

Verses for Introspection

Mā Gurupriyā

e-Series
No 15



Desirelessness – the path to Immortality

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

yadā sarve pramucyante
kā mā ye'sya hṛdi śritāḥ ।
atha martyo'mṛto bhavatyatra
brahma samaśnute ॥

Kaṭhapaniṣad 2.3.14

When all desires seated in the heart are eliminated, man becomes immortal. Then, here in this world itself, he attains Brahman.

Points for Introspection

In a pure mind alone, the ever-present Imperishable Self gets revealed. Desires that crop up in the mind ceaselessly, make the mind impure causing agitation. They hinder the revelation of the Self.

In a vessel of clean water, we are able to see our face



Narayanashrama Tapovanam

clearly. We can clearly see even the bottom of the vessel. But, if the water is slightly muddy or if ripples are created in it, neither the bottom nor the face will be seen clearly. Similarly, when the mind is not clear of impurities (desires), the Self is not revealed.

Desires can be broadly categorized into likes and dislikes. We desire to possess and preserve what we like and we desire not to face whatever we dislike. The mind always revolves around thoughts of how to fulfill desires. Whenever desires are not fulfilled – and very often it is so – the mind gets disappointed, depressed and aggrieved. It becomes anxious, fearful and agitated. When a desire is fulfilled, then too, the mind is either excessively elated or anxious not to lose the happiness it has experienced. This again causes agitation in the mind.

Man's suffering in life is due to his not knowing his real eternal identity, but instead, getting identified with the body, mind and intelligence which are perishable. He considers the body-mind-intelligence to be himself. Though in truth he is the Supreme Self – imperishable, immortal, birthless and deathless – he considers himself to be perishable and mortal, sufferer and enjoyer.

When the mind becomes completely free of desires born out of likes and dislikes, one feels total freedom, unending peace and bliss. Then the mind becomes space-like, taintless, impersonal and universal. In that pure state of mind, the ever-free, ever-present, ever-blissful Self gets revealed and one gets identified with it.

Then man realizes the supreme Truth that although everything in this world is ephemeral and transitory,

there is a substratum that is eternal and imperishable. Over the unchanging substratum, dances the fleeting, ever-changing world. With this realization alone man attains Brahman, the Supreme Universal Self – the One without a second, undivided, eternal, ever-present.

When this verse is chanted repeatedly, it makes us aware as to how we make our mind impure by cluttering it with various desires and how the desires hinder us from perceiving our real Self and experiencing the supreme bliss. One gets a glimpse of that state when all desires have been eliminated giving rise to total restfulness and supreme unending peace within.

Chanting this śloka again and again one gets inspiration to weed out from the mind all gross and subtle desires – the cause of all agitations – and seek instead the Supreme Truth.

Word Meaning

यदा (yadā) = when; सर्वे (sarve) = all; प्रमुच्यन्ते (pramucyante) = are eliminated; ये कामाः (ye kāmāḥ) = those desires; अस्य (asya) = his; हृदि (hr̥di) = in the heart; श्रिताः (śritāḥ) = sheltered; अथ (atha) = then; मर्त्यः (martyaḥ) = mortal (man); अमृतः (amṛtaḥ) = immortal; भवति (bhavati) = becomes; अत्र (atra) = here (in this world); ब्रह्म (brahma) = Brahman; समश्नुते (samaśnute) = attains well.

अन्वयः - (Prose order)

यदा ये कामाः अस्य हृदि श्रिताः (ते) सर्वे प्रमुच्यन्ते, अथ मर्त्यः अमृतः भवति। अत्र (एव सः) ब्रह्म समश्नुते।

yadā ye kāmāḥ asya hr̥di śritāḥ (te) sarve pramucyante, atha martyaḥ amṛtaḥ bhavati. atra (eva saḥ) brahma samaśnute.