



# **MOKSHA SADHANA**

## **X**

## **मोक्षसाधना**

**Swami Bhoomananda Tirtha**

**Narayanasrama Thapovanam**

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Dear and blessed Souls,

*Viveka Chudamani*, the last composition Sankara wrote, has all the sublimity, appeal, charm and inspiration the seeker looks for. Here appears a random collection of twelve verses; forming a connected theme to benefit the seeker.

With the blessings and direction of the Guru, the seeker plunges into his inner investigation. On locating the spiritual Self clearly, his contemplation naturally grows and deepens. He glimpses the universal magnitude of his Self. Enriched further, he steps on to the lofty level of a *Jeevan-mukta*. Interaction with the multi-ranged world tends to refine his attainment all-fold, and the binding effects of *praarabdha* weaken and fall, making him liberated, to live freely thereafter. The message of the text is unique and everlasting. May it guide, illumine and fulfil your hearts.

Hari Om Tat Sat.

SWAMIJI



सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।

गोविन्दं परमातन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥

1. First of all, my love and regard to the Great Teacher Govinda, who is blissful by nature and whose personality is accessible only to that seeker who is equipped with the uniqueness of Vedantic insight.

दुर्लभं त्रयमेवैतद्देवानुग्रहेतुकम् ।

मनुष्यत्वं सुमुक्षुत्वं महापुरुषसंश्रयः ॥

2. These three are indeed rare in the world: to be born a noble human, to be fired with the spirit of seeking and to live under the nourishing care of a magnificent benevolent Sage.

श्रद्धामक्तिर्ध्यानयोगान्मुमुक्षो—

मुक्तेर्हेतुर्वक्ति साक्षाच्छ्रुतेर्गीः ।

यो वा एतेष्वेव तिष्ठत्यमुष्य

मोक्षोऽविद्याकल्पिताद्देहबन्धात् ॥

3. The Scriptures have emphasized earnestness of purpose, piety and humility, together with the practice of meditation, as the factors leading the seeker to the ideal of liberation. For the one betaking himself exclusively to these is alone ordained liberation from the irksome shackles of bondage wrought by ignorance.

विशुद्धसत्त्वस्य गुणाः प्रसादः  
स्वात्मानुभूतिः परमा प्रशान्तिः ।  
तृप्तिः प्रहर्षः परमात्मनिष्ठा  
यया सदानन्दरसं समृच्छति ॥

4. The features of pure *sattwa* are (1) cheerfulness of disposition (2) the direct experience of the Self (3) supreme quietness (4) contentment at heart (5) delightfulness and (6) the inmost subtle discipline arising out of Self-realization, by dint of which one derives the taste of continual bliss.

अत्रैव सत्त्वात्मनि धीगुहाया —  
मध्याकृताकाश उशत्प्रकाशः ।  
आकाश उच्चैः रविवत्प्रकाशते  
स्वतेजसा विश्वमिदं प्रकाशयन् ॥

5. In this body itself, in the being filled with *sattwa*, in the cavity of intelligence in the *aakaasa* described as the unmanifested, shines the brilliance called the Self, like the luminous sun aloft in the external sky, bringing by virtue of its own unborrowed splendour this extensive universe into cognition.



न जायते नो म्रियते न वर्धते  
न क्षीयते नो विकरोति नित्यः ।  
विलीयमानेऽपि वपुष्यमुष्मि—  
न लीयते कुम्भ इवाम्बरं स्वयम् ॥

6. Neither getting born nor dying, it (the Self) does not grow or decline; remaining eternal, it does not change the least. When this body falls and disintegrates itself, it does not get involved in the fate, as it is with the sky held in by the objects. Its independence is absolute at all times.

जाग्रत्स्वप्नभुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते  
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।  
नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्  
नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥

7. Know thou that Self in your own heart, shining always in the form of pure existence, knowledge and bliss, manifesting clearly in the wakeful, dream and deep sleep states alike in the form of an inward entity, giving rise to the notion 'I', which persists uniformly, witnessing the several changes and modifications taking place around the central ego. Know surely this constant entity abiding in your own heart.

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिम्  
कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।  
तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्  
ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥

8. Quiet, restrained, devoted fully to the practice of inner withdrawal, filled with tolerance, practising *samadhi* (Self-perception), the ascetic contemplates constantly upon the universal nature and magnitude of his Self. By burning off wholesomely all the distracting thoughts caused by the darkness of ignorance, nescience, he remains in the *Brahmic* blissful state, freed easily from the clutches of *karma* and the resultant internal oscillations.

निर्विकल्पकसमाधिना स्फुटम्  
ब्रह्मनत्त्वमवगम्यते ध्रुवम् ।  
नान्यथा चलतया मनोगतेः  
प्रत्ययान्तरविमिश्रितं भवेत् ॥

9. By *nirvikalpa Samadhi* alone is the truth of *Brahman* realized with clarity and firmness. Not otherwise. For, if the mind is the least allowed to function, the process will involve vibration and movement and then the awareness instantly gets mixed up with other ideas and apprehensions.



साधुभिः पूज्यमानेऽस्मिन् पीड्यमानेऽपि दुर्जनैः ।

समभावो भवेद्यस्य स जीवन्मुक्तलक्षणाः ॥

10. It is indeed a characteristic of the *Jeevan-mukta* to be given to a natural equalness of response, when worshipped by the good or tormented by the wicked.

न खिद्यते नो विषयैः प्रमोदते

न सज्जते नापि विरज्यते च ।

स्वस्मिन्सदा क्रीडति नन्दति स्वयं

निरन्तरानन्दरसेन तृप्तः ॥

11. That self-restrained person, be he a *sanyasin* or not, in whom the objects bestowed upon in one way or another by others find their natural dissolution and oneness, and hence are not able to arouse any agitation or distraction, is indeed one liberated in this very life.

प्रारब्धकर्मपरिकल्पितवासनाभिः

संसारिवच्चरति भुक्तिषु मुक्तदेहः ।

सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीम्

चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥

12. Propelled by the relevant quantum of prenatal influences, the Knower rambles amidst the objects, as would an ordinary man of the world, but effortlessly, liberated as he is from the binding body-idea. Like the pivot of the potter's wheel, he lives unaffectedly in the body, remaining ever the witness, undisturbed by the mind's oscillations.

हरि ॐ तत् सत्







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