

जीवन्मुक्ति- Jivan Mukti

Guru Purnima-talk- 16th July 2019 by Swami Paramarthanandaji

As you all know **गुरु पूर्णिमा** is a very auspicious day especially for all the spiritual seekers. Because it is a day on which all the spiritual seekers worship the entire **आचार्य परम्परा**, including their own **गुरु**. And in our tradition, in the lineage of spiritual teachers, the first **गुरु** is **भगवान** himself as declared in the **श्लोक सदाशिवसमारम्भां नारायणं पद्मभुवंशिष्यं** etc. We look upon **भगवान** as **आदिगुरु**. And there is an unbroken tradition or lineage which has come up to my own **गुरु**. Whatever spiritual knowledge I gain is coming from this **परम्परा**. If I take the opportunity to worship the entire **परम्परा** beginning from **भगवान** up to my own **गुरु अस्मत् गुरुन संततं आनतोस्मि** even though we worship the entire **आचार्य परम्परा** **व्यासाचार्य** is given the pride of place in this **परम्परा**. Because **व्यासाचार्य** is considered an incarnation of **lord विष्णु** himself. And his contribution to hinduism in general and the hindu spiritual teaching in particular are matchless contribution. He is the author of **ब्रह्म सूत्र**. Through which he comprehensively extracted the spiritual teachings contained in the **वेदा** in the **वेदान्ता**. And through bga he made it available for the entire humanity. And **TF व्यासाचार्य** is given a very, very important position. **TF** in remembrance of him, we call this **गुरु पूर्णिमा** as **व्यास पूर्णिमा** also. And some people say it is the birthday of **व्यास**. I am not sure about that. Because I don't find any scriptural reference to that. And on this day the orthodox **संन्यासिनाः** start the pujas of the **आचार्य परम्परा**. For two months they camp in a particular place. This is the tradition followed by all the orthodox **संन्यासिनाः**. During these 2 months they worship the **आचार्य**s regularly they conduct regular **सत्सङ्ग** also which will be participated by people around where they can. And during this occasion, they talk about the ultimate spiritual goal of **मोक्ष**, to the lay people who are lost in, the worldly life. Getting educated, married, career, raising children. Thus people get lost in the worldly pursuit. **TF** they must be shaken a little bit. **TF** the **संन्यासिनाः** talk about the importance of **मोक्ष** as the ultimate goal. Thus, spiritual thoughts are regularly shared with the lay people so that they will be inspired to come to spirituality. In keeping with that tradition I would also like to share some spiritual thoughts with you. And today I would like to deal with the topic of **जीवन्मुक्ति**: a very important concept in the **वेदान्तिक** tradition, especially in **अद्वैत वेदान्ता**. I am going to discuss this based on a famous work called **जीवन्मुक्ति विवेक**; which is written by **विद्यारण्य स्वामि**. I would like to share some thoughts based on that book. For that first I would like to share some background information and then go to **जीवन्मुक्ति** topic. And of course I am assuming that many of you are already **वेदान्तिक** students. So that you will be able to appreciate this better. And if you are not already students, then I hope it will inspire you to become students. **वेदान्ता** is the final part of the **वेदा**. Which is the source of all hindu spiritual teaching. And this, spiritual teaching talks about **मोक्ष** as the ultimate goal. Which we can roughly translate as liberation. And according to **वेदान्ता** **मोक्ष** can be achieved by a person, here and now in this life. **मोक्ष** is not something that comes after our death. And **मोक्ष** meaning liberation. The question will come, liberation from what? And the **शास्त्र** says liberation from **संसार**; **संसार** means the human bondage or problem. Then the next question comes, **संसार** means what? **संसार** is defined as repeated cycles of birth and death. Dropping one body and again taking another body and again dropping that body this **पुनरपि जननं पुनरपि मरणं** cycle is called **संसार**; and **मोक्ष** is freedom from this cycle. Then the question is how to get freedom from that cycle. The **शास्त्र** says, that this cycle is caused by our own **कर्म** good and bad **कर्म**.

Which are responsible for, पुण्यम् and पापं. This पुण्य पाप कर्म, gets partially exhausted in the current जन्म itself but not totally. Which means at the time of death, we will always have residual कर्म. And in every जन्म, we accumulate the residual कर्म, and at any time, we have got a huge accumulated पुण्य पाप कर्म. And this is called सञ्चित कर्म. And from that a portion becomes responsible for the current जन्म, the current body. And that fructifying bunch is called प्रारब्ध कर्म. And while exhausting प्रारब्ध we add fresh कर्म. It is called आगामि. At the time of death, we exhaust our प्रारब्ध. And the residual आगामि will join the सञ्चित. Then from the सञ्चित next bunch gets ready becomes प्रारब्ध, then आगामि .again joining सञ्चित. कर्म gets replenished continuously. And it is this inexhaustible कर्म, which is responsible for this cycle. And then ज्ञानं the शास्त्र say, that the only method of मोक्ष is destroying all the कर्माणि. सर्व कर्म नाशेन संसार निवृत्ति. And the only method of destroying all the कर्माणि is spiritual wisdom. Gathered from, the spiritual teaching. Of वेदान्ता. वेदान्ता विज्ञान सुनिश्चितार्था; s spiritual wisdom alone will destroy all the कर्माणि. ज्ञानानि; सर्व कर्माणि बस्मसात् कुरुते तता . So this is संसार ,मोक्ष, कर्मज्ञानं talked about by our शास्त्राणि . There after the शास्त्र adds a footnote. No doubt, we say, ज्ञानं destroys all the कर्माणि. But really speaking ज्ञानं doesn't destroy all the कर्माणि. It destroys सञ्चित कर्म. It avoids आगामि कर्म. But ज्ञानं doesn't and cannot, destroy the प्रारब्ध कर्म. The bunch of पुण्य-पापं that has started fructifying. That has given me this body. And keeps the body going. This प्रारब्ध ज्ञानं doesn't, ज्ञानं cannot destroy. Now is this a good news or bad news? On enquiry you will find, it is good-bad news. Bitter sweet. Why is it good news? ? Because ,suppose the ज्ञानं destroys all the कर्माणि including प्रारब्ध suppose, what will happen? प्रारब्ध is one , which is keeping this body alive and going. Suppose i get enlightened , then प्रारब्धं also ends, the date and time of enlightenment will be the date and time of my death. Enlightenment and death will become synonymous. And if it becomes synonymous how many students will come to a गुरु. गुरु will not be called a saviour. गुरु will be called a killer. Because he gives enlightenment and दुःखं दूरेण दुःखं दूरेण close. Generally some students come to वेदान्ता. Most of them feel they won't get enlightenment. But even those few students will consider it a risk to come to the गुरु because by chance enlightenment comes, i will not be able to go back home. TF , it will be a sad news if ज्ञानं destroys the प्रारब्ध. That the ज्ञानं doesn't destroy प्रारब्ध is a good news because, i will continue to live as a ज्ञानी for some time. Then what is the bad news? Since प्रारब्धं is not destroyed, both प्रारब्ध पुण्यं and पाप, will continue to do its function. पुण्य प्रारब्धं ,as even it fructifies will give so many pleasant experiences alright. but the पाप प्रारब्धं will continue to give problems. Even after i become a ज्ञानी. Because प्रारब्धं continues. TF it will continue to give all problems. If he is a गृहस्त, family problems can come due to प्रारब्ध health problems can come death can come financial problems can come. All problems which a lay person अज्ञानी goes through a ज्ञानी will also to go through as severely as the other person is. Because ज्ञानं doesn't destroy प्रारब्ध. That is the negative side. of course we will be happy if ज्ञानं selectively destroys, like targeted radiation to destroy some harmful cells. Suppose ज्ञानं selectively destroys only प्रारब्ध पाप it will be wonderful that i will be ज्ञानी i will survive. प्रारब्धं पुण्यं will give all pleasant experiences. How nice it will be. Unfortunately ज्ञानं doesn't that selective destruction. It leaves both पुण्य प्रारब्धं and पाप प्रारब्धं that means वेदान्तं and ज्ञानं do not handle the प्रारब्ध problem. That is the bottom line. It may save me from taking पुनर्जन्म. After death i may get the benefit of avoiding पुनर्जन्म. But in the current life वेदान्ता and ज्ञानं seem to be of not much a use because , it doesn't handle , the प्रारब्ध पापानि. This will be our doubt. Does वेदान्ता handle प्रारब्ध पापम्? For my life's sufferings what is वेदान्तिक answer? Some of the sufferings are very intense also. वेदान्ता says, that it has an answer. It doesn't directly handle the प्रारब्ध created suffering. It doesn't, it cannot handle.

It cannot physically remove प्रारब्ध caused suffering one will have to go through even if one is महा ज्ञानी .this वेदान्ता makes clear. ज्ञानं doesn't remove प्रारब्ध suffering. TF it doesn't directly handle. But it does help a ज्ञानी in handling the प्रारब्ध suffering in an indirect manner. To reduce the impact of प्रारब्ध to such an extent that the प्रारब्ध suffering gets diluted mitigated made tolerable manageable. That alone is possible. And how do sit do that? This is the classical answer given by वेदान्ता. If a person has gained ज्ञानं , very well by going through श्रवणं properly .मननं thoroughly and also internalised the teaching through निदिध्यासनं this knowledge will give him a different perspective. He understands, a ज्ञानी who has assimilated , understands, that the entire creation is nothing but one reality called ब्रह्मन्, appearing with different names and forms. TF the world of variety is nothing but नाम and रूप. And the world doesn't have, its own existence, its own reality.it only appears, supported by the truth called ब्रह्मन्. The assimilation of this fact is called मिथ्यात्व दर्शनं . For a ज्ञानी or ज्ञान निष्ठा; or for a स्थिर प्रज्ञा; मिथ्यात्व दर्शनं is very strong. And that the variety is मिथ्या.it is नाम रूप. And it is temporary.it will also pass away. This awareness becomes natural. And when he sees the entire world as मिथ्या, it will naturally include the small area called ahamkara and mamakara. Body mind the family property dried up bore well. All these few things which we claim as i and me that also become मिथ्या because, when the entire world is appreciated as मिथ्या how can an insignificant part of the world called a few bodies few houses and a few ornaments how can they be not मिथ्या. They are also मिथ्या? What about प्रारब्धं ? प्रारब्धं is also the minutest part of this मिथ्या universe. And this मिथ्यात्व दर्शनं makes the whole world insignificant. And प्रारब्ध gets far,. Far diluted like you looking the lamp from an aircraft. When you look from there, even huge trees are like plant. Even huge lake are like puddles of water. Thus for a ज्ञानी ,मिथ्यात्व दर्शनं-seeing the प्रारब्धं as मिथ्या, dilutes the impact of प्रारब्धं . Dilute to such an extent, it is so insignificant. Not worth talking about. The whole अज्ञानी world may consider, it is a huge tragedy. Because for the world they don't know what is मिथ्या. It is like wearing dark glasses when you are walking out in summer. Because of the dark glasses, cooling glasses. Eventhough it is hot outside you don't feel it. Because the ज्ञानं goggle and मिथ्यात्व दर्शनं प्रारब्धं also becomes as good as destroyed. . As good as. This is the indirect method of handling प्रारब्ध cause suffering. This is a classical answer given. And there is a second answer also. Which is given by some of the acharyas. Especially those acharyas who came after Sankaracharya . Post Sankara अद्वैत आचार्य highlight the second method. Second method of handling प्रारब्ध caused problem. And that alone has been crystallised in the famous work called जीवन्मुक्ति विवेक by विद्यारण्य. It is the second method, i wanted to share during the गुरु poornima day. Up to this you already might be remembering.Sankaracharya says in आत्मबोध दृश्यते श्रूयते यद्यद् ब्रह्मणोन्यन्न तद्भवेत् ब्रह्माण्यभातिचेत्मिथ्या यथा मर्मरीतिका a ज्ञानी says whatever i see hear, smell is nothing but ब्रह्मन्. If there is anything other than ब्रह्मन् it is nothing but मिथ्या नाम रूप. Is the vision. Now what is the second method suggested by post Sankaracharya, आचार्य of course hinted by Adi Sankaracharya also. Using the method of निदिध्यासनं as a source of happiness. Normally निदिध्यासनं is said to be the वेदान्तिक meditation which is meant for, neutralizing our habitual notions. That i am the body, mind etc. That habitual notion called विपरीत भावन. To remove the विपरीत भावन निदिध्यासनं is prescribed. Here these आचार्या: say निदिध्यासनं can be used for विपरीत भावन निवृत्ति and निदिध्यासनं can be used, as, a source of , happiness. Because what is निदिध्यासनं? वेदान्तिक meditation. What is वेदान्तिक meditation? Meditation on the teachings of वेदान्ता. And what is the teaching of वेदान्ता? It is talking about me only. It remove my ignorance about myself. And my misconceptions about, myself. And it reveals that i am not a miserable जीव. But i am the most wonderful ब्रह्मन्. This is so graphically presented in कैवल्य उपनिषद्.

पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

The **जीव**; i am not the body mind or sense organs called **पुरत्रयं**. **पुरत्रयं** means three bodies and three states of experience. I am neither the body nor the three states of experience. But i am the **चैतन्य** tatvam which is playing around, which is illumining all these three states. And this **चैतन्य** is **आधारं**, **आनन्दं** **अखण्डबोधं**. It is of the very nature of **आनन्द**. The only source of **आनन्द**. So it is **सदरूप**; **चिद्रूप**; **आनन्द रूप**: and **आधार रूप**:. And if a student goes through **श्रवणं**, **मननं** properly this will not be an information for him. For that student it is live fact. Because through **श्रवण**, **मनन** and **निदिध्यासन** he has internalised, that i am **सच्चिदानन्दस्वरूप**: is a greater fact, than i am the physical body humanbeing. I am a human being is a lower fact. I am **सच्चिदानन्दम् ब्रह्म** is a **महा** fact. a s somebody said, i am not a human being seeking spiritual experience. I am a spiritual being temporarily having a human experience. If this has been internalised how will such a **ज्ञानी** look at himself whenever he is alone. When **अज्ञानी** alone what he does we know. Worry. But a **ज्ञानी**, who has assimilated this teaching, whenever he gets time and opportunity his inclination will be to relish and savor. How he relishes and savor is given in **कैवल्य उपनिषद्**.

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माह्वयमस्म्यहम् ॥ १९ ॥

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

वेदैरनेकैरहमेव वेद्यो वेदान्तकृद्देवदेव चाहम् ।
न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥
न भूमिरापो न च बहिरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

These are not simple words and closed and forgotten or to be stored in **CDS**. But for a **ज्ञानी** these are live words talking about his own glory. The more he looks at the meaning of these verse more he appreciates his own glory i am so wonderful i am so fantastic. In fact entire world enjoys existence because on my existence.. With **नाम रूप** i alone appear as the whole world. **एतत्साम गायन्नास्ते** in fact, every day is sama ganam for him to move about. Appreciating his own glory in the form of glorious universe. **TF** for a **ज्ञानी निदिध्यासनं** can become a source of experiencing **आनन्द**. This **निदिध्यासन आनन्द** is an experiential pleasure. Because, during **निदिध्यासनं** my mind is **सात्त्विक**. My mind is entertaining **ज्ञानवृत्ति**. Not only i am **बिम्ब आनन्द** and my mind experiences **प्रति बिम्बआनन्द**. Experiential joy **नन्दति नन्दति नन्दत् एव** he jumps with joy. It is an unique **आनन्द** different from all **विषयानन्द** because t doesn't come from **अनात्मा**. And it is qualitatively superior because it is born out the finest **ज्ञानं** regarding the finest reality. And it is quantitatively also superior. Because it is **ब्रह्मानन्दा** reflected in mind. If you remember **तैत्तिरीय उपनिषद् ते ये शतं मनुष्यगन्धर्वाणामानन्दाः श्रोत्रियस्य चाकामहतस्य ।** we are talking about experiential pleasure when i dwell upon my own glory when i think i am of the nature of **आनन्द** will my mind experience pleasure or pain. I will like to reveal sad fact that i am **आनन्द स्वरूप**; when you think of **आनन्द स्वरूप** mind is soaked in experiential **आनन्द**:

प्रतिबिम्ब आनन्द of highest quality one can derive by spending time in निदिध्यासनं. And whenever opportunity comes i soak the mind in the निदिध्यासन आनन्द. And when i look at प्रारब्ध with this आनन्द, i will never curse my प्रारब्ध. In fact i will be grateful to the प्रारब्ध. Because of प्रारब्ध, i am bur humanbeing. Because of प्रारब्ध i got the शास्त्रं and गुरु. Because of प्रारब्ध i have got this knowledge. Because of this प्रारब्ध i have got the greatest fulfilment. यल्लाभान्नापरो लाभः यत्परान्नापरं सुखं यज्ञानां ना परम् ज्ञेयं तद्ब्रह्मोद्यवधारयेत् my आनन्द is greatest my achievement is greatest. All this because प्रारब्ध gave me opportunity and प्रारब्ध is keeping me alive. Otherwise i will not be here to enjoy. TF i have got a rare opportunity to enjoy निदिध्यासन आनन्द. And when ज्ञानी practices निदिध्यासनं repeatedly, his mind is so much as experiential happiness that all the प्रारब्ध problems will appear to be insignificant. यत्रोपरमते चित्तं निरुद्धं योगसेवया । यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

He dwells on the knowledge and he is so happy. सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् । वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥ यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः । यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥ his mind is so happy because of this knowledge that the worst crisis –गुरुणा अपि दुःखेन न विचाल्यते. Because in front of this experiential pleasure born out of निदिध्यासनं fact is all the प्रारब्ध दुःखं will become insignificant. This is called निदिध्यासनं method of diluting प्रारब्ध problem. What s the first method? मिथ्यात्व दर्शनं method. What is the second method? Soak the mind with happiness through repeated निदिध्यासनं. Then so आचार्या; say that for the second method we require time and inclination. Because i should spend as much time as possible in निदिध्यासनं and enjoy my gift. धन्योऽहं अहो शास्त्रमहो गुरुरहो अहो पुण्यं अहोसुखमहो सुखं अहो सुखं . In पञ्च trupti deepa विद्यारण्य goes on and on talking about this आनन्द. विद्यारण्य names this निदिध्यासन सुखं as जीवन मुक्ति सुखं. Not स्वरूप आनन्द. Bit निदिध्यासनं जन्य प्रतिबिम्ब आनन्द is जीवनमुक्ति सुखं. For enjoying this जीवनमुक्ति सुखं, i should have time and inclination. And if he is a ज्ञानी involved लोक संग्रह activity he cannot have time for जीवनमुक्ति सुखं because he is busy doing lot of work. For active ज्ञानी, जीवनमुक्ति सुखं there is no time. They will have to use only मिथ्यात्व दर्शनं to dilute the प्रारब्ध. TF active ज्ञानीs dilute प्रारब्ध दुःखं through मिथ्यात्व दर्शनं. Whereas withdrawn ज्ञानीs will be able to dilute the प्रारब्धं through मिथ्यात्व दर्शनं also and also through जीवनमुक्ति सुखं. When you have bitten some chilli, just as you put sugar i your mouth when प्रारब्ध chilli you bite जीवनमुक्ति sugar you put in mouth . The chilli will not be felt. This second method is often highlighted by post Sankara people. They name this जीवनमुक्ति सुखं differently as योगानन्द; because निदिध्यासनं is called योगः; योगानन्द; ज्ञानानन्द अत्मानन्द because you derive it by dwelling on the आत्मा. TF निदिध्यासन सुखं, जीवनमुक्ति सुखं, योगः सुखं, ज्ञानी सुखं, आत्मा सुखं is an experiential joy which a ज्ञानी who practices निदिध्यासनं will enjoy most of the time. That is what is said by LKA also. प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥ । आत्मन्येवात्मना तुष्टः : is निदिध्यासन जन्य आनन्दः । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते प्रज हा ति य दा का मान्सर्वान्यार्थ मनोग तान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥ all these the आचार्या: point out that problems are noting when the mind is enjoying जीवनमुक्ति आनन्द. So thus how to tackle प्रारब्ध? Either through मिथ्यात्व दर्शनं . Or through निदिध्यासन जन्य आनन्द; with those words i conclude my talk o गुरु पूर्णिमा day may we have the grace of the गुरु for tackling our प्रारब्ध through one of these 2 methods or both.

Swami Paramarthananda's lecture on गुरु पूर्णिमा day transcribed by sri. A. Venkatesan

ओं पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ओं शान्तिः ! शान्तिः !! शान्तिः