

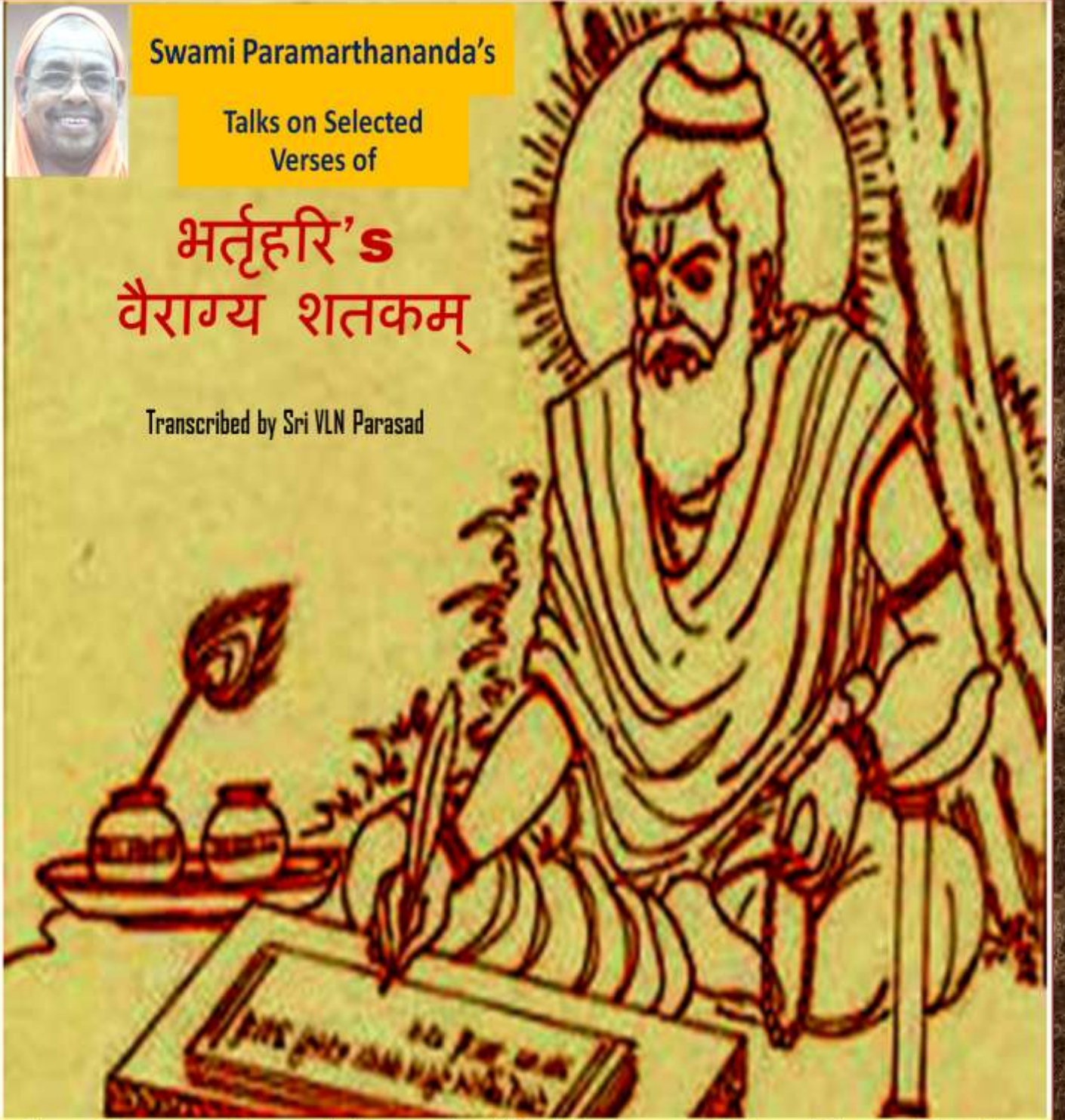


Swami Paramarthananda's

Talks on Selected
Verses of

भर्तृहरि's वैराग्य शतकम्

Transcribed by Sri VLN Parasad



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

Arsha Avinash Foundation



104 Third Street, Tatabad,
Coimbatore 641012, India
Phone: +91 9487373635

E mail: arshaavinash@gmail.com
www.arshaavinash.in

BHARTṚHARI

Vairāgya Śatakam

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Vairāgya Śatakam - Verse 1

Bhartṛhari Vairāgya Śatakam Talk 1 - Mangala Ślōkam

ॐ

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

In the evening sessions, I will be dealing with Vairāgya Śatakam- 100 verses on the topic of detachment, written by a great author Bhartṛhari. Many stories are written in many places about Bhartṛhari, and we are not very sure about the exact biography of Bhartṛhari. This is the uniqueness of Indian history.

Nobody bothers to talk about one's biography. They thought that everything is the glory of the Lord. Therefore, we should not talk much about ourselves. So, this attitude is a very good attitude, but the problem is that we have no way of knowing about these great Ācāryās. Ādi Shankarāchārya is one of the greatest Ācāryās of our country, but we have no clear idea about his life and time.

There are so many biographies of Shankarāchārya, giving different accounts of his life. Some people say he is born in Kerala and some say he is not born in Kerala. Some people say that he belongs to the 8th century A.D. and some people say he belongs to 5th or 6th or 3rd or 4thB.C.

Similarly, Kālidāsā is one of the greatest Sanskrit poets and we do not know about his time also. It is because we did not have a sense of history. That is why somebody said - Indian history is a mystery. Regarding Bhartṛhari also, we find

a similar problem. Many people say that he belonged to the 1st century B.C. and he was a brother of [Vikramāditya](#), the great ruler of [Ujjain](#).

Bhartṛhari was not only a great King, he was a great scholar, he was a great poet, he was a great [Yogi](#), he was a great [Vedāntin](#). In fact, he was a versatile genius. This Bhartṛhari has written many works in Sanskrit, out of which the three Śatakams are very popular.

One is [Shringāra Śatakam](#), the second is [Nīti Śatakam](#) and the third is [Vairāgya Śatakam](#). He has written these three Śatakams. [Śatakam](#) means a work consisting of 100 verses. He has written these three Śatakams to reveal the four [Purushārthās](#) which are accepted in our tradition. The four [Purushārthās](#) are human goals which are [Kāma](#), [Artha](#), [Dharma](#) and [Mōkṣaḥ](#).

[Kāma](#) means pleasures. Seeking pleasures is natural to any animal, including a human being. If human being is intelligent, he will intelligently seek pleasures. That will only be the difference, but seeking pleasures is very natural and common. Therefore, our sāstrās accept [Kāma](#) as a legitimate human goal.

Not only the Śāstras accept the pleasures, Śāstras also prescribe methods of fulfilling the worldly desires. The entire [Veda Pūrva Bhāga](#) contains many religious rites for the fulfillment of worldly desires. We have a popular [Hōma](#) known as [Āvahantī Hōma](#). Even now it is done in many places, privately and publicly.

It is a Hōma meant for wealth, meant for lot of food, lot of clothing etc. All such Karmās meant for fulfilling the desires of a human being are known as [Kāmya Karmās](#). The very fact that Vedās prescribe [Kāmya Karmās](#) indicates that Vedās allow the fulfillment of worldly desires. Vedās only prescribe certain conditions.

The desires must be legitimate and the means of fulfilling those desires also must be legitimate. Desires themselves are not sinful. In keeping with the [Kāma](#)

Purushārtha, Bhartruhari writes a Śatakam known as **Shringāra Śatakam** or **Kāma Śatakam**, which is the fulfillment of the desires of a human being.

Then, he writes another work known as **Nīti Śatakam**, through which he deals with the next two **Purushārthas** -**Artha** and **Dharma**. **Artha** means acquiring possession, acquiring security. The Śāstras talk about the importance of wealth. We do not look down upon wealth as **Samsāra**. That is why wealth is symbolized as **Lakshmī Devī**. Lakshmī Devī is very much worshipped in our tradition, indicating that wealth also is a legitimate need.

The only thing is that it should be acquired and utilized properly. Therefore, Bhartruhari deals with the importance of wealth in the **Nīti Śatakam**. **tasmāt dravya mupārjaya shrunu sakhe, dhavyena sarve vashāh** - if wealth is not there, nobody will look at you. You will lose even family members. As Shankarāchārya says in **Bhajagōvindam** -

यावद्वित्तोपार्जन सक्तः स्तावन्निज परिवारो रक्तः |
पश्चाज्जीवति जर्जर देहे वार्ता कोऽपि न पृच्छति गेहे ||५||

**yāadvittōpārjana saktah stāvannija parivārō raktaḥ |
paścājjīvati jarjara dēhē vārtām kō:'pi na pṛcchati gēhē ||5||**

Thus, wealth has got a very important role, which is accepted and allowed in our tradition. Therefore, in the **Nīti Śatakam**, Bhartruhari deals with **Artha Purushārtha** and he also deals with **Dharma Purushārtha**, the importance of values. I dealt with this **Nīti Śatakam** in my previous camps. I pointed out that **Dharma** deals with three different things -

- 1) A religious way of life is also called **Dharma**.
- 2) A life of values like honesty, truthfulness etc, is also called **Dharma**.
- 3) A life of proper attitudes is also called **Dharma**. Attitudes such as how I should look upon my parents, how I should look upon my teachers, the rivers, the mountains etc.

If we are respecting the river as mother **Gangā**, that is the uniqueness of our culture. **In how many countries will you find a river being shown Ārati?** The moment you see a river, the thought will be to jump and swim. But in our culture they say - never enter the river straightaway. Because when you enter a river, your legs are touching the river which is disrespect.

Therefore, before putting your leg into water, first touch the water and touch your head. Then, pray **Gangēca** or **Gangā Gangēti**. So, revere the river, thereafterwards enter. This attitude is also **Dharma**. Thus, healthy attitudes, healthy values and healthy religious life - all these three put together is known as **Dharma**

Thus, in the Nīti Śatakam, Bhartruhari deals with Dharma Purushārtha and Artha Purushārtha. **How many Purushārthas are over?** śrīrṅgāra Śatakam deals with Kāma Purushārtha. Nīti Śatakam deals with Dharma and Artha Purushārtha. Naturally, Vairāgya Śatakam should deal with and it does deal with Mōkṣaḥ Purushārtha (Pārishesha Nyāyena).

So, **Vairāgya Śatakam** deals with **Mōkṣaḥ Purushārtha**. Of course, **Vairāgya Śatakam** does not directly deal with liberation. If it has to directly deal with liberation, it has to talk about **Ātma Jnānam**. So, Bhartruhari does not directly deal with **Ātma Jnānam**- which is the means of liberation.

But he talks about an important qualification required for **Ātma Jnānam**. We have seen in our classes that self-knowledge requires four important qualifications known as **Viveka**, **Vairāgyam**, **Shamādi Shatka Sampatti** and **Mumukshutvam**. Translated in English, they are 4 **D's** -**D**iscrimination, **D**ispassion, **D**isциплиne and **D**esire for freedom.

Discrimination - **Viveka**, Dispassion - **Vairāgyam**, Discipline - **Shamādi Shatka Sampatti** and Desire for freedom - **Mumukshutvam**. These four are considered to be the prerequisites for **Ātma Jnānam**, self-knowledge, which is the only

means of liberation. Of these four qualifications also, the most important thing is considered to be [Vairāgyam](#), which is generally indicated by [Sanyāsa](#).

The difference between [Vairāgyam](#) and [Sanyāsa](#) is - generally, the word [Sanyāsa](#) is used for external renunciation and the word [Vairāgyam](#) is used for internal detachment. Practically, [Vairāgyam](#) and [Sanyāsa](#) are synonymous. But conventionally, when I say [Sanyāsa](#), you think of [Kāvi](#), [Kāshāya](#), leaving home etc. Therefore, the word [Sanyāsa](#) generally refers to external renunciation; the word [Vairāgyam](#) generally refers to inner detachment.

Therefore, [Vairāgya Śatakam](#) can also be called [Sanyāsa Śatakam](#). But if I say that, you may not attend the camp. Therefore, we are calling it [Vairāgya Śatakam](#). As I said, [Vairāgyam](#) means detachment. Only where the detachment is there, the knowledge can take place, which alone can give liberation.

So this is the content of [Vairāgya Śatakam](#) - dispassion or detachment. Like the other [Śatakams](#), this [Vairāgya Śatakam](#) also begins with a beautiful prayer. In [Nīti Śatakam](#) also, we had a beautiful prayer. [Vairāgya Śatakam](#) also has got a beautiful prayer or [Mangala Ślōkaḥ](#) or [Dhyāna Ślōkaḥ](#). We will start with this [Mangala Ślōkaḥ](#).

Verse 1

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोकामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥

**cūḍōttamsitacandracārukālikācañcacchikhābhāsvarō
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimiraprāgbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1 ||**

In this prayer-verse, Bhartruhari is invoking Lord Śiva in the form of the light of knowledge. Here, Lord Śiva is invoked in the form of [Ātma Jnānam](#) or self-knowledge - [Jnāna Dīpaha](#). You can see in the 4th line - [Jnāna Pradīpō Haraha](#). So,

[Jnāna Pradīpaha](#) means the great flame of lamp of knowledge. [Haraha](#) is the name of Lord Śiva.

The word [Haraha](#) means the one who destroys ignorance -[ajñānam haratī iti haraha](#). Lord [Vishnu](#) is called [Hari](#) because of the same reason only -[ajñānam haratī iti harihi](#). Since both do the same job, you can worship any one of the Lords. You need not ask if Hari is great or Hara is great.

That is why Dayānanda Swāmiji beautifully says - Hara is ending in 'a', another is ending in 'i'. There is only a superficial difference. One has got the horizontal stripes and [Vaishnavā](#) has got the vertical stripes. That is the only difference. That Lord Śiva, who is the light of knowledge, is invoked here. To understand this verse, you have to know some details about Lord Śiva, as given in the [Purānās](#).

Lord Śiva is supposed to have the digit of the moon as an ornament in his head. That is why the Lord is called [Chandrashekaraha](#). One of the names of Lord Śiva is Chandrashekaraha - the one who has got the moon as an ornament in his head. Another name is [Chandrakalādhara](#). [Chandrakala](#) means the digit of the moon.

[Chandrakalādhara](#) means the one who is having the digit of the moon on his head, as the ornament. **What is the significance of this?** We can see several reasons. One is that we look upon the Lord as the very creation itself. One of the unique ways of looking at the Lord is [Vishvarūpa Īshvara](#).

We have seen in our classes that a devotee looks upon the Lord in three different ways, depending upon his spiritual maturity. In the initial stages, the Lord is seen as a person. A personal God is worshipped. He is given hands and legs and ornaments and dresses. He is located in the heaven or [Vaikuntha](#) or [Kailasa](#).

He is also supposed to have hunger, thirst, etc. Therefore, you also feed him three times. If you go to North, in some places they have got special bedroom for the Lord and there is also a mosquito, fan is there, chappals are there and the bedroom is air conditioned. A mosquito bites me. Therefore, I imagine Lord also will be bitten by mosquitoes. So, I look upon the Lord as a person.

This is called [Kevala Nimitta Kāraṇa Īshvara](#) concept. Then, once a person advances further, he is not satisfied with the Lord as a limited person. Then, he begins to appreciate the Lord as a particular form, but he appreciates the Lord as all the forms -[Ananta Rūpaha. Anādi madhyānta ananta vīryam ananta bāhum shashi sūrya netram](#) - so, all the hands, all the legs etc, everything is the Lord. [Sahasra shīrshā purushaha](#) etc.

This is called [Vishva Rūpa Īshvaraha](#) - Lord as the cosmos. This is called [Parināmi Upādāna Kāraṇa Īshvara](#) concept. I am not explaining the technical aspects here, because you are already attending the classes. I am only just connecting that. Then, the next highest vision is where the Lord is neither seen with one with many forms, but the Lord is appreciated as [Arūpa Īshvaraha](#) - the formless one.

[Eka Rūpa Īshvaraha, Aneka Rūpa Īshvaraha, Arūpa Īshvaraha](#) - depending upon the level of the seeker. When we look upon the Lord as [Vishvarūpa](#), in our tradition, we see all the luminaries as the ornaments of the Lord. It is because, if the whole universe is the Lord, the earth must be the feet of the Lord -[bhūh pādau yasya nābhir viyadasura nilaha](#).

So, the earth must be the feet of the Lord. Therefore, the top portion of the creation must be the head of the Lord. That is why the blue color is compared to the blue neck of Lord Śiva. Beyond the blue sky is the Sun, Moon, Stars, Planets etc. They are all looked upon as ornaments.

**पीठं यस्य धरित्री जल धर कलशं, लिङ्गमाकाश मूर्तिं,
नक्षत्रम् पुष्पमाल्यम्, ग्रहगन कुसुमम्, चन्द्रवन्यर्क नेत्रम्
[pīṭhaṁ yasya dharitri jala dhara kalaśaṁ, liṅgamākāśa mūrtiṁ,](#)**

nakṣatram puṣpamālyam, grahagana kusumam, candravanyarka nētram

So, the stars, planets etc, are seen as ornaments. Similarly, Sun and Moon are sometimes presented as the eyes because eyes are also on top. Sometimes, the Sun and the Moon are presented as **Ābharanam** on the head of the Lord. Therefore, Lord Śiva is called **Chandrashekhara**, **Chandrakalādhara**. This is one of the significances.

There is a second significance also. The Sun and Moon represent the time principle because our days are determined by sunrise and sunset. **Amāvāsya**, **Pournami**, **Ekādashi** etc, are determined by the Moon. Therefore, our days and our **Tithis** are represented by the Sun and the Moon. Therefore, **Surya - Chandra** represent the **Kāla Tatvam** -

दिक्कालौ वेदयन्तौ जगति मुहुरिमौ सन्जरन्तो रवीन्दु
त्रैलोक्या लोकदीप वपि दधतियौ रेव दैत्योर् जगाना

**Dikkālau vedayantou jagati muhurimou sanjarantou ravīndu
trailōkyā lōkadīpa vapi dadhatiyo reva daityōr jagānā**

Dikkālou Vedayantou. The Lord wears the Sun and the Moon as the ornaments indicate the **Kāla Tatva**. The time principle is only an ornament of the Lord. They do not bind the Lord. While **Kālam** binds the human being, a **Samsāri**, time is not bondage for a **Jnānī**, but time is an ornament.

Therefore, **Chandrakalādhara** means the master of time. This is the Purānic presentation of Lord Śiva. We should remember that. Then, the 2nd idea that we should remember from Purānā is - Lord Śiva doing the **Tapas** and the Tapas is disturbed by **Kāma Devahā**, the cupid. **Manmatha** comes to disturb the Tapas of Lord Śiva before the birth of **Kumāra**, **Subramanya**.

You might know the story. **Kumāra Sambhava** is the elaboration of this story. Then, **Śiva** and **Pārvati** get married. Thereafter only, Subramanya is born and the **Rākshasās** are destroyed. But when Manmatha comes to disturb the Lord Śiva's Tapas, Lord Śiva gets angry and opens his 3rd eye. You know the story.

Manmatha is burnt to ashes and there afterwards, the cupid does not have a physical form at all. That is why Manmatha is called **Anangaha**. Anangaha means without a physical body. **Why?** He is destroyed by Lord Śiva. **How?** By opening the 3rd eye. For this Purānic story, there is a philosophical significance also.

The 3rd eye represents **Jnāna Agniha** - the fire of knowledge. The Lord Śiva burning Manmatha with the 3rd eye indicates the fire of knowledge destroying all **Kāma** or all desires because Manmatha is known as **Kāmaha**, Śiva destroyed **Kāma** with his 3rd eye. **Ajnānī** destroys **Kāma** with his eye of knowledge.

यथा सर्वे प्रमुच्छ्यन्ते कामा येस्य हृदिस्हुताह

yathā sarve pramucchyante kāmā yesya hrudishrutāha

**प्रजहाती यदा कामान् सर्वान् पार्था मनोगतान्
आत्मन्येवा आत्मन्तुस्तह**

**prajahātī yadā kāmān sarvān pārthā manōgatān
ātmanyevā ātmantushtaha**

So, **Jnānī** destroys the desires. **How?** Not physically, but with the eye of wisdom or knowledge. Therefore, Lord's **Kāma Dahanam** has got a philosophical significance. This story also you should remember to understand this verse. The next thing you should remember is that in our tradition, knowledge is compared to light because knowledge makes things known and light also makes things known.

Suppose this room is dark. **When I switch on the light, what does the light do?** Light does not produce things. Light can never produce things. Light makes an already existent thing known. **Similarly, what is the job of knowledge?** Knowledge does not produce anything. Knowledge makes an already existent fact known.

Therefore, light is an illuminator; knowledge is an illuminator. Therefore, light and knowledge have got similar properties. Therefore, knowledge is compared to the light. That is why in the **Gītā** -

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१०॥

**tēṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam |
dadāmi buddhiyōgaṃ taṃ yēna māmupayānti tē || 10-10||**

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११॥

**tēṣāmēvānukampārthamahamajñānajaṃ tamaḥ |
nāśayāmyātmabhāvasthō jñānadīpēna bhāsvatā || 10-11||**

The Lord says - I light the lamp of knowledge in the mind of the devotee. So, knowledge and light are similar. That is the also reason that we light the lamp in our tradition for everything because all our problems are due to ignorance. Therefore, our ultimate goal is only knowledge.

Whether it is wealth or house or marriage, whatever we do, they are all only the means. But the ultimate goal according to our scriptures is knowledge. That is why in our regular [Sandhyāvandana Mantra](#), even a boy of 7 or 8 years old, when he does -[āpōhishtā mayōbhuvaha tāna ūrje dhadhātana maheranāya chakshase](#).

So, he sprinkles water and his prayer is [mahateramanīyāya chakshase jnānāya](#) - O Lord, my ultimate goal is self-knowledge. Make me fit for this knowledge and let me become wise. **How to indicate that?** Get up in the early morning. In our tradition, the first job that we should do is light the lamp. They say if lamp is not lit, in that house, no auspicious thing will take place. Thus, light represents knowledge. The opposite of that is also true. **What is that?** Darkness represents ignorance. That is why [Guru](#) is called [Guru](#).

गुकारश्चान्धकारस्तु रुकारस्तन्निरोधकृत् ।
अन्धकारविनाशित्वात् गुरुरित्यभिधीयते ॥ (1-33)

**gukāraścāndhakārastu rukārastannirōdhakṛt |
andhakāravinaśītvāt gururityabhidhīyatē || (1-33)**

[Gu](#) means darkness. [Ru](#) means eliminator. [Gu-Ru](#) is darkness eliminator. **Does it mean that he will switch on all the lights in every lecture hall?** There are two

darknesses as it were. One is the external darkness and the other is internal darkness. **Guru** is the light, who is the remover of the inner darkness.

उद्यन्तु शतमादित्यः उद्यन्तु शतमिन्दवह
विना अपरोक्षानुभवं न नश्यन्ति आन्तरं तमः

**udyantu śatamādityaḥ udyantu śatamindavaha
vinā aparōkṣānubhavaṁ na naśyanti āntaraṁ tamaḥ**

The inner darkness is removed by the light of knowledge and that light, the **Guru** lights. Therefore, the next point you should remember is - darkness represents ignorance and light represents knowledge. **Jnānam** burns desire. Lord Śiva's eye destroys **Kāma**. Lord Śiva has got Moon as his ornament.

If these points are remembered, this Ślōkaḥ will be understood. **jnāna pradīpaha haraha vijayate** - Lord Śiva in the form of light is shining. **Where?** Not everywhere, in the heart of **Yogīs**. Lord Śiva in the form of self-knowledge is shining in the heart of all the **Yogīs**. **Vijayate** means shine. The first three lines describe the Lord.

cūdotamsitachandrakālikācancaccikābhāsvaraha - The whole line is one compound word. In Sanskrit, we can have one compound word with so many words put together. Here itself, Bhartruhari brings out his poetry and Sanskrit knowledge. Whenever you resolve the Sanskrit compound, you have to go from the right to left. **Bhāsvaraha** means shining, brilliance.

Who is brilliant? Lord Śiva. **In what form?** In the form of the lamp of knowledge, Lord Śiva is bright, brilliant, effulgent. **Shikā** means the flame or the radiation. **What type of Shikā?** **Canchat Shikā** - the radiating light, the glowing light, **SphurantīShikā**. **From where is this light radiating?** **Chandra Cāru Kalika**.

Chandra means Moon, **Cāru** means beautiful, **Kalika** means digit. Digit means either 1/15th or 2/15th. That is called **Kalika**. **Cāru Kalika** means the beautiful digit of the Moon. From the beautiful digit of the Moon, the light is radiating.

Because of that radiating light of the Moon ornament, the Lord Śiva is very very brilliant.

Where is the moon situated? Cūdottamsita. It is situated on the Cūdā. In Sanskrit, Cūdā means head. From that only we have Cūdāmaniha. The head ornament is called Cūdāmaniha. Uttamsita means kept as an ornament. Uttamsaha means ornament. Uttamsita means worn in the head as an ornament. **Therefore, what is the final meaning?**

Lord Śiva, the lamp of knowledge, who is brilliant because of the light radiating from the beautiful digit of Moon, which is worn as the ornament on the head. **What else is the glory of that Lord?** Līlādagdhavilōlakāmashalabhahā - This Lord Śiva effortlessly destroyed Manmatha, the cupid, the Kāma Devaha, the Lord of Desire. **How did he destroy?** Līlādagdha. Līla means effortlessly.

He destroyed the Kāma Shalabaha sportively. Kāma here is Manmatha and Shalabhaha means insect. For the Lord, Manmatha was like an insect. **To destroy an insect how much struggle would you have?** Suppose a mosquito is sitting on your body. To destroy it, you don't plan, you don't take some exercise.

As even you listen to the class, you effortlessly destroy. Similarly, for Lord Śiva, the most difficult Manmatha himself was like a moth. Shalabaha means a moth or insect. **That too, what type of insect?** Vilōlakāmashalabha. It is an insect which moves here and there.

The Lord destroyed effortlessly a fast moving insect like Manmatha. We have to see this from philosophical angle also. Kāma from Purānic angle it refers to Manmatha and from philosophical angle, Kāma means desire. From the Purānic angle, Vilōlaha means the one who is fast moving because he has that much power.

From philosophical angle, Vilōlaha means wavered. The desire does not have any rhyme or reason. We do not know which desire will come when. It doesn't

ask permission. It is not going to consider other things. It just appears. Therefore, it is called **Vilōlakāmaha**. The wavered desire is effortlessly destroyed by Lord through the 3rd eye which represents **Jnānam**.

So, **līlādhagdhavilōlakāmashalabhahā**. There is also another significance here. He packs many meanings in this **Mantra**. Now, Lord Śiva has been compared to the flame of knowledge. Wherever there is flame, you know the insects will move around. Even though the insect can fall into the fire or into the oil and destroy itself, it doesn't know. It moves around and ultimately, falls into the fire and gets destroyed.

Similarly, Lord Śiva is like the flame of knowledge and **Kāma** is like the moth. The **KāmaShalabha** -**Kāma** moth moves about, and ultimately falls into the fire and destroys itself. Thus, from **Jnāna** angle, you can read this word. From fire angle, you can read this word. From Purānic angle, you can read this word.

From three different angles, you have to see the meaning of **LīlādhagdhavilōlakāmaShalabhaha**. Then, **Shreyodashāgrespuran**. **If the Lord is the lamp of knowledge, when is this lamp lit?** The lamp of knowledge is lighted only at the end of **Vedanta Vichāra**, **JnānaMārga**, which is here called **ShreyoDashā**. **Shreyaha** means **Jnāna Mārgaha** or **Jnāna Yōgaha**, which we have seen in **Kathōpanishad** -

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-

स्ते उभे नानार्थे पुरुषं सिनीतः ।

तयोः श्रेय आददानस्य साधु

भवति ह्यीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ Part I - Canto I I ॥ १ ॥

anyacchrēyō:'nyadutaiva prēya-

stē ubhē nānārthē puruṣam̐ sinītaḥ |

tayōḥ śrēya ādadānasya sādhu

bhavati hīyatē:'rthādya u prēyō vṛṇītē || Part I - Canto II || 1 ||

There, **Shreyo Margā** and **Preyo Mārga** are talked about. **Shreyo Margāha** means the pursuit of self-knowledge. Here, it is called **Shreyo Dashā**. That means **Vedanta Shravana**, **Manana**, **Nidhidhyāsanam**. **Agre** means at the end of

Jnāna Mārga. **Spuran** means the self-knowledge is lighted. The self-knowledge becomes evident at the end of **JnānaYoga**.

This very word can be looked from another angle also. The word **Dashā** in Sanskrit has got two meanings. One meaning is the life-style of **Jnāna Yoga**, self-enquiry. Another meaning is **Dashā** as the wick of the lamp. **So, if you take Shreyas as the wick of the lamp, at the end of the wick, what will be there?** The flame will be there.

Shreyo Dasha Agre - the Lord is shining and also the flame is shining. Therefore, **Shreyō Dashā grespuran** - at the tip of the **Shreyo Dashā**, Lord Śiva, in the form of self-knowledge shines forth. **What is further description of that Lord?**

antahsspūrijadapāramōhatimiraprāgbhāramucchādayan. It is another huge compound. **uccātayan** - The Lord in the form of the lamp of knowledge, drives away. **Ucchātanam** means driving out. **What does he drive out? Mōha Timira Prāgbhāram** -**Mōha** means ignorance. In this context, **Mōhaḥ** means **Ajnānam**.

Timira means darkness, **Andhakāraha**. So, **Mōha Timiraha** means **Ajnāna Andhakāraha**, the darkness of ignorance which is within. This darkness is also of different gradation. There is light-darkness. By evening 7'o clock or 8'o clock, darkness is there a little bit. But in the midnight, when there is no light at all, the darkness is dense-darkness.

Self-ignorance is the densest-darkness because it is the most powerful darkness which is covering the most powerful light. **What is that light? Brahma Chāitanyam** itself. **Jyōtishām Jyōtihi**. If the ignorance should cover even that most powerful light of **Brahman**, how powerful it must be! Therefore, **Prāgbhāram** means the densest darkness of ignorance.

This densest darkness of ignorance, Lord Śiva in the form of knowledge, **Ucchātayan**, drives out. **How much? What is the limit of that darkness? Apāra**

Mōha Timira - it is **Apāram**. **Apāram** means the vastest or the most pervading darkness. Not only it is the densest, but it is also the most-pervading, because ignorance is there in the mind of all.

Whether a person has English knowledge, Mathematics knowledge, or Economics knowledge, whatever knowledge a person has, one ignorance is common to all. **What is that?** It is self-ignorance. Therefore, he might have degrees and degrees and degrees. But if you ask - who are you? He answers everything, in all other ways except saying **AhamBrahmāsmi**.

He doesn't say that. Even after teaching, he refuses to say that. Therefore, the ignorance is universal and it covers the all-pervading **Brahman**. Therefore, the ignorance which covers the all-pervading **Brahman** must be more pervasive than even **Brahman**. Therefore, **Apāra**-it is **Ananta Ajnānam**.

The Lord drives out such densest and vastest darkness of ignorance. **Where is that ignorance? Is it outside?** No. **Antaha Spūrjat** - the ignorance which is internal, which is not external darkness. So, **Spūrjat** means which is looming large within. Such an ignorance, the Lord in the form of the lamp of knowledge drives out.

Here again, the idea is that our problem is ignorance. Therefore, the solution is only knowledge. Therefore, if **Bhagavān** has to bless us, He can bless us only in one way. **What is that?** He should give knowledge. By no other method can **Bhagavān** really bless me. Suppose there is darkness in the room and I ask the Lord - you please remove the darkness. **What can the Lord do?** He cannot do anything else other than bringing the lamp of knowledge.

If **Bhagavān** comes and does any other thing, will it remove the darkness of the room? It will not be removed. If you sweep the room, will darkness go? It will not. You chant Vishnu Sahasranāma 101 times. Will darkness go? No. You do Yogāsana. Will darkness go? No. You raise your Kundalini from back to head or head to back. Will darkness go?

You can do everything else. They all will have their own utility, but none of them can remove darkness. Because the law is - darkness will go away only by light. Extending the same law, ignorance will go away only by knowledge. **That is why, when Krishna wanted to help Arjuna, what did he do?**

He only decided to teach Arjuna. If there is any other alternative path for liberation, Krishna would have told Arjuna - Arjuna, you take to this path or that path. He does not say that. Krishna said there is only one way. I have to give Jnānam.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११ ॥

tēṣāmēvānukampārthamahamajñānajaṁ tamaḥ |

nāśayāmyātmabhāvasthō jñānadīpēna bhāsvatā || 10-11 ||

If [Guru](#) is not available, [Bhagavān](#) himself will come as a [Guru](#). In one way or the other, Lord has to come down in the form of knowledge. Therefore, Bhartruhari in this [Mōkṣaḥ Grantha](#), introduces the topic of [Jnānam](#). In our regular prayer, we have - [jnāna vairāgya sidhyartham bhikshāmdehica pārvati](#).

Therefore, the first Ślōkaḥ starts with [Jnānam](#). The later Ślōkaḥs deal with [Vairāgyam](#). Therefore, this is a book of [Jnāna](#) and [Vairāgyam](#) as a means of liberation. [yōginām chetassadmani vijayate](#) - such a Lord in the form of knowledge is enshrined in the [Chetassadma](#) - in the temple of the heart, in the heart temple.

Here, [Sadma](#) means temple. It is not an external temple, but [Chetassadma](#) - it is [Hrudaya Devālayaha](#), the heart sanctum. **Of whom?** Not of everybody. [Yōginām Chetassadmani](#). [Yogi](#) means [Jnānī](#). [Vijayathe](#) - the Lord is ever present. Let that Lord come to my heart also and bless me with liberation.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

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



Vairāgya Śatakam - Verses 1, 2

Bhartruhari Vairāgya Śatakam- Talk 2- Verses 1, 2

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥

**cūḍōttaṁsitacandracārukalikācañcacchikhābhāsvarō
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimiraprāgḥbhāramuccāṭayanḥ
cētaḥsadmani yōgināṁ vijayatē jñānapradīpō haraḥ || 1 ||**

In the 1st verse, **Bhartruhari** invoked Lord **Śiva** as the very self-knowledge itself because **Vairāgya Śatakam** is written here as a means of self-knowledge only. After this 1st **Mangala Ślokaḥ**, **Bhartruhari** begins his topic of **Vairāgyam**. The 100 verses of this text are divided in different groups based on topics.

Various **Ācāryās** have grouped the verses according to the topic discussed therein. For the convenience of learning, I also propose to divide the verses based on the topic. I am not doing the entire text. I have selected some verses and divided them into four topics. The 1st topic is **Samsāra Dōṣa Darśanam** - seeing the minus points or the disadvantages of worldly pursuits.

Samsāraha means worldly pursuits, worldly struggles, material activities. **Dōṣa** means minus points or disadvantages. **Darśanam** means seeing, understanding, noting, recognizing. The 2nd topic is **Mohaha**. It means the delusion of the human being which makes him incapable of seeing the minus points. It blinds him.

Then, the 3rd topic is [Vairāgya Stutiha](#) - the greatness of [Vairāgyam](#), dispassion, detachment. The 4th topic is [Upadeshaha](#)- Bhartruhari's advice to the humanity, Bhartruhari's instructions to the humanity. Under these four topics, I want to discuss some of these selected verses. The 1st topic that we are going to see is [Samsāra Dōṣa](#) - the defects of material pursuits.

[Samsāra Dōṣa Darśanam](#)

One thing that is common to all human beings is pursuit of various things in the world, right from early childhood. As [Shaṅkarā](#) said - [bālastāvat krīdāsaktaha tarunastāvat tarunīsaktaha](#) etc. Right from the early childhood, the seeking begins. As [Dayānanda Swāmīji](#) beautifully says - there is a constant [Tambūra Shruti](#) behind the human being and that Tambūra is - [I want](#).

What I want varies from stage to stage, but that I want, does not vary at any time. Like, the [Tambūra Shruti](#) remains the same, but the [Rāgā](#) vary like [Kambhojī](#), [Kalyānī](#), [Mukhārī](#), [Ānanda Bhairavi](#). [Rāgās](#) vary, but the [Tambūra Shruti](#) is constant. Because of this '**I want**' background, there is a constant struggle in the human being to acquire various things.

In and through all these pursuits, human beings basically seek two things - security and happiness. By acquisition, by expanding my possessions, by expanding my family, by expanding my relationships, in and through all these acquisitions, there are two basic things which I seek and they are security and happiness.

When I acquire various things of life, my hope, my perception is - that object or that person or that position will give me security and happiness. It is with that impression, with that fond hope, I am going after things. Bhartruhari accepts that the things of the world do give some security and happiness.

If they don't give security and happiness, one will not seek them, one will not pursue them. Therefore, it is very clear that the very fact that human beings are after them, indicates that they do give some security and some happiness. At least, a false sense of security and happiness they must give. Otherwise, man will not be after them.

That is how they are advertised also that this will give you happiness and this will give you security. But what Bhartṛhari wants us to know is - even though the worldly things may give pleasure and security, it is only one side of those objects. We are only seeing the positive side of those objects that they can give pleasure and security. Unfortunately, this perception is a partial perception.

That they do give happiness and a sense of security is true, but that is not the whole truth of the object. **Then, what is the total truth?** Everything that gives happiness, gives unhappiness also. This is what Bhartṛhari wants to emphasize throughout Vairāgya Śatakam. Everything and being that is a source of happiness also happens to be a source of sorrow.

The intensity of sorrow is as much as the intensity of happiness that they can give. Similarly, every object which gives security, that object is a source of fear also. Whatever is **Abhaya Hetuha**, it is also **Bhaya Hetuha**. Whatever is **Sukha Hetuha**, it is also **Dukha Hetuha**. Thus, every object in the world has got two sides.

One side is their capacity to give happiness and the other side is their equal capacity to give pain. One side is their capacity to give security and the other side is their equal capacity to give insecurity or **Bhayaṁ**. Bhartṛhari says that as long as we don't clearly, convincingly, intensely appreciate and assimilate these two sides of the world, our knowledge of the world is partial knowledge.

What are two sides? Whatever is **Sukha hetuḥ** is equally **duḥkha hetuḥ** and whatever is **Abhaya hetuḥ** is equally **Bhaya hetuḥ**. As long as we don't have this holistic vision, this total knowledge, our life is greatly risky. We are unprepared,

underprepared to face the life. As we tell in [Vedānta](#) - total ignorance is bliss and total knowledge is also bliss.

Total ignorance is bliss is proved in deep sleep state. We are totally ignorant and we enjoy total happiness also. Total knowledge is also a bliss. That is why a wise person has no problem. But, what is dangerous is partial knowledge. We give the Vedāntic example - when there is a rope lying on the ground, if it is broad day light, there is no problem because I have got total knowledge that this is a rope.

If it is pitch darkness also, there is no problem because I don't see anything. **But what is problem?** When there is [Manda Andhakāra](#) - that is twilight, dusk or dawn time, I know there is something, I have got partial knowledge. At the same time, I don't know what exactly it is. Partial knowledge can create all the problems.

Similarly, if I don't know the world at all, there is no problem. If I know the world completely, there is no problem. But when I know the world partially, there is a problem. **What is the partial knowledge?** Seeing the objects as source of security and happiness, without seeing the other side of insecurity and unhappiness is partial knowledge.

That will create a great problem. Therefore, Bhartruhari wants to educate us by telling us that the whole world is a mixture of [Sukham](#) and [Duḥkha](#), [Bhayaṃ](#) and [Abhayaṃ](#). Therefore, when you are going after pleasure, you are equally going after pain also. You cannot take pleasure part alone and reject pain just as you cannot take the head of a coin alone, leaving behind the tail.

If you take one side of a coin, the other side also comes. Now, once we know that world is a mixture of pleasure and pain, what can we do? How can I modify my life in such a way that I will not get into world trap? Is there a way out? We are facing a peculiar situation here. Suppose, I go after worldly pleasures, certainly I can enjoy pleasures, but the problem is I will be inviting pain also.

Whether you like or not, whether you are aware of it or not, whether you close your eyes or not, going after pleasure means inviting pain also. When you go to a Rose plant, not only you are going after the Rose, you are going after the thorn also. Therefore, if I go after pleasures, the problem is that the pain will be waiting.

This is called problem of **Pravṛtti**. Going after pleasure, makes me a victim of pain also. I don't want pain at all. **To avoid this, what should I do?** I should not go after pain. But when I reject the pain, then automatically, I cannot go after the pleasures also. Rejection of pain equally involves the rejection of pleasures also.

Therefore, the minus point is that when I reject the worldly pains, automatically I have to deny the worldly pleasures also. Here, the problem is – there is a vacuum in the mind. When I reject the worldly pleasures, certainly there is an advantage. **What is the advantage?** I don't have worldly pain.

But what is the minus point? When I reject worldly pleasures, certainly there is a vacuum in the mind because human beings are in search of happiness. The urge for happiness is innate. Therefore, when I negate the worldly pleasures, I suffer from the problem of inner vacuum. I was just reading an article in the magazine 'Wisdom'.

They have statistically studied in America as to who are healthier, single people or married people. They have found that married people are healthier because they say the sense of loneliness, the lack of companionship can create such a vacuum in the mind that even health-wise problems are more in single.

By using the word single they mean bachelors, widows or widowers or divorcees. Physical problems and stress, strain problems are more in single people. It means that a sense of loneliness, a lack of companionship can be equally painful. This is called stuck. Either way, we are in trouble.

Dayānanda Swāmīji tells that before taking Sanyāsa, Swāmīji had come to UttaraKashi. He had just told his plans of taking Sanyāsa to some of the Sanyāsīs in that area. **Do you know what most of the Sanyāsīs recommended to Swāmīji?** They said, we have somehow committed the mistake; because peculiarly, Sanyāsa Āshrama is one-way traffic.

It is only from any other Āshrama to Sanyāsa, never the other way around. Therefore, they said that we are utterly frustrated and disillusioned. Never commit the mistake of taking Sanyāsa. Whereas, when all the Gruhasthās come to this place, they say - Swāmīji, why can't we stay here forever? Himalayas are such beautiful mountains. From this, it is very clear that grass is greener on the other side.

Therefore, in pravṛtti also there is problem, in nivṛtti also there is problem. **What is the problem in pravṛtti?** When I go after pleasures, the problem is that I have to equally face pains also. Bhartṛhari will enumerate what the pains are. If I reject pleasures and pains together, then there is a problem of vacuum. That is why Krishna said in the Gītā -

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६॥

**karmēndriyāṇi saṁyamya ya āstē manasā smaran |
indriyārthānvimūḍhātmā mithyācāraḥ sa ucyatē || 3-6 ||**

A person who renounces the worldly pleasures because they give pain and goes to a quiet place and in the mind, he meditates upon the very same sense pleasures which he had renounced. Krishna says such a person is Mahā hypocrite. That is why he also said - sanyāsastu mahābāho dukha māptum mayo gatahā.

Therefore, we are in a peculiar problem. If we go after pleasures, pain is there. If you reject pleasures, vacuum is there. **So, what should we do?** Commit suicide! That is not a solution. You have to live in the world. Therefore, there are two methods. **What are the two methods?** It is like going to Badrinath.

You want to have the [Badrinath Darshan](#), where the temperature is 10°C or 5°C. You don't want to give up Badrinath, because you would love to go there. **Therefore, what is the method you adopt?** You go to Badrinath, but you have the method of protecting yourself against the cold. Therefore, go to Badrinath. There is a disadvantage of this temperature. **What do you do?**

You strengthen yourself to face the minus point. Keep the plus point in mind, be aware of the minus point and also prepare yourself to face the minus point. Similarly, go after [pravṛtti Mārga](#). You have things, people and possessions, but the minus point is that they will certainly give pain. **What do you do?**

When they give pain, you strengthen yourself in such a way that those minus points, those pains will not affect you. **Therefore, what is the 1st method?** Go after pleasure, but be prepared to face the pain. This is called getting strength. The 1st method is Getting Strength. **What is the 2nd method?**

Reject pleasures, so that you won't have to face the pain. Reject pleasures, renounce all pleasures, don't go after anything, possess nothing, have no relationship. **What is the problem?** The problem is this vacuum. Now, you should have the inner resources to fill up the vacuum. You call it [Pūrnatvam](#) or contentment.

You call it by whatever word you like. You should have the inner resources to fill up the vacuum so that I am full and complete even without people, even without relationship, even without possession - [aham pūrṇaḥ](#). **Thus, what are the two methods?** Go to [Pravṛtti Mārga](#), have the inner strength to face the pain.

Or take to [Nivṛtti Mārga](#) and have the inner resources to fill up the vacuum - inner strength in [Pravṛtti Mārga](#) and inner resources in [Nivṛtti Mārga](#). **Now the question is how to get the inner strength, if I am in [Pravṛtti Mārga](#)? How to get the inner resources if I am in [Nivṛtti Mārga](#)?** The answer is - for both the inner

strength and the inner resources, there is only one method. By now, you must have known.

There is only one method and that method is [Ātma Jnānam](#). Ātma Jnānam is self-knowledge. The advantage of self-knowledge is whatever worldly things you have, you have got inner strength to face the minus points of those worldly things and possessions. Similarly, if you have Ātma Jnānam, even if you don't possess anything like wife, children or ashram, then also, you have the inner resources -

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७॥

yastvātmaratirēva syādātmatr̥ptaśca mānavaḥ |

ātmanyēva ca santuṣṭastasya kāryaṁ na vidyatē || 3-17 ||

Therefore, be a [Gruhasthā](#) and face whatever be the minus points. Be a [Sanyāsi](#) and face whatever be the minus points. The 1st one you face through inner strength and the 2nd one you face through inner resources or inner wealth.

Therefore, whether you are in Pravṛtti Mārga or in Nivṛtti Mārga, whether you are with possessions or without possessions, whether you are with relationships or without relationships, most important thing is that I should have [Ātma Jnānam](#). This is what Bhartṛhari wants to teach us. The world has got plus and minus points.

Whether you go after the world or you go away from the world, either way problems will be there. You should be aware of the problems. Then alone, you can discover the solution. If you are not aware of the problem, your diagnosis will be wrong diagnosis. That is why some people think going to the [Gruhastha Āshrama](#) is the solution and get into trouble.

There are some other people who think taking [Sanyāsa](#) is the solution and get into another type of problem. At least, Gruhasthās are better off because from

Gruhastha Āshrama they can go to Sanyāsa Āshrama. That is why Krishna said in the [Bhagavad Gītā - karmayōgō viśiṣyatē](#) - It is less risky.

Therefore, now in the 1st topic [Samsāra dōṣa darśanam](#), we are going to clearly see that everything in the creation is a source of happiness and equally a source of sorrow also. The world has got many minus points. Bhartṛhari need not talk about the plus points because we already think of the plus points.

We generally ignore the minus points. That is why even in the cigarette advertisement, the warning 'cigarette smoking is injurious to health' is practically not seen. They put it in the smallest letters possible, whereas all other things are put very prominently. Therefore, even though Bhartṛhari may get a bad name by talking about the minus points, for the benefit of the world, now he is going to magnify the minus points so that we are warned.

The one who magnifies the minus points is the one who is interested in our well-being. The one who talks about only the plus points and traps us, is not really a well-wisher. [What are the Dōṣas or defects of this Samsāra?](#) Bhartṛhari is going to present many defects. Of which, we are going to highlight three defects.

[What is the 1st Doshā or defect or minus point or disadvantage of worldly pursuits?](#) Bhartṛhari says [Atṛpti](#). Atṛpti means you will never get satisfaction. Whatever you acquire, the sense of want, the sense of inner-vacuum will never go away. As we have seen in the [Bhagavad Gītā](#) -

निःस्वो एकशतं शति दशशतम् लक्षं सहस्रादिपः
लक्षेशः क्षितिपालकः क्षितिपति चक्रेशतं वाञ्छति ।
चक्रेशः पुनरिन्द्रतं सुरपतिर् ब्रह्मास्पतं वाञ्छति ।
ब्रह्म विष्णुपदं हरिर् हर पदं त्रिष्णा नदिम् कोगधः ॥

**niḥsvō ēkaśataṁ śati daśaśatam lakṣaṁ sahasrādipaḥ
lakṣeśaḥ kṣitipālaḥ kṣitipati cakreśataṁ vāñchati |
cakreśaḥ punarindrataṁ surapatir brahmāspataṁ vāñchati |
brahma viṣṇupadaṁ harir hara padaṁ triṣṇā nadim kōgadhaḥ ||**

Nisvaha means the one who has no money at all. He says - for a decent life, 100 rupees is enough - **nisvaha ekashatam**. Once he gets 100, he wants 1000 - **shatī daśaśatam**. Once I have got few 1000's, now it is a few lakhs - **laksham sahastrādīpaha**. **laksheshaha kshitipālatām** - one who has got few lakhs, wants to become a King of a small Kingdom like an MP.

kshitipatiha cakreshatām vāncati - once I become MP, I wants to become PM. **Cakresha** means an Emperor. **cakreshaha punarindratām** - what is the use of becoming an Emperor on miserable earth. I want to become the Emperor of the heaven. On interviewing **Indra** about whether he is happy, he says he wants to become **Brahmaji** - **surapatir bramhāspadam vāncati**.

If you interview Brahma, **Brahma** wants to become **Vishnu** - **brahmā vishnu padam**. Therefore the 1st minus point is - you think once I acquire these things, I will be contented and happy. But the actual experience will be like trying to reach the horizon meeting the earth. It appears to meet the earth faraway.

But when I walk, the horizon recedes and recedes. **Tṛpti** will never come. So, the 1st Dōṣa is dissatisfaction. Some verses give this dissatisfaction beautifully. We will select those Ślōkaḥs.

Verse No. 2

भ्रान्तं देशमनेकदुर्गविषमं प्राप्तं न किञ्चित्फलम्
त्यक्त्वा जातिकुलाभिमानमुचितं सेवा कृता निष्फला ।
भुक्तं मानविवर्जितं परगृहेष्वाशङ्कया काकवत्
तृष्णे जृम्भसि पापकर्मपिशुने नाद्यापि सन्तुष्यसि ॥ २ ॥

**bhrāntam dēśamanēkadurgaviṣamaṁ prāptam na kiñcitphalam
tyaktvā jātikulābhimānamucitam sēvā kṛtā niṣphalā |
bhuktaṁ mānavivarjitaṁ paragṛhēṣvāśaṅkayā kākavat
tṛṣṇē jṛmbhasi pāpakarmapiśunē nādyāpi santuṣyasi || 2 ||**

Bhartruhari is bringing into picture a person who is in the latter half of his life. He has accomplished lot of worldly things. He is looking at his own heart - when I

began, I started with dissatisfaction and I have accomplished a lot of things. He is studying the condition of his mind and he finds that it is as empty as before.

We should know the logic behind it. It is not only an experiential truth, but it is also a logical truth because a finite person accomplishes lot of finite things. **Finite + Finite = Finite.** **What is the distance between the finite and infinite?** The distance will be the same. Whether I have got a 1000 rupees or a billion rupees, I am as much away from infinitude as I was before.

Since, the distance always remains constant between the finite and infinite, the emptiness will always be constant. Only the poor person thinks the rich man is lucky. The poor person is envious of rich man, but any rich man will say – we are all middle class people. He will have a few houses, a few cars or a few industries.

He will say - we are all middle class. The whole world says he is rich. But he doesn't feel the richness because he knows the distance between the finitude and the infinitude. Therefore, he says **Bhrāntam Dēśam** - I have roamed all around the world in search of wealth, expanding my business prospects. Bhartrhari uses **Bhrāntam** in double language.

One meaning is I have travelled, the second meaning is Bhrānta. Here, Bhrāntam means I roamed about expanding my empire, bought so many businesses. **In what type of countries I have travelled?** **anēka durga viṣamaṁ.** **viṣamaṁ** means inaccessible countries which are not easily accessible because of **anēka durga.** **durgaḥ** means obstacles.

Anēka durga viṣamaṁ - I travelled the countries which are inaccessible due to many obstacles. **When I look at my heart and ask -are you satisfied?** **prāptaṁ na kiñcitphalam** - I did not get any benefit out of it because my incompleteness continues. My seeking **continues** or my Tambūra Shruti still continues.

Only thing is, when the song is going on, you don't hear the Tambūra Shruti. When the song is over, the Tambūra Shruti gets magnified. Similarly, when I am

busy, I don't feel. But when I don't have much work to do, the mind comes up and asks - what do you feel? Therefore, he says [Kimcit Phalam Na Prāptam](#).

[Tyaktvā Jāti Kula Abhimānam](#) - for the sake of going to other countries, I gave up all the traditional [Ācāra](#) and [anuṣṭāna](#) which is prescribed by the [Vedās](#). I was fortunate enough to be born in the Vedic society. I had all these family values. My forefathers and fathers followed so many religious disciplines.

What did I do? I gave up all those disciplines. I do not know [Sandhyāvandanam](#), [Gāyatrī](#). Therefore, [Jāti Kula Abhimānam Tyaktva](#) - I gave up all the traditional and family values - [Varnāshrama Dharma](#), [Varnāshrama Ācāra](#). [Ucitam](#) - for getting things done, I even gave up human decency. **Whom did I serve?**

[Sevā Krutā Nishphalā](#) - I served all types of people who do not deserve any type of service, who do not have any values. Just because they had the money and I was working under them, I had to salute them all the time. Daily we are supposed to worship the [Devatās](#), who deserve the worship.

Instead of doing [Tarpanās](#) to [Devatās](#), I did all kinds of [Tarpanam](#) to all kinds of useless fellows, giving up the traditional [Tarpanam](#). So, [Sevā Krutā Nishphalā](#). **At least, did it give any benefit?** [Nishphalā](#) - it was also utterly useless. [Bhuktaṁ Mānavivarjitaṁ paragḥeṣu](#) - Our scriptures prescribe the rule that we should not eat food anywhere and everywhere.

The food is divided into [Sātvika](#), [Rājasa](#) and [Tāmasa Āhāra](#). [Sātvik](#) food and the food which is offered to the Lord should be taken. **But what did I do?** I gave up all that [Ācāra](#) and ate in different places, food prepared by different people and in all kinds of different conditions. Therefore, [Māna Vivarjitam Bhuktam](#) - without observing any decency or [Varnāshrama](#) rules, I ate.

[paragḥeṣu](#) - So, [Para Annam](#) is not supposed to be very good. Because according to the [Śāstrā](#), when we receive food from others, we indirectly take their character also. Since, we do not know what type of character the other person has, unknowingly I may be imbibing negative character also.

That is why, in daily Sandhyāvandana, there is a [Prāyashcitta](#) mentioned. If I have received food from someone who does not have character, for that [Pāpam](#), I am doing the [Prāyashcittam](#) - [asātānca pratigraha ag svāhaha](#). That [Pāpam](#) is called [Asat Pratigraha Pāpa](#). In daily Sandhyāvandanam, for [Asat Pratigraha Pāpa](#), the [Prāyashcittam](#) is prescribed.

What did I do? I received food from all types of people. At least, if I had done Sandhyāvandanam, it would have neutralized [Pāpam](#). I did not do that also. That is why they say -

कलौ कल्मषचित्तानां पापद्रव्योपजिविनां
विधिक्रिय विहीनानं गतिर् गोविन्द कीर्तनम् ॥

**[kalau kalmaṣacittānām pāpadravyōpajivinām](#)
[vidhikriya vihīnānaṁ gatir govinda kīrtanam](#) ||**

In the Kaliyuga, it seems all this will happen. [Pāpa Dravya Upajivina](#) means earning money by corrupt methods. For [Prāyashcitta](#), there are certain regular prayers. That also I don't do - [Vidhi Kriyā Vihinānām](#). They said - at least, you chant [Bhagavan Nāmā](#) to neutralise. Unfortunately, people do not do even [Nāma Sankīrtanam](#).

Therefore, he says here - [paragḥeṣu Māna Vivarjitam Bhuktam](#). All the time, I did not eat happily. [āśaṅgaya](#) - I ate with fear. **What is the fear?** I should propitiate those people. They are my clients. My business should run properly. Therefore, whether the food is good or not, I should eat it and I should also say that it is very good.

Otherwise, my business will go. If business goes, my job will go. Therefore, [āśaṅgaya](#) - I ate food with fear in all houses. **Like what?** [Kākavat](#) - just as a crow goes to different houses and pecks, similarly, I also did. **After doing all these things, at least are you happy now?** Bhartṛhari says no.

[tṛṣṇē pāpakarmapiśunē](#) - He is addressing his own desire. O desire, you have made me do all these [Pāpa Karmas](#). You have made me violate all the [Ācāra](#),

Anuṣṭāna, religious disciplines. Therefore, you are **pāpakarmapiśunē**. **Piśunē** means **Kāranam**. So, you are the cause for all the Pāpa Karmas.

I thought I will get better earning elsewhere and therefore, I voted for that. Therefore, when I want to earn more, there is a conflict – whether money is important or culture is important. Generally, we vote for money. When the culture goes, all the Dharma also goes away. That is why he says - Pāpa Karma Piśunē.

O desire, who is the cause of all **Adhārmic** activities. **jṛmbhasi** - even now you are as big as before. You have not become smaller. So, **jṛmbhasi** means you are as powerful as you were before. In fact, it is not even as powerful. You have become more powerful. That is why they give the example - when you feed the fire, the fire is not going to be satisfied unlike a human being.

When you feed a person, after some time he will say enough. Even the most voracious eater, at least after the 25th Gulab Jamun, he will say enough. But any amount you feed the fire, it only asks for more. That is why fire is called **Analaha**. Desire is also called Analaha. You have never been quenched.

In fact, you have become a huge conflagration. **Na Adyāpi santuṣyasi** - even now, you are not at all satisfied. Even at this late age, you are asking me - go here, go there, do this. Therefore, the 1st Dōṣa is **Atṛpti**. More details, 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 |**



Vairāgya Śatakam - Verses 3, 4, 6

ॐ

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥
**cūḍōttamsitacandrārukālikācañcacchikhābhāsvarō
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimirapragbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1 ||**

Bhartṛhari is talking about the *Dōṣās* of *Samsārā*, with an intention of creating *Vairāgyam* in the minds of people. Because *Vairāgyam* is the result of *Dōṣa Darśanam* only. That is why, in the *Bhagavat Gītā*, Lord *Krishna* also says - *janma mṛtyu jarā vyādhi duḥkha doṣa anudarśanam*. It is not that we do not know these *Dōṣās*.

We are aware of these defects. Since we do not dwell upon them, we do not take any steps to remedy these defects. Whenever there is a serious problem of *Samsāra*, then for the time-being, we think of *Bhagavān*, we think of *Vedānta*, we think of some *Swāmīs* or some *Āshramās*. As long as that sorrow remains, these thoughts continue.

There afterwards, again we revert back to our own good old way of life. This is called *Smaśāna Vairāgyam*. Whenever some death happens, some loss happens, some serious disease comes, then alone people think of the problem of *Samsāra*. Our problem is we do not dwell upon it. Therefore, *Bhartṛhari* is dwelling upon the problem so that we will seriously think of *Samsāra Dōṣa Nivṛttiha*.

The primary problem is that whatever we accomplish in life, the *Atṛpti* continues. *Atṛpti* is not a disease or a problem by itself. *Atṛpti* is a symptom of some other problem. *Atṛpti* or dissatisfaction is an expression of a sense of limitation - I am small, I am incomplete. The sense of limitation itself is the result of self-ignorance. When the *Pūrnatvam* of mind is not known, I mistake myself to be *Apūrnaha*.

Therefore, *Ajnānam* → *Apūrnatva Adhyāsaha* and *Apūrnatva Adhyāsaha* → *Atṛptiha* and *Atṛptiha* → *Kāmaha*. Therefore, *Kāma* is not a disease in itself. It is a symptom of a deeper disease called *Ajnānam*. Since we have not diagnosed the basic problem, we are only trying to remove the symptoms by doing this and that.

If because of some indigestion problem or some other stomach problem, there are boils all over the body. Suppose, I apply ointment on the boil, it may be temporarily gone. But as long as the disease is not cured, the boil is going to appear elsewhere. It is like cutting the branches of a tree without removing the root.

When the branches are cut, again fresh branches are going to come. Therefore, here the root is *Ajnānam*. As long as it is not cut, one *Atṛpti* I may remove, it will lead to some other *Atṛpti*. If that is removed, it will lead to some other *Atṛpti*. Therefore, Bhartruhari says - I have done so many things, but the problem of *Atṛpti* continues.

He points out this in several *Ślōkas*. We saw in the 2nd verse - *tṛṣṇē jṛmbhasi pāpakarmapiśunē nādyāpi santuṣyasi* - I am not able to satisfy you at all. The same idea is again mentioned in the next *Ślōkaḥ*-

Verse No. 3

उत्खातं निधिश्ङ्कया क्षितितलं ध्माता गिरेर्धातवो
निस्तीर्णः सरितां पतिर्नृपतयो यत्नेन संतोषिताः ।
मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः

प्राप्तः काणवराटकोऽपि न मया तृष्णे सकामा भव ॥ ३ ॥

**utkhātaṁ nidhiśaṅkayā kṣītitalaṁ dhmātā girērdhātavō
nistīrṇaḥ saritām patirṇpatayō yatnēna saṁtōṣitāḥ |
mantrārādhanatatparēṇa manasā nītāḥ śmaśānē niśāḥ
prāptaḥ kāṇavarāṭakō:'pi na mayā tṛṣṇē sakāmā bhava || 3 ||**

Again, the *Samsārī* is looking back into his life and taking stock of the situation - what all things I have done with a hope of getting some fulfillment in life. *kṣītitalaṁ utkhātaṁ* - I excavated the earth with a hope of finding some treasure or with a hope of striking some mines and getting some metals or ores. *nidhiśaṅkayā* - *Nidhi* means some treasure. With a hope of getting some treasure, I dug the earth. I did get them.

girērdhātavō - I found some valuable ores in the mountain. *Dhātavaha* means ore. *Girēhi* means from the mountain. Ore is the metal with lot of other impurities, which has to be purified and the metal has to be extracted. Such ores I found.

They were *Dhmātā*. *Dhmātāha* means I treated that ore, I smelted that ore, separated the impurities and got lot of metal and other valuable things. I did this with a hope of making some money. *Was I satisfied?* No. Even though I acquired lot of wealth by that method, still there was no *Tṛpti*. *Therefore, what did I do?*

saritām patiha nistīrṇaḥ - *saritām patiha* means *samudraha*. *Sarit* means river and *saritāmpatiha* means the Lord of the rivers. *Who is the Lord of the rivers?* The ocean. *saritām patiha nistīrṇaḥ* - I crossed the ocean and went to several countries to expand my business. For that purpose, I had to do lot of other things. What are those things?

ṇpatayō yatnēna saṁtōṣitāḥ - I had to propitiate so many government officials, Kings, from both sides. I did all the things that I needed to do, to get the permit for doing business in this country. But that is not enough. In the other country also I should get the permit. Therefore, I took lot of trouble.

Yatnena - with much time, energy, effort, tension, stress and strain, and leaving the family members. Often, the children do not even know who the father is because he is out most of the time. Therefore, I was not even available for my wife. She was complaining that I don't have even one minute of time for her. Wife was complaining, children were complaining.

I had no time for my family itself. What to talk of *Gītā* class or *Upaniṣad* class! They are all far, far away. All the time, my only aim was to somehow make money. Therefore, *yatnena nrupatayaha samtoshitāha*. It goes to such an extent that previously, at least the family was strong.

But now, the problem is that if the husband is not available, wife even decides to change the husband himself! Therefore, even family breaks down. Children are disappointed. They have lot of emotional problems because father is not available. Therefore, I did all these things with the idea that I can bring up the children very well.

My motive is that I should provide for the children. But those children think that I am not available for them. So, if I stay at home, money won't come. If I bring money, I am not available for the children. *At* the end, children ask - *what did you do for me?* That becomes the greatest frustration.

The children complain that you did not know how to bring us up properly. I told you this story before. The child was reading the book 'How to bring up the children'. Then, the parents asked - *why are you reading this book?* The child replied - I want to find out that whether you are bringing me up properly or not.

Therefore, I do everything and children don't seem to have any gratitude at all. If it is a daughter, once she is married, she is gone. If it is a son, once the daughter-in-law comes, there is a doubt whether he will be available or not. I spend whole life for their sake. *What is the result?* Zero. Therefore, he says - *yatnena samtoshitāha*.

I propitiated not the *Devatās*, but all the 'local *Devatās*'. Still, I was not satisfied. So, I had tried all the *Dhrushta* methods. There afterwards, I even tried the *Adhrushta* method. *What is Adhrushta method?* Checking *Nādi Josyam*, consulting astrologers, going to three temples on seven *Purnamis* etc.

So, I not only tried regular methods, I tried even the religious methods. So, he says - *mantra ārādhana tatparena manasā* - with an intention of propitiating various *Devatās* through *Mantra*. So, *mantrena ārādhanam* or *mantraiha ārādhanam*. *So, with an intention of propitiating various Devatās through Mantra, where did I go?*

I go wherever the astrologer asks me to go because there is no rhyme or reason or logic. *What all things did I do?* Bhartṛhari says - I chanted the *Mantra* even in the *Smaśāna*. *Smaśāna* means cremation ground. So, *Shmashāne*. *That too, when?* *Nishā*. I went to cremation grounds in the night and chanted special *Mantrās*, with a hope of propitiating some *Devatās*.

Here, what he means is this. Generally, going to cremation ground and that too, in the night etc, are meant for propitiating *Durdevatās* or destructive *Devatās*. Such *Karmās* are called *Ābhicārika Karmās* - black magic. Here, Bhartṛhari wants to say is - once money becomes very important and once I get into rivalry in society, once the competition increases, the desire can turn to anger - *kāma eshaha krodha eshaha*.

Once the competitor is thriving and I am not able to be successful, that anger can lead to even *Pāpa Karmās*. I think of how to destroy the competitor. Such thoughts will lead to even *Ābhicārika Karmās*. Therefore, Bhartṛhari says *atrṛpti* even leads to *Pāpa Karmās*. All kinds of corruption that we see in the business field are because of the greed alone.

Therefore, Bhartṛhari says - greed drove me to even to practice *Ābhicārika Karmās* or sinful actions or *Tāmasik* actions. *But what is the problem?* If I propitiate the *Durdevatās*, I may succeed in destroying the enemy. But the

problem is that all this will come back to myself and will create lot of problems. All those who practice black magic will have a terrible future.

Therefore, Bhartṛhari says - *kānavarātakahaapī mayā na prāptaha* - I did not even get a single paisa. *kānavarātakaha* means a coin with a hole in the middle. *Kānaha* means one eyed. So, one eyed coin means one holed coin, one penny. Even a single penny I could not get out of all these types of practices. *I was driven to all these things because of whom? tṛṣṇē*. O Desire, this is my present lot.

At least now, *sakāmābhava* - may you be fulfilled. At least now, may you go away from me. It is not going to go away, but he is requesting the desire to go away.

Verse No. 4

खलालापाः सोढाः कथमपि तदाराधनपरैः
निगृह्यान्तर्बाष्पं हसितमपि शून्येन मनसा ।
कृतो वित्तस्तम्भप्रतिहतधियामञ्जलिरपि
त्वमाशे मोघाशे किमपरमतो नर्तयसि माम् ॥ ४ ॥

**khalālāpāḥ sōḍhāḥ kathamapi tadārādhanaparaiḥ
niḡṛhyāntarbāṣpaṁ hasitamapi śūnyēna manasā |
kṛtō vittastambhapratihatadhiyāmañjalirapi
tvamāśē mōghāśē kimaparamatō nartayasi mām || 4 ||**

Again, Bhartṛhari says what all things people do. As *Shankarāchārya* said in *Bhaja Govindam* - *udara nimitta bahukruta veṣaḥha*. I did all kinds of things for the sake of security and wealth. *What are they? khala ālāpāha sodhāha* - I served all types of people. I did not bother whether that person has values, whether he is a religious person, whether he takes to corrupt practices. Nothing I bothered.

The only criterion was - *somehow or the other, will he pay me well?* I served under him with the intention of getting money and money alone, I served under him. He was such a characterless person (as we saw in *Nīti Śatakam*), he criticizes me whatever I do. If I keep quiet - why are you staying silent like rock? If I talk - he says keep quiet!

So, if I talk, there is a problem. If I don't talk also, there is a problem. In *Nīti Śatakam*, it is said - to be a *Dāsa* is a task which even *Yogīs* cannot accomplish! Therefore, he was such a person that whatever I did, he criticized me. Even though it was illegitimate criticism, even though it was mere *Dōṣa Āropanam*, I cannot counter question because I am an employee and he happens to be a boss.

Therefore, whatever he says, I had to quietly swallow. Therefore, *sodhāha*. *Sodhāha* means to bear, to put with, to endure, to swallow. *Khala* means wicked people, who happen to be in higher position. They are either ministers or my boss.

Therefore, I put up with all kinds of rubbish because of my need for wealth. *Why do I put up with all these things?* Because *kathamapitadārāadhanaparaiha*. I had only one intention, I should do *Ārāadhanam*. *Ārāadhanam* means propitiation. So, with an intention of pleasing my people, pleasing my boss, I swallowed all of them.

Normally, I am a man of self-respect. If anybody says even the smallest thing or a negative word, I will flare up. This is my natural tendency. But here, I swallowed - *kathamapi*. I don't know how, but somehow I managed to please my boss. *Then, what else did I do?* *nigruhyaantarbāshpamhasitamapi*.

He was insulting me, criticizing me. Actually, tears were coming out, but I cannot show that. Therefore, in front of them, I withheld my tears. *bāshpam antaha nigruhya* - I withheld my tears within myself. Even though, my heart was burning inside me, outside, I only had a smile - *Hasitamapi*. I smiled a false smile.

Since it was only at the lip level, there was no heart behind it. Therefore, *shūnyenamanasā* - without the heart behind my smile, I just only had a lip smile, an empty smile. Not only that, *krutahavittastambhapratihatadhiyāmanjalirapi*. I

did *Namaskāra* to all these people. Not only the boss should be respected, but I also have to satisfy the boss's wife, the boss's children.

There are many people who do more work for the boss's family than the company. Only then, promotion will come. That is how many students also complain. They say - Swāmīji, I do the office work very well, but I don't get the promotion. But my colleague gets promotion because he knows how to do sycophancy.

He does all kinds of things and he gets the promotion. Therefore, he says - *krutaha anjalihaapi*. Even Namaskāra was done to such valueless, characterless people. *What type of people are they? vittastambha pratihata dhiyaha* - their intellect is stultified, is made incapable of thinking, because of the arrogance born out of wealth. *Vitta* means wealth. *Stambha* means arrogance.

Pratihata means obstructed. *Dhīhi* means discrimination. So, their discrimination is obstructed because of the arrogance born of wealth. Such indiscriminate people were worshipped by me, respected by me - *anjalihaapi krutaha*. *At least, after such a service, am I happy now?* Bhartṛhari says - again the condition is back to square one.

he tvam āshe - O desire, *mogha āshe*. We have heard *Moghāshā* in the *Gītā* - *moghāshāḥ mogha-karmāṇaḥ mogha-jnānā vicetasah*. *Moghāshāḥ* means of futile expectations, of futile hopes. O desire, your hopes have never been fulfilled, never been implemented. *What is the hope?* The *Pūratvam*. The *Pūratvam* has never been attained.

he tvam āshe, mogha āshe. Both are *Sambhodhana* - addressing the desire. *kim aparam ato nartayasimām*- So, what all dances do I have to do, to whose all tunes do I have to dance, to whom I should put Jalra (musical instrument in *Bhajans*). In the temple, when the *Īshvara Nāma* was uttered, there I have false sense of decency.

Even among campers, when the *Nāmāvali* is chanted, nobody opens the mouth. If you don't utter the *Nāma* of the Lord, if you don't put Jalra for the *Bhajan*, *Bhagavān* will force us to put Jalra for all kinds of local people. When *Bhagavan Nāma* is uttered, we have to chant without shyness. Therefore, I danced to the tune of all these kinds of people's music. Therefore, what more dance I have to dance! So, *kim aparam ato nartayasimām*.

Verse No. 6

क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न संतोषतः
सोढादुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शम्भोः पदं
तत्तत्कर्म कृतं यदेव मुनिभिस्तैस्तै फलैर्वञ्चिताः ॥ ६॥

**kṣāntaṁ na kṣamayā gṛhōcitasukhaṁ tyaktaṁ na saṁtōṣataḥ
sōḍhāduḥsahaśītavātatapanaklēśā na taptaṁ tapaḥ |
dhyātaṁ vittamaharniśaṁ niyamitaprāṇairna śambhōḥ padaṁ
tattatkarma kṛtaṁ yadēva munibhistaistai phalairvañcitāḥ || 6 ||**

Here, Bhartṛhari points out that the people who seek worldly accomplishments, have to put forth lot of effort. Not only that, but they have to face lot of obstacles and pain. Therefore, effort is required for the fulfillment of worldly desires. Pains are also involved, obstacles are also involved in *Sakāma Karma*.

There is the other person who is in the spiritual path, who wants to attain *Sādhana Catushtaya Sampatti* and later, *Jñānam* and *Mōkṣaḥ*. He also has to perform *Karma*. *But what type of Karma? Nishkāma Karma*. Therefore, the effort is common for both a spiritual seeker and material seeker. Material seeker also has to do *Karma* and spiritual seeker also has to do *Karma*.

Material seeker does Karma for what purpose? - For the fulfillment of worldly desires. *Spiritual person performs Karma for what purpose? Citta Śuddhi*. Material seeker also faces lot of obstacles. Spiritual seeker also faces lot of obstacles and difficulties. Bhartṛhari says - *everything remaining the same, who is a better person?*

He says - a material seeker is really cheated because even though, he puts forth effort, at the end of several years of effort, there is no difference in his position because he has travelled from *Atr̥pti* → *Atr̥pti*. Finitude → Finitude. Perhaps, *Atr̥pti* → more *Atr̥pti*.

It is because previously, when I was single and I only missed certain things at my own personal level. Therefore, the number of desires I had were only for my own sake. After further expansion, not only I have desires for my own sake, now there are desires for the sake of the other people also.

That means wife is there, children are there. The child has not completed the education. Even though, the problem of incompleteness is only for the child, because of my identification, the incompleteness is felt by me. If there are 4 children - he has not completed B.Com, he has not cleared IIT entrance, etc.

Therefore, incompleteness has become cumulative. Some people say - Swāmīji, in America my grandchild is there. For him, something is not yet got. That also is included in the incompleteness. *Therefore, Atr̥pti has become lesser or more?* After lot of *KāmyaKarmās*, *Atr̥pti* has become more and more.

That is why, *SwāmīChinmayānanda* beautifully says - the happiness can be easily measured. It is -

$$\text{Happiness} = \frac{\text{Number of desires fulfilled}}{\text{Number of desires you have}}$$

That is the unit of happiness. Suppose, I have got 10 desires and I fulfill one desire. My happiness is 1/10. I fulfill the 2nd desire, it has increased to 2/10. I fulfill the 3rd desire, it has increased to 3/10. Similarly, 4/10, 5/10, 6/10. We have got wonderful dreams that there will be one day when the last desire will be fulfilled. Then, it will be 10.

Then, my happiness will be 10/10. It is no more fraction-happiness. It is one whole happiness. So, with this plan, daily night I see what all desires are fulfilled

and what are not fulfilled. *But what happens?* When I fulfill all the 10 desires, instead of having one whole happiness, I find my unhappiness is more.

Where does the problem lie? Logically speaking, 1/10, 2/10, 3/10, it must be one whole happiness. The problem is - as even you are fulfilling the desires, the numerator goes on increasing. But we think that in the denominator, the number will remain same. But the problem is - there is increase on the top and there is increase in the bottom also.

Not only that, the rate of increase at the top is very, very slow whereas, the rate of increase at the bottom is very fast because every TV advertisement is a potential threat. Therefore, by the time I go from 1 → 10 at the top, at the bottom it has increased from 10 → 1000 (1000, to be moderate).

Therefore, when the 10th one is fulfilled, what is my happiness? 10/1000 i.e. 1/100. When my first desire was fulfilled, it was 1/10. After the completion of 10 desires, I have travelled from 1/10 → 1/100. *Now, is it a progression or retrogression?* That is why, as a child I thought - once I become old, I will be satisfied.

But all old people uniformly say - those childhood days should come again. The student days are always wonderful. Therefore, the problem is the rate of increase of the desire is much, much more. Therefore, *Atṛpti* only increases. Therefore, he says - a person who does *Sakāma Karma* goes from *Atṛpti* → more *Atṛpti*.

Whereas, a spiritual seeker, puts forth effort and he goes from *Atṛpti* → *Tṛpti*. *Therefore, who is an intelligent person - material seeker or spiritual seeker?* Bhartruhari says - material seekers are unintelligent. They are cheated in life. Whereas, spiritual seeker alone is intelligent. So, that is the essence of this verse.

Look at the *Ślōkaḥ. Kṣāntam. Kṣāntam* means endured. Difficulties are endured by material seeker also and spiritual seeker also. Both *Sakāma Karmī* and

Nishkāma Karmī put up with lot of pain. *But what is the difference?* A *Karma Yogī*, a *Nishkāma Karmī* (Bhartṛhari calls him a *Muni*), when he endures difficulties, because of his proper attitude, it is converted into *Tapas*.

What is the difference between suffering and Tapas? The difference is only in the attitude. It is like the difference between fasting and starving. *What is the difference?* In both, the discomfort is there. But when I am starving, it is against my will. I do not have a healthy attitude. Therefore, starving gives me only pain, no benefit.

In the case of a *Muni*, a *Tapasvī*, he also will have the discomfort, but the very same discomfort is converted into *Tapas*. Therefore, it becomes *Citta Śuddhi Janakam*. Therefore, he says - a material seeker suffers and he doesn't get any *Citta Śuddhi*. Otherwise, we can easily convert any travel day into *Upavāsa* day. It is very simple, but we will never do that. If there is a two day journey, what all plans will be there!

Therefore, we have to plan food from night, next day morning, afternoon, in-between, night, next day morning and then lunch. All of them must be very good quality also. We take food from all kinds of places and also spoil the stomach. The easiest method should be to convert the travel day into *Ekādashī* day.

You get two-fold benefit - you don't spoil your stomach and you also get *Citta Śuddhi*. *Do we do that?* No. I am waiting for somebody to tell - Swāmīji, don't arrange any food on that Delhi-Rishikesh travel. People suggest all kinds of things, but nobody suggests - Swāmīji, why can't we make it an *Upavāsa* day.

Until suggestion comes from you, I have to arrange. What I say is, that must be the easiest thing. *By avoiding one day meal or one meal or one breakfast or one lunch, are we going to die?* We are not going to die. We can even eat fruits. But this is the difference. Bhartṛhari says - we will undergo difficulties, but we will never get *Chitta Śuddhi*.

It is because when the difficulty comes, we don't take it with proper attitude. We go on murmuring, grumbling, murmuring, grumbling. Suffering remains the same and you don't get any benefit also whereas, a *KarmaYogī* is one who immediately converts the difficulty into *Tapas*. If current is not there, that becomes a *Tapas*.

If food is not there, that becomes a *Tapas*. Whatever is not there, immediately gets converted into *Tapas*. This is not done by the material seeker. Therefore, he says - *Kṣāntam*. He undergoes difficulties, but he undergoes them grumbling. Therefore, he says - *nakshamayā* - not with an attitude of acceptance. There is no *kshama* at all.

Similarly, *gruhocita sukhantyaktam*. Many of the household comforts, he will have to forego at certain times in family life. He might have to travel out. He might have to go out for one purpose or the other. He might have to sleep outside. He might have to eat outside. *At all such times, what is he doing?* He is foregoing *gruha ucita sukham*.

There are many people who not only want cooked food, but they want food cooked by their own dear wife. For some people, not only the food must be cooked by the wife, but it also must be served by the wife. Otherwise, they get wild. They are married for 70 years and still they want!

Even after the daughter-in-law has come or the wife is sick, it doesn't matter. She has to come and serve. Sometimes, when he has to forego that, he has not done that with a healthy attitude. He does it with scolding, criticizing. Therefore, he says - *gruhocitasukhamtyaktam*. The comforts of home were renounced by these people, not willingly, but with dissatisfaction, criticism, complaint - *nasamtoshataha*.

Therefore, there is no benefit at all. Similarly, this person also puts up with opposite experiences like *Shīta-Ushna*, *Sukhaha-Dukhaha*, *Māna-Apamāna*, etc. *Sodhāha* means endured. *What all things were endured? Shīta Vāta* - cold wind in

the morning and *Tapana* - heat in the afternoon. Sometimes, power also is not there.

Therefore, heat and cold were endured. *kleśaḥ* - such difficulties, such pains. *dussahaḥ* - which are unbearable. Unbearable pains caused by heat, cold, etc. were endured by this material seeker. *But how did he endure?* Not with a proper attitude. Proper attitude means *Karma Yoga*. *Karma Yoga* will give *Citta Śuddhi*. Grumbling makes it *Samsāra*.

One simplest value that scriptures teach is - never grumble under any condition. That is the principle. But this person always grumbles. Therefore, suffering will continue and no benefit will be accrued. In the case of the other person, the suffering will produce *Citta Śuddhi*. So, *kleśaḥ sodhāha parantu tapahana taptam*. So, he did not practice any *Tapas* at all by entertaining proper attitude.

Then, *dhyātamvittam*. This person also did *Dhyānam*. One pointed concentration he had and not only that, all the time, he had one single pointed attention. The only difference is that the object of meditation was *Vittam* - money and money only. Therefore, money was meditated upon. *When? Aharnisham* - day time as well as, night time.

In which bank which deposit is there, which deposit will mature when, which scheme has how much interest. Some people promised 30% and gave nothing. Therefore, all kinds of things and sleepless nights. That is why somebody said - *why the 1st month of the year is called January?* Janānām + worry = January.

Therefore, I planned and planned and planned and calculated and calculated - simple interest, compound interest and interest of interest, all kinds of things. The causality was the religious life. No time for prayer, no time for *Gītā*, no time for *Upaniṣad*, no time for anything. We don't say those things are not required. Very, very careful.

Bhartṛhari doesn't say that we should not bother about money. Money is important, house is important, family is important, duties are important. But what Bhartṛhari says is - they should not take the whole life. That is why I give the example. We require pickle. Otherwise, we cannot eat curd-rice. Therefore, we require pickle.

But you should remember whether you are eating pickle for curd-rice or whether you are eating curd-rice for the sake of pickle. *Which is primary, which is secondary? Am I living for the sake of Artha, Kāma? Or am I living for the sake of Dharma, Mōkṣaḥ?* It is a healthy life when *Dharma* and *Mōkṣaḥ* become *Pradhāna*, and *Artha* and *Kāma* become subservient to *Dharma* and *Mōkṣaḥ*.

Here, Bhartṛhari is criticizing those people who have time for only money and entertainment. That is strongly criticized. We answer that we will take care of spirituality after 75 years as though, we are very sure that we are going to live. Even if we are going to live, who knows if we will have all the sense organs intact! That is why Bhartṛhari is going to tell that when all the organs are functioning reasonable well, you listen to good things.

Therefore, *vittamaharnishamdhyātam*. *How? Niyamita Prānaiha*. *Prānaiha* means with tension. Tension was so much that even I did not do proper breathing. So, *Niyamita Prānaiha*. With all tension, I meditated upon *Vittam*. *nashambhoha padam* - I never thought of the feet of the Lord. I never thought of *Mōkṣaḥ*.

In short, *tat tat karma krutam* - everything that a spiritual seeker does, all those things, a material seeker also does. The same amount of pain, the same amount of concentration, the same amount of effort, the same amount of obstacle-crossing. *But what is the difference? taihi taihi phalāihi vancitāha*. The material seeker is cheated because he doesn't get what he wants to get.

What does he want to get? He wants to get *Tṛpti*, fulfillment. *But after 70 years, he has travelled from where to where?* *Atṛpti* → more *Atṛpti*. Don't say *Atṛpti* → *Atṛpti*, but from *Atṛpti* → *Mahā Atṛpti*. Therefore, he has been cheated.

So, *Taihi taihi phalāiha*; he is deceived of the real results of those actions, - *Vanchitā*.

He is deceived means he doesn't get at all. On the other hand, we can do all those *Karmās* and change the attitude. Instead of making it a *Sakāma Karma*, make it a *Nishkāma Karma*. Then, it would have long before lead to *Citta Śuddhi*, *Guru Prāpti*, *Jnāna Prāpti*, *Mōkṣaḥ Prāpti*. Bhartrhari says - I did not know. Therefore, his warning is that at least, the other people should learn a lesson and change their direction.

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

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



Vairāgya Śatakam - Verses 7, 8, 29, 67

ॐ

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥
**cūḍōttaṃsitaçandracārukalikācañcacchikhābhāsvaro
līlādagdghavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimiraprāgbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1 ||**

Bhartrhari is talking about the limitation of worldly pursuits, the limitation of *Kāmya Karmās*. We should remember that whenever Karmās are criticized in the Śāstrā, it is always the criticism of Kāmya Karma only, because *Kāmya Karmās* do not give any spiritual progress.

The scriptures do not criticize *Nishkāma Karmās* because they do contribute to the spiritual growth of a person. That is why, in the 2nd chapter, *Krishna* first criticizes the Karma and then, immediately asks *Arjuna* to perform Karma.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२ ॥
**yāmimāṃ puṣpitāṃ vācaṃ pravadantya vipaścitaḥ |
vēdavādaratāḥ pārtha nānyadastīti vādinaḥ || 2-42 ||**

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥
**kāmātmānaḥ svargaparā janmakarmaphalapradām |
kriyāviśēṣabahulāṃ bhōgaiśvaryaḡatiṃ prati || 2-43 ||**

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४ ॥

**bhōgaiśvaryaprasaktānām tayāpahṛtacētasām |
vyavasāyātmikā buddhiḥ samādhau na vidhīyatē || 2-44 ||**

In these three verses, Krishna strongly criticizes all the Karmās. He even criticizes *Veda Pūrva Bhāga* saying *veda vādaratāha* - those foolish people all the time talk about the *Karma Kānda* of the Veda which talks about varieties of Karmas, which only cause *janma karma phala pradā*. They only cause *punarapi jananam punarapi maranam* cycle.

Having strongly criticized Karma in these three verses, later the very same Krishnasays - *karmanyevādhikāste mā phaleshu kadācana*. Later, he says *yogasthaha kuru karmāni saṅgam tyaktvā dhananjaya*. How come Krishna criticizes Karma in the earlier portion and Krishna himself recommends Karma later? In the 3rd chapter also -

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्धोदकर्मणः ॥ ३-८ ॥

**niyataṁ kuru karma tvaṁ karma jyāyō hyakarmanāḥ |
śarīrayātrāpi ca tē na prasiddhyēdakarmaṇāḥ || 3-8 ||**

If we look superficially, Krishna is contradicting himself by praising Karma in one place and criticizing Karma in another place. *How can we resolve this contradiction?* There is only one way of resolving. When Krishna criticizes the Karma, it is the *Kāmya Karmas* and *Niṣidda Karmas* that are criticized.

When Krishna glorifies Karma, it is the glorification of *Nitya* and *Naimmitika Karma*. To put in another language, Krishna criticizes *Rājasic* and *Tāmasic Karmās*. The very same Krishna glorifies *Sātvika Karmāni*. Here also, when Bhartṛhari talks about the futility of all the worldly pursuits, Bhartṛhari is not criticizing the *Citta Shodhaka Karmāni*.

Bhartṛhari is criticizing those *Kāmya Karmās*, by which I want to acquire the worldly things. By acquiring worldly things, I want to fill up my heart. The heart

can never be filled up by any amount of worldly acquisition. That is why, *Bhruhadāranyaka Upaniṣad* beautifully presents this.

When *Yājñavalkya* is about to take *Sanyāsa*, he calls his two wives, *Maitreyī* and *Kātyāyini*. He asks *Maitreyī* to take half of whatever he has. Then, *Maitreyī* asks the question - *even if I have got the wealth of the whole world, will I get Pūrnatvam?* *yannu maiyam bhagoha, sarvā vittasya pūrnasyām katham tena amrutāsyāmiti.*

Yājñavalkya says - *neti hovāca yājñavalkyaha, yathaiva upakaranāvātām jīvitam tathaivate jīvitagmsyāt.* All the things of the world can give you physical comfort, but none of them can promise mental peace. So, we should not mix up physical comfort and mental peace.

The world can only promise physical comfort, but it can never promise inner fulfillment - *amrutat tvasyatu nāshāsti vittena.* *Amrutatvam* means *Pūrnatvam*. *Pūrnatvam* can never be attained by the wealth of the world. Then, *Maitreyī* intelligently says - *who is interested in physical comforts?* We are interested only in the inner fulfillment.

yenāham amrutāsyām - you please teach me that by which I will become *Pūrna*. Then, *Yājñavalkya* becomes very happy. He at-least got one student.

**priyāvatāre naha sati priyam bhāshase yehyāsva vyākhyāsyāmite
vyācakshānasya tume nidhidhyāsasva navā are patyuha kāmāya pati priyo
bhavati ātmanastu kāmāya pati priyo bhavati**

Yājñavalkya gives the famous teaching to *Maitreyī*, pointing out that *Pūrnatvam* is never outside, *Pūrnatvam* is only our nature. That alone was declared by *Naciketa* also. *na vittena tarpanīyaha manushyaha* - no human mind will be ever satisfied with any amount of wealth. So, it is that material seeking pursuits that *Bhartṛhari* is strongly condemning. He is not condemning any action which is meant for *Citta Śuddhi*.

Verse No. 7

भोगा न भुक्ता वयमेव भुक्ताः
तपो न तप्तं वयमेव तप्ताः ।
कालो न यातो वयमेव याता-
स्तृष्णा न जीर्णा वयमेव जीर्णाः ॥ ७॥

bhōgā na bhuktā vayamēva bhuktāḥ
tapō na taptam̐ vayamēva taptāḥ |
kālō na yātō vayamēva yātā-
stṛṣṇā na jīrṇā vayamēva jīrṇāḥ || 7||

In this beautiful verse, Bhartruhari is using certain Sanskrit verbs which have got two meanings. You have to take one meaning at one time. He repeats the same verb the 2nd time. There, you have to take the 2nd meaning. In the 1st line, he takes the verb *Bhuj*. This root has got two meanings.

1st meaning is to experience, to enjoy. 2nd meaning is to consume or to eat. With regard to eatables, Bhuj will mean to consume or to eat. With regard to sense pleasures, the very same root Bhuj will mean to experience. He says *bhogāna bhuktāha* - sense pleasures were not experienced by us. *vayameva bhuktāha* - only we were consumed by the sense pleasures.

So, we did not consume or experience the sense pleasures. Only we were consumed by sense pleasures. That means we only die away enjoying the sense pleasures. *bhogā na bhuktāha vayameva bhuktāha* - sense pleasures were not consumed by us. On the other hand, we are consumed by the sense pleasures.

Then, in the 2nd line, he takes the root *tap* (*tapati*). This root also has got two meanings. 1st meaning is to perform austerity or to do *Tapas*. The 2nd meaning is to be tormented, to burn, to be afflicted. Both meanings are there. The root is repeated twice. 1st time, you have to take the meaning - to do austerities.

2nd time you should take the meaning - to be tormented. So, *tapahā na taptam* - austerities were not performed by us. On the other hand, we only are tormented, afflicted. We only undergo heart burn. Then, in the 3rd line, he uses the root *yā* (*yāti*). It has got the meaning - to pass away. This also is used in two meanings.

One meaning is passing the time, spending the time. The second meaning of pass away is to die. So, in both meanings Bhartruhari is using *kālaha na yātaha* - time does not pass away. On the other hand, *vayamevayātaha* - we only pass away. We try to pass the time. The time does not pass away, but it continues. On the other hand, in time, we only pass away. So, *kālona yātaha vayameva yāta*.

Grammatically also, this is a beautiful Ślōkaḥ. Meaning wise also, he is revealing the truth. In the 4th line, he is using the word *Jru (Jarati)* - to weaken, to become feeble, to become emaciated or to become thin. That is also used in two meanings. One is becoming lesser and another is becoming weaker. He says, *tṛṣṇā najīrnā*- the desires have not weakened, the desires have not come down.

On the other hand, *vayameva jīrnāha* - only we have become weakened. The desires have not weakened. Desires have only multiplied. On the other hand, body has become weaker and weaker. It is natural also, because our capacity to fulfill the desires becomes lesser and lesser. The desires are increasing, but our capacity to fulfill them is decreasing.

Therefore, the backlog of unfulfilled desires will mount up. Then, *kimahagm sādhunā karavam kimaham pāpa makaravamiti*; There is also a lot of time because we cannot move about. In young age, we can be busy and forget our desires. But in old age, we cannot be active, we are bedridden and we cannot spend time in any other way.

Nobody comes around to talk because they know our weakness. The moment they ask how we are, we start from 1953! There will be no full-stop, comma or semicolon. Often, we talk about the same subject which we have talked umpteen times. Therefore, people avoid us. *Therefore, what do they do? vṛddha stāvāt cintā saktaha*. So, *tṛṣṇā na jīrnā vayameva jīrnāha*.

Verse No. 8

वलीभिर्मुखमाक्रान्तं पलितेनाङ्कितं शिरः ।
गात्राणि शिथिलायन्ते तृष्णैका तरुणायते ॥ ८ ॥

**valībhirmukhamākrāntaṃ palitēnāṅkitaṃ śiraḥ |
gātrāṇi śithilāyantē tṛṣṇaikā taruṇāyatē || 8 ||**

Bhartruhariagain says that the only thing that grows and grows in us is *tṛṣṇa*. Everything else is growing weaker. *valībhiha mukham ākrāntam*- the face is full of wrinkles. In Sanskrit, *Valī* means wrinkles. *What about the head? shiraha palitena ankitam* - the head is full of grey hair.

अङ्गं गलितं पलितं मुण्डं
दशनविहीनं जातं तुण्डम् |
वृद्धो याति गृहीत्वा दण्डं
तदपि न मुञ्चत्याशापिण्डम् || १५ ||
**aṅgaṃ galitaṃ palitaṃ muṇḍaṃ
daśanavihīnaṃ jātaṃ tuṇḍam |
vṛddhō yāti gṛhītvā daṇḍaṃ
tadapi na muñcatyāśāpiṇḍam || 15 ||**

He gives the same idea here - *shiraha palitena ankitam*. *Why do the teeth go away?* One person wrote a Ślōkaḥ for that also.

**malinai ralakai retai shuklatvam prakatīkrutam
tad roshādiva niryātāha vadanāt radanāvaliha**

It seems the teeth are the whitest portion in the mouth. After sometime, the hair started becoming white, competing with the teeth. In the competition, the teeth got defeated and therefore, they felt insulted and decided to walk out. Therefore, *dashana vihīnam jātam tundam; palitena amkitam shiraha gātrānishithilāyante* - all the limbs of the body fall apart.

You become aware of every joint in the body. Before, we never knew that there are joints in the body. Now, you become aware of every joint. The limbs which you want to move do not move. The limbs which you do not want to move, keep on moving. It is just like an old car where every part of the car makes the noise, except the horn!

Therefore, *gātrānishithilāyantetṛṣṇā ekā tarunāyate* - there is only one thing which is growing stronger and stronger and stronger for the ignorant person. For wise man, there is no problem.

वेदान्तवाक्येषु सदा रमन्तो
भिक्षान्नमात्रेण च तुष्टिमन्तः ।
विशोकमन्तः करणे चरन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥

**vēdāntavākyaēṣu sadā ramantō
bhikṣānnamātrēṇa ca tuṣṭimantaḥ |
viśōkamantaḥ karaṇē carantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ ||**

Where the wisdom is there, old age becomes the most enjoyable age because it is the ideal time for *Nidhidhyāsanam* as nobody will disturb - *yastu ātmarati revasyāt ātma truptashca mānavaha*. For a wise man, others not talking becomes advantageous. For an ignorant person, others not talking becomes rejection or isolation.

Situation remaining the same, for one it is loneliness and for the other one it is aloneness. Aloneness is called *Kaivalyam.ekāntesukhamāsyatām*. Therefore, for the wise person, *Ekānta* becomes *nidhidhyāsana kāla*; for an ignorant person, it becomes a big complaint.

He says - I have got 4 sons and 6 daughters. Nobody has time to come. Previously, they were at-least calling once a week. So, this person misses. Therefore, in a quiet place, an ignorant person says - it is quiet like a cremation ground. Wise person says - it is quiet like an *Āśrama*. Quietude remaining the same, for an ignorant person, it is threatening burial ground. For a wise person, it is *Śānta Āśrama*.

From this, it is very clear that the problem is not with the outside condition but, with what type of person I am. That is why somebody said - what you have does not matter, but what you are matters. Therefore, all these problems are for the ignorant person. For wise person, old age is time for *Nidhidhyāsanam*.

Verse No. 29

ये सन्तोषनिरन्तरप्रमुदितस्तेषां न भिन्ना मुदो
ये त्वन्ये धनलुब्धसंकुलधियस्तेषां न तृष्णा हता ।
इत्थं कस्य कृते कृतः स विधिना कीदृक्पदं सम्पदां
स्वात्मन्येव समाप्तहेममहिमा मेरुर्न मे रोचते ॥ २९ ॥

**yē santōṣanirantarapramuditastēṣāṁ na bhinnā mudō
yē tvanyē dhanalubdhasaṁkuladhiyastēṣāṁ na tṛṣṇā hatā |
itthaṁ kasya kṛtē kṛtaḥ sa vidhinā kīdṛkpadam̐ sampadām̐
svātmanyēva samāptahēmamahimā mēurna mē rōcatē || 29 ||**

Again, Bhartruhari conveys an idea through a figurative language. He talks of two types of people. One person, who is contented with himself, who is self-sufficient - *ātmanyeva ātmanā tushtaha*. The other person is one who is not happy with himself, the one who is bankrupt, empty.

Bhartruhari says the external wealth is useless for both types of people. *How?* In the case of the 1st person, who is *ātmanyeva ātmanā tushtaha*, the external wealth is not going to be of any use at all because he is full and complete without that just as rivers do not add even an iota to the ocean.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

**āpūryamāṇamacalapratiṣṭhaṁ
samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṁ praviśanti sarvē
sa śāntimāpnōti na kāmakāmī || 2-70 ||**

If the rivers say I am adding to the ocean, ocean will only smile. It will not even answer because ocean knows that the river exists because of ocean only. Therefore, for the wise person, the external wealth is of no use. It doesn't make any change in him. *What about the 2nd type of person?*

Can external wealth bring about any change in this empty hearted person?
Bhartruhari says - in his case also, the external wealth cannot make any change

because he is finite and because of his finitude, he feels *Apūrnaha*. This ignorant person is *Apūrnaha* and with this *Apūrnatvam*, he acquires a lot of wealth.

Apūrna + *Apūrna* wealth (finite wealth) will keep him *Apūrna* only. Therefore, what change the external wealth has brought about in him? From *Apūrnatvam* to *Apūrnatvam* only. Which distance is greater - the distance between Rs. 100 and *Pūrnatvam* or the distance between one billion rupees and *Pūrnatvam*? The distance is the same.

I am as much away from infinitude when I have one billion rupees, as much I was when I had one rupee. Therefore, the external wealth cannot make the ignorant person happy. The external wealth cannot make the wise person also happy, Therefore, Bhartṛhari figuratively asks this question - *why did Bhagavān create this useless wealth at all?*

Of course, Bhagavān has got some other purpose. That is not the idea here. But by putting this question, what Bhartṛhari wants to say is that the wealth cannot alter the mental state of either the ignorant or the wise. That is why we say - if I am not happy with myself, I will never be happy with anything in the world.

That is why those people who change things, will go on changing because if I am not happy with one thing, I can never be happy with anything else. Because the unhappiness does not depend upon external condition, it is an internal condition. If I am happy with myself, then I don't require anything in the external world to get happiness.

This is the idea that Bhartṛhari conveys. So, he enumerates two types of people first - *ye santosha nirantara pramuditaha*. Suppose there are people who are fulfilled with themselves, who are self-sufficient because of the constant (*Nirantara*) sense of contentment. As we see in the Gita - *santushtaha satatam yogī*.

That *satatam* is important - *santushtahasatatam*. So, this is the first type of person. He is happy. *Why is he happy?* He doesn't have the answer to the

question why. Suppose I say I am happy because of something, then I am in danger. *So, why am I happy?* It is because unfortunately or fortunately, that happens to be my nature.

Therefore, *nirantarasantushtaha; teshām mudahana bhinnā* - their mental condition is not altered by external wealth. *Mudaha* means their happy condition, their cheerfulness, their enthusiasm in life. *Mudaha* is plural. (*dakārāntaha strilingaha mud shabdaha*). So, their happy mental condition is not disturbed by or altered by external wealth.

What does that mean? External wealth is useless with regard to the wise person's mind. Now, let us take the case of the 2nd set of people - the ignorant ones. *yetu anye* - suppose there are some others. *dhana lubdha sankula dhiyaha* - whose minds are ever restless because of planning for acquisition, day-dreaming.

So, *dhiyaha sankula; sankula* means ever restless or ever disturbed. *Disturbed because of what? Dhana lubdha* - disturbed because of their greed for wealth. So, this is the 2nd type of people. *For them, will the external wealth be useful?* Bhartruhari says external wealth will not be useful in their case also, because even after acquiring the wealth, their mental disturbance will continue.

One person told me - Swāmiji, there was a fair in Madras. They have varieties of things for sale and some games with lot-taking and other things. He said - I got the beautiful watch from this lottery. I had to pay one rupee, that too the entry fee. So, got the watch for one rupee and the watch must be costing a few 100 rupees.

I said - you are really lucky and you must be very happy. He said - no Swāmiji, I got the first prize and it was watch. Later, I came to know that on the 2nd day, the 1st prize was a scooter.

Now, he is not happy that he got a watch for one rupee. If only had he got the same 1st prize on the next day, he would have got a scooter. He is worried as though he has lost a scooter. *So, did the watch give him happiness?*

This is called *dhana lubdha sankula dhiyaha*. For them also, external wealth is utterly useless; they continue to be restless. Therefore, Bhartṛhari says - *teshām tṛṣṇā api na hatā*.

So, their craving also has not subsided because of external wealth. Therefore, my conclusion is that external wealth is utterly useless with regard to the mental condition of a person.

External wealth is useful for feeding. It can provide you the food, the clothing and shelter. But as far as the mental condition is concerned, external wealth cannot alter at all. Therefore, he says *ittham* - in this manner. *kasya krute saḥā vidhinā krutaha* - *for whose benefit Brahmāji has created external wealth?*

Because neither it benefits a wise person nor does it benefit the empty minded, ignorant person. There is no 3rd variety. All the people will be either wise or ignorant. Therefore, this being so, *kasya krute* - for whose benefit has external wealth been created by *Vidhinā*. Here, *Vidhi* means *Brahmāji*.

The word *Vidhi* has got several meanings, according to the context. One meaning is *Prarabdha Karma* or the fate. Then, the 2nd meaning is *Veda Vidhi*. In the *Upadesha Sāhasri* class, *jātyādayaha vidhīnām syāt prayojakaha*. The Vedic injunction is also called *Vidhi -aharaha samdhyā upāsīta; satyam bhruyāt; satyam vada dharmamcara*.

They are all *VedaVidhi*. So, commandment or Vedic injunction is also called *Vidhi*. Then, the 3rd meaning is *Brahmāji*. He is also called *Vidhi*. So, in this context, *Vidhi* means *Brahmāji*. *So, for whose benefit has Brahmāji created this external wealth? What type of external wealth? tādrukpadam sampadām*.

There is another reading for *tādruk* i.e. *kīdruk*. *Tādruk* is an easier reading. Therefore, I will take that. *Tādruk padam sampadām* - *why should Bhagavān create such an abode of external wealth?* Here, Bhartruhari is keeping in mind a source of wealth mentioned in the *Purānās*. In the *Purānās*, they talk about *Meru Parvatam*. Several people have several opinions regarding this *Meru Parvatam*.

Some people say it is the *Himālayās*. Some people say it is the mountain in the Arctic Circle. We do not exactly know what Meru is, but it is a mythological mountain. *What is the uniqueness of this Meru Parvatam?* It is supposed to be made of gold. It is *Hema Parvatam*. So, it is very clear that it cannot be the Himalayas. It is not only gold, but underneath, there is supposed to be lot of gems, etc. That is why *Sankarāchārya* in his *Shivānanda Lahari* writes a beautiful verse:

करस्थे हेमाद्रौ गिरिश निकटस्थे धनपतौ
गृहस्थे स्वभूजाऽमरसुरभिचिन्तामणिगणे ।
शिरस्थे शीतांशौ चरणयुगलस्थेऽखिलशुभे
कमर्थ दास्येऽहं भवतु भवदर्थ मम मनः ॥ २७ ॥

**karasthē hēmādrau giriśa nikaṭasthē dhanapatau
gṛhasthē svarbhūjā:'marasurabhicintāmaṇigaṇē |
śīrasthē śītāṁśau caraṇayugalasthē:'khilāśubhē
kamarthaṁ dāsyē:'haṁ bhavatu bhavadarthaṁ mama manaḥ || 27 ||**

He says - you are the Lord of *MeruParvatam*. *What does that mean?* You have got lot of wealth. *Kubera* is under you. Therefore, you have got everything.

The only thing you are missing is a mind like mine. That is the only thing you do not have. Therefore, O Lord, I would like to give this mind to you as a gift. *What does that mean?*

I am surrendering my mind to you. So, he says *karasthe hemādrau*. *Hemādri* means that gold mountain is in your hand. This Meru Parvatam is supposed be the adobe of all wealth. So, Bhartruhari asks - *why should Bhrāmhāji create such a Meru Parvatam, which is abode of all wealth, when such a wealth cannot be useful either to a wise person or an ignorant person?*

svātmanyeva samāpta hema mahimā. Therefore, all the glory of the gold (of the wealth) will be of no use to other people. Therefore, all the glories resolve into the Meru Parvata itself. It does not spread anywhere because it is of no use. All the glory subsides within itself. *Hema Mahimā* means the glory of gold. *Svātmanyeva Samāptam* means it just resolved into itself.

Suppose, there is a great scholar and he lives in the Himālayās. Because of the scholarship, he has got a great teaching capacity. *What happens to his glory if no disciple comes?* It doesn't spread anywhere. It will die along with himself. Therefore, he says that the Meru's glory will die along with itself.

It cannot bless either the wise or the ignorant. Therefore, thinking of the Meru Parvatam, I am not attracted. It doesn't have a great appeal for me. *meruha name rocate* - Even a gold mountain doesn't have a great appeal to me because it is of no use.

Verse no. 67

प्राप्ताः श्रियः सकलकामदुधास्ततः किं
न्यस्तं पदं शिरसि विद्विषतां ततः किं ।
सम्पादिताः प्रणयिनो विभवैस्ततः किं
कल्पस्थितास्तनुभृतां तनवस्ततः किम् ॥ ६७ ॥

**prāptāḥ śriyaḥ sakalakāmadudhāstataḥ kiṁ
nyastaṁ padaṁ śirasi vidviṣatāṁ tataḥ kiṁ |
sampādītāḥ praṇayinō vibhavaistataḥ kiṁ
kalpasthitāstanubhṛtām tanavastataḥ kim || 67 ||**

As long as I don't discover fullness within myself, whatever I acquire in my life, my limitation will continue. Crutches cannot make the legs strong. More the crutches I have, weaker the legs will become. Therefore, if at all I should make the legs strong, I should not add to the number of crutches. I should try to get rid of them so that my legs can become self-sufficient.

Therefore, strength does not come by adding. Strength comes by only giving up - *tyāgena eke amrutatva mānashuha*. Generally, we think that success in life is

determined by what I have whereas, in Vedanta, success is determined by what I can be without. What I can be without indicates my glory.

If I can be without a crutch, it only shows my strength. That I have many crutches is not a glory of mine. It only is a sign of weakness. Therefore, Bhartruhari says - you do anything in life, if you are finite, the finitude will continue. That is why Shankarāchārya writes a work called *Anātma Shrī Vigarhanam*.

Anātma Shrī Vigarhanam means criticism of the external conditions, factors or things (*Anātma*). He says -

अब्धिः पद्भ्यां लङ्घितो वा ततः किं
वायुः कुम्भे स्थापितो वा ततः किम् ।
मेरुः पाणावुद्धृतो वा ततः किं
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥ ९॥

**abdhīḥ padbhyāṃ laṅghitō vā tataḥ kiṃ
vāyuh kumbhē sthāpitō vā tataḥ kim |
mēruḥ pāṇāvuddhṛtō vā tataḥ kiṃ
yēna svātmā naiva sākṣātkṛtō:'bhūt || 9||**

What if you can lift the Himālayās or have *Siddhīs*. What if you might eat fire or you might cross the ocean on feet. As long as you don't discover inner fulfillment, emptiness will continue. Finally he says -

धातुर्लोकः साधितो वा ततः किं
विष्णोर्लोको वीक्षितो वा ततः किम् ।
शंभोर्लोकः शासितो वा ततः किं
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥ १६॥

**dhāturlōkaḥ sādhitō vā tataḥ kiṃ
viṣṇōrlōkō vīkṣitō vā tataḥ kim |
śambhōrlōkaḥ śāsītō vā tataḥ kiṃ
yēna svātmā naiva sākṣātkṛtō:'bhūt || 16||**

You might go to *Bramha Lokā* and come back. Or *vishnor lokā vīkshitovā tatahakim* - you may conduct a *Sādhana* camp in *Vishnu Lokā*. Or *shambhor lokā shāsītovā tatahakim*- what if you might rule *Śiva Lokā* for some *Yugās*. The

smallness is your smallness. By knowing even Bhagavān is great, your smallness is not going to go away.

On the other hand, a small person going near Bhagavān will feel smaller. The bigger the other person is, the more you are going to feel your smallness. Therefore, your smallness can never go by acquiring any big things. Your smallness can go away only by knowledge. *What knowledge?* That I was never small, I am never small, I will never be small.

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

**brahmaivāhamidaṁ jagacca sakalaṁ cinmātravistāritaṁ
sarvaṁ caitavidyayā triguṇayā:'śēṣaṁ mayā kalpitam |
itthaṁ yasya dṛḍhā matiḥ sukhatarē nityē parē nirmalē
cāṇḍālō:'stu sa tu dvijō:'stu gururityēṣā manīṣā mama || 2 ||**

Bhartruhari says other than knowing I am the biggest, whatever you do, it is going to be of no use at all. Therefore, *shriyaha prāptāha* - you have acquired wealth and wealth and wealth. *What type of wealth?* *sakala kāma dughā* - prosperity which can purchase everything. You have acquired such wealth which can fulfill all your desires.

tataha kim - *so what?* *nyastam padamshirasi vidvishatām* - you might have trampled upon the head of all your enemies. That means you might have destroyed your enemies by hook or crook. You could have used black magic etc. In places like Bombay, there are Gundas who are professional killers. You might have destroyed your enemies. *tataha kim* - *so what?*

sampādītāha pranayino vibhavaiha - you might have purchased many people to sing your glories just as local ministers have got some sycophants around. Therefore, you might have bought many people because of your wealth (*vibhavaiha*). *tataha kim* - *so what?*

kalpasthitāha tanubhrutām tanavastataha kim - you might have increased longevity, not only for yourself, but even for your people. *How long? Kalpasthitā* - they may be there for *Kalpās* together. *tataha kim* - *so what?* The beggarly mind will continue. *Atr̥pti* is the *Doshā*.

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

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



Vairāgya Śatakam - Verses 50, 49, 41, 9

ॐ

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥
**cūḍōttamsitacandrācārukālikācañcacchikhābhāsvaro
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimiraprāgbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1 ||**

We are discussing the first topic of *Vairāgya Śatakam* namely, *Samsāra Dōṣa Darśanam*. Bhartruhari emphasizes three types of *Dōṣas* in Samsāra, of which we were discussing the first *Dōṣa* namely, *Aṭṛptiḥi*. I had selected eight verses dealing with the topic of *Aṭṛptiḥi*. There are more verses dealing with the same topic. They are very similar to what we have seen.

Now, I would like to go to the second *Dōṣa* that Bhartruhari is pointing out and that is *Kṣaṇikatvam* of life, the fleeting nature of life, the evanescence of life, the temporariness of life.

Kṣaṇikatvam

Verse No. 50

क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः
क्षणं वित्तैर्हीनः क्षणमपि च सम्पूर्णविभवः ।
जराजीर्णैरङ्गैर्नट इव वलीमण्डिततनुः
नरः संसारान्ते विशति यमधानीयवनिकाम् ॥ ५० ॥
kṣaṇam bālō bhūtvā kṣaṇamapi yuvā kāmarasikaḥ

**kṣaṇam vittairhīnaḥ kṣaṇamapi ca sampūrṇavibhavaḥ |
jarājīrṇairāṅgairnaṭa iva valīmaṇḍitatanuḥ
naraḥ saṁsārāntē vīṣati yamadhānīyavanikām || 50 ||**

Here, Bhartṛhari compares our life to a temporary drama played on the stage of the world, wherein we put on several *Veśaḥs* such as the *Veśaḥ* of a *Bāla*, *Yuva* etc. For us, the life may appear to be a big affair. But when we look at the life, it is nothing but a fleeting drama, after playing which a person quickly enters into the green room of *Yama Dharma Raja*.

So, from *Yama Dharma Raja* he comes out, dances a little bit here and there and again he goes back to the green room of *Yama Dharma Raja* namely, *mṛtyuḥ*. So, he says *kṣaṇam bālo bhūtvā*- he was a *bālaḥ*, a child playing about, giving happiness to people all around. But when we look behind and see the boyhood state, it is nothing but a few fleeting moments.

So, he was a *bāla* for some time. Now only he was a *bāla*, but before long, I find *kṣaṇamapi yuvā* - next moment, I find this person to be a youth (*yuvā*), *kāma rasikaha* - interested in all types of entertainments, pleasures. *kṣaṇam vittairhīnaḥ* - for some time, he was in extreme poverty without any wealth.

kṣaṇamapi ca sampūrṇa vibhavaḥ - then some *Punyam* or some *Sukra Dasha* came and therefore, he got a lot of money. He became a Prime Minister because of some luck. Even before he is aware of all these things, he finds himself to be an old man. Even before he could recognize that he has acquired all these things, he should enjoy all of them.

Before even he recognizes that, *jarā jīrṇair āṅgair* - he was so busy acquiring wealth that he was not even aware of the time flying. Somebody nicely said that human beings are the only people who live their lives in absentia. When we are in the present, we are so busy planning for future that we never live in the present.

By the time he has acquired all those things to enjoy, he is not in a position to enjoy them because he has lost all his faculties in his effort or struggle to acquire them. Therefore, he says even before he recognizes, *jarā jīrṇair aṅgair valī maṇḍita tanuḥ* - he is a person whose body is marked with wrinkles. *valī* means wrinkles.

tanuḥ means body. Body is decorated with wrinkles. He doesn't require any necklace. The wrinkles form a nice ornament. *jarā jīrṇair aṅgair-* his limbs (*aṅgās*) are weakened with *jarā*. The tragedy is that I have spent all my life for enjoyment, but I am not able to enjoy because by the time I earn enough wealth, I have sacrificed all my health.

As a beautiful saying goes - a person squanders his health in search of wealth. This is the first part of life. In second part of life, he squanders his wealth for the sake of his health and ultimately losses both. Therefore, he can order all the pleasures. But the doctor says that you have got pressure, therefore no salt.

You have got sugar, therefore no sugar. You have got ulcer, therefore no tamarind. *Then, what is left out?* You can only take the pumpkin juice three times a day. All the best dishes that they prepare will be enjoyed by the servants around. That is called *Punyam*. So, he earned everything so that somebody else could enjoy.

valī maṇḍita tanuḥjarā jīrṇair aṅgairnataha iva - he is like an actor changing roles from *bālyam, koumāryam, jarā. samsāra ante* - at the end of his life. *naraha yamadhānīyavanikām vishati-yamadhāni* is the city of Yama Dharma Raja. *yavanika* means the green room. Because Bhartṛhari has compared life to a drama, Yama Dharma Raja's place is compared to a green room.

When he looks at the whole life, it appears as though 60 or 70 years, but when he looked behind, everything happened so fast like some programs in the school anniversary where children will come from one side of the stage, they dance and then they go through the other side. It all took place in two minutes.

Even before they enjoy, the whole thing is gone. So, this is the fleeting nature of life.

Verse No. 49

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् ॥ ४९॥

**āyurvarṣaśataṁ nṛṇāṁ parimitaṁ rātrau tadardhaṁ gataṁ
tasyārdhyasya parasya cārdhamaparaṁ bālatvavṛddhatvayōḥ |
śēṣaṁ vyādhiviyōgadukhasahitaṁ sēvādibhīrnīyatē
jīvē vāritaraṅgacañcalatarē saukhyaṁ kutaḥ prāṇinām || 49||**

Here, Bhartruhari shows how our life is wasted. *āyurvarṣaśataṁ nrunām parimitam* - the maximum life that is allotted to a human being is 100 years. It is not that everyone will get 100 years, but the maximum possible is 100 years. *parimitam* means allotted. Of those 100 years, *ardham rātrou gataṁ* - half of that life is gone in the night.

That means it is gone either in sleep or in a sleepy condition. Even though we sleep for maximum seven or eight hours, we will find that after getting up early in the morning, we are sleepy for sometime and we cannot do anything. During night also we are sleepy before we actually sleep. We are also sleepy after lunch in the afternoon. Some people are sleepy all the time.

Therefore, half of the life is gone in either sleep or a in sleepy condition. *What is left out?* 50 years (if 100 years are there!). *tasya ardhasya* - of those 50 years. *parasya* - the other 50 years. *aparam ardham* - one half of that 50 years (25 years). *bālatva vṛddhatvayoh* - 12 ½ years go in *bālatva*. Towards the end, 12 ½ years go *vṛddhatvam*.

That means, when I am *Bālah*, a boy or a child, I do not have the right discrimination to use the life properly because my faculties are not developed. Therefore, I cannot choose and act. Towards the end of my life, even though I

have discrimination and I know what to do, unfortunately my faculties do not cooperate with me to do what I want to do.

Therefore, because of *bālatvam* and *vṛddhatvam* (old age and childhood), another 25 years are gone. Therefore, 50 years are gone in sleep, 25 years are gone in *bālatva* and *vṛddhatva*. *Now, what is left over?* 25 years. *Can we at-least fully utilize those 25 years?* Bhartṛhari says *śēṣam*.

Do we utilize the rest of the 25 years, which we call the prime of life, for something great? No. He says, *vyādhi viyōga duḥkha sahitaṁ sevādhibirnīyate* - he spends the rest of 25 years for *seva*. *seva* means serving this person or that person. It refers to all kinds of material pursuits. *vyādhi* means either physical or mental disturbance. I do not have quality time to spend for spiritual pursuit.

vīyōga - the loss of near and dear ones which disturbs the mind. Because of that, my mind is not available for healthy pursuits. *duḥkha sahitaṁ* - various other kinds of mental disturbances. *vyādhi* is physical disturbance and *duḥkha* is mental disturbance. The peculiar situation of human being is - he cannot think either when he is very happy or when he is very sorrowful.

In happiness, he doesn't want to think of spirituality, Mōkṣaḥ etc. *It is because why should I think of Vedānta when everything is fine?* When everything is fine, I don't want to think of Vedānta and when things are not fine, I cannot think of Vedānta. So, in happy state, I don't think and in unhappy state, I can't think.

Then, when will I think of Vedānta? That is what Bhartṛhari says. *śēṣam vyādhi viyōga duḥkha sahitaṁ* - because of all these distractions and disturbances, *nīyate*- it is lost, the time is gone. That being so, *jīvē vāritaraṅgam cañcalatarē* - life is so fleeting and evanescent like the *vāritaraṅgam*;

Taraṅgam means a wave. *vāritaraṅgam* means a wave in the ocean. Just as the wave appears and disappears, life is also so fleeting. That being so, *saukhyam kutaḥ prāṇinām* - *where is the question of comfortable time or ideal time for*

pursuing something great? We can never look for Ideal time. It is never going to come.

That is why we always say that the pursuit of *Mōkṣaḥ* should be here and now. That is why Krishna said in the 8th chapter - *tasmāt sarvēṣu kālēṣu māmanusmara udhyacha* - when things are so unpredictable, never look for an ideal time to start. There is a saying that anything good should be started right away- *śubhasya śīgram*.

But our tendency will be - we will start from New Year. Then, when New Year comes, we say that Śivarātri is an auspicious day. Then, we say that Tamil New Year is better. We just postpone. Bhartṛhari says never postpone, start right away.

Verse No. 41

सा रम्या नगरी महान्स नृपतिः सामन्तचक्रं च तत्
पार्श्वे तस्य च सा विदग्धपरिषत्ताश्चन्द्रबिम्बाननाः ।
उद्धृतः स च राजपुत्रनिवहस्ते बन्दिनस्ताः कथाः
सर्वे यस्य वशादगात्स्मृतिपथं कालाय तस्मै नमः ॥ ४१ ॥

**sā ramyā nagarī mahānsa nṛpatiḥ sāmantacakram ca tat
pārśvē tasya ca sā vidagdhapariṣattāścandrabimbānanāḥ |
udvṛttaḥ sa ca rājaputranivahastē bandinastāḥ kathāḥ
sarvaṁ yasya vaśādagātsmṛtipatham kālāya tasmai namaḥ || 41 ||**

Here, Bhartṛhari says when we think of the very history of great kings and great empires, in front of the eternity of time, even those empires have disappeared and have been reduced to a few pages in history. When this is the lot of empires and emperors, what to talk of the smallness of the individual!

When you look at the individual from individual standpoint, it appears as though very big. But in front of the totality of time, all these things are only bubbles. Therefore, he is imagining the story of empires. He says *sā ramyā nagarī* - people tell the story that at that time, it was a big affair. Now, it has been reduced to a nice story.

People say that the capital of that king like Ayodhya of Rama or Ujjain of Vikramāditya was beautiful. Bhartṛhari is supposed to be the brother of Vikramāditya. Once upon time, Ujjain was a great center. Bhartṛhari imagines in the 1st Century B.C that people will be talking later that there was a beautiful city called Ujjain.

mahānsa nṛ patiḥ - and they will say that there was a great emperor called Vikramāditya who ruled almost the whole India. Not only that, but it is supposed to be the golden period of our history. He even started a new era called Vikrama Era. Even now, some people say that 56 B.C is supposed to be the beginning of Vikrama Era, named after king Vikramāditya. So, how great he might be!

Who remembers that Vikramāditya? You go to Ujjain and there is no sign of Vikramāditya, no palace, no street. There is only dirt everywhere. In one corner, there is a cave and they have written *Bhartṛhari Guha*. He did not get interested in all these affairs.

He just entered the cave, became a *Sanyāsi* and did *Tapas*. *What is the condition of that cave?* Recently, we had been to that cave. We were just thinking of those days. Vikramāditya, huge kingdom, great people and Bhartṛhari, being the brother of the Vikramāditya, must be so great! He was also a great scholar also and now, there is nobody to care of the very cave itself.

When we enter the cave, hundreds of bats came out. Therefore, imagine those days of Vikramāditya Empire and now it has been reduced to ruins. He visualizes it as it were. *mahānsa nṛ patiḥ* - people will talk about the great king Vikramāditya. *sāmantacakraṃ ca tat* - he had many other smaller kings who were under Vikramāditya and they had to come and pay the tax to King Vikramāditya.

Thus, all those feudatory kings were there surrounding King Vikramāditya. *pārśvē tasya ca sā vidagdhapariṣat* - Vikramāditya was not only great, but he

patronized very many great scholars. They talk about *Nava Ratnāni*, great gem like scholars in the court of Vikramāditya.

**dhanvantari kshapanakāmara simha shanku vetāla bhatta ghatakarpara
kālidāsāh khyāto varāhamihiro nrupate sabhāyām ratnānivair vararuchir
nava vikramasya**

Each one was a giant in a different science like Astrology, Mathematics, Sanskrit Poetry. Kalidāsa was himself patronized by Vikramāditya. Such a great people were there around. Even that Kalika temple is there now where Kalidāsa went and got the blessings of Kali Devi and started the *Syāmala Dandakam*.

It is one of the most beautiful works of Kalidāsa. He also wrote Kumara Sambhavam, Raghuvamsam etc. Such great poets and scholars were there around Vikramāditya. Not only he was a patron of scholarship, but he was equally a patron of art, music, dance etc. Therefore, Bhartṛhari says *tāha chandra bimbānanāh*;

Beautiful court dancers were also patronized. *chandra bimbānanāh* means the one who has a face like the full moon. Full Moon is the description of the poet, not the scientist. The scientist says that Full Moon is full of craters. Therefore, it is a poetic description. *chandra bimbānanāh* are on one side and there are princess all round.

udvrttah sa ca rājaputra nivahaha - the group of princess are all arrogant (*udvrttaha*). When father has power then, generally the children will have arrogance. Therefore, those wayward princesses were around basking in the glory of the father. Not only that, but *te bandinaha*; *bandi* means court minstrels or poets who sing the glory of the king to wake him up in the early morning.

Just as we have got *Suprabhātam* for the Lord, daily Suprabhātam has to be sung in front of the king's room. They are called *bandis*. So, they are there around. *Tāhakathāh* - there are many stories talking about the glory of

Vikramāditya. All the things were there and they all have been reduced to a few pages in history now.

Therefore, he says *sarvam* - all these great things, *smruti patham agāt* - have then reduced to a few memories in the minds of a few people. In those days, it would have been so great, but now it has been reduced to a few memories. When this is the lot of emperors, then what to talk of the ordinary human being!

These days, it may be appearing in obituary column. Bigger person means it will come for one week. Otherwise, it will come for one day. This is what you call as autobiography. That is why I say that an autobiography means a biography of an auto. *What is the biography of an auto rickshaw?*

It goes from here to there, there to here and then it goes back. That is all the life is. So, *sarvam yasya vishāt agāt smruti patham*- have been reduced memory because of *kālah*. Everything is conditioned by the time. That is why we say Mōkṣaḥ is *Kāla Atītatvam*.

My Namaskāram to that *Kāla*. That is the reason why all the great people in our tradition never felt like writing their biographies because their mind was all the time thinking of the infinite time and infinite space. When we have got the *Sankalpa*, we talk about the infinite time and space. In infinite time and space, the entire solar system is a dot.

In the solar system, Earth is an ordinary planet. Even if the solar system explodes, nothing is going to happen. In the planet, one corner is the Asian continent. In there, one corner is India and in there, one corner is Uttar Pradesh, one corner is Rishikesh, one corner is Purani Jhadi, one corner is the Dayānanda Āsram, one corner is the lecture hall which we are occupying.

When you think of that infinite, you never feel like giving importance to a dust of matter. That is why Shankara never wrote about himself. Kalidāsa never wrote about himself. Bhartṛhari never wrote about himself because they felt it

ridiculous to talk about a small dot of matter. People thought that they don't have histories.

But the thing is that they were all the time in the Macrocosm that the Microcosm was so insignificant. That is why he says *kālāya tasmainamaha*. *Kāla* is going to reduce everything into a bubble.

Verse No. 9

निवृत्ता भोगेच्छा पुरुषबहुमानोऽपि गलितः
समानाः स्वर्याताः सपदि सुहृदो जीवितसमाः ।
शनैर्यष्ट्युत्थानं घनतिमिररुद्धे च नयने
अहो मूढः कायस्तदपि मरणापायचकितः ॥ ९॥

**nivṛttā bhōgēcchā puruṣabahumānō:'pi galitaḥ
samānāḥ svaryātāḥ sapadi suhṛdō jīvitasamāḥ |
śanairyaṣṭyutthānaṁ ghanatimiraruddhē ca nayanē
ahō mūḍhaḥ kāyastadapi maraṇāpāyacakitaḥ || 9||**

In the previous three verses, we saw that Bhartṛhari talked about the fleeting nature of human life or the life of the very creation itself. This is the second *Dōṣa* of *Samsāra*. The first *Dōṣa* is *Atṛptiḥi*. The second *Dōṣa* is *Kṣaṇikatvam*, the fleeting nature. The third *Dōṣa* that we are going to see is *Bhayaṁ*. One thing that is constantly running in the human mind is the insecurity.

This insecurity will continue as long as we are physical. As long as we have the physicality, the fear of mortality will continue. That is why somebody nicely said that transformation in life is transcending the form (trans-form-ation). To have a form is to be physical and to be physical is to be vulnerable.

Therefore, if you don't want to be vulnerable, insecure, don't confine to the physical form taking it as yourself. Transcend your form and own up the formless nature of yours. Then and then alone, there is freedom from insecurity. *Therefore, what is spiritual transformation?* It is transcending the form, transcending the finitude.

This insecurity is talked about in a few verses. He is talking about the old person. *nivṛttā bhōgēcchā* - this person has seen enough of life's enjoyments and all his desire for sense pleasures is now gone. *Why have they gone?* It is not because he has got *Sādhana Chatushtaya Sampatti*. It would have been fine then.

Now they are not there because his faculties are not there to enjoy them. Even though he would love to eat Muruku, unfortunately the teeth are missing. Even though he has got false teeth, if he eats Halwa or anything, the teeth will go there. One old person went to a cinema theatre. After interval, he was groping on the floor.

Then, the neighbor was disturbed and asked him what he was groping for in the darkness. He said that his chocolate has fallen down. The neighbor said - it is just a chocolate, why can't you see the picture? This man said that his denture is in that. So, the teeth are stuck in the chocolate. Therefore, this person cannot enjoy even that.

So, *bhōgēcchā nivṛttā* is not because of *Vairāgyam*, it is because the teeth are missing. Eyes cannot see, ears cannot hear and therefore, *bhōgēcchā nivṛttā*. Somebody asked an old man if he would like to marry a young girl. He asked a counter question - who will give a young a girl in marriage? He did not say I don't want.

His question was - which young girl will marry me? That means if somebody is there, he is ready. Therefore, *puruṣabahumānō:'pi galitaḥ* - this person is not only old, but all the respect that he commanded till now are all gone. Nobody is there to respect because he is no more a productive member of the family. Remember Bhajagovindam -

यावद्वित्तोपार्जन सक्तः स्तावन्निज परिवारो रक्तः |
पश्चाज्जीवति जर्जर देहे वार्ता कोऽपि न पृच्छति गेहे ||५||

**yāvadvittōpārjana saktāḥ stāvannija parivārō raktāḥ |
paścājjīvati jarjara dēhē vārtāḥ kō:'pi na pṛcchati gēhē ||5||**

Therefore, *puruṣabahumānō:pi galitaḥ*; Swāmiji, wife doesn't respect, children do not respect, is the constant complaint. I thought of sharing my feelings with my friends. *What do I find?* Most of my friends have left the earth. *samānāḥ suḥṛdō svaryātāḥ* - I cannot share with youngsters because youngsters never understand the plight of, the feelings of the old ones.

One student was asking yesterday - we are saying how the parents should handle the children. How the children should handle the parents should be taught because they all get educated and get settled in America. This is one of the biggest new situations that are coming. They cannot come here because they all are well settled and well employed.

These people here cannot go there because without any work, you will go crazy there. And anything you want to do, you require their help. If you are a woman, you end up cooking for them or babysitting. I don't like that. *Can I be here?* If I am here, I am missing the children or grandchildren. *Now what to do?*

Should I go there or should they come here? If I have to share this plight with others, he says they are all gone. *You know why Bhartṛhari describes all these things?* He wants to show that *Vedānta* is the only solution. He is threatening all of us only to drive us to Vedānta. That is the only remedy. So, the idea is not to frighten, the idea is not to create frustration, the idea is not to create disillusionment.

The aim of the author is not to make you pessimistic. The aim of the author is - somehow or the other, will they come to Vedānta. Otherwise, normally we are not supposed to write like this because creating frustration and negative feeling is not a healthy thing to do.

One of the Ācāryās discusses why Sankarāchārya should frighten everyone by saying that life is very short, wife also doesn't really love you. *Why should Shankarāchārya put negative ideas through Bhajagovindam?* The purpose is not to

put negative ideas. It is a two-fold purpose. One is that we should know the facts of life.

This is not pessimism. This is fact. Talking about fact should not be taken as pessimism. Not only that, but we should be prepared to face the facts of life also. Therefore, the whole idea is to create *Mumukshutvam* in the minds of people. Otherwise, these verses will look as though creating negative type of thinking.

samānāḥ suhṛdō - friends who are of the same age. Contemporaries or peers are called *samānāḥ suhṛdah*. *jīvita samāh* - who are bosom friends, who are as dear as our own life. I wanted to share my intense feelings with such friends. But what I find is *swaryātāh* - they all have departed.

What about my movements? shanaih yashti uddhānam - my movements are also restricted. All the movements are only with the help of *yashti*. *yashti* means the walking stick. Previously, I was jumping up and down. Even with a walking stick, getting up is a project now. *Can I see things very clearly?*

ghana timira ruddheca nayane - eyes are obstructed, veiled by *ghana timiram* (cataract). Advanced cataract has covered the eyes. Now, I have got *sarvatra samadarsanam*. This is the only *samadarsanam* we have. Because of the cataract, everything appears the same. *At-least now, is this person ready to quit?* Bhartruhari says - still this fellow wants to do *Mrutyumjaya Mantra* and wants to live for a few decades.

Still, nobody is ready to face death. Therefore, he says *aho mūdhaha kāyaha* - how deluded is physical this body. *tadapi* - in spite of such an old age or senile condition, he does not want to quit. *marana apāya cakitaha* - he is worried about *maranam*. In-fact, this problem comes in several houses.

Certain diseases come for which there is a treatment, but it costs so much. Medicine has created certain peculiar situations because of the advancement. They will say this surgery or that surgery and they will say it costs 2 or 3 lakhs.

This person has got only 2 lakhs totally. Children are there and they have to be educated.

The old parent is there. Now, there is a dilemma whether money should be spent for parents or for the sake of children. It is a big conflict. If a parent is ready to say - don't spend on me. After all, my life is over. They don't say that. Therefore, if I don't get them treated, it is not proper. *If I get them treated, how will I spend for my children?*

There are so many conflicts. So, he says *tadapimarana apāya cakitaha*- still the Old man wants to get treated. He says even if it is 5 lakhs, spend on me. I want to survive for some more years. So, nobody wants to die. *Marana Bhayaṁ* is one of the fears which is constantly haunting a human being.

They say that one devotee was going to the temple and he just prays to the Lord - O Lord, I want to merge into you, I want to attain Mōkṣaḥ. He used to regularly pray. His prayer was so long and so intense that the Pujari could not close the temple. He also has to go home and he was wondering what to do.

Then, one day he thought and went behind the idol. When this devotee said - O Lord, I want to merge into you, I want to attain your lotus feet, then this person said from behind - O devotee, I am very very happy with your devotion. I have decided to take you with me. Therefore, you please come prepared tomorrow. I will take you.

That was his last visit. There afterwards, he never disturbed the Pujari. Therefore, this is the attitude.

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

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



Vairāgya Śatakam - Verses 11, 31, 32, 33

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥

**cūḍōttamsitacandrārukālikācañcacchikhābhāsvarō
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimiraprāgbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1 ||**

Bhayaṃ

Talking about the *Dōṣaḥ* of Samsāra, Bhartṛhari dealt with the problem of *Atr̥ptiḥi*. Then, he talked about the *Kṣaṇikatvam*, the temporary nature of everything. Now, he is going to deal with the *Bhayaṃ* which is an intrinsic part of the Sāmsāric life. I hope you will be able to withstand the onslaught of Bhartṛhari.

He doesn't spare anything. Everything that we consider near and dear and great, Bhartuhari is relentlessly attacking all those things. If you do not take it in the proper spirit, it can create a lot of problem. One may think that Bhartṛhari is a person who cannot enjoy life and who won't allow others also to enjoy life.

It appears that he is a very very cynical person and we may develop *Vairāgya* towards *Vairāgya Śatakam* itself. Or if you are not very careful in studying these verses, you may even develop hatred towards everything in the world, which is also not a healthy attitude.

If attachment is an obstacle to *Mōkṣaḥ*, we should remember that hatred is also an equally powerful obstacle to *Mōkṣaḥ*. Then, we should clearly know what Bhartruhari is trying to communicate. When we develop *Rāga* towards the world, then the scriptures will talk about the defects of the world to neutralize the problem of attachment.

This is the technique of the scriptures. But when we develop *dvēṣa* towards the world, then the very same scriptures will say - never hate the world, never hate your body and never hate anything that is in front of you because the whole creation is the manifestation of the Lord. As we saw in *Vibhūti Yoga*, the rivers, the mountains, the very *Vishwarūpa Darśanam* is developing reverence towards the creation.

Therefore, the scriptures use two methods. When we have the problem of *Rāga*, they criticize the world. When we have the problem of *Dvēṣaḥ*, they glorify the universe. It is like a rope walker. He keeps a huge bamboo in the hand. When he is about to fall on one side, he brings the bamboo to the other side so that he can bāalance.

When he goes to the other side, he will bring the stick to this side. Similarly, living is like rope walking. Interaction with the world is like rope walking. If we are not alert, we may either develop *Rāga* or we may develop *Dvēṣaḥ*. Therefore, scriptures go on bāalancing our mind either by criticizing when *Rāga* is the problem or glorifying when *Dvēṣaḥ* is problem.

So, what is the final result? One should not have either *Rāga* or *Dvēṣaḥ*. *Rāga Dvēṣaḥ Rahita Darśanam* is the objective appreciation of the world. When I have got either *Rāga* or *Dvēṣaḥ*, I am never living in the *Ēshwara Sṛṣṭi*. I am living in my own *Jīva Sṛṣṭi*, private creation. And a private creation will always cause *Samsāra*.

When I remove the *Rāga-Dvēṣaḥ* goggles, then the very same *Jīva Sṛṣṭi* is converted to *Ēshwara Sṛṣṭi*. *Ēshwara Sṛṣṭi* is never a cause of *Samsāra*. So, by

developing *Rāga-Dvēṣaḥ*, I have two disadvantages. The first disadvantage is that the private creation creates Samsāra for me.

The second disadvantage is that I miss the beauty of Ēshwara Sṛṣṭi also. Therefore, the aim of *Vairāgya Śatakam* is to remove *Rāga* and *Dvēṣaḥ* from our mind. There is a second purpose also. When we live in the world which is constantly undergoing change, which is constantly in motion, the appreciation of a constantly changing world is possible only when we hold on to something which is changeless.

Without the support of a changeless substratum, we can never enjoy a changing field. *What do we do first when we are on a tour?* When we go to place, first we fix a headquarters as the center, which we claim as our relatively permanent place.

Once a relatively permanent place is fixed, now we are ready to go about and enjoy everything because in my mind, there is something which is relatively permanent. Tomorrow, you are going and all the time, you will have in mind that Rishikesh is the head quarters which you can come back to.

So, to enjoy the impermanent thing, you require something more permanent. You are able to enjoy the camp here because you know that after this camp, you have got some permanent address which you keep in your mind. You think that you can always go back to your permanent place.

Therefore, human mind requires something *śāśvatvam*, something firm to enjoy a changing field. Once, when I was going to Kedar, there was a mountain. It appeared to be a smaller mountain. So, I thought that we can easily climb it instead of going round about. At that time, I was Brahmachāri also.

Normally, they say *brahmachāri shata markataha* - one Brahmachāri is equal to 100 monkeys. You have this monkey Buddhi also. So, it was deceptively small. After climbing to some height, I found that there was a tree and dry leaves have

fallen all over. Unknowingly, I stepped over one dry leaf and I was wearing canvas shoes. I slipped and fell.

For support, I kept other leg which was on another dry leaf and that also slipped. Then, I wanted to hold on something. I just put my hand down and that was on another dry leaf. Therefore, this also started moving. I took the other hand and kept on another dry leaf. Now, all the four limbs were on dry leaves and I see myself happily moving down. I was totally helpless and nothing could be done. It was like free skating.

I was coming down below and there was a Pahadi. Pahadi is a mountain villager. He was shouting and I could not do anything. I was just falling hoping to get something which will be firm and steady. Later, I caught hold of a plant and there was no problem. Therefore, you require a Terra Firma, a strong support to enjoy any movement.

What is the first thing you do if you want to take Ganga bath? When you get down, you look for something which will not move. You keep your feet on sand and sand starts moving. You hold on to rock and the rock starts rolling. If you have to enjoy Ganga bath, make sure that you have got something permanent, holding on to which you can enjoy Ganga Snanam.

In the same way, we are facing the powerful flow of time in life. It is a very very powerful flow which is much more powerful than Ganga. The events are happening, things are appearing and disappearing. If I have to enjoy the flow of time and flow of events, it requires something which is permanent, which is solid support.

Our problem is we are trying to hold on to various things and everything we hold onto can be swept off by the powerful flow of time. When we do not understand this fact, we are going to be surprised. Therefore, the scriptures point out that before you start the life, make sure you have something

permanent to hold onto and that permanent thing should not be affected by the flow of *Kāla*.

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः ।
लक्ष्मीस्तोयतरङ्गभङ्गचपला विद्युच्चलं जीवितं
तस्मात्त्वां शरणागतं शरणद त्वं रक्ष रक्षाधुना ॥ १५ ॥

**āyurnaśyati paśyatām pratidinaṁ yāti kṣayaṁ yauvanaṁ
pratyāyānti gatāḥ punarna divasāḥ kālō jagadbhakṣakaḥ |
lakṣmīstōyatarāṅgabhaṅgacapalā vidyuccalam jīvitam
tasmāttvām śaraṇāgataṁ śaraṇada tvam rakṣa rakṣādhunā || 15 ||**

Shankarāchārya says - O Lord, I have understood that you are the only one who will not be swept off by time. Therefore, what I want to do is to hold on to the Lord. In Vēdāntic language, hold on to *Ātma*. When you say hold on to Lord, it is called *Bhakti*. When you say hold on to *Ātma*, it is *Gnyānam*. Whether you call it *Bhakti* or *Gnyānam*, once that is there, you can happily take the Ganga bath of enjoying the events of life.

Bhartṛhari does not say you should not enjoy the life or you should not experience various things. The sense objects are there only for the sense organs to enjoy. Therefore it is perfectly alright to have *Brahmacharya Āshrama*, *Grihastha Āshrama*, children and grandchildren. Everything is fine, but make sure that you have got something strong to hold on to.

Therefore, he wants to convey the idea of holding on to the *Paramātma* or *Ēshwara* and what will be the problems if I don't hold on that. So, the idea is - the one who doesn't hold on to Lord will have lot of *Bhayaṁ* in *Samsāra*. Tomorrow, some of you will go to Haridwar. There, they have put chain to take bath in Ganga.

Once you are holding onto chain, you can take any number of dips. Some people are afraid of powerful flow. Therefore, they never take bath. That is also foolishness. Another person doesn't hold on to chain and he takes a risk. *But who is an intelligent person?* He enters water, but holds on to chain.

Similarly, we need not get away from life, run away from family, run away from our possessions. That is not what is said here. Have everything, but hold on to *Ēshwara*. If that is not the case, the problem is *Bhayaṁ*. Bhartṛhari is going to describe what that *Bhayaṁ* is.

Verse No. 11

न संसारोत्पन्नं चरितमनुपश्यामि कुशलं
विपाकः पुण्यानां जनयति भयं मे विमृशतः ।
महद्भिः पुण्यौघैश्चिरपरिगृहीताश्च विषया
महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम् ॥ ११ ॥

**na saṁsārōtpannaṁ caritamanupaśyāmi kuśalaṁ
vipākaḥ puṇyānāṁ janayati bhayaṁ mē vimṛśataḥ |
mahadbhiḥ puṇyaughaiściraparigrhītāśca viṣayā
mahāntō jāyantē vyaśanamiva dātuṁ viṣayiṇām || 11 ||**

saṁsārōtpannaṁ caritam-the enjoyments that are procured or the lifestyle that is carved out of material pursuits are no doubt very very nice and enjoyable now, but when I study that, *na kushalam anupashyāmi* - I don't think that they are very, very favorable or safe to me. *Why are they not safe?*

puṇyānām vipākaḥ me bhayaṁ janayati- when I study the nature of any *Karma Phalam*, superficially seeing, they give happiness. Every *Karma Phalam* especially, superficially seeing the *Punya Karma Phalam*, it does give me happiness as long as I don't probe into that happiness. *But what comes to my mind when I probe into that?*

vimṛśataḥ mē - when I analyze the nature of that happiness, *mē bhayaṁ janayati* - it only generates fear in me. Superficially, they generate pleasure or enjoyment, but when I go into the depth of their nature, then it only creates fear in me. *Why should I be afraid of Punya Phalam?* After all, *Punya Phalam* gives only *Sukham*.

It gives me all favorable conditions like nice house, nice wife, nice children and nice friends. Everything nice comes because of *Punya Phalam*. Therefore, I should happily enjoy. *Why should I consider them to be unsafe?* He says because

ciraparigṛhītāsca viṣayā-no doubt favorable conditions are enjoyed for long term.

viṣayāh means favorable conditions, favorable sense objects. *viṣayā* includes things and beings also. So, everything wonderful is enjoyed for a long term. *mahadbhihi punya ōghaih* - As result of big mass of Punyam, no doubt one enjoys favorable things and conditions for a very long time. *But what else is happening?*

He says *mahāntō jāyantē* - every sense object is gradually becoming more and more powerful, capable of enslaving me. Initially, when I acquire the sense objects, I am the master of those sense objects. I have worked for them and I have acquired them.

But by enjoying or using them, I am gradually becoming addicted to them. The more I enjoy them, the more they become powerful. Powerful means instead of me controlling them, they begin to control me. It is like any addict. The first time he takes liquor or cigarette or drug or coffee he chooses to have, second time also he chooses to have, third time, 50/50. That also commands me.

A time comes when I don't want to have; it says you should have a cigarette now. *Who says?* - The cigarette itself. This person says - no, I don't want. Then it says - no, you should take it. Suppose, he forces himself and says no, it will not allow this person to do anything. There will be only cigarette Dhyānam.

Even Ēshwara Dhyāna will not be done so efficiently. Therefore, initially I start as a master and later, I end up as a slave. That is what is said in the Ramayana. When Vāli comes in front, half of the strength of the other person will go to Vāli. Vāli represents every sense object. The moment I face the sense object, half of my strength is gone to that.

That means if I am not alert, every sense object is capable of enslaving me. *Then, what will it do?* A time will come when either I am not able to enjoy that or that object has to go away in time. It is because as I said in the beginning,

everything in the creation will be swept off in time. When the object goes away, then it is capable of creating immense sorrow in my mind.

Who has invited the sorrow? It is not the object. The object did not come to me. I myself invited the object and I myself was enslaved and I myself cried when it went away. Therefore, he says *mahāntō jāyantē* - all the *Punya Phalam* become extremely powerful to produce *vyasanam dātum* - sorrow in the mind of those people.

What type of people? Not for everyone. An intelligent person who has got a permanent thing in his heart, either in the form of Lord or in the form of *Ātma*, enjoys an object as it is available and he is ready to allow the object to go away when the time comes. So, an intelligent person enjoys as things are coming and allows them to go as they are going.

But a *viṣayi* who is not prepared for that, who doesn't have Lord as a permanent hold, tries to take *viṣaya* as permanent. And expectation of permanence in the *Vishaya* is a wrong expectation. For an intelligent person, that wrong expectation is not there because he depends on the Lord for permanence.

Therefore, he accepts the impermanence of the world. Just like when I am in the Ganga, I enjoy the flow of water. I don't want water to be stagnant. Similarly, an *aviṣayi* is not affected by change, but a *viṣayi* who is not prepared for these changes will be afflicted tremendously.

Therefore, *viṣayinām*, for *Abhaktānām*, for *Agnyāninām*, for *Avivēkinām*, every sense object is a potential sorrow. That is why Krishna said in the 5th chapter -

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgā duḥkhayōnaya ēva tē |

ādyantavantaḥ kauntēya na tēṣu ramatē budhaḥ || 5-22 ||

If you are not alert, every temporary source of joy is a potential source of sorrow.

Verse No. 31

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥ ३१ ॥

**bhōgē rōgabhayam kulē cyutibhayam vittē nṛpālādbhayam
mānē dainyabhayam balē ripubhayam rūpē jarāyā bhayam |
śāstrē vādibhayam guṇē khalabhayam kāyē kṛtāntādbhayam
sarvaṁ vastu bhayānvitam bhuvi nṛṇām vairāgyamēvābhayam || 31 ||**

Here, Bhartruhari shows how a person who lives in his own private world of *Rāga-Dvēṣaḥ*, will have to face fear caused by everything in the creation. *bhōgē rōga bhayam* - *bhōga* means sense pleasures. If a person indulges in sense pleasures, then there is constant fear of *rōgaḥ*. Anything in excess will create only *rōga*, whether it is eating or sitting.

Person has got vehicle and therefore, he does not want to walk at all. From house, he goes to the car and from car, he goes to office and from there again, he comes back. Everybody will say that he has got a nice life as he need not walk at all. Doctor says that you have no exercise. Therefore, you have to park the car two miles away and walk.

Similarly, all the time AC. They say that AC also can create some problems. If you watch the Television all the time, that also creates problem. If you eat sweets all the time, that also creates problem. Anything in excess has got its own minus point. Therefore, *bhōgē rōga bhayam*;

kulē cyuti bhayam - Suppose, a person has got a nice family. In fact, you can take it as the extension of the previous Ślōka. As the result of Punyam, he has got favorable conditions. *What are the minus points in that? kulē* - suppose a person has a nice family. The parents and grandparents are all Ghanapātis and have got a great status in life.

Then, this person again has a fear. *What is the fear?* I should be able to maintain the status in the society. Especially India, it is a very big worry. They have maintained the family in such a way that a Brāhmana marries a Brāhmana and they also see the Gōtra and status. They educate the child and send them to America or some place.

Then, the letter comes that I am going to marry a Chinese girl or someone else. This person thought that I should have a Brāhmana girl to come and all the traditions should be maintained and he doesn't know how to face the society. Therefore, he considers that purity of the family is gone. There is a constant fear.

Therefore, when I belong to a great *kulam*, the fear is there that the purity of the family may go away -*kulē chyuti bhayam.vittēnrupālādbhayam* - when there is lot of wealth, then also there is fear. *Fear from whom? nrupālaha. nrupālaha* means the King. These days, kings are not there, but we have got Government.

Therefore, how can we avoid taxes? Therefore, there are lot of manipulations and worrying as to where to put money, where to invest etc. There is constant worry and then, donation seekers are there and the politicians are there. Therefore, there is constant worry about protection of the money. Therefore, *vittēnrupālādbhayam*;

mānē dainya bhayam - when he has got self respect, he wanted to be respected everywhere, then there is a constant fear that I may be insulted by others. There is the fear of insult. When there is this so called, self respect or pride then there is the fear of *Dainyam, Apamāna*. Here *Dainyam* means *Apamāna* and the fear of Apamāna is very powerful.

When people are insulted, sometimes they even commit suicide. Even children those who get the 1st rank all the time, when they get 2nd or 3rd rank, they get so upset. If they fail in the exams, they even commit suicide. That is why you find that everywhere they refer to *mānam* only.

In Ramayana, when Dasharatha refused to give the boon to Kaikeyi saying that I will not send Rama to forest, Kaikeyi used only one final argument. She said - you belong to a great family who keep their words. If you don't keep your words, what kind of blot you will bring to the Surya Vamsha!

You will be responsible for the *Apamānam* of not only yourself, but the entire Surya Vamsha. Then, Dasharatha could not withstand that and said Ok. Similarly, when Arjuna has about to run away, Krishna used the same language - *akīrtim chāpi bhutāni kathaishyantitēvyaya*. So, *Apamāna* is very, very powerful. Therefore, *mānē apamāna bhayaṁ*;

balē ripu bhayaṁ - if you are a powerful country and you have a powerful army and for that King, *ripu bhayaṁ*. He is always afraid of the neighboring country becoming more powerful. So, they will never allow the other country to become powerful.

Even now, most powerful country will never like any other country becoming powerful. Therefore, they should have atom bombs and nobody else should have. They are very, very responsible people, but we are irresponsible. Therefore, it should not be there. That is always there. So, *balē ripu bhayaṁ*;

rūpē jarāyā bhayaṁ - if I am very very particular about my beauty, my form, then there is always the fear of old age (*jarā*). Old age is a threat to the body. *So, what will be the condition of Miss Universe at the age of 93, if you take a close up picture?* Everything is gone. Therefore, *rūpē jarāyā bhayaṁ*;

shāstrē vādi bhayaṁ - if I am a great scholar, then I am always afraid of another great scholar. He may ask a question which I may not be able to answer. If I am ignorant, there is no problem, but if I am a scholar, there is problem. Therefore, *shāstrē vādi bhayaṁ*; *gunē khala bhayaṁ* - if I am virtuous person, I am always afraid of wicked people who do not have values.

The wicked ones always have the guilt in their mind. Swāmiji says that everybody knows what is right and wrong. Nobody is ignorant of values. So,

when a person violates values, there is certainly guilt constantly hurting his mind. Whenever he sees another person of values, the guilt is activated.

Therefore, this person suffers more in the presence of a man of virtues. Therefore, constantly he has to criticize the man of virtues. So, he will say this is all external show. Whenever you say that he is a great person, this person will say - you don't know his private life. He cannot withstand that. So, he has to criticize or he has to tease.

Therefore, *gunē khala bhayam*- when a person has virtues, he is always teased by, hurt by, insulted by, criticized by the wicked ones. Therefore, when I have virtues, I am afraid of wicked people.

kāyē krutāntād bhayam - when I am attached to the body itself, then there is greatest fear from *krutāntaha*. *krutāntaha* means *Yamaha*. *sarvasya antaha krutaha yēnasaha krutāntaha* - the one who puts an end to everything. Therefore, there is a fear of Yama. *Yama Bhayam* is there.

In short, *sarvam vastu bhayānvitam* - everything causes fear. *For whom?* Not for all. The wise person is not afraid of anyone of these things because he accepts the creation as it is. The fear is only for the person of attachment. Therefore, *vishayināmsarvam vastu bhayānvitam*; *What is the only fearless thing?*

vairāgyamēva abhayam- *Vairāgyam* alone is *Abhayam*. To put in another language, we can say God alone in the source of Abhayam or to remember morning class, *ātma ēva abhayaha* - *Ātma* alone is the source of fearlessness.

Verse No. 32

आक्रान्तं मरणेन जन्म जरसा चात्युज्वलं यौवनं
सन्तोषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमः ।
लोकैर्मत्सरिभिर्गुणा वनभुवो व्यालैर्नृपा दुर्जनैः
अस्थैर्येण विभूतयोऽप्युपहता ग्रस्तं न किं केन वा ॥ ३२ ॥

**ākrāntaṁ maraṇēna janma jarasā cātyujvalaṁ yauvanaṁ
santōṣo dhanalipsayā śamasukhaṁ prauḍhāṅganāvibhramaḥ |
lōkairmatsaribhirguṇā vanabhuvō vyālairnṛpā durjanaiḥ
asthairyēṇa vibhūṭayō:'pyupahatā grastaṁ na kiṁ kēna vā || 32||**

Everything in the creation is threatened by something or the other. Basic threat is from *Kāla* and there are so many other secondary threats also. He enumerates what the threats are for everything in the creation. *ākrāntam maranēna janma* - wherever there is *Janma*, no doubt it is a beautiful event, but it has got the other side.

What is the other side? *maranēnaākrāntam* - Janma has got the other side called Maranam. Janma is threatened by, attacked by, contaminated with Maranam - *jātasyahi dhruvō mṛtyuḥ dhruvam janma mrutasya cha. jarasā cha atyujvalam yavvanam* - yavvanam, the youth, the beauty of the youth, the strength of the youth is attacked by jarasā.

jarasā means old age. *santōshaha dhanalipsayā*-the contentment is constantly threaten by greed for things. Even if I don't have greed, greed is generated by the external world, especially a society which constantly advertises one thing or the other. Even if you watch the News, between 15 minutes News, there will be 14 advertisements.

They say you buy a television for one rupee and there afterwards, you will have to pay 1000 rupees monthly for rest of life. But they will put that in small letters. Similarly, if you have a headache, take a tablet and the next moment he will smile. In one second, the headache is gone. You will get the headache by constantly hearing the advertisements.

That is their aim also. Then only you will use the medicine. Therefore, they constantly advertise to buy this and that and all the other people around get them. Then, we also get tempted. Therefore, he says *Santōshah*, the contentment is always disturbed by the greed for more wealth and more possessions.

śamasukham prauḍhāṅganāvibhramah śamasukham, the peace of mind, the quietude of the mind is disturbed by *prauḍhāṅganāvibhramah* - the charms of youthful women which represent all the sense pleasures. The tempting sense pleasures disturb the quietude of mind. Then, *gunāh lōkaih matsaribhihi ākrāntaha*;

You have to add *ākrāntaha* for everything. *Gunāh* or virtues are disturbed by, a virtuous person is disturbed by *matsaribhirguṇālōkair* - envious people who do not have these virtues and who cannot withstand the virtuous people. Therefore, they spread stories and they criticize as we saw in the previous verse.

Therefore, *Gunās* are also threatened. Suppose, I want to give up everything and go to the forest, *vanabhuvō vyālair* - though the forest is very nice and wonderful, it is full of wild animals. *vyālahā* means tiger or any wild animal. So, that is also threatened.

nṛpāḥ durjanaiḥ - the kings are constantly threatened by the neighboring kings who are interested in conquest. There is one Hitler or there is somebody else who cannot stand. Therefore, they are also attacked. *nṛupāha durjanaiḥākrāntāḥ*; *What about wealth and prosperity?*

asthairyēṇa vibhūtayaḥ - all the prosperity that one enjoys is affected by *asthairyam*. *asthairyam* means their fleeting nature, unpredictable nature. Lakshmi is known for her unsteady character. *lakshmihi tōya taranga bhanga chapala* - Lakshmi is known for her *Chāpalyam*. That is why one day a person is on the top and next day, he is in the bottom.

Now, the ex-Prime Minister of Pakistan is sentenced to 5 years imprisonment - from Prime Minister-ship to imprisonment. Even the dictators of some countries will be the President one day and the next day, he will be in the jail. Therefore, there are all fleeting - *vibhūtayaha asthairyēṇa ākrāntāḥ*. They are threatened by unsteadiness.

Therefore, what is the conclusion? You cannot find a thing in this creation which is totally good. Therefore, don't rely upon the world for permanent happiness. If you want permanent happiness, rely upon God. Relying upon God, whatever happiness the world gives, let it be a bonus.

When it comes, you enjoy and even if it goes, you don't mind because you have got permanent source of happiness. It is like a person in Madras who has got a well. Well water is there and corporation water is also there. He uses corporation water, but you do not know when it will stop and he doesn't care because well water is there.

Suppose, well water is not there, you are constantly under fear. You don't know when it will stop. Or you have got UPS (Uninterrupted power supply) system. When that is there, he will not be afraid because if the power goes, that will take over. If power is there, we can use that.

But if that is not there, there is a constant fear. Similarly, God is UHS (uninterrupted happiness supply). Let World be the corporation water. When it comes, use it. You certainly enjoy that, but let there be UHS behind. When things are there, it is fine and when things are not there, *ātmanyēva ātmanā tushthaḥ*.

Therefore, Gnyāni does not run away from the world nor does he refuse to enjoy the world. He will enjoy a beautiful sunrise, he will enjoy a nice television drama, he will enjoy nice sports, he will enjoy wonderful Ganga bath. He will enjoy everything, but he knows that these are all Corporation water.

As long as it is available, it is wonderful. If not available, he need not even switch on. It is automatically connected to UHS. If that is not there, your life will become miserable. That is the essence of the teaching. *grastarṁ na kim kēna vā-* tell me what thing in the world is not affected by defect?

Verse No. 33

आधिव्याधिशतैर्जनस्य विविधैरारोग्यमुन्मूल्यते
लक्ष्मीर्यत्र पतन्ति तत्र विवृतद्वारा इव व्यापदः ।
जातं जातमवश्यमाशु विवशं मृत्युः करोत्यात्मसात्
तत्किं तेन निरङ्कुशेन विधिना यन्निर्मितं सुस्थिरम् ॥ ३३ ॥

**ādhivyādhiśatairjanasya vividhairārōgyamunmūlyatē
lakṣmīryatra patanti tatra vivṛtadvārā iva vyāpadaḥ |
jātaṁ jātamavaśyamāśu vivaśaṁ mṛtyuḥ karōtyātmasāt
tatkiṁ tēna niraṅkuśēna vidhinā yannirmitaṁ susthiram || 33 ||**

It conveys the same idea that everything in creation has got plus and minus points. Welcome the plus points, enjoy the plus points, but be mentally prepared to face the minus points also. *ādhivyādhi śatair. ārgōgyam unmūlyatē-ārgōgyam* means the health and health has got minus points.

What is the minus point? It can be anytime disturbed by *ādhivyādhiśatair. Ādhi* means *Manō Duḥkha* or *Manō Rōgaḥ. Vyādhi* means *śarīra Rōgaḥ. Ādhi* is mental disease and *Vyādhi* is physical disease. So, by these two types of diseases, *janasyaārgōgyamunmūlyatē;*

The *Ārgōgyam* of the people is *unmūlyatē* - uprooted or disturbed. *How many types are there? vividhaih* - endless diseases. *lakṣmīryatra patanti tatra vivṛtadvārā iva vyāpadaḥ* - where lot of wealth is there, no doubt they can enjoy the wealth, but there are lot of quarrels also. When money comes, there is lot of fight.

In one family itself, brother and brother quarrel, brother and sister quarrel, father and son going to court and all kinds of things because there is money.

अर्थमनर्थं भावय नित्यं नास्तिततः सुखलेशः सत्यम् |
पुत्रादपि धन भाजां भीतिः सर्वत्रैषा विहिता रीतिः || २९ ||

**arthamanarthaṁ bhāvaya nityaṁ nāstitataḥ sukhaleśaḥ satyam |
putrādapi dhana bhājāṁ bhītiḥ sarvatraiṣā vihita rītiḥ || 29 ||**

Bhaja Govindam

If the people do not have values, for the sake of money, everything such as values, father, mother, brother, sister etc, is sacrificed. Therefore, *vyāpadaha* - money brings its own calamities. More, 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 |**



Vairāgya Śatakam - Verses 33, 73, 18

ॐ

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥
**cūḍōttamsitacandrārukālikācañcacchikhābhāsvaro
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimirapragbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1 ||**

Verse No. 33

आधिव्याधिशतैर्जनस्य विविधैरारोग्यमुन्मूल्यते
लक्ष्मीर्यत्र पतन्ति तत्र विवृतद्वारा इव व्यापदः ।
जातं जातमवश्यमाशु विवशं मृत्युः करोत्यात्मसात्
तत्किं तेन निरङ्कुशेन विधिना यन्निरमितं सुस्थिरम् ॥ ३३ ॥
**ādhivyādhiśatairjanasya vividhairārōgyamunmūlyatē
lakṣmīryatra patanti tatra vivṛtadvārā iva vyāpadaḥ |
jātaṃ jātamavaśyamāśu vivaśaṃ mṛtyuḥ karōtyātmasāt
tatkim tēna niraṅkuśēna vidhinā yannirmitaṃ susthiram || 33 ||**

The discipline that is prescribed by our scriptures is that we have to gradually learn to go from world-dependence to God-dependence. World-dependence is very natural in the beginning because I do not know God and I cannot depend upon myself as I am a small being. Since there is no other way, I will helplessly depend upon whatever is available in front.

Therefore, the natural course for every human being is depending upon the world. When I say world, it means things, people and situations. The scriptures

point out that since world dependence is a risky affair, one should gradually find out an alternative to stand by, which is a more reliable support and that is God dependence.

By God, we mean the Lord in any *Iṣṭa dēvatā* form. To train our mind for this God dependence, we have got enough Purānās which talk about the Lord in various forms. We have got the literature of Āchāryās also which nourish the *Iṣṭa dēvatā Bhakti*. Also, we have got the biographies of great devotees which will help in developing this Iṣṭa dēvatā Bhakti or God-dependence.

We should remember that it is not opposed to the Advaitic teaching because this God dependence is presented only as an intermediary stage, where God is seen as external objective entity. Finally, one discovers that the very same Lord, which was worshipped externally with a form, is non-different from the real 'I'.

When the Lord is discovered as the real self, then God dependence will be converted into self dependence or independence. Therefore, this God dependence is presented as an intermediary state which is required for most of the people. Even Shankarāchārya, who talks about *Jīvātma Paramātma Aikyam* in all his Upaniṣads and Brahma Sūtrās, writes many Bhakti Slōkās in which he describes the Lord in various forms.

That shows that there is no contradiction between *Advaita Gnyānam* and *Ēshwara Bhakti*, as an intermediary stage or as a *Vyāvahāric* stage. One of his works called *Shivānanda Lahari* which is a very, very beautiful work talks about the *iṣṭa dēvatā Bhakti*. Today being *Shankara Jayanti* day, I will just refer to one Slōka.

This Slōka shows how Shankarāchārya enjoys the Lord as an *iṣṭa dēvatā*. He says - O Lord, I was wondering why you are staying in mountain caves and dancing on rocks. Your body is so tender and your feet are so soft. *Why should you dance on hard rock?* It is not that you don't have better auditorium.

After all, Kubēra is under you and the *Mēru Parvata* which is full of riches is yours. If only you want, you could have wonderful auditoria where flower petals can be strewn and you could have happily enjoyed your dance painlessly. In spite of all the facilities being there, I was wondering why you danced on rock. I cannot say that you are fool.

You are a *sarvajñah*. After scratching my head for long time, I got an answer. *What is that?* After all, you are omniscient and you know that I am going to be born here on the earth. And I have got a heart which is so hard like rock because I am so cruel and so ruthlessly materialistic. I have no feelings for others and have no devotion to the Lord. So, my mind is like a rock.

Not being a devotee, I don't even require your grace. Even though I don't deserve it, you have a plan to bless me by coming to my mind and dance. But dancing on my mind is going to be very painful because it is very hard like a rock. *Therefore, what did you do?* To dance in my heart now, you wanted to have some rehearsal.

As a rehearsal, you have danced on the rocks. It is all your compassion. Shankarāchārya who talks about *Jīvātma Paramātma Aikyam* can enjoy devotion in this dualistic form also. That is why I say that there is no contradiction between *Advaita Gnyānam* and *Dvaita Bhakti* because the levels are totally different. So, Shankarāchārya says -

एष्यत्येष जनिं मनोऽस्य कठिनं तस्मिन्नटानीति म-
द्रक्षायै गिरिसीम्नि कोमलपदन्यासः पुराभ्यासितः ।
..... || 80 ||

Śivanandalahari

**ēṣyatyēṣa janim manō:'sya kaṭhinaṁ tasminnaṭānīti ma-
drakṣāyai girisīmni kōmalapadanyāsaḥ purābhyāsitaḥ |**
..... || 80 ||

Śivanandalahari

kōmalapadanyāsaḥ purābhyāsitaḥ- *kōmala padam* means tender feet. You have done *Abhyāsa*. *Abhyāsa* means rehearsal. *Why should it be so*

.....

नोचेद्विव्यगृहान्तरेषु सुमनस्तल्पेषु वेद्यादिषु
प्रायः सत्सु शिलातलेषु नटनं शंभो किमर्थं तव

॥ ८० ॥ Śivanandalahari

.....

**nōcēddivyagr̥hāntarēṣu sumanastalpēṣu vēdyādiṣu
prāyaḥ satsu śīlātalēṣu naṭanaṁ śambhō kimarthaṁ tava || 80 ||
Śivanandalahari**

When you have got wonderful places where you can happily rest, why should you practice? Like that, Shankarāchārya writes hundreds of verses on Śiva on Devi on Kārtikeya etc, indicating that devotion to the Lord as an *Ishta Dēvata* is definitely all right as an intermediary state.

This intermediary stage alone is from world dependence to God dependence as a standby. Remember the well in your own house and corporation water. Once you have got a permanent well in the house, there is nothing wrong in using corporation water. Even as you use, there is no anxiety in your mind because there is already a standby.

By any chance, if the corporation water goes, you have got a pump which you can use. If that standby, God dependence is not there, if I am going to depend upon the unpredictable corporation water alone, my life is going to be risky. Similarly, the world dependence can become very, very risky and dangerous.

Such a world-dependence, without the backing of God-dependence is converting the world into *Viṣayaḥ*. In Vedānta, there are two beautiful words. One is *Viṣayaḥ* and another is *Padārthaḥ*. *Viṣayaḥ* means an object which is capable of binding me. *Padārthaḥ* means an object which is the object of a word - *padasya arthaḥ padārthaḥ*.

This pen or this clip is a *Padārthaḥ*. Dependence is to two fold. Either I require its presence to be happy or I depend upon its absence to be happy. *Isn't it?* There are some people whose presence we want and there are some other people whose absence we want. One person nicely said that some people give

happiness wherever they go and some people give happiness whenever they go.

Similarly, we depend upon the presence of an object to be happy or we depend upon the absence of the object. Object includes person also and person includes situations also. That is called converting the object into *Viśayaḥ*. When I have got world dependence without the support of God dependence, every object is a potential source of unhappiness, either by its presence or absence.

The world is no more a *Padārthaḥ*. The entire world is *Viśayaḥ*. That means I am always vulnerable. When I am surrounded by *Padārthaḥ*, I am safe and when I am surrounded by *Viśayaḥ*, I am always vulnerable. Not only the *Padārthās* create problems, but even every relationship is a potential problem.

Any relationship can cause a strain. Father-child relationship, husband-wife relationship, brother-brother, brother-sister relationship can be a potential threat or strain. I am talking about relationship caused strain because psychologists talk about the strain in life caused by relationships.

In fact, for many people, the headaches are only because of relationship strain. When there is a strain in relationship and I am not able to release that strain, there is bottled up emotion or cumulative effect which the psychologists call as unconscious problem. It is because I am not able to release that.

The wife wants to shout, but in Indian culture, the wife cannot shout at the husband, children cannot shout at the father, *Sishyās* cannot shout at the Guru. Therefore, all these bottled up emotions go to the unconscious mind and then it is waiting for an opportunity to blow. It is like when there is a lot of strain underneath the ground, there is the release of the strain which is called earthquake.

Earth at the lower levels has got slabs like things. When they slightly adjust, that is called the earthquake. That is the release of the pressure. we call those psychological problems transference. When I am not able to express that bottle

up emotion towards someone, I look for some potential victim and I release it when anybody comes.

You only ask the question - when did you come? That person shouts for half an hour for that. Generally, spouses are the ideal victims of transference. When the other person is intelligent enough, he knows how to handle. But if the other person doesn't know the problem of transference, he also reacts. That is called counter transference. The family is a nuclear explosion.

Now, when a person has got God-dependence, the advantage is that whenever I want to show my emotion to someone and when no one is available, according to our Purānās, the very Lord in one form or the other becomes the object of transference. That is why we have got so many songs. When I cannot scold anyone, the Iṣṭa dēvatā becomes the object of sharing.

Lord can be invoked as husband, Lord can be invoked as father, Lord can be invoked as a child. One can invoke any form of relationship so that there is no more bottled up emotion. The therapists also ask us to write a letter and tear it off. They ask us not to post it to anyone. You should not forget to tear it off.

Otherwise, it can become a very big problem. Daily write a letter and tear it off. The psychologists do not know whom to write, whereas already our Purānās have understood that. They said that if you want to get angry, get angry with the Lord. Whatever emotion you want, you direct it to the Lord so that the emotions are released.

Thus, God dependence is a wonderful intermediary state. It is a wonderful psychotherapy by which the strains caused by world dependence are easily neutralized then and there. The account is settled readily. Once a person enjoys a stress-less mind by God-dependence, then alone, we can go to the next stage - *What is the nature of that God? Is God a person? If God is a person, can he be limitless and eternal?*

Therefore, that God has to be non-different from me. To probe into those intellectual accepts, I require an emotionally stable, undisturbed, calm mind. Thus, God dependence gives me a healthy mind and it will ultimately lead to self dependence. Self dependence is a knowledgeable mind. So, emotionally sound mind to a wise mind.

Bhartruhari wants to say - if you don't have God dependence and if you don't have self dependence and if you are only depending upon the world, how vulnerable you are! How risky it is! It is like straight away entering into Ganga without having any hold. That is what is explained in these verses.

Ādhivyādhi śatair janasya vividhair ārōgyam unmūlyatē - you are depending upon your body which itself is not reliable. **How many people thought that when they come to the camp, what will be the condition of the weather? How many people thought that they will lose their throat? How many people thought they may fall sick? How many people thought that they might have to return two days before?**

So, I have no control over my own body. This is the condition of your physical body. **What about the condition of mind? ādhi** - I don't entertain the emotions. Swāmiji asked - **is anger an action or a reaction?** If you think anger is an action, then I will ask all of you to get angry for one second now. All the people will smile. You don't entertain anger.

It is never an action. It happens without your permission. It means that the mind also doesn't seem to be as reliable as you think. *Ādhivyādhi śatair* - hundreds of emotional and physical problems. *Vividhah* - varieties. *janasya vividhair ārōgyam unmūlyatē* - the *ārōgyam* is uprooted. Sometimes it is temporary and sometimes it is also permanent. This is the condition of the body.

What is the condition of wealth? Lakshmīhi yatra- when there is poverty, there are lot of problems. I thought that if money comes, all the problems will be solved.

But what I find is that when money comes, the poverty based problems are gone, but it is replaced by money based problems. A person even begins to wonder - I would be happy without this money.

Such people even write off all their wealth to the Āshramās. Therefore, *yatralakshmīhi* - where there is wealth. *What do I find there? vyāpadaha tatra patanti* - varieties of money-based problems. Even beautiful relationships are also strained because of wealth. *Like what? vivruta dvārāh iva*-like rain falling from a hole in the ceiling. Like that, problems also pore.

Not only that, *jātam jātam mṛtyuḥ ātmasāt karōti* - whatever is born, whatever is accomplished, whatever is acquired, everything falls within the mouth of Yama Dharmaraja. Everything falls within the mouth of Yamadharma Raja. The only difference is if you have got some nuts in your mouth. *What is the difference?* Some nuts are bitten first and the others are waiting. Sooner or later, they also will be chewed.

Remember the 11th chapter of the Gīta. Similarly, we are all existing in the huge mouth of Yamadharma Raja. The only difference is that some people are already chewed and some people are waiting in the queue. Sometimes he also bites and leaves. A person had heart attack and he went to the doctor and electrical shock was given and he was revived.

He went into the jaws of death. Even *Avatāra śarīraṃs* (Rama śarīraṃ, Krishna śarīraṃ) are not out of *Kāla*. *śarīraṃ* means it is subject to arrival and there is no choice also. *avashyam mṛtyuḥ ātmasāt karōti-ātmasāt karōti* mean she absorbs into himself. *How? āshu* - directly, immediately. *Avashyam* -definitely.

For every rule, there is an exception. But even to that rule, there is an exception that there is a rule without an exception. *What is that rule? jātam jātam avashyam - jātasya hi dhruvō mṛtyuḥ*. It seems some doctor wanted to find out a medicine (Kāya Kalpam) by applying which the body will be eternal. Such medicines are

there even now, but they will never work. *What is the proof that they will never work?*

The very authors who wrote the work have themselves disappeared. Therefore, there is no escape at all. *avashyam mṛtyuḥ ātmasāt karōti*. That being so, *tat kim vidhinā susthiram nirmitam* - tell me one object in the creation which is created by Bramhāji which is eternal, which is steady, which is permanent. Somebody said that the only permanent thing in creation is impermanence.

So, the only changeless law is that everything changes. Here, *Vidhi* means Bramhāji. *What kind of Bramhāji? niraṅkuṣēna vidhinā. niraṅkuṣa* means whose powers are unrestricted. Even though he has got unrestricted powers, he doesn't have power for one thing. *What is that?* - Creating an eternal thing. The joke is that Bramhāji himself is not permanent. As we have seen in the Gīta - *ābrahma bhuvanāl lōkāha punarāvartinōrjuna*.

Verse No. 73

This is the last verse in this *Dōsha-Darshana/ Bhayam* series.

गात्रं संकुचितं गतिर्विगलिता भ्रष्टा च दन्तावलि-
दृष्टिर्नश्यति वर्धते बधिरता वक्त्रं च लालायते ।
वाक्यं नाद्रियते च बान्धवजनो भार्या न शुश्रूषते
हा कष्टं पुरुषस्य जीर्णवयसः पुत्रोऽप्यमित्रायते ॥ ७३ ॥

**gātram saṅkucitaṁ gatirvigalitā bhraṣṭā ca dantāvali-
dṛṣṭirnaśyati vardhatē badhiratā vaktram ca lālāyatē |
vākyaṁ nādriyatē ca bāndhavajanō bhāryā na śuśrūṣatē
hā kaṣṭam puruṣasya jīrṇavayasaḥ putrō:'pyamitrāyatē || 73 ||**

This is a description of the old age. It is an ideal verse which gives a typical description of what old age is and how a person has to be prepared for this by God-dependence or self-dependence. One of these two is necessary. If this preparation is there, one can gracefully grow old. If the preparation is not there, old age will be problem for one self.

More than that, it will be problem for the others also. Therefore, to give the idea, he gives a description of a typical old person. *gātram saṁkucitaṁ- gātram* means body. *Dhruda gātram* means the body is well built and healthy. *As we grow old, what is the condition of the body? saṁkucitaṁ* - it is all shriveled and shrunk.

So, body is shrunk. Hands, legs and skin are shrunk. The natural oiliness of the skin is gone. Even if you apply liters of Vaseline, when its natural thing is not there, it won't work at all. Therefore, *gātram saṁkucitaṁ* - skin also is shrunk. *gatirvigalitā* - the movement is tottery, unsteady. So, a stick is required, a person is required. Sometimes, he falls even with a stick.

bhraṣṭā ca dantāvali - the beautiful teeth which he carefully nourished have gone. These days, they put braces for the teeth which have to be maintained carefully, spending hours. Sometimes, they also cover them with gold. The mouth also constantly moves. So, you require something to support the skin.

You should be able to imagine and laugh at the whole thing, instead of getting frightened. *When can you laugh at it?* You can laugh at it only when you have got something else to fall back. Otherwise, this will become a great threat. *dṛṣṭirnaśyati* - the cataract or any other thing comes and covers the eyes. Therefore, the vision is also gone.

Therefore, I have to keep a book either so close by or so far away. A person went to the eye doctor and the doctor asked him whether he could read the second line or third line or fourth line better on the board. This person asked - where is the board? Therefore, only if see the board first, I can say which line I can see well.

vardhatē badhiratā - equally, ears are also becoming deafer. When the wife scolds for half an hour, he asks her what she has been eating for so long. She has been shouting at him and he thinks she is eating something. How

frustrated it will be! You shout and the victim has not heard it. What a waste of energy!

So, before shouting, give the hearing aid. It is like the auto rickshaw fellows and the car fellows. This fellow overtakes through wrong side and that person has gone. This driver shouts at the other driver. *What is the use of shouting at the driver when he has gone? Isn't it a waste of energy? vaktram cha lālāyate-lālā* means saliva.

Normally, saliva should come whenever it is necessary, but all those controls are gone. Therefore, it comes all the time. Or it comes when it is not required and doesn't come when it required. So, the mouth is salivating all the time. *vākyam cha nādriyate bhāndhava janaha* - I only think that I am an old, experienced person and I can give advice to all the people and I am ready to give the advice.

But unfortunately, nobody is interested in my advice. By advising, I only lose my dignity and they begin to enquire where the old age homes are. Then, they send us to the old age home. We feel that we have brought up the children they don't take care. We also don't know how to remain decent and they also have problems. All kinds of problems because of one simple thing - I don't know how to gracefully grow.

The greatest art is gracefully growing old because that is one thing we cannot avoid. That is a necessary preparation because we are financially preparing for old age by investing in LIC, Mediclaim, Provident fund etc, but emotional preparation we have got zero. Therefore, it becomes a painful thing. I feel lonely.

Even if they come to tell us that they want to start something, when they have decided to start something and they want to take blessings from us, you just give blessings. It is wonderful. But the problem is that when they have already

decided to start something, I ask - why are you starting that now? You need not do that. There will be problem if you do that etc.

Therefore, we give suggestions even when they don't ask for them. Therefore, next time they start without informing us and then we feel bad that they are not informing us. If they inform us, we don't keep quiet. Therefore, if they have decided and they are doing, wish them all the best. Maximum, if there is some opinion; instead of a commandment, give a suggestion and that too once.

That is the ideal and decent way of transaction. But generally, the old people do not know that. Of course, there are problems with youngsters also. There are problems with old people also. *Therefore, what happens? bāndhava janaha vākyamna ādriyatē*- they don't respect my words. When my words are not respected, I feel that I am not respected.

bhāryā na sushrūshatē - until now, wife was doing everything. Now, she tells - everything is there. Why can't you help yourself? She might be tired of helping. Whether one likes it or not, wife is also growing old. Generally, the old husbands are not aware of the fact that wife is also growing old.

They think wife is eternally 16 and they only are going through Shastipurti, Shatābhishēkam etc. Therefore, as before, they keep asking the wife to get things for them. She gets so bored and she refuses to serve. Therefore, *bhāryā na śuśrūṣatē* - she also doesn't serve. *In short, what is the condition?*

hā kaṣṭam - Alas! unfortunate is the lot of this human being. *Which human being?* The unprepared human being, who is not trained in God dependence. If he had trained his mind, old age is ideal. You can read wonderful Slōkās like Shivānanda Lahari. You can go through Upadēsha Sāhasri. So many wonderful prayers are there.

It is a blessing if I am prepared and it is a curse if I am not prepared.

purushasya jīrna vayasaha - the human being who is aged. *putrō:'pyamitrāyatē* - the last and worst tragedy is that the relationship with the son itself is strained. Whether one likes or not, in our tradition, generally the parents are supported by the son.

I don't want to get into whether it is right or not. Generally, the custom is that the parents are supported by the son. If the relationship with one son is strained, they can go to other sons if they have three or four sons. If there is only one child, I cannot go anywhere else. *hā kashtam putraha api amitrāyatē* - even son becomes an enemy, which is the greatest tragedy in life.

With this, *Samsāra Dōsha Darśanam* is over. Now itself, enough impact has been given. He has written many Slōkās like these. If you have the heart to withstand more, you can read the translations. With this, the *Bhayam* topic is also over. Bhartrhari has talked about the three Dōshas of Samsāra.

They are *Atrptihi* (dissatisfaction), *Kṣaṇikatvam* (fleeting nature) and *Bhayam* (insecurity). These are the three main or prominent Dōshas of *Samsāra*. *What is the definition of Samsāra?* World dependence without the backup of God dependence is the new definition of *Samsāra*. Now, we will go to the next topic. I said that there are four topics. *Samsāra Dōsha Darśanam* topic is over.

Mōhaḥ

Then, the next one is *Mōhaḥ* - delusion. *What do you mean by delusion?* In spite of facing so many problems because of world dependence, man does not learn a lesson. Man suffers because of the sheer world dependence, without the backup of God dependence. Man is supposed to be an intelligent creature and therefore, he supposed to learn from his life.

But Bhartrhari says - I don't know what is wrong with human being. In spite of going through all this painful hardships, man doesn't seem to learn. That is why

Shankarāchārya said - *bhaja govindam bhaja govindam govindam bhaja mūdhamatē*. So, we will see *Mōha* topic.

Verse No. 18

अजानन्दाहात्म्यं पततु शलभस्तीव्रदहने
स मीनोऽप्यज्ञानाद्द्विषयुतमश्रातु पिशितम् ।
विजानन्तोऽप्येते वयमिह विपज्जालजटिलान्
न मुञ्चामः कामानहह गहनो मोहमहिमा ॥ १८ ॥

**ajānandāhātmyaṁ patatu śalabhasṭīvradahanē
sa mīnō:'pyajñānādvaḍīśayutamaśnātu piśitam |
vijānantō:'pyētē vayamiha vipajjālaḷaṭilān
na muñcāmaḥ kāmanahaha gahanō mōhamahimā || 18 ||**

We have heard about Rama Mahima, Krishna Mahima, Śiva Mahima. Here, Bhartruhari says *Mōha Mahima*. What a greatness of *Mōha*! *Mōha* means delusion. That means incapacity to learn from the experiences of life. *Vivēki* is one who learns from the experiences of life. There also, there is a brighter *Vivēki*.

They are of two types. One type of *Vivēki* learns from his own experiences. Another type of *Vivēki* learns from others' experiences. He is a smarter one. This one neither learns from **others' experiences** nor **from his own experiences**. Bhartruhari says - in the case of animals, I can appreciate.

They commit the mistake again and again. They don't learn. But how come the human beings do not learn! He gives two examples. One is the example of a moth. It is an insect which goes round the flame and ultimately falls into either the flame or the oil even though several moths have already died.

This fellow has got eyes and therefore, it should avoid and save itself. But the moth doesn't have a good intellect. Therefore, Bhartruhari says - let a moth commit that mistake. I can understand because it doesn't have *Buddhi*. *dāhātmyam ajānānan* - without knowing the fiery nature of the flame. *Dāhātmyam* means heat.

śalabhastīvradahānē patatu - let the moth fall into the hot fire (*tīvradahānē*). That is understandable. *sa mīnaha api ajñānāt vaḍīśayutam aśnātu piśitam-badisha* means the angle. It is the instrument used for fishing. In that *Badisha* tip, there is the bait which is called *piśitam*.

piśitam means flesh or an eatable insect which is fixed to that angle. The fish bites that and gets hooked. Even though the fish has seen other fishes getting hooked, it never learns a lesson. That also I can understand. *But why should a human being commit that mistake?*

They give the example that to catch the monkey which takes away the nuts and other things which are kept for drying, they fix a vessel in the ground. Only the mouth of vessel will be open and the vessel will have a narrow neck. Inside the vessel, there will be some nuts and when the monkey puts its hand, it will go inside.

Once it takes the nuts, it cannot take its hand out. It tries to run, but the hand doesn't come out. It seems these people go and beat the monkey. I do not know if it is a fact or a story. *Now, when it gets the beating, what should it do?* It is very simple. If it drops the nuts, it can easily take out the hand and run. But it holds on and gets the beating left and right.

In the same way, the human being holding onto unhealthy things gets the Yamadharma Raja's beating left and right, but still this human beings do not leave the *Abhimāna* or the hold and get the thrashings all the time. That is the Mahima. We will see the details tomorrow.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om̐ śāntiḥ śāntiḥ śāntiḥ |



Vairāgya Śatakam – Verses 18, 38, 43

ॐ

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १॥
**cūḍōttamsitacandrārukālikācañcacchikhābhāsvarō
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimiraprāgbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1||**

Verse No. 18

अजानन्दाहात्म्यं पततु शलभस्तीव्रदहने
स मीनोऽप्यज्ञानाद्द्विडिशयुतमश्रातु पिशितम् ।
विजानन्तोऽप्येते वयमिह विपज्जालजटिलान्
न मुञ्चामः कामानहह गहनो मोहमहिमा ॥ १८॥
**ajānandāhātmyaṃ patatu śalabhastīvradahane
sa mīnō:'pyajñānādvaḍiśayutamaśrātu piśitam |
vijānantō:'pyētē vayamiha vipajjālaḥjatilān
na muñcāmaḥ kāmanahaha gahanō mōhamahimā || 18||**

After seeing the Dōṣaḥs of Samsāra (i.e. dependence on the world), now we are seeing the topic of *Mōhaḥ* or delusion on the part of the human being, because of which he does not learn anything from his life's experiences. Even though Bhagawan has blessed the human being with a capacity to learn from experiences, often he does not learn.

parikṣyalōkān karmachitān brāhmanaha nirvēdamāyāt - the Upaniṣad carefully uses the word *brāhmanaha*. It does not say *manuṣyaḥ nirvēdamayāt*. If every human being gets mature through experiences, the Upaniṣad would have used

the word *manuṣyaḥ*. But by using the word *brāhmaṇaḥ*, the Upaniṣad means that only some people learn from life's experiences and become mature.

Here, the word *brāhmaṇaḥ* means *Sātvika Puruṣaḥ* or *Vivēki*. He alone can learn through four *Pramānās*. Shankarāchārya writes in his Bhāshyam - *pratyakṣa anumāna upamāna āgama pramānaih lōkān parikṣya*. We can learn through direct experiences and we can infer and learn indirectly by seeing the experiences of others. We have got *upamāna pramānam* also.

From one experience, we can compare and understand another experience. Above all, we have got the *Veda Pramāna* to talk about the nature of the world. Therefore, the one who has the capacity to use all these four *Pramānās* alone will convert experiences into maturity. Experiences cannot automatically turn into maturity.

It is like when we eat the food, naturally the food is converted into physical nourishment. It is a natural process. We need not consciously convert the food into physical nourishment. Similarly, the life's experiences are like food which can be converted for the *Sukṣma Śarīra* personality. That is *Vivēkaḥ* or maturity.

This conversion of experiences into maturity is not a natural process. Swāmiji says - there should be an initiative on the part of the human being to learn from every small and big experience. If that capacity is not there, he is trapped in his own *Mōha*. Such people will not get the benefit of the precious human life.

iha chēt avēdi atha satyam asti na chēt iha avēdī mahiti vinaṣṭihi. In youth, when all their faculties are in their peak, they will spend and waste all the faculties for mere *Artha-Kāma* pursuit. He will not have the farsightedness to face the old age and death and Samsāra, in general. Thus, an intelligent person has got farsightedness. Unintelligent person has got shortsightedness. That is *Mōhaḥ*.

Bhartṛhari is talking about that *Mōhaḥ* alone. I have selected three verses on the topic of *Mōha*. The first one is the 18th verse. To illustrate this farsightedness, which is a unique faculty that the human being is blessed with,

Swami Chinmayānanda tells a nice story as an example. It seems, there was a kingdom and that kingdom had a unique rule.

The rule is that anybody can become the king of that small kingdom. No qualification is required. But there is a condition that they can rule the Kingdom for only five years. During those five years, they have all the benefits of the royalty.

They can have a gala time because everything is at their disposal. But the only condition is that at the end of the fifth year, the king will be banished. He will be sent out to the neighboring forest, across a wide river. Once the king is sent to the forest, he has no chances of survival as the forest is so huge that he cannot go to the other side and it is full of wild animals.

He cannot come back to the kingdom by swimming because the river is in full spate all the time and it has wild aquatic creatures. Therefore, only thing that can happen is a slow and a painful death. So, for five years there is wonderful time, but the rest of the life will be terrible suffering and death. This is the unique system in that kingdom.

People have two types of approach. Some people are initially tempted by the royalty. When they think of the later life in the forest, they say - I don't want the kingdom, even though it is very nice. Who can suffer that slow death! There are some other people who think - make hay while the sun shines. Let us enjoy for five years.

There afterwards, we will face whatever happens. So, some people used to become the kings and also, they enjoyed the life very well. *But, what happens?* They thoroughly enjoy the first three years, but once the fourth year comes, the countdown begins. Even though all the pleasures are around, their mind begins to think of the sixth year.

Generally, they don't enjoy. All those things will be there, but he cannot enjoy anything. Once the fifth year comes, he is more miserable. In the 12th month of

fifth year, he is almost a dead person walking. When the last day comes, the people are there to take him across the river. When they come, he will fall at their feet pleading not to take him.

In spite of all that, those people will pull him and push him into that boat. That boat is also an old rickety boat. Anyway, he is going to die. Why a good boat for dying person. Then, in the boat also, he will request to take him back. But they say nothing doing, a rule is rule.

They are like Yama Dūtās. They won't give even one minute extra. Then, they will push him into that forest and when they turn back, he shouts and requests not to leave him alone there. They just turn a deaf ear and come back. Nobody knows what happens to those ex-kings. They would have had a miserable death.

This was going on and then came one unique king. He started ruling the kingdom very well and enjoyed all the pleasures. They saw that there is something special about this king, but they didn't know what it is. The third year they came and still, the king is very happy, thoroughly living in the present and not worried about the future at all.

Then, the fourth year came, fifth year came and still he is enjoying. Then, came the last month and then also there is no change. He is thoroughly enjoying the kingdom. Then, came the last day and people have already started to wonder about the secret of his happiness. Nobody knew what it is! Then, the people came to pull him.

Then, he said - why are you pulling me? I know that this is the last day and I have to quit. I am ready to come. These people also were surprised because this is the first person who is naturally coming. Then, he saw the boat and said - now also I am a king. Why are you keeping such a useless boat? Bring a good boat. They had no way out.

They brought a beautiful boat. They were about to push him and he said don't touch me. I will happily enter the boat. These people were very surprised. At last, they asked him the secret of his happiness because he is the most unique person. He said - it is a very simple common sense rule. I know that I have got only five years to enjoy this kingdom.

During these five years, everything is in my hands, under my control. Therefore, in the first year itself I knew that after five years, I have to go to that forest. First year itself, I sent a team of people to survey and find out how to convert the wild forest into another kingdom. They came back with a beautiful blue print.

Second year, I sent a team of people to remove all the unwanted trees, keeping the marked trees so that they can become garden and avenue trees. So, leaving those trees, every other tree was cut. Roads and buildings were built in the third year. In the fourth year, I decided who are going to be the citizens of the new kingdom.

In the fifth year, administration was set up and ministers and counselors were fixed with me as the king. Then, towards the end, I even arranged for a grand welcome for me. Now, when I am going, there the people are waiting with Raja's Pūrna Kumbha. Why should I cry? This is called farsightedness.

So, an unintelligent youth is that person for whom old age is like a wild forest, whereas an intelligent person is one who has enjoyed the youth very well like that king and parallelly, he has prepared emotionally. Everybody does financial preparation. For the one who has prepared emotionally, old age is not like a wild forest, but it is like a beautiful kingdom.

It is a different kingdom in which he has got a different type of enjoyment. Such a person is called *Vivēki*. Bhartruhari says that this Vivēka is common-sense, but how come it is so uncommon! Somebody said that common-sense seems to be one thing which is the most uncommon thing. That is what is being described here.

If an animal does not have common-sense, it is understandable. *ajānan dāhātmyam shalabhaha tīvradahānē patatu* - a moth falls into the fire and oil. Even though it sees other insects falling and dying, this moth does not learn a lesson. That also flies into the flame and dies. I can understand a moth doing that because it doesn't have the grey matter.

Similarly, *saha mīnaha api agnyānāt piśitam ashnātu* - the fish get trapped by biting the bait. That is also understandable because fish has got only a fishy intellect which is not very great. Bhartruhari says, but what I am not able to assimilate - *yētē vayam*. Bhartruhari is very intelligent. He doesn't say you are all unintelligent. That will become arrogance. He says we were all deluded.

yētē vayamvipajjalajatilānvijānantaha api - We all know the *vipajjalaha*. *Vipad* means the minus points, the *Dōṣaḥs*. He talked about various *Dōṣaḥs* before. They are *Atṛpti Dōṣaḥ*, *Bhaya Dōṣaḥ*, *Kshanikatva Dōṣaḥ*. All these *Dōṣaḥs* are glaring at us on all the time and each defect is like a trap. *jālah* means like a net.

Each *Dōsha* is like a net and the whole world is full of such *Dōsha* networks and we are seeing many people getting trapped in one net or the other. Therefore, *vijānantah*; *We know, but what is the beauty?* Knowing, very thoughtfully, we also get into the same net. *Vijānantahaapi* - In spite of repeated experiences of ours and other's;

yētē vayam - these people (we). *vipajjalajatilān -jatila* means full of. *vipat* means disadvantages, *Dōṣaḥs*. Still, *kāmān na munchāmah* - we do not give up world dependence. We are totally relying upon a world which is in itself insecure. For infinitude, we depend upon a finite world. For security, we depend upon insecure objects and people.

We do not give up. We don't have God dependence as a backup. So, we are working on corporation water only, without our own well. So, *kāmān na muñcāmah* - We don't drop total world dependence. *What can I attribute this to?*

I can attribute this universal problem to only one thing and that is *Mōha Mahima*. It is the glory of *Mōhaḥ*. It is the glory of *Māya*. Arjuna asked in the 3rd chapter –

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३-३६॥

**atha kēna prayuktō: 'yaṁ pāpaṁ carati pūruṣaḥ |
anicchannapi vārṣṇeya balādiva niyōjitaḥ || 3-36||**

He said the same thing here. *Mōhaḥ* means *Tamō Guna* of *Māya*. This Tamō Guna of Māya is *gahanaha* - very deep indeed. *brāhmanaḥ* means one who does not allow the Tamō Guna to dominate in his life.

Satva Guna Pradhānaha *brāhmanaḥ*. Rajō Guna Pradhānaḥ Kshatriya & Vaishya; Tamō Guna Pradhāna is Shūdraḥ; Anyone who is Tamō Guna Pradhānaor Rajō Guna Pradhāna, doesn't learn from life. Tamō Guna Pradhāni will not think at all. Rajō Guna Pradhāni can think, but he is so busy in life, running here and there.

parānchikhāni vyatrat swayambhūh tasmāt parāṅ pashyati - he is so restless and wandering that he doesn't have time to think. Therefore, either dominated by *Tamas* or dominated by *Rajas*, *Satva Guna* is stifled. Because of that, he doesn't learn at all.

Verse No. 38

व्याघ्रीव तिष्ठति जरा परितर्जयन्ति
रोगाश्च शत्रव इव प्रहरन्ति देहम् ।
आयुः परिस्रवति भिन्नघटादिवाम्भो
लोकस्तथाप्यहितमाचरतीति चित्रम् ॥ ३८॥

**vyāghrīva tiṣṭhati jarā paritarjayanti
rōgāśca śatrava iva praharanti dēham |
āyuhḥ parisravati bhinnaghaṭādivāmbhō
lōkastathāpyahitamācaratīti citram || 38||**

Going back to the example of the wild forest, even as this person is ruling the kingdom and thoroughly enjoying, one corner of the mind keeps telling that

after five years, you have to go to the wild forest. But the other kings did not do anything about it. The intelligent king decided to do something about it and be prepared.

It is not that he left the present kingdom. He fully enjoyed five years rule. There afterwards, he prepared for the next stage of life. Similarly, here also, our youth is like the present kingdom. Old age is like the wild forest which is there facing all the time because we know that it is definite. Therefore, Bhartruhari compares the old age to a wild tigress.

A tigress is supposed to be more ferocious than even a tiger. Instead of using the word 'tiger', he uses the word 'tigress'. *vyāghri iva* - like a tigress. *jarā tiṣṭhati* - the old age is waiting there. It cannot do anything now because in the youth, our body has got full immunity. You do anything and the body can face, but in old age, the resistance goes away. Therefore, all the diseases are waiting saying we will see you then.

Therefore, like a ferocious tigress, the old age is waiting to catch everyone. *paritarjayanti*- frightening. So, *paritarjayan tiṣṭhati. rōgāśca śatrava iva praharanti dēham.*- there are *rōgās.rōgās* means diseases. Diseases are there like enemies. They are waiting all over to attack at any time.

So, fighting the diseases is like fighting a person in a dark room. Imagine that I am fighting with some people who are in the dark and they can see me. It is such a terrible thing. I cannot defend. I wouldn't know if they are behind me. Therefore, like enemies in a dark room who can see me, but I can't see them, *rōgāḥ śatrava iva praharanti.*

Therefore, cold came and by the time it is cured, headache comes. After that stomach upset. If both of them are gone, back pain comes. Something or the other comes. *What did I think?* I thought after curing all diseases and getting perfect health, I will start Vedanta - *sādhana chatushtaya sampannādhikārinām mōkṣaḥ kārana bhutam.*

Therefore, I thought that I can do it when I am in the youth. I thought that after the children are settled, I will start. Children are settled then second babysitting starts. Now, everybody has two babysittings. One is their own and there afterwards, the grandchildren. Therefore, I go on postponing.

One thing or the other comes and before I recognize, Yamadharma Raja sends a telegram saying time is up, pack up. Therefore, he says *āyuhḥ parisravati* - life is getting drained fast, exhausted fast like water from a leaking pot - *bhinna ghaṭā ambu iva*. *bhinna ghaṭā* means a pot with many cracks or holes.

So, as even you fill the pot, it gets drained. Similarly, *Prāna* is like water and our body is like cracked pot. The body crack is - *nava dwārapurē dēhi*. Therefore, every sense organ is considered to be a hole in the body because our life is spent through the sense organs also. In *śabdaḥ sparśa rūpa rasa* and *gandhaḥ*, I am utilizing my life.

My time is gone, my energy is gone. That is why *parānchikhāni vyatrat swayambhūh*. There also, Kathōpanishad uses the word *khāni*. *kham* means the hole. Instead of using the word 'sense organs', the Upaniṣad uses the word 'holes' because through these holes, the life, energy, intelligence everything is getting dissipated.

Therefore, the life is getting dissipated fast. *But what is the surprise? tathāpi* - in spite of all these things, *lōkaḥ ahitam ācaratī- Lōka* does not know what is *Hitam* for oneself. Nobody is very clear about what he or she wants. Perhaps that itself takes 75% of life. We are not very clear about what exactly we want.

If somebody asks you what you want, you start with something and say perhaps it is something else. It is just vagueness. Dayānanda Swāmiji calls it *Purushārtha Nischaya Abhāvaha*. What is the primary goal is not clear. First, he tampers with lot of *Artha Purushārtha* and there afterwards, with *Kāma Purushārtha*.

After crossing *Artha*, *Kāma* and *Dharma*, he may come to *Mōkṣaḥ*, if he survives. So, even though the only *Hitam* is *Mōkṣaḥ*, he does not know that. Therefore,

Bhartruhari says *ahitam ācharati, mōkṣaḥ viruddha jīvitam nayati, mōkṣaḥ pratikūla jīvitam nayati, mōkṣaḥ ananukūla jīvitam nayati*.

It is understandable in any other culture because in many other cultures, this *Mōkṣaḥ Purushārtha* doesn't exist at all. Even if it exists, it is a posthumous business. You have to die to go to Mōkṣaḥ, whatever be their Mōkṣaḥ. But here, we are born in a culture where the words Mōkṣaḥ, Gnyānam etc, are prevalent all the time.

Even in the daily Sandhyāvandanam, right from Upanayana ceremony, during *āpōhishthā mayō bhuvah*, he keeps repeating *mahēranāya chakshasē, yōvasśivatamōrasaḥ tasya bhājayatēhanaḥ usha tīriva mātaraḥ*. What a wonderful prayer! I should get the *śivatamōrasaḥ*, the most auspicious essence of life (*Mōkshānanda*), *Ātma Gnyānam*.

This boy at the age of 7 or 8 also tells that I know that for *Mōkshānanda*, I require *Yōgyata*. Whatever Yōgyata is required, O Lord you just give me. I don't know. *tasya bhājayatēhanaḥ* - *How should you give?* I do not know which *Sādhana* is required when.

Therefore, O Lord you should decide when *Vivēka* should come to me, when *Vairāgyam* should come, when *Shamādi Shatka Sampatti* should come. O Lord, you have to nourish me like a mother - *usha tīriva mātaraḥ*. Mother knows when to give liquid food, when to give semi solid food, and when to give solid food.

Therefore, first liquid is given. That is called *Karma Yōgaḥ*. Semi solid is *Upāsana* and then solid is *Gnyāna Yōga*. O Lord, you should nourish me with all these things. This is prevalent in our culture. Bhartruhari says, in spite of this being so prevalent, still people do not make use of this wonderful *Vaidika Dharma*.

It must be the power of *Mōha*. Therefore, *ahō chitram*; *chitram* means wonder. That wonderful provision is not made use of. Here, *lōkaḥ* means people. *lōkaḥ janāha tathāpi ahitam prēyō mandaḥ yōga kshēmāt vrunītē*. Thus, you can take all those things here.

Verse No. 43

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं
व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न ज्ञायते ।
दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते
पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥ ४३ ॥

**ādityasya gatāgatairaharahaḥ saṁkṣīyatē jīvitam
vyāpārairbahukāryabhāragurubhiḥ kālō:'pi na jñāyatē |
dṛṣṭvā janmajarāvīpattimaraṇam trāsaśca nōtpadyatē
pītvā mōhamayīm pramādamadirāmunmattabhūtam jagat || 43 ||**

Here, hartrhari says that all the people are caught up in *Karma* trap. Actually, Veda visualizes a beautiful discipline of life for every human being, in which a person should get into Karma, without getting trapped in Karma. As I said before, Karma is not an end in itself.

It has its utility. We have to enter into Karma, get maturity and grow out of it. But if we are not very careful, *kruti mahādadhou patana kāranam phalam aśhāshvatam gatinirōdhakam*. So, the very action will become a whirlpool like thing. A person, who is caught in a whirlpool, goes round and round and he will be sucked inside to death.

What is the Vedic vision? Initially, a person's *Karmās* are *niṣidda Kāmya Pradhāna* only. Because of our *Rāga-Dvēṣaḥ*, many our actions are improper actions. *Rāga-Dvēṣaḥ* governed actions will often be *Niṣidda Karma* because selfishness is dominant. Therefore, I don't care about other people. That is why Krishna said -

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥
**kāma ēṣa krōdha ēṣa rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā viddhyēnamiha vairiṇam || 3-37 ||**

Therefore, initially our *Karmās* are full of *Niṣidda Karmās* and *Kāmya Karma Pradhāna*. Veda gradually trains us and first asks us to drop the *Niṣidda Karmās*. All the prohibited actions have to be dropped immediately because it will take a person away from *Mōkṣaḥ*. Veda allows *Kāmya Karmās*.

You can get out of Kāmya Karmās gradually. Some time period is given for that, whereas for Niṣidda Karma, there is no time gap. You have to drop it immediately. Thus, in *Grihastha Āshrama* (initial part of a life), *Kāmya* and *Niṣidda Karmās* are there. He has to gradually get out of Niṣidda Karma and then get out of Kāmya Karma also.

When Kāmya and Niṣidda Karmās are dominant, there is no time for *Nitya Naimittika Karmās* because all the time is devoted to Kāmya, Niṣidda Karma. There is not time for prayer, there is no time for Sandhyāvandanam, there is no time for Japa, there is no time for Pārāyanam, and there is no time of Gīta class etc.

Even if I work for 5 days a week, I am so tired the last two days. That is why the last two days are called weekend because I am weakened. Again, Monday to Friday rush and during Saturday and Sunday, I am busier than week days as I post every work. I am busy seven days a week and all the four weeks of a month and all the twelve months of a year and all the years.

There is no time for *Nitya Naimittika Karmā*. But the scriptures say that you have to find sometime at least for Nitya Naimittika Karmā. It is compulsory. *niyatam kuru karmatvam karmadyāyōhya karmanaha*. If you don't have time for Sandhyāvandanam, at-least you chant 11 Gāyatri, or at-least you chant some Rama Nāma you chant. This is called Vedic devise.

What will happen? Initially, the life will be *Kāmya Niṣidda Pradhāna*. *Nitya Naimittika Karmā* is diluted. Thus, they are less dominant. But *Nitya Naimittika Karmās* are so powerful that gradually they will increase. The second part of *Grihastha Āshrama* is *Nitya Naimittika Pradhāna*. *Kāmya Niṣidda Karmās* will be less.

In *Grihastha Āshrama* itself we have two stages. First is *Kāmya Pradhāna* and later is *Nitya Pradhāna*. Or to use our Gīta language, it is *Pancha Mahā Yagnya*

Pradhāna. He has grown out of many of the petty desires of life. This is *Grihastha Āshrama*.


There afterwards, the scriptures prescribe VānaprasthaĀshrama in which it is Upāsana Pradhāna. So, Grihastha Āshrama is Karma Pradhānam, VānaprasthaĀshrama is Upāsana Pradhānam. **What about Brahmacharya Āshrama?** Brahmacharya Āshrama is Adhyayana Pradhānam.

It is only learning about the map of life. **How can I practice without the theory?** Therefore, in *Brahmacharya Āshrama*, he has to learn the whole design. Once he has gone through Karma and Upāsana, then the *Sanyāsa Āshrama* is *Gnyāna Pradhāna*.

What a beautiful design! *Grihastha* is *Karma Pradhāna*, *Vānaprastha* is *Upāsana Pradhāna* and *Sanyāsa* is *Gnyāna Pradhāna*. Even if a person doesn't physically change the Āshrama, he may remain in the house itself, but there itself he can change the importance given to the type of Sādhana. This is the Vedic design. **But what happens?**

Bhartṛhari complains that people go to the first stage and never come out to the second or third stages at all. Even if Śāstrā gives warnings, it doesn't fall in his ears at all. Therefore, he says *ādityasya gatāgataih*- just as the Sun's arrival and departure. Arrival means rising and departure means setting.

Everyday, the Sun rises and sets and one day of my life is less. Therefore, *jīvitam samkṣīyatē*. A few Sun rises and Sun sets make one year and I am older by one year and the countdown begins. Then, *vyāpāraih*-he doesn't have time to look back and take stock of what he has really accomplished.

They say that the month of January is named after a Greek animal called Janus which has  got two heads facing opposite directions. **What can be philosophical significance?** When January comes, we have to look back and ask what I have accomplished and also look forward and see what I proposed to do. But, there is no time.

Therefore, January becomes *janānām* worry. He only worries about this and that. *vyāpāraih* - because of various types of activities, commitments. *bahu kāryabhāra guribhihi-* which are heavy responsibilities because of many types of *kāryams* or things to be done. So, *kārya* means the secondary satellite activities.

We have got two types of activities. One is the main one. In Sanskrit, it is *angi* and every *angi* has got so many *anga*. Even to conduct one camp, camp is the *angi*. Whatever you do for that, they all become *Anga Karmās*. Thus, he is caught up in the *Angi Karmās* and *Anga Karmās*.

Therefore, what happens? kālōpi na gnyāyatē- he is not aware of time running out at all. Therefore, Yamadharma Raja wants to remind him. *What is the reminder?* One-by-one, every person around me disappears.

When my peers, my colleagues, my cousins, go one-by-one, Yamadharma Raja is giving a warning notice.

There afterwards, Yamadharma Raja has various indications in our own body like the hair turning grey. They say that at first, hair turns grey near the ear so that it can whisper that you are getting old. So, *drushtvā* - he sees these things around.

What? janma - birth. *jarā* - old age. *vipatti* - various adversities or dangers and finally, *maranam*. So, the best thing is to visit some hospital once in a while. Then, we will know what is disease, old age, death etc. But seeing all these things, *trāsaha na utpadyatē* - the human being doesn't get concerned at all.

Maximum, one day he spends sleepless night and with the next morning's coffee, everything is forgotten. This is called *Smasāna Vairāgyam*. Swāmiji calls it smoky Vairāgyam, which comes along with the smoke in the cremation ground and when the smoke goes away, Vairāgyam also goes away.

It must be because of what? There must be only one cause. *pītvā mōhamayīm pramāda madirām-* all the people are drunk. *madira* means liquor. *Pramādaḥ*

means negligence, mechanical-ness, postponement, carelessness. *vishādi dīrgha sūtrīcha kartā tāmasa uchyatē.*

Therefore, postponing everything or being negligent is called *pramāda*, which is caused by *Mōhaḥ*. *Mōhaḥ* means the *Tamō Guna* of *Māya*. So, having drunk this negligence liquor or mechanical-ness, *jagat unmatta bhūtam* - the whole world is *unmattāha*. *unmattāha* means they are not sane.

The whole world has become insane. Shankarāchārya says elsewhere that the whole world is - *bhrāntālayē bata janāha viharanti*. The whole world is a *bhrāntālayaha*, the biggest mental hospital. Some of them are special varieties. So, the whole world is an OP ward. Shankarāchārya says this, not me.

When there are a few sane people among the insane, a few sane people will become insane. They will sympathize with a few people who come to Vedanta. The other day one of the students was telling that if any youngster attends the Gīta class, they say he must be treated or counseled. Therefore, the normal thing is that you should not be interested in Gīta.

Not only that, but Shankarāchārya has told in Bhaja Govindam - *ramatē bāla unmattava dēva*. Therefore, for the majority of the insane, the few sane people will appear to be insane. So, with this, the *Mōha* topic is also over. Now, we go to the next topic, namely *Vairagya Stutihi* - the glory of *Vairāgyam*.

Vairagya Stutihi

Verse No. 10

आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला
रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।
मोहावर्तसुदुस्तरातिगहना प्रोत्तुङ्गचिन्तातटी
तस्याः पारगता विशुद्धमनसो नन्दन्ति योगीश्वराः ॥ १० ॥

**āśā nāma nadī manōrathajalā tṛṣṇātaraṅgākulā
rāgagrāhavatī vitarkavihagā dhairyadrumadhvaṁsinī |**

**mōhāvartasudustarātigahanā prōttuṅgacintātaṭī
tasyāḥ pāragatā viśuddhamanasō nandanti yōgīśvarāḥ || 10 ||**

In this verse, Bhartṛhari talks about the *nadī* of desire, which is the most fundamental expression of *Samsāra*. So, Samsāra is defined as not being at home with myself. I am not at ease with myself. When I am physically not with myself, it is called physical dis-ease. When mentally, psychologically, I am not with myself, it is mental dis-ease.

That psychological condition that I am not full and complete with myself is called *Apūrnata*, which expresses in the form *Āsha*. Bhartṛhari says that every human being is caught up in this river and he is struggling. *What is the nature of this terrible river of Samsāra?*

He says *āshā nāma nadī* - desire is the river. *manōradha jalā*- the waters are varieties of fancies. So, we have got various fancies as to how my house should be, how many children should be. The child is just born and I visualize that he should be doctor, engineer, settled abroad and then, he must be so nice that he takes me around the world.

The child is just born and we plan what he has to do after 25 years plan. This is called day dreaming fancies. That is *jalā*, the waters. *tṛṣṇā tarangākulā* -*tṛṣṇā* means deep yearning, *tīvra iccha*.*manōradha* means feeble fancies.

They have not become very powerful desires, where as *tṛṣṇā* has become powerful because of *dhyāyatō viśayānpurṁsaḥ saṅgastēṣūpajāyatē*. By repeated dreaming, when it becomes an obsession, a craze, it is called *tṛṣṇā*. That is the *Taranga*. Taranga means the wave in the river of desire.

And because of these waves, it is disturbed *ākulā*. *rāga grāhavatī* - it is full of sharks in the form of attachment. *vitarka vihaḡā* - there are birds flying around in the form of doubts. *vitarkaha* means *samsayaha* whether I should fulfill this desire first or that desire first. They are the birds flying around.

dhairya druma dhvamsinī - it destroys the self confidence. This powerful desire, by creating concern or anxiety in the mind, even the present capacity is stifled. *druma* means a tree. *dhairya druma* means the tree of courage, perseverance, will power. Those trees are uprooted by desire.

mōha āvarta sudustarātigahanā- there are whirlpools in the form of delusion, conflict. *Ātigahanā* - it is very, very deep. *prōttunga chintātātī* - it has got two banks which are so high. *What are the two banks of this river? chintā*, worry. So, they are worry banks.

This ocean of Samsāra, *vishuddha manasahayōgīshvarāh pāragatā*-only the rare Gnyānis have crossed over the sense of incompleteness, having discovered the fullness in themselves - *prajahāti yadā kāmān ātmanyēva ātmanā tushtaha*. *Therefore, what do they do? nandanti.nandati nandati nandatyēva*-they are happy with themselves. If things are around, it is wonderful and if things are not there, it is equally wonderful.

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

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



Vairāgya Śatakam - Verses 10, 12

ॐ

सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

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

चूडोत्तंसितचन्द्रचारुकलिकाञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १॥

**cūḍōttamsitacandrācārukālikācañcacchikhābhāsvarō
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimirapragbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1||**

Bhartr̥hari wrote three Śatakams -*Shrungāra Śatakam*, *Nīti Śatakam* and *Vairāgya Śatakam*. Śatakam means a group of hundred verses. We saw selected verses of *Nīti Śatakam* in some of the previous camps. The third Śatakam is *Vairāgya Śatakam* corresponding to *Mōkṣaḥ Purushārtha*. Here, Bhartr̥hari deals with three topics.

Almost interchangeably, he takes *Vairāgyam* and *Sanyāsa* as synonymous. It is because, *Vairāgyam* is inner renunciation and *Sanyāsa* is external renunciation. In-fact, *Sanyāsa* is meaningless if *Vairāgyam*, inner detachment is lacking. Therefore, Bhartr̥hari deals with the topic of *Vairāgyam*, which for him is equal to *Sanyāsa*.

In our tradition, *Vairāgyam* and *Sanyāsa* are prescribed only as a part of *Brahma Gnyānam*. Renunciation is prescribed and allowed only for one pursuit and that is the spiritual pursuit, *Vēdānta Vichārah*. If a *Sanyāsi* takes to any other pursuit, it is going against the very spirit of *Sanyāsa*. It is because if he wants to pursue any other thing, he has the other Āshramās.

Brahmacharya and *Grihastha* Āshramās are exclusively designed for material pursuits. *Sanyāsa Āshrama* is designed for *Brahma Gnyānam*. Therefore, Bhartruhari takes Sanyāsa and Brahma Gnyānam as synonymous. Thus, *Vairāgyam*, *Sanyāsaḥ*, *Gnyānam*; We have 100 verses dealing with the topic of detachment, which is otherwise called renunciation, which is otherwise called Gnyānam, which is otherwise called *Mōkṣaḥ*.

Since it is dealing with *Sanyāsa*, *Gnyānam* and *Mōkṣaḥ*, this Śatakam is very popular among all the Vēdāntic seekers, especially among all the Sanyāsis here. The first thing that many Sanyāsis do is to get this Śatakam by-heart. Whether Vairāgyam goes inside or not, let the Śatakam go in, so that even if Vairāgyam is missing, it will ripen in due course.

Thus, this work is a very important work for a Vēdāntic seeker. Here, the word Vairāgyam means freedom from *Rāga* and *Dvēṣaḥ*. It is not only freedom from attachment, but it is also freedom from hatred and aversion because hatred is as dangerous and as much as an obstacle as attachment. Therefore, Vairāgyam means transcending both likes and dislikes.

Being a mature person is called Vairāgyam. This detachment has to be internal, more than external. If external renunciation is there, it is optional. But whether it is there or not, inner detachment is compulsory. With external renunciation and inner attachment, life can become miserable. Krishna talks about such a person in the Gīta -

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६॥

karmēndriyāṇi saṁyamya ya āstē manasā smaran |
indriyārthānvimūḍhātmā mithyācāraḥ sa ucyatē || 3-6 ||

Renouncing the world externally and sitting in a secured place, mentally dwelling upon what all I am missing, that life becomes a life of pressure, life of frustration, life of tension, life of hypocrisy and it can turn to a life of madness.

Therefore, our śāstrās say - when it comes to external renunciation, don't be in a hurry.

Concentrate on inner detachment. If conducive situations come for external renunciation and it happens, it is ok, but what is more important is - *nalanī dalavat; padma patram iva ambhasā na lipyatē*. This inner detachment or Vairāgyam is the topic of this Śatakam. In the last camp, I selected some verses from this Śatakam, categorizing it into various heads.

I have come to the third topic. We dealt with the *Samsāra Dōsha*, we dealt with the topic of *Mōha* and we have come to the topic of *Vairāgya Stutihi* or glorification of Vairāgya. The previous topics are also wonderful. Now, we will continue and I would like to discuss two more topics in this session.

One is a few verses in *Vairāgya Stuti* and then *Upadēshaha* - Bhartṛhari's advice to spiritual seekers and conclusion. These are the topics that I propose to take up. First, we will go to Vairāgya Stutihi - the glory of Vairāgyam. I have selected some verses. We will see one by one. First we will take up verse No.10.

I might have done this verse before, but for some students, I did not do it. Therefore, I am deliberately, consciously repeating it, hoping that you won't have Vairāgyam towards that verse.

Verse No. 10

आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला
रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।
मोहावर्तसुदुस्तरातिगहना प्रोत्तुङ्गचिन्तातटी
तस्याः पारगता विशुद्धमनसो नन्दन्ति योगीश्वराः ॥ १० ॥

**āśā nāma nadī manōrathajalā tṛṣṇātarāṅgākulā
rāgagrāhavatī vitarkavihagā dhairyadrumadhvaṁsinī |
mōhāvartasudustarātigahanā prōttuṅgacintātaṭī
tasyāḥ pāragatā viśuddhamanasō nandanti yōgīśvarāḥ || 10 ||**

As a part of glorifying Vairāgyam, here Bhartruhari is glorifying those people who have Vairāgyam. Those who have Vairāgyam are called *Virāgī*. Here, *Virāgī Stuti* - the glorification of the people of detachment. *What is their glory?* First, we will see the fourth line. *yōgīshvarāh*- these Virāgīs are great Yōgis.

Here, *Yōgaha* means *Gnyānam* and Yōgi means a Gnyāni. In-fact, because of the Gnyānam alone, they have developed detachment. Because we hold on to external dependences as long as we cannot stand on our own feet. *Who will be using a walking stick? Who will be using a walker? Who will be using crutches?* Only those people hold on to them who are weak legged, weak kneed and who cannot stand.

The moment I am strong enough to stand on my own feet, I cannot use the walking stick even for one hour. If you have any doubt, try using a walking stick for a day. In-fact, it will be a torture for a person who doesn't need. Our psychological personality is exactly like that.

As long as I have not found fullness in me, I depend upon people's support, care and love. I require emotional support because I am emotionally dependent and weak. *Brahma Gnyānam* makes me emotionally independent, emotionally strong, capable of living alone without feeling loneliness and without feeling isolation. I discover self-sufficiency.

Those people are called *yōgīshvarās*. They are those who do not emotionally depend upon anyone for their happiness. These yōgīshvarās are *vishuddha manasaha*. They have a pure mind, free from attachment. The impurity is emotional leaning. So, the impurity of emotional leaning, emotional weakness, and emotional bankruptcy is not there.

What is their life because of that? *nandanti*- they revel. While the whole society sympathizes with them saying that they are alone (no wife, no children etc), but this person, *nandatinandatinandatyēva*. These happy people have done the

greatest feat of mastering a powerful force. They have attained mastery over the bondage known as *Āsha*.

They have mastered or conquered the disease of Āsha. *What is this Āsha?* It is described in the first three lines of this verse. It describes how powerful the Āsha is and how difficult it is to cross over this Āsha and the Yōgis have conquered it. To convey this idea, Bhartruhari is comparing Āsha to a huge river.

He symbolically says that these people have crossed the river of Āsha. Just as in the Dhyāna Slōka of Bhagavad Gīta we say - *sōttīrnā khalu pāndavai rananadī kaivartakah kēshavaha*. I hope you remember the description of *rananadī.bhīshma drōna tatā jayadhrada jalā gāndhāra nīlōtpalā* etc.

All these descriptions are to show extreme difficulty in crossing this river and these people have managed to cross. Now, we will see the description of Āsha. *āshā nāma nadī - āsha* means the sense of want - wanting things in life, wanting people, wanting atmosphere, wanting things, wanting situations etc.

The sense of 'I want' is compared to a *nadī*. *Why is it compared to a nadī?* Nadī flows perennially, permanently and constantly. Just as the river continuously flows, the Āsha, 'I want' also flows throughout our life. As a baby, I said I want computer games. Then, I want motorbike or something. What I want varies, that I want continuously flows.

Dayānanda Swāmiji compares with to Tambura Shruti - I want, I want. The Rāgās and the Swarās change, but in and through all of them, the constant thing is the Tambura Shruti. Similarly, what I want varies, but that I want continuously flows. Therefore, Bhartruhari says Āsha is the flow of wants in life.

If Āsha is a river, then what are the waters which constitute the Āsha river? He says *manōradha jalā*- it has got the fancies as their waters. *Manōradham* means fancy. We do not desire an object in the beginning. In the beginning, we study the object, we study its glories. Even if we don't study, every advertisement

talks about that. They will say wonderful object, cheap object, given in 94 years installments!

Take a television set for nine rupees and then every month you pay Rs 9999, for 12 years. But that will be written in small letters. These are all the study of the object which gradually increases my fancy. First, I say that it is beautiful object. Then, I say it is worth having. Then, I say I want it and finally, I say I cannot live without that. This initial stage of desire (*bījam*), the seed of desire is called *manōradham*.

This Manōradham is the silent water of the river. It has not become turbulent. It has not become that noisy. Then, there are some other desires which have become stronger. *What are they called?* *tṛṣṇātaranga ākulā*. In some part of the river, there are the turbulent waters. If you look at the Ganga, it is quiet in some areas.

It is in Manōradha state. Turbulence has not started. In some other areas, it is noisy and wavy. Those waves of powerful desires are called *tṛṣṇā tarangam*. The waves of craving, the waves of obsession, the waves of deep yearning, the waves of infatuation are called *tṛṣṇā taranga*.

These two types of waters *manōradha* (silent water) and *tṛṣṇā* (noisy waves) put together is *āsha nadī* flow. *ākulā* means turbulent. This river is flowing. *What else is there in that Āsha river?* There are also so many other dangers making it extremely difficult to cross over. *What are they?* *rāga grāhavatī*. *grāhaha* means sharks or crocodiles.

That which grasps you is called *grāhaha*. *rāga* or attachment is the shark. So, every desire after its fulfillment gets converted into attachment. An object of desire becomes an object of attachment. *What is the difference between desire and attachment?* Desire is before possession.

When I see very attractive objects in the shop, I say I want to buy. I don't have an attachment because it is not owned by me at all. I have a desire. *How long*

does the desire continue? Until I take the object, pay the money, receive the bill. Once the transaction is over, the desire has been converted into attachment. I cling to this object.

I don't want to even lend this to others. Thus, *Āsha* becomes *Rāga*. Therefore, all those *Rāgās* are the sharks lurking underneath. It is said to be lurking underneath because it is potential. Then, *vitarka vihagā* - when there are rivers, you can see birds flying off and on above the river. They are not permanently there or regularly there.

They just fly over it and fly out because they get fish or something. Similarly, *Āsha* brings another factor along with that and that is called *vitarkaha*. *Vitarkaha* means doubt - *will I be able to accomplish that or will I not be?* Bigger the desire, the more will be the self-doubt. Can I make it? Can I accomplish? - this doubt constantly nags the mind.

Not only my mind goes to pros and cons, but there are people also saying - don't plan that. You cannot make it to Rishikesh. There will be somebody else who says that you can make it. When some people encourage, I feel I can and when some other people discourage, I feel I can't.

This can-can't vacillation is called *Vitarka* bird, flying off and on over the head. *dhairya druma dhvamsinī* - *what do I do?* At last, I take to the venture of fulfilling my desires. As the life progresses, we find that our desires are many and the number of desires that I could fulfill is very, very small, even though I gradually trim my desires.

As a teenager, I have got big dreams nourished by the parents. They also have wonderful hope. Then, they gradually trim the desires. They say at least, some clerk somewhere is ok. Somehow, get married and it is enough if you are able to run the show. Thus, we keep on trimming our desires.

Often, the failures seem to be more than successes. Therefore, they gradually begin to build up self-diffidence and weakness. I become more and more

fatalistic than will-oriented. If you generally study human life, the initial part of life is will-oriented. I want to do that. I can do that. What cannot be accomplished by me!

As the age goes to the wrong side of 50, they have a different view. Many people after 50, never believe in freewill. Even if Swāmiji establishes freewill in one hour, they say that it is all nice to talk in the class, but not practical. This is called diffidence taking root. Thus, the very same Āsha brings along with it the weakness.

Therefore Bhartruhari says it is the destroyer of all enterprise, all dynamism and all optimism. These desires destroy all optimism because of the number of failures in life. So, *dhairyam* means the will power, confidence. *dhroma* means the tree. *dhvamsinī* means the up-rooter. *Why is this comparison given?*

If you see Ganga in month of July and August, they say that along with water, many uprooted trees will be floating from both banks, including dead animals. In the same way, the Āsha river uproots my optimism and my confidence trees. Not only that, but *mōha āvarta sudustarā*-it is full of whorl pools, eddy currents.

Whorl pool means a place where the water goes round in circles because of a deep depression on the floor. You can study this phenomenon even in your wash basin. *What is the whorl pool in the Āsha river?* The whorl pool is *Mōhaḥ*, delusion, conflict. So, delusion or confusion is the *āvartaha*, the whorl pool. Because the more the desire is, the more the discriminative power is clouded.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३-३८॥

dhūmēnāvriyatē vahniryathādarśō malēna ca |

yathōlbēnāvṛtō garbhastathā tēnēdamāvṛtam || 3-38||

āvrutam gnyānamētēna gnyāninō nitya vairina-what Krishna calls *kāma* in the 3rd chapter, it is called *āsha* in this verse. Because of the clouding of the intellect, my thinking becomes clouded. That is why you should remember that finite

cannot become infinite. Fulfillment of desires will never give me *pūrnatvam*. This is the fact.

Nachiketa tells in *Khatōpanishad- na vittēna tarpanīyaḥ manuṣyaḥ*. Money can never give satisfaction to people. This is a very, very simple fact of life which we can learn from thinking and experience, but we don't discover this evident fact.

Somehow, I miss. That is why I am busy amassing wealth. *Why am I not able to discover this evident fact?* It is because of *mōhaḥ*- thinking doesn't take place. Therefore, because of whirl pool of delusions, *sudustarā*; This Āsha river cannot be crossed over. Because as even we are fulfilling one set of desires, the next set is ready in queue.

Even before I complete the exam and results come, I have a list of what all things I have to do! I have to complete it, I have to get a job, I have to marry, I have to get a child and how the child should be named and what should I do with my child and how that child should take me around the world!

So, we are busy building castles in the air. Therefore, there is no time to take stock of our life. It keeps us busy. The whole life is OT. OT means over time. Therefore, *sudustarā*- it is very difficult to think because it affects the very thinking faculty. *ati gahanā*- often, I myself don't know my deep rooted desires.

If I scratch the top layer of my mind, the immediate desires surface. Then, scratch a little bit more, the next layer surfaces. Scratch a little bit more, next layer surfaces. We ourselves don't know how many layers of wants are there. Therefore, *ati gahanā*- it is very, very deep. *prōttunga chintātātī*- for this Āsha river, there are two high banks or high shores.

What are they? *chintā*; *chintā* means worry or pain - one worry regarding the past and another worry regarding the future. So, regrets of the past and anxieties of the future are not letting me be in the present at any time. It is always making me live in absentia. I spend my entire life in absentia because I am either in the past or future.

This is the powerful desire. *prōttunga -tunga* means tall or high. *chintā* means worry. *tatī* means bank. *tatī* is feminine gender because the word *āsha* is feminine gender. *Nadī* is feminine gender. In Mahabharata war river, we saw that the Pandavas crossed the river because of *kaivartakaha kēshavaha*.

Similarly, one can cross over this river if the *kaivartakaha, āchāryaha* is there. If the Guru boat man and Gnyānam boat is there, one can cross. Only very few people cross and they are indeed great! So, *virāgis* are those who have crossed desires. This is the essence of the well known Gīta Verse –

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥

prajahāti yadā kāmānsarvānpārtha manōgatān |

ātmanyēvātmanā tuṣṭaḥ sthitaprajñastadōcyatē || 2-55 ||

Or the well known Kathōpanishad Mantra - *yadā sarvē pramuchyantē kāmā yēsya hrudi shrutāh; atha martyaha amrutō bhavati*. Incidentally, we should note a point that whenever we criticize Kāma or Āsha, we should remember that we are criticizing *Adhārmic* and binding desires. *Dhārmic* non-binding desires are never criticized in the Śāstrā because they don't create any problem.

Even Gnyānis have got Dhārmic, non-binding desires. Dhārmic desires are those which are meant for the wellbeing of the world - *Lōka Sangraha Iccha*. Non-binding desires means their fulfillment and non- fulfillment will not make any difference.

If Bhartṛhari had died before completing this Śatakam, he would not worry. If it is completed, it is wonderful, if not completed, wonderful. Thus, you can have Dhārmic, non-binding desires. But Adhārmic, binding desires are poisonous. They are criticized and condemned here.

Verse No. 12

अवश्यं यातारश्चिरतरमुषित्वापि विषया

वियोगे को भेदस्त्यजति न जनो यत्स्वयममून् ।

ब्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः

स्वयं त्यक्त्वा ह्येते शमसुखमनन्तं विदधति ॥ १२ ॥

avaśyaṁ yātāraścirataramuṣitvāpi viśayā

viyōgē kō bhēdastyajati na janō yatsvayamamūn |

vrajantaḥ svātantryādatulaparitāpāya manasaḥ

svayaṁ tyaktā hyētē śamasukhamanantaṁ vidadhati || 12||

In this interesting verse, Bhartṛhari is comparing and contrasting loss of an object and renunciation of an object - Loss-renunciation comparison, loss-renunciation contrast. By comparison, we mean what is the common feature - *sādharmyam kim*. By contrast, we mean what is the uncommon feature - *vaidharmyam kim*.

First, he wants to talk about *sādharmyam*, the similarity. First, he says that every possession will be lost. This is the law of creation. Nobody can change the law. Whatever one possesses in lifewill have to be dispossessed. Every association has to end in dissociation. Every birth has to end in death. Every raise has to end in fall.

Therefore, loss is an inevitable fact of life. Whether we like to acknowledge it or not, it is a fact. The second thing is renunciation, wherein I choose to voluntarily give up the object. *Now, what is common to both?* Bhartṛhari says separation is common to both.

When a thing is lost, I am separated from the thing. When I renounce an object, I am separated from it. In Sanskrit, *Viyōgaha* is the *sādharmyam* (common feature). To put in another language, in both, I have to learn to live without the object. If I lose money, I have to learn to live without money. If I renounce money, I have to learn to live without it.

In short, separation is the common feature. Then, Bhartṛhari raises a question to the people at large. When loss and renunciation bring out the same situation of separation therefore, both are similar in nature, I don't know why people hesitate to renounce!

When loss and renunciation are essentially same in the form of the separation between the processor and the possessed, I don't why people don't come for renunciation? Why renunciation gets minority votes and how come people suffer loss of things? This is his question to the public. What will be the answer by the public?

They will argue that when both are the essentially the same, why do you insist on renunciation? It is like the story of a monkey which has lost the tail. When the monkey lost the tail, it felt jealous of the other monkeys. So, it wanted many monkeys for company. Therefore, it said that it feels very nice to be without a tail. Hearing that, the other monkeys also cut the tail and came. Like that, Bhartṛhari seems to be a minority Sanyāsi and therefore, he wants to have more votes for him.

Therefore, he asked why majority does not renounce. *For that, what is the answer of the majority? - Why should we?* You only say in your own words that both are one and the same. *Therefore, why should we renounce?* Let the things be lost in their own due course.

Then, Bhartṛhari looks at them and says - even though they are essentially the same in the mechanism in its nature, there is a big difference in the consequences. I agree that separation is the same. There is *sādharmyam*, but there is a big difference in the consequence in the result that happens in the mind.

What is the difference? Bhartṛhari says - when a thing is lost, I am trying to hold on to that thing against my wish, plan, desire and hope. It means that I have a feeling of failure. *Why failure?* I wanted to hold on to the object and in spite of my desire to hold on, the object was lost. Therefore, I am a failure. I get hurt by that object which goes away from me.

Therefore, whenever an object is lost, I am hurt, wounded by the object. *If I am hurt, wounded by the object, is the object stronger or am I stronger?* It is very clear

that the object is afflicting me, affecting me, wounding me, and frustrating me. It indicates that I am a weakling and the lost object is stronger, which is capable of hurting me, paining me.

Therefore, every loss invokes my slavery. Every loss invokes my weakness and every lost object wounds me in my life. Whereas, when I choose to renounce the object, I am not going to have a sense of defeat or frustration because I have chosen to give up that object. Therefore, renunciation does not invoke my weakness.

Renunciation invokes my mastery, my strength. *Therefore, is the renounced object stronger than me or weaker than me?* Naturally, it is weaker. Therefore, separation remaining the same, a lost object hurts me and I am a slave, whereas a renounced object does not hurt me and I am a master. Therefore, renunciation makes me a *Swāmi* (master), whereas loss makes me an *Āsāmi*. *Āsāmi* is the opposite of *Swāmi*. *Āsāmi* means a slave.

Therefore, Bhartṛhari says that even though superficially, they look identical, renunciation is far superior to losing thing. Therefore, *why can't you join in my party?* This is Bhartṛhari's election speech.

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

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



Vairāgya Śatakam – Verses 12, 13, 52

ॐ

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥
**cūḍōttamsitacandrācārukālikācañcacchikhābhāsvarō
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimirapragbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1 ||**

Verse No. 12

अवश्यं यातारश्चिरतरमुषित्वापि विषया
वियोगे को भेदस्त्यजति न जनो यत्स्वयममून् ।
व्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः
स्वयं त्यक्ता ह्येते शमसुखमनन्तं विदधति ॥ १२ ॥
**avaśyaṃ yātāraśchirataramuṣitvāpi viṣayā
vīyōgē kō bhēdastyajati na janō yatsvayamamūn |
vrajantaḥ svātantryādātulaparitāpāya manasaḥ
svayaṃ tyaktā hyētē śamasukhamanantaṃ vidadhati || 12 ||**

We saw the essence of this verse in the last class. Bhartruhari says that a lost object is always stronger, more powerful than the loser. Therefore, any lost object enslaves the loser. It disturbs the loser. In-fact, the loser is not able to do anything else because the lost object continues to disturb his or her mind.

Therefore, every loss reveals my vulnerability. Every loss reveals my dependence. Every loss reveals my weakness. This is on one side. On the other side, Bhartruhari says that a renounced object is always weaker than the

renouncer. Therefore, a renounced object can never disturb, enslave the renouncer.

Therefore, every renunciation reveals only the independence of renouncer, the strength of the renouncer. Even though in loss and renunciation, separation is the same, there is a big difference in the consequence of loss and the consequence of renunciation. Therefore, Bhartṛhari says renunciation is superior to losing a thing.

I remember one lady mentioning about her experience to me. It seems she was visiting Guruvayur and it was very crowded there. They have to walk round and round and have a repeated Darśanam. When it is crowded, you cannot stay in front for long. While she was doing the Pradhakshinam, she lost her gold chain and it disturbed her very much.

Naturally, she felt very disturbed. Later, she got an idea. When she went the next round and came in front of the deity, she said - O Lord, if I get back the chain, I will offer it you. Then, to her surprise and by the grace of the Lord, she got the chain. As promised, she handed the chain to the Lord. *Now, tell me what is the difference in the mind?*

Before getting the chain back, chain was not with her. After getting the chain back and giving it to the Lord, then also, she doesn't have the chain. Separation is the same and that she has to go without the chain is also the same. *But what is the difference?* When the chain was lost, she was very, very disturbed.

When she got the chain and donated to the Lord, it was her own voluntary gift. Therefore, she never felt sad for 'loosing' the chain. *Now, tell me what brought about this difference?* Bhartṛhari says -in the first case, it is a lost chain and it is capable of disturbing. In the next case, it is a donated chain.

Donated means it is a voluntarily renounced the chain. She goes and tells everyone that she gave the chain to the Lord without pain. That means when I voluntarily give up, it strengthens me. When it is lost, it weakens me. Therefore,

Bhartṛhari says *vrajantah svātantryāt*; it is the third line. I have explained the first two lines yesterday.

Svātantryādvrajantah - when the object is lost without my permission, without the involvement of my freewill, *atula paritāpāya manasaha*- it leads to intense grief.*atulam* means incomparable. It generates intense grief in the mind. Whereas,*swayam tyaktā hyētē*-when the very same object (the chain) was voluntarily donated to the Lord or is given up, not only the object does not enslave me, but also the very same renunciation gives me *shama sukham*.

It is the opposite experience of fulfillment, happiness, fullness. It is *Ānandam* in the form of containment or fulfillment.*anantam* - which is limitless. Previously, he used the word *atulam*. Here, he uses the word *anantam*. Both have a similar meaning. There, it means intense sorrow and here, it means intense happiness.

Even though the event is the same - the object is no more with me. So, *shama sukham anantam vidadhati*; Therefore, Bhartṛhari's contention is - renunciation is always better than and superior to loss. Suppose, a person argues - I will do neither. I will not renounce, I will also not allow the thing to be lost.

What will you do then? For that, Bhartṛhari answered in the first line. *avashyam yātāraha*- you can never avoid loss of an object. Therefore, you can never say I will do neither. You have to necessarily choose one of the two. If you have to choose one of the two, Bhartṛhari says it is better to choose renunciation.

Then you will ask the question - Swāmiji what do you want us to do? Do you say that you all renounce and settle in Rishikesh, as you are repeatedly saying that renunciation is superior? I am not asking you to renounce your house, bank account and car etc. If a person does not actually renounce, there is an equivalent of renunciation which I talked about yesterday.

The equivalent of renunciation is *Vairāgyam*. Actual external giving up is called *Sanyāsa*. Internal detachment is Vairāgyam. Inner renunciation is as powerful as external renunciation. Therefore, if one does not take to Sanyāsa, one should

develop Vairāgyam towards the possession. An object of detachment is as good as a renounced object.

Therefore, one can replace Sanyāsa by detachment. Then, the next question is - *how can I develop detachment as a replacement for Sanyāsa as I am afraid of Sanyāsa?* Therefore, as a replacement of renunciation, I am willing to develop detachment. *How am I to do that?*

The method is to remember that anything that I have is not meant for owning. Anything that I have is not meant for owning, but only for using and growing. I don't own anything. I can't own anything. I can use everything gifted by the Lord. By using, I mean learning to care and share.

And by living that life, I have to grow spiritually. I can never afford to own anything. *If I don't own anything, then who owns everything?* There is only one owner and that owner is the Lord. That owner Lord has lent me everything for sometime because they are required for my spiritual growth.

Therefore, it is like using the school and college for my learning and then, while coming out of the school, I should not bring the things from school. I should leave everything there itself and thank the authorities. Similarly, Bhagavan has given parents, wife/husband and children. So give up the ownership idea internally.

Bhagavan has the right to give and Bhagavan has the right to take away also. Not when you want, but when he decides. If I don't develop ownership, if I remember that Bhagavan is the owner, when Bhagavan chooses to take back, I never lose anything because I never had it.

Suppose, I say I lost a Benz car. Somebody asks - when did you have one? I never had one and I say I lost. Then, you will put me in mental hospital. I cannot lose a thing which I don't own. Therefore, a person who remembers Lord as the ultimate owner of everything, is never going to lose anything.

Since he is going to allow the Lord to take away anything, it becomes a renunciation only. That is why when they say ownership flat, they tell you the truth. Ownership means you are flat. For worldly purposes, you have ownership, the documents etc. You have all those papers for *Loukika Vyavahāra*. But in the heart of hearts, daily say - *tan man dhan sabkuch tera*.

It is not for mere verbalization, it should come from my heart. Therefore, renunciation can be replaced by detachment and detachment is developed only by assimilating the fact that the Lord is the ultimate owner and we are only the users of things. Therefore, develop Vairāgyam.

Verse No.13

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्त्यहो दुष्करं
यन्मुञ्चन्त्युपभोगभाञ्ज्यपि धनान्येकान्ततो निःस्पृहाः ।
सम्प्राप्तान्न पुरा न सम्प्रति न च प्राप्तौ दृढप्रत्ययान्
वाञ्छामात्रपरिग्रहानपि परं त्यक्तुं न शक्ता वयम् ॥ १३ ॥

**brahmajñānavivēkanirmaladhiyaḥ kurvantyaḥō duṣkaraṁ
yanmuñcantyupabhōgabhāñjyapi dhanānyēkāntatō niḥspṛhāḥ |
samprāptāna purā na samprati na ca prāptau dṛḍhapratyayān
vāñchāmātraparigrahānapi paraṁ tyaktuṁ na śaktā vayam || 13 ||**

In this verse, Bhartṛhari identifies with a common man and says renunciation is extremely difficult. So, those who really renounced are indeed great! They are doing an extraordinary feat which is not that easy for a common man. To understand this, we will classify renunciation into three varieties or three levels.

Each level is higher than the previous one and therefore, more difficult. The highest and toughest renunciation is a real renunciation of a real possession that I have. It is the toughest. This is the highest. The next inferior one which we can try practicing as a stepping stone for the toughest state is - imaginary renunciation of a real possession.

Imaginary renunciation of a real possession is the next lower grade. The last grade is the imaginary renunciation of imaginary possession. Bhartṛhari says

that we are not able to practice even the third one. *Where is the question of going to the first variety?* I will give you one or two examples of the third one.

Suppose, a person promised to give me one lakh rupees next month; Then, I started calculating next month's income as one lakh extra. One day before he said - I thought I will give, but I don't think I will be able to give. Now, I have not even possessed the money. I only imagined that I will be the possessor of one lakh next month.

On the the last day of this month, that person said that he will not give. Now, tell me - have I lost the money or not? Now, this person says I lost one lakh rupees, even before possessing. This possession is imaginary possession which he had to give up. Imaginary possession has to give up imaginarily only.

I remember a person telling me. It is very interesting. He was showing his watch and he said - Swāmiji you know how I got this watch? In Madras, they have trade fare. Everyday, they have a lucky dip for whoever purchases the tickets. Ticket is Rs.3 and whoever wins, will get some first prize.

He got the first prize and it was a watch costing Rs.400 -Rs.500. He has spent Rs.3 and he got a watch worth Rs.400 or Rs.500. I said it is wonderful that you got a watch for Rs.3. Then, immediately he said -Swāmiji, listen to the story. The next day, I came to know that the first prize was a Scooter.

Now, he is not happy with the wrist watch. He is talking as though he has lost a scooter which he never owned or possessed. Every time he looks at the watch, there is no happiness, but only scooter Dhyānam comes. This is our lot. *When are we going to renounce our possession?* We are not able to renounce a scooter which we never had.

Then, when are we going to renounce the other things? Therefore, Bhartṛhari says *brahma gnyāna vivēkanirmaladhiyah*. These great people have got a pure detached mind. *nirmalam* means pure. Here, purity is freedom from the impurity of attachment. *How did they get this brahma gnyāna vivēka?*

They got it because of the discrimination born out of *Brahma Gnyānam - satya mithya vivēka ityarthaha*. So, these people who have got a pure mind caused by Brahma Gnyānam, *dushkaram kurvanti*- In-fact, they do something which is almost impossible. *dushkaram* means they accomplish extraordinary feat.

ahō - he himself is wonder struck(*Āscharyam*). *What is their feat? upa bhōga bhānji dhanāni api munchanti*- they really renounce.They are the first variety. They do real renunciation of the real objects which are really useful. We all renounce useless objects in the waste paper basket. *upa bhōga bhānji*- those which are considered to be worthwhile, useful.

jakārāntaha napumsakalingaha upabhōga bhāj shabdaha dwitiyā vibhaktihi bahuvachanam dhanāni ityasya vishēshanam. Literally, it means useful, worthwhile. *Dhanāni* literally means wealth. Here, it means possession. So, even the worthwhile, useful possessions they give up - *munchanti*.

How? Ēkāntataha - totally. Not that after giving up, they go on wondering whether they should have given up. Even publicizing the renunciation and trying to get some glory indicates that I have a value for that. Therefore, anybody who claims glory by renunciation also has got that Rasam. But these people don't even regret.

They just renounce without batting the eyelid. *How are they able to do that? niḥsprhāḥ* - because they have already mentally detached from the object. Without mental detachment, external renunciation is dangerous. It is a sticky renunciation. Once mental detachment is there, external renunciation is very simple.

That is why you cannot peel the banana skin when it is raw. But when it is ripe inside, peeling the skin is very simple. Renunciation is like peeling the skin. That can automatically and naturally happen only when there is ripeness inside. *What is the definition of inner ripeness? niḥsprhāḥ* - detachment is inner ripeness.

That alone will make external renunciation simpler. So, this is the highest one. They do that. *What about us?* Bhartṛhari identifies with the common man and says we are not able to practice even the third variety. *What is the third variety?* It is imaginary renunciation of imaginary possessions.

He gives the description of imaginary possession in the fourth line. *vānchāmātra praigrahān* - it means imaginary possession, fancy possession, dream possession. These objects are not really mine at all. Therefore, he says *samprāptān na pura-* I never possessed these objects in the past. *na samprati-* I don't possess those objects in the present.

prāptou drudha pratyayān - really speaking, there is no hope of possessing in future also. *pratyayaha* means hope. *na pratyayaha* means there is no hope, indicating that I don't possess these objects in all the three periods of time. It actually means that I possess them only in my imagination.

If somebody asks me to renounce that imaginary possession, I say I cannot. Therefore, he says *vānchāmātra praigrahānapi-* even such imaginary possessions. *tyaktum vāyam na shaktāh* - we, the ordinary people are not able to give up. We have to start practicing this. After succeeding in this, we can go the first one.

Then, we have to go to second one. The second one is not discussed in this verse. *What is the second one?* I said that it is the imaginary renunciation of the real possession. That is what Arjuna was trying. Bhishma, Drona etc, were not lost. He only imagined a condition when Bhishma, Drona etc, will not be there.

Therefore, is their loss actual or imaginary? It is at the imaginary level. *It is the loss of the real thing or imaginary thing?* Bhishma, Drona are real. So, when he thought of his life, he imagined his life without the people who are around him now. They are not imaginary. Suppose, I give them up and they are not there (not even permanently).

Many people cannot allow their wife to go to their house for even a week. One week I cannot be without her. *Where is the question of actual renunciation?* Bhartruhari says I have to get thrashings in life and then I will know. They give the example of a monkey which steals groundnuts.

The owners wanted to teach the monkey a lesson. So, they just put a vessel with a short and very thin neck and it was fixed to the ground and inside that vessel groundnuts were stored. The monkey put its hand inside and took hand full of groundnuts. Naturally, when it tried to take the handout, it was not able to.

Then, this fellow came and started beating it. *Now, what should it do to escape?* It is a simple job. It just has to drop it. Renounce and be happy. The monkey doesn't understand. It holds and gets beating. We are also very, very similar. That is why the name for man and monkey is very close.

We are called Naraha and that is called Vānaraha. There is not much difference. Therefore, if you hold on, Bhagawan will keep thrashing you until you understand. Dropping is the solution. I don't want to threaten too much. He says this is our condition.

Verse No. 52

अर्थानामीशिषे त्वं वयमपि च गिरामीशमहे यावदर्थं
शूरस्त्वं वादिदर्पव्युपशमनविधावक्षयं पाटवं नः ।
सेवन्ते त्वां धनाढ्या मतिमलहतये मामपि श्रोतुकामा
मय्यप्यास्था न ते चेत्त्वयि मम नितरामेव राजन्ननास्था ॥ ५२ ॥

**arthānāmīśiṣē tvam̐ vayamapi ca girāmīśmahē yāvadarthaṁ
śūrastvam̐ vādidarpavyupaśamanavidhāvakṣayaṁ pāṭavaṁ naḥ |
sēvantē tvām̐ dhanāḍhyā matimalahatayē māmapi śrōtukāmā
mayyapyāsthā na tē cēttvayi mama nitarāmēva rājannāsthā || 52 ||**

This verse has got a simple idea. I have chosen this verse more for its poetry and double meaning. The idea conveyed through this verse is that a Sanyāsi really does not miss anything in life even though, superficially looking from a worldly angle, his situation appears to be a pathetic one.

Not having a companion to share the journey of life, no children and not sure as to who will take care in the old age and who will give a sip of water in the last moment. So, superficially seeing, Sanyāsi's life seems to be a pathetic one, missing everything. Here, Bhartruhari wants to say that really in the heart of hearts, he does not miss anything. In fact, he is happier than a king. Therefore, in this verse, there is an imaginary conversation between this king and that king.

This king means the *Sanyāsi* king. In Sanskrit, Sanyāsi is called *Yati Rājaha*. We have the Yati Rāja College in Madras. *Rājaha* means a King and *Yatihi* means Sanyāsi. By using the word Yati Rājaha, Rāja Rishihi etc, what is said is that he is as rich as a king. Therefore, he is going in front of a king who is sympathizing with this Sanyāsi.

It is nicely presented and the language is very interesting. Therefore, I have chosen this verse more for the language. In the first line, he uses the word *artha* in double meaning. O king, you are the master of Artha. I also am the master of artha. *Can you guess the two possible meanings?* The first 'artha' represents wealth.

As a king, you are the master of land. You determine how the property and prosperity is utilized. Therefore you are the master of Artha, wealth. *What about me?* I am also the master of Artha. *What Artha?* śāstrārtha. Therefore, in the second case, 'artha' means meaning, the teaching, the essence - *vēdānta vinyāna sunischita artha*.

Therefore, you are also *artha prabhuhu* and I am also artha prabhuhu. *tvam ardhānām īshishē- īshishē* means you are the master of Artha (wealth). *vayam* - we are also. *īshmahē* - masters of. *yāvadartham* - all the meanings of *girām.girām* means *śāstrā vākyānām*. *gih* means word.

girām means *śāstrāshabdhanām.śāstrā vākyānām samastham artham vayam jānīmahē*. That is why somebody said - in those days, they talked about Ramayana for giving the meaning and now, they are talking about Ramayana

for the sake of money (Artha). Then, they said Artha for Ramayana and now they talk about Ramayana for Artha.

Then, what is the second comparison? He says *tvam śūrah* - you are a powerful person, capable of defeating your opponents. Opponent means all the neighboring Rajas who may threaten him. So, you can fight with them and defeat them. So, you are ever a victor. He says - I am also a powerful person capable of defeating my opponents.

Who are the opponents for this person? It is not the king, but every other philosopher, every other *Pūrvapakshi* is his opponent. *Sāṅkhya, Yōga, Nyāya, Vaishēshika, Pūrva Mimāṃsa, Dvaitam, Visishtādvaitam*, all these *Pūrvapakshis* are my opponents who are objecting to Advaitic teaching and I am such a powerful person who can answer them all.

As is done in *Brahmasūtra*, all philosophical opponents are defeated in the war of argument. Therefore, I am ever the winner of argument war. You are the ever the winner of real war. We both are winners. In the first line, both are masters and in the second line, both are winners.

So, *śūrastvam* - *tvam* means 'O King'.

We also, *vādidarpa vyupashamana vidhou* - *vādi* means the opponent philosophers, the objectionists. *darpa* means their arrogance, their challenge. *vyupashamanam* means meeting them, subduing them. So, in the subduing or meeting the challenges of the opponents, we have got *akshayam patavam* - we have got endless skill, endless expertise.

If one argument does not defeat, I have got another argument. Those who are attending *Brahmasūtra* classes can try to recollect. Therefore both are winners. *Then, what is the next one?* *sēvantē tvām dhanādhyāh* - you might have several people coming after you. You might be a very great, wanted person in the society because you are a king.

Therefore, many people want financial help. Those who have finances, they require king's permission for infrastructural help. So, king is always surrounded by people wanting interviews. He says if you have people wanting you, I also have equal number of people interested in learning from me. Countless students are there.

Therefore, he says *dhanādhyāh*- wealthy people. *tvām sēvantē* - they serve you seeking various types of help. *dhanādhyāh* is only a sample.

All types of people serve you seeking various forms of help. If that is true, I am also a wanted person. *shrōtu kāmāh māmapi*- *shrōtu kāmāh* means those who want to do *Shravanam*. *Why do they want to learn from me?*

matimalahatayē- to remove their ignorance, to remove their doubts, the impurities of the mind. *What is the mental impurity?* It is ignorance and doubt. Therefore, for removing the mental impurities of ignorance and doubt, there are many people after me also. *So, what do I miss?* I don't miss.

Then, the king may answer - Ok, all the other people may be interested in you, but I am not interested in you. Then, this Sanyāsi says - other people may be interested in you, but I am also not interested in you. He says *mayyapyi ānāsthā chēt*- If you have no interest in me, if you are going to disregard me.

tvayi api ānāsthā mama - I also am not interested in you *hē rājan*. It is just a fun Ślōka to show that a Sanyāsi is not going to be jealous of a king, jealous of wealthy people etc. A real Sanyāsi does not miss anything in life.

That is why Taitrīya Upaniṣad says *satyam gnyānam anantam brahma yōvēda nihitam guhāyām paramēvyōmann sōshnutē sārvān kāmān saha* - through knowledge, *Gnyāni* fulfills all his needs. There afterwards, he has nothing that is needed by him. So, this is another glory of Sanyāsi.

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

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



Vairāgya Śatakam – Verses 53, 68, 93

ॐ

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥
**cūḍōttamsitacandrārukālikācañcacchikhābhāsvarō
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimiraprāgbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1 ||**

Verse No. 53

वयमिह परितुष्टा वल्कलेस्त्वं दुकूलैः
सम इव परितोषो निर्विशेषो विशेषः ।
स तु भवतु दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान्को दरिद्रः ॥ ५३ ॥
**vayamiha parituṣṭā valkalaistvaṃ dukūlaiḥ
sama iva paritōṣō nirviśēṣō viśēṣaḥ |
sa tu bhavatu daridrō yasya tṛṣṇā viśālā
manasi ca parituṣṭē kō:'rthavānkō daridraḥ || 53 ||**

In this verse, Bhartṛhari is giving a new śāstric definition for poverty and prosperity. *What is poverty and what is prosperity or richness?* We have already got a conventional definition of poverty and prosperity, which is *Loukika Lakṣaṇam*. *What is that conventional definition?* The one who possess plenty of money, property etc, is considered to be a prosperous, rich man.

In short, possessions are considered to be richness or prosperity. Poverty is considered to be just the opposite. Whoever does not have any possession or whoever has minimum possessions, that person is conventionally considered to

be a poor person. So, having possessions is prosperity and lack of possessions is poverty.

This is the conventional definition. Bhartṛhari says śāstric approach is always different. *What is that?* According to Śāstrā, the definition of prosperity is contentment, *Tṛptiḥ, Santōshaḥ, Paritōṣaḥ*. It is internal richness. Even though one may not possess anything outside, if contentment is there inside, a person is wealthy internally. Therefore, contentment is richness or prosperity.

Then, what is poverty? You can easily extend. The Śāstric definition of poverty is greed or *tṛṣṇā*. Greed or Trushna is internal poverty because a greedy person is always a needy person. Even though he has got 100 crores, he needs 101st crore to be happy. Therefore, greedy = needy = poor. This is Śāstric approach.

In English language also, needy is a word used for poor people. This conventionally rich man also is struggling for more wealth. Therefore, his heart is still empty. Therefore, he needs more to fill up his heart. Therefore, internally he continues to be a poor person. Therefore, we can say that Loukika definition of external richness is possession and external poverty is the lack of possession.

Internal richness is contentment and internal poverty is greediness. Of these two, which one matters more? Is it the Śāstric approach which deals with internal richness and poverty important or conventional approach which deals with external richness and poverty important?

If you ask, the Śāstrā says that we should not take into account the external richness and poverty because a person's happiness in life does not depend upon the external richness and poverty. A happy life has no connection with external richness and poverty. *How do you prove that?* There are many externally rich people who are very, very unhappy.

In-fact, they are cursing their fate that they have so much money. All the family quarrels are there because of that - *putrādapi dhana bhājām bhītiḥ*. Therefore, in life we do see instances where external richness is there, but happiness is not

always there. If external richness and happiness have cause-effect relationship, wherever there is external richness, there must be happiness. But we don't see that.

In the same way, the other way round also is true. There is no cause-effect relationship between external poverty and unhappiness because there are many externally poor people who are extremely happy. From that, it is very clear that external richness and poverty have nothing to do with a person's happiness or unhappiness, whereas internal richness and poverty are directly connected to happiness and unhappiness.

An internally rich person is invariably happy. A contented person is always happy, universally happy without exception. In the same way, a greedy person, a discontented person is universally unhappy. There is not even a single exception. A greedy person is invariably unhappy. Therefore, Bhartṛhari says - 'O people', don't go by external richness and poverty.

That is incidental and depends upon many factors, including *Prārabdha*. So, concentrate or focus more on internal richness and on avoiding internal poverty. This is the essence of this verse. It is a beautifully presented verse. Here also, Bhartṛhari is bringing a King and a Sanyāsi (himself) and makes a comparison and contrast.

The King has got external richness because he has got a palace, ornaments, rich clothes etc. Bhartṛhari, who is standing in front of the King is the opposite. That means external poverty is there. Bhartṛhari says this is the contrast between us at the external level. When we compare our internal condition, Bhartṛhari says - 'O King', you also have contentment and I also have contentment.

Here, he is talking to a contented King, enlightened king. Therefore, he says internally, you are contented and I am also contented. Therefore, both of us are rich internally and externally, we are not the same. Bhartṛhari says, when we study our happiness, both of us are equally happy.

You are extremely happy as a King and I am also externally happy as a Sanyāsi. From our equal happiness, we should have some equal cause. *What is the equal cause?* The internally contentment is the equal cause. If you are going to compare us externally, we do not have equality at all. We are unequals externally. *Therefore, what is the derivation that we get?*

External inequalities, in terms of poverty and richness do not matter. What matter are the internal conditions and both of us have got equal internal conditions. Therefore, both of us are happy. Bhartṛhari doesn't want a person to be externally poor. He says, be externally rich, I don't care. Be externally poor, I don't care.

What I want you to note is don't bother if you are externally rich or poor. Bother about your internal conditions. This is what he said. *vayamihaparitushthāh valkalai-* we, the Sanyāsis are externally happy because of our internal richness in the form of contentment, even though our possessions are *valkalai.valkalam* means bark of a tree.

I don't even have good clothes. Even though I am externally poor, I am very happy because of my internal richness. *What about you? tvam dukūlah-* you are also happy because of your inner contentment, even though you happen to be rich. *dukūla* means silk garments, expensive garments. Suppose, we get a doubt;

The King is happy. The King has got both internal richness and external richness and contentment is there. *How do you know whether the King's happiness is because of the external richness or internal richness, because he has got both?* It can be due to either. For that only we have a contrast. He said - I am also externally happy.

Can you understand the logic? If the external richness is the cause of happiness, what would have happened? Only the King will be happy, Bhartṛhari would have been miserable. Bhartṛhari would have been miserable if external richness was

the cause of happiness. The very fact that Bhartṛhari did not have external richness and still he is extremely happy indicates that external richness is not the cause.

This is called *Anvaya Vyatirēka Nyaya*. The only common factor is *sama iha paritōṣaḥ*. So, both of us have got common internal richness. *What is the internal richness? paritōṣaḥ*. You are contented and I am also contented. The contentment (internal richness) is *samaḥ*.

Since the internal richness is equal, our happiness also is equal. *nirvishēshō vishēṣaḥ*- our difference is no difference. That means there is no difference in our happiness. From this, we come to know that internal richness (contentment) is the real source of happiness.

Now, we have to find out what is the internal poverty which is the cause of sorrow. He gives that in the third line. *satu bhavatu daridraḥ*- the person who has got internal poverty is one whose greed is extensive, inordinate - *yasya tṛṣṇā vishālā*. The one who is greedy is internally poor, even though he has got so much.

In-fact, they tell the story of a poor wood cutter. He was just cutting the wood, selling it and living a very happy, simple life. One day, when he cut a tree, under that there was a pot full of gold. He found that the gold was only up to the neck. A little bit was missing. He thought it would be nice if only if it were one full pot of gold.

Therefore, he thought that somehow or the other, he will save money, buy gold and try to fill it completely. He could not sleep that night because whether he adds or not, he has to make sure that this pot is not lost. Therefore, he kept it under his head. Then, he started getting more gold and started filling the pot.

It was a peculiar vessel. Any amount of gold you add, it doesn't get filled. Even though gold was there, he started starving so that he can save money to make

it a round figure. After years, he discovered that it was never getting filled up. He said that I have lost my sleep, my happiness.

Therefore, he decided to throw away the pot and it seems some Sanyāsi or a wise person came and he asked him why this vessel is not getting filled up. Then, that person said that this vessel is made up of human skull. Human skull means that our mind represents that which will never get filled up by any amount you add - *vittēna tarpanīyō manuṣyaḥ*. Therefore, he said *satu bhavatu daridraha yasya tṛṣṇā vishālā*.

manasi cha parituṣṭē - once there is internal richness which gives me happiness, what does external differences matter? *kaḥ arthavān*- who is the rich person? *kaḥ daridraḥ* - who is poor person? It means that once internal richness has been accomplished, external richness and external poverty do not matter at all.

Therefore, concentrate on internal richness called *Santōshaḥ*. That is why in the Bhagavad Gīta, *Gnyāni* is called *santushta satatam yogi*. *What is his external richness? kōupīnavantaḥ khalu bhāgyavantaḥ* - he doesn't even have a complete dress.

सुर मंदिर तरु मूल निवासः शय्या भूतल मजिनं वासः |
सर्व परिग्रह भोग त्यागः कस्य सुखं न करोति विरागः ||१८||

***sura maṁdira taru mūla nivāsaḥ śayyā bhūtala majinaṁ vāsaḥ |
sarva parigraha bhōga tyāgaḥ kasya sukhaṁ na karōti virāgaḥ ||18||***

You can see the happiness glooming in his face, even though he doesn't know from where his next meal is going to come or whether is going to come at all. From that, it is very clear that internal richness or contentment matters. A *Virāgi* is rich not because of his external condition, but because of his inner richness.

That is why we glorify a Sanyāsi not for his external conditions, but for his inner richness. Here question may come. It is a general complaint that is made that in our culture, we always emphasize contentment or *Tṛpti- yallabhasē nija karmōpāttam, vittam tēna vinōdaya chittam*. So, many people think that as we are

emphasizing contentment, our country is not growing materially because we have a very negative philosophy.

This is the complaint of the modern people. As we talk about contentment, we don't create wealth, we don't earn well and we don't produce. Therefore, in the international arena, India is extremely poor because of *Vēdānta*. Poor *Vēdānta* Swāmis are available. Therefore, blame them.

The philosophy is that contentment is an obstacle for material prosperity because contentment means one will not earn. *What is our answer for that?* The answer is - wherever we talk about contentment, we never talk about contentment from the stand point of earning or producing. Earn plenty, produce plenty.

We talk of contentment with regard to owning. There is the difference between earning and owning. Vēda never talks about contentment with regard to producing. *annam bahukurvīta* - produce plenty of food, but with regard to owning, let there be contentment. *Then, what will be the consequence?*

Imagine a society in which every member is earning plenty, but owning less. Then, there is plenty of wealth available for nation building, for sharing, for schools. Imagine a person earns plenty and owns everything. *Where will the society benefit? How will the Āshrams run?* Remember that Āshrams are runs by those people who have earned plenty of wealth and who decided to share a lot with the society.

How could they share the wealth? It is because they decided to own less. Therefore, *Karma Yōgi* is one who produces plenty, but who lives a simple life. Therefore, all the noble works of the society, *Pancha Mahā Yagnyās* are done by contented people. To do Pancha Mahā Yagnyās, we have to share the wealth.

A discontented person may produce wealth, but he cannot share even a single pie. That richness is always good if all that money is available for promoting schools, hospitals, Āshrams and Sanyāsi. Therefore, contentment is good for

the country. Therefore, Vēda says *annam bahukurvīta*. The next paragraph says -

na kanchana vasatou pratyāchakshīta, tad vratam, tasmāt dyayāhayā cha vidhayā bahvannam prāpnuyāt - **earn plenty and then do** - *arādhyasmā annamityā chakshate* - I have got lot of money to share. If anybody comes for a good cause, I am ready to give.

Therefore, will such a society be behind? If we are behind, we are either lazy or we are greedy. We are lazy, therefore we don't produce wealth or we are so greedy that we produce plenty and we want to keep it with ourselves. *So, what type of people do we want?* We want active, contented people. They are the wealth of the country. Therefore, contentment is never with regard to production. Contentment is with regard to owning, leading a simple life.

Verse No.68

भक्तिर्भवे मरणजन्मभयं हृदिस्थं
स्नेहो न बन्धुषु न मन्मथजा विकाराः ।
संसर्गदोषरहिता विजना वनान्ता
वैराग्यमस्ति किमितः परमर्थनीयम् ॥ ६८ ॥

**bhaktirbhavē maraṇajanmabhayaṁ hṛdisthaṁ
snēhō na bandhuṣu na manmathajā vikārāḥ |
saṁsargadōṣarahitā vijanā vanāntā
vairāgyamasti kimitaḥ paramarthaṇīyam || 68||**

Here, Bhartruhari talks about the six important possessions of a happy person. He talks about the six important factors which will make the life happy, rich, full and wonderful. *What those six factors?* *Bhaktir bhavē*- In this context, *bhavaḥ* means Lord Śiva. The word *bhava* has two meanings. *Samsāra* is also called Bhavaha -*Bhava Rōgaḥ*.

bhēshajam bhava rōginām akhilā padāmapahārinam daksha yagnya vināshanam trigunātmakam trivilochanam. In Bhava Rōga, the word Bhava means Samsāra. Here, the word Bhava means Śiva. *bhaktirbhavē* means devotion to *bhavaḥ*. *bhavāya dēvāya namaḥ, sarvāya dēvāya namaḥ*.

What is devotion to Śiva? It is learning to depend upon the Lord for everything. It is learning to depend on the Lord for my emotional need, for my security, for my *Pūrnatvam*, for my moral support. It is also training our mind to say that I depend on Lord for everything. It is a training. It takes time, but it is very, very important.

bhaktihbhavē- devotion to Lord for our needs. Then, the second one is - *marana janma bhayam hrudistham*- in the mind, I should remember the limitations of the worldly things. I should remember the finitude, ephemeral nature, fleeting nature of everything else, other than God. So, everything other than God is subject to *marana janma*.

To remember Gīta - *janma mrutyu jarā vyādhi dukha dōsha anudarśanam*. If we don't remember the ephemeral nature of the world, we tend to depend on the world; we tend to depend on worldly people; we tend to depend upon worldly possessions. Therefore, devotion to Lord can be sustained only if I remember that nothing else is really dependable.

It is not that people are not trustworthy. We don't mean negatively. Even the trustworthy people are impermanent and their money may be impermanent. Ask people who have invested in financial companies. They say that some of them are really good. Something happened and therefore, they were in trouble.

Therefore, what can you trust? Therefore, it is the nature of the world to be like that. Therefore, remember the undependability of the world. Then, you will learn to depend more on God. *marāṇa janma bhayam hṛdistham* - remembrance of the finitude or limitation of the world. This is the second thing.

The third one is *snēhō na bandhushu*- freedom from attachment with regard to the people around. *bandhu* means the kith and kin, the relatives. With regard to them, *na snēhaha* - freedom from attachment. This has to be understood very carefully. Parallely, I remember the Gīta Verse - *asaktiranabhiṣvaṅgaḥ putradāragḥādiṣu*

When Bhartruhari says absence of attachment, he never says lack of love. Never get confused. We should love all the people around. By love, we mean the capacity to care for them, the capacity to share my resources with them, consideration for them, compassion for them, sharing my time with them. These are all expressions of love.

If I have no time for people in my family, I am not expressing my love. Therefore, giving quality time and sharing the feelings of the others is also a form of love. No Vēdānta, no Bhartruhari ask you to stop all these expressions of love. All must be there.

Then, what do you mean by detachment? You love them, care for them, show compassion, but for all your needs, you have to depend on God, You cannot afford to depend on others. You have to learn to depend on God alone. Therefore, never say I am dependent on my son. We are not saying son is bad.

Son is very good, very loyal, devoted, obedient, wealthy and also an obedient daughter-in-law. Therefore, let everything be there. But in your mind, tell yourself that I depend upon the God. *Do you know the advantage on depending on God?* If god wants to help me, he can help through anyone, including my son.

But if you depend upon your son only, if everything goes fine, it is fine. Otherwise, we do not know. Therefore, even if you have all wonderful people around, train your mind saying that I depend on God for everything. This is called freedom from attachment towards others. You need not tell them that. It is a headache.

If wife is away, don't say that I am not depended on you. That creates problems. Therefore, these are all to be kept inside secretly. You can tell that I need your love, this and that. You should know the trick of the trade in these things. But inside, be firm - God and God alone. This is the third one. I don't know what to do if both are attending the class.

The fourth one is *na manmadhajā vikārāḥ* -*manmadhaha* means *Kāmaha*, *Rāga-Dvēṣaḥ*, *Kāma-Krōdhaha*, which are innate weaknesses of every human being. Nobody can totally eradicate them. Krishna himself accepts this fact by saying - *indriyasyēndriyasyārthē rāgadvēṣau vyavasthitau*

Swāmiji beautifully says that even our Gods have preferences. They prefer their vehicles. They prefer their musical instruments. Krishna doesn't use Veena and Saraswati doesn't use flute. They have preferences. Even Gods have preferences. Then, what to talk of human beings!

So, *Rāga-Dvēṣaḥ* will be there, but the effect or the impulses of *Rāga-Dvēṣaḥ*, the force of *Rāga-Dvēṣaḥ*, the momentum of *Rāga-Dvēṣaḥ* is to be toned down. *vikāraha* means effects. *What do you mean by the effects?* *Rāga-Dvēṣāḥ* are originally at mental level. When they become powerful, the effects first come out at the verbal level.

Language problem is one effect which can hurt people and create problems. They are *Rāga-Dvēṣaḥ Vikāraha* at the verbal level. They are still more forcible when they come at the physical level. Therefore, *Vāchika*, *Kāyika* expressions of *Rāga-Dvēṣāḥ* are called *manmadhajā vikārāḥ* and we have to train to handle them.

Let them rise at the mental level, but I do the editing work, monitoring work at the mental level itself. So, thought comes and let it come. Therefore, you are not totally free about what happens in your mind as our *Pūrva Janma*, as well as this Janma *Vāsanās* will generate those thoughts.

Let the things come at the thought level, but before they grow and express themselves at the word and deed level, you clip or handle them. This is called mastering *Rāga-Dvēṣaḥ*. Swāmiji says never say destroying *Rāga-Dvēṣaḥ*. It is not there. It is mastering *Rāga-Dvēṣaḥ*. Krishna himself says. *tayōrna vaśamāgacchēttau hyasya paripanthinau* || 3-34 ||

Have Rāga-Dvēṣaḥ but don't be their slave. This is called mastery and this is the fourth possession. *What is the fifth possession? samsarga dōsha rahitāavijanā vanāntāha*- seclusion is my fifth wealth. It is the capacity to spend time alone. *vanāntāha* means outskirts of village, forests. *vijanā* means secluded.

samsarga dōsha rahitāha-where samsarga dōshais not there. *samsarga dōsha* means the defect called company or friendship. *Why do you call company or friendship a Dōsha?* It is very good, but we should know when company is a deliberating that I do or company is my weakness to escape from my problem.

Many people use company as a method of escapism. They are incapable of being alone. It is a threat for them. They cannot face their own mind. *If you cannot face yourself, where can you go?* If you cannot face others, you can run away. Therefore, company is good, but addiction, dependence, weakness is dangerous.

That is why Krishna adds in the Gīta - *aratir jana samsadi*. It is a very important value. *aratir jana samsadi* means not getting lost in friendships. When the friends are gone and I am left alone, I feel miserable. That is how many people take to vices. They either take to cigarettes or to liquor or to drugs.

Some people switch on the television loudly. Then, they feel that people are around. These are all escapism. So, shut of this escapism and spend some time alone. When Swāmi Chinmayānanda used to conduct camp in Siddhabari, he used to ask the students to walk around alone in the evening just reflecting over the classes.

It is possible in Siddhabari as it is a vast area. When Swāmi Chinmayānanda gives an order, he follows up. Everybody knows that. So, they used to go out singly and meet at some place. It is incapacity to be alone. Every Sanyāsi should have the capacity and a Grihastha has to develop this capacity.

That is inner Sanyāsa. *samsarga dōsha rahitāavijanā vanāntāha*- the capacity to live in seclusion. Krishna calls it *Vivikta Dēsha Sēvitvam*. It is the fifth possession.

Finally, the sixth possession is *vairāgyam asti*- I have got Vairāgyam, the internal richness or contentment.

When this six fold wealth or possessions are there, *itah param kim arthanīyam*- I don't require anything. Whatever I have is a bonus. If there is a car, it is a bonus. If there is a palatial house, it is a bonus. It is a luxury. It is not a need.

Verse No. 93

मातर्लक्ष्मि भजस्व कंचिदपरं मत्काङ्क्षिणी मा स्म भूः
भोगेषु स्पृहयालवस्तव वशे का निःस्पृहाणामसि ।
सद्यःस्यूतपलाशपत्रपुटिकापात्रे पवित्रीकृतै-
र्भिक्षावस्तुभिरेव सम्प्रति वयं वृत्तिं समीहामहे ॥ ९३ ॥

**mātarlakshmi bhajasva kanchidaparam matkānkshinī mā sma bhūh bhōgēshu
spruhayālavastava vashē kā nispruhānāmasi
sadyah syūta palāsha patra putikā pātrē pavitrī krutaih
bhikshā vastu bhirēva samprati vayam vruttim samīhāmahē**

Here, a *Virāgi* is addressing Lakshmi Devi. He says - O Mother Lakshmi, previously I was chasing you, I was running after you. Lakshmi Devi is known for her fickleness - *lakshmi stōya taranga bhanga chapala*. Lakshmi Devi is called *Chapala*- very fickle minded. She will come to people very rarely.

Even if she comes, she doesn't stay for long. She goes away. Therefore, I was busy chasing and you were also very, very elusive. Now, I have come to a stage where I am no more after you. Now, when I am not after you, you may come and offer. He says - even if you want to come, I have a request.

There are many people who are still chasing you. Perhaps, you can bless some of them at least for sometime. I am no more interested in Lakshmi. My interest has shifted from Lakshmi to Saraswati. Lakshmi stands for *Pravṛtti Mārga-Dharma, Artha, Kāma*. Saraswati stands for *Nivṛtti Mārga, Gnyāna Mārga, Mōkṣaḥ Mārga*.

Why do we say so? Can you see the logic? Money is the basic necessity for the first three Purushārthās. *What are they? Artha, Kāma, Dharma. Arthaha* means

possessions like house, vehicles etc. You require money for all the Artha possessions. *What do you require for entertainments, Kāma?* - Money. If we want to go a movie, we require money.

So, money is the basis for Artha. Money is basis for Kāma. *What about the Dharma or Punyam?* Scriptures talk about noble deeds, noble service or contributions to get Punyam. I again need money to do noble deeds. You need money for Anna Dānam, Vastra Dānam, to build schools etc. Whatever you want to do, money is required. Therefore, Lakshmi represents *Dharma, Artha, Kāma*.

How much money do you require for Mōkṣaḥ? You require money of a different type - *dravinagm sa varchasam*. Taitrīya Upaniṣad calls it *Gnyāna Dhanam- vidyā dhanam sarva dhanāt pradhānam*. Therefore, he says - I was still in *Pravṛtti Mārga* and now, I have to come to *Nivṛtti Mārga*.

Therefore, I am interested in Saraswati. That is why for Grihasthas who are in *Pravṛtti Mārga*, the prefix in their name is *Shri*. *Shri* means Lakshmi. The suffix for every Sanyāsi is so and so Saraswati. Therefore, Saraswati is Nivṛtti and Lakshmi is Pravṛtti. We will see the exact meaning tomorrow.

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

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



Vairāgya Śatakam – Verses 93, 94, 75, 61

ॐ

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥
**cūḍōttamsitacandrācārukālikācañcacchikhābhāsvaro
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimiraprāgbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1 ||**

Verse No. 93

मातर्लक्ष्मि भजस्व कंचिदपरं मत्काङ्क्षिणी मा स्म भूः
भोगेषु स्पृहयालवस्तव वशे का निःस्पृहाणामसि ।
सद्यःस्यूतपलाशपत्रपुटिकापात्रे पवित्रीकृतै-
र्भिक्षावस्तुभिरेव सम्प्रति वयं वृत्तिं समीहामहे ॥ ९३ ॥
**mātarlakshmi bhajasva kanchidaparam matkāṅkshinī mā sma bhūh bhōgēshu
spruhayālavastava vashē kā nispruhānāmasi
sadyah syūta palāsha patra putikā pātrē pavitrī krutaih
bhikshā vastu bhirēva samprati vayam vruttim samīhāmahē**

I introduced verse No. 93, in which we saw that Bhartṛhari is addressing Lakshmi Devi. I pointed out that Lakshmi Devi represents *Dharma*, *Artha* and *Kāma Purushārthās*, otherwise known as *Prēyas*, otherwise known as *Pravṛtti Mārga*, otherwise known as materialistic pursuits.

Bhartṛhari says - O mother, I was after you until now. Not that I have any regrets because only through *Pravṛtti Mārga*, one has to come to *Nivṛtti Mārga*. There is no direct road leading to Nivṛtti. Through Pravṛtti alone, there is Nivṛtti.

In-fact, the whole principle of life is - you enter a field, grow in that field and come out of that field.

Right from birth, we had to first enter the womb of the mother and our initial growth is only inside the womb. Even if by mistake, there is a premature delivery, an artificial womb (an incubator) is required. Therefore, everyone should enter the womb and one has to grow for 10 months in the womb.

Thereafter, the baby should not say - I like the womb very much. I will stay here forever. No mother will be interested. So, you have to enter, grow and come out. You enter LKG, grow and come out. You enter secondary school, grow and come out. The whole life is like that.

Similarly, everyone has to necessarily go through *Pravṛtti Mārga*. Then alone, one has to come to *Nivṛtti*. We may get a doubt that there are some people who directly go to the *Nivṛtti Mārga*. We don't see them entering *Grihastha Āshrama* and having all those *Vyavahārās* of *Grihastha*. They take to *Sanyāsa* directly.

How come, they enter Nivṛtti without Pravṛtti? The Śāstric answer for that is that they have already gone to *Pravṛtti Mārga* in the *Pūrva Janma*. There is no escape. Either you should have gone through it in previous *Janma* or you have to through in this *Janma*. This *Pravṛtti Mārga* is represented by *Lakshmi Devi*.

So, *Bhartṛhari* says - I was with you. I also got the benefit out of you. Now, I have grown out of you. Now, I am after *Saraswati* (knowledge), *Nivṛtti Mārga*. Therefore, O mother, I have no need for you hereafter. Therefore, you need not come to me. There are so many people who still need you very badly.

College is not needed for me after I pass out. That does not mean that college should be demolished as there are others who still need it. Therefore, *Bhartṛhari* says *mātaha lakshmi*- O mother *Lakshmi Devi*. *kanchit aparambhajasva*- may you go to some other person who is in *Pravṛtti Mārga* and who is after *Dharma*, *Artha* and *Kāma* because all those three require money.

What about me? matkānkshinī mā sma bhūh- kindly don't be interested in me because I am positively not interested in you. By chance, even if you come to me and pour money, I will hand over that money to people who need. *Matkānkshinī* - may you not desire me.

Just because I am not interested in you, you don't feel rejected as there are many others who are very badly craving for you. *bhōgēshu-* here, *bhōga* represents *Dharma, Artha, Kāma* or *Prēyas* or *Pravṛtti*. *spruhayālavaha* means interested, committed people. *tava vashē-* there are many people who are under your control.

That means those who are your slaves. *tava* refers to Lakshmi Devi. *kā nispruhānām asi-* Who are you? What value you have among us, who are *Virāgis?* *nispruhāha* means *Virāgis*, detached people, *Sanyāsis*. So, among us *Sanyāsis*, what big value are you going to have?

Then, Lakshmi Devi may ask - Ok, you may not be interested in *Dharma, Artha, Kāma*, but you have to run your life. You require your livelihood, you require *Śarīra Yātra*. *Don't you require money for that?* The basic needs have to be fulfilled. Food, clothing and shelter require money. So, *how are you going to manage that without me?* For that, Bhartruhari answers - No problem. I can always manage.

सुर मंदिर तरु मूल निवासः शय्या भूतल मजिनं वासः |
सर्व परिग्रह भोग त्यागः कस्य सुखं न करोति विरागः ||१८||

**sura maṁdira taru mūla nivāsaḥ śayyā bhūtala majinaṁ vāsaḥ |
sarva parigraha bhōga tyāgaḥ kasya sukhaṁ na karōti virāgaḥ ||18||**

As Shankara said in *Bhaja Govindam*, Bhartruhari also says *sadyah syūta palāsha patra putikā pātrē pavitrī krutaih paatraih pavitri krutaih bhikshā vastubhi* - for my food, I can always get *Bhikṣaḥ*. *Why should I have money?* Without touching money, I can always get *Bhikṣaḥ*.

You may get *Bhikṣaḥ*, but you require a plate, you require a cup, you require two tumblers, one for water and one for buttermilk. *Where will go for all these*

things? He says - It is not a problem. *palāsha patra putikā pātrē*- I can easily make a cup made out of palāsha leaves. *putikā* means made into a form of a cup. That itself is *pātram*.

What is the glory of that pātram? You have to wash your pātram again and again and use and bother whether others have washed it properly. I have no such problem. Whenever I need one, I immediately have a freshly manufactured vessel. Therefore, he says *sadyahsyūta*. *sadyah* means just made. Just made *palāsha patra putikā pātrē*;

At least, Bhartruhari talks about an external vessel. Shankarāchārya goes one more step further and says even that is not required. Bhagawan has given *pātram* for us. Just join the two hands and make a cup. It can hold food and water also -*karatala bhikṣaḥha tarutala vāsa*. *What is the difficulty?*

Therefore, in that *pātram*, *pavitṛī krutaiḥ bhikṣhā vastubhiḥ* - I will lead my life with *bhikṣaḥ* which is sacred. *Why is bhikṣaḥ said to be sacred here?* It is because of two reasons. The first reason is that for Sanyāsis, bhikṣaḥ alone is prescribed. Therefore, since it is the *swadharmā sampādita bhikṣaḥ*, it is sacred.

For a Grihastha, Bhikṣaḥ is not allowed because Grihastha is one who has to give Bhikṣaḥ. *If Grihastha also seeks Bhikṣaḥ, what will happen?* Therefore, it is banned for a Grihastha. That is why Lord Krishna strongly criticizes Arjuna - Arjuna, you were talking about *bhikṣam* which is *Para Dharmā*. Therefore, it is *Pāpam*.

A Sanyāsi need not feel bad asking for Bhikṣaḥ. In fact, it is his privilege. Therefore, he says *pavitṛī krutaiḥ*- it is sacred, *Śāstrā vihitatvāt*. It is not only sacred because it is Śāstrā enjoined, but it is sacred because I look upon the Bhikṣaḥ as Ēshwara's gift. It is because of my attitude towards that.

Krishna talks about it in the Gīta - *yadrucchā lābha prārabdhāyasamarpitam*. Therefore, whatever comes is because of *Prārabdhā* and Prārabdhā is always

coming from the Lord's hands. Lord being *Karma Phala Dāta*, we should remember that *Prārabdha Phalam* is coming from Lord's hands.

Therefore, whatever is the type of Bhikṣaḥ, *yadrucchā lābhasantushthaha*. Otherwise, he is not a Sanyāsi. He cannot say *bhavati dosa dēhi*, or *bhavati gulab jamun dēhi*. One commentator goes one step further - *yadrucchā alābhasantushthaha*. One day, if nothing is there, convert that day into Ēkādashī.

For a Sanyāsi, special Ēkādashī Vratam is not required. When there is no Bhikṣaḥ, it is Bhagawan decided Ēkādashī. Generally, you find that Sanyāsi never has Ēkādashī. Daily it becomes Dwādashi. For Grihasthās, there is only one Dwādashi for fortnight. For a Sanyāsi, for trusting God, he will end up becoming Guru. Guru has two meanings.

One meaning is teacher and another meaning is overweight. So, he says I don't worry at all - *bhikshā vastu bhirēva samprati*. After coming to *Nivṛtti Mārga*, *vayam vruttim samīhāmahē* - we people like to lead our life by Bhikṣaḥ. *vrutti* means livelihood. *samīhāmahē* means like to take care of our livelihood by Bhikṣaḥ.

So, what is the glory of Sanyāsi? kanthāmiva shrīm api kutsayantaha. He is able to send away Lakshmi Devi. That is the greatness of Sanyāsi. This is another *Virāgi Stuti*.

Verse No. 94

महाशय्या पृथ्वी विपुलमुपधानं भुजलता
वितानं चाकाशं व्यजनमनुकूलोऽयमनिलः ।
शरच्चन्द्रो दीपो विरतिवनितासङ्गमुदितः
सुखी शान्तः शेते मुनिरतनुभूतिनृप इव ॥ ९४ ॥

**mahāśayyā pṛthvī vipulamupadhānaṁ bhujalatā
vitānaṁ cākāśaṁ vyajanamanukūlō:'yamanilaḥ |
śaraccandrō dīpō virativanitāsaṅgamuditaḥ
sukhī śāntaḥ śētē muniratanubhūtinṛpa iva || 94 ||**

In the previous verse, Bhartṛhari said how he will take care of his food needs without the help of Lakshmi Devi (money). He said - I can very nicely manage.

Only in the other countries, there is saying that there is no free lunch. But in India, *Sanyāsa* is part of the Indian culture. *Brahmacharya Āshrama* is part of Indian culture.

Whoever dedicates his life to spirituality, he will be taken care of by Indian society. Even though this is considered to be a poor country, the biggest *Anna Dānam* takes place in this country alone. We are even famous for the cheapest medical treatment. Therefore, we get all the best things here because of the greatness of Vedic culture.

Ok, you will manage your food. *What about your shelter?* Bhartṛhari says - I have got the biggest shelter in the world. *mahāshayyā pruthvī*- the entire earth is my bed. If I want hard bed, it is available. If I want a soft bed, it is also available. Therefore, I have got a very comfortable bed.

mahāshayyā means a big bed. *What about a pillow?* It is very costly. *How will you get the pillow?* He says - No problem. I have got fat arms. Because of Bhikṣaḥ, I have become so fat that my arms are wonderful pillows. *vipulam upadhānam bhujalatā* -*bhujalatā* means the hands, the arms. *bhujalatā* is *vipulam upadhānam*.

It is a very big pillow and Bhagawan has given two of them (one spare). I will use one arm and after sometime, if I want a change, the other arm is there. *What about the ceiling?* *vitānam cha ākāsham*- the whole sky, the blue canopy given by the Lord, free of cost. Swāmiji beautifully says that these people pay a lot of money for five star hotels.

I have got a Multi Star guest house. *What do I miss in life? What about fan?* I don't depend upon the local fan where the current will go off and on. If I use the generator, diesel price will be hiked. I don't depend on all those. *anukūlaha anilaha*- the favorable, soft, wonderful breeze is my fan. *Where will you go for bed room light?*

sharatchandraha dīpaha - the wonderful full moon and that too the *sharatchandraha*- the autumnal moon is the *dīpaha*. *What will you do for company?* Bhartṛhari says - I have got a wonderful wife who will follow me all the time. The other wives may or may not follow.

Who is that wife? *viratihi*. *viratihi* means *Vairāgyam*. *What is the definition of a spouse?* *saha chārini* - the one who is supposed to be a company all the time and who makes my life wonderful is the spouse. The one who always follows me in prosperity or adversity, and makes my life enjoyable and comfortable is the spouse.

He says *Vairāgyam* does exactly that job. Firstly, *Vairāgyam* follows me everywhere, all the time. It not only follows me, but it also makes my life comfortable, beautiful and happy. Therefore, he says *virati vanitā*. He doesn't use the *Vairāgyam*. He uses the word *viratihi*. There is a grammar trick.

In Sanskrit, the words also have genders, irrespective of the meaning. *kalatram* is a word which means wife, but the word is neuter gender. *What is the connection between meaning and gender?* There is no connection at all. Here, there are two words for detachment in Sanskrit. *Vairāgyam* means detachment and *Viratihi* also means detachment.

Vairāgyam is the neuter gender - *akārāntaha napumsaka lingaha vairāgyam vairāgye vairāgyāni iti rūpāni*. The word *viratihi* is feminine gender. Detachment is compared to a wife. Therefore, he uses *virati vanita*. In some other context, they use the word *shānti vanita*.

shānti vidēha sutā sahachāri daharāyōdhyā nagara vihāri mōhā mahārnavā tārakakāri rāgadvēṣaḥ mukhāsūramāri chēlati mama hrudayē. *Who is Rama's wife?* *shāntihi*. This is the Adhyātma Ramayana, looking at the Ramayanam philosophically. The word *shāntihi* is also feminine gender.

You choose any word and it follows a *Gnyāni* all the time. *shānti* follows and *viratihi* follows. Therefore, he says I don't lack companion. I don't miss

anything. *virati vanita*- here, *vanita* means wife, the wife in the form of detachment. *sangaha* means association, companionship of detachment is there.

That is why somebody nicely said

**satyam mātā pitā gnyānam
dharmō bhrātā dayā sakhā
shāntih patnī kshamā putraha
shadētē mama bhāndhavāha -**

I have family members. *Who are they?* *satyam mātā, pitā gnyānam, dharmha bhrātā*- bhrāta means brother. *dayā sakhā*- dayā is my friend. *shāntihi patnī, kshamā putraha*.

Shadētē - these six are my kith and kin. Similarly, *virati vanita sangaha* means by the association. *muditaha*- I am very, very happy. I never feel lonely. *How do you know that this person doesn't feel lonely?* He says I sleep very well - *sukhī śāntah shētē munihi*. This Sanyāsi, with such a house, with such a wife is very relaxed - *śāntah*.

He doesn't know what stress, strain, worry, tension are and he does not require a sleeping pill. *sukhī*- he is very comfortable. *munihi shētē*; *How?* *nrupaha iva*- like a king. He is a *yati rājaha*. Like a king who has got all the costly paraphernalia, this *munihi* sleeps. *What type of muni is he?*

atanubhūtihi -*atanuḥ* means *mahā*, great. *tanu* mean *alpam*. *atanuḥ* means opposite of *alpam*. That means abundance. *bhūtihi* means prosperity, wealth. So, this Sanyāsi is a person of abundance of wealth. *What wealth?* He has got the inner wealth. So, *mahābhūtihi nrupaha iva munihi shētē*. Therefore, he doesn't depend on anyone.

With this, I am concluding the topic of *Virāga Stutihi* and *Virāgi Stutihi*. Now, I will go to the next topic of *Upadēshaha*. Bhartṛhari is giving the advice for those who

want it. This topic division is mine. Bhartruhari has not gone in this order. Hence we are going forward and backward.

Upadēshaha

Verse No.75

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्
संदीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥ ७५ ॥

**yāvatsvasthamidaṁ śarīramarujaṁ yāvajjarā dūratō
yāvaccēndriyaśaktirapratihatā yāvatkṣayo nāyuṣaḥ |
ātmaśrēyasi tāvadēva viduṣā kāryaḥ prayatnō mahān
saṁdīptē bhavanē tu kūpakhananaṁ pratyudyamaḥ kīdṛśaḥ || 75 ||**

Advice No.1: *What is that?* Don't postpone your spiritual pursuits. No doubt, we all have to have material pursuits. Vēda is never against it. Vēda accepts all *Dharma*, *Artha* and *Kāmas Purushārthās*. Human mind wants comforts, entertainments, distractions. All those things are required.

But he says that the human pursuit should also include spiritual growth because we are a mixture of both material personality (*Anātma*) and also spiritual personality. Therefore, there should be a bāalance of material and spiritual pursuits. The general design that the Vēda has is that the initial part of life is material pursuits dominant, in most of the cases.

Generally, in the initial part of life, in the most of the cases, it is material pursuit dominated. Only there are exceptional cases where the life starts with spirituality. But that also appears exceptional. That is also not exceptional because a person who starts with spirituality, has already gone through material pursuit in *Pūrva Janma*.

Remember the sixth chapter of the Gīta. The *Yōga Bhrashta* of the Pūrva Janma becomes a spiritual genius of the present Janma. As somebody nicely said - the best method of catching the bus is to miss the previous bus. Like that, if a person misses the spiritual pursuit or fails due to some reasons, then it begins in the next birth -

athavā yōgināmēva kulē bhavati dhīmatām; tatratam buddhi samyōgam labhatē pourva dēhitam etc. Otherwise, the normal course is - material pursuit and later, gradually the shift takes place from material to spiritual pursuit. That too should not be sudden. You cannot say that suddenly the day after retirement, I will start from 4 o'clock, three hours meditation. Therefore, acclimatization is required.

That is why in *Grihastha Āshrama*, we do give time for Pārāyana, japa classes etc. There afterwards, this should increase and later, this can become very, very predominant. Our tendency will be to postpone. So, Bhartṛhari says - *what is the guarantee that you are going to survive? Has Yama given a guarantee letter that you are going to live for 100 years?* You don't know.

Even if you are going to somehow manage to survive, how do you know how many organs would be intact and how many organs would be replacements? Most of them are spare parts. Therefore, he says start early. The domination can come in due course, but start somewhere. Therefore, he says *yāvat idam śarīraṁ swastham* - when your body is reasonably healthy.

Perfect health never exists. It is like ideal gas of chemistry which never exists. When your śarīraṁ is reasonably healthy, *arujam*- without serious diseases; *rujā* means *rōgaha.arujam* means *rōga rahitam, arōgam. yāvat jarā dūrataha* - when old age and problems like senility etc, are reasonably far away or when old age has not fully set in.

yāvaccha indriya shaktiḥ apratihātā- when the sensory faculties are not seriously obstructed, not seriously stifled, not atrophied. *indriya shaktiḥ* means

Gnyānēndriya Shaktiḥ, Karmēndriya Shaktiḥ. Because for *Shravana-Mananam*, I should be able to sit for some time and I should be able to write notes and at-least, read my notes.

apratihatā means unobstructed. *yāvat āyushaha kshayaha na-* when the longevity has not gone or as long as the life is intact. When all these relatively favorable conditions are there, you at-least have to start. He says *mahān prayatnaha kārayaha-* a great effort, a committed effort, a sincere effort, a whole hearted effort should be put forth.

What for? ātma shrēyasi- for one's own *Mōkṣaḥ*. Here, ātma is reflexive pronoun, in the sense of one's own. There is significance in this word. Shankarāchārya tells in *Vivēka Chūdāmanī* that there are certain goals of human life for which others can work. Suppose, I want to carry something to a place and if I don't have the strength to carry, I can take the help of somebody else.

Shankarāchārya says *-mastakanyastabhārādērdūḥkhamanyairnivāryatē*. If I am carrying a load on my head, my friend or son or anybody can help me out. If father has got some loan which he cannot pay off, the son can do that on behalf of his father. Even in many ritualistic procedures, what I cannot do, I can ask somebody else to do that.

In-fact, all the Pūjās in the temple are done by the Pūjāri for our sake. Even though he is doing, you know that the result of that Pūja comes to you. Bhagawan's computer doesn't have Y2K problem. It will correctly hand over to the person. Thus, there are many goals for which others can function.

Shankarāchārya says there are certain other goals for which you alone have to work. He gives the example of hunger. Suppose, you are hungry and your son says I will eat for both of us. Or your roommate doesn't feel like walking to dining hall and you eat double *Bhikṣaḥ*. Then, both will become sick. He says if you are hungry, better you eat.

Then, Shankarāchārya says no one in the world can work for your *Mōkṣaḥ*. Only you have to work. Your husband or wife may be very, very dear, but the Sādhana camp or Vēdānta Shraavanam should be done by the respective individual. Some ladies ask me - *Swāmiji, can I come to the class? Will I be giving up my duty?*

This worry comes because the husband asks- *where are you going?* I want you to stay back and serve food for me. She says - I have Gīta class. He says - *what is said in Gīta? Svadharma. What is your Svadharma?* - Serving me food. So, these are all problems.

We should remember that your Swadharma is not only to home, but working for your *Mōkṣaḥ*, listening to *Vēdānta* also comes under your *Svadharma*. Therefore, we should remember that we have to work for our *Mōkṣaḥ*. Therefore, Bhartṛhari says *ātma shrēyasitāvadēva*.

tāvadēva means when the conditions are conducive, favorable as mentioned above, effort should be put. *By whom? vidushā. vidushā* means by an intelligent person. Just like we always plan for our future such as how to invest the money properly, how to buy some extra property, how to keep some gold, how to buy some property in the name of children etc, we should also plan for our spiritual growth.

We are all wonderful in planning for the material, financial aspects. If somebody asks what you are doing for spiritual growth, you have no answer. That is not correct. You plan for the future. You not only save money for yourself, but also for your children and grandchildren. We are so well organized in material, future planning.

What plan do we have for Mōkṣaḥ? By the time we are aware of that, it is time for going. Therefore, he says - start now. Otherwise, if you are planning to start spirituality in your grand old age, when you cannot even sit properly and when you cannot read because of poor eye sight, if you try Vēdānta, it is like *sandīptē*

bhavanē-when the house is on fire, *kūpa khaanam*- this person starts digging well.

How ridiculous it appears! So ridiculous is postponing spirituality. *kūpa khaanamprati* -*prati* means with regard to digging a well. *udyamaha* means effort. *kīdrushaha*- *what type of effort will it be?* It will be a foolish effort. Similar will be your late pursuit of spirituality. *Therefore, what is lesson No.1?* Don't procrastinate by some excuse or the other.

Verse No.61

परेषां चेतांसि प्रतिदिवसमाराध्य बहुधा
प्रसादं किं नेतुं विशसि हृदय क्लेशकलितम् ।
प्रसन्ने त्वय्यन्तः स्वयमुदितचिन्तामणिगणो
विविक्तः संकल्पः किमभिलाषितं पुष्यति न ते ॥ ६१ ॥

**parēṣāṃ cētāṃsi pratidivasamārādhyā bahudhā
prasādaṃ kiṃ nētuṃ viśasi hṛdaya klēśakalitam |
prasannē tvayyantaḥ svayamuditacintāmaṇigaṇō
viviktaḥ saṅkalpaḥ kimabhilaṣitaṃ puṣyati na tē || 61 ||**

Here, Bhartruhari says that one of the toughest and almost impossible tasks in life is pleasing others. There are many problems. Firstly, you do not know what will please others. Still worse, even if you know what will please others, you don't know when it will please because most people are moody. Therefore, one thing which pleases at one time, the very same thing at another time, it displeases.

Therefore, the first problem is that I don't know what will please others and when. Therefore, often with all good intentions, I do something to please others and I not only end up not pleasing others, but I end up displeasing others. Not only displeasing at that time, but lifelong, the person blames me for all later consequences.

This is the first problem. I don't know what will please a human being and when it will please. The second problem is that whatever you do, the other person is

not pleased. We would have often faced such people. Everyone will have at least one example.

Bhartruhari said in his Nīti Śatakam, *bramhāpi naram na ranjayati*- there are certain cases where even God cannot please them. That is that person's Jātaka Rāshi. Whatever you do, that person cannot be happy. That is why Swāmiji told the example of a person who went by train and there was no water. Water bottle was forgotten.

He kept on saying that he was thirsty. The wife could not do anything. He said - don't worry, we will get it in the next station. I have forgotten. It is my mistake. At last, water was got in the next station and this person drank. She thought hereafter, he will be at peace. Then, he started saying - I was thirsty, I was thirsty.

Now, what will you do? Jump from the train. That is all you can do. Thus, there are people who manage to successfully become unhappy, no matter what you do. This is the second problem in pleasing people. The third problem is tougher. When you do one action to please one person, the very same action displeases another person.

When you change your idea and change the action to please the other person, this person becomes unhappy. One man came to me and profusely sobbed and cried saying - Swāmiji, I don't know what to do. If I do something to please my wife, mother is unhappy. If I do something to please my mother, wife is unhappy. She says - if your mother is there, have her and leave me.

Swāmiji, I am the only child. *What shall I do?* I felt like asking him to come with me. But the thing is that by his action, only one of them will be displeased. By my action, both may be displeased. Even now, his problem continues. He is not able to keep his mother because the wife has given the warning that the day she steps in, she will be out. And that person is the only child!

So, this is another problem in life. When you please one person, the very action displeases other. Therefore, Bhartruhari says drop the idea of pleasing others. Do your duty. If they are pleased, it is their Punyam. If they are displeased, pray for them.

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

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



Vairāgya Śatakam – Verses 61, 62, 63, 69, 100

ॐ

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

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयन्ः
चेतःसद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥ १ ॥
**cūḍōttamsitacandrārukālikācañcacchikhābhāsvarō
līlādagdhavilōlakāmaśalabhaḥ śrēyōdaśāgrē sphuran |
antaḥsphūrjadapāramōhatimiraprāgbhāramuccāṭayanḥ
cētaḥsadmani yōginām vijayatē jñānapradīpō haraḥ || 1 ||**

Verse No.61

परेषां चेतांसि प्रतिदिवसमाराध्य बहुधा
प्रसादं किं नेतुं विशसि हृदय क्लेशकलितम् ।
प्रसन्ने त्वय्यन्तः स्वयमुदितचिन्तामणिगणो
विविक्तः संकल्पः किमभिलाषितं पुष्यति न ते ॥ ६१ ॥
**parēṣāṃ cētānsi pratidivasamārādhyā bahudhā
prasādam kiṃ nētum viśasi hṛdaya klēśakalitam |
prasannē tvayyantaḥ svayamuditacintāmaṇigaṇō
viviktaḥ saṅkalpaḥ kimabhilaṣitam puṣyati na tē || 61 ||**

In Verse No. 61, I introduced the second advice. Bhartṛhari was pointing out how difficult it is to please others. Therefore, he asked us to drop the idea of pleasing others. This advice should be carefully understood. Otherwise, it will be taken as being selfish, being rude, being inconsiderate etc.

We should remember that Bhartṛhari never asks us to be unpleasant to people. It is our duty to be pleasant to people, to be considerate, to be helpful to the extent we can. But at the same time, Bhartṛhari says: drop the idea of pleasing

people. It looks contradictory. We should understand that there is a very thin dividing line.

It is our duty to be pleasant to others. We have seen in Gīta -*anudvēgakaram vyākyam satyam priyam hitam cha*. But what Bhartṛhari wants to say here is - being pleasant to people is in your hands. But by being pleasant to others, whether others will be pleased or not, is not in your hands. You can be smiling, you can use gentle words, and you can be considerate. These are all being pleasant and are within my control.

What will be the response of the other person for my behavior? How do I know whether the other person will be pleased or irritated by that? Therefore, Bhartṛhari says - *karmani eva adhikarāha*. Being pleasant to others is within in your choice, but whether they will be happy or irritated by that, is not in your hands.

Perhaps, for no reason, some people do not like us at all. Then, however beautifully you behave, they are not going to be happy with that. Or they might have some other problem. Therefore, my duty ends with being kind, good, pleasant, considerate and helpful. But whether this will make another person happy or not happy is not in my hands at all.

If you expect the other person to be happy by your behavior, you may be disappointed. That is why I said that there are some people to whom whatever you do, they choose to be unhappy. Therefore, this advice should be very, very carefully taken. We are to be pleasant, good natured, compassionate, considerate and helpful.

Our job is over with that. How the other person responds is certainly not in my hands. Therefore, drop the idea of pleasing others or making the other person pleased. A person may say - I can't drop pleasing others because I have to get things done through them. To get things done through them, I have to propitiate them, please them.

Many people have to do such jobs with regard to boss, for the sake of business etc. Some people may argue with Bhartṛhari - I cannot drop pleasing because I require favors from them. Then, Bhartṛhari asks the question - *for what purpose?* He wants to complete the cycle. So, you want to please others to get favors.

Then, Bhartṛhari asks the question - *why do you want favors?* He says - so that I will be happy. You are struggling to please another person and you are trying to get favors from that person and through those favors, you want to become happy, successful in life. Bhartṛhari says -*why do you go in a roundabout way?*

Instead of struggling to please other people and get favors from them and being happy through those favors, why can't you struggle yourself to be happy without going through the impossible, unpredictable, uncontrollable external people and world?

Therefore, instead of going through the indirect method of controlling the world and through the world, controlling your happiness, why can't you directly control your happiness? Our method is that we want to control people and the world so that we can be happy. Bhartṛhari says -why do you control the world which is impossible and try to be happy?

Why can't you handle your mind directly and find the same fulfillment, happiness wherein, the struggle will be worthwhile? This is the essence of this verse. It is working for direct happiness, instead of working for indirect happiness, through the world, through the propitiation of others.

parēshām chētāmsi pratidivasamārādhyā-in the second line, there is a word *hrudaya*. *hrudaya* is addressing his own mind. Bhartṛhari is addressing his own mind. O mind, *ārādhyā*- you want to propitiate, please. *parēshām chētāmsi*- the minds of other people, which itself is an impossible task.

It is not enough that you please once. You have to do it on a regular basis - *pratidivasam*. I don't want to go to the details of how. You all know that.

Therefore, you can supply that. *shōdasha upachārās* are there, including helping the wife of the boss. Therefore, *pratidivasamārādhyā*;

ārādhyā means literally worshiping, propitiating, pleasing other's minds. *How? bahudhā-* by manifold methods. Some of them may be *Dhārmic*; some of them may be *Adhārmic* and also belittling oneself. In-fact, we saw some of the verses in the previous Vairāgya Śatakam. Even though, I know that the person is doing *Akrama*, even though I know that the person is insulting me, just to remain in his good books, I have to put an artificial smile.

Not only that, but I have to glorify saying you are wonderful, you are great. *What is all this for?* Only then the promotion will come or business will run. Therefore, *bahudhāārādhyā-* O mind, by manifold methods, you are trying to please. *What is the purpose? prasādam nētum* - Pūja is only for getting *prasādam* later.

prasādam means favors from those people, consideration from those people, *anugraha* from those so called, deities. So, *prasādam nētumohrudaya klēshakalitam vishati* - complicated methods involving full of struggle, pains. Often, one has to give up one's values, morals, principles, dignity, prestige, family status.

One has to give up everything. Bhartrhari even used the word *kākavat*. He gave the example of *kākavat*. Therefore, you have to stoop down to such level. *Vishasi* - you are entering the field of propitiating others. Through those favors, you want to either attain *Dharma, Artha* or *Kāma*.

Dharma is doubtful. *Artha* and *Kāma* are meant for security and fulfillment. He says - *why are you trying this impossible task?* Directly train the mind to be happy and secure without depending on all these external factors. Therefore, he says *prasannē tvayyam*-O mind, once you become tranquil, free from false values, free from greed.

Then, *antaha swayamudita chintāmani gunaha viviktaha sankalpaha* - when your mind is pleased, tranquil and quite, you will develop a *Sankalpa Shakti*. The mind

itself has the power. *What type of Sankalpa? viviktahasankalpaha* - clear and unobstructed Sankalpa Shakti. *What type of Sankalpa Shakti is it? chintāmani gunaha*-which has the properties of Chintāmani stone. *chintāmani* is a mythical stone or gem.

What is its greatness? Keeping that Chintāmani, whatever a person thinks, all those wishes will be fulfilled like Kāmadhēnu or Kalpaka Vruksha -*chintāmātrēna sarva kama pradatvāt chintāmanihi*. Since it fulfills your Chintā, your mind itself will become a Chintāmanihi, capable of fulfilling all your *Purushārthās*, without depending on any external factor, without falling at the feet of all the immoral people.

swayam udita chintāmani gunaha-from where does that Sankalpa Shakti come? It comes from itself - *swayam udita*. So, learn to depend on yourself. That is the advice here. Learn to handle your mind, instead of depending upon external people. If that is done, *kimabhilashitam tē na pushyati-then, which desire of yours will not be fulfilled?*

He is addressing the mind. *O mind, which desire of yours will not be fulfilled, if you learn to handle your own mind?* Therefore, the second advice is to learn to handle your mind and tap your own inner resources.

Verse No. 62

परिभ्रमसि किं मुधा क्वचन चित्त विश्राम्यतां
स्वयं भवति यद्यथा भवति तत्तथा नान्यथा ।
अतीतमननुस्मरन्नपि च भाव्यसंकल्पयन्
नतर्कितसमागमाननुभवामि भोगानहम् ॥ ६२ ॥

**paribhramasi kiṃ mudhā kvacana citta viśrāmyatām
svayaṁ bhavati yadyathā bhavati tattathā nānyathā |
atītamananusmarannapi ca bhāvyasaṁkalpayan
natarkitasamāgamānanubhavāmi bhōgānaham || 62 ||**

Now comes the third advice. Here, Bhartruhari wants to point out that the past and the future can be either made favorable or unfavorable to us in the

present, depending upon how we approach them. If we properly approach, our past can be favorable. If we improperly approach, the past can be unfavorable.

Similarly, if future is properly approached, it can be favorable and if it is improperly approached, it can be unfavorable. *What do you mean by proper and improper approach?* If we are going to brood over the past and go on feeling regret and guilt and nourish the hatred for the past hurt given by others and nourish the guilt for the past mistakes that I have done, the past regrets the past guilt are going to become heavy in the present.

The mind is going to become heavy, nonfunctional, burdened and my present efficiency is diluted or cancelled. This is where the past is abused by me. On the other hand, if I am discriminative, I can use every past experience for learning some valid lesson or other. Every experience has a hidden lesson.

There is no lesson-less experience in life. But the lessons are hidden like the ghee in the milk, like sugarcane juice in the sugarcane. They are not available. You should know how to crush and take it. If we decide to learn valid lessons from the past, then our past will make us more mature, more seasoned, more experienced.

To use the Upaniṣad expression - *parīkṣha lōkān karma chitān*; If we do *parīkṣha*, then our past will make us more mature, more seasoned, more experienced and therefore, more efficient in the present. Thus, past can either decrease my efficiency or increase my efficiency. *What should be our aim?* It is to use the past for increasing the efficiency.

How to do that? Learn the lessons and thereafter, spit out the experience like the sugarcane juice. Crush the sugarcane, take the juice and remove the pulp. Don't dwell upon why people treated me like that. From that, I have learned this lesson and then, I have forgotten. Similar is the attitude regarding the future also.

If future is going to create anxiety in me, if future is going to create worry in me, then the future decreases my efficiency. On the other hand, if future makes me plan very well in the present, I use it for planning and I use it for preparations. In-fact, death itself should make me well prepared. Death should not create anxiety.

Death should trigger preparation in me because I cannot avoid death. So, better I be prepared instead of worrying. Similarly, I cannot avoid old age. So, I better be prepared. I cannot avoid separations in life. So, I better be prepared.

Thus, if I use the future for planning in the present, then the future will make me efficient. Brooding over the past and worrying over the future is an unintelligent reaction. Whereas, learning from the past and planning for the future is intelligent action. We should know the difference between reaction and action.

What is reaction with regard to the past? It is worrying. What is the action with regard to the past? It is learning. What is the reaction with regard to future? It is worrying. What is the action with regard to future? It is planning. Therefore, Bhartruhari says learn and prepare well and then forget the past and future.

He says *hē chitta*- o mind, *vishrāmyatām*- learn to relax. *kvachana* - at-least, for some time. *paribhramasi kim mudhā* - why are you unnecessarily restless, wavering, wandering, vacillating. *mudhā* means unnecessarily. By your hurry, tomorrow is not going to come earlier. *Therefore, why are you unnecessarily making yourself restless?*

mudhā means in vain. *svayam yad yathā bhavti tat tathā bhavati*- whatever is going to come tomorrow according to the Law of Karma, that will happen. *Why are you fretting and fuming? na anyathā*- not otherwise. *Therefore, what is my advice? atītam ananusmaran*- stop brooding over the past.

Our past brooding consists of two parts. Either I brood over what others have done to me or I brood over what I have done to others. One is called *Bhōkta*

based worry and another is called *Karta* based worry. Bhōkta based worry is called hurt and Karta based worry is called guilt. We brood efficiently over hurt and guilt even during meditation session.

So, *atītam ananusmaran-* learn from the past and spit it out. *What about future?* He says *api cha bhāviasankalpayan-* don't worry about future. Planning and acting are important because planning and acting can improve the future. Worry can never improve the future.

Not only that, but it will only effect the present. Therefore, plan and act, but strongly refuse to worry. At least, verbally say - I don't worry. At least, practice saying - I won't worry. So, *bhāviasankalpayan;* *Then, what do you do?* *bhōgānanubhavāmi-* may you face the present experiences efficiently. *iha* is the alternate reading for *aham*.

iha means in the present. May you face the experiences. *What type of experiences?* *atarkita samāgamān-* which have come to you without your knowledge. *atarkitam* means unpredicted, unexpected arrivals. May you face them as they arrive. Therefore, live in the present. Don't allow the past and future to affect the present. This is the third advice.

Verse No. 63

एतस्माद्विरमेन्द्रियार्थगहनादायासकादाश्रय
श्रेयोमार्गमशेषदुःखशमनव्यापारदक्षं क्षणात् ।
स्वात्मीभावमुपैहि संत्यज निजां कल्लोललोलां गतिं
मा भूयो भज भङ्गुरां भवरतिं चेतः प्रसीदाधुना ॥ ६३ ॥

**Ētasmādviramēndriyārthagahanādāyāsakādāśraya
śrēyōmārgamaśēṣaduḥkhaśamanavyāpāradakṣam̐ kṣaṇāt |
svātmībhāvamupaihi sam̐tyaja nijām̐ kallōlalōlām̐ gatim̐
mā bhūyō bhaja bhaṅgurām̐ bhavaratim̐ cētaḥ prasīdādhunā || 63 ||**

The fourth advice is - by following the spiritual pursuit, may you find contentment, fulfillment with yourself. *swātmībhāvamupaihi-* may you attain your own higher nature, fuller nature, secure nature, happy nature. Like a

suffering dreamer wakes up and he is free from dream problems, may you wake up to your higher nature.

How do you do that? *shrēyō mārgamāshraya* -by resorting *Shrēyō Mārga*, *Gnyāna Mārga* or *Vichāra Mārga*, spiritual paths.**What is the glory of this Mārga?** *ashēsha duhkha shamana vyāpāradaksham*- it is capable of subduing all your worries -*ashēsha duhkha shamanam*. So, in totally subduing your worries, *vyāpāradaksham*- it is capable, expert.

How long will it take? *Kshanāt*. *Kshanāt* means immediately, instantaneously it is capable of subduing your worries. Such a *Shrēyō Mārga* may you take to and own your higher nature. Observe how he has come from *Vairāgyam* to *Vēdānta Vichāra*.

Somebody may say that I don't have time and that inner leisure for that. Even if time is there, mind is thinking of so many things. Then, he says you have done enough of those things. Now withdraw from those. *ētas mā d virama*- may you withdraw from all other pursuits. **What are they?** *indriyārtha gahana*- withdraw from the dense forest of complicated materialistic pursuits.

gahana means dense forest. *indriyārtha* means the material objects. **What is its nature?** *āyāsakāt*- stress ridden. *āyāsa* means stress, tension. **How do you know?** Because you find that stress management programs are increasing and there are so many people going for stress management.

Therefore, the very fact that the stress management programs are increasing indicates that it is all tension ridden. So, may you withdraw from or at-least, reduce the stress ridden pursuits of the materials and spend that quality time for *Vēdānta Vichāra*. By way of that, *svātmībhāvamupaihi*- may you own up your higher nature.

Your mind will be vacillating. It says - I know this is important. I know I have to change. There are people in Madras, every time they meet me, they say - I want to join classes Swāmiji. They are saying that for the past 10 years. So, I want to, I

want to never crystallizes. Therefore, Bhartṛhari is remonstrating saying *kallōla lōlām gatim nijām santyaja*- drop this vacillation.

Vacillating like a wave. *kallōla* means a wave, unsteady. So, may you give up your thinking which is unsteady like a wave, like a bubble. Having decided to commit yourself to spiritual pursuit, there afterwards, never go back. *mā bhūyō bhaja bhangurām bhava ratim*- may you not again go back to. *bhūyō mā bhaja-bhaja* means seek again, go back to.

bhava rati means the sensory pleasures, your attachment to the Sāmsāric pleasures which are *bhangurām*. *Bhangurām* means fleeting. May you not again go back to the fleeting material pleasures. He is addressing the mind. O mind, steady yourself. *prasīda adhunā*- may you relax, may you be pleased and may you change your direction.

So, the fourth advice is own your higher nature, fall on your own lap. That is why in Tamil, *Mōkṣaḥ* is called Veedu. Come home, you have wandered far. *chētaḥa* is advising the mind. Bhartṛhari is doing in double purpose. When he advices, people may ask - *who are you to advice?* Then, he says - I don't advice you. I am advising my own mind.

Verse No. 69

तस्मादनन्तमजरं परमं विकसि
तद्ब्रह्म चिन्तय किमेभिरसद्विकल्पैः ।
यस्यानुषङ्गिण इमे भुवनाधिपत्य-
भोगादयः कृपणलोकमता भवन्ति ॥ ६९॥

**tasmādanantamajaraṁ paramaṁ vikāsi
tadbrahma cintaya kimēbhirasadvikalpaiḥ |
yasyānuṣaṅgiṇa imē bhuvanādhipatya-
bhōgādayaḥ kṛpaṇalōkamatā bhavanti || 69||**

What type enquiry should be done? He is defining here the *Shrēyō Mārgam* mentioned in the previous Slōka. *tasmāt*- having got a clear direction in life, having got a clear goal in life. *tat brahma chintaya- athātō brahma jignyāsa*. *What*

type of Brahman? anantam ajaram paramam vikāsi-anantam means eternal, time-wise limitlessness.

vikāsi means expanded. It means space-wise limitlessness.*ajaram* means without decay.*paramam* means which is absolute. *dwandvair vivarjitam* - which is beyond the pairs of opposites. *tat brahma chintaya. What about all the other things? asat vikalpaihi kim -vikalpāha* means products, which means creation.

vikalpāha is equal to *kāryam*. Technically, it means *Adhyāsaha* or *Kārya* Prapancha. *What is their nature? asat* means *Mithyā*. So, *mithyā kārya vastubhihi kim prayōjanam* - *What is the use of holding on to the Mithyā Prapancha?* Come to Satyam Brahma. Then, you may ask - *what will I get if I come to Satyam Brahma? What will I get is the crucial question?*

He says *bhuvanādhipatya bhōgādayaha* - all the pleasures of the world, including the pleasures of an emperorship.*bhuvana adhipati* means an emperor. It means sovereignty, all the pleasures, including the pleasures of an emperor. The pleasures that you are giving are going to be replaced by the higher pleasures. So, *yasya anushanginaha* - all those pleasures are only a part of that Brahman.

anushangi means they are all parts, they are all a *pratibimba* - *yasya brahmānandasya anushanginaha pratibimba bhūtāh*; Therefore, you are not going to miss anything in life. *These pleasures are of what nature? krupana lōka matāh*. These worldly pleasures which are valued by unfortunate people are only a poor copy or reflection of the original.

Therefore, the whole world is running after the fake worldly pleasures. Therefore, they are called *krupana lōka*. *krupana lōka* means unfortunate people. *matāh* means valued, *abhimatāh, sammatāh*. These worldly pleasures which are valued by unfortunate people are really reflections of that Brahman. Therefore, at least you come to the original.

Let the people hang to the fake one. With this, I am completing the *Upadēsha* part also. He gives plenty of them, but I have selected samples of *Upadēsha*.

The final Upadēsha is *Brahma Vichāram Kuru*. Now, I come to the final topic which is conclusion - *Upasamhāra*. I have chosen the last verse which is the 100thverse.

Verse No. 100

मातर्मदिनि तात मारुत सखे तेजः सुबन्धो जल
भ्रातर्व्योम निबद्ध एव भवतामन्त्यः प्रणामाञ्जलिः ।
युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल-
ज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥ १०० ॥

**mātarmēdini tāta māruta sakhē tējaḥ subandhō jala
bhrātarvyōma nibaddha ēva bhavatāmantyaḥ praṇāmāñjaliḥ |
yuṣmatsaṅgavaśōpajātasukṛtasphārasphurannirmala-
jñānāpāstasamastamōhamahimā liyē parabrahmaṇi || 100 ||**

In this *Upasamhāra* Slōka, Bhartṛhari talks about the thought of a wise person, at the time of death. *What will be his thinking pattern?* He is putting it in first person, singular. Therefore, you have to imagine Bhartṛhari in death bed or any Gnyāni in death bed. As far as we are concerned, we are allergic to that topic.

We say - we are all fine. *Why do you bring this topic?* Bhartṛhari happily brings this topic. He says that a wise person calls all the five elements as very close relatives and they have gifted him the body. It is because the body is made up of the five elements. Therefore, O elements, I have been associated with you because you have given me this physical body.

The good news is that I have put this physical body to good use. *What is the good use of the body?* There is only one good use. It is knowledge. Therefore, because of my association with the physical body which is your gift, I have attained fulfillment. Now, having used the body, I want to return it with a note of Thanks.

I am not returning it with a complaint. I am returning the body with gratitude. My delusion is completely gone. I am becoming one with *Brahman*. *parabrahmani liyē*- I am only merging into my nature. *How does he address the*

five elements?mātaḥmēdini- O mother, Earth.*tāta māruta-* O father, Air.*sakhē tējaha-* O friend, Fire.

subandhō jala - O relative, Water.*bhrātar vyōma-* O brother, Space. *bhavatām antyaha pranāmānjalīhi nibaddhaha* - I am offering my final Namaskāra to you. He has worshipped all the elements previously. In Sandhyāvandanam, there is water worship, there is fire worship and there is air worship.

I have worshipped all of you before also, but this is *antyaha*, the final *pranāma anjalīhi*, the final Namaskāra. *nibaddha* means offered. *What is my present condition?*

yushmatsangavashōpajāta sukruta sphāra sphurannirmalagnānāpāstasamasta mōhamahimā is one word in Sanskrit. You will understand the meaning if you start from right side. *mōhamahimā-* varieties of delusions, *samasta* means all of them.

apāstam - are all gone from me. *gnyāna-* because of the knowledge that I have gained. *Nirmala* - which is pure. *sphurat-* which is shining, bright. *sphāra-* which is intensely shining, extremely brilliant. *sphāra* is an adjective of *sphurat*. The knowledge is born of the *sukruta*. *sukruta* means the blessing, the *Punyam*.

upajāta- which is born out of. *yushmat sanga vasha* - my association with you. *What is the association?* My body is your gift. Through my body, I am associated with you. I got the knowledge because of the human body alone.

Therefore, by the power of that knowledge, all the delusions are gone. This whole word refers to 'I'. 'I', whose delusions are gone; *Having been freed from all delusions, what am I doing now? parabrahmani līyē. What about will, house, money bank account?* All that needs to be done by you, do it before.

At the time of death, you should have only one thing to do. Conveying thanks to everything else and merging into the Lord. This is possible only when there is *Vairāgyam*. With this, Bhartruhari completes his *Vairāgya Śatakam*.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate | |

om̐ śāntiḥ śāntiḥ śāntiḥ |



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Arsha Avinash Foundation
104 Third Street, Tatabad, Coimbatore 641012, India
Phone: +91 9487373635
E mail: arshaavinash@gmail.com
www.arshaavinash.in