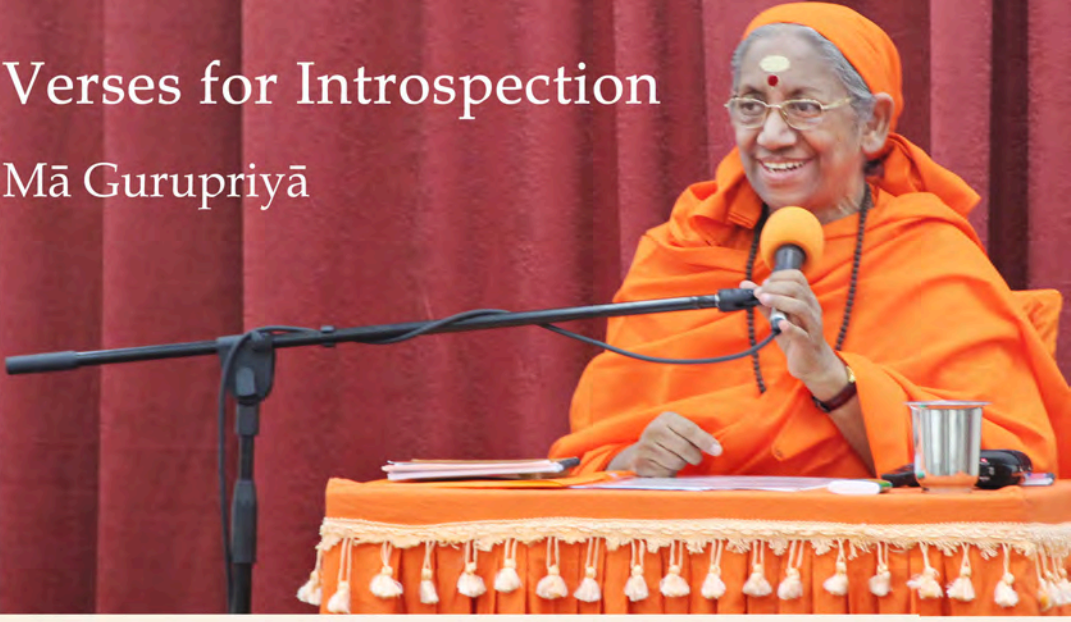


Verses for Introspection

Mā Gurupriyā



Withdrawal from Worldly Distractions

बाह्ये निरुद्धे मनसः प्रसन्नता
मनःप्रसादे परमात्मदर्शनम् ।
तस्मिन्सुदृष्टे भवबन्धनाशो
बहिर्निरोधः पदवी विमुक्तेः ॥

bāhye niruddhe manasa: prasannatā
mana:prasāde paramātma-darśanam ।
tasmin-sudrṣṭe bhava-bandha-nāśo
bahir-nirodha: padavī vimukte: ॥

-Vivekacūḍāmaṇi: 335

When the worldliness is kept away, the mind becomes placid; and placidity of the mind leads to the vision of the Supreme Self. When 'That' is well realized, all worldly bondages fall off. Hence the withdrawal from worldliness is the footstep for liberation.



Narayanasrama Tapovanam

Points for Introspection

The Self reveals itself in a pure and calm mind. A seeker should thus continuously strive to make the mind pure and tranquil. The mind becomes impure by the presence of desires. Desires arise in the mind whenever the mind dwells on the external objects (including the body-mind personality) and identifies itself with them. Indulgence in the worldly interactions no doubt leads to distractions in the mind.

The mind gets agitated first by the desire to possess something, then by the anxiety of not attaining what it desires, and at the end, by the fear of losing what has been possessed.

Hence, in order to have a peaceful mind, a seeker must refrain from all such unnecessary thoughts about the perishable objects. If we look into ourselves, we will find that most of our time is spent in meaningless thoughts and discussions about useless matters, allowing the mind to get scattered from the core within.

When by practice, a seeker is able to withdraw from worldly distractions caused by desires, he attains a calm and tranquil mind. A calm and tranquil mind alone is full of delight. In that state of mind, one is able to realize one's own self as one with the Universal Self or Brahman.

When a seeker realizes his own Self, he identifies himself as the real, eternal imperishable Soul. His mistaken identity with body, mind, intelligence etc. gets completely dissolved. As long as he, out of ignorance, identifies himself with the body, mind etc., he suffers whenever body-mind-intelligence undergoes

suffering. But when one is seated in the Self, he remains unaffected by any change that the body-mind complex undergoes. The seeker thus attains the state of freedom and liberation.

This śloka emphasizes that in order to attain liberation, a seeker must at the very first step, strive to refrain from getting disturbed by the external objective situations. In a placid and calm mind alone, the Self gets revealed.

Repeated chanting of this śloka transports the mind to a state of placidity and calmness. The mind also effortlessly gets inspired to strive to keep away from worldliness.

Word Meaning

बाह्ये निरुद्धे (bāhye niruddhe) = When withdrawn from the external worldly entanglement; मनसः (manasa:) = of the mind; प्रसन्नता (prasannatā) = placidity; मनःप्रसादे (mana:-prasāde) = on attaining placidity of the mind; परमात्म-दर्शनम् (paramātma-darśanam) = the vision of the Supreme Self (Self-realization); तस्मिन् सुदृष्टे (tasmin sudrṣṭe) = when That is well-realized; भवबन्धनाशः (bhava-bandha-nāśa:) = dissolution of worldly bondages; बहिः (bahi:) = external entanglement; निरोधः (nirodha:) = withdrawal; पदवी (padavī) = footstep; विमुक्तेः (vimukte:) = of liberation;

अन्वयः- बाह्ये निरुद्धे मनसः प्रसन्नता । मनःप्रसादे परमात्मदर्शनम् । तस्मिन् सुदृष्टे भवबन्धनाशः । बहिः निरोधः विमुक्तेः पदवी ।

bāhye niruddhe manasa: prasannatā. mana:prasāde paramātma-darśanam. tasmin sudrṣṭe bhava-bandha-nāśa: . bahi: nirodha: vimukte: padavī.