

# Swami Paramarthanandaji's Talk

At Bharatiya Vidya Bhavan, Coimbatore 2019

Swamiji took Advaita-makaranatam during morning session. Introduction to the text was given on the first day of the talk, bringing in to essence the spiritual journey of a seeker. Transcribed talk of the same is reproduced here:

The entire spiritual journey of a spiritual seeker has been designed by the *vedās*, our original scriptures. It consists of several stages. The first stage being a life consisting of *karmayogā* and *upāsanayogā*. *Karmayogā* is a life in which we dedicate ourselves to the service of the world to the extent we can afford. Not only mere service, but with a reverential attitude towards the universe. The service is called *karma* and the reverential attitude is called *yogah*. *Karmayogā* should involve the service part and the attitude of reverence looking upon the universe as the many very expression of *īśvaraḥ*.

Simultaneously, the scriptures talk about *upāsanayogā* also, which is meditation upon *īśvaraḥ*. *īśvara-dhyānam* is called *upāsanayogah*. Initially we meditate upon *īśvara* in the form of *iṣṭa-devatā*, any particular form that appeals to us, which is called *iṣṭa-devatā-dhyānam*. Later, we have to learn to look upon the entire universe as the manifestation of the lord, which is called *viśvarūpa-īśvaraḥ*. So the second form of *upāsanā* is *viśvarūpa-dhyānam*.

When we say *śantākāram bhujagaśayanam padmanābham sureśam*, etc., it is *Viśnu* as an *iṣṭa-devatā*. When you say *bhūfpādau yasya nabhir-viyadhusur-nilas-chandra-sūryauca netre*, the earth is the feet of the lord, heaven is the head of the lord and entire space is the body of the lord. When I visualize in this manner, it becomes *viśvarūpa-dhyānam*. Thus *upāsana-yogā* consists of *iṣṭa-devatā* and *viśvarūpa-dhyānam*.

Both these *yogās* are complimentary. *Karma yogā* supports *upāsana-yogā* and *upāsana-yogā* supports *karma-yogā*. Through these two *yogās*, a person gets certain important spiritual qualifications, namely *vivekaḥ*, *vyrāgyam*, *śamādiṣaṭkasampatti* and *mumukṣutvam*. Of these, *karma-yogā* gives the first, second and fourth. *Vivekaḥ*, *vyrāgyam* and *mumukṣutvam* are the result of *karma yogā*. *Upāsana yogā* is extremely important for acquiring the third qualification called *śamādiṣaṭkasampatti*. What do these qualifications mean?

First one is *vivekaḥ*, understanding that *mokṣa* alone is the worthiest goal of life. In fact, life will become fully meaningful only if we fix the goal as *mokṣaḥ*. Instead of *mokṣa*, you can call *īśvarā* also. So in religious language, we say *īśvara-prāptiḥ*. In spiritual language, we call it *mokṣa-prāptiḥ*. This alone has to be the ultimate goal of life. This understanding that, "all the other goals are secondary, *mokṣa* alone is primary" is called *nitya-anitya- vastu-vivekaḥ*. *Mokṣa* is primary and all the others are secondary.

The second qualification is called *vyrāgyam*. *Vyrāgyam* is changing my attitude towards the universe. And that is, nothing in the universe deserves to be my goal of life. Whether it is money, whether it is name, fame, position, possession or relation, none of them deserves to be the goal of life. At the same time, you cannot hate or reject the world. The world is extremely important to serve as a means. The world is not the end in itself. World is the means. The *sādhyam* status of the world should be replaced by *sādhanā* status of the world. Money is *sādhanā*, family is *sādhanā*, not *sādhyam* because they all will go away. They cannot be an end. An ending thing cannot be a goal. And therefore *jagati sadhanatva buddhiḥ vyrāgyam. Mokṣe sādhyatva buddhiḥ vivekaḥ.*

And then the fourth one is *mumukṣutvam*. The desire for *mokṣa* will initially be a lukewarm desire only. This should not be included in the list of your desires, just because I am saying. So, this lukewarm thing will not be enough because the effort that I put forth is directly proportional to the intensity of the desire. And this mild lukewarm desire should get converted into an intense and desperate desire. They give the example of a person under the water. How he desperately looks for oxygen. He wants to somehow come out and breathe oxygen. Like that, a person should desperately seek *mokṣa*. So this intense desire is called *mumukṣutvam*.

When there are classes on *vedāntā*, there are several people, who will ask for the details of the class. Thereafter, they don't come at all. They ask. But between asking and coming, there is a gap. Asking is also because of desire. Coming is also because of desire. The degree of desire varies. And there is the next type coming one day and there after 3 days absent and then again on 4<sup>th</sup> day. There also now and then. These are all degrees of desire. When it becomes consistent, sincere and committed action, then alone it is called *mumukṣutvam, tīvira mumukṣutvam*. All these have to come through *karma-yoga*.

Then the 3<sup>rd</sup> qualification is *śamādi-ṣaṭka-sampattiḥ*, which is an internal discipline. What do you mean by internal discipline? When I come to the class, am I able to keep my mind unpreoccupied? Is the mind 100% available is the first question. And then the second question is it 100% available for 100% of the class time? Is my mind focused and unpreoccupied? So making the mind unpreoccupied and focused at will. That capacity is called *śamādi-ṣaṭka-sampattiḥ*. *Śamā* and the last one *samādhānam*. *Śamā* indicates an unpreoccupied mind and *samādhānam* indicates focused mind and in between few others are mentioned. Thus an unpreoccupied focused mind can be developed only by *upāsana-yogā*.

*Karma yogā* can give only 1, 2 and 4. *Upāsana yogā* alone can give the 3<sup>rd</sup> qualification. Therefore both *yogās* are equally important. In fact, in our *nitya-naimityaka-karma* itself, both have been included. Any ritual you take, it is *śoḍasa-upacāra-pūjā*. You will always start with *vignēśvaram dhyāyāmi. āvāhayāmi*. And thereafter, *ācanam samarpayāmi, arghyam samarpayāmi and dhyāyāmi*. They will have *dhyāna ślokā*. And *dhyāna ślokā* is not for just chanting. *Dhyāna ślokā* is meant for *dhyānam*. So, whether you take *sandhyāvandanam* or *nitya pūja* or *Viśṇu-Sahasranāma Pārāyaṇam*

“*atha dhyānam ...*”

“*Kṣīrodanvatpradeśe .....*”

“*sindhūraruṇa vighrahām .....*”

Any *karma* is mixed with *upāsana* also. But generally, we ignore the *upāsana* part of our *nitya-naimityaka-karma* and to assist that only *prāṇāyāma* also has been kept. Because *prāṇāyāma* is an ideal preceding discipline before *upāsana*. Thus *prāṇāyāma* and *dhyānam* combination will give 3<sup>rd</sup> qualification. Thus the initial part of spiritual journey is *karmayogā* plus *upāsanayogā* and once I have got a reasonable qualification, I try to spend more time in *jnānayogā*, which is the primary *sādhana*.

*Jnānayogā*, consists of *Śravanam*, *Mananam* and *Nidhidhyāsanam*. What is *Śravanam*? Consistent and systematic study of *vedāntic* scriptures for a length of time. So, length is important, consistency is important, systematic approach is important. Study of *vedāntic* scriptures, not independently, but under the guidance of a competent *ācāryā*. A person, who has been a *śiṣyā* alone, is a competent *ācāryā*. And what are the *vedāntic* scriptures? The main *vedāntic* scriptures are called *prastāna-trayam*.

The first one is *Bhagavad Gītā*. Any serious spiritual seeker should first go through the entire *Bhagavad Gītā*, sequentially. No choice and no excuses, if one is a serious seeker. And *Bhagavad Gītā* is the first one, which is called *Smṛiti Prastānam*.

And thereafter, we have to go to the next level. *Gītā* is like the under graduate course and the next one is the graduate course called *Upaniṣad*. One can study selected *Upaniṣads* (10 or 6 or 5), *Munḍaka*, *Kena*, *Kaṭa*, *Taitrīya* and *Māṇḍūkya*. At least these 5 we have to go through if we are serious seekers. This is called *Śruti Prastānam*, *Upaniṣad* study. There also, consistent and systematic condition is important.

Then comes the post graduate course, which is called *Nyāya Prastānam*, which gives logical support to defend the knowledge, called *nyāya prastānam*, *brahma sūtrās* of *vyāsa-ācāryā*. Even if we don't study the entire *brahma sūtrā*, one has to go through the first 4 *sūtrās* called *catussūtri* and it is called *nyāya prastānam*. Therefore *Gītā*, *Upaniṣad*, *brahma sūtrā* - *smṛiti*, *śruti*, *nyāya prastāna trayam*, and one should sincerely and systematically go through, these texts.

So this systematic study of *prastāna-trayam* is called *Śravanam*. This is a huge program. As Swami Chinmayananda says, “spirituality is not a revolution, but it is an evolution”. It takes time. Thus *Śravanam* involves *prastāna trayam* through which I learn the fundamental message of *Vedāntā*.

What is the fundamental message of *Vedāntā*?

*Śankarācāryā* presents that in one beautiful *ślokā*. That is

*brahma satyam jagan mityā jeevo brahmaiva nāparāḥ  
anena vedyam sacāstram iti vedanta dindimaḥ*

*brahma satya* - There is only one ultimate substance or reality, which is called *brahman*. It is the content, the essence, the core of everything.

*Jagat mityā* means the entire universe is not the content, but it is only names and forms. The whole world exists only in the form of different names and for each name there is a relevant corresponding form. As in the example, desk is not a thing in itself, desk is the name of a particular form. The content of the desk is not the desk itself. The content of the desk is wood or metal. Then the wood becomes *satyam*. Desk becomes *mityā*. So, *mityā* you can understand as *nāma and rūpā*.

The whole world is names and forms only. How many things are there? There are not many things. Names are there, forms are there. Many things are not there. And if many things are not there, how many things are there? There is only one thing and what is that one thing? That one thing is *brahman*. *Brahma satyam jagan mityā*. First I have to assimilate that. And this knowledge is called *parokṣa-jnānam*.

*Brahman* is the content of the universe. And the question will come. Where is that *brahman*? How to identify that *brahman*? The word *brahman* only exists as a word and I know it is the core, but how to find it, how to identify it and how to locate it? Then the *śāstrā* says *jeevo brahmaiva nāparāḥ*. If *brahman* is the core of everything, *brahman* has to be the core of myself also. If wood is the essence of desk, wood is the essence of all the furnitures. If gold is the essence of bangle, gold is the essence of all the ornaments. If *brahman* is the essence of the entire world, it is the core of myself also. And that core is called *jīvātmā*. *Jeevo brahmaiva nāparāḥ*.

I am (is) my essential nature. Essential nature means what? Discarding the *nāma and rūpā*. I have a form, human form is there and human name is there. *Manuṣyaḥ puruṣaḥ and brāhmana, pitā, mātā*. They are all names and forms. So I keep on removing all the superficial names and forms and arrive at the core and that core is called *caitanyam*, the consciousness principle. That I, the core, is the *caitanyam*, who is aware of everything. That I, is none other than *brahman*. This I is not only the core of me, but it is the core of everything.

*kṣetragnyam cāpi mām viddhi sarva-kṣetreṣu*

So this wisdom is called *aham brahma asmi* and this sentence occurring in the scriptures, is called *mahā-vākya*. Thus the essence of *Vedāntā* is *brahma satyam, jagan-mityā, aham brahmaiva nāparāḥ*.

This is the teaching in all the *prastāna trayam* and by listening to the *guru*, I have to grasp the message. This is called *jnānam*. So *jnāna yogā* consists of three things - *Śravanam, Mananam* and *Nidhidhyāsanam*.

*Śravanam* means study of *prastāna trayam*, that which gives me the *jnānam, brahma satyam, jagan-mityā, aham brahmaiva nāparāḥ*. But this *jnānam* is not enough, it should be my conviction.

Because, our intellect can generate several doubts as even I receive the teaching. Either there can be doubt regarding *brahma satyam* or there can be doubt regarding *jagan-mityā* or even that we will accept, but the final doubt is regarding *aham brahma asmi*.

How can I claim *Swāmiji*? I am an ordinary person born the other day, growing, graying and going. I am an aging and dying individual, how can I claim I am *brahman*? So, thus there can be doubts alone regarding any one of the three components. All the doubts regarding all the three components of the knowledge must be completely eradicated. This is called *śamsāya rahita jnānam, nissamsāya jnānam*. And this process of removing the doubt is called *mananam*.

I should be convinced. I need not convince others. If I am a *guru*, then I have to help others. But if I am a spiritual seeker, I need not convince others. But when I sit within myself and ask who am I? Am I a *samsāri* individual, a miserable individual or a wonderful *brahman*? So when I ask a question to myself, my intellect should answer, I am not at all a *samsāri* individual, but I am *brahman*, which is the content of all the bodies. I should say it without any hesitation, this requires *mananam*.

And then the last exercise is *nidhidhyāsanam*. Because even after conviction my attitude towards myself will continue to be based on my old habits, that I am a *samsāri jīvā*, it is my attitude towards myself, I require help from external world, I need a god outside who has to rescue me whenever I am in trouble. I have to hold onto someone called God. I require a supporting god or walker and whenever I have a problem, I have to rush towards the external help and *bhagavān* has to save me. My job is regularly getting into trouble, *bhagavān's* job is regularly lifting me up like a doctor. Like, visiting a doctor now and then, I have to regularly visit *bhagavān*. Without an external help, I cannot survive. This is my attitude towards myself. I need an external support during crisis. This is called *jīvā- bhāvāḥ*.

What is the definition of *jīva-bhāvaḥ*? The attitude that I need an external support during crisis, this is called habitual thinking about oneself. This should go and I should look upon myself that I don't need any external support, because the entire world of *nāma rūpā* is supported by *brahman*, which is myself. Reiterating - I don't require any external support, because the entire world of *nāma rūpā* is supported by *brahman*, which happens to be myself. I am *sarva-ādhāraḥ*. Why do I need an *ādhāraḥ*?

In *kaivalya Upaniṣad*, there is the *nidhidhyāsanam* mantra

*mayyeva sakalam jātam mayi sarvam pratiṣṭitham*

*mayi sarvam layam yāti tat brahmātvayasmyaham*

I support all. Why do I require a support? This, I should ask spontaneously. That I need support during crisis is *jīva-bhāvaḥ*, I support everything and I don't need, is *brahma-bhāvaḥ*. The *jīva-bhāvaḥ* should go away and *brahma-bhāvaḥ* should come. *Bhāvaḥ* means *bhāvanā*, the attitude. *Brahma-bhāvaḥ* should become spontaneous.

Initially it becomes spontaneous during normal time. Later it should become natural even when there are problems. Otherwise, during normal times I will tell I am *brahman* and during problem times I rush outwards. First, normal time, I should learn to say that. I don't need support during crisis. Later when crisis situations come, then also I should be able to abide in that. This is called *jnāna-niṣṭhā* where the habitual *jīva-bhāvaḥ* is removed. And this process is called *nidhidhyāsanam*.

In *nidhidhyāsanam*, I don't gain knowledge, in *nidhidhyāsanam* I don't remove doubts. *Nidhidhyāsanam* is neither for gaining knowledge, nor is it meant for removing doubts. *Citānanda rūpam śivoham śivoham*. Who knows this, they say that. Just repeating *citānanda rūpam śivoham śivoham*, is not *nidhidhyāsanam*. So, gradually, *jīva-bhāva durbalīkaranam brahma-bhāva prabalīkaranam nidhidhyāsanam*.

So, thus *Śravanam*, *Mananam* and *Nidhidhyāsanam* will make the knowledge free from doubts and free from old habits. Habits are called *viparīta-bhāvanā* or *viparyayaḥ*. So, *Śravanam* gives *jnānam*, *Mananam* gives *śamśaya-rahita jnānam*, meaning doubtless, *nidhidhyāsanam* gives *viparyaya-rahitam jnānam*. When I go thru all these three, I have got *śamśaya-viparyaya-rahita jnānam*. This is called *drudha-jnānam* or *sthita-prajñā*.

***sthitaprajñasya kā bhāṣā samādhisthasya keśava***

*sthitadhīḥ kim prabhāṣeta kimāsīta vrajeta kim* BG 2-54

***vītarāgabhayakrodhā manmayā māmupāsītāḥ***

*bahavo jñānatapasā pūtā madbhāvamāgatāḥ* BG 4-10

We should keep referring to these Gita verses and regularly see where I stand in my understanding / abiding in it. Because, study is not for information. Study is for inner transformation. Am I changing internally? Otherwise what is the use of study? Study is not for study's sake.

Mere study may make you a scholar. You may be invited for different seminars and discourses and you may earn a lot of money also. *Ṣankarācāryā* says. What is the use? Vedanta is not for giving discourses or claiming I have studied so much. It requires internal transformation. Therefore it is my job to constantly look at myself and see the transformation.

So thus, one knows *karma-yogā*, *upāsana-yogā*, *jñāna-yogā*. *Śravanam*, *Mananam*, *Nidhidhyāsanam*, are known. And *jñānam*, *śamsāya-rahita-jñānam*, *viparyaya-rahita-jñānam* are also known. And *prastāna-trayam* is known.

Now, in our tradition, several *ācāryās* have written several scriptural texts based on the *prastāna-trayam*. *Prastāna-trayam* is primary source. Based on the *prastāna-trayam*, we have got several small and big texts written by several *ācāryās*, who come in the tradition.

*nārāyaṇam padmabhuvam vaśiṣṭham śaktim ca tatputram parāśaram ca vyāsam  
śukam gauḍapādam mahāntam govindayogīndram athāsya śiṣyam I*

*śrī śankarācāryam athāsya padmapādam ca hastāmalakam ca śiṣyam tam toṭakam  
vārttikakāramanyān asmad gurūn santatamānato'smi II*

So many *ācāryās* have come. Many of them have taught and many of them have written books also. The purpose of these books is either assisting in *Śravanam* or it will assist in *Mananam* or it will assist in *Nidhidhyāsanam*.

*Tattvabodhaḥ* is a book for assisting *Śravanam* so that you know how to arrange the ideas. *Śārīra-trayam*, *Kośa-pancakam*, *Avastā-trayam*, just how you look at the scriptures in a structured manner in the form of a clean syllabus, syllabus presentation. We have got several books, presenting the syllabus beautifully. *Tattvabodhaḥ*, *Viveka Cūḍhāmaṇi*, *Vedānta Sārā*, *Vedānta Paribhāṣā*. They all present the syllabus. Knowing the syllabus will help in *Śravanam*. *Śravaṇa pradhāna* text and the general names of all these text books is called *prakaraṇa grantah*. Thus *Śravaṇa pradhāna* or *Śravaṇa Upayogi Pradhāna Grantah*.

There are certain other text books, which are meant for *Mananam*. Lot of logical analysis and discussions, visualizing all the possible doubts and answers for them. Any thinking intellect can raise certain questions. All the *ācāryās* visualize the possible questions. Sometimes, one may have questions but may not know how to ask it. Because to ask the question properly, one needs good communication skill. Otherwise they will ask a small question for half an hour in a roundabout way. Then the poor guru answers the question only to hear “this not my question”. Communication skill is required to ask questions also. Therefore the *ācāryās* know how to present the questions called *pūrvapakṣa* and they give answer *siddhāntā*. They are all called *manana upayogi grantaḥ*, it will be highly logical. There are many such books, you can lifelong.

And the third type of *prakaraṇa grantaḥ* is *nidhidhyāsanam upayogi prakaraṇa grantaḥ* like *Nirvāṇa Ṣaṭkam*, *Brahmajnānavālimālā*, *Prātasmarāṇam*.

Thus *Śravaṇa upayogi prakaraṇa grantaḥ*, *Manana upayogi prakaraṇa grantaḥ*, *Nidhidhyāsanam upayogi prakaraṇa grantaḥ*, we have so many text books.

The book that we are going to study is titled *Advaita Makarandaḥ* and it comes under *prakaraṇa grantaḥ* because it doesn't come under *prastāna trayam*. Anything other than *Bhagavad Gītā*, *Upaniṣad*, *Brahma sūtrā* will come under *prakaraṇa grantaḥ*.

*Advaita Makarandam* is a *prakaraṇa grantaḥ*, authored by the great *ācāryā Lakṣmīdhara Kavīḥ*, who became a *sanyāsi* later. It is small text book consisting of 28 verses. It comes under *Manana upayogi prakaraṇa grantaḥ*.

The teaching is not to be blindly believed. Because, a blind belief will never stay for long. I should be able to withstand any amount of questions coming from any other school of philosophy including modern science. Modern science has got an indirect philosophy. Any question, I should be able to answer. That is called *Mananam*.

In this *Manana upayogi prakaraṇa grantaḥ* also, different *grantaḥ* specialize on one or the other of the teaching. Teaching has got three components - *brahma satyam* part, *jagam mityā* part or *aham brahma asmi* part.

There is a very advanced book called *Advaita Siddhiḥ*, supposed to be the height of *vedānta*, very highly technical and logical. That *Advaita-Siddhiḥ* focuses on *jagan mityātvam*, because it is very difficult to think world is *mityā*, because we experience the world clearly. It is being experienced, being transacted and useful. When I am solidly experiencing the world, how can you say it is a bundle of *nāma rūpā*? How can I believe it? So, that (*jagan mityātvam*) is focus in that text. Whereas *Advaita-Makarandam*, focuses on *aham brahma asmi*, *jeevo brahmaiva nāparāḥ*.

How to accept this as a fact. There may be some reason to negate that. All those reasons / questions are raised and, the author answers all the questions and shows the truth, "I am *brahman*, nothing but *brahman*", this is doubtless. Thus *aham brahma asmi* reinforcement is the purpose or aim of *Advaita Makarandam*.

It starts with a *dhyāna ślokā*. We will just see the *dhyāna ślokā*

*Kaṭākṣa-kiraṇā-acānta namanmohābdaye namaḥ*  
*anantānanda kṛṣṇāya jagan-mangala mūrtaye*

So, here the author begins with a mangalācaranam, a prayer to Lord Krishna for the successful study of this text book without any obstacle. Obstacles can come in any form; obstacles can be pūrva-janma-karmā also. They are also invisible obstacles. *Adruṣṭha pratibandha parihārārtham mangalācaraṇam*.

For the author, it is required for completing the composition of the book. For us, it is required for completing the study of this book. Therefore his *iṣṭha devatā* is perhaps Krishna and therefore he offers *namaskārams* to Krishna. *Jagan-mangala-mūrtaye kṛṣṇāya namaḥ* is the *dhyāna ślokā*.

Incidentally, the title of the book is *Advaita-Makarandaha*. Here the *advaita vastu brahman* or *advaita jñānam* is compared to *makaranda* honey or nectar. All the verses are compared to lotus flowers. From the flowers which are in the form of the verses, a person, a qualified student can probe or extract the honey or nectar. This the author himself mentions at the end, *lakṣmīdhara-kavehe sukṭi-śaradambodaja-sambhrjaha.....*

All the *ślokās* are like flowers and *advaitam* or *advaita jñānam* is the honey and this cannot be extracted easily by ordinary people. Just as only the bees have got the special power to extract, similarly only *sādhana-catuṣṭaya- sampann-ādhikāri*, has the capacity to extract the *advaita-jñānam*. And, therefore, this text book is called *advaita-makarandah*.

In this *mangalācaranam*, the first *ślokā*, the author is offering *namaskārā* to Lord Krishna to remove all the obstacles. So *anantānanda kṛṣṇāya namaḥ*. My prostrations to Lord Krishna whose nature is *anantaḥ* and *ānandaḥ*. His nature is *ānandaḥ* and his nature is *anantaḥ* or *pūrṇatvam*.

These two words can be taken as separate descriptions or we can take it as *ananta-ānandaḥ* is his *svarūpam*. Infinite *ānandaḥ* is his nature. To differentiate from the finite *ānanda* coming from the sense objects. Therefore *ananta-ānanda, pūrṇa- ānanda svarūpāya kṛṣṇāya namaḥ*.

*Jagan-mangala mūrtaye*, he is embodiment of *mangalam*, means the one which gives *ānanda* to others. *Amangalam* is *dukha kāraṇam*, *mangalam* is *ānanda kāraṇam*. Therefore, not only the Lord is *ānanda*, the lord gives *ānanda* to others also. So *mangalamūrtiḥ* means *ānandaprada mūrtiḥ*, a form that gives *ānanda* to not one, but *jagat*, for all the people.

In fact, the very word Krishna means the one who attracts everyone towards himself, *Karṣati*, *ākarṣati sarvān iti kṛṣṇāḥ*. A person can attract others, only when he is a giver of *ānanda*. Therefore, *jagan- mangalamūrtiḥ*, *ānandaprada mūrtiḥ* is not only his *svarūpam*; the word *mūrtiḥ* means his very body, his form. Not only his *svarūpā* is *ānandaḥ*, his very form is *ānandaḥ* as described in *madhurāṣṭakam*. *Adharam madhuram, vadanam madhuram*. Even his body is *ānanda pradaḥ*. Not only he gives *ānanda* to all, he removes the *samsārā* of all the devotees, who want *mokṣaḥ*. That is described in the first line, *Katākṣa-kiranā-acānta-naman-moohābdhaye namaha*

*Acāntaḥ* means one who sips or consumes or dries up. *Acamanam* means sipping. Its past passive participle is *acāntaḥ*. So *bhagavān* sips or sucks or consumes or removes. Final meaning is, removes the *mohā-abdhiḥ*. *Abdhiḥ* means ocean. *Mohaḥ* means ignorant and consequent *samsāraḥ*. So, *ajñānam, ajñāna janya samsāraḥ ca*, which is like an ocean, because, it is vast. So this vast *samsāra-sāgarā* of the devotee, *bhagavān* Krishna removes.

How does he remove? Not by taking too much of effort. For us, it may appear extremely difficult, but for *bhagavān*, it is a very simple job. He does it by a simple side glance. By the very look, *darśana mātrena*, just as the *sūrya bhagavān* through his rays dries up all the ponds down below, similarly *bhagavān*'s eyes are like *sūryaḥ*, the glance is like *raśmi*, the *kiraṇam* and it will dry up the *samsāra-sāgarā* of all the devotees.

*Bhagavān* will remove *samsārā* only when we seek it. When we do not seek it, and if *bhagavān* gives *mokṣaḥ*, we will say, you please keep it with you. I am not in a hurry; I have got so many other things to do. Afterwards, I myself will come and get it. Now I don't want, we will say all such things.

Therefore *bhagavān* will give only *mokṣaḥ* to those who value it, those who are *tīvira mumukṣu*. That is indicated by the word *naman*. So, *namatām, tīvira mumukṣūnām moharūpa abdhīhi-acānta-katākṣa-kiraṇaiḥ yasya or yena*. To that Lord, which means *mokṣaḥ* requires not only our effort, it requires *bhagavān*'s grace also. *Prayatna* and *prasādaḥ*. When both of them combine together, then alone *mokṣaḥ* is possible. If that grace is missing, we might put forth effort, but always *mokṣaḥ* appears a little bit away. So, grace is equally important. Therefore, to that Lord, who helps me in the removal of my *samsārā*, I offer my *namaskāraḥ*. This is the *mangala śloka*.

-Talk transcribed by Anuradha