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.

What happens next to these impulses?

a) The mind does not take notice of any,
or
b) the mind might like particular object/objects,

or
c) it does not like the object / hates the object / is frightened of the object.

The brooding on the objects referred to in these slokas is towards the objects of desire.

Let us now draw a graph of the sequence of events:

1) Impulses received by the mind from sense organs.

2) The mind of the seeker likes the impulse (gets attached to that feeling: sanga) and stores the same in its memory bank.

3) Seeker starts feeling that it would like more of the same and wishing for it. (desire: kama)

4) He becomes frustrated and angry (krodha) because
   - does not get it
   - someone else gets it
   - gets it but loose it.

5) Delusion sets in during states of extreme anger. (sammoha)

6) He loses power of discrimination and forgets his status, the surroundings and shouts abuses not realizing what he is saying and who he is dealing with. (smriti bramsha)

7) He ends up by being the architect of his own destruction. (pranashyati)

This is the graphic description of the path to hell as painted by the Lord.

Kama and krodha are the two eternal comrades of evil. They cannot stay separately. Frustration in the process of fulfilling the desire brings in anger that ends up with acts that ruin the individual.

Let us not forget that the desire is not in the object, it is not the defect of the object but it is in the mind of the perceiver.

Mahabharata, our epic, is a beautiful example to understand this sloka. Prince Duryodhana who developed a strong thirst to rule the kingdom did not get his wish fulfilled. He ended up on the battlefield of Kurukshetra that saw nearly ruin of the dynasty, massive destruction and death of soldiers in 18 battalion and finally his own death.

Let us therefore understand that we should “Work for tomorrow but do not for pleasures that tomorrow will/can bring. Depending on the work of today and depending upon the actions of the past days (including past births) tomorrow will bring the results automatically.”

Sri Ramakrishna says:

“Beware of your thoughts and everything will be all right with you.” It simply means that we should analyze the thoughts by making use of our intellectual capacity of reasoning before converting any of them into actions.

In a different way we can say that the contemplation on the “Divine” constantly would help in developing “Desire for the Divine”. Contrary to the sensual world, it would bring in a sense of “Peace and tranquility.”