



MOKSHA SADHANA

XI

मोक्षसाधना

Swami Bhoomananda Tirtha

Narayanasrama Thapovanam

P. O. Paralam 680575

TRICHUR DIST., KERALA - INDIA.



Dear and blessed Seekers,

Hari Om Tat Sat. This time you have a set of pregnant verses from the great mystic spiritual text : ASHTAVAKRA SAMHITA, on which I have spoken to many of you on several occasions. Brief, profound and serene by nature, these verses contain an endless measure of wisdom to be grasped, practised and pursued. Treasure them with the love and devotion that they deserve. The whole pursuit of yours will undergo a thorough progression, enriching in every way. To be exposed to these verses is itself a lofty fortune.

May your seeking be strengthened and fulfilled. Love and Asis.

Asram, 1981.

SWAMIJI



Ashtavakra said :

ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी ।
अन्तर्गतितसर्वाशः शान्तः क्वापि न सज्जते ॥

On realizing well that Almighty alone is the Creator and Cause of everything—existence as well as activity—desires quit the heart; one quietened like this never gets attached to anything whatever.

Janaka said :

अकिञ्चनभवं स्वास्थ्यं कौपीनत्वेऽपि दुर्लभम् ।
त्यागादाने विहायास्मदहमासे यथासुखम् ॥

The quietness and release of Self-absorption, born of the supreme sense of non-possession, will be rare for one even if he wears only a loin-cloth for his dress ! Knowing this, abandoning the twin notions of holding and leaving, I sit comfortably where I am.

Ashtavakra said :

आचक्ष्व श्रूणु वा तात नानाशास्त्राण्यनेकशः ।
तथापि न तव स्वास्थ्यं सर्वविस्मरणाद्भते ॥

Speak or hear, O son, the Scriptures in as many ways as you like. Yet, you will not attain to the quietitude emerging from inner withdrawal, save by forgetting everything and all !

हातुमिच्छति संसारं रागी दुःखजिहासया ।
वीतरागो ही निर्दुःखस्तस्मिन्नपि न विद्यति ॥

It is the desireful alone who, wanting to get rid of misery, wish to renounce the world. The one who transcends desires lives in the same world, not bothered by it.

तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।
तृप्तः स्वच्छेन्द्रियो नित्यमेकाकी रमते तु यः ॥

The fruit of true wisdom and likewise the whole benefit of Yoga, are attained by him who, with his senses pure and quiet, contented at heart, is able to rejoice always, finding his delight in solitude.

न मुक्तो विषयद्वेष्टा न वा विषयलोलुपः :
असंसक्तमना नित्यं प्राप्तं प्राप्तमुपाश्नुते ॥

He who hates sense objects is not liberated, nor is he who loves to indulge in them. That one is truly liberated who, with his mind steeped in indifference, lives by whatever comes to him from time to time.

प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः ।
यदा यत्कर्तुं प्राप्नोति तत्कृत्वा तिष्ठतः सुखम् ॥

The wise one feels no uneasiness either in activity or in rest. He sits freely and joyously after doing whatever faces him by chance.

भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।
विहस्य धिक्कृतो योगी न याति विकृतिं मनाक् ॥

The Yogi does not feel agitated for a second, even when he is abused or slighted by servants, sons, wives, daughter's sons or other descendants.

सन्तुष्टोऽपि न सन्तुष्टः खिन्नोपि च न खिद्यते ।
तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥

Though delighted, does not feel elation; while afflicted, does not feel sorrow; such indeed is the Knower's state, wonderful no doubt, which can be recognized and valued only by those belonging to that dimension.

सुखमास्ते सुखं शेते सुखमायाति याति च ।
सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥

The one, with his mind steeped in quietitude, though given to *vyavahara* (activity), remains relaxed—he sits joyfully, lies peacefully, moves about happily, speaks cheerfully and eats comfortably.

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।
भोगमोक्षनिराकाङ्क्षी सदा सर्वत्र नीरसः ॥

Why speak much ? The one of great mind and of the knowledge of Truth, becomes disinterested in both enjoyment and liberation. He is ever and everywhere desire-free.

धीरो न द्वेष्टि संसारमात्मानं न दिदृक्षति ।
हर्षमिर्षविनिर्मुक्तो न मृतो न च जीवति ॥

The illumined one does not abhor the world, nor does he
aspire for the Self. Freed from both delight and resentment,
he is, truly, neither dead nor alive. (He cannot be regarded
as either dead or living).

Hari Om Tat Sat.



ब्रह्मवित् आप्नोति परम्

Narayanashrama Tapovanam

Venginissery, P.O. Paralam,
Trichur, Kerala - 680 575, INDIA

Email: ashram1@sancharnet.in

<http://www.brahmavidya.org>