

Verses for Introspection

Mā Gurupriyā

e-Series
No 20



Supreme Peace from Dissolution of Desires

सम्यगालोकनात्सत्यात् वासना प्रविलीयते ।
वासनाविलये चेतः शाम्यत्यस्नेहदीपवत् ॥

samyag-ālokanāt-satyāt vāsanā praviliyate ।
vāsanā-vilaye cetaḥ śāmyaty-asneha-dīpavat ॥

Laghu-yoga-vāsiṣṭha 4.3.46

By perceiving the Truth very well, desires get completely dissolved. On complete dissolution of desires, the mind attains quietude, like the flame of a lamp when its oil gets over.

Points for Introspection

The world is unreal and ephemeral. But there is a substratum, Brahman, the Supreme Universal Self, which is real, eternal and changeless. It is one without a second. Over this changeless substratum, goes on the play of the ever-fleeting ever-changeful world,



Narayanashrama Tapovanam

which includes our body-mind-intelligence personality.

The Supreme Truth is what we call 'I', the Self, the Subject. It is unlike our perishable body and mind. It is eternal, imperishable, changeless and all-pervading. It is Brahman itself. In reality, there is nothing but One Universal Self, all-pervading, eternal, undivided.

As long as one thinks that he is the body, he perceives everything else as different from him. Because of such differentiation, desires arise in the mind in the form of likes and dislikes. He wants to possess what he likes and wants to avoid what he dislikes. The presence of likes and dislikes agitates the mind resulting in unhappiness, fear, anxiety etc.

By contemplating well on the truth that the 'I' is the imperishable Universal Self, all desires get dissolved. When one is all-pervading, when there is nothing different from oneself, what desire can arise in the mind - to possess what or to reject what? Everything is the Self and Self alone.

When desires get dissolved, the mind becomes supremely quiet and tranquil - just like a lamp whose flame gets extinguished when the oil is completely over. In the absence of desires - which are the cause of agitation - mind becomes peaceful, and enjoys unending supreme bliss.

Throughout the day our mind remains cluttered with various desires, resulting in agitation and lack of peace. When the mind becomes restless, one must contemplate deeply and well on the Truth: "I am the all-pervading Supreme Self. I pervade everywhere

and in everything and nothing is different from me. What is there for me to desire? I have nothing to desire at all.”

Repeated chanting of this śloka, and introspection on the meaning again and again, will remind us of the Supreme truth and compel us to introspect deeply over its true import. Contemplation on the meaning will inspire us to attain that state where the mind is freed of all desires – to enjoy the supreme peace that belongs to the desireless mind.

Word Meaning

सम्यक् (samyak) = very well; आलोकनात् सत्यात् (ālokanāt satyāt) = from the perception of Truth; वासना (vāsanā) = desire; प्रविलीयते (praviliyate) = dissolves; वासनाविलये (vāsanā-vilaye) = upon dissolution of desires; चेतः (cetaḥ) = mind; शाम्यति (śāmyati) = becomes quiet; अस्नेहदीपवत् (asneha-dīpavat) = like the flame of a lamp of which the oil has got over

अन्वयः - (Prose order)

सम्यक् सत्यात् आलोकनात् वासना प्रविलीयते। वासनाविलये चेतः अस्नेहदीपवत् शाम्यति ॥

samyak satyāt ālokanāt vāsanā praviliyate.
vāsanā-vilaye cetaḥ asneha-dīpavat śāmyati.