

**DHYAYATO VISHAYAN PUMSAHA SANGASTESHOOPAJAYATE
SANGAT SANJAYATE KAMAHA KAMAT KRODHOBHIJAYATE**

Brooding on the objects of the senses, man develops attachment to them; from attachment comes desire; from desire anger sprouts forth.

**KRODAD BHAVATI SAMMOHAHA SAMMOHAT AMRITI VIBHRAMAHA
SMRITI BRAMSAD BUDDHI NASH BUDDHI NASHAT PRANASHYATI**

From anger proceeds delusion; from delusion, confused memory; from confused memory the ruin of the reason; due to the ruin of reason, he perishes.

These two slokas give a graphic description of the fall of the individual who looks for pleasures from the sense objects of the world. They are often quoted by masters while teaching their students/disciples and are considered as two of the best slokas in the entire Hindu philosophy. The gradual process of self-destruction is portrayed in here with great accuracy. All spiritual aspirants must recollect the meaning of these two slokas every day of their lives. They should always be on guard and look out for enemy in the guise as desires, entering the house(mind of the seeker), taking over the entire house (seeker's life) and finally destroying the owner(spiritual seeker) of the house.

Dhyayato: thinking/meditating

Vishayan: about the objects

Pumsaha: the individual

Dhyanam in its truest sense is continuous contemplation on one object only and that object being "The Supreme Parabrahman." This could be "Nirakra Nirguna Parabrahman or Sakara Saguna Parabrahman."

In this context the word "dhyayato" has been used with reference to the material world. The object of desire remains as a vasana imprint on the mind of the seeker. The strength of the vasana imprint depends upon the intensity of the thought. Repeated input of the thought imprint from the same object assists in further strengthening of the vasana. This is the meaning of the first quarter of the sloka: "Dhyayato vishayan pumsaha."

This "Brooding on the object of the senses" will involuntarily make the seeker get attached to that thought. The process of attachment is "Sanga." This is the meaning of the second quarter of the sloka: "sangasthe shoopajayate."

The next step in progress of the thought is development of desire for the object. Stronger the attachment to a particular thought, more chances of it becoming a strong desire: "Sangat sanjayate kamaha." "Kama" is desire for objects not possessed.

The objects of the senses that end up as desires could be anything from what we see, hear, smell, taste or feel from the world around us as perceived by the five sense organs and transmitted to the mind.