

**Camp at AVG by Swami Vidadatmananda Saraswati**  
**From December 14 to 18, 2019**

**Value of Values - Part 08**

**Value 12 — *janmamṛtyu-jarāvyādhī-duḥkhadoṣa-anudarśanam***

Seeing again and again – *anudarśanam*. Seeing pain and suffering involved repeatedly in *janmamṛtyu-jarāvyādhī*. Lord Krishna asks us all the time to deliberate on pain. Suffering is involved at every stage in life. This human life is full of pain, it looks like a negative way of doing. We are always asked to think positively. Why this negative thinking. Vedanta does not describe negative or positive thinking, it wants the right, realistic thinking. Thinking about things as they are.

Krishna is not asking us to create suffering. Suffering is involved all the time, just be aware of it. When I become aware of suffering, then there is this impulse in me to be free from it. *Sukha-prāpti* and *duḥkha-nivṛtti*, that is what every body wants. When we see the pain and suffering involved in life, dispassion happens. Here Krishna tells us few important things.

In *Śiva-aparādha-kṣamāpana sthotram* Śaṅkarācāryaji describes, Oh Śiva, this *aparādha* of omission and commission please forgive. I have done so many things that I should not have done. When I was in my mothers' womb because they see that it is not the cosiest place in the world, fetus is full of urine, blood, stomach fire, being baked up in the filthiest thing in the world. This is how I had to spend my time when I was in the womb. Who can describe the pain I was giving to my mother when I was moving in the womb? He told "God! please release me from here and I will worship you". So he is released from the womb. If child does not cry at the time of birth, doctors slap the child, to make it cry. Dwelling in the womb is painful. Birth is painful. Dwell on this and arrive at conclusion that I do not want this suffering again.

Lord Krishna wants us to deliberate on the pain at the different stages of life. Not only birth is pain even childhood also is painful says Śaṅkarācāryaji. As a child all the insects come and sting me, I was helpless. I had no energy even to remove those mosquitoes causing me pain, helplessly I was suffering. My body was anointed with filth, all the time craving for mother's milk etc. Pains that I went through in the childhood. We do not remember it. There was so much pain that I had no occasion to worship you in the womb and in the childhood. In youth I was intoxicated by all kinds of impulses so I could not worship you. My mind was occupied with pride, but not Śiva. I have become old now, all the time worried what will happen to me and my children. I cannot again worship. Thus the whole life goes away without worship.

So, *janma* — birth , lot of pain, *mṛtyu* — death much more pain. Purāṇa talks about the pain of death elaborately. Also meditate upon the pain involved in that. I do not want *prāṇa* to go, I want to hang on to this life. If I prepared for that, then no issue. Like on junctions you change from one train to another train. I think death is end of it. I equate with body and think of death of body as death of self. Strong attachment to the body. Strong fear from death. Death also very painful because of our attachment with the body. Jara- old age very painful, I cannot sit, get up, climb up , climb down. Every thing is painful.

We suffer because we feel helpless. People also treat you with contempt. “*yavadvittopārjanasaktaḥ..., paścājjīvati jarjaradehe...*” Said in Bhaja-govindam. Old age is painful both physically and emotionally because you don’t count for others. People don’t care. Once you retire all the problems start. Birth is gone, *jarā* is far away ,death is far away. So I have nothing to worry than *vyādhi*. *Vyādhi* - disease, all types of viruses etc. Reflect on all the pain associated with this human body.

Lord Krishna says so much pain and suffering involved, so think about it and develop *vairagyā*. I do not want not be born again. In chapter 9 Krishna says, this world is *anityam*, this body is perishable, unpredictable, so worship me. Life is as momentary and is a drop of water on a petal of lotus says Śaṅkarācāryaji in Bhaja-govindam.

One man comes to Saint Eknath, you are so peaceful, I am so worried, anxious. What is the secret? Saint says, I will talk about that later but from the lines on your forehead I see that you are going to die in a week from today. After one week saint went to that person , he was in bed all peaceful . Saint asked ‘ You seem to be at peace ,what happened?. He said I thought I am going to die I settled account with people, sought pardon of people hurt by me, pardoned those who hurt me what is the point holding on to anything I have nothing to worry about now so I am at peace now. So all sorts of accounts they are holding, they are creating stress, trouble. Settle accounts , need not wait for death. It is not that death is unfortunate, it has some lessons to teach us, prepare for death means settle all the accounts. No baggage left with me, the next birth will be there if I still have accumulated baggage. Baggage of *raga* and *dveṣā*, forces us to take birth. Settle all those accounts, become free from baggage, no birth. So death can also teach us a lesson, how to live life.

Whenever Vedanta talks about death it is about life. Chapter 8-6, *yam yam vāpi smaranbhāvaṁ tyajatyante kalevaram*—whatever is the last thought at the time of death, determines my destiny. Last thought come on it’s own, we don’t have will to determine. Thoughts that are entertained during the life, that attitude itself appears at the time of death. I don’t have freedom to determine the last thought. Do we have freedom

to decide what dreams we have? *tasmātsarveṣu kāleṣu māmanusmara...* so remember me all the time, *yudhya ca..* fight also – do your duty, don't retire and go to forest, remember me along with duties, no luxury to renounce the duties. Doing duties doesn't mean remembrance of the Lord cannot happen while doing duties. If we have entertained the thought of Lord all the time, that's what will present before us at the time of death. Discussion about death is to educate us how to live. It is to live the life intelligently. Right now help me to get my mind locked up in your feet, don't know what will be my condition at the time of death. We have limited time, intelligently use the time.

Kenopaniṣad says, while we are here, if we attain the goal, the life becomes worthwhile. Otherwise we do not know what is waiting for us. So reflection upon the *doṣā* involved in all these stages to make us realistic, to recognize that this is not what I want. *Vairāgyā* should be a healthy thing, based on the realities of life. Realist *vairagya*, not *smaśāna vairāgyā*. Vedanta will teach *vairāgyā* based on the understanding of life. Look at rope as rope. That is called *vivekā*. Seeing things as they are that is *vivekā*.

### Value 13 — *aśaktiḥ*

*Śakti* is attachment, *aśakti* is freedom from attachment. You are already told about *vairāgyā*, freedom from *raga-dveṣā* passion. Again *aśakti*, now we come to different class of objects, they are different from sense objects. We can avoid objects of senses, create a distance from them, but there are certain things we cannot create distance from, like my house, furniture, and many other possessions. We cannot create distance from them. These are the things like house, like furniture, clothes, many of these things required for our day today life. Detachment with reference to this kind of things is *aśakti*. When I come home from work I like certain chair, certain kind of dining chair, certain kind of shirt, certain kind of shoes, certain kind of home. Which is okay, have them use them. Sometimes slowly our relationship with these things turn in to relationship of attachment. Look at my collection of Ganesha crystals. Very often these remain the needed things. They become also pride of possession, we get attached to them. This is my pen. I am not comfortable with other kind of pen, pencil, my book. How we get attached to these things? Derive a special kind of pleasure from these things. I look upon them as a source of comfort. I become dependent upon them. This is called *śakti*.

The values which are under discussion, are taught in the context of self-knowledge that we are talking about. Even when I am listening to scripture, self is the subject matter of what teacher is talking about. Any distraction to that becomes an obstacle. When I sit here and think of a special chair in my home. Thus we become dependent upon those things, start deriving pleasure out of them. Using is one thing, deriving pleasure is another thing. This is the kind of attachment we develop with our possessions. They occupy

my mind. It is one thing to have a car and use it for transportation and another thing to get attached to that car. Lord Krishna doesn't say don't have possessions. First thing for an aspirant is to have minimum requirements. Keep life as simple as possible. They should remain only object of usefulness and not become objects of pleasure. Then separation becomes difficult.

Let us understand what kind of relationship we should have with objects of daily use. It should be the kind of relationship when we are a guest at some place. I enjoy them but I don't have ownership with them. So no hesitation in leaving them. That is the kind of relationship we should have with these things. I am using things for day to day convenience. This *mamakārā* is a big notion.

What is mine is a big question. Pujya Swamiji used to tell a story, In Mumbai Swamiji went to one house for *bhikṣā*, in an apartment on the 12<sup>th</sup> floor flat. What is yours in the flat? Because you share right wall, left wall, floor, ceiling everything with someone else. May be owner was the owner of only the space inside. I call shoes mine, shoes don't say they belong to you, if someone else wears, they go away with them. Relationship of mine-ness (*mamakārā*) that gets established that is talked about here. One should always be alert when comfort comes. Comforts come as guest, linger on to be host and stays on to enslave you.

Soon before we realize, the luxury become necessity. How many things which were luxury, have now become necessity. So we become more and more dependent on things. Vedanta does not say we should not use modern facilities. Technology doesn't create problem, it is the attachment that creates the problem. We cannot blame any gadgets. They empower you, increases convenience. Technology is fine but now you cannot do without cell phone. Now everyone wants to be kept informed. This is how, if you are not alert, you slowly slide into dependence.

The corner of mind that is to be occupied by prayer, mediation is now occupied by cell-phone, gadgets. Items of usefulness, they become the items of comfort and pleasure and make me a slave. How they become my master, I need to be alert about that. Use everything if needed. First rule is to minimize the need and minimize the possessions. Even those things we use, we can enjoy the comfort, without having to call it mine. When I enjoy flower, do I enjoy flower or I enjoy my flower. If you observe in subtle way, am I enjoying ownership or I am enjoying the object? *Anāśakti* is same as *aśakti*, it has the same meaning.

#### **Value 14 — *Anabhiṣvaṅgaḥ***

*Ṣvaṅgaḥ*- excessive attachment, *anabhiṣvaṅgaḥ*, freedom from excessive attachment. When it comes to your spouse, friends, relatives you cannot be indifferent. There is a re-

lationship. My son is different from neighbour's son. I give him love, care, attention. As far as the people and relations are concerned there should be care and concern. It should be a nourishing relationship. Newly born baby and mother, mother takes care of baby, but mother also gets nourished. Baby by just being there nourishes mother. That's how it should be with humans. That is why we have family, friends, guru, disciples, co-students. This kind of attachment that enables me to nurture, take care, that is a requirement in a relationship.

There are people from whom we seek love, affection, care and they also in turn will expect that from us. But soon we realize that the attachment become over attachment, concern become over-concern. Child goes to school, mother get worried. In relationship of healthy attachment we nourish, nurture and take care but we don't control. Without demanding a reciprocal affection. In a non-demanding relationship, I exhibit affection, care, concern but at the same time I don't demand that they also should do this for me. How in whatever we do, there is a hidden agenda of reciprocal relationship, care, benefit. When expectations are not fulfilled, we get hurt. Relationship is meant to give me happiness, comfort and nourishment. That now becomes a source of anxiety, hurt. Then we understand this is becoming a problem now. We start controlling people in relationships. If they don't submit, we start emotional blackmail, throw tantrums. All these things creep in your relationship if you are not careful.

The enjoyment should come from your care and affection, not what the other person should do for you. All of these things, pull my mind away, drag my mind away. Instead of becoming a source of joy they become source of anxiety and hurt that is anabhiṣvaṅgaḥ. Attachment is in order, the one that enables me to provide them what is necessary to raise them and enjoy the process. You cannot do that without attachment. The excess of attachment is not right. Anabhiṣvaṅgaḥ, putra-dhāra-grhādiṣu. Certain attachment / concern is in order, need to be careful that it doesn't become excessive.

*To be continued ...*

“From there you moved, which was once a ‘here’, and ‘there’, when you reach it, shall be a ‘here.’ Can you ever move from ‘here’? Is there a there? And when such a there is known, is it here or there .”

- Swami Dayananda Saraswati