

**Swayambhustotra**  
**Shibir -2**  
**Pravachan – 1 Summary**  
**6-5-23 Morning**  
**Shri Abhinandanswami Jin Stuti**

Please Note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky and has been uploaded here for the benefit of the English reader.

Swami Shri Samantbhadracharyaji has composed 'Swayambhustotra' This is a scripture filled with devotion. It shows whose, how, and what is bhakti. Bhakti is a lifestyle, it cannot be attained by mechanical rituals. No one becomes a devotee just by doing mechanical rituals. Is it due to this reason that you are doing bhakti, prayer, or nityakram - daily prayers, as you have a guilt feeling within? To save yourself from guilt and protect your ego, you are doing bhakti daily in the morning and evening. But you are not moving ahead even one step on the path of bhakti. If nothing is happening at the feeling level, you are not even moving a step ahead on the path of bhakti. The path of bhakti is simple and straightforward but if you are not desirous for moksha, then the same path of bhakti will become difficult for you. The path of bhakti is difficult if you do not have any inner devotional feeling. The path of bhakti will be difficult as your rituals will become a mechanical routine and you will talk about the same bhakti verbally without any feelings. Bhakti is the other name of conviction and experience; it is not about changing sutras.

Imagine that a baby is sleeping next to his mother and the mother is extremely tired taking care of the baby. She is in a deep sleep and the thundering of clouds and lightning cannot wake her up. But if her baby wakes up or moves a bit, her hand immediately goes on the baby and she pats him to make sure that he goes back to sleep. This is because her heart is inclined towards her baby even in her sleep. A devotee's heart is also inclined toward God. This is the way of living life. Before nityakram, during nityakram, and after nityakram, your mind should be inclined towards God, that is bhakti.

Have a peaceful dialogue with the one who knows what passes in the hearts of men - meaning God, this is not a formal dialogue or verbal actions, it is a heartfelt event. This is not your duty; this is your blissful experience. Both these things are very different. Someone may be doing bhakti every day without an inner feeling and someone else may be doing it with a lot of feelings, but he does it once in a while, but the second person is a devotee. Param Krupalu Dev has shown such a path of bhakti and Acharyashri Samantbhadracharyaji shows us this fact only in this scripture. Experience happens within and because of that experience, this appreciation - stuti is sung; worshipping, eulogy, humbleness etc. happen. It seems like a loud cry from within.

A mother and daughter went to a funfair and the daughter followed her mother everywhere she went. The mother kept stopping at shops to buy something. She kept looking back to check on her daughter. Suddenly, the daughter saw a kitten and started following it out of amusement. She went far from her mother in the process. Suddenly the kitten jumped and disappeared somewhere, and the daughter realised that she had gone far from her mother. She started crying loudly for her mother – “Mummy!” As a devotee, you should have the same loud cry for Param Krupalu Dev. O God! I am running after inert sense objects of this world; I did not attain happiness. I have gone far from You. When the loud cry comes out from deep within you, that is bhakti. You should have this much involvement and connection in saying ‘Om peace, peace, peace’ or ‘Hey Param Krupalu Dev’ or ‘Glory to Param Krupalu Dev!’

In Sanskrit, the word 'bhakti' comes from 'bhaj' dhatu- the root of the verb. J- is the third variation of nouns (third vibhakti). The meaning of bhaj dhatu is constant connection irrespective of time or place. You are connected while listening, the same connection should be there even after satsang, wherever you are at any time. The devotee feels that God is always with him, near him, and within him.

A couple went with their son to a musical concert. They reached early, so they were interacting with others. When the bell rang, they went inside. When they were sitting down, their son was missing. They started to see where he was and the curtain opened up. There was a piano on the stage and they saw that their son was sitting on a stool near the piano and was trying to play it. By then, the master pianist, who was going to perform entered the stage and instead of getting annoyed, he went there, he stood next to him, he started playing the piano, putting his large hands on that child's small fingers and beautiful music emerged. Now imagine, instead of a child, if a devotee is there, he will just say, "I am not doing anything, God is doing everything." This is the experience of a devotee. He can see the large hand of God in all the creations and he knows that large hands are the real cause of this beautiful music. He feels joyous that the large hand is helping him and is only doing everything. This experience of the devotee that He is not avoiding me but helping me that is bhakti, which is expressed in different forms like bowing down, singing songs, etc. But do not be satisfied only with bowing down or singing religious songs.

What is Gayatri mantra: Om Bhur Bhuvaḥ Suvaha? This is the prayer for the Sun God. Gayatri- means gaya+tra- you are protected with this prayer. With this prayer, you pray to Sun God that you should be protected, and you should become radiant. If this feeling is not there while chanting the Gayatri mantra, you won't attain any spiritual growth.

Param Krupalu Dev had given an ajna to Pujyashri Juthabhai to feel that God is near you and with you, He is only doing everything. Remember God is always near you. Your small hands are moving on a piano but you do not have any intellect or energy, you are doing things as per the guidance of large hands. When you forget your small hands and remember the large

hands of God, then only you are a true devotee. These small hands should keep working in seva to spread His Updesh- preaching. Seva is your bhakti and in quietude, knowledge and mediation are bhakti. You should be moving but realise that He is the mover.

Bhakti is a way of living life. A feeling of gratitude is there in bhakti. You keep saying thank You, thank You. Human beings are weaker when they have unfavourable situations in their lives. At that time, the devotee has some complaints or humble requests. In this humble request also, you have a complaint that you do not want this to happen. It is okay to have humble request at this stage. But it should be a humble request and not stubbornness, insistence, obstinacy, or any pressure techniques. The devotee does not threaten God. "Seve Sadguru charanne, tyagi dai nijpaksh."- One who serves the feet of the Sadguru giving up his opinions can attain supreme truth. Surrender to God. If you are a devotee, you will say, "Thy will be done" If you insist on your opinion, you are bargaining with God.

A brother and a sister were playing in the house. Suddenly, the brother saw his sister going out with tears in her eyes. The brother asked her, "Where are you going?" She said, "I am going to the temple to request God to repair my doll's leg that is broken." The brother laughed at her because he felt that God would not give her an answer. But the girl went. They met after a few hours and he asked her mockingly, "Did God answer your prayers?" She said, "Yes, brother. He did." "But her leg is still broken." The sister said, "I prayed and requested Him, I waited for 5 minutes and when He did not do it, I realised that it was God's will to let it remain broken. So, I left it." She doesn't feel that God didn't hear her prayers. Instead, He heard her, and answered her that this is how it must be.

The last decision should be God's word. Wait for 5 minutes after praying. After that, whatever happens, accept it as God's will. If things happen as per your wish, it's good, otherwise, this is His wish and accept it gladly. Without doing this type of bhakti, you will not have depth in your bhakti even though you are doing it for many eras. If you do bhakti without understanding its principles, you will spend ages, and still, nothing will happen. Just know that God will never leave you. You might have made many mistakes. You should have a relationship of surrendership. If you have depth, then only you can do bhakti. In shallow waters, only boats full of smugglers come. And where there is deep water, the Lord-like ship comes.

**Shlok 1:**

**"Gunābhinandādabhinandano bhavān, dayāvadhūm kshāntisakhimshishriyit,**

**Samādhitantrastadupopapattaye, dwayen nairgranthyaḡunena chāyujat."**

Your name Abhinandana appropriately suggests Your growing acclaim for the virtues. You had adopted the grand dame Non-Violence (ahimsā) who had forbearance (kshama) as her

**friend. For the accomplishment of the supreme meditation on the Self, You renounced all external and internal attachments.**

In five verses, Samantbhadracharyaji has done the stuti of Abhinandanswami. The first shlok is about why the name 'Abhinandan' is apt for Him. The second shlok is about the reason for the misery of worldly souls. The third shlok is preaching that enjoyment of sense objects does not lead to the welfare of the body and soul. The fourth shlok preaches that human beings know about the final results, still, why are they so attached to sense objects. The fifth shlok is about how worthy souls find Abhinandan Swami appropriate to surrender to.

Your name Abhinandana appropriately suggests Your growing acclaim for the virtues. You had adopted the grand dame Non-Violence (ahimsâ) who had forbearance (kshama) as her friend. For the accomplishment of the supreme meditation on the Self, You renounced all external and internal attachments. Oh Lord! In Your birth as Abhinandanswami, You increased Your inner wealth and knowledge. You had matijnan - sensory knowledge, shrutijnan - scriptural knowledge, and avadhijnan – clairvoyance, from birth. Then You attained manahparyav jnan- telepathic knowledge and kevaljnan- omniscience- this was Your inner knowledge. You also had external wealth like a palace in Ayodhya, which was considered as a golden city, samavasaran built by celestial beings, etc. When Bhagwan was born, happiness increased. When You were there, the people also gained external and inner prosperity. From the time of You came in Your mother's womb, people started gaining all-round growth in their knowledge, morals, inner and external wealth, and prosperity. So, Your name 'Abhinandan' is right.

O Abhinandanswami! You had adopted the grand dame Non-Violence (ahimsâ) who had forbearance (kshama) as her friend. You sought the shelter of kindness; whose other friend is forgiveness. You are endowed with compassion and forgiveness. As ignorant people, we have knowledge that this is living and this is non-living, but we do not have compassion. We follow non-violence when we feel like it and when it does not make a difference. If we want to enjoy sensual objects, we do not want to follow non-violence. But Bhagwan wanted to make all the souls happy. His compassion would be instrumental in calming down of karma if the soul's karmas has the possibility of subsiding.

Kindness means not to make someone unhappy or if someone is unhappy, help him to come out of that unhappiness. We as ignorant people help someone or show kindness as per our moods. We are foolish. Compassion is our mood but Abhinandanswami has developed kindness and compassion as His virtues.

Abhinandanswami had a lot of forgiveness within and He did not have passions like anantanubandhi kashay - infinite bonding passions, apratyakhyaniya kashay- fewer gross passions, pratyakhyaniya kashay- lesser gross passions, and sanjvalan kashay- subtlest passions. Because of lack of passions, You were so peaceful that You remained loving towards all beings. He was forgiving everyone for getting into the flaws or offences. For love and

forgiveness, He did not have to put in any effort. When Bhagwan has so many virtues, Samantbhadracharyaji is asking to revise for himself, "What should be my effort to reach Bhagwan's stage?"

Samadhi can be done in two ways- 1. By doing dharmadhyan- religious meditation. Here karma gets annihilated slowly. 2. By doing shukladhyan - pure meditation. Here karma gets annihilated instantly. Bhagwan aimed only for shukladhyan, annihilated karma instantly, and attained liberation. He had only one Lakshmi - wealth, one power, and one family - that of samadhi by shukladhyan

We aim to attain liberation but our energies run towards worldly matters. Bhagwan was liberated from the 24 parigraha - 10 types of external and 14 types of inner possessiveness. Internal possessiveness is of fourteen kinds:

- (1) Wrong belief
- (2) Anger
- (3) Pride
- (4) Deceit
- (5) Greed
- (6) Laughter
- (7) Liking
- (8) Disliking
- (9) Grief
- (10) Fear
- (11) Disgust
- (12) Sexual desire for women
- (13) Sexual desire for man
- (14) Sexual desire for both

The external possessions instrumental in causing internal possessiveness are ten:

- (1) Wealth
- (2) food-grains
- (3) Fields
- (4) Building
- (5) Gold
- (6) Silver
- (7) Male slaves
- (8) Female slaves
- (9) Clothes
- (10) Utensils

Bhagwan had left all the inner and external possessions.

O Bhagwan! Your main aim was samadhi in pure meditation or shukla dhyān. To attain this goal, You embraced initiation. You left 10 external and 14 inner possessions. You never had wrong beliefs. You left all the passions and quasi-passions. Your principal aim was a supreme meditative state or a pure and intense meditative state. You gained full control over Yourself. You were without any knots of ignorance and attained omniscience. By saying this, Samantbhadracharyaji is revising the whole thing for himself and says, "O Lord, You have taken this path, I am in the process of doing the same work as You have attained the supreme state, so I bow down to You, appreciate You, and get engrossed in Your bhakti.

**Shlok 2:**

**"Achetane tatkrutabandhajeapi cha, mamedamityābhiniveshikagrahāt,**

**Prabhankgure sthāvarnishchayena cha, kshatam jagattatvamjigrahadvān."**

The man falls when he considers the transient objects as permanent; karmas are bound due to the association of the animate soul with inanimate and transient objects like the body, and consequent enjoyment of pleasure and pain, with psychic dispositions of attachment and aversion towards such objects. You had expounded the reality of substances for the redemption of mankind.

Acharyashri beautifully explains why worldly souls are miserable. So far, from religious scriptures, we have always learned that the reason for our misery is a lack of karmic merits and the manifestation of karmic demerits. Enlightened Ones like Samantbhadracharyaji and Param Krupalu Dev say,

"Je swaroop samjya vina, paamyo dukh anant."

The soul has been enduring sorrow since infinite times without realising the true nature of the Self. It is not said that this is because of your pain causing karma (ashata vedaniya karma) or obstructing karma (antaray karma). It is not said that the soul is unhappy because of the manifestation of karmic demerits or because of the lack of karmic merits, his desires were not fulfilled. Whether it is Samantbhadracharyaji or Param Krupalu Dev, every Enlightened One says, "You have not accepted the thing as it is, so you are enduring sorrow."

A patient went to a doctor and said, "Doctor, my family runs with the problem of obesity." The doctor said, "No one runs in your family. That is the problem."

You go to the Guru and tell Him that you have manifestations of karmic demerits constantly. The Guru will tell you, "It is not your karmic demerits, it is because you did not realise the true nature of the self." Understand the philosophy behind bhakti. Bhakti is not an emotional mood. When bhakti is tattvik- based on fundamentals, you will have equanimity and glad acceptance in your life. You will not be affected even a bit when something suddenly happens in the inanimate body.

Whatever happiness or sorrow arises in this inanimate body, you will think that you are pure consciousness, you are not the body. The body is not an animate substance. The body is filled with inanimate molecules, so it is inert. You, the soul, are consciousness etc. attributes. You are in the association with the body and you are doing 'me and mine' in the body because of your wrong belief. You are attached to the body. You say, "I am fair or dark, healthy or sick, young or old," looking at the body. These are actually the modifications of the body. The last part is right - your body has become old but the first part – 'I am' is wrong, here, you are having oneness with the body and not the soul. You are making a mistake by identifying yourself with the body. When you have an intellect of 'I' in an inanimate substance, you have a bondage of karma, by which, you get into the conditions of happiness and unhappiness. The body is an inanimate entity and the pleasure and pain you are experiencing are the fruits of karma, which is also an inanimate entity.

You are receiving karma at the body level, which is inanimate. In these situations, you say, "I am happy or I am miserable." You think that your wife and children are yours because of your wrong belief. You have harboured 'I'ness in the inanimate body and 'mine'ness in your family. You think that you have their ownership and you are their master. But your son does not believe that you are his master, he is an independent substance himself. He is an independent, complete, self-reliant, and unfragmented substance.

You do not bother if the prime minister, defence minister or foreign minister do not listen to you because you believe that they are not 'yours'. But if your son does not listen to you, you feel bad because you think you have given him birth and you are his owner. You must realise that your body and his body are inanimate. Since you try to become his master, you become a doer and if he falls sick, you become the endurer. Whatever is external, you feel they are yours, and then you harbour the delusion of good and bad in those things. If you think that your wife and children are external substances, you won't have the intellect of mine in them, you won't have ownership, and you will experience peace and bliss. Know the external substances as the external ones. The moment you know the true nature of the self, you won't feel that you are the master of external substances. With this, you will see your son as a divine soul.

Whatever is transient, destructible, and perishable, you believe it is permanent. Your wrong belief makes you think in four ways.

1. Intellect of permanence in the transient.
2. Intellect of happiness in sorrow.
3. Intellect of holiness in an unholy body.
4. Intellect of self in the non-self.

Ask for equanimity from God. You get attached to things that are destructible, perishable, transient like money, relationships, etc. You take care of your house, relatives, and stocks but you don't take care of the soul. If you believe that transient is transient and deal with it, you will not get attached to it and still, you will be able to do your duties and you won't be

unhappy. If you go the other way around, you will go into lower forms in the next birth. The reason for all these things is false belief and not your karmic merits or demerits.

You have seen a lot of relatives and other people dying. Your wrong belief is like a thunderbolt, so you do not learn anything from that. It needs to be broken. The knot of wrong belief in you as an ignorant person is so strong that you can't see the knot, you only see the thread as a whole. The Enlightened One looks at the knot and knows that there are two threads joined together with a knot.

O Bhagwan! You taught us the true nature of the world, self and non-self. You made us understand the reason for our miseries. You had expounded the real nature of substances for the redemption of ignorant beings on the path of destruction. Bhagwan not only explained the true nature, but He also nailed it in the person till it became his faith. You explained the nature of substances. You explained that one substance cannot do anything for the other substance. You showed them the right path. If this is the truth, then you have to cleanse yourself of impurities. You explained how to do spiritual welfare. You showed the path of moksha to ignorant souls. You explained the relationship between the animate and inanimate.

Now onwards, do not say - animate and inanimate, just say, "I and this body." The shatkarak of this body and my shatkarak - The six instruments of action. Bhagwan explained the distinction of the soul from karma and karmic states, you should not do 'I'ness and 'mine'ness or attachment and aversion in those things, and do the spiritual welfare. Am I the doer of the body or myself? Is this existing because of me? You won't be able to do 'I'ness and 'mine'ness in the body and relationships. You won't have attachment and aversion. Bhagwan explained everything with compassion and those who took and will take this preaching in the right way attained omniscience and will attain omniscience in the future as well.

**Shlok 3:**

**"Kshudhādidukhapratikāratah sthitirna chendriyārthprabhavālpasaukhyatah,**

**Tato guno nāsti cha dehdehinoritidamittham Bhagwān vyajijpat."**

**By constantly feeding the body to subdue inflictions like hunger, and by indulging in transient pleasures of the senses, neither the body nor the soul remains unscathed. Such deeds thus benefit neither the body nor the soul; O Lord Abhinandan, You had thus expounded the true nature of reality.**

Samantbhadracharyaji says, "O Bhagwan! You taught us the principles. Those who did not accept and follow these principles, they continued doing intellect of I-ness and intellect of mine-ness in the body etc. and remained engrossed in sense objects. Those who accepted and followed these principles with discretion got detached from the body etc. and focused on the soul substance. Because they remained detached, all the energies went towards the soul substance.



Here two things are discussed. 1. By constantly feeding the body to subdue inflictions like hunger - which are basic necessities. 2. By indulging in transient pleasures of the senses, which are not necessities, but neither the body nor the soul benefit from it. Bhagwan expounded on the true nature of reality. Because I understood it, I want to put in the effort as a soul.

Hunger and thirst are necessities. Pangs of hunger or thirst make you miserable. To get relief from it, an ignorant person indulges in it. He thinks that if the body is well-fed, he will survive, he will remain forever. He must understand that a well-cared for body also comes to an end and the soul migrates from that body to another body despite doing all the exercises and having healthy food. Of course, that does not mean you do not exercise.

You have a body, so you will feel hungry and thirsty. You need to feed the body. But you keep working day and night to get rid of this pain. You eat to keep your body stable and your mind calm. But your suffering is solved for a few hours. After 4-6 hours, again you feel hungry and thirsty. So, this is not a permanent solution; the permanent solution is to attain the bodiless state of Siddha or a state of liberation.

There are five types of aahar dosh - mistakes in taking food

1. Angar dosh: Here, you appreciate food a lot while eating. You are not remaining detached. E.g. You go to the resort and say, "Superb food, I have never eaten such good food."
2. Dhoom dosh: Here, you are condemning the food while eating. E.g. This food is hopeless, how can I eat this food?
3. Akaaran dosh: Here, you keep eating without a necessity.
4. Atimaatra dosh: Here, you eat more as your mind is not satisfied.
5. Sanyojana dosh: Here, to enhance the taste of food, you mix two foods. E.g. In khichadi, you add a pickle.

You are eating and drinking because of hunger and thirst of the body. But to satisfy the mind, you indulge in transient pleasures of the senses which benefit neither the body nor the soul. The soul is deluded, all your five senses ask for something or the other. There is a constant itch of desires. You are always engaged with these five senses. Sometimes, it is 1 or 2 and sometimes all 5 are asking for something. You are always engaged with five senses, so when Bhagwan calls, your phone is engaged.

Remember these points

1. This worldly happiness is short-lived. Wealth is like lightning; power is like the red colour that fades easily." The sense objects are temporary and so is your mood. If you are full, you do not even want anyone to force you for a slice of pizza. You will keep feeling hungry after every few hours.

2. You will always remain unsatisfied. Even if you get what you want, you will always want something new, different, and more for excitement. You want various sense pleasures. You do not get satisfied with one sensual pleasure, your desires keep increasing. After indulging in one sense pleasure, you want the other type of sensual pleasure. Your desires do not stop. Yesterday you went to Europe, now you want to go to Italy and Austria. Do not leave the satsang of the Enlightened One in this process. Even if you do not have the satsang of the Enlightened One, control your tendencies as per your state. You do not need to suppress it, but understand the end result that by fulfilling one desire, you will have some other desire. You need to stop somewhere. Do you want to end when you have grey hair? Or "Nivrutti shighrameva dhaari te pravrutti baal tu."- take retirement at the earliest and burn your interest from all your worldly activities.

The body is not benefiting from the food that you feed. It keeps asking for more food. Because of your indulgence, your soul is not benefiting too. Bhagwan preached the supreme substance, advised us to subdue worldly attachments and enhance your efforts towards self-realisation. He did not ask you to suppress, He asked you to subdue. He showed you the nature of the fundamentals and nature of the self and world. By showing the nature of the self, He increased the importance of the soul. By showing the nature of the world, He increased dispassion. He inspired the impetus for liberation and weariness from worldly matters. He showed the nature of the world and made you focus on the soul. He got you detached from the world and engrossed in the self. He inspired people to have dispassion and strive to attain bliss of the soul.

**Shlok 4:**

**"Janotilolopyanubandhadoshato, bhayādakāryeshviha na pravartate,**

**Ihāpyamutrāpyanubandhdoshvit, katham sukhe sansajteeti chābraveet."**

**You had also expounded that even an obsessive man exercises restraint while indulging in improper behaviour as per his idea of the associated evil and the fear of societal norms. How can a man who is knowledgeable about the miseries such behaviour causes in this life and the life beyond succumb to sense-driven inclinations?**

Samantbhadracharyaji is saddened and surprised that the soul does not leave attachment even after seeing the negative results of the sensual pleasures. O Abhinandan Jin! Those who understand this fact rightly either leave it knowing that it is poisonous or remain detached if they have to be involved in these activities. They know that happiness of the soul is the right happiness and think that it is nectar, so they consume that nectar. Sensual pleasures lead to misery in this world and other worlds too. A thoughtful person considers spiritual welfare only as his ultimate goal.

The ignorant soul indulges in sensual pleasures, but is intelligent, even though he has not understood the fundamentals but thinking about the final results of sensual pleasures, he does not indiscriminately indulge by eating a lot of sugar or sweets. Even if he is health

conscious, he avoids indulging indiscriminately. He knows that by overeating, he will fall sick or he will waste money in the hospital. Or by stealing, or by doing injustice or adultery, he will be condemned in the society or will be caught by the police. By eating healthy food, you get less dreams. Your food affects the mind. The means by which, this food is brought and money with which this food is purchased will also influence the mind.

You do not do certain illegal activities because of the fear of the king or government. Some people indulge into these sins in bouts of passions.. There may be someone who visits prostitutes 500 times and there are those who have never even dreamt of such sins. The first category will get the lower form in the next birth. Also, you will be condemned in society. Layman also does not behave with self-will despite having desires because of all these reasons. No matter how infatuated he is with sensual pleasures because of the fear of society, he does not commit these acts. One who indulges experiences dissatisfaction, separation, bewilderment, punishment, condemnation etc. in this birth and you will get a lower form as an animal, bird, plant, or hellish abode in the next birth. Even if you are born as a human being, you will be having physical, mental, or financial problems. Even after knowing all these things, instead of disliking sense objects, you are getting attracted towards them.

A king had a goat, who was never satisfied when you fed it. The king offered prize money if anyone could make the goat satisfied. Some people tried and fed the goat the whole day. But still, the goat would extend its head to the grass when offered. This happened 3-4 times. A man said that he would like to try something. He took the goat for a day and when they came back, the goat refused to eat any grass. The king asked what he did. The man clarified, "I just hit the goat with a stick, when it tried to eat grass. With the fear of the stick, it stopped eating."

You have been explained the results of overindulgence in sense objects, but you don't understand. You have delusion that is like a thunderbolt. This is sad and surprising. O Abhinandan Jinendra! You explained subtle truths, true fundamental nature, and gave fundamental vision to ignorant souls. Those who understand it rightly, get detached. They think sensual pleasures are like poison and put an effort to abide in the soul.

**Shlok 5:**

**“Sa chānubandhosya janasya tāpakrut, trushobhivruddhi sukhato na cha sthitihi,**

**Iti prabho lokahitam yato matam, tato bhavāneva gatihi satām matah.”**

**Sense-indulgence results into greater craving which, in turn, causes anguish to man.**

**Transient sense pleasures do not provide lasting happiness. O Lord Abhinandana! Since You had expounded such a benevolent doctrine for worldly souls, You are their true protector.**

You have attachment and with that desires keep intensifying. Infatuations of worldly pleasures and ever-increasing desires cause misery and suffering. The acquisition, protection, and separation of sense objects all lead to misery. If you plan a picnic or a party, you spend

days together planning for the same. You get extremely occupied and bewildered with this planning.

You keep working day and night to fulfil your desires. In that, you get into the wrong activities too. You have the bondage of lower form because of this wrong activity. The protection of sense objects also poses similar problems. After doing so much, when you are separated from that pleasure, you will be miserable. Because of all these things, the energy of the body, mind, and soul is getting depleted. Suddenly when death arrives, you realise that you are dying with bad feelings, now, you do not want a lower form. You will ask for mango juice instead of coconut water on the hospital bed and then you will be worried about going into animal or plant being in the next birth.

By enjoying sense objects, you get minimal pleasure, you are not satisfied and your desires intensify. You have been to the celestial abode many times, you have enjoyed the pleasures of Indra, etc. But you were not satisfied. How will you get satisfaction from such simple things? If you were unsatisfied with the ocean water, how would you be satisfied with the water in your palms?

O Bhagwan! Your preaching is good for worthy people and they want to take Your refuge. They want to improve their life in this world and the next world too. You have shown us the right path, we have accepted Your path. Now all of us have to follow that path to attain liberation.