SANKARA'S
BHAJA GOVINDAM
When righteousness declines throwing the world into chaos then the Lord of the worlds incarnates Himself in order to preserve the Laws although He is unborn. He is the protector of the righteous, pure, praised by all the Vedas the Lord of Vraja, the Refuge and the Director of the worlds—may He Śrī Kṛṣṇa become the object of my experience!

—from Śrīmad-Bhāgavatam
ŚANKARA'S

BHĀJA GOVINDAM

Text in Devanāgarī and Roman
with an English Translation
and Commentary

By

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Preface

This is the seventh in the Śankara Jayanti Series of publications. The work of Śankara selected here for translation and exposition is the popular hymn ‘Bhaja Govindam’. For the purpose of teaching the truths of Vedānta, Śankara has made use of several forms of literary composition, from vigorous prose to scintillating poetry. The present work is a simple and moving song, exhorting people to lead a God centred life. The fundamentals of Vedānta are taught here in plain and musical language. Hence the popular appeal of ‘Bhaja Govindam’. May this offering of mine—in the form of an expository edition of the Hymn to Govinda—please the great Teacher of the world, Śri Śankara!

I am grateful to my colleagues Dr V A Devasenapathi and Dr P K. Sundaram for reading through the proofs, to Messrs. Ganesh & Co., Madras, for sponsoring this publication, and to the G S Press, Madras, for quick and efficient execution of the printing.

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April 17 1962

T M P MAHADEVAN
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Introduction

There is a story attached to the composition of the present Hymn Acārya Śankara, it is said, was walking along a street in Vārānasi, one day, accompanied by his disciples. He heard the sound of grammatical rules being recited by an old scholar. Taking pity on the scholar, he went up to him and advised him not to waste his time on grammar but to turn his mind to God in worship and adoration. The Hymn to Govinda was composed on this occasion. Besides the refrain of the song beginning with the words ‘bhaja govindam’, Śankara is stated to have sung twelve verses, hence the hymn bears the title ‘Dvāḍaśa-mañjarikā-stotra’ (A hymn which is a bunch of twelve verse-blossoms). The fourteen disciples who were with the Master, then, are believed to have added one verse each; these fourteen verses are together called ‘Caturḍaśa-mañjarikā-stotra’ (A hymn which is a bunch of fourteen verse-blossoms). In some editions, the two sets are given separately, with a verse added at the end of each
wherein the authorship and the occasion are mentioned. Apart from minor variant readings, there are quite a few variations among the editions. One half of a verse, in some cases, is combined with a half of another verse. The order in which the verses appear is not quite the same in all the editions. Certain additional verses also occur in the generally accepted form of the hymn. These additions are sometimes referred to as the ‘surplus’ (ṣeṣa).

The text that is presented here follows the one printed in volume 18 (pages 62-69) of the Memorial Edition of The Works of Śrī Śankaracārya, published by Śrī Vani Vilas Press, Srirangam, with a few minor variant readings adopted from other printed editions. The text consists of thirty-one verses including the refrain beginning with the words ‘bhaja govindam’, and bears the title ‘Mohamudgara’ which means ‘the hammer that strikes at delusion’. Popularly the hymn is referred to as ‘Bhaja Govindam’.

There is a manuscript commentary, Dvādaśamañjarikā-vivaraṇa, by one Svayamprakāśa Svāmin (Government Oriental Manus-
scripts Library, Madras; No. D. 10067). In the invocatory verses, the commentator Svayamprakāśa offers obeisance to Śrī Svapraprakāśa, the lord of the world (viśveśa), to Śrī Rāma, his chosen deity (ista), and to Śrī Gopāla-Yogindra, his preceptor. The first three invocatory verses read as follows:

(1) yatpāda-smaraṇam samasta-jagatām
sarvārthasiddhi-pradaṁ
yannāma-śravanam viśuddha-manasāṁ
jñāna-pradaṁ yogināṁ,
yatkārunya-katāksa-viksanam aho
samsāra-samtāranam tam viśveśam anantam ādyam amalam
śrī-svapraprakāśam bhaje.

(2) sarvādhāram anādhāram
sargasthityanta-kārinam,
sarvajñam karunāmūrtim
śrī rāmam śaranam bhaje.

(3) yatprasādād-aham sāksād-
īśvarānāṁ apiśvarah,
śrīmad-gopālayogindrāṁs
tān vande karunānīdhīṁ.

The next verse is in praise of Śrī Śaṅkara. Svayamprakāśa says here that his own words (in the form of the commentary) have be-
come valuable because of their connection with the Ācārya’s work, the Dvādāsa-mañjarikā, even as the drain-water becomes sacred when it joins the Gangā

ācāryakṛti-sambandhān-madvākyam
ślaghyam eva hit,
rathyodakam yatha gangāpravāha-
patanac-chubham

According to Svayamprakāśa, the Dvādāsa-mañjarikā is a prakarana work, a manual of Advaita-Vedanta. He does not call it a stotra (hymn). It is significant that the refrain beginning with the words ‘bhaja govindam’ is not found in the manuscript commentary. Nor is there any reference to the grammarian and his recitation. In some printed editions, as already stated, there is a verse added at the end of the twelve verses attributed to Śankara (thirteen including the refrain), wherein are mentioned the authorship and the occasion of the composition. The verse reads thus

dvādāsa-mañjarikābhūr-āśesah
kathito vayākaranasāyasah,
upadesaḥbhūd vidyānīpunaih
śrīmacchaṁkarabhagavaccaranaṁ
[Through the twelve verse-blossoms, all this entire teaching was imparted to the grammarian by the most wise Śrī Śankara-bhagavat-pāda]

Instead of the above verse, Svayamprakāśa has the following —

dvādaśamañjarikābhur-āsesah
śisyānāṁ kathito hyupadeśah,
yesān-naiva karoti vivekaṁ
te pacyante narakam anekam.

[Through the twelve verse-blossoms, the entire teaching was imparted to the disciples Those for whom this teaching does not bring discriminative wisdom will suffer in many a hell]

Svayamprakāśa’s commentary is on exactly twelve verses. The verses occur in the following order 2, 29, 8, 4, 11, 3, 18, 26, 12, 13, 24 ab + 25 cd, and 17 (These numbers refer to the places of the verses in the present edition) Hence the title Dvādaśamañjarikā does strictly apply to this collection. Explaining the meaning of the title, Svayamprakāśa says: Just as a cluster of blossoms pleases the mind by a mere look, so also this manual purifies the mind by mere study through generating
detachment and knowledge. Or, just as a cluster of blossoms pleases the bees through honey, even so this manual brings satisfaction to the disciples. Hence the comparison of the manual to a cluster of blossoms is quite apt (yathā mañjarikāvalokanamātrena cittam prasādayati, evam prakaranam api śravana-matrād eva vairāgyajñānadvārā cittam prasādayati athavā mañjarī makarandadvarā yathā bhramarān prīnayati, tathā śisyān prīnayati tasmān mañjarisāmyam prakara-nasyopapannam eva)

The method of exposition that a teacher adopts when he has to instruct his pupils is quite different from the one which he employs in order to convince or silence his opponents. Instruction (upadeśa) is different from disputation (vāda). The present manual is of the nature of instruction designed for the disciple. The word śisya (disciple, pupil) means he who is taught by the teacher, he who becomes distinguished through knowledge of the texts, from the outward-turned individual that he was earlier, he who restrains the activity of the sense organs, etc (Svayamprakāśa · śiksyaiva iti sisyah, athavā śisyate visisyate śastrādi-parijñānena bahūmukhāpeksayā iti
śisyah, athavā mandryādi-pravṛttim śiksāyatīti śisyah).

The disciples are of two grades—those with impure mind (vyākula-citta), and those with pure mind (avyakula-citta). A disciple of the first category has a mind which is endowed with bad tendencies, passions, attachments, etc., and is full of wild and vain imaginings. A disciple of the other category has no conceits—even those born of learning and good conduct—and no vanities, and is free from the habit of building castles in the air. Such a one gains release even by a single listening to the Vedāntic texts. But the other one has to first cleanse his mind and make it one-pointed through the practice of yoga, and only thereafter will he get enlightened through Vedānta.

The practitioner of yoga may acquire super-normal powers. But these have nothing to do with realization. It cannot be said that it is only he that has these powers and can curse or bless people, is capable of realizing the Self. These extra-normal abilities are the fruits of yoga. They have no connection with jñāna (wisdom). The jñāni may also be a yogi. That, however, is a different matter. Thus, says Svayamprakāśa, realization is only
through the study, etc., of Vedānta, the purification of the mind and meditation are but auxiliaries.

The present work is not meant for the disputants because it does not contain any dialectic. The Materialists (Cārvākas), etc., do not accept the authority of Scripture. With reference to them, Svayamprakāśa relates the story of the man who, deprived of his nose, set about preaching: ‘Lo, you may behold the heavenly worlds if you cut off your nose! Come, follow me and enjoy looking at these worlds!’ Some did follow him only to get disappointed. The disputes among the followers of the different schools, the commentator compares to the barkings of a dog at its own reflections in a hall of mirrors. So, the disciple is taught, there is no use in disputation. Advaita means ‘non-quarrel’. Let one first acquire faith in the teacher and the teaching. It is this which will lead one to perfection. The present work is admirably suited to instruct the disciples in the fundamentals of Vedānta. The omniscient Lord incarnated himself in the form of Sankarācārya, observes Svayamprakāśa, and first and foremost taught dispassion which is the means to knowledge, and in this composi-
tion, he addresses the disciple who is his own external life and mind as it were, as ‘O fool!’, even as a father would his son, out of great compassion (bhagavān sarvajñah śankarācāryarūpam avatīrya prathamam jñānasādhana vaivṛtāgyam upadīsan paramakārunikatvena piteva svatanayam bahihprānacīttaṁ sisyam sambodhayati—mūdha . . . . . iti).
Bhaja Govindam  
(Moha-mudgara)

[1]

भज गोविन्दं भज गोविन्दं  
भज गोविन्दं सूढ़मते ।
संप्राप्ते सन्निहिते काले  
न हि न हि रक्षति इत्रक्रुरणे ॥

bhaja govindam bhaja govindam  
bhaja govindam mudhamate,  
samprapte sannihite kaile  
na hi na hi raksati dukrnikaranena

Adore the Lord, adore the Lord, adore the 
Lord, O fool! When the appointed time (for 
departure) comes, the repetition of grammati-
cal rules will not, indeed, save you

This is the refrain of the hymn, and is sung at 
the end of every one of the other verses, as at the 
commencement of the hymn. As we have already 
noted in the Introduction this does not occur in  
Svayamprakasa's commentary

Here the disciple is asked to occupy his mind 
with God rather than with such secular pursuits
as the learning of grammatical rules. The grammatical formula mentioned here, dukrākarane, is from the Dhātupāṭha in Pāṇini's work on grammar. It stands for all grammatical formulas, and, in fact, for all secular pursuits that do not involve any occupation with God. In the Chāndogya Upanisad, the story is told of Narada seeking instruction from Sanatkumara. Sanatkumara asks Narada to tell him first what he knows already. Narada gives a long list of the sciences and arts beginning with the four Vedas and going down to snake-charming and the fine arts. In this list a high place is given to grammar which is described as the Veda of the Vedas. It is so called because it is through grammar that one understands the Vedas by analyzing the words, etc. (Śankara vyakaranena hi padādi-vibhāgasah rgyedadayo niāyante) But all the disciplines, of which Narada is a master, are characterized by Sanatkumāra as being but names. The Infinite, bhūman, exceeds these, it is in the Infinite that true happiness lies, not in the finite. Thus, grammar may be useful as a means for understanding the truth. But it ought not to be made an end in itself.

What would grammatical knowledge do when death comes? If even expertise in grammar or linguistic analysis will not give solace to one at the time of death, what will other disciplines do? What, then, should one do? Śankara's answer as is the answer of every sage-teacher, is Adore the
Lord! Bhagavān Ramana says in the Ulludu Nārpadu (Forty Verses on Existence): those people who have intense fear of death seek as their refuge only the feet of the great Lord, who is without death and birth.* Attachment to what perishes is not the way to release, devotion to the Imperishable can be the only means. To imagine that the finite goods will save one is a delusion. Such a one's mind is deluded, he is a fool (mūdhhamāt).

It is also a delusion to postpone thinking of God to the time of death. The thoughts that are dominant in one's life—it is these that will recur at the end. It is not possible to turn one's mind to God when death approaches, if one has not prepared oneself for it through repeated worship and devotion. Śrī Kṛṣṇa declares in the Bhagavad-gītā (vv, 5) 'And, at the time of death, he who remembers Me alone and departs, leaving the body, attains My being, here there is no doubt.' The force of the word And (ca) is that unless one has been remembering God earlier, one cannot remember Him at the time of death. As Sankarānanda explains, 'even earlier, and at the time of death' (pūrvam apy antakāle ca).

The name of God chosen for adoration in the present hymn is Govinda. Any other name of God will suit as well. A seer of the Rgveda

*See the present writer's Ramana Maharshi and His Philosophy of Existence (Śrī Ramanasramam, Tiruvannamalai, 1949), pp 28 ff
proclaims 'The truth is one, and the sages call it by various names, they call it Indra, Yama, or Matarisvan' (I, clxv, 46) Śrī Krṣṇa says in the Bhagavad-gītā (vii, 21) 'Whichever devotee desires to worship whichever form of the deity with faith,—the particular mode of faith of that particular devotee, I strengthen' Śankarānanda, commenting on this verse, observes any form of the deity may be worshipped, it may be Śiva, Viṣṇu, Indra, or any other (svam vā viṣṇum vāpiṇḍram anyam va)

Govinda is one of the names by which Śrī Krṣṇa is known. The name occurs twice in the Viṣṇuśaḥsranāma (verses 33 and 71). In his commentary on this work, Śankara gives the following meanings to the word Govinda. (1) He who finds or knows the earth, (2) He who is the lord of cattle, (3) He who confers speech, and (4) He who is known through the Vedānta texts. Explaining the meaning of the term Govinda occurring in the Bhagavadgītā, n. 9, Śankarānanda says, 'Govinda is so called because He is obtainable through the Vedānta texts alone' (gobhir vedānta vai vākiya eva vinyate labhyata iti govindah). In the light of these explanations it is clear, Govinda stands for the highest reality, the ground of existence, the goal of life, in a word, God.

The word bhaja means 'adoration, service, worship' (bhaja sevayam). It indicates all the nine
grades of devotion (1) listening to the glory of God (sravana), (2) singing the praise of God (kirtana), (3) thinking of God (smarana), (4) adoring the feet of God (pādasevāna), (5) offering worship to God (arcana), (6) making obeisance to God (vandana), (7) servitude to God (dasya), (8) friendship with God (sakhyā), and (9) self gift to God (atmanivedana)

The repetition of the phrase ‘bhaja govindam’ thrice is for the sake of emphasis

[2]

मुढा जहीहि धनागमतः
करु सद्भुद्धि मनसि वित्त्वाम् ।
यद्भभसे नितकमोपाचं
विचं तेन विनोदय चित्तम् ॥

mūḍha jahīhi dhanāgamatrasnāṁ
kurū sadbuddhim manasi vitrnāṁ,
yal-labhase nyakarmopattam
vittam tena vinodaya cittam

O fool! leave off the desire for accumulation of wealth, create in the mind thoughts about Reality, devoid of passion. What you get—i.e. what you have achieved through your past deeds—with that, satisfy your mind.

One of the desires that depresses man and de-
grades him is the desire for wealth. Attachment to property is the source of endless worry. There is travail in acquiring property, there is strain in preserving it, and there is pain when it is lost. It is foolish to imagine that wealth will bring in happiness. Man is not satisfied with any amount of wealth (Kaṭha Upanisad, 1, 27, na vittena tarpanīyo manusyah). In the world, it is not observed that the gain of wealth affords contentment to any (Śankara na hi loke vittalābhah kasyacit trptikaro ċrstaḥ). In the Brhadaranyaka Upanisad, Maitreyī puts this question to her husband Yājñavalkya ‘Sir, if this entire earth filled with wealth were mine, would I be immortal through that?’ Yājñavalkya replies “No”, and adds “Your life will be just like that of people of means, but there is no hope of immortality through wealth” (amṛtatvasya tu nāsāsti vittena II, iv, 2). Even conceptually (manasapi), says Śankara, there is no hope of immortality through wealth-produced work. In his Vārtika on the present text, Sureśvara makes Maitreyī ask Yājñavalkya ‘If wealth makes for immortality, why do you want to give it away?’ Work, dependent on wealth, cannot be the means to release, even as fire is not the remedy for burning (na karma kāram mukter nāgns tāpaṣya bhēṣajam). And so, Maitreyī’s request to her husband is ‘Please do not give me the material wealth that perishes. That Wealth which has no beginning, middle, nor end, that Wealth which does not get depleted through enjoyment,—let that Wealth alone be given’.
nādir nānto na madhyam vā yasya vittasya
divyate,
bhoge na ca kṣayam yāti tadeva vasu
dīyatam

In the present verse of the Bhaja Govindam, Śankara reminds us of the futility of accumulation of material wealth. Passionate attachments vitiate the mind and render it unfit to receive the light of truth. Hence, the passions should be removed from the mind. One should cultivate dispassion and detachment. Non-thirst (vītrṣṇa) should take the place of thirst (ṭṛṣṇa). When the mind has been emptied of all its passions and attachments with what should it be filled? The answer is with meditations on Reality, with thoughts about the Real (sat). The Real is that which is not altered by time, it is the eternal Self, the supreme God Brahma. Brahma is eternal, pure of the nature of consciousness, ever free, it is the truth subtle, pure existence, all pervading, non-dual and the ocean of bliss. These ten expressions are used (in the Saṃkṣepa-saṅgīraka) to indicate the nature of Reality.

The meaning of the present verse, so far, is leaving off the three desires (for son, wealth, and the world), be engaged diligently in listening to the Vedanta texts, reflecting on their meaning, and meditating on their truth (Svayamprakāsa eṣa-nātrayam pariyajya śravaṇa maṇana-nididhyāyān-adidīśalo bhava ity arthah).

If one has to give up acquiring wealth, how is
one to live, it may be asked. The reply is let him live with whatever comes to him as a result of his past karma. Let him offer the fruits of his present deeds to God, so that his mind may become pure. Let him subsist on whatever comes his way, without coveting.

The present verse, as we have seen, is the first in the text given in Svayamprakāśa's commentary. Usually at the commencement of a work, the author offers obeisance to the chosen deity or preceptor, and indicates the subject-matter, aim, etc., of the work. According to Svayamprakāśa, Śankara the author of this work does this by using the word sat (in kuru sad-buddhim). By this word, observes the commentator, Śankara performs the mangalacarana of the form of remembering the nature of the Self (svarūpānusandhānalaksanam). Thus, he follows the tradition in this regard and sets an example to others, although he himself has no use for such a formality, since he is an incarnation of Lord Śiva Bhagavān Śankarācārya is the foremost among the cultured (sūtāgranir bhagavan Śankarācāryah), the present work, like the others is for the sake of protecting the good people and the good life (sādhuṣāna-pampalanārtatham), which is the purpose of an āvatāra (incarnation). Moreover, being the ideal teacher, he practises what he teaches through precept, and it is thus that he seeks to set others on the road to good life. Hence at the commencement of this work, he meditates on the supreme
Reality by employing the word sat (paramahamsa-pururajakaśācāryatvād ācāryocita-dharma eva prat-vyate)

Here an objection may be raised According to Advaita, there is no duality, no world or people to be saved, no teacher or preceptor who could save Since there is no world apart from oneself, what is to be saved, and who is to save? If it be said that we have to postulate an illusory world, and then admit that it is to be saved, such an explanation, says the objector, is not at all intelligible When it is said that the world is illusory, what is meant is that the world is not (tasya mithyabhūtasya nasyā-tapasparāpyāyatvāt) Is there any sense in instructing the dream-world? To a man who has woken up from a dream, of what use is the wedding ceremony performed in the dream?

The reply to this objection is as follows from the standpoint of the pupil who experiences bondage and seeks to have it removed, the teaching is not meaningless From this standpoint, the distinctions of God and the world, of preceptor and pupil, caused by nescience, are all quite meaningful When the wisdom-light dawns, then, of course, there is no duality, no world To such a one, all this is a dream, but not to the unenlightened

The subject-matter of the present work, as of all works on Vedānta, is Brahman that is now unknown, and the aim or goal is the gaining of
Brahman-knowledge (ajñātam brahma visayam; ajñātam brahma prayojaram)

[3]

नारीतनभरनामीदेशं
द्द्वा मा गा मोहावेशम्।
एतनमांसवसादिविकारं
मनसि विचिन्तय वारं वारम्॥

nārīstanabharanābhīdeśam
drṣṭvā mā gā mohāveśam,
etan-māmsavasādi-vikāram
manasi vicintaya vāram vāram

Seeing the seductive female form, do not fall a prey to frenzied delusion That (female form) is (but) a modification of flesh and fat. Think well thus in your mind again and again.

The cultivation of dispassion (vairagya) is quite essential for one who seeks Self-knowledge Unless one turns away from the path of pleasure (preyas), one cannot gain the good (sreyas). In the previous verse, the pursuit of wealth for the sake of wealth was deprecated. In the present one, the disciple is warned against the snares of carnal pleasure. The intention here is not to decry womanhood. Women are not debarred from Vedantic knowledge. There have been great jñānīs even among women, says Śankara, in his
commentary on the Māṇḍūkya-kārīka. What he
teaches in the present verse, therefore, is that the
passionate desire for the flesh of a woman does
great harm to a man. The same would be true
of a woman’s desire for sensual pleasure. If man
and woman consider each other to be but a tool
for enjoyment, then each degrades the other.

Carnal desire is compared to an evil spirit,
by Svayamprakāsa. When one is possessed by it,
one ceases to be oneself. By incantation this evil
spirit should be exorcised, the incantation in this
case is discrimination (tam drṣṭaḥ pūṣaṇa-grasta
iva mohagrasto ma bhava vivekamantrena ucca-
taya); “Discriminate and discern that there is no
happiness in the objects of enjoyment.” The tech-
nique of such discrimination is called pratipakṣa-
bhāvana in the Yoga system. It consists in contem-
plating the opposite “If an object fascinates you,
look at the opposite side of the object, its ephemeral
and unworthy nature, the harm it does, the evil it
involves, and extricate yourself from it.” Contem-
plating thus only once may not be enough. One may
be deluded again and again on account of the past:
habits and tendencies. So, one should contemplate
again and again till dispassion is generated
“Think in your mind repeatedly of the defective
side of the object of pleasure” (punah punah
manasi dosam cintaya, aṃvartaya).

* See Readings from Śankara (Part Two) (Jayanti Series:
No 6, Ganesh & Co Madras 1951), pp 134 5
The present verse appears as the sixth verse in Svayamprakāsa's text. So, he elaborately discusses the question as to why there should be a discourse on dispassion after jñāna has been taught. In jñāna also there are grades. In the case of some jñānis there may be lack of dispassion. Some may be active, and may not be free from misery. In the experience of Brahman-bliss there may be grades. In some modes of the mind, the consciousness-aspect of Brahman alone is manifest, in some others, the bliss-aspect too is manifest. And, in accordance with the relative purity of the mental modes, there may be differences in the degree of bliss-manifestation. These matters are clearly explained by Vidyāranya in his Pañcadasī. Svayamprakāsa draws our attention to this explanation. In short, it is this dispassion (vairāgya), knowledge (bodha), and sense-control (uparāma) are mutually helpful to one another. Mostly they are found together. In some cases, however, they may not be together. Hence, the conclusion of Svayamprakāsa is that a discourse on dispassion can never be out of place.

[4]

नलिनीदुर्गतजलमतितरसं
तद्विजीतमतिशयचपलम्।
विद्वि व्याध्यभिमानग्रस्तः
लोकं शोकहतं च समस्तम्॥
nalinīdalagatajalam atitaralam¹
tadvay-jīvitam atiśayacapalam,
viddhī vyādhy-abhimāna-grastam
lokam śokahatam ca samastam

The water on the lotus-leaf is very unsteady, so also is life extremely unstable.
Know that the entire world is devoured by disease and conceit, and smitten with sorrow.

Here is pratipakṣa-bhavana (contemplation of the opposite) in regard to life in general and the world.
The first lesson that contemplation on the nature of life yields is that life is fleeting.
Life is as unsteady as a particle of water on a lotus-leaf.
It is as inconstant as the clouds or as the water kept in a leaky pot (jaladharapatala-bhinnalumbhodaka-
avat pratiksanam vināsi).
Since life is so uncertain, one should not postpone endeavour in the direction of Self-knowledge.
Svayamprakāśa says “Leave off the false imagination that life is dependable, and begin early to strive for Self-knowledge.
Like a cow which comes to grief by chewing the cud when it ought to graze, do not waste your time and later on repent.
Just as a cat does not spare a weeping rat, so also Death will not leave you, taking pity on you, when the time comes” (tasmat ciraṣṭhāyītī bhrāntum partyajya atmayāne prayatnam sirgrom eva kuru trnasvākarana-kāle roman-
tham kurvan pasuriva paścād-anartham ma bhaja.

¹ Svayamprakāsa jala-lava-taralam
rudantam mūṣikam mārjāra iva antakas tvām
drṣtvā na dayaluh bhavet) So, one must begin
even now to pursue the path of Self-knowledge
The Self must be realized here even while living
“If here one knows it”, declares the Kena Upanisad,
then there is truth, and if here one knows it not,
great is the destruction” (11, 5)

Even as life is, the world too is full of misery,
and is inconstant. Not only this world, but the
other worlds also. Physical disease and mental
conceit hold the world in their grip. As the Buddha
declared, “All is misery, misery, all is momentary,
momentary” (sarvam duḥkhham duḥkhham, sarvam
ksanikam ksanikam) Everything other than
Brahman is affected by defects. Even heavenly
enjoyment is transitory. So, one should not trust
what is finite and perishing, one should make haste
to turn one’s mind and being towards Brahman

[5]

यावद्विद्विजोपार्जनसत्कायः
स्तायगृहिजपरिवारो रक्तः ।
पश्चात्जीवितं जर्जर्देहे
वार्तं कोषिपि न पृच्छति गैहे ॥

yāvad-vittopārjana-saktas-
tāvan-nīya-parvāro raktah,
paścāy-jīvati jarjara-dehe
vārtām ko’pi na precchati gehe.
As long as you have the ability to earn money, so long will your dependents be attached to you. After that, when you live with an infirm body, no one would even speak to you a word.

Unfortunately, it is a money-centred world in which we live. An individual is respected and sought after, usually, so long as he has the power of the purse. The dependents attach themselves to the wage-earner and the money-getter in their own self-interest. But as soon as the person on whom they depend is deprived of his economic power, either due to old age or other circumstances, they leave him to his fate. The disabilities of old age are well known. When penury is added to these, life becomes an unbearable burden.

Such a state of things will, however, become a blessing in disguise, if one contemplates its significance and develops dispassion. This will enable one to cease relying on earthly props, and turn to the path of Self-knowledge.

[6]

यावत्यपनो निवसति देहे
तावतपूज्जति कुशल गेहे ।
गतवति वायौ देहापाये
भायर्थ बिभ्यति तस्मिन्नकाये ॥
yāvat-pavano nivasati dehe
tāvat-prcchati kuśalam gehe,
gatavati vāyau dehāpāye
bhāryā bibhyati tasmin kāye

As long as there is breath in the body, so long do people in the household ask about one's welfare. Once the breath leaves, on the destruction of the body, the dependents dread that very same body.

This, again, is a verse designed to generate dispassion in the mind of the disciple. It is astounding that there is so much of body-worship in the human world. What an amount of time and energy is wasted in the glorification of the body! Turn where one may, one discerns plenty of evidence for the cult of the physical body. But this is a demoniacal cult. In the Upanisadic story of Indra-Vīrocanā, Vīrocanā, the chief of the demons, understood Prajāpati as teaching that the body was the self. He attired himself in Sunday clothes, embellished himself with fine ornaments, and looked at his own reflection in a pool of water. He was mightily pleased, and went back to his kind in order to preach that there was nothing greater than the body.

But let us pause and reflect on the constitution and value of the body. The market value of the average man, according to an American Professor,
When the body is dead, not only does it have no value, it becomes a positive disvalue. Even the so called near and dear ones are afraid to go near the dead body. One should meditate on this phenomenon and become free from attachment to the body.

When a boy, one is attached to sport; when a youth, one is attached to a young woman, when old, one is attached to anxiety, to the supreme Brahman, no one, alas, is attached.

A man’s attachments change from time to time. His obsessions vary in accordance with different

1 Some editions para me
periods of life. In his childhood, his preoccupation is with toys and trinkets. He lives in the play-world, and gives himself up to sport. As an adult, he becomes a denizen of the world of romance—Courtship, chivalry, carnal enjoyment occupy his attention. When a man grows old and decrepit, feelings of anxiety, dread, and fear take possession of him. Thus the average individual leads an abnormal life from the start to the finish. He is not himself, he is always something other than himself. His playthings, his family, his worries.

It is seldom that a man is drawn to the inner Self, Brahman. As the Katha Upanisad (iv, 1) puts it, "The self-existent God pierced the openings of the senses outward; therefore, one looks outward, not within oneself. But the wise one (rare as such a one is) turns his eye within and beholds the inner Self, desiring immortality." Although such expressions as attachment and desire are used with reference to the Brahman-Self, these do not carry their ordinary meaning. One is not attached to Brahman as one is attached to finite objects. One does not desire Brahman as one desires things. As Suresvara observes in the Sambandhavārtika, what is called 'desire for mokṣa' is an interest in the eternal Self brought about by discrimination. It is not narrow attachment or blind and unthinking desire.

Verses 5, 6 and 7 do not appear in Śāyamprakāśa's text.
का ते कान्ता कस्ते पुत्रः
संसारोपयमतीर्थ निचितः।
कस्य त्वं कः कुत आयतं-
स्तृचं चिन्तय वदिह भ्रातः॥

$kā te kāntā kaste putrah$  
$samsāro'yam atīva vicitrah,$  
$kasya tvam kah kuta āyātas-$  
$tattvam cintaya tadiha,¹ bhrātah²$

Who is your wife? Who is your son? Exceedingly wonderful, indeed, is this empirical process! Of whom are you? Who are you? Whence have you come? O brother, think of that truth here

Family relations and the institution of the household have only a limited value. They have value in so far as they serve to liberate the individual from ego-centred existence. But when they have served their purpose, they must be left behind. Family is the home of trial and testing, it is not one's destination. Hence the teacher seeks to instil in the mind of the disciple a sense of detachment. The disciple should outgrow narrow attachments to

1 Other readings tadidam, yadidam
2 bhrāntah, bhranta
kindred and clan. This does not mean that he should be cruel to them or hate them, nor even that he should be callous to their interests. What it means is that he should no longer regard them as his property, nor himself as their property. It is those who have a narrow outlook that make a distinction between their own and others. The great ones consider the entire world to be their household.

The present verse teaches a method whereby one may cultivate a sense of detachment. It is the method of discrimination, inquiry. Let one inquire who is wife, who is son? Wifehood, sonship, etc., are superimpositions. The lady was not wife before marriage. She will cease to be so after sometime. Where was the son before his birth? What happens to him if he dies or is disinherited? When one inquires into the truth, there are no son, etc., in reality (vicāryamane tattvadrṣṭyā putrādayo na santī) Wife, son, etc., appear on account of māyā even as the dream wife, son, etc., do. What is called empirical life is a wonder. The world of plurality is an appearance in the non-dual, unconditioned, immutable Self, even as the shape of a vault, blue colour, etc., are appearances in the sky. On inquiry it will be found that no one is no one’s kin (kāntāputrādayah saṃpradṛśta-kāntāputrī- divat māyāraśāt pratiyante samsārasya vaikāryam nāma asange advitiye nirvikāre pratiyama- mānatvāt utyati talamaliniādvat pratitimātram vicāryamāne na kasyāpi kascid bandhuh)
Let one meditate on the truth about oneself. To whom or to what does one belong? Whence does one come? What is one's parentage? What is one's source? The empirical being that one identifies oneself with is an appearance occasioned by mayā. For the true Self, there is no cause nor source.

Adopting the reading 'tadidam' (that is this), Svayamprakasa interprets it as meaning the major text 'tat tvam asi' (that thou art). The meaning of the last line, then would be Meditate on the truth of the major text 'that thou art' The express sense of 'that' is God, the express sense of 'thou' is the individual soul. But the implied sense of both the words is the unconditioned non-dual Self (tad idam-ity-anena tattvamasitā mahavak-yarthah pratipādyate vyastisamaśti ajana-dvaya parītyāge kevala-caitanyam tattvamasitā vakyārtho bhavati)

[9]

सत्सङ्गत्वे निस्सङ्गत्वं
निस्सङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निर्योगित्वं
निर्योगित्वे जीवन्मुक्तिः ॥

satsangatve nissangatvam
nissangatve nirmohatvam,
Through the company of the good, there arises non-attachment, through non-attachment, there arises freedom from delusion; through delusionlessness, there arises stead-fastness, through steadfastness, there arises liberation in life.

It is the association with the objects of sense that causes evil. The Bhagavadgita (11, 62-63) vividly describes the links that connect sense-objects with destruction through evil. In a man that contemplates sense objects, attachment thereto is born, from attachment arises desire, from desire, anger, from anger is born delusion, from delusion, there arises the loss of good memory, from this loss, there comes about the destruction of the intellect, through this, the man perishes. It is the bad company that one keeps that leads him to his doom. The road that takes one to sense gratification is a stultifying downward path, although it looks attractive at the first sight. To imagine that one would come to good by pursuing this path is as foolish as to think that one would gain immortality by drinking poison (Śankarānanda visam pibato'maratvamiva asanmārge praviṣṭasya sadgatir na sambha-vati).

1 Some editions niścalatave
In the present verse, the way out of this impasse is shown. Just as one removes the thorn that has entered into one’s flesh with the help of another thorn, one may rid oneself of bad associations through association with the good—good people, good thoughts, good deeds. While association with sense-objects reinforces bondage—the more the association, the stronger the attachment—, association with the good promotes detachment. Since attachment is the parent of delusion, detachment begets the opposite of delusion, viz. wisdom. When one is free from delusion, one becomes steadfast in wisdom (sthitā prajñā). Such a one is firm in the wisdom of the form ‘I am Brahman’. He is free from the three root-desires, viz. desire for son, desire for wealth, and desire for the worlds. He is one who has renounced these. He enjoys in the Self, he sports in the Self (Śankara on the Gītā, 11, 54-55). sthitā pratisthā aham asmi param brahma iti prajñā yasya sah. sthitā prajñāḥ tyaktaputra-vittalokaisanah samnyāsi ātmaraṁ ātmakrutah sthitaprajñāḥ.) Such a one is a jivanmukta (one liberated while living). The continuance of the body is not a hindrance to mokṣa. Śankara observes in his commentary on the Brahma-sūtras, “How can anyone object to the heart-felt experience of one as possessing Brahman-knowledge even while tenanting a body?” (katham hy ekasya sva-hṛdaya-pratyayam brahma vedanaṁ deha-dhāranam ca apareṇa pratikṣeptum śakyate)
Bhagavān Ramana has rendered this verse into a stanza in Tamil, which is the first in his supplement (Anubandha) to Forty Verses on Existence (Ulladu Nāṟṟpadu). The following is an English translation:

"By association with the good (the real, the true), attachment to the world will go, when attachment goes, the modification of the mind (with its cause, māyā) will be destroyed, those who are free from mental modification are those who are one with the changeless (reality), they are those who have attained release while living (in the body) Cherish their company."*

[v10]

चयसि गते कः कामविकारः
शुष्के नीरे कः कासारः ॥
क्षीणे नित्ये कः परिगो
झाले तर्चे कः संसारः ॥

vayasi gate kah kāmavikaraḥ
suske nīre kah kāśāraḥ,
ksesne nīte kah paraṅgo
jñāte tattve kah samsāraḥ.
lake is there? When the money is gone, what dependents are there? When the truth is known, what empirical process is there?

Here are four epigrams to illustrate the truth that when the cause is removed the effect perishes, so that when the ground is taken away the consequence cannot stand.

The lustful attitudes go with a youthful nature. When youthfulness leaves the body, these also disappear. It has already been stated, when a youth one is attached to a youth (see verse 7).

The next epigram offers an illustration: if a lake is the water, and not the bund, when there is no lake

What draws dependents to one? When that gets depleted, the dependents depart (see verse 5).

The cause of the empirical misfortune is ignorance about the truth of the cosmos, that engenders the perception of the illusion of the world. Consequent misery. When it is seen that there is no cycle of birth and death.

Verses 9 and 10 do not occur in the text.
[11]

Do not be proud of wealth, kindred, and youth. Time takes away all these in a moment. Leaving aside this entire (world) which is of the nature of an illusion, and knowing the state of Brahman, enter into it.

What binds man to the empirical process are his false conceits born of ignorance. He is deluded into thinking, feeling, and acting in terms of `my property, my people, my youth', etc., as if these are really his and will save him. These cannot even stand against time, being ephemeral. What is the use of trusting them? Conceit is an obstacle to knowledge and so one should give it up completely (abhimānasya jñānapratibandhatvāt sākalyena tām parityajā). Wealth, kindred, and
youth are the tools for sense-enjoyment. But, we have seen that such enjoyment ends only in evil. So, one should not feel proud on account of wealth, etc. Wealth is notorious for its inconstancy. People follow the way of wealth. Youth does not last very long. Who but a fool would cling to them?

This world is an illusory appearance. The following is the inference proving the illusory nature of the world: this world is illusory, because it is an object of experience, like nacre silver (idam jagam-mithya, drsyatvat, suktikarupyavat). Hence, one should inquire into the nature of Brahman and realize it. Brahman nature is not alien to us. It is our own being. We are Brahman (it is not that we have to become it), even as Raghava was Visnu, Karna was a son of Kunti, and the tenth man, in the story of the ten travellers, was not lost in the river floods.

[12]

दिनयाम्निन्यौ साय प्रातः
शिशिरपसन्नो पुनरावातः ।
कालः क्रीडति गच्छत्यायु-
स्तद्धि न मुख्यावासाः ॥

dina-yamninyau sāyam prātah
śīśīr-pasaṇṇo punar-āvātaḥ,
kālaḥ kriḍati gacchaty-āyus-
tadapi na muṇcaty-āśāvāyuḥ
Day and night, dusk and dawn, winter and spring come repeatedly, Time sports, life is fleeting, yet one does not leave the winds of desire

Days and nights alternate, so do dawns and dusks, the seasons change, the years roll. The wheel of time, whose spokes these are, revolves incessantly and inexorably. With each revolution, life gets shorter; and even the longest life is short. Time plays with life, life is at time's mercy. But man does not realize this, and he builds for the future. Not remembering that life is fleeting, he goes on multiplying his desires in the hope of satisfying them. The sense-objects which he desires to possess, after all, are not worth the trouble which he puts himself to in order to gain them. The best of things turn to ashes in his mouth. Like the form of the golden deer which Mārica took in order to allure Sītā, the objects glitter and look fine in order to drag the unwary man into the quagmire of the world. So let us be vigilant and resist the temptation of the objects of desire. Let not the winds of desire carry us off our feet. Let us not fall a prey to the vicissitudes of time.
dvādasamañjarikābhir-asesah
kathito vaiyākaranaasyaisah,
upadeśo'bhuh vidyanipunaṁ
srīmacchankara bhagavaccaranaih

At the end of this, there is the following colophon

ut srī-guru-sankaravijaye srīmacchankara bhagavatpāda-vaiyakarana samvāde paramahamsa par-vrajakācaryavarya srīmacchankarācaryopadista-
dvādasamañjarikā-stotram

[13]

का ते कान्ता धनगतिचिन्ता
चातुर किं तप नारित नियता ।
त्रिजगति सज्जनसंगतिरेका
भवति भगवान्तररणे नौका ॥

kā te kāntā-dhana-gata-cintā¹
vātula kim tava nāsti niyantā,
triyagati sayjana-sangatir eka
bhavati bhavārnava-tarane naukā

Why worry about wife, wealth, etc., O crazy one, is there not for you the One who ordains? In the three worlds, it is only the association with good people that can serve as

1 Svayamprakasa kāntā-'dhara gata-cintā
THE BOAT THAT CAN CARRY ONE ACROSS THE SEA OF BIRTH (METEMPSYCHOSIS).

According to some editions, this is the first verse of the Caturdasamañjarikā-stotra said to be the joint composition of fourteen disciples of Śankara.

This particular verse is attributed to Padmapāda.

According to Svayamprakāśa, this is a constituent verse of the Dvādasamañjarikā, and so its author is Śankara. Introducing this verse, he says just as one may rouse a man asleep inside a burning house by beating, etc., and enable him to escape, even so the teacher, out of great compassion, again, makes the disciple understand (pradīpta-grhāntar gādha-suptam janam tādāyitvā calayitvā pādakarādina prabuddham bahir-nissārayati yathā, paramakārunikatvād ācāryaś tathā punah bodhayanti).

Of what avail are anxieties and cares about life, wealth, etc.? According to Svayamprakāśa’s reading, the meaning would be: why ruminate over the lips of your lady? By meditating on objects of sense, one is only wasting one’s time. From the metaphysical standpoint, such meditation is a punishable act. The teacher may well punish his disciple for this. He rebukes the disciple by calling him vātula, meaning ‘O crest-jewel among fools that constantly think of sense-objects’ (uṣayaparamūḍha-śīromane), and commands him to desist from this vain and evil meditation.
What is the remedy for this disease? How may one cross the sea of samsāra (metempsychosis)? One of the potent means is association with the good. Such association is a safe and sure boat which will transport one across the samsāra-sea. The good and wise ones repeatedly teach the need for cultivating devotion, knowledge, dispassion, etc. They are the great ones who remind us of this need again and again (tryajagati sajanānāṁ sangatih bhava evārnavah bhavarnavah samudraḥ tatrarane ekā mukhyā naukā bhavati bhakti-vīna-vairagyādi punah punah smarayanti bodhayanti ca mahāntah) Svayamprakāsa quotes a verse according to which quiescence (sama), inquiry (vieśra), contentment (santosa), and the company of the good (sadhu-samāgama) are the necessary means for gaining release (See verse 9)

[14]

jaṭīlo muni luṁchitakesah
kāśāyāmbarabahukrtavesah,
pasyannapi ca na pāyati mūḍho
hyudaranimittam bahukṛtavesah.

1 Vāni Vilas edition jaṭīli
The ascetic with matted locks, the one with his head shaven, the one with hairs pulled out one by one, the one who disguises himself variously with the ochre-coloured robes—such a one is a fool who, though seeing, does not see. Indeed, this varied disguise is for the sake of the belly.

This verse is ascribed to Totaka.

Here is an indictment of the pseudo sannyāsin, the one who has donned the garb of a yatī for the purpose of deluding the world. In the case of such a one, the insignia of renunciation do but become a trade mark. The tonsure of the head, matted locks, yellow robes—these and other features lose their significance if they are adopted for deceiving the people. While it may be the duty of the householder to honour a person if he merely bore the outer marks of renunciation such as the ochre-coloured robes and the monk's staff, the person who receives the honour, if he is not worthy of it, if he is an imposter, will go to perdition. He is like a character in a drama—and that too a professional who acts the part of a sannyāsin. Such a deportment becomes a means for livelihood, even as a factory uniform or military outfit does. Nay, it is much worse. In the case of the other professions there is correspondence between desert and dress, whereas in the case of the pseudo-sannyāsin there is no correlation at all. In the case of the
actor sannyāsin in a play, the audience knows that he is not a sannyāsin in life. The venom of the pseudo sannyāsin lies in the fact that he passes for a genuine sannyāsin. He sees the hollowness of it all, yet he does not want others to see it. The classical example of such a one was Rāvana who assumed the guise of a sannyāsin to carry Sītā away to Lanka.

[15]

अङ्गम गलित पलितम मुण्ड
दसानविहिनाम जातं तुण्डम।
वृद्धो याति मृहील्या दण्ड
तदपि न मुनिकत्य-अस्पिंदम।

angam galitam palitam mundam
dasanavīhinam jātam tundam,
vṛddho yati grhītvā dandam
tadapi na muñicaty-asāpindam

The body has become decrepit, the head has turned grey, the mouth has been rendered toothless, grasping a stick, the old man moves about. Even then, the mass of desires does not go

This verse is ascribed to Hastāmalaka.

The greatest tragedy of life is that the more one grows the more one grabs, that the desires multiply
with age. There is almost an inverse ratio between the dilapidation of the body and the filling of the mind with desires. Is it not tragic that when the body has become unfit for sense-enjoyment, the mind should crave for it? Sense-enjoyment has a double sting: it takes off the edge of the sense organs by making them blunt, it sets the mind afire by making the mind desire for more of the same enjoyment. The mind wants enjoyment, but the body cannot take it. Thus the individual is made to burn at both ends, he is roasted in his own desires. Desires are at the root of man's discomfort and disquiet. They are the sources of misery when they are fulfilled as well as when they are unfulfilled. By his own desires, man is bound.

[16]

अग्रे वहिन् प्रत्ये मानू
रात्रौ चुबुकसांतसंपिन्तानुः।
करतालभिक्षस्तत्तलासांस-
स्तदपि न मुञ्चत्याशापाशः।

agre vahniḥ prsthe bhanu
ratrau cubuka-samarpaṇa-jānuḥ,
karatālakhikṣas tarutalavāsas-
tadapi na muṇcaty-āṣāpāsah

In front, there is fire, at the back, there is the sun, in the night, (the ascetic sits) with the knees stuck to the chin, he receives alms
in his palms, and lives under the trees, yet the bondage of desire does not leave him

This verse is ascribed to Subodha

Verse 14 dealt with the pseudo sannyasam. The present verse tells us that mere asceticism, even where it is genuine will not do. We hear, in the Puraṇas, of Rakṣasas who performed severe penances for nefarious purposes. Even otherwise, austerities by themselves will not lead to release. One may starve the senses, but the mind may be extremely passionate. The Bhagavad gītā tells us that he is a hypocrite (mithyācāra) who merely restrains his organs of action but sits contemplating in his mind the sense objects (u 6). Examples of self-denial are not wanting today. Political parties, ideological alignments, scientific and technological pursuits, and training for space-travel—all require a great measure of austerity. But, do they lead to perfection and peace? Tapasya (austerity) may yield power, but this power may be used for gaining either good or bad ends. To avoid bad ends, one must become desireless. Desirelessness is the result of inquiry into the truth, it is the fruit of self-knowledge.

[17]

हृत्ये गज्यासागरागमनं

वत्परिपालनमथया दानम् ।

झानविहीनः सर्वमेतेन

मुक्ति न भजति जन्मशतेन ॥
kurute gangāsāgaragamanam
vrataparipālanam athavā dānam,
ijnānavihīnah sarvamatena
muktim na bhajati janmaśatena

One goes on a pilgrimage to the place
where the Gangā joins the sea,¹ or observes
the religious vows with care, or offers gifts
But if he be devoid of knowledge, he does not
gain release,—according to all schools of
thought,—even in a hundred lives

This verse is ascribed to the Vārtikakāra, i.e.
Suresvara. It is quite pertinent because what is
taught in the present verse, viz. that knowledge is
the direct means to release, is the central theme of
Suresvara’s writings. Here is a verse from the
Sambandha-vārtika (18)

pratyag yāthatmya dhīr eva
pratyag-aññana hānikrt,
sā cātmotpatito nanyad-
dhvānta-dhvastāvapēkṣate

"Knowledge of the true nature of the inner Self
alone is the destroyer of the ignorance regarding
the inner Self. And, it requires nothing other
than its own generation to destroy the darkness (of
ignorance) "*

¹ This may also mean pilgrimages to Gangā
and the ocean, i.e. Kāśi and Ramesvāram (Setu)

* See the Madras University edition (1959), p 10.
According to Svayamprakāśa's text, the present verse is the last verse of the Dvādasamañjanka, and so, it is a composition of Śankara's.

Pilgrimages to holy places such as Kāśi and Rāmesvaram, religious observances on occasions such as Śrī jayanti and Śivarātri, acts of charity such as digging a tank and building a hospital—these and other pious deeds may purify the mind and make it one-pointed. But, they do not constitute the direct means to release. Except through the knowledge 'I am Brahman', i.e., except through the knowledge that is the result of inquiry, one does not gain release, even in hundreds of lives (aham brahmāsmīti jñānavighe vicāra-janya-

jnāna-rahite puruṣe muktir na sambhavet

jnānam vina ananta-janmabhīr vā muktir na bha-
vati). Why is it stated that through deeds release cannot be gained? Because deeds are not opposed to ignorance (katham karmanā muktiḥ na bhaved

itī vācyam ajenānāvuddhatvāt tasya). As has already been explained, work, worship, etc., effect the cleansing of the mind and the concentration thereof (karmopāsana-dehe citraśuddhīh tadekāgrye

phalatvāt). Ignorance however, is removed only through knowledge. If a stump is mistaken for a thief, and a rope for a snake, these delusions are not destroyed by ringing a bell or by uttering the Garuḍa-mantra. As Śankara says (Gītā-bhāṣya, in 1), 'Release results from knowledge alone. This is the conclusive teaching of the Gītā and all the Upaniṣads' (tasmāt kevalād eva jñānān mokṣa iti).
esōtāḥ niścito gītāsu sarvopaniṣatsu ca).

At the end of the present verse which is the twelfth and the last in Svayamprakāsa’s text, the following phala-śruti is added

dvādasamaṇjarikabhūrāsesas-
  sisyānāṁ kathitohyupadesah,
  yesāṁ nāna karoti vivekam
  te pacyante narakam anekam

As we have already pointed out in the Introduction, there is no reference here to the grammarian and the grammatical rule

[18]

सुरमूलनिर्माणसः
श्राव्या भूतलमजिनं वासः ।
सर्वपरिग्रहाभोगत्यागः
कस्य सुखं न करोति चििगम ॥

suramandiratararumulanvāsah
sayyā bhūtalam ajñam vāsah,
sarvaparigrahabhogatyagah
kasya sukham na karoti virāgah

Living in temples or at the foot of trees, sleeping on the ground, wearing deer-skin, renouncing all possessions and their enjoyment—to whom will not dispassion bring happiness?

This verse is ascribed to Nityānanda
In Svayambhukti's text, the present verse is the sixth.

In verse 16, we were told that there was no virtue in mere asceticism. What is essential is desirelessness—freedom from passion and attachment. In the present verse, the teaching is that if one is free from desire and attachment, one would naturally avoid all pomp and pleasure. One's life would then be simple and unostentatious. The addition of things only increases one's discomfort. One should travel light. The more one accumulates, the more one has to suffer. If a discriminating person visits a Super-market, he would be astonished to find the endless unnecessary things with which it is stocked. The number of manufactured goods that one can conveniently do without is, indeed, legion. Dependence is always painful. Having become dependent on many things, if even for one day a thing is lacking, one feels miserable. True happiness lies in independence. The really happy person is the one who is free from desires. Happiness comes through giving up (tyāge sarveṣāṁ sukham bhavet).

[19]

योगरतो वा भोगरतो वा
सज्जरतो वा सज्जविहिनः।
यस्य अवतानि रम्येन चिरं
नन्दति नन्दति नन्दत्येव॥
yogarato vā bhogarato vā
sangarato vā sangaviḥīnah,
yasya brahmani ramate cittam
nandati nandati nandaty-eva

Let one practise concentration, or let one indulge in sense-enjoyment. Let one find pleasure in company, or in solitude. He alone is happy, happy, verily happy, whose mind revels in Brahman.

This verse is ascribed to Ānandagīrī.

The present verse is an eulogy of the one who has realized Brahman. Concentration or sense-enjoyment makes no difference to him. Society and solitude are the same to him. Standing at Times Square, New York or living in a Himalayan cave produces no change in him. The reason is that these are not real, only Brahman is.

Certain texts of Scripture say that a jīvanmukta may live as he likes, that even such acts as stealing, killing an embryo, etc., do not affect him. These passages should not be interpreted literally. They are meant to be eulogies, and should be understood figuratively. It is not that a jīvanmukta would commit crimes. By his very nature, he cannot be a criminal or an immoral person. Only, he is not moral under constraint. He has gone beyond relative good and evil. To his vision,
nothing is real other than Brahman. He revels in Brahman, he lives in Brahman, he is Brahman

[20]
भगवद्गीता किन्नुद-धिता
गंगाजललवाकनिका पीता।
सक्रद-ग्योऽ येन मुरारिसमर्गा
क्रियते तस्य यमेन न चर्चा।!

bhagavadgītā kiñcd-adhit ā
gangājalalavakani kā pītā,
sakrd-api yena murārīsamarcā
kriyate tasya yamena na carcā

For him, who has studied the Bhagavadgītā even a little, who has drunk a drop of the Gangā-water, and who has performed the worship of the Destroyer of the demon Mura (viz Śrī Kṛṣṇa) at least once, there is no tiff with Yama (the lord of death).

This verse is ascribed to Drṣṭhabhakti

The need for consecrating one’s life is stressed here. By leading a consecrated life, one conquers death. The conquest of death means freedom from the fear of death.

1 Alternative reading kuruṣe tasya yamo’pi
na carcām.
The three acts mentioned here are studying the Bhagavad-gītā, drinking the Gangā-water, and worshipping the Lord

The Bhagavad-gītā is the teaching which Śrī Kṛṣṇa gave to the world, having made Arjuna the instrument. In the words of Śankara, the Gītā-sastra is the essence of the teaching of all the Vedas (gītā-sastram samasta-vedārtha-sārasan-grahabhūtam). Because it contains the cream of the Upanisads, it is itself called ‘Upanisad’ (Śan-karāṇanda gītopanisān-namnam brahmavidyām). One of the dhyāna-slokas (meditation-verses) compares the Upanisads to cows, Śrī Kṛṣṇa to the milkman, Arjuna to the calf, the Gītā to the milk, and the good and wise people to the partakers of the milk. The Gītā-māhatmya says that even a little portion of the Gītā, if studied with devotion, will lead one to release

The Gangā water is said to be supremely sacred. The Purāṇas tell us that the heavenly river Gangā was made to descend to the earth by Bhagiratha through tapa in order that his dead ancestors might be sanctified. Pious Hindus believe that even a drop of the Gangā water will purify the body and the mind.

The worship of the Lord is the most potent means for overcoming the ‘I-am-the-body’ idea. The Lord-God is the destroyer of the demon of egoity. If the individual takes refuge in the Lord, no longer will there be the fear of death for him.
punarapi jananam punarapi maranam
punarapi janani-jathare sayanam,
thā samsāre bahu-dustāre
krpayā'pāre pahi murāre

Repeated birth, repeated death, and repeated lying in mother's womb—this transmigratory process is extensive and difficult to cross save me, O Destroyer of Mura (O Krsna), through your grace!

This verse is ascribed to Nityanātha

The transmigration of the soul (jīva) consists in recurring birth and death, and the consequent travail in the mother's womb before birth and in the world of toil after that. Bhāratitirtha-Vidyāranya says in the Pañcadasa that the jīva is driven from birth to death and from death to birth in a continuous cycle of empirical existence, like a worm that is dragged in a rushing stream from one whirlpool to another (1, 30), or like the weaver's shuttle that is tossed back and forth from
one side to the other in a loom. Compelled by the force of its own delusion, the jīva travels from death to death. The process of samsāra seems to be perpetual, without beginning or end. It appears to be a shoreless sea. But redemption is possible, the redeemer is God. It is the divine grace that will take the struggling soul safely across the surging waves of samsāra.

Appealing to Lord Śiva in a verse of the Śivānandalahārī, Śankara says “Me, who am whirling in puerile samsāra far far away from my goal on account of delusion and lack of discrimination, you must save through your infinite grace. Who can be more deserving of your grace than I? And, who can be a greater refuge to me, in all the three worlds, than you who are the best expert in saving those who are in distress, O Pasupati?”

‘Murāri’ and ‘Paśupati’ are the appellations of the same God. He is the destroyer of the demon of ignorance. He is the lord of souls.

[22]

रथ्यार्चर्चितचितकन्थः
पुण्यपुण्यविचितरितथः ।
योगी योगनियोजितचित्वितो
रस्ते वालोन्मत्तपदेव ॥
rathyā-carpaṭa-viracita-hanthah
punyāpunya-vivarjita-panthah;†
yogī yoga-niyojita-citto
ramate bālonmattatad-eva

He who wears a dress made of rags that lie about in the streets, he who walks in the path that is beyond merit and demerit—the yogin whose mind is given up to yoga revels (in Brahman) just as a child or as a mad-man

This verse is ascribed to Yogānanda

Of the jīvanmul nas it is said that they may behave like children, mad men, or ghosts (bālon mattapūśacavat) There is no rule for them, they do not live under constraint, they are no longer bound with the chain of cause and effect. They are perfectly free—totally and absolutely free Their outer appearance may often be misleading They may be repulsive to look at They may be utterly foreign to drawing-room manners Their ways of behaviour may be mysterious and unpredictable They may not conform to any convention ‘Right’ and ‘wrong’ do not apply to them ‘merit’ and ‘demerit’ do not belong to them They are beyond the three gunas of Prakṛti, and so prescriptions and prohibitions have no relevance in their case (nīstraṅgunye pathi vicaratāṁ ko

† Another reading panthāṁ.
They are not victims to the vagaries of the world. They are Brahmam-mad. They have no bodies. It is the unenlightened that attribute bodies and activities to them.

[23]

कस्तवं कोःहं कुत आयातः
का मे जननी को मे तातः ।
श्यति परिभावय सर्वमसारं
विश्वं त्यक्त्वा स्त्रमविचारम् ॥

kastvam ko’ham kuta aytah
kà me janani ko me tàtah,
itī paribhāvaya sarvam asāram
viśvam tyaktvā svapnavicāram.¹

Who are you? Who am I? Whence have I come? Who is my mother? Who, my father? Thus enquire, leaving aside the entire world which is comparable to a dream, and is essenceless.

This verse is ascribed to Surendra.

The world of waking is non-real like the dream-world, from the metaphysical standpoint. Although

1. Alternative reading:
   itī paribhāvita-nyasamsāraḥ
   sarvam tyaktvā svapnavicāraḥ.
from the empirical standpoint there are differences between the waking world and the dream-world, they are, both of them illusory from the standpoint of the absolute Self. The things that constitute the waking world are the objects of perception, even as the dream-contents are, and what are perceived are illusory. In his commentary on the Māndukya-karikā (ii, 4), Śaṅkara puts the argument in the form of a five-membered syllogism: the things seen in waking are illusory (pratyāña), because they are seen (hetu), like the things seen in dream (drṣtanta), as in dream there is illusoriness for the things seen, so even in waking the characteristic of being seen is the same (hetupānaya), therefore, even in waking the illusoriness of things is declared (nīgamana).

Another reason for classing the world of waking with the dream world is that it too is evanescent. What is non-existent in the beginning and at the end, is so even in the present. Anandagiri gives the following argument: the world of waking is illusory, because it has a beginning and an end, like the dream world, etc.; what has a beginning and an end is illusory, like mirage, etc.*

Let one realize the illusory and essenceless nature of the world by asking such questions as Who am I? Who are you? Wherefrom are we? Who is my mother and who my father? Are the

*See the present writer’s Gaudapada: A Study in Early Advaita (University of Madras, third edition, 1960), p 122.
dream ego and non-ego real? Are the dream-parents real? Are the dream-birth and death facts? Proper inquiry on these lines will reveal the vanity and emptiness of the world.

[24]

त्याग माय वान्यत्रेको विर्षण-न्यर्थः कुप्यसि मय्यसाहिष्णुः।
सर्वस्मिन्नाय पञ्चक्तमानः
सर्वत्रोत्स्त्रज्ज मेदायानम।

tvayi mayi cānyatra'ika visnum-vyartham kupyasi mayyasahisnuh,
sarvasmini pari paśyātmānam
sarvatrolesa bhedajñānaṁ

In you, in me, and elsewhere too, there is but one Visnu (God). Vainly do you get angry with me, being impatient. See the Self in all things, and leave off everywhere ignorance which is the cause of difference.

Svayamprakāsa combines the first half of the present verse with the second half of the next verse. In his text, this is the eleventh verse.

In some printed editions, this verse (i.e. 24ab + 25cd) is ascribed to Medhātithi.

Svayamprakāsa introduces this verse in a rather
interesting manner. The disciple gets tired of the teacher, and of having to listen to the same instruction over and over again. He develops a sense of disgust, or even a feeling of anger. This is a case of familiarity breeding contempt (atipancayad avajñā iti nyāyāt). The present verse is addressed to such an angry disciple (kupitam susyam prati lopasāntim upadīsati).

If the truth of the omnipresence of the Lord is known, who can get angry with whom? One cannot be angry with oneself. One cannot hate oneself. "For the one who sees oneness everywhere", declares a scriptural text, "what delusion is there, and what depression?" It is the one Reality, Viṣṇu, that pervades all beings. In 'you', i.e. in the body of the disciple, in 'me', i.e. in the body of the teacher, and in the bodies of others such as Devadatta, there resides the one Viṣṇu. 'Viṣṇu' means the 'all-pervading' reality. He is the inner ruler, immortal (tvayi susyasarire mayi guruśarire anyatra devadattasarire eko viṣṇur vartate viṣṇur vyāpakasilaḥ sarvatrāntaryamirupena anuvartate)

So, the teacher says, see the same Self everywhere, give up ignorance which is the cause of plurality.

[25]

शतै मिन्हे युते बन्धो
मा कुरु यत्र विग्रहसन्धो।
भव समाचिः सर्वं तं
वाण्हस्यचिराणि विष्णुतस् ॥

śatrawa mitre putre bandhau
mā kuru yatnam vigrahandasandhau,
bhava samacittah sarvatra tvam
vānchasyacirād yadi visṇutvam.

Make no effort to be either at war with, or in league with, enemy, friend, son, or relative. If you want to attain the status of Viṣṇu (Godhood) soon, be equal-minded towards all things.

In one printed edition, the first half of this verse is combined with the second half of the previous verse; and this is described as mohamudgara-śesa, i.e. a ‘surplus’ verse of the Mohamudgara.

If there is only one Self, then who is foe and who is friend, who is son and who is a relation? If there is no duality, how can there be unions or partings, friendly meetings or warlike encounters? If anyone is to be regarded as friend or foe at all, then, we must say that self is the friend of self, self is the foe of self (Gītā, vi, 5. ātmaiva hy ātmano bandhuk, ātmaiva nāpur ātmanah).

Realizing the sameness (sama) or the one Reality everywhere is the final human goal. This is not something which is to be newly accomplished.
It is the eternal nature of the Self. It is gained in the sense in which a forgotten ornament round one's neck is said to be gained. Soulhood (jivatma) is illusorily superimposed on Brahman, even as thievishness is superimposed on a stump. When through realizing the meaning of the major text 'That thou art' the delusion is removed, the self-established Brahman alone remains.

The one who has realized this has an equal-mind, (sama cittah). This means (1) To him, friend and foe are the same (samam satrumitre visaye cittam yasya sah samacittah), (2) he whose mind has taken the form of Brahman which is the plenary unmodified reality (san nirvikaram brahma purnam samam ity ucyate), his mind is endowed with the contemplation of the form 'I am always in the plenary reality, Brahman', and thus it attains Brahman (tadakaram cittam pari-purnosmy-aham sada iti bhavanā-vaśāt brahma prapyaṭe).

[26]
kāmam krodham lobham moham
tyaktvā'lmānam bhāvaya ko'ham,¹
ātmajñānavihīnā mūdhās-
te pacyante narakanigūdhāh.

Leaving off desire, anger, greed, and delusion, make self-inquiry Who am I? They are fools who are without Self-knowledge as captives in hell, they are tortured

This verse is ascribed to Bhārativamsa

In Svayamprakāsa's text, this is the eighth verse "Desire, anger, and greed are the thieves resident in the body, ready to carry away the knowledge-gem, so, be vigilant, be vigilant!"

kamah krodhas ca lobhas ca
dehe tisthanti taskarah,
ijnararatnāpaharāya
tasmaj-jagrata jāgrata

'Desire' is the longing for objects When that longing is obstructed or frustrated, there arises 'anger' If these two are given up, one becomes eligible for pursuing the path of meditation (kamah iccha visayesu, tasya pratihatau yatā citta-vṛttiḥ krodha ity ucyate tadubhayaparītyāge

1 Svayamprakāsa hitvātmanam paśyata so'ham other readings paśyat: so'ham, paśya vimoham
‘Greed’ is the inability to bear the giving up of objects. Erroneous knowledge is ‘delusion’ it is mistaking the non-real for the real and the real for the non-real (tyāgāsahisnutā lobbhak, viparītabuddhir mohah, atasmīms tad-buddhir ity arthah). One should leave off anger, etc., and engage oneself in Self-inquiry. Let one seek the answer to the question ‘Who am I?’

Bhagavān Ramana puts the essence of Self-inquiry in these words

nāham deham ko’ham soham

“I am not the body Who am I? I am He.”

If it be asked, “How can the jīva and Brahmān be identical? Surely, the cow cannot be the horse”, the reply is “When the conditioning adjuncts are removed, the consciousness-self is one and the same. Parviscence in the case of the jīva and omniscience in the case of Isvāra are adventitious adjuncts. When these are given up, the Self is realized to be non-dual. As in the case of ‘This is that Devadatta’, or the ether of the pot and the hall, the pure consciousness which is the Self is distinctionless.”

Without this knowledge, one is a fool. Such a one suffers in the hell of saṁsāra. He is a deceiver of the Self (atmavañcaka) who does not know the real nature of the Self. “The effort required is very small the fruit is release even here. Yet, men do not wish for the supreme non-duality.”
āyāsastāvad-atyalpah
phalam muktir śaiva tu,
tathāpi paramādvaitam
naiva vānchanti mānavāḥ

[27]

नेयं गीतानामसहस्रं
ध्वेयं श्रीपतिःस्ममजस्मूः।
नेयं सज्जनस्य चिवतः
देयं दीनजनाय च वित्तम्॥

geyam gītānāmasahasram
dhyeyam śrīpatirūpam ajasram,
neyam sajāna-sange cittam
deyam dinajanāya ca vittam

The Bhagavadgītā and the Sahasranāma should be sung, the form of the Lord of Lākṣmī (Visnu) should be always meditated on, the mind should be led to the company of the good, and wealth should be distributed among the indigent

This verse is ascribed to Sumati, the last of the fourteen disciples

1 Alternative reading
neyam sajāna-sangatim aṁśam
A four-fold discipline is recommended here (1) study of the sacred texts (2) meditation on the holy form of the Lord, (3) association with the good, and (4) sharing of what one has with those people who are in need.

According to some editions, this is the last verse of the Caturdasamañjarikastotra. The following verse is added here, wherein are mentioned the authorship and occasion

mūdhah kascana vayakarano
dukrākaranadhyayana dhurmah,
śrīmacchankarabhagavacchisyair
bodhita asācchoditakaranah

This is followed by the colophon

śrī guru-sankaravijaye śrīmacchankara-bhagavatpada-vayakarana samvāde paramahamsa- paryayakācaryavarya śrīmac-chankarācāryājñaptasāsyopanyastacaturdasamañjarikā-stotram

[28]

सुखतः क्रियते रामाभोगः
पश्चाद्वर्त शरीरे रोगः ।
यद्यपि दोऽके मरण शरण
tadāpi n muṇḍatī pashacharam ॥

sukhatah kriyate ramabhogah
pascāddhanta śarire rogah,
yadyapi loke maranam śaranam
tadapi na muñcati pāpācaranam.

One easily takes to carnal enjoyment; afterwards, lo, there is disease of the body. Although, in the world, death is the refuge, even then one does not relinquish sinful ways.

The pleasure of the lowest type (tāmasasukha), according to the Bhagavad-gītā, is that which is enjoyable at the beginning but very painful in the end. Sense-indulgence inevitably results in unpleasant consequences to the body and mind.

One knows that a particular course of action is sinful. Yet, one does not avoid it. One knows that death is inevitable. Yet, one does not keep oneself away from wrongful deeds. Such is the play of māyā!

[29]

अर्थमनः भावय नित्यं
नास्ति ततः सुखलेषः सत्यम्।
पुनरादपि धनभाजां भीति:
सर्वेऽपि विहिता रीति॥

artham anarthat bhāvaya nityam
nāsti tatah sukhalesah satyam,
putrādapi dhanabhājam bhītih
sarvatraśā vihatā rītih.

5
Wealth is no good thus reflect always, there is not the least happiness therefrom this is the truth. For the wealthy, there is fear even from a son everywhere this is the regular mode.

This is the second verse in Svayamprakasā-sāstra text.

The evil nature of wealth has already been explained. The present verse confirms it by saying that on account of property even one's own son, etc. may become inhumical.

[30]

प्राणायाम प्रत्यहारां
नित्यानित्यविवेकगिरिचाम्।
जप्यसमेत समाधिविधान
कुर्ववद्धव महद्वद्धानम्॥

pranayamam pratyaharam
nityanityavyvekavicaram,
japyasamesetasadhdhvidhanam
kurvavadhanam mahadavadhanam

The regulation of breath the withdrawal of the senses (from their respective objects) the inquiry consisting in the discrimination between the eternal and the non eternal the
method of mind-control associated with the muttering of *mantras*—perform these with great care.

In order to gain eligibility for Self knowledge, one should practise *yoga* along with inquiry. The control of breath, the withdrawal of the senses from their respective objects, the repetition of the sacred *mantra*, the concentration of mind, the discrimination of the eternal from the non-eternal—these should be performed with devotion and faith.

For the place of *Yoga* in *Vedānta*, see the chapter ‘Dhyānadipa’ in the *Pañcadasā*.

[31]

गुरुद्वारमयुज्यनिधेयस्यकः
संसारादिविस्त्रव सुतः ।
सेन्द्रियमानसनियमादेवं
द्रस्त्यति निजहृदयस्यं दैवभुः ॥

gurucaranāmbuja-nirbhara-bhaktah
samsārād-acirad-bhava muktah,
sendriya-mānasa-niyamad-evaṁ
draksyasi nijahṛdayastham devam.
Being devoted completely to the lotus-feet of the Master, become released soon from the transmigratory process. Thus, through the discipline of sense and mind-control, you will behold the Deity that resides in your heart.

This is the concluding verse according to the text adopted here. In this verse, the need for devotion to the Guru is stressed. It may be noted that Govinda was the name of Sankara's Guru.

Even in the matter of acquiring secular knowledge, it is well known that a preceptor is indispensable. Need it then be said that the instruction of a preceptor is quite essential for one to gain sacred knowledge? The Chandogya Upanisad declares that he who has a preceptor knows the Self (acaryavan puruso veda, vi, xiv, 2), and gives the analogy of a citizen of Gandhāra who when left in a strange uninhabited country blindfolded, gets his bandage loosened with the help of a gentleman who tells him 'Gandhara lies in this direction', asks his way from village to village, and finally arrives at his destination. And, the Upanisad asserts emphatically that it is only such knowledge as is learnt from the preceptor that is the best (acaryaddhawa vidyā vuditā sadhustham prapat, iv, ix, 3). The Mundaka Upanisad teaches that for the sake of the highest knowledge, one should go, fuel in hand, to a preceptor (guru) who is learned in the scriptures and established in Brahman (I, 11 12). Commenting on this text,
Śankara says, “Even a well read person should not aim at gaining Brahman-knowledge independently” (sastraṁ no'pi svātantryena brahmaṁ ānānvesanam na kuryāt). In fact, no difference should be made, the sastras tell us, between God and the preceptor. The Svetasvatara Upanisad ends with this note: ‘These matters which have been declared become manifest to one who has the highest devotion for God, and for the preceptor even as for God.” According to another interpretation “Even matters that have not been declared (in the Upanisad) become manifest to such a one.”

And so, in the last verse of Bhaja Govindam, devotion for guru is stressed. He who has this devotion attains release in no time. What does the guru teach? The quintessence of his teaching to his disciple is ‘Control your senses and mind inquire and discriminate and you will behold the Supreme Reality that resides in your Heart.”
Appendix

DVĀDAŚAMAṆJARIKĀ

[The text according to Svayamprakāsa Svāmin (or Yatī), author of the DvādasamaṆjarikā-vivaraṇa. Svayamprakāsa is also the author of commentaries on the Ėkasloki, the Paṅcikaraṇa, and the Dakṣinamurti-stotra]

1 mūḍha jahiḥ dhanāgama-trsnām
   kuru sadbuddhim manasi vitrṣnām,
   yallabhase nyakarmopāttam
   vittam tena vinodaya cittam

2 artham anartham bhāvaya nityam
   nāsti tatas sukhalesas satyam,
   putrād-api dhanabhājām bhītiḥ
   sarvatraaisā vihitā rītiḥ

3 kā te kāntā kas-te putrah
   samsāro'yaṁ atīva vicitraḥ,
   kasya tvam kah kuta āyātah
   tattvam cintaya tadiha bhrāntah

4 nahnīdalagata-jalam atitaralam
   tadvaj-viṁtam atisaya-capalam,
   viddhi vyadhyabhīmāna-grastam
   lokam śoka-hatam ca samastam.
5. mā kuru dhana-jana-yauvana-garvam
    harati nimesāt kālah sarvam,
    māyāmayam idam akhilam buddhvā
    brahmapadam tvam praviṣa viditvā.

6. nārāstanabharanābhīdeśam
    drstvā mā gā mohāvesam,
    etan-māmsa-vasādi-vikāram
    manasi vicintaya vāram vāram.

7. suramandira-taru-mūla-nivāsah
    sayyā bhūtalam ajinam vāsah,
    sarvaparigraha-bhoga-tyāgah
    kasya sukham na karoti virāgah.

8. kāmam krodham lobham moham
    hitvātmānam paśyata so’ham,
    ātmajñānavihīnā mūdhās-
    te pacyante narakaniṅgūdhāh.

9. dinayāminyau sāyam prātah
    sīśiravasantau punar-āyātah,
    kālah krīḍati gacchaty āyuṣ-
    tadapi na muṇcaty āśāpāśah.

10. kā te kāntā’dhara-gata-cintā
    vātula kim tava nāsti niyantā,
    trijagati sajjana-sangatir-ekā
    bhavati bhavārnava-tarane naukā.
11 tvayim mayi cañṭatraiko visnur-vyartham kupyasi mayyasahisnuh, bhava samacittah sarvatra tvam vāṇchasyacirād yadi visnutvam
12 kurute gangāsāgara-gamanam vrataparipalananm athava dānam, jñāna-vihīnah sakalamatena muktim na bhajati janmaśatena.

dvadasamañjanārikābhīr aśesah śīsyaṁ mā kathito hy upadeśah, yesan-naiva karoti vivekaṁ te pacyante narakam anekam