

**"durvAsana pratIkAra dashakam"**  
**("Remedies to Counter Negative Habits" in Ten Verses)**

**by Swami Vidyananya**

How I chanced upon this work, I will tell you. I was just looking at one of my books which contain about 28 to 30 *UpaniShads*. It is a collection of *UpaniShads*. I used to refer that book only for referring *UpaniShad mantra*; a few days before I just saw the first page of the book, which I had never seen before. I refer that book only for *Brihadaranyaka mantra or Chandogya mantra*. It is a small pocket sized book. Then I found the **durvAsana partIkAra dashakam** on the first page. I just saw these *shLokas* and I thought it will be useful to us. So I decided to have this during *shivaratri*. Incidentally it is a work attributed to Vidyananya Swami, who is one of the Acharyas of *Sringeri Matha*. Now we are conducting in the *Shringeri pravacana mandiram* also. Therefore *Vidyananya swami* will be happy.

The title of the work is **durvAsana pratIkAra dashakam**. *DurvAsana* means *duShTa vAsana*. *vAsana* means habit, a tendency and inclination. *duShTha vAsana* means negative inclination, unhealthy habits. All of us have developed a lot of unhealthy habits very religiously. As long as these unhealthy habits are there, we will soon find out which are the unhealthy habits, a person cannot get *Atmaj~nAnam*- Self knowledge or God realization is not possible. Even if a person becomes a student of *Vedanta* and he studies the scriptures, he may do *shravaNam and mananam* also, he may get *j~nAnam* alright but as long as these *durvAsanas* are there, *j~nAnam* will not become *j~nAna niShThA*. Thus *durvAsanas* are *j~nAna pratibandhakam*. Even if by chance a person comes to *j~nAnam*, it will become *j~nAna niShThA pratibandhakam*.

If some people here have not heard about *j~nAnam* at all, they also have to remove *durvAsana*. For what purpose? *j~nAna siddhyartham*. Suppose some of the people claim that they have gained *j~nAnam* saying that we have been studying for many years; we have mastered the *Upanishads*; we know it by heart! So if there are people who have learnt the *UpaniShads*, for them also the removal of *durvAsana* is important; for what purpose? *na tu j~nAna prAptyartham, parantu j~nAna niShThA prAptyartham*. This work is useful for all types of people.

The word *pratIkAram* means antidote, medicine, remedy. So *durvAsana* is a disease for which we have to regularly take medicine. It is not an ordinary disease. It is a chronic disease. Therefore medication is not for one day, two days or three days. It has to be long term

medication. *pratIkAram* means remedy. Here in this work, the author talks about different types of *durvAsanAs*. For each of the *durvAsanAs* what is the remedy? For this *durvAsanA*, this is the remedy. For that *durvAsanA*, that is the remedy. He gives a long list. Therefore it will be very useful for all types of *sAdhakAs*, except for those who have gained *j~nAna niShThA*. Once gained *j~nAna niShThA* cannot tell anything. For *sAdhakAs* this will be useful. Therefore we can keep this pamphlet, daily we can do *pArAyaNam*. We can look at our heart. What type of disease we have got? Accordingly we can take injections, like diabetics self-inject. Similarly, the doctor is not required. Now I am teaching you how to take the injection. Then daily you can take the dose. Along with this, for *vedantic* students, the author prescribes *nididhyAsanam*. *nididhyAsanam* means, remembering the teaching and carefully, consciously avoiding the *durvAsanAs*. Those who have not got the teaching *nididhyAsanam* is not relevant. But *durvAsana pratIkAram*, they should practice.

Most of the verses are very clear therefore I am not going to elaborately explain them; because in 45 minutes I have to finish 10 *shLokas*. So I will be quickly going through them.

The first *shLoka* says:

प्रातर्वैदिककर्मतः तत्तदनुसद्वेदान्तसच्चिन्तया  
 पश्चाद्भारतमोक्षधर्मकथया वासिष्ठरामायणात्।  
 सायं भागवतार्थतत्त्वकथया रात्रौ निदिध्यासनात्  
 कालो गच्छतु नः शरीरभरणं प्रारब्धकान्तार्पितम् ॥ १ ॥

prātarvaidikakarmataḥ tattadanusadvedāntasaccintayā  
 paścādbhāratamokṣadharmakathayā vāsiṣṭharāmāyaṇāt |  
 sāyaṁ bhāgavatārthatattvakathayā rātrau nididhyāsanāt  
 kālo gacchatu naḥ śarīrabharaṇaṁ prārabdhakāntārpitam || 1 ||

24 hours, if not 24 hours, all the waking hours, spend in the study of *VedAnta*.

*AsupteH AmR^iteH kALaM nayed vedAnta cintayA |  
 avakAshe na dhAtavyaH kAmAdInAM manAdapi||*

Spend all time learning and remembering the scriptures. Of course this he is telling taking a *sannyAsi* into consideration, but if he is a *gR^ihastha*, we have to make certain conditions and clauses. Say as much time as possible spend in learning and thinking, instead of watching ‘*oLiyum oliyum*’ (means audio and video-a popular weekly tamil cinema songs telecast by Madras Doordarshan/TV). It seems on a *bandh* day all the video libraries become empty it seems, watching 5 or 6

cassettes in a day. Instead of this spend in the study and contemplation of scriptures. For that he gives a routine:

*prAtarvaidikakarmataH* - this is for a *grihastha*. A *grihastha* has to take to the *vaidika karma* - *sandhyAvandanam* or prayer etc. Start the day with prayer.

*tadanu*-afterwards

*sadvedAnta saccintayA* - afterwards learn or think of *vedAnta*- like *bhagavdgita*, *upanishad* etc. *vedAnta* means *upaniShad*.

Then *pashcAt* thereafter; *bhAratamokShadharmam kathayA* - for a variety and difference, because intellect cannot confine to the same text all the time; it will be boring - *kenopanishad*, *kenopanishad*, *kenopanishad* always... what to do then? For a change *vedAnta sARA*, for a change *vivekachuuDamaNi*" etc.

You know the dish 'sevai'. What all varieties of 'sevai' is done? Curd *sevai*, tamarind *sevai*, lime *sevai*, sweet *sevai*... what for? Just for a variety.

Similarly here also, the teaching is the same but taught through different texts books.

*bhAratam*- from this one thing becomes clear. Many people wonder if *bhAratam* could be read at home or not. Some excuse for not reading. So the excuse is "You should not read the *Gita*", "you should not read *bhAratam*", because brothers will quarrel, as though they are not quarrelling now already! So remember *Vidyaranya* gives the sanction. There is nothing wrong in reading *bhAratam*, *bhAgavatam* etc. at home. There is nothing wrong in reading *bhagavad-gItA* at home. *Vidyaranya* gives permission for reading *bhArata* at home.

*mokSha dharma* - is *mahAbhArata*. In *mahAbhArata* there is a portion called *mokShadharmam* which is dealing with *mokSha*.

Then *vAsiShTha rAmAyaNA*- means *yoga vAsiShTham*.

All this is up to noon. Thereafter take some rest if you want, it is alright.

*sAyaM bhAgavatArthatattva kathayA*- read the *bhAgavata tattvam* in the evening.

*rAtrau nididhyAsanAt*- during night you may not be able to read because of short sight or middle sight or any other sight may be. Then what will you do? Whatever you have read during the day, you reflect over, meditate upon, *nididhyAsanAt*.

In this manner *kALo gacChatu*- spend the whole life in this manner, *sharIra bharaNA* *prArabdha kaNTArpitam*- So if we do all these things, who will maintain our body? Food, clothing and shelter? *Vidyaranya* says *prArabdhasamarpitam sva vapurityeShA manIShA mama*. As long as *prArabdha* is there to support the body, even if you want to die, you cannot die. This is of course from the standpoint of a *sannyAsi*. For a *grihastha* some earnings are allowed. It is okay, but not too much; but just enough to maintain the life.

*prArabdhakANtArpitam*- means offer your life to *prArabdham*- and whatever *prArabdham* does let it do.  
*sharIra bharaNam* - means maintenance of the body.  
Up to this is the *nididhyAsanam* part. Hereafter begins *durvAsanA pratIkAram*.

## Second verse

अज्ञानं त्यज हे मनो मम सदा ब्रह्मात्मसद्भावनात्  
संकल्पानखिलानपि त्यज जगन्मिथ्यात्व सम्भावनात्।  
कामं साधनसाधनाश्रम परिध्यानादजस्रं त्यज  
क्रोधं तु क्षमया सदा जहि बलाल्लोभं तु सन्तोषतः ॥ २ ॥

ajñānaṁ tyaja he mano mama sadā brahmātmāsadbhāvanāt  
saṅkalpānakhilānapi tyaja jagannmithyātva sambhāvanāt |  
kāmaṁ sādhanasādhanaśrama paridhyānādajasraṁ tyaja  
krodhaṁ tu kṣamayā sadā jahi balāllobhaṁ tu santoṣataḥ || 2 ||

What is the first *durvAsanA*? *aj~nAnam* - means Self-ignorance, which is in the form of Self-forgetfulness or *dehAtmabuddhirUpeNa*. *Shankaracharya* often writes *avidyA vAsanA* and this *vAsanA* is *dehAtmabuddhi*. Give up ‘I am the body notion’ how? By *brahmAtmasadbhAvanAt*; by remembering that ‘I am not this perishable changing body, but I am *brahmAtma*’. Suppose *Vidyaranya* gives advice, somebody may come and complain to him questioning “who are you to give me advice?” what to do if people ask like this? So *Vidyaranya* says *mama manaH*. He says, ‘I am not telling anyone, I am telling my mind.’ He told this aloud. So when other people come and complained, he says, ‘I am not telling you, I am telling my own mind. Oh mind! Give up this ignorance.’

*sa.nkalpAn akhilAn api tyaja* - give up all your *sa.nkalpas*- thoughts regarding the future. What should be done tomorrow, the day after and the following day what to do? What needs to be done next year? Thus we plan and plan not only for our future, we plan for our children’s future also. Not only our children and we plan for our grand children also. Where is the end? Enough of all the *sa.nkalpAs*! Give up all of them!

How? By *jaganmithyAtva saccintanAt* - all these things that you are experiencing are *mithyA* - means false and unreal. Unreal means what?

They are all perishable in nature. Whatever you carefully acquire will be lost.

Then *kAmam sAdhana - sAdhana shrama paridhyAnAt* - suppose I have lots of desires. What to do? he says you constantly think of the perishable nature of the *sAdhanAs*. *sAdhanA* means what? The various materials involved in gaining them and also *sAdhana shramam*- the effort involved in acquiring that. If you want to get a thing, see how much competition is there? We have to wait for the tickets! We have to stand in queue! All kinds of problems we have to face. Therefore think about the effort involved and *kAmam tyaja*- give up desire. It is not enough if you give up today, because *kAma* will come back tomorrow. In some houses people keep dogs and cats as pets. Initially it will be very nice. There after what happens? You begin to feel it is a headache because it creates lots of problems. Initially you loved giving it some eatables. After some days when it begins to give problems you want to send it outside. You leave it outside somewhere and come back and before you have come back home it has come back. So *kAma* is also like that. If you remove it, again it will come back. Therefore *ajasram tyaja, duHkah doSha anudarshanena tyaja*. - Constantly give up, by repeatedly seeing the *doSha*.

Then *krodham tu kShamayA* - whenever anger comes, immediately what is the antidote, take an injection of *kShamA*. *kShamA* means what? Patience; let us wait and see if this person is changing, thus patience, you practice.

*LobhaM tu santoShataH* - when there is *Lobha* problem; *Lobha* means what? Greed; however much you get, you are not satisfied, you want more and more. That greed you have to remove by *santoShaH*.

*yallabhate nijaKarmopAttaM vittaM tena vinodaya cittam |*

Be happy with whatever you get. Don't compare with neighbors or your brothers. Brothers might have ups and downs. One brother may be rich; one brother may be a poorer one. Even if the brothers are able to adjust, the wives may create problem. "See how your other brother is earning so much, why can't you earn?" This person is interested in Vedanta classes, there are cases like these. I am saying out of experience. They come and tell me. *Swamiji!* I don't want to earn much. I have got enough, but my wife is constantly nagging, comparing me with my brother.' Of course it may be the other way round also. I don't blame the wives alone. Brothers also can do like that. So *jahi* means give. How? *baLAAt* - by the strength of *santoSha*.

**Third verse**

जिह्वोपस्थसुख सभ्रमं त्यज मनःपर्यन्त दुःखेक्षणात्

पारुष्यं मृदुभाषणात्त्यज वृथालापभ्रमं मौनतः ।

दुस्सङ्गं त्यज साधुसंगमबलाद्गर्वं तु भङ्गेक्षणात्

निन्दादुःख अनिन्द्यदेवमुनिभिर्निन्दा कथा संस्कृतेः ॥ ३ ॥

jihvopasthasukha sabhramam tyaja manahparyanta duhkhekṣaṇāt

pāruṣyam mṛdubhāṣaṇāṭtyaja vṛthālāpaśramam maunataḥ ।

dussaṅgam tyaja sādhusaṅgamabalāḍgarvam tu bhaṅgekṣaṇāt

nindāduḥkha anindyadevamunibhirnindā kathā saṁskṛteḥ ॥ 3 ॥

*jihvopastha sukham tyaja - sukham - pleasure jihvA- means tongue upastha- means sexual organ - the pleasure of eating and sexual pleasures. tyaja- you give up. How to give up? I find it very, very difficult. My tongue is very, very long.*

*manaH- is sambodhana he manaH- oh mind*

*paryanta duHkhekShaNAṭ - by constantly remembering the consequences, the sorrows, pains etc. - cholesterol problem; therefore whenever you feel like having an extra helping remember that.*

*sukhabhramam- that is also bhrama- which is only a seeming pleasure. Very careful here - he does not say sukham tyaja; he says sukha bhramam tyaja. paryantam means the consequent pain. IkShaNA- means by constantly remembering.*

Then *pAruShyam mR^idubhAShaNAṭ- another tendency is harsh words. The moment a person commits a mistake, tough words, wounding words, harsh words and cruel words is called - pAruShyam, are used. Never use harsh words even in worst cases; avoid harsh words. But they are speaking! Let them come to lower level. You need not match them in this respect. We can try to match other people in nobler things. If another person is shouting, we need not also raise our voice; because he shouts, so above him, I raise. Then he raises, then I raise; never do that. Suppose I speak softly and they don't listen, let them not listen. When they are hearing you, at that time you speak softly. Never raise your voice. Never speak harsh words. pAruShyam tyaja - how? mR^idu bhAShaNAṭ.*

Vidyaranya says; only where speaking is necessary you speak. Don't speak something because you have to speak something; he says *vR^ithA Alapam is shramam*. All the time keep on chattering. The pains and disturbances caused by fruitless speaking - *vR^ithA Alapam is shramam*. *vR^ithA Alapam* you conquer by *maunam*.

*dussaN^gam tyaja sAdhu sa.ngamabaLaṭ - give up all dussangam duShTa sangam - even talking too much about material things is dussangam; all the time talking about purchases made - sofa-set, radio, TV,*

dress, ornaments chappals etc.- constantly talking about what you have bought and what I have bought is also *dussangam*. At least have 2 or 3 friends with whom you should become close with them. But you should never talk about your family affairs; at least minimum one or two. You can talk to all the others about family affairs, but every one should have a minimum of one friend. If you have no friend then I am available for you, but on one condition, you should not complain about your son or daughter-in-law etc. at least with me speak only Vedanta. Therefore, *sAdhu sa.ngamabaLAAt dussaN^gam tyaja*.

*garvam tu bhaN^gekShaNAAt-* whenever you have *garvam*- pride, pride goes before a fall. *garvam* is like bubble. It can break any moment. I may be wounded, I may be insulted anytime. When I have got too much *garvam* the insult will be terrible, therefore give up *garva* by *garva bhaN^ga* - means destruction of arrogance.

*ninda duHkha anindyadeva munibhirninda kathA sa.nskR^iteH ||*  
we often experience pain because of other people criticizing us. This is one of the sorrows, pain that we often experience. 'I am okay, I don't create any problem, but whatever I do, this person criticizes.' Father criticizes or the in-laws criticize, however much I am good, criticism comes. When the criticism is paining you, what is the medicine? He says, that even *devas*, *munis* - means *R^iShIs* - they all do not have any defects at all. They are perfect beings. Even those perfect people are criticized by the world. *Rama* is criticized. *Krishna* is criticized. When they themselves are not able to escape *ninda*, where am I? *ninda* is unavoidable. '*olavAyai moodinAlum, ooruvAyai mooda mudiyAdu*' (This is a Tamil proverb which means the mouth of the kiln can be closed but the mouth of the public cannot be shut). How can you close another person's powerful mouth? In that criticism, if there is some constructive idea, I can learn about my weakness and change, it is fine. But, any criticism and every criticism I should receive and I should not contemplate. Now we are contemplating on that, that, that person said like this, and this person said like this. So never bother about anybody's criticism. When a valuable criticism comes from a person, who is sane and who uses his words properly, such people's criticism alone you have to listen to. Having listened, change your habit and then forget the criticism. *anindyadeva munibhiH* - even *devas* who do not deserve *ninda*, are criticized. Even when *Rama* has not been spared from criticism, where are we? Even when *Krishna* has not been spared from criticism, where are we?

Part 1

to be cotd.

## durvAsanA pratIkAra dashakam -2

### Verse four

निद्रां सात्विक वस्तु सेवनतया स्वप्नं सदा जागरात्

रोगान् जीर्णसिताशनाहैन्यं महाधैर्यतः।

अर्थानर्थ परिग्रहं च वृथा संसर्गं संत्यागतः

स्त्री वाञ्छां दोषदर्शनबलाद्दुःखं सुखात्मक्षणात्॥४॥

nidrām sātvika vastu sevanatayā svapnaṁ sadā jāgarāt  
rogān jīrṇasitāśanāhainyaṁ mahādhairyataḥ |  
arthānārtha parigrahaṁ ca vṛthā saṁsarga saṁtyāgataḥ  
strī vāñchāṁ doṣadarśanabalādduḥkhaṁ sukhātmekṣaṇāt || 4 ||

*nidrAM tyaja* - if you want to keep vigil for *shivarAtri* - but sleep takes over; what to do? By *sAtvika vastu sevanatayA*... by taking to *sAtvika* pursuits like *japa*, *abhiShekam* even *japa* makes many people sleep or *bhajan*, etc. or do something, visiting temples. So take to *sAtvika* pursuits to give up *nidrA* - sleep.

*svapnam sadA jAgarAt* - dreaming, ' building castles in the sky' we do all kinds of things like this, don't think of the future and build what you call mental palaces. You be *jAgarAt*- means ever awake and alert

*Bhartrihari says somewhere:*

परिभ्रमति किं वृथा कचन चित्त विश्राम्यताम्

स्वयं भवद्यथा भवति तत्तथा नान्यथा।

अतीतमननुस्मरन् अपि च भाव्यसङ्कल्पयन्

अतर्कित समगमान् अनुभवस्वभोगानिह॥

paribhramati kiṁ vṛthā kvacana citta viśrāmyatām  
svayaṁ bhavadyadyathā bhavati tattathā nānyathā |  
atītamānusmaran api ca bhāvyaśaṅkalpayan  
atarkita samagamān anubhavasvabhogāniha | |

Oh mind! Addressing the mind, give up all the *sankalpAs*-future dreaming etc. give up.

*paribhramati kiM vR^ithA* - why are you loitering round and round all over the place?

*atItamananusmaran* - don't repeatedly think of the past; past, gone is gone.



*api ca bhAvi asN^kalpayan - bhAvi* -future has not yet come. So don't bother too much about that. If you want to plan for the future fix a time and plan for the future. After planning you should not constantly think of that. Planning, we don't condemn. Constant brooding, we condemn. Fix the future and forget it.  
*atarkita samagamAn anubhavasvabhogAniha* - afterwards, as even the situations come, face them as it requires.

That is the idea here in this verse four -  
*rogAn jIrNasitAshanAt jahi - jIrNasita* - is an *Ayurvedic* product. When diseases come, there is nothing wrong in taking medicines; because body is the temple, a blessing given by the Lord; body is required for gaining Self-knowledge. Therefore we do not neglect the body. We only should not pamper the body; don't neglect the body. Whenever *roga* comes - cure by *jIrNa sita ashanAt*- by taking proper medicine *rogAn jahi- jahi-* means give up.

*dainyam mahAdhairiyataH* - this is another problem for all the people. *dainyam* - means mental weakness, diffidence and inferiority complex. 'Swamiji, I don't know if I can or get *mokSha*. I may get only *krama mukti*,' any number of times repeatedly said, "You are free here and now", the problems of the body should be taken as the problems of the body. However much I say, still 'Swamiji, unless *sannyAsa* is taken, *mokSha* will not be gained! No *mokSha* will be gained in *gR^ihasthAshrama*, or I cannot gain *mokSha*'; **Never, never, never say that!**

*dainyam* - whenever that *dIna bhAva* comes by *mahAdhairiyatah jahi*- I can achieve. If I don't get this *dhairyam*, take the help of the Lord. All *Bhagavans* say "*yAmirukka bhaya yen*"(It is a Tamil proverb which means "why fear when I am there"). All the Gods are telling you take my help, you can achieve anything. Therefore, be devoted to the Lord.

*tvameva cAdyam sharaNam prapadye, yataH pravR^ittiH prakR^ita purANi- tataH padam tat parimArgitavyam ..*

Therefore, never be a weakling. Don't bleat like goat; roar like a lion in Vivekananda's terms.

*arthAnartha parigrahaM tyaja* - don't collect too much wealth. Then you have to bother about your shares, investments etc. where the stock market is crashing? What is Ram? What is Shyam? Ram and Shyam are the nicknames for 'black' and 'white' monies; All kinds of problems. Keep what is required and be happy. Therefore *arthAnartha parigrahaM* -hoarding and accumulating, *tyaja*-give up.  
*vR^ithA sa.nsarga santyAgataH-* by giving up all the *sa.nsargAs*-means relations, transactions, interactions; by giving up all

unnecessary interactions and transactions, stop all unnecessary accumulations.

*strI vA~nChAm tyaja*- give up the fascination for the opposite sex. Here he is addressing a male; therefore he is saying *strI vAnChAm*. If it is *strI* - then *puruSha vAnChAm tyaja*. This is one of the natural weaknesses, which can pull down a person; therefore a Vedanta student has to get over this natural weakness. Therefore give up this fascination for the opposite sex.

*strI vA~nChAm tyaja doSha darshana baLAt* - How? By *doSha darshanam* - by seeing the defect, the perishable nature, and everything has got its own weakness.

*duHkham sukhAtmekShaNAt*- whenever *duHkham* comes, you have to turn your attention to *sukha Atma*; because at *anAtma* level *duhkhham* is unavaoidable. Body means - *asti, jAyate, vardhate, vipariNamate, apakShIyate and vinashyati*. Body means problems will be there only, at the level of *anAtma*. Atma is free from all of them. Therefore, by remembering the *sukha Atma* give up the *duHkham* born of *anAtma*.

## Verse five

दारासक्तिमनादरात्सुतधनासक्तिं त्वनित्यत्वतः

स्नेहं मोहं विसर्जनात्करुणया नैष्ठुर्यमन्तस्त्यज।

औदासीन्यं समाश्रयात्त्यज सुहृन्मित्रारि दुर्वासना

सर्वानर्थकरान् दशेन्द्रियरिपूनेकान्तवासान् जहि ॥५॥

dārāsaktimanādarātsutadhanāsaktim̐ tvanityatvataḥ  
snehaṁ mohaḥ visarjanātkaruṇayā naiṣṭhuryamantastyaja |  
audāsīnya samāśrayāṭtyaja suhrunmitrāri durvāsana  
sarvānarthakarān daśendriyaripūnekāntavāsān jahi || 5 ||

*dArAsaktim* - one may say I am not interested in the *strI*. *strI vA~nChAm tyaja* - has been told, therefore I don't have any fascination for the women in the world. 'But I have got a weakness for my wife', can be said, isn't it? So this can also be taken care of. *dArA Asaktim tyaja* - that does not mean one should not love one's wife, very careful here. After hearing the class, don't go and tell your wife, *Swamiji* has said that, 'I should not take care of my wife, so do what ever you want', should not be said.

*snehaM moha visarjanAt karuNayA* - *sneham* - means attachment, sticking to, clinging to; it is because of *moha* - means false value, undue value, misplaced value, that is called *moha*; *moha visarjanAt* - by giving up all the false values.

*bhaja govindam bhaja govindam bhaja govindam mUDhamate* | There is another name for *bhaja govindam* - *moha mudgaraH* - means 'olakkai'(it is a Tamil word) - means pestle. 'I am giving a pestle to destroy *moha*.' What is that? *Viveka* is the *mudgaraH*. *Viveka mudgareNa moha visarjanam kuru*.

*naiShThuryamantastyaja-* often we treat our servants etc. with cruelty. All those that are spoilt are given to the servants. Never treat other people cruelly, harshly; remember they are all human beings. Similarly to animals and plants also, never be cruel to anyone. You have to develop *karuna*. Develop compassion, sympathy for every living being.

*audAsInya samAshrayAt tyaja suhR^inmitrAri durvAsana-* we categorize people in the world, in form of *suhR^it-* this is a nice person, *mitram* - this is my close friend, *ari-* I cannot withstand to see that person with my eyes face to face. Thus we divide the world into good, bad and the ugly. So you don't divide the world into these categories. How? *audAsInyAt* - by your non-involvement, never be involved too much in anything. Your involvement should be to that extent that you must be able to quit at any moment. One leg is always out. That does not mean that your commitment is half hearted. When you are doing a job, you do completely. But all the time, at any moment, "I am ready to quit"; because remember that later when *yama dharma rAjA* comes, we will have to quit all our involvements. We might be having half-business we might have done, a job half way! *Yama dharma raja* is not going to say, 'finish this and come'. You know why? Suppose *yama dharma rAjA* says 'you finish this job and come'. What will the person do? he will start another one! *yama dharma rAjA* will have to wait eternally at the doorstep. *yama dharma rAjA* is going to take away your life just like that! So ever be ready to quit from anything, this moment!

*sarvAnarthakarAn dashendriyaripUn ekAnta vAsAn jahi-* the ten sense organs - *j~nanendriyas* and *karmendriyas* - no doubt are instruments, but often we have become their slaves. How to get out of this slavery? Once in a while *ekAnta vAsAn jahi-* take to *ekAnta vAsa* - have a holiday without doing anything else or go to some *Ashrama* and stay for 2 or 3 days, not along with the tape recorder, camera etc, etc.; without doing anything, being free from all these addictions.

## Verse six.

आलस्यं त्वरया श्रमं श्रमधिया तन्द्रीं समुत्थानतः  
भेद भ्रान्त्यभेददर्शनबलात्तां मिथ्यात्वतः सत्यताम्।  
मर्मोक्तिं निज मर्म कर्म कथया क्रोधं स्वसाम्येक्षणात्  
आक्रोशं कुशलोक्तितस्य च मनश्छिन्द्यप्रमादो भयम् ॥ ६ ॥

ālasyam tvarayā śramam śramadhiyā tandrīm samutthānataḥ  
bheda bhrāntyabhedadarśanabalāttāṃ mithyātvataḥ satyatām |  
marmoktiṃ nija marma karma kathayā krodham svasāmyekṣaṇāt  
ākrośam kuśaloktitasya ca manaśchindyapramādo bhayam || 6 ||

*Alasyam tvarayA* - must add the word *tyaja* for all the words. You give up your *Alasyam* - dullness, laziness by *tvarayA* - by doing things quickly. It takes 3 to 4 minutes for some people even to get up; by quick movements.

*shramam shramadhiyA* - our problem is either we have *Alasyam* - which is *tamoguNa* otherwise we take to *rajoguNa* - over-activity; mentally and physically we may end up being 'workaholics', over-activity. When you take to over-activity, what should you do? *shramadhiyA* - *shrama* means restlessness, disturbance; give up restlessness by practicing *shama*. When there is too much planning and activity, go and sit in an easy chair for 5 minutes, chant *OM shAntiH, shAntiH shAntiH*. This also should not be chanted with speed and finished quickly. Let there be calmness.

*tandrIM samutthAnataH* - *tandri* - sleepiness, semi *nidra*, semi-sleep - that you give up by *samutthAnataH* - by alertness. some people do not sleep at night, so throughout the day they sleep. Like the next day of *shivarAtri*, after keeping awake, vigil the whole night, how will it be? That is called *tandri*.

*bheda bhrAnti abheda darshana baLat* - *bhrAnti* confusion or *dvaitam* or *bhedam* - this you have to conquer by *advaita* vision *abheda* vision.

*tAm mithyAtvataH satyatAm* - if we feel like taking the world as real, and God is as good as non-existent; how are we now? God *nAsti* world *eva asti*. It should be reversed. God alone is, the world does not have any *satyatvam*. Repeatedly *vedanta* has to be studied to understand this vision. In between *Vidyaranya* includes some vedantic ideas also.

*marmoktim nija marma karma kathayA-* *marma* - means a weak point, a defect of a person. We always like to talk about the defects of other people. We are experts! He is like that; he is like this; and after reading this work we will be more experts in pointing out, you have this *durvAsanA*, you have that *durvAsanA*'. So here, he says, '**NEVER DO THAT. Never talk about the *durvAsanA* of the other person**'. If at all you have to talk, talk *nija marma karma kathayA* - talk about your weakness.

*krodham sva sAmyekShANAt-* give up anger, previously he said, 'give up anger by *kShama*'. Here he says, 'give up anger by seeing *Atma sAmyam*'.

*Atma-* here means - *saccidAnanda Atma*; Therefore, *prapancopashamam shAntam shivam advaitam AtmadarshanAt ityarthAH*.

*Akrosham kushaloktitaH - Akrosham-* means scolding or shouting at others; that you get over by *kushala uktiH*. Talk only good things to others, and what is good for the other person. He may talk what is not good for you. In spite of that you talk only what is good for the other person.

*manashChindyapramAda bhayam - give up fear by apramAdAt - alertness regarding Vedantic teaching.*

*aham abhaya svarUpaH asmi| abhayam pratiShThAm vindate|*

For those people who do not know Vedanta, whenever fear comes, think of the Lord; what should you be afraid of? For vedantic students - *aham eva IshvaraH* - why should I be afraid of? For non-vedanta students - *Ishvara* is with me. There is a slight difference for Vedanta students - *Ishvara* is me.

## Verse seven.

भूतार्थस्मरणं वृथा भ्रम धिया प्राप्तं तु हानेक्षणात्

भव्यार्थव्यसनं सदा त्यज प्रारब्ध चोद्येक्षणात्।

शिष्टाशिष्ट जनक्रियां वृथा च कष्टानुसन्धानतः

स्नेहाद्वेषमतिं सदा त्यज जनं भस्मास्तथा संस्मृतेः ॥७॥

bhūtārthasmarāṇaṁ vṛthā bhrama dhiyā prāptaṁ tu hānekṣaṇāt

bhavyārthavyasanaṁ sadā tyaja prārabdha codyekṣaṇāt |

śiṣṭāśiṣṭa janakriyāṁ vṛthā ca kaṣṭānusandhānataḥ

snehādvēṣamatiṁ sadā tyaja janāṁ bhasmāṁstathā saṁsmṛteḥ || 7 ||

*bhUtArtha smaraNam tyaja - don't think of the past all the time. Suppose somebody has done a mistake and you have pointed out that*

mistake, that is enough. Now throughout the day, you keep saying to that person, 'you did it!', in different languages, in different, different contexts in different, different ways. Even when some visitors come, to the visitors also you say, 'I could have come, but this person did not do that'.

Thus don't go on harping on what has gone by; you have learnt a lesson, then full stop! Give up the past!

*bhUtArtha smaraNam* which is *vR^ithA bhrama dhiYA prAptam* - which is because of our confusion or *moha*; that you give up by *hAna IkShaNA*t - means *bhUtam* is *naShTam*. It is already gone. Why should I think of that?

*bhavyArtha vyanam sada tyaja* - worrying always about the future, you should always give up. Of course, always you should give up. How? *prArabdha codyekShaNA*t - future, to a great extent is determined by *prArabdham*. However much we put forth the effort, our effort alone is not going to determine the future. Our own *prArabdha* also is there. *prArabdha* can completely upset our plans. Therefore, do your best and leave the rest, but don't rust. Some people say, "Swamiji, I don't worry about myself, I am worried about my son only or daughter only or my grandson only. Any type of worry because of your son or for your grandson; he has his own *prArabdha* - you can give the best to your son. What ever he is going to do in his future is not going to be totally in your hands. Therefore, leave the rest; don't worry about your family or Gulf war! What is the use of seeing the Gulf war all the 24 hours? What happened in the Gulf war etc, etc.? It may end up in a world war. Suppose bomb falls in Madras, what can we do? Whatever is going to happen is going to happen, full stop.

*shiShTashiShTa janakriyam tyaja* - give up all the *karmas*, whether good or bad. He is talking from the Vedantic angle. *sarva dharmAn parityajya* - all of them you give up and spend your life in *vedAnta smaraNam*. Give up all *karmas* as *vR^ithA ca kaShTANusandhAnataH* by remembering *duhkhamityeva. dhumah agniH eva* - every *karma* has got in-built *duHkham*, pain in-built in that. By remembering that, you give up all *karmas*. **This is for *sannyAsIs*, so you need not take this seriously.**

*snehAt dveShamatim* - whenever *dveSha* arises, when hatred comes, replace *dveSha* by *sneha*. When there is too much *sneha*, then replace by *vairAgyam*; from *dveSha* to *sneha* and from *sneha* to *vairAgyam*; from *adharma* to *dharma* and from *adharma* to *sannyAsa*.

*sada tyaja janam bhasmAn tathA sa.msmR^iteH*- whenever you are attached to the body, yours or others, remember *bhasmAntagum*

*sharIram*. This so called valuable body, soaped, pasted, scented and powdered! This wonderful body will end up in *bhasma* - ashes. So don't be too much attached to the body.

Part 2

to be cotd.

## duravAsana pratIkAra dashakam - 3

### Verse eight

अध्यात्मादि भवं सदा त्यज मनस्तापं स्वभावेक्षणात्

वैषम्यं समभावतः परकथा विक्षेपमक्षोभतः।

धिक्कारादि भवन्तु दुःखमनिशं तद्योग्यता भावनात्

तज्ञातज्ञ शिशून्क्षमस्व कृपया कर्मक्षया ताडनम् ॥ ८ ॥

adhyātmādi bhavaṁ sadā tyaja manastāpaṁ svabhāvekṣaṇāt  
vaiśamyam samabhāvataḥ parakathā vikṣepamakṣobhataḥ |  
dhikkārādi bhavantu duḥkhamaniśam tadyogyatā bhāvanāt  
tajñātajña śiśūnḥkṣamasva kṛpayā karmakṣayā tāḍanam || 8 ||

*adhyAtma adhibhUta adhidaiva tApam* - all our sufferings coming - from our own body, from our surroundings or from the natural forces like rain, thunder etc.; all of them you give up. How to give up? That is their *svabhAva*. *What is body's nature? To constantly change. What is the nature of summer? To be hot; what is the nature of winter? To be cold; what is the nature of people? To become different every moment; he was like this yesterday, but today he has changed! It is svabhAva, so accept the fact.*

*vaishamyam samabhAvataH*- wherever there is *viShama buddhi* - *bheda buddhi* differences, see *sambhAvanam parakathA vikShepam akShobhataH*. *The differences caused by other people. gR^ihastha cannot avoid.* Sometimes guests will come and you know that you don't get any benefit, the guest is telling all his stories. This problem, a *sannyAsI* also faces; cannot say go away. They tell, so what should we do? They get some satisfaction by this. What should be done at that time? We have to listen to them. You cannot avoid these things.  
*parakathA vikShepam akShobhataH*- *akshobhataH* - without *kshobha*, *kShAntatayA* with *kShamA*, *parakathA vikShepam*. *These disturbances you give up.*

*dhikkArAdi bhavam tu duHkham anisham*- when people do *dhikkAra*- 'You are valueless', 'You are useless', 'you are small', when they say this; *Vidyaranya* jokes here. When they tell, "you need not worry about it, because it is a fact!" If others say, 'you are small', you are small only. Why do you feel bad? In front of God or in front of great people, even the greatest achievement is nothing only; *dhikkAra yogyah eva aham*- *tadyogyata bhAvanAt tyaja*.

*taj~nAtaj~na kShamasva*- always forgive other people who do not know things much. *ataj~naH*- means those who do not know things; when such



people make mistakes, always forgive. Why? Because they are *shishUn* – they are immature people, therefore *kR^ipayA kShamasva* - forgive out of compassion.

*karma kShayA tADanam- tADanam-* means here it is a technical astrological word. *tADanam-* means planetary influence. It is something like saying; '*shukradasai aDikkiradu*' (this is a saying in Tamil- literal meaning Venus 'dashA' is hitting) that is *tADanam*. When there is planetary influence, *karmakShayAt-* you exhaust by going through. Recently on Sunday there was '*shani peyarchi*'- meaning Saturn transit. Why do you bother about this? Everyone in their lives, at one time or the other *shani*-Saturn has to influence, because the whole life is divided into the influence of these planets. Therefore at one time or the other they will influence. Knowing this, constantly repeating '*shani, shani*'; if someone comes near you, he will think that you are scolding him! Therefore regarding planets don't bother. Don't ever look at your *jAtagam* – meaning horoscope at all. A *vedantic* student should never look at the horoscope to study the future; because whatever is in my *jAtakam*-horoscope is acceptable to me. Then, why?

### Verse nine

आयुर्गच्छति पेटिकामिव जलं सन्त्यज्यदेहं जवात्

गच्छन्तीन्द्रियशक्तयोऽपि कुलटा यद्वन्नरं निर्धनम्।

प्रज्ञां गच्छति धावदाह समये नीढं मृगीपक्षिवत्

ज्ञात्वा सर्वरमाश्रयमात्म पदवीं देह वृथा मा कृताः ॥९॥

āyurgacchati peṭikāmiva jalam santyajyadeham javāt  
gacchantīndriyaśaktyo'pi kulaṭā yadvannaram nirdhanam ।  
prajñām gacchati dhāvadāha samaye nīḍam mṛgīpakṣivat  
jñātvā sarvaramāśrayamātma padavīm deha vṛthā mā kṛtāḥ ॥९॥

He is warning. *AyurgacChati-* your life is going. Last *shivarAtri*, we conducted here and this *shivarAtri* is also over. *AyuH gacChati-* like what? *peTikAmiva jalam santyajya deham javAt-* just as in a *peTika* – means a vessel with holes, water constantly drains. Similarly your life is fast running out. Everyday you tear off one calendar sheet, you are closer to the '*attai*' (in Tamil means pad). That '*attai*'- pad is what Mr. Yama is. Write on the pad Mr. YamaH. As the calendar becomes thinner and thinner, think you are closer to Yama.

*gacChanti indriyashaktyo.api* – even the powers of the sense organs gradually decrease. Ears don't hear; eyes don't see.

*kulaTA yadvannaram nirdhanaM - kulata -* means a bad woman. Just as a bad woman gives up a person when he becomes *nirdhanaH*- poor. When he was rich she was after him. When he becomes poor, she gets away. Similarly *indriyashakti*- also goes away.

*praj~nAm gacChatI dhAvadAha samaye nIDam mR^igIpaKShivat*- like a deer or bird which runs or flies away when the forest is in fire. *dhAvadAha* - when the forest fire breaks out, all of them run all over the place. Similarly as we grow old *praj~na - buddhishakti* - intellect also goes away. That's why we say study Vedanta while you are young. We always think that we can study Vedanta after retirement. It is not correct because *buddhishakti* won't be alert.

*j~nAtvA sarvaramAshrayamAtma padavIm-* therefore resort to *Atma padavI. deha vR^ithA mA kR^itAH*- never depend on the body. Depend on *AtmA*.

Finally:

**Verse ten**

धैर्यैरावत शान्ति धेनु दमना मन्दार वृक्षं सदा

मैत्र्याद्यप्सरसं विवेकं तुरगं सन्तोष चिन्तामणिम्।

आत्मज्ञान महामृतं समरसं वैराग्य चन्द्रोदयम्

वेदान्तार्णवमाश्रयन्ननुदिनं सेवस्व मुक्तिं श्रियम्॥ १०॥

dhairyairāvata śānti dhenu damanā mandāra vṛkṣaṁ sadā  
maitryādyapsarasam viveka turagam santosa cintāmaṇim |  
ātmajñāna mahāmṛtam samarasam vairāgya candrodayam  
vedāntārṇavamāśrayannanudinam sevasva mukti śriyam ||10 ||

So beautiful *rUpa aLankAra!* Pray to the “*paarkadal*’-the *kShIra sAgaram*-I the milky ocean. You churn the *vednAntasAgaram*. When the *kShIra sAgaram* is churned, so many wonderful things came. Similarly when you do this *vedAntamathanam* - churning of *VedAnta*, what all things you will get?

*dhairya airAvatam*- the *airAvata* will come in the form of *dhairya shakti* is obtained.

Then *shAnti dhenu*- the *kAmadhenu* is nothing but *sadA shanti*.

*damana mandAra vR^ikSham* - *damana*- means *damaH* - self-control, sense control, which is nothing but *mandAra vR^ikSham*. They all came from *kShIra sAgara mathanam*. All of them will come to you.

*maitryAdi apsarasam*- so many Apsara women also will come; but what type of Apsara women? *maitryAdi*- *maîtrI*, *karuNa*, *muditA* - these are told in the *yoga shAstra*. *maitryAdi padAt*- all virtues are the Apsara women.

*viveka turagam*- you can gallop fast on the horse of *viveka-discrimination*.

*santoSha cintAmaNim*- you will get the *cintAmaNi ratnam* jewel, which is nothing but *tR^ipti*, *santoSham*.- contentment.

*Atmaj~nAna mahAmR^itam*- the great *amR^itam* (nectar) in the form of *Atmaj~nAnam* which is *samarasam* - which contains the *rasa* - the essence of *samatvam*. *sAma -etat sAma gAyannAste* - that *sAma*.

*vairAgya candrodayam*- *candra* is nothing but *vairAgya*(dispassion).

*mukti shriyam*- you will get wonderful Lakshmi Devi also; what type of Lakshmi? - *mukti LakShmI*; the other wealth is in the form of *bhukti* or wealth is perishable Lakshmi.

*LakShmItoya taraN^gabhaN^ga capalAt* - the other Lakshmi is *capalA* but *mukti LakShmi* is *nityA*. May you ever enjoy this *mukti LakShmI*! How? *vedAnta arNavam Ashrayan*- by taking to *vedAnta arNavam anudinam sevasva*- but there is a difference between *vedAnta arNava mathanam* and *kShIra sAgara mathanam*. In that *mathanam hALAhala viSham* poison came. But here the beauty is there is no *viSham* - poison at all. Therefore, Vidyaranya advises that all of you should study Vedanta, assimilate Vedanta. Vedanta removes all obstacles in the form of *durvAsanA*. Once you do that, for those who do not have *j~nAnam* will get *j~nAnam*. Those who already have *j~nAnam* will gain *j~nAnaniShThA*. So let us become *j~nAnI* or *j~nAnaniShTha* accordingly by taking the decision on this auspicious shivarAtri day. With this *upadesha* VidyAranaya concludes:

प्रसादादक्षिणामूर्तेः श्रुत्याचार्य प्रसादतः।

दुर्वासना प्रतीकार दशकं रचितं मया ॥

prasādāddakṣiṇāmūrteḥ śrūtyācārya prasādataḥ |  
durvāsanaḥ pratīkāra daśakam racitaḥ mayā ||

By the grace of *dakShiNAmUrti*, by the grace of my own *AchArya*, and by the grace of the *shR^iti*, I have composed this *dashakam* - ten verses called *durvAsanA pratIkAra*.

So we should keep this sheet and perhaps make a chart and look at it daily; which type of disease is there because the temperature keeps changing everyday. One day anger degree goes up; one day depression; one day we won't get up - laziness, accordingly you have to remove all of them and enjoy.

॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ॥ om śāntiḥ śāntiḥ śāntiḥ ॥ ॥