

ŚANKARA'S
BHĀJA GOVINDAM

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*yada dharmaglanirbhavati jagatam | sobhakarani
 tada lokasami prakatavapuh setudhrdajah
 satam dhata sraccho nigamaganagito vrajapatih
 saranyo lokeso mama bhavatu krsno kani saych*

When righteousness declines throwing the world into
 a 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 Direc-
 tor of the worlds — may He Sri Krishna become the
 object of my experience !

— from Sankhya Sri Krishna tal a

ŚANKARA'S
BHAJA 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.

Madras

April 17 1962

T M P MAHADEVAN

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Introduction

There is a story attached to the composition of the present Hymn Ācārya Śankara, it is said, was walking along a street in Vārānasī, 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 'Dvādaśa-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 'Caturdaśa-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' (*śeṣa*).

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 Śaṅkaracarya*, published by Śrī Vanī 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, *Dvādaśamañjarīkā-vivaraṇa*, by one Svayamprakāśa Svāmin (Government Oriental Manus-

cripts Library, Madras; No. D. 10067). In the invocatory verses, the commentator Svayamprakāśa offers obeisance to Śrī Svaparakāśa, the lord of the world (*viśveśa*), to Śrī Rāma, his chosen deity (*ista*), and to Śrī Gopāla-Yogīndra, his preceptor. The first three invocatory verses read as follows:

- (1) *yatpāda-smaraṇam samasta-jagatām*
sarvārthasiddhi-pradam
yannāma-śravaṇam viśuddha-manasām
jñāna-pradam yoginām,
yatkārunya-katāksa-vīksanam aho
samsāra-samtāraṇam
tam viśveśam anantam ādyam amalam
śrī-svaparakāśam bhaje.
- (2) *sarvādhāram anādhāram*
sargasthityanta-kārinam,
sarvajñam karunāmūrtim
śrī rāmam śaranam bhaje.
- (3) *yatprasādād-aham sāksād-*
īśvarānām apīśvarah,
śrīmad-gopālayogīndrām
tān vande karunānidhīn.

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 *Dvādaśa-mañjarikā*, even as the drain-water becomes sacred when it joins the Gangā

*ācāryakṛti-sambandhān-madvākyaṃ
ślaghyam eva hi,
rathyodakam yatha gangāpravāha-
patanac-chubham*

According to *Svayamprakāśa*, the *Dvādasamañjarikā* is a *prakarana* work, a manual of *Advaita-Vedānta*. 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

*dvādaśamañjarikābhīr-aśesah
kathito vanyākaranasyaisah,
upadeso'bhūd vidyānīpunaih
śrīmacchankarabhagavaccaranaih*

[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 —

dvādaśamañjarikābhīr-aśeśah
śiṣyānām kathito hyupadeśah,
yesān-naiva karoti vivekam
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 mañjarikāvalokanamātreṇa cittam prasādayati, evam prakaranam api śravana-matrād eva vairāgyajñānadvārā cittam prasādayati athavā mañjarī makarandadvārā yathā bhramarān prīṇayati, tathā śiṣyan prīṇayati tasmān mañjarīsāmyam prakaranasyopapannaṃ 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 *śiṣya* (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 śiṣyate itī śiṣyaḥ, athavā śiṣyate viśiṣyate śāstrādi-parijñānena bahirmukhāpekṣayā itī*

śisyah, athavā indriyādi-pravṛttim śikṣayatīti śisyah).

The disciples are of two grades those with impure mind (*vyākula-citta*), and those with pure mind (*avyākula-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 practicant 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 *jñānī* may also be a *yogī* 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 barking 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 Śankarācārya, 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 śankarā-cāryarūpena avatīrya prathamam jñāna-sādhanavairāgyam upadiśan paramakārūṇikatvena piteva svatanayam bahihprānacittam śisyam sambodhayati—mūḍha iti*).

Bhaja Govindam

(Moha-mudgara)

[1]

भज गोविन्दं भज गोविन्दं

भज गोविन्दं मूढमते ।

संप्राप्ते सन्निहिते काले

न हि न हि रक्षति दुःकृञ्करणे ॥

*bhaja govindam bhaja govindam
bhaja govindam mūḍhamate,
samprāpte sannihite kāle
na hi na hi raksati dukṛñkarane*

Adore the Lord, adore the Lord, adore the Lord, O fool ! When the appointed time (for departure) comes, the repetition of grammatical 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, *dukrñkarane*, 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 Upaniṣad*, the story is told of Narada seeking instruction from Sanatkumara. Sanatkumara asks Narada to tell him first what he knows already. Nārada 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 analysing the words, etc. (*Śankara vyākaranena hi padādi-vibhāgasah r̥gvedadayo jñāyante*). 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 *Ulladu 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 gods will save one is a delusion Such a one's mind is deluded, he is a fool (*mūḍhamatī*).

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* (vii, 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 Śankarānanda 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, clxiv, 46) Śrī Kṛṣṇa says in the *Bhagavad-gīta* (vu, 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 (*śivam vā viṣṇum vāpīndram anyam va*)

Govinda is one of the names by which Śrī Kṛṣṇa is known. The name occurs twice in the *Viṣṇusahasranāma* (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*, II, 9, Śankarananda says, 'Govinda is so called because He is obtainable through the Vedānta texts alone' (*gobhir vedānta vākyaḥ eva vindyate labhyata itī 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 (*śravaṇa*), (2) singing the praise of God (*kīrtana*), (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 (*dāsyā*), (8) friendship with God (*sakhya*), and (9) self gift to God (*ātmanivedana*)

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

[2]

मूढ जहीहि धनागमत्ष्णां
 कुरु सद्बुद्धिं मनसि वित्ष्णाम् ।
 यल्लभसे निजकर्मोपात्तं
 वित्तं तेन विनोदय चित्तम् ॥

mūḍha jahihī dhanāgamatṣṇāṃ

kuru sadbuddhiṃ manasi vitṣṇām,
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 Upaniṣad*, 1, 27, *na vittena tarpamnyo manusyah*). In the world, it is not observed that the gain of wealth affords contentment to any (*Śankara na hi loke vittalābhah kasyacit trptikaro drstah*). In the *Bṛhadaranyaka Upaniṣad*, 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 nāsasti vittena* II, iv, 2). Even conceptually (*manasapī*), 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 kāraṇam mukter nāgnis tūpasya bhesajam*). 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
 vidyate,
 bhoge na ca ksayam yāti tadeva vasu
 dnyatam

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 (*vitr̥sna*) should take the place of thirst (*tr̥sna*). 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 Brahman. Brahman 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 *Samksepasarīraka*) 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 Vedānta texts, reflecting on their meaning, and meditating on their truth (*Svayamprakāsa eṣānātrayam parityajya śravaṇa manana-nididh- yāsanadīlō bhava ity arthak*)

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 Svayamprakāsa'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 Svayamprakāsa, 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 (*śiṣṭāgranīr bhagavan Śankarācāryah*), the present work, like the others is for the sake of protecting the good people and the good life (*sādhujana-paripalanārtham*), which is the purpose of an *avatāra* (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* (*paramahansa-parivrajakācāryatvād ācāryocita-dharma eva pratīyate*)

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 nastīty-aparaparyāyatvāt*). 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 vīśayam;
jñātam brahma prayojanam)

[3]

नारीस्तनभरनाभीदेशं

दृष्ट्वा मा गा मोहावेशम् ।

एतन्मांसवसादिविकारं

मनसि विचिन्तय वारं वारम् ॥

nārīstanabharanābhīdeśam

drstvā 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 Vedāntic knowledge There have been great jñānīs even among women, says Śankara, in his

commentary on the *Māṇḍūkya-kārikā** 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 drstvā pūṣāca-grastava mohagrasto ma bhava vivekamantrena uccataya*) "Discriminate and discern that there is no happiness in the objects of enjoyment." The technique of such discrimination is called *pratipakṣa-bhāvana* in the Yoga system. It consists in contemplating 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." Contemplating 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" (*punaḥ punaḥ manasi dosam cintaya, āvartaya*)

* See Readings from Śaṅkara (Part Two) (Jayanti Series No 6, Ganesh & Co Madras 1961), 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 *jñānīs* 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 *Pañcadāsī*. Svayamprakāsa draws our attention to this explanation. In short, it is this dispassion (*vairāgya*), knowledge (*bodha*), and sense-control (*upama*) 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]

नलिनीदलगतजलमत्तितरुलं
 तद्वज्जीवितमतिशयचपलम् ।
 विद्धि व्याध्यभिमानग्रस्तं
 लोकं शोकहतं च समस्तम् ॥

*nalīnīdalagatajalām atītaralam¹
 tadvaj-jīvitam atīśayacapalam,
 viddhī vyādhy-abhīmāna-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 *pratīpakṣa-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 (*jaladhara-pātala-bhīnna-kumbhoda-karāt pratīkṣaṇam vīdāsi*). 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" (*tasmāt cirasthāyīti bhraṅtum parityajya atmañāne prayatnam sīghram eva kuru trnasvīkarana-kāle romantham kurvan pasuriva paścād-anartham na bhaja.*

1 Svayamprakāśa *jala-lava-taralam*

rudantam mūsikam mārjāra va antakas tvām
 drstvā 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 dukkham dukkham, 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]

यावद्वित्तोपार्जनसक्त-
 स्तावन्निजपरिवारो रक्तः ।
 पश्चाज्जीवति जर्जरदेहे
 वार्ता कोऽपि न पृच्छति गेहे ॥

yāvad-vittopārjana-saktas-
 tāvan-nija-parivāro raktah,
 paścāj-jivatī jarjara-dehe
 vārtām ko'pi na prcchatī 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]

यावत्पणनो निवसति देहे
 तावत्पृच्छति कुशलं गेहे ।
 गतवति चायौ देहापाये
 भार्या बिभ्यति तस्मिन्काये ॥

*yāvat-pavano nivasati dehe
 tāvat-prcchati kuśalam gehe,
 gatavati vāyau dehāpāye
 bhāryā bibhyati tasmīn 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-Virocana, Virocana, 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,

is about 98c 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.

[7]

बालस्तारत्कीडामक्त-

स्तरुणस्तारत्तुणीसक्तः ।

वृद्धस्तारचिन्तासक्तः

परे ब्रह्मणि कोऽपि न सक्तः ॥

bālastāvat kridāsaktas-

tarunastāvat tarunīsaktah,

vṛddhastāvac-cintāsaktah

pare¹ brahmanī ko'pī na saktah

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 *parame*

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 Śrīyāmprakāśa's text

[8]

का ते कान्ता कस्ते पुत्रः
 संसारोऽयमतीव विचित्रः ।
 कस्य त्वं कः कुत आयात-
 स्तत्त्वं चिन्तय तदिह भ्रातः ॥

kā te kāntā kaste putrah
samsāro'yam atīva vicitrah,
kasya tvam kaḥ kuta āyātas-
tattvam cintaya tadiha,¹ bhrātaḥ²

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 tadīdam, yadīdam

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 tattvadrstiyā putrādayo na santi*). 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 śāpnaḍrsta-kāntāputrādivat māyāśāt pratīyante samsārasya vaicitryam nāma asange advitue nirvikāre pratiyamānatvāt iiyati talamalinādūat pratitimatram 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 'tadīdam' (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 īdam-ity-anena tattvamasī mahavak-yarthah pratipādyate vyastī-samaṣṭī ajnana-dvaya parityāge kevala-caitanyaṁ tattvamasī vakyārtho bhavati)

[9]

सत्सङ्गत्वे निस्सङ्गत्वं
 निस्सङ्गत्वे निर्मोहित्वम् ।
 निर्मोहित्वे निश्चलितत्वं
 निश्चलितत्वे जीवन्मुक्तिः ॥

satsangatve nissangatvam
nissangatve nirmohatvam,

nirmohatve niścalitatvam
niścalitatve¹ jīvanmuktih

Through the company of the good, there arises non-attachment, through non-attachment, there arises freedom from delusion; through delusionlessness, there arises steadfastness, through steadfastness, there arises liberation in life

It is the association with the objects of sense that causes evil. The *Bhagavadgīta* (II, 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 *viśam piḅato'maratvamiva asanmārge praviṣṭasya sadgatir na sambhavati*).

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 (*sthita prajña*). 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*, II, 54-55 *sthitā pratisthā aham asmi param brahma iti prajña yasya sah sthita prajñah tyaktaputra-vittalokaisanah samnyāsī ūtmarāma ātmakṛḍah sthitaprajñah*). 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 *Brahmasūtra*, "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 vedanam deha-dhāranam ca aparena pratikseptum 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 Nārpadu*) 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!"*

[10]

वयसि गते कः कामविकारः

शुष्के नीरे कः कासारः ।

क्षीणे तित्ते कः परिहारो

ज्ञाते तत्त्वे कः संसारः ॥

vayasī gate kaḥ kāmavikārah

śuṣke nīre kaḥ kāśārah,

kṣīṇe tittē kaḥ parihāro

jñāte tattve kaḥ samsārah.

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 that when the ground is taken away the consequent cannot stand

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

The next epigram offers an illustration. What constitutes a lake is the water, and not the bund. When there is no water there is no lake

What draws dependents to a person is his wealth. When that gets depleted, the dependents depart (see verse 5)

The cause of the empirical process is ignorance about the truth of reality that engenders the perception of the consequent misery. When the truth is known then it is seen that there is no cycle of birth and death

Verses 9 and 10 do not occur in the text

[11]

मा कुरु धनजनयौवनगर्वं
 हरति निमेषान्कालः सर्वम् ।
 मायामयमिदमखिलं हित्वा
 ब्रह्मपदं त्वं प्रविश विदित्वा ॥

*mā kuru dhanajanayauranagarvam
 harati nimesāt kālah sarvam,
 māyāmayam idam akhīlam hitvā¹
 brahmapadam tvaṁ praviśa viditvā.*

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 bind 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 jñānapratibandhakatvāt śkalayena tam parityaja*) Wealth, kindred, and

1 Svavamprakāśa buddhiḥ

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 (*īdam jagan-mithyā, drśyatvāt, śukṭikārupyavat*). 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 Viṣṇu, Karna was a son of Kuntī and the tenth man, in the story of the ten travellers, was not lost in the river floods.

[12]

दिनयामिन्यौ साय प्रातः

शिशिरसन्तौ पुनरायातः ।

कालः क्रीडति गच्छत्यायु-

स्तदपि न मुञ्चत्याशानायुः ॥

ḍinayaminyau sāyam prātaḥ

śisīravasantau punar-āyātaḥ,

kālah kṛidati gacchaty-āyus-

tadapī na muñcaty-āśāvāyuh

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 Sitā, 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

dvādasamañjarikābhīr-asesah
 kathito vaiyākaranasyaisah,
 upadeśo'bhud vidyanipunaih
 sṛīmacchamkara bhagavaccaranaih

At the end of this, there is the following colophon

iti sṛī-guru-sankaravijaye sṛīmacchankara bhagavatpāda-vaiyakarana samvāde paramahansa parivrajakācaryavarya sṛīmacchankarācaryopadista-dvādasamañjarikā-stotram

[13]

का ते कान्ता धनगतचिन्ता
 चातुल किं तव नास्ति नियन्ता ।
 त्रिजगति सज्जनसंगतिरेका
 भवति भवार्णवतरणे नौका ॥

kā te kāntā-dhana-gata-cintā¹
 vātula kim tava nāsti niyantā,
 trijagati sajjana-sangatir eka
 bhavati bhavārṇava-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 Padmāpāda.

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 (*praḍīptagrāhāntar gādha-suptam janam tāḍayitvā calayitvā pādakarāḍinā prabuddham bahir-nissārayati yathā, paramakārunikatvād ācāryās 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' (*viṣayaparamūḍha-śiromane*), 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 (*trijagatī sajjanānām saṅgatiḥ bhava evārnavah bhavarnavah samudrah tattarane ekā mukhyā naukā bhavati bhakti-ṅānavairagyādiḥ punah punah smarayanti bodhayanti ca mahāntah*). Svayamprakāsa quotes a verse according to which quiescence (*sama*), inquiry (*vicāra*), contentment (*santosa*), and the company of the good (*sadhu-samāgama*) are the necessary means for gaining release. (See verse 9)

[14]

जटिलो मुण्डी लुञ्छितकेशः

कापायाम्बरबहुकृतवेषः ।

पश्यन्नपि च न पश्यति मूढो

ह्युदरनिमित्त बहुकृतवेषः ॥

jatilo¹ mundī luñchitakesah

kāpāyāambarabahukrtavesah,

paśyannapi ca na paśyati mūḍho

hyudaranimittam bahukrtavesah.

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 *yati* 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]

अङ्ग गलित पलित मुण्डं
 दशनविहीन जात तुण्डम् ।
 वृद्धो याति गृहीत्वा दण्ड
 तदपि न मुञ्चत्याशापिण्डम् ॥

*angam galitam palitam mundam
 dasanavihīnam jātam tuṇḍam,
 vrddho yati grhītvā dandam
 tadapi na muñcaty-aśāpīṇḍam*

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 वह्निः पृष्ठे भानू

रात्रौ चुबुकसमर्पितजानुः ।

करतलभिक्षस्तरुतलवास-

स्तदपि न मुञ्चत्याशापाशः ॥

agre vahnih prsthe bhanū

ratrau cubuka-samarpita-jānuh,

karatalabhikṣas tarutalavāsas-

tadapi na muñcaty-āśāpāśah

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 *sannyasīn*. The present verse tells us that mere asceticism, even where it is genuine will not do. We hear, in the Purāṇas, 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]

कुरुते गङ्गासागरगमनं

व्रतपरिपालनमथवा दानम् ।

ज्ञानविहीनः सर्वमतेन

मुक्तिं न भजति जन्मशतेन ॥

*kurute gangāsāgaragamanam
 vrataparipālanam athavā dānam,
 jñānavihīnah sarvamatena
 muktim na bhajati janmasātena*

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 Sureśvara's writings. Here is a verse from the *Sambandha-vārtika* (18)

*pratyag yāthatmya dhīr eva
 pratyag-ajñāna hānikṛt,
 sā cātmotpattito nanyad-
 dhvānta-dhvastāvapekṣate*

"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. Kāśī and Ramesvaram (Setu)

• See the Madras University edition (1939), p. 10.

According to Śvayamprakāśa's text, the present verse is the last verse of the *Dvādaśamañjanka*, and so, it is a composition of Śāṅkara's.

Pilgrimages to holy places such as Kāśī and Rāmesvaram, religious observances on occasions such as Śrī Jayantī and Śivarātrī, 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 jñānavihīne vicāra-janya-jñāna-rahite puruṣe muktir na sambhavet jñānam vinā ananta-janmabhir vā muktir na bhavati*). Why is it stated that through deeds release cannot be gained? Because deeds are not opposed to ignorance (*katham karmanā muktih na bhaved iti vācyam ajñānaviruddhatvāt tasya*). As has already been explained, work, worship, etc., effect the cleansing of the mind and the concentration thereof (*karmopāśanadeh cittaśuddhiḥ tadekāgrye phalavāt*). 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 Śāṅkara says (*Gitā-bhāṣya*, iii 1), 'Release results from knowledge alone. This is the conclusive teaching of the *Gitā* and all the *Upaniṣads*' (*tasmāt kevalād eva jñānān mokṣa iti*

eso'rthah niscito gītāsu sarṇopaniṣatsu 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

dvādasamañjarikabhīrasesa-
sīyanām kathito hyupadesah,
yesām nara 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]

सुरमन्दिरस्तरुमूलनिवासः

शय्या भूतलमजिनं वासः ।

सर्वपरिग्रहभोगत्यागः

कस्य सुखं न करोति विराग ॥

suramandīratarumūlanivāsah
sayyā bhūtalam ajinam 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 Svayaṃprakāśa'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 sarveṣāṃ sukhaṃ bhavet*).

[19]

योगरतो वा भोगरतो वा

सङ्गरतो वा सङ्गविहीनः ।

यस्य ब्रह्मणि रमते चित्तं

नन्दति नन्दति नन्दत्येव ॥

yogarato vā bhogarato vā
 sangarato vā sangavihīnah,
 yasya brahmanī 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 Ānandagiri

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 किञ्चिदधीता
 गङ्गाजललवकणिका पीता ।
 सकृदपि येन मुरारिसमर्चा
 क्रियते तस्य यमेन न चर्चा ॥

bhagavadgītā kiñcid-adhītā
gangājalalavakanikā pītā,
sakrd-apī yena murāri-samarcā
*kriyate tasya yamena na carcā*¹

For him, who has studied the *Bhagavad-gītā* 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 Drṛhabhakti.

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 *kurute 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' (Śankarānanda *gītopaniṣan-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 *Purānas* tell us that the heavenly river Gangā was made to descend to the earth by Bhagīratha through tapas 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.

[21]

पुनरपि जननं पुनरपि मरणं
 पुनरपि जननीजठरे शयनम् ।
 इह संसारे बहुदुस्तारे
 कृपयाऽपारे पाहि मुरारे ॥

punarapi jananam punarapi maranam
punarapi janani-jathare sayanam,
iha samsāre bahu-dustāre
krpayā'pāre pahī 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 Kṛṣṇa), 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. Bhāratīrtha-Vidyāranya says in the *Pañcadāsī* 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 *Śivānandalaharī*, 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 Paśupati?"

'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]

रथ्याचर्षटविरचितकन्थः
 पुण्यापुण्यविवर्जितपन्थः ।
 योगी योगनियोजितचित्तो
 रमते बालोन्मत्तदेव ॥

rathiyā-carpaṣa-viracita-kanthāḥ
 puṇyāpuṇya-ivarjita-panthāḥ,¹
 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 *jīvanmūrtas* it is said that they may behave like children, mad men, or ghosts (*bālon mattapsācaras*) 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 (*nīstraiguṇye paṭhi vicaratām ko*

1 Another reading *panthāḥ*.

vidhih ko nisedhaḥ). They are not victims to the vagaries of the world. They are Brahman-mad. They have no bodies. It is the unenlightened that attribute bodies and activities to them.

[23]

कस्त्वं कोऽहं कुत आयातः
 का मे जननी को मे तातः ।
 इति परिभावय सर्वमसारं
 विश्वं त्यक्त्वा स्वप्नविचारम् ॥

kastvam ko'ham kuta āyātaḥ
kā me janānī ko me tātaḥ,
iti 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:

iti paribhāvaya-sarvam-asārah
sarvam tyaktvā svapnavicārah.

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* (u, 4), Śankara puts the argument in the form of a five-membered syllogism: the things seen in waking are illusory (*pratyñā*), because they are seen (*hetu*), like the things seen in dream (*dṛstanta*), as in dream there is illusoriness for the things seen, so even in waking the characteristic of being seen is the same (*hetupanaya*), therefore, even in waking the illusoriness of things is declared (*nigamana*). 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 *Gauḍapada: 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]

त्वयि मयि चान्यत्रैको विष्णु-
 व्यर्थं कुप्यसि मय्यसहिष्णुः ।
 सर्वस्मिन्नपि पश्यात्मानं
 सर्वत्रोत्सृज भेदाज्ञानम् ॥

*tvayi mayi cānyatraiko viṣṇu-
 vyartham kupyasi mayyasahisnuh,
 sarvasminnapi paśyātmānam
 sarvatrotsrja bhedajñānam*

In you, in me, and elsewhere too, there is but one Viṣṇu (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

Svayamprakāśa 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

Svayamprakāśa 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 (*atiparicayād avajānā itī nyāyāt*). The present verse is addressed to such an angry disciple (*kupitam sisyam prati kōpasāntim upadīṣati*).

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 sisyasārīre mayi gurū-sārīre anyatra devadattasārīre eko viṣṇur vartate viṣṇur vyūpakasīlah sarvatrāntaryāmirupena anuvartate*).

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

[25]

शत्रौ मित्रे पुत्रे बन्धौ

मा कुरु यत्न विग्रहसन्धौ ।

भव समचित्तः सर्वत्र त्वं
वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥

*śatrau mitre putre bandhau
mā kuru yatnam vighrahasandhau,
bhava samacittah sarvatra tvam
vāñchasyacirād yadi viṣṇutvam.*

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-śeṣa*, 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 bandhuh, ātmaiva ripur 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 (jivatva) is illusorily superimposed on Brahman, even as thiefhood 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 cittaḥ*). This means (1) To him, friend and foe are the same (*samam satrumitre viśaye cittaṁ yasya saḥ samacittaḥ*), (2) he whose mind has taken the form of Brahman which is the plenary unmodified reality (*san nirvikāram 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 (*tadākāram cittaṁ paripurnosmy-aham sada itī bhavanā-īśāt brahma prapyaṭe*).

[26]

कामं क्रोधं लोभं मोहं
 त्यक्त्वाऽऽत्मानं भावय कोऽहम् ।
 आत्मज्ञान विहीना मृदा-
 स्ते पच्यन्ते नरकनिगृहाः ॥

*kāmam krodham lobham moham
 tyaktvā'tmānam 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,
 jñanaratnāpaharāya
 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 jatā citta-vrttiḥ krodha ity ucyate tadubhayaparityāge*

1 Svayamprakasa hitvātmanam paśyata so'ham other readings pasyati so'ham, paśya vimoham

dhyānākārī bhavet) '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 (*tyāgūśahisnutā lobhah, viparītabuddhir mohah, atasmims 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 *Brahman* 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. Parviscience in the case of the *jīva* and omniscience in the case of *Iśvara* 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 *samsāra*. 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-atyalpaḥ
 phalam muktir ihaiva tu,
 tathāpi paramādvaitam
 nava rāñchanti mānavāḥ

[27]

गेयं गीतानामसहस्रं
 ध्येयं श्रीपतिरूपमजस्रम् ।
 नेयं सज्जनसङ्गे चित्तं
 देयं दीनजनाय च वित्तम् ॥

geyam gītānāmasahasram
 dhyeyam śrīpatirūpam ajasram,
 neyam sajjana-sange cittam¹
 deyam dīnanāya ca vittam

The *Bhagavadgītā* and the *Sahasranāma* should be sung, the form of the Lord of Lakṣmī (Viṣṇu) 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 Sumatī, the last of the fourteen disciples

1 Alternative reading
 neyam sajjana-sangatim anīsam

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 vaiyakarano
 dukrñkaranadhyayana dhurmah,
 śrīmacchankarabhagavacchisyair
 bodhita asicchoditakaranah*

This is followed by the colophon

*iti śrī guru-sankaraviṇaye śrīmacchankara-bhaga-
 vatpada-vaiyakarana samvāde paramahansa- pari-
 vrajakācāryavarya śrīmac-chankarācāryāñjaptā-
 śiṣyopanyasta-caturdasamañjarikā-stotram*

[28]

सुखतः क्रियते रामाभोगः
 पश्चाद्दन्त शरीरे रोगः ।
 यद्यपि लोके मरण शरण
 तदपि न मुञ्चति पाशचरणम् ॥

*sukhatah kriyate ramabhogah
 pascāddhanta śarīre 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]

अर्थमनर्थं भावय नित्यं
नास्ति ततः सुखलेशः सत्यम् ।
पुत्रादपि धनभाजां भीतिः
सर्वत्रैषा विहिता रीतिः ॥

*artham anartham bhāvaya nityam
nāsti tataḥ sukhaleśaḥ satyam,
putrādapi dhanabhājam bhītiḥ
sarvatraiṣā vihitā rītiḥ.*

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 Svayamprakasa-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 inimical

[30]

प्राणायाम प्रत्याहारं
 नित्यानित्यविवेकत्रिचारम् ।
 जाप्यसमेत समाधिविधान
 कुर्वन्मिथान महदन्मिथानम् ॥

*pranayamam pratyaharam
 nityanityavivekavicaram,
 japyasametasamadhidhanam
 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 'Dhyānadīpa' in the *Pañcadāsī*

[31]

गुरुचरणाम्बुजनिर्भरभक्तः

संसारादचिराद्भव मुक्तः ।

सेन्द्रियमानसनियमादेवं

द्रक्ष्यसि निजहृदयस्थं देवम् ॥

gurucaranāmbuja-nirbhara-bhaktah

samsārād-acirād-bhava muktaḥ,

sendriya-mānasa-niyamad-evam¹

draśyasī 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 Śankara'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 (*acaryaddhava vidyā veditā sadhustham prapati*, 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, ii 12). Commenting on this text,

Śankara says, "Even a well read person should not aim at gaining Brahman-knowledge independently" (*sastrajñō'pi svātantryena brahmayājñān-
vesanam na kuryāt*) In fact, no difference should be made, the *sastras* tell us, between God and the preceptor The *Śvetasvatara 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

DVĀDAŚAMAÑJARIKĀ

[The text according to Svayamprakāsa Svāmin (or Yati), author of the *Dvādasamañjarikā-vivaraṇa*. Svayamprakāsa is also the author of commentaries on the *Ēkaslokī*, the *Pañcīkarāna*, and the *Dakṣina-murti-stotra*]

- 1 *mūdhā jahīhi dhanāgama-trsnām*
kuru sadbuddhim manasi vitrsnām,
yallabhase nyakarmopāttam
vittam tena vinodaya cittam
- 2 *artham anartham bhāvaya nityam*
nāsti tatas sukhaśas satyam,
putrād-apī dhanabhājām bhītih
sarvatraisā vihītā rītih
- 3 *kā te kantā kas-te putrah*
samsāro'yam atīva vicitrah,
kasya tvam kah kuta āyātah
tattvam cintaya tadiha bhrāntah
- 4 *nalnīdalagata-jalam atitaralam*
tadvaj-jvitam 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 praviśa veditvā.*
6. *nārīstanabharanābhīdeśam
drstvā mā gā mohāveśam,
etan-māmsa-vasādi-vikāram
manasi vicintaya vāram vāram.*
7. *suramandira-taru-mūla-nivāsah
śayyā bhūtalām ajinam vāsah,
sarvaparigraha-bhoga-tyāgah
kāśya sukham na karotī virāgah.*
8. *kāmam krodham lobham moham
hitvātmānam paśyata so'ham,
ātmanjñānavihīnā mūdhās-
te pacyante narakanugūdhāh.*
9. *dinayāminyau sāyam prātaḥ
śīśiravasantau punar-āyātaḥ,
kālah krīḍati gacchaty āyus-
tadapi na muñcaty āśāpāśah.*
10. *kā te kāntā'dhara-gata-cintā
vātula kiṁ tava nāsti niyantā,
trijagati sajjana-sangatir-ekā
bhavati bhavārṇava-tarane naukā.*

11 tvayi mayi cāṅḍatraiko visnur-
 vyartham kupyasi mayyasahisnuh,
 bhava samacittah sarvatra tvam
 vāñchasyacirād yadi visnutvam

12 kurute gangāsāgara-gamanam
 vrataparipalanam athava danam,
 jñāna-vihīnah sakalamatena
 muktim na bhajati janmaśatena.

dvadasamañjarikābhīr aśesah
 śiṣyānām kathito hy upadeśah,
 yesan-naiva karoti vivekam
 te pacyante narakam anekam