

Bhaja-Govindam

Commentary by
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This a simple prakarana, a vedanta treatise, in 12 stanzas. The story goes like this, when Bhagavan Bhashyakara (Sri Shankaracharya) was travelling in Varanasi, he saw an old man trying to memorise the Sutra of Panini. Taking pity on the old man and others similar to him, out of compassion Acharya recited the first stanza. Once he completed it, in a flow he completed the other 11 stanzas which form the primary text. Then his disciples sang the next 14 stanza with the concluding final stanzas by Acharya again we have the text in present form. The first 12 stanzas are called Dwadashapanjarika and the following 14 stanza are called Chaturdashapanjarika or Charpatapanjarika. Normally this is taken as a Bhakti text. But we'll see it in its true form, like any other Acharya's text this is also another which deals only with Vedanta.

भजगोविन्दं भजगोविन्दं गोविन्दं भज मूढमते ।

संप्राप्ते सन्निहिते काले नहि नहि रक्षति डुकृञ्करणे ॥ १ ॥

bhajagovindam bhajagovindam govindam

bhaja mūḍhamate ।

samprāpte sannihite kāle nahi nahi rakṣati

ḍukṛñkaraṇe ॥ 1 ॥

Bhaja Govindam Bhaja Govindam – Definetly
worship Govinda (Krishna)

Govindam - Govinda
Bhaja - you worship
Moodamate - oh! You deluded fool
Samprapte - when the right time has come
Sannihite - at the close proximity
Kale - of death
Na hi Na hi - definitely will not
Rakshati - protect
Dukrn Karane - the other activities.

Oh! You deluded fool worship the Lord Govinda now, because when the right time for death has come in the close proximity then no other activity can protect / save you.

Bhaja means to worship, to serve, to adore, to praise, to benedict etc. One should have to worship. Worship whom ? The answer given is the name Govinda. Govinda is another name for Lord Krishna. Govinda means the one who is protector of the herds. The herds here mean the Jiva. Or it can mean, the protector / controller of the sense organs. In the first explanation, Govinda is the lord of all the jivas (Brahman). And in the second, Govinda is the indweller in the jiva, individual Self. Since the, Brahman and the individual self is not basically different, and is intrinsically one and the same.

The scriptures "Brahmaiva atma" (Brahman is atma), "Tattvamasi" (you are that Self) etc. explain the same.

This Govinda is the one we should have to worship. Why should he be worshipped? Because, when the right time has come for a departure from this world.

The right time means, the end of our lifespan. When we are in the clutches of death. We cannot be protected by any other means.

Here normally, the word "Dukrn Karane" is translated as the grammatical rules. The word is a statement from the Paninis Dhatu pata, the text dealing with the root word. The Dukrn is the root and Karane is the meaning. That is, the root Dukrn means to do. It is just a pointer to the other activities. Whatever is achieved through some action is limited. And the unlimited, eternal Self cannot be gained through some action. Anything which is a part of action can be done, not done or done otherwise. But still being the inherent nature of the Being cannot be gained through an action. And the Vastu (Self) is Akarta and Aboktha (non-doer and non-experience).

To fill the meter Acharya could have used any other word like "vyakaranam" – the Sanskrit, or if he wanted to use only a root word, it could have been "dupachas pake – to cook or dukrin krayane – to buy" etc., but he uses this root word to point out to the ephemeral State of the action.

So this stanzas summary is, they have to worship the Lord who is none other than the Self instead of wasting our time in different forms of action. Since no action can make us attain the ever attained.

There is another version of this text with an extra 13th sloka, which looks like an interpolation to prove the nature of these stanzas to be a teaching meant for a Grammarian. Though, it can be argued in this light that, the old man was trying to memorize the

Dhatu “Dukm Karane” when Acharya went past him.

Since, any treatise starts with an invocation, this being one treatise, Acharya starts with an invocation on the Lord Govinda. This invocation is in the form of a remembering the Self, Vastu smaranatmaka.

Any Prakarana will have these four Anubandhas (characteristics) vishaya, prayojana, sambandha and adhikari.

Vishaya - the subject matter of the text is the knowledge of Self. In this case Knowledge of the Self. By the word “govinda” – Self.

Prayojana - the usefulness of the text is to help the Jiva in attaining the self. In this case Knowledge of the Self. Knowledge of Govinda.

Sambandha - The relationship is, the text being team means and the Jiva being the one who uses it to gain the knowledge.

Adhikari - A person who has understood the ephemeral state of the world. Here, “moodamati” who understands the “dukrm karane” will not help him.

मूढ जहीहि धनागतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।

यल्लभसे निजकर्मोपत्तं वित्तं तेन विनोदय चित्तम् ॥ २ ॥

mūḍha jahīhi dhanāgatṛṣṇām kuru
sadbuddhiṃ manasi vitṛṣṇām |
yallabhase nijakarmopattaṃ vittaṃ tena
vinodaya cittam || 2 ||

Mooda – Oh! Fool
Jahihi – You destroy / give-up
Dhanagamatrshnam – Desire / Thirst for earning
more wealth
Kuru – Do / Cultivate
Satbuddhim – the thought of the Self
Manasi – and in the mind
Vitrshnam – dispassion
Yat – That whatever
Labhase- You gain / attain
Nijakarmopattam – through the your acquired
karmas (from the past births)
Vittam – with that wealth
Vinodaya – Satisfy / be happy
Chittam – in your mind.

Oh! Fool give-up all the desire for the thirst of
earning more wealth and start to cultivate the
thought about the self with dispassion for the worldly
things. And whatever wealth you attain as the result
of the karmas you have performed in your previous
lives / births, be satisfied with that.

Since this person is involved in the experience of
the objects of the world, and the activities of the
world with the understanding the true nature of his
self being a non-experience and non-doer Acharya
calls him a mooda - idiot / fool. Oh you fool, and
give up completely the desire for accumulating
more and more of the worldly wealth. Jahihi cannot

be separated as Jahi + iha (destroy here), but the from root Ohak tyage, ha gets Lit suffix and doubled, the former ha becomes Ja and jahi + si, according to the sutra “serhyapicca” of Sri Panini, si becomes hi – Jahihi.

Here, normally people ask to not do something, and they never say what should be done. That doubt is not left here without an answer. Therefore following this advice of giving-up of the desire, Acharya says kuru sadbuddhim - cultivate the thoughts on the self.

Now there may be a doubt, Now, I have gained the desire for self; can I with it have the desire for accumulation for wealth? This is negated with another reiteration of the same advice; manasi vitrshna - cultivate also the dispassion for the worldly objects. Because here, with the first advice of giving up of desire for accumulating wealth though the dispassion is said still one should not think of having the desire for world and the knowledge can go hand-in-hand.

Since now I have gained the dispassion and also acquired the desire for the knowledge, should they not experienced anything, like eating etc. which are the minimum requirements of the body if be asked? The answer to this is, whatever you gain because of your past karmas, with that wealth satisfy your mind or happily enjoy.

This is a very key stanza, the stanzas from 3 to 8 is an explanation to the words Dhanagamatrshnam and Manasi Vitrshnam. And the stanza 9 is an explanation to the word Satbuddhim.

नारीस्तनभर नाभीदेशं दृष्ट्वा मागामोहावेशम् ।

एतन्मांसावसादि विकारं मनसि विचिन्त्य वारं वारम् ॥ ३ ॥

nārīstanabhara nābhīdeśam dr̥ṣṭvā
māgāmohāveśam ।

etanmāmsāvasādi vikāraṁ manasi vicintya
vāraṁ vāraṁ ॥ 3 ॥

Naristhanabhara - woman's full bosom

Nabhivishesham - and her body around the navel

Drshtva - seeing it

Maga - don't get

Mohavesham - caught by the delusion

Etat - this form

Mamsavasadivikaram - is a transformation of just
the flesh and the fat

Manasi - in the mind

Vichintaya - remember this well

Varam Varam - again and again.

Seeing the body of a woman's full bosom and the
body around her navel area should not get caught
by the delusion of passion. But one should have to
remember again and again very clearly that all
these are just a transformation of the flesh and fat.

In the last stanza we were asked to gain dispassion
over the objects of the world. Now, in this stanza ,
among the most deluding object in the world is
taken. Women, wealth and the order of speech /
taste are the three things which a seeker of truth

should be beware of. Woman is just a pointer to the other sex or the desires of the body.

The normal way of giving the knowledge of dispassion on this (woman) is to show it as just the creation of matter that removes the idea of beauty in it. To give the idea of dispassion over the birth is shown by presenting the fetus in the womb amidst of excreta, puss, blood etc. So in this line, person is attracted to a woman's body is because of a fuller bosom and the hip area. Here and in the other vedanta text when the beauty of woman is described it is just to remove the idea of attractiveness and it. So when a person sees these areas, he will be caught by the waves of passion and which will delude him from gaining the knowledge of truth. So, one should understand that this body which one sees as attractive is just the transformation of flesh and the fat. One should have to remember this well always. Ma - don't , aga – prapya – gain.

In Vedanta, generally the Adhikari accepted is a Man. Therefore, the discussion always revolves in tarnishing the idea of beauty in a woman's body. But, when a woman (adhikari) is studying this, she should understand this as, not a chauvinistic idea, but, a general representation. Only in the study of Vedas we have some restriction with respect to its study. But, with respect to the knowledge in it, there is no restriction for a woman or anyone who has the required faculties to understand the teaching of the Guru.

How is this not a beauty? Because this body (bosom or hip) is just a gross form of the flesh and fat. We are not attracted by the flesh or fat, in a

slaughter house. And just so, what we see in the body is also a transformation of flesh and fat etc. Therefore, to gain the dispassion, we should think very clearly / remember this about the body, again and again. The repetition is just to show, till we gain total conviction on this idea.

After discussing in the “other” body the idea of beauty as mithya (only a superimposed) and thereby, gaining the dispassion to give up the attachment. Acharya goes-on to say in the next stanza, even this (one’s own) body is nothing to be attached to.

नलिनीदलगत जलमतितरलं तद्वज्जीवितमतिशयचपलम् ।

विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तम् ॥ ४ ॥

nalinīdalagata jalamatitaralam

tadvajjīvitamatiśayacapalam ।

viddhi vyādhyabhimānagrastam lokam

śokahatam ca samastam ॥ 4 ॥

Nalinidala gata jalam - the droplet of water on the leaf of the Lotus

Ati taralam - is very unstable

Tadvat - in the same way

Jivitam - this life

Atisayacapalam - is very fickle

Viddhi - understand this

Vyadhi Abhimana grastam - to be in the hold of disease and ego

Lokam - whole world

Sokahatam ca - and also in the grasp of sorrow

Samastam - is everything.

The water droplet on the lotus leaf is very unstable so is the life of a being is very unstable. Know this entire world to be in the strong grasp of disease, ego and sorrow.

If one thinks that for some period of his life after enjoying the worldly things one can devote his life to the knowledge of self, then, he has to think twice. And again, just giving-up the desire for the woman's body is in itself not all. There is something which requires our immediate attention. Because the life is so fickle, we don't know when it will come to an end. But people only associate the death with others and not as something which may happen to themselves.

As we saw in the first stanza the death is around the corner, and it can happen to anyone any time. This fickle life is equated with the state of the droplet of water which cannot hold onto a single place in the lotus leaf. As it keeps moving around from one area to the other, so too, this Jiva travels from one body to the other. And the strangest thing is everyone thinks that this life is eternal, or just that his life is eternal.

As from the direct experience itself one can understand that this life is not eternal. And not just that, there are so many other problems which one faces in the life, like disease, ego and the different types of sorrows.

These are the very reason which gave Siddhartha, Gautama the Buddha, the dispassion. And this became the basis for his teaching the four cannons

of Buddhism - sarvam kshanikam kshanikam (everything is a momentous / ephemeral), sarvam dukham dukham (everything is sorrowful), sarvam svalakshanam svalakshanam (everything is in its own nature) and sarvam shunyam shunyam (everything is void). Which became the basis for the four schools of Buddhism, namely, sautrantika, vaibhashika, yogachara and madhyamika.

यावद्वित्तोपार्जनं सक्तः तावन्निज परिवारो रक्तः ।

पश्चाज्जीवति जर्जरं देहे वार्तां कोऽपि न पृच्छति गेहे ॥ ५ ॥

yāvadvittopārjana saktah tāvannija parivāro
raktaḥ ।

paścājjīvati jarjara dehe vārtām ko'pi na
pṛcchati gehe ॥ 5 ॥

Yavad – until (man is)

Vitta – wealth

Uparjana – to earn

Saktha – able / eligible

Tavat – till then

Nija – one's

Parivara – relations

Raktha – are attached / affectionate

Paschat – later

Jivati – when he lives

Jarjara – in old age

Deha – fragile body

Vartam – news / enquiry / well being

Kopi – no one

Na – does not

Pruchchati – ask
Gehe – in the house

Until one is healthy to earn money to take care of the family, till then all the relations will attached to him and be affectionate. But, when he becomes old and not eligible to earn money then no one in the house is interested even in asking about his welfare.

In the previous stanza, Acharya showed the futility of attachment towards one's own body by showing the fickle state of the life. Now in this stanza he goes on to prove the attachment or the love showered by others is not unconditional. The affection shown is directly proportional to the ability to earn wealth. The people around, relations, are interested only in the wealth, in the later stanza (10th) Acharya will point out to this. People are only interested in sharing the wealth, and this was what was pointed out to the great sage Valmiki by Sage Narada.

The story goes like this, Valmiki was a dacoit who robbed people travelling through the forest. Narada to guide him in the path of truth appeared before him as a simpleton. When the dacoit Valmiki arrested him and was about to rob him, Narada questions him, N : who are you doing this for? V : for my family N : will they accept also a share of the papa (sin) from what you are doing? V : of course N : please check it up with your family, I'll wait for you till then. When Valmiki asked his parents, they said it's his duty to take care of him. When he asked his wife she also said it's his duty to take care of her. Any asked his children they too said its duty to take care of them. When he asks his friends and relatives, they too say as a leader it's his duty. Valmiki comes back dejected to Narada and explained what happened. Narada tells him the path to salvation or a release from the sins is to chant the name of Rama. So in this way, we understand the people around us are interested only in sharing the good fruits of the Karma

and not otherwise. This is exactly what is pointed out to by the Acharya. And, when the ability to earn is lost, we become weak or retire; we are relinquished to the back seat. The importance automatically goes to the next in line (to the retirement), the person who earns for the family.

यावत्पवनो निवसति देहे तावत्पृच्छति कुशलं गेहे ।

गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥ ६ ॥

yāvatpavano nivasati dehe tāvatpṛcchati
kuśalam gehe ।

gatavati vāyau dehāpāye bhāryām bibhyati
tasminkāye ॥ 6 ॥

Yavat - until

Pavana - the breath

Nivasati - stays

Dehe - in the body

Tavat - till then

Kushalam - the well-being/ welfare

Purchhati – enquire

Gehe – in the house

Gatavati - leaves the body

Vayau - the breath

Deha apaye - when the body falls off / soul departs

Bharya - the wife

Bibhyati - is afraid

Tasmin - of the same

Kaye - body

Until one stays healthy and breathes (stays alive) everybody enquires about his well-being. But when the vital air leaves the body, the same body which gave

different kinds of experiences , becomes the object of fear even for one's own dear wife.

In the previous stanza Acharya showed us the futility of the love and affection showered on us by the family members. Now here to give us the thoughts for greater dispassion, he points out that even the love and affection or recognition which is shown by the relatives is very superficial. Because, the same body which was once the object of love or affection becomes the object of dread or fear when the prana leaves the body. The same body which was referred as Ram or Devi or as He or She is now referred as That or This.

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः ।

वृद्धस्तावच्चिन्तासक्तः परे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥

bālastāvatkriḍāsaktaḥ

taruṇastāvattaruṇīsaktaḥ ।

vṛddhastāvaccintāsaktaḥ pare brahmaṇi ko'pi
na saktaḥ ॥ 7 ॥

Balas-tavat – When one is a kid

Krida-sakta – he happily spends it in the games /
plays

Tarunas-tavat – when one is a young boy (Youth)

Taruni-sakta – he happily spends it in the
involvement of young girls

Vrddahas-tavat – when one is old

Chinta-sakta – he spends it worrying about different
things (of past and future)

Pare - Ultimate

Brahmani – Brahman (Self)

Ko api na – no one is

saktha – involved

When one is a kid he happily spends his time in the plays / games, and when one is young he happily spends it in involvement of young girls, and when in the old he spends it (not so happily) worrying about the thing of the past and the future, alas, no one is involved or attached or thinks about the Ultimate Self.

A persons age can be defined as Child, Youth and Adult (as in psychology). This is the general form of classification. At each point of these different periods of age a person spends his time in the futile experiences of the world. Without understanding the ephemeral state of the world. At each point of these different periods of age, one wastes his precious time knowingly or unknowingly in the pursuits of the world.

When one is just a kid, one cannot control the thoughts he is so accustomed to through different past births. And since, the discriminative power has not taken shape in him, it is difficult to find fault for the doings at this age. And the smritis too give exceptions for the sins performed at this juvenile age.

But when one crosses this age of childhood, and enter the youth. He has a powerful / well shaped discriminative power. Which can recognize, atleast generally, the right from the wrong. But, even at this right age, one spend it only in the pursuit of the sensual pleasures of the world. Here taruni (young girl) is just a pointer to the other attraction of different senses.

And, when he becomes an Adult, the age many have set aside for the inquiry into the Self. When, one is young and healthy, if he is involved in the search for the Truth, the others scold him saying, these (inquiry into the Self) to be things for the post retirement age. But, when finally that age arrives, one is so engrossed in the world, it becomes difficult for him to relieve himself from it. The thoughts of worrying about the past actions or the future course of life will torment him. This is the least, even if one is interested in the Truth at that age, the body which he has abused over the past years will take a toll, and will hinder in the ability to perform the desired things necessary.

So, Acharya, end the stanza with a note of pity, alas, no one is interested in the True Self, in the right time.

Age can also be classified into another three types, Vayo, Tapa and Jnana (age, penance and Knowledge). A person who is old by age is counted as a kid with respect to the others. And a person who may be very young of age but is ripe with knowledge is the one who is respected the most.

With this note of dejection, Acharya attracts our attention to the discrimination and the dispassion, one should cultivate. And in the next final stanza on this subject he summarizes the method to rightly achieve this dispassion and discrimination.

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।

कस्य त्वं कः कुत आयातः तत्त्वं चिन्तय तदिह भ्रातः ॥ ८ ॥

kā te kāntā kaste putraḥ samsāro'yamatīva
vicitraḥ ।

kasya tvam kaḥ kuta āyātaḥ tattvam cintaya
tadiha bhrātaḥ ॥ 8 ॥

Ka te – who is your
Kanta – lady love (wife)
Kas-te – who is your
Putra - son
Samsaro – samsara, world
Ayam - this
Ativa - very
Vichitra - strange
Kasya – of whom
Tvam – are you
Ka – who (are you)
Kuta – whence (from where)
Ayata – have you come
Tatvam – that Truth (or that you)
Chintaya - think
Tad iha – about that
Bratha – o! Brother

Brother, think about the reality of your ladylove (wife), son , and the samsara which is very strange (to have brought you together to them suddenly and seperates you from them). And think who you belong to, who you are and where have you come from.

Though, the above translation seems to be complete, when we see these words in relation to

one another it gives a new meaning to itself.

Who is your wife, son etc. ? what you see as a close relation in this birth never existed for you in the previous births and never will exist for you in the next birth as the same. Maybe, in some very rare cases one may be born in the same family, but still, the relationship gets redefined. Therefore, this nature of the Samsara is very strange to explain.

So, instead of dwelling in these relationships you start to enquire on this Kasya – of whom, Tvam – are you – whom do you belong to, not just in this birth, but, in all the births you take. What is your relation with the creator.

Ka – who (are you) Tvam – are you – Tvam should be related with all the three words. In this way here the process of inquiry into the self is prescribed. Who are you?, really means Who am I.

Kuta – whence (from where) Tvam – are you – Where did you come from.

In the same way if we relate the word Ayata – have you come, with the other words Kasya, Ka and Kuta. We will have, as belonging to who did you come or is born. The dualists think that one is born because of the God Shiva or Vishnu etc. so, in this scheme, think who is your master who send you here.

Ka Ayata – who is born or what is born. The self being unborn and eternal cannot be born. So, who is said to be born.

Kuta Ayata – From where did you come from. The all pervading Self cannot have any travel, it is already everywhere (Omni-present) so where did this birth come from.

Tatvam means the truth, it could be understood here as, that Truth you inquire into. But if one breaks this word as, Tat Tvam – That you, because it is an enquiry into your real nature, you should inquire about it here, o dear Brother.

Until here, the words jahihī dhanagamatrshnam and manasi vitrshnam of the second stanza is discussed.

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ।

satsaṅgatve nissāṅgatvaṁ nissāṅgatve
nirmohatvam ।

nirmohatve nishcalatattvaṁ nishcalatattve
jīvanmuktiḥ ॥ 9 ।

Satsaṅgatve – from the Satsaṅga (discussion on the Truth)

Nissāṅgatvam – one gains dispassion

Nissāṅgatve – from dispassion

Nirmohatvam – one becomes free from the delusion

Nirmohatve – from the delusion free state

Nishcalatattvam – one becomes established in the Truth

Nishcalatattve – from the steadfast establishment in

the Truth

Jivanmukti – one becomes realized / released from bondage, here and now, while alive.

From the Satsanga (discussion on the Truth) one gains dispassion. From dispassion, one becomes free from the delusion. From the delusion free state, one becomes established in the Truth. From the steadfast establishment in the Truth, one becomes realized / released from bondage, here and now, while alive.

Each word is suffixed with the ending Tva. This is normally used according to “samana kartruke poorvakale” sutra of Sri Panini, if the doer is same, then with the previously done work tva suffix is added. This shows, that we are talking about the same person from the beginning to the end. And not that, one person is involved in satsangha and another finally gains release.

Or, we can accept the Tva suffix, through the sutra “tasya bhava tvatalor” and this tva is used in the sense of Bhava – the ness. In this interpretation, we will have the satsanganess. Like, in gotva – cowness, which is a class which cannot generally be accepted for a single entity. Here also, we accept by satsanganess, one who is in the constant company of the people who do Satsanga. This ness is used in all the other places in this Stanza too.

What is this Satsanga? The discussion on the Sat, generally translated as existence. But here it should be seen as the Self. The discussion about Self by the people, one who knows that the Self exists or

that I am the Self. The Upanishad also says this :

“asti brahmeticed veda, tasmad santam tad viduriti” – if one knows the Brahman existst the knowledgible proclaim that he knows That.

“atmanamcet vijaniyat aham asmi iti purusha, kim ichchan kasya kamaya shariram anusanjwaret” – if one knows the Self as I am, that person, desiring what will he serve the body.

From this group, discussing about the Self, one should gain the knowledge of the Self and not from the books etc. by self study. By this Acharya points to the Shravana - Listening to the shastra from a qualified teacher (one who has gained the knowledge from a Guru like his own Guru).

After gaining the necessary knowledge for the inquiry, one should desire to stay alone. Removing oneself from the the crowd, shows the dispassion one needs to gain. “charama vairagyo moksha lakshanam” – the ultimate dispassion is the mark for realization, as Acharya points out in his Bhashya.

Because of this dispassion, one stays alone and starts to put in use the knowledge he has gained in the Satsanga, by doing the manana. By Nissanga this manana is what is said. Manana means reflection or contemplation. Reflecting on the passages of the scriptures, with logic not contrary to the Scriptures but supportive to it.

From this reflection nissanga one becomes

Nirmoha, free from delusion. When can one be free from delusion ? only when one is free from the clutches of ignorance, the root cause of the samsara. So, this manana leads to the nirmoha, which is, the nidhidhyasana – clarity or insight of the Truth.

When one is thorough in the nidhidhyasana one gains Nishchaltatva - Abidance in the Self. When no amount of karma can shake him into the grasp of samsara. And the culmination of this is nirmoha is the Sakshatkara – direct cognizance of the Self. This is what is called as Akhandakaravrtti – the thought (so to say) which shines as Self, as a I thought. This I thought is though a common thought for any experience, like, I know, I eat, I am this, iam short etc, here it is without any adjective, with reference to this or that.

This when takes place, is called Jivanmukthi, liberated while alive.

The next three stanzas are like phala shruti, extolling or prasing the greatness of the vidya. Nothing can replace the knowledge of Self. And it should be gained only from a qualified Acharya / Guru.

वयसिगते कः कामविकारः शुष्के नीरे कः कासारः ।

क्षीणेवित्ते कः परिवारः ज्ञाते तत्त्वे कः संसारः ॥ १० ॥

vayasigate kaḥ kāmavikāraḥ śuṣṅke nīre kaḥ
kāsāraḥ ।

kṣīṇevitte kaḥ parivāraḥ jñāte tattve kaḥ
saṁsāraḥ || 10 ||

Vayasi – when the age
gate – is lost
ka - what
kamavikara – sexual thoughts does / happens
shuske – when dries
nire – of water
ka - what
kasara – lake remains
kshine – when lost
vitte – is the wealth
ka - what
parivara - relations exist
jnate – when known
tatve - the Truth
ka - what
samsara – Samsara exists.

When one loses his age, where can there be any sexual transformations. When the water dries, what lake remains. When the wealth is lost, where will be the relations. And when the Truth (Brahman) is known where can there be any samsara.

When one loses age - when one becomes old. It is not that, when one becomes old, he will start to become pious or no such thoughts about sex arise. But, of what use will it be, the body won't support it. And not just that, the thoughts also, as we saw in the 7th stanza, is only about the worry about the past or future.

When the water is lost, where is the lake. The lake gets the name lake only because of the water. The father becomes a father only when one gets a

progeny. But when there is no son / daughter the name or the title father will not fit the person. In the same way, if there is no water the name lake, river, sea or any other water body loses its reference.

When one has the wealth, even the unknown person, wants to be related to oneself. But, when one loses the wealth, the people who are close to him will distance themselves from the person. This was said in the 5th stanza.

When one gains the knowledge about the Self, there can be no samsara. Samsara is because of the ignorance of the Self. The world and its creation are just a superimposed transformation of the ignorance. This ignorance, whence did it start? If be asked, the answer can only be Anadi – from beginningless time. It cannot be explained. It is inexplicable. Because, the idea of time and the reference with the time is in ignorance. Though it has no beginning this ignorance is destroyed when the knowledge dawns. That is why this is defined as “bhavarupa jnana nivartya” – existential and removed by knowledge. Existential means in the vyavahara – transactional plane. Otherwise, what is cannot be negated and what is not also need not be negated. So too is the ignorance, like the knowledge of snake in the rope. The knowledge of pseudo-snake creates all the reaction as the real snake. But, when we know the rope, it gets negated. It did exist, during the confusion. But, ceases to exist when the true knowledge of rope dawns. Where did this snake come from and where did it go, all these questions are futile.

When the knowledge of the Self, which is non-dual dawns. Since, there is nothing other than the self and the root cause for the samsara, the ignorance, is destroyed, what can be called as samsara.

Ignorance is Samsara.

मा कुरु धन जन यौवन गर्व हरति निमेषात्कालः सर्वम् ।

मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

mā kuru dhana jana yauvana garvaṁ harati
nimeṣātkālaḥ sarvam ।

māyāmayamidamakhilam hitvā brahmapadam
tvam praviśa viditvā ॥ 11 ॥

Ma – don't

Kuru - gain

Dhana - wealth

Jana - people

Yauvana - youth

Garvam - ego

Harati - destroys

Nimeshad – in split second

Kala – time / death

Sarvam - everything

Mamayaam - illusional

Idam - this

Akhilam – whole world

Hitva – giving up

Brahmapadam – Brahman state

Tvam - you

Pravisha - enter

Viditva – knowing

Don't gain ego because of the wealth, people and /
or youth. All these are destroyed in split-second by
the time or death. Knowing everything in the world
and the world to be illusional or ephemeral, give up

the attachment or association with it. And, enter the brahminical state after knowing it.

One normally gains a great amount of ego because of the possession or the power one holds. The dhana here should be understood as possession. Whether it is money or any meager possession it only creates and increases the idea of duality. So too, the idea of power. This is what is referred to by jana. Though loosely translated it is the people, but, the support you gain from the people surrounding is a power. The third type of ego is the youth. Here youth can be understood as comparatively younger. Because of the age, one is able to do different things through the body, which becomes difficult or impossible for an older person.

All these different types of ego are useless, because, the time which is the representative of Death will destroy all of it in a matter of seconds. Kala though means time, it is to be understood here as the Death (Lord Yama). The Lord Yama, has a boon, by which though he destroys everyone in due time according to their fate, will not be identified as the culprit or will not be cursed for this. People attribute it to different things.

Therefore, one should cultivate dispassion towards the world in the lines of the stanza 8. And give the attachment to it. And to gain this the methods prescribed in the stanza 3 and 4 will be useful.

After, gaining dispassion as said in the 2nd stanza one should enter into the association of the people discussing Sat. this is necessary prerequisite to gain the knowledge. What was said in the 3rd stanza is stressed here. By the word "viditva" to learn from a proper Guru is specified.

With reference to the other states of wakefulness,

dream and deep sleep; the turiya (fourth), which is our intrinsic nature is referred as a state. So in reference to the the worldly existence our intrinsic nature, to be the Self, is referred as a Pada – state.

दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातः ।

कालः क्रीडति गच्छत्यायुः तदपि न मुञ्चत्याशापाशः ॥ १२ ॥

dinayāminyau sāyam prātaḥ śīśiravasantau
punarāyātaḥ ।
kālaḥ krīḍati gacchatyāyuh tadapi na
muñcatyāśāpāśaḥ ॥ 12 ॥

Dinayaminyau – day and night
Sayam – dusk
Prata - dawn
Shisharavasantau – winter and spring
Punar - again
Ayata - comes
Kala - time
Kridati – plays
Gacchati – goes / leaves
Ayuh - life
Tadapi – even then
Na – does not
Munchati - giveup
Ashavayu – the assosiation

Day and night, dawn and dusk, winter and spring come and go again and again. This way the time goes / passes by playfully and the time of death

also comes near. But still, this jiva does not give up the desires, which lead them astray.

This is the ultimate teaching for the Astikas. When we see the person whom we trust, believe shows a loss of hope, it ignites the bond between the person and the personified. Here too Acharya, after talking about the vairagya in length applies this logic and hammers the final nail.

Instead of wasting the time in useless pursuit day-in and day-out, one should take time to examine the path one's life is leading him into.

When we turn back and look during the time of death / in death-bed then we would understand whatever time spend on the pursuit of happiness is wasted one. Because, that did not give the sense of completeness. For doing this one need not be in death-bed, one can think as one is in such a situation and retrospect one's life.

Different time, different place and different people but the desire is the same.

If this does not do it, nothing will do it (give you the Vairagya and Viveka).