



MOKSHA SADHANA

BOOK VI

मोक्षसाधना

SWAMI BHOOMANANDA TIRTHA
NARAYANASRAMA THAPOVANAM
P. O. PARALAM (VIA) AMMADAM—680563

KERALA—INDIA

TELEPHONE—CHERPU 63

अनात्मश्रीविगर्हणम् ANATMASRIVIGARHANAM

Here is a very beautiful composition of Sankara the Great, denouncing all attainments—bodily, yogic, material, social and religious - and holding up as inevitable and topmost the direct realization of one's own Self, which alone will be able to fulfil the human life on earth. Sankara's criticism extends to even the ritualists, ascetics and scholars. The need for achieving Self-realization becomes most felt, when the futility of all other attainments, such as the ones mentioned by Sankara in these verses, is also simultaneously remembered. Hence the denunciation of the *Anatmasri* in this composition is immensely valuable. May its contents adorn and bless you amply and your viveka grow consistently. Hari Om Tat Sat.

—Swamiji

उढ्वा विद्या राजमान्या ततः किम्
प्राप्ता संपत् प्राभवाढ्या ततः किम् ।
मुक्ता नारी सुन्दराङ्गी ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

For one devoid of the realization of the Self, of what use is immense knowledge though respected even by kings? Likewise of what avail is the acquisition of wealth along with all the glory and powers that go along with it? What can the constant company of a beautiful wife mean to such a one?

केयूराढैर्भूषितो वा ततः किम्
कौशेयाढैरावृतो वा ततः किम् ।
तृप्तो मृष्टान्नादिना वा ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ।

Deck the body with armlets and other ornaments; wear even the costliest silk; eat the best of dishes every day. But all these can be of no avail if the realization of the Self is not achieved.

✓ दृष्टा नाना चारुदेशास्ततः किम्
• पुष्टाश्चैष्टा बन्धुवर्गास्ततः किम् ।
नष्टं दारिद्र्यादिदुःखं ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Visit any number of places of your choice; look after all your dear ones and relatives; by hard

effort even eliminate poverty from your midst. Even then the life's purpose will not be fulfilled as long as the direct realization of the Self is ignored.

✓ स्नातस्तीर्थे जहुजादौ ततः किं
दानं दत्तं व्यष्टसंख्यं ततः किम् ।
जप्ता मन्त्राः कोटिशो वा ततः किं
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Taking regular bath in the holy Ganges, the giving of gifts to all, the chanting in crores of several mantras, all these can be of no avail to one if he is unable to gain the direct experience of the Self within.

गोत्रं सम्यग्भूषितं वा ततः किम्
गात्रं भस्माच्छादितं वा ततः किम् ।
रुद्राक्षादिः संधृतो वा ततः किं
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Even if everything has been done to honour your lineage (*gotra*), of what use? Suppose the body is besmeared with holy ashes (*bhasma*), and a Rudraksha garland is worn in the neck, of what avail, if the Self in the body stands un-realized?

अनैर्विप्रास्तर्पिता वा ततः किम्
यज्ञैर्देवास्तोषिता वा ततः किम् ।
कीर्त्या व्याप्ताः सर्वलोकास्ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

The liberal feeding of Brahmans, the propitiation of the heavenly Deities in the prescribed manner, the spread of fame in all lands, even if all these have been accomplished, there is little purpose as long as the Self is not realized.

कायः क्लिष्टश्चोपवासैस्ततः किं
लब्धाः पुत्राः स्त्रीयपत्न्यास्ततः किम् ।
प्राणायामः साधितो वा ततः किं
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Undertake fasts and tire the body out, beget loyal sons from your wedded wife, achieve even the most difficult forms of *praanaayama* (breath control), but these can be of little avail if the Self is to go unrealized.

युद्धे शत्रुनिर्जितो वा ततः किम्
भूयो मित्रैः पूरितो वा ततः किम् ।
योगैः प्राप्ताः सिद्धयो वा ततः किं
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Destroy the enemy in war, gain the loyalty of a number of allies, by dint of yogic practices abound in a number of rare powers; but what can all these mean if the realization of the Self is lacking?

अब्धिः पद्भ्यां लङ्घितो वा ततः किम्
वायुः कुम्भे स्थापितो वा ततः किम् ।
मेरुः पाणाबुद्धतो वा ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

You may be able to walk over the ocean, withhold the wind in your *kumbha*, lift the Mount Meru in your palm; As long as you do not achieve Self-realization, what can all these mean?

क्ष्वेलः पीतो दुग्धवद्वा ततः किम्
वह्निर्जग्धो लाजवद्वा ततः किम् ।
प्राप्तश्चारः पक्षिवत् खे ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Even if one can drink poison like milk, can gulp in fire like puffed rice, can fly in the sky like a bird, of what avail? The realization of the Self alone is the worthy attainment.

बद्धाः सम्यक् पावकाद्यास्ततः किम्
साक्षाद्विद्धा लोहवर्यास्ततः किम् ।
लब्धो निक्षेपोऽञ्जनाद्यैस्ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Even if the blazing fire be bound and made still, elements like mercury be tied up in the shape of a ball, using *anjana* (collyrium) the treasures hidden under earth can be precisely located, of what avail, as long as the realization of one's own Self is not attempted?

भूपेन्द्रत्वं प्राप्तमुर्व्यां ततः किम्
देवेन्द्रत्वं संभृतं वा ततः किम् ।
मुण्डीन्द्रत्वं चोपलब्धं ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Emperorship on earth, the throne of Devendra in the Heavens, the seat of honour among sanyasins, even all these can be of no avail, if the Self in the body stands un-realized.

मन्त्रैः सर्वः स्तम्भितो वा ततः किम्
बाणैर्लक्ष्यो भेदितो वा ततः किम् ।
कालज्ञानं चापि लब्धं ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Think of any further powers like arresting the course of anything you want by dint of the power of mantras, hitting any difficult target with arrows, knowing the past, future and the present alike. Even these are of no avail, once you are unable to realize your own Self.

क्रामातङ्कः खण्डितो वा ततः किम्
कोपावेशः कुण्ठितो वा ततः किम् ।
लोभाश्लेषो वर्जितो वा ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥
मोहध्वान्तः पेषितो वा ततः किम्
जातो भूमौ निर्मदो वा ततः किम् ।
मात्सर्यार्तिर्मौलिता वा ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Control of passion, anger and greed; and likewise of infatuation, arrogance and competition, even these can mean nothing, if they do not lead one to the realization of the Self.

धातुलोकः साधितो वा ततः किम्
विष्णुलोको वीक्षितो वा ततः किम् ।
शंभुलोकः शासितो वा ततः किम्
येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥

Even if Brahmaloaka were to be reached, Vishnu's Vaikunta to be visited, Siva's Kailasa to be ruled, of what avail, if the realization of one's own Self is yet unaccomplished?

यस्येदं हृदये सम्यगनात्मश्रीविगर्हणम् ।
सदोदेति स एवात्मसाक्षात्कारस्य भाजनम् ॥
अन्ये तु मायिकजगद्भ्रान्तिव्यामोहमोहिताः ।
न तेषां जायते कापि स्वात्मसाक्षात्कृतिर्भुवि ॥

In whose heart does this composition on *Anatmasrivigarhana* dwells constantly, he alone can be a befitting seeker to be blessed with Self-realization. The others will be lying deluded by this enchanting world, which has its roots on the phantasy of the mind. For the latter, the realization of their own Self cannot but be inaccessible.

Hari Om Tat Sat.

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Narayanashrama Tapovanam

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

Email: ashram1@sancharnet.in

<http://www.brahmavidya.org>