

# **SUBODHA**

**THE WORDS OF WISDOM  
FOR  
RELIGION OF MAN  
-( MAANAV DHARMA )  
SWAMI SOMESHWARTHIRTHIA**

**SOMESHWAR ASHRAM  
KADI  
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**FOREWORD :**

We the trustees of Someshwar Ashram

are very grateful to

**Dr. Ashok .B.Vaidya**

**MUMBAI**

for translating

**"SUBODHA"**

The words of wisdom

for

religion of man

from Gujarati to English



**Chalam vittam chalam chittam chale jivit youvane  
chalachalmidam sarvam kirtiryasya sa jiviti**

**Wealth is ephemeral**

**Mind is restless**

**Life and youth are transient**

**The universe is hanging too**

**One who has attained**

**Kirti - Glory of self - realisation**

**only survives.**

Whatever scriptures I have read , what I have listened to and learnt from great saints and that I have self realised - the essence of all these , in brief , I dedicate in form of " SUBODHA", this tiny booklet. Please try to put this " SUBODHA "-MAANAV DHARMA in your every-day living. I pray to God that may you , by living SUBODHA attain the goal of invaluable human life , God .

--SWAMI SOMESHWARTHIRTH

## PREFACE

The world is ever in flux. Every moment there is a change induced by nature.

On the backdrop of time and space , universe revolves and evolves. When did the worldly cycle begin and when it will cease ? The subject is beyond anyone's comprehension.

In nature's mutability , a unique change in the modes of behaviour and thought too takes place . Mainly such a transition occurs in human race because unlike other animal species , man is endowed with greater awareness , He has a special faculty of discriminative thinking. He wonders and asks - what is this universe ? When did it originate ? Why was it evolved ? Did it arise spontaneously - as an accidental collection of atoms or did it have a Creator ?

Man's intellect gets bedazzled and tired with the aforesaid cogitation. He is stupefied. Consequently even a highly intelligent man turns to sensual and vital pleasure, with such hedonist orientation , the thoughts and deeds essential for a holy life almost vanish. And his or her world gets dominated by desires for sensual pleasures. It has been said : BHOGE ROGA BHAYAM -an over-indulgence in satisfaction of bodily desires leads to disharmony and disease. Mankind caught in the storms of miseries and mental torment, gets highly perturbed and pained. It is then that in response to it a Divine Being manifests on earth. With his life, thoughts and deeds, as per the contemporary need, he dramatically alters the thought and behaviour of people for a higher life of the spirit.

The human spirit is expressed in two attitudes - Pravritti ( extrovert activities ) and Nivritti (introvert contemplation). The former is often motivated by desires for wealth, power and pleasures for oneself. The latter aspires for peace, harmony and bliss. In the present times, abandoning 'Nivritti' and the quest for lasting peace and bliss, people are preoccupied with passion for wealth, power and pleasure. Rare is a soul that seeks the path to God. The way to God is like razor's edge and difficult to locate. Only those who have lovingly served and cared for saintly persons attain to and tread on the path. We are born in these times of evil and ignorance. What should we do? And what should we shun? Those who are guided by saints and masters can only act in an enlightened manner.



For the worldly cycles of birth, suffering / pleasures and death of a 'jiva', his good and evil deeds are chiefly responsible. 'Karma' only is causal in the birth of 'jiva' in different species of animals and plants. It is indeed as a human that 'jiva' accumulates good and evil 'Karmas'. During one of the many births when 'jiva' encounters a saintly master and can live a life of 'Nishkama karma' (self-less work) that an attainment to true self is made possible.

Lost in eternity, 'jiva' has not yet attained true Self. This is self-evident. The primal cause for 'samsara' - the endless cycles of births, lives and deaths is 'Vasana'- the unfulfilled desire-mass.

**Vasana ev samsar iti sarva vimuncha taha  
Tattyago vasanatyangat sthithiradya yatha tatha**

Having known that 'Vasanas' constitute the 'Samsara', these ought to be given up. One 'Vasanas' do not exist there is no 'Samsara'. Later the body will undergo whatever state it has to.

**'Vasanas' lead to 'Samkalpa' (Will-imagination).  
'Samkalpa' leads to 'Kamana' (the manifest desire).**

**Kamana** leads to births in innumerable species. With total annihilation of 'Vasanas', one is blessed by Vision of God. The latter resolves the primal 'complex' of ignorance in the human heart. Those who seek the path to God, should carry out the 'Abhyasa' of eradicating Vasanas. Abhyasa means -

**Chittasya ekasmin alambane sarvataha samahritya punah punah sthapanam** - To steadily gather the mind, again and again, in its appropriate target is called 'Abhyasa'. To absorb the mind, with deep love and intense joy, in the Divine blessing form of Sri Balakrishna, is to liberate oneself, for ever, from 'Samsara'.

That indeed is true 'Karma', which pleases God. The rest are mere 'Kamya-karmas' - passion - fulfilling activities. The latter do not gladden God. So we must engage ourselves in deeds, which we can dedicate to His feet for His grace.

The central objective of all types of 'Kriyas', 'Japam', 'Tapas' and 'Yoga' is to free 'jiva' from 'Samsara'. Hence, the seeker should abandon all those activities which may bind him further.

At the outset of any miserable experience, or battle, and at dawn, while starting the day, one should intensely pray and remember God. That would protect us from evil. Srimad Bhagavad Geeta evokes God-remembrance in us. With the whole body and mind, we must serve such saints, who have attained the state of desirelessness.

And then we must learn from them the noble wisdom of Geetaji. Man attains abiding peace and silence, with such a dedicated listening and by meditating on the essence of Geeta. Thus he attains Life's goal and finds fulfillment. At the beginning of the battle, Sri Krishnachandra invoked Divine awareness in Arjuna's mind. This led to Arjuna's victory. In our battle for life, we too encounter miseries over and over again. If we never forget God for even a moment, we are assured of a victory in our life.

In the world today, there is a major evil trend. This small booklet - 'Subodha' - is written with an eye to protect us from the evil and to reinforce us in holy thoughts and deeds. Who-so-ever reads, meditates, and puts into practice the words of wisdom in 'Subodha', will be saved from unholy influences and by grace of Sri Krishna attain Mukti.

**-Swami Sameshwartirtha.**



## WORDS OF ADVICE

To beloved seekers -

In the last hours of the night (Brahma-muhurta), wake up and in solitude, as advised by your spiritual guide, pray and meditate on God for 24 minutes. While arising from the seat, please tell your mind, 'My friend ! Now you are embarking in 'Samsara' so -

1. Love all beings.
2. Do not feel or express disgust for anyone.
3. Do not let anger emerge even a bit. Because anger heats up the body and damages 'Pragna-shakti' - the superior cognition.

Please remember these words of precept throughout the day. With appropriate practice of the aforesaid three regimes. Jiva is sanctified and we feel unburdened. The 'kriya' being repeated everyday brings one closer to the religion of man. The true meaning of the word 'man' is -

**Bahir Antashcha sarvatra bramha ev mapayati grhayati iti manam  
Pratyagdarshanam tadev sarvada vati bhajati iti manavaha**

**Meaning -** The vision that grasps internal and external totality as 'Brahman' - one who abides in such a vision is man.

The meaning of 'Dharma' is -

**Avidyaya sansare patyamanah puman dharyate anena iti dharma**

**Meaning -** The process and life-style that saves a person who is sunk in 'Samsara' due to Avidya (ignorance) is Dharma.

**Durgatiprapat prani dharanat dharma ucchayate.**

**Meaning -** That which prevents the evil fate of organisms is 'Dharma'. In the true sense, 'Dharma' is a bright quality of soul that is self-experiential.

**Suddhanandamaya Atmanaha parinati Dharma Aakhyaya giyate.**

Meaning - The holy and blissful state of soul, beyond words, is supreme 'Dharma'.

O Jiva ! experience blissful-holy Atman. Do not strain to please people. Steadily reduce your bonds for the world. So long as you do not abide by these three, your Yama, fasting, tapas, etc. are of no consequence.

Having been drawn to living and non-living external objects, you have been ensnared in multiple bondages for a long period. You had to undergo innumerable miseries. You know that. Why is your mind still so engrossed in external objects and organisms ? Now abandoning this attachment to external world, you should meditate on your true self.

I will presently narrate a small dialogue between Jiva and mind, that was told to me by a sage. This will certainly help you on your path :

**Bho chetah kimu jiva tisthasi katham chintasthitam sa kuto.  
Ragadveshavashattayo parichayaha kasmatcha jatastava.  
Ishtanishtasamagamaditi yadi swabhram tadavam gatau.  
No chenumuncha samastametad achirad istadisankalpanam**

Jiva asks mind, 'O Mind ! How are you ?'

Mind replied, 'I am always perturbed due to worries'.

Again Jiva asks, 'What is the cause of your worries?'

Mind said, 'I get worried due to 'Raga-Dweshha' - likes and dislikes'.

Then Jiva queried, 'How did you get acquainted with them ?'

Mind replied, 'My encounter with desired and disliked objects led to me to Raga-Dweshha'

Jiva advised, 'If that is the matter, renounce all your hankering after desired objects. Lest we both may have to undergo the torment of hell.

I would like to emphasize another point. Don't you get hankering for massing wealth. Because that leads to a sinful existence. Money leads to greed, etc. And greed etc. cause interminable 'Samsara'. 'Samsara' causes innumerable miseries. All the aforesaid evils are caused by money. Keeping this fact in mind, all saints, treading on path to God have renounced money. Hence O Jiva seeking such a path !for attaining true bliss, you shall have to renounce your clinging to wealth.

You must first purify your diet. It has been said :

**Aharshudhou satvasudhihi satvasudhou dhruva smrutih  
Smrutilambhe sarvagranthinam vipramokshastasmai mrudiv  
Kashayaya tamasasparam darshayati Bhagvan Sanat kumarah.**



Meaning - Pure diet leads to holiness of mind. A holy mind can ceaselessly be aware of God. With such an awareness all the complexes due to ignorance are resolved.

Naradji, whose Raga-Dwesha had vanished, was shown the Truth beyond the dark ignorance, by Bhagwan Sanatkumar.

You should not consume the prohibited items of food. Bhagwan Manu has said :

**Lasunam shrunjanam cheiva palandum kavakani cha  
Abhakshyani dwijatinam medhyaprabhavani cha**

Meaning - Garlic, carrot, onion, mushrooms and vegetable grown in unholy and unhygienic places are forbidden for Dwijas. Food that is decayed is also prohibited.

Whatever the company a man keeps, influences his diet too. The type of diet affects the mind. And mind, so affected, modifies the deeds. Such deeds affect intelligence. It is said :  
Buddhiha karmanusarini - Intellect follows 'Karma'. In Drashitanta - Shataka, it is said :

**Yadrasham bhunjate channam pachyate jatharagnina  
Dipen tamsam bhuktam niharstavapi tadrashaha.**

' The type of diet affects the nature of digestion and assimilation. If the lamp consumes darkness, its waste is dark too.' So you must renounce the prohibited items and consume only pure Sattwik food.

At dawn, around 5.00 am, after toilet, teeth-brushing and bath, wear a clean sacred cloth and visit a temple where there is opportunity for Darshana, Divine service and listening to religion of man. After that one should return home. One should live with relatives and neighbours with affection and co operation. This is the practice of Sahakara-vrata (Co-operation).

In life of the world, one encounters good and evil. One rarely encounters good. We do not like the evil or unpleasant. So we start criticising it right away (Ninda). To remove this 'Ninda' We must admire all beings. This is called Aninda-Vrata (Praise all).

The four enemies, which leads us in to Samsara are Kama (lust), Krodha (anger), Lobha (greed) and Mana (vanity). These four are called 'Kashayas'. Kashaya is that which repeatedly leads us to Samsara and subjects us to the cycles of birth and death. We should avoid them. Whenever these Kashayas assault us, we must follow the four aspects of religion of man - patience, compassion, contentment and gentleness. With practice of these, Kashayas are subdued.



Lust should be handled with patience and perceiving the inherent 'doshas' in the objects. Anger should be controlled by compassion and forgiving. Greed should be removed by the sense of contentment. Vanity and pride should be defeated of these Kashayas, one should first engage in Abhyasa of 'Satkriya' described above. With Vedic Kriya one should worship God. Such a worship leads to perfection in 'Karma'.

The Asuras within are the forbidden and unholy desires and attitudes of the mind. Devas within are the aspirations and potential of the mind leading to higher path. Those desirous of Mukti follow Vedic Karma to destroy inner 'Asuras' and fortify 'Devas'. In other words, to protect from inner Asuras, inner Devas should take refuge in Vedic Karma.

A seeker on path to God, while engaged in good and approved deeds, when perceives one's mind and senses not interested in prohibited deeds, he should know it as Karma-Siddhi. After that one is suitable for Upasana (Divine Worship). Having embarked on Upasana, one should have the direct vision of Ishta-Deva (chosen deity). When one is constantly in His presence it is Upasana-Siddhi. Such a seeker only is ripe for the highest self-realization with the grace of Sat-Guru.

Upasana is of two kinds - Antaranga and Bahiranga.

Antaranga upasana means meditation. Bahiranga Upasana means ritual God-worship.

Sequence : First Karma-Siddhi, followed by Upasana-Siddhi leading to getting a Guru. Then Aksharopasana Siddhi and by Guru's grace self-realization, i.e. Moksha.

For the abolition of Kashayas, we have to take refuge in devas. Devas get pleased and favourable by five kinds of 'Tapas' (penance).

1. **The Tapas of speech**
2. **The Tapas of Vision**
3. **The Tapas of breath (Prana)**
4. **The Tapas of mind**
5. **The Tapas of Shukra**

The 'Tapas' of speech is speaking truth and observing silence. That purifies speech. Man should strive to purify speech. With this tapas, speech becomes pure, true and effective.

One's eyes should be used with pure intentions only.

One should not look at anyone with an evil or lustful eye. To steady vision in holy path is an important tapas. Pranayama is tapas of prana. The nerves, veins, arteries and other organs of the body are made healthy through pranayama by removal of 'Doshas'.

Mind is restless. It should be made calm and devoid of unnecessary and evil thoughts. That is 'Tapas' of mind. With that mind becomes holy and brilliant. Brahmacharya is tapas of Veerya (sexual impulse). That leads to health. Brahmacharya is necessary for seekers.



**God of speech - Agni**

**God of vision - Surya**

**God of prana - Vayu**

**God of mind - Chandra**

**God of shukra - Jala**

With worship of all these Gods, the aforesaid defects are removed. One keen for human glory should do Tapas.

The householder should earn through right means and ethics. He should not exploit or do injustive to others. This is a vital virtue for the religion of man. A householder to attain to the path should follow :

1. **Serve respectfully and look after one's parents.**
2. **To earn livelihood by just means**
3. **To follow the way of life advised by saintly persons**
4. **Not to criticize the government or others**
5. **To keep company of saintly persons**
6. **To avoid evil and unholy deeds and refrain from alcohol, smoking and such habits.**
7. **To spend within the limits of one's income**
8. **One's income should be divided in to four parts :**  
one part for savings, which may be useful, one part for business and investment, one part for donation and religious purpose and one part for the household expense. Betal-leaves, cigarettes, expensive clothes, drama-movies are bad habits too. If one were to stop spending for these, the expenses for the household should not be any problem.
9. **Always to attentively listen to the religion of man from one's 'sat-guru'.**
10. **One should always respect saintly and wise persons.**
11. **To shun superstition and hypocrisy in 'Sadhana'.**
12. **One should avoid the mode of harsh speech that can hurt others. Such harsh words uttered in anger, destroys the finer sentiments and feelings of man. So a seeker on path to God should renounce speech that is hurting to others.**

With the five forms of tapas of divine worship and the twelve regimens of behaviour, Jiva attains renunciation. With renunciation it is easy to quieten the unruly mind. With a peaceful mind, the senses are subdued and controlled. Then a state of equanimity is attained, which leads to eradication of 'Raga-dwesa' (likes-dislikes) which are entrenched in our hearts. But seeker should remember that without ceasing the feelings of 'I' and 'Mine' (Mamta) the virtue of equanimity does not get established. For removing the feeling of 'I' and 'Mine', one has to deeply contemplate on the transience of onself and everything :



### **Anityam samsare bhavati saklam yan nayanagam**

Whatever one's eyes encounters all that is transient and will disappear. When one is established in this feeling, the noble state of equanimity arises in our hearts. That leads to cessation of Samsara for Jiva.

To be suitable for attaining self-knowledge certain virtues have to be first developed :

### **Shamo damastapaha sahucha kshantir arjavam ev cha Gnanam vigyanam astikyam Bramhakarma swabhavajam**

**Shama (Inner peace), Dama (control of senses), Tapa (penance), Shaucha (purity), Kshanti (forgiveness and compassion), Arjava (simplicity), Gyana (scriptural knowledge) Vigyana ( self knowledge ) and Astikya (belief in God) are those virtues essential to develop.**

**Shama :** It means abiding peace of mind. Having withdrawn the sensual inclinations within when the intellect rests in Inner Self that is called 'Shama'. It is the number one virtue for religion of man. With attainment of 'Shama', our senses never go astray.

**Dama :** It means control of senses, which are employed as per the precepts of religion of man.

**Tapa :** It means a regulated and proper use of body, speech and mind. Indeed to be continuously aware, for 24 hours, of God is real Tapa.

**Shaucha :** It means purity. When the mind is holy and pure and body is engaged in good deeds only, there is a feeling of all-pervasive sanctity that is 'Shaucha'.

**Kshanti :** It is like mother Earth to bear everything. In the same way we should also bear miseries incurred by wicked persons.

**Arjavam:** Simplicity. We may generate love towards one who has troubled us and we never think of any hate towards any one.

**Gyanam :** Knowledge of authentic scriptural subjects. Strong and established belief that by following the path of scriptures we will attain God.

**Vigyanam :** Experiential knowledge. Having the intellect with firm belief in God and having His self experience is Vigyan.

**Astikyam:** Action only according to the guidance of authentic scriptures.  
The above mentioned nine virtues are real Bramhakarma.



## MEANS OF SELF KNOWLEDGE

Knowledge is the store house of sacredness. By attaining the same mind at once gets purified and ignorance is vanished.

One can see physical body by the eyes but not the Self. When the knowledge is attained one gets the glimpse of Atman in one's intellect .

As a man of noble decent is known by his behaviours and his love is known by his respect and hospitality towards others, in the same way when a seeker's heart gets the glimpse of the Atman ,then , by the action of his body and mind others know that he has attained knowledge. That knowledge is not attained without accomplishment or Sadhana. Knowledge is attained with ease only by a real seeker who has accomplished his Sadhana. A seeker must try to attain the means of knowledge.

In Geeta Bhagwan Krishna has narrated these means of knowledge by verses 7 to 11 in chapter 13 as follows:

**AMAANITVAM** : No desire for self pride or self respect by which a man feels that he should be considered respectable and venerated.

**ADAMBHITVAM** : No desire to be honoured deceitfully by one's attire, speech ,deeds and shrewdness . One should not manifest one's abilities before others to impress or deceive them.

**AHIMSA** : Not to harass any creature in any way. A seeker should be kind to every one by which ahimsa is attained.

**KSHANTI** : To bear without worry or wailing all types of miseries

**AARJAVAM** : Non- wickedness .Faith in one's religion by mind , speech and action .

**AACHARYOPASANAM** : To serve one's Sat Guru with faith and reverence and serve him with attendance dutifullness and obedience.

**SHOUCHAM** : Inner and outer cleanliness. To clean one's heart from likes and dislikes .envy, enmity, greed, pride, ignorance etc.

**STHAIRYAM** : To firmly abide in the desire to get Moksha - total liberation from Samsar.

**ATMAVINIGRAHA** : Self restraint or self control. To control actions of this body which mostly acts against the Atman and to employ it in the service of Atman.

### **INDRIYARTHESHU VAIRAGYAM :-**

To remove affection from all the senses, its objects, enjoyable things, seen or heard heaven like happiness; is called Vairagya. Saint Gyaneshwar has said - A man may attain whatever type of other knowledges, his intellect may measure an atom, he may attain expertise in Scriptures but if he has no Vairagya - non-affection in his mind, then he will not be attaining oneness or unity with me, the supreme soul, the Paramatman.

### **ANAHAMKAR :-**

Pride that I am superior to all by the virtue of my Caste, Creed, Behaviour, Order i.e. Bramhin, Vaishya, etc. Education, Heritage, Character, etc. is called Ahamkar. A seeker should try to be free from such false prides.-

### **JANMA, MRITYU, JARA, VYADHI**

### **DUKKHA DOSHA ANUDARSHANAM:**

For a human being, Janma- Birth is full of pain; Mrityu- Death is also unpleasant; Vyadhi- Sicknesses are distressing; Jara-old age is also painful, and looking towards all these and its miseries, will create Vairagya - non-affection for the life as a whole. By repeating the sense of Vairagya one will try to be free from them all for all the time to come.

### **ASAKTI :-**

Non attachment in all the types of things which a man believes to be means of happiness and joy.

### **ANABHISHWANGAH :-**

The belief that by finding all my family i.e. Wife, Son, Daughter, House, Wealth, Business and Life happy, I become happy and if any of them are unhappy, I am unhappy is called Abhishwanga. In reality they and myself are separate. Only misbelief creates the false impression. Not to possess such misbelief is called Anabhishwanga.

### **SAMACHITTATVAM :-**

The equanimity and balance of mind in all types of happiness and miseries.



### **MAYI ANANYA YOGENA BHAKTI :-**

Only God is my refuge. This type of firm belief and faith is called Ananya Bhakti in the Lord.

### **VIVIKTA DESHA SEVITVAM :-**

To reside in a secluded and holy place by which mind of a devotee becomes Calm Clean, Serene and happy.

### **ARATIR JANA SANSADI :-**

Dislike to keep company of persons who are extrovert and who are without pious virtues.

### **ADHYATMA GYANA NITYATVAM :-**

Having a firm position in self-knowledge i.e. to keep one's mind constantly engaged in Vedanta Philosophy and its precepts.

### **TATVA GYANARTHA DARSHANAM :-**

To keep one's attention fixed on the fruit of Vedanta philosophy i.e. Moksha-Liberation and repeatedly remembering it again and again.

Actually Gyana created by the means of self knowledge beginning from AMANITVA up to TATVA GYANARTHA DARSHANAM is the real Moksha i.e. termination of the Samsara - the unending cycle of births and deaths.

All these means are themselves called Self knowledge or Gyana as those means beget the Gyana itself.

***OM ! SHANTIH ! SHANTIH ! SHANTIH !***

श्लोकः

PAGE

चलं चित्तं चलं चित्तं चले जीवितयावने ।  
चलाचलमिदं सर्वं कीर्तियस्य स जीवति ॥ 4

वासना एव संसार इति सर्वा विमुञ्च ताः ।  
तेत्यागा वासना व्यागात् स्थितिरथ यथा तथा ॥ 7

चित्तस्यैकस्मिन्नालम्बने सर्वतः समाहृत्य  
पुनः पुनः स्थापनं अभ्यासः । 7

षहिरन्तश्च सर्वत्र ब्रह्मैव मापद्यति शारद्यलीति मानं  
प्रत्यक्षदर्शनं तदेव सर्वदा वाति भजतीति मानवः । 9

अविद्यया संसारे पात्यमानः पुमान् धार्यते तु नेति धर्मः । 9

दुर्जाति प्रपत् प्राणिधरणात् धर्म उच्यते । 9

शुद्धानन्दमथात्मनः परिणतिर्धर्मास्थथा जीयते । 9

ओ चेतः किमु जीवति तच्छसि कथं चिन्तास्मितं साकृतो  
वागद्वेषाक्षान्तयो परिचयः कस्माच्च जातस्तथा 10  
दुष्टानिष्टसमागमादिति यदि स्यात्तदावां गतो  
नो येन्मुञ्च समस्तमेतदचिरादिष्वादि संकल्पनम् ॥

आहारशुद्धौ सत्यशुद्धिः सत्यशुद्धौ द्रुवा स्मृतिः  
स्मृतिलम्भे सर्वज्ञान्थीनां विप्रमोक्षः तस्मै  
मृदितकषायाय तमसरूपारं दर्शयति भगवान् न तन्कुम्भः 10

लक्षुनं शुद्धनं येष पलापुं कषकानि च ।  
अभक्ष्याणि द्विजातीनाममेधे प्रभवाणि च ॥ 11



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थादृशं जुञ्जते चान्नं पच्यते जठराग्निना ।  
दोषेण तमसं शुक्तं नीहारेत्त्वपि तादृशः ॥

11

शान्तो दमस्तपः शौचं क्षान्तिरार्जयमेव च ।  
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभाषणम् ॥

14

अमानिन्वमदम्भित्वमहिंसा क्षान्तिरार्जयम् ।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥

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इन्द्रिग्रहेषु वैराग्यमनहंकार एव च ।  
जन्ममृत्यु जराव्याधिरुःखदोषानुदर्शनम् ॥

16

असक्तिरनभिष्ट्वंगः पुत्रदारशुहादिषु ।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥

16

मायि ध्यानशतोजेन भक्तिरव्यभिचारिणी ।  
विकृतदेशसेवित्वमरतिर्जनसंसदि ॥

17

अध्यात्मज्ञान नित्यं तन्वज्ञानार्थदर्शनम् ।  
एतज्ज्ञानमिति प्रोक्तमज्ञानं वदतोऽयम् ॥

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