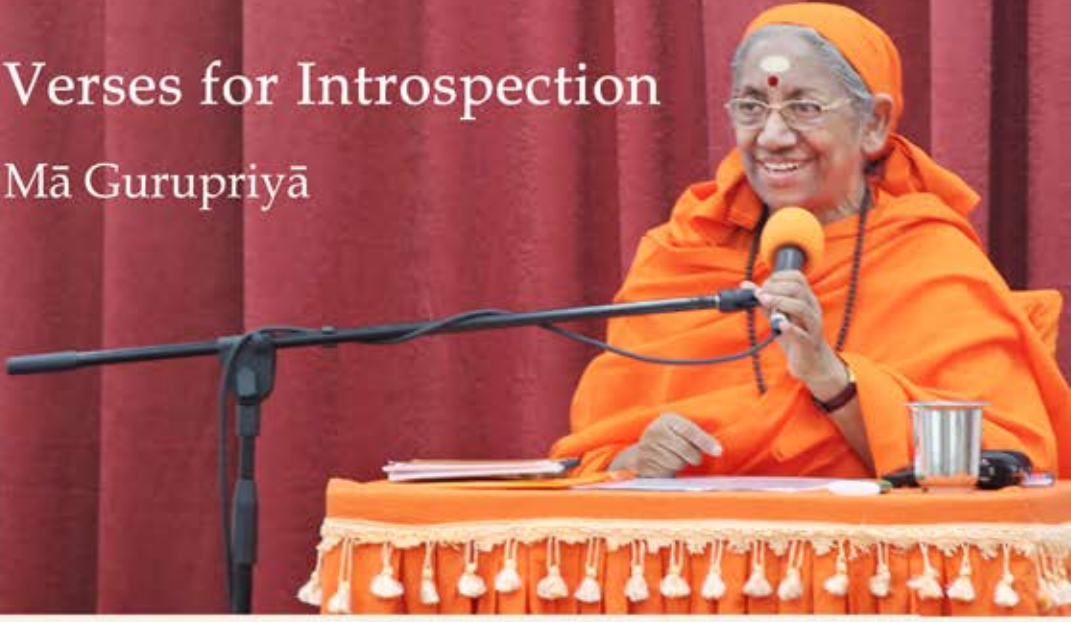


# Verses for Introspection

Mā Gurupriyā



## Effects of Contemplating on the Changeful and the Changeless

बाह्यानुसन्धिः परिवर्धयेत्फलं  
दुर्वासनामेव ततस्ततोऽधिकाम् ।  
ज्ञात्वा विवेकैः परिहृत्य बाह्यं  
स्वात्मानुसन्धिं विदधीत नित्यम् ॥

Bāhyānusandhi: parivardhayet-phalaṃ  
Durvāsanām-eva tatas-tato'dhikām ।  
Jñātvā vivekai: parihṛtya bāhyaṃ  
Svātmānusandhiṃ vidadhīta nityam ॥

-Vivekacūḍāmaṇi: 334

*Contemplation upon the external objects and situations only intensifies clinging to deluding desires, which finally lead to more and more misery. Knowing this, through discrimination, one should leave the thoughts of external objects and ceaselessly apply oneself to the contemplation upon the Self.*



Narayanaashrama Tapovanam

## Points for Introspection

Our real identity is the changeless, eternal Self. If we look into a vessel of pure and undisturbed water, we will be able to see our face clearly. We will also see clearly any object kept at the bottom of the vessel. However, if the water is muddy or there are ripples on the surface, we will not be able to see our face or the object distinctly. Similarly, the Self reveals itself in a pure and tranquil mind. The question is: how to make the mind pure and tranquil?

If we introspect, we will find that the root cause of our mind's agitations is unending desires and expectations. The desires may be related to wealth, family, house, fame, etc. The expectations revolve around getting good behaviour from others, being loved by everybody, being understood or appreciated, and so on. Whenever we do not get what we expect or desire, the mind becomes intensely agitated. Even though we are essentially the imperishable, changeless Soul, we are not able to realize our own Self, as long as the mind remains impure and agitated by desires or expectations. The nature of the mind is always to run towards various outward objects of the world seeking happiness from them. However, the objects themselves being perishable, cannot provide permanent happiness. By dwelling in one's own Self alone, can one attain unbroken happiness and joy.

This śloka emphasizes that an earnest seeker must discriminate between the effects of dwelling upon the changeful external objects and the changeless Inner Self. By applying discrimination (viveka), he must realize how by dwelling on the external objects



and situations, the mind becomes a victim of delusions and desires which eventually results in sorrow and agitation.

Having realized this truth, he must reject firmly the thoughts of desire-producing external objects. Instead, he must contemplate unbrokenly on the Self, which alone bestows eternal joy. Quite frequently, the mind may wander off from the thought of the Self. But a true seeker must apply his discrimination to bring back the mind inward on the Self again and again.

Repeated chanting of this śloka will generate firm conviction that a seeker of Self-realization must sincerely practise withdrawal from the thoughts of perishable external objects and constantly dwell upon the thoughts of the imperishable Self.

### Word Meaning

बाह्यानुसन्धिः (bāhya-anusandhi:) = contemplation upon the external objects and situations; परिवर्धयेत् (parivardhayet) = will intensify; फलं (phalaṃ) = fruit; दुर्वासनां (durvāsanāṃ) = desires leading to delusion and suffering; एव (eva) = only; ततस्ततः अधिकाम् (tatas-tata: adhikāṃ) = will enhance more and more; ज्ञात्वा (jñātvā) = knowing; विवेकैः (vivekai:) = through discriminations; परिहृत्य (parihṛtya) = by giving up; बाह्यं (bāhyaṃ) = external objects and situations; स्वात्मानुसन्धिं (svātma-anusandhiṃ) = contemplation upon the Self; विदधीत (vidadhīta) = apply; नित्यम् (nityam) = always;

अन्वयः- बाह्यानुसन्धिः ततः ततः अधिकां दुर्वासनां एव फलं परिवर्धयेत् ।  
(एतत्) ज्ञात्वा विवेकैः बाह्यं परिहृत्य नित्यं स्वात्मानुसन्धिं विदधीत ।

bāhyānusandhi: tata: tata: adhikāṃ durvāsanāṃ eva phalaṃ parivardhayet. (etat) jñātvā vivekai: bāhyaṃ parihṛtya nityam svātmānusandhiṃ vidadhīta.