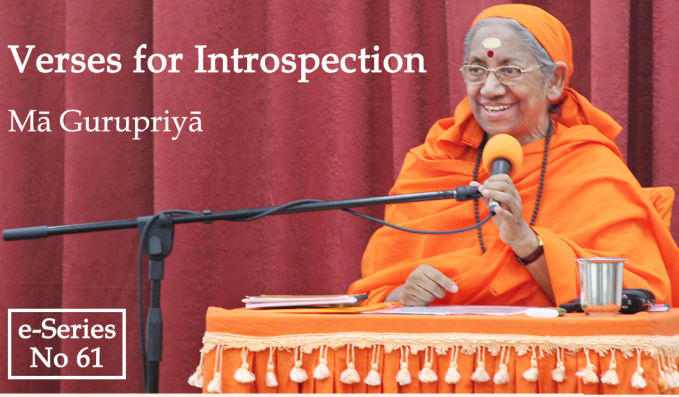


# Verses for Introspection

Mā Gurupriyā

e-Series  
No 61



## Satsaṅga – the Most effective Sādhana

यः स्नातः शीतसितया साधुसङ्गतिगङ्गया ।  
किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः ॥

yaḥ snātaḥ śīta-sitayā  
sādhu-saṅgati-gaṅgayā ।  
kiṁ tasya dānaiḥ kiṁ tīrthaiḥ  
kiṁ tapobhiḥ kim-adhvaraiḥ ॥

- Yoga-vāsiṣṭha 2.16.10

*One who has bathed in the cooling and purifying water of the Gaṅgā of a Saint's company, of what use for him are acts like charity, pilgrimage, penance or sacrifice?*

## Points for Introspection

All our scriptures declare unanimously that in order to realize the Self or God, one must have a pure mind. Desires, gross and subtle, are the root



Narayanashrama Tapovanam

cause of impurity. Desires cause agitations in the mind and one is not able to contemplate on the Self one-pointedly. So, he is not able to realize the Self. For a seeker, desirelessness is indispensable.

**H**ow will the desires be removed? How will the mind attain purity? Our scriptures say that when a seeker or devotee keeps the thought of Self or God within the heart unbrokenly, with Supreme love and one-pointed devotion, to the exclusion of every other thought, his mind becomes pure and tranquil. All evil-tendencies get sublimated and corresponding agitations in the mind subside.

The question now is how to keep the thought of the Lord unbrokenly in the heart. How is it possible? Throughout the day, using our sense organs the mind runs after various worldly objects and gets engaged in thoughts of possession. That is why the scriptures advise us to take to charity, pilgrimage, and sacrifices that will take our mind away from the possessive thoughts and engage it in thoughts of the supreme Lord. But, the effect of these acts is shallow and temporary.

**S**o the scriptures themselves advise a spiritual seeker to go to the holy people, the Saints, and bathe in their holy association. The holy people have realized the Self, the supreme Truth. They declare that Self alone is permanent, eternal and imperishable. Everything else including our body-mind-intelligence is transitory and perishable.

Being well-seated in the Knowledge of the supreme Reality, having known and experienced the eternal Bliss which follows this knowledge, the Knower always talks about that Supreme state and the methods to attain that goal. When anybody comes to a Saint, most naturally and spontaneously he gets soaked in the ambience of the Saint's mind.

The Seer again and again points that though man expects to attain happiness from all worldly objects, the happiness so gained is hollow and perishable. Thus, when a seeker is in the close association of a Saint, he keeps on hearing about the transitory, impermanent nature of all possessions and achievements that he has been giving so much importance in his life. Dispassion for the worldly possessions and achievements starts growing in the seeker's mind and he develops a yearning for the infinite, eternal Soul, which is birthless and deathless, attaining which one gets supreme felicity.

So, for a spiritual seeker, in order to purify the mind, special acts like charity, pilgrimage, austerities and sacrifices are not necessary. These acts do give temporary delight to the mind, and make the mind to some extent selfless. They also help in acquiring values. But permanent bliss and purity is acquired when the seeker bathes in the holy Ganges of association with the Knower who has himself realized the Self and experienced the supreme Bliss; who tirelessly helps mankind to progress in the path of

the ultimate auspicious goal.

This śloka from Yoga-vāsiṣṭha points to this great truth: for one who has taken bath in the holy Ganges of the association of a Mahātmā, of what relevance are other virtuous acts like charity, pilgrimage, austerity or sacrifice.

The constant association of a holy person is thus absolutely essential for a spiritual seeker. Only when such a contact is consistently maintained, a seeker's mind remains focused on the Self. Any other association tends to divert the mind to unnecessary and perishable items, giving indulgence to the mind to dwell on thoughts far, far away from the ever-blissful, ever-present Self.

Chanting this śloka brings to the mind the awareness of the great value of the association of a holy Mahātmā. The mind gets filled with blessedness and gratitude if one has got such an opportunity. If not, the mind becomes prayerful to have such an association.

## Word Meaning

यः (yaḥ) = who; स्नातः (snātaḥ) = one who is bathed, purified; शीत-सितया (śīta-sitayā) = by cool and pure; साधु-सङ्गति-गङ्गया (sādhu-saṅgati-gaṅgayā) = by the water of the Gaṅgā of Saint's association; किं (kiṃ) = wherefore; तस्य (tasya) = his; दानैः (dānaiḥ) = by dāna, charity; किं (kiṃ) = wherefore; तीर्थैः (tīrthaiḥ) = by pilgrimages or sacred waters; किं (kiṃ)

= wherefore; तपोभिः (tapobhiḥ) = by austerities; किं (kiṃ) = wherefore; अध्वरैः (adhvaraiḥ) = by sacrifices.

**अन्वयः - (Prose order)**

यः शीत-सितया साधु-सङ्गति-गङ्गया स्नातः, तस्य किं दानैः, किं तीर्थैः, किं तपोभिः, किं अध्वरैः ॥

ya: śīta-sitayā sādhu-saṅgati-gaṅgayā snātaḥ, tasya kiṃ dānaiḥ, kiṃ tīrthaiḥ, kiṃ tapōbhiḥ, kiṃ adhvaraiḥ.

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