ADI SHANKARACHARYA’S
BAJA GOVINDAM
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<td>(32)</td>
<td>Verse 32</td>
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<tr>
<td>(33)</td>
<td>Verse 33</td>
<td>127</td>
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INTRODUCTION
Introduction

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

<table>
<thead>
<tr>
<th>Animals</th>
<th>Human beings</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Life instinctive, programmed.</td>
<td>- Have freewill choice.</td>
</tr>
<tr>
<td>- No Goal.</td>
<td>- Have goal.</td>
</tr>
<tr>
<td>- Eat, propagate, live, die.</td>
<td>- If we argue that its all destiny, no freewill,</td>
</tr>
<tr>
<td>- No plans for Ooty dog show.</td>
<td></td>
</tr>
</tbody>
</table>

b)

Human being - Destined to

Accept freewill

Exercise Freewill

Not accept free will

Like Animal

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**:

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

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]

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

**Bhaja Govindam based on above 2 Verses.**
Human Goals

Finite Goal
- Dharma, Artha, Kama.
- Many in number.
- Preyaha.
- Money, status, position, name, fame, victory in sports, politics, relationships.
- Limited by time and space.

Infinite Goal
- Moksha
- Only one
- Sreyaha.
- Limitless, eternal, immortal, complete one.
- Bagawan / Ishvara / Brahman / Moksha.

We can choose

Finite world
- Preyaha
- Mandah, Avivekinaha, Moodah.

Infinite God
- Sreyaha
- Intelligent seeker
- Vivekinaha
- Use discrimination properly.
- Mumukshu Chooses god as destination.
• Shastra wants to convert one from Moodah to Viveki.

Religion
- Use god as means for finite goal.
  - Religious person

- Use god as destination, infinite goal.
  - Spiritual person.
  - Most intelligent

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.
• 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.

<table>
<thead>
<tr>
<th>Baja</th>
<th>Govinda</th>
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</thead>
<tbody>
<tr>
<td>Seek, Choose</td>
<td>God, infinite, eternal</td>
</tr>
</tbody>
</table>

• Choose God and discover lasting peace, security, happiness and make your life a Success.
• 1\textsuperscript{st} Correction required is w.r.t. Goal which gives lasting benefit.

<table>
<thead>
<tr>
<th>Drop / Reject</th>
<th>Choose</th>
</tr>
</thead>
<tbody>
<tr>
<td>- World as goal (objects, people, relationships). - Finite should be means for reaching god.</td>
<td>- God as goal, infinite as goal. (Ishvara, Brahman, Moksha, Sreyas all are synonyms). - One point program of Baja Govindam.</td>
</tr>
</tbody>
</table>

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

e) 3 Levels of Mumukshutvam

- Mandah
  - Dull seeker
  - 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:**
- Karoti, Kurutaha, Kuvanti, Karoshi, Kuravantaha.

**Verbs differ according to**

- Number
  - Singular
  - Dual
  - Plural

- Person
  - 1\textsuperscript{st} \rightarrow 3\textsuperscript{rd}, 2\textsuperscript{nd}
  - 2\textsuperscript{nd} \rightarrow 3\textsuperscript{rd}, 1\textsuperscript{st}
  - 3\textsuperscript{rd} \rightarrow 3\textsuperscript{rd}, 2\textsuperscript{nd}

- 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.
Verse 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 – Apara 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:

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).
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. Satāṅgatiḥ (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. Govidāṁ 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]

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. Guhyāḥ (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. Gahanāḥ (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. Guptāḥ (545): One who is not an object of words, thought, etc. Chakra-gadā-dharāḥ (546): One who has discus and Gada in hand.
Meanings of Goh

Cow
- Protector of Cow
  - Gava Palayati
Earth
- Stolen by Rakshas, Lord takes Avatara to bring it out.
Indriyas
- Sense organs
Inner essence
- Atma blesses all senses organs with consciousness

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).
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.

**Shiva Shankara Ashtakam:**

- Athibheeshana katu bhashana yama kinkara patalee
- Krutha thadana pari peedana maranagama samaye
- Umaya saha mama chethasi yama sasana nivasan
- Shiva Shankara, Shiva Shankara Hara may duritham

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]
e) Nahi Nahi Rakshati :

- At that time, nothing can serve you.

Remove delusion of Vidya

- Apara Vidya
  - Mundak Upanishad:
    - Grammar, logic,
    - Jyotisham, Siksha, Kalpa.
  - Stepping stone
  - Material sciences.
- Para Vidya
  - For Moksha.
  - Spiritual Knowledge.

- 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.
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:

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.
Verse 2:

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:

**Money 2 Extremes**

- Money is everything in life.
- Ultimate Goal.
- Over importance.

- Money is evil, dangerous Maya.
- Underestimate importance.
Balance Vision

- Everything manifestation of Lord, not Maya.
- Ayshvaryam, divine.

- Money not everything in life.

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:

<table>
<thead>
<tr>
<th>Rich</th>
<th>Poor</th>
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</thead>
<tbody>
<tr>
<td>Not Consistently, Uniformly, Happy</td>
<td>Not Consistently, Uniformly, Sad</td>
</tr>
</tbody>
</table>

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 is source of Security

<table>
<thead>
<tr>
<th>Rich</th>
<th>Poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Insecure</td>
<td>- Under tree, secure without bank account.</td>
</tr>
<tr>
<td>- Children Kidnapped</td>
<td></td>
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</tbody>
</table>
Gita:

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?
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.  
   • Vitrishna = 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:

2 Delusions

Verse 1
  - Apara Vidya
    - Worldly education not an end but means to Para Vidya and fulfilment in life.
    - Dukin Karane.

Verse 2
  - Artha
    - Money means not end.
    - Means to do Pancha Maha Yagya which leads to purification of mind, which gives peace and happiness.
Verse 3:

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:

Kama Desire – 2 Types

Aquired

- Agantuka Kama
- Varies in individuals.
- Not universal.
- Depends on time, place, personality.
- Food, music, art, coffee, tea, vegetarian.
- Taken in time, dropped in time.

Intrinsic, Natural

- Svabavika Kama
- Universal
- Instinctive
- Health, security, comfort, mutual attraction between, Male, Female, Dukha Nivritti, Sukha Prapti.
- Have Viveka shakti.
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 Agaa :
• 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.
<table>
<thead>
<tr>
<th>Sthula Shariram</th>
<th>Atma Ananda</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Gross Ananda</td>
<td>- Subtle Ananda</td>
</tr>
<tr>
<td>- Superior</td>
<td>- Human have privilege to work for Atma Ananda.</td>
</tr>
<tr>
<td>- Anitya Ananda</td>
<td>- Nitya Ananda</td>
</tr>
<tr>
<td>- Material physical pleasure.</td>
<td>- Spiritual Pleasure.</td>
</tr>
<tr>
<td>- 100 years</td>
<td>- eternal</td>
</tr>
<tr>
<td></td>
<td>- Pursue to taste Nitya Ananda.</td>
</tr>
<tr>
<td></td>
<td>- In discovery of Nitya Ananda, Lower Sthula Anitya, Ananda will become irrelevant – process called transcendence, sublimitation, Abibava.</td>
</tr>
</tbody>
</table>

- 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.

2 Methods for Handling Svabavika Kama

- Discrimination
- Sublimation

- Transcend Animal Nature, possible only in Human birth.
Verse 4:

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:

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

sa hovāca na vā are patyuũ kāmāya patiũ priyō bhavaty
ätmanastu kāmāya patiũ priyō bhavati
na vā are jāyaya kāmāya jāyā priyā bhavaty
ätmanastu kāmāya jāyā priyā bhavati
na vā are putṛāiō kāmāya putṝ ā priyā bhavanty
ätmanastu kāmāya putṝ ā priyā bhavanty
na vā are vittāsya kāmāya vittā priyāo bhavaty
ätmanastu kāmāya vittāo bhavatī
na vā are paāūnaō kāmāya paāavaū priyā bhavantī
ätmanastu kāmāya paāavaū priyā bhavantī
na vā are brahmaiaū kāmāya brahma priyāo bhavaty
ätmanastu kāmāya brahma priyāo bhavatī
na vā are kāatraosya kāmāya kāatrao priyāo bhavaty
ätmanastu kāmāya kāatrao priyāo bhavati
na vā are lokāniō kāmāya lokāu priyā bhavantī
ätmanastu kāmāya lokāu priyā bhavantī
na vā are devānāō kāmāya devāū priyā bhavantī
ätmanastu kāmāya devāū priyā bhavantī
da vā are vedānāō kāmāya vedāū priyā bhavantī
ätmanastu kāmāya vedāū priyā bhavantī
da vā are bhūtānāō kāmāya bhūtānī priyāī bhavantī
atmanastu kāmāya bhūtānī priyāī bhavantī
na vā are sarvasya kāmāya sarvāo priyāo bhavatī
atmanastu kāmāya sarvāo priyāo bhavatī
ätmā vā are drāūavaṇā ārotāvo mantavyo
nididhyāśitavyo maîtreṣyā ātmanī khālvice ḍhute ṣhute mante viśeṣat ārute mate viṃḥāta idāo 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:

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

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]

<table>
<thead>
<tr>
<th>Balastavat kridasaktah</th>
<th>tarunastavat taruni saktah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vrddhastavaccintasaktah</td>
<td>param brahmani ko’pi na saktah</td>
</tr>
<tr>
<td>(bhaja govindam bhaja govindam...)</td>
<td></td>
</tr>
</tbody>
</table>

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.

2 problems of postponement of spiritual Pursuit

- Don’t know how long we will live.
- Impossible to change Vasanas, thought pattern suddenly from material Pursuit to Spirituality at age 60.

- 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:

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:

To whom you really belong to?

Who belongs to you?  Whom you belong to?

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.
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:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>सत्सन्तवे निःसन्तवे</td>
<td>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]</td>
</tr>
<tr>
<td>niḥsaṅgatvau niṁśaṁ</td>
<td>niḥsaṅgatvau niṁśaṁ</td>
</tr>
<tr>
<td>निःसन्तवे निःंसतिम</td>
<td>निःसन्तवे निःंसतिम</td>
</tr>
<tr>
<td>निःंसतिमते निःंसतिम</td>
<td>निःंसतिमते निःंसतिम</td>
</tr>
<tr>
<td>जीवनमुक्तिः</td>
<td></td>
</tr>
<tr>
<td>(भज गोविन्दं भज गोविन्दं...)</td>
<td>(भज गोविन्दं भज गोविन्दं...)</td>
</tr>
</tbody>
</table>

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

<table>
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<tr>
<td>dhīyāyatō viṣayān puṁsah</td>
<td>When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]</td>
</tr>
<tr>
<td>saṅgaṭeṣu pājāyate</td>
<td>saṅgaṭeṣu pājāyate</td>
</tr>
<tr>
<td>saṅgaṭ saṅjāyate kāmāha</td>
<td>saṅgaṭ saṅjāyate kāmāha</td>
</tr>
<tr>
<td>kāmāt krōdhō'bhijāyate</td>
<td></td>
</tr>
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<tr>
<td>kroḍhādbhavati sammōhaḥ</td>
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</tr>
<tr>
<td>sammōhaḥ smṛtvibhramaḥ</td>
<td>sammōhaḥ smṛtvibhramaḥ</td>
</tr>
<tr>
<td>smṛtvibhramaśad-buddhināsah</td>
<td>smṛtvibhramaśad-buddhināsah</td>
</tr>
<tr>
<td>buddhināsāt praṇāsyati</td>
<td></td>
</tr>
</tbody>
</table>
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.

2 Steps given by Guru

<table>
<thead>
<tr>
<th>Jnana Yogyata Prapti</th>
<th>Jnana Prapti</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sadhanas</td>
<td>- Upadesa</td>
</tr>
<tr>
<td>- Purification</td>
<td>- Enlightenment</td>
</tr>
<tr>
<td>- Become ready Patram to receive Jnanam.</td>
<td></td>
</tr>
</tbody>
</table>
c) Nissangatve – Nirmohatvam:
   - Nirmohatvam means Agyanam.
   - Ignorance is removed by Guru.

d) Nirmalatve Nischalatatvam:
   - Once ignorance removed, Nichalatatvam – 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:

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:

<table>
<thead>
<tr>
<th>Cause of Ignorance</th>
<th>Solution</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Dependence on external world =</td>
<td>- Knowledge</td>
</tr>
<tr>
<td>Samsara.</td>
<td>- All I need is within me.</td>
</tr>
<tr>
<td>- Karyam</td>
<td>- No need to go out with begging bowl.</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Effect – Kasaraha</th>
<th>Cause</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Lake</td>
<td>- Water</td>
</tr>
<tr>
<td>- Reservoir</td>
<td>- Karanam</td>
</tr>
<tr>
<td>- Karyam</td>
<td>- Sukshe Nira, When water dries up,</td>
</tr>
<tr>
<td></td>
<td>reservoir gone.</td>
</tr>
</tbody>
</table>
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) Aseshaha 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:

2 portions of Baja Govindam

Verse 1 – 13
- Dvadasha Manjarika Stotram.
- By Shankara

Verse 14 – 33
- Sarpata Pancharika Stotram.
- By Disciples

Baja
- Seek

Govindam
- Eternal Lord

Another Title

Moha
- Delusion

Mudagaraha
- Hammer

- 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.

2 forms of teaching

Virtues to be gained
- Sat Guna

Gita:
- Deivi Sampath... [16 – 5]

- Highlight human weakness, negative trends of thinking.
- Durguna

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]
Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Timelootsaway 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]

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:

<table>
<thead>
<tr>
<th>Na jayate mriyate va kadacid</th>
<th>Na jayate mriyate va kadacid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naryam bhutvabhatitah vam na bhuyah</td>
<td>Nyah bhutvabhatitah vam na bhuyah</td>
</tr>
<tr>
<td>Ajo nityah sashvatohyam puranah</td>
<td>Ajoh nityah sashvatohyam puranah</td>
</tr>
<tr>
<td>Na hanyate hanyamane sharire</td>
<td></td>
</tr>
</tbody>
</table>

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) Viditva:

- 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:

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:

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.

Gradually shift attention from

<table>
<thead>
<tr>
<th>Artha / Kama</th>
<th>Dharma / Moksha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Money / Entertainment, sense pleasures</td>
<td>Values / Freedom</td>
</tr>
</tbody>
</table>
• Learn limitations of Artha – Kama.
• Unpredictable, Uncontrollable, Unsustainable, Anityam.

**Gita:**

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.

**Kanta – 3 meanings**

- Sense objects
- Wife / Husband
- Magnet

- Clip
- Laxmikantam Kamala Nayanam...
- Attracts things
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.

---

4 Goals

- Artha
  - Wealth
- Kama
  - Sense pleasure
- Dharma
  - Moral Values
- Moksha
  - Freedom from Samsara
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 Asharamas – Brahmacharya, Grihasta, Vanaprastha, Sanyasa.
i) Sajjana Sangatireka:

Sat Sanga helps in 2 ways

- Sat Purusha will educate me to relax and hold to reliable God.

- Through his own life – educate that one can be happy and cheerful without money, relations, sense pleasures, entertainment.

• 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:

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:

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:

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]

yatatō hyapi kaunteya
puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni
haranti prasabham manah || 2-60 ||
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:

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:

sa hovaca na va are patyuú kámya patiú priyo bhavaty átmanastu kámya patiú priyo bhavati
na va are jáyáyai kámya jáyá priyā bhavaty átmanastu kámya jáyá priyā bhavati
na va are putrāáó kámya putrāú priyā bhavanty átmanastu kámya putrāú priyā bhavanti
na va are vittasya kámya vittaú priyā bhavati
átmanastu kámya vittaú priyā bhavanti
na va are pááunáá kámya pááavaú priyā bhavanty átmanastu kámya pááavaú priyā bhavanti
na va are brahmáalaá kámya brahma priyó bhavanty átmanastu kámya brahma priyó bhavatí
na va are káatrasya kámya káatráá priyó bhavatí
átmanastu kámya káatráá priyó bhavatí
na va are lokánáá kámya lokáá priyá bhavanty
átmanastu kámya lokáá priyá bhavatí
na va are devááá kámya devááé priyá bhavanty
átmanastu kámya devááé priyá bhavanti
na va are vedááá kámya vedááé priyá bhavanty
átmanastu kámya vedááé priyá bhavanti
na va are bhútááá kámya bhútáé priyáá bhavatí
átmanastu kámya bhútáé priyáá bhavanti
na va are sarvááá kámya sarvááé priyó bhavatí
átmanastu kámya sarvááé priyó bhavatí
átmáá vá are draááááá árotavó mantavyó
nídidhyásitavó maitreyá átmani khalvare díááú árute mate vijnáá ádáá sarváó viditaáá II 5 II
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 Brahma, 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 Grihasta, Vanaprasta, 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 संयम्यं य आस्ते मनसा स्मरन्।
इन्द्रियार्थोन्निमूहात्मा मिथ्याचारः स उच्चते॥ ३-६॥

karmendriyaṁi samyamya ya āste manasaś mārman|
indriyartho 'nimmūḍhātmā 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:

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 Vahni:
  - 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:

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.

<table>
<thead>
<tr>
<th>4 things cause mental pre-occupation (PORT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Possession</td>
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<tr>
<td>Obligation</td>
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<tr>
<td>Relations</td>
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<tr>
<td>Transactions</td>
</tr>
<tr>
<td>Require protection</td>
</tr>
<tr>
<td>Duties</td>
</tr>
<tr>
<td>Come in meditation</td>
</tr>
<tr>
<td>Rajas in the mind</td>
</tr>
</tbody>
</table>

- When Person cuts all 4 – he is Sanyasi.
- Use all energy, time, unoccupied mind for Vedanta Sravanam / Mananam / Nidhidhyasanaam which is called total spiritual pursuit.
- If not, don’t take Sanyas, not ready, Mature.
- Avoid Mithyachara, be truthful to yourself.
Verse 17:

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 Taittriya 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:

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:

- **Dana**: 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:

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:

na karmaṇā na prajāya dhanena tyāgenaikam amṛtatvāmānasūh |
pareṇa naṁ niḥitaṁ guhāyaṁ 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**

**Verse 3**

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.

<table>
<thead>
<tr>
<th>Physical Comfort</th>
<th>Inner Growth, Maturity, Wisdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>- External possessions provide comfort.</td>
<td>- Gives peace and happiness.</td>
</tr>
<tr>
<td>- Money gives accommodation in,</td>
<td>- Connected to who I am, what we are in our mind.</td>
</tr>
<tr>
<td>1st class, house.</td>
<td></td>
</tr>
<tr>
<td>- Connected to what I have.</td>
<td></td>
</tr>
<tr>
<td>- Rich – Depressed</td>
<td></td>
</tr>
<tr>
<td>- Poor – Happy.</td>
<td></td>
</tr>
<tr>
<td>- All poor not disturbed, unhappy.</td>
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</table>

**Kasya Sukham Na Karoti Viragaha :**

• Person without possession brings internal transformation, enlightenment, maturity, and become free, happy, fulfilled.
Verse 19: Important Verse

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:

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:

| मातापितरोद्वेधः: स्तोत्रं भूणहत्यान्यदीर्दशम् । |
| न मुक्तं नाशयेत्यापं मुखकान्तिनं 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 य: सर्वभूतेष्विभावति विज्ञानन् विद्वान् भवते नातिवादी । |
| आत्मक्रीडा आत्मरति: कियावा- नेष प्राहविद्वां वरिष्ठ: ॥ ४ ॥ |

| Prano hyesa yah sarva-bhutair-vibhathi vijanan vidvan bhavate nativadi । |
| atma-krida atma-ratih kriyava-nesa brahma-vidam varisthah ॥ ४ ॥ |

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 हृ वै तत्त्परम व्रह्म वेद ब्रह्मोऽवर्भति नामयान्न्रह्मविकृतेऽवर्भति । |
| तरति शोकः तरति पापमां गुहाप्रर्थिभो विमुक्तो ज्ञोतो भवति ॥ ९ ॥ |

| Sa yo ha vai tat param brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati । |
| tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ ९ ॥ |

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:

<table>
<thead>
<tr>
<th>Prakrthi</th>
<th>Nivrthi</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Active</td>
<td>- Withdrawn</td>
</tr>
<tr>
<td>- Brahmacharya</td>
<td>- Vanaprasta</td>
</tr>
<tr>
<td>- Grihasta</td>
<td>- Sanyasa</td>
</tr>
<tr>
<td>- Initial Phase</td>
<td>- Later phase.</td>
</tr>
<tr>
<td>- Through Karma Yoga Purify mind.</td>
<td>- After gaining prepared mind instrument, get Jnanam and liberation.</td>
</tr>
</tbody>
</table>

- Change in lifestyle not compulsory, option available for quiet life of contemplation, call to mentally withdraw.
- Whether sense objects available during Grihasta 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:

<table>
<thead>
<tr>
<th>Yoga</th>
<th>Bhoga</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sanyasa Ashrama</td>
<td>- Grihasta Ashrama</td>
</tr>
<tr>
<td>- Nivritti</td>
<td>- Surrounded by sense objects.</td>
</tr>
<tr>
<td></td>
<td>- Pravirti</td>
</tr>
<tr>
<td></td>
<td>- Sangaratova</td>
</tr>
</tbody>
</table>
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.

Taittriya Upanishad:

- 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.
- Brahmanī 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:

<table>
<thead>
<tr>
<th>Agyani</th>
<th>Jnani</th>
</tr>
</thead>
<tbody>
<tr>
<td>- In Samsara.</td>
<td>- Has hold on Brahman.</td>
</tr>
<tr>
<td>- Bound to the changing world.</td>
<td>- Has chain in hand.</td>
</tr>
<tr>
<td></td>
<td>- Free – Moksha.</td>
</tr>
</tbody>
</table>

- Both in the same world.
- Repeats thrice to indicate it is Unconditional, continuous Ananda.
Verse 20:

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.

<table>
<thead>
<tr>
<th>Title</th>
<th>Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahabharata</td>
<td>1,00,000 Verses</td>
</tr>
<tr>
<td>Ramayana</td>
<td>24,000 Verses</td>
</tr>
<tr>
<td>Bagawatam</td>
<td>18,000 Verses</td>
</tr>
<tr>
<td>Rig Veda</td>
<td>10,000 Verses</td>
</tr>
</tbody>
</table>
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)

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.

- Obstacles in spirituality
  - From oneself
  - Known external factors
  - Unknown external factors
• 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
धूमेनाग्निरिवावृत्ता: || १८-४८||

sahajaṁ karma kaunteya
sadōṣamapi na tyajēt|
sarvārambha hi dōṣēṇa
dhūmēnāgnirivavrtāh || 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]

अच्छेयोऽयमदाह्योऽयम्
अच्छेयोऽशोष्य एव च
नित्यः सर्वगतः स्थापणः
अच्छोऽय्यं सनातनः || २-२४||

acchēdyō'yan adāhyō'yan
aklēdyō'sōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuh
acalō'yan sanātanaḥ || 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]
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]

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]

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:

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:

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 Tatha:
   • 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 Banana:
   • 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.

![Diagram of technical processes]

- (1) Anumana
- (2) Pratinjna
- (3) Hetu
- (6) Nigamana
- (5) Upayana
- (4) Drishtanta
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:

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.

<table>
<thead>
<tr>
<th>Ultimate substance</th>
<th>Behind all Names and Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gold</td>
<td>Chain, Bangle</td>
</tr>
<tr>
<td>Wood</td>
<td>Table, Chair</td>
</tr>
<tr>
<td>Water</td>
<td>Ponds, Glacier, Ocean</td>
</tr>
</tbody>
</table>
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:

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]

yogasthaḥ kuru karmāṇi
saṅgaṃ tyaktvā dhanañjaya |
siddhyasiddhyoḥ samā bhūtvā
samatvam 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:

चोट्यं वा परिहारो वा क्रियात्रं द्वैतभाषया ।
अद्वैतभाषया चोट्यं नास्ति नापि तदुत्तरम् ॥३९॥

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

Conclusion:

- Give up Bheda Buddhi.
Verse 25:

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.

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:**

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:**

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]

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.
2 Divisions

Friends

Favourable

Foes

Enemical

- 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:

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:

- **Obstacles to spiritual pursuit**
  - **External**
    - Can quit place
  - **Internal**
    - All the time there

- 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:

<table>
<thead>
<tr>
<th>Saha</th>
<th>Aham</th>
</tr>
</thead>
<tbody>
<tr>
<td>He</td>
<td>I am</td>
</tr>
</tbody>
</table>

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 ।
ज्ञानरत्नापहाराय तस्माज्जाग्रत जाग्रत ॥

kāmaḥ krodhaśca lobhaśca dehe tiṣṭhanti taskaraḥ |
jñānaratnāpahārāya tasmājāgrata 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:

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:

Dhyanam Sloka

- Shiva
- Vishnu Sahasranama
- Devi

- Shuddha Sphutikam...
- Shantakaram...
- Sinduranam...

Sri Rudram Laghunyasam:

शुद्धस्फटिक संड्काश्च त्रिनेत्रं पञ्च वक्तकम् । ।
गंगाधरं दशभुजं सर्वभरणं भूषितम्।।

śuddhasphaṭika saṅkāśaṃ trinetram pāṇca vaktrakam ।
ganāḍharaṁ dasabhujāṁ sarvābharaṇaḥ bhūṣitaṁ ।।

Vishnu Sahasranama:

ॐ नमो भगवते वासुदेवाय ।
शान्ताकारं भुजगशयनं पदनाथं सुरेशं ।
विश्वाधारं गंगासद्रशं मेघवर्णं शुभायं ।
लक्ष्मीकातिं कमलनायं योगिभिध्यानगम्यं ।
वन्दे विष्णु भवभयंहरं सर्वलोककेनाधृम्।। ॐ

om namo bhagavate vāsudevāya ।
saṁtākārāṁ bhujagaśayanam padmanābham suresham ।
viśvādhāraṁ gaganaśadṛṣaṁ meghavarṇaṁ śubhāṅgam ।
lakṣmīkāntaṁ kamalanaṁ yogibhirṛdhyaṅagamyaṁ ।
vande viṣṇum bhavabhayaḥaram sarvalokaśananātham।। ॐ
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

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) Dheyaam 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 शारीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः:
क्षेत्रज्ञ इति तद्विद्धः ॥ १३-२ ॥

śrībhagavān uvāca
idam śarīraṁ kauntēya
kṣētramītyabhidhīyatē|
ētadyō vētti taṁ prāhuḥ
kṣētraṁ ca iti taddviḍaḥ | | 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:

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.

Rama

- Lord
- Only pure source of Ananda, Nityaha.
- Unknowingly increase quota, overindulge, disease.

- Sense pleasures.
- Anitya Source of Ananda mixed with pain, diseases.
- Sense objects as source of Joy.
- Addiction comes.
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:

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

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 Lesha 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:

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.

<table>
<thead>
<tr>
<th>Permanent</th>
<th>Impermanent</th>
</tr>
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<tbody>
<tr>
<td>Spiritual being</td>
<td>Ownership, sense pleasures.</td>
</tr>
<tr>
<td>Can vote for this</td>
<td>Trapped.</td>
</tr>
<tr>
<td>Permanent</td>
<td>Impermanent</td>
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</tbody>
</table>
• 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, absorption 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.

6 Sadhanas advised

(1) Breathing control (2) Sensory control (3) Enquiry into what is eternal, not ephemeral

(6) Constant alertness (5) Samadhi (4) Practice mantra Japa
Verse 31:

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 to
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
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.

Thus a silly grammarian lost in rules cleansed of his narrow vision and shown the light by Shankara's apostles. [Verse 32]
Verse 33:

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, Nididhyasananam.
- 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.