

ADI SHANKARACHARYA'S BAJA GOVINDAM



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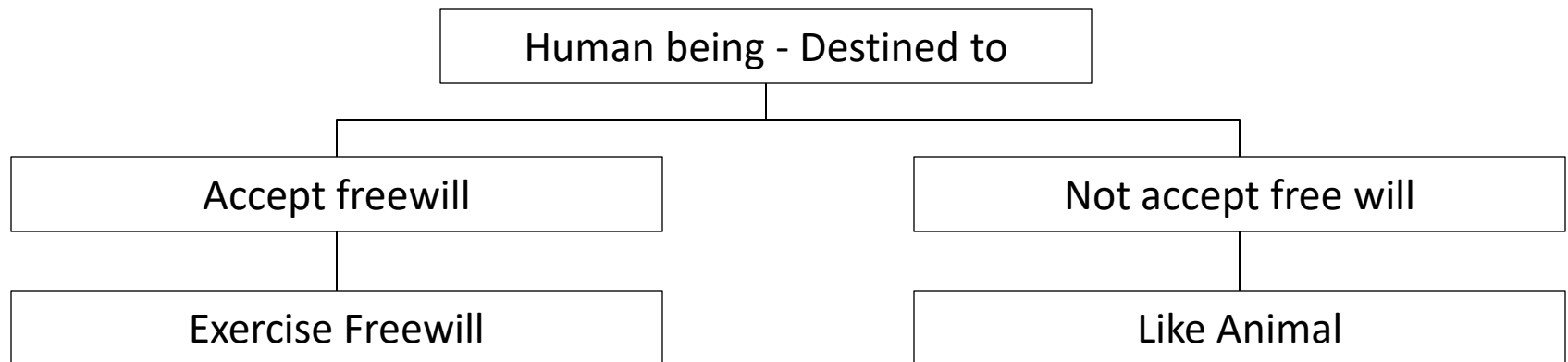
INTRODUCTION

Introduction

- a) Unique feature of human being which differentiates him from Animal is faculty of free will, choice.

Animals	Human beings
<ul style="list-style-type: none">- Life instinctive, programmed.- No Goal.- Eat, propagate, live, die.- No plans for Ooty dog show.	<ul style="list-style-type: none">- Have freewill choice.- Have goal.- If we argue that its all destiny, no freewill, its your destiny not to accept freewill.

b)



Definition of Human being :

- One who accepts and exercises free will and choice.
- Scriptures addressing those who accept free will to decide their future.

c) If you accept free will, scriptures available.

Katho Upanishad :

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

Anyac-chreyo 'nyad-uyad-utaiva preyas-te
ubhe nanarthe purusam sinitah,
Tayoh sreya adadanasya sadhu bhavati
hiyate 'rthadya u preyo vrnite II 1 II

Yama said : "One is good, while another indeed is pleasant. These two having different objectives chain (bind) a man. Blessed is he who, between these two, chooses the good alone, but he who chooses what is pleasant, loses the true end (goal)." [I – II – 1]

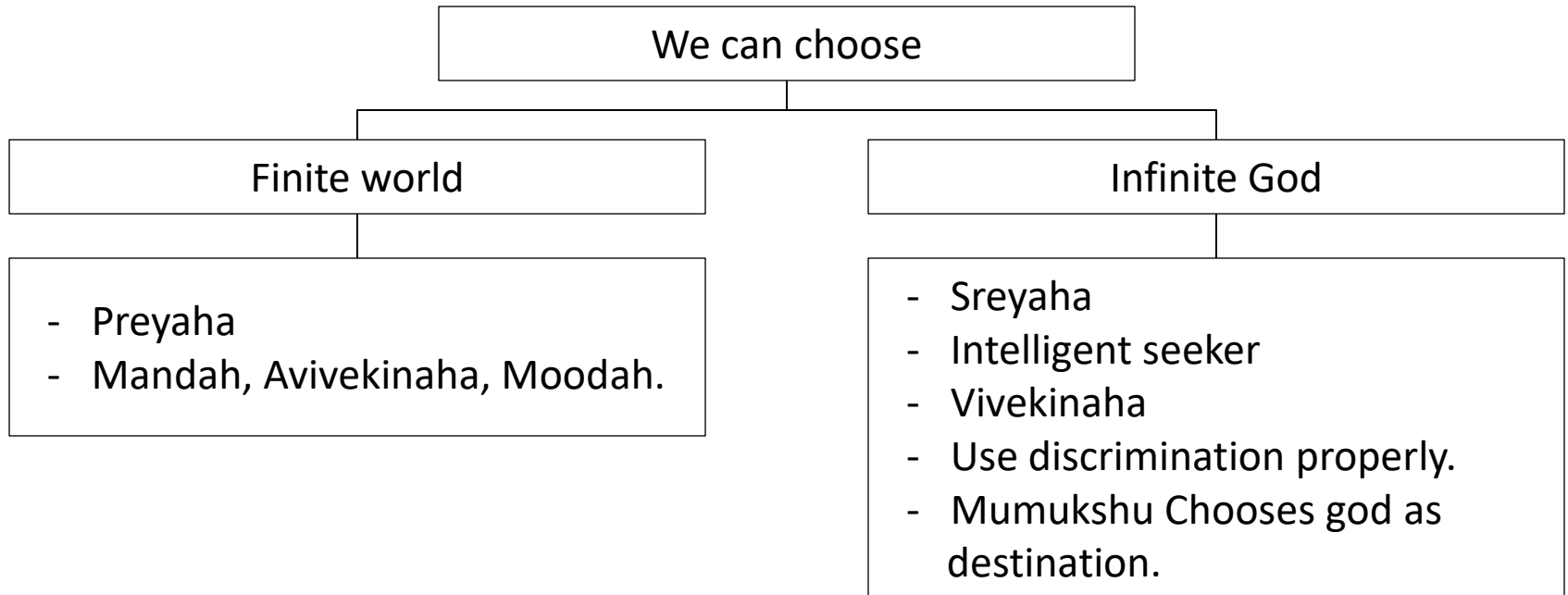
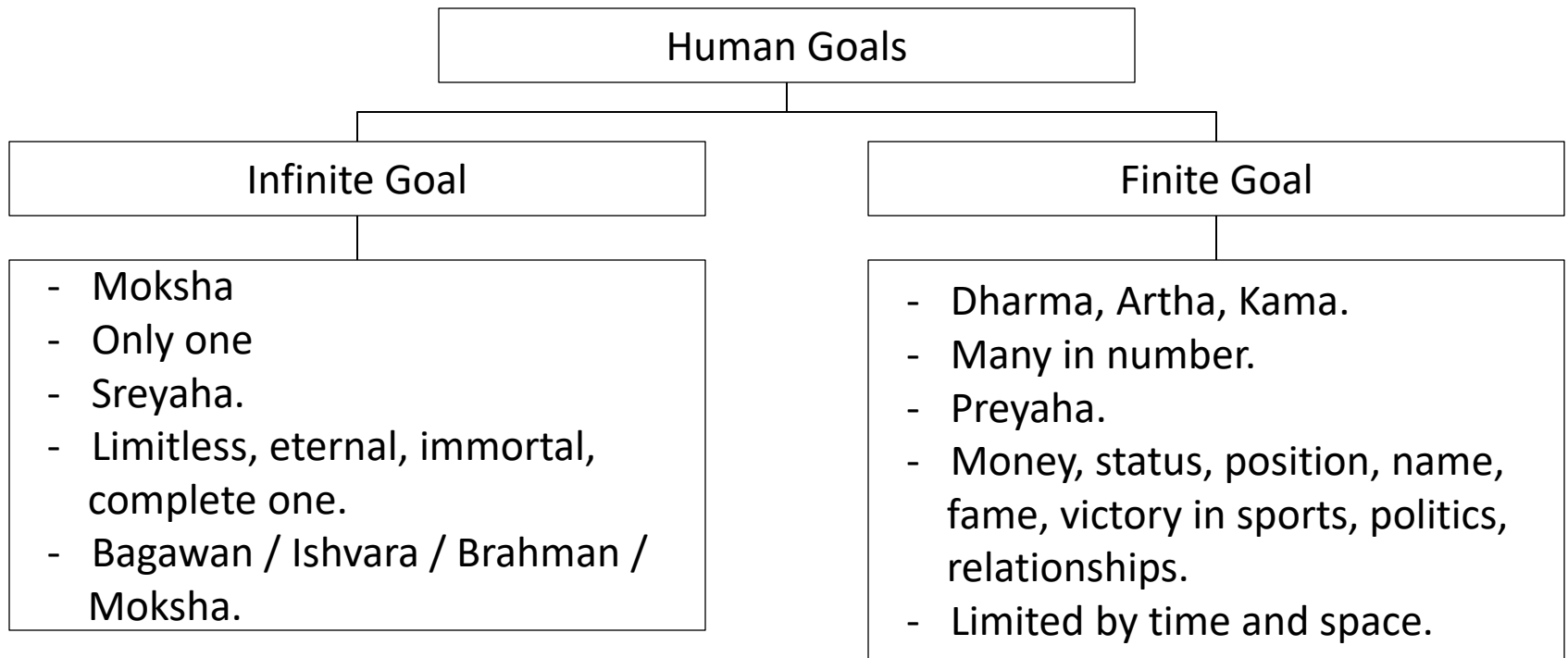
श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah
tau samparitya vivinakti dhirah,
Sreyo hi dhiro'bhi preyaso vrnite
preyo mando yoga-ksemad vrnite II 2 II

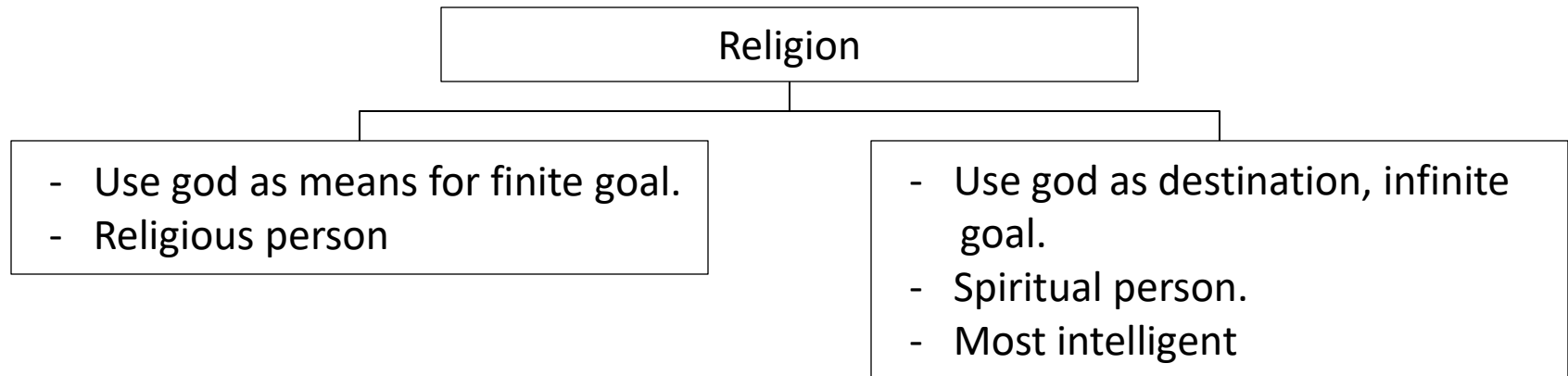
Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [I – II – 2]

- Bhaja Govindam based on above 2 Verses.

d)



- Shastra wants to convert one from Moodah to Viveki.



Atheist :

- Does not accept God at all.
- Religious and Atheist will face problems in life, called Samsara.
- Shankara Teaching 2 Katho Upanishad Mantras in Bhaja Govindam.

Aim :

- To convert every human into Mumukshu, choose infinite, make life meaningful, purposeful.
- Other than God, anything you choose will be Samsara.

Hey Moodamati :

- Whose intellect is deluded, confused.
- 30 Verses is conversion program based on Katho Upanishad for problems faced by Human being who have made a wrong choice.

Aim :

- Not to give gloomy picture of life.
- Attempt to change our heart, change mind, direction of life.
- Convert Atheist and religious into Mumukshu.
- Only when person is Mumukshu, chooser of God, infinite, then Vedanta becomes relevant.
- Otherwise, Gita, Upanishads irrelevant.
- First become Mumukshu, make Vedanta, scriptures relevant.
- Use Vedanta, discover infinite God, here and now, make life a purposeful, successful and happy one.
- If I make the right choice, world is a garden (Lalbagh), if wrong choice, world is hell.
- Choice is yours.

Moha Mudgaraha :

- Moha means Confusion, delusion, indiscrimination.
- Mudagara – Hammer to change life's direction.
- Majority don't say Moksha is my destination in life.

Vairagya Shatakam – By Bartuhari :

अजानन्दाहात्म्यं पततु शलभस्तीव्रदहने
स मीनोऽप्यज्ञानाद्बुडिशयुतमश्नातु पिशितम् ।
विजानन्तोऽप्येते वयमिह विपज्जालजटिला-
न्न मुञ्चामः कामानहह गहनो मोहमहिमा ॥१८॥

Without knowing its burning power the insect jumps into the glowing fire; the fish through ignorance eats the bait attached to the hook; whereas we, even though having full discernment, do not renounce the sensual desires, complicated as they are with manifold dangers. Alas, how inscrutable is the power of delusion! [Verse 18]

- Moth not knowing burning power of fire moves around and falls into fire.
- Fish bites but hooked by person, doesn't understand it's a trap.
- Human being has intellect and can know finite thing, person, can't give infinite, lasting peace, security, happiness, fulfilment but still is attached to the world and not God.
- Perishable objects, people can't give me lasting peace, security, happiness.
- Holds to finite and leaves him high and dry.

Problem :

- Our intelligence covered by thick delusion.
- Bhaja Govindam called Moha Mudakara, delusion hitting hammer.

Baja	Govinda
Seek, Choose	God, infinite, eternal

- Choose God and discover lasting peace, security, happiness and make your life a Success.

- 1st Correction required is w.r.t. Goal which gives lasting benefit.

Drop / Reject	Choose
<ul style="list-style-type: none"> - World as goal (objects, people, relationships). - Finite should be means for reaching god. 	<ul style="list-style-type: none"> - God as goal, infinite as goal. (Ishvara, Brahman, Moksha, Sreyas all are synonyms). - One point program of Baha Govindam.

- Reversal of means and ends is conversion program of Baha Govindam.
- Materialist into Spiritual, use finite to get infinite.

e)

3 Levels of Mumukshutvam

Mandah

- Dull seeker
- Luke warm spiritual urge.
- Casual
- Accepts god as goal but last item in desire list.
- Not discovered benefit.

Madhyama

- Intermediary seeker.
- Mind changes after kicks in life.

Teevra

- Serious, committed seeker.
- After Jnanam god becomes only one in the list.
- Other desires eaten by one desire.
- Becomes passion, obsession.
- Wimbledon, chess, Olympic.

- All 3 get benefit of study of Gita, Upanishad but Teevra Mumukshu gets maximum benefit, makes deep impact.

f) Shankara meets 87 year Grammar scholar on the banks of Ganga in Kashi.

- He was doing Dhatu Patha, verbal Root.
- Dukrin Karne.
- Kru – Root – Doing Action.

Kru :

- Karoti, Kurutaha, Kurvanti, Karoshi, Kuravantaha.

Verbs differ according to

Number

- Singular
- Dual
- Plural

Person

- 1st → 3rd, 2nd
- 2nd → 3rd, 1st
- 3rd → 3rd, 2nd

Tense

- Present
- **Past :**
Todays past (9),
yesterdays past (9),
Remote past (9)
- **Future :**
Immediate future (9),
Later future (9)

- To master Sanskrit Grammar will take few Janmas.
- Shankara asks old man to replace Dhukrin Karne by Nama Japa.
- Be clear about priorities in life.



CLASS NOTES

VERSE 1 TO 33

Verse 1 :

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ।
सम्प्राप्ते सन्निहिते काले
नहि नहि रक्षति ङुकृङ्करणे ॥ १ ॥

bhaja govindam bhaja govindam
govindam bhaja mudhamate I
samprapte sannihite kale
na hi na hi raksati dukrnkarane ॥ 1 ॥

Seek Govinda, seek Govinda, seek Govinda, O fool! when the appointed time comes (death), grammar rules surely will not save you. [Verse 1]

Delusion regarding Education – Aparā Vidya :

a) Bhaja Govindam :

- Shankara addresses Kashi Pandit.

b) Mudha Mateh :

- Whose intellect is deluded, not clear, about means and ends.
- Not clear about priorities in life.
- Oh, Deluded human being, What should you be doing?

c) Govindam Bhaje :

- Choose Lord Govinda as Ultimate Goal of your life, who alone is stable, reliable, permanent anchor, support in life.

Example :

- Iron rails in Hardwar Ghat to face fast flowing Ganga, moving sand, rocks below and moss on steps above.
- In life all events are moving around us, we also look around for some stable, stationary anchor to hold and enjoy life.
- Flow in life caused by Kala Tatvam.

Gita :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṃ yauvanaṃ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.

- People come and go, positions come and go, money comes and goes.

Govinda :

- Name of Lord Vishnu (Vishnu Saharanaamam – 33 & 71 stanza).

Vishnu Sahasranama :

महेष्वासो महीभर्ता श्रीनिवासस्सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ॥२०॥

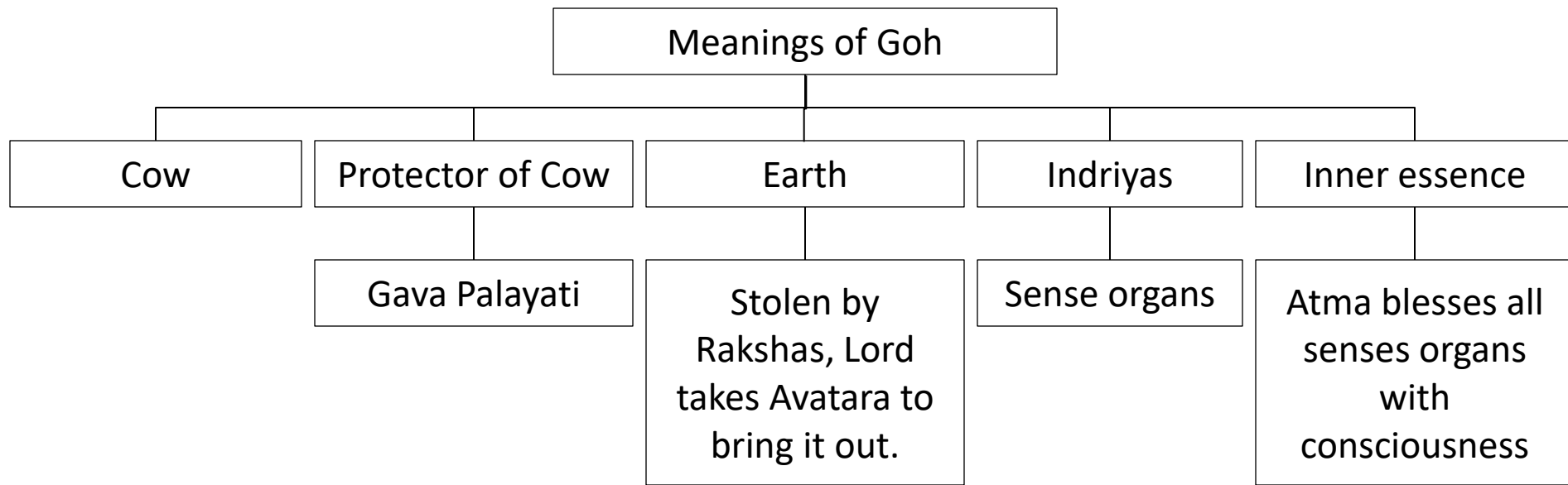
maheṣvāsō mahībhartā śrīnivāsaḥ satām gatiḥ |
aniruddhaḥ surānandō gōvindō gōvidām patiḥ || 20 ||

Maheṣvāsaḥ (181) : One equipped with the great bow. **Mahībhartā (182)** : One who held up the earth submerged in Pralaya waters. **Śrīnivāsaḥ (183)** : One on whose chest the Goddess Shri, eternal in nature, dwells. **Satām gatiḥ (184)** : One who bestows the highest destiny attainable, to all holy men. **Aniruddhaḥ (185)** : One who has never been obstructed by any one or anything from manifesting in various forms. **Surānandaḥ (186)** : One who bestows joy on all divinities. **Govindaḥ (187)** : Gau means words. Thou pervadest all words, giving them power. Therefore sages call the Govinda. **Govidām patiḥ (188)** : Gau means words. One who knows them is Govid. He who is the master of words is indicated by this name. [Verse 20]

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥५८॥

mahāvarāhō gōvindaḥ suṣeṇaḥ kanakāṅgadī |
guhyō gabhīrō gahanō guptaścakragadādharah || 58 ||

Mahā-varāhaḥ (538) : The great Cosmic Boar. **Gōvindaḥ (539)** : 'Go' means Words, that is the Vedic sentences. He who is known by them is Gōvindaḥ. **Suṣeṇaḥ (540)** : One who has got about Him an armed guard in the shape of His eternal associates. **Kanakāṅgadī (541)** : One who has Angadas (armlets) made of gold. **Guhyaḥ (542)** : One who is to be known by the Guhya or the esoteric knowledge conveyed by the Upanishads. Or one who is hidden in the Guha or heart. **Gabhīraḥ (543)** : One who is of profound majesty because of attributes like omniscience, lordliness, strength, prowess, etc. **Gahanaḥ (544)** : One who could be entered into only with great difficulty. One who is the witness of the three states of waking, dreams and sleep as also their absence. **Guptaḥ (545)** : One who is not an object of words, thought, etc. **Chakra-gadā-dharaḥ (546)** : One who has discus and Gada in hand.



Govinda here :

- Antar Atma in everyone.
- First seek and hold onto that Paramatma, have stable relationship, Ishvara Sambanda, with eternal Lord.
- Parent-Child, Guru-Shishya – only for this life.

d) Kale Sannihite Samprapte :

- Lord is – Kala Kalaha.
- Conqueror of time, beyond time.
- Shiva Shankara Ashtakam (8 verses composed by Shankara).

Shiva Shankara Ashtakam :

अतिभीषणकटुभाषणयमकिङ्किरपटली
कृतताडनपरिपीडनमरणागमसमये ।
उमया सह मम चेतसि यमशासन निवसन्
शिवशङ्कर शिवशङ्कर हर मे हर दुरितम् ॥ १ ॥

Athibheeshana katu bhashana yama kinkara patalee
Krutha thadana pari peedana maranagama samaye I
Umayaha saha mama chethasi yama sasana nivasan
Shiva Shankara, Shiva Shankara Hara may duritham II 1 II

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara, When my death approaches ,
When the fearsome, Servants of Yama speaking very harsh come, Wearing veils are torturing
me greatly, Come along with Parvathi in to my mind, And live there and command that God of
death. [Verse 1]

- Every object constantly attacked by Kala Tatvam, Yama Dharma Raja.
- Body becomes weaker.
- Only Lord can give security.

Sannihitam :

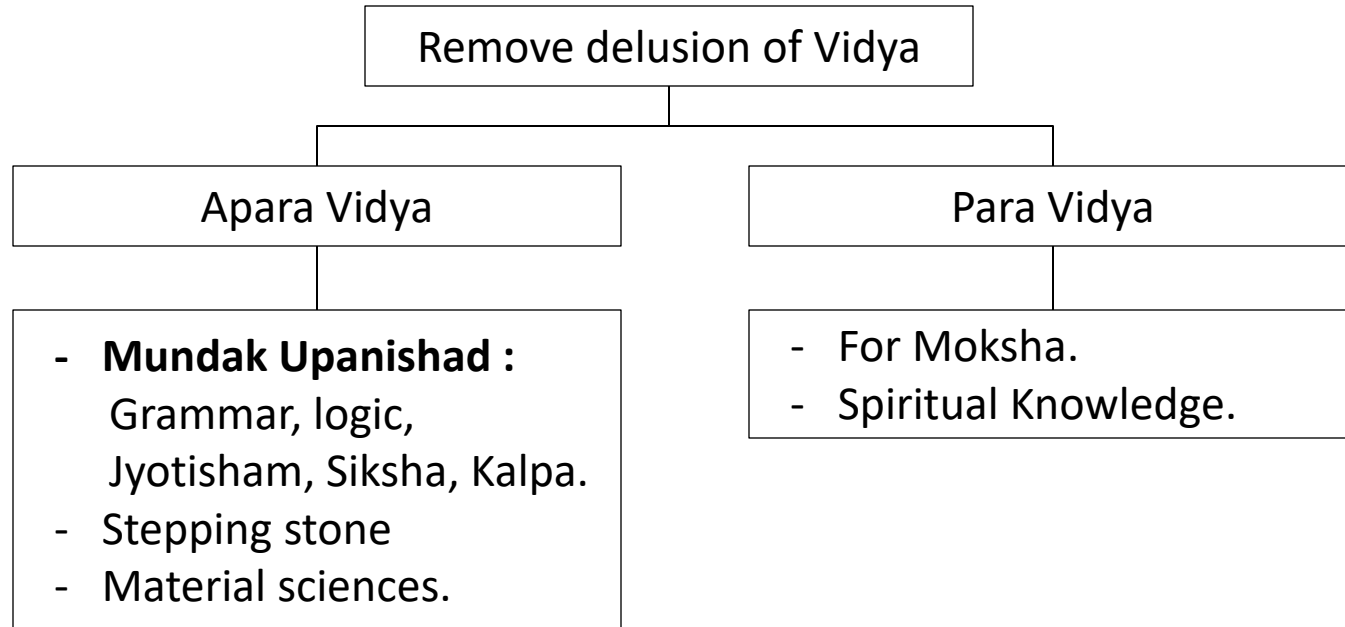
- In the proximity of Kala, all feel frightened and insecure.

Seeker's Prayer :

- Oh Yama, convert my mind into a beautiful Dance stage for Tandava dance, I should forget my pain by watching your dance.

e) Nahi Nahi Rakshati :

- At that time, nothing can serve you.



- Without Apara Vidya, Para Vidya impossible.
- Without Para Vidya, Apara Vidya incomplete.
- It is inappropriate to spend whole life on Apara Vidya.

Example :

- Cooking all day, no time to eat.
- Sadhana – Sadhya – Adhyasa, Mohaha.

Gita :

अन्तकाले च मामेव
स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं
याति नास्त्यत्र संशयः ॥८-५॥

antakālē ca māmēva
smaran muktvā kalēvaram |
yaḥ prayāti sa madbhāvaṃ
yāti nāstyatra saṃśayaḥ || 8-5 ||

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

- Removed by Viveka.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- We all have Delusion regarding wealth and money.

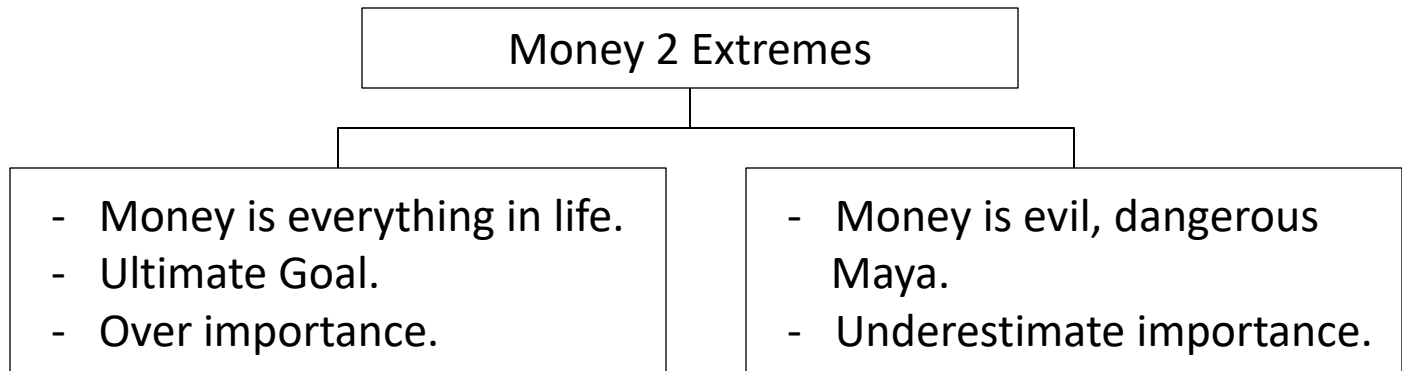
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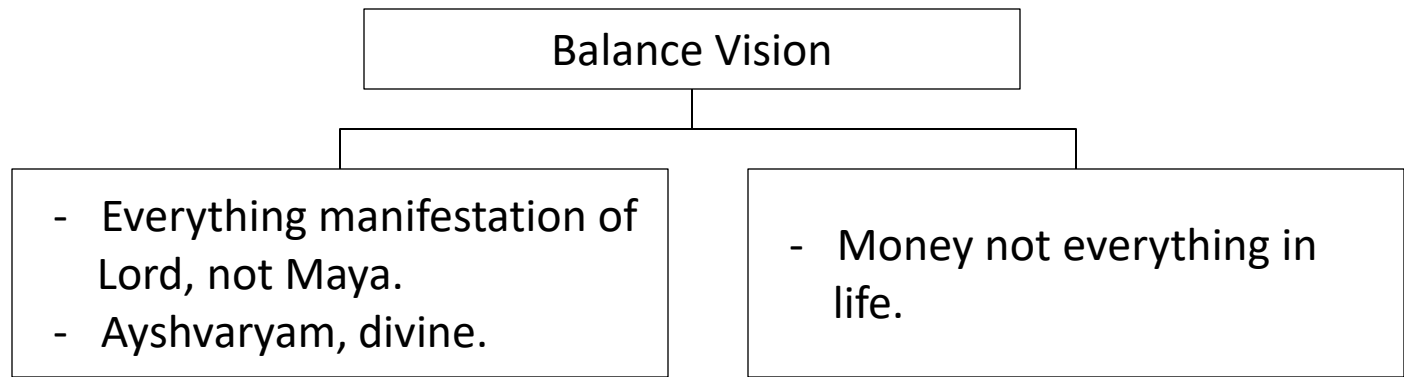
मूढ जहीहि धनागमतृष्णां
कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं
वित्तं तेन विनोदय चित्तम् ॥ २ ॥
(भज गोविन्दं भज गोविन्दं...)

mudha jahihi dhanagamatrnam
kuru sadbuddhim manasi vitrsnam I
yallabhase nijakarmopattam vittam
tena vinodaya cittam ॥ 2 ॥
(bhaja govindam bhaja govindam...)

O Fool! Give up the thirst to possess wealth. Create in your mind, devoid of passions, thoughts of the reality. With whatever you get (as a reward of the past), entertain your mind (be content). (Seek Govinda, Seek Govinda....) [Verse 2]

Artha Purushartha :





3 forces in creation

Brahma

- Saraswati
- Knowledge

Vishnu

- Keps Laxmi close on his Chest.
- Wealth

Shiva

- Parvati – Durga Devi
- Physical Power.

- Illiterate can't accomplish anything in Life.
- Money gets converted to food, building.
- All 3 important, complimentary, respect and revere all 3.

Delusion regarding Money :

- a) Money is over-estimated or under-estimated – Delusion.
- b) Money cause of happiness – Delusion.

- No Karana – Karya Sambandha.
- Money provides physical comfort which is an external connection to Body (Sthula Shariram).
- Happiness is inner condition, state of Mind (Sukshma Shariram).

Logic :

Rich	Poor
Not Consistently, Uniformly, Happy	Not Consistently, Uniformly, Sad

Anvaya Vyatireka :

- Yat Satve, Tat Satyam
- Yad Abave, Tad Abavaha
- Tatu Tasya Karanam.
- X is, Y is.

X is not, Y is not.

X is cause of Y.

Example :

- Potato Allergy and Rash – Delusion.

c) Money

Rich	Poor
<ul style="list-style-type: none"> - Insecure - Children Kidnapped 	<ul style="list-style-type: none"> - Under tree, secure without bank account.

Gita :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsatē |
tēṣāṃ nityābhiyuktānām
yōgakṣēmaṃ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). [Chapter 9 – Verse 22]

- Security is internal condition of Mind, can be developed with proper training.

d) Money gives Contentment – Delusion.

- Always want more.
- Have \$1 million – want \$100 million.
- MP – wants to become PM.
- Vishnu wants Shiva Padam.
- Brahma wants Vishnu Padam.
- Happiness, security, contentment never through Money.
- What is purpose of Money?

Taittiriya Upanishad : Avahanti Homa

आवहन्ती वितन्वाना । कुर्वाणाऽचीरमात्मनः ।
वासा सि मम गावश्च । अन्नपाने च सर्वदा ।
ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ।
आ मायन्तु ब्रह्मचारिणः स्वाहा ।
वि माऽऽयन्तु ब्रह्मचारिणः स्वाहा ।
प्र माऽऽयन्तु ब्रह्मचारिणः स्वाहा ।
दमायन्तु ब्रह्मचारिणः स्वाहा ।
शमायन्तु ब्रह्मचारिणः स्वाहा ॥ २ ॥

avahanti vitanvana kurvana ciramatmanah I
vasagmsi mama gavasca, annapane ca sarvada I
tato me sriyamavaha, lomasam pasubhih saha svaha I
amayantu brahmacarinah svaha I
vimayantu brahmacarinah svaha I
pramayantu brahmacarinah svaha I
damayantu brahmacarinah svaha I
samayantu brahmacarinah svaha II 2 II

O Lord, afterwards let prosperity be mine, consisting in hairy animals along with cattle. May fortune produce for me without delay and for all time, bringing continuously and in ever multiplying proportions, food and clothing and cattle, all along, may celibate students, thirsty to know, come to me. Svaha! May they come to me from distant places and from all directions. May they come in large numbers. May control their senses. May the students, anxious to live the knowledge of Brahman, be peaceful. Svaha! [I – IV – 2]

- Ritual for Wealth, Sree Devi.
- Money meant for Pancha Maha Yagya – Noble deeds.
- Deva, Pitru, Manushya, Buta, Rishi, Yagyas.
- Dharma, Punyam alone cause of happiness, leads to security, contentment.
- Whether I have money or not, Punyam gives me happiness, not Richness, Poorness.
- Dharma leads to immediate happiness and Ultimate Moksha.
- Dharma is Apekshika and Atyantika Karanam.

a) Mudha Jahihi Dhanam Agam Trishna :

- Give up greed to acquire more wealth, expecting happiness, security, contentment from wealth.
- Trishna, greed, born out of confusion and delusion.
- Jahihi – Jahati – Ha – Dhatu – to give up.

b) Kuru Sad Buddhim Manasi Vitrisnam :

- Develop noble healthy thought, attitude of contentment.
- Vitrisna = contentment opposite of Trishna – Greed.
- What is definition of Contentment?

c) Yatu Vittam Nija Karmo Upathe Labase Tena Vinodaya :

- Learn to be happy with whatever you can legitimately earn.
- Nija Karmana – with ones own effort of Purva Janma Prarabda.

I) Uttamam Svartham Vittam :

- Living on money you earn even out of inheritance

II) Madhyama Pitur Arjitam :

- Living on inherited wealth is secondary.

III) Adhamam Bratru Vitte Cha :

- Taking wealth from brother and sister.

IV) Stree Vittam Adhama Adham :

- Living on Dowry.
- Legitimately what you earn by present Karma and Prarabda Karma accrues to you.

d) Tena Chittam Vinodya :

- Learn to be happy with what you earn and save.

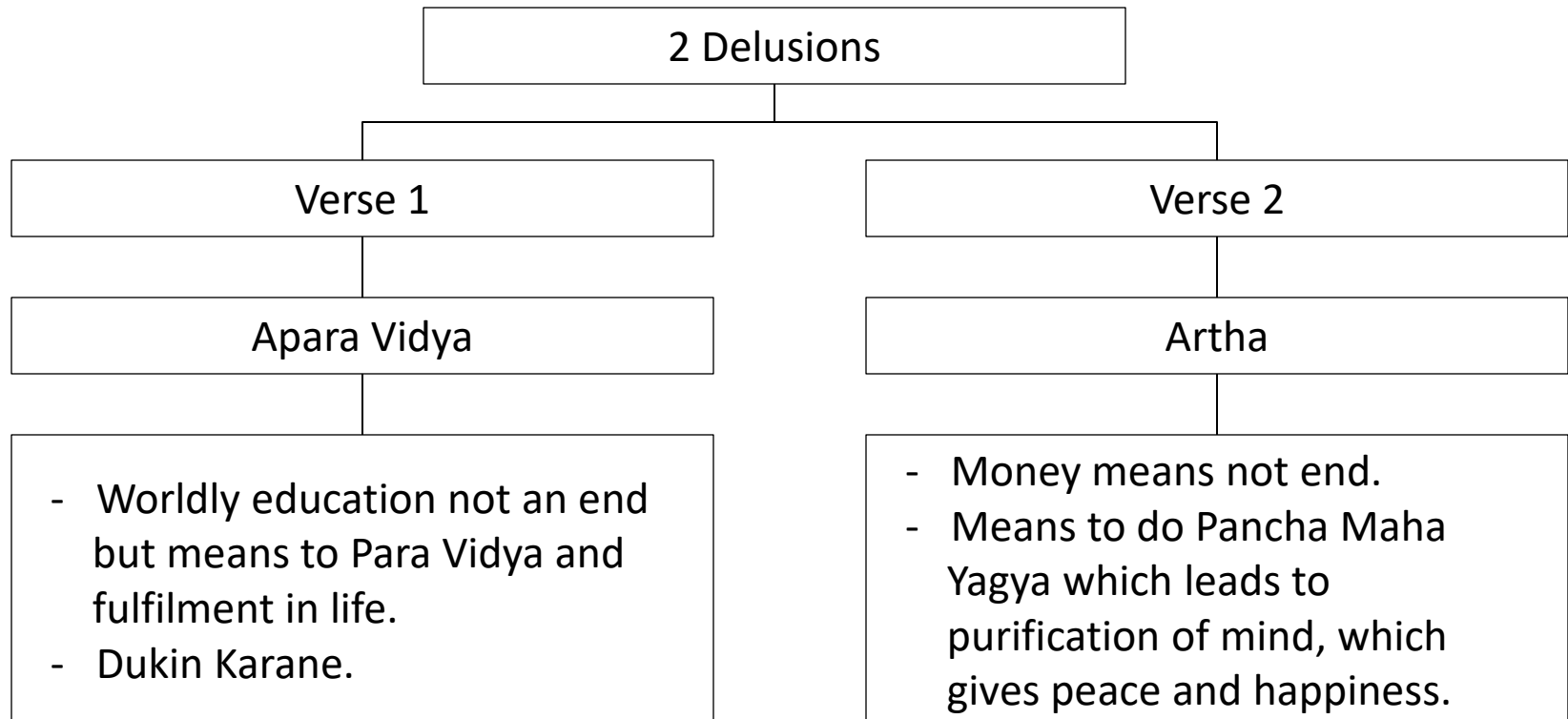
Instruct Mind :

- Happiness not on what you possess, it is attitude within myself.

Vinodaya :

- Learn to please your mind with what you possess, give up delusion regarding wealth.
- Earn money legitimately, use money for noble Karma which gives Punyam.
- Punyam gives Ananda.

Revision :



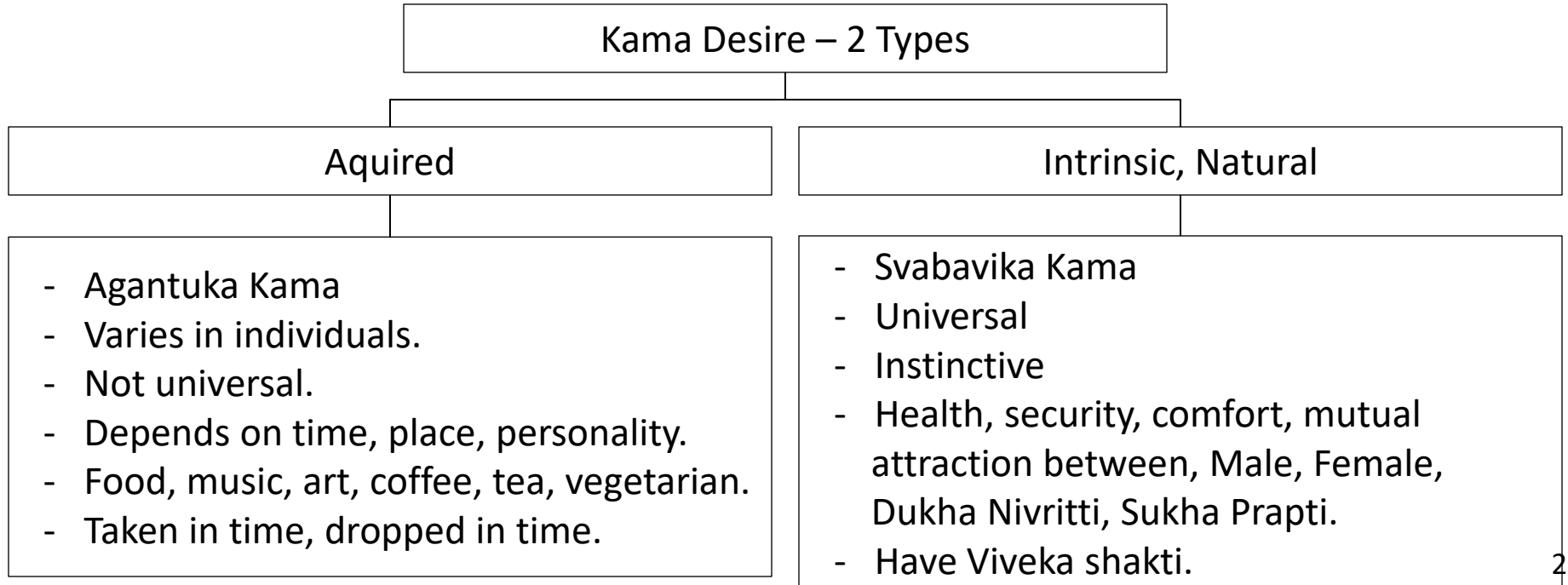
Verse 3 :

नारीस्तनभरनाभीदेशं
दृष्ट्वा मा गा मोहावेशम् ।
एतन्मांसवसादिविकारं
मनसि विचिन्तय वारं वारम् ॥ ३ ॥
(भज गोविन्दं भज गोविन्दं...)

naristanabharanabhidesam
drstva ma ga mohavesam I
etanmamsavasadivikaram
manasi vicintaya varam varam ॥ 3 ॥
(bhaja govindam bhaja govindam...)

Seeing the full bosom of young maidens and their navel, do not fall a prey to maddening delusion. This is but a modification of flesh and fat. Think well thus in your mind again and again. [Seek Govinda, Seek Govinda...] [Verse 3]

Kamaha – Delusion :



a) Ma Ga Moha Vesham :

- May you not get into trap of Delusion in handling Svabavika Kamaha.
- Use Discrimination and handle properly.
- I do not have choice w.r.t. existence of Stree Purusha Iccha, can't challenge, can't resist existence.
- Need not feel bad about Svabavika Ichha.
- I have choice w.r.t Activation of this Svabavika Kama.
- Possible for Human not to Activate, nourish Svabavika Kama.
- Perfectly possible to exercise choice.
- If a person chooses this discipline it is called Brahmachara Vratam.
- Sruti is not challenging existence of Kama but deciding to exercise choice w.r.t Activation and promotion.
- Person decides within himself "I don't want to actively, deliberately exercise choice of Svabavika Kamaha.
- Decide and choose.
- Avoid all situations which will activate Svabavika Kamaha.
- Its not compulsory in Shastra to promote Brahmacharya Vratam.
- One can choose to follow or need not follow.
- If a person wants to activate Svabavika Kama, do in legitimate manner by taking Grihasta Ashrama.

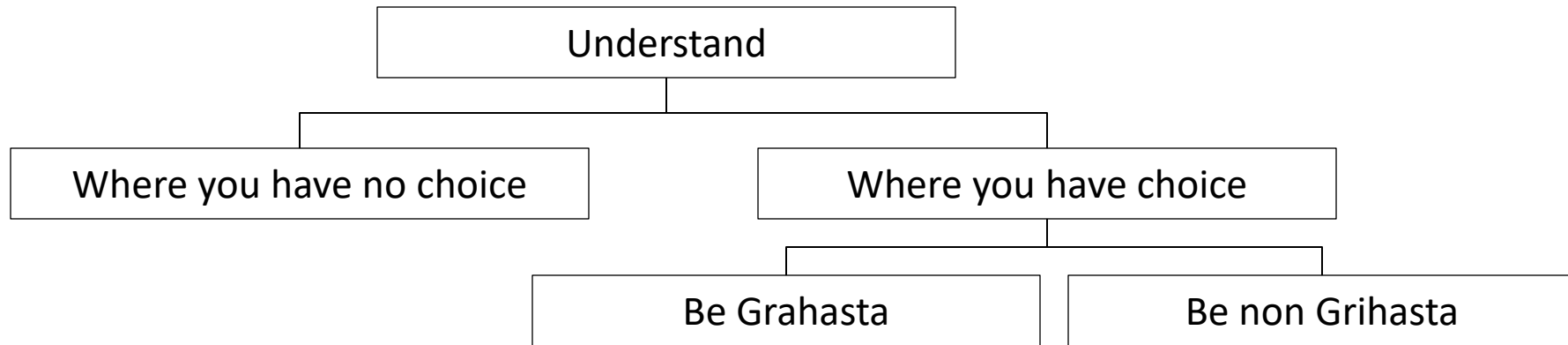
- Person following Grihasta called Viveki explained in 1st line.
- This is first method of proper Stree Purusha Sambanda.

a) Nari Sthan Bhar Nabhidesha Drishtva :

- Looking and seeking at physical body of Nari, man or women.

b) Moha Avesham Ma Aгаа :

- May you not get into delusion.



- With self Discipline, you are in right path.

2nd Line :

- Another method to remove delusion.
- Physical Body – gross personality made of flesh, bones, marrow, blood, subject to ageing, destruction, ephemeral.
- Any pleasure derived from body will be gross, ephemeral.

Sthula Shariram	Atma Ananda
<ul style="list-style-type: none"> - Gross Ananda - Inferior - Anitya Ananda - Material physical pleasure. - 100 years 	<ul style="list-style-type: none"> - Subtle Ananda - Superior - Human have privilege to work for Atma Ananda. - Nitya Ananda - Spiritual Pleasure. - eternal - Pursue to taste Nitya Ananda. - In discovery of Nitya Ananda, Lower Sthula Anitya, Ananda will become irrelevant – process called transcendence, sublimitation, Abibava.

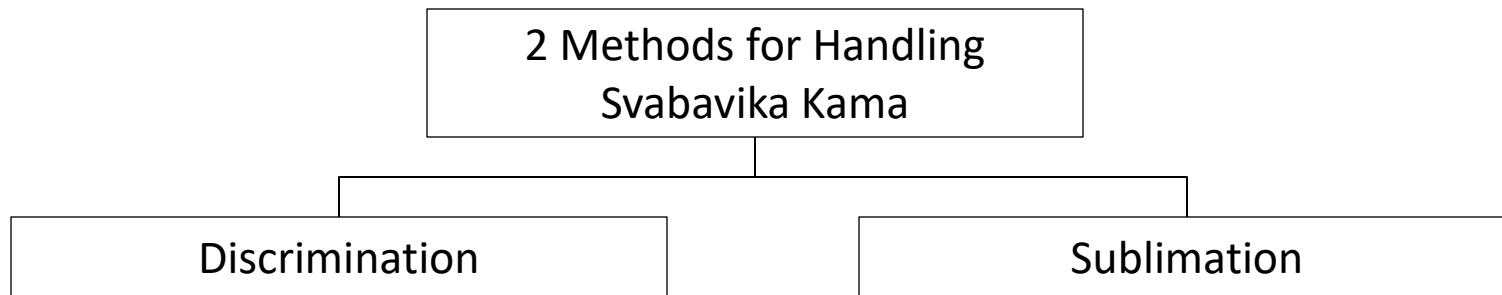
- Don't negate existence of Desire but for you becomes irrelevant like stars in daylight, superior light, overshadowed.
- When human enjoys Atma Ananda, Vishaya Ananda irrelevant.
- Animals have no choice, confine to Svabavika Ananda.
- Human transcend Svabavika Ananda by discovering Atma Ananda (especially Mumukshu), eternal spring of joy.

c) Varam Varam Manasi Vichintya :

- Repeatedly discriminate between Sthula Sharira Vishayananda and Sukshma Atma Atmananda.
- Do I want to be Animal Man or Divine God Man.

d) Etat Mansam (flesh) Vasa (fat) Aadhi Vikaram :

- Physical body, male, female is Vikara, products of Mansam – flesh, Vasa – fat, marrow, bones, blood etc.
- Capable of disintegration, ageing, perishing, decomposing nature.
- Physical body pleasures, gross, Anityam.
- Govinda Ananda, spiritual truth, Nitya Ananda, can be derived at all times, places.
- Choose Atma Ananda, make Vishaya Ananda irrelevant.



- Transcend Animal Nature, possible only in Human birth.

Verse 4 :

नलिनीदलगतजलमतितरलं
तद्वज्जीवितमतिशयचपलम् ।
विद्धि व्याध्यभिमानग्रस्तं
लोकं शोकहतं च समस्तम् ॥ ४ ॥
(भज गोविन्दं भज गोविन्दं...)

nalinidalagatajalamatitaralam
tadvajjivitamatisayacapalam I
viddhi vyadhyabhimanagrastam
lokam sokahatam ca samastam ॥ 4 ॥
(bhaja govindam bhaja govindam...)

The water drop playing on a lotus petal has an extremely uncertain existence; so also is life ever unstable. Understand, the very world is consumed by disease and conceit and is riddled with pangs. [Verse 4]

- Limited time available for Spiritual study, accomplishing spiritual Goal, don't postpone, start now.
- Bartru Hari – Vairagya Shatakam.

100 Year life

50 Years

- Sleepy / Sleeping

12.5 Years

- Too Young

12.5 Years

- Too Young
- Vyadhi, Viyoga
- 2nd Baby sitting

25 Years

- Education,
service.

- Present time is best.
- Present, Gift from God for spiritual pursuit.

a) Nalini Da Galat Jalam :

- Water drop playing on lotus petal.
- Life is unpredictable, fragile like water drop on lotus leaf.
- Small wind can blow away the shining water drop in leaf.
- Its never steady, in constant motion because of breeze.
- Gatam → sitting on
- Dalam → Lotus.

b) Ati Taralam :

- Uncertain existence.

c) Tat Vad Jivitam Atishaya Chapalam :

- So life is unstable.

d) Vyadhi Abhimanam Grastham :

- Consumed by disease and conceit.

e) Shoka Hatam Samastham :

- All human beings disturbed by physical or mental pain.
- Disease – fever, cold, cancer.
- Abhimanam – mental hurt, injury.
– affects more in old age.
- Mind constantly complaining, mind always in distress, can't concentrate on scriptures.

Revision :

Central theme of Bhaja Govindam :

- What we have in life is temporary gift from Lord.
- God can take away anything without advance notice.
- Lord does not expect us to own anything as ours, as it is a temporary gift.
- Allowed to use them in our life for spiritual growth.
- I don't curse God because I have properly made use of them.
- If this is not understood then it is delusion.
- Viveka is to remember constantly that body is a gift, to be returned with thanks.
- Use life to attain Moksha and be free here and now.
- Ending confusion is called Moha Nivritti, result in clarity is called Viveka.
- This clarity regarding Viveka and Moha is essence of 31 Verses.

Verse 5 :

यावद्वित्तोपार्जनसक्त-
स्तावन्निजपरिवारो रक्तः ।
पश्चाज्जीवति जर्जरदेहे
वार्तां कोऽपि न पृच्छति गेहे ॥ ५ ॥
(भज गोविन्दं भज गोविन्दं...)

Yavadvittoparjanasakta-
stavanijaparivaro raktah ।
pascajjivati jarjaradehe
vartam ko'pi na prcchati gehe ॥ 5 ॥
(bhaja govindam bhaja govindam...)

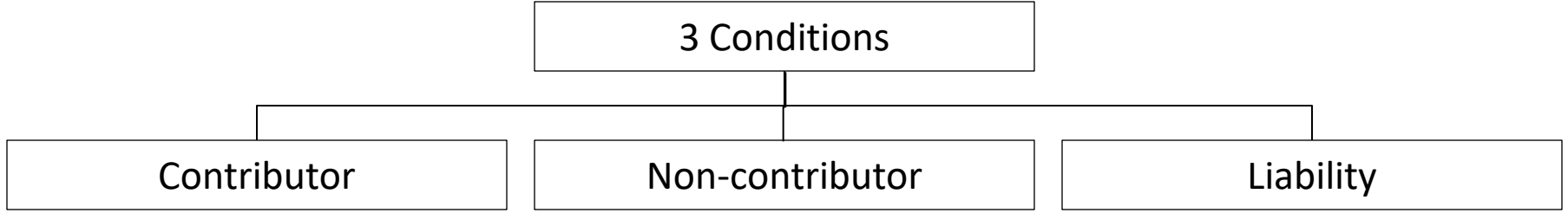
As long as there is the ability to earn and save, so long are all your dependents attached to you. Later on, when you come to live with an old, infirm body, no one at home cares to speak even a word with you! (Seek Govinda, Seek Govinda...) [Verse 5]

- Any source of love from anyone is conditional love.
- Unconditional love is not in the World.
- Jnani and Bhagawan are exceptions.

Primary Condition :

- I should be benefactor for that person, contributor, useful.
- As long as conditions are fulfilled, I will get love.
- Contribute in terms of wealth, time, care.
- In case contribution changes, language, enquiry changes.

- If one becomes a liability in old age, physical burden and financial burden, with dependence on others, quality of love changes.
- People send application to Lord to relieve the person from pain but actually they want freedom.



Brihadaranyaka Upanishad : Yajnavalkya to Meitreyi

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विशात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati na vā are putrāṅāḥ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati na vā are paśūnāḥ kāmāya paśavaḥ priyā bhavanti ātmanastu kāmāya paśavaḥ priyā bhavanti na vā are brahmaṅāḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati na vā are lokānāḥ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti na vā are devānāḥ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti na vā are vedānāḥ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti na vā are bhūtānāḥ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty ātmā vā are draśṭavyaḥ—śrotavyo mantavyo nididhyāsitaḥ maitreyi ; ātmani khalvare dṛṣṭe śrute mate viśāta itaḥ sarvaḥ viditaḥ ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Nobody loves anyone for that person.
- Everybody loves only for their own well being.
- If I expect unconditional love from world, it is my Mohaha – delusion.
- When I mistake conditional love as unconditional love, world gives me shock one day.
- Only one source of unconditional love.
- Bhaja Govindam.

a) Yāvat vita upārjana saktaḥ tāvat nijaparivāraḥ raktaḥ :

- Family has love, affection towards person as long as person is productive, earning, cutting vegetales, baby sitting.

b) Pashchat Jeevati Garjari Dehe :

- If body old, not contributing physically, mentally, financially, family will have different attitude.

c) Koapi Vartam Na Prichhati :

- Nobody enquires, cares, really loving.
- Not mistake of world but my delusion.
- I am expecting from world which world can't give.
- Atma as Bhagawan can alone give Absolute love without conditions.
- Source of love within myself should be discovered.
- No external source.

d) Koapi Gehe :

- No single member at home can give.

e) Tam Prichhati :

- Don't have time to enquire and care.

Verse 6 :

यावत्पवनो निवसति देहे
तावत्पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये
भार्या बिभ्यति तस्मिन्काये ॥ ६ ॥
(भज गोविन्दं भज गोविन्दं...)

Yavatpavano nivasati dehe
Tavatprcchati kusalam gehe I
Gatavati vayau dehapaye
Bharya bibhyati tasminkaye II 6 II
(bhaja govindam bhaja govindam...)

As long as there dwells breath (life) in the body, so long they enquire of your welfare at home. Once the breath (life) leaves, the body decays, even the wife fears that very same body. (Seek Govinda, Seek Govinda...) [Verse 6]

Delusion of Body :

- Bitter truths revealed by Shankara hence many disturbed by this text.
- Whatever I hold on to –Money, wealth, family, dangerous, risky.
- Truths revealed so that we don't suffer.

Aim of Shankara :

- Reveal Truth, good or bad.

Example :

- Doctor does not care if medicine sweet, sour – aim to cure patient.
- Shankara revealing for our spiritual well being.

Example :

- Hammering to shape iron piece.

Here : Body Delusion :

- Our education, service to feed body, protect, preserve body.
- Body can't be permanently retained.
- Body does not have intrinsic worth of its own.
- Some other principle keeps body alive, then body worth millions.
- Extraneous consciousness, God principle.
- Sacred body becomes unsacred, Ashaucham, once life principle is gone.
- Don't overestimate or underestimate body.
- Don't be over attached to body.
- Overestimation of Body is delusion.
- Before body dies, I have to attain knowledge of God principle, so that I can happily handover body to the Lord.
- Body disposable like Tea cup, once tea drunk, disposed.
- Body, temporary container Sadhanam.
- Drink Atma Rasam.

a) Yavat Pavane Dehe Nivasati :

- As long as Prana is dwelling, residing in Body.

b) Kushalam Prichhati :

- People make enquiries.

c) Gathavathi Vayav :

- Moment Prana leaves, body is called corpse, not body anymore.

d) Bhariya :

- Closest person who embraced person before.
- Protected person, someone under me.

e) Bibyati Tasmin Kaye :

- Is afraid of keeping body for more than 3 hours.
- Hammers delusion regarding body in this verse.

Verse 7 : Famous Verse

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥
(भज गोविन्दं भज गोविन्दं...)

Balastavatkridasaktah
tarunastavattarunisaktah ।
Vrddhastavaccintasaktah
parame brahmani ko'pi na saktah ॥ 7 ॥
(bhaja govindam bhaja govindam...)

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

a) Balastavat Krida Asaktaha :

- As children like Toys and play, not Bagawan.

b) Tarunaha Tavata Taruni Saktaha :

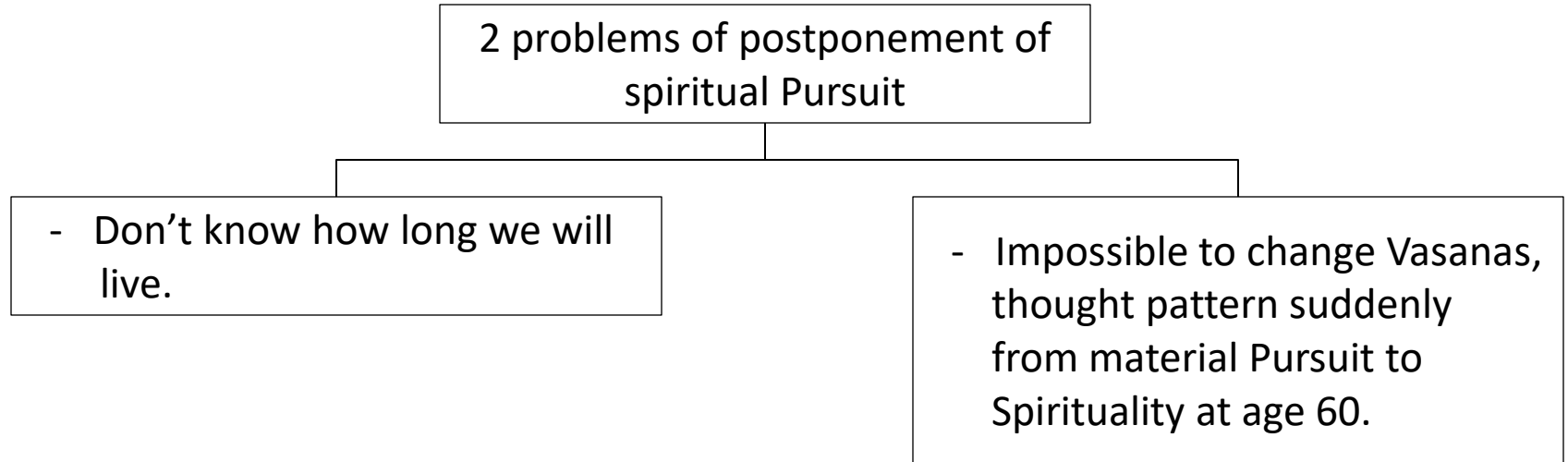
- In youth, like opposite sex.
- Asaktaha means attached.

c) Vridha Tavat Chinta Asaktaha :

- In old age, Attached to anxiety.
- No time for Gita, worried for Gita at home.

d) Parame Brahmani Ko Api Na Saktaha :

- No one attached to Brahman.
- Shankara weeping, wailing.



- Therefore, start at young age and devote 10 – 20% of time and gradually increase.
- Jagat Pradhanam to Ishvara Pradhanam should be gradual shift.

Verse 8 :

का ते कान्ता कस्ते पुत्रः
संसारोऽयमतीव विचित्रः ।
कस्य त्वं कः कुत आयातः
तत्त्वं चिन्तय तदिह भ्रातः ॥ ८ ॥
(भज गोविन्दं भज गोविन्दं...)

Ka te kanta kaste putrah
samsaro'yamattva vicitrah I
Kasya tvam kah kuta ayatah
tattvam cintaya tadiha bhratah II 8 II
(bhaja govindam bhaja govindam...)

Who is your wife? Who is your son? Supremely wonderful indeed is this samsara. Of whom are you? From where have you come? O Brother! Think of that Truth here. (Seek Govinda, Seek Govinda...) [Verse 8]

Delusion of family life and bonds :

a) Eh Brataha :

- Oh Brother.

b) Tatvam Chintaha :

- Probe into truth of family relationships.

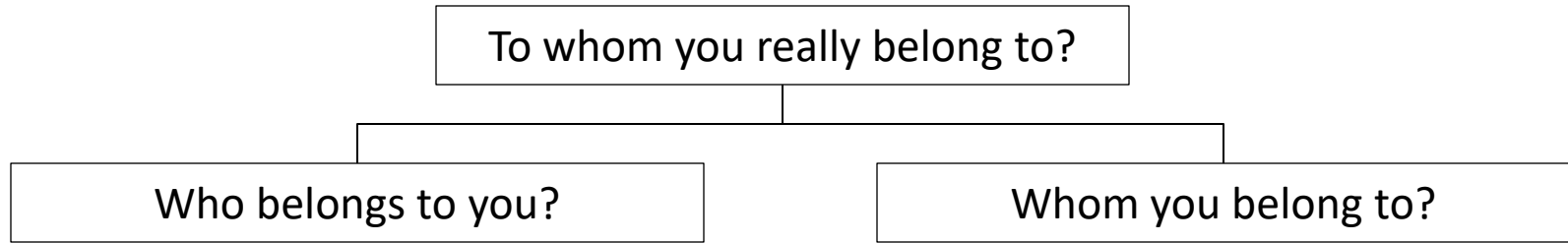
c) Tat Ka Te Kanta :

- Ask – Who is your wife?

d) Kaha Te Putra :

- Who is Son?

e) Kasya Tvam Va :



f) Kutaha Ayataha :

- From where have you come into this world of relationship?
- Jiva not born out of mother. Jiva has existed in Purva Janma.
- I am travelling Jiva, all the time.
- Samsaraha – Travelling from Janma to Janma.
- What is Role of Mother in this Janma?
- I was already existent.
- Mother responsible for temporary residence for few months.
- After doing enough transactions through one office, vacate tenement and another mother gives another tenement.
- w.r.t. Body, can talk of particular mother.
- From your own perspective can't talk of mother at all.
- I have had millions of bodies in the past, which one can you claim as your parent?

Body is very mysterious

- Separate from body, as mind.
- No parent.

- With reference to Body.
- Had many bodies before.

- How can you get hooked to one particular Parent.

g) Ayam Samsara :

- This life of transmigration from Janma to Janma is mysterious.

Example :

2 actors – 2 roles / Veshas – 2 plays

- Father – Dasharatha
- Son – Rama
- Dasha

- Dharma Putra
 - Arjuna
- } 2 brothers

- From point of Vesham, there is relationship.
- Remove Vesham, no relationship.
- w.r.t. Body Vesham, people are related.
- In Green room of Death, no relationships.

- Why are you over attached to temporary relationships?
- Play role, conduct Drama well, in Green room, remember all these are incidental.
- One permanent relationship is with Govinda – the Lord.
- Don't get confused with temporary roles you play in this life of Transmigration.

h) Tatvam Chintaya :

- May you understand this truth and turn attention to Govinda.
- Confusion regarding family, Shankara destroys in this Verse 8.
- Verse 9, 10 to be taken later.

Verse 9 :

सत्सङ्गत्वे निस्सङ्गत्वं
निस्सङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्त्वं
निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥
(भज गोविन्दं भज गोविन्दं...)

**Satsangatve nissangatvam
nihsangatve nirmohatvam ।
Nirmohatve niscalatattvam
niscalatattve jivanmuktiḥ ॥ 9 ॥
(bhaja govindam bhaja govindam...)**

Through the company of the good, there arises non-attachment; through non-attachment there arises freedom from delusion; when there is freedom from delusion, there is the immutable Reality; on experiencing immutable Reality, there comes the state of liberated in life. [Verse 9]

Similar to Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

**dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē ।
saṅgāt sañjāyatē kāmaḥ
kāmat krōdhō'bhijāyatē ॥ 2-62 ॥**

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

क्रोधाद्भवति सम्मोहः
सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशः
बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

**krōdhādbhavati sammōhaḥ
sammōhāt smṛtīvibhramaḥ ।
smṛtibhramśād-buddhināśaḥ
buddhināśāt praṇaśyati ॥ 2-63 ॥**

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]

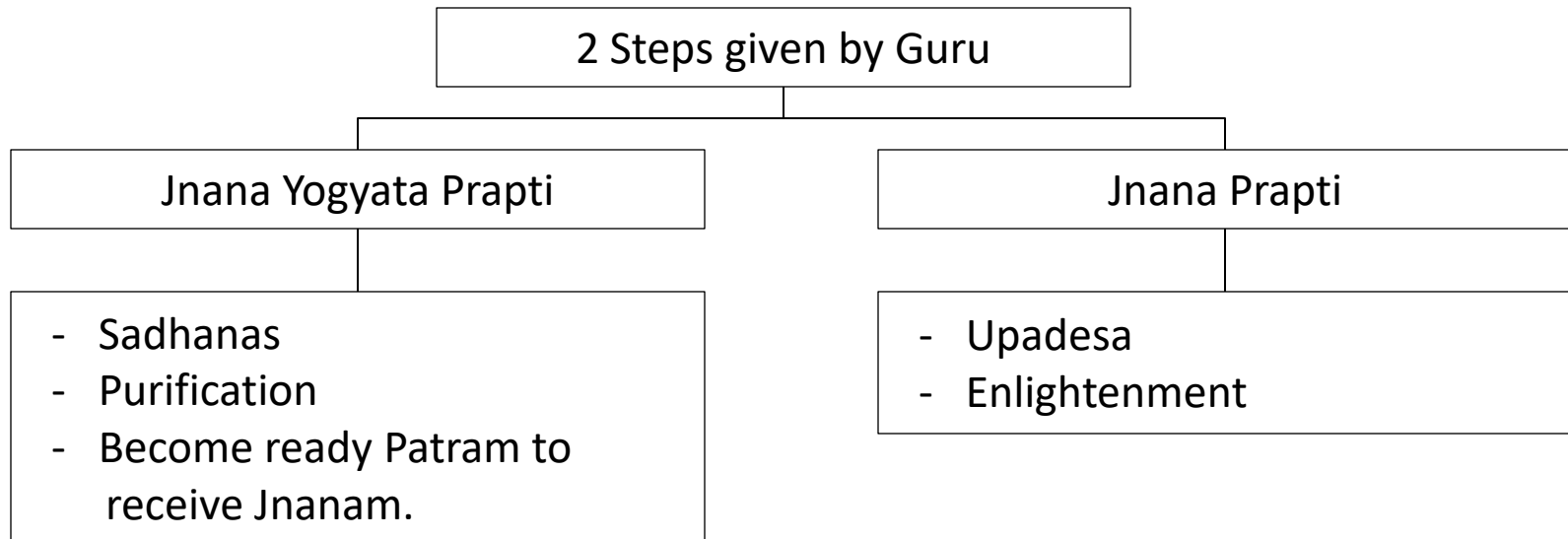
- Ladder of downfall.

a) Sat Sanga Kuru :

- Spiritual journey road map can be given only by Guru.
- In scriptures, confusing Sadhanas mentioned, Seva, Upasana, Japa.
- For local conducted journey, guide required, spiritual journey requires Guru.
- We need to get exposed to teaching by having association with Jnanis, Sat Purusha.

b) Nissangatvam :

- Vairagyam.
- Get Qualifications to embark on the spiritual path.



c) Nissangatve – Nirmohatvam :

- Nirmohatvam means Agyanam.
- Ignorance is removed by Guru.

d) Nirmalatve Nischalatatvam :

- Once ignorance removed, Nischalatatvam – steadfastness in Meditation gained, Nishalatatvam, immutable Reality realised.
- Discovery of Lord within myself which was covered by ignorance, Yoga Maya Shakti.
- Guru Upadesa removes covering of ignorance and you discover Lord within you, source of security, happiness.
- Nischalatatvam – means Jnana Prapti, Jeevan Mukti, freedom from external dependences.
- Never go out with begging bowl for love and reveal your internal property, beggarliness, psychological bankruptcy.
- Freedom from dependence is Mukti.
- When family loves you or allows you.
- When people don't love you, it is their problem.
- I have abundance of love within myself which I can freely distribute to others which is called Jeevan Mukti.
- Go to Acharya, Govinda Bhakti leads to Acharya Prapti.

Verse 10 :

वयसि गते कः कामविकारः
शुष्के नीरे कः कासारः ।
क्षीणे वित्ते कः परिवारः
ज्ञाते तत्त्वे कः संसारः ॥ १० ॥
(भज गोविन्दं भज गोविन्दं...)

vyasi gate kah kamavikarah
suske nire kah kasarah I
ksine vitte kah parivarah
jnate tattve kah samsarah II 10 II
(bhaja govindam bhaja govindam...)

When the age (youthfulness) has passed, where is lust and its play? When water has evaporated, where is the lake? When wealth is reduced, where is the retinue? When the Truth is realised; where is samsara?
[Seek Govinda, Seek Govinda...] [Verse 10]

- Knowledge leads to Mukti, liberation.

Reason :

Cause of Ignorance	Solution
<ul style="list-style-type: none">- Dependence on external world = Samsara.- Karyam	<ul style="list-style-type: none">- Knowledge- All I need is within me.- No need to go out with begging bowl.

Principle :

- Karana Nashe, Karya Nasha.
- Agyana Nashe, Samsara Nashaha.

- Ignorance gone, Samsara gone.
- 3 examples to prove when cause goes, effect goes.

I) Vayasi Gathe Kaha, Kama Vikaraha?

- When cause Kama – Desire gone, there will be no product – called Vikara – Karma.
- Desire forces person to work for fulfilment.
- Greater the Desire, greater is the activity.
- All because of What?
- Vayaha – Youth.
- Balam – Strength.
- When strength is there, Karma possible.
- Yatra Yatra Balam Vartate, Tatra Tatra Karma Api Vartate.
- As long as we are strong, we run about.
- When strength gone, in old Age, all Karmas gone.

II) Suske Nire Kaha Kasaraha :

Effect – Kasaraha	Cause
<ul style="list-style-type: none"> - Lake - Reservoir - Karyam 	<ul style="list-style-type: none"> - Water - Karanam - Sukshe Nira, When water dries up, reservoir gone.

III) Shire Vitte Kaha Parivaraha :

- What is responsible for keeping people around me?
- "Money".
- When money gone, no one will be near you.

Example : Poet writes about Beggar

- Oh Poverty, you have made me one with God, so I am thankful to you.
- God can see everyone but no one can see God.
- When I am poor with begging bowl, I see people walking, nobody sees me.
- Therefore, I = God.

En Daridre Namastubya Siddaha Aham Anugraha

Yena Pashyam Sarvam Namam Pashyati Kashchana

- When no money, I will look at people but people will not look at me.
- Money cause for family, Parivara.
- Similarly when Cause – Ignorance gone, where is Effect – Samsara?

3 Examples show :

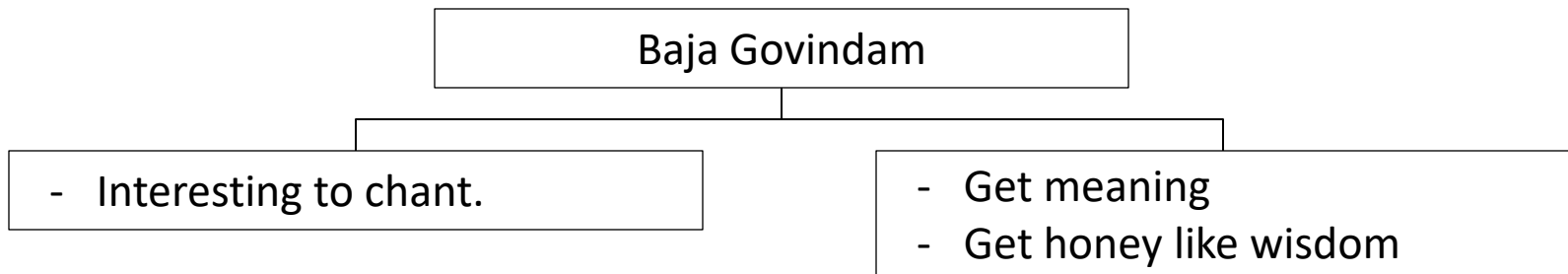
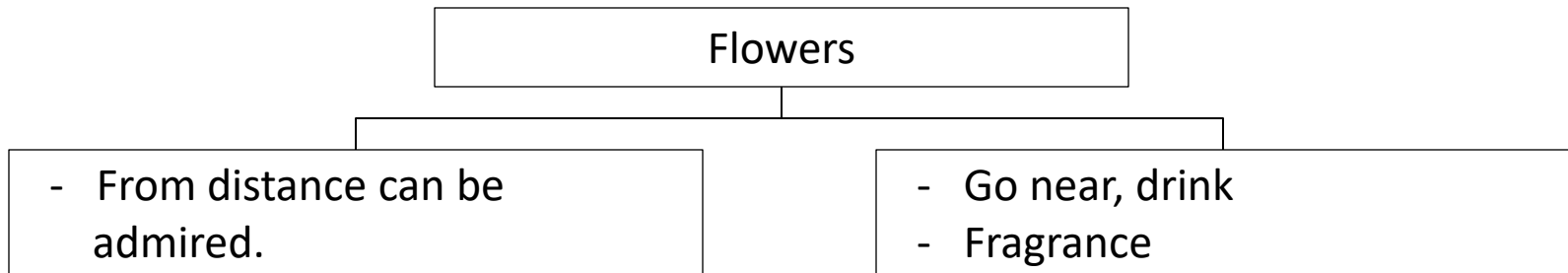
- Karana Nashe, Karya Nasha.
- **Extending :**
Agyana Nashe, Samsara Nasha

- Knowing truth, destroy ignorance and Samsara.
- Destroy delusion, seek Lord, approach Guru, who will give exercises to purify Mind, gives knowledge which destroys ignorance.
- Once ignorance goes, you are a free person.
- This is Road map for spiritual journey.

Conclusion Verse : Written by some other person

a) Dva Dasha Manjari Kavihi :

- Bouquet of flowers = Manjarika.



b) Asehaha Katitaha :

- Comprehensively taught.

c) Vaiya Karmasya :

- To that Kasi Sanskrit Pandit who was inspiration for Shankara to write 12 verses.

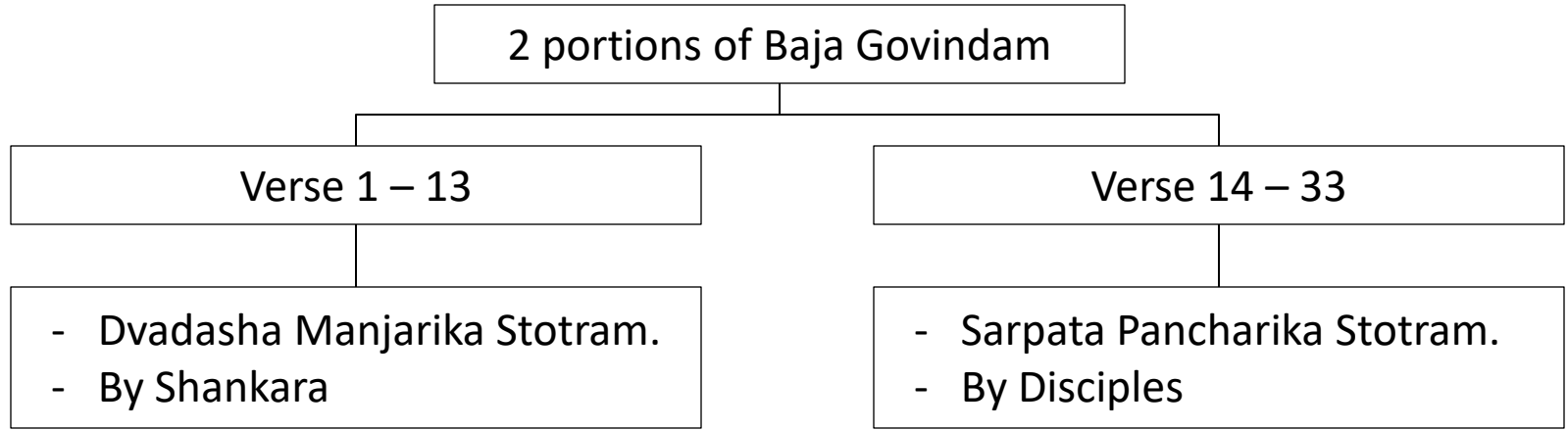
d) Eshaha Upadesaha Abuth = Vidya Nipunai

- This teaching written by Shankara, embodiment of Sruti, Puranas, Alayam and also embodiment of compassion (Karunalayam).

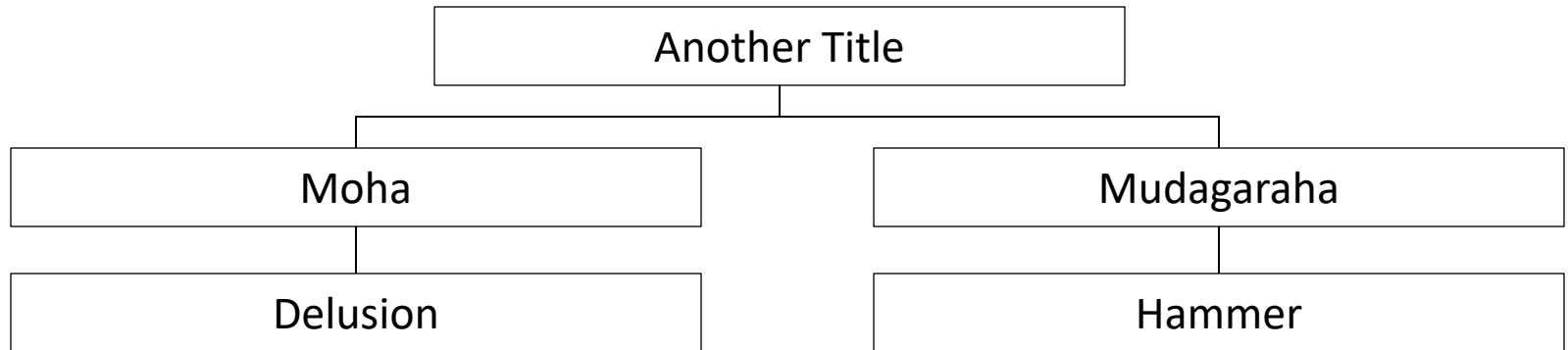
e) Namami Bagavad Padav Shankaram Loka Shankaram :

- Dva Dasha Manjarika Stotram over.
- Other 20 verses written by each disciple of Shankara called Sarpata Pancharika Stotram.

Revision :



Baja	Govindam
Seek	Eternal Lord



- Hammer which destroys our delusions by repeated pounding.
- Awakening text, know purpose of life.
- In Kashi, Shankara met aged sanskrit scholar learning Panini Dhatu Patha .

- Sanskrit roots – By heart.

- "Dhukrinj Karane"



Kru – Dhatu

- Karoti, Kurutaha, Kurvanti – verbal forms.
- Karma, Karyam, Karta, Karanam – nominal forms.
- Shankara felt compassion for scholar who was 87 years, at fag end of life learning grammar and language, Which are means important for communication, not end in themselves.
- He had delusion of taking means as end.
- Money taken as end.
- Body means to accomplish eternal.
- We think Body as ultimate and beautify it.
- Language – Sadhanam, not Sadyam.
- Taking means as end is Mohaha.
- Aged Sanskrit scholar caught up in delusion.
- Through him Shankara teaches entire humanity.
- Bhaja Govindam...
- Oh Man with confused intellect, know what is real thing to be sorted out.

Dvadasha Manjarika Stotram emphasising one point :

World = Unstable

Unpredictable

- Astrologers, palmists can't predict.

Uncontrollable

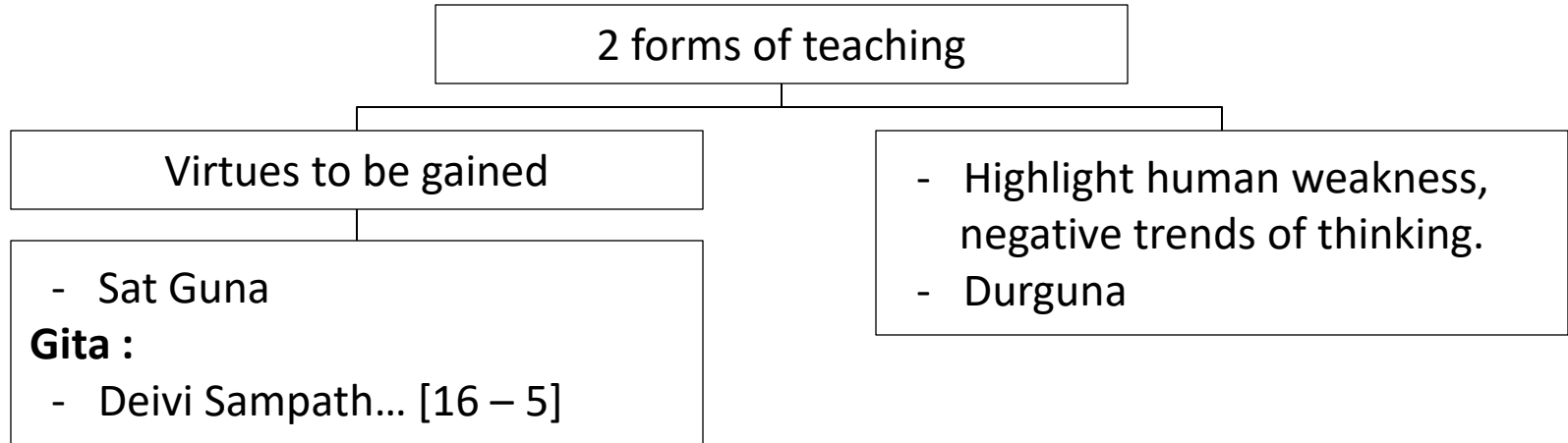
- We have limited power.
- Can't control cyclone.
- Can't sustain situations permanently.

Unsustainable

- Changing every minute.
- Can't hold anything in life as permanent.

- Instability is Nature of Body, galaxies.
- Depending on Unstable setup is constant struggle, anxiety, stress.
- Emotional stability impossible in the world, leaning on world – dangerous.
- Wise work for emotional insurance.
- We work for financial insurance by deposits, bonds.
- World, relations can't give emotional security, themselves, unstable.
- Permanent emotional support = Govinda.
- Learn to depend on God for peace, security, Ananda.
- Once secured, we will be relaxed because I have something to fall back on.
- Near, dear, may depart, money, job, Name, fame, fleeting, come and go.
- Even if all go away and I am alone I have someone to fall back upon = Govinda.
- Having prepared permanent support then have fun in the world.

- Use world for fun, games, to express your talent, service, everything except permanent security.
- God is uninterrupted pleasure supply (UPS).
- Others unpredictable.
- Seeking permanent security from impermanent setup = Moha.
- Viveka = Seeking permanent security from permanent source
= Nitya, Anitya Vastu Viveka
- Disciples offering Namaskara to Guru and also teaching Kashi Pandit.



दैवी सम्पद्विमोक्षाय
निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्
अभिजातोऽसि पाण्डव ॥ १६-५ ॥

**daivī sampadvimōkṣāya
nibandhāyasurī matā |
mā śucaḥ sampadaṃ daivīm
abhijātō'si pāṇḍava || 16-5 ||**

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities. [Chapter 16 – Verse 5]

Verse 11 :

मा कुरु धनजनयौवनगर्वं
हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वालं बुध्वा
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥
(भज गोविन्दं भज गोविन्दं...)

ma kuru dhanajanayauvanagarvam
harati nimesatkalah sarvam I
mayamayamidamakhilam buddhva
brahmapadam tvam pravisa veditva II 11 II
(bhaja govindam bhaja govindam...)

Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Time loots away all these in a moment. Leaving aside all these, after knowing their illusory nature, realise the state of Brahman and enter into it. (Seek Govinda, Seek Govinda...) [Verse 11]

Delusion

Youth

Wealth

People Around

Yavanna Garvam

Dhana Garvam

Jnana Garvam

Yauvanna Garvam :

- In Youth, have strength, resources, don't require support of anyone.

- Cause of pride, arrogance.
- Don't think of God, scriptures, Mahatmas.
- Young blood boiling, earner, owner.
- Youth + Money, arrogance doubles, floats in air, not on ground.
- Money brings people close to you who admire you.
- Youth, money, people, 2 put together, person embodiment of Garvam, pride.

Warning by Shankara :

a) Ma Kuru :

- Let pride not go into your head because there is time waiting to remove what you have.

b) Kalaha Nimishat Harati Sarvam :

- All 3 will be snatched away by Yama Dharma Raja.
- If arrogant, Bhagawan will give a lesson.
- Even when everything is in possession, work for something which Yama Dharma Raja can't touch, beyond Time.

c) Idam Akhilam Maya Mayam :

- Youth, wealth, people are ephemeral, timebound, give temporary support.

d) Hitva :

- Don't depend on 3.
- Look for uninterrupted pleasure supply Atma.
- Keeping behind support of Atma, you can enjoy family, relations, youth, money.
- Nobody says don't enjoy. Keep backup behind.
- In old age, people, money, youth, gone - I am not worried. Have Govinda with me and I can enjoy that relationship.
- When people present, enjoy their relation, when absent, have backup of Bagawan.

e) What is Backup ?

- Brahma Padam – Brahman = Govinda.
- Seek Brahman that which is beyond Time, Space, Infinitude.
- Not touched by Kala.

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

f) Veditva :

- May you have support of Govinda and not depend on Youth, money, people which is a delusion.
- Seek Brahman through knowledge not by travelling.
- Bagawan infinite, hence here and now also.
- Therefore, I am never away from Bagawan.
- Take support of Bagawan who is already in you.

Verse 12 :

दिनयामिन्यौ सायं प्रातः
शिशिरवसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायुः
तदपि न मुञ्चत्याशावायुः ॥ १२ ॥
(भज गोविन्दं भज गोविन्दं...)

dinayaminyau sayam pratah
sisiravasantau punarayatah ।
kalah kridati gacchatyayuh
tadapi na muncatyasavayuh ॥ 12 ॥
(bhaja govindam bhaja govindam...)

Day and night, dawn and dusk, winter and spring, come again and again (and depart). Time sports and life ebbs away. And yet, one leaves not the gusts of desires. (Seek Govinda, Seek Govinda...) [Verse 12]

Shankara gives strong warning :

- Have backup Ananda and security, now, don't procrastinate.

a) Sisira :

- Winter.

b) Vasantha :

- Spring comes and goes.

c) Kalaha Kridati Ayataha :

- Yama active 24 hours, ageing in sleep; life dwindling...

Bartu Hari :

- World drunk in liquor of delusion, friends, relations quitting, still Human being thinks he is eternal.

d) Asha Vayu :

- Has stormy desires for acquisition and enjoyment, creating turbulences in the mind, tragedy, rare people turn attention to Govinda.

Verse 13 :

का ते कान्ता धनगतचिन्ता
वातुल किं तव नास्ति नियन्ता ।
त्रिजगति सज्जनसङ्गतिरेका
भवति भवार्णवतरणे नौका ॥ १३ ॥
(भज गोविन्दं भज गोविन्दं...)

ka te kanta dhanagatacinta
vatula kim tava nasty niyanta I
trijagati sajjanasangatireka
bhavati bhavarnavatarane nauka II 13 II
(bhaja govindam bhaja govindam...)

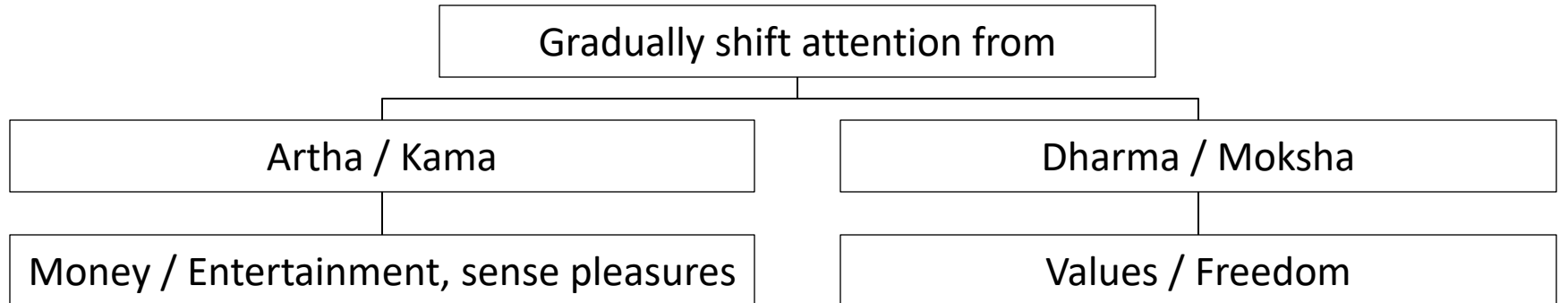
O Distracted one! Why worry about wife, wealth and so on? Is there not for you the One who ordains (rules and commands)? In the three worlds it is the association with good people alone that can serve as a boat to cross the sea of change (birth and death). [Verse 13]

a) Padmapada Uvacha :

- Emphasizes Satsanga association with Mahatmas (who are one with the Lord).
- Scholar wrote commentary on Brahma Sutra Bashyam called Pancha Padika.

b) Sat Sangha :

- Sat – wise, spiritual seeker.
- Sangha – Association, companionship.



- Learn limitations of Artha – Kama.
- Unpredictable, Uncontrollable, Unsustainable, Anityam.

Gita :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

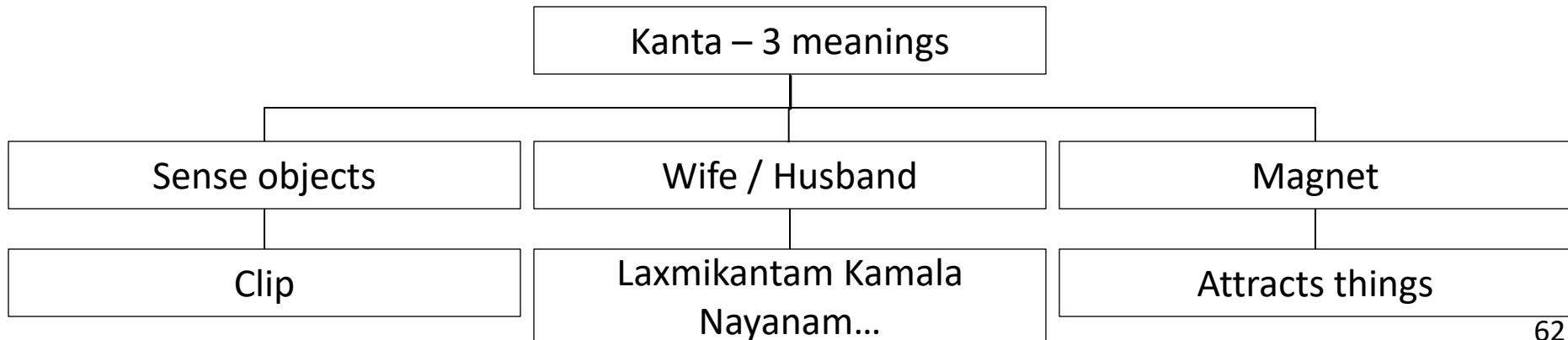
yē hi saṁsparśajā bhōgāh
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- Learn to spend time on eternal.
- Shift from ephemeral to eternal, materialism to spirituality, if not physically, mentally.

c) Kanta :

- Object of desire, attachment.



शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

Shaanta-Aakaaram Bhujaga-Shayanam Padma-Naabham Sura-Iisham
Vishva-Aadhaaram Gagana-Sadrsham Megha-Varnna Shubha-Anggam |
Lakssmii-Kaantam Kamala-Nayanam Yogibhir-Dhyaana-Gamyam
Vande Vissnum Bhava-Bhaya-Haram Sarva-Loka-Eka-Naatham ||

(Salutations to Sri Vishnu) Who has a Serene Appearance, Who Rests on a Serpent (Adisesha), Who has a Lotus on His Navel and Who is the Lord of the Devas, Who Sustains the Universe, Who is Boundless and Infinite like the Sky, Whose Colour is like the Cloud (Bluish) and Who has a Beautiful and Auspicious Body, Who is the Husband of Devi Lakshmi, Whose Eyes are like Lotus and Who is Attainable to the Yogis by Meditation, Salutations to That Vishnu Who Removes the Fear of Worldly Existence and Who is the Lord of All the Lokas.

- Root – Kam – to Desire.

d) Dhanam :

- Wealth – Artha.

e) Chinta :

- Obsession, strong clinging passion.

f) Ka Te Kanta Dhana Gata Chinta :

- What is this obsession with money and sense pleasures enjoyed from childhood.
- We loose faculties but want to enjoy by changing body.
- False teeth, wig, makeup, plastic surgery to continue Artha Kama pursuits.
- Bagawan removes capacity of sense pleasures with some other intention, to turn attention to Suprasensual God.

- What is this endless, inexhaustible passion for Money and sense pleasure?
- Give them up to enjoy superior Atma Ananda.
- Animal body instinctive, physical body gives gross sense pleasures.
- Human animal, should not confine to them, grow out, use body for spiritual pursuit.

g) Eh Vatula :

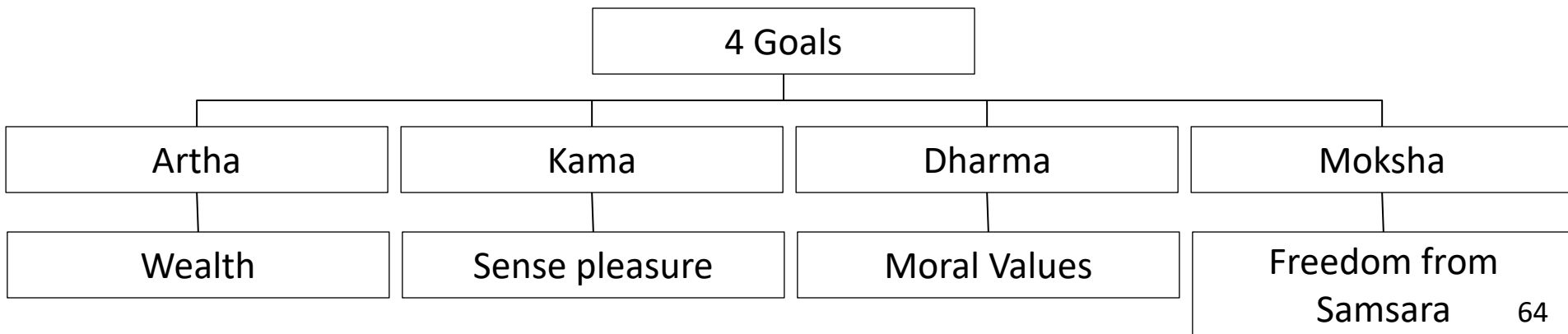
- Sambodana, Aviveki, Deluded, Moodah, whose entire life dedicated to Money + Pleasures.

h) Tava Niyanta Nasti Kim?

- Is there someone to restrain you from sense pleasures?
- Controller, Guru, guide, Mahatma, scriptures?

i) Trijagati Sajjana Sangati Eka Bavati Bava Arnava Tarane Navka :

- Holding to money, sense pleasures can't have lasting peace, security.
- Perishable world can't give imperishable joy / peace.
- Come to Govinda through Sat Sangha.



Moral Values Serve 2 Purposes

- Give mental strength, Peace, health.

- Jnana Yogyatha
- Prepares mind for spiritual enlightenment.

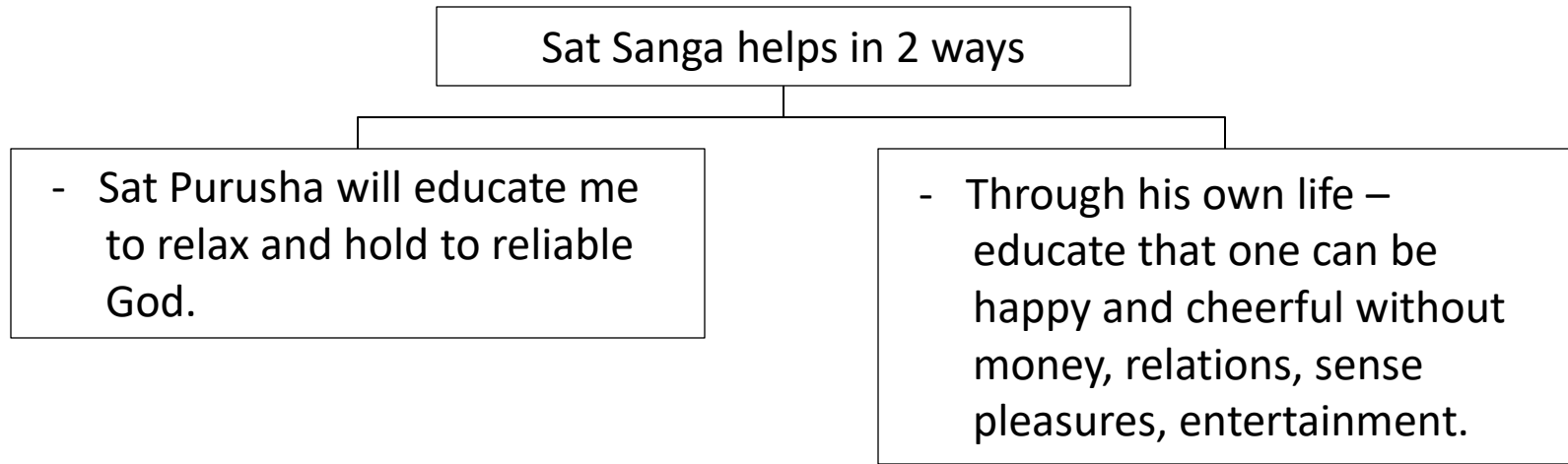
Moksha :

- Spiritual enlightenment, liberates person.
- In the beginning stage, mind not mature to know significance of Dharma and Moksha, hence obsession with Artha, Kama.
- Veda permits Artha, Kama when we are spiritual babies.

h) Arnava Tarena :

- To cross sea of change, birth and death, Samsara, can't hold to unpredictable, uncontrollable, unsustainable objects.
- Cross over from perishable to imperishable Govinda, Anitya Jagat to Nitya Govinda by Sat Sanga.
- Recognise limitations of Artha, Kama and significance of Dharma, Moksha.
- Time devoted to Artha, Kama gradually should come down after making Artha, Kama, Dharmic and moderate.
- Gradual change is indicated by shifting in 4 Ashramas – Brahmacharya, Grihastha, Vanaprastha, Sanyasa.

i) Sajjana Sangatireka :



- Shows nothing required to be happy, our Nature is happiness.
- Inspiration for independence.
- Can have security, peace, fulfilment, without holding to anything.
- Happy, secure within himself, Atmaneva Atmana Tushtaha.
- Turn from Artha, Kama priority to Dharma Moksha.
- Therefore, have contact with Satsangh.
- Read biographies of Mahatmas.
- Triyoga Sajjana Sangatih is important value, shift priorities of life.

Verse 14 :

जटिलो मुण्डी लुञ्छितकेशः
काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढो
ह्युदरनिमित्तं बहुकृतवेषः ॥ १४ ॥
(भज गोविन्दं भज गोविन्दं...)

jatilo mundi luncitakesah
kasayambarabahukrtavesah I
pasyannapi ca na pasyati mudho
hyudaranimittam bahukrtavesah II 14 II
(bhaja govindam bhaja govindam...)

One ascetic with matted locks, one with shaven head, one with hair pulled out one by one, another parading in his ochre robes – these are fools who, though seeing, do not see. Indeed, these different disguises or apparels are only for their belly's sake. (Seek Govinda, Seek Govinda...) [Verse 14]

- Author of Totaka Ashtakam, Sruti Sara Samuddaranam 150 verses, Advanced Analysis of Tat Tvam Asi.
- Shifting priority from Artha, Kama to Dharma, Moksha not easy.
- Value for Money, sense pleasures developed in time, since I was a baby.

Example :

- Mother buys things for baby by giving money.
- We respect Money, have attraction to money, nourish addiction.
- Time is Money.
- Addiction to sense pleasures, food, coffee, TV serial.

- Mind has capacity to get habituated, difficult to pull mind from objects of addiction.
- External transformations easy.

Gita :

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

karmendriyaṇi saṁyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate || 3-6 ||

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

- In Meditation, Artha, Kama come only.
- Internal Transformation tougher but more important than external change.

a) Jatila :

- Fake Sanyasi with matted locks, long hair.

b) Mundi : Shaven

- Symbol of renunciation of worldly obsession, each hair represents obsession.
- Shaving symbol to show I don't want to depend on innumerable, perishable things.
- Sanyasi has 3 supports – Guru, Shastra, Ishvara, indicated by “Tridandi” Sanyasi.

c) Lynchita Kesah :

- Buddhist and Jains have Sanyasa Ashrama.
- Offshoot of Hinduism.
- Both reject Vedas.
- Jain monks pluck hair as extreme Tapas, suffering, Sharira Peedanam, purifies person.

d) Kashaya Ambara Bahukrut Veshaha :

- White robe, ochre robe, no robe (Digambara Jain).
- **Main point :**
Have you removed Artha, Kama passion in the mind
- If not, not Mature.
- Totaka criticises deluded Sanyasis, Mudaha.

e) Pashyan Cha Api Na Pashyati :

- Don't see unreliability of world which everyone experiences all the time, attached to Kamandalu.
- Why Vesham?

f) Udara Nimittam Bahu Kruta Vesham :

- External insignia is show to society to get respect, name, fame.
- Can cheat society, not Lord, the witness of all thoughts.

Totakas Lesson :

- Internal Transformation Important.

Gita :

यततो ह्यपि कौन्तेय
पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि
हरन्ति प्रसभं मनः ॥ २-६० ॥

yatatō hyapi kauntēya
puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni
haranti prasabhaṃ manaḥ || 2-60 ||

The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man, though he (may) be striving to control them. [Chapter 2 – Verse 60]

Verse 15 :

अङ्गं गलितं पलितं मुण्डं
दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं
तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥
(भज गोविन्दं भज गोविन्दं...)

angam galitam palitam mundam
dasanavihinam jatam tundam ।
vrddho yati grhitva dandam
tadapi na muncatyasapindam ॥ 15 ॥
(bhaja govindam bhaja govindam...)

The body has become worn out. The head has turned grey. The mouth has become toothless. The old man moves about leaning on his staff. Even then he leaves not the bundle of his desires. (Seek Govinda, Seek Govinda...) [Verse 15]

Hastamalikya :

- Hastamalikyam – 12 verses – essence of Vedanta with examples.
- Know truth clearly, Amalavatu – like gooseberry in hand, when it is ripe, inside lines visible, fruit transparent.
- Have thorough knowledge of the truth.
- Shankara wrote commentary on Hastamalikyam.
- People may not have opportunity to learn from Mahatmas during Satsang.
- Learn through Life's experiences of pleasure and pain.
- Loss of Money, near + dear, nothing in creation stable.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विशात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati na vā are putrāṅāḥ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati na vā are paḥūnāḥ kāmāya paḥāvaḥ priyā bhavanti ātmanastu kāmāya paḥāvaḥ priyā bhavanti na vā are brahmaṅāḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati na vā are lokānāḥ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti na vā are devānāḥ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti na vā are vedānāḥ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti na vā are bhūtānāḥ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty ātmā vā are draḥāvyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreyi ; ātmani khalvare dṛṣṭe śrute mate viśāta itaḥ sarvaḥ viditaḥ ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Atmanastu Kamaya Sarvam Priyam Bavati.
- If useful, people take care of you.
- Ultimate source of love and care is only God, within oneself.
- Expectation from World creates disappointments.

a) Angam Galitam, Palitam Mundam :

- Anga – Limbs loosened, non-functional.
- Head turns grey.

b) Dashana Vihinam, Jatam Tundam :

- Tundam (Mouth) becomes toothless.
- Teeth proud in young age, hair whiter than teeth in old age, teeth humiliated, walks out.

c) Vridha Grihitva Yathi Dandam :

- Old person can't walk without stick.

d) Thatapi Na Munchita Asha Pindam :

- Many don't turn away from materialism even after life's experiences because of huge bundle of desires for sense pleasures.
- Want Murukku with buttermilk, sweet without sugar.
- Life has not taught anything.
- Hastamalika gives warning to lead an alert life.
- Hammerings from Bagawan are reshaping us.
- External transformation not compulsory, internal transformation important.
- Kashaya Vastram, colour of flame should indicate dedication to spiritual knowledge.
- Dress in Brahmacharya and Grihastha, Vanaprastha, Sanyasa Ashramas indicative of change in mindset – like military uniform – “Lingam”.
- Can't have split personality, outwardly Sanyasi, internally, Artha Kama Pradhana life (Mithyachari).

Gita :

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

**karmendriyaṇi saṁyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate || 3-6 ||**

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

Verse 16 :

अग्रे वह्निः पृष्ठे भानुः
रात्रौ चुबुकसमर्पितजानुः ।
करतलभिक्षस्तरुतलवासः
तदपि न मुञ्चत्याशापाशः ॥ १६ ॥
(भज गोविन्दं भज गोविन्दं...)

agre vahnih prsthe bhanuh
ratrau cubukasamarpitajanh I
karatalabhiksastarutalavasah
tadapi na muncatyasapasah II 16 II
(bhaja govindam bhaja govindam...)

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

Subodh :

- Criticizes Sanyasis who not mentally mature.

a) Agre Vahnih :

- In front fire.

b) Prishte Bhanuhu :

- At the back Sun.

c) Rathrau Chubuka Samarpita Januhu :

- With knees held to his chin he sits.

d) Kartala Biksha :

- Begs alms in his own scooped palms.

e) Tarutala Vasahe :

- Shelter is tree.

f) Tadapi Na Munchati Ashapashaha :

- Desires never leaves him.

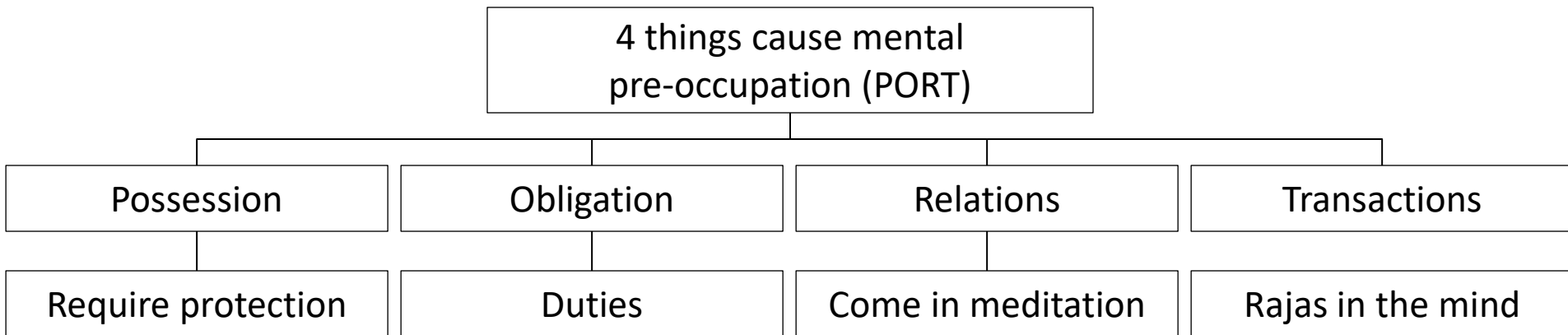
Atmabodha :

बाह्यानित्यसुखासक्तिं हित्वात्मसुखनिर्वृतः ।
घटस्थदीपवत्स्वस्थं स्वान्तरेव प्रकाशते ॥ ५१ ॥

bahyanityasukhasaktim hitvatmasukhanirvrtah,
ghatasthadipavatsvasthah svantareva prakasate II 51 II

The Self-abiding Jivanmukta, relinquishing all his attachments to the fleeting joys of the world and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar. [Verse 51]

- Purpose of Sanyasa, for availability of time and minds purification.



- When Person cuts all 4 – he is Sanyasi.
- Use all energy, time, unoccupied mind for Vedanta Sravanam / Mananam / Nidhidhyasanam which is called total spiritual pursuit.
- If not, don't take Sanyas, not ready, Mature.
- Avoid Mithyachara, be truthful to yourself.

Verse 17 :

कुरुते गङ्गासागरगमनं
व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीनः सर्वमतेन
मुक्तिं न भजति जन्मशतेन ॥ १७ ॥
(भज गोविन्दं भज गोविन्दं...)

kurute gangasagaragamanam
vrataparipalanamathava danam ।
jnanavihinah sarvamatena
bhajati na muktim janmasatena ॥ 17 ॥
(bhaja govindam bhaja govindam...)

One may, in pilgrimage, go to where the ganga meets the ocean, called the Gangasagara or observe vows or distribute gifts in charity. If he is devoid of first hand experience of Truth (jnanam), according to all schools of thought, he gains no release, even in a hundred lives. (Seek Govinda, Seek Govinda...) [Verse 17]

Sureshvaracharya :

5 Basic principles of Vedanta :

- i) Lasting permanent peace, security, happiness only in Moksha.
 - ii) Moksha possible only through spiritual knowledge.
 - iii) Spiritual knowledge only through systematic education of Shastra through a Guru.
 - iv) Spiritual education possible only if you have a pure, prepared, matured mind.
 - v) Prepared mind can be accomplished through different spiritual exercises, pilgrimage, Japa, Parayanam, Vritam rituals.
- Shankara establishes these 5 principles in his Bashyams on Gita, Upanishad, Brahma Sutra.

Sureshvaracharya :

- Vartika Kara wrote 12,000 verse commentary on Shankara Bashyam of Brihadaranyaka Upanishad – 400 mantras.
- Also wrote commentary on Taittiriya Upanishad Bashyam.

a) Sanga Sagara Gamanam Kuruta :

- Ganga Snanam in Kashi can purify mind.
- Sraddha Tarpanam in Allahabad or Ganga Sagara in Calcutta where it joins Ocean.

b) Vrata Paripalanam :

- Practice vows if no money to go on pilgrimage.

c) Ekadasi Upavasa :

- Chant Japa Bagawan's names.
- Greatest Anna and Jala Danam.
- Greatest Vratam – Ekadasi.
- Greatest Mantra – Gayatri.
- Greatest Deity – Mother.

d) Jnana Vihinaha :

- Without Knowledge.

e) Muktim Na Bajati :

- No Moksha by Bhakti, Upasana, Kundalini.

f) Janma Shatena :

- In 100's of Janmas.
- **Steps :** “Prepare – Learn – Know – Free“.

Verse 18 :

सुरमंदिरतरुमूलनिवासः
शय्या भूतलमजिनं वासः ।
सर्वपरिग्रहभोगत्यागः
कस्य सुखं न करोति विरागः ॥ १८ ॥
(भज गोविन्दं भज गोविन्दं...)

suramandiratarumulanivasah
sayya bhutalamajinam vasah ।
sarvaparigrahabhogatyagah
kasya sukham na karoti viragah ॥ 18 ॥
(bhaja govindam bhaja govindam...)

Sheltering in temples, under some trees, sleeping on the naked ground, wearing a deerskin and thus renouncing all idea of possession and thirst to enjoy, to whom will not dispassion (vairagya) bring happiness? (Seek Govinda, Seek Govinda...) [Verse 18]

Nityananda :

- **Danam** : Don't put name on tubelight, light may not work!
- Spiritual pursuit requires unpre-occupied mind free from possession, obligation, relations, transactions.
- Yoga – Kshema activities to be reduced.
- External clutter leads to internal cluttered thinking.

a) Sura Mandira :

- Near temple.

b) Taru Mula Nivasa :

- Reside under tree.

c) Shayya Bhutalam :

- Surface of mother earth is the bed.

d) Ajinam Vasaha :

- Deer skin dress.

e) Sarva Parigraha (Possession) Bhoga (Objects of enjoyments) Tyagaha :

- Given up thirst for enjoyment of sense objects.

f) For food :

- No vessels, folded hands.
- We require only ourselves to be happy because Ananda is our Nature.

g) Viragaha – Kasya Sukham Na Karoti :

- Who will not get happiness in independent living.
- We succumb to advertisements to fulfil our desires.
- Lead simple life, have time, leisure for spiritual knowledge

Gita:

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

Vairagya Shatakam : by Bhartruhari

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

In enjoyment, there is the fear of disease; in social position, the fear of falling-off; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of enemies; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All the things of this world pertaining to man are attended with fear; renunciation alone stands for fearlessness. [Verse 31]

- External possessions have no connection to peace and happiness.

Physical Comfort	Inner Growth, Maturity, Wisdom
<ul style="list-style-type: none">- External possessions provide comfort.- Money gives accommodation in, 1st class, house.- Connected to what I have.- Rich – Depressed- Poor – Happy.- All poor not disturbed, unhappy.	<ul style="list-style-type: none">- Gives peace and happiness.- Connected to who I am, what we are in our mind.

Kasya Sukham Na Karoti Viragaha :

- Person without possession brings internal transformation, enlightenment, maturity, and become free, happy, fulfilled.

Verse 19 : Important Verse

योगरतो वा भोगरतो वा
सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं
नन्दति नन्दति नन्दत्येव ॥ १९ ॥
(भज गोविन्दं भज गोविन्दं...)

yogarato va bhogarato va
sangarato va sangavihinah ।
yasya brahmani ramate cittam
nandati nandati nandatyeva ॥ 19 ॥
(bhaja govindam bhaja govindam...)

Let one revel in yoga or let one revel in bhoga. Let one seek enjoyment in company or revel in solitude, away from the crowd. He whose mind revels in Brahman, he enjoys... Verily, he alone enjoys. [Verse 19]

Anandagiri :

State of Realisation of Brahman :

Gita :

नास्ति बुद्धिरयुक्तस्य
न चायुक्तस्य भावना ।
न चाभावयतः शान्तिः
अशान्तस्य कुतः सुखम् ॥ २-६६ ॥

nāsti buddhirayuktasya
na cāyuktasya bhāvanā ।
na cābhāvayataḥ śāntiḥ
aśāntasya kutaḥ sukham ॥ 2-66 ॥

There is no knowledge (of the Self) to the unsteady; and to the unsteady no meditation; and to the unmeditative no peace; to the peaceless, how can there be happiness? [Chapter 2 – Verse 66]

Panchadasi :

मातापित्रोर्वधः स्तेयं भ्रूणहत्यान्यदीदृशम् ।

न मुक्तिं नाशयेत्पापं मुखकान्तिर्न नश्यति ॥१७॥

The supreme Self, who is by nature existence, consciousness and bliss, identifying itself with names and forms becomes the objects of enjoyment. When by discrimination it is disidentified from the three bodies and names and forms, there is neither the enjoyer nor anything to be enjoyed. [Chapter 14 – Verse 17]

Mundak Upanishad :

प्रणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावा-नेष ब्रह्मविदां वरिष्ठः ॥ ४॥

Prano hyesa yah sarva-bhutair-vibhati vijanan vidvan bhavate nativadi I
atma-krida atma-ratih kriyava-nesa brahma-vidam varisthah II 4 II

Knowing Him – the Prana, revelling in all beings, the wise man stops all his blabberings. Sporting in Self, delighted in Self and doing acts (enjoined), this man is the best of those who know the Brahman. [III – I – 4]

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati I
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati II 9 II

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Anandagiri is a prolific writer and he has written sub-commentary on all Shankara Bashyam – Gita, Upanishad, Brahma Sutra, Upadesa Sahasri.
- Inner transformation should be primary goal of life.

2 Reasons

- Can give peace, security, happiness without external transformation.

- External transformation not easily possible by human beings.
- World too vast, forces strong.

• Inner transformation achieved by 4 stages :

Prakrthi	Nivrithi
<ul style="list-style-type: none">- Active- Brahmacharya- Grihastha- Initial Phase- Through Karma Yoga Purify mind.	<ul style="list-style-type: none">- Withdrawn- Vanaprasta- Sanyasa- Later phase.- After gaining prepared mind instrument, get Jnanam and liberation.

- Change in lifestyle not compulsory, option available for quiet life of contemplation, call to mentally withdraw.
- Whether sense objects available during Grihastha life or not, state of mind important.
- Don't give too much importance to set up.
- Mind should not be dependent on unstable creation.
- A quiet mind is the temple of Joy. As long as it is gurgling with desires, passions, attachments in its stormy surface, the signature of Joy gets ruffled out.

Ashantasya Kutaha Sukham? (Gita Ch. 2 – 66)

- World uncontrollable, unpredictable, unsustainable which mind can't depend on.
- Mind depends upon stable Bagawan, stable Atma.
- Wherever he is, he is secure and safe.
- Without Mental stability no peace.
- There is only one thing stable which is eternal called Brahman.
- Hold to it and play in the World, life beautiful.

Example :

- Hold to fixed chain on the Haridwar Ghat and enjoy dip in Ganga.
- World is River, if you get attached to it, will be swept away.
- Mind swept away by the World.
- Unstable Mind is Unhappy Mind, stressed mind, anxious mind.
- Hold to chain called Brahman, God in religion.

Anandagiri says :

a) Yogarato Va Bhogaratova :

Yoga	Bhoga
<ul style="list-style-type: none">- Sanyasa Ashrama- Nivritti	<ul style="list-style-type: none">- Grihastha Ashrama- Surrounded by sense objects.- Pravirti- Sangaratova

b) Sangavihina :

- One can be in any Ashrama.

c) Yasyap Brahmani Ramate Chittam :

- If you want peace, mind should have stability.
- If you want stability, mind should hold on to something stable.
- In creation there is only Brahman which is beyond Time and Space.

What is Brahman?

- Brahman obtains within Ourselves.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the
transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Our core personality is the stable Brahman.
- Discover core within yourself, hold on to that and play in the World.

What is the Advantage?

d) Yasya Chittam :

- That person whose Chittam is with Brahman.
- Brahmani Ramate, is revelling in Brahman.
- Contented with his own core personality.

e) Nandati Nandati Nandat Eva :

- He alone enjoys, who has hold on Brahman.
- **Compare with others :**

Agyani	Jnani
<ul style="list-style-type: none">- In Samsara.- Bound to the changing world.	<ul style="list-style-type: none">- Has hold on Brahman.- Has chain in hand.- Free – Moksha.

- Both in the same world.
- Repeats thrice to indicate it is Unconditional, continuous Ananda.

Verse 20 :

भगवद्गीता किञ्चिदधीता
गङ्गाजललवकणिका पीता ।
सकृदपि येन मुरारिसमर्चा
क्रियते तस्य यमेन न चर्चा ॥ २० ॥
(भज गोविन्दं भज गोविन्दं...)

**bhagavadgita kincidadhita
ganga-jala-lava-kanika pita ।
sakrdapi yena murarisamarca
kriyate tasya yamena na carca ॥ 20 ॥
(bhaja govindam bhaja govindam...)**

To one who has studied the Bhagavad-gita even a little, who has sipped at least a drop of Ganga water, who has worshipped at least once Lord Murari, there is no discussion (quarrel) with Yama, the Lord of Death. (Seek Govinda, Seek Govinda...) [Verse 20]

Dridha Bakta :

a) Bagavat Gita Kinchid Adhita Ganga Jal Lava Kanika Pita :

- 3 Basic Spiritual Exercises.
- Study Gita, can't practice religion without knowing theory behind practice, learn theory of holding tennis racket before practicing.

Title	Verses
Mahabaratha	1,00,000 Verses
Ramayana	24,000 Verses
Bagawatam	18,000 Verses
Rig Veda	10,000 Verses

- We have innumerable obstacles and feel diffident, no time.
- Study Gita which has the Sara of scriptural texts.
- Study full 18 chapters not just Chapter 1.
- Kinchit means, to the extent required (full).

Taittiriya Upanishad :

ऋते च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च ।
 तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च ।
 शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च ।
 अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च ।
 मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च ।
 प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च ।
 सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः ।
 स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

rtam ca svadhyayapracane ca, satyam ca svadhyayapracane ca ।
 tapasca svadhyayapracane ca, damasca svadhyayapracane ca ।
 samasca svadhyayapracane ca, agnayasca svadhyayapracane ca ।
 agnihotram ca svadhyayapracane ca, atithayasca svadhyayapracane ca ।
 manusam ca svadhyayapracane ca । praja ca svadhyayapracane ca ।
 prajanasca svadhyayapracane ca, prajatisca svadhyayapracane ca ।
 satyamiti satyavaca rathitarah, tapa iti taponityah paurusistih ।
 svadhyayapracane eveti nako maudgalyah, taddhi tapastaddhi tapah ॥ 1 ॥

The practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. Truth, meaning practising in life what is understood to be right and proper, is to be pursued along with regular studies and preaching. Penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the maintenance of fire, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; procreation, study and preaching; propagation of the race, study and preaching; all these are things to be practised sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practised. Taponitya, son of Purusista declares that penance alone is to be practised. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practised; that verily, is penance; aye that is penance. [I – IX – 1]

- Study of scriptures is first discipline.

II) Tirtha Yathra, Pilgrimages : (Tapas)

b) Ganga Jala Lavana Kanika Pitham :

- Sip Ganga Droplet (Kanika).
- Pilgrimage represents Tapas.
- Forego comfort you are used to – internet, food, TV....
- Learning to live without things we are used to is Tapas – fasting.
- Vratas, once a week.
- Deliberate self-denial to establish mastery over sense organs – tongue, eyes, ears, skin, nostril.
- Otherwise sense organs subject to addiction

III) Remove bad addiction by forming good addictions.

- We don't know how to get out of Addictions.
- Habit – appears too weak until we recognise that it is too difficult to give up.

Shastras Warn :

- Be Alert, Never enslave, entrap yourself.
- Moksha is freedom from all emotional addictions.
- Don't be addicted to even scriptures.
- Form Good addiction to remove bad ones, remove thorn by thorn.

c) Sakrdapi Yani Murari Samarcha :

- Archana = Puja.
- Murari = Vishnu.
- Once a day, may you have habit of worshipping Lord.
- Puja converts simple house into a temple.
- Temple never attacked by evil forces, children get good Samskara, have good vibrations, protected from adverse influences.
- Can't control materialistic society, but can keep home in religious atmosphere.
- Welcome Pratyaksha Surya Devata.
- Yamas influences of disease, contribution of Kala Tatvam reduced.
- Religious people have better physical immunity.
- Ultimately comes to Moksha, where Kala Tatvam is transcended, immortality gained and Yama is permanently gone.

Verse 21 : (Famous verse)

पुनरपि जननं पुनरपि मरणं
पुनरपि जननीजठरे शयनम् ।
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे ॥ २१ ॥
(भज गोविन्दं भज गोविन्दं...)

punarapi jananam punarapi maranam
punarapi jananijathare sayanam ।
iha samsare bahudustare
krpaya'pare pahi murare ॥ 21 ॥
(bhaja govindam bhaja govindam...)

Again birth, again death and again lying in mother's womb – this samsara process is very hard to cross over. Save me, Murari (O destroyer of Mura) through Thy infinite kindness. [Verse 21]

Nityanatha :

- Every human has one common problem, Samsara, moving from one setup, condition, situation to another.
- Constantly changing favourable, unfavourable situations, constant movement, repeatedly born, dying.
- I am not Master of my future hence not merry go round but sorry go round.
- We are kidnapped by Kala Tatvam and Yama and taken from one situation to another.
- Helplessly pushed over is called slavery or Samsara.

a) Janani Jataram :

- Womb of mother, Samsari.

b) Iha Samsare Bahudustare :

- It is extremely difficult to get out of this cycle.

- Caught up in flow of time, change.
- Heaven, any place also within time co-ordinate.
- Have to go beyond time, then life is merry go around.
- Only one principle beyond time is Bagawan, Brahman.
- Oh Lord, in this World within time and change, I am helplessly pushed like a person fallen into a river.
- You alone have to lift me out of time.

c) Krupaya Pare Pahi Murare :

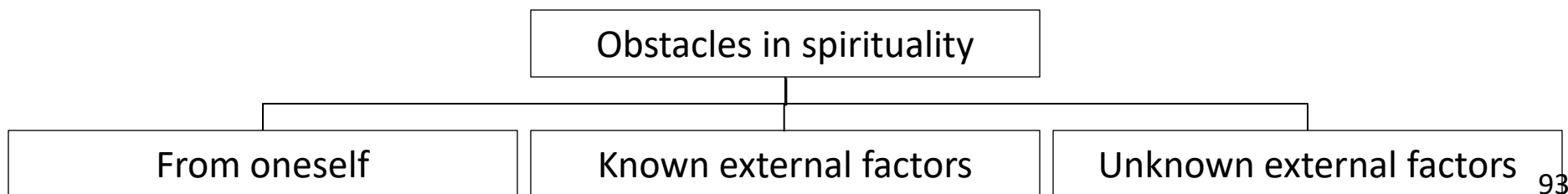
- Oh Lord, out of compassion, mercy, pull me out.

d) Apare :

- Out of Samsara – shoreless Ocean.
- There is no place where time is not.
- Only in Bagawan no time.

Bartruhari – Narayaneeyam :

- Guruvayurappa – Kala – Desha Avidbyam Nirmuktaha.
- Come to God beyond time. Thereafter deliberately enter World, no more caught up, you are ever outside the World.
- Nityanataha emphasises importance of Ishvara Kripa, grace of Lord for success in spiritual pursuit.



- Effort not sufficient in spiritual success.
- Effort + Grace – 2 Wings of Devotee.
- Bird flies only when both wings are fluttering.
- Effort can't be displaced by Grace and vice versa.
- Regularly pray to protect from obstacles.

Gita :

सहजं कर्म कौन्तेय
सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण
धूमेनाग्निरिवावृताः ॥ १८-४८ ॥

**sahajaṃ karma kauntēya
sadōṣamapi na tyajēt |
sarvārambhā hi dōṣēṇa
dhūmēnāgnirivavṛtāḥ || 18-48 ||**

One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke? [Chapter 18 – Verse 48]

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

**acchēdyō'yam adāhyō'yam
aklēdyō'sōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuh
acalō'yam sanātanah || 2.24 ||**

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

Gita :

यदा ते मोहकलिलं
बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं
श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

yadā tē mōhakililam
buddhirvyatitariṣyati |
tadā gantāsi nirvēdam
śrōtavyasya śrutasya ca || 2-52 ||

When your intellect crosses the mire of delusion, you shall attain to indifference as to what has been heard and what is yet to be heard. [Chapter 2 – Verse 52]

श्रुतिविप्रतिपन्ना ते
यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिः
तदा योगमवाप्स्यसि ॥ २-५३ ॥

śrutivipratipannā tē
yadā sthāsyati niścalā |
samādhāvachalā buddhiḥ
tadā yōgam avāpsyasi || 2-53 ||

When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]

Baja Govindam :

भगवद्गीता किञ्चिद्धीता
गङ्गाजललवकणिका पीता ।
सकृदपि येन मुरारिसमर्चा
क्रियते तस्य यमेन न चर्चा ॥ २० ॥
(भज गोविन्दं भज गोविन्दं...)

bhagavadgita kincidadhita
ganga-jala-lava-kanika pita |
sakrdapi yena murarisamarca
kriyate tasya yamena na carca || 20 ||
(bhaja govindam bhaja govindam...)

To one who has studied the Bhagavad-gita even a little, who has sipped at least a drop of Ganga water, who has worshipped at least once Lord Murari, there is no discussion (quarrel) with Yama, the Lord of Death. (Seek Govinda, Seek Govinda...) [Verse 20]

Verse 22 :

रथ्याचर्पटविरचितकन्थः
पुण्यापुण्यविवर्जितपन्थः ।
योगी योगनियोजितचित्तो
रमते बालोन्मत्तवदेव ॥ २२ ॥
(भज गोविन्दं भज गोविन्दं...)

rathyacarpataviracitakanthah
punyapunyavivarjitapanthah ।
yogi yoganiyojitacitto
ramate balonmattavadeva ॥ 22 ॥
(bhaja govindam bhaja govindam...)

The Yogin who wears but a godhahi, who walks the path that is beyond merit and demerit, whose mind is joined in perfect yoga with its goal, revels (in God-consciousness) and lives thereafter as a child or as a madman. (Seek Govinda, Seek Govinda...) [Verse 22]

Unknown Disciple :

Glory of enlightened Sanyasi, renunciate, Monk :

a) Punya – Apunya Vivarjita Panthaha :

- He is in Jnana Yoga path which leads him to Truth beyond Punya – Papam.
- Vivarjita = Beyond.
- Beyond Punya – Papa – Absolute Truth, beyond Good, evil.
- Pantha = Marga – path.
- Yoga is on path which leads to Punya Papa Ateeta Brahma, Moksha Marga.
- As Sanyasi does not hold to anything.

b) Kanthaha :

- Shawl, Godhadi, patched up cloth, made of rags thrown on street.

c) Charpataha :

- Small rags.

d) Rathya :

- Thrown on the street.
- Sanyasi doesn't have possessions – 'PORT' (Possessions, Obligations, Responsibilities, Transactions).
- 4 factors cause mental pre-occupation.
- What is our judgement looking at him?
- We pity the beggar.
- He is externally poor, internally rich.
- Has Vidya Dhanam – Knowledge.

e) Bala Unmath Eva :

- Like Baby revels in itself.

f) Yogi Ramate :

- Enjoys within himself.
- Without anything smiling, no reason to be happy, happy because of his wisdom, society pities him, he pities Rich.
- Society thinks he is unfortunate.
- From where Yogi gets Joy ?

g) Yogi Yoga Niyojita Chittah :

- Yogi's mind is ever fixed upon Yoga, self knowledge, Atma Jnanam, revels in himself.
- Externally poor, internally rich in knowledge.
- Does not mind voluntary poverty which is simplicity.
- Forced poverty is misfortune, deprivation, suffering.
- Jnani not poor but he is simple, contented in himself, does not need anything to be happy.
- World measures poverty, richness in terms of external possessions.
- Internal richness superior, always remains stable.

Verse 23 :

कस्त्वं कोऽहं कुत आयातः
का मे जननी को मे तातः ।
इति परिभावय सर्वमसारम्
विश्वं त्यक्त्वा स्वप्नविचारम् ॥ २३ ॥
(भज गोविन्दं भज गोविन्दं...)

kastvam ko'ham kuta ayatah
ka me janani ko me tatah ।
iti paribhavaya sarvamasaram
visvam tyaktva svapnavicaram ॥ 23 ॥
(bhaja govindam bhaja govindam...)

Who are you? Who am I? From where did I come? Who is my mother/ Who is my father? Thus enquire, leaving aside the entire world of experience (visvam), essenceless and a mere dreamland, born of imagination (svapnavicaram). (Seek Govinda, Seek Govinda...) [Verse 23]

Surendra :

May you constantly enquire following facts :

a) Kaha Tvam :

- Who are you?

b) Kaha Aham :

- Who am I?

c) Kutaha Ayataha :

- From where did I come from?

d) Ka Me Janani :

- Who is my mother?

e) Kaha Tathaha :

- Who is my father?

f) Iti PariBhava :

- Iti Vicharam Kuru.
- Body – Name for bundle of flesh, bones, matter, molecules, atoms.
- No substance called Body.
- Body is conglomerate of cells, (like peeling onion – Nama, Rupa).
- For discerning Mind, World is Nama, form, function, particles in motion, energy in motion, constantly changing, non-substantial, not concrete substance.
- Make enquiry into nature of world.

g) Sarvam Vishwam Pari Bavam :

- May you ponder over.
- Pithless, unstable world.
- What is the ultimate substance which appears as Name and form – depend on that for your stability.

h) Vishwam Saram Asaram Pari Bavana :

- Don't hold to changing Nama Rupa river – Universe.

i) Svapna Vicharam Tyaktva :

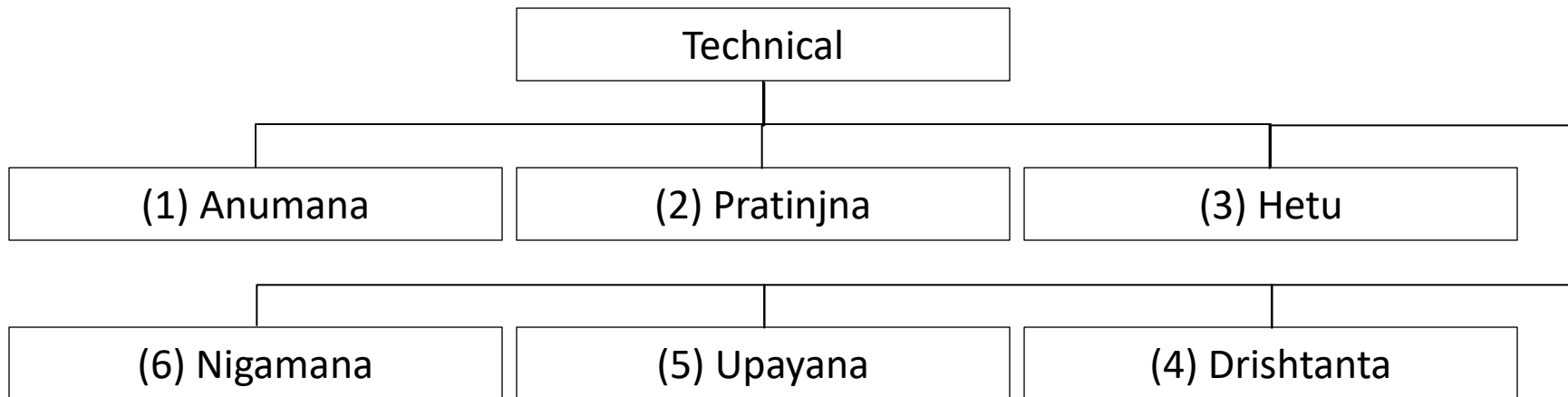
- May you give up your strong attachment, passion with unstable, changing, fleeting world which is like dream, only an appearance.
- Through enquiry, wake up, world disappears into thin air.
- Give up dependence on Nama Rupa.

Example :

- Cardboard chair – like Universe has utility value but don't sit, lean on it for security.
- Leave your attachment to World.
- Having renounced, Bhaja Govindam, start depending on God.
- World dependence to God dependence is the inner journey of a seeker.

Mandukya Upanishad :

- Waking state experiences as Unreal as our Dream experience.



a) Pratinjna :

- Things seen in waking are illusory.

b) Hetu :

- Because they are seen.

c) Drishtanta :

- Like the things seen in the Dream.

d) Hetu-Upanayana :

- As in Dream there is illusoriness for the things seen, so even in the Waking, characteristics of being seen is the same.

e) Nigamana :

- Therefore, even in Waking the illusoriness of things is declared.
- Dismiss all the sense passions in the mind and turn attention towards a close observation of our own subjective personality.

Verse 24 :

त्वयि मयि चान्यत्रैको विष्णु-
व्यर्थं कुप्यसि मय्यसहिष्णुः ।
भव समचित्तः सर्वत्र त्वं
वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥
(भज गोविन्दं भज गोविन्दं...)

tvayi mayi canyatraiko visnuh
vyartham kupyasi mayyasahisnuh ।
bhava samacittah sarvatra tvam
vanchasyaciradyadi visnutvam ॥ 24 ॥
(bhaja govindam bhaja govindam...)

In you, in me, and in (all) other places too there is but one all-pervading Reality (Visnu). Being impatient, you are unnecessarily getting angry with me. If you want to attain soon the Visnu-status, be equal minded in all circumstances. (Seek Govinda, Seek Govinda...) [Verse 24]

Corollary – Extension of Verse 23 :

- In enquiry, world reduced to Name and form.
- Differences we experience are superficial, Nama, Rupa.
- Ultimate substance behind the world is “Vishnu”, Brahman, Atma.
- Vish – To enter, to inhere.

Ultimate substance	Behind all Names and Forms
Gold	Chain, Bangle
Wood	Table, Chair
Water	Ponds, Glacier, Ocean

Vishnu	World
Advaitam	Difference Superficial

- When you focus on differences, it leads to Kama, Krodha, Moha, Raaga, Dvesha, superiority, inferiority.
- Focus on Advaitam, see oneness.

a) Tvayi :

- In you.

b) Mayi :

- In me.

c) Cha Anyatra :

- And in all other places.

d) Ekaha Vishnu :

- There is only one essential principle Atma, Vishnu.

e) Mayi Asahishnu :

- Why impatient?

f) Vyartham Kupyasi :

- Why angry on me?

g) Sarvasmin Api Atmanam Pashya :

- May you focus on non-dual, non-different Atma.

h) Bheda Jnananam Sarvatra Utsrija :

- Give up attachment, perception of differences.

Example :

- 200 biscuits – all same, different names and forms. Mother tells children not to fight, no superior, inferior.
- Mother great Advaitin.

Gita :

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

**indriyārthēṣu vairāgyam
anahaṅkāra ēva ca |
janmamṛtyujarāvyaḍhi
duḥkhadōṣānudarśanam || 13-9 ||**

Indifference to the objects of the senses and also, absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain... [Chapter 13 – Verse 9]

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

**yōgasthaḥ kuru karmāṇi
saṅgaṃ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā
samatvaṃ yōga ucyatē || 2-48 ||**

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 – Verse 48]

Panchadasi :

चोद्यं वा परिहारो वा क्रियतां द्वैतभाषया ।
अद्वैतभाषया चोद्यं नास्ति नापि तदुत्तरम् ॥३९॥

Objections are raised and answered from the point of view of duality. From the stand point of pure non-duality neither questions nor answers are possible. [Chapter 2 – Verse 39]

Conclusion :

- Give up Bheda Buddhi.

Verse 25 :

शत्रौ मित्रे पुत्रे बन्धौ
मा कुरु यत्नं विग्रहसन्धौ ।
सर्वस्मिन्नपि पश्यात्मानं
सर्वत्रोत्सृज भेदाज्ञानम् ॥ २५ ॥
(भज गोविन्दं भज गोविन्दं...)

satrau mitre putre bandhau
ma kuru yatnam vighrahasandhau ।
sarvasminnapi pasyatmanam
sarvatrotsrja bhedajnanam ॥ 25 ॥
(bhaja govindam bhaja govindam...)

Strive not; waste not your energy to fight against or to make friends with your enemy, friend, son or relative. Seeking the Self everywhere, lift the sense of difference (plurality), born out of ignorance. [Verse 25]

- Similar to Gita - Chapter 6 – Verse 5.

उद्धरेदात्मनात्मानं
नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धु
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharēd ātmanatmānaṃ
natmānam avasādayēt ।
ātmaiva hyātmanō bandhuḥ
ātmaiva ripurātmanaḥ ॥ 6-5 ॥

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

Katho Upanishad :

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

*Agnir yathaiko bhuvanam pravisto rupam rupam pratirupo babhuva,
Ekas-tatha sarva-bhut-antar-atma rupam rupam pratirupo bahis-ca ॥ 9 ॥*

Just as fire, after it has entered the world, though one, assumes different forms according to the shape it enters, so does the eternal Atman, of all living beings, though one, takes a form according to each shape it enters and also (in itself it exists) beyond them. [II – II – 9]

Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na vijugupsate [6]*

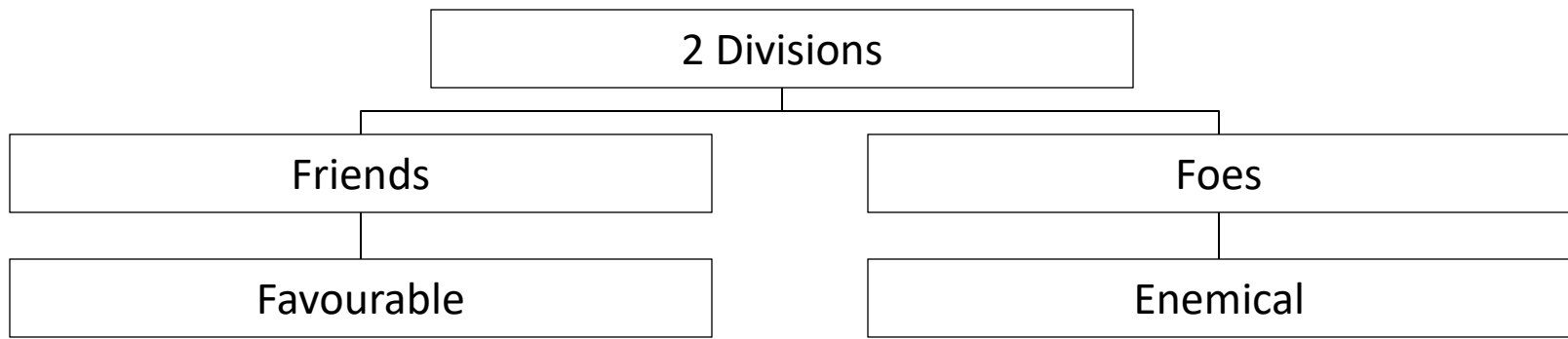
He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- Every human being a bundle of Raaga- Dvesha – attachments, aversions, likes, dislikes, good, bad notions.
- Well entrenched, don't look at creation objectively.
- Look with private coloured eye of likes + dislikes, subjective world.
- We don't live in Gods World but in our own private World.



- Constantly busy creating or patching up, reconciling, endless process.

a) Vignou Sandhou Yathnam Ma Kuru :

- Don't waste life in psychological, verbal fighting and patching up, drop this obsession.

b) Shatrau, Mitre :

- Some look at you as friends, some as enemies in family functions.
- Do what you consider as proper and forget what others think.
- World will judge you differently, you can't stop.

c) Bava Samachitta :

- Don't become disturbed with friends and foe.

d) Sarvatra :

- In all places – office, family.

e) Vishnutvam Achirad Vanchati :

- Since you are interested in Vishnutvam – Moksha, you should spend quality time in spiritual Sadhana.
- Forget politics in family, society, company, Ashrama.

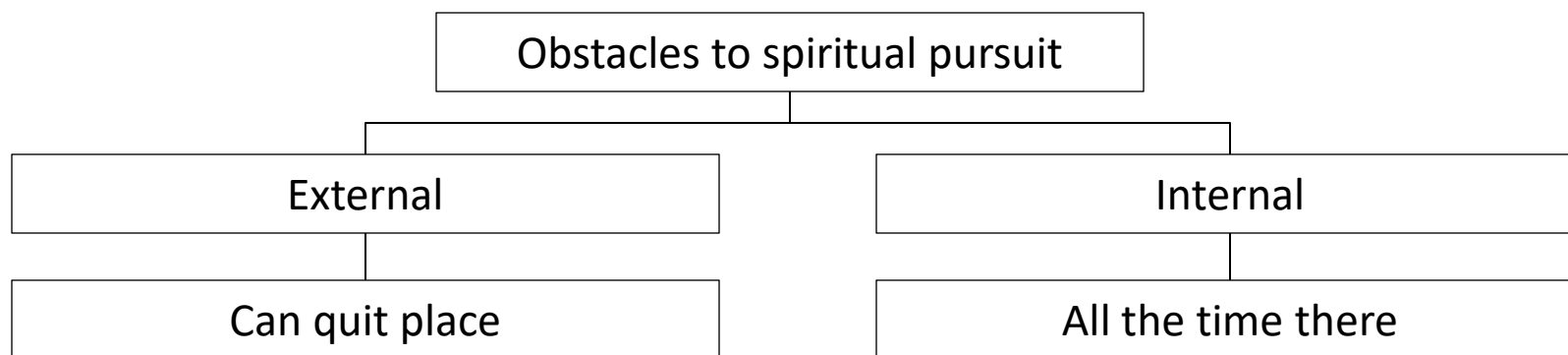
Verse 26 :

कामं क्रोधं लोभं मोहं
त्यक्त्वाऽऽत्मानं भावय कोऽहम् ।
आत्मज्ञानविहीना मूढास्ते
पच्यन्ते नरकनिगूढाः ॥ २६ ॥
(भज गोविन्दं भज गोविन्दं...)

kamam krodham lobham moham
tyaktva'tmanam pasyati so'ham ।
atmajnana-vihina mudhaste
pacyante narakanigudhah ॥ 26 ॥
(bhaja govindam bhaja govindam...)

Leaving desire, anger, greed and delusion, the seeker sees in the Self, 'He am I'. They are fools who have no Self-knowledge and they (consequently), as captives in hell, are tortured. [Verse 26]

Bharati Vamsha :



- Condenses Spiritual Sadhana in 2 lines.
- May you remove all mental impurities, so that Mind available for spirituality.

a) Kama :

- Passion, obsession with external world, extroverted Mind.

b) Krodham :

- Anger – disturbs Mind.

c) Lobha :

- Greed to possess more and more.

d) Moha :

- Delusion, expecting security, stability, Poornatvam, permanence from insecure objects of World.

Example :

- Can't go to shoe shop to buy clothes.
- World – insecure, going to World for security is Delusion.

e) Tyaktva :

- Give up misdirected pursuit.

f) Atmanam Bavaha :

- Enquire into yourself and find secure Atma within yourself.

g) Soham :

Saha	Aham
He	I am

h) Atma Jnana Vihina Mudah :

- Those without self knowledge seek security from world and journey will go on and on - Life's journey never ends.

i) Tey Pachyante Naraka Nigudaha :

- They will be in Samsara, roasted in sorrow, pain, in 14 worlds, Narakas.
- Will go from pain to more pain.
- Give up internal obstacles and seek within.
- Having purified Mind through Karma Yoga Atmanam Bavayaha, know Atma through Jnana Yoga in the form of Koham – who am I enquiry?
- If a person refuses to gain self knowledge, Tey Pachyante, they will be tormented, roasted in the 14 lokas of Mortality.
- In higher Lokas, diluted versions of mortality is there.
- Brahma also bound by time, insecurity, different degrees of pain.
- Ignorant will be wallowing, confined to Mortality.
- Naraka Nigudaha, imprisoned, tormented, tortured, arrested in Samsara.
- To come out gain Knowledge.

Vairaygya Dindima – Verse 1

कामः क्रोधश्च लोभश्च देहे तिष्ठन्ति तस्करः ।
ज्ज्ञानरत्नापहाराय तस्माज्जाग्रत जाग्रत ॥

kāmaḥ krodhaśca lobhaśca dehe tiṣṭhanti taskaraḥ |
jñānaratnāpahārāya tasmājjāgrata jāgrata ॥

There lurk thieves in the frame viz., lust, anger and greed to steal the jewel of thy wisdom. Therefore awake! awake!! [Verse 1]

Verse 27 :

गेयं गीतानामसहस्रं
ध्येयं श्रीपतिरूपमजस्रम् ।
नेयं सज्जनसङ्गे चित्तं
देयं दीनजनाय च वित्तम् ॥ २७ ॥
(भज गोविन्दं भज गोविन्दं...)

geyam gitanamasahasram
dhyeyam sripatirupamajasram ।
neyam sajjanasange cittam
deyam dinajanaya ca vittam ॥ 27 ॥
(bhaja govindam bhaja govindam...)

The Bhagavad-gita and Sahasranama are to be chanted; always the form of the Lord of Laksmi is to be meditated upon; the mind is to be led towards the company of the good; wealth is to be distributed to (shared with) the needy. (Seek Govinda, Seek Govinda...) [Verse 27]

Sumathi :

4 fundamental Sadhanas for
everyone

Shastra Parayanam

Dhyanam, Upasana

Satsanga

Danam

a) Gita Nama Sahasram Geyam :

- Chant Bhagavad Gita and Vishnu Sahasranama.
- With or without knowing meaning chant regularly.
- With meaning will have commitment.

- Sound will purify.
- Veda chanting has conditions of Svara, intonation, must be studied under Guru.
- Ramayana, Aditya Hradayam.

b) Dhyanam :



Sri Rudram Laghunyasaṃ :

शुद्धस्फटिक सङ्काशं त्रिनेत्रं पञ्च वक्त्रकम् ।
गङ्गाधरं दशभुजं सर्वाभरण भूषितम् ॥

śuddhasphaṭika saṅkāśaṃ trinetraṃ pañca vaktrakam |
gaṅgādharaṃ daśabhujam sarvābharaṇa bhūṣitam ||

Vishnu Sahasranama :

ॐ नमो भगवते वासुदेवाय ।
शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

om namo bhagavate vāsudevāya |
śāntākāraṃ bhujagaśayanaṃ padmanābhaṃ sureśaṃ
viśvādhāraṃ gaganasadr̥śaṃ meghavarṇaṃ śubhāṅgam |
lakṣmīkāntaṃ kamalanayanaṃ yogibhirdhyānagamyam
vande viṣṇuṃ bhavabhayaharaṃ sarvalokaikaṇātham || 3 ||

I salute vishNu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed (Adi-Sesha), who sports a lotus in His navel, who is one lord of all the devAs, who is the support of the worlds, who is subtle and All-pervading like the sky, whose complexion is like that of the clouds, whose form is very beautiful, who is the consort of Sri, whose eyes are like lotus petals, who is meditated upon by Yogis and who eradicates the fear of samsAra.
[Verse 3]

Lalitha Sahasranamam : Dhyanam

सिन्दूरारुण विग्रहां त्रिनयनां माणिक्यमौलि स्फुरत्
तारा नायक शेखरां स्मितमुखी मापीन वक्षोरुहाम् ।
पाणिभ्यामलिपूर्णं रत्न चषकं रक्तोत्पलं विभ्रतीं
सौम्यां रत्न घटस्थ रक्तचरणां ध्यायेत् परामम्बिकाम् ॥

sindhuraruna vigraham trinayanam manikya mouli spurath
thara Nayaga sekaram smitha mukhi mapina vakshoruham I
panibhayam alipoorna ratna chashakam rakthothpalam vibhrathim
soumyam ratna gatastha raktha charanam, dhyayeth paramambikam II

The Divine mother is to be meditated upon as shining in a vermilion-red body, with a triple eyes, sporting a crown of rubies studded with the crescent moon, a face all smiles, a splendid bust, one hand holding a jewel-cup brimming with mead, and the other twirling a red lotus.

- Description form of Lord.
- Hinduism has 1000's of forms, others have one cross or crescent.
- Do 5 minutes Dhyanam daily.

c) Jneyam Sajjana Sanghe :

- Gradually develop interest in Satsangha.
- SatPurusha is guide to take us step by step to the other shore of Reality.
- We are spiritually blind and need informed guide.

d) Dheyam Dheena Janaya Cha Vittam :

- Dheena Janaya – For deserving, give Dhanam according to our capacity.
- Percentage of income should be allocated for charity.
- Practice 4 Sadhanas according to your capacity.

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13.2 ||

The Blessed Lord said : This body, O Kaunteya, is called ksetra (the field) and he who knows it is called Ksetrajna (the Knower of the field) by those who know them (ksetra and Ksetrajna), i.e., by the Sages.
[Chapter 13 – Verse 2]

Verse 28 :

सुखतः क्रियते रामाभोगः
पश्चाद्धन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं
तदपि न मुञ्चति पापाचरणम् ॥ २८ ॥
(भज गोविन्दं भज गोविन्दं...)

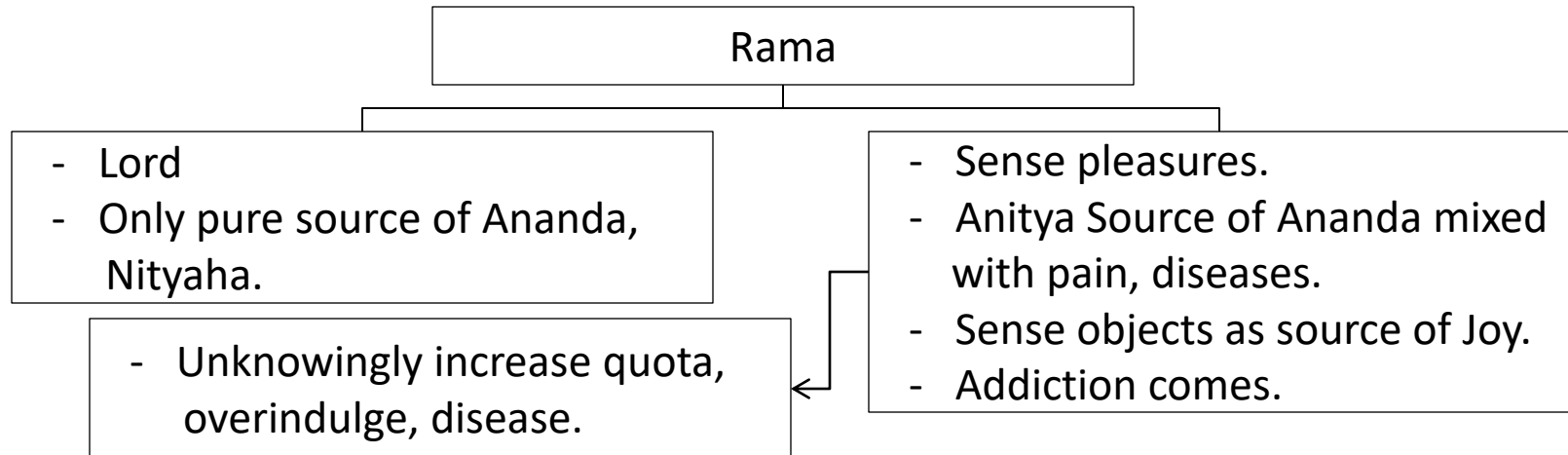
sukhatah kriyate ramabhogah
pascaddhanta sarire roгах I
yadyapi loke maranam saranam
tadapi na muncati papacaranam ॥ 28 ॥
(bhaja govindam bhaja govindam...)

Very readily one indulges in carnal pleasures; later on, alas, come diseases of the body. Even though in the world the ultimate end (saranam) is death, then also man leaves not his sinful behaviour. (Seek Govinda, Seek Govinda...) [Verse 28]

- Weakness of Humanity is materialistic tendency, indulging in sense pleasures, dedicate life for earning wealth in life and using wealth for sense pleasures.
- Vacationing in Alaska is status symbol.

a) Sukhataha Kriyate Rama Bhogaha :

- Rama Bhogaha = Sense Pleasures.



b) Pashchat Sharira Rogha :

- Result of sensory addiction – disease.
- We acquire and claim ownership of things in Creation.
- Can't own anything, belongs to Bagawan including Body.
- Body gift from Lord to make use of, instrument like car, house, mobile.
- Body instrument for spiritual growth, use and return with thanks.
- Bagawan takes Body without notice, I have no control.
- Ownership not truth, fact, delusion.

c) Yadyapi Loke Maranam Saranam :

- Death is final in everything I own, snatched away.

d) Papacharanam Na Munchyati :

- Human does not give up Adharmic activities for sake of owning.

Verse 29 :

अर्थमनर्थं भावय नित्यं
नास्तिततः सुखलेशः सत्यम् ।
पुत्रादपि धनभाजां भीतिः
सर्वत्रैषा विहिता रीतिः ॥ २९ ॥
(भज गोविन्दं भज गोविन्दं...)

**Arthamanartham bhavaya nityam
nasty tatah sukhalesah satyam I
Putradapi dhanabhajam bhutih
sarvatraisa vihita ritih II 29 II
(bhaja govindam bhaja govindam...)**

Wealth is calamitous, thus reflect constantly : the truth is that there is no happiness at all to be got from it. To the rich, there is fear even from one's own son. This is the way with wealth everywhere. (Seek Govinda, Seek Govinda...) [Verse 29]

- Before in Verse 2 also same Topic : "Money" Delusion

मूढ जहीहि धनागमतृष्णां
कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं
वित्तं तेन विनोदय चित्तम् ॥ २ ॥
(भज गोविन्दं भज गोविन्दं...)

**mudha jahihi dhanagamatrnam
kuru sadbuddhim manasi vitrsnam I
yallabhase nijakarmopattam vittam
tena vinodaya cittam II 2 II
(bhaja govindam bhaja govindam...)**

O Fool! Give up the thirst to possess wealth. Create in your mind, devoid of passions, thoughts of the reality. With whatever you get (as a reward of the past), entertain your mind (be content). (Seek Govinda, Seek Govinda...) [Verse 2]

- By Anvaya Vyatireka , simultaneous, copresence, coabsence proved Rich also unhappy, poor also happy, hence Money not cause of happiness.
- Here Shankara goes one step further.
- Money cause of distrust, pain, unhappiness.

Example :

- Children quarrel over will.
- I have taken care, should get more.
- Sister should get nothing after dowry.
- Don't overestimate importance of Money.
- Money should be utilised for noble work which will give Chitta Shudhi and Jnanam.

a) Tataha Sukha Lasha Na Asti :

- Not one iota of happiness in money, often source of Anartham – Pain, distress.

b) Nityam Bavaya :

- Remember all the time.
- Assess role of Money properly, otherwise Delusion.

c) Putrat Api Dhanabajam Bitihi :

- Sons, concern for his parents

d) Sarvatra Esha Ritihi :

- Rich families also quarrel.
- No quarrel if wealth used for good Karma, everybody has good Samskara
- Where devotion is there, money doesn't cause problem.
- Never ask for Lakshmi alone, no husband will like.
- Invite Narayana Bagawan alongwith Lakshmi.
- If Bagawan at home, no problem.

Verse 30 :

प्राणायामं प्रत्याहारं
नित्यानित्य विवेकविचारम् ।
जाप्यसमेतसमाधिविधानं
कुर्ववधानं महद्वधानम् ॥ ३० ॥
(भज गोविन्दं भज गोविन्दं...)

pranayamam pratyaharam
nityanitya vivekavicaram I
japyasameta-samadhividhanam
kurvavadhanam mahadavadhanam II 30 II
(bhaja govindam bhaja govindam...)

The control of all activities (of life's manifestations in you), the sense withdrawal (from their respective sense objects), the reflection (consisting of discrimination between the permanent and the impermanent), along with japa and the practice of reaching the total inner silence (samadhi) – these perform with care... With great care. (Seek Govinda, Seek Govinda...) [Verse 30]

Advice – Teaching : Via Kashi Pandit to Humanity

- What should be goal of life?
- Not indulgence in sense pleasures or increase in ownership.

a) Nita Anitya Viveka Vicharanam :

- Constantly discriminate between Nitya, Anitya.

Permanent	Impermanent
<ul style="list-style-type: none">- Spiritual being- Can vote for this- Permanent	<ul style="list-style-type: none">- Ownership, sense pleasures.- Trapped.- Impermanent

- Use direction and fix Goal.
- Avoid dependence upon finite things.
- World risky, insecure, increases sense of insecurity, constant anxiety I may loose.
- Indriya Nigraha = Dama = Restrain sense organs, have sensory mastery so that you don't get addicted to anything.

b) Practice : Pranayama

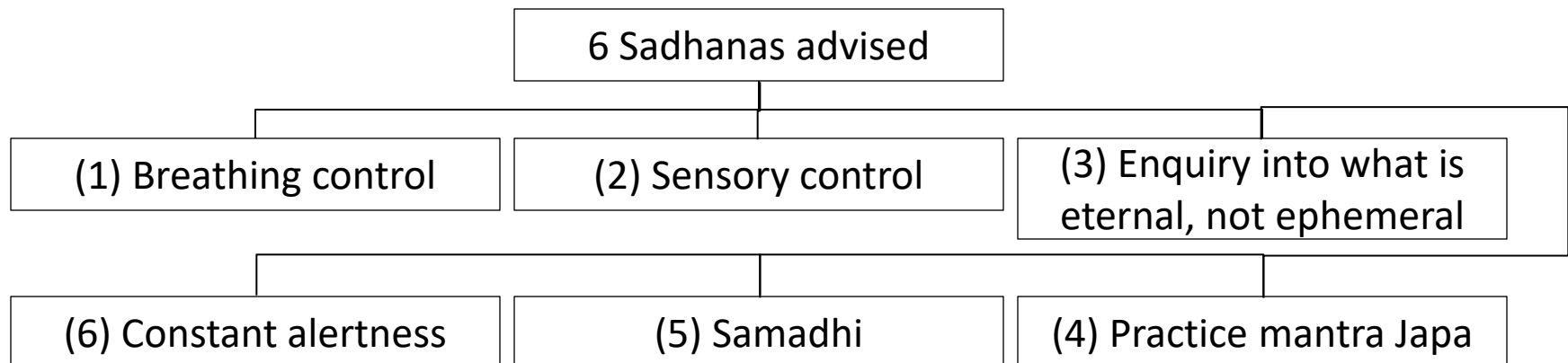
- Wonderful discipline to control body and mind simultaneously. In anger, take 4 deep breaths, toxins will come down.
- Pranayama useful before meditation to quieten mind.

c) Japya Sametham :

- Choose any name of Lord and chant his name 108 times, considering him as Guru.
- Purifies mind, leads to Samadhi, absorbtion in Mantra.

d) Mahad Avadhanam Kuru :

- May you be alert and committed, not like New Year Resolutions, follow with commitment.
- Great alertness required for practice of spirituality.



Verse 31 :

गुरुचरणाम्बुजनिर्भरभक्तः
संसारादचिराद्भव मुक्तः ।
सेन्द्रियमानसनियमादेवं
द्रक्ष्यसि निजहृदयस्थं देवम् ॥ ३१ ॥
(भज गोविन्दं भज गोविन्दं...)

gurucaranambujanirbharabhaktah
samsaradaciradbhava muktaḥ ।
sendriyamanasaniyamadevaṃ
draksyasi nijahridayastham devam ॥ 31 ॥
(bhaja govindam bhaja govindam...)

O Devotee of the lotus feet of the teacher! May you become liberated soon from the samsara through the discipline of the sense organs and the mind. You will come to experience (behold) the Lord that dwells in your own heart. [Verse 31]

- 2 General disciplines, necessity of spiritual guide – as spirituality is a long complex exercise, like identifying a house in a vast building complex.
- All sciences continuously searching for truth in the external World, needle in haystack.

a) Guru Charana Ambuja Nirbhara Bhakta :

- Be humble, devotedly follow guidance of Guru.
- Garlanding, Pada Puja, not Bhakti.
- Ask for guidance Shadhi Mam – and follow like Arjuna.
- Receiving teaching and following is called Bhakti.
- I must be fit, have qualifications.

b) Se Indriya Manasa Niyamath :

- Through the discipline of sense organs and mind, mastery, integration, instruments for the spiritual journey.
- Like checking car is fit for the journey, body-mind complex must be fit. It will lead to₁₂₄

c) Nija Hridayastham :

- Will discover truth to be in the core of myself, my own higher Nature.

d) Devam :

- Atma, truth, Lord, Satyam.
- Where is the truth?
- In your own mind as Sakshi Chaitanyam.
- You will certainly recognise.
- Whatever you need in life, Atma can provide.
- Immortality, purity, fulfilment, basic needs we have within ourselves.
- Greatest consolation – We don't have to go to World with begging bowl – “Do you love me?”
- Why seek love from outside?
- It is available inside me.
- Infinite, I can freely give love to others.
- Anandaha, Truptihi, Shuddhi, Mukti, everything is in me, you will discover.
- Once I have discovered the infinite source as myself, notional dependence goes.
- Somebody loves me or not, don't care.
- That is freedom from Samsara.
- Free from emotional dependence of others recognition, love, care.
- Self management and guidance of Guru – two together takes you to fulfilment, freedom from emotional dependence.
- Sishyas Teaching ends

Verse 32 : Concluding Verses

मूढः कश्चन वैयाकरणो
दुःकृङ्करणाध्ययनधुरीणः ।
श्रीमच्छङ्करभगवच्छिष्यै-
र्बोधित आसीच्छोधितकरणः ॥ ३२ ॥

mudhah kascana vaiyakarano
dukrunkaranadhyayana dhurinah ।
srimacchamkara bhagavacchisyai
bodhita asicchodhitakaranah ॥ 32 ॥

Thus a silly grammarian lost in rules cleansed of his narrow vision and shown the light by Shankara's apostles. [Verse 32]

Concluding Verses :

- How teaching came about?

a) Kaschana Mooda... Dukhrin Karane :

- When Shankara met Grammarian in Kashi, he got educated by Shankara and his disciples.
- Recognised his folly and his delusion.
- Decided to change direction, started spiritual Sadhana at age 87 and got liberation.
- No age limit for spiritual Sadhana.

Verse 33 :

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ।
नामस्मरणादन्यमुपायं
नहि पश्यामो भवाब्धितरणे ॥ ३३ ॥

**bhaja govindam bhaja govindam
govindam bhaja mudhamate I
namasmaranadanyamupayam
nahi pashyamo bhavatarane II 33 II**

Worship Govinda, worship Govinda, worship Govinda, Oh fool! Other than chanting the Lord's names, there is no other way to cross the life's ocean. [Verse 33]

- Suppose I want to start spiritual journey and don't have guide.
- Till you get Guru, do Nama Smaranam of Lord.
- No other greater means of Sadhana.
- Nama produces ideal conditions, conducive environment for Karma Yoga, Upasana Yoga, Jnana Yoga, Sravanam, Mananam, Nididhyasanam.
- In crossing ocean of Samsara start with Nama Smaranam, utterance of Names of Lord.
- At end of Bajana Smaranam, we chant Govinda Nama Smaranam, Govinda, Govinda.
- Dvadasa Manjarika Stotram
Charpata Manjarika Stotram – Completed here.