

śaṅkara uvāca ..

Shri Shankara said.

*sukhataḥ kriyatē rāmābhōgaḥpaścādanta śarīrērogaḥ
yadyapi lōkē maraṇam śaraṇam tadapi na muñcati pāpācāraṇam. 16*

sukhataḥ-the one addicted to pleasures

kriyathey- performs

raamaabhogah- indulgences in a variety of enjoyments

paschat- afterwards

antah- at the end

shareerey- to the body

rogah- afflictions or diseases

yad api- even though

lokey- in this world

maranam sharanam-the finality is death

thad api-yet

na munchathi- does not abandon

paapa aacharanam- a life of misconduct

All efforts are generally geared towards this body (the karana + sookshma + sthoola shareera-s). The finality of individuality which is death does not seem to be a deterrent. Here paapa aacharam means misconduct or a life that incurs papa or demerits.

सुखतः क्रियते रामाभोगः पश्चाद्धन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं तदपि न मुञ्चति पापाचरणम् ॥ १६ ॥

*prāṇāyāmaṁ pratyāhāraṁ nityānityavivēkavicāraṁ
jāpya samēta samādhi vidhānaṁ kurvavadhānaṁ mahadavadhānaṁ. 17*

praanaayaamam- the regulation of breathing

prathyaahaaram- regulation of sense cravings and satisfying them

nitya anitya viveka vichaaram- the enquiry into the knowledge of permanence and impermanence

jaapya sameytha- along with japa

samaadhi vidhaanam-the practise of meditation

kurvavadhaanam-the above applications thus done

mahad avadhaanam- (indeed become) the great applications

Five rules of conduct are recommended as the highest of practices for a seeker of self- realization.

प्राणायामं प्रत्याहारं नित्यानित्यविवेक विचारम् ।
जाप्य समेत समाधि विधानं कुर्ववधानं महदवधानम् ॥ १७ ॥

*gurucaraṇāmbujanirbharabhaktaḥ saṃsārādacirādbhavamuktaḥ
sēndriyamānasaniyamādēvaṃ drakṣyasi nijahṛdayasthaṃ dēvaṃ 18*

guru- (of the) teacher

charanaambuja- the lotus feet

nirbhara bhaktaḥ- the consistently devoted

samsaaraath achiraath- from sansaar permanently

bhava- become

mukthah- free

sendriya maanasa niyamaath- enslaving the senses and the mind (this qualifies sansaar)

evam- thus

drakshyasi- will see

nija hridayastha- the permanently residing in the heart, the antharyaamin

devam-the divine

Four steps of ascension is indicated. First the adherence and faith in the wisdom of the guru as a guide, This results in being able to regulate the senses which in turn leads to freedom from bondage to the world and oneself. The ultimate goal of discovering one's inherent divinity is the final culmination.

गुरुचरणाम्बुजनिर्भरभक्तः संसारादचिराद्भवमुक्तः ।

सेन्द्रियमानसनियमादेवं द्रक्ष्यसि निजहृदयस्थं देवम् ॥ १८ ॥

*mūḍhaḥ kaścana vaiyākaraṇē dukṛṅkaraṇādhyāyanadhurīṇaḥ
śrīmacchaṅkarabhagavacchiṣyair bōdhita āsīcchōditakaraṇaḥ. 19*

mudhah- the fool

kaschana- once

vaiyaakaraney - engaged in the excercise

duktrin karana adhyaayana- in the study/composition of grammatical excercises

shrimath shankara bhagavath shishyai - by the disciples of shri shankara

bodhithah- being convinced

aaseeth- became

shodithah karanah- (ultimately) one with cleansed faculties.

This verse proves that it was indeed the disciples of Shankara who worked on the grammarian. The grammarian is said to have then taken to path of true self realization.

मूढः कश्चन वैयाकरणे डुकृण्करणाध्यायनधुरिणः ।

श्रीमच्छङ्करभगवच्छिष्यैर् बोधित आसीच्छोधितकरणः ॥ १९ ॥

*bhaja gōvindaṃ bhaja gōvindaṃ bhaja gōvindaṃ mūḍhamatē
nāmasmaraṇātanyamupāyaṃ nahi paśyāmō bhavataṛaṇē. 20*

bhaja govindam-

mudha mathey-

naamasmaranath- by remembrance of the names of the divine

anyam upaayam- no other way/method

nahi-there is not

pashyamo- (why dont you) see

bhava tharaney- the crossing of the ocean of life, ahead

Naamasmarana refers here to remembering one's divine nature in its manifold aspects.

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।

नामस्मरणान्तन्यमुपायं नहि पश्यामो भवतरणे ॥ २१ ॥

जयति गोमाता

शुभम्

Bhaja govindam- Final Quiz

Write an essay on the relevancy of this poem to our daily life covering the following categories.

- 1.As a student.
2. As a grihasta and a career person
3. As a retiree or a vaanaprastha

Please send the response to [consultations@ ambahouse.org](mailto:consultations@ambahouse.org)