. The external wealth is accessible to thieves. The land can be misappropriated. If there is wealth at home, there is a fear of robbery or burglary. Therefore, **Bahir Dhanam** is **ChōraGōcharam** whereas, the **Antar Dhanam** is **Chōra Agōcharam** - nobody can steal it. This is the second contrast.

What is the third contrast? **Bahir Dhanam** involves lot of maintenance which requires effort. We have to think about where to invest, effect of inflation, where to deposit, which deposit matured, etc. Constantly, it is either fire walking or rope walking. It is a big headache whereas, to maintain Vidyā, you don't have any problem.

Either you keep on reading or find out some victim whom you can teach. Therefore, maintenance is very difficult there, but it is very easy here. The next difference is that the

external wealth is taxable whereas, there is no tax for any amount of knowledge. Then, external wealth will diminish in my account if I give it to anyone.

That is why it is very difficult to share or give because the [Apūrnatvam](#) there makes me [Apūrnaha](#). Therefore, Bahir Dhanam diminishes on sharing. **What is the glory of Vidyā Dhanam?** The more you share, the more it increases. You get better clarity. People ask me - Swāmiji, in last year's Gīta class you did not tell this.

It is because every time you see, the one and the same Gīta Slōka gives different colors, different shades and different beauty, like a diamond. It is not the glory of the teacher. It is the glory of the very subject matter, the very substance. Not only that, but if there are certain vagueness in the knowledge, we will never know about the vagueness unless we try to express it.

When we try to express it either in speech or in writing, suddenly a big hole or gap comes. Then, you have to think again and look from a different angle and fill up the gap. That is why they kept [Nidhidhyāsanam](#) and [Mananam](#) as integral part of learning. Sharing the knowledge is some kind of Mananam and Nidhidhyāsanam.

Service to the society is only incidental byproduct, but the primary benefit of sharing is clarity. Therefore, the external wealth decreases on sharing, the knowledge wealth increases on sharing. That is what he is going to tell. Now, look at the Slōka. [hartuhu gōcharam nayāti](#). We have to take the word [vidyākhyam antar dhanam](#).

[vidyākhyam antar dhanam](#) - the inner wealth known as Vidyā, [nagōcharam yāti](#) - is not accessible for a thief ([hartuhu](#)). This is the first glory of Vidyā. **What is the second glory?** [sarvadā kimapisham pushnāti](#)- here [sham](#) means [Ānandaha](#). [kimapisham](#) means inexplicable [Ānanda](#). [pushnāti](#) means it generates, it brings about, it provides an inexplicable [Ānanda](#) known as [Vidyānandaha](#).

Because [Ānanda](#) is there belonging to several plains. We have got grossest, animalistic pleasure which comes by sensory pleasures like eating, drinking, etc. That pleasure is [Sthūla Bhōgaha](#), which even an animal has. Thus, any animal can enjoy that pleasure, but that is the grossest pleasure - [Sthūla Sukham](#).

As we go higher and higher in the [Manōmaya Kōsha](#), you have got a subtler pleasure in the form of love, compassion, kindness, friendship which are unique to human beings, which are of a higher plain. All the aesthetic pleasures like art, painting, poetry, etc are of higher plain. Beyond [Manōmaya Kōsha](#) is [VignyanamayaKōsha](#) which gives the pleasure born out of knowledge, discovery.

A scientist derives pleasure studying Solar Eclipse, spending 30 lakh rupees on equipment. They have collected so much data that it will take months to study. **Why do they take so much pain?** It is because the benefit and the joy born out of that is the inexplicable.

Not only material knowledge, but when we come to the highest knowledge of Ātma, **āsacharyavat pashyati kaschidēnam āsacharyavat dvadadi tathaiwachānyaha**. The knowledge of self-discovery gives the highest Ānanda. The subtler it goes, the more inexplicable it becomes. That is why Krishna said –

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९॥

**yā niśā sarvabhūtānām tasyām jāgarti saṁyamī |**  
**yasyām jāgrati bhūtāni sā niśā paśyatō munēḥ || 2-69 ||**

Therefore, Bhartruhari says **kimapisham**. **kimapi** means **avarnanīyam sukham** - that which cannot be expressed. While the other pleasures are time bound like watching Himalayas. You can enjoy that as long as you are there. You can enjoy music as long as it is there whereas, **Vidyā Sukham** is **Satatam** - it is always there. Not only that, but **arthibhyaha pratipādyamānam**.

Here, **arthi** means **vidyārthibhyaha** - to the students, to the seekers of knowledge. **pratipādyamānam** - when it is imparted or handed over. So, when the wealth of knowledge is handed over to the seekers of the knowledge, then **parām vruddhim prāpnōti**-this knowledge greatly increases. **When? Anisham**.

**Anisham** means always, there is no limit to it. You study Gīta for another 100 years, the 100<sup>th</sup> time you get some more finer aspects. That is why so many people have written commentaries and still a new person comes and comes up with a new angle, which is unique. Then, **kalpantē shwapi nidhanam na prayāti**-knowledge never ends. Once gained, it never gets destroyed.

**Nidhanam** means **Nāsham**. **nāsham na prayāti** - does not perish, does not end, does not disappear. **kalpantē shwapi** - even at the time of **Kalpa Pralaya**. The whole world may perish, but not the knowledge. Knowledge cannot end because if knowledge ends, ignorance will have to begin. If I accept end of knowledge, I am indirectly accepting beginning of ignorance.

But the fundamental law of our scriptures is - ignorance is **Anādi**. It can never have a beginning. Since ignorance can never have a beginning, knowledge can never have an end. Then, Bhartruhari calls some Kings who have got material wealth and who are proud of material wealth. Bhartruhari addresses those Kings and says - O Kings, you have got external wealth and these wise people have got internal wealth.

Don't compete with them. Don't be jealous of them because you can never compete with wise men, with regard to the wealth. Therefore, he says - **tānpratimānam ujjhata**-may you give up your rivalry, jealousy, enmity and Abhimāna. **tān** means with regard to those wise people, with inner wealth. **hē nrupāh** - O Kings. Because **kaha taihi saha spardhatē** - **who can have rivalry or who can compete with those wise people?** You will never succeed.

Before going to the next verse, I said that there is another verse which is very popular and deals with the glory of knowledge. Many of you might have heard it.

न चोरहार्यम् न च राजहार्यम्  
न भ्रत्रभाज्यम् न च भारकारि ।  
व्यये क्रते वर्धत एव नित्यम्  
विद्याधनम् सर्वधनप्रधानम् ॥

**na cōrahāryam na ca rājahāryam na  
bhratrbhājyam na ca bhārakāri |  
vyayē kratē vardhata ēva nityama vidyādhanam  
sarvadhanapradhānam ||**

The fourth line in this verse is well known. It says - **na chōra hāryam**- the knowledge wealth cannot be stolen by a thief. **na cha rāja hāryam**- the Kings also cannot take it away in the name of tax. **na bhrātru bhājyam**-brothers cannot fight for sharing this property. Once there is property in the house, then there is a big problem. Nobody can come to take away this knowledge.

**na cha bhārakāri** - this inner wealth is not at all a burden. The external wealth can become a very big burden. The internal wealth cannot become a burden. Any amount of knowledge, there is no **bhāram**. **vyayē krutē vardhata ēva nityam**- **vyayē krutē** -when expended or shared. **vardhata ēva nityam** - It increases forever. **vidyā dhanam sarva dhanāt pradhānam** - the wealth of knowledge is superior to all other wealth.

### Verse No 20

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं  
विद्या भोगकरी यशस्सुखकरी विद्या गुरुणां गुरुः ।  
विद्या बन्धुजनो विदेशगमने विद्या परा देवता  
विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥ २० ॥

**vidyā nāma narasya rūpamadhikam pracchannaguptam dhanam  
vidyā bhōgakarī yaśassukharī vidyā gurūṇām guruḥ |  
vidyā bandhujanō vidēśagamanē vidyā parā dēvatā**

**vidyā rājasu pūjitā na tu dhanam vidyāvihīnaḥ paśuḥ || 20 ||**

This is also another popular verse. The last expression is often quoted, **vidyā vihīnaha pashuhu** - Man without knowledge is equal to an animal. **What are the glories of Vidyā?** **vidyā narasya adhikam rūpam** - knowledge alone adds beauty to a person. It is an invisible beauty. **How do you say that knowledge adds to beauty?** To understand this, you should know the definition of beauty. Beauty is that which gives joy to the observer.

Beauty is defined as that which gives joy. Ugliness disturbs the mind, beauty gives the joy. **What is the definition of the joy?** An object of joy is that which attracts people towards itself. **soundaryam = sukha pradam = ākarshakam**. That is why Lord Krishna was called Krishna. Krishna means **sarvān swa samīpam karshati iti krishnaha** - the one who drags everyone to himself is Krishna. **krish** means to drag.

Now, we say **Vidyāvān** is beautiful because through Vidyā, he gives Ānanda to all people. He attracts many disciples, students or seekers of knowledge in hundreds and thousands. The beauty is not physical, but the beauty is subtle. That is why when Vyāsachārya is glorified in the Gīta, it is said - **namōstutē vyāsa vishāla buddhē phulla aravinda āyata patra nētra**.

Vyāsachārya is described as a beautiful person with eyes like **phulla aravinda patram** - fully blossomed lotus petal. **āyatanam** means fully blossomed, fully bloomed. **nētra** means the eyes. **phulla aravinda āyata patra nētra** - the one whose eyes are attractive and long like the petals of a fully bloomed lotus.

Now, everybody knows from scriptures that Vyāsa was the ugliest person. It is clearly said that Vyāsa was ugly. Madhusūdana Saraswati who wrote this Dhyāna Slōka also knows that. **Then, why did he describe vyāsa phulla aravinda āyata patra nētra?** It is because he wants to say that he was an attractive person, not physically, but in a subtle manner.

To symbolize that, he gives a physical description. That is why in the first line, it is said **namōstutē vyāsa vishāla buddhē**. That eye stands for knowledge - **gnyāna chakshuhuvishālam**. Therefore, they are so beautiful. So, **vidyā nāma narasya rūpamadhikam**. Here, **nāma** means **prasidhhi**, it is well known.

**pracchanna guptam dhanam** - it is concealed wealth. It is not seen outside. It is like some people concealing gold biscuits within the walls. Here, it is naturally concealed. **By seeing the head can you know whether he is educated or not?** That is why Arjuna asked the question - **sthithah pragnyasya kā bhashā**.

Therefore it is **pracchannam**, concealed and therefore, **guptam**, well protected, secure wealth. It is concealed and therefore, ever secured wealth. **vidyā bhōgakari**- this knowledge gives all

the [Bhōgās](#), sense pleasures. Vidyā can give material pleasures also. [yashassukhakari](#) - it can give fame and Ānanda or the Ānanda born out of fame.

It is because the more knowledgeable the person is, the more well known he becomes. He will get the Nobel Prize for Chemistry, Physics and Mathematics, etc. It comes automatically. [vidyā gurūnām guruḥ](#) - Knowledge is the Guru of all Gurus. More we will see tomorrow.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**om̐ śāntiḥ śāntiḥ śāntiḥ ||**





## 6. Talk 4 - Verses 20, 21, 22

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्  
अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्  
**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

दिवकालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।  
स्वानुभूत्येकनामाय नमः शान्ताय तेजसे ॥ १ ॥  
**dikkālādyanavacchinnānantacinmātramūrtayē |  
svānubhūtyēkanāmāya namaḥ śāntāya tējasē || 1 ||**

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं  
विद्या भोगकरी यशस्सुखकरी विद्या गुरुणां गुरुः ।  
विद्या बन्धुजनो विदेशगमने विद्या परा देवता  
विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥ २० ॥

**vidyā nāma narasya rūpamadhikam pracchannaguptam dhanam  
vidyā bhōgakarī yaśassukharī vidyā gurūṇām guruḥ |  
vidyā bandhujanō vidēśagamanē vidyā parā dēvatā  
vidyā rājasu pūjitā na tu dhanam vidyāvihīnaḥ paśuḥ || 20 ||**

Bhartruhari talks about the glory of Vidyā in this verse. **vidyā nāma narasya rūpamadhikam**-knowledge gives inner beauty to a person because of which people are attracted towards him. Physical beauty also can attract, but it is perishable whereas, the inner beauty is imperishable attraction.

That is why wise people attract humanity even after they have disappeared from the earth. If people love Ādi Shankarāchārya even now, it is not because of his physical attraction. The body has gone, but still his knowledge, his intellectual beauty continues to attract the people all over the world.

Therefore, **narasya adhikam rūpam vidyā**. It is **pracchanna guptam dhanam**. It is a wealth which is concealed and therefore, ever secure. **vidyā bhōgakarī**- Vidyā gives all types of sense pleasures because a learned man is always patronized by the Kings or the Governments.

In the olden days, any learned person was supported by the King because the King himself was learned.

They cannot patronize now because they do not know what is intelligence, wisdom, learning, etc. People like Harsha or Vikramāditya were themselves learned, great poets and Vēdāntins. Naturally, they did everything to sustain the learning. Therefore, they provided all facilities for those learned people.

Even now, certain countries like America support intelligence, brain. That is why they talk about brain-drain. I was just reading a Sanskrit Magazine. There, a person has written about his establishment of a University in America. It is Vēdic University of America. He wrote about how he established it. He is an Indian.

He is a great learned person and one day he thought that he should do something. He says that he just called a Minister for education or University. They said that they will do whatever he wanted. He asked what he should do. They asked him to write an application and give it to them.

The third day the order came and the fourth day, they started working for the university. That person says - if I had to start a similar thing in India, how much money should have passed under the table, above the table, through the right side, left side! Still, work will not be done. That too, it is not normal learning. That country supports Vēdic learning.

Similarly, when there is learning, that person will be supported by all. Grants will be given, facilities will be given and therefore, [vidyā bhōgakari yashas sukhakari](#) - knowledge also gives the pleasure of fame. Naturally, when a person is learned, he becomes famous. That is also another type of pleasure.

[vidyā gurūnām guruhu](#) - Wisdom is the teacher of all teachers. [vidyā bandhujanō vidēsha gamanē](#) - when a person goes abroad, his greatest friend is the knowledge or learning only. Because once he has the necessary qualifications, he will get all types of help because of the learning. Therefore, it is as good as [bandhu](#).

So, [vidēsha gamanē vidyā bandhujanaha](#) - it is equal to relatives or friends. [vidyā param daivatam](#) - knowledge itself is the greatest Goddess or greatest God which we worship as Sākshāt Saraswati Devi. It need not be spiritual learning. We worship all types of learning as Sākshāt Saraswati. [vidyā rāja supūjyatē nahi dhanam](#) - The Kings also respect Vidyā, the inner wealth more than the outer wealth. It is again based on the practice of olden days.

vidyā rāja supūjyatē - they don't go by money. They go by merit, knowledge, intelligence and learning. That is respected more than material wealth. Therefore, vidyā vihīnah pashuhu - the one who does not have Vidyā is as good as an animal. So, Man - Knowledge = animal.

### Verse No. 21

क्षान्तिश्चेत् कवचेन किं किमरिभिः क्रोधोऽस्ति चेद्देहिनां  
जातिश्चेदनलेन किं यदि सुहृद् दिव्यौषधैः किं फलम् ।  
किं सर्पैर्यदि दुर्जनाः किमु धनैर्विद्या न वन्द्या यदि  
व्रीडा चेत्किमु भूषणैः सुकविता यद्यस्ति राज्येन किम् ॥ २१ ॥

**kṣāntiścēt kavacēna kiṁ kimaribhiḥ krōdhō:'sti cēddēhinām  
jñātiścēdanalēna kiṁ yadi suhṛd divyauṣadhaiḥ kiṁ phalam |  
kiṁ sarpairyadi durjanāḥ kimu dhanairvidyā na vandyā yadi  
vrīḍā cētkimu bhūṣaṇaiḥ sukavitā yadyasti rājyēna kim || 21 ||**

Here, Bhartruhari gives a list of things which are worth having, desirable and those which are not desirable. **What is the first one which is desirable for all?** It is **Kshāntiḥ**. Kshāntiḥ means **Kshamā**, tolerance, patience. Here, Bhartruhari presents Kshamā as the best **Kavacham**. Kavacham means a protecting shield, covering, insulation, armor, guard.

What is the Kavacham for? **Ādi** - It is not for the physical body, but the Kavacham is for the mind. The body is exposed to the external world. Because of its exposure, the body may be affected by heat, cold, dust or diseases. If he is a warrior, the body can be affected by weapons. Therefore, we put a Kavacham.

Similarly, when the mind is exposed to the world with different types of people, using different types of words, with different types of conduct, the mind also gets affected by the people's behavior, people's words, people's criticism, people's insult, and people's disturbance. Now, the mind is exposed to the world.

**What do you do to protect the mind which gets affected by various situations?** We have got a physical Kavacham for the body. We can have layers and layers of protection. **What will we do for the mind?** Bhartruhari says that there is a special Kavacham.

It is better that we take the Kavacham because we cannot change the people outside just as we cannot change the weather. You cannot stop the wind from blowing. **What is the intelligent thing to do if you cannot control the world?** You insulate yourself. Similarly, different people behave differently. It may be our roommate, it may be the neighbor.

When they behave in a certain way, I get irritated. I get angry even after studying Vēdānta! If I go and tell that person, it can become worse and it would create a bigger problem. **Even if I**

manage to tell that person and correct, how many people can I correct? Therefore, it is ridiculous, it is foolish, it is impractical and it is impracticable to change the behavior of the world.

At the same time, when the world behaves in a particular way, I am hurt, I am affected, and I get irritated. **What should I do?** Bhartruhari asks us to put a Kavacham. **What is the Kavacham?** It is **Kshānti**. Once **Kshamā Kavacham** is there, Bhartruhari says **kavachēna kim**. What other Kavachams do you require, if you have got the powerful Kshamā Kavacham!

The word **Kshamā** is a very significant word which Krishna often uses in the Bhagavad Gīta. In the 13th chapter, he uses the word - **ahimsā kshāntirājavam**. In the 16<sup>th</sup> chapter also, he uses the Kshamā. There, Shankarāchārya writes a beautiful commentary because Krishna uses two expressions.

One is **Akrōdhaha** and another is **Kshamā**. **Akrōdhaha** and **Kshamā** are two-fold disciplines, two-fold virtues. **Akrōdhaha** is the skill to handle the anger, once it rises in the mind. Anger is a powerful emotion which can cause damage once it has risen. It is like acid. It corrodes and burns wherever it goes.

Now, we have to handle the anger with least damage. It is going to cause damage. If suppressed, it damages the mind. If expressed, it damages the people in front. Expression is also dangerous and suppression is also dangerous. We have to neutralize the anger very skillfully. That skill is called **Akrōdhaha**.

I don't want to discuss how to do that here because that is not the topic. I hope you won't get angry. This is the intermediary step. The next higher level is **Kshamā**. In the first stage, I manage anger. In the next higher stage, I avoid the very rising of anger. This avoidance of anger is called Kshamā, tolerance.

It is the capacity to postpone violent remedies to any unfavorable situation. Whenever there is an unfavorable situation, we have got quick remedies. Quick remedies like shouting, kicking, hitting, dismissing and resigning are generally violent. Thus, rash and quick remedies are there for difficult situations which are generally violent and hurtful.

By **Kshamā**, we mean the capacity to postpone all violent remedies to any situation, with the understanding that any violent remedy may work, but the side effects are worse than the disease itself. An angry remedy, a violent remedy, is a remedy, but the side effects are worse than the disease itself. With this understanding, I postpone it.

I try all the peaceful methods and only as the last resort (**Sāma**, **Dāna**, **Bēdha**, **Danda**), I should resort to violent remedies. I should be able to give a long rope for any Adharma taking

place or for any mistake going on. This capacity is called [Kshānti](#). If I should develop this capacity, I should have two virtues.

One is my expectations in life should be minimum. Greater the expectations, greater the irritation. So my expectations should be minimum. Second virtue is that I should have tremendous strength to suffer unfavorable situations. It is because, if I use peaceful solutions, naturally, the time taken is going to be more.

When I am a patient, naturally, I have to try [Sāma](#) for a while, then [Dāna](#) for a while, [Bēdha](#) for a while, etc. If I am going to give a longer rope, naturally, the time taken to solve a problem is going to be more in peaceful methods. Any peaceful solution involves time. Any violent solution is quick.

Since peaceful solutions are time consuming, until the solutions works, I have to suffer the difficulties. To suffer the difficulties, I should have inner strength. Therefore, [Kshamā](#) requires lesser expectations and more inner strength. If these two are there, [Kshamā](#) will be there. If [Kshamā](#) is there, that is the best [Kavacham](#) in life.

Where everybody is fretting and fuming this person will stay calm. Therefore, [kshānti chēt](#); If [Kshamā](#) is there, [kavachēna kim](#) - why should you look for any other armor. Then, [kim aribhihi krōdhaha asti chēt](#)-If [Kshamā](#) is the greatest armor or shield, the greatest enemy is anger which is an internal enemy ([Āntara Shatruhu](#)).

**Why anger is called an enemy?** It is because the definition of enemy is the one whoever obstructs [Purushārtha](#). That is the human goal - [purushārtha apakāri shatruhu](#). **Who is a friend?** [purushārtha upakāri mitram](#). So, whatever stands between me (a seeker) and my goal which is [Mōksha](#) is my enemy.

Anger is an enemy because anger postpones [Mōksha](#). **How can anger postpone [Mōksha](#)?** It is because anger obstructs discrimination, [Vivēkaha](#). If [Vivēkaha](#) is stifled, [Gnyānam](#) is postponed. Anger obstructs the [Vivēka](#). If [Vivēka](#) is obstructed, [Gnyānam](#) is postponed. If [Gnyānam](#) is postponed, [Mōksha](#) is postponed.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३-३८ ॥  
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।  
**क्रोध** रूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३-३९ ॥

[dhūmēnāvriyatē vahniryathādarśō malēna ca |](#)  
[yathōlbēnāvṛtō garbhastathā tēnēdamāvṛtam || 3-38 ||](#)  
[āvṛtam jñānamētēna jñāninō nityavairiṇā |](#)

**krōdha rūpēna kauntēya duṣpūrēṇānalēna ca || 3-39 ||**

I have replaced *kāma rūpēna* with *krōdha rūpēna* because in Krishna's vision, *Kāma* and *Krōdha* are synonymous. Therefore, Bhartruhari says - you don't require any enemy in the world as long as you have got this one enemy inside which will dig your grave. Another author nicely said that if you want to get angry, better get angry with your anger saying that you are obstructing me my Mōksha. So, don't have anger.

If you are very particular that you should have anger, better be angry with your anger. Therefore, *krōdhaha asti chēt*. If anger is there, *kim aribhihi* - what other enemy is need. *dēhinām - dēhinām* should be connected with everything.

So, *dēhināmksāntihi chētkavachēna kim, dēhināmkrōdhaha chētaribhihi kim, dēhinām gnyātihi chēt analēna kim*. Each one you have supply. The next one is *Gnyātihi*. *Gnyātihi* means relatives who ask for share in the property. Those who seek share are here called *Gnyātihi*. If such *Gnyātis* are there who ask for the share, Bhartruhari says you don't require any fire.

Just as fire burns, they also eat away, burn away all the wealth. Therefore, you don't require any other fire other than relatives. So, *gnyātihi chēt kim analēna* -why do you require fire if there are a few such people around, asking for this and that all the time, biting from all sides.

*yadi suhrud divya oushadhaih kim phalam* - if there is a good friend, you don't require any type of medicine because the very love, care, friendship, etc itself will cure the disease. It is because a sick man needs more love and care than medicine. This is the psychology. Even a doctor will be successful if he has got love and care for the patient.

The role of the medicine is there, but more than that, the psychological consultation that he gives has got a tremendous affect. Sometimes even if medicine is not there, if somebody goes regularly and cares for them saying that I am here, it will have a tremendous effect on the patient.

I read somewhere that in a hospital there was an orphan who had nobody to care for him. He had some terminal disease and he was about to die. Then, somebody was coming regularly and giving one flower (for get well soon). After he regularly received it, there was some improvement.

Everybody wants somebody to belong to them and they should belong to someone. Because of the sense of belonging, this person started recovering. Then, tragedy struck. This person was giving the flower on behalf of someone. The sender had written a bed number which was wrong. So, the flower was supposed to be given to somebody else.

After knowing that the bed number is different, he stopped giving flower to this man and started giving it to the other person. This news came to the recovering person. He got the flower for few days and then it stopped coming. That person died because that little bit of love and care which came stopped.

It was a Reader's Digest story. What I want to say is that more than medicine, people want love, care, etc. Therefore, Bhartruhari says *suhrud asti chēt* - if a noble minded person, a caring person is there, *divya oushadhah kim* - why do we require heavenly medicine. We don't require any such thing.

Then, *kim sarpaihi yadi durjanāh* - if there are *durjanās*, *dushta janāha*, wicked people, corrupt people, cantankerous people, stinging people, poisonous people are there, do we require Cobras? *yadidurjanāha santi, kim sarpaihi* - we don't require Sarpa, snake. Then, *anavadyā vidyā yadi*- if holy knowledge, sacred knowledge is there as the possession, why do we require any other wealth? - *kimu dhanai*.

The best wealth is knowledge. They say that the mathematician Ramanujam was playing with numbers even in his death bed. They say that when he was about to die, some friend came and Ramanujam asked him his car number. The friend said some number then it seems Ramanujam said that this is the only number which can be expressed as the addition of two cubes ( $x^3+y^3=z^3$ ).

Once the mind is there in the Vidyā, *vēdānta vākyēshu sadā ramantaha, bhikshāna mātrēnacha tushtimantaha*. It need not be Vēdānta, but a person can enjoy any science. Stephen Hawking is the best example. For him, only brain works. Nothing functions below the neck. He has some peculiar disease which takes away the strength from all the muscles.

He cannot speak as that muscle is gone. Only one finger or something is working and with that, he touches some key and there is a computer board on which each letter comes. That is how he communicates. Even at this stage, he continues to be the top most Scientist, next to Einstein. He is analyzing how the world came.

So, if Gnyānam is there, a person doesn't even worry about the pathetic condition of the physical body. He recently got married also. That is another wonder! Anyway, *kimu dhanaihi anavadyā vidyā* - *anavadyā* means *Nirdōsha*, *Dōsha Rahita*, *Shuddha*, *Shubha*. Then, *vṛīdā chēt kimu bhūshanaih-vṛīdā* means modesty, Lajja, humility, *Vinayaha*.

If that is there, *kimu bhūshanaih*- why does a person require any other ornament if he has got *vṛīdā*. Finally, Bhartruhari shows he is a poet. He says *sukavitā yadi asti* - if a person has got good poetry to enjoy, *rājyēna kim* - who wants Kingdom? The pleasure of Kingdom is so

gross that it is nothing his comparable to the enjoyment of nice poetry. In Niti Satakam itself Bhartruhari tells –

साहित्यसङ्गीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।  
तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनाम् ॥१२ ॥

**sāhityasaṅgītakalāvihīnaḥ sākṣātpaśuḥ pucchaviṣāṇahīnaḥ |**  
**tṛṇam na khādannapi jīvamānastadbhāgadhēyaṁ paramaṁ paśūnām || 12 ||**

If a person cannot enjoy literature and music, he says that he is a cow without horn and tail. The only blessing is that he doesn't compete with the cow for grazing in the ground. That is the blessing for the cow. Therefore, it is an aesthetic beauty which one should learn to appreciate.

### Verse No. 22

दाक्षिण्यं स्वजने दया परजने शाठ्यं सदा दुर्जने  
प्रीतिः साधुजने नयो नृपजने विद्वज्जने चार्जवम् ।  
शौर्यं शत्रुजने क्षमा गुरुजने कान्ताजने धृष्टता  
ये चैवं पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः ॥ २२ ॥

**dākṣiṇyaṁ svajanē dayā parajanē śāṭhyaṁ sadā durjanē**  
**prītiḥ sādhujanē nayō nṛpajanē vidvajjanē cārjavam |**  
**śauryaṁ śatrujanē kṣamā gurujanē kāntājanē dhṛṣṭatā**  
**yē caivam puruṣāḥ kalāsu kuśalāstēṣvēva lōkasthitiḥ || 22 ||**

Here, Bhartruhari gives some advice regarding how to conduct ourselves in front of different types of people. He gives some practical advices. First, he takes the relatives, [swajanam](#). [swajanam](#) means relatives who are in peculiar position. They are not like the direct family members like son or daughter or mother or father.

If people belong to the category of daughter, son or father, I have got a duty to help them. There is no conflict. Then, there is another set who is the common man in the society. There, I am not bound by any duty that I should help. I can do something according to my capacity. But the relatives are neither direct family member nor can they be considered as third party.

**What should I do if they need help?** He says - you cannot treat them like third person. You should always have some extra consideration more than the third man in the world. Therefore, [swajanē dākshinyam](#) - show consideration; be a little bit charitable with regard to family members. Even though you are not bound by the law, better you yourself offer to help.

That is why they are called [bāndhavāha](#). There is a tie, there is a connection. Therefore, be considerate. Of course, there is limit also. Therefore, you should consider them more than



third person on the street. Therefore, [swajanē dākshinyam](#); Arjuna uses the word [swajanē](#) repeatedly ([swajanam hi katham hathva](#)).

Therefore, consideration for relatives must be there. [dākshinyam](#) means charity. Then, [dayā parijanē](#) - we should have kindness towards the assistants, workers, and servants, etc, who are under our care. They are called [parijanāha](#). Show kindness. You don't treat them in a totally indifferent manner.

Remaining in the same house, I use all the luxury and I treat him like dirt. I eat all kinds of nice food and keep it for three days. After it gets spoiled, instead of throwing, I give it to servant. They are all not proper attitudes. Treat them also as human beings. There are some people who are very charitable.

They give plenty of money to institutions and they do all kinds of things in society. They may even belong to certain clubs. They do everything they do, but they don't treat their servants well. They do everything outside because they get name and fame. Therefore, all these are useless.

You may do everything in the society, but if you are not able to treat your own servants properly, then it is improper. Therefore, show kindness towards your own servants. There are even charitable institutions which collect funds from public and go all over the nation and help when there are floods or earthquakes.

Such institutions are there and in those institutions there are some workers who get paid very less. **What is the use of all the charity all over the nation, if they can't protect their own workers?** Therefore, first give good salary to your own people. Therefore, [parijanē dayā](#); [durjanē shāthyam](#) - [shāthyam](#) literally means craftiness, cunningness.

[durjanē](#) - with regard to wicked people. When the wicked people make use of deceit, then we must be able to get out of that as skillfully. In fact, this is an advice to a Kshatriya. In the olden days, the rulers always had to face the problem from neighboring Kingdoms.

The best example is Duryōdhana using all kinds of deceit to destroy Pandavas. In fact, they were facing it constantly. Duryōdhana is not going to change by talking good words. Because Bhishma tried, Drona tried, Krishna tried and even Dhritarashtra tried. So, when normal methods could not be used, Krishna used all kinds of [shāthyam](#).

To escape from Duryōdhana's deceptions, Krishna handled the situation craftily. That is called [shāthyam](#). Anybody who was killed in Mahabharata, including Bhishma, Drona, Dhruvadyumna and Duryōdhana were killed in a different way. All the people were killed in a different way because they were all wicked.

Kshatriya is allowed to use those methods. This is not an advice to a common man. This is an advice to a Kshatriya because he has to face. Modern day example is Chatrapati Shivaji facing Afzal Khan. He came with a deceit. He was 6 or 7 feet tall and Shivaji was short. While embracing Shivaji, he took a dagger.

At that time, if Shivaji talks about Dharma, Dayā and Dākshinyam, he will be out. Therefore, Shivaji had to use another method to destroy him. You know the story. He killed the enemy using a secret weapon that he had. That method is called [shāthyam](#). Not that he wanted to destroy him in that manner.

He had to use that because he was victimized. Therefore, [durjanē shāthyam](#). Then, [sādhu janē prītihi](#) - with regard to noble people, have love, regard, liking their company. So, may you desire for [Satsanga](#), their companionship, their association. Then, [nrupajanē nayaha](#)- with regard to the rulers or Government, always follow the law.

[Nayaha](#) means law. Be legal, be straight forward. Don't be deceitful. It is good for the Kingdom also, good for the King also and good for the citizens also. So, [nrupajanē nayaha](#) means [Nyāyaha](#), [Dharmaha](#), [Nītihi](#). [vidvatjanē cha ārjavam](#) - [Ārjavam](#) means straightforwardness or sincerity with regard to the learned people.

That is, express your sincere desire to learn. It is because the rule for learned man is that never teach a student if he is not eager to learn. If he has a casual approach, never teach such a student because it is a waste of time. It will be cross ventilation which means that he will hear from one ear and leave it from the other ear.

Therefore, in those days, the teachers never used to teach straight away. They will give them some excuses initially. It is not that they don't want to teach. It is a way of testing. They will say that I don't have time or you may not able to learn or we will see later, etc.

After all this running about, if the student still sticks to his desire, then the teacher understands that he is very eager. In fact, this method was used by Yamadharmaraja himself with regard to Nachiketa. He says that will give you heavenly pleasures, elephants, horses, gold, etc. If we were in his place we would say - after all, Mōksha is eternal.

So, we can seek it later. Therefore, we will break if there is little bit temptation. That is why Nachiketa immediately got liberation because of that sincerity. Therefore, show your sincerity with regard to learned people.

वाच्यं श्रद्धा-समेतस्य पृच्छतेश्च विशेषतः । प्रोक्तं श्रद्धा-विहीनस्य अरण्य-रुदितोपमं । ।१.४२४ । ।

पञ्चतन्त्रम्-१

**vācyam śraddhā-samētasya pṛchatēśca viśēṣataḥ | prōktaṁ śraddhā-vihīnasya  
araṇya-ruditōpamaṁ | | 1.424 | |**

pañcatantram-1

So, teach a person who has Shraddha. If you teach a person who has no Shraddha, it is like crying in the forest, crying in the wilderness. [shouryam shatru janē](#) - this is also an advice to a King. [Shouryam](#), courage, valor with regard to the enemies; Then, [kshamā guru janē](#) - with regard to Gurus or elders or teachers, we need to have Kshamā or patience because learning is a gradual process.

You cannot say can you teach whole Vēdānta in a 10 day crash program. There is no crash program because Vēdānta is not a revolution, it is an evolution. Vēdānta is not information, it is a transformation. It has to take place slowly. That is why in the olden days, they left everything and they had only one project which is Vēdānta.

Nowadays everything we have got is instant like instant coffee, instant idly, etc. People also want Vēdānta just like that. That won't work. Therefore, patience is required. [kshanashaha kanashaschaiva vidyām artham cha sādhyēt](#) - money is also earned pie by pie. Similarly, knowledge also is gained [Kshanashaha](#) - minute after minute.

Naturally, it requires patience. You will say - Swāmiji, Gīta classes are taking too long. **Can you complete them quickly? How can 700 verses be taught in a day?** Even Pārāyanam takes four days. Then, what to talk of leaning! Therefore, patience is an important character. Then, [nārī janē dhūrtatā](#). We will see that tomorrow.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

**omṁ pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||  
omṁ śāntiḥ śāntiḥ śāntiḥ ||**



## 7. Talk 5 - Verses 22, 26, 28, 32

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

दाक्षिण्यं स्वजने दया परजने शाठ्यं सदा दुर्जने

प्रीतिः साधुजने नयो नृपजने विद्वज्जने चार्जवम् ।

शौर्यं शत्रुजने क्षमा गुरुजने कान्ताजने धृष्टता

ये चैवं पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः ॥ २२ ॥

**dākṣiṇyaṃ svajanē dayā parajanē śāṭhyaṃ sadā durjanē**

**prītiḥ sādhujanē nayō nṛpajanē vidvajjanē cārjavam |**

**śauryaṃ śatrujanē kṣamā gurujanē kāntājanē dhṛṣṭatā**

**yē caivam puruṣāḥ kalāsu kuśalāstēṣvēva lōkasthitiḥ || 22 ||**

In this verse, Bhartruhari is teaching us how to conduct ourselves with respect to various people in the society. It is because we cannot behave in the same way towards all the people. Therefore, intelligent people are those who know how to conduct themselves with regard to various people.

**swajanē dākshinyam** - charity towards relatives. **parijanē dayā**- kindness towards servants. **durjanē śāthyam** -shrewdness or skill, with regard to the wicked people. Not getting trapped by them. That is an advice for the Kings. **prīti sādhu janē** - developing a liking for noble people.

**nayō nrupa janē** - following the rules of the land, with regard to the rulers. **vidvatjanē api ārjavam** - showing sincerity in learning, in front of learned people. **shouryam shatru janē**- valor or courage in facing the enemies. This is also an advice for the Kings in war. **kshamā gurujanē**- patience in front of Gurus.

The word 'Guru' has got the meaning of elderly people also. It also refers to teachers, elders like parents, grandparents, etc. **Kshamā** means patience. As a person gets older, everything will be slow. As we grow older, we get slow even physically and we are slow in any field. Therefore, the youth may tend to lose their patience.

Don't do that because we can get valuable advice from them as they have got rich experience in life. The wisdom born out of experience can never be replaced by any amount of education.

What experience gives, nothing else can give. Therefore, go along with them and get their valuable advice. Up to this, we saw in the last class.

**nārī janē dhūrtatā-** nārī jana means woman folk. **dhūrtatā** with regard to women. **dhūrtatā** means shrewdness, smartness, skill, alertness, etc. We can use any word. This is particularly an advice directed towards men. **What do you mean by shrewdness with regard to women?** Shrewdness is the capacity to transact with women without developing a weakness and attachment for them.

It is because once a person forms a weakness or attachment, he will be enslaved. Just as there is an addiction for liquor or cigarette, similarly here also, a person can become enslaved. Once a person becomes enslaved, the first casualty is discrimination. Therefore, the consequences can be negative.

That does not mean that one should hate woman or one should look down upon the woman. There should be respect, there can be respect, and there can also be transactions, but it should be without developing weakness. This advice is directed towards men and we can equally give an advice to the women also.

For women, it would be **purusha janē dhūrtatā**. That is called skill. **ēchaivam purushāh kalāsu kushalāh**-those people who are experts with regard to the art of dealing with people. It is an art. So, dealing with each particular segment of society is a distinct art. Some people are very intelligent in dealing with elders. They should know how to deal with youngsters.

Some people are good in dealing with youngsters, but they don't know how to deal with babies. Some are good in dealing with babies, but not with the Government people. So, art is the capacity to effortlessly change the role and change the manner of dealing. That is here called **Kalā**. It is an art. **ēkalāsu kushalāh** - Those who are experts in this art of handling the people.

**tēshu ēva lōka sthitihi** - in fact, the whole world is sustained by such people only. That means they are the pillars of the society. It is because if a person does not know how to interact, then it can create lot of quarrels and there is uneasiness in the atmosphere. There afterwards, they can be fight among the families. It can be fight among communities.

If you read the newspaper, you can see that for a simple transaction of Rs 5 or 10, somebody kills another. Communal rights start from a simple transaction. You see up to 2<sup>nd</sup> World War. Just some transactional snag can lead to even a World War. Therefore, these people are the pillars who sustain the world. It is like the lubricating oil. Right transaction is like the lubricating oil. Otherwise every second, there is tension.

**Verse No. 26**

प्राणाघातान्निवृत्तिः परधनहरणे संयमः सत्यवाक्यं  
काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् ।  
तृष्णास्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा  
सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥ २६ ॥

**prānāghātānivr̥t̥tiḥ paradhanaharaṇē samyamah satyavākyaṃ  
kālē śaktyā pradānaṃ yuvatijanakathāmūkabhāvaḥ parēṣām |  
tṛṣṇāsrōtōvibhaṅgō guruṣu ca vinayaḥ sarvabhūtānukampā  
sāmānyaḥ sarvaśāstrēṣvanupahataavidhiḥ śrēyasāmēṣa panthāḥ || 26 ||**

Here, Bhartruhari prescribes a lifestyle which is a means for prosperity and growth, material as well as spiritual. So, follow this lifestyle and you will grow in life, both materially and spiritually. [yēshaha](#) - this lifestyle. [panthāḥ](#) - is the [mārga](#), the road. [shrēyasām](#) - leading to [shrēyas](#), as well as [prēyas](#).

**What are the rules?** He prescribes a few rules here. The first one is [prānāghātānivr̥t̥tiḥ-āghātahameans](#) [himsa](#), wound, hurt, pain, affliction, torment, torture, etc. So, [prānāghātaha](#) means [prāna himsa](#) or [prāni himsa](#). [nivr̥t̥tihi](#) means withdrawal. So, the first rule is - withdraw from [prāni himsa](#). The word [prāni](#) includes all living beings.

Remember that [Manushya](#) is also a [prāni](#). We all have got [prāna](#) therefore, we are also [prāni](#). Therefore, follow [Ahimsa](#) to the maximum extent possible. Let [Himsa](#) be the least. There may be some inevitable [Himsa](#) while living, but our aim is to minimize that. So, [Ahimsa](#) is the first rule.

The second rule is [paradhana haranē samyamaha](#). [paradhana haranam](#) means possessing somebody else's property. Misappropriation, illegal possession, unrighteous possession is [paradhana haranam](#). [samyamaha](#) means withdrawal or avoidance. So, by all means, avoid any possession which does not legitimately belong to you.

The other person may not know that I am having his possession. He may not even ask it from me. Whether he asks or not, is not the question. If I have somebody else's possession, it is my duty to give. Thus, I don't possess anybody else's wealth, whether it is another person, another community, shop or even Government's money.

So, what legitimately belongs to the Government, better give it off. This is called the value of [Aparigrahaha](#) because that can eat away a person. Therefore, [paradhana haranē samyamaha](#) is the second virtue. Then, the third rule is [satya vākyaṃ](#) - truthful speech, about which I have talked before.

Whenever we talk about speaking the truth, the value is more a negative value, than positive. What I mean is - we need not speak all the truth. If a person is not very intelligent, you need not tell him - I am going to tell you the truth that you are dull. Therefore, always remember that **Satya Vākyam** does not mean we should speak all the truth. If you are speaking, speak the truth or you can keep silent.

Therefore, speaking the truth is avoidance of untruth. **Satya Kathanam** is equal to **Anurta** or **Asatya Varjanam**. **Anurta Varjanam** is the third rule. Then, the fourth virtue is **kālē shaktyā pradānam** - regularly give charity. **Kālē pradānam** means **Dānam** is prescribed regularly, at appropriate times. At particular places, **Dānam** is supposed to be more sacred. **Kshētrē Dānam** is more Punyam.

**Dānam** is more Punyam at the right time like Grahana Kālam or Marana Kālam. Since we don't know when we are going to die, the practice is that after that person dies, on behalf of the person, the children do varieties of **Dānam**. Thus, **Dānam** is prescribed at the right time and at the right place.

**dātavyamiti yat dānam dīyatē nupakārinē dēshē kālē cha pātrē cha.** That is called **Kālē Dānam**, **Dēshē Dānam**, **Pātrē Dānam**. If a person says I don't have much income. **How can I give?** Then, he says **shaktyā pradānam**. We don't prescribe the amount. We don't say that you should give Rs 1000 or 5000. We say that you give according to the capacity.

It may be even one single paisa, but it should be given. Therefore, giving is important, but not the amount. Therefore, **Dānam** is another very important virtue. Then, **yuvatijanakathā mūkabhāvah parēshām** - **parēshāmyuvati janam** means other's wives, **para dārāh**, **para patnyaha**. **kathā** means their activities, moves or their ways.

**mūkabhāvaha** means being silent or not talking about. So, be silent about the activities or the matters of other women. This is an advice directed towards men. Don't gossip about women. That is the simplest advice. This advice should be appropriately adjusted for women - don't gossip about men. Again, that does not mean disrespect or looking down upon. Respect them and keep a respectable distance.

मातृवत् परदारांश्चय परद्रव्याणि लोष्ठवत्।  
आत्मवत् सर्वभूतानि यः पश्यति सः पश्यति ॥

**mātrvat paradārāṁścaya paradavyāṇi lōṣṭhavat |**  
**ātmavat sarvabhūtāni yaḥ paśyati saḥ paśyati | |**

**mātruvat para dārāṁscha** - look at all women as the universal mother. **para dravyāṇi lōṣṭhavat** - look at somebody else's wealth as **lōṣṭam**. Don't attach value to that. **ātmavat sarva**

**Bhūtāni** - learn to look at everyone as yourself. **yah pashyati sa pashyati** - that is the right perspective.

Therefore, let the attitude be proper, but may you not develop undue interest in the wrong thing. **trushnāsrōtō vibhangaha**- stop inordinate, uncontrollable flow of desires. May you stop non-stop flow of desires. **Srōtaha** means flow. A stream is called **Srōtaha**. **Trushna** means **Kāmaha**.

So, may you stop the stream of desires which flow endlessly. Even after 99 years, there can be a desire. Therefore, handle the **Kāma**. We have seen this in the 3<sup>rd</sup> chapter of the Gīta.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७॥

**kāma ēṣa krōdha ēṣa rajōguṇasamudbhavaḥ |**

**mahāśanō mahāpāpmā viddhyēnamiha vairiṇam || 3-37||**

But this should be carefully understood. We don't totally condemn **Kāma** because **Kāma** is accepted as one of the four **Purushārthas**. If **Kāma** is evil, it will not be included in the human goal. So, we don't outrightly condemn **Kāma**, but we put some conditions with regard to **Kāma**. I mentioned three conditions in the Gīta. I will remind that.

First condition is - let it be **Dhārmic**, righteous. Both the means and the end should be righteous. You can earn any amount. There is nothing wrong as long as it is **Dhārmic**. The second condition is - let it be moderate. The third condition is - let it be non-binding. **Why do we put these three conditions?**

First, it should be **Dhārmic** desire because **Adhārmic** desires will lead to **Pāpam** and **Narakam**. Therefore, it should be a **Dhārmic** desire. **Why should it be moderate? What is wrong if it is immoderate?** If the desire is not moderate, the problem is that the entire life will be spent for fulfilling material desires alone. There will be no time for religion or spirituality.

There will be no **Pūja**, no **Japa**, no class, no camp as the entire time would be spent in office. Therefore, we should pursue material things, but let there be time allocated for the **Pancha Mahā Yagnyāha**. Therefore, if the desire is not moderate, religious life will become the casualty. The third condition is - the desire must be non-binding because if the desire is binding, it will be create tension, anxiety, worry, fear, etc.

Therefore, if we follow these three conditions and have **Kāma**, there is no harm. This is the next virtue. Then, **gurushucha vinayaha** - May you be humble in front of the teachers and elders. There are **Vayō Vruddhāha**, people who are elder or older. Respect them. There are **GnyānaVruddhāha**, those who are old in terms of knowledge.



Then, [SheelaVruddhāha](#) - those who have done lot of good actions in the society. Even though they are young, they are experienced in the service. Therefore, respect [GnyānaVruddha](#), [Vayō Vruddhāha](#), [SheelaVruddhāha](#). Then, the next value is [sarva bhūta anukampa](#)-may you develop compassion for all living beings.

It is nothing but sensitizing the mind. The mind becomes so sensitive that when somebody else is suffering in front of me, I should also be able to feel that suffering. When a person says he has not eaten for six days, I should be able to feel the hunger. It is that capacity to feel the pain of others. Once we feel the pain of others, help is natural.

We will naturally help. If not for the other person's sake, we will help at least, to get rid of our pain. To sensitize the mind alone, we have got Upavāsa, etc. We never develop sympathy towards a poor person otherwise. If we do Upavāsa on Ēkādashi day, we will know what biting hunger is.

Therefore, let the mind become sensitive to feel the suffering of other beings. Not only humans, but we should become sensitive towards plants and animals. Even cutting a tree should disturb me. Killing an insect should disturb me. Therefore, [sarva bhūta anukampa](#). All these are [sāmānyaha sarva shāstra vidhihi](#).

So, these are all the general rules prescribed in all the Shāstrās. By general rules, what we mean is that it is not conditioned by [Varna](#) or [Āshrama](#). They are all [Sāmānya Dharmāha](#), not [Vishēsha Dharmāha](#). [Anupahata Vidhihi](#) - They are rules without exception. If a person follows these, he will naturally go towards [Shrēyas](#) or [Mōksha](#).

If our Mōksha journey is slowed down, we will find that we are not following one of these rules. If any one of them is not followed, then the Mōksha journey is slowed down.

### Verse No. 28

असन्तो नाभ्यर्थ्याः सुहृदपि न याच्यः कृशधनः

प्रिया न्याय्या वृत्तिर्मलिनमसुभङ्गोऽप्यसुकरम् ।

विपद्युच्चैः स्थेयं पदमनुविधेयं च महतां

सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ २८ ॥

[asantō nābhyarthyaḥ suhṛdapi na yācyaḥ kṛśadhanah](#)

[priyā nyāyyā vṛttirmalinamasubhaṅgē:'pyasukaram |](#)

[vipadyuccaiḥ sthēyaṁ padamanuvidhēyaṁ ca mahatām](#)

[satām kēnōddiṣṭaṁ viṣamamasidhārāvratamidam || 28 ||](#)

Again, Bhartruhari presents certain principles or vows followed by noble people here. It is not that they learnt it from somewhere. It is naturally there in their blood. Then, Bhartruhari

himself says that these are very difficult principles to follow. They are so difficult that it is called **Asidhāra Vratam** - difficult principles to be followed.

**Asidhāra** means razor's edge. So, **Asidhāra Vratam** means razor's edge principles. **Why are they called razor's edge principles?** The idea is, just as it is very difficult to walk over razor's edge, in the same way it is very difficult to adhere to these principles. If a person adheres to these principles, indeed he is really great. **What are they?**

We will take the second line first. In fact, in some books, they present the second line itself as the first line. This is with regard to the noble people's livelihood. **What do they do for their livelihood?** Bhartruhari says **priyānyāyā vruttihi**. For their livelihood, they take a righteous means. They do not want shortcut methods or compromising methods.

**nyāyā vruttihi** means **Dhārmika Jīvanam**. **vruttihi** means vocation, livelihood, profession, etc. It is the work that we do for earning our life. It may be business, it may be working somewhere, it may be writing, it may be teaching, it may be anything. That is called **Vruttihi**. **nyāyā vruttihi** - they take to be legitimate way of earning.

**priyā** - which they love to do. That is, they respect their inclination, their disposition. When a person does work merely for the sake of money, the problem is that there no job satisfaction. When I do a work with which I am not satisfied, then when Monday comes, there is a lot of resistance to go to work.

Therefore, there is a strain everyday because there is incongruity in his liking and the job. **priyānyāyā vruttihi** is the first principle. Then, the second principle is **asubhangē api malinam asukaram** - even if life is threatened, he doesn't do an unrighteous action. He doesn't take to unrighteous means of earning.

**malinam** means **Ashuddham, Adharmam, Pāpam**. **malinam** is **Pāpa Karma**. **asubhangaha** means **Prāna Nāshaha**. **asubhangē api malinam asukaram**-even if I lose my life, I cannot do unrighteous action. Krishna said - **swadharmē nidhanam shrēyaha**. This is the second principle.

There is financial crisis and he has to borrow money. **What does he do?** Come to the first line. **asantaha na abhyarthā** - even in financial crisis, he will not ask from the people who have earned money through unrighteous means. He will not ask money from a person who has earned through doubtful means.

It is because when such money is taken, along with the money, that **Pāpam** also comes. Such a **Pāpam** is called **asat pratigraha pāpam** - borrowing ill-gotten wealth. In the daily **Sandhyāvandanam** - **āpah punantu pruthvīm pruthvī pūtā punātumām, punantu**

brahmanaspatir brahma pūtā punātumām, yaducchishta mabhōjyam yadvāduscharitam mama, sarvam punantumāmmāpō asatāncha pratigraha grisvāha.

sarvam punantumām āpaha - this Jalam should remove all the Pāpams. One of the Pāpams is asatāncha pratigraham - if I have taken something from people of less character. For a Brahmachāri, it was important because he has to take Bhiksha from several people and doing Sandhyāvandanam would neutralize it. Take Laddu and insulin injection also.

asat pratigraha dōsha will come. Therefore, he doesn't knowingly receive. This is the third principle. **Can he borrow from his friends? What should he do?** There also, he says suhrudapi krushadhanaha nayāchyaha. He will also not ask from his friend if the friend himself is in a lean patch.

krushadhanaha means who himself is poor, who himself doesn't have much wealth. **If I am in trouble and I ask a friend who himself is a poor, what will he do?** Because he is a close friend, he will give because he doesn't want to say no. Having given money to me, he will suffer. Therefore, I will be indirectly responsible for his suffering.

Instead of that, it is better I myself will suffer. Don't inform about your difficulty to him. Therefore, suhrudapinayāchyaha - he will not ask. If he gets help from a person who can or if he can earn in the righteous manner, then and then alone, he will continue such way of life. **Suppose, by following such a life, he is in a big crisis, what will he do?**

Bhartruhari says he will face it. uchhaihi sthēyam - if he is in crisis or difficulty he will face it with a boldness, keeping his head high, without self-condemnation, without self-pity. He doesn't have self-pity or self-condemnation because he is proud of himself. He has got that moral strength that he is following a Dhārmic, a righteous way of life.

He may be poor externally, but he has got that inner strength. Therefore, he doesn't put his head down for his poverty. uchhaihi sthēyam - he keeps his head high even in adversity. Not only that, mahatām padam anuvidhēyam- even in such a difficulty he will follow the path of the noble ones.

mahatām padam means the path followed by Mahātmās like Dharma Putra, Rama, etc. padam means their footsteps. anuvidhēyam means should be followed. That is his principle. Vishwāmitra tried all things just to make Harischandra tell one lie. After sometime, Nakshatraka came to Vishwāmitra and said - you have already won the case.

**Why are you torturing him?** Then, Vishwāmitra asked - **what are you talking?** Nakshatraka says - almost every time you meet him and give him trouble, he has been addressing you as

**Karunā Sindhō**. He is addressing you as a man of compassion, but you are torturing him. Therefore, he has told a lie long before.

Therefore, you have won. So, Harischandra did not give up the path - **mahatām padam anuvīdhēyam**. Such a life is **idam vishamam asidhāra vratam**. This is the **Asidhāra Vratam** which is an extremely difficult vow. The beauty is Bhartruhari says **satām kēna uddishtam**. **uddishtam** means **Upadishtam**.

So, he asks the question - **who taught these values to noble people?** This indicates that nobody taught these values. They are inherent, Sahajam, natural to noble people. The other people will have to acquire these values.

### Verse No. 32

परिवर्तिनि संसारे मृतः को वा न जायते ॥

स जातो येन जातेन याति वंशः समुन्नतिम् ॥ ३२ ॥

**parivartini saṁsārē mṛtaḥ kō vā na jāyatē ||**

**sa jātō yēna jātēna yāti vaṁśaḥ samunnatim || 32 ||**

In this, Bhartruhari says that human life is such a rare one that one should accomplish something or the other in this life so that your family will be proud of you. Make your family proud of you. They should love to talk about you to everyone because, merely being born as a human being is not a great thing.

It is because to be born on the earth, you require only one qualification - you should have died in the previous Janma. Therefore, he says **parivartini saṁsārē**-in the cyclic world of life and death. **parivartini** means cyclic. In the cyclic world of life and death, **mṛtaḥ kōvānajāyatē** - which dead person is not born!

It means every dead person is born. **jātasyahi dhruvō mrutyuhu dhruvam janma mrutasya cha**. **When is the birth as a human being validated?** **Sajātaha**. Only that person is really born because of whom the family gets elevated, the family feels proud - **yēna vaṁśaḥ samunnatim yāti**.

कुलम् पवित्रं, जननी कृतार्था | वसुंधरा पून्यवती च येन |

अपार सत्चित् सुख सागरेस्मिन् लिनम्परे ब्रह्मणि यस्य चेतः

**kulam pavitraṁ, janānī krutārthā | vasuṁdharā pūnyavatī ca yēna |**

**apāra satcit sukha sāgarēsmin linamparē brahmaṇi yasya cētaḥ**

(Skandpuran, Mahe, Kaumaar. 55/140)

If a person becomes wise, the parents are happy and it seems the forefathers will jump up and down in the heaven. All the Kulam will glorify him. If the mother is happy at the time of the birth of the child, mother is much happier when she listens to the glorification coming from the society. So, do something or the other which will make the family proud of you.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



## 8. Talk 6 – Verses 40, 41, 45, 51, 42

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

### Verse No. 40

तानीन्द्रियाण्यविकलानि तदेव नाम

सा बुद्धिरप्रतिहता वचनं तदेव ।

अर्थोष्मणा विरहितः पुरुषः क्षणेन

सोऽप्यन्य एव भवतीति विचित्रमेतत् ॥ ४० ॥

**tānīndriyāṅyavikalāni tadēva nāma**

**sā buddhirapratihatā vacanam tadēva |**

**arthōṣmaṇā virahitaḥ puruṣaḥ kṣaṇēna**

**sō:'pyanya ēva bhavatīti vicitramētat || 40 ||**

Previously, Bhartruhari talked about the glory of Knowledge. He mentions how knowledge is the imperishable inner wealth. Now, we are going to see some verses in which Bhartruhari talks about the glory of wealth, the glory of money. Not only Saraswati is important, but Lakshmi is as important as Saraswati.

In Vēdānta Shāstra, we do talk about the limitations of wealth - **na karmanā na prajayā dhanēna tyāgēnaikē amrutatava mānashuhu**. It is said that one cannot get Mōksha through wealth. In Brihadāranyaka, it is said **amrutatvasya nāshāsti vittēna** - immorality cannot come through wealth. In Kathōpanishad, Nachiketa says - **na vittēna tarpanīyō manushyaha** - one cannot get fulfillment through wealth.

In **Bhaja Gōvindam**, Shankarāchārya says **artham anartham bhāvaya**. Wealth not only cannot give Mōksha, but sometimes wealth can also be a problem. Thus, all the time, we have been talking about the negative side of the wealth. Bhartruhari says that we should also know the positive side of the wealth. Otherwise, we will have a lopsided perspective.

Wealth is a very important power. That is why, in our culture, wealth is looked upon as a Dēvata - **Sākshāth Lakshmi Devi**. In some other religions, they look down upon gold or money as some kind of **Māya**, mammon or something negative (**Rākshasik**). But in our culture, money is glorified as a Lakshmi Devi.

Not only that, but money is also accepted as one of the [Purushārthās](#) ([arthaha](#)). Not only that, but money is an important means for both material as well as, spiritual growth. Money foundation is required both for building up of spirituality as well as material growth. Everybody knows the necessity of money for material growth.

One may wonder what the contribution of money in spiritual growth or Mōksha is. Shankarāchārya says regarding that in his [Sīkshāvalli](#), where Upanishad presents a ritual for getting wealth. That ritual is called [Āvahantī Hōmaha](#). Shankarāchārya raises a question - [why should we talk about money in the context of Mōksha?](#)

[Taittiriya](#) deals with Mōksha. It is Upanishad. [In the Mōksha Shāstra](#), [why should there be a ritual for wealth?](#) Then, Shankarāchārya gives the connection between wealth and Mōksha. He says [dhanam dharmārtham](#). Money is required to practice or follow [Dharma](#). By Dharma, we mean [Panca Mahā Yagnyāha](#).

[Dēva Yagnya](#) requires money, [Pitru Yagnya](#) like [Shrāddha](#) requires money, [Manushya Yagnya](#) like [Anna Dānam](#), etc, requires money and [Brahma Yagnya](#) requires money. The study of Vēda requires [Dakshina](#). Finally, [Bhūta Yagnya](#) also requires money. Therefore, [dhanam dharmārtham](#).

[dharmaha chitta shudhyartham](#) - without following Dharma, one cannot get [Chitta Shuddhi](#). [chitta shuddhihi gnyānārtha](#) - without Chitta Shuddhi, one cannot get [Gnyānam](#). [gnyānam mōkshārdham](#) - So, money leads to Dharma, which leads to Chitta Shuddhi, which leads to Gnyānam, which leads to Mōksha.

Therefore, even spiritual growth requires the foundation of money. Therefore, better give money its due importance. It does have limitations, but it does have certain power also. Therefore, the first glory of wealth is that it contributes to Mōksha indirectly. This is first Lakshmi Mahima.

Bhartruhari does not mention that here. We have to understand that. In these two verses, Bhartruhari says that money is required to get respect in society. Respect in society doesn't come without wealth. Whether it is right or wrong, we do not know. But the people respect a person only if money is there.

Bhartruhari says that if a person loses his wealth, even though all other faculties are there, that person suddenly becomes a stranger. Suddenly people change their attitude. They don't smile. They stop the friendship. They go through another route. This is all because of one thing. The intellect is there, knowledge is there, beauty is there, body is there. One thing is missing and that is money.

Bhartruhari uses nice word. He says the warmth of wealth is gone. So, when wealth goes, the warmth is gone. That means that person is as though dead because everybody ignores him as though he is a dead person. Everybody behaves as though he is an utter stranger. This is the [Lōka Niyati](#). Better know this rule of the world. That is said here.

[tāni indriyāni](#)- you have to imagine a person who has suddenly lost all the wealth because of business loss, etc. Bhartruhari says [tāni indriyāni](#) - he has got the same set of sense organs. [avikalāni](#) - intact. [Avikalam](#) means intact. [tadēva nāma](#) - the name also has not been changed. He has the same name.

There is another reading also. [tadēva karma](#) -he has got the same function in the society. [sā apratihātā buddhihi](#) - he has got the same intellect which is unobstructed, sharp. [apratihatā](#) means unimpaired, unaffected. That means he continues to be intelligent. [vachanamtadēva](#)- his speech also is the same.

Whatever language he has been using, whatever style he has got are also the same. But there is a small change. [What is that? artha ūshmanā virahitaha](#). [Ūshma](#) means the warmth. So, the warmth of wealth has gone away from him. He is without the warmth of the wealth.

[saha ēva purushaha](#)-the same person. [What happens in the society? kshanēna anyaha bhavaiti](#)- within a moment, he becomes a stranger to all people. Previously, they were introducing him as their relative, but now there is no introduction. [anyaha](#) means a stranger. That person becomes a stranger in a moment.

[ētat vichitram](#) - strange indeed are the ways of world. This is one glory of wealth. It makes a person alive. So, a wealthy man is as though alive and poor man is as though dead. The life and death seems to depend upon money only. Then, Bhartruhari shows the other side - [anvaya vyatirēka](#).

He has shown what happens to a man in the absence of money. Now, he wants to show what happens in the presence of money. He wants to show how so many other things come along with wealth. So, the contrast is shown in the next verse.

#### Verse No. 41

यस्यास्ति वित्तं स नरः कुलीनः

स पण्डितः स श्रुतवान् गुणज्ञः ।

स एव वक्ता स च दर्शनीयः

सर्वे गुणाः काञ्चनमाश्रयन्ति ॥ ४१ ॥

[yasyāsti vittam sa narah kulīnaḥ](#)

[sa paṇḍitaḥ sa śrutavān guṇajñāḥ |](#)



**sa ēva vaktā sa ca darśanīyaḥ**

**sarvē guṇāḥ kāñcanamāśrayanti || 41 ||**

All these are properly quoted verses. [yasya vittam āsti sa naraha kulīnaha](#) - if a person has got wealth, then everybody tells that he belongs to a noble family. Even though you cannot talk about the family, if there is money, a foster son can come from somewhere, a wedding can take place from somewhere and the whole world, including BBC, will report it. It is all because of money.

Any kind of [Adharma](#) or [Akrama](#) can pass because of wealth. Nobody, including the Prime Minister, will question. Therefore, [sa naraha kulīnaha](#). [kulīnaha](#) means [uttama kulē jātaha](#). [sa panditaha](#) - even though they have not passed even the fourth grade, all universities will vie with one another giving doctorate after doctorate. The person doesn't even know how to put the signature! Therefore, [sa panditaha](#) - he is the doctorate. He is a great man.

[sa shrutavān](#) - he is considered to be learned in the Shruti, in the scriptures also. [panditaha](#) refers to [Loukika Gnyānam](#). [shrutavān](#) refers to [Shāstrīya Gnyānam](#). People glorify him as learned in material sciences as well as, spiritual sciences. They will call him for Vēdic conferences.

He would not even know what Vēda is, but he would be presiding over a Vēdic conference because he has got one qualification. [gunagnyaha](#) - he is consider to be one who knows the Gunās, the greatness of other people. That is, he is put in the committee where rewards have to be given in various fields.

Even though he doesn't have any idea about that, they consider him as qualified to choose or select people for awards in different fields. [sa ēva vaktā](#)- he alone is the speaker, inaugurator, president in any function even though he doesn't know anything. There is a popular joke. It really did not happen.

One minister asked his secretary to write a ten minute speech. He read it and it came to twenty minutes. Then, he asked his secretary as to why he wrote a twenty minute speech when he was asked to write a ten minute speech. On enquiry, secretary found that he has read the carbon copy also. He did even know the difference between the original and carbon copy. They are the [Vaktās](#)!

[sa cha darshanīyaha](#)-everybody glorifies him as the most handsome, a person with personality. Glorifying about the glorification; Tamilnadu people need not be told about that. Recently, there was a News item. An industrialist has kept thousands of hoardings of the Chief Minister all over the Tamilnadu costing crores of rupees. Not only all over Tamilnadu, but also in Kerala, Karnataka and Pondicherry.

It is because **darshanīyaha** or **darshanīyāha**. **sarvē gunāha kānchanam āshrayanti**-This is the essence. All the qualifications depend upon one qualification and that is money. There are two more verses not in this text, but they are connected with the same idea. They are very nice verses. I will just share them with you. They tell us how people will treat a person when he doesn't have money.

माता निन्दति नाभिनन्दति पिता भ्राता न संभाषते।  
भृत्यः कुप्यति नानुगच्छति सुतः कांता च नालिंगते॥  
अर्थप्रार्थनशंकया न कुरुते संभाषणं वै सुहृत्।  
तस्माद्रव्यमुपार्जय शृणु सखे द्रव्येण सर्वे वशाः॥

**mātā nīndati nābhinaṁdati pitā bhrātā na sambhāṣatē |**  
**bhṛtyaḥ kupyati nānugacchati sutaḥ kāntā ca nāliṅgatē | |**  
**arthaprārthanaśaṁkayā na kurutē sambhāṣaṇaṁ vai suhṛt |**  
**tasmādravyamupārjaya śṛṇu sakhē dravyēṇa sarvē vaśāḥ | |**

विक्रमार्कचरिते सिंहासनोपाख्याने अप्सराभोजसंवादे ब्राह्मणी- शापमोचनं नाम द्वादशोपाख्यानम्  
Vikramarkacharitam, Simhasanopaakyanam, apsara-bhoja samvada –Saapa mochanam – 12<sup>th</sup> Chapter

**mātā nīndati** - mother criticizes. **na abhinandati pitā**-father does not appreciate or admire. **bhrātā na sambhāṣatē** - brother is not even speaking terms. **bhṛtyaha kupyati**-even servant (if there is one) gets angry. **na anugacchati sutaḥ**- the son doesn't want to follow the father, **kāntā cha na āliṅgatē**-wife does not even love the husband.

**arthah prārthana shankayā na kurutē mitram cha sambhāshanam**-A friend doesn't want to meet as he is afraid that you will ask for money. He will change the route. **What do we understand by this?** **tasmād dravya mupārjayah shrinu sakhē** - earn well. **Why? dravyēṇa sarvē vashāḥ.**

Then, another poet says that this is not only the rule of this world. This is the rule even for Gods because while churning the ocean, Samudra Raja had two products. Lakshmi Devi was born out of the ocean and Visham, the poison also came. Samudra Raja wanted to distribute them to appropriate people. Then, Samudra Raja looked around.

He saw **Sākshāth Māha Vishnu** who was well ornamented with Pitambaram, etc, and gave him Lakshmi Devi. There was Shiva who did not decorate well, who did not have any ornaments. He was just standing there and therefore, he was given poison.

किं वाससा तत्र विचारणीयं वामः प्रधानं खलु योग्यतायाः।  
पीतांबर वीक्ष्य ददौ स्वकन्या चर्मांबरं वीक्ष्य विषं समुद्रः॥-सुर १७४.८८८.

**kiṁ vāsasā tatra vicāraṇīyaṁ, vāmaḥ pradhānaṁ khalu yōg-yatāyāḥ |**  
**pītāmbara vīkṣya dadau s-vakanya carmābaram vīkṣya viṣaṁ samudraḥ | |**

**-sura 174.888.**

Here, the poet is explaining why we should dress well. You will be considered **Yōgyaha** if you dress well. **Why?** **pītāmbaram vīkshya dadouswakanyām, charmāmbaram vīkshya visham samudraha.** Therefore, Bhartruhari says that even social respect comes because of wealth. Better accept this law. There may be exceptions, but this is the general rule.

**Verse No. 45**

परिक्षीणः कश्चित्स्पृहयति यवानां प्रसृतये  
स पश्चात् सम्पूर्णः कलयति धरित्रीं तृणसमाम् ।  
अतश्चानैकान्त्याद्गुरुलघुतयार्थेषु धनिना-  
मवस्था वस्तूनि प्रथयति च सङ्कोचयति च ॥ ४५ ॥

**parikṣīṇaḥ kaścitspṛhayati yavānāṃ prasṛtayē**  
**sa paścāt sampūrṇaḥ kalayati dharitrīṃ tṛṇasamām |**  
**ataścānaikāntyādgurulaghutayā:'rthēṣu dhaninā-**  
**mavasthā vastūni prathayati ca saṅkōcayati ca || 45 ||**

Bhartruhari continues with the same topic of money Mahima. The first glory we saw is that money is required even for Mōksha. The second is that money is required for respect in the society. Now, he brings out another glory. If we have to do a task, something has to be accomplished.

**Is that accomplishment a heavy thing or a light thing? Is it very difficult or every easy? Is it Guru or Laghu?** Bhartruhari says whether an accomplishment is very easy or difficult does not depend upon the task itself. That also depends upon only one factor and that is money. So, in the absence of money, an accomplishment may be very difficult.

The very same thing becomes an effortless thing in the presence of money. Therefore, things become heavier or lighter depending upon the absence and presence of money respectively. The things or tasks become heavier in the absence of money and lighter in the presence of money. For that, Bhartruhari gives an example.

**kaschit parikshīnaha-parikshīnaha** means very poor in wealth, very lacking in wealth. **spruhayati-** craves or struggles to get even a mere handful of grains - **yavānām prasrutīhi.** Getting a handful of grains is a big task for him. **yava** literally means barley. In this context, we can take it as any type of grain. **prasrutīhi** means handful. So, even for collecting a handful of grain, a poor person struggles very much.

**Then, can you say that getting a handful grain is difficult?** No, because the same handful of grain, somebody else accomplishes effortlessly. **Why?** That is said in the second line. **saha**

**paschāt sampūrnaha-** when the very same person becomes wealthy, for him, the entire earth, all the lands upon the earth - **truna samām dharitrīm**.

He looks upon the entire earth as a blade of grass. That means he can buy the whole earth. In America and all, there are people who own islands. They have got that much wealth. Therefore, if somebody asks if getting the grain is Guru or Laghu, we say that it depends on only one factor and that is money.

Therefore, he says - **atascha arthēshu guru laghutayā anaikāntyāt**. Therefore, the lightness and heaviness of tasks do not depend upon the task itself. **anaikāntyam** means it is not definite, it is not fixed. So, the lightness and heaviness of a task is not fixed upon the task itself. **Then, by who is it fixed?**

**dhaninām avasthā** - Only the financial condition of a person changes the condition of the task. **What does this money do? vastūni pradhayati** - it also makes a task very difficult when money is not there. **sankōchayati cha** - it makes the very same task lighter also. **Pradhayati** means makes it very huge. **sankōchayati** means it makes it very light.

What makes it light or huge? **dhaninām avasthā** - the economic condition of a person. Therefore, the presence and absence of money alone determines everything. Therefore, if you want things to be lighter, better have money. If you say I am not interested in worldly things, I want Mōksha. Even then, you better have money for **Pancha Mahā Yagnya**.

### Verse No.51

रे रे चातक सावधानमनसा मित्र क्षणं श्रूयताम्  
अम्भोदा बहवो वसन्ति गगने सर्वेऽपि नैकादशाः ।  
केचिद्दृष्टिभिरार्द्रयन्ति धरणीं गर्जन्ति केचिद्दृथा  
यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः ॥ ५१ ॥

**rē rē cātaka sāvadhānamanasā mitra kṣaṇam śrūyatām**

**ambhōdā bahavō vasanti gaganē sarvē:'pi naikādṛśāḥ |**

**kēcidvṛṣṭibhirārdrayanti dharaṇīm garjanti kēcidvṛthā**

**yaṁ yaṁ paśyasi tasya tasya puratō mā brūhi dīnam vacaḥ || 51 ||**

Here, Bhartruhari gives an advice to a poor person or a needy person, about one of the facts of society. He says that there may be many people around you, being friendly, coming to your house, talking, laughing, etc. They may be doing everything, but once you are in trouble, especially financial trouble, don't think that people around are going to come to your rescue.

Don't go on telling your story to everyone because most of them may not help at all. Ultimately, the helping ones will be only few. They say that a friend in need is a friend

indeed. But such friends are always rare. If you face such a situation, don't be shocked because this is the law of nature.

To show that this is the law of nature, Bhartruhari gives an example from nature itself. This shows Bhartruhari's observing capacity. In those days, they were open to nature. Therefore, examples were coming from the nature only. There is a bird called **Chātaka** bird. They say that this bird cannot drink water from down below, from the rivers or streams.

It is because it seems it has got a hole in the throat and if he drinks, it will go down. I don't know whether it is true or whether it is only mythological one. Naturally, this Chātaka bird can take water only in one way. It has to keep its mouth to open and when the rain falls, the water has to go in directly. Therefore, in all our Sanskrit literature, this Chātaka bird is given as an example whenever we wait eagerly for something.

When Bharata waited for Rama to come or when anybody is waiting for anything, they give the example of the Chātaka bird which is waiting for the rain because it is so thirsty. What happens is that when every cloud comes, the Chātaka bird becomes happy. Sometimes, there is even thunder, lot of noise.

So, hearing the clouds and thunder, the Chātaka bird concludes that I am going to get the help, but most of the clouds only make the noise. They do not give water. There are only some particular clouds which will give the water. In the same way, there may be many noisy friends around like the clouds. We think that in crisis, all those clouds give water.

That is not going to happen. One Kidney specialist told me what he experiences in the hospital. It seems, many people come to see the patient. Once they come to know that a kidney donor is required, they stop coming. He says that he has seen many deaths because when there is a crucial necessity, it is very difficult to help out.

Therefore, he says that if you are poor, don't be over confident. Many people may not come, but of course, there may be a few rain bearing clouds. Therefore, don't go on telling your stories to all. Even if you tell the stories, many of them may not come. Therefore, **hē chātaka**, I am giving an advice.

Better note it so that you won't be disappointed because this is the law. So, **rē rē chātaka - hē chātaka** bird. **Mitra** - O friend. **sāvadhāna manasā shrūyatām** - let this advice of mine be heard by you carefully. **sāvadhāna manas** means with attention. Attentively let my advice be heeded to by you. **What is that advice?**

**bahavaha ambhōdāha gaganē santi** - there are many clouds in the sky thundering. We equate the thunder to talking friends, but those who do not help. Therefore, **gaganē santiparantu**

sarvē api na ētādrushāh. But all the clouds are not rain bearing clouds. na ētādrushāh means na ambhōdāha - they are not rain bearing.

ambhaha means water. dhaha means giving. All clouds are not water giving clouds, raining clouds. Then, what do they do? kēchit vrushtibhihi dharanīm ādrayanti; kēchit - some clouds. vrushtibhihi - through their showers drench the earth and quench the thirst of the Chātaka. Whereas, what do majority of clouds do?

kēchitvruthā garjanti - they only do garjanam. garjanam means thundering. Here, Bhartruhari gives only the example. From that, we have to imagine the situation of a person in crisis. Now he gives the advice. What is the advice? tasya purataha dīnam vachaha mābrūhi - don't go on telling your pathetic story to everyone (yam yam pashyasi) hoping to get some help.

It is because either they won't hear or they hear and leave it through the other ear or they hear and talk and later disappear. This is how the world is. So, this is to be noted because later, we won't be disappointed. That is why in the Gīta, Bhagawan says - ananyāschinta yantōmām yē janāh paryupāsātē.

Better safely depend upon only one reliable support. What is that? yōga kshēmam vahāmyaham. Therefore, Bhagawan alone is the only reliable support. It is not mentioned here, but that is the lesson we learned.

#### Verse No. 42

(I am going forward and backward because of the topic)

दौर्मन्त्र्यान्नुपतिर्विनश्यति यतिः सङ्गात् सुतो लालनाद्  
विप्रोऽनध्यनात् कुलं कुतनयाच्छीलं खलोपासनात् ।  
ह्रीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्र-  
यान्मैत्री चाप्रणयात् समृद्धिरनयात् त्यागः प्रमादाद्धनम् ॥ ४२ ॥

**daurmantryānṛpatirvinaśyati yatiḥ saṅgāt sutō lālanād**

**viprō:'nadhyanāt kulam kutanayācchīlam khalōpāsanāt |**

**hrīrmadyādanavēkṣaṇādapi kṛṣiḥ snēhaḥ pravāsāśra-**

**yānmairī cāpraṇayāt samṛddhiranayāt tyāgaḥ pramādāddhanam || 42 ||**

With the previous verse, the money glorification topic is over. Now, again we are coming to certain Sāmānya Dharmās. In this verse, he talks about various causes of destruction which should be avoided. For different people, in different contexts, what all should be avoided and which will otherwise cause destruction.

**daurmantryāt nrupatihi vinashyati** - for a king, the most important help is the minister who knows what is Dharma. The minister's job is to correct the king, tell the truth and even criticize, if necessary. The other day, I was saying that Hitam and Priyam may always not be the same. Some of the Hitam may not be so pleasant.

Winston Churchill said that criticism plays the role which is exactly the same as the pain in the body. When there is some pain in the body, from one angle, it is painful. But from another angle, it is turning our attention to some unhealthy state of affairs. It is Bhagawan's method of dragging our attention and saying that there is some problem, you better treat it.

**What will happen if there is no pain?** Certain organs may be getting damaged. If there is no pain, we don't take the treatment and it may cause death. Therefore, pain is not a curse, but pain is the greatest blessing for survival. Therefore, superficially it is pain, but it is meant for turning the attention.

Similarly, when people criticize us, superficially it may disturb, but it is pointing out to certain unhealthy way of my conduct or some problem in my behavior. Therefore, he said that criticism is very healthy. In fact, that is the function of the opposition in a democracy. They have to point out to the unhealthy state of affairs.

That is why a brute majority in a democracy can be dangerous because there is nobody to criticize. Therefore, a Mantri in olden days was a Rishi who was well versed in the Shāstrās and who was not afraid of the king. Therefore, he spoke the truth. If the Minister does not reveal, it is going to be the destruction of that ruler.

Therefore, **daurmantryāt** - because of improper counseling or no counseling, a king falls. **daurmantryam** means improper advice or lack of advice. **These days, if a minister or someone tells that, you know what is happening?** Somebody criticized the minister or the Chief Minister and another minister who was sitting on the same dais did not reply to the criticism done by someone else. He was kicked out of the party.

Therefore, **nrupatihi vinashyati; yatihi sangāt** - A **Sanyāsi** perishes or falls spiritually if he gets **Sanga**, attachment to anything. Attachment causes the downfall of a Sanyāsi. Any type of attachment such as attachment to people, attachment to Āshrama, attachment to Kutīya, attachment to a particular place, etc, causes the downfall.

That is why, in those days, the Sanyāsis had the **Parivrājaka Dharma** because before the attachment forms, he has go to another place. Therefore, attachment is deadly for a Sanyāsi. Then, **sutō lālanāt** - the son is lost if he or she is pampered too much. Pampering is the cause of the downfall or the destruction of a child. It may be the only child, but nothing doing. We have to be strict. There is a Slōka in the commentary.

लालनात् बहवो दोषाः तडनात् बहवो गुणाः  
तस्मात्पुत्रञ्च शिश्यञ्च ताडयेन्न तु लालयेत्

- चाणक्य नीति

**lālanāt bahavō dōṣāḥ taḍanāt bahavō guṇāḥ  
tasmātputrañca śiśyañca tāḍayēna tu lālayēt**

- cāṇakya nīti

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

**om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||  
om̐ śāntiḥ śāntiḥ śāntiḥ ||**





## 9. Talk 7- Verses 42, 55, 62

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

Verse No. 42

दौर्मन्त्र्यान्नृपतिर्विनश्यति यतिः सङ्गात् सुतो लालनाद्

विप्रोऽनध्यनात् कुलं कुतनयाच्छीलं खलोपासनात् ।

ह्रीर्मद्यादनेक्षणादपि कृषिः स्नेहः प्रवासाश्र-

यान्मैत्री चाप्रणयात् समृद्धिरनयात् त्यागः प्रमादाद्धनम् ॥ ४२ ॥

**daurmantryānnṛpatirvinaśyati yatiḥ saṅgāt sutō lālanād**

**viprō:'nadhyanāt kulam kutanayācchīlam khalōpāsanāt |**

**hrīrmadyādanavēkṣaṇādapi kṛṣiḥ snēhaḥ pravāsāśra-**

**yānmaitrī cāpraṇayāt samṛddhiranayāt tyāgaḥ pramādāddhanam || 42 ||**

In this verse, Bhartruhari talks about the various causes of destruction in different fields. **nrupatihi daurmantryāt vinashyati** - a king is destroyed because of improper counseling or improper advice on the part of the ministers. **yatihi sangāt vinashyati** - you have to add **vinashyati** after each case.

A **Sanyāsi** is destroyed because of attachment. Here, the word 'destroyed' need not be taken literally. It is not physical destruction, but it means that Sanyāsi has a downfall. He slips from the status of Sanyāsa. He loses his **Sanyāsitvam**. It is a figurative destruction, not physical destruction.

**sutaha lālanāt vinashyati** - A son is destroyed because of over pampering. Love and affection are required. Nobody says that son should not be loved or son should not be shown affection. There is a difference between love and pampering. Here, pampering is, not giving corrective treatment when required.

If correction is not done where it is required, due to indiscriminate affection, then it is pampering. The rule is that the personality should be formed in the young age. A plant can be given proper direction because it has got a pliable or flexible trunk. At that stage, we have to give the necessary direction. If we are careless in the first 15 years or so, then it is impossible to change the direction. That is why they said -

राजवत् पंच वर्षाणि दशवर्षाणि दासवत् ।  
प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत्

**rājavat pañca varṣāṇi daśavarṣāṇi dāsavat |**  
**prāpte tu ṣoḍaśe varṣe putraṁ mitravadācarēt**

For five years, treat the child like a king. That means everybody is at the child's beck and call. Therefore, you have to implicitly obey the child's commandments for five years. **dashavarshāni dāsavat** - treat the child like a servant till ten years. That means where punishment is required, better give and train the child well.

**prāptētu shodashē varshē** - once the child has reached the 16<sup>th</sup> year, there afterwards, he is a separate Jīva, with his own free-will, with his own Prārabdha, likes and dislikes, aims and ambitions. Therefore, the parents cannot totally own the child because it has started its own life. **Does it mean that we should neglect the child totally?** No.

Maximum, we can give guidelines. We can give our suggestions and there afterwards, whatever happens is the child's Prārabdha as well as, our Prārabdha also. Therefore, **prāptētu shōdashē varshē putram mitravat**; only when we try to influence more after 16 years, parents get lot of disappointments.

The problem is not with the child, but with our attitude. Therefore, **sutaha lālanāt vinashyati; vipraha anadhyayanāt vinashyati** - A **Brāhmana** loses Brāhmana status if he does not do **Vēdādhyayanam**, if he doesn't study the scriptures because the very word **Brāhmana** is derived from the word **Brahma** which means **Vēdaha**.

**brahma vēdam jānāti iti brāhmanaha. janmanā jāyatē shūdraha** - everybody is **Shūdra** by birth. **karmanā dvija uchyatē** - After the sacred thread ceremony, he is **Dvijaha**. **vēda pāthēna viprasyāt** - He becomes a **vipra** only by **Vēda Pātha**. Minus **Vēda Pātha**, he is not a **Vipra**. Therefore, **vipraha anadhyayanāt vinashyati**;

**kulam kutanayāt vinashyati**- a family loses its identity, respect, etc., because of one unrighteous, uncultured, undisciplined son. **Kutanayāt, Dushta Tanayāt**, the one who does not follow the family values. Arjuna said in the first chapter of Gīta –

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।  
धर्मं नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४०॥

**kulakṣayē praṇaśyanti kuladharmāḥ sanātanāḥ |**  
**dharmē naṣṭe kulam kṛtsnamadharmō:'bhibhavatyuta || 1-40||**

**shīlam khalōpāsanaāt vinashyati** - **Shīlam** means good habits or good character. That will be destroyed because of **Khala Upāsana**. **Khalaha** means **Dushtaha, Asat Purushaha**. **Upāsana**

means constant association, company, [sangaha](#). [Khala Upāsana](#) means [Dussangaha](#), bad company, bad association.

Therefore, Nārada warns in his [Bhakti Sūtrās - dussangaha sarvadā tyājyaha](#). If a person has got un-becoming habits, don't be overconfident and move with him. Slowly get away from him. You need not openly hurt, but by hook or crook, by one method or the other cut the relation. That does not mean we should hate them. Hatred is not recommended.

I pray for him. I have got best wishes for him. I am also ready to include him in my prayers, but I pray keeping a safe distance because they say that if water falls on a rock for long time, even the rock changes the shape. Similarly, even though we are very confident about our character and habits, because of Dussanga, unknowingly I may be negatively influenced.

Therefore, [durjanah parihartavyaha vidyayā alankritōpisan](#); It is going to come later here. So, [shīlam khalōpāsanāt dussangāt vinashyati](#); Then, [hrīhi madyāt vinashyati - hrīhi](#) means modesty, decency, self-respect, decorum. All these will go away because of [Madyam](#). Madyam means liquor.

So, once a person begins to take liquor, initially it may be in moderation, but unknowingly he will be dragged to take among people also. Then, he doesn't know what he is talking, what is he is doing, what he is blabbering. He is not even worried about what the other members of the society will think. All these things can happen because the sense of shame and self-respect goes away.

Therefore, as Dayānanda Swāmiji says - you can always take the second drink, but never take the first. That means never take it. This is a nice method of presenting. Therefore, liquor should be given up. That is the [Shāstra Vidhi](#). Though it is sometimes recommended, it is never accepted in the Shāstra because [hrīhi madyāt vinashyati](#).

Then, [krushihi anavēkshanāt krushihi vinashyati - Krushihi](#) means agriculture, farm. The farm will get destroyed if it is not supervised properly and regularly. [anavēkshanam](#) means non-supervision. So, that requires regular care, regular tending. That is important. Then, [snēhaha pravāsāshrayāt vinashyati - Snēhaha](#) means love.

If we have to maintain the love with other members of the family like children or wife or parents or anybody, constant association is required. But if there is [pravāsa āshraya](#), the love will go away. [pravāsaha](#) means going out, outing, touring. Whatever be the excuse, if there is no constant contact, the love also will go away.

That is why certain people will cry for the neighbor who dies, but they cannot cry for a brother who is abroad for 30 years. Even though there is blood relationship, if that person is away and there is no contact at all, there is no question of any affection or love.

But the same love is there for someone who is in the neighborhood because there is constant contact. That is the principle of [Parivrājaka Sanyāsa](#) also because we are taking the advantage of this rule that constant contact first creates love and later, attachment. If there is separation, there is no question of attachment.

But in the case of a [Grihastha](#), that love, that bond is required. Therefore, avoid too much outing. Similar is the case with children also. Early morning, before the children get up, this person goes and he comes back after the children go to bed. Again, the father-child bond is either not formed or not sustained.

Similarly, in many families where the mothers also work and they are not able to give time, then that child will begin to love the Āya more than the mother. The mother doesn't like that. It is very simple. The child develops affection for someone who is always available. All this is based on one principle - constant contact.

Therefore, [snēhaha pravāsāshrayāt vinashyati](#)-love goes away because of repeated outing. Then, [maitri apranayāt vinashyati](#)-Maitri means friendship. Friendship is lost if there is no expression of love. [Pranaya](#) means love or affection. [Apranaya](#) means lack of love or affection. That has to be expressed.

Otherwise, friendship will only be in verbal terms. It will not be there in the heart. Affection is expressed in the form of either gift or constant visits or talking, etc. Then, [samruddhi anayāt vinashyati](#)- These are all beautiful worldly truths. [Samruddhihi](#) means prosperity, richness, wealth. [Anayaha](#) means mismanagement, improper management.

If one doesn't know how to manage, how to handle the wealth properly, sooner or later it goes. This also we see. Many people inherit lot of wealth, but they don't know how to manage and everything is gone. Finally, [tyāgāt pramādāt dhanam vinashayati](#) - There is another reading here which is better reading.

The better reading is [tyāga pramādāt dhanam vinashayati](#). [tyāga pramādaha](#) means careless expenditure. [tyāga](#) means expenditure and [pramādaha](#) means careless. So, [tyāga pramādāt](#) - because of careless expenditure, [dhanam vinashayati](#) - money is lost.

On the other hand, if there is a careful spending like [Dānam](#) to proper things, that money will multiply. That is our principle. If money is improperly spent, it is lost. At the same time,

**Dānam** to right thing will multiply the money. Thus, when it is given to a right thing, then the very money will multiply. So, **tyāgāt pramādāt dhanam vinashayati**;

**Verse No. 55**

लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः

सत्यं चेतपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।

सौजन्यं यदि किं गुणैः सुमहिमा यद्यस्ति किं मण्डनैः

सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥ ५५ ॥

**lōpaścētakuṇēna kim piśunatā yatyasti kim pātakaik**

**satyam cēttapasā ca kim śuci manō yatyasti tīrtēna kim |**

**saujanyam yati kim kuṇaik sumahimā yatyasti kim maṇṭanaik**

**satvityā yati kim tanairapayaśō yatyasti kim mrutyunā || 55 ||**

In this, Bhartruhari gives a list of superlatives, a list of the best and the worst. In both good and bad, he enumerates the superlative ones. **Agunaha** means **Durguna**, **Dushta Gunaha**. **What is the worst one among the negative traits (Agunās)?** **Lōbhaha** is the worst negative trait, unhealthy tendency.

The word **Lōbhaha** has to two meanings. One is greed and the other is miserliness. Greed or miserliness is **Lōbhaha**. Both of them are two sides of the same coin because in greed also, a person wants to possess the maximum. In miserliness also, he is miserly because he wants to continue to possess that.

Therefore, both are also the same trait. We can say it is selfishness only. This selfish trait is the worst one. Therefore, Bhartruhari says that if this one trait is there, **agunēna kim** - he need not have any other **Durguna**. This is enough for his downfall. In fact, Dhuryodhana's downfall was because of this greed alone.

He said he will not give half of the kingdom, he will not give five districts, five villages, five houses, a house with five rooms, a room with five chairs. He finally said that he would not even give them land which is equal in measure to a needle's point.

**What else is it other than greed?** That was responsible for his downfall. Therefore, **Lōbhaha** is the worst trait. **What is the worst Pāpa Karma (pātakam) among the Pāpa Karmās?** He says **pishunata**. **Pishunata** means talking about other people's weaknesses to other people. **parasmai paradōsha pratikaranam** - only talking about the other person's weaknesses whereas, the **Shāstrās** point out that never talk about other people.

If at all you want to talk, talk about **Para Gunās**. But here, the problem is **paradōsha pratikaranam**. This came in the 16<sup>th</sup> chapter of the Gīta -**Paishūnyam**. That alone is called

**Pishunata.** This is the worst type of **pātakam**. Therefore, Bhartruhari asks **yadi pishunata asti**, if there is this evil tendency, **kim pātakaihi** - why should a person do any other Pāpam.

It is because this Pāpam includes all the others. This is the worst one. Then, **satyam chēt tapasā cha kim**- **what is the best one among various types of religious or spiritual disciplines? What is the superlative religious discipline or spiritual discipline?** It is **Satyam**. Satyam means truthfulness.

**If Satyam is there, why should a person practice any other spiritual discipline?** Because Satyam will give the Phalam of all other Vratams, all other spiritual disciplines. Then, **shuchi manaha yadi asti tīrthēna kim.tīrthaha** means holy places, pilgrim centers like holy rivers, holy temples, etc.

**Among all the tīrthās what is the best tīrtha?** He says it is **shuchi manaha**. **shuchi manaha** means a clean mind. Somewhere it is said that the **tīrthās** themselves become tīrthās only because of the visit of the **Mahātmās - tīrthi kruvanti tīrthāni**. Therefore, even an ordinary place can become a pilgrim center if a Mahātma resides there or sits there.

Why is Mahatma able to purify the place? It is because of his pure mind. Therefore, pure mind is the best **tīrtham**. Therefore, he says **yadi shuchi manaha asti**; if pure mind is there why go to various pilgrim centers? Then, **sowjanya yadi kim gunaih.Soujanya** means good conduct towards all people. **Sujanata** means being good to all, being friendly to all and being gentle to all.

**If sowjanya is there, kim gunaih - then why does a person require any other virtue?** It is because all other virtues boil down to this single virtue of being good to all. Therefore, why does he require any other Gunās. Then, **sumahima yadi asti kim mandanaih**. **Sumahima** means noble virtues or fame.

If good fame is there, if good name is there in the society, then **mandanaihi kim**- why does he require any other **Alankāra**, any other ornament. It is because the ornaments are meant to beautify and attract. He is already well known. **Therefore, what is the use of Alankāras?** Then, **sadvidyā yadi asti dhanaihi kim**;

What is the greatest wealth among all the types of wealth? **sadvidyā**. **Sadvidyā** means noble knowledge like **Dharma Gnyānam, Brahma Gnyānam**. We use the word Sadvidyā because a person can have the knowledge of black magic also. That is also Vidyā. It can be abused.

There can be militant training centers where they have got the knowledge of Gorilla fighting. That is also Vidyā, but they are all **Asadvidyā**. That is why Bhartruhari carefully adds - **yadi sadvidyā asti, then why do you require any other wealth?** That is the best wealth.

Finally, **apayashaha yadi asti kim mrutyuna** - **if there is ill-fame, does a person require death separately?** It is because the ill-fame itself is as good as death. That is why many people commit suicide when their honor, their family honor is affected. They are not able to stand it because it is as good as death.

It is called character assassination because it is some kind of killing only. **sambhāvitasya cha akīrtiḥi maranād atirityatē** - **sambhāvitaha** means for a person who is honored in the society, dishonor is worse than even death. Therefore, **apayashaha** is equal to **Maranam**.

### Verse No. 62

वाञ्छा सज्जनसङ्गमे परगुणे प्रीतिर्गुरौ नम्रता  
विद्यायां व्यसनं स्वयोषिति रतिर्लोकापवादाद्भयम् ।  
भक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः खले  
येष्वेते निवसन्ति निर्मलगुणास्तेभ्यो नरेभ्यो नमः ॥ ६२ ॥

**vāñchā sajjanasaṅgamē paraguṇē prītirgurau namratā**  
**vidyāyāṁ vyasanaṁ svayōṣiti ratirlokāpavādādbhayam |**  
**bhaktiḥ śūlini śaktirātmadamanē saṁsargamuktiḥ khalē**  
**yēṣvētē nivasanti nirmalaguṇāstēbhyō narēbhyō namaḥ || 62 ||**

In this verse, Bhartruhari gives a list of virtues which are to be cultivated by all. **What are those virtues?** **sajjana sangamē vāñchā** - **sajjana sangamaha** means **Satsanga**. Association with noble people is **Satsanga**. **Vāñcha** means liking, inclination, interest. **Who are those noble people?**

Noble people are those whose thoughts are always noble and who always speak about noble ideas. As somebody said - great minds discuss ideas, average minds discuss events, mean minds discuss people. Great minds discuss ideas. If any topic comes, from that topic, they will start discussing ideas, principles, psychology, human goals, etc.

They cannot confine to smaller things. Higher ideals will be their subject matter. So, great minds discuss ideas, average minds discuss events. They don't discuss about lessons learnt. They confine to discussion of events, but never the morals. They never come to the discussion of morals, but they confine only to the events.

This is the average mind, but it is still better. The mean minds neither discuss ideas nor events, but all the time they discuss other people. So, within seven days, if there are 100 campers, they discuss everybody regarding how they behave, how they eat, how they talk, how they dress, how they behave in temple or lecture hall, or in buses, etc.

Everyone is criticized one after the other, but they never go beyond that. Such a mind is called a gossiping mind. A gossiping mind can never grow. A noble mind will never discuss people. Even if they take a person, sooner or later, from the person they go to the ideal. If there is a particular weakness in a person, instead of criticizing the person for the weakness, they focus on the principle of weakness.

They focus on how it affects the mind, how one can avoid that, etc. It will be a general discussion on human weakness and the problem, rather than particularizing, specifying a person. **But out of these three, which is juicy?** Discussing about other people is always interesting. In fact, many people are close friends only because of discussing other people.

The closeness is developed by criticizing other people. So, it is always juicy, but it is not worthy. Therefore, give up such **Sanga**. Don't contribute to such discussions and if possible, get away from that company. If you are forced to be there, don't contribute. If possible, get out of that company.

**Then, where should you go?** **sajjana sangamē** because you know that satsangatvē nissangatvam, etc. This is the first virtue. The second one is **paragunē prītihi**. When we hear about other people's glory or greatness, generally jealousy comes. We will not be able to stand that. If a person continuously talks, then we say - **do you know about his private life?**

In fact, all those gossip magazines sell very well because our initiate love for gossip and jealousy. Such magazines sell because this is natural human weakness. Never read such gossip magazines. When I hear somebody's glory, I should immediately congratulate that person. I should be happy.

This is possible only if I understand one principle that all the glories belong to only one and we are all only the media for the expression of different glories. Every person has got some glory or the other. We also might have something or we may not have it. If we know that there is only one center of glory, there is no scope for comparison.

Where there is comparison, there is jealousy. Therefore, learn to appreciate other's glories and congratulate. Go to him physically and say I am happy. At-least, verbally tell - I am happy that you are great. You do it for a while and later, it will come from the heart. As Dayānanda Swāmiji says - fake it and make it. But it is very difficult.

So, **paragunē prītihi**; Then, **guru namratā** - in front of elders, we should have **namrata**, humility which is expressed physically like bending or doing Namaskāra or by getting up and offering the seat or asking them to talk and listening, instead of giving a lecture to them. **tēshām tvayāsanēna prashwasitavyam** - when elders come, let them talk and you listen to them.



Often, Mahātmās won't talk. Therefore, maximum we can do is to bring some nice topic. You can raise some question with minimum words. Therefore, learn to reduce the question to half a second and allow them to talk and bask in their wisdom. [vidyāyām vyasanam](#)-show effort in gaining knowledge.

Knowledge can never come through casual approach. Knowledge requires industry, effort, time, repetition. Therefore, one should have the capacity to listen sincerely. There afterwards, reflecting over what has been listened to and comparing what has been said before and what is said later and seeing whether there are contradictions.

If there are seeming contradictions, seeing how to solve them. That is called study. One has to be studious to get knowledge. A hobbyist approach will give some stray ideas, but they cannot make a person wiser. So, [vidyāyām vyasanam](#); [swayōshiti ratihi](#) - learn to be happy with your wife, whatever be the type of wife.

So, learn to accept and be happy with the type of wife you have. It is Bhagawan's gift and I accept. Therefore, accept the wife, accept the husband, and accept the children without complaint. [yōshit](#) means [strī](#). In this context, it means wife - [swabhāyāyām truptihi](#). [lōka apavādāt bhayam](#) - may you be concerned about the public opinion also.

Give validity, give value to public opinion. So, in the name of fundamental right or individual freedom, don't go on doing anything you like. If there is a public opinion against any one of my actions, see why such opinion came. Because remember that in our culture, public opinion is generally based on the [Dharma](#). In Indian blood, [Dharma Shāstram](#) is there coming down in the form of [Parampara](#).

Our parents may not know [Manu Smruti](#) or [Yāgyavalkya Smruti](#), but whatever they have advised us, you see that it is there in one of the Smrutis or Purānās because that is how the Indian culture and tradition is. Therefore, if the public is disturbed, it is generally because my action is [Adhārmic](#).

At the same time, we need not be blindly carried away by that. But at-least, give consideration to the public opinion and see whether the action is Dhārmic or Adhārmic. If we objectively analyze, often we will find that public is disturbed because I am off the track. Therefore, give value to public opinion.

Remember that we should not go to the other extreme. That is why somebody said - I don't know what the formula for success is, but I know what the formula for failure is. **What is that?** It is trying to please everyone. If you try to please everyone, failure is definite because any action you do, somebody will be displeased.

Therefore, here Bhartruhari does not recommend that we should be bothered about all the opinions and we have to dance to the tune of everyone. Take the public opinion, analyze based on Dharma Shāstra. And if you are convinced that you are going in right path, then go ahead, but don't ignore the public opinion.

**lōka apavādāt bhayam** - fear of public opinion; Then, **bhaktiḥi shūlini** - devotion to Lord Shiva. **shūli** means Shiva - **shūladhāri**. So, from this it is very clear that Bhartruhari is Shiva Bhakta. Here, shūli represents **Ishta Dēvata**. So develop devotion to some Ishta Dēvata or the other which will be very useful in spiritual life.

**ātmadamanē shaktiḥi** means capacity for self-control. Develop capacity for self-control. Here, self-control means physical, sensory and mental. In Vēdāntic language, develop **Shama** and **Dama**. Don't be a slave of sense organs and mind. **samsarga muktiḥi khalē**-avoidance of **dussanga**. **khalaha** means **Dushtaha**. **samsargaha** means **Sangaha**.

**muktiḥi** means avoidance - **dussangavarjanam**. If a person develops these virtues, **yēshwētē nivasanti nirmalagunāḥ** - those in whom all these noble virtues reside, **tēbhyō narēbhyō namaha**. Bhartruhari himself offers prostrations. That means he himself has got **Namrata**. He is such a great Mahātma. More, we will see later.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



## 10. Talk 8 - Verses 63, 64

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

विपदि धैर्यमथाभ्युदये क्षमा सदसी वाक्पटुता युधि विक्रमः ।

यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम् ॥ ६३ ॥

**vipadi dhairyamathābhyudayē kṣamā sadasī vākpaṭutā yudhi vikramaḥ |  
yaśasi cābhirucirvyasanaṃ śrutau prakṛtisiddhamidaṃ hi mahātmanām || 63 ||**

In this verse also, Bhartruhari gives a set of virtues which are worth cultivating. The first one is **vipadi dhairyam** - courage in adversity. **vipad** means **āpad**, adversity, crisis, difficulty. **dhairyam** means courage. Human life is mixture of both ups and downs. Nobody can expect a life full of roses. Nobody can expect prosperity all the time.

Life will be a mixture of both favorable and unfavorable situations. That is why whenever we have problems, they ask us to read the **Purānās**. They never recommend **Vēdānta** when we have problems. It is because **Vēdānta** requires a working **Buddhi**. When subject like **drushtēr drashta**, **shrutēr shrōta** is taken, it is difficult to understand for a normal **Buddhi** itself.

In adversity, we are tensed up, worried, disappointed, frustrated, angry and irritated. At that time, **Buddhi** does not work. Therefore, never recommend **Vēdānta** to a person when he is in trouble. **Vēdānta** is a preparation for problems when there are no problems.

When we have no problems, we are preparing for the possible and inevitable problems of life like old age, disease, separation, death of our own near and dear ones and finally, our own death. So, it is a preparation when we are not facing any problems. Therefore, when we have problems, we are supposed to read the **Purānās**.

**What is the advantage of reading Purānās?** It is a very simple psychology. Most of the heroes of the **Purānās** have faced worse problems. When we see that somebody has faced worse problems, we feel that our problem is nothing compared to their problem. As they say when a person did not have a shoe and he was worrying, he saw somebody without a leg.

He then felt that - thank God, I don't have shoe only. At-least, I have got working legs. Therefore, when you see Rama's condition who was to become emperor one day and the next day, he was not even on the streets, but in the forest with thorns, **Rākshasās** and wild animals,

you think that when even an Avatāram could not avoid adversity, what to talk of an ordinary creature like me!

So, this is the psychology because even if we are in hell, if we meet one of our friends, we find solace. This is the psychology. Everybody is in the same boat. Life means **Dwandwāha**. Therefore, I have to prepare for adversity.

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो  
या वच्चेन्द्रिय शक्तिकर प्रतिहता यावत्क्षयो नायुषः।  
आत्म श्रेयसि तावदेव विदुषा कार्यं प्रयत्नो महान।  
सन्दीप्ते भवनेतु कूपखननं प्रत्युद्यमः कीदृशः॥

-भर्तृहरि, वैराग्यशतक

**yāvatsvasthanamidaṁ śarīramarujaṁ yāvajjarā dūratō,  
yā vaccēndriya śaktikara pratihatā yāvatkṣayō nāyuṣa:|  
ātma śrēyasi tāvadēva viduṣā kārya; prayatnō mahāna|  
sandīptē bhavanētu kūpakhananam pratyudyama: kīdṛśa: ||**

-bharṭṛhari, vairāgyaśataka

So, we have to prepare for old age, disease or death not at the time of old-age, but before itself. If you are trying to prepare after the problems have come, it is like **sandīptē bhavanētu kūpa khananam**- the house is on the fire and he is digging the well. So, where is the question of getting the water and quenching the fire!

Therefore, be prepared, don't be complacent, and don't take things for granted. This is the slogan of life. Therefore, for a prepared person, nothing comes as a shock. Therefore, the first virtue is **vipadī dhairyam**. This is beautifully and symbolically done in our culture. When a boy gets the sacred thread, he has to do lot of rites as part of the sacred thread ceremony.

One of the rites that he had to do is **ashma ārōhanam**. **ahsmā** means a rock. **Ārōhanam** means stepping over a rock. When the boy steps on the rock, the priest advises him **ātishtha imam ashmānam ashmāiva tvam sthirōbhava** - O my dear boy, step over the stone and let your heart be strong and unshaken like a rock.

**ashmāiva sthirōbhava** - let the mind be strong enough to face any situation. Because until the sacred thread is put, he enjoys the cozy comfort of the parents. But after the sacred thread, he becomes a citizen of the society. He becomes an adult. Therefore, he must be ready to receive all kinds of people and situations.

Therefore, **ashmārōhanam** means **vipadī dhairyam**. **Then, what about girls?** Because **ashmārōhanam** seems to be a part of sacred thread ceremony and ladies do not have that.

**What will they do?** For the ladies, the wedding is considered to be equal to the sacred thread ceremony. [vivāham cha upanayanam strīnām āha pitāmahaha](#).

[strīnāmvivāhamēva upanayanampitāmahahaprāha](#). Therefore, at the time of wedding, the girl also does the same rite as the boy does during the sacred thread ceremony. The rite is [ashmārōhanam](#). The same mantra is repeated - [ātishthē mamashmānam ashmēvatvam sthirābhava](#).

Therefore, for ladies, that [Vivāha](#) is entering [Gurukula](#). For the boy, Upanayana is entering Gurukula and for the girl, Vivāha is entering Gurukula. **Who is the Guru?** Husband is supposed to be the Guru. He deserved that in those days because he had gone through [Gurukula Vāsa](#) with the knowledge of all the [Dharma Shāstra](#).

Therefore, he is Guru. Husband represents the teacher. So, security is also taken care of and teaching is also taken care of. For both, [ashmārōhanam](#) is important. **What is the significance of it?** Life is full of ups and downs and let your heart be like a rock.

Then, the second virtue is [abhyudayē kshamā](#)- when there is prosperity, one should have Kshamā. [Kshamā](#) means patience, tolerance, accommodation. It is because generally, along with money, arrogance comes. Since he has got wealth, he can always be impatient and irritable because he can dismiss anyone.

So, he can dismiss people at will, because of the strength of money. Generally, prosperity and irritability go together. Generally, poverty and patience go together because a poor man cannot afford to be impatient. Poverty forces a person to swallow everything, but prosperity makes a person lose the patience.

Therefore, it is a special virtue. In prosperity, you can afford to be angry, but the value is - in prosperity, you should be kind. You should have tolerance, accommodation. So, a rich man should be kind to the poor. That is why they say –

सम्पत्सु महतां चित्तं भवत्युत्पलकोमलम् ।  
आपत्सु च महाशैलशिलासङ्घातकर्कशम् ॥ ६६ ॥

[sampatsu mahatām cittam bhavatyutpalakōmalam](#) |  
[āpatsu ca mahāśailaśilāsaṅghātakarkaśam](#) || 66 || **Niti Shatkam**

[sampatsu mahatām chittam](#) - in prosperity, the great people's mind is soft like lotus petal. [apatsu cha](#) - in adversity, if they are like soft petal, they will get crushed. Therefore, in adversity [mahā shaila shilā saṅghāta karkasham](#) - their heart is strong to withstand one problem after the other. Generally, problems come together.

They always come in row. Therefore, may you develop patience in prosperity. [sadasī vāk patuta](#) - If you choose to address in an assembly, you better have the mastery over speech. If you want to address an assembly ([sadas](#)), let there be mastery over language ([vāk patuta](#)), let there be the capacity of communication.

Having knowledge is one faculty. Capacity to communicate is another faculty. Both need not always co-exist. A person can have knowledge without communication capacity. He will be a gold medalist, but he is a boring teacher. There is also another possibility.

He has got good communication capacity, but he does not have the knowledge. Kalidāsa defines a teacher in one of his dramas.

श्लिष्टा क्रिया कस्यचिदात्मसंस्था  
संक्रान्तिरन्यस्य विशेषयुक्ता ।  
यस्योभयं साधु स शिक्षकाणां  
धुरि प्रतिष्ठापयितव्य एव ॥

[śliṣṭā kriyā kasyacidātmasaṁsthā](#)  
[saṁkrāntiranyasya viśēṣayuktā |](#)  
[yasyōbhayaṁ sādhu sa śikṣakāṇāṁ](#)  
[dhuri pratiṣṭhāpayitavya ēva ||](#)

There are some people who have got the knowledge very well in them. Their problem is that there is no communication capacity. [sankrāntiranyasya viśēsha yukta](#) - in some other people, communication skill is there, but no knowledge. Therefore, both are unfit to be teachers. **Then, who should be teachers?**

[yatrōbhayam sādhu susikshitānām](#) - [yatra ubhayam](#) - where both the knowledge and skill of communication are there, they alone must be appointed as teachers. It is not only for Vēdānta, but it is valid for any subject matter such as Physics, Chemistry, Mathematics or Economics. Both knowledge and communication skill are required. [Vāk Patuta](#) - capacity to communicate.

We sometimes see people making STD phone calls and they don't know what they have to tell. Therefore, if a person tries to speak in an assembly without the knowledge of the language, it is ridiculous like the following example.

शब्द शास्त्र मनधित्य यः पुमान् वक्तुमिच्छति सभान्तरे ।  
रोधुमिच्छति वने मदोत्कटम् हस्तिनाम् कमलनाळ तन्तुनः ॥

[shabdha śāstra manadhītya yah pumān vaktumichhati vacha sabhāntarē](#)  
[rōddhumicchati vanē madōtkatam hasthinam kamalanāla tantuna](#)

If a person wants to speak in an assembly without the knowledge of language, it is like - he has got the filament of a flower and he has made a string out of that. You know how tender it is! You ask him what he wants to do. He says I want to catch an elephant. **What kind of elephant?** - Wild elephant. **What type of wild elephant?** - An elephant with rut.

Trying to speak without the capacity to communicate is as foolish as trying to catch a wild elephant using a string made out of the filament of a flower. Therefore, Bhartruhari says **sadasi vāk patuta. yudī vikramaha-** a virtue of a warrior. In war, he should have valor. **Vikramaha** means valor, courage. **yashasi cha abhiruchihi** - love for fame.

**Yashas** means fame, **Abhiruchihi** means liking. So, this is from **Vyāvahārika** stand point. Of course, once we come to **Vēdānta**, one should have **Vairāgyam** for everything. But from worldly angle, love for fame is accepted. **Do you know why they accept that?** There is a secret behind it.

One becomes famous because of noble actions. He must have done something great to become famous. Therefore, once we have a value for fame, at-least for the sake of fame, he will do noble things. That is why generally, they tempt in institutions. They say that if you give something, we will put your name on that.

Therefore, at-least for the sake of fame, let them do noble jobs. It is better than doing nothing. Therefore, **yashasi abhiruchihi; vyasanam shrutou** - In the previous **Slōka**, he said **vidyāyām vyasanam**. There, the word **Vidyā** was used in the sense of knowledge. We may not know which knowledge it is.

Therefore, here Bhartruhari makes it clear - **shrutou, vaidika gnyānē, vēda gnyāna prāptou prayatnaha**, effort to acquire scriptural knowledge. It is because many people complain that the scriptures are all in a dead language. They are all in Sanskrit. **Who can understand all these things?** They have kept all ritual **Mantrās** in Sanskrit and nobody is telling us anything.

We are not interested in doing rituals as we do not know the meanings of what we are doing. They complain. Remember that knowledge will not come to us. We have to go after knowledge. The initiative must come from me. When a person wants a unique degree which is available only in America, how much effort he puts!

He asks the son or daughter to write GRE exam, TOEFL exam or GMAT exam. He does everything because he enquired, he found out and he worked for it. But he wants to get scriptural knowledge sitting at home. **How is it possible?** If I have to go after that knowledge, I should ask a question to myself - **what effort am I putting for gathering Scriptural Knowledge?**

If I am really sincere, there are enough sources even now. Even in the 20<sup>th</sup> century, there are many institutions, there are many books, and there are many ways of learning. If we still don't know, the mistake is not with the world or tradition, but it is I who has not put forth the effort.

If I don't put forth the effort, is the scripture going to lose or am I going to lose? Scriptures are not going to lose anything. Therefore, Bhartruhari says never complain. You have to take the initiative for scriptural study. Bhartruhari says that all these virtues are very natural for Mahātmās - [mahātmanām idam prakruti siddham](#).

[prakruti siddham](#) means [Sahajam](#). They are natural. **Why are they not natural for us?** That is why we are not Mahātmās. It is very simple. **What should we do if we are not Mahātmās and if they are not there naturally in us?** If they are not there naturally, we better cultivate them, acquire them.

#### Verse No. 64

प्रदानं प्रच्छन्नं गृहमुपगते सम्भ्रमविधिः

प्रियं कृत्वा मौनं सदसि कथनं चाप्युपकृते ।

अनुत्सेको लक्ष्म्यामनभिभवगन्धाः परकथाः

सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ ६४ ॥

[pradānam pracchannam gṛhamupagatē sambhramavidhiḥ](#)

[priyam kṛtvā maunam sadasi kathanam cāpyupakṛtē |](#)

[anutsēkō lakṣmyāmanabhibhavagandhāḥ parakathāḥ](#)

[satām kēnōddiṣṭam viṣamamasidhārāvratamidam || 64 ||](#)

Some more virtues which are worth cultivating are enlisted here. [pradānam pracchannam](#) - a person gives lot of charity, but without publicity - Charity without publicity. [pradānam](#) means charity, [pracchannam](#) literally means secretly or hidden. In this context, it means without publicity. You should not translate it as giving under the table.

Therefore, nobody should know what I give. Even if somebody happens to tell it, I should not dwell upon it. I should just brush aside and change the topic. [ācchādaya swān gunān](#) - we should not publicize our Gunās. Charity without publicity is the first virtue. [gruham upagatē sambhrama vidhihi](#) - immediately attending to a person when he visits the house.

[sambhrama vidhihi](#) means immediately. Not making the guest to visit, but immediately attending to a guest and doing whatever is required. This is based on [atithi dēvō bhava](#) principle. The next one is [priyam krutvā mounam](#)- doing noble deeds silently without self-glorification, without trumpeting one's own glory.



It is almost the same as previous one. There, it is charity without publicity. Here, it is service to humanity without publicity. [sadasi kathanam api upakrutēh](#) - but when somebody else does a service to me, I don't hide that. I tell that to everyone. So, whatever other people have done to me, I tell everyone. I give free publicity.

Generally, we hide whatever the other people do and we publicize whatever we do. In Ramayana also, a similar occasion comes. I don't remember that beautiful Slōka, but it says - suppose, a person has harmed Rama hundred times and helped him one time. **Which one will Rama publicise?**

Rama forgets the hundreds of [Apakārās](#). [ēkam krutam upakāramapi navismarati](#) - he will never forget that help. That is supposed to be another very great, but difficult virtue. If a person does one harm, then we remember only that particular thing and we forget all other things he has done.

Here, Bhartruhari says - tell everyone what other people have done to you. [anutsēkō lakshmyām](#)- it is the repetition of the idea of previous Slōka. In prosperity, freedom from arrogance - [mā kuru dhana jana yavvana garvam harati nimēshāt kālah sarvam](#). So, never have vanity because of your prosperity.

Be humble. If at all somebody asks how you became like that, don't start with self-glorification saying that I came with a four Anna coin to the city and I worked hard and hard, etc. Tell that I am in the present position by the grace of the Lord. Attribute the glory to the Lord, never to yourself.

[anutsēkō lakshmyāmlakshmyām](#) - here, Lakshmi means prosperity. [nirabhibhavasārāh parakathāh](#) - if at all, he talks about other people, it never includes or it never has insult as its content. That is, he doesn't put another person down. So, if he talks about other person, he doesn't put him down. He doesn't criticize him.

He doesn't create an unfavorable opinion about him. So, [nirabhibhavaha](#) means without insult. [abhibhavaha](#) means putting down. [sārāha](#) means content. [parakathāh](#) means talks about other people. He doesn't criticize anyone. Dayānanda Swāmiji says that it is proof reader's approach. When a proof reader reads a book, he is always looking for mistakes.

That is good for proof reading. Never have this approach in man reading. [idam vishamam asidhārā vratam](#)-This expression came earlier. [idam asidhārā vratam](#)- it is an extremely difficult principle to follow like walking on razor's edge. **But, what is the beauty?** The noble people effortlessly, spontaneously follow this.

Bhartruhari says **satām kēnōddishtam-** who has taught these values to the noble people? Nobody has taught these virtues. They are natural to noble people. If they are not natural to me, I need not feel guilty about it. Work for acquiring these virtues.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



## 11. Talk 9 - Verses 72, 78

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

In these evening sessions, we will be seeing some of the selected verses of [Nītiśatakam](#). It is a work written by Bhartruhari, who is a famous author who lived centuries before. As the very title shows, it contains 100 verses, or to be precise, more than 100 verses on [Nītihi](#). Nītihi means [Dharmaha](#), a way of life or a path by which we have to lead our life.

[nīyatē anayā iti nītihi](#) or [Nyāyaha](#) or [Dharmaha](#), a path by which we have to lead our life. It is a path not prescribed by Bhartruhari, but a path prescribed by the [Shāstrās](#) themselves. So, [Shāstrīya Mārgaha](#), [Dharma Mārgaha](#) is called [Nītihi](#) because as human beings, we have got a free-will.

Therefore, unlike animals, we can choose any way of life according to our will. Animals cannot lead a life as they want, because they have no will of their own and their life will have to be governed by their own instincts. They have no choice in the way they eat the food or the type of food or the way they built their houses.

That is why the nest made by a particular bird will be the same even for centuries. The ant hill will be the same. The honey comb will be the same. A vegetarian animal will remain vegetarian, unless we force it. Similarly, a non-vegetarian animal will remain non-vegetarian, whereas, human beings can eat different things. Human being can eat in different ways, by using chopsticks, forks, spoons, fingers, or directly also.

The houses that we build vary. The materials that we use vary. Therefore, because of free-will, our life can be governed by our nature. That is, [Prakruti](#) based life, nature based life, instinct based life, [Rāga-Dwēsha](#) based life. It is one possibility. A person, who leads such a life, doing whatever he feels like doing, is called [Prākṛuta Purushaha](#).

He is governed by instincts - [Swabhāva](#). [Kāmachāraha](#), [Kāmavādaha](#), [Kāmabhakshaha](#); [Kāmachāraha](#) means a way of life that suits his will. [Kāmavādaha](#) means speaking any word that he feels like uttering. [Kāmabhakshaha](#) means eating anything that he feels like eating. Such a person is called [Prākṛuta Purushaha](#).

There is another way of life which is possible. That is a life governed by Shāstrā's dos and don'ts, [Vidhi](#) and [Nishēdha](#), [Kāryam](#) and [Akāryam](#). It is not based on [Rāga-Dwēsha](#), but is based on [Vidhi-Nishēdha](#).

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

[tasmācchāstram pramāṇam tē kāryākāryavyavasthitau |](#)

[jñātvā śāstravidhānōktaṁ karma kartumihārhasi || 16-24||](#)

Krishna said to Arjuna - Arjuna, your life cannot be governed by [Rāga-Dwēsha](#). It has to be governed by what is proper according to Shāstra and what is improper according to Shāstra. When a person's life is governed by Shāstric path, he is called [Samskruta Purushaha](#), a refined person, a cultured person, a mature person.

Therefore, [Prākruta Purushaha](#) and [Samskruta Purushaha](#) are the two possibilities that we have. In the Nīti Shatakam, Bhartruhari presents a way of life based on Shāstra which makes us Samskruta Purushaha, a cultured person. As I said, the origin of this [Dharma Shāstra](#), the [Samskruti](#), or this culture is the Vēda.

To be precise, the [Vēda Pūrva Bhāga](#) deals with that. So, [Nīti](#) or [Dharma](#) or way of life is dealt with by the [Pūrva Bhāga](#) of the [Vēda](#). That is why the Pūrva Bhāga (the first portion) of the Vēdās is called [Dharma Shāstra](#). [Dharma](#) is defined as [Chōdana Lakshanaha Arthaha Dharmaha](#). Whatever way of life is prescribed by the Vēda is called Dharma.

[Chōdana Lakshanaha Arthaha](#) - a way of life which is prescribed by the Vēda or by the scriptures. This [Dharma Shāstra](#) consists of two parts. One is the part of rituals. They are also called [Dharma](#). All the [Samskārās](#), right from birth such as [Garbhādāna](#), [Pumsavana](#), [Sīmanta](#), [Nāmakarana](#), [Choula](#), [Upanayana](#) and daily rituals like [Sandhyāvandanam](#), [Agnihōtra](#) are also called Dharma.

The second part of the Dharma Shāstra is values and attitudes, ethics and morals. Both together constitute Dharma Shāstra. [Rituals + Values = Dharma Shāstra](#). Of these two portions, Nīti Shatakam concentrates on ethics and morals, rather than rituals because rituals are not universal in nature. They vary according to the [Varna](#) and [Āshrama](#) of a person.

We cannot prescribe a ritual without knowing the [Varnāshrama](#) designation of a person. [Varna](#) stands for [Brāhmana](#), [Kshatriya](#), [Vyshya](#) or [Shūdra](#). [Āshrama](#) stands for [Brahmacharya](#), [Grihastha](#), [Vānaprastha](#) or [Sanyāsa](#). A ritual which is prescribed for one Varna is prohibited for another Varna. A ritual which is prescribed for one Āshrama is prohibited for another Āshrama.

Therefore, if I talk about rituals, it will not have universal application. It will depend upon the individual whereas, the Dharma which consists of values, has got a more universal application. Therefore, Bhartruhari chooses to deal with the value aspect of Dharma or the value aspect of the **Nīti Shāstra**. If you analyze these values, most of them are known values only.

As Dayānanda Swāmiji nicely says - any person with some commonsense can easily derive most of the values. **shrūyatām dharma sarvasvam shrutvāchaiva avadhāryatām** - a person condenses all the values in one verse. Not even in one verse, but in the first half he introduces the topic.

He says **shrūyatām dharma sarvasvam** - may you all listen. I am going to tell you **Sāra** of all the values. In another quarter, he says - **shrutvāchaiva avadhāryatām** - don't hear through one ear and lose it through the other ear. You receive it, assimilate it and follow it. May you internalize this essence. **What is the essence?** **ātmanah pratikūlāni** - whatever you consider unfavorable to you.

**Pratikūlam** means unfavorable. It is opposite to **Anukūlam**. **Anukūlam** means favorable. **ātmanah pratikūlāni** - whatever you consider unfavorable to you. **parēshām na samācharēt** - kindly refrain from doing those action to others.

श्रूयतां धर्म सर्वस्वं श्रुत्वा चाप्यवधार्यताम् ।  
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥

- वेदव्यास

**śrūyatām dharma sarvasvam śrutvā cāpyavadhāryatām |**  
**ātmanah pratikūlāni parēshām na samācharēt | |**  
**- vēdavyāsa**

I don't want others to insult me especially, in-front of many people. That means I have learnt one value that I should not insult others. I don't want others to tell a lie to me. I have learnt another value that I should not lie to others. I don't want others to harm me. I should not harm others. I want everyone to love me, in-spite of my limitations.

I don't deserve any quality worth loving. In-spite, of my limitations, I want others to accept me, but not to reject me. If that is so, I should also not reject others. Therefore, **ātmanah pratikūlāni parēshām na samācharēt**. In English, they say - what you do not want other's do to you, do not do to others. Another person condensed the entire **Dharma Shāstra** in another beautiful verse.

श्लोकार्धेन प्रवक्ष्यामि यद्भक्तं ग्रन्थकोटिभिः ।  
परोपकारः पुण्याय पापाय परपीडनम् ॥

**ślōkārdhēna pravakṣyāmi yaduktam granthakōṭibhiḥ |  
parōpakārah puṇyāya pāpāya parapīdanam ||**

ślōkārdhēna pravakṣyāmi yaduktam grantha kōṭibhihi - I shall tell in half a verse, what is said in crores of books on morals and ethics. I will condense all of them and present in half a verse. **What is the essence of all values?** parōpakārah puṇyāya pāpāya parapīdanam. parōpakārah puṇyāya - whatever help you do to others is noble, **Punyam**.

pāpāya parapīdanam - harming others in any way (mentally, verbally, physically) is **Pāpam**. Therefore, values and ethics are not unknown to us, but still they are presented elaborately. The idea is that the more we dwell on them, the more they will become ours. For that purpose alone, so many Nīti Grandhās are available. Here, we are selecting some verses.

**What is the advantage of following these values?** We have got twofold benefit. One benefit is that values make the life harmonious. Values make the society healthy. They are like the parameters of a healthy body. If we should have a healthy body, they give us certain parameters. Blood pressure must be between 120 and 80.

Blood sugar must be this much and cholesterol must be this much. If these few items tally reasonably, then it is a sign of a healthy body. In the same way, if there should be a healthy society, the scriptures point out that it should fulfill certain parameters. Certain things should be there and certain things should not be there.

**What are the parameters which should be there?** - **Dharma**. **Adharma** should not be there. **What is the advantage?** The society is healthy and harmonious. Only when the society is healthy and harmonious, the individual can enjoy peace. What is harmony externally, it is peace experienced internally.

External disharmony and internal peace can never go together, unless he is a **Gnyāni**. Here, we are not discussing a **Gnyāni**. External disharmony and internal peace can never go together for a common member of the society. Therefore, peace requires a society which values and follows the values.

Only when there is peace, there is a possibility of any healthy pursuit. Whether it is pursuit of material growth, whether it is pursuit of science, whether it is pursuit of art, whether it is pursuit of spirituality, any pursuits requires a healthy atmosphere. Therefore, **Dharma** is important for peace and progress.

This is for all the common people. More importantly, **Dharma** or **Nīti** is required for a spiritual seeker. He might be not interested in material growth. He might be a seeker of **Mōksha**. Even such person requires Dharma. Without Dharma, the stepping stone, **Gnyānam**

is never possible. The study becomes an academic study. It can never be assimilated. This is given by both the [Upanishads](#) and the [Gīta](#).

न विरतो दुष्चरितात् न शान्तो न समाहितः  
ना शान्त मनसोवापि प्रज्ञानेनैवमाप्नुयात् ॥

**na viratō duṣcaritāt na śāntō na samāhitaḥ  
nā śānta manasōvāpi prajñānēnainamāpnuyāt**

If a person does not have a life of values, he cannot come to knowledge. Even if he comes to knowledge, he cannot get knowledge. And even if he gets knowledge, he cannot assimilate. Like oil and water, knowledge will be somewhere and his personality will be totally different. In the [Gīta](#), Bhagawan clearly says - [daivī sampad vimōkshāya nibandhāya āsurīmatā](#).

Krishna calls the values [daivī sampath](#). He says [daivī sampath](#) alone promotes Self Knowledge, whereas [Āsuri Sampath \(Adharma, Anīti\)](#) has got a retarding effect. Therefore, even a seeker of [Mōksha](#) should give importance to a life of values. Thus, whether a person wants peace of mind or material prosperity or spiritual fulfillment, he requires the foundation of [Dharma](#).

Whatever be the [Purushārtha](#), whether it is [Artha](#), [Kāma](#) or [Mōksha](#), it requires the foundation of [Dharma](#). [Artha-Kāma](#) means material growth. [Mōksha](#) means spiritual growth. Both of them require the foundation of [Dharma](#). So, [Dharma](#) is the foundation on which one can build the mansion of [Artha-Kāma](#) or the mansion of [Mōksha](#).

Without, [Dharma](#), if he gets plenty of money, CBI will enter. Person will be in prison. That will be the only thing. Therefore, [Dharma](#) is very important. I have often given the example that [Vēdāntic study](#) and following the values should go hand in hand like [Pathyam](#) and [Oushadham](#).

पत्यमौषद सेवा च क्रियते येन रोगिणा ।  
अरोग्य सिद्धिर् द्विष्टस्य द्विष्यास्य नान्यनुष्ठित कर्मणा ॥  
**patyamauṣada sevā ca kriyatē yēna rōgiṇā |  
arogya siddir dviṣṭasya dviṣyasya nānyanuṣṭita karmaṇā | |**

Shankara tells in [Vivēka Chūdāmani](#) that both [Oushadha](#) (taking the medicine) and [Pathyam](#) should go hand in hand. [Pathyam](#) means the disciplines prescribed by the doctor. He says don't drink cold water, don't take butter milk or curd or don't take this or that. They all come under [Pathyam](#). So, [Pathyam](#) and [Oushadham](#) should go hand in hand.

Imagine a person very religiously following the [Pathyam](#), but not taking medicine. It is useless. Another person takes medicine religiously, but doesn't follow [Pathyam](#). Both are

useless. Therefore, on one side, we should have a life of values. That is [Pathyam](#). On the other side, we should have the study of scriptures.

That is [Gnyāna Yōga](#), which is taking the medicine. That is why, in the morning class, I have kept [Upadēsha Sāhasri](#) which is [Oushadham](#). And in the evening class, we are supposed to be taking care of Pathyam. Morning Oushadham + evening Pathyam = Mōksha, at the end of the camp. This is the background of [Nītishatakam](#).

Here, the ideas contained are strewn all over. It is not systematized. Therefore, for the sake of our convenience, I have divided it into five topics. The first topic that I chose was [Sāmānya Nītihi](#), the general Dharma, general rules or general virtues. Then, it is [Sajjanaha](#). Then, it is [Mūdha Janaha](#). Then, it is [Vidhihi](#) and then, [Purushārthaha](#).

[Sāmānya Dharmaha](#) or [Sāmānya Nītihi](#); [Sajjanaha](#), what makes a [Sathpurusha](#); [Mūdha Janaha](#), what makes a [Mūdha Purushaha](#); Then, [Vidhihi](#) - [What is fate?](#) [Purushārthaha](#) - [What is free-will?](#) This is how I have divided into five topics. In each topic, I have selected certain verses.

Last year, I started with the first topic of [Sāmānya Dharmaha](#) and we have seen some verses. Now, I am going to continue with the topic of [Sāmānya Dharmaha](#), general conduct, general rules or general virtues. With this background, we will go into the verses. I want to go to verse number 72.

### Verse No. 72

श्रोत्रं श्रुतेनैव न कुण्डलेन  
दानेन पाणिर्न तु कङ्कणेन ।  
विभाति कायः करुणापराणां  
परोपकारैर्न तु चन्दनेन ॥ ७२ ॥

[śrōtram śrutēnaiva na kuṇḍalēna](#)

[dānēna pāṇirna tu kaṅkaṇēna |](#)

[vibhāti kāyaḥ karuṇāparāṇām](#)

[parōpakāairna tu candanēna || 72 ||](#)

Here, Bhartruhari talks about the ornaments of various parts of the body. We may wonder why Bhartruhari should talk about ornaments as we already know them very well. We know that the ornament for the ear is an earring. The ornament for the hand is the bangle. The ornament for the body is either various ornaments or application of various perfumes.

They are all superficial ornaments. They are all perishable ornaments. But I am going to talk about some special ornaments which really add true charm, subtle charm to those limbs of the



body. Here, he takes three limbs. The first one is **Shrōtram**. Bhartruhari says **shrōtram kundalēna na vibhāti** - the ears do not really become attractive by wearing earrings.

It is a mistake or misconception to think so. People think that ears become attractive through **Kundalam**. I read in a book about earrings made of diamond costing Rs. 31 crores! We can decorate the ears with those earrings. He says that is not the real decoration. **Then, what is the real decoration? shrutēna ēva.**

The real ornament is **Shravanam**, listening to noble things. It will add charm not to our external body, but to our inner personality. Our **Sūkshma Sharīram** gets refined, our personality becomes more refined and ultimately, even Mōksha is attained through Shravanam. Therefore, the real ornament of the ears is **Shravanam**.

Here, **shrutam** means Shravanam. That is why they say that at the time of the Upanayana initiation, a person listens to **Gāyatri Mantra** through the right ear. Therefore, the right ear is supposed to be a sacred one because it has heard the Vēda. Therefore, it is supposed to be locus of even Ganga Devi.

Therefore, when they do the **Prānāyāma**, they have to hold the nose and have to breathe in and breathe out. Their saliva comes out while chanting **om bhuh om bhuvaha**, etc, and it will touch the hand. Therefore, the hand becomes non-scared because of the saliva. Therefore, he has to purify. **What do they do?**

They have to touch the Ganga. **Every time you do Prānāyāma, how can you go from Madras to Ganga?** Therefore, they say the right ear has got Ganga Devi. It is the **Vēda Sthānam**. Therefore, after every Prānāyāma, they touch the ear. So, there is no ornament in the ear. **What is there?** There is something unseen in the right ear. That is Ganga Devi.

That is Shravanam. That is the Vēda. Therefore, **Shravanēndriyam** has got Ganga Devi, **Vēda Māta** which makes it sacred. This is the ornament of ears. **What is the ornament of the hand?** He says **pānihi kankanēna na vibhāti** - the hands do not become attractive or they don't shine because of Kankanam, the bangle.

They all are superficial ornaments. They will go at any time. **What is the true ornament of the hand?** - **Dānēna**. Therefore, giving charity or giving gifts is the true ornament which again will add charm to the inner personality. He becomes great. Therefore, **pānihi kankanēna na vibhāti, pānihi dānēnavibhāti**. Therefore, we have got the second ornament.

The first ornament is **Shravanam**. Second ornament is **Dānam**. **What is the third ornament?** **kāyaha chandanēnatu na vibhāti**. **kāyaha** means the **Sharīram**, the body. **chandanēnana vibhāti**

- the body does not become attractive by smearing perfumes. They are not the true ornaments or true decorations. **Then, what is the true ornament?** *parōpakāraihi kāyaha vibhāti.*

The body becomes attractive, respected by people and people are after that body or that person who has dedicated himself to help others. **What type of people are they?** *Karunāparānām.* This *Parōpakāra* cannot come automatically. After all, physical action is only an expression of the inner attitude. Therefore, *karunāparānām kāyaha* - the true ornament of the body of those people who are soaked in compassion, is their help to the needy people.

Therefore, the ornament of the physical body is *Parōpakāraha*. In this, three values have been mentioned - *Shravanam*, *Dānam* and *Parōpakāraha*. In the figurative form of ornaments, Bhartruhari presents the three values of *Shravanam*, *Dānam* and *Parōpakāraha*. Here, you need not take *Shravanam* as *Vēdānta Shravanam*.

Even the *Shravanam* of any noble thing such as *Dharma Shāstra*, *Ramayana* and *Mahābhārata* comes under *Shravanam* - *bhadram karanēbhi shrunuyāma dēvāh.*

#### Verse No. 78

तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः

सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनम् ।

मान्यान् मानय विद्विषोऽप्यनुनय प्रख्यापय प्रश्रयं

कीर्तिं पालय दुःखिते कुरु दयामेतत् सतां चेष्टितम् ॥ ७८ ॥

**tṛṣṇām chindhi bhaja kṣamām jahi madam pāpē ratiṁ mā kṛthāḥ**

**satyaṁ brūhyanuyāhi sādhipadavīm sēvasva vidvajjanam |**

**mānyān mānaya vidviṣo:'pyanunaya prakhyāpaya praśrayaṁ**

**kīrtiṁ pālaya duḥkhitē kuru dayāmētat satām cēṣṭitam || 78 ||**

In this beautiful verse which is worth getting by-heart, Bhartruhari gives a list of virtues which will make a person a *Sath Purushaha*, a cultured person, refined person, matured person. Here, Bhartruhari does not talk about a *Gnyāni*. Remember that the topic is only about *Dharma Shāstra*. We are not talking about Self Knowledge.

Even without Self Knowledge, a person can become great by following *Dharma Shāstra*. He becomes a *Dhārmika Purushaha*, *Shrēshtha Purushaha*. **What are those virtues?** The first one is *trushnām chindhi*. We have to supply the subject *tvam* (you). May you cut down your desires. *trushnā* literally means thirst. In this context, we are talking about mental thirst which asks for more and more.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७॥

**kāma ēṣa krōdha ēṣa rajōguṇasamudbhavaḥ |  
mahāśanō mahāpāpmā viddhyēnamihā vairiṇam || 3-37||**

That **Kāma** is referred as **Trushnā**. Here also, we should be clear when Bhartruhari says that one should cut down the desires. Here, Bhartruhari is not addressing a **Mumukshu** because this is a **Dharma Shāstra Grandha** which is meant for all human beings who are starting their life afresh. There is a lot of difference between **Dharma Shāstra Grandha** and **Vēdānta Shāstra Grandha** consisting of **Prasthāna Trayam**.

**Vēdānta Shāstra** is not universally applicable. **Vēdānta** is addressed only to those people who have got **Sādhana Chatushtaya Sampatti**. It is for those people who have understood what **Dharma**, **Artha** and **Kāma** are, who have understood their limitations and who have grown out of **Dharma**, **Artha** and **Kāma** and who is the seeker of **Mōksha**.

**parīkshya lōkān karmachitān brāhmanō nirvēdamāyāt, nāstyā krutah krutēna tad vignyānārtham gurumēvābhigacchēt samitpānihi shrōtriyam brahma nishtham** - The one who has got **Vairāgyam** towards **Dharma**, **Artha**, **Kāma** and the one who keeps **Mōksha** not as a primary **Purushārtha**, but as the only **Purushārtha**.

**manushyānām sahasrēshu kaschityatati siddhayēt**. Therefore, the seekers of **Mōksha** are very few in number. Only to those few people, the **Prasthāna Trayam** is applicable. So, whether it is **Upanishad** or **Brahma Sūtra** or the **Vēdāntic** portions of the **Gīta**, they are all meant for only few people.

**Vēdānta Shāstra** is never universally applicable. Therefore, never teach **Vēdānta** to children. Many people will have a misconception. They study **Karma Yōga** in the **Gīta** and think that **Vēdānta** is **Karma Yōga**. They think that learning **Vēdānta** is learning **Karma Yōga**. Therefore, it is universally applicable to all.

Remember that **Karma Yōga** does not come under **Vēdānta**. **Karma Yōga** comes under **Dharma Shāstra**. Therefore, **Vēdānta** is never universally applicable. It is never meant for children. It is never meant for those people who are starting the life.

Imagine a person is freshly getting married and you go and say - **na karmanā na prajayā dhanēna tyāgēnaikē amrutatva mānashuhu**. That is why they say that generally, a **Sanyāsi** should not go to a wedding. Reason is that when he comes, you have to give him **Pūrna Kumbham**. When you give **Pūrna Kumbha**, you have to say **na karmanā na prajayā..**

Suppose, the bridegroom listens to that and he renounces and goes away like **Samartha Ramadas**. Therefore, they are worried that if the bridegroom listens to **na karmanā na prajayā**

na dhanēna, he might renounce and go away. If the bridegroom does not know Sanskrit, every Mantra looks the same for him.

But the idea is that when the Sanyāsi comes, na karmanā has to be chanted. When a bride and bridegroom are entering, one has to chant prajayā pashubhihi. Therefore, what I want to say here is that for a person who is starting life afresh, Vēdānta is not the subject matter for him. **What is the subject matter for him?** - Dharma, Artha and Kāma.

Therefore, Nīṭishatakam is not addressing a Mumukshu. Primarily, Nīṭishatakam is addressing a common person who is starting the life. It is applicable to children. It is applicable to those people who are getting married afresh. Of course, is applicable to a Mumukshu also, but it is primarily directed towards the one who begins.

Therefore, for a person who is starting life, Vēda never says you should not have Kāma. Vēda says you can have desires because Kāma is included as one of the Purushārthās. Kāma is never a prohibited thing. If Kama is a prohibited thing, all Kāmya Karmās will become Nishiddha Karmās.

The very fact that Kāmya Karmās have not been included in Nishiddha Karmās indicates that Kāmya Karmās are not banned. They are allowed in the Shāstra. They are not only allowed, but they are even encouraged.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१॥

**yō yō yām yām tanuṁ bhaktaḥ śraddhayārcitumicchati |**

**tasya tasyācalāṁ śraddhāṁ tāmēva vidadhāmyaham || 7-21||**

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ ७-२२॥

**sa tayā śraddhayā yuktastasyārādhanamīhatē |**

**labhatē ca tataḥ kāmānmayaiḥ vihitānhi tān || 7-22||**

Krishna says let them worship me seeking what they want. ārtō jignyāsuhu arthārthī gnyānīcha bharatarshabha - let him seek Artha, let him seek Ārti Nivrutti. I am ready to fulfill. There is nothing wrong in it. Therefore, it should be very clear that Kāma is not prohibited in our Shāstra.

If a person has understood the limitation of Kāma and if he is not interested in Kāma, then Vēda says - I have got another thing which is more superior to that. If you go to buy clothes, the shopkeeper will just throw something from the shelf. Once he comes to know that you are a rich person looking for something superior, he will say - wait, I have something else.

Then, he will open that shelf and bring another dress and he will say it costs 27 thousand. He has got separate stuff. It is there in almost all shops. Even in a Rudrāksha shop, he has got certain things and once he knows that you are ready to spend few thousands, he has got Rudrāksha Māla which will cost Rs. 8000. But that will not be on the top.

He has to see your affordability and then, he takes them out. Similarly, Vēdānta also spreads the Dharma, Artha, and Kāma on the table. Most of the people take them and go. There are some rare ones who seek higher things. When a person seeks something higher, Vēda has got **Mōksha** to provide.

Vēda doesn't say you should not seek Dharma, Artha and Kāma. They are perfectly all right. Vēda says if you are tired of that and if you are looking for something different, I have got a different step. **athātō brahma jignyāsa, brahmavidāpnōti param**, etc. Therefore, in the Dharma Shāstra, Vēda is not against Kāma.

Therefore, Nītiśatakam says trushnām chindhi - not don't have Kāmās, but cut down the Kāmās. **mūdha jahīhi dhanāgama trushnām kuru sadbuddhim manasi vitrushnām yellabhasē nija karmōpāttam vittam tēna vinōdaya chittam.**

You can have desires, but you should cut them down. But the problem is - **What is the limit? What is the norm of cutting down?** You interview five people and ask what are the minimum things required for life. You will find that the minimum itself varies. What is maximum for some people is minimum for some others.

Therefore, the question comes as to what is the norm in cutting down the desires. Bhartruhari doesn't say that. He only says cut down the desires. **What is the norm?** I have to say that and I will do that in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



## 12. Talk 10 - Verse 78 (1)

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्  
अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्  
**sadāśiva samārambhāṁ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vandē guru paramparām**

Verse No. 78

तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः  
सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनम् ।  
मान्यान् मानय विद्विषोऽप्यनुनय प्रख्यापय प्रश्रयं  
कीर्तिं पालय दुःखिते कुरु दयामेतत् सतां चेष्टितम् ॥ ७८ ॥  
**tṛṣṇāṁ chindhi bhaja kṣamāṁ jahi madam pāpē ratim mā kṛthāḥ  
satyaṁ brūhyanuyāhi sādhipadavīm sēvasva vidvajjanam |  
mānyān mānaya vidviṣō:'pyanunaya prakhyāpaya praśrayaṁ  
kīrtim pālaya duḥkhitē kuru dayāmētat satām cēṣṭitam || 78 ||**

ētat satām lakshanam - This list of virtues indicate the nature of a [Sath Purushaha](#), a [Dhārmic Purushaha](#). He gives the list of those virtues. As I said yesterday, Bhartruhari is not addressing a [Mumukshu](#) here. In the case of a Mumukshu, he has already gone through [Dharma](#), [Artha](#) and [Kāma](#). He has acquired [Chitta Shuddhi](#).

He knows the limitations of [Dharma](#), [Artha](#) and [Kāma](#) and he is interested only in [Mōksha](#). In his case, the advice will be totally different. [sarva dharmān parityajya māmēkam sharanam vraja](#); [na karmana na prajaya dhanēna tyāgēnaikē amrutatva mānashuhu](#); [putraishanāyās cha vittaishanāyās cha lōkaishanāyās cha vitthāya atha bhikshācharyam charanti](#);

This is the advice addressed to a Mumukshu, that too to a [Tivra Mumukshu](#). In his case, the scriptures will strongly criticize the pursuit of [Artha](#) and the pursuit of [Kāma](#). It is because, in the case of Mumukshu, the glory of [Mōksha](#) has to be highlighted. To highlight the glory of [Mōksha](#), [Artha](#) and [Kāma](#) are criticized. It is not because of the [Artha-Kāma](#) pursuit is sinful.

In scriptures, two types of criticism are found. We should clearly distinguish between the two types of criticism. One type of criticism is to point out that the pursuit is sinful and it will lead to [Narakam](#). So, all the [Pāpa Karmās](#) like drinking liquor, eating meat, harming other people are criticized because their pursuit is sinful. This is criticism for the sake of criticism. It is

true criticism. There is another type of criticism in which even [Dharma](#), [Artha](#) and [Kāma](#) are criticized.

There, criticism is not because they are sinful. There, criticism is only to highlight the glory of [Mōksha](#). There, we have to apply an important [Mīmāṃsa](#) rule - [nahi nindā nyāyaha](#). [nahi nindā nyāyahameans](#) a criticism, not meant for criticism, but to highlight something else. For example, in the [Gīta](#), all the rituals are criticized.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२ ॥

[yāmimāṃ puṣpitāṃ vācaṃ pravadantya vipaścitaḥ |](#)

[vēdavādaratāḥ pārtha nānyadastīti vādinaḥ || 2-42 ||](#)

When Krishna criticizes those rituals, it is not because they are sinful. [Vēda](#) will never prescribe sinful rituals as a duty. Krishna is criticizing those rituals to highlight the glory of [Mōksha](#). In [Māndukya Kārika](#), [Saguna Upāsana](#) is strongly criticized.

उपासानाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

[upāsānāśritō dharmō jātē brahmaṇi vartatē |](#)

[prāgutpattērajaṃ sarvaṃ tēnāsau kṛpaṇaḥ smṛtaḥ || 1 ||](#)

An [Upāsaka](#) is an unfortunate one. Normally, we respect and glorify a [Bhakta](#), an [Upāsaka](#). But [Gaudapādāchārya](#) says [asau krupanaha](#) - unfortunate one. **Why does [Gaudapāda](#) criticize [Saguna Upāsana](#)?** It is not because [Saguna Upāsana](#) is sinful, but in that context, [Gaudapādāchārya](#) wants to highlight [Advaitam](#).

So, in the context of glorifying [Advaitam](#), any pursuit involving [Dvaitam](#) has to be criticized or its limitation has to be shown. [Karma](#) involves [Dvaitam](#), therefore [Vēdānta](#) criticizes it. [Upāsana](#) involves [Dvaitam](#), therefore [Vēdānta](#) criticizes it. In the same way, the pursuit of [Artha](#) and [Kāma](#) is often criticized in [Vēdānta](#).

There, we should remember that [Artha-Kāma](#) pursuit is criticized not because it is sinful. There is no sin involved, but it is only to show that [Mōksha](#) is superior to even [Artha-Kāma](#). A person who is not mature enough to appreciate [Mōksha](#), for him [Artha-Kāma](#) pursuit is perfectly justified. It is just as a child's pursuit of toys and balloons is perfectly justified.

If a child asks for a balloon, we don't criticize the child. At that age, if he doesn't ask for balloons and toys, there is something wrong because that is a stage which a child has to necessarily go through. Therefore, we don't condemn it, we don't criticize it or we don't say it is sinful. In fact, we buy toys and give.

In fact, every mother when she brings the child, there will be huge plastic bag of toys because each toy lasts for only one minute. Therefore, if there are 60 toys, after one hour, the child is ready to come back to the first toy. Therefore, a child asking for toys is not doing a sinful action. It is a legitimate pursuit at that age.

But the problem is - after 20 years, for his 25<sup>th</sup> birthday, if the child asks for the balloon, the mother has to be legitimately worried. In the same way, Artha-Kāma pursuit, in the beginning of life is perfectly legitimate, logical, not to be condemned, not sinful like the Pāpa Karmās. But what the scriptures say is - certainly pursue Artha-Kāma but observe certain limitations like the traffic rules.

You can go to any part of the country and you can drive your car through any road. Freedom is given, but you have certain traffic rules and regulations. When there is a red signal, don't go forward. Drive through your left. In the same way, Artha-Kāma pursuits are allowed, but within certain norms called **Dharma**. Yesterday, I said that I will discuss some of the important norms.

The first thing that scriptures emphasize is - whether a person likes it or not, a person should necessarily follow **Nitya Naimittika Karmās**. Time, money and energy must be allotted to these Nitya Naimittika Karmās. They are compulsory Karmās. They are like the tax to the Lord. You have to pay tax for being a citizen of this country. Similarly, for being a human citizen in the Lord's kingdom, we have to do certain Karmās.

They are called Nitya Naimittika Karmās, Vihita Karmās or Niyata Karmās. Krishna says in the Gīta - **niyatam kuru karmatvam karmajyāyōhya karmanaha**. They are choice-less Karmās.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८-९॥

**kāryamityēva yatkarma niyataṁ kriyatē:'rjuna |**

**saṅgaṁ tyaktvā phalaṁ caiva sa tyāgaḥ sāttvikō mataḥ || 18-9||**

**kāryam ityēva karma kāryam** - I have to do it. **Suppose, I don't like to do it, then what should I?** We expect an answer - then, you don't do. That is the answer that you want. So, when we ask this question to the scriptures, the scriptures answer - better you learn to like it. That is the best answer. This Nitya Naimittika Karma alone, I have condensed in the **Pancha Mahā Yagnyās** which we saw in the Bhagavad Gīta.

**Dēva Yagnya** - allot some time, money and energy for daily Pūja or going to the temple. Either you do or watch somebody doing it. **Pitru Yagnya** - allot some time for parents. If they are alive, better spend some time with them. **Brahma Yagnya** - allot some time for the study of scriptures, however busy you are. That I am busy is not an excuse.



**Manushya Yagnya** - allot some time, money and energy for service to fellow human beings. Finally, we have **Bhūta Yagnya**. In daily ritual, we have **pipīlikābhyaha swāhapipīlikābhyah idam namama**. **Pipīlikā** means an ant. So, from an ant, up to Brahmāji (**brahmānam swyambhuvam tarpayāmi**), I am asked to contribute.

You should necessarily find time, money and energy for these three. Having allotted time, money and energy, whatever be the remaining time, it is the time left for you. If you have time after this, in the available time, pursue **Kāmya Karmās**. Earn any amount of money, have any number of houses, any number of resorts, any number of cars, any number of global tours after finding time for **Nitya Naimittika Karmās**.

Within that available time, whatever you can accumulate, you fulfill. **Artha** - earn money. **Kāma** - all entertainments you have. Dance, music, etc, everything is allowed. Indian culture is full of art, dance, music and science. They are allowed. But there is one condition. They have to be pursued and fulfilled in the available time, in a legitimate manner.

I should not use short cut methods. After allotting time for religion, in the left over time, in a legitimate manner, you can acquire whatever **Artha** and **Kāma**. Shāstra allows that. Whatever you acquire within that time, learn to be satisfied with that. **If satisfaction is not there, what will we try to do?** We will try to cut down the **Nitya Naimittika Karma**.

First causality will be Sandhyāvandanam and prayer and the temple. **If you ask, what is Dharma?** I have a simple definition. Whatever is the first causality whenever we are busy, that is Dharma. That alone will be cutoff. Therefore, **trishnām chindi** means cut down your desires to that much extent that you are satisfied with whatever you get within that limited time.

That is what Shankarāchārya nicely said - **yallabhasē nija karmōpāttam vittam tēna vinōdaya chittam**. Thus, earn legitimately and learn to be satisfied with whatever amount you get, without comparing with the other people and their wealth. This is **trishnām chindi** - moderation and legitimization.

Each one is a small sentence. **tvam trishnām chindi** - may you cut down your desires, may you make your desires moderate. The second advice is **kshamām bhaja**. **bhaja** means acquire, develop. Develop **Kshamā**. **Kshamā** is another important virtue. This word **Kshamā** has different meanings. I will give three meanings for the word **Kshamā**, all of which are equally important.

All the meanings are applied in different contexts of the scriptures. The first meaning is **dwandwa sahisnutvam kshamā**. It is otherwise known as **Titiksha**. In **Tatvabōdha**, while talking about the **Shamādi Shatka Sampattihi**, we have a qualification called the **Titiksha**. In

Tatvabōdha the question is asked - **titiksha kā?** The answer is - **shītōshna sukha dukhādi sahisnutvam titiksha.** In the Gīta -

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४ ॥

**mātrāsparsāstu kauntēya śītōṣṇasukhaduḥkhadāḥ |**

**āgamāpāyinō:'nityāstāmstitikṣasva bhārata || 2-14||**

From these two, we come to know that **Kshamā** is the capacity to cheerfully accept the opposite pairs of experiences like heat and cold, gain and loss, growth and declination, birth and death, **Māna** and **Apamāna**, honor and dishonor, **Nindā** and **Stuti**. In fact, life is a series of Dwandwa experiences.

**nirdwandwō nitya satwasthaha niryōga kshēma ātmavān. nirdwandwaha bhava** - which means I have to toughen my body and mind. Otherwise, it is impossible to withstand the onslaught of opposite experiences. Therefore, I should be tough skinned, in the positive sense. More than physically, mentally I should be tough skinned especially, for people's comments.

They tell the story of Pattanattar. He had renounced everything and he was lying down on the ground, keeping the head on a raised platform. It was convenient and therefore, he was keeping the head. Some people were going for bath. They saw this saint and were commenting that he has renounced everything but he still requires a pillow.

He does not have pillow of his own, but he has chosen such a place where the earth is slightly elevated. That fell into the ears of the saint. Then, he thought over. I think it is true. Therefore, he just turned his head so that the legs were on the raised level and head was down. It was clean. I am a real Sanyāsi now. I am not bothered about pillow.

Then, the same people were going back after bath and they were commenting. He has renounced everything, but he is listening to the other people talking. Sanyāsi should not bother about anything. **Why should he overhear what we are talking? Now, what will you do?** You cannot help.

Whatever you do, there will be some people to comment because that is the cheapest thing you can do. There is no expenditure, no tax and mouth is the only organ which doesn't get tired. We even talk in dreams sometimes. Therefore, I have to toughen my mind to accept the comments of people.

Sometimes, there may be legitimate criticism which I can check up and improve. But mostly, it is criticism because they have nothing else to do. It is gossip criticism. Therefore, **Titiksha**

means toughening the mind to accept opposite experiences, because through opposite experiences, we are exhausting our **Punyam** and **Pāpam**.

They have to be exhausted through opposite experiences alone. **Dēva Janma** is **Punya Pradhāna**, **Asura Janma** is **Pāpa Pradhāna**, **Manushya Janma** is **Mishra Pradhāna**. We have got almost equal measure of Punyam and Pāpam. Therefore, we will have opposite experiences. If the first group of people had a nice time, they had Punyam exhaustion first and then they will have Pāpa exhaustion.

You first had Pāpam exhaustion and now you are going through Punyam. **If you ask - Swāmiji what about you?** I am accommodating both of you. That is why Punya-Pāpa exhaustion. Therefore, life is series of Punya-Pāpa exhaustion. Therefore, learn to accept. In extreme cases, you can do **Prāyaschitta**.

But if you have to do Prāyaschitta for every mosquito bite, then the life will be spent on Prāyaschittam alone. Therefore, **Titiksha** is the first meaning of **kshamām bhaja**. The second meaning of Kshamā is - learn to manage your anger. **Krōdha** management or **Krōdha Upashamaha** or **Krōdha Nigrahaha**; Shankarāchārya gives in the 16<sup>th</sup> chapter of Gīta –

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२॥

**ahimsā satyamakrōdhastyāgaḥ śāntirapaiśunam |**  
**dayā bhūtēṣvalōluptvaṁ mārđavaṁ hrīracāpalam || 16-2 ||**

**tējaha kshamā dhriti shoucham adrōhōnāti mānita** -he talks about Kshamā in that context - learning to manage anger. Anger management involves two stages. First, you learn to manage the anger which has already originated, arisen. The second management is, not allowing anger to rise at all. **utpannasya krōdhasya upashamaha akrōdhaha. krōdhasyaiva anutpattihi kshamā**. Of course, that will take long time.

It is very difficult to avoid anger coming. In fact, if I go on repeating this, you may get anger. But what we have to understand is - once anger has come, it is like fire. It has to destroy something like acid. It is so powerful. Now, the problem is - if you express your anger, it is going to afflict and affect the victim of your anger.

He will be at the receiving end of your shouting or your beating. Some people still beat. Somebody suffers either beating or verbal onslaught or physical onslaught. Often, it will be injustice because we give more punishment than is required. It is because in anger, we do not have discriminative power.

Hence, often the punishment that we meet out is more than required. It is a big **Pāpam**. This Pāpam necessarily happens because **Vivēka Shakti** doesn't function. So, expressed anger is **Para Himsa**. Para Himsa means harm done to other people. There are some other people who don't express their anger.

They swallow it because the other person is their mother-in-law or father-in-law or husband. It is a helpless situation. Some wives manage to scold, but in some families it doesn't work. Therefore, they are not able to express either because they are in-laws or the husband or the boss. If I express the anger, I will lose my job.

Swallowing anger, suppressed anger is equally powerful Himsa. It is **Sva Himsa**. I am burning myself. So, expressed anger is **Para Himsa**, suppressed anger is **Sva Himsa**. Either way, Himsa is taking place. **So, what do you do in anger management?** Either you express the anger in a proper way at a proper place and at a proper time.

First, you postpone the expression or you express in a place where nobody is there. In India, we have got a method called effigy burning. You cannot do anything to that Prime Minister or President. So, make an effigy and hit it. I tell you that it is beautiful psychological method of throwing away your anger.

Swāmiji was telling the other day that in Japanese companies, there is a room in which the Boss's Pratima is kept. Whenever the employees are angry, they can go and do anything. The boss is safe somewhere. They can hit it, they can burn it, they spit, or they can scold. These are all expressions of anger.

Dayānanda Swāmiji says - Express your anger by writing it on a paper and then you tear it off. In our religious method, they say express your anger to the Lord because the Lord is available to receive anything. He is **Karunā Mūrty**. Therefore, shout at the Lord. That is why you will find many devotees in their Tamil prayers, scold the Lord.

One method is judicious expression of anger, which involves the retention of **Vivēka Shakti**. Don't stop the anger, but judiciously, very intelligently express. This is one method of anger management. The second method is try to raise your **Vivēka Shakti**, your understanding, your appreciation of the other person, his back ground, his situation.

When I understand the situation and the pressure on the part of the other person, instead of anger, I develop sympathy for the other person. Most people misbehave because of ignorance, immaturity and pressure. Therefore, if I am able to look at a person's behavior from his own back ground, I will develop sympathy for him. This is raising the level of thinking or appreciating the other person.

This is the method neutralization through [Vivēka](#). It is a difficult thing, but we can do. Neutralization of anger through Vivēka; In those days, especially the ladies had this appreciation. When the men go out and face different situations, they are full of pent up feelings and pressure. They will be able to express in many places, and they will not be able to in some places. Therefore, they have to find some place for expression.

Generally, that punch bag is the poor wife. Wives were also trained to become punch bags from young age. But it is no more the case these days. They started saying, enough is enough. **Why should we be punch bags all the time? For a change, why can't you be the punch bag?** Here afterwards, that philosophy won't work. But wives had that psychology.

She knew that he has got some problem with the boss. He cannot shout at him and therefore, he is expressing it my presence. Therefore, she had [Titiksha](#), a tough skin. Therefore, family also survived. Now, when both do not want to become punch bags, the family life also is getting affected.

Anyway, that is a different sociological problem. I don't want to get into that. Here, the idea is [kshamām bhaja](#) - learn to manage your anger, either by intelligent expression or by intelligent neutralization through Vivēka. This is the second meaning. The third meaning of Kshamā is forgiving another person's mistake - [aparādha kshamāpanam](#).

That is what we are asking in-front of the Lord. In Christianity, they have confession. We have got [Shivāparādha Kshamāpana Stōtram](#). It is not Shiva's mistakes for which are giving forgiveness - [shivam prati asmākam aparādha kshamāpanam](#). Similarly, [dēvīm prati asmākam aparādha kshamāpanam](#).

That confession or asking for forgiveness is there in all religions because guilt is a very serious problem that we suffer from. Lord is great, mainly because of his one virtue. That is forgiveness. In Ramayana, they say that when Vibhīshana came, everyone said that Vibhīshana should not be allowed on our side as he is coming from the enemy camp. He may be a spy.

Rama said - nothing doing, whoever surrenders, I will forgive all his mistakes and I will accept. It seems, when they all went, he called back. Vibhīshana and Rāvana may look the same. They are brothers. Therefore, after going near you may find that it is not Vibhīshana, but Rāvana himself. Seeing Rāvana, you need not come the second time to find out whether I will accept or not. Even if it is Rāvana, you please bring him.

सकृद् एव प्रपन्नाय तव अस्मि इति च याचते ॥

अभयम् सर्व भूतेभ्यो ददामि एतद् व्रतम् मम ॥

[Valmiki Ramayana 6.18.33B-34A]

**sakṛd ēva prapannāya tava asmi iti ca yācatē | |  
abhayam sarva bhūtēbhyō dadāmi ētad vratam mama | )**

[Valmiki Ramayana 6.18.33B-34A]

Lord is Lord because of one main virtue and that is forgiveness. That is why we all are surviving. Otherwise, for the number of mistakes that we are religiously and regularly doing, Bhagawan should have finished us long before. In the Gīta Slōka –

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३०॥

**api cētsudurācārō bhajatē māmananyabhāk |  
sādhurēva sa mantavyaḥ samyagvyavasitō hi saḥ | | 9-30 | |**

Even if he is the worst sinner in the world, I am ready to forgive him and give him **Mōksha**. Therefore, they say - to forgive is divine. If I should be closer to the Lord, I should develop the virtues of the Lord. Only then, I can also become divine. Just as I am bound to commit mistakes and the Lord is accepting me, the other people are also bound to commit mistakes. I should not keep them in my mind.

But remember that forgiving a person does not mean approval of his wrong action. Forgiveness of a person has nothing to do with approval of his action. Action is strongly condemned if it is wrong. Just because Rama is ready to forgive Rāvana, it does not mean Rama approves stealing his wife. What is wrong is wrong.

If punishment is required, that also will be given. Dealing with the action is different and dealing with the person is different. Forgiveness is directed towards the person. I may deal with the action in different methods. Even when I punish a person for his mistakes, I accept that person. I love him and I am ready to include him in my prayers. I am his well wisher.

This virtue is very difficult. Forgiveness is great, not from the standpoint of other person alone. Forgiveness is great from our own standpoint because when we don't forgive a person and when we are going to keep hatred towards him, we are the ones who have to carry the burden.

An American author called Wayne Dyer writes a series of wonderful books like Your Erroneous Zones, Sky is the Limit, Pulling Your Own Strings, etc. He begins one book with this alone. His father deserted his mother and married somebody else and his mother suffered a lot because of him. It is a real life happenings in his life.

Seeing the suffering of the mother, he develops tremendous hatred towards his father whom he has not seen at all. After sometime, he finds that his hatred is becoming so big that he is not able to lead a normal life. He suffers very much. Then, he finds that whether the father requires forgiveness or not is a different issue.

If my burden of hatred must go, I have to forgive my father. It is not because his action is correct, but because hatred is not a right emotion. There is no justified hatred. A wrong action does not justify hatred. Then, he begins a big search to find out his father. He comes to know that his father is dead. He goes all over America and interviews many people.

He comes to know that his father is buried in such and such place. One night, he goes and stands in front of that and cries throughout night. He tells - you have done so many things. It doesn't matter. I forgive you. I don't want to keep hatred towards you. After that particular incident, he talks about the lightness and the relief that he enjoys in his mind.

Father, who has passed away, does not even know that he has been forgiven. Therefore, whether the other person knows it or not, whether the other person deserves it or not, is not the question. If I want a relieved, light heart, I should not keep hatred towards anyone. When he forgives his father, it does not mean that deserting his mother is right action.

Many people think that forgiving a person is approval of his action. It is not true. Action is to be condemned. It has to be dealt with its own legitimate way. They say Law takes its own course. Even if a criminal, a militant in a shootout is injured, they take him to the hospital and treat him. There afterwards, they put him in prison.

Therefore, treatment in hospital is treating the person. Then, putting him in prison is for the sake of the action that he has done. It is not contradictory. So, showing love towards a person and punishing for his mistakes is not contradiction. Generally, we mix up the person and action. Therefore, we get into problems.

Therefore, [kshamām bhaja](#) means learn to forgive a person, even if he has done harm to you. **What are the three meanings?** The first meaning is [Dwandwa Sahishnutvam](#) - the inner toughness to face opposite experiences. The second meaning is [Krōdha Upashamaha or Nigrahaha](#) - management of anger is [Kshamā](#).

The third one is [Aparādha Kshamāpanam](#) - forgiveness of other person for his wrong action. [pitēva putrasya sakhēva sakhyuhu priyah priyāyārhasi sōdhum](#). Arjuna tells the same thing to Krishna. I have done so many mistakes not knowing that you are the Lord. You have to forgive me. He gives three examples.

Just as father forgives the child, just as a husband forgives his wife or the wife forgives the husband and Guru forgives the Sishya. Then, the next one is [jahi madam](#). You have to split the sentence properly. [trishnām chindi](#), [bhaja kshamām](#), [jahi madham-jahi](#) should go with [madam](#). [madam jahi](#) - destroy your arrogance, your pride, your superiority complex.

**How do we do that?** There are two methods. In one method, we are generally arrogant because we possess certain great thing. It can either be certain faculties like beauty or strength or a nice voice to sing or a nice capacity to speak. These are all various physical and mental faculties that we may possess. Therefore, we have [Garvam -dhana jana yavvana garvam](#).

We may possess some external things like money, a good job, a good house, or a nice family. This is the second thing. Some possessions belong to our own body-mind complex. Some possessions are outside the body-mind complex. Generally, we are arrogant because of some possession.

When there is such arrogance, Shankarāchārya gives the method. [mā kuru dhana jana yavvana garvamharati nimēshāt kālah sarvam](#) - whatever you possess is temporary. [kālah sarvam harati](#) because the possessions are given to you by the Lord temporarily and you are allowed to make use of them for some time.

As Swāmiji says - like the Five Star Hotel, you just come with a suitcase and everything is provided. Bed is there, pillow is there, bed sheet is there, soap is kept and the towel is kept. **Everything is kept for what purpose?** As long as you stay in that room, make use of them. You are allowed to go with the suitcase with which you came.

Similarly, we have got the [Sūkshma Sharīra](#) suitcase and we are provided the body for using for a few years. Swāmiji nicely says that we have got a Multi Star hotel. Air is provided, water is provided, food is provided and everything is provided. You are allowed to make use of this Multi Star hotel, but you have got duration which is determined by the rent you have given in terms of [Punyam](#).

Once you have played sufficiently, pack up and get out. If it is not understood, remember that I have been provided these faculties by the Lord for temporary use. He will take them away at the appropriate time. If I become arrogant, I will have to pay the price. Therefore, remember that they all belong to the Lord and they are given to me for temporary use. This is the first method. See their transience, fleeting nature or see that they belong to the Lord.

The second method is - remember that whatever you possess, there are people who have got better things than mine. There is [tāratamya](#). That is why in [Taitrīya Upanishad - tē yē shatam](#)



indrasyānandāh, sa ēkō bruhaspatē ānandaha - if Indra feels that I am very great, I am superior to all Dēvās, then Taitrīya says - Don't think that you are the greatest.

There is someone who is superior to you - Brihaspati, the Dēva Guru. When Dēva Guru thinks that he is the greatest one, tē yē shatam bruhaspatēr ānandāh, sa ēka prajāpatē ānandaha. Whatever you have, there are people far superior. So, whenever pride comes, you just look at them and you will know that I should be humble for what I have. I cannot claim any glory. This is the second method of remaining humble.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**om̐ śāntiḥ śāntiḥ śāntiḥ ||**



### 13. Talk 11 - Verse 78 (11)

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

Verse No. 78

तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः

सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनम् ।

मान्यान् मानय विद्विषोऽप्यनुनय प्रख्यापय प्रश्रयं

कीर्तिं पालय दुःखिते कुरु दयामेतत् सतां चेष्टितम् ॥ ७८ ॥

**tṛṣṇām chindhi bhaja kṣamām jahi madam pāpē ratim mā kṛthāḥ**

**satyaṁ brūhyanuyāhi sādhipadavīm sēvasva vidvajjanam |**

**mānyān mānaya vidviṣō:'pyanunaya prakhyāpaya praśrayaṁ**

**kīrtim pālaya duḥkhitē kuru dayāmētat satām cēṣṭitam || 78 ||**

In this verse, Bhartruhari gives a list of virtues which will make a person a [Sath Purusha](#). So, [ētat satām lakshanam](#) - these are the indications or characteristics of a Sath Purusha. We saw the first one. [trishnām chindi](#) - cut down the desires. The second one is [kshamām bhaja](#) - may you develop [Kshamā](#).

The third virtue is [madam jahi](#) - may you destroy, may you neutralize your arrogance by developing humility. We saw up to this. The next one is [pāpē ratim mākrudhāḥ](#). [rati](#) means addiction, interest. [mākrudhāḥ](#) - may you not develop interest in [Pāpa Karma](#). May you not be addicted to the prohibited action.

[Pāpa Karmās](#) are those Karmās which will take a person away from [Mōksha](#). Any Karma which will take a person away from [Mōksha](#), which has a retarding effect, is called [Pāpa Karma](#) or [Nishiddha Karma](#). [Pāpa Karmās](#) are generally those Karmās in which we will have a natural interest. That is why the scriptures have prohibited them.

If we are not going to be naturally interested in them, the scriptures need not negate them. We are not interested in them and therefore, we are not going to take to them. So, the scriptures need not negate. The rule is - [prasaktasya yēva pratishēdhaha](#). Scriptures need not say you should not eat fire because we don't do it. But scriptures should say - don't be interested in or addicted to [Pāpa Karma](#) because it is natural.

[parānchikhāni vitrunat swayambhūh parān pashyati nāntarātman](#) - Selfishness is natural. Selflessness has to be cultivated. In the bus also, while travelling from Delhi to Rishikesh or

from Rishikesh to Delhi, it is very natural to immediately jump and look for a comfortable place for ourselves. It doesn't require any training.

I need not write in the instruction sheet because it is very natural to look for one's own comfort. Suppose, I have to think that there are other people also and they all belong to our group and we all belong to one family. Therefore, the comfort should be shared and discomfort also should be shared.

Therefore, I would like to exchange my comfortable seat with somebody else, at least, after half of the journey. To have that thinking, we require effort and cultivation. That will not naturally come. So, selfishness is natural, selflessness we have to develop. It is going against gravity.

For a stone to fall down, no effort is required, but to push the stone up, a lot of effort is required. Therefore, he says **pāpē ratim mākrudhāh** - may you not be interested in such actions which are prohibited by the scriptures. That is, let your actions not be based on **Rāga-Dwēsha**. Let your actions be based on **Vidhi-Nishēdha**.

**shubhā shubhābhyām margābhyām vahanti vāsanā sarit**. When we do a particular action for some time, it becomes a habit. A groove is formed. For example, it is like waking up at a particular time. First day, you require an alarm. Second day also perhaps you require an alarm. After a few days, the biological clock itself is set. Naturally, we wake up.

That natural tendency, by doing an action repeatedly is called **Vāsana**. We have the capacity and free-will to develop either **Shubha Vāsana** or **Ashubha Vāsana**. **shubhā shubhābhyām margābhyām vahanti vāsanā sarit** - The flow of Vāsana is in two directions - Shubha direction which will promote **Mōksha** and **Ashubha** direction which is an obstacle.

**What is our Purushārtha?** **pourushēna prayatnēna yōjanīyā shubhē pati**. By free-will, we have to direct the Vāsana to **Shubha Mārga**. That is said here - **pāpē ratim mākrudhāh, ashubha vāsanām tyaja**. Since **Vāsanās** are developed in time, they will not go suddenly. They have to be unwound in time only.

That is why they say in 'HABIT', when you cut the 'H', 'ABIT' will remain. When you cut the 'A', 'BIT' will remain. When you cut the 'B', 'IT' will remain. Therefore, Vāsanās cannot go that easily. Therefore, first of all, think twice before developing **Durvāsanās**. Therefore, **pāpē ratim mā akrudhāha**;

Then, **satyam brūhi**; everywhere the subject is understood to be yourself - **tvam**. So, **tvam satyam brūhi** - may you speak the truth. That means may you not speak untruth. It is verbal

honesty. As I have often said, here the stress is not in speaking all the truth because certain truths, if spoken directly may hurt a person and it may become [Himsa](#).

A person is a lame person or deaf or blind and I call him a lame person. Now, I have not spoken untruth, but by using that word, I have hurt the person. Because the rule is that speech not only should be truthful, but it should also not hurt another person. [satyam brūyāt priyam brūyāt na brūyāt satyam apriyam](#).

You do not speak eventruth if it is going to wound the other person. Then, you have to find out indirect methods of communication. It is possible. Where there is a will, there is a way. Therefore, all truths cannot be spoken. If truth is harmful, one need not tell a lie. One can keep quiet. Therefore, never speak untruth.

Either speak truth or keep quiet. Therefore, [Satya Kathanam](#) is equal to [Anruta Varjanam](#). The word [Satyam](#) has got two meanings. One is in the context of transaction. In the context of [Dharma Shāstra](#), [Satyam](#) is verbal honesty or integrity. It is a verbal discipline. It is a speech discipline. In Sanskrit, we call [Vyāvahārika Satyam](#).

In Taitrīya Upanishad - [vēda manūcchāchāryōntē vāsina manushāsti satyam vada, dharmam chara](#) - there, [Satyam](#) is [Vyāvahārika Satyam](#). It is a value. Whereas, in the same Taitrīya Upanishad, 2<sup>nd</sup>valli, [brahma vidāpnōti param tadēshābhyuktā satyam gnyānam anantam brahma](#).

There, the word 'Satyam' is totally different from the word 'Satyam' in [satyam vada](#). When you talk about [Satyam Gnyānam Anantam Brahma](#), the word [Satyam](#) is not a speech discipline. Satyam is the name of [Brahman](#), the truth, which is the primary illuminator, [Sākshi Chaitanyam](#), [Ātma Chaitanyam](#), [Advitīyam](#), [Pāramārthika Satyam](#).

So, [Satyam](#) in the context of ethics means [Vyāvahārika Satyam](#), speech discipline. The word [Satyam](#) in [Vēdānta Shāstra](#) means [Pāramārthika Satyam](#). That is [Brahman](#). **When you say truth is God, which one are you talking about? What is the meaning of truth when you say truth is God?**

It is not the [Vyāvahārika](#), but it is the truth (T), which is the [Chaitanyam](#). If you take truth as [Vyāvahārika](#) truth (t), we cannot say truth is God. We should say truth is a means to attain the Lord. It is one of the values which will take you to the Lord. Therefore, here [satyam brūhi](#) refers to [Vyāvahārika satyam brūhi](#).

**If [Vyāvahārika Satyam](#) itself is not there, where is the question of accomplishing [Pāramārthika Satyam](#)?** Therefore, the Upanishads say that the one who is not truthful in his

speech can never gain **Brahma Gnyānam. satyamēva jayatē nānrutam.** Two meanings are given for this. One is normal meaning which means, the truth.

There, **satyamēva jayatē** means Vyāvahārika Satyamonly. In fact, everywhere you have to see where to apply Vyāvahārikam and where to apply **Pāramārthikam**. So, **satyamēva jayatē** - truth wins. Shankarāchārya comments and says that the truthful person wins ultimately. Normally, we think that victory is a Vyāvahārika victory in battle or in court or in family. That is also a right meaning.

But there is a second meaning. **satyavān mōkshamjayatē** - the truthful person alone ultimately wins **Mōksha**. In material world, he may be failure because the society is corrupt. He may not be successful in material world, but a truthful person will get spiritual victory, which is Mōksha.

Therefore, **satyam brūhi** for the sake of attaining Mōksha; Also, **satyam brūhi**-one has to speak the truth if transactions in life should flow smoothly. All the transactions can go smoothly only if everybody tells the truth. Suppose, you ask somebody - **where is pure drinking water available?** The person who asks expects you to tell the truth.

A normal transaction and interaction is possible only if a person is honest. I was reading a story in one Sanskrit magazine. A father interviews a young person to choose him as his son-in-law. His daughter is of marriageable age and therefore, he interviews. He asks various questions.

**Where are you working? What is your position? What is your salary?** He answers everything and the father is thrilled because the prospective son-in-law seems to be a wonderful person, well educated, well positioned, good salary, etc. Then, he comes to his character. He asks - **Do you drink?** He says - No. **Do you smoke?** He says - No.

He enlists a few of them and asks about all the possible vices. He says nothing is there. Then, this person was very happy. He thinks he is the best son-in-law possible in the world. Then, finally he asks - whatever I ask, you say that you don't have that habit. **Now, you tell me do you have any bad habit?** That person says I have only one bad habit.

Now, he thinks that he has almost chosen him as his son-in-law. Every human being will have one or two bad habits. A perfect person is God alone. Therefore, he has decided to rule out even if he has one bad habit as it doesn't matter. He asks - **what is that?** He says - off and on, I tell lies. That is only the bad habit.

**Now, the problem is from the previous list, how will we know what are all lies? Can you imagine?** The whole transaction has become null and void. Therefore, without Satyam,

nothing is there. You cannot do anything. Therefore, **satyam brūhi** - speak truth. **sādhu padavīm anuyāhi**- **Sādhu** means a **Sath Purushaha**, a **Dhārmika Purushaha**, **Vaidika Mārga Nirataha**.

He need not be a Gnyāni because here, we are dealing with **Dharma Shāstra**. We should not bring in Philosophy, Gnyāni, etc. A person who leads a noble life is a **Sath Purushaha**. As we see in **Sīksha Valli** - **ēatra brāhmanā sam marishinana**, **yuktā āyuktāh**, **alūkshā dharma kāmāsyuhu**, **yathātē tatra vartēran**, **tathā tatra vartē thāh**.

Those Brāhmanās said in Taitrīya are referred to as **Sādhu** here. The word 'Sādhu' has got different meanings. In North India, the word 'Sādhu' is often used in the meaning of a **Sanyāsi**. In Tamilnadu, Sādhu is used in meaning of a simpleton - Ashad. Here, it does not mean a Sanyāsi or it does not mean a simpleton.

Here, **Sādhu** means **Dhārmika Purushaha**. **Padavī** means **Mārgaha**. **sādhu padavī** means the Mārga of Sath Purusha, **Sanmārgaha**. **yadyadācharati shrēsthaha tattadēva itarō janaha**. So, **sādhu padavī** means **Shrēsthāchāraha**, **Sishthāchāraha**. May you also follow that life lead by noble people- **anuyāhi**.

So, may you keep a noble man as your role model. They have understood the role of models long before. These days, models play a very important role. They are physical models, not character models. They are paid lakhs of rupees for dressing and also giving the advertisements.

**Why do the companies pay lakhs and crores of money for models?** It is because they understood the impact created by the models in the society. Here, one of the kids is telling that when she goes back to school after this camp, two movie stars are going to come to the school and they all are looking forward to that. So, models tremendously influence the society.

Therefore, in our culture, they said that we are not interested in **Sthūla Sharīra** model, which will go away. We are interested in **Sūkshma Sharīra** model. That means we are interested in models of character. Purānās did not present physical models. Purānās presented character models. Therefore, keep them as models.

Therefore, **sādhu padavīm anuyāhi** - may you follow them. **sēvasva vidvajjanam.vidvajjanam** means scholars - scholars not merely in material sciences, but scholars in **Dharma Shāstra**. They are the wise people, enlightened people or cultured people. **sēvasva** -serve them. **For what purpose should we serve them?**

Serve them to gather knowledge from them. According to Dharma Shāstra, a wise person, a scholar should give his knowledge only to those people who are humble and interested in learning. So, humility was considered an important character required for receiving wisdom. Money is not qualification, house is not qualification.

Qualification for learning is humility - [Shraddha](#) and [Bhakti-shraddha bhakti dhyāna yōgād avēhi](#). Therefore, a wise man will always look for Shraddha and Bhakti in a prospective student. If that Shraddha and Bhakti are not there, then you might be the richest emperor, but he will not give the wisdom.

वाच्यम् श्रद्धा समेतस्य पृच्छतस्च विशेषतः ।  
श्रद्धा हीनस्यस्तु प्रोक्तं आरण्य रुदितोपमम् ॥

[vācyam śraddhā samētasya pṛccatasca viśēṣataḥ |](#)  
[śraddhā hīnasyastu prōktaṁ āraṇya ruditōpamam ||](#)

If a person does not have humility, never teach him. If you are teaching him, it is like crying in wilderness. Your teaching will not enter. Now, the question is - **how do I convey my humility and faith in the teacher?** Unfortunately, humility and faith are mental characteristics. I cannot show it outside. I cannot see your mind. **Therefore, how do I know you are humble or not? Is there any Shraddhōmeter like a lactometer?**

You put that meter inside the head and get to know that he has got 75% Shraddha. Therefore, 75 Slōkās of Nīti Shatakam can be taught. The inner Shraddha and humility will have to be expressed. Only then, the teacher will know. Therefore, in our tradition, they have methods of expressing humility and faith. Krishna said in the Gīta -

[tadvaddhi pranipātēna pariprashnēna sēvaya](#) - So, one method is Namaskāra. An arrogant person will find it extremely difficult to do Namaskāra. Arrogance and Namaskāra can never go together. That Namaskāra also can be fake sometimes. As Dayānanda Swāmiji says - if you do Namaskāra without Bhakti, it is merely an exercise.

Therefore, they said [Sēvaya](#) - serve the teacher for length of time so that the teacher will know that this person is a sincere seeker. In [Prashnōpanishad](#), six students come to the teacher Pippalāda. He says - you serve in our Āshram for one year. Then also, he doesn't guarantee knowledge. [ēkam samvatsaram samvasyatha](#).

Then, I will allow you to ask questions. Then also, I don't guarantee. [yadi vinyāsyāmaha sarvamhavō vakshyāma iti](#) - if I know, I will answer. There are all methods of testing that interest in knowledge. In [Manu Smṛiti](#) it is said - [yathā kṣātraṇāṁ kharitrēna narōvār yadhi gacchati tathā guru gatām vidyām sushrūshu adhi gacchati](#).

Water which is underground is taken out by digging. Similarly, you have to dig out the knowledge which is inside the teacher. You cannot take an axe and out on him and suck it out. There is no such method. **tathām guru gatām vidyām sushrūshu adhi gacchati** - service is the method of taking out the wisdom.

Therefore, **sēvasva vidvajjanam** - may you serve learned people. Then, **mānyān mānaya** - in the society, there are many honorable people, respected people. Respect all those who deserve respect. **Why should you feel bad about it?** Appreciate the greatness of people in any field. In fact, that is one of methods of removing arrogance.

Therefore, appreciate their greatness in their field - **mānyān mānaya**. You should include - do not respect those who do not deserve respect. We need not disrespect a barber, but at the same time, Shōdasha Upachāra Pūja need not be done to him because the rule is –

अपूज्य यत्र पूज्यन्ते पूज्यपूजाव्यतिक्रमः ।  
त्रीणि तत्र प्रजायन्ते दुर्भिक्षं मरणं भयम् ॥

(स्कन्दपुराण, मा.के.३/४८)

**apūjya yatra pūjyantē pūjyapūjāvratikramah |**  
**trīṇi tatra prajāyantē durbhikṣam maraṇam bhayam ||**

(skandapurāṇa, mā.kē.3/48)

If a person does not respect someone who deserves respect, that is **Pāpam**. Similarly, if a person respects the one who does not deserve respect, then that also is improper. **trīni tatra pravartantē** - three things happen in that house. They are **Durbhiksham**, **Maranam**, and **Bhayam**. We studied these verses in our school in **Subhāshitam** and our Sanskrit teacher used to give the example.

We buy the Vibhūti and Kumkumam and they are very cheap. We can just get a pack of Vibhūti for five or ten rupees. **Where do you keep the Vibhūti?** We keep it in the Pūja room. You also buy the shoes. **What is the price of shoes?** It will be around Rs. 600. Now, you paid Rs. 600 for the shoes and you paid Rs. 5 for Kumkumam.

Therefore, somebody said - you paid so much for the shoe. Therefore, the shoe must be kept in Pūja room. You paid very little for Kumkumam. Therefore, let it be kept where shoes are kept. It does not work like that. Even though their costs are different, what has to be kept where, that has to be kept there only.

So, the Smruti says - **samāsamābhyām vishamasamē pūjātaha**. If there are four Brahmanās in a Yāga and if one is **Ēkavēdi**, another is **Dwivēdi**, another is **Trivēdi** and another is **Chaturvēdi**, then the rule is - first Pūja and Dakshina should go to Chaturvēdi alone. They should not say - after all, all the people are going to get Dakshina, how does it matter?



No. There, the proper order is important. Therefore, follow the rules of Dharma Shāstra when you honor people. Therefore, [mānyān mānaya](#); When I say [Dwivēdi](#), [Trivēdi](#), I do not mean the name because we find many Trivēdi's as ministers and all those things. They may not even know what the three Vēdās are.

Here, by Trivēdi I mean one who has learnt the three Vēdās. Then, [vidvishaha api anunaya](#) - may you be kind hearted even towards the enemy. May you be pleasant. So, [anunaya](#) means be pleasant in your behavior, even with regard to enemies. They might have the problem of enmity. They might dislike you. It is their problem.

As long as you are concerned, never develop hatred towards them. If they are harming us consistently, we may avoid in self defense. We need not get hurt because of them. We may physically avoid, but mentally, I don't reject anyone. You may often require physical rejection.

We may have to physically keep away from a person with a contagious disease. They might be our own family members. Physical rejection is not the problem. The problem is mental rejection which is called hatred. You avoid that. That means in my prayer, when I say [lōkā samastā sukhinō bhavantu](#), I should not say [lōkā samastāha](#) except that person.

When I say [lōkā samastāha](#), I should include everyone in my heart. Therefore, [vidvishaha api anunaya](#); For Sanskrit students, [vidvishaha is dwitīya vibhaktiḥ](#), [bahuvachanam](#). [vidvisham](#) - [vidvishou](#) - [vidvishaha](#). [vidvēshti iti vidvit](#) - object of [anunaya](#). May you be pleasant hearted even towards your enemy.

[prakhyāpaya prashrayam](#) - may you express your humility through external action. It is not merely an inner attitude. In many cultures, humility as attitude is there, but they do not have physical expression of humility whereas in our culture, there are so many actions said to indicate out humility.

The first expression is - when an elderly, learned person comes, they say you should get up. That physical raising is an indication of humility. Then, they say how you should sit in front of elderly people. They say don't put one leg over another leg. Don't stretch your legs. I don't want you to follow all those things here.

You have got health problems. Therefore, you may not follow. I am just telling the principle. Of course, there are many culture differences. I don't want to say this is right or that is right. What I want to say is that we have several physical expressions of humility like getting up, like methods of sitting, like doing Namaskāra, etc.

Not only physical expressions are important, but more importantly verbal. One of the main verbal expressions of humility is - I don't interrupt when an elderly person talks. Not only an elderly person, but when any person talks, I am not supposed to interrupt. But especially when an elderly person talks, I am not supposed to contradict or interrupt.

tēshām tvayāsanēna prashvasitavyam - TaitrīyaUpanishad. You be humble and allow them to speak. You speak less. Some people come in the name of asking question and their question will be 27 minutes. **Then, what is the use?** I should be able to present my doubt or my question in half a minute and I should allow that person to talk more. That is humility.

Therefore, prakhyāpaya - Express your humility verbally and physically. There is another reading also in this place. Instead of prakhyāpaya prashrayam, the other reading is hyācchādaya swāngunān - cover up your virtues, your noble actions, your great sacrifices, your wonderful accomplishments. Don't trumpet.

swāngunān means your glories. Don't go on talking about what you have done. There are many people who won't have any glories. Their grandfather will have. He will say my grandfather has done Sōma Yāga. So, what? He will say my grandfather is a Trivēdi. He is great scholar and he has written many works in Sanskrit. So, what?

Therefore, don't talk about you and your family. Even if somebody else talks about your glory, you should find out methods of changing the topic. We should not encourage. We should find the methods changing the topic. kīrtim pālaya - preserve your name, your prestige, your self-respect.

You should not only preserve the name as an individual, you should preserve the name as a family also. You preserve that Mānam, family honor and individual honor because getting honor is very difficult, but losing honor requires only one second.

प्राणं वापि परित्यज्य मानमेवाभिरक्षतु  
अनित्यो भवति प्राण मानं आचन्द्रतारकं

**prāṇam vāpi parityajya mānamevābhirakṣatu  
anityō bhavati prāṇa mānam ācandratāraḥ**

Even by giving up your life, you should protect your honor because anityō bhavati prāṇaha-life is short lived whereas, the honor, the glory of the family is eternal. That is the argument Krishna gave to Arjuna also. sambhāvitasya cha akīrtiḥ maranādatirichyatē - Arjuna, you and your family has got such a wonderful name.

If you withdraw from the battlefield, after thousands of years, people will come for a camp in Rishikesh and will talk about your cowardice. You might have run away in one century, but

poets will write it and people will be reading it. Therefore, it is worse than [Maranam](#). Therefore, preserve your honor.

Then, [dukhhitē kuru dayām](#) - may you show sympathy, compassion towards suffering people. Compassion should not be merely at the mental level. It should again express in the form of reaching out either in the form of financial help or physical help or simple verbal help - just sharing the difficulty.

[snigdhajana samvibhaktam khalu dukham sahyavēdanam bhavati](#). Kalidas tells in Shākuntala - [snigdhajana samvibhaktamdukham](#). When a person shares his sorrow with somebody else, the sorrow shared is sorrow halved. Therefore, without any expenditure, I can just spend some time with a sick person. That itself is an expression of sympathy. Sympathy should not only be a feeling, it should be expressed in action.

Therefore, [dukhhitē dayām kuru](#). That is possible only when my mind is sensitive enough to feel the sufferings of the other person. I should be able to temporarily pluck me out of myself and I should be able to stand in his shoes and go through his pain, exactly as he will go through. The more sensitive I am, the more I will feel the pain.

My sensitivity should reach such a level that I should be incapable of passing a suffering person without feeling the pain. So, that sensitivity, that sympathy, that empathy is here called [Dayā](#). So, [dayām kuru](#). People think that compassion is not there in Hinduism and we have to learn compassion from Buddhism because Buddha showed compassion.

They say we have to learn compassion from Christianity because Hinduism talks about Karma. They say - **What do Hindus do?** When somebody else suffers, they just pass through and say it is his fate that he is suffering. They say fatalism has made Hindus rock hearted without any compassion.

We should remember that Law of Karma is not an obstacle to our expression of compassion. Law of karma is to accept the suffering without resistance. At the same time, compassion is helping a person to tide over, to get over that suffering. Therefore, compassion is very much in our scriptures. Our problem is not with the scriptures.

Our problem is that we don't follow what is said there. Therefore, it is very clear. [dayām kuru](#) - show compassion. If all these virtues are there, [ētāt satām lakshanam](#) - such a person is called [Sath Purushaha](#). He is not a [Gnyāni](#), he is not even [Muktaha](#). He is an ideal candidate for [Vēdānta](#). Therefore, every [Gnyāni](#) must have all these virtues.

Every person who has these virtues need not be a [Gnyāni](#) just as every Graduate need not be a Post-Graduate, but every Post-Graduate in normal course, must have gone through

Graduation. Therefore, every Sath Purusha is not a Gnyāni, but every Gnyāni should necessarily be a Sath Purusha.

Without going through this, Vēdānta will be of no use at all. Here, I would like to add only two points. [Mānyān Mānaya](#) and [Kīrtim Pālaya](#) - If you take these two virtues, they are unique because in Dharma Shāstra, they talk about honoring a person who deserves honor and not honoring a person who does not deserve.

That means people should be treated differently according to their status. So, Dharma Shāstra accepts a [Tāratamyam](#). [Tāratamyam](#) means a gradation in status. Society will have gradation in status. Therefore, in our transaction also, we have to respect those status differences and act accordingly.

Even when wedding, etc is done, the [Dharma Shāstra](#) accepts that one has to respect these differences. [vivāhascha vivādascha samayōrēva shōbhatē](#) - both [Vivāda](#) and [Vivāha](#) will work successfully only when the status of the families are also similar, whereas in [Vēdānta Shāstra](#), it is a bulldozer knowledge.

It says - [vidyā vinaya sampannē brāmhanē gavihastini shunichaiva swapākēcha panditā samadarshinaha](#). That is why they said that a Sanyāsi who is out of a society does not recognize this status differences. He should not also. Therefore, what is a rule for a Sanyāsi, outside the society is not a rule for a Grihastha, inside the society.

Therefore, a Grihastha in society has to respect status, whereas a Sanyāsi, who is supposed to be out of the society, has to treat everyone with [Samatvam](#). He might be rich or poor. He might be a Prime Minister or a Chowkidar. There must be [Samatvam](#).

Therefore, Shankarāchārya says don't mix up these two. What is valid in society, it is not valid in [Nivrutti Mārga](#) (Sanyāsa) and what is valid in Sanyāsa is not valid in society. Therefore, [mānyān mānaya](#) is a rule for a Grihastha in the society. Similarly, [Kīrtim Pālaya](#); Protect your honor and avoid dishonor - [Apamānam](#).

So, love honor and shun dishonor is the [Dharma Shāstra](#) rule. Once you come to the [Vēdānta](#), once a person comes to [Nivrutti Mārga](#), the rule is - [mānāpamānayō stulyaha stulyō mitrāri pakshayōh amānitvam adambhitvam](#). In Grihastha, the rule is to protect your honor. In Sanyāsa, the rule is to give up the sense of honor.

That is why you will find some of the virtues which are acceptable for Grihastha do not go along with the Self-Knowledge. There will be some contradiction with regard to some values. When a person comes to [Vēdānta](#), they will say be equal to [Māna](#) and [Apamāna](#). But when he goes to the society as a Grihastha, he cannot treat Mānam and Apamānam equally.

If one girl has to get married and if he doesn't maintain Māna and all those things, nobody will take the daughter from that family. Therefore, we should clearly see the difference between what is **Mānam** which is valued in **Grihastha Āshrama** and **Amānitvam** which is valued in **Vēdāntic** context. This is the rule of society.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



## 14. Talk 12 - Verses 83, 86, 103

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

### Verse No. 83

ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो

ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः ।

अक्रोधस्तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता

सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥ ८३ ॥

**aiśvaryaṣya vibhūṣaṇaṃ sujanatā śauryaṣya vākṣaṃyamō**

**jñānasyōpaśamaḥ śrutasya vinayō vittasya pātrē vyayaḥ |**

**akrōdhastapaṣaḥ kṣamā prabhaviturdharmasya nirvyājatā**

**sarvēṣāmapī sarvakāraṇamidam śīlaṃ paraṃ bhūṣaṇam || 83 ||**

In this verse, Bhartruhari talks about a few pairs of virtues which should go together and which should go hand in hand. Only then, they will be shining virtues. If one virtue is there without the other virtue, then the first virtue will not be of much value. We can say that those two virtues are mutually complementary.

We get a list of mutually complementary pairs of virtues. [aishwaryasya sujanata vibhūshanam](#). [Vibhūshanam](#) literally means an ornament. In this context, we should understand it as complementary, completing virtue. [Aishwaryam](#) means prosperity or wealth. It has two meanings. One meaning is over-lordship - [Ēshwarasya Bhāvaha](#). The second meaning is prosperity or wealth.

In this context, we are taking prosperity as the meaning of [Aishwaryam](#). [Sujanata](#) means simplicity, kindheartedness. So, the idea is simplicity is complementary to prosperity. Prosperity will shine only when the prosperous person also has the virtue of [Sujanata](#), kindheartedness or simplicity.

The significance of word 'Sujanata' is the capacity to mingle with all levels of people - [Soujanya](#), [Soulabhyam](#), accessibility. It is because normally, when a person becomes prosperous, he will develop a status consciousness. He thinks that I belong to a higher level. It is just as they have a LIG group, MIG group, HIG group.

In big colonies, the buildings themselves are segregated. LIG group of buildings are different. HIG group of buildings are different. Similarly, MIG group of building. We will find that the

children naturally develop a status consciousness because these people have got a three bedroom house, they have got a two bedroom house and the other one has got only one bedroom house.

Once the status consciousness comes, they don't even mingle with the other group. Even though they are children and they do not know what is L or I or G, but somehow that segregation, that arrogance and that pride comes. Once a person has got that power madness, it will lead to his downfall.

Therefore, Bhartruhari says that prosperity should go along with simplicity. That is, the capacity to mingle with all types of people, whether they are rich or poor. That is why in our Purānās, they show Rama as mingling with all types of people. Guha, a hunter is Rama's devotee. He says you are our brother.

Similarly, Rama mingles with Jatāyu, and Shabari. Rama mingles with all types of people. In Krishna Avatāra, we see that even though, Krishna is the richest person in that area, when Kuchela comes, Krishna comes down, welcomes him, seats him on his throne, does Pāda Pūja, takes that dirty water and sprinkles on his head.

He does not feel that Kuchela is a poor person. He embraces him with his sweaty body and takes that beaten rice which is half of stone. These are all stories to indicate that one should have that vision of equality. Therefore, prosperity should go along with simplicity, accessibility, friendliness, etc.

The second pair is [shouryasya vāk samyamaha](#). [shouryam](#) means bravery. [shūrasya bhavaha shouryam](#). Bravery should go along with [vāk samyamaha](#)-restraint of speech. People of accomplishments are people of few words. People of many words are people of few accomplishments. So, the idea is that if one has to accomplish something, he has to reduce speaking.

Speaking is one thing which makes a person extrovert. It dissipates the mental energy. Therefore, it reduces the [Sankalpa Shakti](#). Naturally, that mind without Sankalpa Shakti cannot accomplish much. Sankalpa Shakti is the capacity to accomplish what I want. Therefore, a person who is talkative cannot accomplish much.

Therefore, bravery should go along with silence - restraint of speech. [shouryasya vāk samyamaha](#). You have to add [Vibhūshanam](#). So, the ornament of bravery is restraint of speech. Then, the third one is [gnyānasya upashamahavibhūshanam](#) - The ornament of wisdom is [Shānti](#), fullness or withdrawal.

upashamaha means Nivrutti or withdrawal born out of Trupti and fulfillment. prajahāti yadā kāmān sarvān pārtha manōgatān ātmanyēvaātmanā tushthaha; Gnyānam leads to fulfillment, fulfillment leads to the reduction of desires and reduction of desires will lead to reduction of Kāmya Karma pursuit. That is withdrawal.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४ ॥

**yadā hi nēndriyārthēṣu na karmasvanuṣajjatē |**  
**sarvasaṅkalpasamnyāsī yōgārūḍhastadōcyatē || 6-4 ||**

The more empty the heart is, the more outgoing is the personality. The more fulfilled the heart is, the more withdrawn is the personality.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५-२१ ॥

**bāhyasparśēṣvasaktātmā vindatyātmani yatsukham |**  
**sa brahmayōgayuktātmā sukhamakṣayamaśnutē || 5-21 ||**

Therefore, Gnyānam goes with Nivrutti and Karma goes with Pravrutti. dūramētē viparītē vishūchi avidyāyācha vidyēti gnyāta. Therefore, Nivrutti is complementary to Gnyānam. Gnyānam becomes meaningful only with Nivrutti. Then, shrutayasa vinayaha; everywhere we have to add Vibhūshanam.gnyānasyaupashamahavibhūshanam, shrutasyavinayaha vibhūshanam. Here, shrutam means scholarship of all other sciences.

In the previous case, the word Gnyānam referred to Self Knowledge - Parā Vidyā. Here, Shrutam refers to all other types of knowledge, all the other branches of knowledge such as Shikshā, Kalpam, Vyākaranam, Mimāmsa, Tarka Shāstram, Purānam, etc. So, the more a person knows, the more a person becomes a treasure house of knowledge.

The sign of that knowledge is Vinayaha, humility. They say that empty vessels make the maximum noise. The full vessels are silent. Therefore, the more the person learns the quieter and silent he becomes. That is the sign of learning. vittasya pātrē vyayaha - Vittam literally means wealth. Here, it means prosperity or richness.

The virtue complementary to richness is charity. Vyayaha means giving, expending or sharing. It is not reckless giving or thoughtless giving which can create a lot of problems.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।  
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७-२२ ॥

**adēśakālē yaddānamapātrēbhyaśca dīyatē |**  
**asatkṛtamavajātaṁ tattāmasamudāhṛtam || 17-22 ||**



It is from the 17<sup>th</sup> chapter of Gīta. **Dānam** given to **Apātram**, an undeserving person is **Tāmasa Dānam**. Of course, Tāmasa Dānam is better than **Adānam**. There are some people who say - I don't want to give to undeserving people. Therefore, I don't give. That is not the argument. I don't want to give to undeserving people and therefore, I look for deserving people.

Between **Adānam** and **Tāmasa Dānam**, Tāmasa Dānam is better. Between **Tāmasa Dānam** and **Rājasa Dānam**, Rājasa Dānam is better, Between **Rājasa Dānam** and **Sātvika Dānam**, Sātvika Dānam is better. I am not going into the details of three Dānams. You all know that. Therefore, **pātrē vyayaha** means **Sātvika Dānam**.

Charity alone is the ornament for wealth because in our culture, we never glorify a person who has amassed maximum wealth. We always glorify a person who has given up the maximum. If Buddha is respected, he is respected not as an emperor, but he is respected only as a **Tyāgi**. Therefore, the ideal of our culture is - **na karmanā na prajayā na dhanēna tyāgē naikē amrutatva manashuhu**. **Tyāga** alone is important.

Therefore, **vittasya pātrē vyayaha**. **Tyāgam** is the ultimate renunciation of all. For **Tyāgam**, rehearsal is **Dānam**. In Dānam, you don't renounce everything. You give a part. Therefore, Dānam is rehearsal for Tyāga. That is said here - **pātrē vyayaha**. Here **pātram** means a deserving person.

Then, **akrōdhaha tapasaha** - the ornament or the complementary virtue of **Tapas** is **akrōdhaha** - management of anger. **Tapas** means all kinds of disciplines, Vratams like fasting, keeping awake on Shivarātri day, etc. It means various austerities. In that, we control our external organs. But that is not the real control.

We must be able to control the internal organ. That is **Akrōdhaha**. So, it is the general mind discipline. Particularly, it is the discipline of anger because that is the most difficult thing. We find that generally, when we do Pūja, etc, at the end of the Pūja, anger is at the tip of the nose. During Ārati time, Karpūram or match box is missing and this fellow shouts.

Generally, during Vrata time, body is weak. When the body is weak, anger is strong. Therefore, the sign of Tapas is mind management - **Akrōdhaha, Shānti**.

मातृहीन शिशु जीवनम् वृथा; कान्त हीन नवायौवनम् ।

तिन्त्रिणि लवण हीन भोजनं, क्षान्ति हीन तपसफलम् ॥

**mātr̥hīna śīśu jīvanam vṛthā; kānta hīna navāyauvanam |**

**tintṛṇi lavaṇa hīna bhojanam, kṣānti hīna tapasaphalam ||**

**shāntihīna tapasah phalam vrudhā**. He says Bhōjanam is waste without tamarind and salt. Some south Indian must have written this Slōka. **tintrinī lavanahīna bhōjanam vrudhā**. He

wants to say that **Tapas** is a waste without acquiring **Shānti**. For that, the example that he gives is - eating without tamarind and salt is waste.

Therefore, the sign of Tapas is Shānti. Then, **kshamā prabhavituhu**; **Prabhavita** means a powerful person. He is a man who has power, who has position, who has control over some people. Head of any group has got some power. Along with that power, **Kshamā** or patience must go. An employer has got a few employees under his control and they are helplessly working under him.

Therefore, the chances are that he exploits those people because they are helpless. Similarly, a teacher finds that the students are under his control and they are helpless. Therefore, the chances are that the teacher abuses his power and position. Similarly, in a family, the head of the family, the husband or the father, have got control over the wife and children.

In those days, wives were not earning. Therefore, they were also economically dependent. Therefore, the chances are that he abuses his power and position. Imagine a Government which has got absolute majority, without an opposition. In all such places, there is power without a check.

Wherever such power is there, there are chances of abuse, exploitation, injustice or chances of **Himsa**. Such a **Himsa** is **Mahā Pāpam** because we are inflicting injury on innocent, helpless people by exploiting them. Therefore, a powerful person should have a check in himself. A self check is necessary because there is no external control.

Therefore, I should be patient. I should not take unilateral decision. No head of the family should take unilateral decision without taking into account the wishes of the family members, from two year old child onwards. We find that the head will buy whatever he likes and the poor wife has to like the vegetables that he likes.

Right from the vegetable to the color of wall, he decides everything. The other people have to like it or get lost. Therefore, wherever there is power, there is chance of injustice. Therefore, Bhartruhari warns that you should have **Kshamā**. Never take unilateral decisions. Listen to the other side and then alone, you should take the decision. I remember once I was reading a terrible story. I think it really happened.

A child was put shoes by the mother and the child started crying showing the leg. The mother got wild. Mother thought that the child was lazy to go to school. Therefore, the mother threatened the child further and sent the child to school. After one or two hours, the child was brought back dead.

There was a scorpion within the shoe and without seeing that, the mother put the shoes and child has felt uncomfortable. The child does not know how to express that. It was crying. If only the mother heeded to the condition of the child as to why it was crying, this tragedy would not have happened.

So, what we find is that often, the person in power never allows the younger one to talk. If they talk, he says - shut up. Wherever the 'shut up' philosophy is there, there is danger because the illogicality of the powerful person is covered up by the 'shut up' philosophy. In many houses where I go for Bhiksha, the ladies tell - Swāmiji my husband is very illogical.

If the husband is ready, we are ready for a debate. Swāmiji you be the mediator. I will tell all complaints that I have against him and let him answer. Let him tell all the complaints that he has against me and I will answer. You find out where there is justice. Until now, no husband has agreed for that.

From that, I am forced to presume that there is lot of injustice. Anyway, don't think that I am ladies side or gents side. It often happens that where there is power, there is abuse. There is no [Kshamā](#). Therefore, Bhartruhari warns - better have Kshamā. Otherwise, you will go to hell. So, [prabhavituhu kshamā](#);

Then, [dharmasya nirvyājata bhūshanam](#). So, the ornament of [Dharma](#), the [Punya Karmās](#) or the noble deeds is [Nirvyājata](#) - the absence of advertisement, absence of proclamation, absence of hypocrisy, absence of pomp and show. According to [Dharma Shāstra](#), whatever noble deeds we do, they are to be done quietly without the knowledge of the other. It should never be publicized.

Remember the previous Slōka that we saw. [ācchādaya swāngunān](#) cover up your glories. Here, we have to read that. Never publicize your good deeds. You can publicize the good deeds of other people, but you should never declare yours. According to [Dharma Shāstra](#), the moment you publicize it, whatever [Punyam](#) is there for that noble Karma, it is neutralized.

The moment you publicize, the [Punyam](#) that is due will be cancelled. So, if you want the [Punyam](#), then don't talk about that. Some people say - Swāmiji I wanted to give name for Bhiksha. They are declaring my name. Some people have this problem. Remember that if they have the habit of publicizing in the Āshram, the idea is that you are not publicizing, but the Āshram has the duty to declare that.

So, [dharmasya nirvyājatā](#); Having talked about these complementary pairs, then Bhartruhari emphasizes one important virtue which is the fundamental for all the others. He says [sarvēśhām api bhūshanam param bhūshanam shīlam bhavati](#). The greatest ornament, the best ornament of all these virtues is [Shīlam](#). [Shīlam](#) means noble traits, good habits.

Shīlam or the good habit is the foundation for following all other virtues. The scriptures talk about certain basic habits called [Sadāchāraha](#). It is not enough that one has character alone. Character is important, but the scriptures talk about certain basic [Āchāra Anushthāna](#) also. To put in simple language, there is one verse which talks about [Sadāchāraha](#).

कुचेलिनम् दन्त मलोपधारिणम्  
महाशनम् निष्ठुर वाक्य भाषिणं ।  
सूर्योदये च अस्तमये च शायिनं  
जहाति लक्ष्मिरपि चक्र धारिणं ॥

[kucēlinam danta malōpadhāriṇam](#)  
[mahāśanam niṣtura vākya bhāṣiṇam](#) |  
[sūryōdayē ca astamayē ca śāyinaṁ](#)  
[jahāti lakṣmirapi cakra dhāriṇam](#) ||

These are some of the basic Achāra. [sūryōdayē cha astamayē cha shāyinaṁ](#) - it says Lakshmi Devi will go away from that house in which people sleep during [Sūrya Udaya](#) and [Sūrya Astamanam](#). Persons may have values, virtues, character, but in Vēdic culture, certain fundamental things are said.

Get up before the Sunrise so that you welcome the sun. [mitrasya tarshanīdhruta shravō dēvasya sānasim](#). Sun is supposed to be [Pratyaksha Daivam](#). Therefore, we should be there to welcome the Sun God. Similarly, [Astamanam](#) also is a time for worshipping the Sun. [imam mē varuna shrudhī sava madhyā cha mrudaya, tvāmavassurāchakētavāyā vibramhanā vandamāna sadāshā āstē yajamānō havirbhihi](#).

Therefore, during [Sūrya Udaya](#) and [Astamana](#), we are not supposed to sleep. You should not ask - can I welcome the Sun and go back to sleep? You are not supposed to sleep after getting up. So, get up before Sunrise. It is the first basic [Āchāra](#). There afterwards, don't start your [Loukika Karmās](#) in the beginning like taking the newspaper in one hand, coffee in the other hand and breakfast T.V. is switched on.

These are all against [Vaidika Āchāraha](#). So, start the day with a religious prayer. [Snānam](#), [Prārthana](#) and only after that, you can do your [Loukika Karmās](#). If holiday comes, everything goes for a toss. They will be roaming around the house in a night dress, no bath and eyes between kitchen and T.V and bathroom. In that house, Lakshmi Devi will not stay.

[sūryōdayē cha astamayē cha shāyinaṁ.kuchēlinam](#) means one who only wears nightdress all the time (tattered clothes). That Jeans also never sees water. [danta malōpadhāriṇam](#) - the one who never brushes the teeth. We have to brush the teeth. [mahāshanam](#) - constantly eating. Now, the fridge is available and in there, things are available 24 hours.

Whenever we feel like eating, we eat. It is time-pass. In the train, the name for popcorn is time-pass. I never understood this. I later understood that when nothing is there to do, tossing popcorn into the mouth is time-pass. It is called [mahāshanam.nishthura vākya bhāshinam](#)-speaking all kinds of words which are uncultured, indecent.

[kuchēlinamdanta malōpadhārinam,mahāshanamnishthura vākya bhāshinam,sūryōdayē cha astamayē cha shāyinam](#) - if such a family there, [jahāti lakshmi](#) - Lakshmi Devi will leave that house. Suppose, Vishnu does that. This author says, [chakradhārinam api jahāti](#) - she will ask for divorce.

She will leave even Vishnu if he commits these mistakes. It is just an exaggeration. Vishnu will not do that and she will not leave also. But the idea is if Lakshmi Devi will leave Vishnu himself, then what to talk of us! Therefore, better change your habits. Start with [Sadāchāra](#). Therefore, that is called [Shīlam](#). **Why it is called Shīlam?**

It is because any [Sadāchāra](#) is a habit that is cultivated in time. There is nothing which cannot be cultivated. It is only a question of [Abhyāsa](#). If we have a particular habit, it has come because of repeated performance. So, it can also be broken and a new habit can certainly be developed. Therefore, [Sadāchāra,Shīlam](#) or good habits are the basic for all the other virtues. [shīlam param bhūshanam](#).

#### Verse No. 86

आलस्यं हि मनुष्याणां शरीरस्थो महारिपुः ।

नास्त्युद्यमसमो बन्धुः कुर्वाणो नावसीदति ॥ ८६ ॥

[ālasyaṁ hi manuṣyāṇāṁ śarīrasthō mahāripuḥ |](#)

[nāstyudyamasamō bandhuḥ kurvāṇō nāvasīdati || 86 ||](#)

In this verse, Bhartruhari talks about the worst enemy of a human being. It is an enemy which is born along with the individual. It is a congenital enemy. **What is that enemy?** It is [Ālasyam](#). [Ālasyam](#) means laziness. Laziness or indolence is the worst enemy of a human being. The best friend of a human being is hard work, effort, will power.

Literally, it is effort or industry. Bhartruhari says that if a person has this enemy, he need not feel guilty about it because this is a universal problem. Once we know that there is a weakness in other people also, there is some consolation. First, the author gives us consolation that laziness is a universal problem and it is there ingrained in the body.

Body has been mixed with laziness. It is the manufacturer's mistake. It is there in all lots. If you remember [Tatvabōdha](#), the physical body is made out of the [Tamōguna](#) of [Pancha](#)

**Bhūtāni**. Now, we know the cause. The physical body is made out of the **Tamōguna** of not one element, but all the Pancha Bhūtās.

Therefore, **Tamas** is there in the body and Tamas alone expresses in the form of Nidrā, Tandrā, etc. **Nidrā** means sleep and **Tandrā** means sleepiness. For some people, only these two conditions are there for 24 hours. Either they sleep or they are sleepy. They are in sleeping condition or sleepy condition. Very rarely they are awake.

Therefore, he says **ālasyam manushyānām mahān ripuhu**. Laziness is the worst enemy of every human being. **Where is that enemy?** Don't search for him here and there. **sharīrastaha** - he is there within the body itself. **How to break that?** To break this **Tamōguna** alone, our **VēdaKarma Kānda** is full of rituals.

**Tamōguna** cannot be neutralized by **Satvaguna** because **Satva** and **Tamas**, being diagonally opposite, look almost the same. A meditating person also closes the eyes and a sleeping person also closes the eyes. Meditating person also is quiet and sleeping person also is quiet. The opposites have a knack of looking the same.

**Therefore, if you prescribe Meditation for Tāmasic person, then what will he do?** He will continue his sleep in meditation. Therefore, never prescribe meditation, **Upāsana**, etc., in the beginning of **Sādhana**. Our Vēdās knew this very well. That is why they never prescribed meditation first. It is only these days that so many new cults are coming. They say that you don't require Pūja, you need not do this and you need not do that.

They say come to us and we will teach you a special technique of meditation. We will touch the backside or front side or some other side. Suddenly, something will rise and you get instant Mukti. Like instant coffee or tea, instant liberation. No traditional Shāstra will prescribe meditation first.

In **Ashtānga Yōga** itself, we first have **Yama**, **Niyama**, **Āsana**, **Prānāyāma**, **Pratyāhāra** and there afterwards, **Dhāraṇa**, **Dhyāna**, **Samādhi**. Therefore, **Tamas** has to be broken only by **Rajas**. **Rajas** is represented by **Karma**. Therefore, religion starts with **Karma**. You should not ask - **Swāmiji can we do Mānasa Pūja?** That is laziness.

Therefore, the laziness argues - **can we do Mānasa Pūja and that too, laying on bed?** After all, God is all pervading and you are teaching that God is Sākshi in the heart. **So, should we go out?** All these things are arguments not done by intelligent Buddhi, but it is done by **Tamōguna**. It is Tamōguna's argument.

Therefore, we have to physically get up early, physically do some activities. No Mānasa Pūja. These days they are telling that for breaking cholesterol. **What is cholesterol?** Tamōguna is

cholesterol. They put canvas shoes and run in beach. They said you get [Punyam](#) if you do [Pradakshina](#) in the temple. As [Avāntara Phalam](#) health is there.

Therefore, rituals are all meant for breaking [Tamōguna](#). [sharīrasthaha mahān ripuhu nāsti udhyama samō bandhuhu](#) - there is no other friend greater than hard work ([udhyama](#)). [yam krutvā](#) - restoring to effort. [na avasīdati](#) - a person never fails in life. Taking to effort, a person never fails in life. Krishna said –

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५ ॥

[uddharēdātmanātmānaṁ nātmānamavasādayēt |](#)  
[ātmaiva hyātmanō bandhurātmaiva ripurātmanaḥ || 6-5||](#)

That is why we should shun any philosophy which is against self-effort. Suppose there is philosophy which says Bhagawan alone decides success and failure. Everything is in his hand. They will quote some scriptural lines. Such lines should not be quoted. We should not interpret - if I have to get [Mōksha](#), he will give it and if I am not going to get, he will not give.

Either way, I need not work. If he is going to give me [Mōksha](#), I need not work for it. If he is not going to give me [Mōksha](#), working is useless. That is a wrong philosophy. Any philosophy which supports self effort alone must be followed by us because that is the Vēdic teaching and that is Krishna's teaching - [uddharēt ātmanātmānam](#).

Does it mean we don't believe in grace of Lord? Does it mean that we are [Nāstikās](#)? Does it mean we are too arrogant to depend upon our own effort? No. What we say is [Ēshwara's](#) grace cannot replace self-effort. Self effort must be boosted by, supplemented by, supported by, and pushed by [Ēshwara Anugraha](#).

We have some boosting aerals. If you don't get some stations, they keep an additional booster aerial. When a train has to go uphill, they have got two engines - one engine in the front, and another engine to push. Similarly, [Purushārtha](#) engine must pull and seek the support of [Ēshwara Anugraha](#) engine because our task is uphill task.

Therefore, free-will should be accepted. Self effort should be accepted. [Krutvāyam](#) - taking to this. [na avasīdati](#) - one never fails in life. [nahi kalyāna krut kaschit durgatimtāta gacchati](#) - the time will vary from person to person, depending on so many factors. But definitely the result will come.

## **B. Sajjana Sangaha**

### **Verse No. 103**

को लाभो गुणिसङ्गमः किमसुखं प्राज्ञैतरैः सङ्गतिः  
का हानिः समयच्युतिर्निपुणता का धर्मतत्त्वे रतिः ।  
कः शूरो विजितेन्द्रियः प्रियतमा कानुव्रता किं धनं  
विद्या किं सुखमप्रवासगमनं राज्यं किमाज्ञाफलम् ॥ १०३ ॥

**kō lābhō guṇisaṅgamaḥ kimasukhaṁ prājñētaraiḥ saṅgatiḥ  
kā hāniḥ samayacyutirnipuṇatā kā dharmatattvē ratiḥ |  
kaḥ śūrō vijitēndriyaḥ priyatamā kānuvratā kiṁ dhanam  
vidyā kiṁ sukhapravāsagamanam rājyam kimājñāphalam || 103 ||**

In this verse, Bhartruhari asks a series of questions and he himself gives the answers. It is a [Prashnōttara Mālīka Ślōkaha](#). It is a [Māla](#), a garland of [Prashna](#) and [Uttaram](#). Through these questions and answers, Bhartruhari reveals some virtues or gives some important information. First question is - [kaha lābhaha](#).

**What is the real gain, real accomplishment or real profit in life?** He says [guni sangamaha](#). It is not getting money, it is not getting house, it is not getting married or it is not getting children. They are also gains in life, but the real gain is [guni sangamaha](#) which means [Sajjana Sangaha](#). [Guni](#) means [Sajjanaha](#) and [Sangamaha](#) means [Sangaha](#).

So, [guni sangamaha](#) means [Sajjana Sangaha](#) or [Satsangaha](#). **What is glory of Satsanga?** Bhartruhari himself will explain later. So, I am not going into the details. I will briefly mention here. [Satsangaha](#) is great because - [satsangatvē nissangatvam, nissangatvē nirmōhatvam, nirmōhatvē nischalitvam, nischalitvē jīvan muktihi](#).

[Satsanga](#) can lead a person up to liberation. [Satsanga](#) is considered great because it is an audio-visual teaching as I am seeing a live model of our culture, the wisdom. When we read the virtues or when we read about a [Jīvan Mukta](#), we often doubt the possibility of [Jīvan Mukti](#). But when we have a model who follows the virtues, then the impact of that person is much more than reading hundred books.

Association with a Mahatma, for a short while can teach us more, than reading hundreds of books. Therefore, he says [Satsangaha](#). Here, [Sajjana](#) need not be a [Gnyāni](#). If he is [Gnyāni](#), it is wonderful. Even if he is not [Gnyāni](#), the association with a person of virtues will give him values. It is because [Sath Purusha](#) is a person who values [Dharma](#) more than [Artha-Kāma](#).

Normally, people value [Artha-Kāma](#) more than [Dharma](#). But a [Sath Purusha](#) is one who values [Dharma](#) more than [Artha-Kāma](#). Initially, we think that a person cannot be happy without [Artha-Kāma](#). Children these days cannot imagine a life without Television. But we all have lived, we also played, we also have enjoyed.



We did not miss anything in life. It is not that we should give away television. That is not the idea. But it is not inevitable in life. But when we consistently see everybody having it, then it looks that it is a rule that we cannot survive without that. Similarly, we have certain misconception that without Artha-Kāma, one cannot be fulfilled. But when I see a [Sath Purushaha](#), he is fulfilled without these things.

Then for the first time, it will strike in our mind that fulfillment does not require all this paraphernalia. It is not that we should hate and throw them away, but that misconception must go away. It is nice if they are there or if they are not there, but fulfillment does not require these things. Swāmiji nicely says - you require only one thing for happiness and that is you.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**om̐ śāntiḥ śāntiḥ śāntiḥ ||**



## 15. Talk 13 - Verses 103,106, 8

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

### Verse 103 (cont'd)

को लाभो गुणिसङ्गमः किमसुखं प्राज्ञैतरैः सङ्गतिः

का हानिः समयच्युतिर्निपुणता का धर्मतत्त्वे रतिः ।

कः शूरो विजितेन्द्रियः प्रियतमा कानुव्रता किं धनं

विद्या किं सुखमप्रवासगमनं राज्यं किमाज्ञाफलम् ॥ १०३ ॥

**kō lābhō guṇisaṅgamaḥ kimasukhaṃ prājñētaraiḥ saṅgatiḥ**

**kā hāniḥ samayacyutirnipuṇatā kā dharmatattvē ratiḥ |**

**kaḥ śūrō vijitēndriyaḥ priyatamā kānuvratā kiṃ dhanam**

**vidyā kiṃ sukhamapravāsagamanam rājyam kimājñāphalam || 103 ||**

This verse is in the form of a *Prashnōttara Mālika*. It is a series of questions and answers. Through this, Bhartruhari reveals some important ideas. First question is *kaha lābhaha - what is the true gain or true accomplishment in life?* He himself gives the answer for this - *Guni Sangamaha, Sajjana Sangaha or Satsangaha* is the real gain.

*Why do we say Satsanga is real gain?* It is because Satsanga will first create interest in *Dharma*. Once a person develops interest in *Dharma*, soon that interest will be transferred to *Mōksha*. Before that, a person's interest is only in *Artha-Kāma*. The *Satsanga* will change the direction of life towards *Dharma* first and then towards *Mōksha*.

Once a person develops interest towards *Mōksha* then, he will soon get a *Guru -Guru Prāpti, Gnyāna Prāpti, Mōksha Prāpti*. Therefore, *Satsanga* can be equated to the gain of *Mōksha* itself. Since *Mōksha* is the greatest gain in life, *Satsanga* can be considered the greatest gain. Up to this, we saw in the last class. The next question is - *kim asukham - What is pain or sorrow in life?*

Bhartruhari himself answers the question - *prāgnyētaraiḥ sangatihi*. In simple language, we can say it is *Dussangaha*. It is the opposite of the previous one. If *Satsanga* is the true gain, *Dussanga* is the real loss or real pain in life. *Prāgnyaha* means a wise person or a mature person. *Prāgnya Itaraha* means the opposite of *Prāgnya*. That is, an immature person. *How do we define an immature person?*

The one who gives more importance to [Artha-Kāma](#) and considers [Dharma](#) as less important is an immature person. The one for whom the priorities of life are not clear, the one who does not have [Nitya Anitya Vivēka](#) or [Dharma Artha Kāma Vivēka](#) is [prāgnyētaraha](#). That is why Shankarāchārya said [bhaja gōvindam bhaja gōvindam gōvindam bhaja mūdhamatē](#).

*What do you mean by Mūdhamatihi?* A mind which depends upon [Anitya Vastu](#), leaving the [Nitya Ēshwara](#) is Mūdhamatihi whereas, the mind which holds on to [Nitya Ēshwara](#) and doesn't rely upon [Anitya Artha-Kāma](#) is a matured mind. [sangatihi](#) means [Sangaha](#). Therefore, [prāgnyētaraih sangatihi](#) means [Dushta Jana Sangaha](#)- association with materialistic people.

Then, the third question [kā hānihi](#) - *what is the real loss in life?* [Hānihi](#) means [Nāshaha](#), [Nashtam](#). Bhartruhari gives the answer - [samayachyuitihi](#). The loss of time is the greatest loss because time once lost, can never be brought back. Human life, once lost is not that easy to gain because we don't know when we will get the human Janma again.

Having gone through different types of Janmās, because of some [Punya Visēshēna](#), we got this human life - [kēnāpi punya karma visēshēna idānīm tana mānushyē dwijanma visēsham prāptavataha](#). Therefore, losing this life, losing this time is the biggest loss. Shankarāchārya says - [āyur nashyati pashyatām pratidinam yāti kshayam yavvanam](#).

When you are tearing the calendar sheet, that cardboard is [Yama](#). When you are buying the new calendar, there is lot of distance between Yama and me. As I am tearing the pages, I am getting closer to [Yama Dharmarāja](#). [āyur nashyati](#) - [āyush](#) is going. *When?* [Pratidinam yāti kshayam yavvanam](#) - the youth is getting dissipated.

Until now, people were calling brother or sister. Suddenly, they start calling uncle or aunty. We get irritated. Whatever they call, it is a fact that we are old. Whether you like it or not, you are growing old. Therefore, [yāti kshayam yavvanam](#); [pratyāyānti gatāh punar na divasāha](#) - the days which have gone do not come back.

[Kālō Jagat Bhakshakaha](#)- Time is that which swallows the whole Universe. When time can swallow the whole Universe, what to talk of this little body! Similarly, for one who swallows the whole Universe, these 50 or 60 kilos is nothing. *What about the money that I have earned?* [lakshmi stōya taranga bhanga chapala](#).

So, money is [ati chapla](#) - fleeting like the waves of the ocean. It will come today and before we know, it is gone. Dayānanda Swāmiji says Lakshmi Devi is like the swinging fan. She will look at one direction and before you get the breeze of Lakshmi, she has gone and is looking at another person who has got a wind fall.

Before he enjoys, she has turned in another direction. lakshmi stōya taranga bhanga chapala vidyut chalam jīvitam. Life is fleeting like lightening. *Therefore, what should you do?* tasmān mām sharanāgatam sharanastvam raksha rakshādhuna. Therefore, surrender to the Lord. That is the true aim of life.

Therefore, any other pursuit is [samayachyutihi](#). [chyutihi](#) means loss. [samayaha](#) means time. There is another meaning also. [samayaha](#) means opportunity. So, [samayachyutihi](#) means loss of opportunity. It is also real loss. Then, comes the next question. [kā nipunata](#) - *What is skill? What is Smartness in life? Who is a skillful person?*

Is it the one who is successful in business? Is he the one who is successful in becoming the top most one in corporate ladder? Is it the top most one in the sports? Who is the really skill full person? He himself answers, [dharmatvē ratihi](#) - One who is committed to [Dharma](#) and understands that [Artha](#) and [Kāma](#) are subservient to Dharma.

They are like side dishes. They are like pickles. *Do we eat curd rice for pickle or do we eat pickles for curd rice?* Curd rice is the main dish and for eating that, we use a little bit of pickle. There are some people who love pickle. Therefore, they keep mainly pickle and they eat a little bit of curd rice in between.

Similarly, our main pursuit must be Dharma. Money and entertainment must be there. Nobody says no because with constant involvement in Dharma, the mind gets little bit tired or bored. Therefore, we need entertainment. Therefore, cultural entertainments which are not against Dharma are there in our culture.

Mind needs entertainment. Otherwise, it will become saggy. But the problem is entertainment should be subservient to Dharma. Dharma must be given priority. Therefore, he says [dharmatvē ratihi](#). Commitment and dedication to the understanding and the pursuit of Dharma is [Koushalam Yōgaha Karmsu Koushalam](#).

[Yōgaha](#) is [dharmatvē ratihi](#). Here, we should not wonder why Bhartruhari does not talk about [Mōksha](#). As I said, Bhartruhari is addressing a lay person who is a beginner. [Mōksha](#) should never be introduced to a beginner. A beginner should be introduced to Dharma alone. As I have repeatedly told, children, upcoming people must be taught values.

They should be encouraged in pursuing [Artha-Kāma](#). Earn well, enjoy life very well. There is nothing wrong, but let it be in keeping with Dharma. That alone must be encouraged. There may be some rare children who are spiritual prodigies. They will ask for [Mōksha](#). When they ask, it can be given, but they are exceptional cases. Majority require Dharma alone.

In keeping with that principle, here Bhartruhari is introducing Dharma. Not only that, but once a person is introduced to Dharma, Mōksha will automatically come because Dharma leads to Mōksha alone. Therefore, the answer to the question *kā nipunata* is *dharmatatvē ratihi nipunata bhavati*. Then, next question is *kaha shūraha*.

*Who is a brave person, valorous person, powerful person?* Normally, we think that the one who conquers many people in the war, etc, is a brave person. Here he says *vijitēndriyaha* - The one who has mastered his own sense organs is a brave person. The one who is a master of himself or herself is a brave person.

*bandhu rātmātmanastasya ēnātmaiva ātmanājitaha yastu vignyānavān bhavati sa manaskaha sadā shuchihi sat u tatpadamāpnōti yasmāt bhūyō na jāyatē*. In Gīta, Kathōpanishad, etc, we have seen that the real mastery is not the mastery of external world, but it is the mastery of oneself. They say conquer yourself and you have conquered the whole world.

Self-Management is World Management or Family Management or Company Management. Here, *Indriya* indicates both the sense organs and more importantly, the mind. To put in Vēdāntic language, they are *Shamaha* and *Damaha*. When we use the words management, control, etc, we should be very careful.

We are not talking about the suppression of the mind and senses. Suppression is as dangerous as giving license to the mind and sense organs. As much damage is done by looseness of them, so much damage is done by forceful restraint of them. So, suppression is like stopping the flow of a river.

If the flow of a river is forcible stopped, the pressure mounds up and a time comes when it breaks the wall and floods all over. Therefore, what is done is, they build a dam, but there are holes and channels. The water should be channelized. Therefore, *Indriya Jayaha* is not stopping the senses. *Indriya Jayaha* is directing the senses to healthy fields.

That is here meant by *vijitēndriyaha*. The next question is *iskā priyatama - Which type of wife is most favorable one to be chosen by a person? What is the criterion for a wife to be the best wife? kā priyatama bhavati?* He gives the answer - *Anuvratā*. A wife who cooperates with the husband in the pursuit of *Dharma* and *Mōksha* is the best wife.

One of the names of wives is *Saha Dharmachārini*. Now, the ladies are *Saha Arthachārini*s because husband earning is not enough. The cost of living is going high. Therefore, they work to augment the income. Therefore, it is *Saha Arthachārini* or *Saha Kāmachārini* - going together for different entertainments.

But in Shāstra, wife is defined as **Saha Dharmachārini**. *What to do if the husband is not interested in Dharma?* Then, it is said that she must be capable and powerful enough to persuade the husband towards the line of Dharma and Mōksha. That power is there in ladies. Many husbands here told me - Swāmiji, I was never interested in the classes. Thanks of my wife. I have started because of her.

Therefore, such a wife is supposed to be wonderful. **priyatama kā? Anuvrata - anukūlam vratam yasyāha sā anuvrata**. The next question is **kim dhanam-What is true wealth?** We will wonder why this question is asked since everybody knows the answer. Money or dollars is the true wealth. Bhartruhari says that is the mistake we have been committing.

True wealth is not money, but it is **Vidyā**. The answer is in the next line - Vidyā. That means Vidyā is the true wealth - **vidyā dhanam sarva dhanāt pradhānam**.

न चोर हार्यम् न राजः हार्यम्, न भ्रातः भाज्यम् न च भारकारी ।  
व्ययः कृते वर्धते एव नित्यम् विद्या धनम् सर्वं धनम् प्रधानम् ॥

**na cōra hāryam na rājaḥ hāryam, na bhrātaḥ bhājyam na ca bhārakārī |  
byayaḥ kṛtē bardhatē ēva nityam vidyā dhanam sarba dhanam pradhānam ||**

*What is difference between knowledge wealth and material wealth?* Material wealth is **chōra hāryam**. It can be stolen by any thief, whereas **Vidyā Dhanam** cannot be stolen by a thief. You go to bed as a Post Graduate and in the night, somebody stole your knowledge and you wake up as a graduate. It does not happen.

Knowledge, once gained, nobody can steal it. Therefore, **na chōra hāryam na cha rāja hāryam** - the Government cannot take away the knowledge as tax. The money can be taxed, but knowledge cannot be taken away as a tax. **na bhrātru bhājyam** - if there is family property, then so many people will come to share that. These days, ladies also have got a share.

That is a big problem. Previously, they did not have share. Now, the Government law has come. Many men do not want to give their share and going to courts and all those things. For the sake of money, brothers and sisters quarrel. What a tragedy! If knowledge wealth is there, **na bhrātru bhājyam** - nobody can ask for share.

My knowledge is my Knowledge. Your knowledge is your knowledge. **na cha bhārakārī** - it not burdensome. If there is lot of money, it has to be invested wisely and properly. That requires lot of skills. There are special consultants who are earning money just by suggesting methods. It is a big skill.

Therefore, we have to be alert all the time to maintain the money. Therefore, it is **bhārakārī**, whereas the knowledge does not cause any burden. It is not that the more you know, the more

your back goes down because of the weight of knowledge. Suppose, somebody asks for share - you have got lot of knowledge please share with us.

Even if the knowledge is shared, *vyayēkrutē vardhata ēva nityam*; Suppose, I teach Mundakōpanishad and at the end of class, you all know Mundakōpanishad and I don't know because I have given everything to you. *Does that happen?* No. In fact, I get more clarity on Mundakōpanishad. In fact, you say that I am teaching better. *Isn't it?* Therefore, *vyayēkrutē vardhata ēva nityam*;

Therefore, *vidyā dhanam sarva dhanāt pradhānam*; It is the real wealth, superior to all other types of wealth. Therefore, Bhartruhari says *vidyāēvadhanam*. Then, the next question is *kim sukham*. *What is Sukham, comfort?* He says *pravāsa gamanam*-not travelling all the time. Travelling all the time is the biggest pain because no proper food, no proper place to stay, no proper water and health problem. All such problems are there. Therefore, living in one place is real comfort. *pravāsa* means touring.

*pravāsa gamanam* means not touring all the time. Once in a while, it is ok. It is a nice. But touring all the time is pain in the view of Bhartruhari. Then, the next question is *rājyam kim*. *What is kingdom? What is sovereignty?* He says *āgnyā phalam*-to have a kingdom, one need not be king of a big land and all. Kingdom is - at least, there is one person to obey your commandments. Then, you have a kingdom.

*āgnyā ēva phalam yasya āgnyā phalam*. If there is nobody to obey you and you have to obey everyone, including servant or servant maid, then it is a big *bhāram*. Then, you are not the master of anyone. Therefore, the sign of kingdom or power is that there is somebody under you. Therefore, *āgnyā phalam*- The capacity to command is Kingdom.

### Verse No. 106

कान्ताकटाक्षविशिखा न लुनन्ति यस्य  
चित्तं न निर्दहति कोपकृशानितापः ।  
कर्षन्ति भूरिविषयाश्च न लोभपाशै-  
र्लोकत्रयं जयति कृत्स्नमिदं स धीरः ॥ १०६ ॥

*kāntākaṭākṣaviśikhā na lunanti yasya  
cittam na nirdahati kōpakṛṣānitāpaḥ |  
karṣanti bhūrivīṣayāśca na lōbhapāśai-  
rlōkatrayam jayati kṛtsnamidaṁ sa dhīraḥ || 106 ||*

In this verse, Bhartruhari talks about the nature of the mind of a mature person who has grown up internally. We are not talking about physical maturity. It is not a great achievement. Physical maturity doesn't require any great thing. We are talking about inner growth and

maturity. Bhartruhari says the sign of inner growth or maturity is not being over powered by three fold weaknesses.

Not being over powered by three fold weaknesses known as [Kāma](#), [Krōdha](#) and [Lōbhaha](#). [kāmakrōdhalōbhahī avashyatvam](#) - not being under control of [Kāma](#), [Krōdha](#) and [Lōbha](#) which Krishna calls in the 16<sup>th</sup> chapter as the basic [Āsuri Sampath](#). In the 16<sup>th</sup> chapter, Krishna talks about two sets of characteristics or qualifications. One set he calls [Daivi Sampath](#) and the other he calls [Āsuri Sampath](#). He said [daivisampad vimōkshāya-](#)

[Daivisampad](#) will promote Knowledge and Mōksha whereas, [nibandhāya āsurimata](#) - [āsuri Sampath](#) will keep a person within Samsāra. He gives a big list of [Āsuri Sampath](#). Having given an elaborate list in the 16<sup>th</sup> chapter, Krishna condenses all the [Āsuri Sampath](#) into three basic problems. He says they are [Kāma](#), [Krōdha](#) and [Lōbha](#).

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ १६-२१॥

[trividham narakasyēdam dvāram nāśanamātmanah |](#)  
[kāmaḥ krōdhastathā lōbhastasmādētattrayaṁ tyajēt || 16-21 ||](#)

There are three weaknesses which are like gateways to hell. If a person takes to these threefold weaknesses, then he will go to hell. Hell indicates [Samsāra](#). Therefore, a person should learn to handle these three. Here, we should remember that when Krishna says [Kāma](#), [Krōdha](#) and [Lōbha](#) are the threefold problems, Krishna doesn't say they should not rise in the mind at all.

Krishna does not say they should not rise in the mind. [Kāma](#) will rise, [Krōdha](#) will rise and [Lōbha](#) will rise. Krishna accepts that. [indriyasya indriyasyārthē rāgadwēshou vyavasthitou-](#) they are bound to rise, but what Krishna says is - being over powered by them is the problem. If I am able to retain my [Vivēka Shakti](#), then they cannot do the damage.

If I can retain my [Vivēka Shakti](#), as even they rise, I will be able to judge them because they all rise in the form of [Sankalpa](#). Anger never comes suddenly. If a person suddenly gets angry with you, remember that it has not come suddenly. He has been angry with you for long time and he has not been able to express.

That is why in the family sometimes they start shouting for small things. They say that last year itself, when you did that, I knew you are like that. That means, last year some action of yours, have irritated them and they have been waiting. Sometimes, they start from the wedding day onwards. That means, 25 years after wedding is over, they have been keeping it.



Therefore, Dayānanda Swāmiji nicely says anger never suddenly comes. It is a build-up. **Kāma** never suddenly comes. It is a build-up. **Lōbha** never comes suddenly comes. It is a build-up. Initially, it is a feeble **Sankalpa**. If a person is able to retain the **Vivēka Shakti**, as even they rise in form of small ripple called Sankalpa, then he will be able to allow them to grow or nip in the bud.

जातमात्रं न यः शत्रुं रोगं च प्रशमं नयेत् ।  
महाबलोऽपि तेनैव वृद्धिं प्राप्य स हन्यते ॥ २५६ ॥

**jātamātram na yaḥ śatruṃ rōgaṃ ca praśamaṃ nayēt |**  
**mahābalō:'pi tēnaiva vṛddhiṃ prāpya sa hanyatē || 256 ||**

**Panchatantra**

Two things have to be handled in the beginning itself. **What are those two things?** They are **Shatru** and **Vyādhi**. That is what Israelites do. Even as the militant camp increases, one day they just go to Lebanon, the neighboring country and finish up all the militants camps because once they grow, it is difficult to handle.

Therefore, **Shatru** and **Vyādhi** (disease) should be handled in the beginning. If they are not handled in the beginning, **ati pushtānga yuktōpi** - even though, you are the healthiest person, the **Vyādhi** will over power you. Similarly, the internal **Manōvyādhi** is **Kāma-Krōdha-Lōbha**.

As even they rise, if the **Vivēka Shakti** is made use of and they are nipped in the bud, that person is called **Dhīraha**, matured. Mature person is not free from them. Mature person is one who can handle them, as even they arise. If it is an **Adhārmika Kāmaha**, he says this is not proper. It is like a sugar patient liking beautiful Jilebi served today.

It says - it is very attractive, you eat. Then, **Vivēka Shakti** comes and tells - this is not good for your health, nothing doing. Similarly, pickle for a pressure person. The mind will ask for it. Asking for it is not wrong, but allowing it alone is the problem. Therefore, he says the one who handles these three internal enemies is a mature person.

Such a mind is a mature mind. The first line talks about **Kāma** handling, the second line talks about **Krōdha** handling and the third line talks about **Lōbha** handling. Bhartruhari, being a poet, puts in a poetic language. **kāntā katāksha vishikhā tasya chittam na lunanti**. **kāntā** means a woman. **katāksha** means glance. **vishikhāh** means arrow-like.

So, **kāntā katāksha vishikhāh** means the arrow-like glances of a woman. **chittam na lunanti** - do not pierce the mind of a **DhīraPurusha**, a mature person. Here, **kāntā katākshaha** is a figurative expression standing for any sense object in the world, either in the form of a thing or in the form of a situation or in the form of a person.

Person, thing or situation is represented by *kāntā katāksha*. In short, sense objects do not pierce the mind with desire. He is not enamored by sense objects. He is not carried away by sense objects. He is not enticed by sense objects and he is not ensnared by sense objects. That word is beautiful - *lunanti*. *lu* means to pierce.

When a hunter strikes an animal with an arrow, that animal which runs fast, slows down and gradually, the speed comes down. It falls down and it dies. Similarly, if the *Kāma* also pierces the mind, overwhelms the mind, then the functioning of the mind is slowed down, thinking of the mind is blunted. That is why they say blind love, blind attachment.

They use the word 'blind'. There, blindness is not the physical blindness. It is the blindness of the discriminative power, the third eye. Blind attachment means it cannot discriminate whether it is *Dhārmic* or *Adhārmic*. Once the mind is overwhelmed, it stops and after some time, the *Vivēka Shakti* cannot function at all. In the 2<sup>nd</sup> chapter of Gīta –

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २-६२ ॥  
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

**dhyāyatō viṣayānpuṁsaḥ saṅgastēṣūpajāyatē |**  
**saṅgātsañjāyatē kāmaḥ kāmātkrōdhō:'bhijāyatē || 2-62 ||**  
**krōdhādbhavati sammōhaḥ sammōhātsmṛtivibhramaḥ |**  
**smṛtibhraṁśād buddhināśō buddhināśātpraṇaśyati || 2-63 ||**

All those things we should remember. So, he is not overpowered by *Kāma*. Then, the second one is *Krōdha*. *kōpa krushānutāpaha tasya chittam na nirdahati* - the heat of the fire of anger does not burn his mind. Burning the mind is burning the discriminative power. In anger, he shouts at people, punishes people and he is not able to see whether it is a just punishment or whether he is doing injustice.

We are not against punishment itself, but what the Shāstra says is punishment also should be just punishment. The person who deserves three months in prison cannot be in prison for six months. If that must be done, the judge must be with all the discriminative power. First, he must allow the person to talk.

He must be able to defend himself and after hearing the argument of the other person, then alone I should give punishment. But when we are overpowered by anger, we don't allow the other person to talk. We think that he had committed mistake. Immediately, I either shout or punish. That is being overpowered by anger.

That will lead to lot of **Himsa** and Himsa will lead to **Pāpam**. So, **chittam na nirdahati kōpa krushānutāpaha. karshanti bhūri vishayāscha na lōbha pāshaih**. The third one is handling the **Lōbha**. Once we get into a buying spree, it is very difficult to put a break. Therefore, he says that the mind of a mature person is not dragged by the rope of greed.

**lōbha pāshaih** - **Pāshaha** means the rope. **lōbha pāshaha** means the rope of greed. Through that, **bhūri vishayāh**; **bhūri** means plenty. **bhūri vishayāh** means multitude of sense objects. **na karshanti**- do not drag him with the rope of greed. Such a person is **Dhīraha**. He is a mature person. *What is the glory of such Dhīra?*

Bhartruhari says - **saha idam kritsnam lōka trayam jayati**-He wins over all the three Lōkās because he has won over his own mind. So, you win over your mind, you win over the whole world. That is the message of this verse. With this, the first topic is over. I said that I am dividing the Slōkās into five topics. The first topic is **Sāmānya Dharmaha** or **Sāmānya Nītihi**-general rules of righteous.

Now, I am going to second topic of **Sajjanaha** - noble people, virtuous people, or righteous people. In this portion, the glory of **Sath Purushās** and the advantage association with them is talked about. Both Slōkās I have selected - **sajjana lakshanam satsanga mahima cha**. We will go to verse No.8. We are going backwards.

### Verse No. 8

यदा किञ्चिज्ज्ञोऽहं गज इव मदान्धः समभवम्  
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः ।  
यदा किञ्चित्किञ्चिद्बुधजनसकाशादवगतम्  
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥ ८ ॥

**yadā kiñcijjñō:'haṁ gaja iva madāndhaḥ samabhavam**

**tadā sarvajñō:'smītyabhavadavaliptaṁ mama manaḥ |**

**yadā kiñcitkiñcidbudhajanasakāśādavagatam**

**tadā mūrkhō:'smīti jvara iva madō mē vyapagataḥ || 8 ||**

Here, a **Sath Purusha** is talking about himself. He says how he was a few years before and how he is now because of the association with **Mahātmās**. What type of mind he had before Satsanga and what type of change he has got after Satsanga. Through this verse, Bhartruhari highlights one important virtue and that is the virtue of Humility.

One thing that we find throughout this section is the importance of Humility, **Vinayaha**. The more great a person is, more virtuous and learned a person is, the more humble he becomes.

When a person doesn't know much, he says I was like that before. As I said the other day, empty vessels make the loudest noise.

He is all the time publicizing his knowledge saying I know this, I know that. He says I know the entire [Guru Stōtram](#). It is all that he knows is. Even that, he doesn't know in order. He says when I knew little, I was very arrogant. When I started moving with real giants of knowledge, then I came to know how little I know. Then I felt smaller and smaller.

Now, I say I am a [Mūrkhaha](#). Previously, I was saying that I am omniscient. Now, I know that I don't even know how to spell the word 'omniscient' properly. So, he says [yadā kimchignyōham](#) - when I had limited knowledge. [madāndhaha sama bhavam](#) - I was proud with arrogance. I was blind with arrogance.

So, [madēna andhaha](#); [Madaha](#) means haughtiness, arrogance. [Andhaha](#) means blind. Blind means I could not use discrimination. I did not even recognize the real learned people. I did not honor them, I thought I am on the top of the world. Therefore, [madēna andhahasamabhavam](#); He gives an example.

Like [dvipaha iva](#) - like an elephant in rut. Like a mad elephant. Here he uses the word 'Mada' in double meaning. In the case of human beings, [Mada](#) means haughtiness. I was violent and wild. In the case of an elephant, Mada means something that flows from the elephant. When it flows, it becomes wild and uncontrollable.

Therefore, I was like a wild elephant, uncontrollable, undisciplined. Not only that, but I thought myself to be - [tadā sarvagnyaha asmi iti mama mahaha avaliptam abhavat](#). At that time, my mind was arrogant with the thought that I am omniscient. [sarvagnyaha asmi iti avaliptam](#); [avaliptam](#) means [Garvitam](#), arrogant, haughty.

Then, because of some [Pūrva Janma Punya](#), I got association with Mahātmās who are much more learned than me and I started learning little bit from them. So, [yadā kimchid kimchid avagatam](#) - when I started learning little by little. [budha jana sakāshāth](#)-from the learned people, I knew what they know and I knew what I know.

When I was comparing their knowledge and my knowledge, I knew how puny a creature I am. Therefore, [tadā mūrkhaha asmi iti](#) - then, I understood that I am a [Mūrkhaha](#). Here, Mūrkhaha does not mean a fool. Mūrkhahameans [Alpagnyaha](#) - I know only a little. This Satsanga itself was a medicine.

Like a medicine given to the elephant due to which gradually, the rut goes away and the wild elephant becomes a tamed elephant. Similarly, my [Mada](#) also gradually went away because

of the medicine. *What is the medicine?* It is the [Sajjana Sangamedicine](#). Gradually, I came to normalcy. *What is normalcy?* I do not know things at all.

I know few little things, but it is nothing compared to [ananta shāstram bahu vēditavyam](#). Therefore, [mē madaha vyapagataha](#)- my arrogance went away with the knowledge like [Jvaram](#). Just as fever goes away by taking Crocin similarly, because of the Satsanga, this fever of arrogance went away.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**om̐ śāntiḥ śāntiḥ śāntiḥ ||**



## 16. Talk 14 - Verses 8, 23, 66, 67, 70

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

Verse No. 8 (Cont'd)

यदा किञ्चिज्ज्ञोऽहं गज इव मदान्धः समभवम्

तदा सर्वज्ञोऽस्मीत्यभवदवलिसं मम मनः ।

यदा किञ्चित्किञ्चिद्बुधजनसकाशादवगतम्

तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥ ८ ॥

**yadā kiñcijjñō:'haṁ gaja iva madāndhaḥ samabhavam**

**tadā sarvajñō:'smītyabhadavaliptaṁ mama manaḥ |**

**yadā kiñcitkiñcidbudhajanāsakāśādavagatam**

**tadā mūrkhō:'smīti jvara iva madō mē vyapagataḥ || 8 ||**

In these verses, Bhartruhari is talking about the glory of [Sath Purushās](#). When Bhartruhari talks about Sath Purushās, he is talking from two angles. One is as people who have character, ethics and morality. They are called Sath Purushāha. Second is as those people who are learned in scriptures.

Here, the Sath Purushās are great, both in their mental accomplishments as well as, intellectual accomplishments. In our tradition, generally, when we say Sath Purushaha, we take him as a [Vidvān](#) also. Both go together. Character and education, character and scholarship go together because we give equal importance to the growth of mind and as well as, the growth of intellect. Both are equally important.

Of course, if there is a choice between scholarship and character, we will certainly vote for character because scholarship without character can become deadly as scholarship will be abused. So, if there is a choice, certainly we vote for character. Our aim is not to choose between the two.

We want to give emphasis on both learning and character. It is because the growth of character alone, without the corresponding growth in knowledge, is a lopsided development because an individual consists of not only the body, not only the mind, but the intellect also. Imagine a person giving exercise to only one hand. One hand is so big and the other hand is like a drumstick. It is not a uniform, proportionate development.

Therefore, if we have to really grow, character is important, but learning also is important. Otherwise, why should they write so many scriptures? Why should they include the study of scriptures as one of the Pancha Mahā Yagnyās? **Brahma Yagnya** is the study of scriptures. Therefore, in the following verses, when we talk about a Sath Purusha, we mean **Character + Vidyā**.

Knowledge of both is important - **na kēvalam dharma shāstra gnyānam**, but also the character. Here, Bhartruhari points out in the 8<sup>th</sup> verse that when a person learns more and more, when the knowledge increases, then correspondingly, the humility also will increase. Only half knowledge can create arrogance.

To get examples, we need not go elsewhere. Our scriptures are full of great Āchāryās who were not only the embodiment of knowledge, but they were also an embodiment of humility. Kālidāsa, who is considered to be one of the greatest Sanskrit poets, when he writes his Mahā Kāvya, he always begins with a beautiful Slōka in which he expresses his humility.

क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः।

तितीर्षुर्दुस्तरं मोहादुदुपेनास्मि सागरम्॥ १-२

**kva sūryaprabhavō vaṁśaḥ kva cālpaviṣayā matiḥ |**

**titīrṣurdustaram̄ mōhāduḍupēnāsmi sāgaram | | 1-2**

I am starting to write the Raghu Vamsha. It is such a great Vamsha and my mind is a puny little mind - **kvacha alpa vishayā matihi**. Kalidāsa says this! With this limited intellect, I am trying to write the biographies of great Raghu Vamsha. Really speaking, it is ridiculous. It is like trying to cross the huge ocean with a small raft. In Raghu Vamsha itself, he says -

मन्दः कवियशः प्रार्थी गमिष्याम्यपहास्यताम्।

प्रांशुलभ्ये फले लोभादुद्बहुरिव वामनः॥ १-३

**mandah̄ kavīyaśaḥ prārthī gamiṣyāmyapahāsyatām |**

**prāṁśulabhye phale lobhādudbāhuriva vāmanaḥ | | 1-3**

My attempt to become a great poet is a ridiculous attempt because I don't have the qualification. Without qualification, if I want to become a great poet, it is like a dwarf jumping up to catch the fruits from a tree which is very tall. With his hands up, he is jumping up again and again and he cannot reach it. Similarly, I can never become a great poet.

*Who writes this?* He is one of the greatest poets! Madhusūdana Saraswati writes a commentary on the Gīta which is one of the most brilliant commentaries called **Gūdārtha Dīpika**. He says - really speaking, I should not be writing a commentary after Shankarāchārya has written.

In future generation, people will say Shankarāchārya is also a [Gīta Vyākhyāta](#), a commentator on the Gīta and I am also a Gīta Vyākhyāta. But O people, don't be misled by that. Even though both of us are Gīta Vyākhyātās or commentators, there is a big difference between us. *What is the difference?* He gives an example.

Just as gold and that seed which they use for weighing the gold. They call it as Kundumani. It is a red seed with a black mark. Both of them enter the balance. Even though both enter the balance, both cannot be of the same value. Similarly, I am a Kundumani Gīta Vyākhyāta and Shankarāchārya is a golden commentator. Don't be misled.

In-spite of such a wonderful commentary and knowledge, he says I am so small. [vyākhyā trutvētīmē nāsti bhāshyakārēna tulyata](#) - I am never equal to Shankarāchārya. *What is it like?* [gunjāyāha nāsti hēmnaika tulārōhēna tulyata](#). [gunja](#) is that seed. [hema](#) means gold. Even though both of them enter the Tula, they cannot become equal.

Such great scholar says that Shankarāchārya is a great scholar. *But how does Shankarāchārya talk about himself?* He says - I don't know much. I am just writing commentary to the Upanishad, as much as I know - [yathā pratibhānam vyāchakshmahē](#). [yathā pratibhānam](#) means according to my limited knowledge, I will write commentary on this text.

Thus, you find that all our great Āchāryās were giants in knowledge, but they were all embodiments of humility. We, who have got little knowledge here and there, like half of Gīta, one and half [Sūtra](#) of [Brahma Sūtrās](#) and a few Upanishads, make a big fuss. He says - [tathā mūrkhōsmīti jvara iva madōmē vyapagataha](#) - when I moved with real giants, then only my fever of arrogance disappeared because of the medicine of [Satsanga](#).

### Verse No. 23

जाड्यं धियो हरति सिञ्चति वाचि सत्यं  
मानोन्नतिं दिशति पापमपाकरोति ।  
चेतः प्रसादयति दिक्षु तनोति कीर्तिं  
सत्सङ्गतिः कथय किं न करोति पुंसाम् ॥ २३ ॥

[jāḍyaṁ dhiyō harati siñcati vāci satyaṁ](#)  
[mānōnnatiṁ diśati pāpamapākarōti |](#)  
[cētaḥ prasādayati dikṣu tanōti kīrtiṁ](#)  
[satsaṅgatiḥ kathaya kiṁ na karōti puṁsām || 23 ||](#)

In this, Bhartruhari talks about the glory or the benefits of [Satsanga](#). *What benefits do we get by the association with Mahātmās?* Bhartruhari enlists a few of the benefits. Then, he is tired of giving the list and finally, he concludes by saying - *tell me what Satsanga will not give?* Instead of telling what it will give, tell me what it will not give.



It means it will give everything - *bhukti mukti pradātācha tasmai sri guravē namaha*. *Bhukti* stands for *Dharma-Artha-Kāma*. *Mukti* stands for *Mōksha*. Therefore, Satsanga can give all the *Purushārthās*. But he gives a few important benefits. *jādyam dhiyō harati* – The first benefit is *Satsanga* removes the *Tamōguna* from the intellect.

*dhīhi* means *Buddhihi*. *jādyam* means *jada bhāvaha*, *Tamōgunaha* or looseness of the intellect. From this, it is very clear that the Sath Purusha has got a clear *Sātvik* intellect. He is *Sātvik* not only in terms of character, but he is *Sātvik* in terms of the intellectual caliber also. Therefore, by his association, we will imbibe his virtues like love, compassion, sacrifice, renunciation, contentment, etc.

We do imbibe all these things. In addition to that, our thinking will get clarity. One of our biggest problems is lack of clarity in thinking. In fact, the entire *Samsāra* is because of lack of clarity in thinking. *Ātma Anātma Avivēkaha* is the problem.

In the initial stages of life, *Dharma Adharma Avivēka* is the problem. In the later stages of life, *Ātma Anātma Avivēkaha* is the problem. *Avivēka* is lack of clarity. So, by the association with Mahātmās, the first thing we learn is how to think. We can think of the subject matter of thinking later. First, we should learn how to think.

We should learn the very method of thinking. How cogently, logically and systematically one should be able to think. Not only the capacity to think and learn, but the capacity to communicate through expression, which requires *Satva Guna*, is also equally important. Converting knowledge into words is communication.

In fact, most of our transactions involve only twofold transformations or conversions. Most of our transactions, from day to night involve only twofold conversion. *What is that?* Converting other's words into thoughts or knowledge. Right from News Paper onwards, these words are converted into knowledge.

Our family members speak to us and it is converted into knowledge. Words from Radio News are converted into knowledge. Office discussion words are converted into knowledge. So, one part is conversion of words into thoughts. *What is the other part?* Again conversion of my thoughts into words, which is communication.

So, transmission and reception is our day-to-day life. If there is a problem in either of these two, either transmission is not alright or reception is not alright. In our radio or television stations, often things are not clear. *What is the problem?* Transmission is not alright. Some other times, transmission is wonderful, but the reception is not alright.

So, remember that **Sātvik** intellect means successful communication, both in transmission and reception - clarity of thinking, precision of expression, avoidance of unnecessary adjectives, etc. Dayānanda Swāmiji always says that there is always a difference between poetry and teaching.

In poetry, there is not much communicated through words. It is nothing but beautiful language. *What is communicated after reading two pages of poetry on Daffodils?* It is a beautiful flower and you get communion with nature and you enjoy. There, precision is not involved, much communication is not involved.

Often, words are exchanged for the sake of rhyme. That is poetry. It is meant for aesthetic appreciation, whereas the aim of a class or discourse is not aesthetic appreciation. *What is important there?* Communication, Precision is important. Swāmiji says - never add an extra adjective, when it is not required.

If it is good, don't say 'very good'. If it is very good, do not say very, very good or fantastic. It should be precise. Precision is important. Today, somebody brought the News Paper said - Swāmiji, the News item says that all the trains are cancelled. I read the News Paper and it is written -several trains are cancelled. It is a serious problem!

'Several' and 'All' are not synonymous. They cannot be interchanged. At least, here I can verify by looking into News Paper. Imagine, there is some important message of serious consequence and it is not verifiable and thousands or millions of people are going to be affected. Imagine the interchange of words! 'Several' cannot be translated as 'All'.

Therefore, we don't know the importance of words and the seriousness in communication. Greater tragedy is that we not only have this disease, but we are not aware that such a serious problem is there in all of us. This will go only when we move with **Sath Purusha** who gives importance to every word, precise word, precise adjective or no adjective.

That is called intellectual alertness, non-sagging intellect. If that is not there, I may give one hour speech. You will say it is wonderful, but you would not know what his message was. You enjoy it like lullaby or you enjoy it like music. If you sing a nice Rāga, you will enjoy. That is all.

Discourse is not for enjoyment. Class is not for enjoyment. Therefore, I should know which is meant for beauty. Poetry is important. It has got its own role. Where poetry is needed, there you have poetry. Where communication is needed, there you have communication. That is called Clarity.

So, the first advantage with **Satsanga** is **dhīyaha jādyam harati** - it gives clarity of thinking. *What is the second advantage?* **vāchi satyam simchati** - it makes your words honeyed, sweet with the honey of truthfulness. **simchati** means sprinkles, soaks or imbues the words with **Satyam**, truthfulness.

Previously, because of lack of clarity or because of my casualness, I was not particular about words. It is just like using 'all' for 'several'. In fact, it is a lie without intending to tell a lie. The one who uses these words, does not want to tell lie or mislead, but it is called **Pramāda**. **Pramādaha** means casual approach with regard to speaking.

Because of that, the words lose their validity, their worth and glory. Because of **Satsanga**, words get extra validity due to the additional honey. *What is the honey?* It is **Satyam**. It is **Satyam** quoted words that we will start uttering after **Satsanga**. Then, **Mānōnnatim**; in-fact, that is one of the prayers in the Upanishad.

**sharīram mē vitarshanam, jīhvā mē madhumattama** - let my tongue be honeyed. Here, honey is truthfulness - **Satyatvam**, **Priyam**, **Hitam**, etc, will all come. Then, **mānōnnatimdishati** - the subject is **Satsanga**. So, **Satsanga** removes the **Tamōguna** of the intellect. **Satsanga** imbues our words with the honey of truthfulness.

Then, **Satsanga** grants (**Dishati**). Here, **Dishati** means grants. **mānōnnatim** - the elevation of your status in society. **Mānaha** means honor. **Unnati** means elevation. So, **Satsanga** grants elevation of your honor, elevation of your status in society. Of course, from **Vēdāntic** standpoint, we don't give importance to status.

We should transcend **Māna** and **Apamāna**, but that is the higher stage. In the initial stages of life, **Mānam** is important. Therefore, **Bhartruhari** is talking about this from the **Dharma Shāstra** angle. *Why does this status increase?* It is because of the association.

गुणवत् वस्तु सम्सर्गात् स्वल्पोपि गौरवम् ।

पुष्प मालनुसङ्गेन सूत्रम् सिरसि धार्यते ॥

**guṇavat vastu samsargāt svalpōpi gauravam |**

**puṣpa mālanusaṅgēna sūtram sirasi dhāryatē ||**

Because of association with the flowers, even the thread is worn in the head. Similarly, because of the association with **Mahātma**, I, the ordinary, become extraordinary. **pāpam apākarōti** - **Satsanga** gradually removes **Pāpa Karmās** from my life. **Dharma Viruddha Karmās**, **Adhārmika Karmās** gradually go away from my life, even without my knowledge.

Here, **Pāpam** refers to **Adhārmic** action. **chētaha prasādayati**. The next advantage is that the mind becomes more and more tranquil. It is because when I move with a tranquil mind, my

mind also develops tranquility unknowingly, because the mind has the capacity to capture the vibration of the other mind.

When the other person is restless and if I constantly move with him or her, I also develop restlessness. Therefore, [prasādayati](#) - it calms the mind. That is what they say when we go to Āshrama or when we have Satsanga with a Mahatma. They say - I went to that Āshrama and my mind was calm.

But the problem is when we come back to Madras, again the restlessness comes. It is like induced magnetism. Induced magnetism lasts only as long as the magnet. That magnetism will last only when this is also converted into a magnet. Therefore, I should discover the inner peace. Then, I don't require any [Sanga](#). It becomes my nature.

But it gives temporary peace. It gives fame in all directions. It spreads our name foreign wide. Remember that this is also from worldly standpoint. A Vēdāntic student is not interested in fame, but at the relative level, a person is interested in [Kīrti](#) and there is nothing wrong in it. At least, for the sake of Kīrti, let him do some good action.

At least, for name sake, a person gives charity. This fellow says - I don't want name, therefore I won't give charity. That is still worse. Therefore, at least, for the sake of name, let him give charity. That is [Rājasa Dānam](#) which is better than [Adānam](#). Therefore, a person can seek Kīrti or fame in the initial stages.

Therefore, Bhartruhari says it will give you name and fame. Finally, he concludes - [satsangaha kim na karōti pumsām](#). Tell me what Satsanga will not do. It is not a question, but it has an answer in it. It will do everything for you. [kathaya](#) - kathaya is just addressing us. Please tell what Satsanga cannot do to the human beings or to the devotees.

### Verse No. 66

सम्पत्सु महतां चित्तं भवत्युत्पलकोमलम् ।

आपत्सु च महाशैलशिलासङ्घातकर्कशम् ॥ ६६ ॥

[sampsatsu mahatām cittam bhavatyutpalakōmalam |](#)

[āpatsu ca mahāśailāśilāsaṅghātakarkaśam || 66 ||](#)

Here, Bhartruhari shows the glory of Sath Purusha's mind by contrasting it with the mind of the ordinary person. He shows how a layman's mind and a Sath Purusha's mind are diagonally opposite. Remember that by the word 'Sath Purushaha', we do not refer to a [Gnyāni](#). He need not necessarily be a Gnyāni.

He can even be a [Dhārmika Purushaha](#), who is a devotee of Lord. We can take such a person here. *What do you find in a normal life of a lay person?* When a person gets name, money, status, etc, along with them, invariably arrogance also comes. That is why Shankarāchārya said - [mā kuru dhana jana yavvana garvam](#).

Therefore, generally people become haughty when prosperity comes. One thing is that once money comes, nobody will have the courage to criticize me or to antagonize because people are dependent and they want to borrow money from me. Therefore -

यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतिमान् गुणज्ञः

स एव वक्ता स च दर्शनीयः सर्वे गुणाः काञ्चनमाश्रयन्ति

[yasyāsti vittaṁ sa naraḥ kulīnaḥ sa paṇḍitaḥ sa śrutimāna guṇajñaḥ](#)  
[sa ēva vaktā sa ca darśanīyaḥ sarvē guṇāḥ kāñcanamāśryanti](#)

Along with money sycophants come. They will tell you are wonderful and you are the most knowledgeable person. Even though he doesn't know anything, they jack up. Nobody will dare antagonize. Therefore, I can be cruel with people, I can use rude words and I can get away with anything. People will not tell anything.

It is like certain Chief Ministers who behave autocratically because of their power and money. You need not be afraid of even police because money can buy police. They say even court can be bought now. Therefore, once money comes, I will become less and less afraid of [Dharma](#), less and less afraid of people's criticism.

Generally, money goes with arrogance, whereas Bhartruhari says that in the case of a Sath Purushās, the more money they get, the more tender hearted, the more kind, the more generous, the more gentle they become like a [utpala](#). [Utpala](#) means a lily flower or a lotus flower. Money does not go to their head.

This is the first different between a lay person and Sath Purusha. [sampatsu mahatām chittam utpala kōmalam bhavati](#) - in prosperity, the mind of great people is tender, like a lotus flower. They are more considerate. When there is a very poor person, they don't ill-treat or insult him.

They recognize the poor person and even give equal status to him along with himself, just as Krishna gave equal status to Kuchela. It is unlike Drupada. When Drupada became a king and Drona approached him, Drupada insulted Drona saying - you don't have wealth; you cannot be equal to me. Only then, Drona took revenge and you all know the story. On the other hand, Sath Purushās become more and more tender.

The second difference is - in the case of a lay person, when problems come one after the other consecutively, his mind gets shattered, withered, weak and depressed. He starts saying -

why should I live. A little problem comes and he is overpowered. His mind is so weak, whereas in the case of wise people, even a great tragedy will not shake them.

They are like the rock of the Gibraltar. Let waves and waves of tragedies strike them, but they are not shaken by that. *Āpatsu* - in adversity, in calamity, their mind is *Karkasham*. *Karkasham* means hard, unshaken like *mahā shaila shilā sanghāta*. *sanghāta* means a group, a heap. *shilā sanghāta* means a heap of rock.

*Where are they?* *mahā shaila* - on the top of a mountain. How even a cyclone cannot dislodge or shake the heap of rocks on the top of a mountain, similarly their minds are so firm footed that they are not shaken. That is why in our culture, when a boy gets initiation into *Brahmacharya Āshrama* and when a girl gets married, there is a common ritual of standing on a stone.

A girl's marriage is supposed to be entry, similar to *Brahmacharya Āshrama*. It is like *Gurukula Vāsa* for her. In *Gurukula Vāsa*, the boy goes to the teacher for learning. For the girl, she is going to the husband who is supposed to be the teacher. Now, he himself doesn't know anything. That is a different thing.

So, he has gone through *Gurukula* and therefore, he takes the girl not only as wife, but also as *Sishya*. Therefore, it also becomes a *Gurukula Vāsa*. In the both instances, there is common ritual and that common ritual is standing on stone. In Sanskrit, it is called *Ashmārōhanam*. The Mantra says -

*ātishthē mamashmānam ashmā iva tvam sthirōbhava* - *Brahmachāri*, you please stand on this rock. After the education, you have to come to the world. So many problems will come. Not only your problems, but you should be able to withstand your wife's problems, children's problems, neighbor's problem, parent's problems, in-law's problems, etc.

Therefore, be firm like a rock. Be very careful. This example should not be taken negatively. It does not mean be emotionless like rock. It is not rock like or not having any kindness or sentiments. It is not said in that sense. Similarly, for the girl it is said *ātishthēmamashmānam ashmā iva tvam sthirābhava*.

The only difference is gender. Even the girl is facing a new family, new in-laws, brother-in-law, sister in-law, etc. So many people will be there. Therefore, she has to face all of them. Therefore, be firm like a rock. Similarly, here also, be firm in adversity.

### Verse No. 67

सन्तसायसि संस्थितस्य पयसो नामापि न ज्ञायते

मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते ।  
स्वात्यां सागरशुक्तिमध्यपतितं तन्मौक्तिकं जायते  
प्रायेणाधममध्यमोत्तमगुणः संसर्गतो जायते ॥ ६७ ॥

**santaptāyasi samsthitasya payasō nāmāpi na jñāyatē**  
**muktākāratayā tadēva nalinīpatrasthitam rājatē |**  
**svātyām sāgaraśuktimadhyapatitam tanmauktikam jāyatē**  
**prāyēṇādhamamadhyamōttamaguṇaḥ samsargatō jāyatē || 67 ||**

In this verse, Bhartruhari says that a person's future, to a great extent, depends upon the company he has, the association that he has, the type of people he moves with. As the saying goes - you tell who your friends are and I will tell you who you are.

The friends, the type of books that you read, the type of TV programs you watch, the type of movies that you go, the associations will determine the present personality as well as, the future personality. He wants to convey this idea and he effectively communicates this by giving a beautiful example.

This example shows the creativity of the author. Here, he takes a drop of water as an example for the person and the water getting associated with three different things and what the consequences are. The first example is - water being sprinkled on a hot plate. If we sprinkle water on a hot plate, it just comes in contact and immediately disappears.

Immediate destruction is the result in the case of certain types of company. This is first example - hot plate association. The second example is the water just falling on the lotus leaf in the lake. *How will a dancing drop of water on the surface of a lotus leaf be?* Normally, the water does not have a shine of its own.

But the moment it falls on a lotus leaf, it shines. It appears like a pearl. Then, there is the third case. This is based on a mythological belief. It may not be a fact, but it is based on a belief. They say how a pearl is created. *How does a pearl originate?* They have a mythological approach to that.

It seems there are lots of shells in the ocean. Drops of rain water enter into a shell. It is a rare phenomenon because rain just falls all over. It should exactly fall into a shell and that too, not on any day, but on a day when the Nakshatram is Swati Nakshatram. It is a belief. We need not bother whether it is true or not. This is not the idea.

It should rain on the Swati Nakashatra day. This is important and that rain drop should enter that particular shell. Then, it is believed that the water drop gets converted into a pearl. *What*

*is the difference this time?* It is not a temporary pearl as in the case of lotus leaf, but it is a permanent conversion into a pearl.

So, we have three cases. The first one is **Adhama** case, the second one is **Madhyama** and the third one is **Uttama**. *What is the Phalam in Adhama case?* It is immediate destruction. In the Madhyama case, it is temporary conversion into a pearl. In the Uttama case, it is permanent conversion. Similarly, every human being is like the water drop.

If you associate with certain types of people, you are out. If you associate with certain other types of people, there is temporary conversion. On the other hand, if you associate it with Uttama people, a Gnyāni in our case, then the conversion is complete. **samtapta ayasi samsthitasya payasaha**- **Payas** means drop of water.

**samsthitasya** - which is placed on sprinkled over. **samtapta ayasi** -on a hot iron plate. *What happens?* **nāmāpi na shrūyatē** - even its address is not there. It disappears. **tadēva** - the same water drop; **nalini patra sthitam** - when it remains on the leaf of a lotus. **rājatē** - it gets a temporary shine like **muktā kārataya** - a pearl.

**tat sāgara shukti madhya patitam** - when the very same water enters into the shell, in the middle of ocean. That too, it is not on any other day. **swātyām** - on the Swati Nakshatram. **mouktikam jāyatē** - that water drop gets permanently converted into a pearl. *What is the conclusion from this?* The conclusion is in the fourth line.

**samsargataha jāyatē** - because of association alone, a person becomes **Adhama**, **Madhyama** or **Uttama Gunaha**. A person becomes **Adhama Gunaha** - vicious, endowed with negative virtues, negative policies or **Madhyama Gunaha** - becomes a mediocre person or **Uttama Gunaha** - becomes the noblest of persons. He uses the word **Prāyēna**. Prāyēna means mostly. For every rule, exceptions are there. Generally, the **Sanga** makes a person.

#### Verse No. 70

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान् गुणान् ख्यापयन्तः

स्वार्थान् सम्पादयन्तो विततपृथुतरारम्भयत्नाः परार्थे ।

क्षान्त्यैवाक्षेपरुक्षाक्षरमुखरमुखान् दर्जनान् दूषयन्तः

सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥ ७० ॥

**namratvēnōnnamantaḥ paraguṇakathanaiḥ svān guṇān khyāpayantaḥ**  
**svārthān sampādayantō vitatapṛthutarāmbhayatnāḥ parārthē |**  
**kṣāntyaivākṣēparukṣākṣaramukharamukhān durjanān dūṣayantaḥ**  
**santaḥ sāścaryacaryā jagati bahumatāḥ kasya nābhyarcanīyāḥ || 70 ||**



Here, Bhartruhari enlists some of the important virtues of a Sath Purusha. *What is the first virtue?* It is humility. He presents that in a nice way. **namratvēna unna mantaha** - he grows taller and taller by bending more and more. Don't take it literally. It is a figurative expression.

He becomes more and more humble. Because of his humility, people recognize his greatness. He doesn't declare his greatness, but it gets more and more publicized. Therefore, **namratvēna**; **Namra** means bending, **Namaskāra**. He doesn't hesitate to do **Namaskāra** to anyone. By that, **unnamantaha** - he becomes tall.

**para guna kathanaihi svāngunān khyāpayantaha** - he does not declare his virtues, but his virtues get declared when he talks about the virtues of others. He doesn't talk about his virtues, but his virtues get declared by his glorification of other's virtues. Here, the psychology involved is this.

Generally, when I value a particular virtue and try to follow that, I will definitely recognize that virtue in the other people because I have a value. So, when I value well dressed appearance, I will always notice a well dressed person. I am not saying it is right or wrong. I am just presenting as an example. I value dressing up well.

Whenever I go to a crowd, I will always notice a well dressed person. Similarly, these great people value the virtues of other people or declare the virtues of other people, indirectly hinting that they value and follow those virtues. That is called indirect publicity. It is not with an intention of publicity, but they truly admire and appreciate the virtues in others. More, in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



## 17. Talk 15- Verses 70, 73, 75, 76, 79

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

Verse No. 70 (Cont'd)

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान् गुणान् ख्यापयन्तः

स्वार्थान् सम्पादयन्तो विततपृथुतरारम्भयत्नाः परार्थे ।

क्षान्त्यैवाक्षेपरुक्षाक्षरमुखरमुखान् दुर्जनान् दूषयन्तः

सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥ ७० ॥

**namratvēnōnnamantaḥ paraguṇakathanaiḥ svān guṇān khyāpayantaḥ  
svārthān sampādayantō vitatapṛthutarārambhayatnāḥ parārthē |  
kṣāntyaivākṣēparukṣākṣaramukharamukhān durjanān dūṣayantaḥ  
santaḥ sāścaryacaryā jagati bahumatāḥ kasya nābhyarcanīyāḥ || 70 ||**

In this verse, [Bhartruhari](#) talks about some of the unique characteristics or traits of Sath Purushās. We saw the first line - [namratvēna unna mantaha](#). They grow tall by bending in front of other people. That is, they remain humble and withdrawn in the crowd. But in spite of their withdrawal, their glory outshines all others.

[paraguna kathanaihi swāngunānkhyāpayantaha](#) - they do not talk about their own glories, but by way of talking about other's glories, they indirectly reveal their glories. [swāngunānkhyāpayantaha](#) - they indirectly reveal their glories by talking about the glories of other people.

As I was saying yesterday, when I have a value for a particular virtue, I notice that virtue, when it is found in any other person because I have a value for it. When I see that virtue in other people, I am easily able to admire those virtues. When I admire those virtues in others, I am indirectly saying that I myself have a value for that virtue.

Thus, I am talking about other's virtue, but it indirectly shows that I love and I try to follow that particular virtue. They follow this because according to [Dharma Shāstra](#), talking about one's own virtue is as bad as committing suicide. Talking about oneself is as good as destroying oneself. In Mahabharata, there is a story in which Arjuna violates a particular contract which they made for themselves.

For violating that law, the punishment they have made is capital punishment. One has to die for that. Arjuna happens to violate that particular rule which they had made among themselves. Naturally, all of them decide that Arjuna has to die for that violation. At the same time, they didn't want to lose Arjuna as he is such a nice and great person.

At the same time, they do not want to violate their own contract also. When they are in such a dilemma, as usual, Krishna comes and finds out a loophole. It is just as the auditors finding some loophole, when there is a problem in accounting. I don't mean wrong loophole. I mean the right one only.

Then, Krishna says that talking about oneself is as good as killing oneself. Therefore, he advises Arjuna to talk about himself. Who will not love to do that! Therefore, Arjuna goes on glorifying himself. Thus, he has fulfilled that law. Anyway, the story is different, but the idea conveyed through that the story is that talking about oneself is as good as self destruction, [Ātmahatya](#).

Therefore, these great people never do that. Not only that, but [swārdhān sampādayantaha vitatapruthutarārambhayātnāh parārthē](#)- they fulfill their personal interest, not directly through selfish action. Whenever they want to fulfill their personal ends, they take up some action or some scheme which is beneficial to the whole society or the whole village or the whole community.

When the whole society or community benefits, being a part of that group, they also get the benefit as a byproduct, as a secondary result. Therefore, [swārdhān sampādayantaha; sampādayantaha](#) means they accomplish. [Swa Arthān](#) means their own ends, [Purushārthān](#), their goals.

Not by directly fulfilling, but [parārthē yatnāh](#) - by committing themselves or dedicating themselves in schemes which are meant for other's benefits. *What type of schemes?* [vitata pruthutara ārambha.vitam](#) means expensive, wide, covering a wide range of people. [pruthutara](#) means intensive. [ārambhaha](#) means schemes, programs or undertakings. [yatnāh](#) means committing themselves. So, by taking to intensive and extensive schemes, indirectly they also become one of the beneficiaries.

I used to see a typical example in my village. There was a rich person and anything that happens in his family is never taken as a family function. He will organize a big program in the village. It may be his 60<sup>th</sup> birthday or some wedding anniversary, etc. You will find that a big Mahā Rudram or Atirudram will be organized in the village.

Hundreds of Vedic Scholars will be honored and thousands of people will be fed. Poor people will be given clothes, houses, lands, etc. The occasion is his birthday and he had a Pūja for

his own benefit, but that was only a byproduct. The whole village celebrates that function and gets the benefit.

Great musicians are brought and Upanyāsakās are called for Upanyāsas, which is beneficial to all the people. When he wants to go to Kasi, then he organizes a big project where many people are taken. In the village, there are many poor people who do not have the resources to go to Kasi. Always, they had a value to go to Kasi before death.

Therefore, he will take all those poor people and arrange a trip to Kasi. The occasion is his visit, but the beneficiaries are many poor people from the village. This is what I say. That occasion doesn't look like a private function at all. It becomes a big function. His personal benefit is over shadowed by the benefit gained by many others.

That is indicated here. [vitatapruthutarārambhayātñāh parārthē](#) -by committing themselves through schemes for welfare of others, [swārdhān sampādayantaha](#) - they indirectly fulfill their personal ends. In the third line, Bhartruhari is talking about a common phenomenon in the society.

Even if such great people are there who serve the society, who are noble, there will be people to criticize such people. Because the cheapest thing is criticism, as there is no expenditure. It is only that you are talking. At-least you have to stop eating after sometime because stomach becomes full.

But criticizing others you can do all the time and there is also no tax. We belong to a country in which there is freedom of speech also. Therefore, if a rich man doesn't give charity, they will say he is a stingy person. Suppose, he freely gives to others, they will say that it is all for name and fame.

He wants his picture to appear in the News Paper, in all the temples. He wants self publicity. Whatever you do, there will be people to criticize. *When such Durjanās criticize these Sath Purushās, how do they respond to this criticism?* He is talking about those people. [Durjanāha](#), there will be uncultured, uncivilized, immature people in any society.

*What do they do?* [ākshēpa rūkshākshara mukharamukhān](#) - in the very word, he shows what type of people they are. They are cantankerous and the word is also like that. [mukharamukhān](#)- they are noisy mouthed people, fowl mouthed people, lashing tongued people. [Mukhara](#) means noisy. *What type of words do they utter?*

Not only are they noisy words, but [ākshēpa rūksha akshara](#) -uttering harsh words of criticism.[ākshēpa](#)meanscriticism. [rūksha akshara](#) means harsh words. They are not gentle, not

Mrudu, not polite, but rūksha akshara. *When such indecent people who are noisy and who utter harsh words of criticism are found in that group, how do these people respond?*

*Normally, what can a person do?* Either he will also shout back. If he is noisy, we will become noisier. If he becomes noisier, we become the noisiest. This will be our tendency to put down others. *What is the other thing that he can do?* He may get frustrated - after all, I am doing so much. The society doesn't have any gratitude at all. *What is the use of serving such society?*

I will withdraw and go to Rishikesh or something like that whereas, these people don't get frustrated. They also don't try to defend themselves. They just put those people down by mere silence. They just ignore them. They are not even worth answering. To answer them, is to give value to them.

They are such cheap people that they don't consider even answering them. They don't deserve answer. Therefore, he says *kshāntya eva dūshyantaha*-these Sath Purushās belittle them or put those criticizing people down by *Kshānti*. *Kshānti* means *Kshamā*. *Kshamā* means Patience. Patience means silence.

Thus, if we try to answer such noisy people, we try to give some logical answers. But a criticizing person is generally not a thinking person. He criticizes because he has some problems in his heart. It is his mental problems that come out in the form of criticism. There is no rhyme or reason in the criticism of such people.

Of course, there may be some rare people who do constructive criticism. We are not talking about them. Majority of people criticize because they have some problem in their mind. Therefore, they are angry with the world. Somebody gave them trouble and therefore, they are angry with whole world. Therefore, they criticize everyone.

Since they are not available for logical reasoning, answering those people is meaningless. If we try to answer them, they will raise their voice because they are not hearing. Therefore, it is useless trying to defend or answering them. Therefore, he keeps quiet. The noisiest person will have to withdraw after sometime if we keep quiet.

क्षमा शस्त्रं करे यस्य दुर्जनः किं करिष्यति |

अतृणे पतितो वह्निः स्वयमेवोपशाम्यति ||

**kṣamā śastraṃ karē yasya durjanaḥ kiṃ kariṣyati |**

**atṛṇe patitō vahniḥ svayamēvopāśāmyati ||**

When fire falls on ground where there is no dry grass at all, the fire will have to subside by itself. Similarly, when an angry person is shouting, if we try to answer, it becomes dry grass

for him, for further shouting. *Therefore, what should you do?* Don't utter any word. He will shout and shout and shout. He will criticize and criticize and criticize.

*What will happen after sometime?* He has to withdraw. Therefore, the Sath Purusha's weapon is silence. Therefore, *durjanāndūshayantaha santaha*. Not only that, but another author nicely says - they don't answer them because inwardly, they are happy. One author nicely says –

मन्निन्दया यदि जनः परितोषमेति नन्वप्रयत्नसुलभोऽयमनुग्रहो मे।

लोके जना हि जनतापरितोषणाय दुःखार्जितान्यपि धनानि परित्यजन्ति॥

**mannindayā yadi janāḥ paritōṣamēti nanvaprayatnasulabhō:'yamanugrahō mē |  
lōkē janā hi janatāparitōṣaṇāya duḥkhārjitānyapi dhanāni parityajanti | |**

These critics are finding some pleasure by criticizing me. Therefore, I am the cause for their happiness indirectly. I don't spend any money for that. By mere existence, I am becoming the cause for the critic's happiness. Therefore, he says - there are many people who try to please the world by charity, Danam or by various methods.

Spending thousands of rupees, they are trying to please the world. But in my case, it has become an easy job because without spending a single pie, by my mere existence, I am giving happiness to others. *Why?* It is because they criticize me and in that process, they enjoy. *Therefore, why do you bother?*

You need not bother, but on other hand, you should be happy. Therefore, *santaha*; these are the Sath Purushāha. *āscharya charyāha* - indeed, their conduct is *Āscharyam*. It is the greatest wonder in the world. They have got a wonderful conduct, unique conduct, rare conduct.

Such great people, *jagati bahumatāh* - are the most honored people in the world. They are the respected people in the world. *kasyana abhyarchanīyāh*-they are worshipful and adorable to the entire humanity. He is putting it in the form of question. *To whom are they not adorable?* They are adorable to all the people.

### Verse No. 73

पापान्निवारयति योजयते हिताय

गुह्यं निगूहति गुणान् प्रकटीकरोति ।

आपद्रुतं च न जहाति ददाति काले

सन्मित्रलक्षणमिदं निगदन्ति सन्तः ॥ ७३ ॥

**pāpānnivārayati yōjayatē hitāya**

**guhyaṁ nigūhati guṇān prakāṭīkarōti |**

**āpadgatam ca na jahāti dadāti kālē**

**sanmitralakṣaṇamidam nigadanti santaḥ || 73 ||**

Here, Bhartruhari talks about the friendship or companionship with a Sath Purusha. How glorious it is to have a friendship with a Sath Purusha! How true, how lasting and how useful that friendship is. We can say that this verse defines true friendship. It is a definition of true friendship.

He says [pāpāt nivārayati](#) - A true friend is one who dissuades me from doing [Pāpa Karma](#). He is the one who pulls me out of the Pāpa Karmās, by giving advice that it is not proper for me in the long run. He does not say that it is your action and you face the music and I don't care about that. He is concerned about my wellbeing. Therefore, [pāpāt nivārayati](#);

He tells me what [kartavyam](#) is and what is [na kartavyam](#). Not only he takes me away from Pāpa, but [hitāya yōjayati](#)-he also puts me in the track of [Punya.hitāya - punya mārgē yōjayati](#). What the Vēda does, he does the same job to me. Then, [guhyam nigūhati](#) - one of the things that everyone needs is a person with whom I can share my innermost feelings or even secrets.

It is because we always have certain deep feelings which we would like to share with someone, confide with someone. If that sharing is not done, a person may get psychologically deranged. We might have done some mistakes. We don't want to tell other people, but the secret remains hidden deep. That is why they say that a true companion is required with whom we can share.

Sometimes, we cannot share certain things even with family members. Suppose, he has a complaint against his wife, he cannot tell that to her. Similarly, she has a complaint against her husband. She cannot tell that to him. Therefore, someone else is required outside the family, where the innermost, deep-most heart can be shared.

Without that, the heart will burn. That is why in Christianity also, they have something called confession. We want a person who will not publicize it to other people. That is the most important thing. We want a Swiss account where we can deposit, but we know that it will not be revealed to everyone. Everybody wants it.

This true friend serves as this Swiss account. He will receive everything and you are very sure that he will not leak it out. Generally, they define secret as one which is shared with one person at a time. He will not tell all the people simultaneously, but he will tell one by one. It should not be like that. Therefore, [guhyam nigūhati](#).

What is his personal life, he covers. He doesn't tell others. [gunān prakatīkarōti](#) - a true friend publicizes or tells other people about my virtues, but not my weaknesses. He publicizes my goodness. [āpādgatam cha na jahāti](#) - when I am in a crisis, in a soup, in a calamity, it is at that time that I need a true friend.

They say - A friend in need is a friend indeed. But generally, fake friends will disappear the moment they see that I am in trouble, whereas this person never renounces me, never gives me up, never deserts me and never leaves me in the lurch when I am in danger. Somebody nicely says - when we have got a lot of money, everybody comes around and talks about their relationship. It may be the most remote relationship.

He just connects the most remote relationship because I have got something. The moment I do not have money, as Shankarāchārya tells - *vayasi gatē kah kāma vikāraha, shushkē nīrē kah kāsāraha, kshīnē vittē kaha parivāraha*. When the money goes out, the Parivāra, the family becomes smaller and smaller. Nobody wants to entertain any relationship.

माता निन्दति नाभिनन्दति पिता भ्राता न संभाषते।  
भृत्यः कुप्यति नानुगच्छति सुतः कांता च नालिंगते॥  
अर्थप्रार्थनशंकया न कुरुते संभाषणं वै सुहृत्।  
तस्माद्रव्यमुपार्जय शृणु सखे द्रव्येण सर्वे वशाः॥

**mātā nīndati nābhinaṁdati pitā bhrātā na sambhāṣatē |**  
**bhṛtyaḥ kupyati nānugacchati sutaḥ kāntā ca nāliṅgatē | |**  
**arthaprārthanāśaṁkayā na kurutē sambhāṣaṇaṁ vai suhṛt |**  
**tasmādravyamupārjaya śṛṇu sakhē dravyeṇa sarvē vaśāḥ | |**

विक्रमार्कचरिते सिंहासनोपाख्याने अप्सराभोजसंवादे ब्राह्मणी- शापमोचनं नाम द्वादशोपाख्यानम्  
Vikramarkacharitam, Simhasanopaakyanam, apsara-bhoja samvada –Saapa mochanam – 12<sup>th</sup> Chapter

*mātā nīndati* - even mother criticizes when there is no money. *nābhinaṁdati pitā* - father does not appreciate. *bhrātā na sambhāṣatē* - brother does not have any relationship. *kāntā cha na āliṅgatē* - even wife does not come near him. *artah prārthana shankaya na kurutē mitram cha sambhāṣanam* -

The one who was a friend till yesterday, today when I am here, he takes a different route from there itself because he is worried that I may ask for loan. Therefore, *tasmādravyamupārjayah shrunu sakhē dravye na sarvē vashāḥ* - in adversity, everybody deserts. A true friend is one who does not desert me in adversity - *najahāti*.

On the other hand, *kālē dadāti* - at the right moment, he helps me by giving whatever I need. It need not be money. If he comes as a moral support, that is enough. If he shares my feelings, that is enough. Therefore, *kālē dadāti; sanmitra lakshanmidam pravadanti santaha*- this is the definition of a true friend. Thus, the wise declare.

### Verse No. 75

एते सत्पुरुषाः परार्थघटकाः स्वार्थं परित्यज्य ये  
सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।



तेऽमी मानवराक्षसाः परहितं स्वार्थाय विघ्नन्ति ये

ये विघ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥ ७५ ॥

**ētē satpuruṣāḥ parārthaghaṭakāḥ svārthaṁ parityajya yē**

**sāmānyāstu parārthamudyamabhṛtaḥ svārthāvirōdhēna yē |**

**tē:'mī mānavarākṣasāḥ parahitaṁ svārthāya vighnanti yē**

**yē vighnanti nirarthakaṁ parahitaṁ tē kē na jānīmahē || 75 ||**

In this verse, Bhartruhari divides the entire humanity into four groups of people. The first one he calls **Uttamāha**, the best. The second one is **Madhayamaha** and the third one is **Adhamaha**. The fourth one he says - I don't know how to name them. They are such terrible people! I am at a loss to find an appropriate expression for them. The first line defines **Uttama Purushaha**.

**ētē sathpurushāḥ**- there are some rare noble people called the **Uttama Janāha**. *What is their greatness?* **parārtha ghatakāḥ** - they are involved in fulfilling the interests of others. They are involved in selfless service like a candle burning itself and shedding light for others. Or they are like an incense stick which burns itself, spreading fragrance all around.

Similarly, they expend themselves doing good to others. So, **parārtha ghatakāḥ** or **parārtha kārakāḥ**; **How?** **swārtham parityajya** - without bothering about their own personal interest, without considering about themselves. At the cost of their own interest, they do good to others. These are the **Uttama Purushāha**. Another verse nicely says –

छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।

फलान्यपि परार्थाय वृक्षाः सत्पुष्पा इव ॥

**chāyāmanyasya kurvanti tiṣṭhanti svayamātapē |**

**phalānyapi parārthāya vṛkṣāḥ satpuṣā īva ||**

The tree gives shade to others, but it itself stands under the Sun. **phalānyapi parārthāya** - it produces lot of fruits, but does not consume even one single fruit. **vrukshāḥ sathpurushāḥ iva** - those are the **Uttama Purushās**. That is why they always say - grow more trees. They also say - reduce the human population. From that, it is very clear.

*Who is saying that?* Human being themselves shamelessly say - reduce human population. That means they are a burden to the world. The second ones are **Sāmānyāha** - they are the **Madhayama Purushāha**, the intermediary ones. **parārtham udyama bhurutaha** - they also take efforts for the service and wellbeing of others.

**udyama** means effort. **bhurut** means taking. So, they also do a lot of things for others, but very careful. **swārtha avirōdhēna** - without affecting their personal interest. They take to such actions which are not detrimental to their benefit. It is just like when you go to a place, you

give a lift to person who has to get down on the way. If he has to go out of the way, you will not do that. It is just like Krishna water.

We will bring Krishna water so that Andhra is also benefitted and Madras is also benefitted. Otherwise, they won't come in the next election. *swārtha avirōdhēna* - without being detrimental to their benefit. This is the *Madhayamaha*. *What is Adhamaha, the terrible one?* *tēmī mānusha rākshasāh* - the *Adhama* ones are demons in human form.

*parahitam nighnanti* - who destroy the interest of others, for fulfilling their own personal ends. They are utterly selfish people. They don't care about the world. They want to get the maximum benefit. These are the third variety. Then, comes the fourth variety for whom the authors says - I don't know what to say.

We can give the name *Adhamādhama*. *Who are they? yē nighnantiparahitam*-they destroy the interest of other people, the future of others. *Nirardhakam* means without any benefit for themselves. At-least, the previous one destroyed for his personal gain. But this fourth variety person doesn't get any benefit and others also don't get any benefit.

It is just like I ate food to my neck and a poor person who has not eaten food for one week, is holding food in his hand. I take it and throw it into the river. Here, neither he eats nor does he allow the other person to eat. He just throws away and no one gets the benefit. It is some kind of sadistic pleasure.

He says *nirardhakamnighnanti* - they destroy without benefit to anyone. *tēkēna jānīmahē* - I don't know what to call them. Sometimes, you find that some people go to beautiful gardens. Even while walking, they just pluck the leaves and put there itself. *What benefit do they get?* If they sit on the lawn, they pluck the grass.

Some people put it in the mouth also. It is that instinctive, childhood tendency of putting any blessed thing in mouth. Therefore, rose flower is put in the mouth, grass is put in the mouth and leaves are put in the mouth. That is the worst type.

### Verse No. 76

क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः

क्षीरोत्तापमवेक्ष्य तेन पयसा स्वात्मा कृशाणौ हुतः ।

गन्तुं पावकमुन्मनस्तदभवद् दृष्ट्वा तु मित्रापदं

युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस्त्वीदृशी ॥ ७६ ॥

**ksīrēṇātmagatōdakāya hi guṇā dattāḥ purā tē:'khilāḥ**

**ksīrōttāpamavēkṣya tēna payasā svātmā kṛśāṇau hutaḥ |**

**gantum pāvakamunmanastadabhad dṛṣṭvā tu mitrāpadam**

**yuktaṁ tēna jalēna śāmyati satāṁ maitrī punastvīdṛśī || 76 ||**

This is another verse which talks about true friendship. This is similar to verse No. 73, which talked about true friendship. So, 73 and 76 should be read together. Here, true friendship is shown through an example. This example is very nice and it shows the creativity of the author. Therefore, I have selected this verse.

Here, the author says - the true friendship should be like the friendship between milk and water. This is the essence of this verse. First, he says milk and water are often together. They say Bhagawan appeared in front of a milk man and asked what he wanted. He said - I want a huge lake of milk and it should be never get exhausted ([Akshya Pātram](#)).

It should be good, pure milk. Bhagawan said Ok. This person was very happy and Bhagawan went back. When Bhagawan went 10-15 feet, he called him back. He said to Bhagawan - I forgot one thing. I have asked for a huge lake of milk. I forgot to ask another thing. Nearby, please make another huge lake of water so that I can mix.

Even though Bhagawan has given pure milk, he cannot go to sleep without adding water because they are true friends. Because of their true friendship, the milk gives all its virtues to the water. Its color, its taste everything is shared with his friend. Therefore, water also becomes milky. *Then, what happens?*

This lady after buying milk, kept it on the fire. Naturally, the milk got heated up. Therefore, it had [tāpam](#). One meaning of [tāpam](#) is heat and the other meaning is sorrow. Seeing this burning condition of the milk, the water thought - I am not able to help the milk in this dire condition. As a true friend, I should have helped the milk.

I am not able to do so. *Therefore, what is the use of my survival?* Therefore, water disappears. It destroys himself because it gets absorbed by the fire. It evaporates. When the water disappeared, the milk started thinking. My true friend, who has been so nice to me, has died. *Here afterwards, what is the use of my survival?*

Therefore, I will fall into the fire by rising. It wants to rise up and fall into the fire. Therefore, it wants to destroy itself by falling into the fire. This lady understands. Now, the milk is going to enter the fire because it has lost his friend. Therefore, the milk will withdraw only when it meets the friend.

So, she takes some water and sprinkles on the milk. The friend came back. Therefore, milk also withdraws from the action of self immolation. This is a true friendship story. Look at the first line. [kshīrēna akhilāh gunāh dattāh](#) - The milk shared all its properties with the water. *What type of water?*

ātma gata udakāya - the water which is closely with itself. *Then, what happened?* kshīrauttāpamavēkshya - seeing that the milk is getting heated up, tēnapayasā swātmā krushānouhutaha. Here, payasā means water. That water offered itself into the fire. It is a figurative expression to indicate that it evaporated and disappeared or destroyed itself.

mitrāpadam tu drushtva- seeing this calamity which happened to its friend, the water. tat means that milk. pāvakam unmanaha abhavat-decided to fall into the fire.unmanahameans udyuktaha, it decided. *Therefore, what did it do?* It started rising in the milk vessel. *Seeingthat, what did the lady do?* She sprinkled some water.

tēna jalēna shāmyati - when water was sprinkled on it, the milksubsides (shāmyati), it withdraws from its attempt to commit suicide, which is yuktam. Yuktammeans which is logical. *What is the logic?* The friend has come back. satām maitrī punahatu īdrushī bhavati - this is the true friendship of Sath Purushās.

It should be natural. It should be instinctive. It is said that when the dress falls down, the hand naturally goes to take hold of the dress. In the same way, the friend naturally tries to help him.

#### Verse No. 79

मनसि वचसि काये पुण्यपीयूषपूर्णाः

त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।

परगुणपरमाणून् पर्वतीकृत्य नित्यं

निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥ ७९ ॥

**manasi vacasi kāyē puṇyapīyūṣapūrṇāḥ**  
**tribhuvanamupakāraśreṇibhiḥ prīṇayantaḥ |**  
**paraguṇaparamāṇūn parvatīkṛtya nityaṁ**  
**nijahṛdi vikasantaḥ santi santaḥ kiyantaḥ || 79 ||**

In this verse, Bhartruhari talks about some more traits of Sath Purushās. They are natural, spontaneous characteristics of Sath Purushās. Some of them are repetitions, but they are nicely presented. punya pīyūsha pūrṇāh-they are overflowing with the milk of kindness or noble actions. Here, Punyam means noble actions, Punya Karmāni. Pīyūsha means milk.

pūrṇāh - they are overflowing with the milk of noble action which express through three media Manasi, Vachasi, Kāyē -through thoughts, words and deeds. If simple prayer - lōkāha samstaha sukhinō bhavantu; sarvē bhavantu sukhinaha; sarvē santu nirāmayāha, is said or thought with a pure heart, it will have the effect. Mentally, noble thoughts; verbally, noble words; physically, noble actions;

There is no expenditure. It is just uttering some nice words. tribhuvana mupakāra shrēnibhiḥ prīṇayantaha - they please the three worlds with their continuous noble actions. upakāra

**shrēni** - **shrēni** means with continuous actions of nobility or benevolence, they bless the three worlds. They give happiness to the three **Lōkās**.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



**18. Talk 16 - Verses 79, 10A, 3, 7, 11, 12, 39**

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

**Verse No. 79 (cont'd)**

मनसि वचसि काये पुण्यपीयूषपूर्णाः

त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।

परगुणपरमाणून् पर्वतीकृत्य नित्यं

निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥ ७९ ॥

**manasi vacasi kāyē puṇyapīyūṣapūrṇāḥ**

**tribhuvanamupakāraśreṇibhiḥ prīṇayantaḥ |**

**paraguṇaparamāṇūn parvatīkṛtya nityam**

**nijahṛdi vikasantaḥ santi santaḥ kiyantaḥ || 79 ||**

In this verse, Bhartruhari talks about some of the laudable, rare traits of **Sath Purushās**. In the first line, he pointed out, **manasi vachasi kāyēpunya pīyūshapūrnāh** - they are full of the milk of noble actions, which come out through the body, speech and the mind. That means they are engaged in noble activities, at the thought level, at the speech level and at the action level.

**tribhuvana mupakāra shrēnibhih prīnayantaha** - in fact, the second line is the explanation of the first line. Their **Punya Karmās** are in the form of **Lōka Upakāra Karmās**. I said in one of the previous classes - **parōpakārah punyāya pāpāya parapīdanam**. The general definition of **Punyam** is **Para Upakāram** and the general definition of **Pāpam** is **Para Apakāram**.

These people are **upakārashrēnibhihi**. **shrēni** means a series. That is, continuous actions, which are in the form of **Upakāra** and which are for the welfare of the world. Through such continuous actions, **tribhuvanamprīnayantaha** - they please three **Lōkās**. You may ask - *how can they please the three Lōkās?*

After all, they can do service only in this particular world. *How can they serve the other Lōkās?* If you ask that question, in our scriptures, we talk about service to other **Lōkās** and **Dēvatās** and **Pitrus** through religious rituals. Therefore, we have to include such **Karmās** also.

In the daily **Sandhyāvandanam** itself, we have - **ādityam tarpayāmi, sōmam tarpayāmi, angārakam tarpayāmi, budham tarpayāmi**. Thus, there is **Tarpanam** of **Navagrahās**, etc. There afterwards, in the daily **Brahma Yagnya Karma**, there is **Dēva Tarpanam, Rushi Tarpanam** and **Pitru Tarpanam** also.

While doing Tarpanam to Rushis, he offers Tarpanam to even Rushi Patnis - [sarva rushi patni tarpayāmi](#). [Tarpanam](#) means pleasing. [trup](#) means to be satisfied. [Tarpayati](#) means to make other people satisfied. Thus, through their [Loukika Karmās](#) and through their [Vaidika Karmās](#), they please human beings and Dēvatās of higher Lōkās also.

The third line is [paraguna parmānūn parvatīkrutya](#). When they talk about other people, they never talk about their weaknesses. Even though they have their dark spots, they will never reveal that. They try to cover even the biggest dark spot. They do not talk about that. Talking about the weaknesses of others is considered to be a very bad trait, which is called [Paishūnyam](#) in the Shāstra.

[Paishūnyam](#) means [para randhra prakatīkaranam](#) - focusing the light on the weaknesses of other people. [Randhra](#) means holes or weaknesses. [Para Randhra](#) means the weaknesses of other people. [prakatīkaranam](#) means publicizing. This is [Paishūnyam](#), which is one of the [Āsuri Sampad](#). The Sath Purushās never do that.

*On the other hand, what do they do?* [paraguna parmānūn parvatīkrutya](#) - they magnify even traces of virtues which are in others. Even if there is a dot virtue in a person, they magnify and present to others. In the Ramayana, while talking about Rama's glory, it is said that if a person has done one [Upakāra](#) (help) to Rama, he remembers it for life long.

Even if they have done 100 [Apakārās](#), he does not remember even one of them. *What is our natural tendency?* We forget 100 [Upakārās](#) and we remember, publicize and magnify one [Apakāra](#). [parvatīkaranam](#) means making a mountain of a mold hill of a virtue.

This is not an accidental thing that they do. [Nityam](#) - they have consciously cultivated it. We need not cultivate criticizing others. It is natural, but we have to consciously cultivate, to talk about the virtues of others. Therefore, they have done that - [nityamparvatīkritya](#). While talking about the other's glories, they don't feel jealous of them.

They don't feel bad about that. [nija hrudi vikasantaha](#) - they enjoy, they relish. In their heart, they enjoy while talking about other's virtues. Then, Bhartruhari says that such Maha Purushās are very few in number. [kiyantaha santaha santi](#) - there are very few people in the world with this character.

### Verse No. 10

It is not in the beginning, but at the end, there are some miscellaneous verses. This is the 10<sup>th</sup> verse in that.

परिचरितव्य सन्तः यद्यपि कथयन्तिनो सदुपदेशम् ।

यास्त्वेषाम् स्वैर कथाः ता येव भवन्ति शास्त्राणि ॥

**paricaritavya santah yadyapi kathayantino sadupadēśam |  
yāstvēśām svaira kathāḥ tā yēva bhavanti śāstrāṇi ||**

Mahatmas can be divided into two types. The first type are the Mahatmas who teach other people, serving as Gurus or Āchāryās, propagating the scriptures, either in the form of classes or in the form of discourses. I will call them teaching Mahatmas.

There is a second group of Mahatmas who are Mahatmas, who are learned alright, but they do not take to teaching. They are non-teaching Mahatmas. Remember that both of them are Mahatmas, both of them are equally great. We should not judge them. We should also not grade them. Mahatma is Mahatma because he is Mahatma.

If some are teaching and if some are not teaching, it is purely the Prārabdha of the Mahatma and also the Prārabdha of the people around. It is not because of any other reason. When these two types of Mahatmas are there, generally people flock to the teaching Mahatmas because they want to learn.

Therefore, people go to him, people also serve him because service is one method of getting the teaching - **tad viddhi pranipātēna pari prashnēna sēvaya**. Therefore, the general tendency of people is to go to teaching Mahatmas, serve them and gain the teaching. Generally, they ignore or at least, they don't respect the non-teaching Mahatmas as much as the teaching ones.

Here, Bhartruhari says - you should not be like that. Non-teaching Mahatmas also should be served and we should try to get the company of those Mahatmas also. Serve them and also worship them. Seek the company of those Mahatmas also. We are like business people. We will always ask a question - *what will I get?*

For that, Bhartruhari gives answer - they need not teach formally. Even their casual words, even their relaxed conversation is as good as teaching. Every word coming from their mouth is a valuable pearl of teaching. They need not sit on a stage with a desk, with a mike, with a book, with disciples down below.

Whatever they casually say, that word also is Shastram. Therefore, he says **santaha paricharitavyāha** - even non-teaching Mahatmas should be served, should be visited, should be worshipped and should be sort after. **yadyapi sadupadēśham nō kathayanti** - even though they do not teach the scriptures systematically, they should be served.

*Why?* yāstu ēśhām svaira kathāha.svaira kathāhameans casual words, relaxed conversation. Only the lay people's conversations are not worth listening to whereas, even the casual



conversation of the noble people is as good as Shāstra. tāhā yēva shāstrāni bhavanti - even those words are as good as Shāstrās which are worth noting, worth printing and worth propagating.

Therefore, *tā yēva*; He uses the word *yēva* because they don't give formal teaching. This informal, indirect teaching must be carefully collected by us. With this, I am concluding the second topic of the *Nītishatakam*. The second topic is *Sajjanaha*. *What is the first topic? Sāmānya Dharmaha*.

Now, I am entering the third topic of *Nītishatakam*. Of course, this is my division. Bhartruhari has not done this kind of division. This topic is *Mūdha Janaha*. It is the opposite of *Sajjanaha*. *Mūdha Janaha* are those who are not cultured, evolved, matured. We need not call them wicked or evil or bad.

Dayānanda Swāmiji nicely says - avoid calling a person wicked or evil. You just see the so called, wicked people as less evolved. They are immature. Then, our attitude itself will change towards them. They are growing. Various people are of various levels of growth. Don't divide the world into good and evil or wicked and noble. They are less evolved people.

### C. Mūdha Janaha

#### Verse No. 3

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।

ज्ञानलवदुर्विग्धं ब्रह्मापि नरं न रञ्जयति ॥ ३ ॥

*ajñāḥ sukhamārādhyāḥ sukhataramārādhyatē viśēṣajñāḥ |*

*jñānalavadurvigdhaṁ brahmāpi naraṁ na rañjayati || 3 ||*

The previous verse and this verse are in peculiar metres. They cannot be chanted as a verse. It has to be read like prose, but this is also a type of poem only. Here, Bhartruhari says that totally ignorant people can be easily pleased. Similarly, totally wise people also can be very easily pleased.

The problem is only with those who have got some knowledge. They not only have got some knowledge, but because of that little knowledge, they are arrogant also. These half-learned, arrogant people can never be satisfied by anyone. Bhartruhari goes to the extent of saying that even Brahmi is helpless.

Whatever situation you give, they will have some complaints to give. The best of situations will not satisfy them. Such a person is called *Mūdha Janaha*. He is the one who manages to remain Castor oil faced. Castor oil faced means one who cannot smile, the one who manages

to remain depressed under any condition. Not only he is of such a face, he is capable of spreading that to other people also.

If you move with him for some time you will wonder whether to smile or not. He says - **agnyaha sukham ārādhyaha** - an ignorant person can be easily pleased. **ārādhyaha** means pleased, pacified, propitiated. **vishēshagnyaha sukhataram ārādhyatē**- one who is highly learned, a wise person can be still more easily propitiated.

Always extremes look similar. In extreme **Tamōguna** also, there is bliss (sleeping). In extreme **Satva Guna** also there is bliss (Gnyāni). Only the intermediary category is neither sleeping with Tamōguna nor is he enlightened with Satva Guna. He is a mixture of **Rajas**, mixture of **Satva**, mixture of **Tamas**.

Bhartruhari says **gnyāna lava durvidagdham. gnyāna lavaha** - that person who has a little knowledge. **lavaha** means **lēshaha**. **durvidagdham** means arrogant, haughty. Such a person, **bramhāpi naranjayati** - even Brahmaji cannot propitiate. If you try to please those people, the whole life you can spend, but they will not be happy.

#### Verse No. 7

स्वायत्तमेकान्तगुणं विधात्रा

विनिर्मितं छादनमज्ञतायाः ।

विशेषतः सर्वविदां समाजे

विभूषणं मौनमपण्डितानाम् ॥ ७ ॥

**svāyattamēkāntaguṇaṁ vidhātrā**

**vinirmitaṁ chādanamajñatāyāḥ |**

**viśēṣataḥ sarvavidāṁ samājē**

**vibhūṣaṇaṁ maunamaṇḍitānām || 7 ||**

Many of us belong to the intermediary category. That is, we have got half knowledge, incomplete knowledge. Even in that half knowledge, lots of doubts are there. Naturally, we don't want to expose our ignorance to others because everybody wants to cover his weakness. Similarly, we also would like to cover our ignorance.

*What is the method for that? How not to expose our half knowledge?* Bhartruhari says there is a wonderful method. In-fact, Bramhaji has specially created it for us. Especially, if we are caught amidst learned people and we don't want to expose our half knowledge, there is a method. *What is that?* He is telling us in this Slōka.

**vidhātra agyatāyāha chādanam vinirmitim**-a beautiful method of covering our ignorance has been created by Bramhaji. **chādanam** means covering, closing. That too, **vishēshata**

sarvavidām samājē - especially, when we are amidst people or in the assembly of the learned. sarvavidām means very learned people.

samājaha means assembly. *What is that method?* He says swāyattam ēkānta gunam- that method is fully under your control. If it is in somebody else's control, there will be problem as it is depending on another person. swāyattam means the method is totally under my control.

ēkānta gunam - it is a never failing method. Thus, a never failing method of covering up our ignorance has been created by Bramhaji, in the beginning itself. *What is that method?* It is Mounam. vibhūshanam mounam apanditānām - the best method is to shut your mouth. Because one word you use, a grammatical mistake may come.

Then, he will know what type of learning you have got. Therefore, don't utter a single sentence. Let the wise people talk. Keep your ears open. Do not utter a single word. Therefore, he says apanditānāmvibhūshanam - the best ornament for uneducated people is Mounam.

Silence is the best ornament for the uneducated ones. It has got two fold benefits. One benefit is that we are not exposing our ignorance. The second thing is that when we do not talk in front of learned people, we are giving opportunity to them for talking to us.

That is why in Taitrīya, it was said tēshām tvayāsanēna prashvasitavyam - don't waste time by talking, but ask them to talk. Listen and gather as much knowledge as possible. Therefore, Mounam is the Chādanam, covering for Mūdhata.

### Verse No. 11

शक्यो वारयितुं जलेन हृतभुक्छत्रेण सूर्यातप्तो  
नागेन्द्रो निशिताङ्कुशेन समदो दण्डेन गोगर्दभौ ।  
व्याधिर्भेषजसङ्ग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं  
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ॥ ११ ॥

śakyō vārayitum jalēna hutabhukchatrēṇa sūryātaptō  
nāgēndrō niśitāṅkuśēna samadō daṇḍēna gōgardabhau |  
vyādhirbhēṣajasaṅgrahaiśca vividhairmantraprayōgairviṣam  
sarvasyaauśadhamasti śāstravihitam mūrkhasya nāstyauśadham || 11 ||

You can understand this. In-fact, I need not even explain. *What is the main thing?* mūrkhasya aushadham nāsti. He says huta bhuk jalēna vārayitum shakyaha - if there is fire around, there is certainly a remedy for that fire. *What is that remedy?* jalēna vārayitum shakyaha - the fire can be quenched through water.

If hot sun is scorching my body in the afternoon, then there is a remedy for that hot sun also. *What is that?* We can hold an umbrella. Therefore, *sūryātapaha chatrēnavārayitum shakyaha; vārayitum shakyaha* means can be remedied. *What can be remedied?* *sūryātapaha* - the heat of the blazing afternoon sun. By what? - *Chatrēna*.

*Chatra* means an umbrella. Suppose, there is elephant which is in rut, it is unruly and it is running here and there. *Should we be frightened or is there a remedy?* He says there is a remedy. The mahout has got a special weapon called *Ankusham*. With that *Ankusham*, he can control even a wild elephant in rut.

Therefore, he says *nāgēndraha*; here, *nāgēndraha* means an elephant. *nāga* is not a snake here. *Nāga* is an elephant. *nāgēndraha* means a huge elephant. That too, it is not an ordinary elephant. *samadaha* should go along with *nāgēndraha*. *samadaha* means along with *madam*. Even that elephant can be stopped (*vārayitum shakyaha*) by *nishitānkushēna*, through the sharp weapon called *ankusha*.

Suppose, there is wild bull or a donkey, which is running here and there on the road, what can we do? *dandēna*. *dandēna* means with the help of a stick, we can control a donkey or a bull. What about diseases? Should we be frightened? He says remedy is there for almost every disease. Even for those diseases for which remedy is not there now, sooner or later, we will discover.

Therefore, all the diseases can be remedied. *vyādhihi bhēshaja sangrahaivārayitum shakyaha* - a disease can be cured by combination of medicines. Now, doctors are combining different Allopathy, Homeopathy, Naturopathy, Ayurveda, etc. They are trying to make the best aspects of all systems and combine them.

*bhēshaja sangrahai* - *sangraha* means combination of different medicines, in different systems, *vyādhihivārayitum shakyaha*. *What about poison like snake bite, scorpion bite, etc?* Even for that, there is a remedy. *vididhaihi mantra prayōgaihi vishamvārayitum shakyam* - the snake bite can be neutralized, poison can be neutralized, antivenins have been discovered to neutralize the poison.

That is Allopathy. In tradition, they have *Mantra Prayōga*. It can be done through varieties of Mantras. In short, *sarvasya aushadham asti* - for everything, there is a remedy. *shāstra vihitam* - given by our Shāstrās. But alas, for one thing there is no medicine. *What is that?* *mūrkhāsaya nāsti aushadham*.

There is no medicine for a fool who does not know anything and who is not ready to learn from others. All qualifications are there, except these two. *What is the use of all the qualifications, if these two are missing?* Therefore, there is no scope for learning from others

and growing. Such a stagnating human being is called [Mūrkaha](#). Somebody divided the humanity into four types.

He who knows and knows he knows. He is wise. Follow him.

He who knows and knows not he knows. He is asleep. Wake him. He knows, but like Anjaneya, he doesn't know his glory. It has to be told.

He who knows not and knows he knows not. He is ignorant, but knows he is ignorant. Therefore, teach him.

He who knows not and knows not that he knows not. He is ignorant and he is ignorant of his ignorance. He is a fool. Shun him.

I added a 5<sup>th</sup> variety. He knows not and thinks he knows. He is Maha fool. Now, they are using Maha for everything. So, we can also coin a word. So, he is a Maha fool. Pray for him. Nothing can be done. This 5<sup>th</sup> variety is not my addition. It is in the Upanishad. [avidyāyām antarē vartamānāha swayam dhīrāḥ panditam manyamānāḥ](#).

I don't take the credit. It is care of Upanishad. Somebody asked as to how to differentiate between an ordinary fool and special fool. For that, he told a case to differentiate. It seems, two fools were engaged in fixing a nail for hanging a photograph. One fool got on the ladder and the other fool is to assist him.

This person took the nail and he kept it on the wall. When he was about to hit, he found that the sharp edge of the nail is facing him and the flat one is on the wall. Suddenly he remembered that this is not the way where should be. Therefore, he started complaining to his assistant - These people do not know how to manufacture nails.

They do not know which side should be flat and which side should be sharp. It should have been flat on this side and sharp on the other side. These fools do not know how to manufacture. Then, this fellow, down below said - Fool, you do not know. They have manufactured correctly.

They have not committed any mistake. You don't know how to use. This nail has to be used for the opposite wall. He is the one who doesn't know, but thinks he knows!

### Verse No. 12

साहित्यसङ्गीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।

तृणं न खादन्नपि जीवमानः तद्भागधेयं परमं पशूनाम् ॥ १२ ॥

[sāhityasaṅgītakalāvihīnaḥ sāḥsātpaśuḥ pucchaviṣāṇahīnaḥ |](#)

[tṛṇam na khādannapi jīvamānaḥ tadbhāgadhēyaṁ paramaṁ paśūnām || 12 ||](#)

In this verse, Bhartruhari says that a person is completely grown up and he is an all round personality only when he can appreciate [Sāhityam](#), [Sangītam](#) and [Kala](#). Mere growth of

intellectual faculty is not enough. Mere sharpening of Buddhi is not enough. That is a lopsided development.

A person's mind and also, a person's heart must be equally developed. For that, he talks about three sciences - [Sāhityam](#) (Literature), [Sangītam](#) (Music) and [Kala](#) (Art). So, Bhartruhari says only when a person can appreciate art, music and literature, he is a fully grown up person. Therefore, in our tradition, they give equal importance to art, music and literature.

They are important from three different angles. One thing is that they help in making the mind sensitive. The exact sciences like Mathematics, Physics and Chemistry, etc, will sharpen the intellect, whereas Art, Music and Literature will sensitize the mind. They develop the aesthetic sense. They will help in the growth of the heart parallel to the head.

Head and heart must be equally developed. So, this is one advantage. It sensitizes the mind. Secondly, these three are useful in developing devotion towards the Lord. Especially in our culture, all these three are connected to the Lord. Most of the Sanskrit literature, Art, Music and Dance are all connected to Ēshwara.

They help us in developing devotion and especially, devotion to the Lord as nature. That [Virāt](#) appreciation is possible. This is the second purpose. First is that it sensitizes the mind. Second is that it helps in developing Bhakti. Third is that any active person, whether he is physically active or intellectually active, will require some entertainment as an outlet.

Thus, nobody can be active all the time. Human being wants recreation, relaxation, entertainment. It is a natural requirement. Just as body requires sleep, the mind also requires relaxed recreation. [Sāhityam](#), [Sangītam](#) and [Kala](#) provide an ideal scope for healthy entertainment because in that, thinking faculty is not involved, rational faculty is not involved so much, but it is appreciation of beauty.

If we do not have a healthy outlet, a healthy entertainment like our literature, our music and our dance; I am not talking about the other types of dance where hands and legs are moved all over. I mean the devotional type of dance, music, etc.

If this healthy outlet is not there, any tired human mind will seek entertainment through cheaper outlets, base outlets like going to clubs and all kinds of things which cater to the baser level of the personality. Here, I am studying the [Brahma Sutra](#) for two hours and the head is heated up.

*Then, what to do?* Read [Shivānanda Lahari](#). There, you don't have to use Tarka, Paksha, Hetu, Sādhyam, etc. But at the same time, it is beautiful Sanskrit, appreciation of the Lord,

wonderful simile, but still we are at the devotional level. Therefore Sāhityam and Sangītam give a healthy recreation also. Therefore, Bhartruhari emphasizes the necessity of the three.

He says if a person is only a rational, highly intellectual, without these three, he is a **Pashuhu**. He is as good as animal. So, **sāhitya sangīta kalā vihīnaha** - the one who cannot appreciate these three is **sākshāth pashuhu**. He is an animal with a slight difference. *What is that?* **paccha vishāna hīnaha** - there is no tail and horn. There is another difference also.

**trunam nakhādannapi jīvamānaha**-he lives without eating grass. He says - that he doesn't eat grass is a blessing in disguise because he will not compete with cows. Therefore, he says **tat pashūnām paramam bhāgadhēyam**- it is the good fortune of the cows that he doesn't go there and fight for grass. Anyway, he is using a strong expression. The idea is that one should develop some sense of music, literature and art.

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।

व्यसनेन च मूर्खाणां निद्रया कलहेन वा ॥

**kāvyaśāstravinōdēna kālō gacchati dhīmatām |  
vyasanēna ca mūrkhāṇām nidrayā kalahēna vā ||**

Great people's time is spent through literature and scriptures (**kāvya shāstra vinōdēna**). **mūrkhānām vyasanēna** - ordinary people's time is spent either in sitting and worrying, if nobody is there or by quarreling with others if somebody comes around - **kalahēnava**. If he doesn't do both of them, the only other thing is by going to sleep (**nidraya**).

In-fact, Bertrand Russell says - the level of civilization can be understood by finding how the people spend their spare time. I am not using his exact words, but this is the idea. By knowing how the people spend their holiday, we can know what the level of civilization is.

### Verse No. 39

जातिर्यातु रसातलं गुणगणैस्तत्राप्यधो गम्यतां

शीलं शैलतटात्पतत्वभिजनः सन्दह्यतां वह्निना ।

शौर्ये वैरिणि वज्रमाशु निपतत्वर्थोऽस्तु नः केवलं

येनैकेन विना गुणास्तृणलवप्रायाः समस्ता इमे ॥ ३९ ॥

**jātiryātu rasātalam guṇagaṇaistatrāpyadhō gamyatām**

**śīlam śailataṭātpatavbhijanaḥ sandahyatām vahninā |**

**śauryē vairiṇi vajramāśu nipatatvarthō: 'stu naḥ kēvalam**

**yēnaikēna vinā guṇāstrṇalavaprāyāḥ samastā imē || 39 ||**

In this verse, Bhartruhari is talking about a **Mūdha Janaha**, who is a **Nāstika**. He does not believe in God, does not believe in scriptures, does not believe in **Punyam**, **Pāpam**,

Punarjanma, etc. Nothing he believes. His philosophy is **yāvat jīvam sukham jīvēt** - as long as you live, enjoy. **runam krutvā ghrutam pibēt** - at least, by taking loan eat well.

It is their headache to get back the money from us. **bhasmī bhūtasya dēhasya punarāgamanam kutaha** - when body is dead, who is going to survive, who is going to hell or heaven? There is no belief in anything. Money alone is the ultimate. Such a people's philosophy is presented here.

**jātiryātu rasātaalam** - he says let **Varnāshrama Dharma** be thrown down into **Rasātaalam**. **Rasātaalam** means lower Lōkās. Pushed down all this Varnāshrama Dharma business. We don't believe in all those things. **gunagana tasyāpi adhō gacchatāt** - all the values, virtues, Vidhis and Nishēdās mentioned in the Shāstram be thrown further down into **Pātālam**. Previous one was to **Rasātaalam** after that there is **Pātālam**.

**shīlam shaila tatātpatatu**-don't bother about character. Throw away character and all those things. Whatever is useful for earning money, it is the right character. **abhijanaha sandahyatām vahninā** - let all the noble people, virtuous people who create guilt in us, let all of them be destroyed so that we will not feel guilty.

**sandahyatām vahninā** - be burnt down. **shouryē vairini vajramāshu niptat** - let the lightning fall on the head of my powerful enemy. Let the lightning strike them. **Vajram** means lightning. **arthōstu nah kēvalam** - wherever money is there in the world, let it come to me alone. That is only value.

**yēnaikēna vinā gunāha trunalava prāyāha samastā imē** - without that money, everything else is meaningless. Virtues, Dharma, devotion, everything is meaningless without money. Therefore, we want money alone. This is the philosophy of **Mūdha Janaha**, people with **Āsuri Sampath**.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāśiṣyate ||**

**om̐ śāntiḥ śāntiḥ śāntiḥ ||**





## 19. Talk 17 - Verse 54

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

Our scriptures present the ultimate goal of human being as **Mōkshaha** or freedom. For this goal, **Brahma Gnyānam** or **Ātma Gnyānam** is presented as the means. **tamēvam vidvān amruta iha bhavati nānyah panthāha ayanāya vidyatē, gnyānādēvatu kaivalyam** etc, which means **Ātma Gnyānam** becomes the ultimate goal of human life.

Any Gnyānam, whether it is knowledge of **Anātma**, the ordinary world or whether it is the knowledge of **Ātma**, it has to take place in the mind alone. **Antah Karana** is the locus in which any knowledge has to take place, whether it is material knowledge or spiritual knowledge. We all know that any knowledge requires an appropriate condition in the **Antah Karana**.

If the mental preparation is not there, the knowledge cannot take place. Whether it is physics knowledge, chemistry knowledge, music knowledge or any knowledge, it requires the appropriate qualification. It is true in the case of spiritual knowledge also. Therefore, we can say that a well cultivated mind alone can be a receptacle or a locus of Self Knowledge.

A well cultivated, well irrigated, well prepared mind alone can serve as a locus of Self Knowledge. It is like planting a seed in the ground. Before planting a seed, I have to make sure that the ground is fit enough and the ground is prepared enough for the seed to sprout and fructify.

The **Ātma Gnyānam** is also like a seed which has to fructify into Mōksha fruit, **Mōksha Phalam**. If **Ātma Gnyānam** seed has to sprout and has to fructify into Mōksha Phalam, then the mind (the ground) has to be prepared. That preparation alone is called **Daivi Sampath**, Divine Virtues or Dhārmic traits.

In the Bhagavad Gīta, Lord Krishna says **daivi sampad vimōkshāya nibandhāya āsurīmatā**. **Daivi Sampath**, the divine virtues alone make the mind ready for the **Ātma Gnyānam** to take place. Then, the question is - *how do we cultivate the mind, how do we culture the mind or prepare the mind for the **Ātma Gnyānam** to sprout and fructify?*

We know that the mind and our lifestyle are interconnected. The type of mind that we have and the type of lifestyle that we lead are interconnected. As the mind is, so the lifestyle is and

as the lifestyle is, so the mind will be. Both are mutually the cause and effect. The type of mind will influence the type of life and the type of life will influence the type of mind also.

Therefore, our scriptures decided that to cultivate the mind, prepare the mind, tone the mind, one can use an appropriate lifestyle, so that through lifestyle, mind is influenced. It is because we do not have direct access to the mind. You cannot take a screw driver, a bolt, a nut or something and set the mind in a particular position.

At least, for a physical body, there are certain devices. If the legs are not in proper condition, they will place a steel rod and some straps and hold in that position. After sometime, the legs will be straightened. *What will you do for Vakra Buddhi?* For Vakra legs, you have got steel rods, straps and physiotherapies.

*What steel rods or straps are there for the Vakra Buddhi?* Therefore, our scriptures say that if one follows a particular lifestyle, the **Vakra Buddhi** can be made a **Riju Buddhi**. Uncultured mind can be converted into cultured mind. For that, the strap system is called the Vedic lifestyle called **Dharma, Vaidika Āchāraha, Vaidika Anushthānam**.

**Vaidika Dharmaha** is the psychotherapy. *How long does a person require the rod and strap?* It is not required permanently. It is required until the legs become alright. Even for teeth, they keep the braces. *How long do they keep them?* They keep them until the teeth are straightened. They are not kept permanently.

Similarly, for the mind to get Dhārmic, the Vēda prescribes **Dharma Āchāraha** or religious lifestyle. *Therefore, what is religion?* It is a therapy or a steel rod to straighten the mind. If the mind has become straight, the religious life becomes optional. You need not wear the brace permanently.

That is why, the **Sanyāsa Āshrama** is giving up the religious **Āchāra** and **Anushthāna**. He doesn't do Sandhyāvandanam thereafter. He doesn't have all the rituals and other things when he takes Sanyāsa. *Why?* **sarva dharmānapi parityajya**. It is not that he can become Adhārmic, but his mind has become straight enough that he is incapable of Adharma.

Therefore, Vēda removes the steel rod of **Vidhi Nishēdhaha - nistraigunyē pathi vicharatām kō vidhih kō nishēdhaha**. Therefore, religion is for **Daivi Sampath**. In other language, **Dharma Anushthānam** is for Daivi Sampath. Initially, it will be painful like the braces they wear. They say that the braces are initially painful.

Similarly, when **Vakra Buddhi** is straightened, initially it is painful. There afterwards, it becomes natural and the pain will not be there. That is called **Dharma Nishtha**. **Nishtha** means

it has become spontaneous. Thus, the **Dharma Anushthānam** for **Daivi Sampath** is through the **Vēda Pūrvā Bhāga**.

Therefore, the first portion of Vēda is for cultivating the mind, to give the Daivi Sampath. Once the mind is well cultivated, **Vēda Pūrvā** has become redundant for him. Then, for him, the next part called **Vēda Antaha** begins. *What is Vēdānta?* It is sowing the seed of **Tat Tvam Asi**.

Therefore, **Vēda Pūrvaha** is for cultivating the mind and **Vēda Antaha** is for sowing the seed. This **Dharma Shāstra** or the **Vēda Pūrvā** consists of three aspects. One aspect consists of rituals or religious Achāra. Right from morning, till night, the whole thing is regularized, prescribed. It is only a series of do's and don'ts.

Even for getting up, there is a **Vidhi - brāhmi muhūrtē utthāya**. *What should you do after getting up?* There is a prescription for that. So many rods are there. You have to remember the Lord. *What is that?*

कराग्रे वसते लक्ष्मिः करमध्ये सरस्वति ।

करमूले तु गोविन्दः प्रभाते करदर्शनम् ॥

**karāgrē vasatē lakṣmiḥ karamadhyē sarasvati |**  
**karamūlē tu govindaḥ prabhātē karadarśanam ||**

There afterwards, **Snāna** is a ritual with Sankalpa. Eating is a ritual. There afterwards, so many Achārās are there. Even at night, before going to bed, there is a ritual. Therefore, Achāra or ritual is one part of **Dharma Shāstra**. The second part of Dharma Shāstra is attitude. *What attitude I should have in life towards everything that I come across, beginning from my own body?*

*How should I look upon my own body?* If I am going to condemn the body, that is also unhealthy attitude because **dēhō dēvālayah prōktaha jīvō dēvah sanātanaha**. This is the abode of Lord. *How can you condemn or look down?* At the same time, you should not think about body building or body culturing. That is another extreme because body is –

यावत्पवनो निवसति देहे

तावत्पृच्छति कुशलं गेहे ।

गतवति वायौ देहापाये

भार्या बिभ्यति तस्मिन्काये ॥६॥

**yāvatpavanō nivasati dēhē**  
**tāvatpṛcchati kuśalaṁ gēhē |**  
**gatavati vāyau dēhāpāyē**  
**bhāryā bibhyati tasminkāyē ||6||**

So, this body is a perishable bundle. Shankarāchārya says in [Vivēka Chūdāmani](#) - [tyajyatām mala bhāndavat](#). This is a place where all kinds of wastes are also stored. Somebody said that it is a walking toilet. Therefore, don't give over importance. That is also an unhealthy attitude.

Looking down upon body is also an unhealthy attitude. *Then, what should you do?* Give that much importance to the body, as much you give for any [Sādhanam](#). Any means should be given importance because that is the means to the end. But it should be never be given as much importance as the end in itself.

Similarly, what should be the attitude towards your body, towards your mother, towards your father, towards your brother, towards the neighbor, towards world, towards the nature, towards the Pancha Bhūtās, towards your actions, towards your results and ultimately, towards the very death itself?

[yamāya dharmarājāya mrutyavēchāntakāya cha](#) -Never hate [Mrutyu](#) or look down upon [Mrutyu](#). [Mrutyu](#) means death. Death is [Dharmarāja](#). Therefore, your attitude towards Dharma should be your attitude towards death also. Dharma is required for universal harmony. It means that death is also required for harmony. Therefore, respect death.

Don't get frightened or don't go look down upon it. Thus, attitude towards death, attitude towards money, attitude towards knowledge, attitude towards health should all be healthy. That is part of [Dharma Shāstra](#). Finally, the third one is values of life - [amānitvam adambhitvam ahimsa kshānti ārjavam](#).

Thus, we have got values also. All these three put together comes under [Dharma Shāstra](#) or [Vēda Pūrva](#). If you read any Smruti book like [Manu Smruti](#) or [Yāgyavalkya Smruti](#), you will find that it will be a mixture of all the three. Rituals will be talked about, values will be talked about and attitudes will be talk about.

Of these three, the rituals part has got some uniqueness because it will vary from individual to individual, based on the [Varna](#) and [Āshrama](#) of the person. A Brāhmana's rituals will not be there for a Kshatriya, they will not be there for a Vaishya, they will not be there for a Shūdra and they will not be there for a non-Hindu who doesn't accept Vēda.

So, rituals are not universal. Also, even within one person himself, rituals vary from stage to stage. [Brahmacharya Āshrama](#) rituals will be different from [GrihasthaĀshrama](#) rituals, [GrihasthaĀshrama](#) rituals will be different from [Vānaprastha Āshrama](#), [Vānaprastha Āshrama](#) rituals which will be different from [Sanyāsa Āshrama](#).

Even for a Sanyāsi, rituals are prescribed in the initial stages which are indicated by the Danda that he wears. It is because a person cannot suddenly transfer himself from ritual to no ritual. It will be difficult for him. Therefore, in Sanyāsa Āshrama also, some rituals are prescribed and then he transcends.

Therefore, based on [Varna](#) and [Āshrama](#), the rituals vary. Therefore, it cannot be taught universally, whereas attitudes and values are universal irrespective of Varna and Āshrama and even religion. Therefore, we have many secondary textbooks or scriptures which highlight on attitudes and values which are universal.

But when you go to the [Vēda Pūrva](#), though that is the original source of [Dharma Shāstra](#), you will find that it will be heavily dealing with rituals. You will have to pick up values and attitudes here and there. It is very difficult because it is all mixed up together. Even if you read Smruti etc, there also it is mixed up.

In the Purānās, it is a little bit better. In Itihāsa and Purānās, values and attitudes are highlighted through stories. There are many [Nīti Grandhās](#) which highlight the attitudes and values. Like that, we have got many literatures.

[Nīti Shatakam](#), which we are seeing, comes under the secondary literature which highlights the attitudes and values, without dealing with the ritualistic portion. This work is attributed to a great and famous author Bhartruhari, who has written many works in this field, of which [Nīti Shatakam](#) and [Vairāgya Shatakam](#) are well known.

In the Nīti Shatakam, he emphasizes [Dharma](#) part or Values. In Vairāgya Shatakam, he emphasis [Vairāgyam](#) and [Gnyānam](#), as the very name shows. So, Gnyānam and Vairāgyam are highlighted in Vairāgya Shatakam. Values and attitudes are highlighted in Nīti Shatakam. The very word [Nīti](#) means Value, Justice or Dharma. It is derived from the root [Ni](#), to lead.

So, Nīti means that lifestyle or those values which will lead a person towards the destination, which will help a person in spiritual progress, which will lead a person towards [Mōksha](#). It is that which will promote spiritual growth - [daivī sampad vimōkshāya](#). [Nīti](#) is pro Mōksha.

*What about Anīti?* It is anti Mōksha - [daivī sampad vimōkshāyanibandhāya āsurīmata](#). The word [Shatakam](#) means that which has got about hundred verses. It is not exactly hundred, but a few more than hundred are there. Therefore, [Nīti Shatakam](#) means hundred verses on values and attitudes.

Since we are all Vēdāntic students, I felt that a religious lifestyle or a Dhārmic lifestyle also should go along with Vēdāntic study. If they do not go hand in hand, Vēdāntic study will not

be successful. The problem is that when Vēdāntic study is not successful, instead of blaming ourselves, instead of saying it is [Pramātru Dōsha](#), we blame the Shāstra.

We say that Gīta is useless because I have not changed. Therefore, [pramānē dōshaha nāsti](#) - [Shāstra Pramānam](#) is defect-less. It has blessed generation after generation. There is no defect in the Shāstra. [pramēyē apidōshaha nāsti](#); If at all the knowledge doesn't come or fructify, the defect is in the [Pramāta](#).

*What is the defect in the Pramāta?* It is lack of [Daivi Sampath](#) or the presence of [Āsuri Sampath](#). That means we are Asurās in human form. Therefore, I thought Nīti Shatakam should form a part of our study. That is why in Bhagavad Gīta also, Lord Krishna has combined both - lifestyle to cultivate the mind and the knowledge to liberate the mind.

In the Bhagavad Gīta, the lifestyle to cultivate the mind is called as [Yōga Shāstra](#). What we call as values and attitudes, in Gīta, it is known as Yōga Shāstra. The knowledge ([Ātma Gnyānam](#)) in the Bhagavad Gīta is called [Brahma Vidyā](#). That is why at the end of each chapter it is - [srīmad bhagavad gīta su upanishadsu brahma vidyāyām](#). [Brahma Vidyāyām](#) means sowing the seed.

[Yōga Shāstram](#) means cultivating the ground. Both [Brahma Vidyāyām](#) and [Yōga Shāstrē](#) should go hand in hand. In Vivēka Chūdāmani, Shankarāchārya gives another example. *What is the present example?* It is land cultivation and sowing the seed. Land cultivation is [Dharma Shāstra](#) and sowing the seed is [Gnyāna Shāstra](#). In Vivēka Chūdāmani, Shankarāchārya says -

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।

आरोग्यसिद्धिर्दृष्टास्य नान्यानुष्ठितकर्मणा ॥५३॥

[pathyamaushadhasēvā ca kriyatē yēna rōgiṇā](#) |

[ārōgyasiddhirdṛṣṭā:sya nānyānuṣṭhitakarmanā](#) ||53||

When we want to recover from a disease, two things are important. One is [Aushadha Sēva](#), taking the medicine. The second one is [Pathyam](#). Pathyam means the do's and don'ts which are prescribed by the doctor. Taking insulin and eating laddu or taking anti BP tablet and eating pickle is Apathyam or Paityam. So, both should go hand in hand.

[Dharma Shāstra](#) is [Pathyam](#) and [Vēdānta Shāstra](#) is [Aushadham](#). [Vēda Pūrva](#) is [Pathyam](#) and [Vēda Anta](#) is [Aushadham](#). Both are very important. So, in the Bhagavad Gīta itself, [Yōga Shāstrē](#) means [Pathyam](#) and [Brahma Vidyā](#) means [Aushadha Sēva](#). So, in the Bhagavad Gīta, we get both.

But still, I thought that Nīti Shatakam will be useful because it focuses more on the [Dharma Shāstra](#). In the Gīta, it is strewn all over. In the 16<sup>th</sup> chapter, we have got - [abhayam satva](#)

samshuddhihi. In the 13<sup>th</sup> chapter, we have five Slōkās - [amānitvam adambhitvam](#) etc. In the 17<sup>th</sup> chapter, we have got [Sātvika Āahara](#), [Sātvika Dānam](#), [Sātvika Yagnya](#) etc.

In the Gīta, it is strewn all over, but not much, whereas [Nīti Shatakam](#) is specialization of [Dharma Shāstra](#). Therefore, I thought it will be useful. Instead of studying all the hundred and odd Slōkās, we are selecting some Slōkās. It is not that the other Slōkās are not important, but the other Slōkās are parallel to the Slōkās that we study.

Therefore, if we study some Slōkās, we can read the others and understand. For the facility of our discussion, I had classified the topics in Nīti Shatakam into five topics. *What are those five topics?* The first one is [Sāmānya Dharmāha](#), the general Dharmās, values. The second one is [Sajjanaha](#), the traits or characteristics of a cultured, decent, refined, matured, gentle person. The third topic is [Mūdha Janaha](#) or [Durjanaha](#) who is an uncultured, unrefined, immature, wild human being.

The fourth topic is going to be [Vidhihi](#), the role of destiny in human life, so that we will have a healthy attitude towards destiny. That is also very important. *What attitude should we have towards destiny? Is everything caused by destiny or should we say destiny is not there at all?* If it is there, what importance or emphasis we can give.

For that purpose, we should have proper understanding. Remember that attitude depends upon our understanding. We can never have a healthy attitude without proper understanding. *Isn't it true? What attitude will you have when you meet a person for the first time?* You cannot develop any attitude because it is completely unknown to you.

It is the case even in our camp. You keep moving and as you come to know more and more then, your attitudes gradually develop. When a person is cultured, learned etc, we say that the person is so disciplined and nice. This is all because of understanding.

Once a husband and wife were quarreling, the Psychiatrist said that you should start understanding your spouse. Then, this person said - my problem is that I am understanding. Previously, I did not understand. Now, I am starting to understand. That is why the problem is coming. Therefore, the understanding can lead to either respect or disrespect.

If I should have a healthy attitude towards destiny, I should know what it is. This is the fourth topic. Finally, the fifth topic is [Purushārtha](#) or free will. Understanding the role of free will, according to the Shāstra also gives a healthy attitude. These are the five topics - [Sāmānya Dharmaha](#), [Sajjanaha](#), [Mūdha Janaha](#), [Vidhihi](#) and [Purushārthaha](#).

Of these, in the previous camps, we have already seen [Sāmānya Dharmaha](#) and [Sajjanaha](#). We have seen selected verses.

Then, we have started the [Mūdha Janaha](#) topic. We have seen some verses regarding the traits of an uncultured person. In this present camp, I want to select some more Slōkās and present regarding the [Mūdha Janaha](#) topic. *Why should we know who an uncultured person is?* We should know so that we can avoid being such a person.

That is why we say that 'athātō dharmā jignyāsa' Sūtra should be read twice. [athātō dharmā jignyāsa](#), again you should read it - [athātō adharma jignyāsa](#). I should know what Dharma is and I should know what Adharma is. *Why should I know both?* [Dharma Gnyānam Anushthānārtham](#), [Adharma Gnyānam Varjanārtham](#).

Similarly, I should know the traits of [Sajjana](#). I should also know the traits of [Mūdha Jana](#) so that I can try to join the Sajjana camp. This is the background with which we would like to go to the verses. Now, I have selected four more verses in the [Mūdha Jana](#) topic. There afterwards, we will go to [Vidhi](#).

#### Verse No. 54

जाड्यम् ह्रीमति गण्यते व्रतरुचौ दम्भः शुचौ कैतवम्  
शूरे निर्घड्णता मुनौ विमतिता दैन्यम् प्रियालापिनि.  
तेजस्विन्यवलिप्तता मुखरता वक्तृशक्तिस्थिरे  
तत्को नाम गुणो भवेत्स गुणिनाम् यो दुर्जनैर्ना नान्कितः ॥ ५४ ॥

[jāḍyam hrīmati gaṇyatē vratarucau dambhaḥ śucau kaitavam](#)  
[śūrē nirghaṇatā munau vimatitā dainya.m priyālāpini.](#)  
[tējasvinyavaliptatā mukharatā vaktaryaśaktissthirē](#)  
[tatkō nāma guṇō bhavētsa guṇinām yō durjanairnā nānkitaḥ || 54 ||](#)

The personality of an individual can be primarily determined from the type of speech that he has. The tongue of a person is an index of his or her character. There too, the tongue is of two types. One is the [Gnyānēndriyam](#) tongue and another is the [Karmēndriyam](#) tongue. One is the eating tongue and another is the talking tongue.

Here, Bhartruhari is talking about the talking tongue, which is unique to human being, which makes the human being far superior to all other animals. Next to brain or thinking power or almost equal to thinking power, is the organ of speech. Of these two, the character can be determined by the type of thinking and the type of talking.

Of these two, the type of thinking is invisible to us. Throughout the day, what all things are happening in the mind, our mental biography or mental thought pattern is not visible to others. *Then, what is visible externally?* It is the type of talking. Therefore, tongue or the speech is the indicator of the personality.



Therefore, Bhartruhari wants to talk about the tongue of a [Mūdha Jana](#). There is another reason also to talk about the speech. The tongue and the mind are interconnected. The type of words depends upon the type of thoughts and the type of thoughts is influenced by the type of words. Both are mutual like body and mind.

The mind is influenced by the body. When biochemical changes take place in the body, certainly the mind is affected. That is why for depression, they give some chemical, tablets etc. So, the body influences the mind and vice-versa. When there is a disturbance in the mind, it certainly affects the body.

That is why before examinations, people experience butterflies in the stomach. The reason is that fear produces enzymes. In fact, psychosomatic diseases are the proof to show that mind influences the body. *So, which one is correct?* Both are mutually influencing each other. Similarly, talk and mind influence each other.

Therefore, by correcting one, the other can be corrected. Since both are mutually influential, by correcting one, the other can be corrected. By changing the words, my thoughts can change. Therefore, Bhartruhari wants to talk about the tongue of a [Mūdha Jana](#), the verbal life of an indecent, uncultured person. *What is it?*

The main weakness of an uncultured person is gossip and criticism. Gossips about people and people and people and people; Gossip is a sign of shallow thinking, inferior thinking, mean thinking. As they say, great minds think of ideas or they talk about ideas. Mediocre minds discuss events, whereas low and shallow minds discuss other people.

So, a gossiping mind which is talking about others all the time, is a sign of shallowness of the mind. Another one is criticism of other people, which is totally unjust because while criticizing, we are judging other people unilaterally. We need not judge people, but in criticism, we are judging people unilaterally.

When I make a conclusion about a person, I am not giving an opportunity to the other person to defend his action. I am just passing the judgments and that too, behind that person's back. It is as good as back biting. It is total injustice and it is total weakness. Therefore, criticism is another weakness.

That too, the beauty or ugliness is that mind criticizes any trait of any person. In Sanskrit, this is called [Asūya - para gunēshu dōsha āvishkaranam](#). Any trait of a person is criticized. If a person talks, it is criticized. If a person doesn't talk, it is also criticized. If a person eats, it is criticized. If he doesn't eat, it is criticized.

If a person comes near you, it is criticized. If he does not come, it is criticized. That means anything is criticized. Those are all signs of a mind which doesn't have anything higher to think. *kāvya shāstra vinōdēna kālō gacchati dhīmatām* - people of high thinking have got higher things to spend their time on.

But when the mind is shallow, it doesn't have anything greater and you know that an idle mind is a devil's workshop. Especially, occasions like the camps are ideal because no more work. If the mind is not refined, it looks for gossips, rumor mongering, imitating, and laughing at others. That is the sign of indecent, uncultured mind. Therefore, through this Slōka, Bhartruhari shows how an uncultured mind will criticize all types of people.

Even Rama will not be left, even Krishna will not be left and even Bhagawan will not be left. Anybody under the Sun is not spared. How he does that is given here - *jādyam hrīmati ganyatē*. Suppose there is a cultured person. Here, a cultured person is defined as *hrīmān*.

*hrīhi* means the mind which has the sense of guilt and shame in doing *Adhārmic* actions. It is good trait. Guilt is good, if I am developing it because I have done something wrong. Guilt is a natural device to correct myself. It is like pain in the body. When there is pain in the body, it looks like this is a curse given by the Lord.

But really speaking, it is a blessing because that pain indicates that there is something wrong with the system. Similarly, guilt is a pain in the mind because the mind is telling that you have done something which is in disharmony with justice, which is *Adhārmic* in nature. Therefore, guilt is good and also shame.

Therefore, guilt and shame together is called *hrī*. *hrīmān* means the one who has got a sense of justice, propriety etc. Therefore, naturally he will hesitate in doing any *Adhārmic* actions because the natural sense of guilt and shame will block him from doing such actions. *When such a person is there, what do our uncultured people say looking at him?*

They say that this person doesn't have any courage at all. *jādyam ganyatē* - they misinterpret this sense of guilt and shame as his weakness. They think courage is the courage for doing wrong thing. That is misplaced courage. If I don't have a courage to do immoral things, that is a good trait only. It is not a weakness.

Therefore, these people criticize that trend as *jādyam*. *jādyam* means *jadasya bhāvaha*, dullness, weakness, lack of courage. *ganyatē* - this is misinterpreted by an uncultured person whose only business is to criticize all the people. No one is spared. So, the first one is labeled. *Who is he? Jadaha*. He has gone to the next person. *Who is the other person?*

**vrata ruchih** - he is another person who wants to follow the **Āchārās**, who believes in religious discipline. He may be doing Sandhyāvandanam or he fasts on Ēkādashi day or he does Tarpana or he has got his own vows. He has got a **Ruchih** in that. He has got a natural inclination to follow this discipline.

When he does such things, our person puts a label. *What is that?* **Dambhaha**. Dambhaha means he is a man of pomp and show. In front of all the campers, he wants to show that I am a great religious person. Thus, he will criticize an **Āchāravān Purusha** as a showy man. **shuchou kaitavam** - **shuchih** is a person who follows **shoucham** or religious cleanliness.

So, there is a general hygiene, which is medical cleanness and there is religious hygiene, which is religious cleanness. In Tamil, we call it Madi or Āchāram. If a person follows that, they interpret it as **Kaitavam**. Kaitavam means stubbornness. So, they will misinterpret his discipline as stubbornness, the one who is too particular about all these things.

They say he is a fastidious or stubborn person. **Kaitavam** means **Shāthyam**. Then, **shūrē nirdhrunatā**. Suppose there is a courageous person who always goes by justice. When he wants to take action in a situation, sometimes he takes to Danda also (**Sāma**, **Dāna**, **Bhēdha**, **Danda**). **Danda** means punishment.

When such a courageous person takes appropriate action boldly, with good sense of justice, it is misinterpreted as **nirdhrunatā** or cruelty. Thus, the **shūraha**, a courageous man, who always goes by justice, is seen as a cruel person. There was one criminal (auto Shankar) who did so many murders.

After so many years, they decided to give him capital punishment. Then, people started writing letters saying he is also a human being with wife and children etc. People started writing all those things as though it is injustice to give punishment. That is also a lopsided vision. Therefore, if justice requires appropriate punishment, it should be given. It is not cruelty.

Some other religious people say that Hindus Gods are cruel people because they have got weapons, whereas their God doesn't have weapons. Now, we say that it is not cruelty at all. Where punishment is required, it should be given - **paritrānāya sadhūnām vināshāya chadushkrutām**.

So, these uncultured people criticize the courage of a person as cruelty. **dhruna** means kindness. **nirdhruna** means cruelty. Then, **munou vimatitā**. Suppose there is person who is **mouni**. **munihi** means **mounavān munihi** or **mananvān munihi**. Both are correct. He is the one who does not talk much. *What do they say?*

They say he doesn't talk because he doesn't know anything. Therefore, whoever does not talk is dubbed as an ignorant person. **Matihī** means **Gnyānam**. **Vimatihī** means **Agnyāni**. **Vimatitā** means ignorance, **Agnyānitvam**. Then, **dainyam priyālāpini**. Suppose, a person is very kind, polite and considerate;

**priyālāpi** means polite, one who uses soft words. When that is there, these people interpret it as **Dainyam**. He is a helpless person. He is dependent on me. Therefore, he is nice to me because he wants to get benefit from me. Therefore, **Dainyam** means helplessness.

It is not out of consideration or greatness, but because he is helpless. He needs the other person's help. Therefore, he is considerate. So, the idea is whatever good trait is there, he will find an appropriate word to criticize. These are the signs of the uncultured mind.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



## 20. Talk 18 - Verses 54, 58, 57

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

Verse No. 54 (cont'd)

जाड्यम् ह्रीमति गण्यते व्रतरुचौ दम्भः शुचौ कैतवम्

शूरे निर्घड्णता मुनौ विमतिता दैन्यम् प्रियालापिनि.

तेजस्विन्यवलिप्तता मुखरता वक्तृशक्तिस्थिरे

तत्को नाम गुणो भवेत्स गुणिनाम् यो दुर्जनैर्ना नान्कितः ॥ ५४ ॥

**jāḍyam hrīmati gaṇyatē vratarucau dambhaḥ śucau kaitavam**

**śūrē nirgh-ṇatā munau vimatitā dainya.m priyālāpini.**

**tējasvinyavaliptatā mukharatā vaktaryaśaktissthirē**

**tatkō nāma guṇo bhavētsa guṇinām yō durjanairnā nānkitaḥ || 54 ||**

Bhartruhari is talking about the traits or the conduct of **Mūdha Janaha**, a person who is not cultured. Among the many weaknesses that a Mūdha Jana has, one of the prominent weaknesses is the criticism of others or gossip because he doesn't have any higher field in which his mind can be kept occupied.

**makshikāha vranamicchanti**; There is saying that it is like a honey bee and a fly. A honey bee goes from flower to flower only taking honey, whereas a fly sits on the wounds of people where pus and other things flow and enjoys sitting over there and taking that. Similarly, the mind of a noble person is like a honey bee.

If at all he talks about others, it dwells only on the virtues of others. It is only to glorify their character or traits, whereas these Mūdha Janāha dwell on people only to criticize them, whatever be their character. Bhartruhari gives a sample about in what all ways he will criticize - **jādyam hrīmati** etc. We have seen up to the second line.

**dainyam priyālāpini** - if a person is simple, kind and considerate. **Priya Ālāpi** means **Priya Vādi**, **Priyam Vadaha**, the one who is polite, kind and considerate. That is mistaken as the weakness of a person that he is trying to get some benefit through such a speech. So, **Dainyam** means helplessness. So, kindness is misinterpreted as weakness or helplessness. We saw up to this.

Going to the third line, *tējaswini avaliptatā*; Suppose, there is a *tējaswi*, a brilliant person who has a magnetic personality, who has got leadership. Therefore, he stands out in a crowd and he wants to help others. Such a man with leadership is again seen wrongly as *avaliptaha*. *avaliptaha* means arrogant, proud.

So, the magnetic personality or leadership of a person is misinterpreted as arrogance of the person by *durjanaihi*. *durjanaihi* is common to all. *durjanaihiganyatē* should be added to all these. Then, *mukharatā vaktari*; Suppose, a person is a sociable person. He talks to everyone. He doesn't wait for introduction. He himself smiles, enquires and talks.

He is a sociable, free and an unreserved person. He is also eloquent and nice. *When such a person is there, how will he criticize him?* *mukharatā*. *Mukharatā* means talkativeness. So, a sociable tendency is misinterpreted as talkativeness. In the third line, we saw that when a person is reserved, doesn't talk to anyone without introduction, doesn't voluntarily say anything, then he criticizes him as - *munau vimatitā*.

So, when a person is reserved and silent, it is misinterpreted as ignorance and when a person talks, it is misinterpreted as talkativeness. *What can we do now?* We either have to be reserved or we have to be talking. Either way, they will criticize. That means we can never get out of their circle or their big wind mill.

Whatever you do, they will criticize. That is why they say that one saint (Pattanattar) was going like as Parivrājaka and was lying down in a place. He doesn't have anything. Therefore, he was lying down on the ground. On one side, there was a small mound of earth or a raised part of earth. So, he kept his head over that like a pillow and was lying.

Some people were going for bath in a river which was there ahead. They all saw him and they said - he has renounced everything, but still he wants a pillow. Therefore, he has chosen a place where the earth is raised and he is lying down. This saint thought that it seems to be true.

I seem to be particular about a pillow. I have not renounced everything. *Therefore, what did he do?* He just turned. He did not use it as a pillow. After bath, these people were again coming back and they saw him like that. They said - this saint has renounced everything. He is supposed to be meditating on the Lord.

Instead, he has been listening to our conversation. *What type of saint is he who is overhears everybody's conversation? What to do now?* You have to jump into Ganga. There is no way out. Whatever you do, they will comment upon. Therefore, if you talk, there is criticism. If you don't talk, there is criticism.

So, *vaktaryashakti*; *How do you split it?* *Vaktari Ashakti*hi. *Vaktavya Purushē* - on a sociable person, they superimpose *mukharatā*. *Mukharaha* means talkative. *ashakti*hi *sthirē*; Suppose, there is a person who is steady in his thinking. Therefore, he doesn't go from profession to profession, place to place.

He takes up one thing and he is committed to that one thing alone in his employment or in his work, or in his business - *sthiraha*. *Then, how is it criticized?* *sthirēpurushēashakti*hi. *Ashakti*hi means he is an incapable person. That means a capable person should change the job and should go here, he should go there and he should go everywhere.

If he is sticking to one job, they criticize that he cannot do anything. He is not good at anything. Therefore, he is sticking to one place. Therefore, a *Sthira Purushaha* is criticized as an incapable person. In short, Bhartruhari has given a list and he wants to conclude saying that any other trait of a person will be criticized by these uncultured people.

Therefore, he says *guninām gunaha kaha gunaha durjanaihi na ankitaha* - which virtue of a noble person is not criticized by these people! *guninām* means noble people. *ankitaha* means not commented, not criticized, not gossiped about. *By whom?* By these mean, shallow thinking, fly minded people (*durjanaihi*).

Dayānanda Swāmiji gives a beautiful example. It is called a proof reader mind. *What is the job of a proof reader?* He should not find out where printing is correct. *What is he paid for?* He is paid for finding out the mistakes. It is good to find fault when he is a proof reader.

But when I become the proof reader in life, always looking for holes in other person's character, it is very, very unfortunate. Therefore, carefully avoid the trend.

### Verse No. 58

मौनान्मूकः प्रवचनपटुर्वातुलो जल्पको वा

धृष्टः पार्श्वे वसति च सदा दूरतश्चाप्रगल्भः ।

क्षान्त्या भीरुर्यदि न सहते प्रायशो नाभिजातः

सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ ५८ ॥

**maunānmūkaḥ pravacanapaṭurvātulō jalpakō vā**

**dhṛṣṭaḥ pārsvē vasati ca sadā dūrataścāpragalbhaḥ |**

**kṣāntyā bhīruryadi na sahatē prāyaśō nābhijātaḥ**

**sēvādharmāḥ paramagahanō yōgināmapyagamyāḥ || 58 ||**

Bhartruhari continues with the same topic - the trait of a *Durjanaha* or *Mūdha Janaha*. In the previous verse that we saw, he talked about the criticizing tendency. The same tendency is talked about in this verse also. That tendency is - always to criticize people. There is a difference between the previous verse and this verse.

In the previous verse, it was the tendency to criticize other people in their absence, not allowing them even to defend, passing uniform judgments, laughing at them and sometimes even imitating them. All these things are his pastime or hobby which he enjoys.

In this verse, Bhartruhari talks about the criticism of a person directly, which is another trend of Mūdhā Janāha. It is direct criticism in the face of a person, who is generally his subordinate or assistant or the child in his family or often, the poor wife, in some cases, it may be the poor husband also.

Thus, he is talking about Guru criticizing Sishya or father criticizing children, husband criticizing wife, brother criticizing younger one, the master criticizing the assistant or subordinate. It is also considered a very, very bad trait because according to psychology also, criticism is the unfortunate method or a process by which a person is psychologically poisoned.

Every criticism is slow poisoning of the psychology of the victim. Every time I criticize, the criticized person develops an inferiority complex - I am useless person tendency. Self degradation, self diffidence takes place every time I am criticizing a person. That is why I say it is slow poisoning.

If this continues for a longer time, that person loses all enthusiasm in life. Dynamism goes and he is unfit for taking up any higher goal in life. Whenever a higher goal is presented, he will say that these are all meant for great people. Indirectly, it means I am not. Thus, self esteem is stifled, the mental growth is stunted.

Dayānanda Swāmiji says that he becomes like a bonsai tree. *Have you heard about the bonsai tree?* It is a method of growing a tree. As even it is growing, they have to consistently cut the branches, leaves etc. There afterwards, the tree becomes very small. A coconut tree will only be one foot or 2 feet tall. So, that is the bonsai way of growing the tree.

*What is the clipping here?* Consistent, constant criticism will stunt the growth of the psyche of a person. Therefore, the Shāstra and even the psychology say that criticism is psychological destruction. On the other hand, compliment is psychological nourishment. Every compliment psychologically nourishes the baby.

It need not be a baby. Even for an elderly person, every compliment nourishes. It creates self confidence, self esteem and self respect. Self respect does not mean arrogance. It means absence of inferiority complex. Arrogance is presence of superiority complex. *What is the difference between self respect and arrogance?*



Arrogance means presence of superiority complex. Self respect means absence of inferiority complex. Therefore, compliment is important. Criticism is destructive for the mind. Thus a person may ask - *Swāmiji, isn't criticism is required for correcting a person? Don't we talk about constructive criticism etc? Why should we look down upon criticism?*

We say that even if there is such thing called destructive criticism, the negative side effect of criticism is always there. It is like certain powerful drugs which will have negative side effects. If those drugs are to be used, since side effects are dangerous, they have to be used only extremely rarely and sparing.

Even if they have to be used, you have to neutralize that poison by some other appropriate medicine. They say that antibiotic is so powerful that it can damage the health also. It does damage the health. *If it is absolute necessity, then what do they do?* They give it and along with that, they give B-complex and all those things.

That is why most of the antibiotics are named streptomycin, terramycin etc. *What is common in all of them?* - mycin. It is a sin and that alone has come in this way. Therefore, first lesson is that whether it is constructive criticism or destructive criticism, criticism has the poison of psychological stultification.

Therefore, the first aim is reduction of criticism. Once we have understood the poison involved, we will find that we have several methods of avoiding criticism. If we really try, 99% of criticism is not required because sometimes, when we see an action as a wrong action, really speaking it is not a wrong action.

It is a different way of doing things. It is different from what I do. But we have got a funny subjective idea that anyway of doing things, other than my way is wrong. If I develop objectivity, I will know that many of other's actions are not wrong.

It is only a different way. So, 75% criticism is misplaced. If you analyze another percentage, you will find that we need not criticize because the action that a child or somebody else does, is only a minor mistake which will not be repeated. So, when there is a minor mistake where there is no chance of repetition, then we can ignore it.

Only if it is going to be repeated, it will have a serious negative consequence. When it is a minor offence and where there is no chance of repetition, cutoff criticizing all those things. Then, another 20% - 25% of criticism is gone. Then, a few more percentage, if they are really wrong, they say that there is a positive method of correction.

Instead of saying that this action is wrong, always say what is right or glorify a person who is doing the right action. If one child is an undisciplined child and another child has got some

discipline, I glorify the other child. We say - you have kept your pen and book in the almirah. It is wonderful.

So, when I compliment a child who has got that tendency, the other child knows that if I do that, I will also be complimented. I have corrected the child without directly criticizing. Therefore, there is a method of positive approach, telling what is right and complementing the right action, instead of criticizing the wrong action.

So, if I go on researching and analyzing and avoid criticism, ultimately, real criticism may be required in 1% or less. If we choose to do that, I said that even in that constructive criticism, poison is involved. Criticism is poison. So, we have to give vitamin or B-complex.

*What is that B-complex?* The B-complex is - every single criticism must be preceded and followed by two compliments. That means the criticism must be padded by, carefully taken care of by four compliments (1:4). If in the cooking, there are seven or four dishes and if in one dish, something is wrong, I should never say this dish is not good.

It should be preceded and followed by two other compliments and then you say something. You will find that the other person's mind is so elated by the compliments that the criticism will not wound that much and learning also goes. Therefore, Bhartruhari says that the trait of a good person is reduction of criticism and increase of compliments.

Whereas the trait of a Mūḍha Janaha is maximum criticism and no compliment at all. Often, when we look at our own life, we would have found that we do not even know what a compliment is. All children, wife or other members are like thirsty persons looking for water, but chosen criticism is constantly thrown.

If this continues, there can even be a suicidal tendency. It is because if that psyche is so much destroyed, then that person will think that even living is worthless. Therefore, from today onwards, the first lesson that we learned is complimenting. It might be your brother, sister, husband or wife. Compliment is very important.

They did a research in America with two groups with 10 or 20 children one side and other 20 children other side. One set of children are not complimented or are not pampered very well. On the other side, daily the mother or father has to say - you are wonderful and give them a hug and kiss. And they studied the results.

Of course, we know that there is psychological nourishment. They wanted to study the physical growth. They found that even physically, there is a difference in the growth rate of children when they are complimented. Not only psychological, but physical and even diseases can go away if there is compliment, love, care etc.

Therefore, Bhartruhari strongly criticizes constructive criticism of the Mūdhā Janāha because he is not directly attacking. He is only putting in the form of a Ślōka here. *What do they do?* This criticizing person will criticize whatever the assistant does.

Especially, we experience it when we go to houses for Bhiksha. The poor child will be there and the child doesn't know there is a Swāmiji. *What does the child know?* It will jump up and down and they will say don't jump. *What can the poor child do?* Then, it starts running here and there. They say - don't run.

*Then, what can the child do?* It will just start walking. They say - don't walk here and there. Then, the child will sit. You cannot walk, run or jump. *What can the child do?* It will sit. *While sitting, what can the child do?* It will stretch the leg and fold, stretch the leg and fold. Then, they say don't point your legs towards Swāmiji.

Now, the legs are also tied. The hands are free and it will start biting the nails. They say - don't bite your nails. *Tell me which child can sit like that for half hour? Why child, which man can sit like that for half hour?* Now, the child gets so frustrated. All this will affect the child. They think they are disciplining the child and Swāmiji will congratulate.

In fact, they are not disciplining the child, they are destroying the child by constantly saying don't do that, don't do this. They are all dangerous traits of elders. Therefore, Bhartruhari says *mounāt mūkah*. Suppose, the assistant, subordinate, wife, child or disciple does not talk because he is reserved or perhaps because of respect.

Then, this master says *mūkaha* - *are you dumb? Why are you keeping quiet all the time? Why can't you open your mouth?* So, they will criticize if the other person is a reserved person. After listening to the criticism, suppose he starts talking. *pravachana patuhu* - if he starts expressing clearly what he feels, then they say *vātulaha* or *chātulaha*. It means talkative.

They will criticize saying don't be talkative. Therefore, *vātulaha* means talkative or *jalpakōvā*. *Jalpakaha* means a prattler. Don't go on prattling meaningless things. Thus, they will criticize. *pārshvē vasati chēt*- suppose, the assistant comes and stands near, with all good intention to help him. Then, he will look at him and say - *dhrushthaha*. *dhrushthaha* means arrogance.

You are after all an assistant, how can you come close to me! They will criticize and scold him saying that he is an arrogant person. *pārshvē vasati chēt*- if he comes near. Suppose, after hearing the criticism he goes away and stands. *Then what will they say? dūratā cha apragalbhaha* - if he is standing away, they criticize him as an inefficient person.

*kshāntyā bhīruhu*-Suppose, he has got *Kshānti* (patience). He is a patient person. That means he doesn't retort, he doesn't reply. Then, he is criticized as *bhīruhu*. *bhīruhu* means a

timid, courage-less and weak person who cannot stand up and fight. So, patience is misinterpreted as timidity. Suppose he replies back - [yadina sahatē](#).

Suppose, he doesn't stand the behavior of the boss and he replies. *Then, what will he say?* [na abhijātaha](#). They will criticize him as an uncultured, untrained person. They say - you don't know how to be a secretary, you don't know how to be a wife, you don't know how to be a Sishya, you are disobedient.

[na abhijātaha](#) means not brought up properly, an untrained person. Therefore, Bhartruhari says, to work or to live under such people, you don't require any other hell. It is a hell on the earth itself, hell at home itself. Therefore, he says even great Gnyānis will find it difficult to live under such people.

In those days, the people were silently suffering. These days, the family is breaking. All the divorces happen because of such problems only. Therefore, before getting married, both should know how to treat other people. So, we should say that qualification for marriage is not graduation, house or a job, but it is Nīti Shatakam course.

Therefore, Bhartruhari says [sēva dharmaha parama gahanaha](#) - being a secretary, being subordinate to such a terrible master is very difficult, unfathomable and incomprehensible. [yōgināmapi agamyaha](#) - even Yogis cannot live under such a person.

#### Verse No. 57

न कश्चिच्चण्डकोपानामात्मीयो नाम भूभुजाम् ।

होतारमपि जुह्वानं स्पृष्टो दहति पावकः ॥ ५७ ॥

[na kaściccaṇḍakōpānāmātmīyō nāma bhūbhujām |](#)  
[hōtāramapi juhvānaṁ spr̥ṣṭō dahati pāvakaḥ || 57 ||](#)

In the previous two verses, Bhartruhari talked about the direct or indirect criticism of other people as an unfortunate trait of an uncultured person. Here, he is talking about another trait which is the trait of anger, that too violent anger. Anger is of two types. One is silent anger and the other is violent anger.

Here, Bhartruhari is talking about violent anger. *What is the difference between violent and silent anger?* Anger is primarily a trait of the mind. It is a mental turbulence. It is a mental pain caused reaction. So, it is a mental reaction caused by any disturbance such as pain or unfavorable situations.

Therefore, [Krōdhaha](#) is a [Mānasa Dharmaha](#) - [kāma sankalpō hrīr dhīr dhīrityēda sarvam manaēva](#). When it is occurring in the mind, it is silent anger because that anger is experienced by and known by me alone. It does not affect the surrounding. *What is violent anger?*

When the anger becomes so intense that it begins to come out at the verbal or physical level, like the flame of the fire, it is violent anger. That is why anger is compared to fire because fire is also of two types. Flameless fire is silent fire, as it were and the flamed fire is the violent fire, as it were - fire in embers and fire with flame.

Similarly, anger in embers is silent or mental, but when it is too intense, it comes at the level of verbal and physical expression. Both expressions are violent. Anger can never give a healthy expression. It is invariably a violent expression. This violent anger is criticized more because in violent anger, suffering is in two places.

The anger certainly affects me. I am already suffering because of anger as it is like acid which burns the mind, the body and everything. When it is expressed verbally or physically, it becomes verbal and physical violence. Violence is invariable [Pāpa Karma](#) because according to [Dharma Shāstra](#), [Ahimsa Parmō Dharmaha](#), whereas [Himsa](#) is [Pāpam](#).

That is why Krishna said in the Gīta - [kāmayēshaha krōdhayēshaha rajōguna samudhbhavaha mahāshanaha mahāpāpma](#).. *Why is anger called Pāpi?* [Pāpma](#) means [Pāpi](#) because anger leads to wounding others. It is the cause for verbal and physical violence.

At the time of anger, there is no mental judgment also because the first job that anger does is to clip the discriminative power. The first job that it does is to remove the [Vivēka Shakti](#). Therefore, I do not know what I say and I do not know what I do also. Therefore, it is a negative and unfortunate trait.

*Then, what should we do? What can we do to avoid this problem?* Of course, Bhartruhari does not say about that here. The idea is - the first aim of a person is to handle the violent part of anger, the expression part of the anger which makes the situation worse. In silent anger, I am not doing any [Himsa](#) and I am not incurring sin.

Therefore, the first aim is [Damaha](#). Controlling anger is not the first aim because controlling anger is controlling mind. Controlling mind is a tougher job. Therefore, the first aim is controlling the verbal and physical violent expressions of anger. *What do I do?*

I have to train my mind that whenever there is anger, I will not express myself verbally or physically. Dayānanda Swāmiji nicely says decide not to talk when angry. It is because when we talk in anger, the primary purpose of talking is not taking place. *What is the purpose of talking?* The purpose of talking is communication.

When I talk in anger, the words are never used for communication. Words are used for wounding. It becomes a means of violence rather than a means of communication. Therefore,

I am not communicating. It is not serving as a means of knowledge. It is only working as means of violence.

Even if I am trying to communicate something in anger, because of the verbal violence involved, since violence is communicated, the other mind which is the victim of anger is not in a position to receive the message. So, I am not in a position to communicate because thinking power is not there.

The victim of the anger is not in a position to receive a message. Therefore, talking is not doing what it should do. *Therefore what is the use of wasting words?* Therefore, we should take a vow that in anger, I postpone talking. Dayānanda Swāmiji nicely says - clearly tell that now I am angry. I will hurt you.

Therefore, to avoid that, I will talk to you later. If the angry person doesn't know, the victim can also say - now you are angry. If you talk now, you will hurt me. I want to save my skin. Therefore, better you talk to me later. Therefore, stop the verbal and physical expressions of the anger. This is the first stage.

There afterwards, I am no more incurring sin. It is only a silent suffering. At-least, I am not imposing suffering on others. Once I have got that much control that it is only a mental problem then, I can decide how to handle this problem. Now, I can find out what is the cause of the anger and I can try to find out removing the cause of the anger.

It may be misbehavior of a person, which means I have to talk to the person at the appropriate time. I have to communicate and it is not to hurt the other person. Even if the other person requires punishment, I should never punish him in angry mood because in angry mood, I cannot judge whether [Danda](#) is required or not.

If I can change a person by non-violent method, I have no right to use a violent method to change a person. Even if violence (punishment) is required, I should be able to judge to what extent the punishment is required. I should be able to judge whether it should go to the level of beating (if it is a child) or whether it requires harsh words or a polite request will be sufficient, whether it is communication in the form of request, in the form of commandment or in the form threat.

It is because even in a court, even a murderer is not given punishment immediately. He is allowed to defend and for years together, there is pros and cons. Then the judge, not emotionally, but after a sufficient study, gives the judgment with a calm mind. Even if it is capital punishment, he reads calmly that this person has to be hanged to death.

*If that is true, am I giving sufficient time to the other person to defend?* After he defends, then am I thinking whether he requires punishment and that too, what amount of punishment. I can do all these things only if I postpone my action. Therefore, once anger is at the mental level, I can think of treating or removing the cause of anger.

But one thing we should remember. Anger suppressed is as dangerous as anger wrongly expressed. Therefore, suppression is also dangerous and wrong expression is also dangerous. Therefore, right expression by right communication, right punishment etc, requires time and calm thinking.

*If that is not there, what will be the consequences?* Bhartruhari says - [chandakōpānām bhūbhujām ātmīyaha nāma nāsti](#). [bhūbhujām](#) - those kings. Here, kings mean the leaders. They may be the leaders at home or may be the head of the family, the head of an institution or head of the country. *What type of kings?* [chandakōpānām](#) - those who have got violent anger.

[ātmīyaha nāma nāsti](#) - they cannot differentiate who belongs to them, who is a friend, who is an enemy, who is a relative, who is not a relative, who is a father, who is not father, who is mother, who is not mother. There is no discrimination at all. [ātmīyaha](#) means belonging to themselves. Shankarāchārya says elsewhere - [krudhaha gurum api adhikshipati](#). When a person is in anger, he doesn't have any discretion.

He abuses even his Guru. Later, he will cry. That is a different thing. Once a person regrets and says sorry, it is Ok. But next day, the same and again he says sorry. Again and again he says sorry. It is a serious problem. So, Shankara says - [gurum api adhikshipati mātaram api tādayati](#). He cannot differentiate any one.

Therefore, [ātmīyaha](#) - that is Guruhu, Māta, Pita. There is no discretion. He becomes mad. That is why in America and in some places in India also, anger is translated as madness. They say that he is mad at me. Initially, I thought that it is some kind of a problem. What they mean when they say he is mad at me is that he is angry at me.

I say that it is right expression because in anger, a person is temporarily mad. That is the only difference. He gives an example. [hōtāramapi juhvānam sprushtō dahati pāvakaha](#) - Just as fire burns everyone indiscriminately, without any judgment, without seeing whether it is proper or not.

It burns everyone, including the priest, who is offering oblations to the very fire. [hōtāramapi juhvānam](#) - [hōta](#) means a priest. [juhvānam](#) means the one who is offering oblations. The fire does not think that this priest should be spared. [Sprushthaha](#) means comes in contact. The fire burns whoever comes in contact.

Similarly, whoever comes in contact with this violently angry person, he just shouts at them without any discrimination. This is another [Mūdhā Jana Svabhāvaha](#).

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**





## 21. Talk 19 - Verses 57, 53, 96

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

Verse No. 57

न कश्चिच्चण्डकोपानामात्मीयो नाम भूभुजाम् ।

होतारमपि जुह्वानं स्पृष्टो दहति पावकः ॥ ५७ ॥

**na kaściccaṇḍakōpānāmātmīyō nāma bhūbhujām |  
hōtāramapi juhvānaṃ spr̥ṣṭō dahati pāvakaḥ || 57 ||**

In these verses, Bhartruhari is talking about the traits of [Mūdhā Janaha](#), [Asamskruta Janaha](#) or [Prākṛuta Janaha](#), so that we can try to avoid those traits. He talked about various traits. He talked about the lack of the [Vāk Tapas](#) in them, how they will abuse their [Vāk Indriyam](#) by gossip, criticism or rumor mongering etc, directly or indirectly.

Finally, we saw the trait of violent anger which is also an unfortunate trait because not only the person who is angry suffers, but the people around him also suffer. That person incurs [Pāpam](#) and because of that, he repeats the mistake and again he incurs [Pāpam](#) and again repeats the mistake.

He will find it extremely difficult to extricate himself, to come out of these traits. As I said, here Bhartruhari is criticizing [chanda kōpaha](#). [chanda](#) means violent anger which is the anger expressed at verbal and physical levels. It means the [Sādhana](#) required on the part of person is to first handle the violence part of the anger. There afterwards, he has to handle the anger itself. That is why in Gīta also Krishna says -

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ ५-२३ ॥

**śaknōtīhaiva yaḥ sōḍhuṃ prākśarīravimōkṣaṇāt |  
kāmakrōdhōdbhavaṃ vēgaṃ sa yuktaḥ sa sukhī naraḥ || 5-23 ||**

Krishna makes a difference between [Kāma-Krōdha](#) and the [Vēga](#) born out of [Kāma-Krōdha](#). The [Vēga](#) refers to the violent part of it, the consequence of it. Initially, [Kāma Vēga](#) and [Krōdha Vēga](#) are handled. [Vēga](#) means the force which pushes a person into impulsive action.

First, the [Vēga](#) is handled there afterwards, the very [Kama-Krōdha](#) are handled. [Vēga](#) is expressed at physical and verbal level. The actual problem is at the mental level. Having

handled the physical and verbal problem, then one has to handle the mental problem of anger. As I said yesterday, suppression of anger is as much dangerous as improper expression.

Therefore, neither suppression is correct nor improper expression is correct. *Then, what is correct?* Proper expression is correct. That is, thoughtful, judicious expression is correct. That is why even in Ramayana etc, they say they have got a room called **Krōdha Gruham**. Krōdha Gruham means a room which is meant for getting angry.

Kaikeyi went into Krōdha Gruham. When Kaikeyi was not found anywhere, Dasharatha went there. It is a place where a person can shout, hit etc. In Japan, in big companies, they have a room where they have the statue of the chairman. Whenever the employee is displeased, he can go there and can scold, hit or spit the statue.

It is like our effigy burning. Everything can be done and when he comes out, there is a very big relief. That is called proper expression. Therefore, those people who have not handled the anger are **chanda kōpāha**. They do not discriminate between **Ātmīyaha** and others. **Ātmīyaha** means those we belong to.

**hōtāramapi juhvānam sprushtō dahati pāvakaha** - just as fire cannot discriminate and it burns everyone, the impulsive man cannot discriminate. We saw up to this.

### Verse No. 53

दुर्जनः परिहर्तव्यो विद्ययालङ्कृतोऽपि सन् ।

मणिना भूषितः सर्पः किमसौ न भयङ्करः ॥ ५३ ॥

**durjanaḥ parihartavyō vidyayālankṛtō:'pi san |**

**maṇinā bhūṣitaḥ sarpaḥ kimasau na bhayaṅkaraḥ || 53 ||**

Having talked about Durjanaha or Mūdha Janaha, here Bhartruhari says what our attitudes should be towards such a person. He says **durjanaḥ parihartavyaha** - avoid the company of such people. By company, we mean regular, constant, long lasting company which will influence my way of thinking. Casual contact is not meant here.

Consistent and regular contact with such people may gradually change our attitude also. Just as **Satsanga** can produce positive traits, **Dussanga** can produce negative traits. Therefore, **dussangaha** (**durjana sangaha**) **sarvadā tyājyaha**. In Nārada Bhakti Sūtrās, Nārada says **durjana sangaha sarvadā tyājyaha**. A casual contact is not referred.

Consistent, constant bosom friendships should be avoided - **durjanaha parihartavya. vidyayā alankrutaha api san** - even if that person is a scholarly one, an educated one, Durjanaha, Dushtha Janaha or a corrupt person should be avoided. He gives an example. **maninā bhūshita sarpaha** - suppose there is a snake which has got a gem on its head.

According to our mythology, there are certain very poisonous snakes which have got gems on their head. That is referred to here. Suppose, there is snake with a very, very valuable gem; Even though the gem is very good, I want to avoid poison. Similarly, the Durjana's corrupt behavior is like poison. The scholarship is like a gem.

Therefore, if I get associated with that person in search of scholarship, along with scholarship, I may be influenced by the corrupt behavior of that person. Therefore, better avoid such a relationship. Therefore, [maninā bhūshita sarpaha](#). The poisonous snake is decked with the Mani or the gem.

[asou bhayankaraha na kim](#) - isn't it a frightened one to be avoided even though it is a gemmed snake! This is the essence of this verse. Here, we have to think a little bit. First of all, we may get a basic question. *Is it proper for us to judge other people as Durjanaha?*

When I want to avoid certain people as Durjanaha, it involves judging other people as corrupt or bad. *Is it proper? When I am judging another person as Durjanaha, what am I indirectly saying?* We have the 'holier than thou' attitude. So, I seem to develop a superiority complex that I am a [Sujana Purushaha](#) and the other person is [Durjanaha](#).

I am directly looking down upon the person and indirectly, I am developing some kind of arrogance, as it were. Therefore, the first question that will come is - *is it proper to say that somebody is Durjanaha?* That is the first question.

Second question is - even if such a judgment is necessary for my own benefit to avoid such people, what norm is there to say a person is good or bad? It is because after all, isn't it all relative in nature! What is good, what is bad? Which culture is superior, which culture is inferior? Which practice is inferior, which practice is superior?

How will you judge something as good or bad? So, what is the norm? Therefore first questions is - is it proper judge someone as Durjanaha? Even if I want to judge for my own benefit, so that I can avoid such people, what norm will I follow? All these questions will come.

Therefore, we should carefully understand that Veda does not prescribe this idea of looking down upon someone and looking upon ourselves as [sujanaha](#). The idea is this. We have accepted Veda as [Pramānam](#). [Pramānam](#) means a guide in our life. This is the basic assumption Bhartruhari had.

Just like before starting a game, both the teams will have to accept somebody as an umpire. Without that, there is no game at all. Even after choosing an umpire, we have got a third umpire also, in case there is confusion. So, there are grey areas and there is no question of final judgment. *But what is our understanding for the game to continue?*

We choose somebody as an umpire. Once somebody has been chosen as umpire, whatever be the decision, the player has to accept. If the player refuses to quit because of LBW, he is even fined. Therefore, the question is not whether his decision is perfect or imperfect. Game can go on only if something is accepted as a norm or standard.

Similarly, in our life, we want to accept something to guide us, to give us the norm. Otherwise, we will be like rudderless boats, not knowing what the goal is, where we are going. Even with scriptures, we are very not very sure. If nothing is there, how confusing it will be! Therefore, Bhartruhari's basic assumption is that we are [Vaidikāha](#), [Āstikāha](#).

If there is anyone who does not accept the Veda umpire, just as the person cannot play the game, we are not going to discuss anything with that person. We are only going to say - you have your life and I have my life. Therefore, you can lead your life. We do not criticize it. Therefore, the basic assumption is [Vayam Vaidikāha](#), we have an umpire.

Even in umpire's decision, grey areas are there. That is a different thing, but there is a main one. Once we have accepted Veda as the umpire, the goal of our life is very clear. For all the Vaidikās, the goal, the Purushārtha is [Parama Purushārthaha](#) - [Mōkshaha](#).

This [Mōksha Purushārtha](#) requires some kind of culturing of my personality, refining of my personality, tuning of my personality, integration of the personality, chastening of the personality. The very Veda which prescribes the goal, prescribes the method of chastening the personality to prepare us for that goal which is called [Samskāra](#).

Samskāra means physical, emotional, intellectual, social preparation. From all levels, I have to become [Samskrutaha](#). That is why Veda prescribes 41 Samskāras. The preparation begins during pregnancy. The very conception of the child is with [Vaidika Mantrās](#) - [Garbhādāna Samskāra](#).

The preparation begins at the time of conception. There afterwards, you do Srimantham, Pumsavanam, Jātakarma, Nāmakarana, Choula, Annaprāsana etc. In fact, the whole life is a preparation for the top accomplishment. That preparation is the [Dhārmika](#) life style which is in the form of [Pravrutti](#) and [Nivrutti](#).

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६-७॥

[pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ |](#)  
[na śaucam nāpi cācārō na satyam tēsu vidyatē || 16-7||](#)

Krishna talks about [Daivi](#) and [Āsuri Sampath](#). *What is Daivi Sampath?* It is following the dos and don'ts as prescribed by Vedas. *What is Āsuri Sampath?* It is rejecting the Vedic Pravrutti

and Nivrutti. Now, we have a clear cut norm for defining [Sajjana](#) and [Durjana](#). We have a clear cut norm for [Daivi](#) and [Āsuri Sampath](#).

I am very particular about culturing my personality because it is a long term project. [anēka janma samsiddhastatōyāti parāngatim](#) - the goal is so profound, so absolute and ultimate that the preparation is not sufficient in one Janma. Remember that if we are born in this culture and if we feel like to coming Rishikesh, if we feel like taking a bath at 5'clock in the cold Ganges, it is because of so much [Samskāra](#) and we are continuing that.

Therefore, the first thing is that I value Vedic norm because I know that it prepares me. It is like preparing a person for the Olympic gymnastics. If you read the biography of any Olympic gold medalist gymnast, they say that from the second year or third year itself, they start preparing the body, making it flexible like a rubber ball.

Suppose, you want to become a gymnast now; This body is the hardest stone now! *Where is the question?* If you want to become an Olympic gymnast, preparation begins from 2<sup>nd</sup> or 3<sup>rd</sup> year. In Kerala, there is Kathakali. For certain characters, they prepare from 3<sup>rd</sup> year because it seems, they want a particular back for that particular role.

They start putting oil and oil and their bodies are permanently like a bow. Therefore, I know that I am refining my personality in a particular direction. For that refinement, there are so many obstacles. Obstacles are coming from my own [Prakruti](#) in the form of [Rāga-Dwēsha](#).

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

[indriyasyēndriyasyārthē rāgadvēṣau vyavasthitau |](#)  
[tayōrna vaśamāgacchēttau hyasya paripanthināu || 3-34||](#)

There are enough [Vāsanās](#) in me to pull me down. *So, when I am fighting against my own Prākṛuta Samskārahā, to develop the Samskruta Antah Karanam, shouldn't I be careful to avoid the Prākṛuta Samskārahās coming from outside?*

Therefore, my attitude is - if there is anyone who has got strong [Avidika Samskārahās](#), the one who is [Veda Bāhyaha](#), who doesn't believe in Vedic [Pravrutti-Nivrutti](#), all such people in my language are [Prākṛuta Janaha](#), [Avivēki Janaha](#), [Rājasa Janaha](#), [Tāmasa Janaha](#), [Durjanaha](#). I don't criticize. I only say that, that company is not suited for my goal and my lifestyle.

He is not bad or good. I don't want to judge anyone. I have got a certain path of life and the other person's character, conduct, thinking, lifestyle does not gel or go along with that. If I have got sufficient conviction that the other people will not influence me, there is no problem because I am strong.

But now, I myself am wobbling. I have not got the [Ādhyātmika Samskāra](#) strongly that any negative influence can pull me down. Therefore, until my Samskāra gets set, I should be very careful in choosing my company. Bhartruhari is saying this only. I am a [Vaidika Purushaha](#), [Āstika Purushaha](#).

I avoid any person who doesn't follow the norms. *What are the norms?* He talked about them. Avoid criticism of others. Avoid people who give [Prādhānyam](#) for [Artha](#) and [Kāma](#) more than [Dharma](#) and [Mōksha](#). Because Vedic Samskāra means Dharma-Mōksha are more important than Artha-Kāma. As it is said in Gīta –

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३ ॥

[idamadya mayā labdhamimam prāpsyē manōratham |](#)

[idamastīdamapi mē bhaviṣyati punardhanam || 16-13||](#)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६-१४ ॥

[asau mayā hataḥ śatrurhaniṣyē cāparānapi |](#)

[īśvarō:'hamaham bhōgī siddhō:'ham balavānsukhī || 16-14||](#)

[ādhyō bhijanavān asmi kōnyōsti sadrushō maya](#) - his mind is riddled with [Artha-Kāma](#) Samskāra alone. If we move with such a person, gradually we ourselves will begin to think if there are [Punyam](#) and [Pāpam](#). After being in this culture for 25 years, basic questions can come.

*Who knows if there is Purva Janma or Punarjanma? Who knows there is Punyam and Pāpam?*

They talk about one [Brahman](#) which cannot be seen. *Who knows if such a Brahman exists?*

Therefore, instead of giving up all the [Artha](#) and [Kāma](#) for something whose existence is doubtful, you enjoy the available life thoroughly.

A bird in the hand is worth many in the bushes. Thus, you will find that gradually, without our knowledge, value for [Dharma](#) and [Mōksha](#) will come. Therefore, our aim is not judging others. We only say that I am only a beginner in [Vaidika Samskāra](#). If at all I want company, I want the company of such people who also have a value for [Dharma](#) and [Mōksha](#).

I don't criticize or condemn the [Artha-Kāma Pradhāna](#) people. I say that they are not suited for or my lifestyle - [durjanaha parihartavyaha](#). *Therefore, what is the norm of judgment?* It is Veda. *Do we develop a superiority complex after the judgment?* No. We say you have your life. Let me have my life. I won't disturb you. Please don't disturb me.

Not only that, but even if a person has taken to immoral life or illegal life, Veda never says that you should look down upon that person as a [Durjanaha](#). It is because according to the scriptures, there is no Durjanaha at all. [shrunvantu sarvē amrutasya putrāha](#) - everyone is basically [Ānanda Swarūpaha](#).

[Dharma](#) is the nature of the mind. Love is the nature of the mind. Purity is the nature of the mind. But what Veda says is - because of ignorance, there are certain incidental problems in a person. Therefore, never look down upon the person, but only understand the incidental character as unhealthy.

They say - never hate the sinner, but hate the sin because there is no sinner in the world. Everyone is a saint with incidental sin caused by ignorance. Therefore, even if there is a Durjanaha, even if I avoid that person, I don't hate that person. Avoidance does not mean hatred. It does not mean rejection. I am avoiding because the company is unhealthy for me.

Still my attitude is - that person also is essentially good, but because of some problem, there is an incidental encrustation of misconduct. If I can help the person to change, I will help. If I am not capable of changing, my attitude is not criticizing him, not looking down upon him, not teasing him, but being prayerful and pray for the change of heart.

Therefore, we do not look down upon anyone as a [Durjana Purushaha](#) and Veda is not talking about hatred also. That is why Shankarāchārya says elsewhere that when there is sandalwood its essential nature is fragrance. Suppose, you have not used it and it is a wet wood. There will be some moss formed after sometime and that will be foul smelling.

When you smell it, you will not imagine that it is sandalwood. What is required is a little bit of rubbing. Then, it is also the fragrant one. Therefore, Veda's attitude towards worst criminal is - he is also essentially a saint with a temporary encrustation. Therefore, don't say anybody is a sinner. His conduct is not favorable for my company.

Therefore, I may physically avoid, but I don't hate anyone. Therefore, this Slōka should not be misunderstood. [durjanaha parihartavyaha](#) - I am very careful in choosing a permanent company. [vidyayā alankritaha api san](#) - even a scholar who has got [Avidika Samskārās](#) should be avoided like a snake with a jewel on its head. With this, the [Mūdha Jana](#) topic is over.

## **D. Vidhihi**

### **Verse No. 96**

नैवाकृतिः फलति नैव कुलं न शीलं  
विद्यापि नैव न च यत्नकृतापि सेवा ।

भाग्यानि पूर्वतपसा खलु सञ्चितानि

काले फलन्ति पुरुषस्य यथैव वृक्षाः ॥ ९६ ॥

**naivākṛtiḥ phalati naiva kulam na śīlam**

**vidyāpi naiva na ca yatnakṛtāpi sevā |**

**bhāgyāni pūrvatapasā khalu sañcitāni**

**kālē phalanti puruṣasya yathaiva vṛkṣāḥ || 96 ||**

Now, we have covered three topics. The first one is [Sāmānya Dharmaha](#), the second one is [Sajjanaha](#) and the third one is [Mūdha Janaha](#). That is why I avoided the word [Durjanaha](#) as it may create an impression of judgment. When you say [Mūdha Janaha](#), it indicates a temporary [Avivēka](#).

Now, we are entering the 4<sup>th</sup> topic in the [Nītiśatakam](#) and the topic is [Vidhihi](#), destiny or fate. The fifth topic is [Puruṣārthaha](#) or freewill. All our scriptures accept the role of fate as well as freewill. Both are accepted in our Shāstra. It doesn't talk about fate alone or it doesn't talk about freewill alone. It talks about both fate and freewill.

*What is the meaning of these two words?* Fate or [Vidhihi](#) should be understood properly. Destiny is not accident. By destiny, we do not mean chance or accident. Our scriptures do not accept chance. Our scriptures say that the universe is an orderly universe with no place for chance or accident.

Once you say things are by chance or accident, that means there is no order in the universe or there is no harmony in the universe. This universe becomes a chaos. It means there will be no law possible. The very science is trying to find out laws in the universe because the scientists themselves accept that nothing in the creation is accident.

The science is based on the belief that the universe is an orderly universe. Only thing is that the science believes in physical order and Shāstra goes further and talks about a moral order also. That is the extension of the scriptures. Once we accept physical and the moral order which is called the Law of Karma.

It means that there is no scope for accident or chance. Therefore, destiny is not accident or chance. So, before saying what destiny is, I want to say what destiny is not. Firstly, it is not chance or accident. Secondly, we don't say destiny is God's will also. Technically speaking or really speaking, destiny is not God's will also.

Even though, sometimes we use the word God's will for destiny or for certain advantages or benefits, Shāstrically speaking, destiny cannot be defined as God's will also. The reason is discussed in [Brahma Sūtra](#). In the Sūtra, [Vaishamya Nairghrunyādikaranam](#), it is very clearly established that destiny cannot be equated to God's will because destiny varies from individual to individual.



Some people enjoy good destiny and some people suffer bad destiny. If destiny is equated to God's will, it will amount to partiality on the part of God. Therefore, if we translate destiny as God's will, God will be a partial God and a partial God is not God. In Gīta, Bhagawan clearly says - [samōham sarva bhūtēshu namē dvēshyōsti na priyaha](#).

[Samōham](#) means [mōhēna sahavartatē iti samōham](#). It is [samaha aham](#). Therefore, if I am equal to all, how can I send a terrible destiny to a person and a very fine destiny to someone? Therefore, destiny cannot be defined as God's will also. If destiny is neither chance nor God's will, then how do you define destiny?

Shāstrically speaking, destiny is defined as [Pūrva Karma Phalam](#), the result of our own Pūrva Karma. Therefore, we alone have brought this destiny. Therefore, [Vidhihi](#) is equal to [Karma Phalam](#). It is otherwise called [Prārabdham](#). Your Rāhu, Kētu, Shani Dasha is Prārabdham. So, whatever you say, it all refers to our own Pūrva Karma Phalam only.

[Purushārthaha](#) means our freewill or effort or our choice. The word Purushārthaha has two meanings. One meaning is the goal or destination. [Dharma](#), [Artha](#), [Kāma](#), [Mōksha](#) are all called Purushārthās. There, Purushārtha means human goal.

One meaning of the word Purushārtha means human goal. There is the second meaning for the word Purushārtha. That is the individual choice, individual freewill, or individual effort or [Prayatnaha](#). The scriptures point out that the Purushārtha or freewill is a unique faculty that the human being alone has.

It is not there for animals, it is not there even for Gods. It is [Bhōga Pradhāna](#). Animals have got Bhōga Pradhāna Janma, Plants have got Bhōga Pradhāna Janma, Dēvās have got Bhōga Pradhāna Janma. [Bhōga Pradhāna Janma](#) means they only experience their destiny. They do not have [Karma](#).

That is will based, choice born actions are not there. Whatever actions that animals do are all not based on will, but they are instinctive to actions. That is why their actions are uniform. So, when an ant makes an anthill or honey bee makes a honeycomb, you will find that for hundreds of years, they have been doing the same thing.

They don't have new designs or interior decorations. It is because looking for shelter is instinctive, but designing varieties of shelters is born out of choice. Similarly, eating is instinctive, but type of food is choice born. We have got special plates, different kinds of spoons and all kinds of rules for eating!

Therefore, shelter seeking is instinctive, but the type of shelter is born of freewill. Food seeking is instinctive, but the type of food is born of freewill. Similarly, dress is for

protection, but designs in the dress are born of freewill. Therefore, human being has got freewill.

Once this is accepted, then the next step is the Shāstrās say that any event in human being's life is result of both the **Prārabdha** and **Purushārtha**. Any event in human life is neither purely determined by Prārabdha (destiny) nor it is purely determined by freewill. It is a resultant of both freewill and destiny. In the case of animals, it is solemnly determined by destiny because they don't have freewill at all.

In the case of human beings, mere destiny does not exist, except in rare cases. *What is the rare case?* They give the exception in the case of a Gnyāni because Gnyāni has surrendered his freewill to the Lord because he doesn't have any more things to accomplish.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

**naiva tasya kṛtēnārthō nākṛtēnēha kaścana |**  
**na cāsya sarvabhūteṣu kaścidarthavyapāśrayaḥ || 3-18 ||**

....

प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ ३ ॥

**Maneesha Panchakam**

.....

**prārabdhāya samarpitaṁ svavapurityeṣā manīṣā mama || 3 ||**  
**Maneesha Panchakam**

Therefore, in the case of Gnyāni, it is not that he doesn't have freewill, but he doesn't want to operate or use because he has nothing to accomplish. He may, he can, but he need not. In case of an intellectually handicapped person who doesn't have that human thinking power, he also doesn't have freewill.

Other than that, every human being's life is governed by both freewill and destiny. Therefore, scriptures do talk about the role of **Vidhi** and the role of **Purushārtha**. Whether it is Shruti, Smruti, Purāna, Itihāsa or Dharma Shāstra, all of them highlight or focus upon Vidhi as well as Purushārtha because both of them influence the life.

यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् ।  
एवं परुषकारेण विना दैवं न सिद्ध्यति ॥

**yathā hyēkēna cakrēṇa na rathasya gatirbhavēt |**  
**ēvaṁ paruṣakārēṇa vinā daivaṁ na siddhyati ||**

Just as a cart will not move on one wheel alone, similarly human life is pushed by both **Prārabdha** and **Purushārtha**. Even though any event is determined by both, at one time, one is

powerful and at another time, other is powerful. Therefore, you can never say in which context which will win.

You cannot say whether the [Karma Phalam](#) will win in a context or [Purushārtha](#) will win. That is why when hundreds of people enter a hospital, all the people do not come out and all people do not die also. *What happened where some people die?* Any amount of effort with world famous doctors, richest people, costliest medicines, all the [Purushārtha](#) has fought with the [Karma Phala](#) and Karma Phala won.

There are also cases where we say - that person went to Yama Dharmaraja's mouth and came back. In that case, the Purushārtha has won. So, we do not know which will win at a particular time. Therefore, we go on working. One time, this wins and another time, the other one wins. It is like a cricket match or tennis match.

The winner doesn't always win and loser doesn't always lose. That is why they have got best of five or three matches. Since both are equally involved and powerful, the scriptures highlight [Vidhi](#) in certain contexts and they talk about its power. In certain other contexts, they highlight the [Purushārtha](#) and talk about its power.

So, we have got Vidhi highlighting portions and we have got Purushārtha highlighting portions. *What will they say when Vidhi is highlighted?* They say Purushārtha is nothing. It is useless, it is helpless, and it is so feeble. Vidhi alone is the greatest one. In another place when Purushārtha is focused, they will say Purushārtha is so powerful that any Vidhi can be overcome.

*Therefore, what is the idea?* The scriptures do not want to say Vidhi alone is there and scriptures do want to say Purushārtha alone is there. Scriptures want to say that both are equally playing a role in the life. In keeping with that Shāstric tradition, Bhartruhari also emphasizes Vidhi in certain Slōkās and Purushārtha in certain Slōkās.

First, I have taken the Vidhi. Don't ask me why. It is your Vidhi or my Vidhi or perhaps it is your Vidhi and my Purushārtha. Whatever it may be, I have chosen some Slōkās emphasizing Vidhi. Later, we will see some Slōkās emphasizing Purushārtha. The [Vidhi Pradhāna](#) Slōkās begin from this verse.

Bhartruhari says that all your efforts are useless. He says - [naiva ākrutihi phalati](#), [naiva kulam phalati](#), [shīlam na phalati](#), [vidyā na phalati](#), [sēva na phalati](#), nothing phalati. Nothing Phalati means nothing is in your hands. When destiny is favorable, everything will work out very well.

Therefore, Purushārtha is useless. Vidhi alone is great. But you should not stop with this Slōka because this portion emphasizes Vidhi. Bhartruhari expects us to read the Purushārtha

Slōkās also. In this context, Purushārtha is brought down for glorifying Vidhi. This is the Mīmāṃsa tradition.

You will find that Veda in full of such kinds of Mantrās. You will find that in one place Veda will say - [prajā cha swādhyāya pravachanēcha](#), [prajanascha swādhyāya pravachanēcha](#), [prajātischa swādhyāya pravachanēcha](#) - you should get married, you should get children, they are all very important.

The whole family life in [Grihastha Āshrama](#) is very important. Children, wife are all glorified. In another place it says - [na karmanā na prajayā dhanēna tyāgēnaikē amrutatva mānashuhu](#). Prajā is useless, wife is useless and husband also is useless. Everyone is useless. Even money is useless. Only [tyāgēnaikē amrutatva mānashuhu](#).

That is why we should chant proper Mantra at proper occasion. In Vivāha place, you should not chant [na karmanā na prajayā dhanēna tyāgēnaikē amrutatva mānashuhu](#). When a Sanyāsi comes, you should not chant [prajā cha swādhyāya pravachanēcha](#), [prajanascha swādhyāya pravachanēcha](#). Now, we are going to glorify Vidhi from tomorrow onwards and then we will come to [Purushārtha](#).

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



## 22. Talk 20 - Verses 96,97,85, 25,68

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्  
अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्  
**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

Verse No. 96 (cont'd)

नैवाकृतिः फलति नैव कुलं न शीलं  
विद्यापि नैव न च यत्नकृतापि सेवा ।  
भाग्यानि पूर्वतपसा खलु सञ्चितानि  
काले फलन्ति पुरुषस्य यथैव वृक्षाः ॥ ९६ ॥  
**naivākṛtiḥ phalati naiva kulam na śīlam  
vidyāpi naiva na ca yatnakṛtāpi sevā |  
bhāgyāni pūrvatapasā khalu sañcitāni  
kāle phalanti puruṣasya yathaiva vṛkṣāḥ || 96 ||**

Yesterday, I said that in the case of human beings, every event is determined by **Vidhi** as well as, **Purushārtha**. In the case of non-human beings, since freewill is not there, their life and experiences are governed by the Vidhi or destiny alone. But in case of human beings, both Vidhi as well as, Purushārtha play a role.

We cannot say how much percentage each one will play because one of these two happens to be **Adrushtam**. Vidhi being Adrushtam, we can never say how much influence it has. Only from the type of result, we will be able to infer to some extent, what the role of Vidhi is. But at the time of action, we can never know whether Vidhi is favorable or unfavorable.

Even if it is favorable or unfavorable, we can never know to what extent they are favorable or unfavorable. After the result, we can infer, but we will never know. The main idea to be remembered is that both Vidhi and freewill play their roles. Therefore, Shāstrās emphasize the role of both of them.

In certain contexts, they highlight the power of Vidhi and in certain other contexts, they highlight the power of Purushārtha, but we should give validity to both. Here, in these selected verses that we are going to see, Bhartruhari is going to emphasize the Vidhi's role, the power of Vidhi. I have defined Vidhi yesterday.

Vidhi is not accident or chance. Vidhi is not even God's will. Vidhi is purely the result of our own past Karma. It is our **Pūrva Sanchita Karma Phalam** alone which has become Prārabdha now. That Prārabdha Karma Phalam alone is called Vidhi. In this 96<sup>th</sup> verse, Bhartruhari says Vidhi is very powerful and all other things are of no use.

Therefore, he says **ākṛutihi naiva phalati**- the personality of a person does not count at all in the success of a person. **ākṛutihi** means **Rūpam**. So, Rūpam does not decide or determine the success of a person. **naiva kulam** - even the **kulam** or family is not responsible for success. We have to add **phalati** along with every word.

**ākṛutihina phalati, kulam na phalati. shīlam na phalati** - even character is not responsible for the success. *What about the education?* **vidyā api naiva**. If you see most of the ministers, we will know how true it is. Qualification and the post have no relationship at all. Many of the bureaucrats who are working under them are highly qualified, but often they have to fall at the feet of useless ministers.

This is because of some other 'x' cause. **vidyā api naivaphalati** - even education doesn't lead to success always. *What about service?* **yatna krutā sēva api** - even service that is diligently and assiduously put, does not determine a person's success. **yatna krutāpi** talks about the **Purushārtha** part.

*If even Purushārtha does not determine, then what determines?* **pūrva tapasā sanchitāni bhāgyāni** - **bhāgyam** means **Karma Phalāni**, especially **Punya Karma Phalāni**. *When did we acquire these Punya Karma Phalams?* **pūrva tapasā sanchitāni** - Here, **Tapas** means any noble discipline or **Karma** or **Upāsana**.

So, **pūrva karmanāsanchitāni bhāgyāni**; Here, the word **sanchitāni** does not refer to the technical **Sanchita Karma** because we know that Sanchita Karma does not influence our present life. Out of the Sanchita Karma, a portion is ready to fructify which is called **Prārabdha**.

That Prārabdha portion of Sanchita is referred to as **sanchitāni** here. So, **Prārabdha Karma Phalāni**; Those Karmas alone **kālē phalanti** - they also fructify not when you want, but fructify when they want. According to the Law of Karma, there is a proper time, proper place and proper conditions for the Karmas to fructify, just as every tree has got an appropriate time for fructification.

Similarly, even if we go on trying, our Karma will fructify at its own time and they will produce the result. When those Karmās are favorable, the beauty is that even if all others, such as **shīlam, kulam, ākruti** are not favorable, a person succeeds. Therefore, **kālē phalanti** - at the right time, they fructify for a human being.

An example is given. [yathā ēva vrukshāh](#) - just as trees fructify at appropriate time, similarly our own past Karmās fructify. They alone determine our present life. Our efforts have nothing to do with our experiences. Therefore, [Vidhi](#) is powerful. In the Ramayana, all the people wanted Rama to be the King.

Dasharatha has decided, all the people wanted and there was no obstruction. In fact, support wise, there was all support for Rama. But one lady and that too, not a queen, but an ordinary servant maid completely changed the situation! Rama who had to become a King was in the forest, not for a day or two, but for 14 years.

Kaikeyi wanted Bharata to become the emperor and even Bharata does not get the chance. He refuses to take it. *At last, who becomes the King?* [Pādukā Pattabhishēkam](#). That is how, in our coalition Government, we do not know who becomes the Prime Minister.

Someone who doesn't have any qualification becomes the Prime Minister. No one ever thought him to be such a great person. This is all because of [bhāgyānipūrva tapasā khalu sanchitāni](#). [bhāgyāni](#) means their [bhāgyāni](#) not our [bhāgyāni](#). Their [bhāgyāni](#) and our [pāpāni](#).

#### Verse No. 97

वने रणे शत्रुजलाग्निमध्ये  
महार्णवे पर्वतमस्तके वा ।  
सुप्तं प्रमत्तं विषमस्थितं वा  
रक्षन्ति पुण्यानि पुरा कृतानि ॥ ९७ ॥  
[vanē raṇē śatrujalāgnimadhyē](#)  
[mahārṇavē parvatamastakē vā |](#)  
[suptam̐ pramattam̐ viṣamasthitam̐ vā](#)  
[rakṣanti puṇyāni purā kṛtāni || 97 ||](#)

Here, Bhartruhari continues the glorification of Vidhi - [vidhi māhātmya varnanam](#). He says even the security of an individual is not determined by the various things that we have as security. Even that is governed by our Vidhi alone. Therefore, even the most secured person, in spite of all the security, can die.

On the other hand, the most insecure person, considered to be insecure, can escape unscathed without any hurt. [arakshitam tishthati daiva rakshitam surakshitam daivahatam vinashyati](#) - even the most unprotected person is protected when [Daivam](#) (Vidhi) is favorable. On the other hand, even the most protected is not protected when [Daivam](#) is not favorable.

That is why the Prime Minister of a country can be killed by the very security. So, [arakshitam rakshati daiva rakshitam surakshitam daivahatam vinashyati](#). That is what he says here. [vanē](#)

**ranē** - whether a person is in a forest surrounded by all wild animals or in the battle field without any weapon, surrounded by enemies.

**shatru jala agni madhyē**- he might be in middle of enemies or in the ocean or in the midst of fire. **mahārnāvē** - he might also be in the vast ocean. So, the previous **jalam** can be taken as river or lake. **mahārnava** is the ocean. **parvata mastakēvā** - he might be alone in the peak of a mountain without any support.

There is no security, not even proper clothing. There is nothing to protect him. Not only that, **suptam** - he might sleep in the middle of the forest where wild animals are there. **pramattam** - he might be negligent in his movements. **Pramādaha** means negligence, carelessness. That is, he doesn't care for his security. **vishama sthitamvā** - or he might be in any difficult terrain or situation.

In spite of all these factors being against him, still that person will survive if **purākrutāni punyāni rakshanti**. If Vidhi is favorable, **purākruta punyam** is favorable, that will protect him. After being protected by Vidhi, he might come to the town and he may die in the safest place.

One of the richest persons in a foreign country where he has got all kinds of facilities takes something and it goes into the wind pipe. Within a second, he falls and the doctors think that it is a heart attack. They do all the treatments for a wrong disease which is not there at all. The very treatment itself kills the person.

Therefore, what do you talk about the human factors! Therefore, he says a person can die in the most favorable conditions and a person can survive in the most unfavorable conditions. So, **purākrutāni punyāni rakshanti** - it will protect.

### Verse No. 85

भग्नाशस्य करण्डपिण्डिततनोर्म्लानेन्द्रियस्य क्षुधा  
कृत्वाखुर्विवरं स्वयं निपतितो नक्तं मुखे भोगिनः ।  
तृप्तस्तत्पिशितेन सत्वरमसौ तेनैव यातः पथा  
लोकाः पश्यत दैवमेव हि नृणां वृद्धौ क्षये कारणम् ॥ ८५ ॥

**bhagnāśasya karaṇḍapiṇḍitatanōrmlānēndriyasya kṣudhā**  
**kṛtvākhurvivarāṁ svayaṁ nipatitō naktam mukhē bhōginaḥ |**  
**tṛptastatpiśitēna satvaramasau tēnaiva yātaḥ pathā**  
**lōkāḥ paśyata daivameva hi nṛṇām vṛddhau kṣayē kāraṇam || 85 ||**

In the previous Slōka, we saw that even when the situation is the most adverse situation, if Vidhi is favorable, he will be saved. Bhartruhari is showing that through an example. *What is that example?* It seems there was a snake and the snake was caught within a basket and



nobody was around. It somehow entered it. Perhaps, its cover got closed and then it got caught inside the basket.

It could not move. It was struggling to come out and it could not. Also, the body was bruised because of the rugged surface of the basket. For days together, it was within the basket. Naturally, all hopes were gone. Perhaps, this snake had decided that the time has come. Anybody who will think of that snake would have concluded that death is certainty.

This is one side of the story. A miserable snake in crisis and nobody will think that it will survive. There is the story of another one which is the story of a rat. This rat was a free, comfortable rat and it has been eating the grains all over from the house and it was freely moving. Therefore, when you study the life of the snake, it is pathetic condition.

The rat has a very good, happy life. *Then, what happened?* The Vidhi decided to turn the table, as it were. The rat, moving about got curious to know what is in that basket and therefore, it started nibbling, biting the basket and made a hole. At least, after making the hole, it could have gone. But it entered into the basket.

Then, the snake which had lost all the hope got a Bhandāra Bhiksha. It got wonderful food. It ate the rat. Not only the hunger is gone, it also has got a beautiful hole to escape. How the table was turned! The happy rat died and the snake which was about to die, escaped happily. Therefore, Bhartruhari asks - at-least, after listening to the story, do you understand that you are saved by your destiny.

Therefore, he first describes the snake. *What type of snake is it?* bhōgi means a snake. The hood of a snake is called bhōgaha. bhōgi means the hooded one. That means it is not an ordinary snake. It is a hooded snake. *In what pathetic condition was it?* karanda pīdita tanōh-its body was afflicted by the basket (karanda) in which it was coiled.

It was affected physically because of the restricted movement and the rugged surface. Therefore, karandēna pīditā tanuhu yasya saha bhōgi. Not only it was physically in pathetic condition, but Annamaya Kōsha and Prānamaya Kōsha were in trouble. kshudhā mlāna indriyasya-it was extremely hungry. It was weakened by hunger.

kshudhā means hunger. It was so hungry that all the organs have become weak - mlāna indriyāni. That means, had it been outside, it would not have had sufficient strength even to go in search of its food. As we saw in Khatōpanishad - pitōdaka jagdha trina dugdha dōha nirindriyāha, it doesn't have even the strength to go after food and the destiny brings the food.

Instead of it going after the food, the food comes to it. That is the destiny. kshudhā mlāna indriyasya - all the organs are weakened. mlāna means weakened. So, Annamaya has gone,

Prānamaya has gone and Indriyāni have gone. *What about its mental condition?* bhagna āshasya-it had lost all the hope of ever escaping and living.

When it was in such a pathetic condition, it hears a noise made by the rat. *What does it do?* ākhuhu vivaram krutvā. ākhuhu means a rat or a mouse. That is why Vināyaka is called Ākhu Vāhanaha - ākhu vāhanadēvēsha ēka dantāyatē namaha. vivaram krutvā - vivaram means a hole. It makes a hole.

At-least, after making a hole it could have escaped. Perhaps, it wanted to do some social service. Therefore, it made a hole. Before the snake could come, it could have run away. But it wanted to do further service. *What is that service?* swayam bhōgina mukhē nipatitaha- by itself, without any request from the snake, without any request from any rotary club, it wanted to do some service.

The reason I said rotary club is because - service before self. Therefore, service is more important than self. Even if I have to sacrifice my life, I want to serve this snake. Perhaps the rat had that motto. *When did it happen?* naktam - in the night. *Then, what did the snake do?* tat pishitēna asou truptaha - so, asou sarpaha bhōgi became totally satisfied with this huge, well fed Ākhuhu or rat.

pishitam means māmsam, flesh or meat. The snake was totally satisfied with the rat's meat. *Then, what did it do?* Now, it has got enough strength to move out and there is a hole also. Therefore, satvaram tēnaiva pathā yātaha - the very same hole which was the hole of destruction for the rat, it is the hole of escape for the snake. Therefore, hole is a bad destiny for rat and it is a good destiny for snake.

satvaram means shīghramēva. Instantaneously, it came out through the same path. After hearing this story, Bhartruhari is addressing all of us - hē lōkāh - O people. pashyata - may you clearly see this fact. *What is the fact?* Vidhi alone is powerful and not the Purushārtha. Even if the snake put sufficient Prayatna to escape, nothing worked.

Therefore, daivamēva kāranam - Vidhi alone is the cause. Here, Daivam means Vidhihi. Vidhihi should not be translated as God's will. Daivam is equal to Prārabdha Phalam. *If you say God is responsible for saving the snake and you say God is very compassionate to the snake, then, what will be the other question?*

*If God wants to be compassionate to the snake, why should he be so cruel to the rat?* Therefore, we should not put God responsible for saving or killing. Therefore, daivamēva vrudhhou kshayē kāranam; vrudhihi means growth or prosperity. kshayam means adversity or loss. *kāranam for whom?* nrunām- for all the human beings.

Therefore, everything is destiny, destiny and destiny because this is destiny [Stutihi](#). I am jumping all over just for the sake of some kind of continuity. I am just rearranging the verses.

### Verse No. 25

सूनुः सच्चरितः सती प्रियतमा स्वामी प्रसादोन्मुखः  
स्निग्धं मित्रमवञ्चकः परिजनो निष्कलेशलेशं मनः ।  
आकारो रुचिरः स्थिरश्च विभवो विद्यावदातं मुखं  
तुष्टे विष्टपकष्टहारिणि हरौ सम्प्राप्यते देहिना ॥ २५ ॥

[sūnuḥ saccharitaḥ satī priyatamā svāmī prasādōnmukhaḥ](#)  
[snigdham mitramavañcakaḥ parijanō niṣklēśalēśam manaḥ |](#)  
[ākārō ruciraḥ sthiraśca vibhavō vidyāvadātaṁ mukhaṁ](#)  
[tuṣṭē viṣṭapakaṣṭahāriṇi harau samprāpyatē dēhinā || 25 ||](#)

In the previous verses, we saw that destiny alone determines the security of a person. If destiny is favorable, no security is required. If destiny is unfavorable, no security is sufficient. Even though Parikshith built all those protections, he died. In these verses, Bhartruhari says that not only our security is determined by the destiny, but by the people in our life who make our life enjoyable or miserable also are determined by the Vidihi.

Because even though millions of people are there, they are not affecting us. But there are some people with whom we are related in one way or other, associated in one way or other and who can affect our peace of mind. If all those people are favorable, it is only because of our [Punyam](#) alone. The question is - *who are they?*

First, I will take [satī priyatama](#). [satī](#) means wife. [priyatama](#) means favorable, conducive, compatible, loving, compassionate, considerate, co-operative, non-nagging etc. Whenever we say wife, you should take the husband. We will translate it as a favorable spouse. It is not a one day or two day affair. At least, in Indian culture, it is a lifelong affair.

Therefore, if it should click well, it is because of Vidhihi. If it does not click well, it is because of Vidhihi. Then, [saccharitaha sūnuhu](#); [Sūnuhu](#) means a child. Literally, it means son. You can include daughter also. *What type of child?* [Saccharitaha](#); A child of good conduct and [Āchāra](#) who brings name and fame to the family, instead of bringing a blot to the family.

They should ask - *who are the fortunate parents?* Such should be the behavior of the son. *What is required to get such a son?* Vidhihi. We are not going to be at home all the time. At home, our interaction is with the spouse and children. The next place where we spend more time is at work. Therefore, we have to work under someone - [swāmi](#).

If that boss under whom I have to work is a favorable, considerate, understanding person, it is also because of Vidhihi. [prasādōnmukhaha](#) means easily pleasurable. He is ready to be pleased.

He is very very happy with the smallest thing that you do. Even if you do the biggest mistake, he doesn't seriously consider it as a mistake.

If such a boss should be available, it is also because of Vidhi. Some people see that the boss is not like that and change the company. The new boss is worse. That is called - from the frying pan into the fire. It should be because of Punya.

[swāmiprasādōnmukhaha](#) - easily pleasurable master. Then, [snigdham mitram](#) - a friend with whom or in whom I can confide my feelings. Every person requires minimum one friend in whom they can open their heart. They cannot share everything with the family members. Perhaps, the problem is from them only.

*Therefore, how can I share with them?* If there is a problem with the wife, we cannot share it with wife. If there is a problem with the husband, we cannot share it with husband. Therefore, we require someone with whom we can share, but who will not exploit this information or gossip about that.

A friend in need, who is ready to share both my pleasure as well as pain and who is with me in thick and thin. Friends are available when we have got lot of money, but when money is not there, as Shankarāchārya said - [shushkē nīrē kah kā sārāha kshinē vittē kaha parivāraha](#).

When money is there, everyone will come and tell some remote relationship, but when there is no money, even the direct brothers won't come. Therefore, a friend who is with me in poverty and prosperity, such a loving, motiveless friend is also the result of Punyam. Therefore, [snigdham](#) means loving. [snēha yuktam mitram](#).

Then, [avanchakaha parijanaha](#) - [pariyanaha](#) means the all the relations who can enjoy your prosperity without feeling any jealousy. Therefore, [avanchakaha](#) means they have got a clean heart. When they share my happiness, it is not that they are superficially sharing and inside, they are burning with green eyes.

Therefore, I don't have any fear of Drushti or anything because they share my prosperity. Such sincere relatives are [avanchakaha](#), [kapata rahitaha](#). [nishklēshalēsham manaha](#) - the mind without any burden, a light mind, a peaceful mind which doesn't bother too much about the future, which doesn't brood too much over the past, such a light mind. [klēsha](#) means [kashtam](#), pain, burden. [lēsham](#) means even a little.

[Nishklēsha lēsham](#) means a mind without even an iota of burden, a light mind. This is also the result of [Punyam](#). Then, [ākārō ruchiraha](#) - even though there are three layers of our personality [Sthūla](#), [Sūkshma](#), [Kāraṇa](#), the layer that I present to the people is the [Sthūla Sharāram](#). Therefore, everybody wants to be reasonably presented.

Everybody wants at-least, reasonably presentable form. *ruchiraha ākāraha* - a pleasant look, a pleasing form, a nice personality. We cannot do much about that even though these days, we have got all kinds of plastic surgeries to extend the nose or to put some wig or color the hair. Even though we can do all kinds of things, there is nothing like natural beauty.

Therefore, handsome looks is also the result of *Punyam*. Then, *sthirascha vibhavaha* - *suppose, all those things are there and there is no money, what is the use?* Therefore, steady income or prosperity is also the result of *Punyam*. *Vibhavaha* means wealth. *Sthiraha* means not too much fluctuating.

Some fluctuations will be there, but not from top to bottom. Then, *vidyāvadātam mukham* - all these things are there, but there is no education. If no education is there, the mind is not cultivated enough to appreciate higher sense pleasures. Let alone religious and spiritual *Ānanda*, even higher sense pleasures like a nice literature, poetry or even enjoyment of Carnatic music requires a refined and cultured mind.

Anybody can enjoy Dabba music. You do not require much qualification, but to appreciate classical literature, classical art, classical music, classical dance, anything classical, you require a classic mind which is educated, informed, cultured, refined, matured which comes only through education. I don't mean mere academic kind of degree.

I mean that mental refinement. That enjoyment requires a better mind which requires culture. If a person has got culture, that will reflect in the mind itself which is called as *Brahma Varchas*. Therefore, he says a face which reflects culture - *vidyā avadātam mukham*. *avadātam* means bright with education, bright with knowledge.

That is why in English also, we use to expression - he is a brilliant student. 'Brilliant Student' means it is not that the teacher requires cooling glasses. Therefore, brilliant does not mean that physical light. All these things are possible only when there is that mental refinement.

*vishtapahārini tushtē sati dēhinā samprāpyatē* - all these things are favorably acquired only when the Lord is pleased. Vishtapa Hāri is Bhagawan. Vishtapam means Jagath. Hāri means Pralaya Karta. Vishtapa Hāri means Jagath Pralaya Karta. Pralaya includes Srushti and Sthiti.

Therefore, *Jagath Pralaya Karta* means *Jagath Srushti Sthiti Laya Karta*. *Who is he? Bhagawan. When is Bhagawan going to be pleased?* - When the *Karma* is favorable. Bhagawan is not going to be pleased with someone and displeased with someone because *samōham sarva bhutēshu*. Bhagawan is uniform to all.

If he gives different experiences, it is not out of his choice, but is based on the *Karma* (*Karma Anusārēna*). Therefore, when Bhagawan is pleased with the *Punya Karma* of the people

(ishtada harou); harou means Harihi, Lord Vishnu. Then, tushtē - when he is pleased. dēhinā samprāpyatē - all these are acquired by dēhi, the Jīva.

That is why there is a nice Slōka. If a person should be reasonable happy in life, he requires Pancha Vakārās (5 va's).

वस्त्रेण वपुषा वाचा विद्यया विनयेन च  
वकारैः पञ्चभिर्हीनः नरो नायाति गौरवम्  
**vastrēṇa vapuṣā vācā vidyayā vinayēna ca  
vakāraiḥ pañcabhirhīnaḥ narō nāyāti gauravam**

vastra means reasonably decent clothes. vapus means reasonably presentable body. vāchā the words also must be cultured, polite, decent attractive. vidyā means education, culture, knowledge. Most importantly, vinayēna cha. vinaya means humility. vakāraiḥ pancha bhirhīnaha -when these Pancha Vakārās are not there. narah patana mruccati - a human being is not respected in society. He is sidelined. They also give an example.

किं वाससा तत्र विचारणीयं वामः प्रधानं खलु योग्येतायाः।  
पीतांबर वीक्ष्य ददौ स्वकन्या चर्मांबरं वीक्ष्य विषं समुद्रः॥-सुर १७४.८८८.  
**kiṁ vāsasā tatra vicāraṇīyaṁ, vāmaḥ pradhānaṁ khalu yōg-yatāyāḥ |  
pītāmbara vīkṣya dadau s-vakanya carmābaram vīkṣya viṣaṁ samudraḥ | -sura  
174.888.**

Don't ask why Vastra (dress) is very *important*. You study the Purāna. Samudra Raja brought so many things during Samudra Mathanam. Visham came and Lakshmi Devi also came. Samudra wanted to give the Visham to someone and Lakshmi Devi to someone else. He saw Vishnu, who was beautifully attired (pītāmbaram) and he gave Lakshmi Devi to him.

He looked at Shiva who was attired in all kinds of skin. Therefore, he gave Visham to Lord Shiva. Lord Shiva got Visham only because he doesn't know how to dress decently. Therefore, better dress decently! Therefore, all these are important. If one should get all these Vakārās, one requires favorable Vidhi.

### Verse No. 68

प्रीणाति यः सुचरितः पितरं स पुत्रो  
यद्भर्तुरेव हितमिच्छति तत् कलत्रम् ।  
तन्मित्रमापदि सुखे च समक्रियं यद्  
एतत् त्रयं जगति पुण्यकृतो लभन्ते ॥ ६८ ॥  
**prīṇāti yaḥ sucaritaḥ pitaram sa putrō  
yadbharturēva hitamicchati tat kalatram |  
tanmitramāpadi sukhē ca samakriyaṁ yad**

**ētat trayam jagati puṇyakṛtō labhantē || 68 ||**

In the previous verse, we saw that so many favorable factors are because of **Punya**. One may become disappointed as to how all things can come favorably. Then, Bhartruhari says it doesn't matter. Even if all favorable things are not acquired, if minimum three things are favorable, these three will balance them.

Even all others are unfavorable, if three favorable things are there, then a person is lucky. *What are those three favorable things?* They are **Putra**, **Kalatra** and **Mitra**. **Putra** means a child. **Kalatra** means wife and **Mitra** means a friend. If these three are favorable, even if all others are not favorable, a person will not feel it.

Suppose money is not there. The spouse says - it doesn't matter. Money will come and money will go. After all, we love each other and we together will face the situation. If there is a moral support given and the spouse says that we will face it together, the other person won't feel it. On the other hand, if the spouse is going to nag, criticize or curse, it would be miserable.

Therefore, it doesn't matter even if all others not favorable, if you have got a few favorable sharing people around. Human beings do not want anything else. Therefore, he says - **yaha putraha pitaram sucharitaih prīnayē** - a favorable child who pleases the parents with noble deeds. **yat kalatram bhartuhu hitamēva icchati** - a wife who always is interested in the welfare of the husband. Here, wife indicates husband also.

**yat mitram āpadī sukhē cha samakriyam** - a friend who is favorable both in prosperity and adversity, the one who doesn't runaway in adversity fearing that I may ask him for a loan. Instead of such an attitude, he is with me. **samakriyam** means equally treating, equally loving. **yētatrayam jagati punya krutō labhantē** - only those who have done **Punya**, those whose who have got favorably destiny alone will get all these three.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



**23. Talk 21 - Verse 49, 90, 91, 94, 95**

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

**Verse No. 68 (cont'd)**

प्रीणाति यः सुचरितः पितरं स पुत्रो

यद्भर्तुरेव हितमिच्छति तत् कलत्रम् ।

तन्मित्रमापदि सुखे च समक्रियं यद्

एतत् त्रयं जगति पुण्यकृतो लभन्ते ॥ ६८ ॥

**prīṇāti yaḥ sucaritaḥ pitaraṁ sa putrō**

**yadbharturēva hitamicchati tat kalatram |**

**tanmitramāpadi sukhē ca samakriyaṁ yad**

**ētat trayam jagati puṇyakṛtō labhantē || 68 ||**

I said that the life of a human being is governed by both **Vidhi** and **Purushārtha**. In some contexts, Vidhi is highlighted and in some contexts, Purushārtha is highlighted. When Vidhi is highlighted, Purushārtha is presented as too weak, too powerless or as though, non-existent.

When Purushārtha is highlighted, Vidhi is presented as powerless, weak or as though, non-existent. We should not form any judgment by reading one alone. We should give equal importance to both Vidhi and Purushārtha. In these verses, the role of Vidhi is highlighted and Purushārtha is presented as though non-existent.

First, we saw that a person's security is dependent on Vidhi alone. If Vidhi is favorable, even if the conditions are worst, a person is secure, If Vidhi is not favorable, even the best conditions cannot save him. First, we saw that regarding security. There afterwards, Bhartruhari talked about friends and relatives of a person who contribute to his happiness.

He pointed out that all these will be favorable if Vidhi is favorable. All the family members, the boss at office and the friends etc, will be wonderful. Then, in the 68<sup>th</sup> verse that we saw earlier, he said even if all other members not favorable, if there are three favorable ones, it will be a great blessing. They are **Putra**, **Kalatra**, **Mitra**. All these will be fine only when **yētat trayam jagati punya krutaha labhantē**. Only the fortunate ones who have done **Punya** get these three. Up to this, we saw yesterday.

**Verse No. 49**



यद्वात्रा निजभालपट्टलिखितं स्तोत्रं महद्वा धनं

तत् प्राप्नोति मरुस्थलेऽपि नितरां मेरौ ततो नाधिकम् ।

तद्धीरो भव वित्तवत्सु कृपणां वृत्तिं वृथा मा कृथाः

कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं जलम् ॥ ४९ ॥

**yaddhātrā nijabhālapaṭṭalikhitaṁ stōkaṁ mahadvā dhanam  
tat prāpnōti marusthalē:'pi nitarāṁ mērau tatō nādhikam |  
taddhīrō bhava vittavatsu kṛpaṇāṁ vṛttiṁ vṛthā mā kṛthāḥ  
kūpē paśya payōnidhāvapi ghaṭō gṛhṇāti tulyaṁ jalam || 49 ||**

Having talked about security and people, Bhartruhari now talks about the financial income of a person. He says that it is also determined by Vidhi alone. What a person will get is dependent on what is written on the surface of his forehead - [nijabhālapatta likhitam](#). So, you will get that much money, not a paisa less or not a paisa more.

He presents it both positively and negatively. The idea is you will certainly get what you deserve according to your Vidhi. Therefore, don't be anxious because you will certainly get what you are destined to get. From another angle, he says that you will get only that much that you are destined. Therefore, don't struggle for more.

Therefore, don't be anxious and don't be too ambitious also. You should neither have anxiety nor too much ambitiousness. That is what is said here. [nijabhālapatta likhitamdhanam](#) - How much money you should have is cleanly written. [nija](#) - one's own. [bhāla](#) means forehead. [patta](#) means surface. [likhitam](#) means written.

So, it is written on the surface of one's own forehead. *What is written?* [stōkam mahadvā dhanam](#) - in the case of some people, the amount written is [stōkam](#). [stōkam](#) means [alpam](#). In the case of some other people, it is [mahat](#). Thus, small or big amount is written on the forehead of all the people. *Whohas done this computer feeding?*

[dhātrā](#) - [dhātrā](#) means [Bramha](#) or the Lord. Therefore, [dhātrā](#), [Bramhanā](#), [Vidhinā](#) [Likhitam](#) - it has been written when your skull was formed. That means, in this present [Janma](#). Don't be anxious. [tat prāpnōti](#) - one will definitely get that amount. *To get that where should he go?* Wherever he is, he will get that amount.

[marusthalēpi](#), [mērou api](#) - whether a person is in desert or on [mēru](#). [mēru parvata](#) is the mythological mountain which is supposed to be the depositary of all gold and gems. Whether a person is on [mēru parvata](#) or in [maru sthalē](#), he will get that amount. He says [na tataha adhikam](#) - he will not get more than what he is destined to and he will not get less than what he destined.

That means, even if he is in [mēru parvata](#), he will not get more than what he is destined. Even if he is in [maru sthala](#), he will not get less than what he is destined. Therefore, I have come with a duration and whatever I am destined to get, I will get. So, [tat prāpnōti](#). *Therefore, what should you do?* Don't be too anxious about money. As Shankarāchārya says –

मूढ जहीहि धनागमतृष्णां  
कुरु सद्बुद्धिं मनसि वितृष्णाम् |  
यल्लभसे निजकर्मोपात्तं  
वित्तं तेन विनोदय चित्तम् ||२||

[mūḍha jahīhi dhanāgamatṛṣṇāṁ](#)  
[kuru sadbuddhiṁ manasi vitṛṣṇām |](#)  
[yallabhasē nijakarmōpāttam](#)  
[vittam tēna vinōdaya cittam ||2||](#)

So, make your mind pleased with what you get. Don't be too anxious about money. Therefore, Bhartruhari says [tasmāt dhīrōbhava](#) - take heart, take courage. Don't worry too much about future. Give up worries such as whether children will give money or not or should I keep some money to myself, if I put somebody in charge of that, whether they will take it away.

You should not only have the worry. [vittavatsu krupanām vruttim mā krudhāha](#) - don't take to a beggarly attitude and stoop down in front of the so called, rich people. So, in search of money, hoping to get money, don't serve the mean, rich people. At least by serving the Lord, you will get some [Punyam](#). [krupanām vrutti](#) means a mean lifestyle of doing Namaskāra to the so called, rich people.

[vittavān](#) means [dhanikaha](#). [vrudhā mā krudhāha](#) - don't do because if you are not destined to get that money, you will not get by doing such things. If you are destined to get money, without doing also, you will get. *Then, why do you do all such things?* So, [vruttimvrudhā mā krudhāha](#).

The extension of this comes in [Vairāgya Shatakam](#). We will do that sometime. In that, this person says - I went and did Namaskāra to all kinds of people who do not have any morals, any values. I did such kind of things in search of some rupees. After doing, when I look at my heart, I don't feel any fulfillment. My [Dhana Iccha](#) has not gone at all.

He recognizes that at the 75<sup>th</sup> year. What an unfortunate thing! Therefore, he says instead of regretting later, understand right now. So, [krupanām vruttim](#); [Vrutti](#) means lifestyle. So, don't take to a lifestyle of servitude under moneyed people - [mā krudhāha](#). In support of this, Bhartruhari gives an example.

**kūpē pashya payōnidhāvapi pashya ghataha tulyam jalam grunhāti.** Suppose there is a pot and the pot has got only a particular capacity. It cannot take even a drop more than what it can afford. So, whether you dip that vessel into a well or whether you dip that vessel into an ocean, it can hold the same capacity.

Therefore, he says **kūpē pashya** -look into a well or **payōnidhāvapi**. **payōnidhihi** means ocean. Or **kūpēpayōnidhou vāpighatahatulyam jalam grunhāti**. So, whether it is a well or ocean, the vessel can take only to its capacity. So, whether you are under a rich man or poor man, you will get only the destined amount of wealth.

That is why they say that it seems there was a very, very poor man and he was suffering without money. Seeing his condition, Lakshmi Devi felt like helping him. She is after all, the universal mother. She is not only the universal mother, but she is also in charge of money. So, she wanted to help this poor man.

But still, being a traditional wife, she did not want to take any direct action. She wanted to consult her husband. Then, Vishnu said - he is destined to get only that much. He cannot he cannot get more. *What is use of you showing any sympathy?* He doesn't deserve.

Then, being a compassionate mother, Lakshmi Devi said - *at least why can't you try to help him?* Then, he said - ok, I am allowing you. Let us have a big purse of money and when this person is walking, we will just put it in-front of him, so that he will get this money. Then, this person was walking and he was feeling very bad about his situation.

Then, he thought - even if I don't have much money, at least Bhagawan has been kind enough to give a body. At least, whole body is there. If hands or legs are missing, it would have been worse. It would be still worse if eyes were not there. I will not able to see at all. Then, his thought went to a blind person.

He thought - let me experiment and see how a blind person will have to walk without the eyes. *Therefore, what did he do?* He pretended that he is blind and started walking. *How long did he walk?* He walked until he crossed that purse. So, he missed that money. So, even if somebody is to straight away give, he will not get.

Therefore, be happy with whatever you have. So, **grunhāti tulyam jalam ghataha**; Therefore, the money or income depends upon **Vidhi**, security depends upon Vidhi, people or contacts depend upon Vidhi then, the income depends upon the Vidhi.

### Verse No. 90

खल्वाटो दिवसेश्वरस्य किरणैः सन्तापितो मस्तके

वाञ्छन्देशमनातपं विधिवशात्तालस्य मूलं गतः ।  
तत्रोच्चैर्महता फलेन पतता भग्नं सशब्दं शिरः  
प्रायो गच्छति यत्र भाग्यरहितस्तत्रापदां भाजनम् ॥ ९० ॥

**khalvāṭo divasēśvarasya kiraṇaiḥ santāpitō mastakē  
vāñchandēśamanātapaṁ vidhivaśāttālasya mūlaṁ gataḥ |  
tatrōccairmahatā phalēna patatā bhagnaṁ saśabdaṁ śiraḥ  
prāyō gacchati yatra bhāgyarahitastatrāpadāṁ bhājanam || 90 ||**

Until now, Bhartruhari said what favorable Vidhi will do. If the Vidhi is favorable, it will protect him and give him security - *vanē ranē shatru jalāgni madhyē mahārnave parvata mastakēva*. If Vidhi is favorable, it will give nice *Putra, Mitra, Kalatra*. If Vidhi is favorable, it will give him wealth also - *mērouvā athavā marusthalēva*.

Now, Bhartruhari says suppose Vidhi is not favorable, you had it. He says one after other, the troubles will continuously come. When the first trouble comes, I try to solve that. Instead of solving that, from the frying pan, I jump into the fire. I get into the worse trouble, worse trouble. That means Vidhi is extremely unfavorable.

In support of this or to prove this, Bhartruhari is giving the story of a poor person. *What happened to him?* This person, though he was a rich person who had everything, one day the Vidhi was not favorable. Therefore, car broke down and he could not get any help and therefore, he decided to walk. Unfortunately, his head was bald.

*What happened?* *khalvātaha - khalvātaha* means a bald headed person was walking on the road. *What was the time?* It was not the month of December, but the month of May, in some part of India. So, *divasēśvarasya kiranaīhi* - with the fierce, hot rays of the Sun. *divasēśvara* means the Sun.

*mastakē santāditaha* - there is no hair and his head got heated up, both outside and inside. He was feeling bad about the situation. *santāditaha* means his head was struck by or scorched by the fierce rays of the Sun. There is also another reading - *santāpitaha*. Then he thought that at least, I will go and stand under the shade of a tree.

He looked and there was no tree was around. After long walking, he saw that there was a *tāla vrukshaha*, a palm tree which will not give much shade. He thought it doesn't matter, something is better than nothing. *Therefore, what did he do?* *anātapam dēśham vāncchan. anātapam* means where the sunlight is not there, a shady place.

So, looking for a shady place, *tālasya mūlam gataha* - he stood under the *tāla vruksha*. It was all because of *vidhi vashāt*. *What type of Vidhi?* *durvidhi vashātmūlam gataha*. Already,

head is heated up both inside and outside, leg is paining and he stood under a palm tree. *Then, what happened?*

tatrāpi - there also, mahā phalēna patatā - this fruit which is a mahā phalam fell. It could have fallen anywhere else. It fell exactly on the heated up, softened head. When it fell, shiraha sashabdham bhagnam - it is all symbolic. It need not exactly happen in this way. When problem after problem comes, that is symbolically put here.

tasya shiraha, his head burst with a huge noise. *What do you come to know from this?* Generally, the law is yatra bhāgya rahitaha gacchati, tatra āpadaha yānti - wherever a person with Pāpa Prārabdha goes, there adversities or problems come one after the other. bhāgya rahitaha means punya rahitaha.

So, this is also the job of Vidhi. So, favorable experiences also are the result of Suvidhi and unfavorable experiences are the result of Durvidhihi.

### Verse No. 91

रविनिशाकरयोर्ग्रहपीडनं गजभुजङ्गमयोरपि बन्धनम् ।

मतिमतां च विलोक्य दरिद्रतां विधिरहो बलवानिति मे मतिः ॥ ९१ ॥

**raviniśākarayōrgrahapīḍanaṁ gajabhujāṅgamayōrapi bandhanam |  
matimatām ca vilōkya daridratām vidhirahō balavāniti mē matiḥ || 91 ||**

In the following verses, Bhartruhari is going to point out that this Vidhi universally affects everyone. Strong or weak, rich or poor, ordinary person or an emperor, a human being or a Devata, everyone is affected by the powerful Vidhi. As I said, in Ramayana, Rama tells Lakshmana this only.

He says that you may be powerful, Dasharatha may be powerful and the people of the country are powerful, but Vidhi is more powerful than all these forces. Therefore, if I have to be in the forest, nobody can stop. Therefore, don't get wild and use words against your father. Cool down. The idea is that everyone is affected by Vidhi.

This is very useful as consoling thing because when we are in trouble, it is certainly a sorrowful thing. But when we see another person also in the same boat, there is some kind of consolation. That is why I say - when the power goes in the house, the first job that you do is to look at the neighbor's house.

In the Mahabharata also, when Yudhishtira is suffering from problem after problem, to console him, the Rishis tell him the stories of emperors who have suffered worse situations. The stories like that of Nala are told by the Rishis to Yudhishtira. When Yudhishtira sees

Nala's condition, he feels that I am not that way because brothers are around, wife is still around.

Therefore, Bhartruhari shows that everyone in the universe is affected. [divākarayōh graha pīdanam](#) - [graha pīdanam](#) means [grahanam](#) or eclipse. [shashihi](#), the moon God, who is supposed to be a powerful Dēvata. [divākaraha](#), the Sun God, the powerful Dēvata. Even they are not let go. Even they are affected by Grahās - [graha pīdanam](#).

[rāhu grastha divākarēndu sadrushaha](#) - [rāhu](#) not only affects people, but [rāhu](#) affects even the Sun and Moon. Then, where are we! So, they are also under the spell. Then, [gaja bhujanga mayōhō api bandhanam](#) - [gaja](#) means the powerful elephant which is much more powerful than a human being. [bhujangamaha](#) means a snake which is also powerful because of its poison.

Even they are bound and they suffer. So huge, so powerful, but still they suffer under human beings or under someone. Think of the lot of a circus elephant! They should be nicely enjoying in the forest, but they have to dance on a stool. Even for us, one stool is not enough! A snake which should be a happy reptile moving about, it is put in a small basket without any food.

If it is given too much food, it will hit him. Therefore, it doesn't have enough strength even to die. Therefore, it survives. So, [bhujanga mayōhō api bandhanam](#) - even they are bound and they suffer. [matimatān cha daridratām vilōkya](#)- there are very learned and scholarly people.

In-spite of their learning and scholarship, they are poor - [daridratām](#). Generally, Saraswati and Lakshmi do not go together. So, they are invariably poor. You find that all those useless, uneducated, illiterate people occupy Minister's post and have palatial houses and all those things. So, [matimatām daridratām vilōkya](#) - they are [daridrās](#).

From all these things, I only come to one conclusion because I am not able to connect happiness and anything in life. So, from that it is very clear that there is no cause-effect relationship. You cannot make a strict cause-effect relationship because a learned person is not always happy. Often, a poor person, who does not have any learning is very happy.

So, I am not able to find the connection between happy life and any situation in the universe. Therefore, there must be an unseen factor which is connected with happiness. That is why an Ācharya wrote a beautiful article. He said that [Artha](#) (security or wealth) and [Kāma](#) (sense objects), do not have any direct relationship or connection to happiness at all.

*Why?* It is because if there is connection between happiness and possessions, you should invariably see [anvaya vyatirēka](#) connection. [anvaya vyatirēka](#) means wherever money and

positions are there, there should be happiness and wherever money and positions are absent, there should be no happiness.

If we are able to see this universally, like *yatra yatra dhūmaha, tatra tatra vanhihi*, then alone you can say that money and possessions are directly related to happiness. If you study, there are many moneyed, and people with possessions who are without happiness. In some book, they had written that seven richest people in America committed suicide because of sorrow and depression. That means money and possessions have no connection to happiness.

Similarly, there are many people who do not have any of this money or possession and they are very happy. Therefore, there is no *anvaya vyatirēka* relationship. *Therefore, what should happiness be connected to?* Ācharya says there is only one factor - *Dharma* and *Ānanda*. *Dharma* means *Punyam*.

*Punyam* and *Ānanda* alone have got caused-effect relationship. Therefore, don't try to get *Ānanda* through money because money and *Ānanda* have no relationship. That is why I say that some people work throughout the life. Especially, during their youth, they work day in and day out, without taking care of their health.

After 50 years of working, they get plenty of money, but by that time, they have lost their health and the doctor says - you have got sugar. Therefore, don't take sugar. You have got ulcer, so tamarind is not allowed. You have got B.P, so salt is not allowed. *Therefore, what should you eat?*

You cannot eat anything except ash gourd juice. Now, the servant maid enjoys all the wealth and good food. So, there is no connection. Therefore, that Ācharya says money and possessions should be used for *Dharma* and *Dharma* will give you *Ānanda*. So, money and possessions are not direct causes of happiness.

They are only direct causes for *Punya Prāpti*. Therefore, he says *vidhihi ahō balavān iti mē matihi*. Therefore, education and *Ānanda* have no connection, money and *Ānanda* have no connection, family and *Ānanda* have no connection. The connection is between *Vidhi* and *Ānanda*.

Therefore, there is *āscharyam - ahō vidhihi eva balavān*. *What is Vidhihi?* *Pūrva Karma Phalam*. Remember that *Vidhi* is not accident, *Vidhi* is not God's will, *Vidhi* is *Pūrva Punya Karma Phalam*. *iti mē matihi* - this is what my opinion is.

#### Verse No. 94

नमस्यामो देवान्नु हतविधेस्तेऽपि वशगा

विधिर्वन्द्यः सोऽपि प्रतिनियतकर्मैकफलदः ।  
फलं कर्मायत्तं यदि किममरैः किञ्च विधिना  
नमस्तत्कर्मभ्यो विधिरपि न येभ्यः प्रभवति ॥ ९४ ॥

**namasyāmō dēvānnanu hatavidhēstē:'pi vaśagā  
vidhirvandyāḥ sō:'pi pratiniyata karmaikaphaladaḥ |  
phalaṁ karmāyattaṁ yadi kimamaraiḥ kiñca vidhinā  
namastatkarmabhyō vidhirapi na yēbhyaḥ prabhavati || 94 ||**

Bhartruhari has been talking about the power of Vidhi. It is superior to all animals, it is superior to all human beings and it is more powerful than even Chandra Dēvata and Surya Dēvata. Now, he says Vidhi is superior to even Bramhaji. This is the essence of this verse. First, he wanted to find out who is respectable in world.

First, he thought perhaps Dēvās can be worshipped because they alone are responsible for blessing us because they are the presiding deities - Gnyānēndriya Dēvatās, Karmēndriya Dēvatās, Antahkarana Dēvatās and Dēvatās over natural sources are governing our life. Therefore, first he decides that he will to Namaskāra to Dēvās.

So, he says dēvān namasyāmaha. First I thought let us do Namaskāra to Dēvata. *Then, what did he find?* He thinks that there is no benefit by doing Namaskāras to Dēvata. The whole Slōka is a progressive thinking. First, he decides I will do Namaskāra to Dēvās. *Then, he thinks should I do Namaskāra to Dēvās?*

I need not because Dēvās are functioning because of the commandment of their ultimate leader Bramhaji because **brahmā dēvānām prathama sambabhuva vishwasya kartā bhuvanasya gōptā**. Bramhaji is created first and he alone creates all other Dēvatās and gives them various ministerial posts.

Therefore, he says **tē api hatavidhēhē vashagāh** - even the Dēvās go to various people, not according to their own sweet choice, but according to the will of Bhramhaji. So, Bramhaji has marked various people. These people should be helped. These people should be punished. Therefore, **hatavidhēhē vashagāh**.

**hatavidhihi** means **vidhinā hataha**. So, the people are marked by Bramhaji. Marked by Bramhaji, these Dēvās go and help or work against them. Therefore, Dēvās are under the control of Bramhaji only. Here, the word **vidhihi** in **hatavidhihi** means Bramha. It does not mean Karma Phalam.

**hatavidhēhē vashagāh** - they also go according to the plan of Bramhaji only. *Therefore, what was his next thinking?* Instead of doing Namaskāra to Dēvās, it is better do Namaskāra to



Bramhaji. Therefore, [vidhihi vandyaha](#) - I thought that let me do Namaskāra to Bramhaji. *Then, what did I discover?*

I discovered that even Bramhaji does not have any choice. Bramhaji does not have freewill to decide who should suffer or enjoy. *Then, on what basis does Bramhaji decide?* [saha api pratiniyata karmaika phaladaha](#) - Bramhaji's decision is based on their own respective Pūrva Karmās. [pratiniyata](#) means respective.

[karmaika phaladaha](#) - based on their Karma only. It is not his choice. That is why I said that even God does not decide, cannot decide who should suffer or enjoy. *What decides?* Their own Pūrva Karma alone decodes. So, [pratiniyata karmaika phaladaha](#) - according to [Karma Anusārēna](#), Bramhaji gives results.

Therefore, Bramhaji's action is governed by Karma. Therefore, ultimate Namaskāra is given to Karma. So, [phalam karmāyattam](#) - therefore, all our Phalams are based upon our own Pūrva Karma which is called [Prārabdha Karma](#). *Who has done our Karma?*

We are responsible for our Karma. So, [phalam karmāyattam](#); [āyattam](#) means dependent on. The result is dependent on our Karma alone. [kim amaraganaihi](#) - *what can Dēvās do?* [kim cha vidhina](#) - *what can Bramhaji do? What can even God do?* Even Ēshwara cannot do anything.

That is why, when the Dēvās are tormented by Asurās, and when they pray, Lord will come and say - It is Rākshasa's good time and your bad time. Therefore, wait. At the appropriate time, I will take Avatāra. Even when Bhagawan wants to take the Avatāra, he says at the appropriate time. Therefore, even Ēshwara can't do anything.

Therefore, my Namaskāra to [namaha tat karmabhyaha](#) - [tat](#) means [tasmāt](#). Therefore, [karmabhyaha namaha](#). [yēbhyaha vidhihi api naprabhavati](#) - which Karma cannot be controlled by even Vidhi. Vidhi means Bramha. My Namaskāra to that Karma which cannot be controlled by Bramha.

So, Bramha does not control Karma. On the other hand, Bramha's action is depended on the Karma alone. Therefore, Karma is superior to Bramha. Therefore, [karmanē namaha](#).

### Verse No. 95

ब्रह्मा येन कुलालवन्नियमितो ब्रह्माण्डभाण्डोदरे  
विष्णुर्येन दशावतारगहने क्षितो महासङ्कटे ।  
रुद्रो येन कपालपाणिपुटके भिक्षाटनं कारितः  
सूर्यो भ्राम्यति नित्यमेव गगने तस्मै नमः कर्मणे ॥ ९५ ॥

**brahmā yēna kulālavanniyamitō brahmāṇḍabhāṇḍōdarē  
viṣṇuryēna daśāvatāragahanē kṣiptō mahāsaṅkaṭē |  
rudrō yēna kapālapāṇipuṭakē bhikṣāṭanaṁ kāritaḥ  
sūryō bhrāmyati nityamēva gaganē tasmai namaḥ karmaṇē || 95 ||**

Bhartruhari is going level after level. He said all the plants and animals are under the control of Vidhi. Then, human beings, then Dēvās and then Bramha; In this, he says even the Trimūrtis are under the control of Vidhi. Of course, this should be carefully understood. This is only Artha Vādaha. Artha Vāda means it is a figurative presentation.

This is not Shāstrically true because according to Shāstra, Ēshwara doesn't have Karma at all. Karma is there only for an Agnyāni. So, Bramha, Vishnu, Shiva, being none other than Bhagawan, do not have Punyam or Pāpam. Therefore, really speaking, Trimūrtis are not under the control of Vidhi.

Bhartruhari just wants to glorify and highlight Vidhi. Therefore, he says even they are helplessly suffering in the world. *How are they suffering?* You will understand if you look at the life of these three people. *What is Bramhaji's job?* He is a pot maker - kulālahā. He goes on creating people.

Don't think that pot maker is handling mud whereas, Bramhaji is creating humans. Human being is also made of refined mud. Therefore, Bramhaji also is a pot maker of the refined pot called Sharīram. Therefore, bramha kulālavat niyamitaha. He has been assigned the duty of creating the beings like a potter. He has been assigned the job.

Therefore, from anādi kāla, there is no change of employment for him. There is no shift, no holiday. *How do you know that there is no holiday?* Go to any maternity hospital. Babies are regularly created. Every moment, three babies or four babies are born. Therefore, bramhānda bhāndōdarē - within this huge bowl of bramhānda.

bhāndam means a bowl. A huge bowl of bramhānda and within that, Bramhaji has been forced to go on creating, creating, creating. Even now, he is doing that helplessly. This is all because of his Vidhi. *Is Vishnu better?* No, it is still worse. *How?* We will see that tomorrow.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

**om̐ pūrṇamadaḥ pūrṇamidaḥ pūrṇātpūrṇamudacyate  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||  
om̐ śāntiḥ śāntiḥ śāntiḥ ||**



24. Talk 22 - Verses 95, 89, 27

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

Verse No. 95 (cont'd)

ब्रह्मा येन कुलालवन्नियमितो ब्रह्माण्डभाण्डोदरे

विष्णुर्येन दशावतारगहने क्षिप्तो महासङ्कटे ।

रुद्रो येन कपालपाणिपुटके भिक्षाटनं कारितः

सूर्यो भ्राम्यति नित्यमेव गगने तस्मै नमः कर्मणे ॥ ९५ ॥

**brahmā yēna kulālavanniyamitō brahmāṇḍabhāṇḍōdarē  
viṣṇuryēna daśāvatāragahanē kṣiptō mahāsaṅkaṭē |  
rudrō yēna kapālapāṇipuṭakē bhikṣāṭanaṁ kāritaḥ  
sūryō bhrāmyati nityamēva gaganē tasmai namaḥ karmaṇē || 95 ||**

Bhartruhari is highlighting the power of Vidhi or Karma and he pointed out that a person's security, friends, relatives, family members, income and a person's troubles in life are all determined or governed by the Vidhi alone.

Later, he pointed out not that only human beings are governed by Vidhi, but even Dēvatās are controlled by Vidhi. Even Bramha works according to Vidhi alone. Finally, as the culmination of the Vidhi glorification, Bhartruhari says that even Trimūrtis are controlled by Vidhi.

I said yesterday that this portion should not be taken literally because according to Shāstra, Trimūrtis or the Lord does not have Karma or Punyam or Pāpam because all of them are caused by self ignorance. Because of ignorance, Ahamkāra comes. Because of the Ahamkāra alone, the Punya-Pāpa come.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७ ॥

**prakṛtēḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā kartāhamiti manyatē || 3-27 ||**

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavittu mahābāhō guṇakarmavibhāgayōḥ |**

**guṇā guṇēṣu vartanta iti matvā na sajjatē || 3-28 ||**

Even a *Gnyāni* is supposed to be free from future Punyam and Pāpam. What to talk of Lord who is *Nitya Gnyāni*! Therefore, Trimūrtis are not governed by Vidhi. Bhartruhari is exaggerating in this Slōka just to highlight. Therefore, it should be taken as *Artha Vādaha*. *Artha Vādaha* means glorification, which need not be a fact.

Here he says - *bramha kulālavat niyमितaha* - even Lord Brahma seems to be destined to constantly toil. He is creating and creating like a pot maker in the vast bowl of *Samsāra*. *bramhānda* means the Universe consisting of 14 Lōkās. *bhāndam* means a bowl or vessel. The universe itself is compared to a huge vessel. *udarē* means within that Universe.

*niyमितaha* means he is forced by Vidhi to constantly create living beings. So, this is Bramhaji's lot like *kulālaha*. He is a pot maker by profession, handling clay. I told you that the body is also made up of a refined form of clay only. *Now, what is lot of Vishnu?* His lot seems to be still worse. He says - *vishnu mahā sankatē kshiptaha*. Vishnu is in-charge of protection of the world.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८ ॥

**paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |**

**dharmasamsthāpanārthāya sambhavāmi yugē yugē || 4-8 ||**

For protecting the world, he has to come down taking various *Avatārās*. *Are all these Avatārās comfortable?* In Rama Avatāra, there is problem in the beginning itself. In Krishna Avatāra, the birth itself is in the jail. Then, Rākshasa after Rākshasa; Krishna did not have the good fortune of living with his mother. What all losses he faces! He has problems till end.

Rama's problem also is equally worse. *Rāvana Vadha* is over and then he comes back. *At least, afterwards could he live happily?* There also, some problem and Sita was sent out. Thus, Rama and Krishna, who are supposed to be the best Avatārās, get into trouble after trouble. Other Avatārās such as Matsya and Kurma do not even have a human Sharīram.

The best ones are supposed to be Rama and Krishna Avatāra. They are born on *Ashtami* and *Navami*, perhaps proving the astrology that they both get into trouble after trouble. Therefore, Bhartruhari sympathizes with Vishnu saying - *mahā sankatē kshiptaha*. Vishnu is thrown into a great trouble.

*sankatam* means *Kashtam*, pain, trouble, difficulty. *mahā sankata* meanshe is thrown into great difficulty. *What is the difficulty?* *dashāvatāra gahanē*-difficulty in the form of a deep pit. *gahanam* means a pit. *What is the pit?* The *Dasha Avatārās*. Each Avatāra is like a pit into which he fell down.

He is comparing Avatāra to a pit because according to Sanskrit language, **Avatru** means coming down. Therefore, even Vishnu falls down into the pit of Dasha Avatārās which are full of difficulties. *What is it because of?yēna* - it is again because of his powerful **Vidhi** only. *At-least, is Rudra safe?* He says no. Rudra is also not safe.

His situation seems to be still worse. **rudraha bhikshātanam kāritaha** - he had to be a beggar. He is a **Bhikshuhu**. *Did he at-least, have a good vessel for asking?* He couldn't even find an aluminum vessel. He had take a **kapālam**, a skull. In the Purāna, they say it is the skull of Bramhaji. So, he had to keep a skull in the hand.

**kapāla pāni putakē** - within the cavity of the skull in the hand. **rudraha bhikshātanam kāritaha** - Lord Shiva had to ask for Bhiksha. His wife is **Annapūrni**. She gives Annam all over the world and Shiva has to live on Bhiksha. He couldn't get food from Annapūrni. It is just to highlight Vidhi. We have got philosophical interpretations for all these things.

Here, the idea is Vidhi glorification. Therefore, in-spite of the Universal mother, the **Annapūrni** being his wife, his lot is to take Bhiksha. This is the lot of Shiva. **yēna** means **vidhinā**. **bramha vidhinā niyamtaha**, **vishnuvidhinākshiptaha**, **rudraha vidhinā bhikshātanam kāritaha**. All these are because of the force of Vidhi.

*What about Sūryaha who is the regularly worshipped God?* This Surya Bhagawan has to go round and round and round ceaselessly. Therefore, he says **sūryaha gaganē nityamēva bhrāmyati**. The Sun God is supposed to be the embodiment of all the three - Bramha, Vishnu and Shiva.

सूर्यम् सुन्दर लोकनाथम् अमृतम् वेदन्द सारम् शिवम्  
ज्ञानम् ब्रह्ममयं सुरेशममलं लोकैक चित्त स्वयम् ।  
इन्द्रादित्य नराधिपम् सुरगुरुम् त्रिलोक्य ह्यमनिम्  
विष्णु ब्रम्ह शिव स्वरूप हृदयम् वन्दे सदा भास्करम् ॥

**sūryam sundara lōkanātham amrutam vēdānda sāram śivam  
jñānam brahmamayaṁ surēśamamalaṁ lōkaika citta svayam |  
indrāditya narādhīpam suragurum trilōkyā chūḍāmanim  
viṣṇu bramha śiva svarūpa hrudayam vandē sadā bhāskaram ||**

Vishnu, Brahma and Shiva, all these three put together is **Sūryaha**. *What is the lot of even that Sūrya, who is the embodiment of Trimūrtis?* **gaganē bhrāmyati** - without any rest, **nityamēva bhrāmyati**. It is again because of **Vidhi**. Vidhi is not accident. Vidhi is not God's will. Vidhi is **Pūrva Karma**.

There is no doubt that Trimūrtis do not have Pūrva Karma, but in this context, he is extending and presenting this way. So, to that Karma, **namaha**. Therefore, our Namaskārams to Vidhi,

our Namaskārams to Karma. With this, we conclude the [Vidhi Prakaranam](#). Hereafter, we have to go to the [Purushārtha Prakaranam](#).

## E. Purushārtha

### Verse No. 89

कर्मायतं फलं पुंसां बुद्धिः कर्मानुसारिणी ।

तथापि सुधिया भाव्यं सुविचार्यैव कुर्वता ॥ ८९ ॥

**karmāyattam phalam puṁsām buddhiḥ karmānusāriṇī |  
tathāpi sudhiyā bhāvyaṁ suvicāryaiva kurvatā || 89 ||**

Now, we are entering the 5<sup>th</sup> and final topic of Nītiśatakam, namely [Purushārtha](#). The topic of Vidhi and Purushārtha, fate and freewill is one of the most controversial topics in which we find people widely divided. It is a controversy which never comes to a conclusion and in question and answer sessions, fate and freewill is bound to come.

It is like some of the eternal debates - was it right for Rama to kill Vali. Ramayana happened long back, but still the debate goes on. Vali has agreed before his death that what Rama did is ok. Even though the victim himself has agreed, the people do not want to agree.

Still, debate is going on. One such debate is the role of fate and freewill. Here, we find clear division among people. One set of people are strong fate people. They are so much in favor of fate that they never accept freewill. I call them anti-freewill people. According to them, there is no such thing called freewill.

They out right negate freewill. Or they give a concession (which is not a concession at all) that there is or there may be freewill, but that freewill is controlled by fate, which essentially means the freewill is not free. A non-free freewill is not freewill. It is like communist elections. Communist election is no election at all.

So, there is one set of strong thinkers. They are anti-freewill thinkers. Their view is life is determined by destiny and destiny alone. There is no such thing called freewill. Even if there is freewill, it is governed by destiny. That is also anti-freewill thinking. There is another set of people who are pro-freewill thinkers.

They accept that there is something called a freewill which is free. But the freewill thinkers do not say that the life is governed by freewill alone. It is unlike the fate people. The fatalistic people say that it is governed by fate alone. There is only one factor that governs. The pro-freewill thinkers do not say that freewill alone governs, but they say that the life is governed by two factors.

We don't negate or question the role of destiny. We accept destiny, we accept fate, but we are not fatalistic. *What is the difference between acceptance of fate and being a fatalistic?* Fatalistic people, accept fate alone whereas, the other people accept fate plus the freewill also. According to them, the life is governed by two factors - fate and freewill.

Every time, every event is governed by the resultant force. To use the scientific expression, the resultant force of the interaction between fate and freewill. When the fate is powerful and freewill is weaker, then fate overpowers. When freewill is powerful and fate is weaker, then the freewill overpowers.

The net result will be born out of the interaction between the two. This is called pro-freewill thinking. According to pro-freewill thinking, we can influence our future to a great extent because we have been given a power to decide our future. In the anti-freewill thinking, we have no choice over our future.

In pro-freewill thinking, we do have a choice over our future. These are the two camps with regard to fate and freewill. *Once there are two camps and we are confused about which one is correct, which one is not correct then what do we do?* I have told the other day itself that whenever there is confusion, we go by our umpire.

*Who is our umpire?* The scripture or the **Shāstra** is our umpire. Whenever we are not able to decide, whenever there is confusion, we better go by the Shāstra because we are all supposed to be **Āstikāha**. The difference between **Āstikās** and **Nāstikās** is Nāstikās go by reasoning alone, whereas Āstikās go by reasoning, governed by the Shāstra - **Shāstra Anusāri Chinta**.

*Now, we have to know what is the view presented by the Shāstra?* The Shāstra very clearly points out that there is something called **Purushārtha** which is unique to human beings. That is why Shāstra says human birth is superior to all other animals. A cow cannot do anything to improve its lot.

A buffalo cannot do anything, whereas human being has alone has got the unique faculty of choice, because of which he can choose to have a better next birth or **Mōksha** itself or even better future. For this, we have got sufficient **Shāstra Pramānam**. There is one Slōka which says -

शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित् ।

पौरुषेण प्रयत्नेन योजनीया शुभे पथि ॥

**śubhāśubhābhyāṃ mārgābhyāṃ vahantī vāsanāsarit |  
pauruṣeṇa prayatnēna yōjaniyā śubhē pathi | |**

The human mind, according to its upbringing or background, will think in **Virtuous Mārga** as well as **Adhārmic Mārga**, **Shubha Mārga** or **Ashubha Mārga**. When our thinking is in

Ashubha Mārga, we need not curse destiny. We do have a freewill by which we can turn the Ashubha Chinta to Shubha Chinta. [pourushēna prayatnēna](#) refers to the freewill. So, [pourushēna prayatnēna yōjanīya shubhē pathi](#); Another Slōka says -

यथा हि एकेन चक्रेण न रथस्य गतिर्भवेत्।

एवं पुरुषकारेण विना दैवं न सिध्यति॥

[yathā hi ēkēna cakrēṇa na rathasya gatirbhavēt |](#)  
[ēvaṁ purūṣakārēṇa vinā daivaṁ na sidhyati | |](#)

Just as a cart moves with the help of two wheels or a bird moves with the help of two wings, a human life is governed by [Purusha Kāraha](#). Purusha Kāraha means the freewill - [Purushārtha](#) and also [Daivam](#). Daivam means [Vidhi](#) or [Pūrva Karma](#). Both together determine. Then, there is another verse which says –

उद्यमस्साहसं धैर्यं बुद्धिशक्तिः पराक्रमः

षडेते यत्र वर्तन्ते तत्र देवाः सहायकृत्

[udyamassāhasaṁ dhairyaṁ buddhiśśaktiḥ parākramaḥ](#)  
[ṣaḍētē yatra vartantē tatra dēvāḥ sahāyakṛt](#)

When a person positively uses his effort, will, knowledge etc, then even the Daivam or Karma becomes favorable. Finally, in the Bhagavad Gīta, Krishna very clearly says -

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५ ॥

[uddharēdātmanātmānaṁ nātmānamavasādayēt |](#)  
[ātmaiva hyātmanō bandhurātmaiva ripurātmanaḥ | | 6-5 | |](#)

Your future is in your hands. So, don't blame Vidhi or the astrological chart, don't blame the palm lines, don't blame the numerology in the name or don't blame God. [uddharēt ātmanātmānam](#)-you are responsible for your future.

Therefore, according to Shāstra, pro-freewill thinking is [Shāstra Anusāri Chinta](#) or [Āstika Chinta](#), whereas anti-freewill thinking is [Shāstra Viruddha Chinta](#), [Nāstika Chinta](#). *For whom?* For us, who accept Shāstra as [Pramānam](#). We will not say this to a Nāstika because he doesn't accept Shāstra.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

[tasmācchāstraṁ pramaṇaṁ tē kāryākāryavyavasthitau |](#)  
[jñātvā śāstravidhānōktaṁ karma kartumihārhasi | | 16-24 | |](#)



Arjuna, whenever you are not very sure whether you should become fatalistic or whether you should go according to freewill based life, go according to what [Shāstra Pramānam](#) says. Shāstra clearly says that your life should be governed by the freewill, the Purushārtha. You should accept that you are in charge of your future.

Therefore, pro-freewill thinking is [Āstika Chinta](#) and anti-freewill thinking is fatalism, [Nāstika Chinta](#). Then, a person may ask - *Swāmiji isn't pro-freewill thinking or anti-freewill thinking also because of my destiny?* If you ask, we say yes, it is certainly true. When [Durvidhi](#) or negative destiny is working, the human thinking becomes anti-freewill.

When [Pāpa Prārabdham](#) is working, our thinking will be anti-freewill thinking. Let it be clear that when Papa Prārabdham is functioning, Durvidhi is functioning, our thinking becomes anti-freewill thinking. *Why do I say Papa Prārabdham?* It is because anti-freewill thinking is Nāstika or anti-shāstric thinking.

We should remember that anti-freewill thinking is anti-shāstric thinking and anti-shāstric means there is a small amount of Pāpam (Chinna Pāpam). *Why do I say Chinna Pāpam?* Because the whole Shāstra is negated if freewill part of Shāstra is negated. When [Punya Prārabdham](#) or [Suvidhi](#) is functioning, our thinking will be pro-shāstric or [Āstika](#) thinking.

[Āstika](#) thinking is pro-freewill thinking. Therefore, if we have anti-freewill thinking, we have to note that some Pāpam is functioning and we have to wait for that Pāpam part to go. When the Pāpam gets transferred to Punyam or when Punya begins to fructify, our thinking pattern will also change.

Once I accept the Shāstra, I will say that life is in my hand. Therefore, the whole prospective begins to change. It is only the question of changing the prospective. Instead of saying or looking at myself as a product of the past, I have to say that I am the cause of the future. It is just the language change.

Instead of saying that I am the product of the past, I have to change the language to - I am the cause of the future. Everyday can be seen as the effect of previous day or everyday can be seen as the cause of the next day. It is just a perspective change. When a vessel is half full with water, we can say it is half full or we can say half empty.

Shāstra says - don't look at the emptiness, but look at the fullness. Don't say that I am the product of the past. Learn to say that I am the cause of the future. Don't say I am the seed which is the product of the previous tree, but say that I am the seed which is the cause of the next tree. Therefore, once [Punyam](#) comes, the next portion will become relevant.

Therefore, all the future Slōkās of Bhartruhari are for those people who accept **Shāstra Pramāna**, who have got Āstika thinking and therefore, for those who think in support of freewill. Once I have accepted freewill from Shāstra, then my aim is - I can use reasoning alright, but all the reasoning that I use will be in support of Shāstra.

That is called **Shāstra Sammata Tarka**. This is the sign of **Punyam**. Once I get Punyam, I will use all my reasoning to support Shāstra based conclusions. I never use logic against Shāstra based conclusions.

वाक्यर्थस्य विचार्यताम् श्रुति शिर पक्ष समाश्रियताम् ।  
दुष्टर्कसु विरम्यताम् श्रुति मतस् तर्कोनुसन्धियताम् ॥  
**vākyarthasca vicāryatām śruti śira pakṣa samāśriyatām |**  
**duṣṭarkasu viramyatām śruti matas tarkōnusandhiyatām ||**

Never take to **dustarka**. *What is dustarka?* It is a reasoning which is against Shāstric conclusion. *What is a Shruti Sammata Tarka?* It is a reasoning which is in favor of Shāstra based conclusion. Once Punyam comes, my conclusion is clear. *What is that?* Shāstra clearly shows that I have freewill. Therefore, whatever reasoning I use, must be in favor of Shāstra. Shankarāchārya himself gives certain reasons in favor of freewill support. In his Bhāshyam, and in the 3<sup>rd</sup> chapter he says –

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥  
**indriyasyēndriyasyārthē rāgadvēṣau vyavasthitau |**  
**tayōrna vaśamāgacchēttau hyasya paripanthinau || 3-34||**

In this Slōka, he uses a reasoning. *What is that?* He says suppose there is no choice for human being. That means he has no control over his actions. That means he is not responsible for his actions. No freewill means he has no choice over his actions. That is equal to he has no control over his actions.

That means he is not responsible for his actions. Shankarāchārya says that the entire **Dharma Shāstra** will have to be removed from the world. If human beings have no freewill that they have no choice in deciding the right action and wrong action, no Dharma Shāstra is required, just as no Dharma Shāstra is there for animals.

*Why don't they have?* It is because they do not have a choice over their actions. Therefore, they cannot be taken responsible for their actions. Therefore, they cannot incur **Punyam** or **Pāpam**. Therefore, their actions will not come under Punyam or Pāpa, right or wrong. Therefore, there is no **Swarga** or **Naraka**.

So, an animal's action will not lead to Swarga or Naraka. In the case of human being also, if I have no choice, Shāstra need not say [Satyam Vada](#) because if I am destined to speak untruth, I am going to speak untruth. Suppose, I am destined to speak truth, then also I don't require Dharma Shāstra.

Therefore, the do's and don'ts are not required for any human being because according to Vidhi, he is going to lead a life whether Dharma Shāstra is there or not. Therefore, non-acceptance of [Purushārtha](#) means [Dharma Shāstra Vaiyarthiyam](#).

Not only Dharma Shāstra Vaiyarthiyam, but even all the laws of the land, the entire legal system, court system, and justice system should be abolished. *Can you understand why?* Suppose there is a stop sign and the rule is that whoever crosses it needs to pay a fine of Rs.50.

*The rule is for whom?* Suppose, a buffalo crosses the stop sign. *Will this police man charge it the fine? Why doesn't he do that?* It is because the buffalo does not have a freewill to understand what is right and wrong. It will lead a life according to its instincts. Therefore, no human being will take the buffalo to a court.

*If human beings do that, why are we punished?* It is because we have got a choice to follow [Dharma](#) or [Adharma](#). Therefore, the presence of legal system, the presence of courts, the presence of jail, the presence of fines etc, indicate that human beings themselves have made the law, accepting that we have choice to follow what is right and what is wrong.

Therefore, the legal system also will become [Vaiyarthiyam](#) (waste), if you do not accept freewill. Therefore, [Dharma Shāstra Vaiyarthiyāt](#) and [Loukika Vidhi Nishēdha Shāstra Vaiyarthiyāt Cha](#), we should not accept an anti-freewill thinking. *What is the main reason?* It is anti-shāstric.

Even if these arguments of Shankarāchārya are not satisfactory, then also we should not change our conclusion because our conclusions should be always based on the Shāstra. If these arguments are not satisfactory, you should not change the conclusion. You should change the argument. But whatever argument you give, it should be [Shāstra Anusāri Chinta](#).

That is the sign of [Āstika Purushaha](#). Therefore, whenever [Pāpam](#) is functioning, anti-freewill thinking comes. Wait for [Punyam](#). Whenever Punyam is functioning, pro-freewill thinking comes. For those [Punyavān Purushaha](#), Bhartruhari is now coming to [Purushārtha Chinta](#). Therefore, we should all go along with Purushārtha.

*What does he say here?* [karmāyattam phalam pumsām](#) - no doubt, life is governed by Karma also. We do accept that destiny influences the life. [karma āyattam](#), [vidhi tantram](#), dependent

on Karma. [buddhihi karma anusārini](#) - we do accept that even the thinking will be governed by our [Vidhi](#) or [Pūrva Vāsana](#). So, not only the events of life are influenced by Vidhi, but even the thinking pattern will be influenced by Pūrva Vāsana. Still, he says - [tathāpi sudhiyā bhāvyaṃ suvichāryaiva kurvata](#).

Here, we say that the Pūrva Karma and Vāsana can determine the events of life and even the pattern of our thinking. But whether we should govern our life according to the thinking pattern or according to Shāstra, we have a choice. What thinking comes may be is governed by our Pūrva Vāsana, but we have got a capacity to learn the Shāstra.

Then, whether I should go according to my thinking pattern, which is governed by [Pūrva Vāsana](#) or whether I should go according to [Shāstra Vidhi Nishēdha](#), I can decide. Therefore, up to the thought level alone, thinking can be influenced. Converting thought into action is in our hands.

Shankarāchārya beautiful says this. [indriyasya indriyasyārthē rāga dwēshou vyavasthitou](#) - according to your [Pūrva Vāsanās](#), [Rāga](#) and [Dwēsha](#) will rise in your mind. Let it rise because of your Pūrva Vāsana. But whether you should fulfill that [Rāga-Dwēsha](#) or whether you should say no that [Rāga-Dwēsha](#) is in your hands.

[tayōho vasham āgacchēt](#) - don't fulfill your Rāga-Dwēsha, if it is not in keeping with Shāstra. If the Rāga-Dwēsha is in keeping with the Shāstra, you can fulfill it. So, a sick person loves ghee and he went to an Ayurvēdic doctor.

If you like ghee, go only to an Ayurvēdic doctor. The first thing that an allopathic doctor will say is to stop ghee, as it has cholesterol. An Ayurvēdic person says ghee is important for everything. Therefore, the doctor asked him to take ghee. *What does the patient like? Ghee. Therefore, what do you do?* Go according to your likes.

Similarly, if you like something and Shāstra also favors, you go according to Shāstra or according to your like. You go according your likes, which is in keeping with Shāstra. Suppose there is a contradiction between [Rāga-Dwēsha](#) and [Vidhi-Nishēdha](#). Suppose, a person says I love smoking or I love alcohol.

If any such thing comes, Shāstra says [surām na pibēt, māmsam ashnīyāt](#). When such situation comes, I go according to the Shāstra alone. Therefore, Shankarāchārya says that freewill comes with regard to verbal and physical action. Thoughts may be governed by [Vidhi](#), but words and actions are controlled by [Purushārtha](#).

Thoughts may be controlled by Vidhi. That too, the first thought. The Vidhi puts that thought. Then, I check with Shāstra whether it is healthy or [Shāstra Viruddha](#). Once it is not healthy-

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

**dhyāyatō viṣayānpuṁsaḥ saṅgastēṣūpajāyatē |  
saṅgātsañjāyatē kāmaḥ kāmātkrōdhō:'bhijāyatē || 2-62 ||**

If I allow that thought to go round, round and round, it becomes so powerful that, that alone will crystallize into verbal action and later, into physical action. But we have a freewill to allow that thought to continue or nip in the bud itself. So, I am helpless with regard to the first thought that comes, but I have a choice with regard to its continuity.

Therefore, he says *sudhiyā bhāvyam* - if you are a *Sudhīhi Purushaha*, *Punyavān Purushaha*, *Āstika Purushaha*, pro-shāstric Purushaha, pro-freewill Purushaha, you will not blame the destiny. You will take responsibility for your words and deeds. *Having taken responsibility, what should he do?*

*suvichārya ēva krutvā bhāvyam* - he should not express his thoughts at the verbal and physical level. Before that, there should be detector. *What detector?* Whether this comes under dos or comes under don'ts. Suppose, without this judgment, I allow myself to do whatever thought comes and I will say that I don't have a choice.

Therefore, when a person says I am helpless, my Pūrva Karma makes me think like that, my Pūrva Karma makes me speak like that, my Pūrva Karma makes me do like that, then Krishna says they are called *Asurāha*.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६-७ ॥

**pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ |  
na śaucam nāpi cācārō na satyam tēṣu vidyatē || 16-7 ||**

Let the thoughts come. Don't feel guilty about the arrival of thoughts. You need not feel guilty about the arrival of a negative thought, but you should feel guilty if you allow that to grow and then crystallize into verbal and physical action. Therefore, after thought, it is in my hands. That is called *Purushārthaha*.

You require *Punyam* to accept this Purushārtha. If I don't accept, I come under *Āsuraha*. Therefore, he says *sudhiyā*. *Sudhi* means *Punyavān*, pro-shāstric, pro-freewill person. He should be very thoughtful in every action.

**Verse No. 27**

प्रारभ्यते न खलु विघ्नभयेन नीचैः

प्रारभ्य विघ्नविहता विरमन्ति मध्याः ॥

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः

प्रारब्धमुत्तमगुणा न परित्यजन्ति ॥ २७ ॥

**prārabhyatē na khalu vighnabhayēna nīcaih  
prārabhya vighnavihatā viramanti madhyāḥ ||  
vighnaiḥ punaḥ punarapi pratihanyamānāḥ  
prārabdhamuttamaguṇā na parityajanti || 27 ||**

All these verses are assuming that we are Āstikās. So, we go according to Shāstric teaching and we accept a freewill. Therefore, we accept that our future is in our hands. We govern all our actions by freewill only. We never talk about destiny while deciding a course of action. As I said, a pro-freewill thinker never negates destiny but his thinking is - destiny is going to fructify.

As far as destiny is concerned, it is *Adrushyam*. *So, what is the use of bothering about something which is unseen?* That is why we have got a general prayer - O Lord, let the unseen factor be favorable. So, except prayer, we cannot do anything about destiny. *Therefore, why do you waste time thinking about an unseen factor?*

*What is the seen factor in your hands?* *Purushārtha* is in your hands. Therefore, govern or view all actions according to will alone. That is why somebody nicely said - act as though everything is in your hands. But after the action, when the *Phalam* comes, receive as though everything is in Lord's hands. It is a very practical guide.

Therefore, Bhartruhari condemns that attitude. He gets very wild. Therefore, he says *nīchāha āsurāha*. *Who are they?* Those who do not accept a freewill, those who are totally destiny oriented people. They are the laziest ones because destiny oriented philosophy is ideal for the idle people.

It is very, very convenient philosophy because the biggest trouble in life is talking responsibility. *Therefore, what do these this nīchāha do? na prārabhyatē* - they do not start anything because their philosophy is - What can I do? What is going to happen will happen. They do not start anything in life out of fear of obstacle or unfavorable destiny - *vighna bhayēna*.

They nicely say that I have never failed in my life. Then, I ask him what he did and he says nothing. Therefore, these people who have never failed do not undertake anything out of fear of obstacles. There are little bit different people - *madhyāḥ*. *What do they do?* They start believing in freewill because of some *Punyam*.

Because of some Punyam, they begin to believe in freewill because it is Shāstric. *Then, what happens?* Generally, when we start something, initially we don't have much experience. Therefore, initially any attempt will generally be a failure. That is why somebody said - if you succeed in the first attempt, there is something wrong. It cannot happen.

Therefore, this person begins and he is already a wobbling person. He started believing in freewill and he took the first step and he failed. Now, again he goes back to fatalism and takes his failure as a confirmation of his fatalistic view.

He says - I did my best and I did not succeed. From that it is very clear that nothing is in my hands. Therefore, after one attempt, he goes back to fatalism. Only **Punyavān** will continue to hold on to freewill. The details, we will see tomorrow.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



## 25. Talk 23 - Verses 27, 81, 82, 84

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

Verse No. 27 (cont'd)

प्रारभ्यते न खलु विघ्नभयेन नीचैः

प्रारभ्य विघ्नविहता विरमन्ति मध्याः ॥

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः

प्रारब्धमुत्तमगुणा न परित्यजन्ति ॥ २७ ॥

**prārabhyatē na khalu vighnabhayēna nīcaiḥ  
prārabhya vighnavihatā viramanti madhyāḥ | |  
vighnaiḥ punaḥ punarapi pratihanyamānāḥ  
prārabdhamuttamaguṇā na parityajanti | | 27 | |**

In these verses, Bhartruhari is talking about **Purushārtha** whose existence is confirmed from the **Shāstra**. Therefore, those who go according to Shāstra, should first accept that we do have a freewill. Even though our life is influenced by our **Prārabdha**, Prārabdha alone is not the influencing factor.

The Purushārtha can contribute and even alter the course of Prārabdha. This type of thinking is **Shāstrīya** thinking, **Āstika** thinking. Therefore, we should never alter this way of approach to life. Here, Bhartruhari is glorifying those people who always act according to Purushārtha alone. While glorifying these people, Bhartruhari is also criticizing those who do not accept Purushārtha, by using the word **nīchahi**.

So, the **NīchaPurushās**, the **Nāstika Purushās** are those who do not accept a freewill and who think that the destiny alone will determine the future course. Therefore, **na khalu prārabhyatē** - they do not start anything. It is because to start something, I should accept that I have a choice.

**vighna bhayēna** - they do not start out of fear of obstacles, which can be caused by destiny. Even if they start something, vaguely accepting freewill, the moment one obstacle or failure comes, they take the failure as a confirmation of the absence of the freewill. I have attempted and in-spite of my effort, I failed. From this, it is very clear that nothing is in our hands. Everything is destiny.



Again, they go back to their own un-shāstric thinking of destiny. Therefore, **madhyāha** - people who temporarily accept freewill and start something; **viramanti** - they withdraw in the middle, the moment a smallest obstacle comes. It need not even be actual obstacle. Even an imaginary obstacle is enough.

They again go back to their fatalistic approach. *What about the **uttama janāha**?* **Uttama Janāha** are those people who go by Purushārtha. Now, they are glorified. **uttama janāha vighnaihi pratihanyamānāha**- these **Āstika** people, noble people also are obstructed by obstacles again and again. It is not that they do not have obstacles. They also get into obstacles or obstructed by obstacles.

**punaha punaha api** - again and again. They also face failure after failure. *When they face failure, how do they analyze that?* The analysis method alone is different. The anti-freewill people conclude that destiny alone decides everything, whereas pro-freewill people conclude that effort is not enough.

Therefore, I will put more effort and if my effort is not enough, I will take the help of the Lord's grace also. Therefore, I will increase my prayer and I will increase my effort, but I will never change my basic philosophy that my future is in my hands alone. Those people who hold on to this approach are called **uttama janāha**.

A person who was a very successful executive was asked - *what is the secret of your success?* He said that it is right decision. Then they asked - *what is the secret of right decision?* He said that it is purely because experience. *Then, what is the secret behind your experience?* He said it is wrong decision. Therefore, through wrong decisions, we get experience and through experience, we take right decision.

Through right decision, we get success. So, until that experience comes we should have patience. Otherwise, we will get fatalistic. Therefore, these people, though obstructed again and again - **vighnaihi punah punaha pratihanyamānāha api. prārabhya** - once they have started something.

**na parityajanti** - they never give up. One advantage in our culture is that we cannot only work in this Janma, but we can continue the effort in the next Janma. In other religions, they have to accomplish everything within one Janma.

Here, **anēka janma samsiddhaha tatōyāti parāngatim** - even if we fail, whatever advantage we have, that will have a cumulative effect that after many Janmās, the **Prayōjanam** is bound to come. This is the attitude of a pro-freewill **Shāstrik Āstika** thinker.

**Verse No. 81**

रत्नैर्महाहैस्तुतुषुर्न देवा

न भेजिरे भीमविषेण भीतिम् ।

सुधां विना न प्रययुर्विरामं

न निश्चितार्थाद्विरमन्ति धीराः ॥ ८१ ॥

**ratnairmahārhaistutuṣurna dēvā**

**na bhējirē bhīmaviṣēṇa bhītim |**

**sudhām vinā na prayayurvīrāmam**

**na niścītārthādvīramanti dhīrāḥ || 81 ||**

Our [Purānās](#) and [Itihāsās](#) are full of stories wherein they highlight the importance of [Purusha Prayatnaha](#). We have the story of [Bhagīratha](#). It tells us how he decided to bring Ganga down to the earth and how many obstacles he faced. But he decided that he has to bring Ganga, somehow or the other. Ultimately, he succeeded in that.

That is why whenever a person succeeds after crossing many hurdles, we have an idiom - [BhagīrathaPrayatna](#). So, [Bhagīratha Prayatna](#) is the example for [Purushārtha](#) or freewill. Here, another example is given. It is the example of [Samudra Mathanam](#). Dēvās and Asurās wanted to get Amrutam by churning the milky ocean.

They faced problems at every stage. First of all, it is a team work of Dēvās and Asurās. Any team work has problems. You can imagine the problem when Dēvās and Asurās teaming together! Perhaps, after a long discussion, they decided to do it together. When, they thought how to go about doing that, they decided on Manthara Parvta, Vāsuki etc.

When, everything was ready, there was a difference of opinion regarding who should hold the tail portion and who should hold the head portion. They solved the problem and they started churning. Then, the mountains started going inside. Therefore, they again requested Vishnu and he took the Kūrma Avatāram.

Remember that each one did not take a day or an hour. All those things like going to Vishnu, Kūrma Avatāra etc, take time. Generally, by that time, the enthusiasm is dampened. But still they continued. Afterwards, varieties of obstacles came. Obstacles are of two types. Some of them are pleasant obstacles and some of them are painful obstacles.

Pleasant obstacles are obstacles in the form of lower accomplishments which can give satisfaction to a person - being satisfied with something inferior or lower. When they started churning, they got various things from [Samudra](#).

लक्ष्मी कौस्तुभ पारिजातक सुरा धन्वन्तरीश्वद्रमा ।

गावः कामदुधाः सुरेश्वर रम्भादिदेवांगनां

अश्वः सप्तमुखः हरिधेनु शंखो विषं चाम्बुधे ।

रत्नानीती चतुर्दश प्रतिदिन कुर्वतु मंगलम्

**lakṣmī kaustubha pārijāta surā dhanvantarīścaṁdramā |  
gāvaḥ kāmādudhāḥ surēśvara rambhādidēvāṅganām  
aśvaḥ saptamukha:' haridhēnu śamkhō viṣam cāmbudhē |  
ratnānītī caturdaśa pratidina kurvaṁtu maṅgalam**

Lakshmi Devi came. Lakshmi means money or wealth. Then, Kaustubha came, Pārijāta tree came. So many wonderful things came. A person can be easily distracted by smaller achievements. In the spiritual practice, they say *siddhayaha api pratibandhāha*. A person may get satisfied with the small Siddhis which come and forget even *Mōksha*.

Dayānanda Swāmiji nicely called them smiling villains and frowning villains. Smiling villains smile, but it is a villain because it is an obstacle to our main pursuit. Dēvās got all these things, but in and through all these, they remembered that we are not working for Lakshmi or Kaustubha or Pārijāta.

Each one was distributed to different people, but they kept the goal. *chittaaikāgryam tu sallakshyē samādhānam iti sputam* - that *Chitta Samādhānam* is required. *What is Chitta Samādhānam?* If I am working for something higher, I should not be distracted by anything lesser. So, these are positive obstacles or pleasant obstacles.

Then, the biggest obstacle in the form of *Hālāhalākyaṁ Visham* came. The whole world was frightened and everybody started running here and there. Therefore, they could have withdrawn at the last moment. Even though that obstacle came, they again prayed to Lord Shiva. For one type of obstacle Vishnu had to come and for another type of obstacle Shiva had to come.

They put forth effort to attain that Amrutam. In-fact, this can even be symbolically taken as pursuit of *Amrutatvam* or *Mōksha*. That milky ocean represents our *Sātvika Antahkaranam*.

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।

ज्ञाननिर्मथनाभ्यासात् पाशं दहति पण्डितः ॥ ११॥

**ātmānamaraṇim kṛtvā praṇavaṁ cōttarāraṇim |  
jñānanirmathanābhyāsāt pāśam dahati paṇḍitaḥ || 11||**

Kaivalya

The milky ocean can represent the Sātvika Antahkarana. *Satva Guna* is white and the milky ocean is also white. The rod can represent the *Shāstra*. We go on churning with Vāsuki which is *Gnyāna Nirmathana Abhyāsaha* - *Gnyānābhyāsaha* seeing the pros and cons. When a person is practicing this *Sādhana* of *Samudra Mathanam*, churning the mind, we can get wonderful knowledge.

Sometimes within our deep mind, there are a lot of subconscious problems. Swāmiji calls them childhood problems. All those things which we might have buried underneath and comfortably forgotten may be thrown and varieties of problems can come in the mind. That is [Hālāhalākyam Visham](#) or a person can get some accomplishments like scholarship or Siddhis.

They represent intermediary obstacles. If a person crosses over all of them, then comes the Amrutam in the form of [Gnyānam](#) or [Mōksha](#). So, it requires lot of Purushārtha. That is why in our Shāstra, Mōksha is not called destiny. [Mōksha](#) is called [Purushārtha](#).

If we do not have freewill, if we do not have Purushārtha, Mōksha also must be determined by destiny only. Therefore, the very fact that Mōksha is called Purushārtha indicates that it is something to be accomplished patiently by us, with lot of effort. Therefore, here he says [dēvāh](#). [Dēvās](#) can symbolize the [Daivi Sampannāha](#).

In the mythology, Dēvās are Dēvās. *In human life, who are Dēvās?* They are the [Daivi Sampannāha](#). *Who are Daivi Sampannāha?* They are those who accept freewill. Those who reject freewill are [ĀsuriSampannāha](#). [pravruttim cha nivruttim cha janāna vidurāsuraḥ](#) - they do not accept a choice.

These Dēvāha, [mahārhaihi ratnaihi na tutushuhu](#)-they got lot of Ratnams, valuable stones, valuable gems. [mahārham](#) means very valuable. Even though they got that, [na tutushuhu](#) - they were are not satisfied with the [Anātma Phala Prāpti](#) or [Preyah Prāpti](#). They are not satisfied with [Dharmārthakāma Prāpti](#).

At the same time, [bhīma vishēna bhītim api na bhējirē](#). [bhīma](#) means bhayankaraha, frightening. Because of that, [bhītim api na bhējirē](#) - they did not get frightened. *What was their thinking?* [sudhām vinā virāmam na prayayuhu](#). [Sudha](#) means Amrutam. Without getting the Amrutam, they did not cease or stop their effort.

It is because they decided that the goal is in our hands. The destiny may be against me. It only shows that I have to put forth some more effort. If there is failure even afterwards, then also the conclusion is that some more effort is needed. If that is also not enough, increase the prayer. Let the grace of the Lord come.

But the philosophy is - I make my life. I mar my life. I am responsible for my future. Incidentally, this approach is important from the [Advaita Gnyāna](#) angle also. Because ultimately, the Advaita teaching is - I am the [Brahman](#) who is [Swatantraha](#). Everything else is [Mithyā](#). It means [Paratantraha](#) - they depend upon me for their existence.

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥१९॥

**mayyēva sakalam jātam mayi sarvaṁ pratiṣṭhitam |  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham || 19 ||**

**Kaivalya**

Therefore, in Vēdānta, I have to own up that I am the only independent truth and everything else depends on me. This is my ultimate discovery. I am working for that. *What is the fatalistic thinking, if I am a fatalistic person?* In fatalistic thinking, I keep on saying that nothing is in my hand. That means I am not a **Swatantra Purushaha**.

My life is not **Swatantram**. My life depends upon so many factors. Either I say the Planets determine my life or I say the lines of my palm determine my life or I count the number of letters in my name. Some people also change the name. I think that my life is governed by the English alphabets or my life is governed by some numerological numbers.

In all these approaches, I am indirectly saying that I am **Paratantraha**, I am not free. I am **Dāsaha**. I am Dāsaha of external factors. I never say I am a Swāmi. In pro-freewill thinking, now itself I am training myself to say that I am the Swāmi. Only if I train myself saying I am a Swāmi, after coming to Vēdānta, I can comfortably say that I am the master of the Universe.

Suppose, I keep on training myself saying nothing is in my hands, I am Dāsa, I am Dāsa, then in Vēdānta, the teacher comes and tells that you are free. The mind which has got the **Vāsana** of **Dāsa Buddhihi** (planet Dāsa, Palmistry Dāsa, Astrology Dāsa) cannot accept it. So, we should train ourselves to be a Swāmi. That is called **Swāmitva** thinking.

Pro-freewill thinking is Swāmitva thinking. Otherwise, Dāsa Buddhi will come. **Dāsa Buddhi** is ok in other systems of philosophy. They keep on saying Dāsōham, Dāsōham. **Sōham Buddhi** is required. Advaita is Sōham Buddhi. Sōham Buddhi means I am the master. A fatalistic person develops Dāsōham Buddhihi. Never say **Dāsōham**. Say **Sadā Sōham**.

Therefore, fatalistic thinking will bring Dāsa Buddhihi, whereas pro-freewill thinking brings **Swāmitva Buddhihi**. That alone is conducive for Advaitic teaching. *Therefore, what type of training should we have as students of Advaita?* I have the freedom to decide my future - **ātmaiva hyātmanō bandhuhu ātmaiva ripurātmanaha**.

So, my thinking makes me a slave, my thinking makes me a master. Therefore, **sudhām vinā virāmam na prayayuhu** - they did not cease to work. *Therefore, what is the conclusion?* **dhīrāh nischitārdhāt na viramanti**- *Who are dhīra purushāha?* They are pro-freewill thinkers, **Āstikās, Purushārtha Pradhāninaha**.

So, those Dhīrās who say everything is in my hands, **na viramanti** - they do not withhold from their effort to accomplish **nischita arthaha** - The goal that they have fixed for themselves.

**arthaha** means goal. In-fact, you read the biography of any person of great accomplishment. Remember that any great accomplishment is only by crossing through so many obstacles.

The person who sang a song yesterday was telling that when he first came to Rishikesh, he had gone to somewhere and he came to Rishikesh station. While he was coming, some thieves thought that he had money and they stabbed him on the neck. He just walked fast the he swooned after reaching this area.

He says that his voice was very good before that. After that, he lost some of his voice. He said that it is only because of the grace of Lord he is able to sing now. What I am saying is that even for smallest things you want do, there are obstacles - **shrēyāmsi bahu vighnāni bhavanti mahatāmapi**. That is why Krishna said - **mat chittaha sarva dugāni mat prasāda tarishyasi**.

A doubt may come that Swāmiji, suppose we say future is in my hands and I will accomplish everything. *When this is said, will it not lead to arrogance?* If that there is a possibility of leading to arrogance, add a clause. *What is the clause?* By the Grace of the Lord, backed by the Lord, boosted by the Lord, I will have enough strength to accomplish the goal.

Once I say that the power is by the Grace of Lord, I am not negating the freewill. At the same time, I am saying that the freewill is boosted by, blessed by, supported by the Lord's grace. It is like two engines when the train is going upwards. The trains that go over the mountains have two engines, one in the front and another at the back.

Front engine is **Purushārtha** and the back engine is **Daivam**. Therefore, there is no scope for arrogance. *If somebody asks - did you accomplish that?* Yes, I accomplished that by the grace of the Lord. Therefore, you are not negating freewill. Therefore, **dhīrāh na viramanti**.

## Verse No. 82

क्वचित् पृथ्वीशय्यः क्वचिदपि च पर्यङ्कशयनः

क्वचिच्छाकाहारः क्वचिदपि च शाल्योदनरुचिः ।

क्वचित् कन्ठाधारी क्वचिदपि च दिव्याम्बरधरो

मनस्वी कार्यार्थी न गणयति च दुःखं न च सुखम् ॥ ८२ ॥

**kvacit pṛthvīśayyaḥ kvacidapi ca paryaṅkaśayanaḥ**

**kvacicchākāhāraḥ kvacidapi ca śālyōdanaruciḥ |**

**kvacit kanṭhādhārī kvacidapi ca divyāambaradharō**

**manasvī kāryārthī na gaṇayati ca duḥkhaṁ na ca sukham || 82 ||**

Once I take charge of my life, I take responsibility for my future then, I should be ready to face of the situations which come on the way. That means I require two important traits. One

trait is for perseverance or patience because any accomplishment is time consuming. Greater the accomplishment, greater is the time. Therefore, infinite patience is required.

Second is the toughness of the personality which is otherwise called **Dhriti**. Krishna talks about Dhriti in the 18<sup>th</sup> chapter of the Gīta. **Dhriti** or willpower is the capacity to hold on to the pursuit. It is the mental toughness or perseverance or tenacity to go on and on and on, to plod on. There is beautiful English saying - when the going gets tough, the tough gets going.

So, tough has got two meanings. When the going gets tough - means difficulty. The tough gets going means the man of toughness, perseverance gets going. Krishna says in Bhagavad Geetha –

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८-३३ ॥

**dhṛtyā yayā dhārayatē manaḥprāṇēndriyakriyāḥ |  
yōgēnavyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī || 18-33 ||**

**Sātvik Dhriti** is that willpower to continue in spiritual path. **Rājasik Dhriti** is the willpower to continue in material path. All material accomplishments are because of Rājasik Dhriti. **Tāmasik Dhriti** is that willpower to continue in not doing anything. That is holding on to laziness. The fatalistic philosophy is ideal for a lazy person.

Generally, laziness and fatalism go together because I have to work if I take responsibility. Therefore, Krishna says **Dhriti** is important. In the 2<sup>nd</sup> chapter, he says -

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

**yaṁ hi na vyathayantyētē puruṣaṁ puruṣarṣabha |  
samaduḥkhasukhaṁ dhīraṁ sō:'mṛtatvāya kalpatē || 2-15 ||**

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४ ॥

**mātrāsparśāstu kauntēya śītōṣṇasukhaduḥkhadāḥ |  
āgamāpāyinō:'nityāstāṁstitikṣasva bhārata || 2-14 ||**

**Titiksha** is another name for toughness. In **Vivēka Chūdāmani** -

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥२४॥

**sahanaṁ sarvaduḥkhānāmapratīkārapūrvakam |  
cintāvilāparahitaṁ sā titikṣā nigadyatē ||24||**

**Titiksha** means whatever be the pin pricks that we face, the capacity to swallow those pin pricks until the goal is achieved. That is indicated here. **manasvī kāryārdhī-manasvī** means strong willed person, tough minded person, **Dhritimān - prashastam manaha asya asti iti manasvī**. Pro-freewill thinker is **manasvī**.

He is always **kārya ardhī**. He wants to get things accomplished. He is a man of accomplishments. It means from any failure, he wants to learn and forget and work for the next step. So, I take failure and I chew the failure like the Sugarcane. *What do you do when you get a sugarcane bit?* You put it in the mouth, chew, take the juice and spit it out.

Similarly, every failure is like a sugarcane bit. Chew and learn valuable lessons as to where I went wrong, where I could have done otherwise. Learn valuable lessons and their afterwards, forget the events. No more **kimahagm sādhunā karavam kimaham pāpam makaravamiti**. Brooding over the past is an obstacle in the present.

Learning from the past is a booster for the present. So, convert the past not into an obstacle, convert the past into a booster. Therefore, **kāryārthi** means he learns from every failure and becomes mature. Therefore, he is more qualified to act better, whereas the fatalistic person will only sit and brood.

That why this person is **manasvī** - man of enthusiasm, dynamism. **kāryārthi** - the one who wants to accomplish any goal. This is applicable to both **Prēyaha** and **Shrēyaha** because both require appropriate effort. **anyat shrēyōnyadutaiva prēyaha tē ubhē nanārthē purushagm sinītaha** -so, both require appropriate effort.

Only the type of effort varies, but there is appropriate effort. Therefore, all these **Slōkās** should be extended to **Prēyōrdhi** and as well as **Shrēyōrdhi**. In the case of **Shrēyōrdhi**, it is **Sādhana Chatushtaya Sampatti**. In the direction of Shrivana, Manana etc. In the case of **Prēyōrdhi**, he has to work hard. *What should he do?*

**duhkham na ganayati** - he doesn't consider the pain as pain at all. Obstacles are those mountains which come when a person forgets the goal, whereas the very same obstacles are mole hills when a person remembers the goal. Therefore, **duhkham na ganayati** - he doesn't consider the pain as pain at all. **na cha sukham** - when comfort comes in between, then also he is not carried away by that. This is the final essence that he explains in first three lines.

**kvachit bhūmau shayyāh-** sometimes, on his way to the goal, he was in such a bad condition that he lost all his money and he had to lie down on the ground - **bhūmau shayyāh**. He lost everything. So, his bed is **bhūmi** alone. **kvachidapi cha paryanka shayanaha** - sometimes, he has all comforts like bed etc. **paryankam** means bed.



So, he is showing the opposites. **bhūmau shayyāh** indicated **Dukham** (**dukhārtham**) and **panyanka shayanaha** indicates **Sukham**. Similarly, **kvachit shākhāhārī** - sometimes, he had to eat fruits, roots or vegetables only. He doesn't have even enough to eat. **kvachidapi cha shālyōdana ruchihī**. Sometimes, he enjoys **shālyōdanam** - all types of grains.

He enjoys Pāyasam, Jilebi, Gulab Jamun etc. **kvachit kanthādhārī** - sometimes, he doesn't even have enough dress to cover. He is in tattered clothes or he is in ragas, but he doesn't consider it as a pain at all. **kvachidapi chadivvyāambaradharaha** - sometimes, he gets very valuable clothes.

Whatever comes, he is not carried away by either of this because his mind is not in the intermediary station, but it is on the goal. There is an idiom - ragas to the riches stories. They are the stories of those people who just went from ragas to riches. All the stories indicate the person's perseverance only - **na ganayati dukham na cha sukham**.

In Ramayana also, Anjaneya faces the same thing. He has to cross the huge ocean. He thought how it is possible to cross the ocean. Then, he remembered Rama. Then, by the grace of the Lord –

गोष्पदी-कृत-वारीशं मशकी-कृत-राक्षसम् ।

रामायण-महामाला-रत्नं वन्देऽनिलात्मजम् ॥ १॥

**gōshpadī-kṛta-vārīśaṁ maśakī-kṛta-rākṣasam |**  
**rāmāyaṇa-mahāmālā-ratnaṁ vandē:'nilātmajam || 1 ||**

Even though the ocean is very huge, when his freewill or the strength was further reinforced by the grace of the Lord, huge ocean became a small pool of water. Not even a pool, but **gōshpadam** -the hoof mark of a cow or bull. How small is it! Suppose, there is water in that after rain and you want to cross that.

*How much effort is required?* You cross it effortlessly. Similarly, for Anjaneya, the ocean became **gōshpadī**. After going to Lanka, there were huge Rākshasās, but for Anjaneya, whose freewill is boosted by Ēshwara's grace, each Raksha became a **Mashaka** - **mashakī kruta rākshasam**. **Mashaka** means a mosquito.

*When the mosquito is sitting on the body and you want to kill it, how much effort is required?* We effortlessly hit it. You give instantaneous Mōksha to the mosquito. Similarly, Rākshasās became Mosquitoes. This is all because of the freewill boosted by the grace. There, Anjaneya also gets some head weight and that is how he misses Sita.

He searches all over and even goes to the Antahpura. He gets very disappointed and frustrated. Suddenly, he thinks - perhaps, because of all these things like crossing the ocean and killing the Rākshasās, I got arrogant. *Therefore, what did he do?*

नमोस्तु रामाय सलक्ष्मणाय देव्यै च तस्यै जनकात्मजायै ।

नमोस्तु रुद्रेन्द्र यमानिलेभ्यः नमोस्तु चन्द्रार्क मरुद्गनेभ्यः ॥

**namōstu rāmāya salakṣmaṇāya dēvyai ca tasyai janakātmajāyai |**

**namōstu rudrēndra yamānilēbhyaḥ namōstu candrārka marudganēbhyaḥ ||**

So, hold on to freewill. The moment a tinge of arrogance comes, constantly add this expression - I have accomplished, but backed by the grace of the Lord. So, we are all Anjaneyas, Bhaktās of the Lord. We can accomplish by the grace of the Lord. So, he is called **manasvī**.

#### Verse No. 84

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु

लक्ष्मीः समाविशतु गच्छतु व यथेष्टम् ।

अद्यैव वा मरणमस्तु युगान्तरे वा

न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥ ८४ ॥

**nindantu nītinipuṇā yadi vā stuvantu**

**lakṣmīḥ samāviśatu gacchatu va yathēṣṭam |**

**adyaiva vā maraṇamastu yugāntarē vā**

**nyāyyātpathaḥ pravicalanti padaṁ na dhīrāḥ || 84 ||**

One of the problems that human beings always face is making decision in life because making a decision is taking responsibility for our future. Once we take the decision and if some failure or adverse effect comes, we cannot put the blame on someone else. That is why somebody said - to err is human, to put the blame on someone is more human.

So, we always have got fear of taking responsibility because there is a sense of loneliness. Therefore, generally we avoid taking decisions, especially difficult decisions. Or we try to postpone making decisions. But unfortunately, we cannot avoid making the decisions because as human beings we have a will, we have a choice. Therefore, we have to make decisions.

Because of that reason alone, we are constantly facing conflicts also. To make a decision is to face conflicts every moment. Always there is a conflict. In fact, the presence of conflicts is another indication for the presence of freewill. The presence of conflicts is another important indicator of freewill because conflict indicates choice and choice indicates freewill.

Where there is no choice, there is no question of conflict at all. *Isn't it true?* You see anywhere. Suppose, I have only one camp, then you don't have any conflict as to whether to

come to first camp or second camp because there is no choice. Once I put two camps, there is a conflict.

Similarly, a person puts applications for many colleges. If the application form comes from one college, there is no conflict. Suppose, the form comes from two colleges, there is a problem. Similar is the case with horoscope hunting. If there is only one fit horoscope, there is no conflict. But if there are 4 or 5 then there is a conflict.

So, these parents will see 7 or 8 or 10 girls and this fellow comes for holidays for three weeks. Where there is a choice, there is a conflict. That is why Swāmiji nicely says - a cow has no conflict whether it should be a vegetarian or non-vegetarian. It is vegetarian. A tiger has no conflict whether it should be vegetarian or non-vegetarian.

But the human being has conflict. Even after choosing vegetarian, there is a conflict whether to be a lacto vegetarian or a vegan etc. We have a conflict every moment, right from getting up onwards whether it should be 4'clock, 4.30 or 5'clock. Therefore, we have got all kinds of conflicts indicating the freewill. *Why do we hesitate?*

It is because whatever decision we make, the result is unpredictable. The unpredictability makes decision making more difficult. Therefore, I am avoiding making decision. *Therefore, what should a man of Dhairyam do?* Life is a series of actions with unpredictable results. You never know what the results are.

*karmanyēva adhikāraha tē mā phalēshu kadāchana* - I do my freewill's contribution. There afterwards, my fate's contribution will be there. So many unknown factors are there. All of them produce a favorable or unfavorable result. *What should I do once I have thought over the pros and cons according to the data available?*

I stick to the decision without wavering. Therefore, courageous people are those who plan and make a decision and once they make a decision, there afterwards they will not waver at all. That unwavering mind is talked about in this Slōka. *nyāyyātpathah pravichalanti padam na dhīrāh* - they choose the *nyāyamārgaha*.

*nyāyamārgaha* means that which is righteous and proper course of action, taking into account all the pros and cons and what is also *Dharma* and *Adharma*. Suppose, there is disease and many people give many suggestions. Somebody will say there is a cure in Ayurveda. Another person will say there is 200% cure in Naturopathy.

Another person will say there is a definite cure in Allopathy. Now, I have a choice. I have to take one course. I cannot say why I can't take all of them. Some of them are diagonally

opposite. The Homeopathic person will not allow the Allopathic course of medicine to be taken. Each course of action is for months or weeks together.

*What can I do?* With the available knowledge, data and people's experience and each course of action, I decide a course and I take the support of Ganapati or Venkatachalapati or Sripati and I surrender. Once I have decided, there afterwards, I should not go on asking anyone. After taking the course, if you ask anyone, you will have a hell.

After taking the course, don't go to an astrologer. It is still worse. If you want to show to an astrologer, show. It doesn't matter, but show to only one astrologer. They will contradict themselves. Even two Allopathic doctors contradict. Therefore, take the pros and cons, decide the course of action, surrender to the Lord and go on.

Pray - O Lord, I have taken decision with the data available. Give me the strength to face whatever be the consequences. This unwavering mind is another sign of a person of freewill. We will see the details tomorrow.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**



**26. Talk 24 - Verses 84, 87, 99, 105, 11A**

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्

अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām**

**Verse No. 84 (cont'd)**

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु

लक्ष्मीः समाविशतु गच्छतु व यथेष्टम् ।

अद्यैव वा मरणमस्तु युगान्तरे वा

न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥ ८४ ॥

**nindantu nītinipuṇā yadi vā stuvantu**

**lakṣmīḥ samāviśatu gacchatu va yathēṣṭam |**

**adyaiva vā maraṇamastu yugāntarē vā**

**nyāyātpathāḥ pravicalanti padaṁ na dhīrāḥ || 84 ||**

Yesterday, I said that because of the faculty of freewill or [Purushārtha](#), we have certain problems. We have got certain advantages also. The main advantage of having freewill is that we alone can work for [Mōksha](#). The very possibility for Mōksha is because of the presence of Purushārtha.

The animals do not have that possibility because they lack Purushārtha. That is why Mōksha, the highest goal itself is called Purushārtha. So, if Purushārtha is not there, Purushārtha is not there. It means if freewill is not there, Mōksha is not possible. Therefore, the main advantage that we have due to freewill is the possibility of Mōksha.

At the same time, there is another side to the coin. That is the problem. The main problem being that we have to take decisions and every decision that I have to make leads to conflicts and conflicts and conflicts. Conflicts are with regard to the end and the conflicts are there with regard to the means also.

For ordinary people, the end alone is the important. But for mature people, not only end, but the means is also as important as the end. That means, they might be interested in [Artha](#) and [Kāma](#), but they want to acquire Artha and Kāma only through [Dhārmika Mārgaha](#), [Nīti Mārgaha](#), righteous means. Therefore, in the case of mature people, the worry about righteousness becomes more pronounced than the worry about the [Karma Phala](#), the result.

सन्तः सच्-चरितोदय-व्यसनिनः प्रादुर्भवद् यन्त्रणाः

सर्वत्रैव जनापवाद-चकिता जीवन्ति दुःखं सदा ।

[दशरूपक ३.१८]

**santaḥ sac-caritōdaya-vyasaninaḥ prādurbhavad yantraṇāḥ  
sarvatraiva janāpavāda-cakitā jīvanti duḥkhaṁ sadā |**

The **Satpurushās** have got a constant worry that whether they are following a **Dharma Mārga** or **Adharma Mārga**.

अव्युत्पन्न-मतिः कृतेन न सता नैवासता व्याकुलो  
युक्तायुक्त-विवेक-शून्य-हृदयो धन्यो जनः प्राकृतः ॥१२७॥

[दशरूपक ३.१८]

**avyutpanna-matiḥ kṛtēna na satā naivāsatā vyākulō  
yuktāyukta-vivēka-śūnya-hṛdayō dhanyō janaḥ prākṛtaḥ ||127||**

[daśarūpaka 3.18]

The **Prākṛuta Janās** are blessed because they don't bother about what is Dharma and Adharma. Therefore, the more I know about Dharma and Adharma, the more I am worried about whether my actions are proper or improper. Because of my worry about Dharma and Adharma, there is constant conflict.

Therefore, Shāstra gives the norms for deciding what Dharma is and what Adharma is. The norms given are -

- ॐ Shruti Pramānam.
- ॐ Smṛuti Pramānam.
- ॐ Sishtāchāra Pramānam
- ॐ The Matured people who are our contemporaries

These four Pramānams are given by the Shāstra to help us determine what is proper and what is improper. **Shruti** or the Vēda talks about Dharma and Adharma. **Vēdaha Akhilaha Dharma Mūlam** - that is the **Mūla Pramānam** for right and wrong. But Vēda does not contain all aspects.

Therefore, we have got the **Smṛuti Pramāna**, the secondary scriptures consisting of Smṛuti, Purāna, Itihāsa etc. They not only explain Dharma-Adharma through various stories and actual historical events, but they also teach **Dharma**. Every character in Ramayana in Mahabharata in Purāna, teach Dharma because most of the situations that we face will be faced by one character or another.

We not only face **Dharma Sankata**, but Bhishma, Drona, Dharma Putra, Kunti also would have faced. There afterwards, we have a 3<sup>rd</sup> grade called as **Sishtāchāra**. Our own forefathers,

having assimilated Dharma-Adharma, have lead a life which we would have heard through [Parampara](#). That is called [Sishta Āchāraha](#).

So, [Shruti](#), [Smruti](#), [Sishtāchāra](#) are all norms for guiding us. Finally, there may be special cases which will not be discussed in any one of the scriptures or which our forefathers would not have faced at all. People ask - *Swāmiji, if we have to so Shrārdham in America, do we have to see Indian Tithi or American Tithi?*

In [Manu Smruti](#), there will not be a section called America Shrārdham because they never envisaged such possibility. They will say how to take bath in well. How to take tap bath won't be discussed anywhere. Therefore, because the society is changing, we will face newer and newer situations like some Hindus converting into some other religions and later wanting to come back to Hinduism.

No scriptures talk about what to do in such situations. We may not be interested in converting others. *But what to do when our own people want to come back?* So, we have to find out solutions to newer and newer problems. *Then, what to do?*

You have to go to a contemporary who has assimilated the spirit of the scriptures and who can objectively study the present society and who doesn't have any axe to grind. He should not be a beneficiary. He should be such an objective, impartial, informed, mature, educated, cultured person. [yētatra brāmhanāh sammarishinaha](#);

[sammarishinaha](#) means those who can analyze. They don't blindly read [Manu Smruti](#). In [Manu Smruti](#), they will say that the toilet should be 80 feet away. The total house is 20/20 these days. Therefore, you cannot blindly read [Manu Smruti](#) and follow. In fact, many of things said in [Manu Smruti](#) are impossible for the modern house construction.

Therefore, he must be able to analyze the spirit of it. [yuktā āyuktāh alūkshā dharmā kāmāsyuhu yathātē tatra vartēran tathā tatra vartē thāh](#) - This provision is given by the Vēda itself. That means Vēda itself knows that the society will change, situations will change. Therefore, we can never have a rigid do's and don'ts.

Any system which is rigid will perish. A rigid tree will perish in a cyclone, whereas the flexible grass will not perish. Thus, Vēda understood that the do's and don'ts should not be and could not be rigid. Therefore, Vēda itself says consult a person who knows. If he is facing a new situation, you see how he is acting and you can follow according to that.

Suppose, he doesn't face a similar situation as you are facing, then present the situation to him and decide. Thus, [Shruti](#), [Smruti](#), [Sishtāchāra](#) and a contemporary [Brāmhana](#) are the

norms for guiding us. **Brāmhana** means **Vaidika Purushaha**, a cultured person. Above all, we have got your own common sense norm which is universally applicable.

*What is common sense norm?* What I don't want others to do to me, I should not do. **parōpakārah punyāya pāpāya para pīdanam**. Helping others is **Punyam** and harming others is **Pāpam**. We have got certain norms. Use this common sense norm, Shruti, Smruti, Sishtāchāra and contemporary. Having considered all these factors, take a decision.

But the problem is that in-spite of all these factors, we still can have conflicts because **Dharma** and **Adharma** are not always black and white. There are so many situations in between. That is the grey area where you never be able to say this is right or that is right. *Is Kumbhakarna right or Vibhsīhana right?* We can argue for Vibhsīhana saying that he deserted his brother because he was following **Adharma**.

He wanted to support Rama's cause which is **Dhārmic**. Kumbhakarna's argument is - I am under my elder brother and in a family, only one person can decide. If everybody wants to decide, there will be confusion. *Therefore, what am I to do?* I have a right to suggest and once that person suggests, my job is to follow the leader.

Kumbhakarna was also utterly selfless. He was ready to perish for the sake of his brother. He never justified his brother's decision. He advised him saying that what he is doing is wrong. Therefore, leave Sita. But ultimately he said - whatever is your decision, I will follow that and perish as a subordinate.

*So, is this right or is that right?* There is a **Dharma Sankata**. Thus, even if we take the decision, there are so many grey areas. *Therefore, what is the advice that Bhartruhari gives?* Consider all the factors, take one decision and there afterwards, don't look back. Don't consult too many people. If there are too many doctors, there is confusion.

If there are too many astrologers, there is confusion. If there are too many Swamis, there is confusion. Never, never, never ask the same question to two different people. That means you don't have **Shraddha** in the person that you are asking. It applies to anything. One patient went to a doctor and he said - first, I went to this doctor across the road.

The second doctor never approves the first doctor. He says - what foolish advice did he give you? The patient says - he asked me to come to you. In the same system, no two doctors will agree. Therefore, never ask advice for same information from many people. Ask one person. There will be confusion.

*Therefore, who is a Dhīra Purusha?* He doesn't consult many people. He has got a few norms. He believes in one astrologer or one doctor. Even if he kills me, I will die, rather than



going to another one. Similarly, he will go to one Swami. Once decided, follow and don't turn back. That is the advice here.

**nīti nipunāha nindantu stuvantu-** after taking the decision, let other people give any opinions, pass any remarks or judgments, he doesn't care about that. Others may glorify, congratulate his decision. Or nindantu - they will criticize. Generally, people cannot keep quiet. Unasked, they will go on suggesting because advice is the cheapest thing which everybody freely gives.

Therefore, any decision you make, people will comment. Therefore, we should be strong in our mind. **nīti nipunāha nindantu athava stuvantu-**let them glorify or criticize. A person bought a land and he wanted to cultivate it. People started coming and saying - don't cultivate this land, this is useless.

Somebody said you should not cultivate this crop, cultivate something else. Somebody said you should make a garden. Then, he put a suggestion box and people started putting their suggestions. He did a small thing. There was no bottom for the box and down below, there was a big waster paper basket.

Otherwise, public will make you go crazy. Therefore, **nindantu yadiva stuvantu;** It is not arrogance or adamancy. Before making a decision, think well, consult important people, Shruti, Smruti and Sishtāchāra. It is not a blind decision and adamantly holding on to it. Give sufficient thought. Once decision is taken, plunge into action.

**lakshmī samāvishatu** - because of this decision, prosperity may come or money may be lost - **gacchatu vā yadhēshtam.** Because I don't know what is in store. **lakshmīhi** means wealth. So, let wealth come or let wealth go. **adyaiva vā maranamastu-** some people even threaten that if you take this course of action, you will die immediately.

So, there may be the threat of death also. **adyaiva vā** - today itself. **yugāmtarē vā-** or death may be after one Yuga. *Who is a strong willed person?* Once he has taken a decision, he will not change. **nyāyyāt pathaha** - from the righteous **Mārga** that he has chosen. **na pravichalanti dhīrāh-** the strong willed, righteous people do not stray away from the **nyāyya mārga.** **nyāyya** means **Dhārmika Mārgaha.** Therefore, be bold in life. That is the idea.

#### Verse No. 87

छिन्नोऽपि रोहति तरुश्चन्द्रः क्षीणोऽपि वर्धते लोके ।  
इति विमृशन्तः सन्तः सन्तप्यन्ते न लोकेऽस्मिन् ॥ ८७ ॥

**chinnō:'pi rōhati taruścandraḥ kṣīṇō:'pi vardhatē lōkē |**  
**iti vimṛśantaḥ santaḥ santapyantē na lōkē:'smin || 87 ||**

Another trait of the [Dhīrās](#) is talked about here. By definition, Dhīrās are pro-freewill thinkers, [Āstika](#) thinkers. They are those whose philosophy is that my future is in my hands. I do not want to put the responsibility on any other external factor. I accept the contribution of the external factors, but I consider that the main factor is my [Purushārtha](#).

So, I accept [Ēshwara Krupa](#), [Guru Krupa](#), [Shāstra Krupa](#) etc as contributory factors. I even accept destiny as a contributory factor. According to me, the primary factor is my [Purushārtha](#). I am the decider of my future, supported by other factors. This is called pro-freewill philosophy. This is [Shāstric](#) teaching, this is [Āstika Chinta](#).

*What will they do?* If they want to take examples from outside, they choose only those examples where effort has worked. They read the biographies of successful people. The fatalistic people concentrate on the biographies of successful failures and they love to talk about accidents because accidents are ideal grounds to talk about fatalism.

Fatalistic people always concentrate on accidents, deaths, failures, whereas pro-freewill people look for the biographies of achievers. Even when they study nature, they look for such instances only. Bhartruhari himself gives two instances. One instance is a tree. Suppose, the branches of a tree are cut, then it will again grow after sometime.

Sometimes, the whole tree could have been uprooted in a cyclone and we would think that it would dry up in a few months. But there may be one root which is sticking to the ground and after the next rain you will find a green leaf. It is the freewill power, as it were. Even though you repeatedly cut, again and again it survives.

Therefore, he says [taruhu chinnaha api rōhati](#)- a tree will grow again and again when it is cut. [chandraha kshīnaha api punaha upachīyatē](#)- even though [Amāvāsya](#) comes again and again, the Moon doesn't give up. It comes again. While pro-freewill thinker will look from [Amāvāsya](#) to [Pournami](#), the fatalistic will talk about [Pournami](#) to [Amāvāsya](#).

It is like half cup full, half cup empty. That is why I say that [Punya](#) is required to change the perspective. We require good destiny to accept freewill. [iti vimrushantah santaha](#)- thus, constantly analyzing the nature as well as the life of the achievers - [vimrushantah. santaha](#) - the [Sath Purushās](#), the [āstika chintāvantaha purushāha](#).

[na santapyantē](#) - they are never depressed when failures come. They never hit their head when failures come. They will say that this also will pass away. Any [Dasha](#) is a cyclic one. It means it will again change because even the darkest day will end and the sunlight will come. [iti vimrushantaha; na santapyantē](#) - they are never frustrated.

**viplutāha-** even when they are tormented by negative destiny, they don't give up. But they lie low waiting for the appropriate opportunity. There is an idiom in English - down but not out. This is the tenacity or willpower. There is another Slōka –

उदये सविता रक्तो दक्ष्णास्तसमये तथा ।

संपत्तौ विपत्तौ च महतामेकरूपता ॥

**udayē savitā raktō dakṣāstasamayē tathā |**  
**saṃpattau vipattau ca mahatāmēkarūpatā ||**

**sampattou cha vipattou cha** - In prosperity and adversity. mahatān ēka rūpatā - the great people have got a similar mentality. udayē savitā raktaha - the Sun is reddish when it is coming up. raktascha astamayē tathā - it has got the same color when it is going down.

**Verse No. 99**

गुणवदगुणवद्वा कुर्वता कार्यजातं

परिणतिरवधार्या यत्नतः पण्डितेन ।

अतिरभसकृतानां कर्मणामाविपत्ते-

र्भवति हृदयदाही शल्यतुल्यो विपाकः ॥ ९९ ॥

**guṇavadaguṇadvā kurvatā kāryajātaṃ**  
**pariṇatiravadhāryā yatnataḥ paṇḍitēna |**  
**atirabhasakṛtānāṃ karmaṇāmāvipattē-**  
**rbhavati hṛdayadāhī śalyatulyō vipākaḥ || 99 ||**

Previously, Bhartruhari said that once you have taken a decision, hold on to that because any decision will have pros and cons and people will criticize or glorify. This is endless. At the same time, Bhartruhari warns - be slow in making decisions. Let it not be an impulsive decision and hold on to it adamantly.

Whatever time you require, take it. Especially, greater the decision, more time you should give. There are many decisions in life which will have long lasting effects. In such cases, never be hasty in taking a decision and regret lifelong. Therefore, take your own time. If you want to consult someone else, consult them.

You do whatever is required. What we say is that once you decide having taken all these things into account, then carry on. One thing is that there is no such thing called perfect decision. Even if there is a perfect decision, there is no way of knowing what a perfect decision is. Because to know what is perfect, I should know how many factors are influencing the decision.

Every decision is influenced by infinite factors. As a human being, I never know how many factors are there. There also, I can never say how many factors are favorable. Therefore, there

is no perfect decision. Even if there is a perfect decision, there is no way of knowing whether this is the perfect decision.

We decided that we will try the camp in April. We never knew whether it is a perfect decision or not. *How do we know what all things will happen from October to April?* The idea was that we will try out. It may be good or it may be bad. We do not know if the weather would be co-operative or not. Thus, we can never know. *Therefore, what do you do?* Having made the decision, you carry on. Krishna says in the Gīta -

*sarva ārambhāhi dōshēna dhūmēna agnihi iva āvrutāh* - Any undertaking in like has minus points. There is no undertaking which has got only plus points. To look for a perfect decision is to look for a one sided coin. Bring a one sided coin and on that day, we will have a perfect decision. *Therefore, how long can you wait for a perfect decision?*

You will have to wait endlessly. Therefore, take into account as many important factors as possible and jump. It is just like dipping in Ganga. Taking decision is like sitting in front of Ganga and looking for Rāhu Kāla to go or Kētu Kāla to go. All this won't work. Just jump, plunge into Ganga.

At first, it will be difficult. There afterwards, it will be very pleasant. Similarly, here also he says - be slow to take the decision, but once you take it, be firm in implementing it. Therefore, he says *gunavad agunavadvā kārya jātam*- your undertaking may be a major one like joining a particular company or whether to send your child to America for higher education.

There are major undertakings in life. *agunavat* - or it may be a minor undertaking. *agunavat* should not be taken as a *Dōsha*. It means minor. It may be a major undertaking or a smaller undertaking. *parinatihi avadhārya* - you have to study the consequences. Not only the short term consequences, but you have to study the long term consequences also.

Sometimes, short term consequences will be good and long term consequences will be bad. Sometimes, long term consequences will be good and short term consequences will be bad. *When they are opposite and I have to choose, which one do I have to vote for?* I will have to accept the negative consequences for the sake of better, long term positive consequences.

Therefore, he says *parinatihi*. *Parinatihi* means consequences, *Phalam*. *avadhārya* - may you assert well. You have to talk to people, or read books. You have to do whatever you have to do. *yatnataha* - it means painstakingly. Do research, do study and collect whatever data is required. *yatnataha avadhārya*;

*By whom?* *panditēna kurvata* - by an intelligent person who is going to act. Here, pandita means a *Vivēki Purushaha* who takes responsibility for his decisions. *Why should you give*

*enough time?* It is because atirabhasakrutānām karmanām- suppose, you take such undertakings impulsively.

atirabhasakrutānām means impulsive undertakings without seeing the consequences, which are taken with shortsightedness. rabhasa means fast or impulsive. *What will be the problem?* shalya tulyō vipākaha - the consequences will be permanently painful like a thorn in the neck. shalyam means a thorn. Any sharp thing is called a shalyam.

vipākaha means consequence. Consequences will be permanently painful. āvipattēhē- you will have to regret until death. Sometimes, our guilt is so painful that the victim might have said that it doesn't matter. Often, the victim might have forgiven, but I find it very difficult to forgive myself. Self forgiveness is more difficult for a sensitive person.

That is why Dayānanda Swāmiji often says - self forgiveness is very important as forgiving others. We often forgive others, but we never forgive ourselves. If I am not ready to forgive myself, I will be tortured by guilt. Therefore, I learn a lesson, decide not to repeat. There afterwards, I don't keep guilt.

Therefore, Bhartruhari warns that for impulsive actions, you will have to live with lifelong guilt. vipattihi means Maranam. āvipattēhē means you will have to live with that until death. *What type of suffering will it be?* hrudayadāhi - which will burn your heart constantly. Therefore, be slow in taking decisions and be slow in giving promises to people also.

Our Purānās are full of problems caused by promises. The entire Ramayana is because of Dasharatha's promise. The entire Mahabharata is because of Bhishma's promise, Draupadi's promise. Draupadi takes a vow that she will not tie her hair until Dusshasana is killed.

When Krishna is trying to settle their problems, Draupadi is not interested in settling the problem in a non-violent way. Because, if the problem is solved in a non-violent way, what will happen to her hair! She's more bothered about her hair than the death of so many people! Therefore, be very careful in giving a promise and if you give it, you fulfill it.

When a person came for an interview in an office, the boss said - you should have integrity and wisdom. *What is integrity?* Once you give a promise to the customer, you have to fulfill that even if the company goes in loss. *What is wisdom?* Never give such a promise. Therefore, integrity is important, but wisdom is more important.

Therefore, make sure that you are very slow in decisions. Once you make a decision, you implement it. Once you learn that it is a wrong decision and because of that, the consequences are negative, then also don't go on regretting. Swāmiji says - A house has got a low ceiling and somebody warned this person to stoop down and walk.

He started putting his head down right from here. Exactly when the ceiling came, he got up and got a bump. This is called a thoughtful bump. Therefore, sometimes in life, even after long thinking also, we successfully make wrong decisions. Therefore, such things also happen. Be slow to make decisions.

Even if wrong decisions happen, don't hold on to guilt. Learn a lesson and forget the whole thing. [hrudayadāhi](#) - you will have to face heart burning, thorn like pricking consequences. Therefore, be slow in any decision.

### Verse No. 105

कदर्थितस्यापि हि धैर्यवृत्तेर्न शक्यते धैर्यगुणः प्रमार्ष्टुम् ।

अधोमुखस्यापि कृतस्य वन्हेर्नाधः शिखा याति कदाचिदेव ॥ १०५ ॥

[kadarthitasyāpi hi dhairyavṛttērna śakyatē dhairyaguṇaḥ pramārṣṭum |](#)  
[adhōmukhasyāpi kṛtasya vanhērnādhaḥ śikhā yāti kadācidēva || 105 ||](#)

This is another example from nature for perseverance, tenacity or willpower. *What is the example?* It is of that of a flame. Suppose, you have got a candle flame, the candle flame always goes upwards only. It never goes downwards. When the candle is straight, it goes up. Bend it and it still goes up. Even if it is upside down, the flame goes up only.

Similarly, a man of willpower will always look upwards. He is never cowed down or overpowered by any powerful obstacle or pain. We have the examples of some of our freedom fighters. They just held on to [Vandē Mātaram](#), even when people hit them. They could beat and kill their body, but not their willpower.

As somebody said - those freedom fighters were saying [Vandē Mātaram](#), whereas our present politicians say [vand ēmātaram](#). They also said [Vandē Mātaram](#) and these people also say [Vandē Mātaram](#), but what a difference! [kadardhita syāpihi dhairya vruttēdhairya guṇaḥ pramārṣṭum na shakyatē](#)- the courage of a strong willed person can never be wiped out.

[dhairya guṇaḥ](#) means courage of a man of willpower - [dhairya vrutti](#), [dhrutimān](#). The courage of a strong willed person, [pramārṣṭum na shakyatē](#)- can never be wiped out. [kadardhita syāpihi](#) - even though, he is tormented, defeated, insulted by failure after failure. [kadardhita](#) means defeated. *Like what?* The example is given.

[adhōmukhasyāpi krutasya vanhē](#) - even when the flame is brought down. [shikhā kadāchit adhahāna yāti](#) - [shikhā](#) means the flame. It will never go downwards. The flame will always go upwards only. Its enthusiasm is never dampened. That scientist invented the electric light after experimenting 300 or 400 times. It is sheer patience. Every scientist must have so much patience!

When somebody asked - *aren't you tired?* He said - I now know 300 times of how not to make that. I have learnt what the right way is and I have learnt 100 wrong ways of doing it. So, I am wiser now. Therefore, anything can be seen positively also.

One person said - after seven years of learning music and disturbing the neighbors, I discovered one thing. It is that music does not come to me. It is a great discovery! At-least, here afterwards, the neighbors will be peaceful. So, everything has got its advantage. *shikhāha adhahā na yāti* - *shikha* doesn't go down.

### Verse No. 11

सकृत्कन्दुकपातेनपतत्यार्यःपतन्नपि  
तथा पतति मूर्खस्तु मृत्पिण्डपतनं यथा

- पञ्चतन्त्र

**sakṛtkandukapātēna patatyāryaḥ patannapi  
tathā patati mūrkhastu mṛt-piṇḍapatanam yathā**

- pañcatantra

Here, Bhartruhari wants to compare a fatalistic person and a pro-freewill person. He says that a man of willpower is like a rubber ball. A fatalistic person is like a wet clay ball. When you put down the wet clay ball, it gets flat and never gets up. Even if 100 people whip, he will never get up and do anything.

Whereas the moment the rubber ball falls, immediately it rises. In-fact, greater the fall, it comes up with doubled force. This is the difference between a fatalistic and will powered person. In Sanskrit, Bhartruhari uses the words *Āryaha* and *Anāryaha*. *Āryaha* means the one who accepts freewill. *Anāryaha* means a fatalistic person.

*āryah patannapi* - even if he falls. *kanduka pātēna iva utpatati*- he gain comes back with doubled enthusiasm like a ball. *anāryaha* - a fatalistic person, who is generally a *Tāmasic* person. *tathā patati* - he falls. *mṛt-piṇḍa pathanam yathā* - like a ball of clay. I want to make sure, therefore, I am adding wet clay.

Therefore, the final advice of Bhartruhari is - be *Pro-Shāstra*, *Āstika Purushaha*, orient your thinking in keeping with Shāstra, don't be fatalistic, don't argue in favor of fatalism, don't study the examples to confirm fatalism, accept freewill, go according to Shāstra, take responsibility for your future and don't be arrogant.

Also say that God's grace is with me. I am courageous because God is behind me in all my ventures. Therefore, with the blessing of the Lord, I will succeed in all my undertakings.

With regard to [Mōksha](#) also, I will never say - Swāmiji, will I get Mōksha at-least in next Janma? I will never ask such questions. I am very sure of Mōksha, here and now.

That confidence is required for everything, including the pursuit of Mōksha. With this, the fifth topic of [Nīti Shatakam](#) is over. The five topics are - [Sāmānya Dharmaha](#), [Sajjanaha](#), [Mūdha Janaha](#), [Vidhihi](#) and [Purushārtha](#). With this, I am concluding the Nīti Shatakam text. Though more Slōkās are there, they all will fall into these five slots only. You can understand even if you read by yourself.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate**

**pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||**

**oṃ śāntiḥ śāntiḥ śāntiḥ ||**







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