

Unleash the Powers of Your Mind

Stable and Able

A Leadership Journey through
Sthitha Pragna of the Gita
and

Amrita Bindu Upanishad

Immortal Points for Mind Management

Narayana



25th AMA Week on
How to Live Life of Your Dreams?

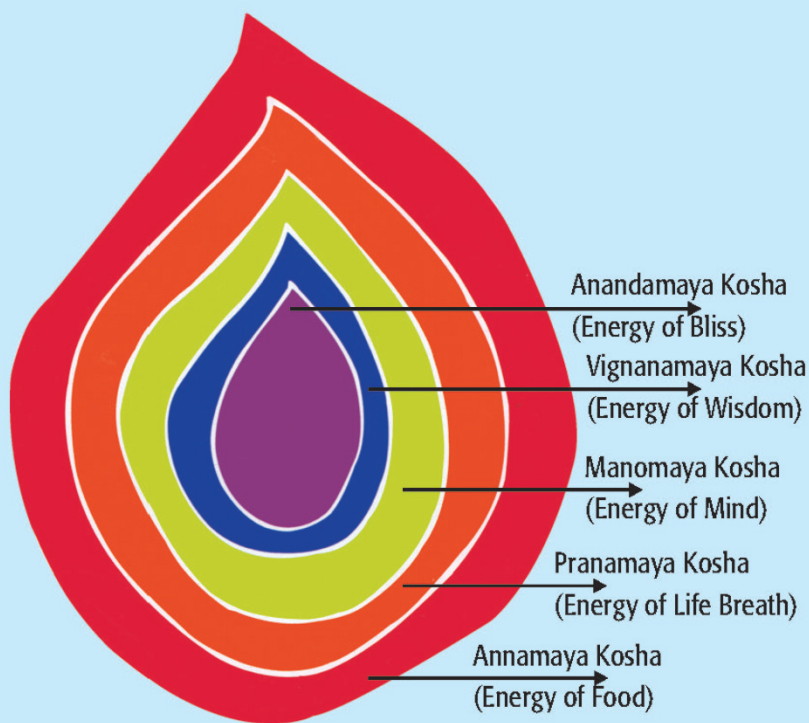
October 5, 2017

Day of Fulfilment



THE FIVE SHEATHS OF SELF

(The Panch Koshas for Atman-Brahman)



When the four sheaths of Energy of Food, Life Breath, Mind and Wisdom remain in their own cause which is knowledge (Brahman), in the same way as the latent banyan tree remains in the banyan seed, then it is spoken as Ananadmaya Kosha (Energy of Bliss), causal frame of self (Soul).

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**Amrita Bindu Upanishad: Immortal Points for
Mind Management**

by Narayana

narayana.guruji@gmail.com • [website](#)

Suggestions and Improvements by: M.V. Padma

Supported by: Hasmukh Upadhyaya

First Published: October 2017

Published by

Ahmedabad Management Association

Torrent-AMA Management Centre

Core-AMA Management House

ATIRA Campus, Dr. Vikram Sarabhai Marg

Ahmedabad 380 015

Phone: +91 79 2630 8601 • Fax: +91 79 2630 5692

Email: ama@amaindia.org • Website: www.amaindia.org

Printed by

N.K. Printers, Rakhial, Ahmedabad



Dedicated
to
Mahatma Gandhi
who
is an example of
Stable and Able Leadership
Sthitha Pragna Way

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Introduction

Stable and Able – Sthitha Pragna

Amrita Bindu Upanishad – Immortal Points

Mahabharata is an ocean of Knowledge, Wisdom, Strategies, Tactics, Principles, Values, Code of Conduct, Nurturing, Management, Leadership, Pathmakership, Learning, Teaching, Improving and Life Management.

Gita is one of the six wonderful gems in the ocean of Mahabharata, Gita is the integrated essence of Vedas, Upanishads, Yoga, Samkhya, Logic and Elemental Science. Purpose of Gita is to show the way to self-transform Humanity to Divinity. It is the way to connect inner divinity to universal super divinity.

The section on Stable and Able is Second Chapter of Gita where Arjuna who sunk down in depression, was shaken up by the brilliance of light of self to stand up and to become awake.

Arjuna then recollects his intellect, mind and body and reaches a stage of quest and enquiry.

The first question he asks after recovering from unstable-unable condition is about stable and able. He asks Krishna the great master “How the stable and able lives? Being evenness full how he stays and moves? Being steady and wise how he speaks and how he sits and how he behaves and conducts himself?”

Then Krishna the great master replies in 18 verses about the most wonderful ways of Stable and Able – The “Sthitha Pragna”. There are 18 sections in the Mahabharata. There are 18 Chapters in the Gita and now there are 18 verses in the Sthitha Pragna portion. 18 is a divine and wonderful number.

These 18 verses contain the highest standard of life management. "Sthitha Pragna" became guide light for many outstanding leaders, pathmakers and masters.

Mahatma Gandhi opted this as the most preferred portion of the Gita. Bhagawan Buddha called "Sthitha Pragna" the "Thitha Panno". The characters of Rama, Gautama Buddha, Jesus Christ, Mahatma Gandhi, Guruji Vidya Prakashananda Giri Swamiji, Vipassana Master Satya Narayana Goenkaji, C.C. Shroff, K.C. Shroff, K.K. Nair and Shishir Suvarna are examples of Stable and Able.

Amrita Bindu Upanishad is the most ancient and inspiring teaching about mind management. It emphasizes that pure mind liberates and impure mind binds and shows the ways to lift the mind to spirit of self.

The concepts, ideas, methods and solutions can contribute to unleash the Powers of Your Mind to attain highest excellence, ecstasy and enlightenment.

Readers are invited for this celebration of process of Humanity to Divinity.

Warm regards,

Narayana

Vijayadashami
30-01-2017

Stable and Able
A Leadership Journey through
Sthitha Pragna of the Gita

Narayana



PREFACE

Guide to Ultimate Leadership

'Stable & Able' (*sthithapragna*) by Guruji is the ultimate leadership guide for acquiring, retaining, developing and practicing divine mind-set. Even those who were desperate enough to give up life have taken solace from his teachings of this book and became stable, able and successful leaders.

Guruji is the reincarnation of Lord Krishna in this age; Arjuna being me, you, us and all. Mahabharata has never stopped. The external fight between good and evil, have and have-nots, oppressed and the oppressor and virtuous and the crooked goes on. The internal fight between being active and inactive, being daring and timid, being caring and uncaring, assuming responsibility and giving up, being continuous learner and a know-all also goes on. In comes Guruji to dispel all our doubts, fears, anxieties and frustrations and show the divine path to mastery, prosperity, victory and glory.

The quest starts with a universal question; how do you recognise a stable and able person? The first sign is that, that person has overcome cravings and desires.

The second sign is the balance of mind that person maintains in times of extreme grief or happiness, which permits that person to take appropriate decisions and actions.

The third sign is not labelling a situation as auspicious or inauspicious but as an opportunity to improve and excel.

The fourth sign is the correct use of senses – not allowing them to lead you astray but deploy them to collect facts, features, contours and meaning.

The fifth sign is the ability to appreciate and enjoy food without eating, beauty without touching, fragrance without smelling and music without hearing.

The sixth sign is the ability to switch on and switch off the senses at will while being engaged in serving others.

The seventh sign is seeing Supreme Being in everything and everybody, with total focus on serving the Supreme Being.

The eighth sign is not giving in to anger when denied of what one likes.

The ninth sign is being aware of causes and consequences of anger; causes being pleasurable thoughts, attachment and desire; consequences being – delusion, memory loss and thoughtlessness.

The tenth sign is the ability to transcend the apparent duality and not being confused.

The eleventh sign is the peaceful, calm, gentle and pleasant disposition. Their positive, purposeful and useful thoughts inspire others.

The twelfth sign is their ability to generate noble thoughts, noble intentions, noble actions, noble results, and noble relationships.

The thirteenth sign is the good hold they have on their mind and intellect with full control on direction and energy to drive their life.

The fourteenth sign is their complete mastery over mind (stability) and intellect (ability).

The fifteenth sign is their ability to see the invisible and doing the impossible.

The sixteenth sign is their ocean like quality - full, limitless, stable and vast.

The seventeenth sign is they have gone beyond 'mine' and 'not mine' and embrace the whole world as their family.

The eighteenth sign and the ultimate reality is world is inside the *Stith Pragna* and *Stitha Pragna* is inside the world.

These are Guruji's teachings; but to find a true *Stitha Pragna* you need not go beyond Guruji in person. You will find all the eighteen signs in Guruji!

I have witnessed all the signs of *Stitha Pragna* in Guruji in more than three decades of association with him. I am blessed.

Mumbai
September 2017

Suresh Pandit

Shri Suresh Pandit is a mentor and respected Guru in the field of Leadership and Management Development based on ethics, values and principles. He has contributed for the progress, growth, development and enrichment of several individuals and organizations. He is a missionary for productivity enhancement and is a trainer par-excellence. His way of living is an example of integration of qualities of Gandhiji, Bal Gangadhar Tilak and Peter Drucker.

FOREWORD

'Disaster' to 'Ever Happiness and Bliss'

It gives me immense pleasure in writing this Foreword to the most remarkable book "**Stable and Able**" authored by revered Guruji G. Narayana.

My story was no different than Arjuna's situation in the battle field of Mahabharata. Lost in the midst of extreme darkness, when I was very close to making an 'exit' from my life, Guruji instilled a ray of Light in my life by presenting me the Second Edition of "Stable and Able". This is the Third Edition which is now in your hands.

This book has the potential of transforming one's life from 'Disaster' to 'Ever Happiness & Bliss', as it did to me. The 'disaster' here is referred to as extreme Instability and Inability, while the state of Ultimate Happiness and Bliss is the uppermost state of Stability and Ability.

The path to my present state of being in Ever Bliss began with taking 'Self-Responsibility' for what we have created in life. The book, Step by Step leads you to Self-Liberation. Purity of Mind marks the beginning. Guruji further elaborates on the truth that 'Nothing Ever is Permanent', be our Sorrows or Happiness. All times essentially come and go like Seasons, writes Guruji. Equanimity and Forbearance are the essential ingredients to Stability and Ability.

Guruji conveys that Fear and Anger are the Major Hindrances in the path to Stability and Ability. Cutting down the unnecessary strings of Selfish Bonds and Attachments, lead us to liberation.

I am very confident that imbibing this book in your Mind, Heart and Soul shall lead your life to the highest levels of Stability

and Ability that one may aim for. The book will instil immense Inner Strength, Peace and Sense of Achievement in you.

We Love You...Guruji !!

Finally, the reader of the book shall surely merge with and achieve the "ParamAnanda".

Love & Light...

K S Chhabra

Founder Sewak - Anand Ashram Charitable Trust

9824010910

kschhabra9@gmail.com

Shri KS Chhabra is an Industrialist turned into a Full Time Sewak of Humanity. Prior to taking Sewa as his full time mission, KS Chhabra served Pharmaceutical Industry as a Manufacturer of Pharmaceutical Formulations (1987 to 1913). At the time of taking sanyasa from active business, KS Chhabra was Managing Director of Hindustan Biosynth Limited.

In 2012, with Blessings from his revered Guruji G Narayana, KS Chhabra Founded the Sewa Mission 'ANAND ASHRAM CHARITABLE TRUST', which serves the Humanity through its several Sewa Programmes. Website: www.anandshram.ngo

Dictionary of Terms

Stable Steady, balanced, sound, wise, peaceful, equanimous, equal, even, measured, centred, positive, witnessing, evaluating, tranquil, harmonious. Intellect + Inspiration.

Able Awake, alert, aware, conscious, contributing, capable, dynamic, active, energetic, courageous, serving. Instinct + Intuition + Inspiration.

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0 Quest

The Seeker Said:

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥

*STHITHA PRAGNASYA KAA BHAASHAA
SAMAADHISTASYA KESHAVA
STHITHA DHEE KIM PRABHAASHETA
KIM ASEETHA VRAJETA KIM*

॥-54

The Stable and Able how he lives,
Lord! Evenness full, how he stays,
Steady and wise, how he speaks,
How he sits and how he moves?

0 Quest

The seeker is always in quest of higher principles, values and role models for a contributing, value adding and spirited life. The seeker understood that two qualities of stability and ability are required for successful leadership.

Stability plus ability means results with peace. Stability gives dependability, reliability, determination and direction. Ability gives aptitude for endeavour, work, contribution and excellence. Thus speaker is interested to know about the way of life of stable and able leader. He would like to know about how the stable and able leader stays, moves, speaks, listens, sits and behaves.

The seeker is inquisitive to know and understand the conduct, behaviour, characteristics, mode, methods, means and mission of the stable and able leader.

When seeker is inquisitive the mentor who is a great master with knowledge, experience and communication ability is ready to respond.

*To know about stable and able leader
is to
know about leadership of highest order.*

1

Destroying Desires

The Master Said:

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥

*PRAJAHATI YADAA KAAMAAN
SARVAAN PAARTHA MANOGATAAN
AATMANIEVA ATMANAA TUSHTAH
STHITHA PRAGNA TADOCHYATE*

॥ – 55

Destroys well one desires when
Paartha! Those in mind's den
Contended, one becomes when
Stable and able he is called then.

1

Destroying Desires

Stable and able leader cleans, sweeps and clears desires from the den of his mind. Mind is the store house of desires for pleasures. Wants are seated in the mind. Mind becomes mud when it sticks to the cravings and desires. Mind becomes magnificent when it is clean without cravings and desires.

Wants and desires are weeds and needs of life are seeds. When wants and desires are not cleared they will grow and grow and multiply.

Pleasures make life heaven at the beginning and hell at the end. Therefore it is essential to cut the desire weeds at the root. Then the lust is eliminated and love grows.

The desire weeds are to be cut with knowledge sword. To know the difference between wants and needs is real understanding and knowledge. The pleasure of desires, then is replaced by joy of self, because the purity of mind connects to clarity of thought and unity of self, resulting in quality of work.

Stable and able leader is joy full within himself because he is free from wants of external pleasure objects.

Mind without the pull and push of desires ensure stability and the ability of intellect and self shines. Eliminating the wants and enhancing the effectiveness is the hallmark of stable and able leader.

*Eliminating wants and Enhancing Efficiencies
Ensures
Stability and Ability*

2 Balance

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

*DUKHESHU ANUDVIGNA MANAAH
SUKHESU VIGATAH SPRIHA
VEETA RAAGA BHAYA KRODHAH
STHITHADHEE MUNIRUCHYATE.*

II-56

Shakes not in griefness when
Concerned not in happiness when
Leaves fear and anger, attachment when
Stable and able he is called then.

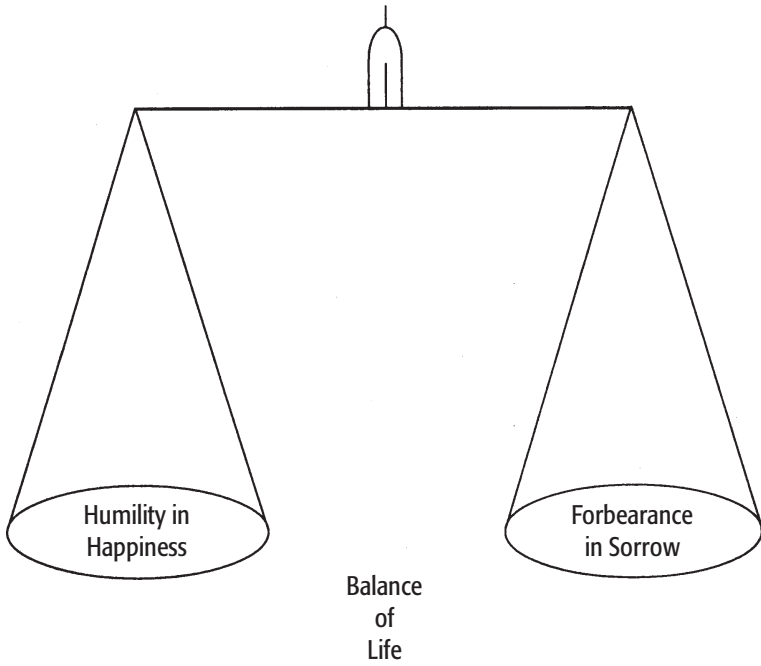
2 Balance

Stable and able leader knows that grief and happiness are like seasons. They come and go. They are not permanent. Man gets depressed and elated in grief and happiness and gets emotionally swayed. Being balanced and not swayed in these two changing situations is the quality of stable and able leader.

Stable and able leader can overcome a situation of grief by finding appropriate solutions and proper preparation for future to avoid such situations and also by absorbing the occasions of happiness with noble fortitude. Thus the stable and able leader is in equanimity and balance. He does not get shaken up in difficult situations and does not adopt reckless initiatives and does not withdraw with helplessness. He bears the situation of grief with courage and forbearance.

He is also not concerned when good things occur. He remembers that good things occur because of grace and because of help from others and not because of himself alone. The stable and able leader bears the situations of happiness with humility. Thus forbearance and humility provide balance for stable and able leader.

Fear and anger create negative forces which sap energy from the person. Fear is caused because of the assumption that some harm is going to occur either in present or future. Stable and able leader is courageous because of self-confidence and will stand up to face the situation. When man stands up with courage, all positive forces will stand up along with him and support him.



Anger is another negative force which arises when something occurs what one does not like. Anger is emotion. Stable and able leader is able to combine emotion with reason, intuition with intellect and mind with thoughtfulness. Thus he achieves balance and anger gets transformed into determination to correct and improve the situation. Thus table and able leader does not react to the negative occurrence but is preactive, proactive, processactive and postactive to find out durable solutions.

Attachment comes from "I" and "Mine". Stable and able leader continuously moves from I to We to All. When both success and failure are shared then there is an equity and stable and able leader experiences this "we" ness again and again.

Actually stable and able leader transcends from "I" and "Mine" by becoming the witness by seeing, observing, watching and witnessing without bias. Stable and able leader is able to bear all upheavals, deviations, deformations and challenges silently. This noble silence supports his role as witness and the power of balance is enhanced.

*Humility in Happiness
And
Forbearance in Sorrow
Are the Two anchors for Balance*

3

Beyond Good-Bad

यः सर्वत्रानाभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठता ॥

*YAH SARVATRAA ANABHISNEHA
TAT TAT PRAAPYA SHUBHAA SHUBHAM
NAABHI NANDATI NA DVESTI
TASYA PRAGNAA PRATISAITAH*

II-57

Not attached to anything when
In good, not good calm one is when
Neither he sinks, nor jumps, when
Stable and able he is called then.

3 Beyond Good-Bad

Stable and able leader is beyond Good-Bad. He is ever centred and not interested in extremes. Good and bad are appearances and what appears good will turn out not good and what appears not good turns out to be good in the flow of time. Beyond Good-Bad is the better and best.

Stable and able leader is stable because he absorbs both good and bad without getting perturbed and he is able because he acts to take situation from bad to good to better and better through continuous improvements.

The stable and able leader does not jump in happiness when something occurs which is liked and does not sink in sorrow when something occurs which is disliked. He is beyond like-dislike because he accepts present reality as-it-is with total awareness.

Accepting the reality, absorbing the facts, acting for improvement and attaining betterment are the signs of stable and able leadership.

*Bad to Good to Better to Better
And Better
Is the process of value adding improvement*

4 Senses and Sense

यदा संहरते चायं कूर्मेऽङ्गानीव सर्वशः
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

*YADAA SAMHAARATE CHAAYAM
KURMO ANGANEEVA SARVASHAH
INDRIYAANI INDRIYA ARTHEBHYO
TASYA PRAGNAA PRATISHITHAAH*

II-58

How it withdraws from the outside world
Turtle the organs, to its inside world
Like that withdraws, from pleasure objects when
Senses into self, stable and able he is, then.

4 Senses and Sense

Sense organs get attracted to sense objects because of pleasure of association and drives the man towards decline and down fall.

Moving away the sense organs from sense objects makes good sense and stable and able leader is a sensful person.

The tongue is drawn by taste, the nose is drawn by sent, the body is drawn by touch and contact, the ear is drawn by pleasant sound and the eye is drawn by the good appearance.

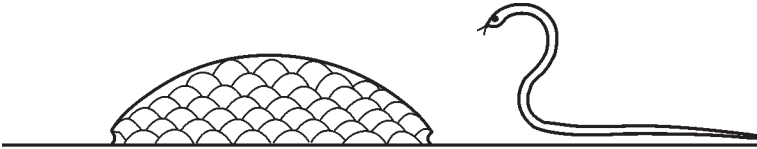
Thus happiness of association related to taste, sent, touch, sound and appearance influence the mind from which desires of more association and craving arise. Then mind takes control of man rather than man being in control of mind.

A controlled mind is friend and controlling mind is enemy. The stable and able leader knows this and keeps his mind well in control with thoughtfulness and regulates senses with sense, common sense, uncommon sense and super sense.

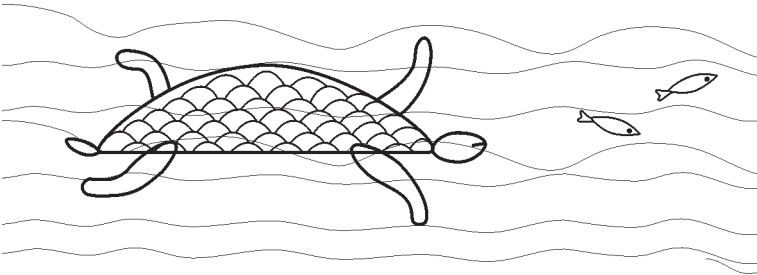
He withdraws and redirects the sense organs from sense object pleasures and lifts these sense-capabilities into super sense capabilities.

Stable and able leader sharpens the super sense through taste for excellence, touch with reality, sound decisions, smelling the problems and seeing facts beyond the appearances.

Self in Physical World



Self in Conscious World



A turtle withdraws its organs from outside world on the ground and but extends them fully while swimming in the waters. Stable and able leader withdraws senses from pleasures but extends them fully to achieve super excellence.

Taste for Excellence
Touch with Reality
Soundness in Decisions
Smelling the Problems
Seeing Beyond Appearances
Is
Sense of Supersenses

5 Core Purity

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

*VISHAYAA VINIVARTANTE
NIRAAHAARASYA DEHINAH
RASAVARJAM RASOPY ASYA
PARAM DRISTVA NIVARTATE.*

11-59

Physically avoiding pleasures
Are just external measures
The ultimate supreme is seen when
Eliminated is inclination, interest then

5 Core Purity

Avoiding pleasures and habit at physical level is just an external measure.

Practicing diet-control but continuously thinking about various delicious food is only an appearance.

Avoiding tobacco, intoxicants and drugs but craving for them mentally makes any person captured and weak.

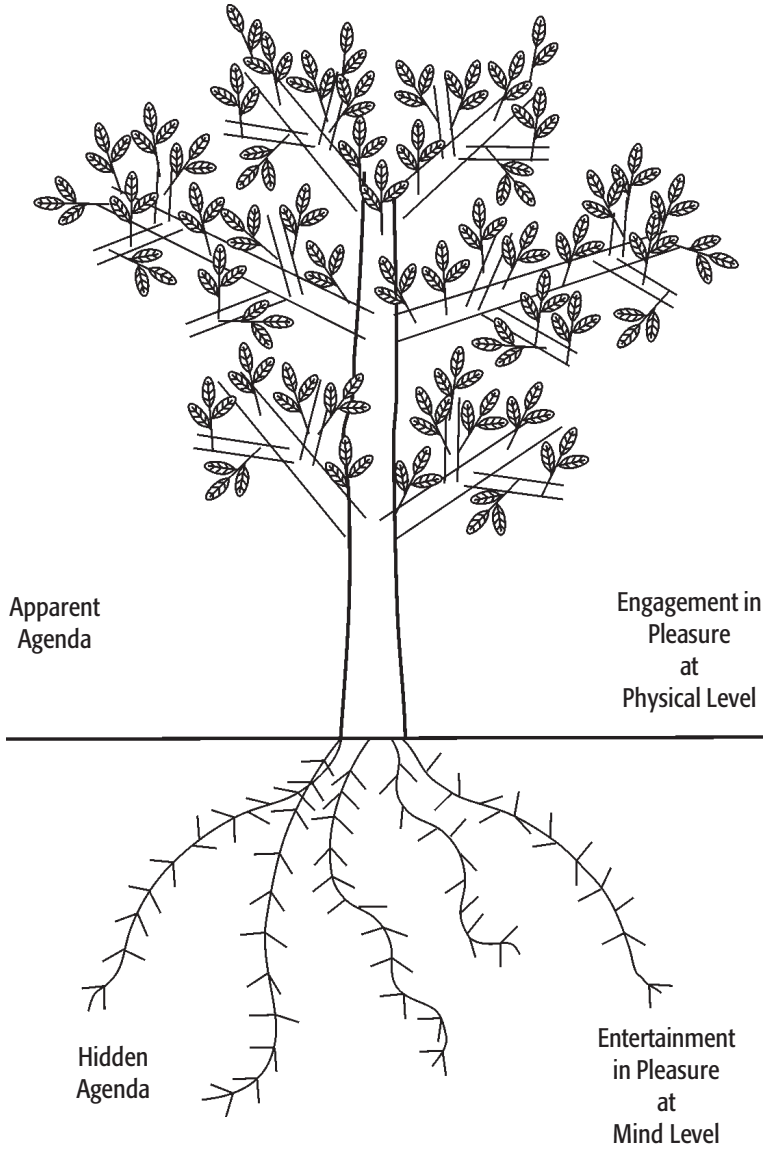
Elimination of craving at mental level is liberation. Captured mind is bondage and free mind is liberation. The joy of consciousness is far superior to pleasure of sense objects.

“Vaasana” (Craving, Attachment), “Kaamana” (Desire), “Chintana” (Thought) and “Chetana” (Consciousness) are the four modes of body-mind, thought and self.

When body and actions are aligned with mind and feelings and when mind and feelings are aligned with intellect and thoughts and when intellect and thoughts are aligned to consciousness and self the complete harmony, the spiritual junction – the “yoga” occurs.

Such a spiritual experiences facilitates the vision of the supreme reality which means the bliss of seeing all in self and self in all. This universal consciousness.

Stable and able leader rises to the level of universal consciousness and for that person there is no difference between himself/herself and all others.



When one rises to that level the interest, inclination, tendency and necessity for engagement with pleasures at physical level and entertaining with pleasures at mental level are completely eliminated and the person is in bliss.

Then "Vaasana" (craving, attachment) and "Kaamanaa" (Desire) gets transformed into "Sadhana" (Practice) and "Bhavana" (harmonious feelings). This is core purity. Then "Sadhana" (Noble practice), "Bhaavana" (Noble feelings), "Chintana" (Noble thoughts) and "Chetanaa" (Noble awareness) become integrated to create the divine personality within the human personality.

*Engagement in Pleasures at Physical Level is
addition
which is apparent
Entertainment of Pleasures at Mind level is
addition
which is inherent.
Beyond
Engagement and Entertainment
Is Enlightenment*

6 Organic Drive

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणी प्रमाथीनि हरन्ति प्रसभं मनः ॥

*YATATOHYAPI KAUNTEYA
PURUSHASYA VIPASCHITAH
INDRIYAANI PRAMAADHINI
HARANTI PRASABHAM MANAH:*

॥ – 60

Senses are dangerous, that you know
Carry away the minds they do so
Attack all men they, know Kunti's son
Leave they none, even knowing one.

6 Organic Drive

Senses and sense organs when immersed in pleasures drag the mind away from thoughts and spirit and mind is then driven by want of more and more pleasures experiences.

This organic drive is dangerous. The stable and able leader is beyond the physical wants because his thoughts are always engaged in the mission of being useful to others.

Stable and able leader thus practices useful works, loveful feelings, purposeful thoughts and awarenessful spirit.

Then the organic drive of mind towards the pleasures gets directed towards spiritual drive towards measures to serve the society.

Pleasures to Purpose
Is
Servitude to Service

7 Concentrated Consciousness

तानी सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

*TAANI SARVAANI SAMYAMYA
YUKTA, ASEETHA MATPARAH
VASHE HI YASYENDRIYAANI
TASYA PRAGNAA PRATISHTITAA.*

II-61

Regulates one, senses, frightful when
Concentrating on "Consciousness", one sits when
Senses organs are in his control when
That person's ability is stable then.

7

Concentrated Consciousness

Concentration is pooling of physical, emotional, intellectual and spiritual energies. Concentrated consciousness is pooling of physical, emotional, intellectual and spiritual energy towards the well being of family, team, company, community, country and world.

Stable and able leader consciously concentrates and sees supreme being in all beings and converts thoughts, mind, body and organs as instruments, means, resources and sources for endeavour, work, contribution and excellence in service of others.

Stability in him keeps him directed towards mission and ability in him takes him forward in the path of service to achieve progress, development, growth and enrichment of own self and others.

Stable and able leader is then able to make sustained and valuable contributions.

Stability is Direction

Ability is Progress

8

Pleasures to Anger

ध्यायतो विषयान्पुंसः सङ्गस्तैषूपजायते ।

सङ्गात् सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥

*DHYAAYATO VISHAYAAN PUMSA
SANGASTESHU UPAJAAYATE
SANGAAT SANJAAYATE KAMAH
KAAMAT KRODHOBHI JAAYATE*

॥ – 62

Man thinks about pleasure objects when
Attachment sprouts there and then
From attachment rises desire then
Anger from desire grows well then.

8 Pleasures to Anger

Stable and able leader knows the link between pleasures and anger.

When a person engages in thoughts about getting what he likes and avoiding what he dislikes and imagines the happiness of association with taste, touch, sound, aroma and appearances he gets attached to those pleasure objects.

When person is attached then a desire to get those pleasure objects arises.

When there is non-possibility of getting what is wanted and desired then irritation and anger come up.

Anger is negative energy which results in aggressiveness to fight to get hold of what one wants.

Thoughts of pleasures to attachment to desire to anger is the chain of events in the journey of deterioration of humanity.

Thus thoughts are at the root of the behaviour of men. Negative thoughts drive down and positive thoughts lift up. Stable and able leader knows this sequence and also consequences of this vicious chain and its effects.

*Negative Thoughts Drive Down
Positive Thoughts Lift Up.*

9 Anger to Down Fall

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्धिबुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

*KRODHAAT BHAVATI SAMMOHA
SAMMOHAAT SMRITI VIBHRAMAH
SMRITI BRAMSHAAT BUDDHI NAASHO
BUDDHI NAASHAAT PRANASHYATI.*

॥ – 63

Delusion is born from anger then
From delusion is memory-loss then
From memory loss, nil intellect then
Man falls down, loses intellect when.

9

Anger to Down Fall

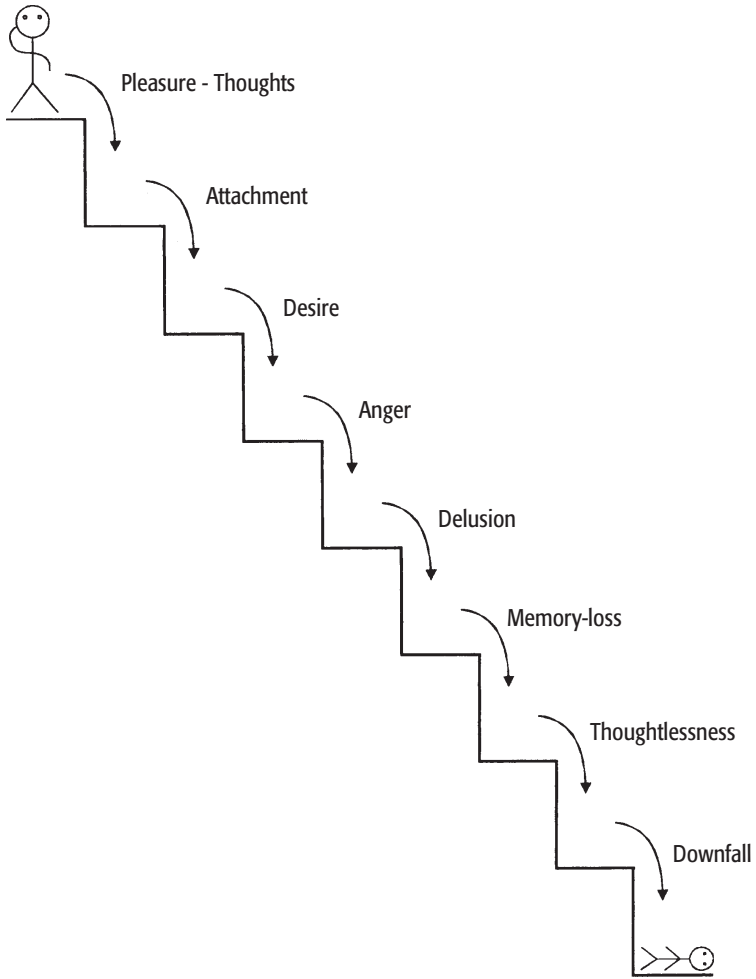
Stable and able leader knows well about the decline that can be caused by pleasure thoughts and anger.

Anger is tremendous negative energy. Anger is fire. Anger burns. Anger causes delusion in which man is swayed by the waves of emotions.

Anger takes down the man to sub-normal plane from normal plane. In the sub-normal plane of delusion illusion reigns and man loses memory, may be temporarily. In that state of memory loss person forgets what is good and what is not good for own self and others. He forgets that same person on whom he is now angry, is the one who helped him in a great way only few days back. Delusion deforms friends into enemies, well wishers into worst wishers and enemies into deep enemies and opponents into adversaries. In the state of delusion intelligence, logic and reason becomes diluted and thoughtfulness loses effectiveness and person becomes thoughtless.

That is the downfall and disaster for any person because when man becomes thoughtless he harms environment and becomes a feared person.

Stable and able leader avoids the process of tumbling down because he cuts off pleasure-thoughts and is ever in the state of stability because of ability to be creative to find ways to rise to higher level of contribution and solution rather than delusion and illusion.



**Tumbling Down
of
Humanity to Devility**

*Pleasures to Attachment to Desire to Anger to
Delusion to Memory Loss to Thoughtlessness is
the Tumbling Down of Humanity to Devility.*

*Non-Craving to Detachment to Desirelessness to
Peace to Clarity to Memory Fullness to
Thoughtfulness is the Rising of Humanity to
Divinity.*

10 Pleasant Happiness

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरम् ।
आत्मवर्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

*RAAGA DVESHA VIYUKTAISTU
VISHAYAAN INDRIYAI SCHARAN
ATMA VASHIAIR VIDHEYAATMA
PRASAADAMADHI GACCHHATI*

॥ – 10

Like and dislike one leaves when
Senses are diverted from objects when
In control of self they are there when
Peace-pleasant happiness gains one when.

10 Pleasant Happiness

Stable and able leader is pleasant and not pleasure oriented. First the stable and able person avoids like, dislike, craving-hating, pull – push and owning and disowning. He transcends the duality and is not in confusion.

Stability is in being in centre and above like and dislike is redirecting the mind from pleasure to contributions.

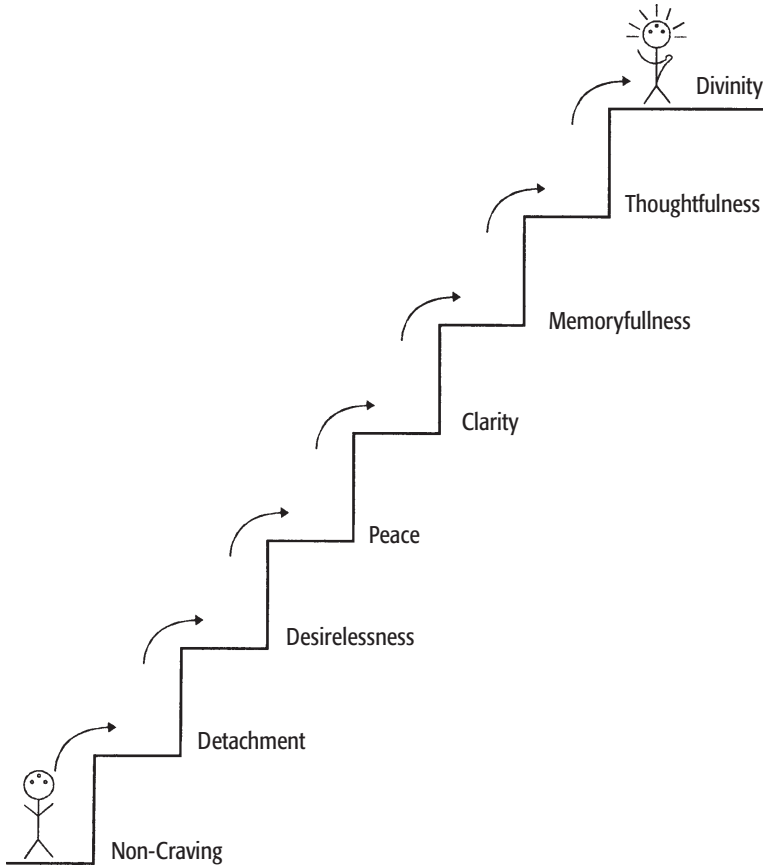
Then the person is in self control and is in control of senses and sense organs. Sensefulness is the signal of stable and able leaders.

Therefore stable and able leader is ever pleasant, self-joyful, contented and fulfilled. He is in vibrant peace which creates pleasant environment all around.

The stable and able leader avoids the tumbling down process of pleasure thoughts to attachment to anger to delusion to memory loss to thoughtlessness to downfall. This is because of his quality of stability.

Now let us see the quality of ability. The stable and able leader is on the elevator-rise of the process of non-craving to detachment to desirelessness to peace to clarity to memoryfullness to thoughtfulness to divinity. Thus stable and able leader eliminates the negative process and also endeavours, enhances, expands and enlightens in the positive process.

Thus he is wise and not other wise and is on the rise.



**Rising Up
of
Humanity to Divinity**

*Sensefulness is Signal
of
Stable and Able Leader
Be Wise and Rise*

11

Shining – Intellect

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बृद्धिः पर्यवतिष्ठते ॥

*PRASAADE SARVA DUKHAA NAAM
HANI RASYOPA JAAYATE
PRASANNA CHETASO HYAASHU
BUDDHI PRAPYAVATISHTATE.*

II- 65

Pleasantness comes and peace shines when
All grief vanishes and no harm then
Intellect become shining thus when
Tranquillity is gained no doubt then.

11 Shining – Intellect

Stable and able leader is ever present and is ever pleasant. Therefore he is ever decent and ever coherent.

He is pleasant because there is no grief.

He is present and pleasant because his mind does not run to past or future but is present at present moment to be awake, alert, aware and conscious.

He is decent because he is peaceful, calm and gentle. He is coherent because his intellect shines with positive, purposeful and useful thoughts.

Then the intellect lifts itself and also lifts instinct and intuition to the higher plane of inspiration. Then the person is able to create inspired thoughts, inspired feelings and inspired actions.

Such inspired person can transmit inspiring thoughts, inspiring feelings and inspiring actions for others and then an inspiring environment permeates all around.

*Be Pleasant. Be Present. Be Decent
And Be Coherent.*

12 Intention – In Peace

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

*NAASTI BUDHIRAYUKTASYA
NAA CHAA YUKTASYA BHAAVANAA
NA CHAA BHAAVA YATAH SHAANTI
ASHAANTASYA KUTAH SUKHAM*

॥ – 66

Intellect nil, harmony absent when
Intension lost, nil intellect when
Peace goes, intension is lost when
Where is happiness for peaceless then?

12 Intention – In Peace

Stable and able leader is with shining intellect which generates noble thoughts, creates noble intensions, operates noble actions, directs towards noble conclusions and results and relations.

On the other hand when intellect is ineffective, man loses harmony of pleasantness. When intellect is ineffective the intention to improve, endeavour and contribute is lost. When intention is lost peace is lost and happiness is decimated. When intention is lost In-peace is also lost. There are tensions all round in this world. Stable and able leader knows the cause and effects of tensions and also knows and practices to attain tension-less and peaceful state.

The precious cycle of peacefulness is tension, intension, extension, attention and No-Tension.

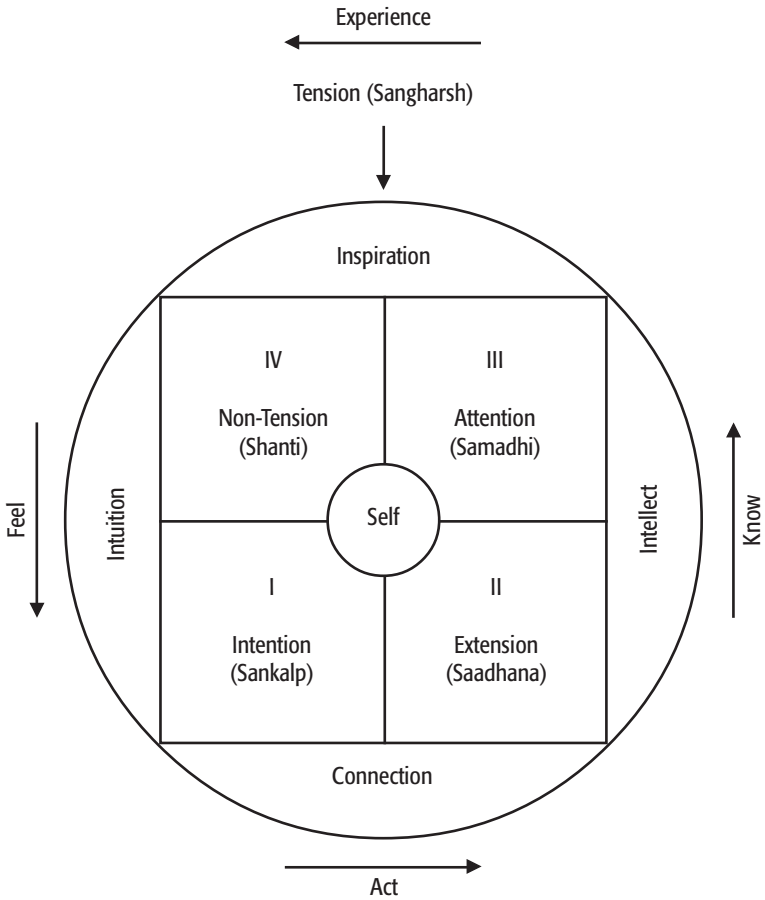
When there is a problem, conflict, confusion and tension the stable and able leader transforms tension to intension. Intention is In-Tension. This occurs by absorbing tension and accepting the situation and creating an intension, the will to take responsibility to remove the tension.

The stable and able leader moves from In-tension to extension. Extension is Ex-Tension, which sharing the problems, conflict and confusion externally extending to colleagues, team-members, seniors and or family members.

Thus stable and able leader creates group-will, group-intension for responsible action. Then stable and able leader moves to ensure attention. Attention is At-tension which is being at the

SANGHARSH TO SHANTI

TENSION TO NO-TENSION



tension point and attending to the point, effect and cause of tension by appropriate, suitable and effective measures to find optimal solution.

Once attention is given, tension disappears and non-tension is attained.

This is the process adopted by stable and able leader to take the situation from tension to peace.

Peace gives happiness because mind is free and bright. There is no happiness for peace-less person. Stable and able leader is joyful person because he is peaceful person.

*No - Attention Results in Tension
Attention Results in No-Tension.*

13 Life – Boat

इन्द्रियाणां हि चरता यन्मनोऽनुविधीयते ॥
तदस्य हरति प्रज्ञां वायुर्नावभिवांभसि ॥

*INDRIYAANAM CHARATAAM
YANMANO ANY VIDHEEYATE
TADASYA HARATI PRAGNAAM
VAAYURNAAVAM IVA AMBHASI*

॥ – 67

As per senses mind moves when
In influence of senses it stays when
One's intellect is stolen away then
Like wind, screen, boat, boatman then.

13 Life – Boat

For stable and able leader life like a journey of a boat in ocean.

World is ocean. Body is the boat and pleasure objects are scenery around the sea. Sense pleasures are winds. Senses are sails of the boat. Mind is the controlling rope for the sail of the boat. Intellect is the rudder directing the boat. Self is the person driving the boat.

When the person in the boat loses the hold on the rope of sails and the rudder, he loses both control of direction and power to drive the boat. Then the boat is driven by the uncontrolled sails forced by the winds. The winds carry the boat in purposeless direction. The waves in the ocean rock the boat and the person is helpless and cannot take the boat away from terrible waves because he has lost the rudder and has no control on the boat.

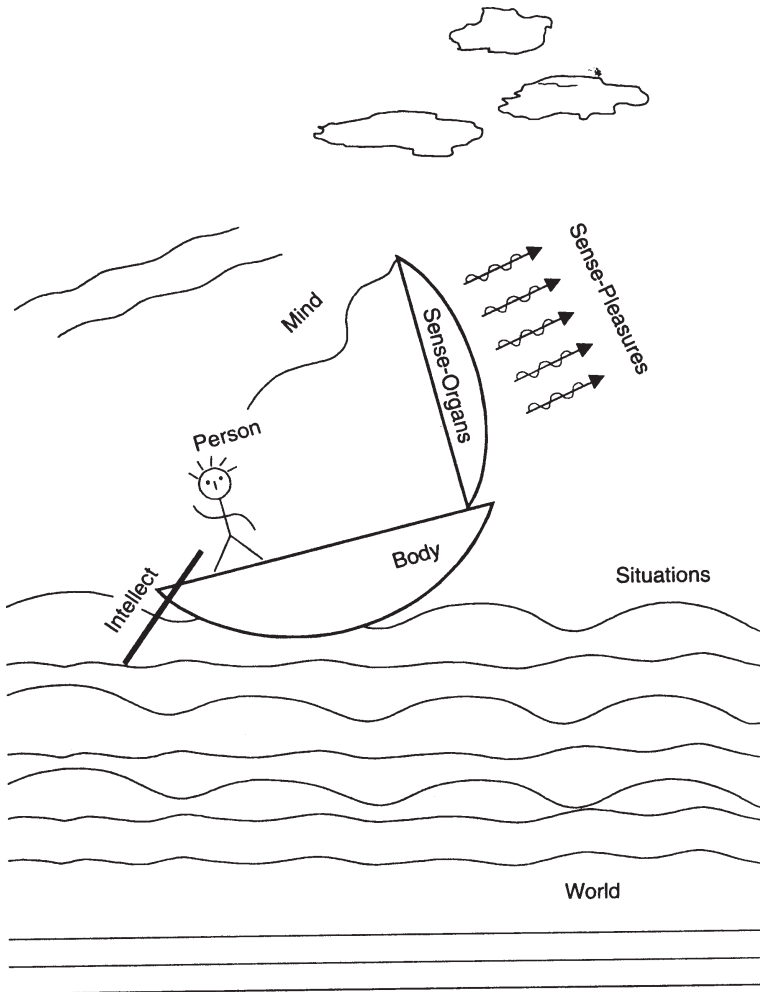
Thus when both sails, which power the boat, and the rudder which provides the direction, are without control of person, boat moves without direction and is rocked and will ultimately sink or will crash into a rock or land.

When self in the body loses the hold of the mind and intellect, he loses both the control of direction and energy to drive the body in life.

Then the personality is driven by the uncontrolled mind driven by the senses which are forced by the sense-pleasures. The pleasures carry the life in purposeless direction.

The changing wave-like situations in the world rock the life and the self is helpless and cannot take the boat away from terrible situations because self has lost the direction from intellect and has no control on life.

Thus when both mind, whose emotions are cause of motion of body and intellect, which provides the direction are without



Unstable - Unable

control of self, life moves without direction and is rocked and will ultimately sink or crash.

While this is the case with unstable-unable person the case of stable and able leader is better and is enlightening. When the person in the boat keeps a good hold on the rope of sails and rudder, he holds the control of direction and power to drive the boat. Then the boat is driven by well controlled sails unaffected by the winds. The winds cannot, then, carry the boat in purposeless direction.

The waves in the ocean hit the boat but boat is still stable because the person in the boat is alert and can take the boat away from terrible waves because had good control on the rudder and the boat. Thus when both sails, which powers the boat, and rudder which provides the direction are in the control of person, boat moves in proper direction and cannot be rocked and will not crash into a rock or land and will ultimately reach the shore.

In case of stable and able leader, when the self in life keeps a good hold on the mind and intellect, he holds control of direction and energy to drive the life. Then the live is driven by well controlled mind and is unaffected by the pleasure winds. The pleasures cannot, then, carry the person and life in purposeless direction. The terrible and difficult situations in life hit the life but life-journey is still stable because the self in body is alert and can take the life away from terrible situations because the self has good control on intellect. Thus when both mind, which drives body, and intellect which provides the direction are in the control of self, life moves in proper direction and cannot be rocked and will not crash into hurdles and will ultimately reach the shore of contribution, harmony, clarity and supreme excellence.

*Stable and Able Person Is with
Directing Intellect and Harmonising Mind*

*Noble Intellect = Stable Direction
Noble Mind = Able Progress*

14 Mighty Arms

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

*TASMAADASYA MAHAABHAAHO
NIGRUHITAANI SARVASHAH
INDRIYAANI INDRIYARTHEBHYO
TASYA PRAGNAA PRATISHITAA.*

॥ – 68

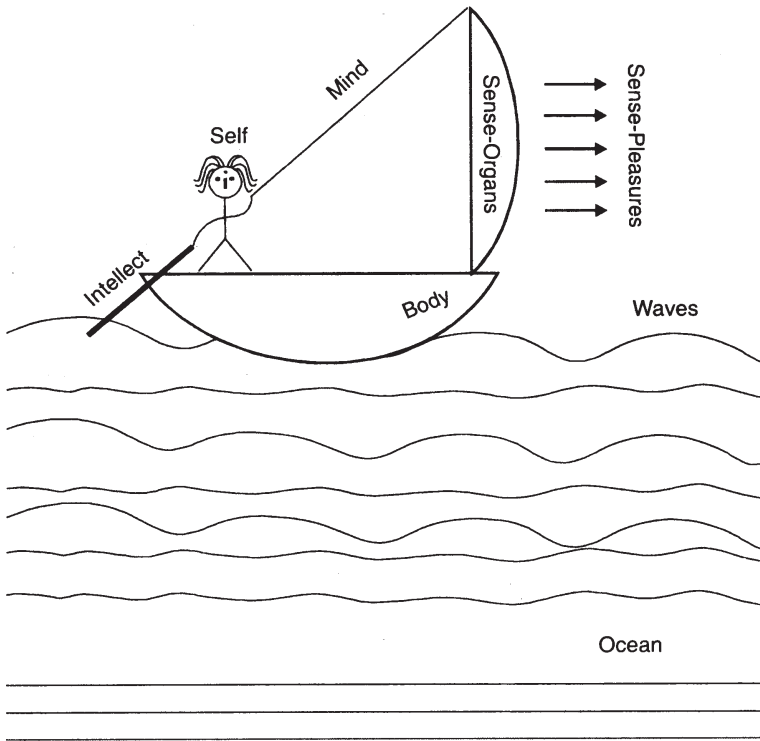
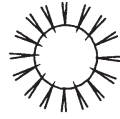
Mighty armed! Listen you then
Regulates well his mind one when
Senses, from desires control when
His ability is stable, it is sure then.

14 Mighty Arms

The stable and able leader is mighty armed, a “Mahabahu”. The boatman becomes mighty-armed when he controls rudder with one hand and sails with one hand.

Rudder provides stability and sails provide ability. Stability and ability are the two mighty arms of the stable and able leader. Stability is provided by intellect with positive and purposeful thoughts and ability is provided by mind with harmonious and loveful feelings. With stable intellect and able mind the stable and able leader regulates, controls and overcomes the desires and craving of sense organs for pleasures. Stability and ability, relations and results, Intellect and Intuition, direction and dynamism, light and engine, vision and motion, quality and quantity are the two arms of the stable and able leader. With such two-armed capabilities the life journey is smooth and contributive.

*Direction and Dynamisms
Are
Light and Engine
In Life*



Stable - Able

Life and Boat

<i>Boat</i>	=	<i>Body</i>
<i>Screen</i>	=	<i>Sense Organs</i>
<i>Winds</i>	=	<i>Sense Pleasures</i>
<i>Waves</i>	=	<i>Changing Situations</i>
<i>Screen Rope</i>	=	<i>Mind</i>
<i>Rudder</i>	=	<i>Intellect</i>
<i>Ocean</i>	=	<i>Life</i>

15 Seeing the Unseen

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

*YAA NISHAA SARVA BHOOTAANAAM
TASYAAM JAAGARTI SAMYAMI
YASYAAM JAGRUTI BHOOTAANI
SA NISHA PASHYATE MUNEH.*

॥ – 69

What is darkness for living beings all
That sees controller, knower of all
In which is wakeful, living beings all
Sees as darkness, thinker, knower of all.

15 Seeing the Unseen

Stable and able leader is controller and knower of all. He is thinker and visualiser of all.

What is not known to people is known to the supreme seer. The seer also sees what cannot be seen by others. He actually sees beyond what people normally see.

What is darkness for the people is light for the stable and able leader because he is beyond the ignorance.

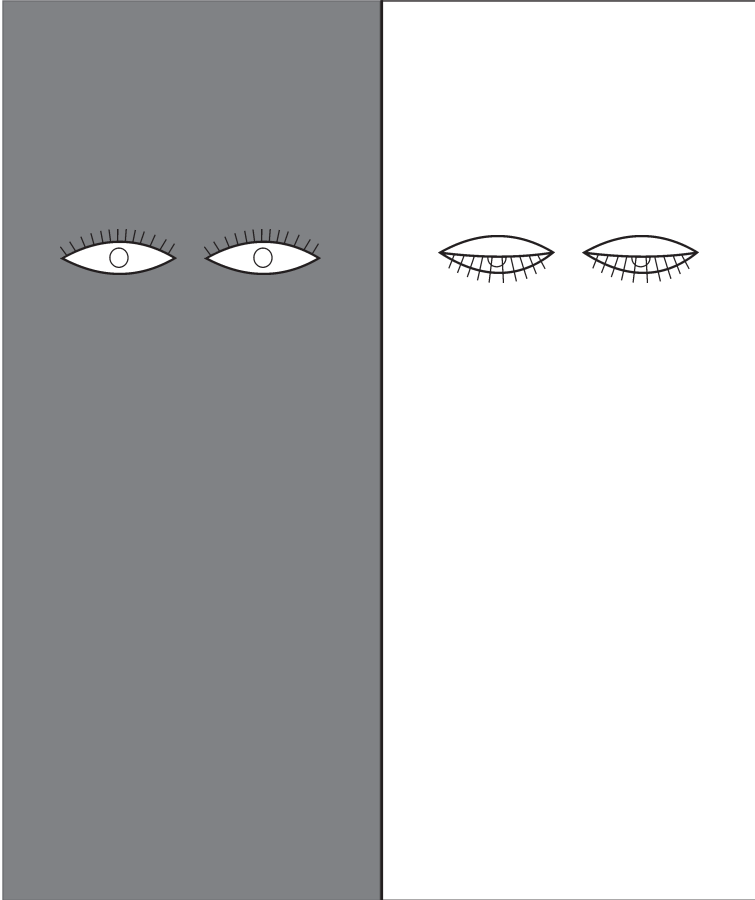
Stable and able leader sees behind the lines, between the lines, before the lines and beyond the lines.

Normal people see the lines. Behind the lines is the hidden meaning. Between the lines is what is intended but unsaid. Before the lines is the cause of what is said. Beyond the lines what is ahead and what is to be done now.

So the stable and able leader understands what is hidden, what is unsaid, what is the root cause and what is the possibility. While people sleep the stable and able leader is awake, alert, aware and conscious to find the solutions for the benefit of community, country and humanity. The stable and able leader sees the reality beyond the appearance, feelings and thoughts.

People can see material world and cannot see the spiritual world. The seer sees spiritual world and considers material world as darkness.

The seer sees ultimate being within and enveloping all beings. Stable and able leader sees all in small, edge of knowledge, end of the trend and “go” in Ego.



Conscious Plane

**Seeing
the
Unseen**

Material Plane

**Unseeing
the
Scene**

He sees "red" in order, "exit" in complexity, "cash" in chaos and "learn" in learning. He sees "Nara" (man) in "Narayana" (God) and Narayana in each Nara.

See all in Small
See Edge of Knowledge

16 Ocean

आपूर्यमाणचलप्रतिष्ठं समुद्रमापः प्रविशान्ति यद्वत् ।
तद्वत्कामा यं प्रविशान्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥

*APOORYAMAANAM ACHALA PRATISHTAM
SAMUDRAMAAPAH PRAVISHANTI YADVAT
TADVAT KAAMA YAM PRAVISHANTI SARVE
SA SHAANTIM AAPMOTI NA KAAMA KAAMI.*

॥ – 70

In waterful ocean, stable unmoving one
How the rivers join, each every one
All desires join, merge, in peaceful one
Desireless, full, stable unmoving one.

16 Ocean

All rivers rush and flow down to see and merge into it losing their names, shapes and identity and become one with ocean. The ocean does not need them and does not want them, but rivers themselves join because of compulsion of gravity.

Ocean is the ultimate destination of all the rivers. The ocean is vast, limitless, stable and unmoving one.

The stable and able leader is like an ocean. He is full, limitless, stable and vast. All the desires merge into him and lose their identity. All pleasures and desires are dissolved in the ocean of the stable and able leader.

Like Brahmaputra, Ganges, Yamuna, Narmada, Taapi, Mahanadi, Godavari, Krishna and Kaaveri all join the Indian ocean and merge into it, all flowing entities like expansion, aspiration, ambition, aggression, heat emotion, speed, desire, want and all desires and feelings merge into ocean of self.

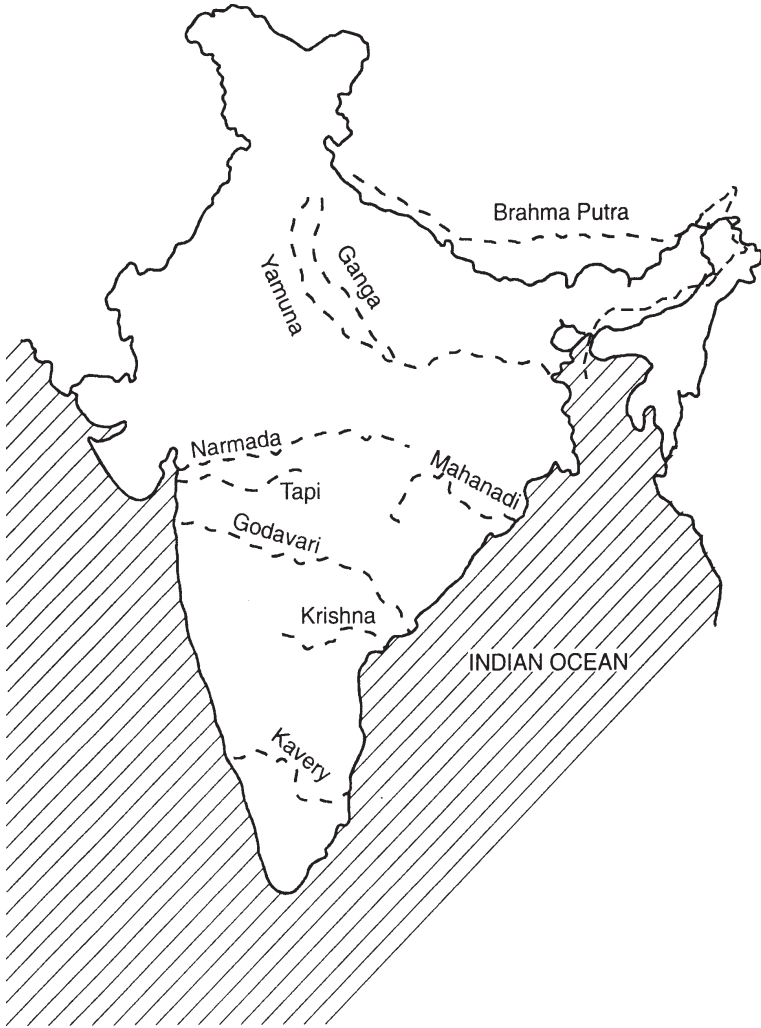
Stable and able leader is an ocean deep, resourceful, fathomless and vast.

All fulfilment will reach the stable and able leader in due course.

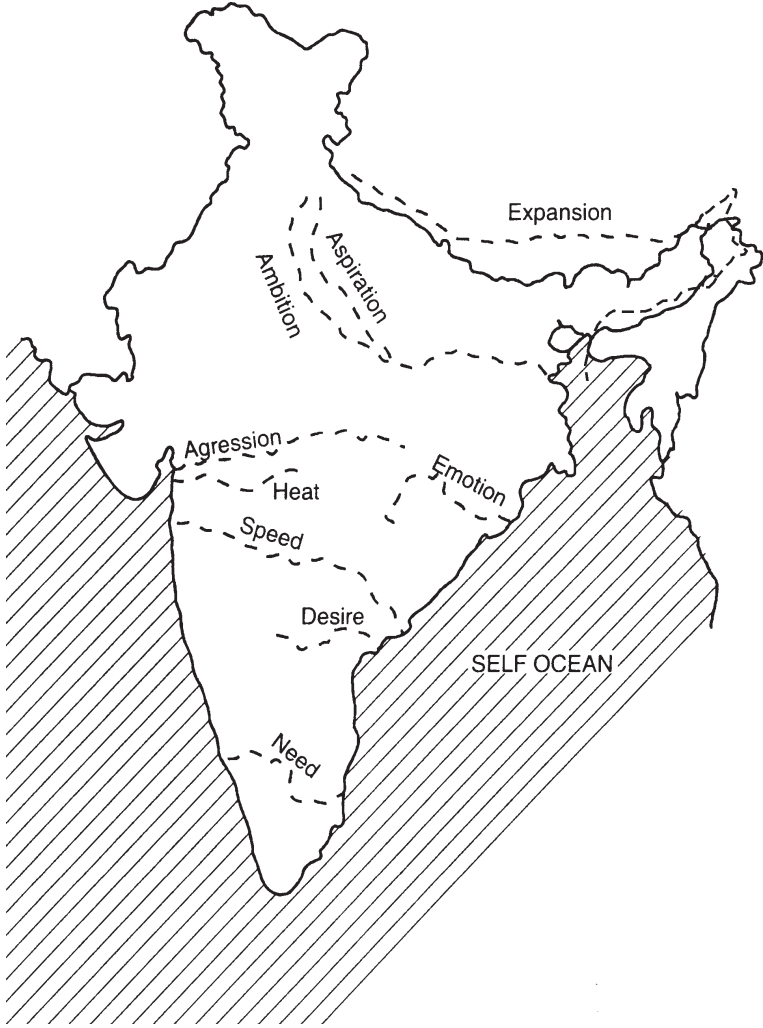
*All Rivers Joint and Merge
Into Ocean*

*All Emotions Joint and Merge
Into Self*

Self is Ocean



**World Ocean
Materialistic Sea**



**Inner Ocean
Spiritual Sea**

17 Beyond "Mine" and "I"

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

*VIHAAYA KAAMAAN YAH SARVAAN
PUMAAM CHARATI NISPRUHAH
NIRMAMO NIRAHANKAARAH
SA SHAANTIM ADHIGACHHATI*

॥ – 71

All desires leave one when
As unconcerned moves, one, when
"Mine" and "I" removes one when
Ultimate peace one gets then.

17 Beyond “Mine” and “I”

Stable and able leader is beyond “Mine” and “I”. Desires make people to count what is “mine” and what is “theirs”. Desireful man holds, grasps, craves and counts. Desireless man does not hold, grasp and does not crave.

Stable and able person is not concerned whether own benefit occurs or not. He is concerned about the benefit of all.

Petty minds count “Mine” and “I”. For noble people there is no “Mine” and “I” and whole world is family.

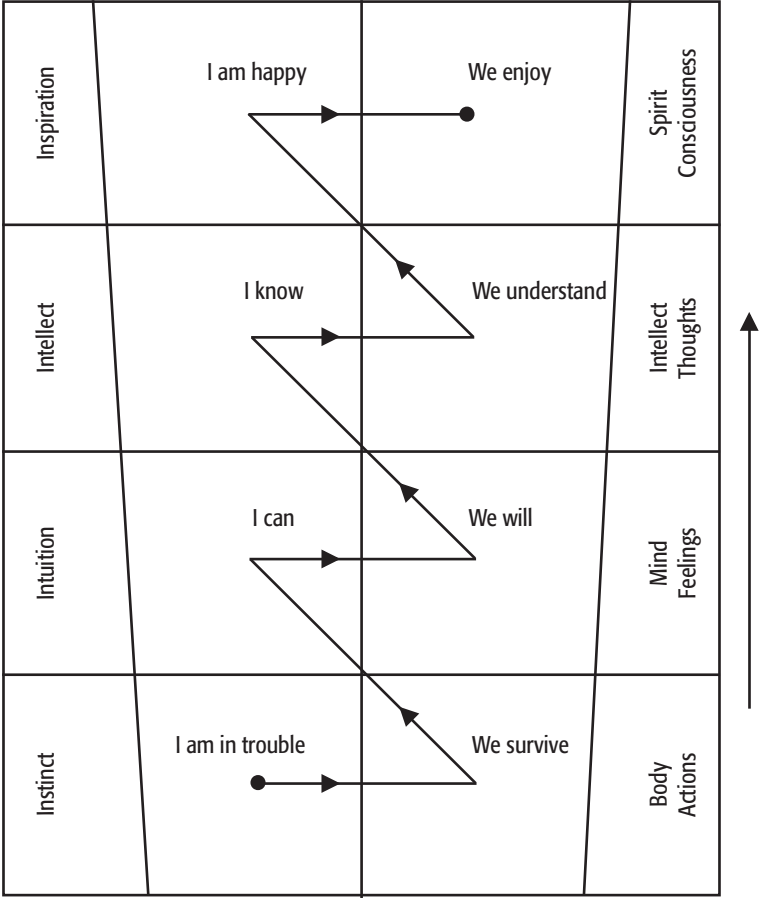
“I”ness is ego and selfishness.

The stable and able leader moves from “I” to “You” to “Double you” (you and you) to “We”.

“I” to “We” is the journey from negative to positive and from taking to sharing.

Take and take is terrorism. Take and give government. Give and take is business. Offer and Receive is spirituality. Stable and able leader always practices the spirit of offer and receive (“samarpan” and “sweekaar”).

Whenever difficult situations arise the person falls down to physical level and says “I am in trouble”. Then when someone else joins him, they both discuss “we survive”. Then together they will find a solution. Then ego arises and individuals feels “I can”. Again when they come together the feeling changes into “we will” and minds become strong in we-sense.



I to We
and
Material to Spiritual

Once again individuality arises and each one thinks "I am Happy". When they come together it gets transformed into "we understand".

"I" will still persist and individual considers "I enjoy". But seeing the joy of others and joy within himself all reach the stage of "we Enjoy".

Stable and able leader is always in the states of "we survive" at physical level, "we will" at mind level, "we understand" at thought level and "we enjoy" at spiritual level.

Stable and able person without "I" – the ego and without the feeling of "mine", transcends from somebodyness to everybodyness and gains the ultimate peace without tensions.

"I" to "We"
is
Individual to Universe
I to We
And
Material to Spiritual

18 Ultimate State

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥

*ESHAA BRAAHMI STHITHI PAARTHAA
NA ENAM PRAAPYA VIMUHYATI
STHITVAA SYAAM ANTA KAALEPI
BRAHMA NIRVAANAM RICCHATI*

॥ – 72

Partha! all this is ultimate state
In that state no delusion, hate
At the end time if, there stay men
Ultimate exit they get then.

18 Ultimate State

Stability and ability are two gates to ultimate state.

Once a person transcends “I” and “Mine” completely, “I” with stability and “Mine” with ability, he is not in any delusion but is in full clarity that world is in him and he is in world. He then acts, feels, thinks and exists for the world every minute of his life.

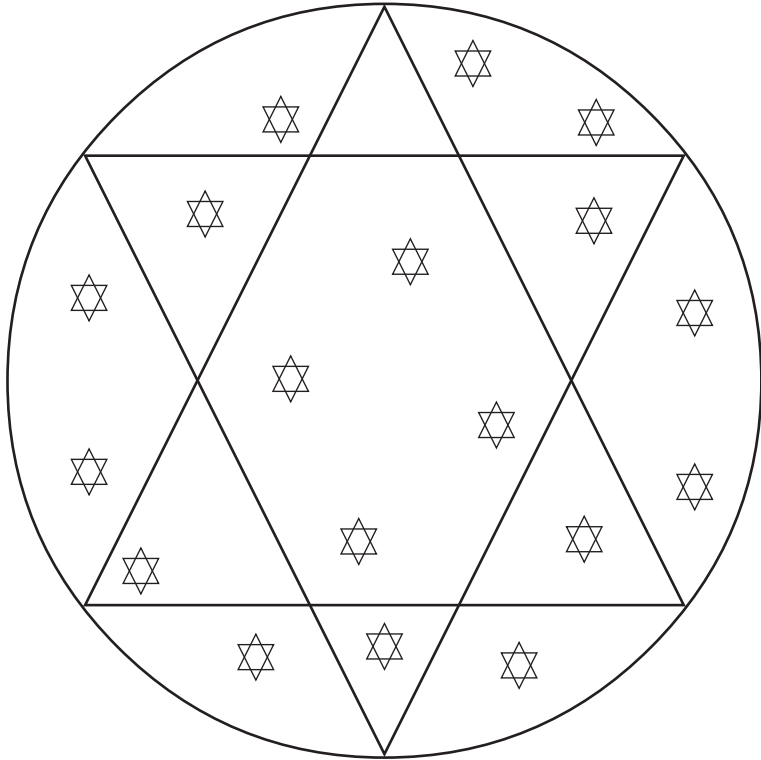
Every one would like to “die” in peace. But no one knows when the death comes. Death practices great equity and equality. It comes to every one in due course.

It is equitable but it is also secretive. While death comes to every one the time of death is a secret, no one knows its timing.

Then how to die well? If every moment is lived well then any moment is good moment and then one can die well at any moment or any time. Actually there is no death or end for self. Body dies and for self it is only an end of journey to ultimately join with universal consciousness. When one lives well, contributes well and serves well throughout his life he is ensured of noble end of body. This is ultimate “exit”. Being workful, loveful and truthful all the time is being full, and being fulfilled. This is ultimate state. This is the gate for immortality and universal unification.

*Exist in Noble Way
Exit in Noble Way*

*This is That
This (Stable and Able) is that (Super-Able)*



Ultimate State
Universal Unification

Y. Essence of Stable and Able

I – Destroying Desires

Eliminating Wants and Enhancing
Effectiveness
Ensures Stability and Ability.

II – Balance

Humility in Happiness
And
Forbearance in Sorrow
Are the two Anchors
For Balance

III – Beyond Good – Bad

Bad to Good to Better to Better
And Better
Is
The Process of Value Adding

IV – Senses and Sense

Taste for Excellence – Touch with Reality Soundness of
Decisions – Smelling of Problems – Seeing beyond
Appearance is
sense of Super senses.

V – Core Purity

Beyond engagement and entertainment is
Enlightenment

VI – Organic Drive

Pleasures to Purpose is
Servitude to Service

VII – Concentrated Consciousness

Stability is Direction

Ability is Progress

VIII – Pleasures to Anger

Negative Thoughts Drive Down

Positive Thoughts Lift up

IX – Anger and Downfall

Pleasures to Attachment to Desire Anger to Delusion to
Memory loss to

Thoughtlessness is the Tumbling Down of Humanity to
Devility

Non-Craving To Detachment to Desireless to Peace to Clarity
to Memory Fulness

To Thoughtfulness is Rising of Humanity to Divinity

X – Pleasant Happiness

Be wise and Rise

XI – Shining – Intellect

Be Pleasant – Be Present – Be Decent

And Be Coherent

XII – Intention – In Peace

Non-Attention Results in Tension

Attention Results in No-Tension

XIII – Life – Boat

Stable and Able Person is with

Directing Intellect and Harmonising Mind

Noble Intellect = Stable Direction

Noble Mind = Able Progress

XIV – Mighty Arms

Direction and Dynamism
Are
Light and Engine in Life

XV – Seeing the Unseen

See all in Small
See Edge of Knowledge

XVI – Ocean

All rivers join and Merge into ocean
All emotions join and merge
Into self
Self is Ocean

XVII – Beyond “I” and “Mine”

“I” to “We”
is
Individual to Universe

XVIII – Ultimate State

Exist in Noble Way
Exit in Noble Way

This is That

This (Stable-Able) is that (Supreme Almighty).

Z. Stable and Able Path

1. Mind is pure from desires when
Stable and able you become then.
2. Be beyond depression – elation you
Without fear and anger, centred too.
3. Sink not in difficulties you
Jump not in success you.
4. Withdraw senses from sense pleasures, sure
External senses to attain super senses, pure.
5. Avoiding pleasures physically just,
Craving for pleasures mentally, you are lost.
6. Senses are dangerous spare no one
Drag the knowers too, influence everyone.
7. Regulating sense pleasures calm be you
Be blissful and be in self-joy true.
8. From thoughts about pleasures to attachment,
To desire to anger is derailment.
9. From anger to delusion to memory loss
Memory loss to thought loss to down fall is total loss.
10. Leaving both like, dislike is the way to self
Without craving and hating, self is best friend of self.
11. Pleasantness is the way to peace
Intellect shines well when you are in peace.
12. Non-attention causes tension you see
With Intention-Extension-Attention in no-tension you be.

13. Without control on sails and rudder, in danger is boat
Without control on mind and intellect, in danger is life boat.
14. With control on sails and rudder, safe is life boat
With control on mind and intellect, safe is life boat.
15. Seer sees beyond what non-seers see
Seer sees supreme shore beyond sea.
16. Rivers flow and merge into ocean losing name and form
All desires merge into stable and able losing identity of them.
17. "Mine" and "I" removes one when
Ultimate peace one gets then.
18. When you exist always with positive-serving way
Then you exit at the end in noble immortal way.

This is That
This (Path) is that (Par Excellence)

Amrita Bindu Upanishad

Immortal Points for Mind Management

Narayana



PREFACE
Amrita Bindu Upanishad
Mind and Behaviour

As Guruji explains

- If Vedas are the textbooks, Bhagwad Gita is the guidebook and Upanishads are the standard answer for the given question.
- *Amrita Bindu* Upanishad is the standard answer for the question 'How to control our mind and behaviour'.
- Mind controls behaviour. Pure mind leads to noble behaviour. Impure mind leads to devilish behaviour.
- Desires are the impurities of mind.
- Desires are born out of attachment.
- Detached mind is atman or divine.
- Divine pervades the universe and can take any shape, size, form and state that our senses perceive as real.
- Once we see through the illusion created by our senses we can recognise the ultimate reality that is divine.
- This ultimate reality is eternal and imperishable.
- That you and me is this single ultimate reality.

Ahambrahmasmi.

Tat twamasi.

Idam Atmah Brahmah.

I am the creator. You too are one. This atman is the creator.

Hari Om! Guruji!

Mumbai
September 2017

Suresh Pandit

FOREWORD

Spiritual Jackpot

Congratulations... my dear friend!!

By opening this part of GURUJI G NARAYANA's Book 'Amrita Bindu Upanishad: *Mind and Behaviour*', you have already hit a Jackpot of Treasure!!

You are only a few pages away to Unleashing the Power of your Mind.

Visible Body is Mortal, hence Perishable!! The body, which is 'untruth', will get parted at the end of 'so called' Life. The 'real life' goes on... never ending!!

Atma, the Invisible is Immortal and therefore the 'truth'. Atma when combined with 'Pure Mind and Nobility' leads to immense Positivity. On the top, when the 'impurity' of 'Desires and Attachments' are 'Disconnected', the present and the Life beyond Life becomes Pure Ecstasy. The moment Cords of Desires and Attachments are cut, the Mind and Atma – 'the Self' is Liberated. This state of Happy Liberation makes our present journey the Heaven on Earth. And when such a Pure Atma merges with the 'Supreme', the Ultimate is experienced. The Ultimate – that is Spotless, Shapeless, Formless, the Sublime... the pure ME (YOU) submerged with the Original, the Only Truth!!

Guruji, lovingly hand holds the reader in the book, guiding the path to Self Realisation that...

"World is Illusion..
Self is Illumination!!!"

"YOU ARE THE LIGHT,
YOU YOURSELVES ARE THE PATH TO DIVINITY"
are Guruji's Blessings for all of us.

THANK YOU GURUJI..
YOU ARE THE LOVE AND YOU ARE THE LIGHT!!

KS Chhabra

Founder Sewak - Anand Ashram Charitable Trust

Immortal Point – Nectar Drops Amrita Bindu Upanishad

OFFERING TO THE IMMORTAL YOU

1. Two Minds

ॐ मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।
अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम् ॥१॥

*MANO HI DWIVIDHAM PROKTAM
SHUDDHAM CHA ASHUDDHAMEVA CHA
ASHUDDHAM KAAMA SANKALPAM
SHUDDAM KAAMA VIVARJITAM*

Mind is said to be of two kinds,
Pure and impure are the two kinds;
Desire-full one is impure mind,
Desireless one is sure pure mind.
In-pure mind!

**Desire-full mind is impure mind.
Desire-less mind is pure mind**

2. From Binding to Liberation

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥२॥

MANA EVA MANUSHYAANAAM
KAARNANAM BANDHA MOKSHAYOH
BANDHAAYA VISHAYAASAKTAM
MUKTAI NIRVISHAYAM SMRITAH

For liberation, bondage cause is mind,
For men's freedom the key is mind;
Interested in pleasures is binding mind,
Disinterested is the liberating mind;
Binding mind!

**Interested mind is binding mind.
Non interested mind is liberating mind.**

3. Free Minds

यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते ।
तस्मान्निर्विषयं नित्यं मनः कार्यं मुमुक्षुणा ॥३॥

YATO NIRVISHAYASYAASYA
MANASO MUKTIRISHYATE
TASMAANNIRVISHAYAM NITYAM
MANAH KARYAAM MUMUKHUNAA

As pleasure free mind is liberating one,
As seeker aspires to be liberated one;
Seeker has to become pleasure-free one,
Always he has to be free mind one;
Pleasure Pain!

Be beyond pleasures. Be a free-mind person

4. Mind and Self

निरस्तविषयासङ्गं संनिरुद्धं मनो हृदि ।
यदा यात्युन्मनीभावं तदा तत्परमं पदम् ॥४॥

*NIRASTA VISHAYAASANGAM
SANNIRUDDHAM MANOHRIDI
YADAA YAATYUNMANEE BHAAVAM
TADAA TATPARAM PADAM*

From pleasures move away the mind,
Well in the heart position the mind;
Then mind is joined to the self,
Ultimate state is mind withself;
Minding the self!

Mind joined to spirit of self is the ultimate state.

5. Holding the Mind

तावदेव निरोद्धव्यं यावद्धृदि गतं क्षयम् ।
एतज्ज्ञानं च मोक्षं च अतोऽन्यो ग्रन्थविस्तरः ॥५॥

*TAAVADEVA NIRODDHAVYAM
YAAVADDHRUDI GATAM KSHAYAM
YETAD GNAANAM CHA MOKSHAMCHA
ATONYO GRANDHA VISTRARAH*

Hold the mind till it is heart full,
Non-wavering mind is then self-full;
This is knowledge and meditation, fine!
Rest is elaboration that is very fine,
Entering with centering!

Non wavering mind is heart of liberation.

6. Supreme Spirit

नैव चिन्त्यं न चाचिन्त्यमचिन्त्यं चिन्त्यमेव चा ।
पक्षपाताविनिर्मुक्तं ब्रह्म संपद्यते तदा ॥६॥

*NAIVA CHINTYAM NACHAACHINTYAM
ACHINTYAM CHINTYAM EVACHA
PAKSHAPPATA VINURMUKTAM
BRAHMA SAMPADYATE TADAA*

About supreme one you can't think,
But about that you must think;
It is thinkable and unthinkable too,
Without bias the supreme is you!
Centre Track!

Think about unthinkable supreme spirit which is spirit within.

7. In-Tune

स्वरेण संधयोद्योगमस्वरं भावयेत्परम् ।
अस्वरेण हि भावेन भावो नाभाव इष्यते ॥७॥

*SVARENA SANDHAYED YOGAM
ASVARAM BHAAVAYED PARAM
ASVARENA HI BHAAVENA
BHAAVO NAABHAAVA ISHYATE*

Seek the ultimate being in tune,
The ultimate is really without any tune;
Ultimate is ONE when there is tune,
Ultimate is NONE when there is no tune;
IS NOT IS !

Be in tune with ultimate one which is without any tune.

8. You Are THAT

तदेव निष्कलं ब्रह्म निर्विकल्पं निरञ्जनम् ।
तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म संपद्यते ध्रुवम् ॥८॥

*TADEVA NISHKALAM BRAHMA
NIRVIKALPAM NIRANJANAM
TADBRAHMA AHAMITI GNAATVAA
BRAHMA SAMPADYATE DHRUVAM*

Ultimate is spotless, shapeless ONE,
Ultimate is formless, Tranquil ONE;
When you know "THAT ultimate is ME",
Then THAT is YOU, do you see ?
TATTVAMASI !

**When you know that "THAT IS ME" then
THAT IS YOU. "TATTVAMASI"**

9. Unthinkable Ultimate

निर्विकल्पमनन्तं च हेतुदृष्टान्तवर्जितम् ।
अप्रमेयमनाद्यं च ज्ञात्वा च परमं शिवम् ॥९॥

*NIRVIKALPAM ANANTAM CHA
HETUR DRISHTAANTA VARJITAM
APRAMEYAM ANAADYAM CHA
GNAATVAA CHA PARAMAM SHIVAM*

Without any origin is that ultimate,
Without any cause is that ultimate;
First one, unthinkable is that ultimate,
When one knows that he is free, ultimate;
Eternal Essence!

**Know that "THAT ultimate is origin, first one and
is unthinkable" and become and be free.**

10. Non-Seeking - Being

न निरोधो न चोत्पत्तिर्न वन्द्यो न च शासनम् ।
न मुमुक्षा न मुक्तिश्च इत्येषां परमार्थता ॥१०॥

NA NIRODHO NACHOTPATTIH
NA VANDHYO NA CHA SHAASANAM
NA MUMUKSHAA NA MUKTISCHA
ITYESHAAM PARAMAARTHATAA

No control, no creation, no binding too,
No effort, no joining, no liberation true!
No seeker, no seeking no-thing is there,
This is ultimate truth, what else is there?
Illusion to Illumination!

You are already FREE! There is no seeker and seeking.

11. Transcendence

एव एवात्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ।
स्थानत्रयाद्यतीतस्य पुनर्जन्म न विद्यते ॥११॥

EVA EVAATMAA MANTAVYO
JAGRAT SWAPNA SUSHIPTISHU
STHAANA TRAYAAD ATEETASYA
PUNARJANMA NA VIDYATE

In waking state is one self,
In dream, deep sleep is same self;
When one crosses these states three,
Without re-birth he is ever free!
Free beyond three!

Beyond the waking, Dream and Deep Sleep state is the fourth free state.

12. Only One

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥१२॥

*EKA EVAHI BHOOTAATMAA
BHOOTE BHOOTE VYAVASHITAH
EKADHAA BAHUDHAA CHAIVA
DRISHYATE JALACHANDRAVAT*

Self is one and the only one,
In each living being is that, THAT ONE;
One self resides in beings one and all,
Moon reflects as many in waters all;
One and all.

ONE SELF resides in the beings like ONE moon is reflected in many ponds.

13. Changing-Unchanging

घटसंभृतमाकाशं लियमाने घटे यथा ।
घटो लीयेत नाकाशं तद्वज्जीवो घटोपमः ॥१३॥

*GHATA SAMBHOOTAMAACAASHAM
LEEYAMAANE GHATE YATHAA
GHATO LEEYETA NAAKAASHAM
TADVAD JIVO GHATOPAMAH*

When you move the pot,
The space moves not;
When body changes lot,
The self changes not;
Changeless self !

**When the pot is moved space is not moved,
when the body is changed self is not changed.**

14. Form-Formless

घटवद्विविधाकारं भिद्यमानं पुनः पुनः ।

तद्भ्रमं न च जानाति स जानाति च नित्यशः ॥१४॥

*GHATAVAD VIVIDHAAKARAM
BHIDYAMAANAM PUNAH PUNAH
TADBHAGNAM NA CHA JAANAATI
SA JAANAATI CHA NITYASHAH*

In different shapes pots do come,
Indifferent forms bodies do come;
Space has no shape that is to be known,
Self has no form that is to be known;
Formless self !

**Pots have shape but the space has no shape,
Bodies have form but the self has no form.**

15. Darkness to Light

शब्दमायावृतो यावत्तावत्तिष्ठति पुष्करे ।

भिन्ने तमसि चैकत्वमेकमेवानुपस्यति ॥१५॥

*SHABDHA MAAYA AVRUTO YAAVAT
TAAVAT TISHATI PUSHKARE
BHINNE TAMASI CHAIKATVAM
EKAM EVAANU PASHYATI*

When world-illusion covers the man,
In darkness is immersed that man;
When darkness is broken it is all light,
When illusion is cut the self is bright;
Word-less-world !

World is illusion. Self is illumination.

16. Silent Super State

शब्दाक्षरं परं ब्रह्म यस्मिन्क्षीणे यदक्षरम् ।
तद्विद्वानक्षरं ध्यायेद्यदीच्छेच्छान्तिमात्मनः ॥१६॥

SHABDHA AKSHARAM PARAM BHAHMA
YASMIN KSHEENE YADAKSHARAM
TADVIDVAAN AKSHARAM DHYAAYED
YAD ICCHED SHAAANTIM ATMANAH

Imperishable word is that ultimate,
Beyond that word is eternal state;
One has to meditate on word-less-state,
Then he will experience supreme state;
Silence gate !

**Experience your own wordless supreme state in
silence.**

17. Soundless Soundness

द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥१७॥

DVE VIDYE VEDITAVYE TU
SHABDHA BRAHMA PARAM CHA YAT
SHABDHA BRAHMANI NISHNAATAH
PARA BRAHMANI GACCHATI

One has to know knowledges two,
Sound and silence are those two;
With sound knowledge you know the truth,
With silent experience you are the truth;
Silent sound!

**You know the Truth with Sound knowledge. You
ARE the Truth with silent experience.**

18. Beyond Books

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्त्वतः ।

पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः ॥१८॥

GRANTHAM ABHYASTA MEDHAAVEE
GNAANA VIGNAANA TATVATAH
PALALAMIVA DHANYAARTHEE
TYAJED GRANTHAM ASHESHATAH

Intelligent one reads much, much,
He is knowledgeable and wise as such;
Seeker of truth goes beyond books,
Meditator he is and in, he looks;
Road beyond bridge!

Truth is beyond the books. Meditator is the one who looks in.

19. Many to One

गवामनेकवर्णानां क्षीरस्याप्येकवर्णता ।

क्षीरवत्पश्यते ज्ञानं लिङ्गनस्तु गवां यथा ॥१९॥

GAAVAAM ANEKA VARNAANAAM
KSHEERASYAAPI EKA VARNATAH
KSHEERAVAT PASHYATE GNAANAM
LINGINASTU GAVAAM YATHAA

Different colour each cow has,
Only one colour, milk, sure, has;
Different forms each one has,
Only one non-form, truth, sure, has;
Oneness!

Cows have different colours, Milk has one white colour. People have different forms, the self has ONE form.

20. Hidden Wisdom

घृतमिव पयसि निगूढं भूते भूते च वसति विज्ञानम् ।
सततं मन्थयितव्यं मनसा मन्थानभूतेन ॥२०॥

*GHRUTAMIVA PAYASI NIGHOODAM
BHOOTHE BHOOTE CHA VASATI VIGNAANAM
SATATAM MANTHAYITAVYAM
MANASA GRATHAANABHOOTENA*

In the milk the butter is hid,
In each person wisdom is hid;
Churning the milk butter is out,
Churning the mind wisdom is out;
Buttermilk!

**Churning the milk butter comes out. Churning the
mind wisdom comes out. Wise mind is butter milk.**

21. Knowledge Eye

ज्ञाननेत्रं समादाय चरेद्वह्निमतः परम् ।
निष्कलं शान्तं तद्ब्रह्माहमिति स्मृतम् ॥२१॥

*GNAANA NETRAM SAMAADAAYA
CHARED VAHNIMATAH PARAM
NISHKALAM SHAANTAM TAD
BRAHMAAHAM ITI SMRITAM*

With intellect-eye ignite the mind,
Let knowledge fire heat the mind;
Then realisation lightning strikes in you,
That stable, pure one is none other than you !
YOU are the LIGHT !

YOU ARE THE LIGHT!!!

22. One

सर्वभूताधिवासं य यद्भूतेषु वसत्यधि ।

सर्वानुग्रहकत्वेन तदस्यहं वासुदेवः तदस्यहं वासुदेव इति ॥२२॥

सहेति शान्तिः ॥

SARVA BHOOTAADHIVAASAM YA
YADBHOOTESHU VASATYADHI
SARVAANU GRAHAKATVENA
TADASMYAHAM VAASUDEVAH
TADASMYAHAM VAASUDEVAH!!!

All living beings, supports which one,
In all living beings, lives which one;
All living being, protects which one,
That divine ONE is me, the only one that is me!
THAT is ME!

THAT DIVINE ONE IS ME!

This is That
This (Point) is That (Whole)
Aum Shantih Shantih Shantih

Lifelines of Immortal Points

1. **Two Minds**
Desire-full mind is impure mind.
Desire-less mind is pure mind
2. **From Binding to Liberation**
Interested mind is binding mind.
Non interested mind is liberating mind.
3. **Free Minds**
Be beyond pleasures. Be a free-mind person
4. **Mind and Self**
Mind joined to spirit of self is the ultimate state.
5. **Holding the Mind**
Non wavering mind is heart of liberation.
6. **Supreme Spirit**
Think about unthinkable supreme spirit which is spirit within.
7. **In-Tune**
Be in tune with ultimate one which is without any tune.
8. **You Are That**
When you know that "THAT IS ME" then THAT IS YOU.
"TATTVAMASI"
9. **Unthinkable Ultimate**
Know that "THAT ultimate is origin, first one and is unthinkable" and become and be free.

10. **Non-Seeking - Being**
You are already FREE! There is no seeker and seeking.
11. **Transcendence**
Beyond the waking, Dream and Deep Sleep state is the fourth free state.
12. **Only One**
ONE SELF resides in the beings like ONE moon is reflected in many ponds.
13. **Changing-Unchanging**
When the pot is moved space is not moved, when the body is changed self is not changed.
14. **Form-Formless**
Pots have shape but the space has no shape, Bodies have form but the self has no form.
15. **Darkness to Light**
World is illusion. Self is illumination.
16. **Silent Super State**
Experience your own wordless supreme state in silence.
17. **Soundless Soundness**
You know the Truth with Sound knowledge. You ARE the Truth with silent experience.
18. **Beyond Books**
Truth is beyond the books. Meditator is the one who looks in.

19. **Many to One**

Cows have different colours, Milk has one white colour.
People have different forms, the self has ONE form.

20. **Hidden Wisdom**

Churning the milk butter comes out. Churning the mind
wisdom comes out. Wise mind is butter milk.

21. **Knowledge Eye**

YOU ARE THE LIGHT!!!

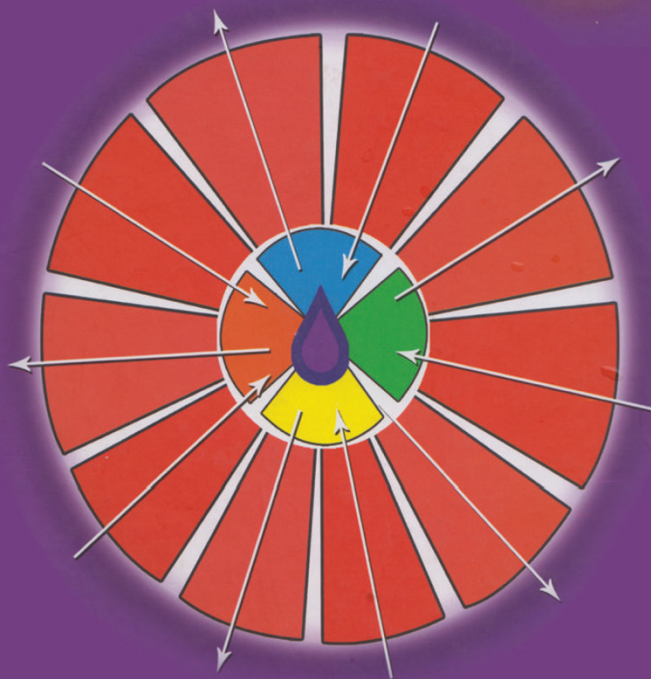
22. **One**

THAT DIVINE ONE IS ME!

Gratitudes

1. To all Upanishidic teachers and Bhagwan Shri Veda Vyasa who gave us nectar of spiritual wisdom.
2. To Guruji Shri Vidya Prakasha Ananda Giri Swamiji whose life is an example of Sthitha-Pragna way.
3. To parents Smt. Seethamma and Ramanna who are examples of togetherness of Stable and Able way.
4. To parents Smt. Ahalyamma and Shri Narhari Shastri who are example of togetherness and able and stable way.
5. To Smt. Sujanadevi, the harmonious life partner who is stable and able in every way.
6. To Shri Suresh Pandiji and Shri Kalwarjit Singh K S Chhabraji for writing enlightening forewords backed by experienced enlightenment.
7. To Smt. M.V. Padmaji for suggestions and improvements for this book.
8. To all the readers and practitioners of Stable and Able way
9. To Ahmedabad Management Association, Shri Mukeshbhai Patel, and Shri KK Nair for conceiving, organizing and conducting 25 enlightening Management Weeks for 1995 to 2017 and for arranging to bring out this book in wonderful manner.
10. To Shri Hasmukh Upadhyaya for assisting in preparing the contents in all the aspects.
11. To Shri Manoj Kumar for preparing an excellent computer script including Sanskrit shlokas.
12. To Shri KK Nair and Shri Manoj Rana for designing and preparing inspiring, excellent and beautiful cover.
13. To N.K. Printers for printing with quality, speed and reliability..

Wakeful of Stage (Jagrat Stithi) of Self



When the self by means of its Four and Ten organs of sense beginning with mind, and benignly influenced by the Sun and Rest which appear outside, perceives gross objects such as smell etc. then it is at Persons's (Self's) Jagrat (Wakeful) State.

Four Inner Organs : Mind (Manam), Intellect (Budhi), Memory (Chitta), Ego (Ahamkara)

Five Perception Organs (Inputs) : Ears(sound), Skin (touch), Eyes (Seeing), Tounge (test), Nose (smell)

Five Work Organs (Outputs) : Mouth (speaking), Hands(doing), Legs (walking), Creation (pro-creating), Exit (Cleaning)

