

KAMALAJADAYITYASHTAKAM

By Swami Paramarthananda

Transcribed by Sri VLN Prasad



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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

*śrī saccidānanda śivābhinavya
nṛsiṃhabhāratīrthamahāswāmi kṛutam*

kamalajadayitāṣṭakam



*TRUE TRANSCRIPTION ON LECTURES OF
H.H.SWAMI PARAMARTHANANDA
SARASWATI
CHENNAI.*



*śrī saccidānanda śivābhinavya
nṛsiṃhabhāratyabhīdhānyatīndrān |
vidyānidhīn mantranidhīn sadātmaniṣṭhān
bhaje mānava śaṃbhurūpān ||*

kamalajadayitāṣṭakam

TABLE OF CONTENTS

<u><i>Kamalajadayitashtakam text</i></u>	<u><i>04 – 05</i></u>
<u><i>Talk No. 1</i></u>	<u><i>06 – 16</i></u>
<u><i>Talk No. 2</i></u>	<u><i>17 –31</i></u>
<u><i>Talk No. 3</i></u>	<u><i>32–46</i></u>
<u><i>Talk No. 4</i></u>	<u><i>47–60</i></u>
<u><i>Talk No. 5</i></u>	<u><i>61–74</i></u>
<u><i>Talk No. 6</i></u>	<u><i>75–88</i></u>
<u><i>Talk No. 7</i></u>	<u><i>89 –103</i></u>

कमलजदयिताष्टकम् - Kamalajadayitāṣṭakam

शृङ्गक्षमाभृन्निवासे शुकमुखमुनिभिः सेव्यमानाङ्घ्रिपद्मे

स्वाङ्गच्छाया विधूतामृतकरसुरराड्वाहने वाक्सवित्रि।

शंभुश्रीनाथमुख्यामरवरनिकरैर्मोदतः पूज्यमाने

विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम्॥ १ ॥

śṛṅgakṣmābhṛnnivāse śukamukhamunibhiḥ sevyamānāṅghripadme
svāṅgacchāyā vidhūtāmṛtakarasurarāḍvāhane vāksavitri ।

śambhuśrīnāthamukhyāmaravarānikarairmodataḥ pūjyamāne
vidyām śuddhāñcabuddhiṁ kamalajadayite satvaram dehi mahyam (1)

कल्यादौ पार्वतीशः प्रवरसुरगणप्रार्थितः श्रौतवर्त्म-

प्राबल्यं नेतुकामो यतिवरवपुषागत्य यां शृङ्गशैले।

संस्थाप्यार्चा प्रचक्रे बहुविधनुतिभिः सा त्वमिन्द्रध्वञ्चूडा

विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम्॥ २ ॥

kalyādau pārvatīśaḥ pravarasuragaṇaprārthitaḥ śrautavartma-
prābalyam netukāmo yativaravapuṣāgatya yām śṛṅgaśaile ।

saṁsthāpyārcām pracakre bahuvidhanutibhiḥ sā tvamindvardhacūḍā
vidyām śuddhāñcabuddhiṁ kamalajadayite satvaram dehi mahyam (2)

पापौघं ध्वंसयित्वा बहुजनिरचितं किञ्च पुण्यालिमारात्

संपाद्यास्तिक्वबुद्धिं श्रुतिगुरुवचनेष्वादरं भक्तिदारढ्यम्।

देवाचार्यद्विजातिष्वपि मनुनिवहे तावकीने नितान्तम्

विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम्॥ ३ ॥

pāpaugham dhvaṁsayitvā bahujaniracitam kiñca puṇyālimārāt
saṁpādyāstikyabuddhiṁ śrutiguruvacaneṣvādaram bhaktidārḍhyam ।

devācāryadvijātiṣvapi manunivahe tāvakīne nitāntam
vidyām śuddhāñcabuddhiṁ kamalajadayite satvaram dehi mahyam (3)

विद्या-मुद्राक्षमालमृतघट-विलसत्पाणिपाथोजजाले

विद्यादानप्रवीणे जडबधिरमुखेभ्योपि शीघ्रं नतेभ्यः।

कामादीनान्तरान्-मत्सहजरिपुवरान्देवि निर्मूल्य वेगात्

विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम्॥ ४ ॥

vidyā-mudrākṣamālamṛtaghaṭa-vilasatpāṇipāthojajāle

vidyādānapravīṇe jaḍabadhīramukhebh्योपि śīghram natebhyaḥ ।
kāmadīnāntarān-matsahajaripuvarāndevi nirmūlya vegāt

vidyām śuddhāñcabuddhiṁ kamalajadayite satvaram dehi mahyam(4)

कर्मस्वात्मोचितेषु स्थिरतरधिषणां देहदार्यं तदर्थं

दीर्घं चायुर्यशश्च त्रिभुवनविदितं पापमार्गाद्विरक्तिम्।

सत्सङ्गं सत्कथायाः श्रवणमपि सदा देवि दत्त्वा कृपाब्धे

विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम् ॥ ५ ॥

karmasvātmociteṣu sthīrataraḍhiṣaṇāṃ dehadārdhyaṃ tadarthaṃ
dīrghaṃ cāyuryaśaśca tribhuvanaviditaṃ pāpamārgādvīraktim ।
satsaṅgaṃ satkathāyāḥ śravaṇamapi sadā devi datvā kṛpābdhe
vidyāṃ śuddhāñcabuddhiṃ kamalajadayite satvaram dehi mahyam(5)

मातस्त्वत्पादपद्मं न विविधकुसुमैः पूजितं जातुभक्त्या

गातुं नैवाहमीशे जडमतिरलसस्त्वद्गुणान् दिव्यपद्यैः ।

मूके सेवाविहीनेऽप्यनुपमकरुणामर्भकेऽम्बेव कृत्वा

विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम् ॥ ६ ॥

mātaśtvatpādapadmaṃ na vivīdhakusumaiḥ pūjitaṃ jātubhaktyā
gātuṃ naivāhamīśe jaḍamatiralasastvadguṇān divyapadyaiḥ ।
mūke sevāvihīne'pīyanupamakaruṇāmarbhake'mbeva kṛtvā
vidyāṃ śuddhāñcabuddhiṃ kamalajadayite satvaram dehi mahyam (6)

शान्त्याद्याः संपदो मे वितर शुभकरीर्नित्य तद्भिन्नबोधं

वैराग्यं मोक्षवाञ्छामपि लघुकलय श्रीशिवा सेव्यमाने।

विद्यातीर्थादियोगिप्रवर करसरोजात संपूजिताङ्घ्रे

विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम् ॥ ७ ॥

śāntyādyāḥ saṃpado me vītura śubhakarīrṇitya tadbhīnnabodhaṃ
vairāgyaṃ mokṣavāñchāmapī laghukalaya śrīśīvā sevyamāne ।
vidyātīrthādiyogīpravara karasarojāta saṃpūjitāṅghre
vidyāṃ śuddhāñcabuddhiṃ kamalajadayite satvaram dehi mahyam(7)

सच्चिद्रुपात्मनो मे श्रुतिमनननिदिध्यासनान्याशु मातः

संपाद्य स्वान्तमेतद्गुचियुतमनिशं निर्विकल्पे समाधौ।

तुङ्गातीराङ्कराजद्वरगृहविलसच्चक्रराजासनस्थे

विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम् ॥ ८ ॥

saccīdrupātmano me śrutimanananididhyāsanānyāśu mātaḥ
saṃpādya svāntametadguciyutamaniśaṃ nīrvikalpe samādhau ।
tuṅgātīrāṅkarājadvaragr̥hvilasaccakrarājāsanasthe
vidyāṃ śuddhāñcabuddhiṃ kamalajadayite satvaram dehi mahyam (8)

॥ इति कमलजदयिताष्टकम् समाप्तम् ॥

।। iti kamalajadayitāṣṭakam samāptam ।।

Kamalajadayitāshtakam 01

*sadāsiva samārambhām sankarāchārya madhyamām
asmad āchārya paryantām vande guru paramparām*

From our experience, we all know that three factors must be favorable to us if we should lead a happy life. Those three factors are: first factor is Health - both physical and mental health, *Ārōgyam*. Second factor is Wealth. All forms of resources are required and finally, Knowledge.

If these three factors are there, we can lead a happy life and we can all successfully pursue our various goals also. All these three factors are equally important. If any one of them is lacking, then the other two will also be affected. Even if the other two are there, we cannot completely enjoy our life.

Imagine a person who is very wealthy and well educated, but he has all types of health problems, most of the time in hospital and now and then coming out and going in. His life will be miserable even though he has wealth and knowledge. Similarly, if any one of the other two is also missing: a healthy man with a lot of education, but extremely poor even to meet with his day to day necessities.

Such poor person also cannot enjoy life. Thus, we all know that whether it is an individual or a family or an industry or a nation, all of them require these three basic factors - Health, wealth and knowledge. Therefore, in our tradition, we personify these three factors as three forms of *Shakti* - *Trividha Shakti* or *Shakti Trayam*.

Health is personified as *Durga Shakti*. Wealth is personified as *Lakshmi Shakti* and knowledge is personified as *Saraswati Shakti*. Durga, Lakshmi and Saraswati - these three include all the powers that we require for success and happiness, whether at micro level or at macro level.

That is why on *Navarātri* days, we have got three days dedicated to each of these three Shaktis. The first three days, we worship Durga. The next three days, we worship Lakshmi. The last three days, we worship

Saraswati. Nine days are dedicated to these three powers - *Durga Lakshmi Saraswatyai Namaha*.

If a person has the blessings of all these three devatas, the tenth day becomes *Vijaya Dashami*. *Vijaya* - success is guaranteed. Generally, we don't make a comparison of these three. We don't ask the question, which one is superior because all the three are equally important. There was a Tamil movie. This is Karnataka, but I hear that Tamil movies also come here.

That movie was *Saraswatiyin Shapatham* (old movie). Such movies don't come nowadays at all. There they try to compare to find out which one is superior among the three. At the end of the movie, they conclude that when we do not have one Shakti, that will appear to be the most important.

Whatever we don't have, that will appear to be more important. A poor person will always say that even if health is not there, it doesn't matter. Money is important in life. Without money nothing can happen, but you ask a rich person who is in ICU all the time. He will say, even if I am poor, it doesn't matter. *Ārōgyam* is important.

Similarly, always it appears that whatever we lack is important. But the truth is that all the three are important. In that movie, the Tamil song goes *kalviyā selvama veerama*. *How can you say which one is important?* Therefore, we all require *Durga*, *Lakshmi*, and *Saraswati Prasādaha*.

But in the case of spiritual pursuit only, Saraswati Devi occupies a slightly higher edge. Saraswati occupies a higher status. Not that Durga and Lakshmi are not required. Spiritual seeker also requires health. In fact, if you have to attend these discourses, your back should cooperate for one hour. The body should be healthy.

Therefore, spiritual seekers also require health. Certainly, wealth is required in the form of food and minimum clothing. Even a Sanyāsi requires wealth in the form of food and clothing. But Saraswati is the

most important power in the case of the spiritual seeker because liberation is attained through *Gnyānam* only.

Wealth can help me, health can help me. They all will be contributory factors. They will be supportive factors. But *Mōksha*, liberation is attained by Knowledge only. *gnyānātēva kaivalyam;tamēvam vidvān amruta iha bhavati na anyah panthāha ayanāya vidyate*. Through wisdom alone one attains liberation, there is no alternative path.

For the purification of the mind, we have several paths. There are several *Sādhanās* to purify the mind. Through *Japa* one can purify, through *Pārāyanam* one can purify, through *Prānāyāma* one can purify, through Vedic rituals, through social service one can purify. Several *Sādhanās* are there for purifying the mind, but for liberation, there is only one *Sādhana* and that is *Gnyānam*.

That is why *Shwētāshvatara Upanishad* declares that you can attain *Mōksha* without knowledge if you fulfill one condition. There also reservation seat, there also reservation. *What is that condition?* You have to roll the sky like a carpet. You have to go to one side of the earth and start folding the sky like a carpet and keep it in front of the Lord, the folded sky.

Then, the Lord will give liberation without *Gnyānam*. *What does it mean?* You cannot roll the sky. That means you cannot get liberation without spiritual knowledge. *yadā charmavadākāsham vēshtaishyanti mānavāha tathā dēvam avignyāya dukhasya andhō bhavishyati*.

Therefore, when the topic of liberation comes the one who occupies the central post is *Saraswati Devi*. We won't ignore Durga and Lakshmi, but still *Saraswati Devi* occupies central position. Therefore only, all spiritual seekers have got a special regard for *Saraswati* and there are special prayers addressed to *Saraswati*.

That is the reason many of the *Sanyāsis* have the *Sanyāsa Nāma* associated with *Saraswati* - so and so *Saraswati* is the name of many *Sanyāsis* or *Bhārati*. *Bhārati* is another name for *Saraswati* whereas, in

the case of Gruhasthās, who have to pursue so many other goals, for them Lakshmi Devi plays an important role.

That is why for Gruhasthās, the name is always *Srīmān* so and so and the ladies are called *Srīmati*. *Sri* means Lakshmi Devi. In *Gruhastha Āshrama*, Lakshmi Devi occupies an important role, whereas, in *Sanyāsa Āshrama* where *Mōkshais* pursued, Saraswati Devi plays an important role.

Even Gruhasthās, when they want to pursue Mōksha, they should do more of Saraswati Devi prayer. Lakshmi is required, but Saraswati is required for Mōksha. Therefore, we have got several Saraswati Stōtrams written by several Āchāryas. Even in the Veda, Saraswati hymns (Sūktās) are many.

Among various Stōtrās, one is *Saraswati Ashtakam* which we propose to study, assuming that the students who are reading these verses are interested in spirituality and spiritual growth. It is based on that assumption, we are studying this. The original name of this Ashtakam is not Saraswati Ashtakam.

Only we have given this name so that people can easily relate. The original name is *Kamalaja Dayita Ashtakam*, - *Kamalaja Dayitāshtakam*. *Kamalaja Dayitā* is another name for Saraswati. *Kamalam* means lotus. *Kamalajahameans* the lotus born. This is the name of Bramhaji, the *Chatur Mukha Brahma*, the creator, is called Kamalajaha.

Because according to the Purānic stories, we know that from Vishnu's navel, a lotus appeared at the beginning of creation. That is why Vishnu is called *Kamalanābhaha* because from his *nābhi* the lotus came. Therefore, Vishnu is called Kamalanābhaha. Upon that lotus appeared *Chatur Mukha Bramha*.

Therefore, from Vishnu's navel Kamala came, from the *kamalam* (lotus) Bramhaji came. Therefore, Bramha got the name Kamalajaha. *Jaha* means born. The word *dayita* means dear one. Dayita means anyone *priya*. Dayita means *priya*. *Who is the one dearest to*

Bramha? Naturally, the wife of Bramha because for every person the wife is supposed to be the dearest.

I have to tell supposed to be. That is why he addresses the wife as honey (at-least in initial days). *Therefore, honey means what?* Dear one, sweet one. Therefore, for every person the wife is supposed to be the dearest. Therefore, for Brahma also, the priya must be his wife. Therefore, Kamalaja Dayita means the dearest woman to Bramhaji.

Who is that? His wife Saraswati. Therefore, the final meaning of the word *Kamalaja Dayita* is Saraswati. *Why is she known by the name Saraswati?* The word *saras* means a lake, a huge reservoir of water. In the scriptures, the Vedas are symbolized as a huge lake of water, water being the words of the Veda.

So, the Veda is a huge lake made up of the water of words. *Here what is the water?* The Vedic words are the water. The word water is the Veda lake. And it is called *saras, vēda saraha, vēda saras*. And out of the Vedic lake, blooms or is generated or is born Saraswati which is the Vedic wisdom.

Always *Gnyānam* is born out of words. *Shabdha Pramānam* generates *Pramā*, the knowledge. Therefore, Veda is the lake and out of the Vedic lake, Saraswati the wisdom lotus blooms. Therefore, Saraswati means the wisdom of the Vedas, the wisdom of the scriptures. Scriptural wisdom is Saraswati, who is Kamalaja Dayita.

And to that Saraswati Devi, we offer prayers so that by her grace, we will successfully tread the spiritual path and attain liberation. This is *Saraswati Ashtakam*. It is called Ashtakam because it is a group of eight verses. Ashtakam means a group of eight. Therefore, *Kamalaja Dayitāshtakam* means a group of eight verses through which we offer our prayers to Saraswati Devi.

This Stōtram is written by one of the Sankarāchāryas of *Shrungeri Peetham*. Shrungeri Peetham is close to this place and here people must be knowing about *Shārada Peetham* which is very well known and is

instituted by Ādi Sankarāchārya himself. One of the most learned centers among all the Peethams.

Sankarāchārya's direct disciple Sureshvarāchārya, himself a very, very great learned Āchārya, was the first Sankarāchārya; right from him every Āchārya in this Peetham has been a gem, an embodiment of learning, almost an embodiment of Saraswati Devi herself. Many of them had composed several works.

Vidyāranya Swami another great Vedāntic Āchārya, the author of *Panchadasi*, *Jīvan Mukti Vivēka*, *Anubhūti Prakāsha*; several works have been written by Vidyāranya, one of the Peethādhīpatis. In this Parampara, I think the 33rd Āchārya or so *Sacchidānanda Shiva Abhinava Nrusimha Bhārati Swami*, who was the guru of *Chandrashekhara Bhārati Swami*, is the author of *Kamalaja Dayitāshtakam*.

I will read the Stōtra, you can repeat after me. The lines are long lines and some of the words are very tough words also. We will slowly read splitting each line into two.

Verse No. 1

*shrungakshmābhrunnivāsē shukhamukha munibhihi sēvyamānanghri padme
svāngacchāyā vidhūtāmruta kara surarādvāhane vāk savitrīm
shambhu srīnātha mukhyāmara varanikaraihi mōdatah pūjya mānem
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

The fourth line of all the verses happens to be the same. Therefore, we will see the meaning of the fourth line first. Here we are addressing Saraswati Devi, hey *Kamalaja Dayite* - all *Sambōdhana Prathamā Vibhakti* addressing Saraswati. O Saraswati Devi, who is the dear consort of Bramha, the *Kamalajaha*.

I have a special prayer for you. I am a spiritual seeker and my primary goal of life is spiritual knowledge, *Ātma Vidya*. Of course, I am ready to put forth whatever effort is required on my part. Mere prayer is not sufficient. We have to do our best. I am doing my *Purusha Prayatna*, but my effort alone is not enough. I require your grace also.

Therefore, may you bless me with *Vidyā*. Therefore, *vidyām dēhi* - may you bless me with Vidyā. *In this context, what is the meaning of the word Vidyā?* Generally, it means knowledge, but in this context, it means spiritual knowledge, *Parā Vidyā* of *Mundaka Upanishad*. So, *vidyām dēhi*.

Then, the student knows that knowledge can take place only in a pure mind. If the mind is not prepared, knowledge cannot take place. Even if knowledge takes place, it cannot stay for long. Even if it stays, it will not be internalized, it will not be digested. If the knowledge has to be received; if the knowledge has to be retained; and if the knowledge has to be assimilated: All these three require a pure mind.

A mind which is free from impurities like jealousy, hatred; all these impurities must be absent. Therefore, the student is aware that I require a pure mind. But the problem is that purity of mind is tougher than even knowledge. If we have a little bit intellectual caliber, we don't require extraordinary intellect, an average intellect can understand Vedanta, if there is systematic study.

In-fact, knowledge is not difficult. More difficult than knowledge is purity of mind. In the Bhagavad Gīta, Krishna talks about a list of 20 virtues in the 13th chapter beginning from the verse number 8 to 12. Then he talks about the virtues in the 16th chapter also.

In the form of *Daivī Sampath*, 26 virtues are given and Lord Krishna talks about various unhealthy tendencies, various emotional weeds which will have to be weeded out. If these inappropriate thought patterns are not removed and if healthy thought patterns are not cultivated, then knowledge cannot come at all.

Therefore, Krishna spends a lot of time talking about *Daivī Sampath*. The student knows that acquiring those virtues is very, very difficult. Therefore, the student wants the help of Saraswati Devi in that also. Therefore, he says O Saraswati, I am giving you two projects and that too free of cost. You know, we don't want to pay anything.

I am giving you two projects, the first project is - make my mind clean. After cleaning my mind, after refining my mind, you yourself plant the sapling of wisdom, which will produce the fruit of *Mōksha*. So, *shudhām buddhim chadēhi*. *Dēhi* means -you give me. So, you have to give wisdom and for that wisdom, you should give me a pure mind.

What is the order? Order is very important. First, purity and thereafter, wisdom; and then Saraswati Devi may say - Ok, I will consider your case favorably. Put application and keep on my table. We know that in any department, your application form will remain there only. You have to give speed (money).

Therefore, the student is worried. Suppose, I place my application form in front of Saraswati, there are so many people sending. And if Saraswati Devi is going to take time, I am already old. I don't know how many years I am going to live. Therefore, he tells Saraswati - don't take a long time.

Take my application form today itself, if possible now itself. Therefore, he says *satvaram*. *What does satvaram mean?* Immediately, instantaneously you take my request and fulfill my prayer. Give me both purity and *Gnyānam*. That is what Sankarāchārya said in *Annapurna Stōtram* -*annapūrnē sadā pūrnē shankara prāna vallabhē, gnyāna vairāgya...*

There *Gnyānam* is used and here the word *Vidyām* is used. There *Vairāgyam* is used, here instead, *shuddha buddhihi* is used. Both are same. *Vairāgyam* gives purity. So, hey *Kamlaja dayitē, satvaram dēhi*. Then the student is worried that because of some printing mistake, it might go to somebody else. You know, sometimes letters going to somebody else.

Therefore, another special request - *mahyam dēhi*; you carefully give to me. Don't commit a mistake in addressing properly. This is the prayer in all the Slōkās which occurs in the fourth line. In the first three lines, Saraswati is glorified and various other incidental prayers are also made. This is the style of the Slōkas.

Now, we will go the first three lines. *shrungakshmābhrunnivāsē* - Of course, Saraswati Devi the wisdom is all pervading but still Saraswati Devi in Shrunga Giri has got a special glory. In Ādi Sankarāchārya's biography, we hear how Saraswati Devi was following Ādi Sankarāchārya and near Shrunga Giri he installed Saraswati Devi for worship.

In Shrunga Giri Kshētra, Saraswati Devi is known by the name *Shārada*, *ShāradaDevi*. Shārada means the one who is specially worshipped during *sharat kāla*. Sharat is the name of a season - *sharad rutu*, autumn. During that Sharad Rutu, during *sharannavarātri*, Saraswati Devi is additionally worshipped.

Even though regularly Saraswati Devi is worshipped, during two Navarātri's, Saraswati Devi is specially worshipped. One is called *Vasanta Navarātri* and the other is *Shārada Navarātri*. Shārada means *sharat kālē pūjyamānā shārada*. *Sharat kāla dēvata*. *Sharat kāla pūjitāShārada Devi*.

That *Shrungēri Shārada* is specially addressed by the Āchārya here and also the author happens to be the Āchārya of *ShrungēriPeetham*. Therefore, he says *shrungakshmābhrunnivāsē*. *kshmābhrut* means *girihi*, a mountain. Literally, the word *kshmā* means *pruthvi* or earth. *bhrut* means the supporter. *kshmābhrut* means the supporter of the earth.

According to *Purānās*, mountains support the earth. It's the mythological name. Since the mountains are considered to be the supporters of the earth, mountains are called *kshmābhrut*, earth supporter. *kshmām vibharti itikshmābhrut*. Therefore, *kshmābhrut* means *girihi*.

shrungakshmābhrut means *Shrunga Girihi*, which is the name of the *Shrunga Giri kshētra*. And in that *shrunga giri, nivāsē* - the one who is residing, one who is the resident of Shrunga Giri Kshētram. These are all addressing Saraswati Devi. Therefore, for Sanskrit students they are all in *Sambōdhana Prathama*.

O Saraswati residing in Shrungēri. Not only you are the sacred deity of this Kshētram, you have been worshipped by several Āchāryas, several Sanyāsis in the *Brahma Vidyā Parampara – shukhamukha munibhihi sēvyamānanghri padme. anghri padma* means lotus feet. So, your lotuses like feet, holy feet have been worshipped.

sēvyamāna means worshipped. *sēyamāna* is there, it should be *sēvyamāna*. *Who have all worshipped you?* Not ordinary mortals, *shukhamukha munibhihi*. Great sages in the Sanyāsi Parampara like Shuka. Shuka is *Vyāsa Putraha*. Mukha means like, etc.

Like *Shuka*, very many sages have worshipped you and in the Shruna Giri Parampara itself, from *Sureshvarāchārya* onwards, so many Rishis have worshipped you with such a glory. So, *anghri padme* is also Sambōdhana, addressing O deity, who is worshipped by great sages. Not only that, Saraswati Devi represents *Gnyānam*.

According to our scriptures, Gnyānam takes place in a mind which has got *Satva Guna Pradhānam*. Three Gunās are three dominant in the mind. One is called *Satva Guna*, another is called *Rajō Guna*, and another is called *Tamō Guna*. When the Satva Guna is prominent, the mind will be interested in learning more and more.

Satva Guna Pradhāna mind is a learning mind, an absorbing mind, a *Gnyāna Pradhānam* mind, whereas a *Rajō Guna Pradhāna* mind cannot sit and learn. Those people will find it extremely difficult to sit quiet or read or hear. That mind is highly active. It wants to keep on doing something. *Rajō Guna Pradhāna* mind is *Karma Pradhāna* mind.

So, *Satva Guna* represents *Gnyāna Pradhānam*, *Rajō Guna* represents *Karma Pradhānam*. One absorbs, one is committed to input, and another is committed to output. One uses a lot of ear's hearing, the other one doesn't want to hear, but wants to keep on speaking. In any group you can see hearing people and speaking people, outgoing, incoming.

There is a third type of mind called *Tamō Guna Pradhāna* mind, which is free from both. You can understand. It is neither

GnyānaPradhāna, nor *Karma Pradhāna*. Neither the sense organs of knowledge function nor the sense organs of actions function. He is neither listening nor acting.

Then, what is he doing?- Dozing. It is called inertia. A mind given to inertia, indolence, sleep, etc; these are the three Gunās in every mind. In Scriptures, *Satva Guna* is represented by white color, *Rajō Guna* is represented by red color and *Tamō Guna* is represented by black color.

Saraswati Devi represents *Gnyānam*, represents *Satva Guna*. Therefore, she is symbolized as a fair lady with a very very fair complexion. And that is said in the second line which we will see from tomorrow.

Pūrnamadah Pūrnamidam Pūrnāth Pūrnamudachyatē
Pūrnasya Pūrnamādāya Pūrnamēvā Vasishyatē
Om shānti shānti shāntihi



Kamalajadayitāshtakam 02

*sadāsiva samārambhām sankarāchārya madhyamām
asmad āchārya paryantām vande guru paramparām*

*shrungakshmābhrunnivāsē shukhamukha munibhihi sēvyamānanghri padme
svāngacchāyā vidhūtāmruta kara surarādvāhane vāk savitrīm shambhu srīnātha
mukhyāmara varanikaraihi mōdatah pūjyamānem
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

In these verses, the Āchārya is offering prayers to goddess Saraswati especially, the Saraswati Devi in *Shrungēri Kshētram*. Through these prayers, he seeks for all the qualifications required for spiritual growth and ultimately, the attainment of liberation itself. In the first two verses, the glory of Saraswati Devi in Shrungēri Kshētram is extolled.

We saw the first line - *shrungakshmābhrunnivāsē shukhamukha munibhihi sēvyamānanghripadme*. O Saraswati Devi, you are residing in the Shrunnga Giri Kshētra and you are worshipped by several sages like Shukha Muni and others. *shukhamukha munibhihi sēvyamānanghri padme*- your lotus feet are worshipped by great sages.

In the second line which we were seeing yesterday, the Āchārya says that the complexion of the body of Saraswati Devi is fair, white, shining or brilliant. And I said that Saraswati Devi's complexion represents *Satva Guna* because Satva Guna in our tradition represents *Gnyānam*.

Since Saraswati Devi is an embodiment of Gnyānam, she is an embodiment of Satva Guna, she is embodiment of the white complexion and that is described here. The Āchārya says that the fairness of the body is so shining, resplendent that it is superior to the whiteness of the rays of the Moon.

Also, it outshines the brightness of *Irāvata* elephant which is the *Vāhanam* of *Dēvēndra*. So, *Amruta Karaha* means the Moon. Kara

means the rays and Amruta means ambrosial rays, Amrutam like rays, cool rays, rejuvenating rays. The *Chandra Kiranams*, the rays of the Moon are often presented as *Amruta Kiranam* or *Amruta Kara* in Traditional poetry.

Therefore, Amruta Kara means the Moon light. And *Surarād Vāhanam* means *Irāvata Gajaha*. Surarād is the Lord of Surās - *Dēvarājaha* and Vāhanam means the vehicle. So, Surarād Vāhanam means Dēvēndra Vāhanam and that is Irāvata. So, the first example is Moon light and the second example is *Irāvata*.

Both are known for their shining white color. Here, the Āchārya says that Saraswati Devi outshines both the Moon light and Irāvata in her brightness. *Sva anga chāyā* - *Sva Anga* means her own body. *Angam* means Sharīram. *Sva Angam* means Saraswati's Sharīram. And *Chāya* here means complexion, *Kāntihi*.

So, through her fair complexion, she outshines, she defeats the whiteness of Moon light and Irāvata. *Vidhūta* means defeating, surpassing or excelling. The essence of this long poetical expression is that Saraswati has got resplendent, bright complexion in her body. And it is natural and not by using any Fair & Lovely business.

You know, all advertisements come. They are all artificial. This is natural Kānti. This is also *Sambōdhna Prathamā Vibhakti*. *svānga chāyayā vidhūtē amrutakara surarād vāhanē yasyāhāsā*. *surarād vāhana* is the name of Saraswati and Sambōdhna Prathamā - *hē vāhanē* Saraswati Devi. Not only you are *Satva Guna*, *Vāk Savitri* - you are the generator of *Vāk Shaktihi*.

If we should have the communication power, to have the appropriate vocabulary, the words are given by Saraswati Devi because she presides over both *Vāk Indriyam* and *Buddhi Indriyam*. So, for Knowledge also Saraswati Devi is the presiding deity and for words also Saraswati Devi is the presiding deity.

After all, words are nothing but carriers of our thoughts. Knowledge exists in the form of thoughts in our mind. *Pratyaya Rūpam Gnyānam*. These thoughts, if I have to transfer to you, I do not have any other physical method. You cannot have two wire connections and one pole is fixed on my head and the other to your head like they transfer in two tape recorders.

Knowledge cannot be transferred through a cable connection or pipeline. The only method by which I have to transfer my ideas is through the words. Thus, every word is a carrier of thoughts. If I have communicated something to you for one hour, the vehicle that I have used is the words.

Here, the Āchārya says that Saraswati Devi presides over both Knowledge, the thoughts as well as the words which are the carriers of the thoughts. If I have to be successful in any field (as we were seeing in yesterday's introduction), Knowledge alone is not enough. I should have the skill to communicate.

Only now they appreciate how important communication skill is for success in any field. Otherwise, this person may be a very great engineer with enormous amount of Knowledge but if he doesn't get proper words; if he is struggling to communicate one single idea that educated person becomes useless for us.

Therefore, communication skills are very, very important. There are people who have the communication skills, but no knowledge inside. *Then, what will they communicate?* They will successfully communicate their confusion. Therefore, Saraswati's blessing is required for both the Knowledge as well as communication.

That is why *Kālidāsa* tells in his *Vikramūrvashīyam* that a Guru must have both Knowledge and communication skill - *slishtā kriyā kasyachidātmā samsthā sankrāntiranyasya visēsha yuktā yasya ubhayam sādhu susikshitānām dhuri pratishtāpayi tavya ēva*. Kalidāsa says, some people have Knowledge but no communication skills.

Some people have got communication skills but no Knowledge but whoever has both the Knowledge and the skill of transference, such people alone must be the teachers in institutions. For both of them, we require the grace of Saraswati. Therefore, the Āchārya addresses her as *Vāk Savitri*, the generator of words.

Whoever has got Saraswati's blessings, the words flow torrentially like a stream or like a waterfall. Therefore, *Savitri* means generator. *Sūyati* mean to generate. *Savitri* is feminine gender. *Vāk Savitri* is the generator of words. Here is a correction also. Savitri must be short.

Sambōdhana Prathamā addressing Saraswati; O generator of words in my tongue, may you be seated in my tongue whenever I speak because she is the embodiment of Knowledge and communication skill. Since every single individual requires both Knowledge and Communication, the Āchārya says that everyone has to worship Saraswati.

Everyone who requires even material success in his field should pray to Saraswati. Therefore, the Āchārya says that even Gods like Vishnu and Shiva are worshipping Saraswati. They say that in a family also, if the husband and wife do not know how to communicate properly, even family will break down.

Often, the cause of separation is communication problem - either non-communication or wrong communication. Both can split the family itself. On the other hand, if a person knows how to talk, what to talk, when to talk, how much to talk, in what way to talk; So, many things are there with regard to communication.

Therefore, Shiva wants to retain Pārvati and Vishnu certainly wants to retain Lakshmi Devi. Therefore, even they worship Saraswati. O Saraswati, may we not have any split in the family due to wrong communication. This is basic. Therefore, he says *shambhu srīnātha mukhya amara vara nikaraihi*.

Shambhuhu means Lord Shiva - *sham bhavayati iti shambhuhu*, the one who gives *Mangalam* to all. And *srīnāthaha* is Vishnu. *Sriis* Lakshmi Devi, *Srināthaha* is the consort, the husband of Lakshmi namely Vishnu. So, Shiva and Vishnu; Brahma is not mentioned here because Saraswati Devi is already there on the tongue of Bramha.

Therefore, he need not worship. Also, he is her husband and perhaps, it is difficult to worship. So *srīnātha mukhya* - *mukhya* means like Shiva and Vishnu. *amara vara nikaraihi* - *amara varāha* means great Dēvās like Indra, Varuna, Agni and others. *Nikara* means multitudes, groups.

Thus, groups of great dēvatās including Vishnu and Shiva are constantly worshipping your feet. *Nikaraihi mōdataha pujamānē* - *pujamāna* means worshipped by them. So *Nikaraihipūjyamāna* (is passive voice) - worshiped by such great celestial deities. *What is their Bhāvana, attitude when they worship?*

Mōdataha- Happily with satisfaction and fulfillment they worship you. If they themselves worship you, shouldn't I worship you! Therefore, I worship you. *Mōdataha* is indeclinable word. *Tritīyārthēsasi*, with *Ānanda*. *Ānandēna Pūjyamānē* and here also, *Sambōdhana Prathamā-HēyPūjyamānē Saraswati Devi*.

What are all these glorifications are meant for? Whenever somebody glorifies you without any reason, expect a request for a donation. Nobody will come suddenly and say you are wonderful, you are a philanthropist, you have done so much etc. After half an hour, they will give you an appeal for donation. This is the *Lōka Niyati*. Āchārya follows that.

First, he glorified Saraswati and now he sends his appeal. *What do I want from you? Vidyām shuddhām cha buddhim*. Give me Vidyā (Knowledge) including *Parā Vidyā, Brahma Vidyā*. For Brahma Vidyā whatever purification is required, *shuddhām buddhimcha* - *Hēy*

Kamalaja Dayitē mahyam satvaram dēhi, give me instantaneously. Yesterday, we saw the fourth line. Continuing.

Verse No. 2

*kalyādau pārvatīshah pravara sura gana prārthita shrautavartmā
prābalyam nētukāmō yativara vapusham āgatyayām shrunga shailēm
samsthāpyārchām prachakre bahavidhanutibhi sātvamindwardha chūdā
vidyām shudhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

In this verse, the Āchārya gives the background story of how Saraswati Devi arrived and got installed in *Shrunga Giri Kshētra*. As I said yesterday, Ādi Sankarāchārya had installed her there. Saraswati Devi was following him and in Shrunga Giri Kshētra, Āchārya installed her and for that a story and all are there.

In *Sankara Vijayam*, we get those stories and the Āchārya hints that episode here. As a part of that, he talks about Ādi Sankarāchārya's arrival itself about how he is the incarnation of Lord Shiva. It seems that the *Vaidika Mārga*, the Vedic tradition which was followed by all the people for a long time gradually became weaker.

People were following other things and they were not following *Vaidika Dharma*. Therefore, all the Dēvās were worried about the maintenance of the Vaidika Dharma. Therefore, all the Dēvatās went and worshipped Lord Shiva because Lord Shiva as *Dakshināmūrthy* is the initiator of the Vedic tradition especially, the Vēdāntic Tradition.

We say - *sadāsiva samārambhām sankarāchārya madhyamām
asmad āchārya paryantām*. Sadāsiva means Dakshināmūrthy and Shiva is the initiator of the tradition. Therefore, all the Dēvatās went to Lord Shiva and worshipped. Lord Shiva said - Don't worry, I will revive the Vedic tradition again by taking Avatāra as Ādi Sankarāchārya.

As Sankarāchārya, he revived the Vedic tradition, travelled all over and that Sankarāchārya installed Saraswati Devi in Shrungēri. Not only that, Sankarāchārya himself worshipped her and that Saraswati Devi,

who has such a beautiful background, I worship. This is how the development goes. Now look at the Slōka.

kalyādau pārvatīshaha pravara sura gana prārthita- pārvatīshaha means Lord Shiva. *pravara sura gana prārthita* - was prayed for, requested, entreated by all the great Dēvatās. *Pravara* means prominent. *sura ganameans Dēvatā Ganās*. They all worshipped and requested Lord Shiva. *When did it happen? Kali Ādau*, in the beginning of *Kali Yuga*.

Now also we are in the Kali Yuga only - *Kali Yugasya Prathamē Pādē*. Always in rituals, they say *Prathamē Pādē*, in the first quarter of Kali Yuga. After their request, Lord Shiva also concurred with the Dēvatās and Lord Shiva also felt that there is a declension in the *VaidikaMārga*. People are becoming more and more materialistic.

Money and entertainment industry, both of them are increasing. Religion and Spirituality, Dharma and Mōksha are decreasing. *Dharma* and *Mōksha* pursuit is decreasing and *Artha* and *Kāma*, money and entertainment, these two are increasing. That is called the influence of materialism. Therefore, Lord Shiva thought that I have to revive the Vedic tradition.

Therefore, *shrouta vartma prābalyam nētu kāmaha abhavat* - *shrouta vartma* means *VaidikaMārgaha*. *What is the uniqueness of Vaidika Mārga?* Vedic society accepts the pursuit of money and entertainment. *Artha* (Money), *Kāma* (Sense Pleasures) are both accepted, but they are always considered subservient to the other two *Purushārthās*.

Mōksha must dominate *Artha-Kāma* pursuit and that is the Vedic society. So, *Shrouta* means *Shruti Prōktaha - Shruti Prōktam ShROUTAM*. And *Vartma* means *Mārgaha*. *Shrouta Vartma* means *Vaidika Mārgaha*, Vedic lifestyle which means the day should start with religious, spiritual *Sādhana*. The day never starts with entertainment or television.

The day has to start with Pūja, prayer, reading the scriptures, etc. so that the beginning is religion and spirituality and the end of the day also is religion and spirituality. In the middle, even if we pursue materialistic things, the background is –‘*Bhagawān* is there’, ‘*Mōksha* is there’. It is like a musician who has got a *Tambūra Shruti* behind. Then, the music will be wonderful.

Similarly, a Vaidika’s lifestyle should always have the *Shruti*. Shruti means the *Veda* behind. He or she never loses sight of the Vedic teaching. That is called *Shrouta Vartma. Tasya Prābalyam - Prābalyam* means revival, reinforcement, reinstallation. It is a compound word. After *Shrouta Vartma*, a hyphen is required.

It should be joined with *Prābalyam* in the second line. *Shrouta Vartma-Prābalyam*, the revival of *Vaidika Mārga. Nētu Kāmaha* - Lord Shiva was interested in bringing about this revival. *Then, what did he do?* Shiva himself took an Avatāra as a Sanyāsi - a rare Avatāra.

Generally, Bhagawān’s Avatāra is *Gruhastha Avatāra*. There is a wife also. Rama along with Sita, Krishna along with too many, but this is a rare Avatāra as a Sanyāsi. Therefore, *yati vara vapushā - Vapus* means Sharīram. Lord Shiva took the body of a great Sanyāsi. Ādi Sankarāchārya Avatāra took place.

It is nice to study this verse today because today happens to be Sankara *Jayanti*, the day of Ādi Sankarāchārya’s Avatāra and we are reading this today! That means we have his blessings. So, *yati vara vapushāgatya*;

How do you split those two words?yati vara vapusha is one word (Tritīya Vibhakti). *Āgatya*- he took Avatāra. *During the course of his revival, how did he do that?* Primarily through his teachings. He wrote *Prasthāna Traya Bhāshyam*, commentary upon the basic teachings of Vēdānta in the form of *Dasha Upanishad Bhashyam* which is called *Shruti Prasthānam*. He wrote commentaries upon Bhagavad-Gita which is called *SmrutiPrasthānam*.

He wrote commentary upon *Brahmasūtra* which is called *NyāyaPrasthānam*. *Prasthāna* means pillars, the basic essential text books of our tradition. Through these three Prasthānams, he revived this *Vaidika Mārgaha*. Of course, Sankarāchārya specialized on Vedanta.

But even though he specialized on Vedanta, whenever he wrote introduction to any textbook, he showed the significance of the *Veda Pūrva*, the ritualistic portion also. Many people mistake that Sankarāchārya is against Pūja and rituals, but it is not at all true. Sankarāchārya himself established so many deities and he himself had the *Shan Matha Sthāpanam*.

So, he was never against Pūja, etc. But what he said was - never stop with that. *Dvaitam* should be the beginning for all. Dvaitam is great as a beginning, but Dvaitam is never great as a conclusion. So, Dvaitam as a beginning, he recommended; but Dvaitam as a conclusion, as a destination, he criticized. The destination has to be *Advaitam*.

Thus, he established Dvaitam also through *Veda Pūrva Bhāga* and he established Advaitam as the destination. During the course of his Vedic revival, what did he do is said here. *shrunga shailē yām samsthāpya* - Here the word *yām* means *Saraswati Dēvīm Tvām*. Sankarāchārya installed you in *Shrunga Giri Kshētram* during the course of the revival of *Vaidika Mārgaha*.

So, the whole Slōka is one continuous grammatical sentence. You can imagine how long it is with so many clauses, adjectival adverbial, etc. You can have very, very, very long sentences in Sanskrit. The best method for a beginner is to cut into several small sentences. Wherever relative pronouns come, you make it a regular pronoun.

Yām is a relative pronoun, and you make it *Tvām Saraswatīm Dēvīm Samsthāpitawān*. Āchārya installed that Saraswati Devi. Thereafter, he did not leave her high and dry. *archām prachakrē* - he performed Pūja also. *Archā* means Pūja. *Prachakrē* means performed. So, *prākru dhātu ātmanē padī-lit prathama purusha ēkavachanam*;

Prachakrē means *krutavān*, performed. *How? bahavidha natibhiis* there; there is another better reading – *bahavidha nutibhihi. Nutihi* means Stōtram. So, by writing varieties of Stōtrams; Shārada Bhujanga Stōtram is a beautiful Bhujanga Stōtra written by Ādi Sankarāchārya. *Suvakshōja kumbhām sudhā pūrna kumbhām . .*

It is a famous prayer. Even cassettes and CD's are available. The fourth line of that *Bhujanga Stōtram* is like - *bhajē shāradāmbām ajasram madambām*. I offer my Namaskāra to *Shāradāmba* who is my spiritual mother. So, *bahavidha nutibhihi* - through varieties of Stōtrams, Sankarāchārya worshipped you. You are such a great goddess.

And *sātvam indwardha chūdā - indwardhaha* means the digit of the Moon. *Induhu* means Moon and *Ardha* means half. Here, half represents digit. Moon digit, a part of Moon - you are wearing as an ornament on your head. So, *indōh ardhaha chūdāyām yasyāhāsā - shastivaiyadi karanya bahuvrihihi* - in whose head the Moon is shining as an ornament.

This is also part of our symbolic tradition. All our Gods have the Sun and Moon as ornaments. This symbolizes the idea that they have mastered the Sun and the Moon. Sun and Moon in our tradition represent *Kāla Tatvam* because we measure our time through Sun. When we talk about the day and night, it is based on the Sun.

In our tradition, 12 o'clock at night is not the beginning of the day. Even now, Sun rise is the beginning of the day. So, Sun is a measurement of time and Moon also is used for measuring the day. Prathama, Dvitīya, Tritīya, Pournami, Amāvāsya etc., the *tithe* is indicated by Chandra and the day is indicated by Surya.

Therefore, Surya and Chandra represent *Kāla Tatvam*. Wearing them as ornaments means that deity has conquered time and that deity is the master of time. Therefore, *kālātīta brahma tatvam tvam asi*. That is how in *Nārāyanīyam*, Lord *Guruvāyurappan* is described in the first Slōka itself.

sāndra nandāva bodhātmakē manupamidam kāla dēsha avadhibhyām nirmuktam-He worships Lord Krishna in Guruvayur but he addresses the Lord - O Lord, you are the absolute reality beyond time and space. Similarly here also, O Saraswati Devi, even though we give your name and form, you are the absolute reality.

We seek your grace. So, *sātvam indwardha chūdā kamalaja dayitēvidyām shuddhām cha buddhim dēhi*. O Saraswati, may you bless me with knowledge and purity. Continuing. .

Verse No. 3

pāpaugham dhwamsayitvā bahujani rachitam kimcha punyālimārāt sampādyāstikya buddhim shruti guru vachanēshuādaram bhakti dārdhyam dēvāchārya dwijātishwapi malu nivahē tāvaki nēni tāntam vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam

In these first two verses, Sankarāchārya has glorified Saraswati Devi and also has given the background behind the *Shrungēri Shārada Devi*. Now, he gives a big project work for Saraswati. So, she has to do all these things free of cost without charging. She must do all for the sake of this devotee. *So, what are the things requested for?*

He says, *pāpaugham dhwamsayitvā*. O Saraswati, I am an embodiment of varieties of Pāpam. I have committed many wrongs in my life knowingly or unknowingly because of my ignorance and because of my misconception. Not only in this life, but in many past lives also I have accumulated bundles and bundles of Pāpam.

Therefore, he says *Pāpa ōgham - ōghaha* means *samūhaha*, bundles. *Pāpa* means sin and it is not accumulated in one Janma but *bahujani rachitam*. *bahujani rachitam* is adjective to *pāpaugham*. *Jani* means Janma, *rachitam* means accumulated. *bahujani rachitam* means accumulated in countless past *Manushya Janmās*.

Incidentally, we should note that we can accumulate *Punyam* and *Pāpam* only in Manushya Janma because human beings alone have got

Free Will. Therefore, they alone can take responsibility for their good and bad actions. Animals do not have Free Will. Therefore, they cannot take responsibility for any of their actions.

That is why the laws will not be applicable to animals. If the animal violates a traffic rule, the traffic police will not catch them. He will only catch the owner of the animal, but not the animal. *If he catches a buffalo and fines, what will buffalo do?* He will also become another buffalo. That is all. *Why animals are not caught?* It is because they do not have Free Will. Therefore, they don't get *Punyam* also and *Pāpam* also.

Therefore, when we talk about past *Punya-Pāpam*, we should always add - accumulated in the past *Manushya Janma*. And we should remember that this is not our first Manushya Janma. We have had many Manushya Janmās. Every Manushya Janma is an opportunity for *Mōksha* and we have goofed and we have failed to make use of those Manushya Janmās.

Now we have got the present one and the next one we don't know when. Therefore, here he says *bahujani rachitam pāpaugham*. And they are so numerous that I don't think I can do Prāyaschittam for all those Karmās. Therefore, Saraswati Devi, I am giving you a project. You have to destroy all my Pāpam.

Dhwamsayitwā means eliminate, wipe out. Pāpam is of two types. One is that type of Pāpam which is an obstacle for material prosperity. One type of Pāpam is an obstacle for material well-being and prosperity. When that Pāpam goes away, a person will have material well-being.

That means good family will be there, a lot of money will be there, the children are there, they are well-settled, several houses, several factories, several cars etc. That is one type of Pāpam. Another type of Pāpam is that which obstructs spiritual growth. There may be many materialistically rich people. They do not have any Pāpam obstructing their material growth.

Therefore, they are materially well off, but you will find that they will not have any interest in Spirituality. They spend their whole life in *Artha* and *Kāma*. No interest in religion, no interest in Vedanta, and no interest in Gurus. Even if all these discourses are going on in their neighborhood, they will not have the mind to go there.

Why? There is the second form of Pāpam, the second form of obstacle which blocks them from going to such pursuits. Here the Āchārya is praying to Saraswati, you remove those obstacles to spirituality. So, may I develop interest in religious life. May I develop interest in *Pūja*, *Japa*, *Dhyānam*. May I develop interest in *Satsanga*.

Many people are allergic to Sanyāsis. They cannot think. May that allergy go away. We say that it is another type of Pāpam. Sometimes, the very material prosperity becomes an obstacle to Spirituality. That is why in *Ishāvāsyā Upanishad*, heaven is described as a dark world.

Even though normally, heaven is described as a bright world where everything is fantastic and all sense pleasures are available. Like in Bangalore they say that there is a place called the Forum Mall. Eleven theaters are there, so many things to purchase, varieties of entertainments, discos are available and chilling places are available.

You know, ‘chill’ - all modern words. Just play cool. So, heaven is 100 times superior to all these. Therefore, it is a bright world, well-lit world. *Ishāvāsyā Upanishad* describes it as *Andham Tamaha*. *Why?* It is because when the sense pleasures are aplenty, a person is so extrovert and carried away by them that no thought of Spirituality ever comes.

So, from the angle of Spiritual Knowledge, heaven is a dark world because all the Dēvās are busy going from theatre 1 to theatre 2. Therefore, they go from one place to another. There is no inquiry into *Ātma*. Thus, if you don't know how to handle material prosperity, it itself can become an obstacle to Spiritual Pursuit.

Therefore, the Āchārya says, if there are any obstacles O Saraswati, remove that and may I develop interest in this Knowledge. *Ēshwara*

anugrahādēva pumsām advaita vāsana. This is Project number one. *What is that?* - *Pāpa* weeding out, destruction of *Pāpam*. *Then, what is the next project?*

punyālim ārāt sampādya - In the place of *Pāpam*, you have to give me plenty of *Punyam*. You give me bundles, heaps of *Punyam* - *Punya Ālihi*. *Ālihi* means heaps, huge amounts. *Punyaughahe* - *punyālimsampādya*. Here also you should note that there are two types of *Punyam*. One *Punyam* giving you material prosperity;

Generally, people are interested in that *Punyam*. When they go to temple, they also ask the Lord for that only. There is a second variety of *Punyam* which will help me in Spiritual Prosperity. I will have the wealth of virtues like *Adambhitvam*, *Amānitvam*, *Ahimsa*, *Kshāntihi*, *Ārjavam* etc. They are the Spiritual wealth of virtues.

They are all described in the Bhagavad-Gita. Without those virtues, Spiritual Knowledge cannot come. I pray to Saraswati Devi - External prosperity (wealth) is important, all right. But greater wealth is the inner wealth of values, the inner wealth of virtues. I not only should have those virtues, I should have a desire for *Shāstra Vichāra*.

Even if I have a desire for *Shāstra Vichāra*, I should get a Guru. *manushyatvam*, *mumukshutvam*, *mahā purusha samshrayaha* - Getting a Guru is the toughest thing because I don't even know who is a Guru. If I have the knowledge to judge a Guru, then I will be a wise person. *How do I know that?* It is like a blind person wanting another person to hold the hand and walk.

But the person who holds my hand and helps me should not be blind. If he is also blind, my chances of falling will increase. Now the question is, the second person offers me a supporting hand. *But how do I know if the second person is blind or not?* If I can see him then, I don't require his help. If I cannot see, I don't know whether he is blind or not.

Therefore, nobody can know whether the Guru is qualified or not. We have no way of knowing. Therefore, we can only pray to Saraswati

Devi - I should get a competent Āchārya to guide me step by step through the Spiritual course. Therefore, for all these things, I require *Punyam*. Therefore, O Saraswati Devi, give me plenty of Spiritual Punyam.

Don't say that I will give you next year as I don't know how long I am going to survive. Therefore, *ārāt* - instantaneously; it is because we don't have patience for anything. As somebody said - this person was praying to the Lord - O Lord, give me patience. Then, after one second he said, you give it to me right now.

He doesn't have the patience to wait for that also. Like that, the student here is impatient. Therefore, he prays to Saraswati *ārāt*. *Ārāt* means instantaneously you give me. *Thereafter what?* We will see tomorrow.

*Pūrnamadah Pūrnamidam Pūrnāth Pūrnamudachyatē
Pūrnasya Pūrnamādāya Pūrnamēvā Vasishyatē*

Om shānti shānti shāntihi



Kamalajadayitāshtakam 03

*sadāsiva samārambhām sankarāchārya madhyamām
asmad āchārya paryantām vande guru paramparām*

*pāpaugham dhwamsayitvā bahujani rachitam kimcha punyālimārāt
sampādyāstikya buddhim shrutiguru vachanēshwādaram bhakti dārdhyam
dēvāchārya dwijātishwapi malu nivahē tāvaki nēni tāntam
vidyām shuddhāmcha buddhim kamalaja dayitē satvaram dēhi mahyam*

We saw the 1st line of this verse - *pāpaugham dhwamsayitvā bahujani rachitam punyālim ārāt sampādyā*. So, first I want all the Pāpams accumulated in the past Janmās, which stand as an obstacle to my spiritual growth, must be eliminated from me. The very lack of interest in Spirituality is because of certain types of Pāpams only.

If the interest itself is not generated, there is no question of starting the *Sādhanā* itself. After developing the interest itself, we have a very, very long way to go. Imagine that if my mind is so materialistic that I am not even attracted to Spirituality! It is a very, very unfortunate situation. Therefore, the Āchārya says, let me first develop at-least a feeble interest in Spirituality.

Once I have got that interest, I require an atmosphere which encourages Spirituality. If I only have a Spiritual desire and I am surrounded by materialistic people and society, I am in a minority. I cannot do much. Therefore, may I have an environment, a society, a culture which supports and promotes Spiritual growth which values Spiritual growth.

So, let me be in a Spiritual culture rather than in a materialistic culture and for that O Saraswati, I need your blessings. So, *punyālim ārāt sampādyā*. Sampādyā means Saraswati, you should accomplish that for me. Up to this we saw yesterday. Then, the next request is - *āstikya buddhim shruti guru vachanēshu*.

Let me have an appropriate attitude towards the words of the Scriptures and the words of the Gurus. *shrutiguru vachanēshu* - *Shruti Vachanam* means the words of Shruti. *Shruti* is another name of Veda. Since Veda has come down to us in the form of a *Karna Parampara* - hearing and transmitting, Veda is called Shruti. It was not available in written form. Later, only now we are reading; originally, it was heard, remembered, taught. Therefore, Veda is called Shruti.

guru vachanēshu, I should have a proper attitude. *What do you mean by proper attitude?* It is very important. We look upon the Veda as the sixth sense organ. We already have got five sense organs - the eyes, the ears, the nose, the tongue and the skin. And we look upon the Veda as the sixth sense organ.

What does it mean? We know that each sense organ reveals its own field of objects. If you take the eyes, it reveals forms and colors. If you take the ears, it reveals the sound. The nose reveals the smell, tongue the taste and skin the touch. Each sense organ has got its own field and each sense organ can function only in its field. It cannot function in the other four fields.

Thus, there are five sense organs and five segments of the Universe - *Shabdha*, *Sparsha*, *Rūpa*, *Rasa* and *Gandha*. Each sense organ is valid in its field and the sense organ has no access to the other field. Therefore, if the ears have revealed something, the eyes do not have a power to verify that. If you have heard a word of mine vaguely;

Suppose a particular word is vaguely heard, you can never verify that word with the help of the eyes because even though eyes are powerful, it doesn't have access to the field of sound. Thus, a sense organ is an organ which is valid in its own field and the other sense organ have no right to pass a judgment on this Knowledge.

Similarly, Veda is the sixth sense organ which reveals a new segment of the creation. It gives a new field of knowledge and the

other sense organs have no right to pass a judgment on Vedic teaching. They cannot prove it also; they cannot disprove it also. Therefore, my aim is to learn whatever Veda teaches and assimilate it as it is.

I should never try to prove the Vedic Knowledge or disprove the Vedic Knowledge with the help of the other sense organs because they have no access to them. Modern science is a great instrument alright, but Modern Science is based on the five sense organs only. Therefore, the science can verify anything that is revealed by the sense organs.

The science can study that, but science has no access to the Vedic teaching because Veda is beyond the realm of the five sense organs. Therefore, Vedic Knowledge cannot come under the field of science. Therefore, Veda can never be termed as Scientific. Veda can never be termed as unscientific also.

Veda is neither scientific nor unscientific because Veda functions beyond the range of science. So, science does not have an access to the Vedic teaching to pass a judgment as this is scientific or unscientific. We say Veda is non-scientific. *What do you mean by non-scientific?*

You cannot say it is scientific, you cannot say it is unscientific also; because science has a different field and Veda has got a different field. They function separately. Just as we gather Knowledge with the help of all sense organs, similarly, we gather with the help of Veda also. Thus, we have got six fields of Knowledge.

The five fields revealed by five sense organs and the sixth one revealed by the Veda. This understanding is called proper attitude. Don't look upon the Veda as scientific, don't look upon Veda as unscientific. Look upon Veda as a non-scientific source of Knowledge. Use scientific Knowledge also in your life; use Vedic Knowledge also in your life.

Benefit from both scientific Knowledge and non-scientific Knowledge also (not unscientific Knowledge!). Non-scientific Knowledge is Vedic; scientific Knowledge is what we gather through various sciences. Integrate both of them and fulfill your *Purushārthās*.

In Sanskrit, science is called *Pourushēya Pramānam* - existing within the field of the five sense organs and Veda is called *Apourushēya Pramānam*. Gather Knowledge from both with appropriate attitude. I can be a follower of the Veda and still I can be a scientific person, because I don't mix up science and Veda because they have got separate fields of function.

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This is here called *Āstikya Buddhi*. Āstikya Buddhi is otherwise called *Shraddha*. Shraddha means treating Veda as a sixth sense organ, a non-scientific source of Knowledge. This attitude, we cannot easily get because once I say that Veda is not scientific, immediately the intellect concludes that it is unscientific. We say no, it is not unscientific.

Then, is it scientific? No, it is not scientific. *Then, what is it?* It is non-scientific. This understanding is called *Shraddha, Āstikya Buddhi, Prāmānya Buddhi*. The Āchārya says may I develop this appropriate attitude towards the Veda. Not only towards the Veda, towards the words of the teachers also because Guru's teachings are based on the Veda.

Therefore, Guru's words are also non-scientific. Non-scientific means neither scientific nor unscientific. So, let me have that attitude towards *Shruti guru vachanēshu*. Therefore only, *Ādaram* - let me respect the Veda as a sixth sense organ and let me give that much respect to the Veda as I give to every sense organ of mine.

If one sense organ is gone, the other sense organs can never compensate it. Suppose, I turn blind, I might have powerful ears, powerful smell, but once the eyes are gone, one field of Knowledge is

cut off from me. I cannot say that I will compensate that with the ears. Once the eyes are lost, that world of Knowledge is lost for me.

Of the five segments, one segment is gone. Similarly, once I lose the Veda, the Vedic Knowledge is permanently lost. Science can never compensate for that because science is based on five sense organs. What the sixth sense organ gives, Science can never, never give. *Therefore, when I refuse to use the Veda, who is the loser?* I am the loser.

It is like refusing to use the eyes. When I don't use the eyes, I am the loser. Therefore, O Saraswati, let me respect the Veda also as much as I respect the eyes or ears. That is why when Dīpārādhana is done, Ārati is done, that Ārati camphor light represents *Veda Pramāna*.

With the help of the Veda Pramāna alone Bhagawān can be realized, understood, because Bhagawān exists only within the field of the sixth sense organ, the Veda. Bhagawān is not accessible to the five sense organs. Therefore, Bhagawān is not accessible to science also. Science can never prove God and science can never disprove God also.

Why? Because God doesn't come within the field of science. For that you require the sixth one that is *Veda Chakshuhu*. That is why when the camphor light is used to show the Lord, I touch that light and touch my eyes because camphor light representing Veda is like eyes, the sixth sense organ.

It is a very, very deep topic discussed in advanced Shastric work, whether Veda is *Swatah Pramānam* or *Paratah Pramānam*. Mandana Mishra and Sankarāchārya had a very big discussion on that. It is a very deep subject matter to understand Veda as a non-scientific source of Knowledge. Anyway, *ādaram* - let me respect Veda like my own eyes.

Bhakti Dārdhyam - gradually, let my reverence for Veda also increase; just as I have reverence for the eyes because once eyes are

lost, nothing can be done. The best scientific instrument cannot help me if eyes are gone. Therefore, let me develop more and more reverence to the Veda.

In the Āshrama, when we have to study the Veda, we keep the Veda in front of the Lord and Pūja is done. We carry the Veda on the head and go to the lecture hall before we start the study, because we should develop a proper *Bhāvana* that if Veda is rejected, I am the loser of another field of Knowledge.

Bhagawān can be known only through Veda. The ultimate reality can be known only through Veda. We can know the nature of consciousness only through Veda. Scientists are struggling to understand consciousness, they are not able to! Many scientists are almost coming to the conclusion that consciousness is beyond the realm of science.

This we have already said 5000 years before. If you have to understand, come to Veda. It will clearly reveal what is the nature of *Chaitanyam*. Therefore, let me develop reverence to the Veda. All these things *Sampādya* - we have to connect with the verb Sampādya. O Saraswati, you should give all this to me.

I not only should have a proper attitude towards the Vedas, *dēva āchārya dwijātishu api*-let me have proper Bhāvana or reverential attitude towards *Dēva*. Dēva means God revealed by the non-scientific Veda. *Dēvaha* means *Ēshwaraha* and Āchārya means the Gurus, the teachers.

Āchārya is one who bases his teaching on the Vedic Scriptures. Only then he deserves the name Āchārya. If I am going to give you my own speculation, I think in one direction and I am sharing with you. Then, I cannot be called Āchārya. In our tradition, Āchārya is one who bases his teaching on the Shāstra.

āchinōtihi shāstrāni āchārē sthāpayatyapi swayam ācharate yasmāt tasmād āchārya uchyatē - The very definition of Āchārya is the one who bases the teaching on Shāstra. Therefore, towards God, towards Āchāryas and towards Dwijātishu; *Dwijāti* means all those people whose life is based on the Vedic teaching.

Such a person is called *Dwijātihi*. This is also a technical word. The tradition says that initially our life is governed by our *Rāga* and *Dvēsha*. We would like to do whatever we want to do. I like to do this, therefore I do this; whatever I don't like to do, I avoid. My actions are based on my own likes and dislikes – Raga and Dwesha.

A person whose life is governed by personal likes and dislikes; Shāstra calls *Prākruta Purusha*, an uncultivated, uncivilized person, a wild human being. He is otherwise called *Shūdraha*.

Shūdraha is the name of any person whose actions are governed by *Rāga-Dvēsha*. Veda says - that is not correct. You cannot go by your whims and fancies. Your life should be governed by *Dharma* and *Adharma* - what is right and good for all, not for you only but good for all is called *Dharma*.

What is inappropriate and bad for all is called *Adharma*. Therefore, never live according to Rāga-Dvēsha. Never do whatever you feel like doing. Before you do any action, you ask the question - *is it Dharma or Adharma?* If an action is Adharma, even if you like to do it, resist. Use your will power and stop that action - say no to that action.

If there is a *Dhārmic* action, even if you don't like that, use your will and do that. Thus, when I enter the second stage of life in which my actions are governed by *Dharma-Adharma*, I am called a *Samskruta Purushaha*.

Rāga-Dvēsha governed person is called Prākruta Purusha, Shūdraha; Dharma-Adharma governed person is called Samskruta Purushaha or Dwijaha or Dwijātihi.

Why is he called Dwijātihi? This is the second birth. From Shūdra, I have become Dwija. From Prākruta Purusha I have become Samskruta Purusha. Swami Chinmayānanda uses a nice expression - from animal-man I have become man-man. Previously, I was an animal man doing whatever I fedt like doing. Only when I graduate to become man-man, later I can become a God-man, a liberated wise person.

Therefore, the Āchārya says, may I develop a respect for all the *Samskruta Purushās*. So, *dēva āchārya dwijātishu* - all those noble souls who are Dhārmic people, may I have *Satsanga*. That is called Satsanga. When I move with Dhārmic people, I will also gradually develop a sense of Dharma.

Therefore, *dēva āchārya dwijātishuapi* - you have to complete that sentence by adding *āstikya buddhim sampādya* - let me develop proper Bhāvana. *ādaramsampādya* - let me develop respect. And *bhakti dārdhyamsampādya*- let me have reverence for Samskruta Purushās. So, *dēva āchārya dwijātishwapi*.

Thereafter, *tāvakīnē manu nivahē* - Veda talks about several types of Mantras for chanting, for *Japa*. Japa is one of the preliminary *Sādhanas* recommended in the Shāstra because it is the easiest Sādhana. That is why in the Bhagavad-Gita, Lord Krishna says, *yagnyānām japa yagnyōsmi*. Japa is easy Sādhana.

You don't have any expenditure, you don't require priest, and you don't require material. Even while travelling in train or flight or bus, you can practice that. Therefore, always they initiate a person into one Japa or the other. Like *Gāyatri Mantra* or *Namah Shivāya Mantra*, or *Nārāyanāya Mantra* or varieties of *Devi Mantras*.

It is because Mantras have a capacity to protect me from materialistic tendencies. Materialistic tendencies are so powerful that I can very easily become a victim of that because society will constantly

judge me based on my materialistic accomplishments. I don't get respect when I go in an ordinary car.

Therefore, to get respect I have to go in an expensive car even though any car is ok for transportation. But to get a social status, I should fulfill certain materialistic parameters including the fashion. I have to wear jeans otherwise I won't be respected. I have to wear one earring otherwise I won't be respected.

Thus, society measures me based on my materialistic accomplishments. Therefore, I will be easily carried. If I should not be lost, I require a shield of protection and *Mantra Japa* is one method. The very word Mantra means *mananāt trāyate iti mantraha* - That which protects a person from materialistic obsession if only that is repeated.

Mananam means repetition. Therefore, the Āchārya says, let me have value for your Mantra. That is *Srividya Mantra*. It is only an example. So, *manu nivahaha* means groups of Mantras. *Manuhu* means Mantra. Manuhu has several meanings. One of the meanings is *Mantraha*. *Nivaha* means groups of Mantras.

tāvakīlē means the Mantras extolling you, dealing with you Saraswati Devi. In all such Mantras, may I have *Āstikya Buddhi*, *Ādara* and *Bhakti Dārdhyam*. May I develop a reverential attitude. *Nitāntam* means deeply, not a casual approach. That is why they also threaten. They say that if you receive a Mantra from Āchārya, you have to regularly chant. *What to do to make you chant regularly?*

Threaten. We always use a threat to get things done because generally people listen to treat even though threat is not a healthy method. Generally, that only works. What they say is that if you receive a Mantra and don't chant the Mantra, the Pāpam of not chanting will go to your Āchārya.

Therefore, you are giving Pāpam to your Guru. The moment he listens this, he gets frightened. *Now, this is said for what purpose?* At-least, out of fear, let him chant the Mantra. *You know what people do?* If I receive and don't chant, the Pāpam will go to my Guru. Therefore, I don't receive the Mantra at all!

Thus, whatever is done with a noble motive, the people always misinterpret. They give some excuse or the other. Therefore, I don't take. Therefore, one need not be afraid. It is not literally true that if you don't chant the Mantra, the Pāpam will go to your Guru. That is not true. The guru will not get Pāpam.

But this method is used so that at-least out of fear you will chant. But the real thing is that I should chant it out of a value for that. Just as eating is the food for the physical body; I am very, very regular in eating. If I have a long journey, I pack up also. I want my coffee; I want my kind of Chapati etc.

How regular we are with regard to eating! Food nourishes the physical body, Japa nourishes the Spiritual body. Take care of the Spiritual health. Therefore, the Āchārya says, may I develop a reverence for your Mantras and chants. This reverence also O Saraswati, you should give for me.

So, the verb *Sampādya* should be added to all these things. And having given all of them, finally you should bless me with - *vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*. We have already seen the fourth line. Continuing. .

Verse No. 4

*vidyā mudrākshamālāmruta ghata vilasat pāni pādaujajālē
vidyādāna pravīnē jadabadhira mukhēbhyōpi shīghram natēbhyaha
kāmadīnāntarānmat sahaja ripuganān dēvi nirmūlya vēgāt
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

So, in the first line, the Āchārya talks about the description of Saraswati Devi's *Mūrti* or form as given in the Shāstra. Saraswati Devi's complexion has been already talked about. She is very fair representing *Satva Guna* which represents *Gnyānam*. Her dress is also white in color.

And the lotus over which she is seated is also white in color. *yā kundēndu tushāra hāra dhavalā yā shubhra vastrāvṛutā yā veenā vara danda madita karā yā shwēta padmāsanā*. The *Vastram* is also white in color. The lotus *Āsanam* over which she is seated is also *Shwētam*. Everything associated with Saraswati is white.

This you should not take as racial discrimination. Be very careful because such a study has also been conducted and that in all the Purānās, the Rākshasās are described as the dark forces. Therefore, black means inferior race and white is superior race. People study the Scriptures and try to see racial discrimination because all Rākshasās are described as the dark ones.

But they forget that Lord Krishna is also described as black. So, if black is considered inferior then Krishna must be inferior. In Sanskrit, the very word 'Krishna' means dark. *What is black color?* It is a color which absorbs all the colors of the VIBGYOR. *So, what is darkness?* Light after reflecting that will not reach our eyes and therefore, it is dark.

Krishna also absorbs everything at the time of *Pralaya*. Therefore, Krishna is symbolized as black or dark. In Sanskrit, the word 'Krishna' means black. Draupadi who is respected as one of the five great women (Ahalya, Draupadi, Sita, Tāra, Mandodari) is also dark and she is called *Krishnā* (long 'a').

Krishna (short 'a') is Vāsudeva. Draupadi is also black or dark and Vyāsāchārya is also called Krishna - *Krishna Dwaipāyana*. Remember that there is no racial discrimination. We have used the

language of symbolism. That is all. So, here the whiteness of Saraswati represent *Satva Guna*. Thus, she has a fair complexion, she has white dress, she has got white lotus.

And she has got four hands carrying four different things. The Āchārya enumerates what they are. *Vidyā* - Vidyā literally means Knowledge. Here, it symbolizes *Pustakam*, the *Grandhaha*. The *Veda Shāstra Grandha* is called Vidyā. So, by carrying that she is indirectly telling - you all come to me. I will bless you with Vidyā which will liberate you from the shackles of *Samsāra*.

So, Vidyā or Grandha or Pustakam is in one hand. Then, *Mudrā* - *Mudrā* means *Chinmudrā*, otherwise *Gnyāna Mudrā*. It is a hand gesture which represents the essence of Vedāntic teaching. This index finger represents *Jīvātma* (the ego) which is a threat to the society because that is how it threatens everyone using the index finger saying - I will see you!

So, this represents the *Jīvātma*, the individual self which is finite now with a beginning and an end. And the thumb represents *Paramātma*. In the Upanishads, *angushtha mātra purushaha jyōtiriva adhūmakaha īshānō bhūta bhavyasya natatōvi jugupsate*.

In *Kathōpanishad*, *Angushtha* is compared to *Paramātma*. *Why is the thumb compared to the Paramātma?* Also, there is significance. These four fingers are great alright, but for doing any job, they require the support of the thumb. Try to write your notes without the help of your thumb. You will have difficulty.

The four fingers are meaningful only when the *Ādhāra*, the thumb is there. Just as the thumb is the Ādhāra, the support for the other fingers, *Paramātma* is the Ādhāra for the whole Universe - *vishwādhāram gagana sadrusham mēgha varnam shubhāngam*.

Thus, *Paramātma* and *JīvātmaĪkyam*, the essential oneness is represented by *Chinmudrā* - *Jīvātma* merging, uniting with *Paramātma*. Once it has merged with *Paramātma*, it doesn't have a beginning or end.

It is no more *ādi antavān* but becomes the whole *pūrnamadaha pūrnamidam*. Thus Chinmudrā reveals *Tatvamasi -Jīvātma-ParamātmaĪkyam*. If we have to get this *Pūrnatvam*, if the index finger has to join the thumb, it should fulfill one important condition.

What is that condition? It has to get detached from the other three. Without detachment, you cannot attach with *Paramātma*. So, the other three fingers represent *Sharīra Trayam*, and *Prapancha Trayam - Sthūla, Sūkshma, Kārana Sharīram; Sthūla, Sūkshma, Kārana Prapancha* are represented by these three fingers. In short, the finite world;

If you know *Sharīra Trayam* and *Prapancha Trayam*, it is wonderful. If you have not heard about that, you take these three fingers as the finite world existing within time and space. Detach from the finite, get attached to infinite. That is *Mōkshaha*.

Thus, what is taught in hundreds of Upanishads, Saraswati Devi just reveals through her *Mudrā*. Dakshināmūrthy also has got the same *Mudrā*. So *Vidyā - Pustakam* in one hand, *Mudrā* in the second hand and the third one is *Aksha Mālā*. *Aksha Mālā* can be taken as *Rudrāksha Mālā*.

The *Rudrāksha* is called *Rudrāksha* because the seed of *Rudrāksha* according to the Purānic story it is supposed to be generated from the eyes of Lord Rudra when he was doing *Tapas* or *Dhyānam*. When Rudra was doing *Dhyānam*, the seed was generated out of the eyes of the Lord. Therefore, it is called *Rudrāksha*.

Thus, *Aksha Mālā* can be taken as a *Mālā* made out of *Rudrāksha* beads. This is one meaning. There is a second meaning also. Any *Sphatika Mālā*, any *Mālā* made out of any bead can be called *Aksha Mālā*. You can have *Mālā* of *Tulasi* beads, you can have *Mālā* of *Sphatikam* etc. Thus, any *Mālā* can be used for *Japa*.

Any Mālā made out of any material can be called *Aksha Mālā*. *Why is it called Aksha Mālā?* There is an Upanishad called *Akshamālōpanishad*. This reason is given in that. Before you use any Mālā for Japa, you have to purify that Mālā. Elaborate procedures are given. Now, many do not know that and many do not follow that.

Elaborate procedures are there. As a part of these procedures, there is one step in which each alphabetical letter is invoked upon each bead of the Mālā. Just as on *Sālagrāma* we invoke Lord Vishnu - *asmin bimbē mahā vishnum dhyāyāmi āvāhayāmi*. On Shiva Linga, we invoke Lord Shiva.

On turmeric powder, we invoke Lord Ganesha - *asmin haridrā bimbē sumukham mahāganapatim dhyāyāmi*. Like that, on each of the bead we have to invoke *asmin* - I am invoking the first letter 'a'. *akāra aksharamdhyāyāmi āvāhayāmi, ākāra aksharamdhyāyāmi āvāhayāmi, ukāra aksharamdhyāyāmi āvāhayāmi*. And for each bead Pūja is done.

On the first bead, the first letter of the alphabet is invoked 'a' and on the last bead, the letter 'ksha' is invoked as the last one. So, 'a' is the first one and 'ksha' is the last one. Since 'aksha' representing the whole alphabet is invoked upon the Mālā, before wearing and doing Japa, it is called *Aksha Mālā*. This is done only once and not every time.

Saraswati Devi is carrying an *Aksha Mālā* for doing Japa. *Why does Saraswati require Japa?* Saraswati does not require Japa. Her hope is that if she does, by seeing her we will be inspired and we will also do that. So, she is teaching by practicing. Therefore, she carries *Aksha Mālā* on the third hand.

On the fourth hand, she has *Amruta Ghataha* - a pot carrying *Amrutam*. *Amrutam* means nectar, ambrosia which is supposed to give immortality. *Amrutam* represents immortality, it represents *Mōksha*.

By carrying the Amruta Ghata, what does Saraswati Devi communicate? She says, if you do Japa and if you study the *Pustakam* (Pustakam means the Veda), as a result of making use of all the other three, you will attain immortality. Do the Japa, study the Vedas, understand the *Tatvamasi Tatvam*.

What will you get as a result of these three (doing the Japa, studying the book, understanding Tatvamasi tatvam)? Amrutam. You will get *Mōksha*. Saraswati Devi asks are you interested. *What should you do if you are interested?* Come tomorrow for the class.

*Pūrnamadah Pūrnamidam Pūrnāth Pūrnāmudachyatē
Pūrnasya Pūrnāmādāya Pūrnāmēvā Vasishyatē
Om shānti shānti shāntihi*



Kamalajadayitāshtakam 04

*sadāsiva samārambhām sankarāchārya madhyamām
asmad āchārya paryantām vande guru paramparām*

Verse No. 4

*vidyā mudrākshamālāmruta ghata vilasat pāni pāthōjajālē
vidyādāna pravīnē jadabadhira mukhēbhyōpi shīghram natēbhyaha
kāmādīnāntarānmat sahaja ripuganān dēvi nirmūlya vēgāt
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

In the first line of the fourth verse, the Āchārya is giving a description of one of the Mūrtis of Saraswati Devi. Saraswati Devi is given different forms in different textbooks. And what Saraswati carries in the four hands is not always uniform. In certain versions, different items are mentioned.

*būrbhir yuktā chaturbhi spatika manimayīmakshamālām dadhāna
hastēna ēkēna padmam pitamapi cha sukham pustakam cha aparēna* - is one well known description. There Saraswati is described as carrying a parrot and a lotus but here the description is different. What I want to point out is that the description is not always the same.

There are several versions of Saraswati, just as we have several versions of Lord Shiva, Lord Dakshināmūrti etc. Here also, this is one of the descriptions of Saraswati. Having in the four hands *Vidyā* - Vidyā representing *Pustakam* especially, the Vedic scriptures.

Mudrā is *Chin Mudrā* which is the essential teaching of the Vedic Scriptures, which is *Jīvātma Paramātma Īkyam* revealed through *Tatvamasi*. The third item is *Aksha Mālā* which can be taken as *Rudrāksha Mālā* or a Mālā made up of *Sphatika* beads because in the other Slōka - *būrbhir yuktā chaturbhi spatika manimayīm* is the description given.

Therefore, here *Aksha Mālā* can be taken as a *Sphatika Mālā*. I said that it is called Aksha Mālā because in each bead an alphabetic letter is invoked and here the word ‘Aksha’ represents the alphabetic letters beginning from ‘a’ up to ‘ksha’.

According to one version of enumeration of alphabetic letter, there are 54 letters from ‘a’ to ‘ksha’. And all the Nāmās of the Lord are nothing but the alphabetic letters arranged either in ascending order or in descending order. Any name is nothing but alphabetic letter either in ascending or descending order.

Therefore, we have got 108 beads in a Mālā. 54 representing the 54 alphabets in ascending order and another 54 representing the letters in descending order. Like in Carnatic music, any pattern of Rāga is nothing but the Swarās either in ascending order - *Ārōhana Krama* or descending order - *Avarōhana Krama*.

So, if you say ga-ma it is *Ārōhanam* and if you say ma-ga it is *Avarōhanam* or may be ma-ri is also *Avarōhanam* or ma-sa is also *Avarōhanam*. Any two letters you take, it will be either in *Ārōhana Krama* or *Avarōhana Krama* and that is how we have a tradition of having 108 beads in Mālā.

Of course, it is not compulsory. It can be 54 beads or 27 beads also. Thus, Saraswati is carrying all these things. Finally, *Amruta Ghataha* - a pot full of *Amrutam* which represents *Mōksha*. Thus, through these four items, Saraswati is talking about the Spiritual *Sādhanā* and the Spiritual Goal.

The *Japa Mālā* representing all the Sādhanās meant for *Chitta Shuddhi* and *Pustakam* represents the *Shāstra Vichāra* for *Gnyānam*. So, *Mālā* is for *Gnyāna Yōgyatā Prāpti*, *Pustakam* is for *Gnyāna Prāpti*. *Mālā* cannot give *Gnyānam*, it can give only purity. *Pustakam* or *Shāstra* alone can give Knowledge.

Therefore, go from Mālā to Pustakam and from Pustakam we should go to the *Tatvam* revealed in the Pustakam. We should not get

caught up in the maze of words. *shabdhajālam mahāranyam chitta bhramana kāranam*. We should not get caught in the words. Words are only the means. *Padam* is only the means. *Pada Artha* is the end.

And that *Padārtha* alone is indicated by *Chin Mudrā*, the *Īkyam*. Thus, *Japa* to *Vichāra* to *Tatva Gnyānam* - This is the journey. And if we go from *Japa* to *Shāstra Vichāra* to *Tatva Gnyānam*, what you will get is *Amrutam*, the *Mōksha*. Thus, the entire range of Spiritual Sādhana up to the reaching of destination, Saraswati Devi symbolically presents.

So, with these four symbols, *vilasat pāni pāthōjajālē - vilasat* means shining. *What is shining?* Saraswati Devi's four hands are shining with these four items. *Pāni* means hands.

The word *Pāthōjam* means lotus, *Kamalam*. *Pāthaha* means water (neuter gender). *Pāthaha*, *Pāthasi*, *Pāthāmsi*; *Pāthōjam* means that which is born in water or pond. *What is that?* - *Kamalam* or lotus, *Jalajam*. And Saraswati Devi's four hands are compared to the lotuses, the lotus hands.

pānipāthōjam means lotus hands of Saraswati are shining with these four symbols. The final word *Jāla* represents a group of four hands. *Jālam* means a network, a group. Thus, Saraswati Devi is surrounded by a group of four hands of her own, which are attractive like lotus, tender like lotus and which are carrying four symbols of *SpiritualSādhana*.

The whole line is one compound word addressing Saraswati Devi - Hey Saraswati. *What should you do?* It is not enough if you carry these symbols, the Āchārya says, you should help me in attaining this Knowledge also. *Vidyādāna pravīnē*. *Pravīna* means expert. So, you are an expert *Brahma Vidyā Guru*, the best teacher in the Universe.

So, *vidyādānam* means bestowing Knowledge, blessing with Knowledge. *pravīna* means expert. That means, you are an expert

communicator, expert teacher. You should come and teach me or at least, send me a Guru who will be an expert communicator of the subtle wisdom.

We have got in *Kēnōpanishad*, where *Uma Devi* herself comes in the form of Saraswati, the *Brahma Vidyā Guru*. Because Indra, Vayu, Agni and other Devatas were proud that we are great. To remove their pride, Bhagawān appears in the form of *Yaksha* and all the Devatas are not able to identify who that is. Ultimately, Indra goes and tries to find out.

This is a story occurring in *Kēnōpanishad*. Indra is also not able to understand. He becomes humble. He accepts his intellectual limitation and he surrenders to the Lord and asks for Knowledge. Then, *Uma Devi* appears in the form of Saraswati, the *Brahma Vidyā Guru* and teaches the *Ātma Gnyānam* to Indra. Thus, Saraswati is a great Āchārya.

Therefore, this Āchārya says here - O Saraswati, may you bless me with a Guru - *vidyādāna pravīnē*. And you can give Knowledge to even inferior student. A teacher can very easily teach an intelligent student because an intelligent student does not require teaching. Only a few hints here and there, an intelligent student will grasp.

The teacher's greatness comes only when he has to teach a dumb headed fellow. Educating such an inferior student and making him pass the examination in flying colors; that is the greatness. In Chennai they say that many schools take the only intelligent students with high marks. Then, the school gets a very good name - 95%, 100%, full pass etc.

That is not the glory of the educational institution because they take good students. If ordinary students are taken and they are raised to a higher level, he is the real teacher. And the Āchārya says Saraswati Devi is such a great teacher who can give Knowledge to *jadabadhira mukhēbhyaḥ api*. *Jada* means dull, unintelligent. Literally, *Jada* means inert. That is, there is no difference between the student and the chair on

which he is seated. Chair is not going to become wiser after a talk. The student also is closer to that. Such a student is called *Jadaha*. *Badhiraha* literally means deaf.

In this context, you should take it as a student whose mind is never available for *Shravanam*. So, highly restless mind, highly extrovert mind; that student may come to the class and sit for one hour but the attention span is limited. Out of 60 minutes, 5 or 10 minutes are only heard.

So, first two minutes heard and then he goes and sees how the hall is and how many stories are there. At that time, the teacher doesn't exist. Then, again, he comes and listens for 5 minutes and then sees how many people would have come, what will be the average number of audience. Then, again 5 minutes Shravanam. Thereafter, who are all there!

So, to have concentration for one hour, having an attention span, listening undistractedly is a very, very great gift. *Badhiraha* means a student who cannot listen because of restless and extrovert mind. If a teacher can keep the minds of even such students spellbound, that teacher is called a great teacher.

Āchārya says Saraswati Devi can keep even the minds of such distracted people. Indirectly, Āchārya says I am also a dumb student O Saraswati. Therefore, give special attention to me. Thus, *jadabadhira mukhēbhyaha api* should be connected with *vidyādāna pravīnē*. You are expert in giving Knowledge to even such students.

Mukhēbhyaha, chaturthi bahuvachanam - even to such students but under one condition; *what is that?* They should have devotion to Saraswati. Therefore, *natēbhyaha* means, such students, they don't have great qualification, but they have one qualification and that is Bhakti towards Saraswati.

Therefore, he says *natēbhyaha*- who have surrendered with reverence. Thus, even for such students, Saraswati gives Knowledge. *How much time she takes? Shīghram* - She blesses quickly. Then the third line - *kāmādīnāntarānmat sahaja ripuganān dēvi nirmūlya vēgāt-*

There may be the best Guru and he or she might be imparting the best wisdom.

But even if the teaching is the best, it is my mind which has to receive the teaching, retain the teaching and assimilate the teaching. That means, my mind must be *Pātram*, a fit mind. If the container is polluted and you pour milk into that, you know the milk will get spoilt.

Therefore, the Āchārya says, O Saraswati you may give the best milk of wisdom, but my mind is heavily polluted. It will not stay in my mind even for one minute. Therefore, I am giving you another project. Poor Saraswati, she has project after project!

He says, before pouring the nectarine wisdom into my head, make sure that it is cleaned well. Don't do that after pouring. So, before pouring the wisdom into my polluted, contaminated, dirty mind, you cleanse the mind. *How many pollutant or impurities are there? Shad.* There are innumerable but mainly Shad or six impurities are mentioned in the Shāstra.

kāmādīn - *Kāmaha*, *Krōdhaha*, *Lōbhaha*, *Mōhaha*, *Madaha* and *Mātsaryam*. They are well known. *Kāmaha* means desire, *Krōdhaha* means anger, *Lōbhaha* means miserliness - not giving charity, all the time holding onto things. *Mōhaha* means delusion, *Mada* means haughtiness or arrogance and *Mātsaryam* is competitiveness. Here, each one we have to carefully note.

When we say *Kāmaha*, we have two types of Kāmās. One is *Mōksha* friendly Kāmās - those desires which are healthy desires which will help me grow spiritually. They are called *Shuddha Kāmaha*. They are good desires. Whereas, there are another set of Kāmās which are *AshuddhaKāmaha* which obstruct Spiritual growth.

Just as in cholesterol, they say the good one and the bad one (HDL & LDL). If cholesterol can have two, why can't Kama have two! It is certainly possible. When a person wants to earn a lot of money, it is a

desire. But if the motive of earning is - I want to earn plenty so that I can share with fellow human being and I can do good to the society.

So, when the desire for earning is for doing noble Karmās, that desire for wealth can never come under *Ashuddha Kāma*. It will come under *Shuddha Kāma*. Desire for purifying the mind is a noble desire. Desire for Satsanga is a noble desire. Desire for attending the Saraswati Ashtakam discourse is a desire, but it is a good desire - desire for *Vedanta Shravanam*.

Therefore, Spiritual friendly desires are welcome. Whatever obstructs that that alone is here said as a pollutant. Therefore, *Ashuddha Kāmā* is one enemy, internal enemy for Spiritual growth. The next one is *Krōdhaha* - anger. Somebody wrote an Ashtakam on anger - Anger Ashtakam.

He asks a question - if you are angry with your enemies, why can't you be angry with your anger itself which is your greatest enemy! *Are you able to follow?* If you are angry with your enemies because they are harming you (that is why you are angry), why can't you be angry with your anger itself which is harming you and others so much!

Therefore, we encourage the anger also which is useful for Spiritual growth. *Like what?* Anger towards anger. It is a good anger. So, there also, you keep whatever is Spiritual friendly and others you avoid. *Lōbha* means miserliness. We know that - because of which we are not able to do any good Karmās such as Dānam etc.

Last year we saw that Sankarāchārya in Bhagavad Gīta said that *Dānam* is a very important Spiritual Sādhana. And *Lōbha* miserliness is an obstacle to Dānam. Therefore, Lōbha becomes a Spiritual enemy. Thus, Lōbha is an internal enemy. *Mōha* means delusion, the fourth internal enemy. *What is Mōha?*

A wrong, unintelligent expectation is *Mōhaha* - Expecting stability from the unstable. When the whole world is unstable and if I am expecting stability from the world, it is my problem and not the world's

problem. Expecting security from the insecure is delusion number two. In many houses you can see the security standing outside.

He will be some retired person, very lean, cannot stand properly, one eye vision is not there etc. And this person is security! So, expecting security from the insecure is delusion. Expecting permanence from the impermanent is delusion. Finally, Vedanta says that expecting happiness from the world is the greatest delusion because according to Vedanta, there is only one source of happiness and that is you.

You are the only source of happiness. There is no other source. Thus, all wrong expectations lead to disappointments and depression. So, Mōha is the fourth one. *Mada* or arrogance is the fifth one. Thinking that I am the greatest accomplisher which is false (untruth) because in any accomplishment I am only one of the contributors.

The credit should go to innumerable people. If I forget that and I take credit for myself that is called *Mānitvam* or *Mada*. In the Kēnōpanishad story, Indra, Vāyu and Agni take credit for victory over Asurās. And Bhagawān teaches them a lesson and punctures their ego and brings them down.

Therefore, Mada, arrogance is a very, very big problem. Last one is *Mātsaryam*. Mātsaryam literally means competitiveness. Now a day's competition is considered to be a very, very good thing and it will bring the best out of the people. This is the general thinking. But our Shāstra does not accept that. Shāstra says Mātsarya mostly brings out the worst in human beings.

So, if you know about the match fixing in cricket, it is because greed for a victory. And there is also drug abuse in Olympic field. Therefore, when there is competition, we will try to win by hook or crook.

Therefore, cheating comes, jealousy comes, hatred comes, and suppression of information comes. The two countries will not share the

information when they compete with each other. So, competition is an obstacle for co-operation. Therefore, Shāstra says co-operation is the best thing and not competition. Therefore, *Mātsaryam* is generally translated as jealousy.

Now, we hear how big multinational companies are coming to the country and destroying all the local industries and business. They can do that because they have money power. Thus, people will tend to use unscrupulous and Adhārmic methods. Therefore, Veda considers competition as harmful.

There may be some benefit, but harm is more than benefit. That is why some of the schools established by great thinkers do not have examinations because examinations means children always want to come 1st rank and there can be only one 1st rank. A child who generally gets the 1st rank, when he gets the 2nd rank, he is not able to accept.

And there is a pressure and even suicides are there because of that. Anyway, that is a different topic all together. These are six enemies - Kāma, Krōdha, Lōbha, Mōha, Mada and Mātsarya. They are internal enemies and Shāstra says that human beings are so much busy fighting the external enemies that he is not even aware of the terrorists, the fifth column inside his own hearts.

Here the Āchārya says, O Saraswati Devi, you have to help me in fighting these inner Shatrus. So, *kāmādīnāntarān- āntarān* means internal and *ripūn* means enemies. *Enemies to what?* - To Spiritual growth. And if we have these negative tendencies, it is called *Āsuri Sampath*. In the 16th chapter of the Bhagavad Gīta, they are called Āsuri Sampath.

Anyone who has these things is called an *Asuraha*. Here the Āchārya says, if we have got these impurities we need not feel any complex because these are the natural enemies residing in every heart. Therefore, I am not the only one. Every human being has got this problem because the root cause for this problem is self-ignorance.

Avidyā is the cause of *Kāma*. *Avidyā* produces *Kāma* and *Kāma* produces *Krōdha*, *Lōbha*, *Mōha* etc. All of them are the grandchildren. That is why Krishna says in the *Gīta*, ultimately these six enemies can be rooted out only through *Ātma Gnyānam*. Therefore, since ignorance is the root of all of them, and every human being has got self-ignorance, these six problems are Universal problems.

Therefore, we will fight it out. We need not feel an inferiority complex. I have told you the example - when the power goes and we don't have the current, naturally the first thing we do is to look at the neighbor's house. When there also there is no power, we have a great relief as though we have got *Mōksha*!

My problem continues, but when the neighbor is also in the same boat, there is a great relief. So, like that, *Kāma* - *Krōdhādi* are there in everyone. We have to gradually work them out with the help of *Bhagawān's* blessings. Therefore, the author says here, *hēdēvi nirmūlya-* You uproot, eliminate, wipe out all these internal, natural enemies of mine like *Kāma* etc.

You should not take long time for the cleaning process. All of them you quickly do because I am already at the wrong side of 50. I am getting older. Therefore, *Vēgāt* means quickly clean and pour - Clean the mind and pour the *Gnyānāmrutam*. So, *vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*.

Verse No. 5

*Karmāswātmōti tēshu sthīrataradhishanām dēha dārdhyam tadartham
dīrghamchāyur yashascha tribhuvana viditam pāpamārgādviraktim
satsangam satkathāyā shravanamapi sadā dēvidatvākrupābdhēm
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

In the Vedic teaching, *Gnyānam* is given as the ultimate *Sādhana* which gives liberation because all our problems are because of ignorance only: ignorance of the fact that all my basic needs are already

available within me. This is the truth revealed by Vedanta. We already have all the fundamental things that we seek.

Happiness, which we are all seeking, that is our *Swarūpam*. Security, which we are seeking, that is our very nature. Fulfillment, which we are seeking, that is our very nature. Peace, which we are seeking, that is our very nature. All these fundamental quests that the human being has, they are all available within myself. But our problem is due to self-ignorance, we have disowned what we already have.

Therefore, what is required is - like a poor person having a huge treasure under his feet but not knowing. Somebody has to tell him that you need not beg, just dig. Don't beg, but dig - Not digging the grave, but digging the treasure out. Therefore, all our problems and struggles are instantaneously solved.

Like a person suffering in dream while he is comfortable in the waking. *What should you do to get out of dream struggle?* Only one thing - wake up. I know that the sufferings are my own projection. Therefore, Shāstra says, wake up! - *uttishtata jāgrata prāpyavarān nibhōdhata*.

You have to claim your treasure, claim your freedom. This is the declaration of all our Scriptures. Therefore, *Gnyānam* is the final Sādhana. But the Shāstra says, to gain this Gnyānam, the mind has to be prepared like any other Gnyānam. Whether I want to study Physics or Biotechnology or Economics, I have to prepare the mind.

Self-Knowledge also requires lot of preparation. And the Shāstra says, therefore, your initial part of life should be in the preparation of the mind, just as a doctor prepares a patient for surgery. Even though the doctor knows surgery is the solution and the only solution, no doctor will instantaneously admit the patient.

He has to check all the parameters like sugar, pressure and other factors and make the patient prepared for the surgery. Similarly, we all

require a surgery called ‘Ignorancodectomy’. But before that surgery, we have to see all the parameters are well set right. Therefore, the first stage of life is preparation.

Shāstra says *Karma* and active life is required for preparing the mind. Nobody can directly dash into self-inquiry. Nobody can directly dash into enquiry. He will crash out. Therefore, first live a life of Karma. Karma means action and Shāstra talks about five types of Karma.

1. *Nitya Karma*- Compulsory regular activities
2. *Naimittika Karma*- Compulsory occasional activities.
3. *Prāyaschitta Karma* - Purificatory activities (*Prāyaschittam*) for our wrong actions. *Adhārmic* action require *Prāyaschittam*.
4. *Kāmya Karma* - Activities for fulfilling materialistic desires.
5. *Nishiddha Karma* - Prohibited activities which will help in fulfilling our desires quickly.

Prohibited activities are shortcuts to material growth but they will bring down a person spiritually, drastically. They say that Dharma Putra’s Ratha, the chariot was a special chariot in Mahabharata war, which was not touching the ground because it was a celestial one. You know that Dharma Putra to kill Drona had to tell a lie, a white lie.

You would have read Mahabharata - *ashwaddhāmā hataha kunjara*. So, it was a lie used for coming out of the problem. They say that the chariot of Dharma Putra which was off the ground, came down and touched the ground for one white lie! So, if for one lie, we are going to come down one notch spiritually, daily how many lies very comfortably we are telling!

We do not see the enormity of spiritual loss, we are only concentrating on the gross material gain. Shāstra says sensitize your mind to the spiritual loss. Therefore, lying becomes a prohibited Karma. Cheating becomes a prohibited Karma. Harming others will become a prohibited Karma. In Sanskrit, it is called *Nishiddha*.

Thus, Nitya, Naimittika, Prāyaschitta, Kāmya, Nishiddha - *Pancha Vidha Karmāni*. And the aim of a spiritual seeker is gradually changing the proportion of these Karmās. Initially, when we study the proportion, we will find Nishiddha Karmās may be of high percentage. I am not talking about you.

You are all great and wonderful. I am talking about some others. And Kāmya Karmās are plenty. Now, Shāstra says that the spiritual growth should indicate gradual reduction of the later Karmās like *Nishiddha Karma*, *Kāmya Karma* etc. Gradually, Nitya, Naimittika Karmās should increase because these two are contributory to Spiritual growth.

That *Nitya-Naimittika Karma* alone, I have condensed and given in the form of *Pancha Mahā Yagnyās*. *Deva Yagnya* - Worship and contribution to the Gods. *Pitru Yagnya* - Worship and contribution to the Pitrus. *Rishi Yagnya* - Worship involving contribution (worship involves contribution) to the Rishis.

Manushya Yagnya - Worship involving contribution to the fellow human beings. *Bhūta Yagnya* - Worship involving contribution to the animals and plants. Therefore, *Nitya-Naimittika Karma* means worship and contribution. Fivefold worship and fivefold contribution to the fivefold factors - *Deva*, *Rishi*, *Pitru*, *Manushya*, *Bhūtāni*;

And this contribution should gradually increase. Even though, outwardly I am giving more, inwardly I am growing spiritually. I may be reducing my outer wealth, but in its place I am increasing inner wealth. Ultimate peace and happiness are not contributed by outer wealth, but peace and *Ānanda* comes from inner wealth only.

People have a delusion that external possessions responsible for peace and fulfillment. Shāstra says, without anything, a person can be happy and fulfilled purely with internal wealth. *dravinagm savarchasam*; *vidya dhanam sarva dhanāt pradhānam*.

So, happiness depends upon not what you have but what you are. Therefore, here the Āchārya says let me do more and more of Spiritual Karmās - *Nitya Naimittika Karmās*. So, *Karmāsu ātma učitēshu* - which are appropriate Karmās, which are appropriate for Spiritual growth; and appropriate has another meaning also. That is, depending upon my social designation. We all know that a person's duties are determined by the designation.

When you join an organization, how are your duties determined? They are determined based on what designation you have. Similarly, in society also, in the original Vedic scheme, we have got a social designation known as *Varna* and *Āshrama*. *Brāhmana*, *Kshatriya*, *Vaishya* and *Shūdra* is Varna designation.

Brahmachāri, *Gruhastha*, *Vānaprastha* and *Sanyāsi* is the *Āshrama* designation. One is for social growth and another is for individual growth. My Varna duties will take care of social wellbeing and my Āshrama duties will take care of my personal wellbeing.

Thus, we have a *Varnāshrama* scheme to parallel take care of the social as well as individual wellbeing. The Macro as well as the Micro wellbeing and that is what is said here, *ātma učitēshu* - depending upon my Varnāshrama, may I do my duties. But nowadays we don't have Varnāshrama at all.

Then, I have to ask the question, what my designation is in my organization. Let me do those duties very well. *What is my designation in my family?* Let me do those duties well. And the Āchārya says I should develop a conviction in doing my duties conscientiously. More we will see tomorrow.

*Pūrnamadah Pūrnamidam Pūrnāth Pūrnamudachyatē
Pūrnasya Pūrnamādāya Pūrnamēvā Vasishyatē
Om shānti shānti shāntihi*



Kamalajadayitāshtakam 05

*sadāsiva samārambhām sankarāchārya madhyamām
asmad āchārya paryantām vande guru paramparām*

*Karmāswātmōti tēshu sthirataradhishanām dēha dārdhyam tadartham
dīrghamchāyur yashascha tribhuvana viditam pāpamārgādviraktim
satsangam satkathāyā shravanamapi sadā dēvidatvākrapābdhēm
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

The Āchārya understands that the grace of Saraswati Devi is required for Spiritual growth and Spiritual success, but the grace can never replace the human effort. Ultimately, the Spiritual growth and success is a result of human effort only. That is why the four goals are called *Purushārthāha*.

Purushārthā means that which is sought and attained by the human beings. Therefore, we are responsible for our Spiritual growth. Therefore, we have to put forth the required effort. Then, the role of the grace of the Lord is not the replacement of our effort, but giving an additional push or support for our effort.

It is like in the school sports, the children will be competing in the running race and you can see the children's parents standing at the end to cheer their children. But even though the mothers cheering and blessings are there (including 'come on' and clapping), the running has to be done by the children only. The children's mothers cannot run. Standing itself a project. How do you expect the mothers to run!

The running will have to be done by the children only. But the cheering has an important role of being a booster. Similarly, Saraswati Devi's grace is extremely important to augment, to add to the power of our effort but our effort is required.

That is why, after seeking the grace in first four Slōkās, the Āchārya is talking about our effort also. In the fifth Slōka, first line, the

Āchārya talks about the first stage of spiritual *Sādhana* in the form of *Karma Yoga*. So, *sthīratara dhīshanām dēhi* - may I have a clear conviction with regard to the role of Karma Yoga and may I have a clear knowledge about what is Karma Yoga.

So, *Karmāsu ātma uचितेशु.ātmōchitam* means what is appropriate for me based on my designation in life. In the olden days, *Varna* and *Āshrama* designations determined my duty. Now, the *Varnāshrama* scheme of life has become obsolete. Therefore, we have to use our own discretion.

What is my designation in my family, designation in the organization that I work, depending on that, I have to do all the duties. I talked about the five types of Karma also; with the help of that, may I follow Karma Yoga. I will just briefly mention the four principles of Karma Yoga.

The first principle of Karma Yoga is gradual reduction of *Adhārmic* actions if they are there in my life. So, first scan the type of activities. After scanning your activities, you have to do some editing work. *What is editing work?* Deletion and addition. This is not an appropriate word therefore, remove that. This is an appropriate word, you add that.

Similarly, one has to edit one's activities. The first part of editing is, whatever *Adhārmic* actions I do, I have to remove gradually. It may be difficult to do at once, but the aim must be to reduce the *Adhārmic* actions. If you ask what is *Adhārmic* action, what is improper; we have a very simple rule to find out.

What is that rule? What I don't want others to do to me, I should not do to others. There is a beautiful *Slōka* summarizing this principle. *shrūyatām dharmā sarvasvam shrutvāchaiva avadhāryatā* - may you know what is *Dharma* or value based life. May you know and assimilate well (2 lines). *What is that? ātmanah pratikūlāni parēshām na samācharēt* - whatever I consider as *Pratikūlam* to me, whatever I don't

want others to do to me, I should not do to others. Based on this principle, gradually edit out Adhārmic actions. This is principal one.

The second principle is - include *Dhārmic* actions in life which have been given by the scriptures and which will accelerate the spiritual growth. Spiritual-growth-accelerating Dhārmic actions which I mentioned yesterday as the *Pancha Mahā Yagnya* - fivefold reverential contribution to the creation.

Contribution to the deities or temples, contribution to the forefathers, contribution to the scriptures and the Gurus and the Gurukulās, contribution to the fellow human being and contribution to the animals and plants - *Dēva, Pitru, Rishi, Manushya, BhūtaYagnyaha*, the fivefold contribution.

The adjective is important - *reverential* contribution. Otherwise, it will lead to arrogance. I will say, I have done this, I have done that. Whenever there is an opportunity, I declare my glories, which are nonexistent. Fivefold reverential contribution is the second principle of Karma Yoga.

The third principle is dedicate all actions to the Lord as a worship. Convert work into a worship because all actions ultimately goes to Bhagawān's board room. Bhagawān has got a big board room. You have to spell 'board' properly. It is not a room in which people are 'bored'!

Because Bhagawān is the one who gives the result of your actions - both for minor and major actions. Therefore, dedicate all actions to the Lord. This is the third principle of *Karma Yoga*.

The fourth principle is - experience everything in your life as your own *Karma Phalam* given or coming as *Prasāda* from the Lord. Experience everything as your own Karma Phalam. Otherwise, we will blame others. Because as somebody said – to err is human, to blame it on others is more human. It's a new proverb.

Therefore, whenever negative experiences come, never blame anyone, take it as your own Karma Phalam coming as Prasāda from the Lord.

So, the third principle is called *Ēshwara Arpana Bhāvana* and the fourth principle is called *Prasāda Bhāvana*. These four principles put together is Karma Yoga, which accelerates spiritual growth.

Thus, reduce Adhārmic actions, include Dhārmic actions. You should not reverse it! You should not reduce Dhārmic action and include Adhārmic action. You should put it correctly.

Dedicate all actions to the Lord, experience everything as your own Karma Phalacoming as Prasāda. In this way of life, may I have conviction, O Saraswati Devi. *shiratara dhishanām - dhishanām* means conviction, knowledge, wisdom. In this context, conviction or clear understanding.

So, the verb is to be taken from the third line - *datvā*. *datvā* is to be added to every word. *Dhishanāmdatvā*- may you give me this conviction. Because only when there is conviction, I will implement. Anything I have got a vague value like reading about daily exercise or walking, we will be planning for years.

Several New Years we would have taken decisions also that I have to regularly walk. But until the conviction comes or health problem comes (one of these two should come), I will know that walking is good but I won't implement. Knowledge will not lead to implementation. Conviction alone will lead to implementation.

That is why he uses the expression *shiratara dhishanām*. - It should be so strong that implementation should be instantaneous. And then he asks Saraswati Devi that even if I have a conviction and I want to follow, Karma requires the help of the physical body and physical fitness. If fitness is not there, I will not be able to do any Karma.

Therefore, O Saraswati Devi, bless me with a fit physical body. Therefore, *tadartham - tadartham* means *karma yoga anushtānārtham*, for the implementation of Karma Yoga. *dēha dārdhyam datvā* - again, you should add *datvā*. *dēha dārdhyam - dārdhyam* means strength and fitness may you provide.

From this, it is very clear that the spiritual teaching emphasizes the health and fitness of the body. Spirituality does not mean negligence of the body and health because whether it is material pursuit or spiritual pursuit, we have one and the same instrument, that is the physical body.

The physical body is a common *Sādhanam* for *Dharma*, *Artha*, *Kāma* and *Mōksha*. So, *dharmārtha kāma mōkshānām ārōgyam sādhanam uttamam*, *ārōgyam mūlam uttamam*. This is the rule. Therefore, never neglect the body. But what the scriptures say is - use the body as a means, but never give it over-importance as though it is an end.

We cannot treat the body as the ultimate because after some time this body has to decay, disintegrate and die. It is a means, but not an end in itself. Treating a means as means is very important. If you neglect the body, it is one extreme, if you over-indulge in the body all the time watching the mirror only, that is another extreme.

What Vedanta says is - use the golden means. Give the body enough importance that it deserves. At the time of death, I must be able to happily hand over this body to the Lord and say O Lord, thank you for giving me a wonderful instrument. I have utilized the instrument very well and I am now happily giving it back to you.

This is called intelligent handling of an instrument. Therefore, here the Āchārya says I want *dēha dārdhyam*. And not only fitness of the body, *dīrgham cha āyuhu* - I want sufficiently long life. If the life is short, even if I have health, I will not be able to follow all the Sādhanās. Karmayoga is only the first stage. I have to pursue the long Gnyāna Yoga also.

Therefore, the Āchārya says O Saraswati, give me a long life. So, *dīrgham āyuhucha*. Not only that, *tribhuvana viditam yashaha cha* - May you give me a fame which spreads all over. You give me a well

spread fame, a fame which is born out of noble deeds. So, *yashaha* means fame.

tribhuvana viditam - The fame which extends to three *Lōkās*. Here you should remember that we are not actually interested in the fame itself, but we are interested in the cause of the fame. *What is the cause?* - Noble deeds. Therefore, if I should have an extensive fame, it is possible only when I do noble deeds either through service or through philanthropy (I give money).

It is just as they read the name of the sponsors. We are not supposed to be interested in the reading of the name but as a part of that, we are sponsoring. There are some people who criticize this. They say that they are all only sponsoring for name and fame but we say that sponsoring for name and fame is better than non-sponsoring.

Sponsoring without desire for fame is the best. Motiveless sponsoring is the best. Sponsoring with a desire for fame is next. Not sponsoring at all is the worst. Therefore, we generally enjoy criticizing philanthropists saying that they want name and fame. We should never do that because they are doing at least for the sake of the name.

It is better than many moneyed people who don't even do that. Therefore, the Āchārya says let me do noble deeds at least for fame. It does not matter but doing noble deeds without even seeking fame is the best Karma. Therefore, *tribhuvana viditam yashaha cha*. There is another reason also - *pramāyantū brahmachārīna swāha*.

Vedic Āchāryas sought fame not for the sake of fame, but for more and more people to come and learn free of cost. Therefore, we can seek fame with a good motive also. Therefore, the Āchārya says *yashaha cha tribhuvana viditam*.

Then, *pāpa mārgādviraktim* - may I not violate values looking for shortcut money, shortcut prosperity, including plagiarism which is rising in the Newspapers. We don't know what the truth is. We need not criticize without full knowledge. Even that is a tendency.

Therefore, may I not go for shortcut success even if I lose money, whatever I earn through legitimate method and whatever I can retain after paying the tax and after sharing my money with others. *ellabhase nija karmōpātam* - Even if it is Rs. 1000, let me learn to live a simple life.

Therefore, may I not cut corners and justify that in Kali Yuga we should know how to live practically. You know, practically is a euphemism for compromise. Therefore, Āchārya says let me welcome poverty, let me not violate Dharma.

Therefore, *pāpa mārḡāt* - from corrupt ways, *viraktim*. So, my conscience should be sensitized. Public will not know my compromise, but what is important is that my conscience should not permit. I should have cultivated such a conscience that every violation of Dharma should give me minimum seven sleepless nights.

I should have trained my conscience to such an extent that every lie must disturb me for years. I told a lie in 1976, it is disturbing me now. I should be so sensitive. So, increase the sensitivity, conscience will make you incapable of violating values. Self-education is the only method.

Therefore, *viraktim*. *viraktim* means dis-inclination, detachment from *pāpa mārḡa*. We often get a doubt – is it possible to live a value based life? Because in Kali Yuga, *Adharma* will be predominant. *kalau kalmasha chittānām pāpa dravya upajīvanam vidhi kriyā vihīnānām gātir gōvinda kīrtanam*.

In Kali Yuga, violation of Dharma will be rampant. Since majority violate, we will get a doubt whether a value based life is possible. And what *Shāstra* says is - even now there are people who are following and who are able to follow. They are in minority.

What is your job? Pick up those people who have the conviction and who follow and who are surviving now also (I myself know several people who are doing that) and become their friend, move more and

more with them. Because of their interaction, because of sympathetic vibration, we also gradually develop a value and we will be convinced that we can.

It is only a little bit more extra effort. Therefore, he says *Satsangam*, association with Dhārmic people. *Satpurushaha* are those who are convinced and who follow Dharma. Satsangam can refer to contact with wise people. Every Dhārmic person may not be a wise person because wisdom is the next stage after following Dharma.

Isn't it? You have followed Dharma, purify the mind, then get *Ātma Gnyānam* and become a *Gnyāni*. We always have excuses. Anything you say, we are ready with instantaneous excuses. If you don't have people, have association with their words. Their books are there, read those books. Their biographies are there.

When you read them, through their words, you are in Satsanga. Therefore, you give more and more opportunity for Satsangam O Saraswati Devi.

Then, *satkathāyāha shravanam* - May I listen to more and more stories which will inspire me Dhārmically (it is my word) and Spiritually. I should get more and more inspiration.

May I read such stories. It may be based in *Purānās* or in the *Itihāsa* or even in modern literature, there are biographies of great people who have followed values and they suffered. But those sufferings they never considered those sufferings at all. Because if they had violated the values, they could have avoided those sufferings.

But their suffering of prick from conscience would have been greater. It is the choice between two sufferings. If those people have violated the values, they could have avoided those sufferings. And we will feel why he should hesitate to tell one lie! We could have told 100 lies to get out of the problem.

But the thing is that if they had told a lie, they would have got out of that suffering, but their conscience being so much sensitized that the prick of the conscience would have given a greater suffering. Therefore, their choice is, which suffering is worse. In our case, our conscience is so gross that it will not prick at all.

Therefore, that suffering is not there. For Mahatmas, the suffering or prick of conscience is so great that they cannot withstand that suffering. Therefore, they don't mind suffering, poverty and even imprisonment because for them those sufferings are minor. That is called growth of conscience. So, Mahatmas have sensitized conscience.

So, *satkathāyāha shravanam* means I should listen to such inspiring stories. That also O Saraswati Devi bless me - *sadā devi datvā*. Hey Devi is addressing Saraswati. *sadā datvā* - you should give me more and more opportunities. *krupābdhē - krupābdhihi* is another name of Saraswati Devi.

Krupa means mercy, compassion. *Abdhihi* means ocean. O Saraswati Devi, who are the ocean of compassion, out of compassion you should help me. And after all this, the journey is not over. After all this, you should give me *vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi*. Continuing. .

Verse No. 6

*mātasvat pādapadmam na vividha kusumaihi pūjitam jātu bhaktyām
gātumnaivā hamīshē jadamadira lasaha tvadgunān divya padyaihi
mūkē sēva vihīnēpyanupama karunām arbhakēm dēva krutvām
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

Here, the Āchārya identifies with the lay people who do not have great powers to do varieties of Sādhanās. So, he identifies with the weaklings spiritually. Even though the Āchārya himself was not a weakling, he is identifying with them and says O mother, I don't have any great faculties or powers or skills. I cannot do extraordinary Sādhana or Pūja.

Therefore, I have passed my life without doing great religious and spiritual Sādhanās. Since I am a weakling, you have to give me some extra support and help me out. This is the essence of this Slōka. He says, *hey mātaha* - O mother Saraswati, *vividha kusumaihi tvatpāda padmam na pūjitam* - I did not practice great Pūjas.

Many people tell Swamiji, I was born and brought up in a culture where religious life is not that popular. My parents also did not know many things. So, we did not know what is Upanayanam, what is Sandhyā Vandanam, what is Pūja and what is Rudrābhishēkam.

We were born and brought up in such a culture. There are materialistic cultures within India also and outside also. And they come to know of the scriptures in the evening of their life. And they go through a very, very deep guilt that I did not recognize that such great things are there in our culture.

Here, the Āchārya says never feel guilt. Better late than never. Whichever age, you come to this line, you are blessed. Therefore, we should thank the Lord that at least we have come now. And whatever age we come, we always feel that it is late. If we come at the 40th year, we will think that 30th year may be better.

If we come in the 30th year, we will think that 20th year may be better. Therefore, here the Āchārya says that ask for forgiveness and carry on with your effort. Thinking of the past is not going to be of much use. Therefore, he says O mother Saraswati, I did not do elaborate Pūjas because I didn't know.

vividha kusumaihi - with the help of varieties of flowers, I did not do Pūja. *Bhaktyā* means devotion. Or there are some people who feel that we have been mechanically doing Pūja. We never knew such a meaning is there and therefore, we did not do properly. Whatever be the reason, he says surrender to Saraswati and forget the past.

So, *na bhaktyā pūjitam jātu.jātu* means at any time in the past. And *gātum naiva aham īshē* - at least, I could have sung your prayers

melodiously. Musical offerings are there. Just as we have got great musicians like Purandara Dāsa, Tyāgarāja. They offered worship through their songs themselves.

That is another uniqueness of our tradition. Whatever talent we have, we can use that talent for Pūja. Here the Āchārya says, those great Mahatmas could sing therefore, it is fine. But my problem is that even my talking is Apashruti. Where is the question of singing! And if I sing, you will run away with your Veena.

Therefore, I don't want to impose my singing on you and torture you. So, he says *gātum naiva aham īshē.naīshē* means I am not capable, I am not talented. *īshē* is a verbal form. *īshdhātu ātmanēpadi lat uttama purushaha ēka vachanam*. It is second conjugation. *īshṭē, īshātē, īshatē. īsē, īshwahē, īshmahē iti rūpāni*.

So, I don't know how to sing. *Why?* - *jada matihi*. You can understand *jada matihi*, I am a dull witted person, good for nothing person. It shows the humility of the devotee. And not only I am dull witted, *alasaha* - I am lazy also. Even getting up in the morning is a project for me.

Therefore, I am not able to sing. *Sing what?tvad gunān* - your glories (Saraswati Devi's glories). *divya padyaihi* means divine hymns. So, through divine hymns, I am not able to sing your glory. Therefore, *mūkē. Mūkaha* means I am dumb. It is only in the figurative sense.

I am a dumb person as good as *Mūkaha* and *sēva vihiṇē* - and I have not done any *Sēva*, any service anywhere. In many *Āgama Shāstrās* they have the concept of *Kara Sēva*. The Sikh people also talk about Kar Sēva in their Gurudwārās. They have a very, very beautiful practice.

They go and clean the shoes of the devotees. They might be multimillionaires, but they don't have any problem in doing that. Even in *Shaivāgama* and *Vaishnavāgama*, there is one kind of service. That is,

on holidays we go to any temple nearby and spend some time cleaning the place.

We might not have money to donate, but we can give a few hours. So, it is called *Kainkaryam* or *Kar Sēva*. Here, the Āchārya says I did only *Ātma Sēvaha*, service to myself. So, *Sēva Vihīnē* - I have not done any service. *Therefore, what should you do?* You should give special care.

I am a special child for you. Therefore, I don't deserve any care from you, but still you being an ocean of compassion, you should bless even an undeserving child. Therefore, he says *anupama karunām krutvā* - you should show matchless compassion towards me.

Anupama means *upamā rahita karuna*. It cannot be matched because you are showing compassion towards the undeserving one. You should do that. For this, he gives an example. *ambā arbhakē iva* - just as a mother. *ambēva-* *ambā iva*. *ambā* means a mother and *arbhakam* means a child. *arbhakē* - *spatami vibhakti*.

Just as a mother shows compassion towards her child without expecting anything in return, without even asking the question whether the child deserves or not. The only condition is that she is a mother and the child is a child. That is the only condition for showing the compassion. No other reason is there.

Similarly, O Saraswati, you are the mother and we are the children. In fact, in the Vedic tradition, every stage of a child's growth is celebrated with a worship of the Lord. Conception is itself considered a ritual - *garbhādāna samskāraha*. Then, at every stage Lord is remembered and prayers are offered.

After the child is born, when the first time the baby is given mother's milk, when the suckling process is initiated, that is a ritual because in our culture everything is worshiped. Until now, the child fed

directly from the body of the mother through the umbilical cord. Later, when it comes out, for the first time, he is suckling.

And there is a prayer addressed to Saraswati - *yastē sthana shashayō mayōbhūh yō ratnadhā vasu vidyā sudatraha ena vishwā pushyati vāryāni saraswati tamiha dhātavē kar iti*. The father says, O Saraswati, you are feeding my child through the breast of the mother. She is giving milk to the baby.

And O Saraswati, the child must be healthy, the child must be prosperous, child must lead a value based life and the child must become a Gnyāni. A father's prayer to Saraswati Devi when the baby is suckling for the first time. You can imagine the Vedic vision!

That is why the Āchārya must be remembering that prayer. That is why he says, *ambā arbhakē iva-* you should nourish. And *datvā* - having given all this nourishment, *finally what should you give? vidyām shuddhām cha buddhim*.

Verse No. 7

*shāntyādyā sampadōmēm vitara shubha karīhi nitya tatbhinna bōdham
vairāgyam mōksha vānchāmapila ghukalaya shri sivā sēvyā mānēm
vidyā tīrthādi yōgi pravara karataro jāta sampūjitānghrē
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

In the last two verses, the Āchārya comes to the real *Gnyāna Yoga*. Until now, varieties of aspects have been talked about including the *Karma Yoga* way of life. Karma Yoga was talked in the fifth verse. *Karmasu ātmōchitēshu*.

Now the Āchārya says that O Saraswati, finally I have to come to Gnyāna Yoga. There is no escape because self-ignorance can go through self-knowledge only; just as darkness can be eliminated only by light. *How many paths are there to eliminate darkness?*

We don't have choices at all. There is only one solution for darkness – that is the light. Similarly, ignorance is internal darkness. And the internal darkness can go only by internal lighting - enlightenment which is called Gnyānam.

Any knowledge requires the appropriate preparation. And spiritual knowledge also requires the appropriate qualification. So, first the Āchārya says O Saraswati Devi, give me the required qualifications known as *Sādhana Chatushtaya Sampatti*, the 4-fold qualifications.

In the evening class, I was telling D-D-D-D - *Discrimination*, *Dispersion*, *Discipline* and *Desire* for spiritual enlightenment. So, you give me that. He himself enumerates the details, which we will see tomorrow.

*Pūrnamadah Pūrnamidam Pūrnāth Pūrnāmudachyatē
Pūrnasya Pūrnāmādāya Pūrnāmēvā Vasishyatē*

Om shānti shānti shāntihi



Kamalajadayitāshtakam 06

*sadāsiva samārambhām sankarāchārya madhyamām
asmad āchārya paryantām vande guru paramparām*

Verse No. 7

*shāntyādyā sampadōmēm vitara shubha karīhi nitya tatbhinna bōdham
vairāgyam mōksha vānchāmapi laghukalayā shri sivā sēvyā mānēm
vidyā tīrthādi yōgi pravara karasarōjāta sampūjitānghrē
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

As I said, the grace of the Lord cannot replace the effort required on the part of the individual. The grace of the Lord can only booster or support the effort that we have to put forth. And the spiritual effort has to take place in two stages. The first stage being *Karma Yoga* and the second stage is *Gnyāna Yoga*.

Karma Yoga gives the required qualifications for Gnyāna Yoga and Gnyāna Yoga gives Knowledge and liberation. This is the road map. Karma Yoga should give preparation for Gnyānam, otherwise called *Gnyāna Yōgyatā Prāpti*. Then, Gnyāna Yoga has to give liberation. Of these, Karma Yoga has already been mentioned in the fifth verse.

I said that it consists of four principles. Reduce *Adhārmic* actions, increase *Dhārmic* actions which include *Pancha Mahā Yagnya*, dedicate all the actions to the Lord - *Ēshwarārpana Bhāvana*, and experience everything as the Prasāda of the Lord. We can take the first letter from each principle and remember as RIDE.

'R' for reducing Adhārmic actions, 'I' for increasing Dhārmic actions, 'D' for dedicating all actions to the Lord, 'E' for experiencing everything as Prasāda. So, RIDE *Karma Yoga*. If a person goes through this Karma Yoga, the fourfold qualifications should arise.

Therefore, in the seventh verse, the Āchārya says, by my practice of Karma Yoga O Saraswati Devi, may you bless me to acquire the four qualifications. I introduced the four qualifications yesterday as *Discrimination*, *Dispassion*, *Discipline* and *Desire*.

The first one is Discrimination. That is the discriminative knowledge between the eternal and the ephemeral. Understanding the impermanent as impermanent and therefore, they are unstable and unreliable sources of peace security and happiness.

This we must clearly grasp and assimilate. Whereas, the eternal or permanent alone can be stable. Therefore, that alone can be a reliable source of peace, security and happiness. And the entire world comes under the impermanent source. Bhagawān or Brahman comes under the permanent source.

Clearly knowing the difference between the source of impermanent peace and the source of permanent peace is called *Nitya Anitya Vastu Vivēkaha*. And the second one is having understood the superiority of the reliable source of peace gradually, stressing or shifting the priority from the unreliable source to reliable sources.

It is an intelligent shift. When there is a doubtful job and a definite job, we always choose the definite one. Therefore, shifting the priority from the impermanent is called Dispassion. We don't hate the impermanent one, but we shift the priority from the impermanent. That shifting is called Dispassion.

And turning the priority towards the permanent, directing my attention towards the permanent is called Desire for *Mōksha*. So, turning away is called Dispassion, turning towards is Passion or Desire. But from what, to what, you should not interchange. Turning away from the impermanent is Dispassion, turning towards the permanent is Desire.

So, Discrimination, Dispassion, Desire. And the fourth one is the Discipline of the personality because with this personality alone, we have to pursue *Gnyāna Yoga*. Therefore, my personality should be Gnyāna Yoga worthy personality just as an aircraft should be tested for air worthiness before it is taken.

If we neglect the testing of the various parameters and the aircraft is taken, you know what will happen. Instead of reaching our destination, we either reach a hospital or Yama Lōka itself. Therefore, before using any instrument, it should be operation worthy. Similarly, I should make myself Gnyāna Yoga worthy and that quality is called Discipline.

This Discipline itself is considered to be a group of six virtues. Discipline itself is one quality, but it consists of a group of six virtues. Here, the Āchārya does not give the details. He only says these virtues. I will just briefly mention them. The first virtue is Mind Management or Thought Management- *Manō Nigrahaha*.

I should learn to handle my thoughts. First, I should be aware of my thoughts. In-fact, thoughts happen without our permission. And after being aware of my thoughts, I should be able to differentiate what are healthy and what are unhealthy. Thereafter, I should be able to weed out the unhealthy thought pattern and retain and nourish healthy thought pattern.

Every destructive emotion is an unhealthy thought only and it cannot survive and grow without my support. Therefore, all emotional problems are because of the lack of mind management. Therefore, develop the discipline of thought regulation, thought redirection. This is called *Shāntihi* or *Shamaha*.

Then, the second discipline is *Damaha*, the sense organ management or regulation. The ten sense organs - the five sense organs of Knowledge like eyes, ears, etc. , the five sense organs of action like hands, legs etc. In short, all sense organs are my instruments and they

should do what I want and I should not do what they want. Who is the boss must be clear.

Imagine your employee ends up as your boss! The whole thing is dangerous. Therefore, making sure that the sense organs are under my control is called *Damaha*. I will call it sensory management and in Sanskrit, *Damaha*. So, the first one is *Shamaha* and the second one is *Damaha*. Each one is a very tough discipline.

The Vedanta casually says take care of all these. We may require decades to practice one and they are not ends in themselves. They are only stepping stones to Vedanta. Then, the third one is called *Upamaha* which is maintaining the mastery over both the mind and sense organs. Maintenance of mastery is called *Upamaha*.

Why do we include the maintenance of the mastery? Otherwise, there will be a relapse. I manage once like many people who stop drinking or smoking. They have got the *dama* to stop smoking, but after sometime again in a moment of weakness, they again relapse. So, one has to be extremely alert to avoid relapse. The avoidance of relapse is *Upamaha*. Otherwise, like Mark Twain said - *who says giving up smoking is difficult?* Giving up smoking is very easy. I have given up several times. *If it is real giving up, why should there be several times?* Therefore, *Upamaha* is important so that I don't relapse. Then, the fourth one is called *Titiksha*.

It is the capacity to tolerate difficult situations or unfavorable conditions, raising the tolerance limits. This is important because, lesser the tolerance, greater the possibility of anger. Anger is inversely proportional to tolerance. When I have higher tolerance, the opportunity for anger comes down. When I have lesser tolerance, anger erupts very often.

Greater the anger, greater the impulsive action. Anger leads to impulsive action. The greater the impulsive action, the greater the thoughtless action because in impulse we don't think. We shout at our

own children as donkey forgetting that if the children are donkeys, the parent should be donkier.

So, lesser the tolerance, greater the anger. Greater the anger, greater the impulsive action. Greater the impulsive action, greater the thoughtless action. Greater the thoughtless action, greater the adverse consequences. I invite problems for myself. Therefore, intolerance is my own enemy. Therefore, Vedanta says increase the tolerance levels, *Titiksha*.

Of course, an aside, notice - when we talk about Titiksha, it does not mean putting up with nonsense from others. Tolerance does not mean following others unjust actions. Tolerance does not mean acceptance of injustice. Tolerance means avoidance of impulsive actions. Thoughtful actions are always welcome to fight injustice.

Thoughtful steps are always welcome to fight justice. We are only against impulsive, thoughtless actions. Thus, Titiksha is the fourth one. Then, the fifth virtue is *Shraddha* about which I have talked about in verse No 3, second line. The word *Āstikya Buddhim* came. There I talked about our attitude towards our Vedic scriptures as the primary source of Knowledge.

That healthy attitude towards scriptures is called Shraddha, the fifth virtue. The last one is *Samādhānam*, focus in life. This is also very important because if we don't have a clear focus, we take up something and follow that for a few months and drop it, and take up something else. We never complete any project properly.

Everything is half eaten, half completed. It is an unsteady life and we can never accomplish anything unless there is a focused and consistent pursuit. Some people start music lessons, take it for a few months and then gone. Then, they start Sanskrit studies. Whenever we start Sanskrit classes, there will be two hundred students.

Then gradually the strength of the students comes down. And every teacher discovers *Advaitam* that I alone am the ultimate truth. Everything else is ephemeral. And Sanskrit is such a language also. What I want to say is start Sanskrit and take a few lessons, start Yoga and practice for a few days. Thus, everything is half eaten.

A person cannot accomplish anything. Especially, Spirituality requires long focused effort. This is called *Samādhānam*. And these six put together is called Discipline. *Shama*, *Dama*, *Uparama*, *Titiksha*, *Shraddha*, and *Samādhānam*. Mind management, Sense management, Maintenance of that condition, increasing tolerance, proper attitude towards scriptures and focused effort.

These four put together Discrimination, Dispassion, Six fold Discipline and Desire is called *Sādhana Chatushtaya Sampatti*. In fact, this is the first lesson in Vedanta. There is a book called *Tatvabōdha*. That is the preliminary text. Every serious Vedāntic student should study first. In that *Tatvabōdha* book, the first lesson is this fourfold qualification.

How to get that? Only through *Karma Yoga*. Therefore, here the Āchārya says, *shāntyādyāha sampadaha mē vitara*. O Saraswati Devi, bless me with the fourfold qualification. Here *shāntyādyāha sampadaha* refers to the sixfold disciplines beginning with *Shānti*.

The word *Shānti* means *Manō Nigrahaha*, mind management. *shubha karīhi* they are all noble qualities. Then, *nitya tatbhinna bōdham* - *nitya* means the permanent and *tatbhinna* means other than the permanent means the impermanent. *bōdha* means discrimination.

Bless me with the discriminative knowledge of what is eternal and what is ephemeral. Then, *vairāgyam*, give me the capacity to shift the priority from the unstable world to stable Bhagawān. Last year, *bhaja gōvindam bhaja gōvindam gōvindam bhaja mūdha matē* - Bhagawān alone is *Shāshwatam*.

samprāpte sannihitē kālē nahi nahi rakshati dukrun karanē - nothing in the world can help when you face with mortality. Therefore, *vairāgyam* is shifting the priority. And *mōksha vāncha* means desire for the permanent, the eternal. In Vedāntic language, it is called Brahman, In religious language, it is called Bhagawān.

Turn towards the Lord. And all of them *laghu kalaya* - don't delay. So, you bless me with these qualifications. *Shrisivā sēvyamānē*- is addressing Saraswati Devi, who is worshipped by *Shri Devi* and *Pārvati Devi*. *Shri* means Lakshmi, *Siva* means Pārvati. *sēvyamāna* - is worshipped because Saraswati is worshipped by both Lakshmi and Pārvati.

Ultimately, money and health will have to worship Knowledge because knowledge alone can give us more wealth as well as more health. *shri sivā sēvyamāna* - is addressing Saraswati *Sambōdhana Prathama*. Not only you are worshipped by Lakshmi and Pārvati, here in the Shringeri Peetha, you are worshipped by the great Āchāryas.

Who are they? vidyā tīrthādi yōgi pravara- pravara means great. Great Yogis in the form of *vidyā tīrthā* and others. *kara sarōjāta - sarōjāta* is lotus. *kara sarōjāta* means the lotus hands. So, with the lotus hands of such great Āchāryas, *sampūjitānghrē* - your feet have been worshiped.

anghrihi means *Pādam*, Saraswati's *Pāda*. And *sampūjita* means worship. So, O Saraswati, your feet is worshipped by the great Āchāryas who have adorned the Shringeri Peetha established by Sankarāchārya. You are such a great goddess and I am also an ordinary person worshipping you.

Just as you blessed all of them, you should include me also in your blessing list. Don't ignore me. *How should you bless me? vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi*. Continuing . .

sacchidrūpātmanōmē shruti manana nidhi dhyāsanānyāshu mātaha sampādya swānta mētadruchi yuta manisham nirvikalpē samādhou

*tungātīrānka rājadwaragruha vilasat chakra rājā sthanasthē
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

So, Karma Yoga topic is over. And the fourfold qualifications to be acquired through Karma Yoga also have been mentioned. Now, we have got the *Sādhana Chatushtaya Sampatti*. Now and now alone, we are really ready for Gnyāna Yoga, which is in the form of *Vedanta Shravana, Manana* and *Nidhi Dhyāsana*.

It is meant for discovering my higher nature. I already know my ordinary nature which is given in the visiting card, which we think is a great introduction. Vedanta says you are introducing inferior mortal ego. So, date of birth, date of death (we don't fill this now, but others will fill up later), our height, our weight, our qualification, our parentage and all the degrees etc. we mention.

That is all inferior 'I' because it is subject to varieties of limitations which will never satisfy me, the struggling 'I'. The miserable graduate to the miserable post graduate to the miserable doctorate. The degrees increase, but the 'miserable' adjective continues.

That is not the 'I', Vedanta has something else to say that these are all only Vēsha, the real 'I' is something different. *What is that? Satchidrūpa Ātma*. I am the *Ātma Tatvam* which is of the nature of pure existence and pure consciousness. *Sat* means existence principle, *Chit* means consciousness principle and *Ātma* means the real self.

This real 'I' I am never able to recognize because all my organs are turned extrovert. I have got a pair of eyes. However powerful it may be, it has got one limitation. *What is that?* It can never see my original face. What a tragedy! The eyes may be so powerful but it lacks one power.

It can never see my original face. The maximum you may get a reflected version in the mirror, but that is not my original face. It is only a reflection. *Now my question is, can you look at your original face?* You can never do that. And even if you use a microscope or telescope,

still you will get a better vision of the world, but even then, it cannot reveal your original face.

Therefore, Vedanta says all our sources of knowledge can never reveal our nature. In-spite of the advancement of science and advancement of equipments, science can never study the observer. The observer can never be observed. So, observer 'I' will be an eternal mystery for the humanity unless someone else comes and reveals.

That is called *Upanishad Shāstra*. *Vedanta Shāstra* concentrates on revealing the unobservable observer, the un-see-able seer, un-objectifiable objectifier, un-experiensable experiencer. Vedanta reveals the ultimate subject. Vedanta serves like a mirror. Since the Vedanta Shāstra is in the form of words and sentences, it is in the form of verbal teaching.

It requires a thorough analysis of the Vedanta Shāstra. Therefore, *Vedanta Vichāra*, to know myself is called *Gnyāna Yoga*. *What is the definition of Gnyāna Yoga? Vedanta Vichāra*, the analysis of the Vedāntic Scriptures to know myself is called *Gnyāna Yoga*.

This Vedanta Vichāra has to be done in three stages known as *Shravanam*, *Mananam* and *Nidhidhyāsanam*. Shravanam means consistent and systematic study of the scriptures for a length of time under the guidance of a competent Āchārya. If we study by ourselves, we will get confused.

I have told before that the first Upanishad is *Ēshāvāsya Upanishad*. The first mantra is - *pūrnamadaha pūrnamidam*. If you read the English translation, it will say - this is whole, that is whole. From this whole that whole came. When you remove this whole from that whole, whole remains.

What do you understand? Hole remains in the head. You get a holy head. So, Upanishads cannot speak to you unless you have a proper

methodology of extracting the meaning. That process is called *Shravanam*. Having listened for some time, if I listened to only a portion, there will be more doubts than understanding.

Partial study will create more doubts. Partial study is not good like consuming antibiotics partially which is deadly. Either don't take antibiotic or if you take it, complete the course. Otherwise, it is a very big problem. Similarly, partial study can create more doubts and confusion.

Therefore, listen to for a length of time. Even if certain portions are not clear, note it aside that, this I am not able to assimilate and continue to listen for a length of time until you get a comprehensive picture of what is *Jīva*, what is *Jagat* and what is *Ēshwara*. Man, World and God - a comprehensive picture which will take a few months or years of study.

Keep aside your doubts and listen. Once there is a comprehensive study called *Shravanam*, there after the teacher says, now raise all your questions. You are free to ask any blessed question. The teacher has got answers up his sleeve for any question, the most mundane to most advanced question based on Einstein's Theory of Relativity you ask.

This process of raising questions and getting convinced; The knowledge should not be teacher's knowledge. The knowledge must be my knowledge. I should be convinced of this teaching. I need not convince others. That is their problem. Unless I am a teacher, I need not convince others. My intellect must be thoroughly convinced.

I am not this body, I am not this mind, I am not the sense organs, I am someone behind them, operating through them. Just as spectacle is an instrument that I use, body and mind are like the two spectacles or one spectacle with two glasses. I operate through them to experience the universe. Even when the body and mind go away, the experiences end. The end of the experience is not the end of the experiencer. In sleep experiences end, but I don't end. That is why I happily go to sleep.

Sometimes even in the middle of the talk. *Why have I happily gone to sleep?* Because I know that experiences end in sleep, but that is not my end.

Even in death experiences end, but I don't end. This knowledge I should get and this process is called *Mananam* - Converting knowledge into conviction. Then, comes the *Nidhidhyāsanam* which is dwelling upon my higher nature, so that my habitual identification with the body goes. Because my habitual thinking is that I am mortal.

And I have to train my mind to this new way of thinking. *What is that?* I am immortal. And any habit does not go that easily. Sometimes people will come to this place tomorrow also forgetting that it is over today because of habit. So, any habit goes gradually.

The notion that I am mortal is to be gradually pushed aside and I am immortal knowledge has to be reinstated. This process is called *Nidhidhyāsanam*. *Shravanam* + *Mananam* + *Nidhidhyāsanam* = *Vedanta Vichāra* = *Gnyāna Yogaha*.

Here the Āchārya says O Saraswati Devi, help me in this long drawn process. So, *shruti manana nidhidhyāsanāni*. Here, the word *Shruti* means *Shravanam* which requires a Guru. *Manana* is the removal of doubts. Some of the doubts can be removed by our own thinking. If we go on thinking, we ourselves will get answers to many of our questions.

Sometimes, certain questions I cannot solve by myself. Then, take the help of the Āchārya and remove all the doubts. This process is called *Mananam*. Then, finally *nidhidhyāsanāni* - let me internalize the teaching, let me digest the teaching because digested food alone can nourish me. Eaten food does not nourish me.

If there are health problems, I eat through one side and it goes through the other side. Nothing stays in the system. This fellow continues to be drumstick, very thing. So, eating is important and that is

Shravanam but we should remember that eaten food does not nourish me but digested food alone nourishes me.

Thus, *Shravanam* and *Mananam* is eating. In *Nidhidhyāsanam* alone, I spend quietly sometime in which I get out of my ego personality. I am a father, I am a mother, I am husband, they are all Vēsham. They are not the real 'I'.

na mē mrutyu shankha na mē jāti bhēdaha pitā naiva mē naiva māta na janma na bandhur na mitram gurur naiva sihsyaha chidānanda rūpaha shivōham shivōham

I am not a Brāmhana, Kshatriya, Vaishya or Shūdra. I am not father, mother, husband, etc. I am the pure Ātma. I have to quietly spend a lot of time digesting this fact. This is called Nidhidhyāsanam, assimilation. So, *hey mātaha*, O mother - *sampādyā*. *sampādyā* means you should make all this possible for me.

You should accomplish these three Sādhanās for me. Thereafter, *nirvikalpē samādhau ētat swāntam ruchiyutam- nirvikalpaka samādhi* is remaining absorbed in this knowledge. When I practice Nidhidhyāsanam, meditation on this teaching, initially it is a deliberate thought process.

After sometime, I get absorbed, lost in that higher nature which is called *Nirvikalpaka Samādhi* in which I forget the environment. We are not talking about any mysticism here. This capacity for absorption is a natural faculty which the mind has. We do experience absorption in several fields; minimum in worry.

Who does not know absorption! Even when we are reading something, suddenly we remember our child or grandchild and suddenly we get lost in that thought. We don't know what is happening. We don't know that the phone is ringing. Absorption is a regular faculty that every person has.

The only thing is that we are either absorbed in worry or in a cricket match. Last over last ball and three runs have to be taken or one

run has to be taken. So, all the cricket lovers are in Nirvikalpaka Samādhi only. They don't know what is happening around. In fact, there was a report that so many thefts take place during prime time serials because they don't know what is happening.

Police had to give a circular that during prime time serial please close your house properly because you are all in Nirvikalpaka Samādhi. The only difference is that here we are practicing absorption in our nature. Here the Āchārya says let my mind develop a taste for this Nirvikalpaka Samādhi. *swāntam* means mind.

ruchi yutam means developing a taste, endowed with a taste, a liking, an inclination in *nirvikalpē samādhau*. Let my mind have a taste for this Samādhi. *anisham* means regularly, as often as possible. In short, let me become a *Sthira Pragnyaha*, let me become a *Gnyāna Nishthaha*, let me become an *Ātma Nishtha* or *Brahma Nishthaha* abiding in my higher nature.

This is *Gnyāna Yoga*. *What is the result of that?* That is called *Mōkshaha*. So, let me attain Mōksha through Gnyāna Yoga. And this must come from your grace. That is said in the third line. *tungātīrānka rājadwaragruha vilasat chakra rājā sthanasthē*-Saraswati Devi is addressed.

O Saraswati Devi, you are residing in the *Simhāsana* of *Sri Chakram*. *chakra rājā* is the Sri Chakra. Among varieties of Chakrams, Sri Chakra is one symbol upon which Devi is invoked and installed. There are varieties of mystic diagrams. They are called Chakram. One famous mystic and the most sacred one is Sri Chakra and Devi is invoked in that. Therefore, the Āchārya says O Saraswati, you are invoked and installed in Sri Chakra Simhāsanam. *Rājāsana* is *Simhāsanam*. *And where is that Sri Chakra?vara gruha vilasat* - which is situated in the sacred temple. *vara gruha* means the sacred Shārada temple. *Where is that Shārada temple?tungātīrānka rājat-* you can understand *tungātīram*.

anka means the curve. So, the curve of the banks of the Tunga river. In that curved bank the Shārada Devi temple is there. And in that temple, Sri Chakra is there. In that place, you are present and I am worshipping you and you should help me in going through *Karma Yoga* first, and in going through *Gnyāna Yoga* later.

Through that, *vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi*. Thus, with *Gnyāna Yoga* and *Mōksha* the Āchārya concludes the Ashtakam. I consider it very beautiful prayer which everyone can chant at home regularly. And for spiritual seekers, this is a very beautiful prayer.

*Pūrnamadah Pūrnamidam Pūrnāth Pūrnamudachyatē
Pūrnasya Pūrnamādāya Pūrnāmēvā Vasishyatē
Om shānti shānti shāntihi*



Kamalajadayitāshtakam 07

*sadāsiva samārambhām sankarāchārya madhyamām
asmad āchārya paryantām vande guru paramparām*

During this Guru Pūrnima day, I thought I will introduce to you a beautiful prayer addressed to Saraswati Devi. It is a very comprehensive prayer which everyone can include in his or her daily prayers. So, I would suggest that you should recommend this to your children also. This is a universal prayer and also a special prayer valid for all Vedāntic students.

This Saraswati Ashtakam is titled *Kamalaja Dayitāshtakam* and it is a prayer addressed to *Shrungeri Shāradāmba Devi*. This is written by the 33rd pontiff Sankarāchārya of *Shrungeri Shārada Peetham*. First, we will read the first verse. Then, I will give you the meaning of that.

*shrungakshmābhrunnivāsē shukhamukha munibhihi sēvyamānanghri padme
svāngacchāyā vidhūtāmruta kara surarādvāhane vāk savitrīm
shambhu srīnātha mukhyāmara varanikaraihi mōdatah pūjya mānem
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

All the verses have got a common fourth line. So, we will see the meaning of the fourth line first. *heykamalaja dayitē* - *kamalaja dayita* is another name for Saraswati. *kamalajaha* is *Bramha*, the one who is born out of the lotus which itself is born out of the navel of Vishnu. This name comes based on the Purānic story.

Kamalajaha means *Bramha*, *Dayitā* means *Patni* or wife. *kamalaja dayiā* means Bramhaji's wife Saraswati Devi. Here the author is addressing Saraswati. So, hey Saraswati, *vidyām shuddhām buddhim cha mahyam dēhi*- *Vidyā* can represent any form of knowledge, both *Aparā Vidyā* and *Parā Vidyā*, secular and sacred knowledge.

For Vedāntic seekers, *Vidyā* refers to *Brahma Vidyā*. For gaining this *Brahma Vidyā*, I require mental purity. Therefore, O Saraswati,

bless me with a pure mind also. In short, give me *Sādhana Chatushtaya Sampatti*. So, *vidyām shuddhām buddhim cha mahyam dēhi*- you give me.

satvaram - *satvaram* means quickly because the author knows that most of the people who come to Vedanta are old people. Therefore, *satvaram* - give me quickly. Then, the other three lines talk about the glory of Saraswati. *shrungakshmābhrunnivāsē* - *shrungakshmā bhrut* means Shrunga Giri. *kshmābhrut* means Giri.

So, *Shrunga Giri Nivāse*, O Saraswati who is the Shārada Devi, the presiding Deity of Shringeri. *shukhamukha munibhihisēvyamāna anghri padme* - *anghri padma* means the lotus feet. *sēvyamāna* means worshipped. Your lotus feet are worshipped by *munibhihi*, great Rishis like *shukhamukha* - like Shukha Maharshi and other great Āchāryas.

svāngacchāyā vidhūtāmruta kara surarādvāhane - such a poetic expression. *svāngacchāyā* - *chāyā* means the brilliant complexion, color of Saraswati Devi, who is very fair. *anga* means *Sharīram*, body. *svāngacchāyā* means the brilliant complexion, radiance of the body of Saraswati.

Because philosophically, white color represents *Satva Guna* and Satva Guna represents Gnyānam. Therefore, Saraswati Devi is associated with white color. It has no racial significance. It only is a symbolic expression of *Gnyānam*. Saraswati's dress is also white representing Gnyānam.

She is seated on a white lotus and that also represents Gnyānam. And because of her brilliant complexion, she has defeated two people. *Who are they?* *amruta kara surarādvāhane* - *surarādvāhanam* means *Dēvēndrās*, vehicle. *sura rājaha* means *Dēvēndrāha*, *Dēva Rājaha*. *vāhanam* means vehicle. *What is that?* *Irāvata* which is also white in color.

And *amruta karaha* is the beam of moonlight which is also bright and radiant. So, the author here imagines a competition among three -

Saraswati's white color, Irāvata's white color and brilliance and Chandra Prakāsha, the moon light's brilliance. These three types of brilliance had a competition.

Who won the gold medal? Saraswati Devi. Therefore, the word *vidhūtā*, means the one who relegated the other two, pushed down the other two by her brilliance and radiance. The one who is a brilliant deity and resplendent deity. And *vāk savitri*- The one who is the generator of speech, the one who presides over the speech in the tongue.

Therefore, for every teacher Saraswati is important because as even thoughts come, the words also should come. Suppose, there is 5 minute gap. As even thoughts come, the words also should flow like Ganga Devi. For that, Saraswati, you are the deity. You bless me.

Savitri means generator. It is not *Sāvitri*, we should be very careful. *Savitā* is the generator. *Savitri* is the feminine gender and *Sambōdhana Prathamā*. O generator of speech. Then, the third line *pūjya mānē* - you are worshipped not only by us ordinary people but even all the celestial deities worship you.

amara vara nikaraihi - *amara varāha* means great Dēvās, Dēvatās, celestials. *nikaraha* means group, hosts of celestials. *And among them, who are the top most?* *shambhu srīnātha* - *shambhuhu* means Lord Shiva. *Srīnatha* means Vishnu. Even Shiva, Vishnu and other deities.

That means in our religion, there is no male chauvinism. Even Shiva and Vishnu worship Saraswati Devi. *mukhya amara varanikaraihi pūjya māne*. *How? Mōdataha*, happily with pleasure, they worship you and I also join those worshipers. You should bless me with mental purity and *Brahma Vidyā*.

*kalyādau pārvatīshah pravara sura gana prārthita shrautavartmā
prābalyam nētukāmō yativara vapusham āgatyayām shrunga shailēm
samsthāpyārchām prachakre bahuvidhanutibhi sātvamindwardha chūdā
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

kalyādau- in the beginning of Kali Yuga (*kali ādau*). *pārvatīshah* means the husband, the Lord of Pārvati namely *Paramēshwaraha*. *pravara sura gana prārthitaha*- Shiva was worshipped and requested by all the deities of the heaven. *pravara sura ganaha* means great Dēvatās like Indra, Varuna, Agni and others.

prārthitaha- Lord Shiva was requested by all the Dēvatās to protect the *Bhū Lōka* from *Adharma*. To protect the Bhū Lōka, all the Dēvatās worshipped Lord Shiva. After receiving the worship, Lord Shiva desired to protect the Bhū Lōka by reviving *Vaidika Mārgaha*.

So, *shrautavartma prābalyam nētu kāmaha*- Shiva became desirous of reviving the Vaidika Dharma. *nētu kāmaha* means desirous of. *shrautavartma* is Vaidika Mārgaha, Vedic path, Vedic religion. *prābalyam* means resurgence, revival Lord Shiva wanted to bring about.

How to do that? He decided to descent down on to Bhū Lōka in the form of Ādi Sankarāchārya. Therefore, *yativara vapushā āgatya* - Lord Shiva took the body of a great Sanyāsi. *yativaraha* means a great Sanyāsi. *vapushā* means the body, the Avatāram.

So, taking the incarnation of a great Sanyāsi namely Ādi Sankarāchārya, Lord Shiva himself *āgatya* - came down on the earth. After that, he spread the teaching of the Vaidika Mārga by writing several commentaries and all. Thereafter, during his life time, he himself has established, installed Shārada Devi in Shrunga Giri.

Therefore, the author says - *yām shrunga shailē*. Here *yām* refers to Saraswati. *vapushā āgatya yām* - *yām* means Saraswati Devi. *shrunga shailē samsthāpya* - installed as the presiding deity of Shrungeri Shārada Peetham.

After installing, *archām prachakre*- Sankarāchārya himself performed Pūja there thorough several Stōtrams - *bahavidhanutibhihi*. *nuti* means Stōtram or prayers. Sankarāchārya has written a well known

Shārada Bhujanga Stōtram. That is also a beautiful prayer. Through many such Stōtrams, *bahavidhanutibhihi archām prachakre-*

prachakre means performed the Pūja. Such a great goddess you are in Shringeri. *In what form? sātvam indu ardha chūdā* - with the ornament of *Ardha Chandraha*. *indu* means *Chandraha* and *ardha* means half. *Ardha Chandraha* means *Chandra Kalā*, that you are wearing as your ornament. So, this is our tradition.

Sun and Moon are shown as the ornaments of the Lord. Sun and Moon represent *Kāla Tatvam*. The days are indicated by Sun rise and Sunset. The *Tithīs* are represented by the Moon. Therefore, Sun and Moon represent *Kāla*. By showing Sun and Moon as the ornaments, the symbolism is that Bhagawān is the master of time, Bhagawān transcends time.

Which means Bhagawān transcends mortality. Therefore, by surrendering to the Lord, we will also cross over mortality, *Samsāra*. So, *indwardha chūda sā Saraswati Devi. What should she do to me? vidyām shuddhām cha buddhim satvaram dēhi.*

pāpaugham dhwamsayitvā bahujani rachitam kimcha punyālimārāt sampādyāstikya buddhim shrutiguru vachanēshwādaram bhaki dārdhyam dēvāchārya dwijātishwapi manu nivahē tāvaki nēni tāntam vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam

pāpa ogham dhwamsayitvā - *ōgha* means multitude, heap or a mountain of *Pāpam*. I have acquired not only in this Janma but in many past Janmās I have done a lot of *Pāpam* because of which alone I am not able to pursue Vedanta. Even if I pursue, I am not able to understand Vedanta. Even if I understand, I am not able to assimilate Vedanta. The obstacle is *Pāpam*. Therefore, Saraswati Devi, I am giving you the first project. *What is the payment for the contract?* Only *Namaskāram*. So, I do *Namaskāra* and give you a big contract - destroy all my *Pāpam*. *bahujani rachitam* - *rachitam* means acquired in many Janmās.

janihi means Janma. It is an adjective to *pāpaugham*. All the Pāpams acquired in many Janmās, *dhwamsayitvā* - you have to destroy. *Thereafter, what should you do?* Replace the Pāpam with *punyālim ārāt*. *ālihi* is *Samūhaha* or multitude or a heap. So, *punya ālihi* means a mountain of *Punyam*, plenty of Punyam you should add for me.

And that too in how much time? There is no time. *ālihi* - immediately you should replace my Pāpam with Punyam. *Sampādya* means you should acquire for me. Then, the next project is *āstikya buddhim* - I should have deep faith which is the rarest and difficult thing now a days.

āstikya buddhim means *Shraddha*. *In whom?* *shrutiguru vachanēshu*- *Shruti Vākyam*, the *Veda Vākyam* and *Guru Vākyam*, the teacher's teaching. In all of them, I should have *Shraddha*. Then, *ādaram* - *ādaram* means respect, reverence, reverential attitude. And *bhakti dārdhyam* - a firm devotion.

I should not look at the Veda as an ordinary book written by human beings but I should look at the Veda as an *Apourushēya Pramāna* revealed by the Lord himself. May you bless me with that attitude. Not only in the scriptures, *dēvaāchārya dwijātishu api*. *dēva* means God. *āchārya* means Guru and *dwijātihi* means any other learned people.

I should have *Shraddha* and *Bhakti* towards all of them. So, you have to add that - *dēvāchārya dwijātishwapi āstikya buddhim ādaram bhakti dārdhyam cha sampādya*. Not only that, *manu nivahē*. *manu* here means *Mantraha* or prayer. *nivaha* means a group representing all the Mantras or all the prayers.

In all of them also I should have *Shraddha* and *Bhakti*. *tāvaki nē manunivahē* means in your Mantra, in Saraswati mantra, in Devi Mantra. Your here representing Saraswati. In all those Mantras I should have

Shraddha and Bhakti. *That too, what type of Shraddha?nitāntam* - deep intense faith I should develop.

For that I don't know what to do. So, you have to somehow solve the problem. May I have faith in Kamalaja Dayitāshtakam. Once I have faith in all of them, then you should bless me with *vidyām shuddhām cha buddhim*.

*vidyā mudrākshamālāmruta ghata vilasat pāni pāthōjajālē
vidyādāna pravīnē jadabadhira mukhēbhyōpi shīghram natēbhyaha
kāmādīnāntarānmat sahaja ripuvarān dēvi nirmūlya vēgāt
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

The first line describes the *Mūrti* of Saraswati Devi. She has got four hands and she carries four different things in her hands. They are *Vidyā* - *Vidyā* here refers to *Pustakam*. The scriptures in one hand. *Mudrā* - *Mudrā* is *Chin Mudrā* which represents *Jīvātma Paramātma Īkyam*. *Mudrā* in another hand.

Aksha Māla is the *Japa Māla* - *dūrbhir yuktā chatur bhi sphatika mani mayīm aksha mālām*. So, she carries *Sphatika Japa Māla*. Then, *amruta ghataha*. *amruta ghata* is a pot of *Amrutam* which represents immortality or *Mōksha*. Through these four items, Saraswati Devi symbolizes the whole Spiritual Sādhana.

Japa Māla represents religious practices to purify the mind. *Japa Māla* represents purification of the mind. Then, the scriptures represent the *Gnyānam*, spiritual enlightenment which should come after purification. So, first purify, then learn.

The next stage is the *Chin Mudrā* which represents the *Jīvātma Paramātma Īkyam* which is the result of Knowledge. So, purification, study, then the knowledge of the *Īkyam*. *Then, what is the fourth stage?Amruta Ghata* - you attain *Mōksha*. So, all the four stages of the spiritual journey Saraswati symbolizes.

In her four hands *pāni pāthōjajālē*. *Pāthōjam* means lotus. *Pāthaha* means water, *jam* means born out of. *Pāthōjam* means *Jalajā* which is lotus flower and *Pāni Pāthōjam* means the lotus hands. And *Jāla* means a group of four hands. So, having a group of four lotus hands which carry these four items symbolizing the spiritual journey.

All in *Sambōdhana Prathamā* - O Saraswati Devi. *vidyādāna pravīnē*- Saraswati Devi is an expert teacher. So, in *Vidyā Dānam*, giving the knowledge to the disciples, Saraswati Devi is *Pravīnā*. *Pravīnā* means an expert, a skilled communicator. This had got two significances.

You should communicate to me through my Āchārya. If my Āchārya is not a good communicator, O Saraswati Devi, you communicate properly through my teacher. So, recommendation for the teacher. Or if I choose to teach then, I require the blessing of Saraswati so that I will be a skilled communicator.

So, *vidyādāna pravīnē*. *To whom?jada badhira mukhē bhyōpi* - Saraswati can teach even the dullest student. *jadaha* means dull. *badhiraha* means even a deaf student. *How can she teach a deaf student?* Hear the word 'deaf' should not be taken literally. Deaf means distracted student.

Distracted students are deaf students because they are here but they don't hear. Saraswati Devi is so skilled that she can attract the minds of even the most distracted students and teach. Therefore, *jada badhira mukhē bhyaha api* - even to such students you can teach.

natēbhyaha- when they surrender to you. *nataha* means surrendered students. The one who gives knowledge *Shīghram*, quickly. Not only that, *kāmādīn āntarān mat sahaja ripuvarān*. I have got several internal enemies to receive and retain the teaching.

What are they?kāmādīn - *Kāma*, *Krōdha*, *Lōbha*, *Mōha*, *Mada*, *Mātsarya*. Desire, Attachment, Anger, Hatred etc are all my internal

enemies which I am not able to get rid of. If anybody repeatedly says give up anger, I get angry with those people also. I am not able to succeed.

O Saraswati, it is another project of yours. *āntarānripūn-āntararipū* means internal enemies. *āntara* means internal, *ripu* means enemy. That too, *ripuvara* - not weak enemies but very strong enemies. *When did they come to me? sahaja ripu varān* - they all didn't come. In fact, from birth I have got all these weaknesses.

They are congenital problems which I am not able to easily remove. Hey Devi Saraswati, *nirmūlya* - you remove them. *And how much time? vēgāt* - today itself you have to wipe them out and bless me with purity and wisdom.

Karmāswātmōchi tēshu sthirataradhishanām dēha dārdhyam tadartham dīrghamchāyur yashascha tribhuvana viditam pāpamārgādviraktim satsangam satkathāyā shravanamapi sadā dēvidatvākrapābdhēm vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam

sthirataradhishanām - I should have a firm and clear awareness regarding all my duties in life. *nitya naimittika Karmāsu, varnāshrama Karmāsu* or *swadharmēshu, vishaya saptami* - with regard to my duties at family level, at social level and at religious level. We Hindus do not do the duty towards our religion properly.

That is why our religion is becoming weaker because we always think that somebody else will do. Therefore, O Saraswati, I should know my duty to family, religion, country, society, environment. All my duties I should clearly know. *dhishana* means *Gnyānam* or awareness. *sthiratara* means firm and clear.

And *ātma uchitēshu*- my appropriate duties. Otherwise, I will be doing somebody else's duties. *ātma uchitēshu*- duties which are appropriate to me according to the different roles I play in life. Then I

know that if I have to do my duties, I should be fit for that. If getting up itself is a project, where is the question of doing the duty!

Therefore, he says let me have all the resources to perform the duties. *dēha dārdhyam* - let me have a fit, strong, healthy physical body to do my duties to all. *tadartham* means for the sake of doing those duties, *dēha dārdhyam* - a healthy body. That means that we are not only seeking knowledge, we are seeking health also.

That is why I say that this is a complete prayer. We seek health, we seek purity, we seek Knowledge. The author has included everything important. Suppose a person is very healthy but dies young. *What is the use?* Therefore, *dīrgham cha āyuhu* - let me live long contributing to others.

tribhuvana viditam yashascha - let me be well known in the society as a person who follows Dharma. Let me not become a notorious person. Let me have good fame. By asking for good fame, the author is indirectly asking for good action because fame will come only through a *Dhārmic* life.

Therefore, *tribhuvana viditam* - may my name be known in all the three *Lōkas* as a *Dhārmika Purushaha*. *pāpamārgāt viraktim* - let me have a disinclination with regard to *Adhārmic* activity. I should have a powerful conscience which stops me even when I think of the slightest immoral, illegal action. I should not be controlled by external forces.

My own conscience should be so good that I should be incapable of even thinking of a wrong action. So, towards Adhārmic activities *viraktim* - I should have natural disinclination. That means even when nobody is there, even when nobody can detect, I should be an embodiment of *Dharma*.

Then *satsangam* - let me have association with noble people who will inspire me. *satkathāyāha shravanam*- I should listen to the stories and biographies of great Āchāryas, great Mahātmās, great saints and

sages in the Purānās. Those good things I should hear but not the biographies of actors and actresses, politicians and sports people.

satkathāyāha shravanamapi sadā datvā- O Saraswati Devi, may you give opportunity and time. The biggest problem now is that nobody has time. We have books but no time to read. The best cassettes and CD's we buy and keep but many people have no time to read. Even though things are available, time has become the rarest commodity.

Even money, there is a boom. People have money but there is no time. Saraswati Devi, give me some time. So, *dēvi datvā krupābdhē-krupābdhihi* means ocean of compassion because I know that I don't deserve but out of compassion, you should bless me and give me purity and Knowledge.

*mātasvat pādapadmam na vividha kusumaihi pūjitam jātu bhaktyām
gātumnaivā hamīshē jadamadira lasaha tvadgunān divya padyaihi
mūkē sēva vihīnēpyanupama karunām arbhakēm dēva krutvām
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

Here, the author identifies with the lay people and he also brings himself down. He says O Saraswati Devi, I never found time to worship you regularly. *tvat pādapadmam* - your lotus feet, *heymātaha*, O mother Saraswati, *na pūjitam jātu*- I never worshipped because I never had the time.

Somebody was asking yesterday - suppose I do my prayer during the morning walk. *Is it ok? Is it ok if I do it during my driving?* I said that you can do all of them as an extra Pūja but your real *Bhakti* is clear only when you can give something which you value most. And the most valuable thing for a person is time.

I say that your *Bhakti* is clear only when you can at-least give 5 minutes exclusively. *Can you give at-least 5 minutes exclusively for Bhagawān?* If that also cannot be done, what is the reverence that we have! *Bhakti* means that I should give what I value most. Money people

can give but I value time therefore, I should give time. Here the author says, I never had time, I never did Pūja to you. *vividha kusumaihi* - with varieties of flowers. There is a printing mistake. It is not *vidhi kusumaihi* but it is *vividha kusumaihi*.

With varieties of flowers I never worshipped you. *jātu* - at any time. *Bhaktyā*, with reverence. And *gātumnaivā hamīshē jadamatihī*- I am a dull witted person without any skill. Therefore, I did not sing your glories because I did not have the skill, art of singing. If I sing, even you will run away.

Therefore, *gātum aham naivāīshē- īshē* is verb. I am not an expert in singing your glories because I am *jada matihī*. Even if I have singing power, *alasha* - I am lazy. Therefore, I don't do all such things. *tvadgunān divya padyaihi* - *tvadgunaha* means your glories.

divya padya-through sacred hymns I did not glorify you. And *mūkē* - I am a dumb person when it comes to talking of your glories. When it is gossip, I have got the best throat. But when it comes to talking good things, I am dumb. And *sēva vihīnē*- I did not do any service to anyone at any time. I was busy only acquiring. I never contributed anything to the society. In-spite of that you should have compassion for me. *Like whom? arbhakē ambā iva karunām krutvā-* *arbhakam* means child. *ambā* means mother.

Just as a mother shows *Karunā* towards the child without expecting anything (*ahētuka dayā*), like that Saraswati, you must be my spiritual mother and feed me with spiritual nourishment and nourish my spiritual personality. *arbhakē ambā iva karunām krutvāvidyām shuddhām cha buddhim dēhi*.

*shāntyādyā sampadōmēm vitara shubha karīhi nitya tatbhinna bōdham
vairāgyam mōksha vānchāmapi laghukalayā shri sivā sēvyā mānēm
vidyā tīrthādi yōgi pravara karasarōjāta sampūjitānghrē
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

In Vedanta, we talk about four important qualifications. The author is praying to Saraswati Devi for blessing with these four qualifications. I am not elaborating. That is taken care by my bigger talk there which you can listen. *nitya tatbhinna bōdham* means *nityānitya vastu vivēkaha*.

I should know the discrimination between what is eternal and what is ephemeral. *vairāgyam*- I should have detachment from the impermanent. *mōksha vānchām*- I should have a strong desire for Mōksha, the eternal.

It means *Mumukshutvam*. So, *Vivēka*, *Vairāgyam*, *Mumukshutvam*. Then, *shāntyādyāha sampadaha*- the six fold inner virtues like mind control. *Shāntihi* means mind discipline, thought discipline. *sampadahameans* inner virtues or wealth.

All these noble (*shubha karīhi*) qualifications O Saraswati Devi, may you give me in plenty. Because without that Vedanta simply doesn't work. It will only be at the lip it will not go even to the throat, much less to the heart. All of them *laghukalayā* - *laghu* means quickly.

kalaya means you produce, generate in my mind. For all these virtues, not only I am worshipping, even Lakshmi and Pārvati are worshipping you - *shri sivā sēvyā mānē*. *shri* means Lakshmi Devi, *sivā* means Durga Devi. Lakshmi and Durga are regularly worshipping Saraswati for their Knowledge. *sēvyā mānē* - worshipped by them.

Not only that, in Shringeri itself, all the Āchāryas; first Āchārya was Sureshwarāchārya. The author is the 33rd Āchārya. So, from 1 to 32, all the Āchāryas have worshipped you. Such a glorious deity you are. *vidyā tīrthādi yōgi pravara* - *vidyā tīrtha* is one of the Āchāryas in the Parampara.

yōgi pravara means great Gnyānis. *karasarōjāta* means their lotus hands. *sampūjitānghrē* - with that they have worshipped your lotus feet. Such a great deity you are. I am also worshipping you. Please bless me with knowledge and purity.

*sacchidrūpātmanōmē shruti manana nidhi dhyāsanānyāshu mātaha
sampādya swānta mētadruchiyuta manisham nirvikalpē samādhau
tungātīrānka rājadwaragruha vilasat chakra rājā sthanasthē
vidyām shuddhām cha buddhim kamalaja dayitē satvaram dēhi mahyam*

In the previous Slōka, we asked for the qualifications for Vedanta. Now, the author is asking for the spiritual study known as *Shravanam*, *Mananam* and *Nidhidhyāsanam*. I should be able to practice. *Shruti* means *Shravanam*, systematic study.

Mananam means the removal of doubts, conviction and *Nidhidhyāsanam* means assimilation. *Assimilation of what?* The *Ātma Tatvam* which is *Satchidrūpam*, *SacchidānandaĀtma*. So, *Ātma Shravanam*, *Ātma Mananam* and *Ātma Nidhidhyāsanam*, I should be able to practice without obstacles.

Who should do all these things? You should arrange. So, *sampādya* - you organize that program. May you be the event manager. *How much time I am giving you? āshu* - immediately you should organize for that. And *ētat swāntam ruchiyutam bhavat*- I should develop an interest in all these things.

Otherwise, you will get sleep and not knowledge when you come to the class. Therefore, *ruchiyutam* means my mind should develop a taste for Vedāntic study. Not for once a year but *anisham*. *anisham* means repeatedly, constantly may I develop an interest in Vedanta.

Not only in that, *nirvikalpē samādhau* - in *Nirvikalpaka Samādhi* that means *Gnyāna Nishtha*. *Nirvikalpa* means *Ātma* and *Samādhi* means firm knowledge. *Nirvikalpaka Samādhi* means *Ātma Gnyāna Nishtha*. I should not forget this knowledge at any time.

First, you give me and then I should not forget. *tungātīrānka rājadwaragruham* - *vara gruham* means sacred temple. *rājat* means that which shines. The temple shining in *tungātīra anka*. *Tunga Tīram* because Shringeri is on the banks of Tunga river where it is bending.

anka means where it is bending, on the curve of Tunga river, there is the sacred temple. In that temple, you are seated on *chakra rājā sthanasthē*. *chakra rājā* is *Sri Chakram*. Upon that Sri Chakram, you are seated, installed.

That *Shrungeri Shāradāmba Devi*, I am worshipping to get all these things and attain *Mōksha*. You should give *vidyām shuddhām cha buddhim satvaram dēhi*. It is a very beautiful prayer. I would strongly recommend this prayer for all the people especially, for Vedāntic seekers.

*Pūrnamadah Pūrnamidam Pūrnāth Pūrnāmudachyatē
Pūrnasya Pūrnāmādāya Pūrnāmēvā Vasishyatē*

Om shānti shānti shāntihi



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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