

and trees. These lower wombs introduce us to a plane of consciousness wherein the individual egos, with their different degrees of dullness come to experience an immense amount of concentrated sorrow. These two groups exhaust all possible future births and are indicated by the term, 'carried up and down'.

When the reactions of the past actions tend neither towards too much enjoyment nor too much suffering, that is, they are almost equibalanced, then such an egocentre, with its slightly predominant tendencies to be either good or bad, presents itself in a human form. Every man in his lifetime has occasions to smile and to sob, to enjoy success and to suffer failures but he is also provided with a discriminative intellect with which he can distinguish between the Real and the unreal. In this world, neither are we dead drunk with happiness nor fully drowned in sorrow. Thus a chance is given to everyone to consciously move either up or down, or towards the infinite freedom of pure godhood. Spiritual endeavour however, is possible neither in the heavenly planes of experiences indicated by the term 'up' nor in the fields of sorrows covered by the term 'down'.

Each of us comes to gain the required field, appropriate and forming a perfectly logical sequence with the motives, thoughts and desires entertained in the past. Guided by the very instincts created in us as a result of our past karmas, that is, ordered by our own karmadūta, we reach our destinations sought by ourselves. They are nothing but frozen past intentions now beginning to thaw.





18. Sense Objects a Trap – Man Bound (76-82)

शब्दादिभिः पञ्चभिरेव पञ्च पञ्चत्वमापुः स्वगुणेन बद्धाः ।
कुरुञ्जमातञ्जपतञ्जमीनभृञ्जा नरः पञ्चभिरञ्चितः किम् ॥ ७६ ॥

*śabdādibhiḥ pañcabhireva pañca pañcatvamāpuḥ svaguṇena baddhāḥ,
kurañgamātañgapatañgaminabhrṅgā narah pañcabhirañcitaḥ kim. (76)*

76. *The deer, the elephant, the moth, the fish and the honeybee – these five are annihilated because of their slavery to one or the other of the senses such as sound and so on, through their own attachment. What then is the condition of a man who is attached to all these five?*

We are now discussing how attachment to the senses bind, enslave and destroy the peace of mind and freedom of true living. At this moment Śaṅkara very appropriately, reminds us of the various examples provided by nature where certain species meet their death due to extreme attachment to one or the other of the five senses.

These examples clearly show that Śaṅkara was not living in the state of a ‘Ganga stone samādhi’. He was very much alive to the world of beauties and thrills, the world of incidents and happenings around him.

The deer is always fascinated by melodious sound and the deer hunter sings to charm the deer. Attracted by the melody of sound, the deer has no awareness of the danger it is in and turns in the direction of the music, the hunter soon makes it his target. The elephants, especially in the mating season, become extremely attached to the sense of touch, rubbing against each other and walking without caution, they fall into the pits got ready to