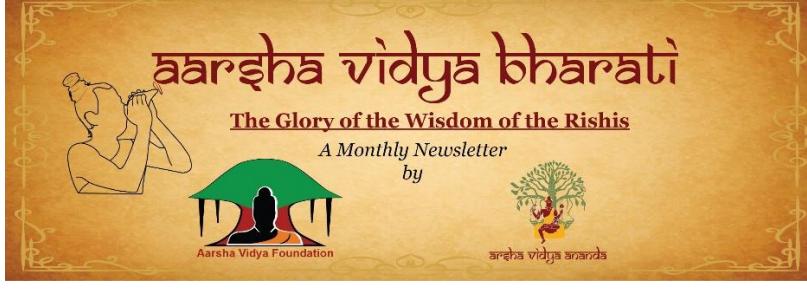


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# Aarsha Vidya Bharati - December 2022

## Agrahayana - Pausa 2079

A monthly newsletter that will bring you more happiness, more wisdom and more freedom



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## Value of Values

*Anabhiṣvaṅgaḥ 14/20*

By V Lakshminarayanan, Mumbai



The word अनभिष्वङ्गः (*Anabhiṣvaṅgaḥ*) is the absence of attachment.

*Bhagavān Ādi Śaṅkara* says: clinging is feeling pleasure in objects that attract; its absence is 'non-clinging', अनभिष्वङ्गः। It is possible to love without clinging and being excessively dependent.

In the *Bhagavad Gītā*, chapter 13 sloka 9, *Bhagavān* says:

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।

नित्यं च समचित्तत्वं इष्टानिष्टोपपत्तिषु।।

*asaktiranabhiṣvaṅgaḥ putradāragrhādiṣu /*

*nityam ca samacittatvam iṣṭāniṣṭopapattiṣu //*

Absence of sense of ownership, absence of obsession towards children, wife, home etc., and equanimity of mind regarding the gain of the desired and not desired..

This shloka allowed me to accept the illness that I went through in the past one year. I gained strength and endurance from the teachings.

In chapter 2 sloka 15, *Bhagavān* says:

यं हि न व्यथयन्त्येते पुरुषं पुरुषार्षभ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते।।

*yam hi na vyathayantyetepuruṣam puruṣarṣabha /*

*samaduḥkhasukham dhīram so 'mṛtatvāya kalpate //*

Arjuna, the prominent among men! The person whom these (*sukha* and *duḥkha*) do not agitate, who is the same in pain and pleasure, and who is wise, becomes fit indeed for gaining

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liberation.

Here Lord Krishna was talking about dualities in life. This strengthened my enduring power.

In chapter 5 sloka 11, *Bhagavān* says:

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥

*kāyena manasā buddhyā kevalairindriyairapi ।*

*yoginaḥ karma kurvanti saṅgaṁ tyaktvātmaśuddhaye ॥*

Giving up attachment, *karma yogin-s* perform action without (being impelled by likes and dislikes) with the body, mind, intellect and also by the senses, for the purification of the mind.

This has helped me to purify my thoughts and control my senses (by following strict diets).

In chapter 6 sloka 4, *Bhagavān* says:

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसंकल्पसन्नासी योगारूढस्तदोच्यते ॥

*yadā hi nendriyārtheṣu na karmasvanuṣajjate ।*

*sarvasaṅkalpasannyāsī yogārūḍhastadocyate ॥*

When one is attached neither to sense objects nor to actions, then that person is said to one who has attained liberation, one who has renounced the cause of all desires.

This has strengthened my will to achieve my goal of *mukti* in this life itself.

In chapter 15 sloka 5, *Bhagavān* says:

निर्मानमोहा जितसङ्गदोषाः अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुखसंज्ञैः गच्छन्त्य मूढाः पदमव्ययम् तत् ॥

*nirmānamohā jitasāṅgadoṣāḥ*

*adhyātmanityā vinivṛttakāmāḥ ।*

*dvandvairvimuktāḥ sukhaduḥkhasaṅjñaiḥ*

*gacchantyamūḍhāḥ padam avyayaṁ tat ॥*

Those who are free from the demand for respect and from non-objectivity, who have conquered the limitation of attachment, who are always focused on the self and from whom all desires have completely gone, who are totally free from opposites, known as pleasure and

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suffering and are not deluded, go to (gain) that imperishable end.

This sloka tells me how to and in what areas I have to fine tune my thoughts and actions towards my Goal.

In chapter 18 sloka 49, *Bhagavān* says:

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः।

नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति॥

*asaktabuddhiḥ sarvatra jitātmā vigataspr̥haḥ ।*

*naiṣkarmyasiddhiṁ paramāṁ sannyāsenādhigacchati ॥*



The one whose mind is free from attachment everywhere, who has self-mastery, and from whom longing has gone, gains the most exalted accomplishment of actionlessness by renunciation.

Finally, this sloka gives me the guide to my goal and the way to attain the same. All the teachings of Lord Krishna as expounded by Swamiji and Swaminiji, have helped me immensely to put the teachings to practice.