

Bharthruhari was a king, scholar, poet, vedantin and a versatile genius. He was believed to belong to 1<sup>st</sup> century BC. He is well known for his three sathakams—Srungara, Neethi and Vyragya sathakams.

The Vyragya sathakam can be arranged into 4 sections for capturing its essence.

1. Analysis of the defects of Samsara. (Samsara dosha dharsanam)
2. The delusion of Human beings. (Mohah)
3. The glory of Vyragyam. (Vyragya mahima)
4. Advice from the author. (Upadesam)

#### SAMSARA DOSHA VARNANA.

Bharthruhari accepts that external world does provide security and happiness because of which alone we all pursue external pleasures. But Bharthruhari warns us that it gives only partial or incomplete security or happiness.

The world experience is a mixture of pleasure and pain.

They are two sides of the same coin.

If you desire pleasure, you necessarily need to accept pain.

If you want to reject pain, you have to reject pleasure also.

If you reject both pleasure and pain, your life will end up in a vacuum.

How to solve this problem?

Two solutions. 1. Enjoy the pleasures and prepare to face the pain through inner strength and proper preparation.

2. Reject the pleasures and fill the vacuum by drawing your inner resources to be contented.

Bharthruhari points out three defects for worldly pursuits.

1. Un satisfaction. (Athrupthi) 2. Temporariness (Kshanikathvam) 3. Fear (Bhayam)

#### 1. Athrupthi. (Un satisfaction)

We all know the defects of samsara. (samasana vyragyam).

The problem is, we do not dwell on them constantly.

We also do not accept that it applies to us also.

Desires are natural human behavior.

The desires keep changing through various stages of life.

In child hood, the desires are playing with toys.  
In youth, the desires are attraction to the opposite sex.  
In old age you worry desiring security.

Although, we pass through different stages of life, the desires continue all through life.

Humans are never satisfied with the fulfillment of their desires. New desires pop up exponentially.

For example, say you decide on fulfilling 10 desires to be happy in life. They include, getting good education, getting a good job, own a home, have a nice car, get married, have children, have a secure retirement etc. Say you attained all the goals you set forth, do you think your desires end. Surprisingly the desires increase multifold.

A person who does not have any money, he thinks 100 dollars will make him happy. When he gets the 100 dollars, he feels 1000 dollars will do the trick. From thousand to 10,000, 100,000, million, senator, president. Indra, Brahmaji, Vishnu ,Siva status - ----The desires are end less.

Nachikethas tells Yama in Kathopanishad "NA VITTENA THARPANEYA  
MANUSHYAH"

You may get old and weak but the desires are ever strong and active.

"THRISHNA NA GEERNA VAYAMEVA GEERNAAH"

"GATHRANI SIDHILAYANTHE THRIHNA THARUNEEYATHE"

There are two kinds of people.

1. Contented (SANTHUSHTAH)
2. Unsatisfied. (ASANTHUSHTAH)

For both, external wealth is of no use for happiness.

For the contented (GNANI), the external wealth is of no use because they are happy with or without it. It does not make any difference because they are already full and complete.

For the UN satisfied ( AGNANI), the external wealth does not bring any happiness because they are never satisfied with what they have and always want more.  
The contented are always happy. The dissatisfied are always unhappy  
The mental status remains the same for both.

## 2. Kshanikathvam (Temporariness)

Life is very short. We spend our life in absentia.  
We do not live in the present and enjoy life.

The life progresses rapidly from birth, to boy hood, youth, old age, richness, sickness, poverty, and death.

We squander our health to acquire wealth.  
Then we squander our wealth to attain health.  
In the bargain we loose both health and wealth and waste our whole life.

People work hard all their life at the expence of their health and when the time comes to enjoy, old age and diseases creep in and deny you even simple pleasures of life such as eating, drinking and travelling.  
So live in the present. Do not postpone spirituality.  
Start spirituality early. (Subhasya Seegram)

Life is very unpredictable. All the losable things can be lost without notice.

The human life span let us assume to be maximum of 100 years.  
Out of this, 50 years are spent sleeping or in sleepy status.  
25 years are spent in early child hood and advanced years of life where our mental and physical status is not suitable for spiritual and material pursuits.  
We are left with 25 years for material and spiritual pursuits, but sadly this time need to be shared with disease, family separation, sorrow and slavery.

When is the time for humans for spiritual pursuits and enjoyment?  
Make hay when the sun is shining. Don't postpone.  
Try not to dig a well when the house is burning.  
Prepare when you are still active, your senses are functioning, when you are free from disease and old age, disease and death are not near.

### 3. BHAYAM (FEAR)

All our life we feel insecure. We are fearful of old age, disease, death, security of family and children.

People engage in acquiring wealth all their lives, but when the time comes for enjoyment, old age and diseases creep up and he is not able to enjoy even simple pleasures of life like eating good food, travelling, listening to scriptures etc.

In enjoyment is the fear of disease,  
In high birth, the fear of tainting,  
In wealth, fear of taxes,  
In strength, fear of enemy.  
In health, fear of old age  
In knowledge, fear of defeat,  
In virtue, fear of scandal,  
In the body, fear of death,  
In life, all is fraught with fear  
Vrabyam alone leaves you fearless.

KATTA DEVARAJULU NAIDU