

Verses for Introspection

Maa Gurupriya

Verse No. 8 (9 Jul 2009)

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं

व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न ज्ञायते ।

दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते

पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥

- वैराग्यशतकम् ४३

*ādityasya gatāgatairaharahaḥ samkṣīyate jīvitam
vyāpāirbahukāryabhāragurubhiḥ kālo'pi na jñāyate |
dr̥ṣṭvā janmajarāvīpattimaraṇaṁ trāsaśca notpadyate
pītvā mohamayīm pramādamadirāmunmattabhūtaṁ jagat ॥*

- Vairāgyaśatakam 43

Translation:

Daily with rising and setting of the sun, life shortens. With the heavy burden of manifold activities and affairs, time is also not felt. Seeing birth, old age, disaster and death, fear is not produced (in the mind). The world has become insane drinking the intoxicating wine of delusion.

Points for Introspection:

This shloka gives a vivid description of how man is immersed in the whirlpool of life, clinging to the perishables and never thinking how time is going by without striving for liberation from the sufferings of life.

He remains oblivious of the fact that, with the rising and setting of the sun, life is becoming shorter everyday. He is so much engrossed in the heavy burden of worldly activities that he never is aware that the time which is very precious, which could have been used for the pursuit of liberation, is simply passing by and is getting wasted. He does not introspect on the fact that results of all his activities are short-lived and cannot give him permanent happiness.

Seeing birth, old age, disaster and death all around, he still is not worried or anxious about how to transcend the miseries caused by these events. It seems as if man has become completely insane by drinking the intoxicating wine of delusion which acts as a curtain and prevents him from seeing the true nature of life. What is the true nature of life? Life is fleeting, momentary and perishable. It is full of miseries due to its impermanent nature. The happiness one enjoys in life is extremely short-lived and is always mixed with unhappiness.

So to attain liberation or *Moksha* from the sufferings of life, man must develop and cultivate dispassion for the world. He should understand that life is transitory and eternal happiness cannot be had from anything of this changeable world. Knowing this, man must strive to attain That which will lead him to attain Eternal bliss.

Chanting of this sloka again and again opens our eyes to the fact that the precious time in life which should be used for striving for liberation from sufferings is simply passing away because of our inattention and insincerity. Repeated chanting will generate dispassion in the mind and a yearning to strive for Supreme bliss.

Word Meaning:

आदित्यस्य (ādityasya) = of the sun; गतागतैः (gatāgataiḥ) = with going and coming, with appearance and disappearance; अहरहः (aharahaḥ) = daily, day by day; संक्षीयते (saṁkṣīyate) = shortens, decays; जीवितम् (jīvitam) = life; व्यापारैः (vyāpāraiḥ) = by the affairs, occupations; बहुकार्यभारगुरुभिः (bahukārya-bhāra-gurubhiḥ) = with the heavy burden of manifold activities; कालः (kālaḥ) = time; अपि (api) = also; न (na) = not; ज्ञायते (jñāyate) = know, perceive; दृष्ट्वा (dr̥ṣṭvā) = seeing; जन्मजराविपत्तिमरणम् (janma-jarā-vipatti-maraṇam) = birth, old age, disaster, death; त्रासः (trāsaḥ) = fear; च (ca) = and; न (na) = not; उत्पद्यते (utpadyate) = arise, produce, originate; पीत्वा (pītvā) = drinking; मोहमयीम् (mohamayīm) = causing delusion; प्रमादमदिराम् (pramādamadirām) = intoxicating wine; उन्मत्तभूतम् (unmattabhūtam) = become insane, mad; जगत् (jagat) = world;

अन्वयः

अहरहः आदित्यस्य गतागतैः जीवितं संक्षीयते । व्यापारैः बहुकार्यभारगुरुभिः कालः अपि न ज्ञायते । जन्मजराविपत्तिमरणं दृष्ट्वा त्रासः न उत्पद्यते च । मोहमयीं प्रमादमदिरां पीत्वा जगत् उन्मत्तभूतं ।

aharahaḥ ādityasya gatāgataiḥ jīvitam saṁkṣīyate. vyāpāraiḥ
bahukārya-bhāra-gurubhiḥ kālaḥ api na jñāyate. janma-jarā-vipatti-
maraṇam drṣṭvā trāsaḥ na utpadyate ca. mohamayīm pramādamadirām
pītvā jagat unmattabhūtam.

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