

॥ Shri Hari ॥

BE GOOD

Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusha Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

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Wherever our Reverend Swamiji Shri Ramsukhdasji Maharaj camps his stay, he delivers a series of discourses after the daily verses and chanting of Gita right at 5 a.m. These talks are invaluable for a sincere seeker of God's love and Self-Realization. A few among such discourses have been selected and are being published in the form of the present book. This collection of talks is culled from "Chaturmasya –Satsang" (two months in a year of holy company) conducted by Shri Swamiji at Jodhpur in 1986 (Vikram Samvat 2043)

Each and every human being is entitled to God Realization and he can realize Him in each and every circumstance – such is the essence or core of these discourses. To fully understand and appreciate the import and implications of this subject, the readers are expected to go through these discourses and meditate upon them with faith, devotion and loving concern.

- Publisher

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If man accepts his own things (Paramatma) as his own, and the extraneous things (i.e. body, world) as not his own, then all work is done! He will become at once liberated - There is not an iota of doubt about this. In Gita wherever the characteristics of a "gunaateet" great man are mentioned, there it is said "**samadukhahsukhah swasthah**" (Gita 14/24). He who is established in the Self (stationed in his own being), and remains even-minded in happiness and sorrow, such a man is a liberated soul. To expect anything from outside (others) is "extreme" cowardice and a major frailty of nature. This timidity or febleness is a concoction, something made up and created by us. It is not inherent in the being. Where is the weakness or difficulty in regarding one's things as one's own, in being oneself, and in regarding extraneous things as not one's own?

What will others think of me or speak of me, is a fear which can be very damaging and cause meaninglessness in life. One should shed this fear away, and become bold and courageous. When others speak ill of us, we become fearful, then will they not speak ill? They will say what they please! If we are fearful then too they will say the same thing and if we are fearless, then too they will say the same thing. Whether we fear or not, they will talk what they like. Not subjecting us to the spell of fear in view of other's opinions, it is always beneficial to stick fast to our righteous convictions and to go along the path of truth and goodness without any sense of fear. Be thorough and perfect in your work. It is a very beneficial point.

Just a couple of days back, we were talking about a particular topic and I said - There is only one significant point in your becoming bold and fearless; and it is that if - any one says anything bad about you, then you look into your own self

from your own view point (critical eye) and find out if you have committed an error of omission or done anything wrong, whether you have perpetrated any act of injustice. In this way, the more you can trust yourself, live with firm resolve and conviction, being yourself, then more speedily and steadily your fears will flee and vanish. When there is nothing wrong that we have done, then why the fear? Let us remain firm in our own path, in our conduct, religious observance, behaviour and inner sentiments (bhaava). This is a source of great strength.

In that very reference I had averred that I had personally acted on this belief with beneficial outcome, which you too can verify by your own experience. When we are right and truthful, there is no reason for us to fear. It is due to not trusting ourselves that we do injurious and futile things. When we are sure in our own standing, when our intentions are OK, when our actions are right, when our thoughts are noble, when our sentiments (Bhaavas) are sublime and intentions well-gearred, then do not have the least bit of expectation for anything at all from anyone. Fear no one's ill opinion about you. However bad the other person thinks we are, we will remain the same, no matter what. If we are not good and others think we are good, then would we have proven our goodness? Think over this!

Question: What if we fail or miss to perceive our own error?

Swamiji: The main reason for our inability to perceive own mistake is selfishness and pride. Selfishness and pride blurs our vision with such a lid or layer that we do not see our own mistakes. Thus avoid pride and selfishness. By renouncing ego and selfishness much light would be released and our mistake would be obviously visible.

One way is to do away with whatever vices we can reckon in ourselves. The recurrence of such practice would enable not only to see but to free one's self from such vices quite easily. This is the most effective way, easy to adopt, and beneficial in result. Adopt and see the value of this remedy yourself.

By being in the Holy-company (Satsanga) whatever vices or weaknesses become discernible in our life, and whatever can be easily avoided or remedied, should be so done. Imagine for example that I am in the habit of telling a lie, that lie which is least concerned with my worldly gain or monetary possibilities, I should not utter such a lie. We tell a lie quite meaninglessly. For e.g., "Oh Brother! Get up it is noon, the sun is up, why don't you get up?" If we speak the truth – "the sun has dawned. It is morning. Please get up" – we lose nothing. Where is the harm in it? Habits are spoiled in meaningless lies.

Root out the vice which is clearly visible, which requires no effort in removing it and there is no harm in removing it. Then other vices will become clearly patent and discernible. Do not worry! If you cannot see your vices, but do not also hold any, for there is no room for vices in the self. It should be our intention or aim that we do not cultivate any vice or keep any deficiency in us.

If you cannot reform yourself, can you ever reform others? The truth is that even after having reformed one's own self, one cannot reform any other in any way. There have been great sages and seers, even Acharyas, they also could not reform others, could not make others of their own like. I do not complain, nor accuse, but with great respect I name them

and enquire; did the great Sankaracharya create another Sankaracharya? Did Ramanujacharya create another Ramanujacharya? Did Vallabhacharya Maharaj create another Vallabhacharya? If the disciple wants, he can become better than the Guru, but the Guru cannot make him so. Please think a little on this point. It is in your hand to make yourself the best possible man, but it is outside your control to make others best.

All those who have been best Gurus, their main endeavour has been to see that their disciples excel them and to be better than what they themselves are. They do not want to keep the disciples lower than them. Those who want their disciples to live under their subjection or under their thumb (control), have no right to be called a Guru. Guru mints Gurus, not chelas. The scripture tells -

**“Sarovato jayamicchet
purtaadicchet paraabhaavam”**

Let man desire to win victory over all, but let him desire defeat at the hands of his son. An honest father should inculcate the keenness that his son excels him in glory and splendour. Similarly an honest Guru should harbour the desire that his disciple should excel him in the power of penance, glory and wisdom. But simply by having such a desire the disciple does not become more splendid and glorious. However, if the disciple or a son, personally so intends, he can rise to such heights of spiritual illumination – this is the absolute truth.

There was at KheRaapaa, one great mystic, names Sri Ramadasaji Maharaja. His disciple was Sri Dayalaji Maharaja.

Not merely of KheRaapaa, but Sadhjus of other places also daily recite the “Karuna Saagara” of Sint Sri Dayalaji Maharaja. Ponder a little over it, please. How wonderful a thing it is; if you spot out your own vices and go on removing them then you would be better than your Guru. There is no doubt about this. A secret desire which finds place in the heart of the Gurus is that their disciples should be better than themselves. Whoever have been the teachers or missionaries, well known preachers and Gurus of pure heart, their one chief sentiment has been that their disciples should be among the best ones and better than themselves. We have seen such Gurus. Ours was Sri Vidya Guruji Maharaja. His solemn desire was to see that all of us be the best ones. We the boys used to read in the night besides the lamp. Whenever we felt sleepy, he would look through the window and say, “Oh! What are you doing?” We were under constant apprehension that Maharaja was ever beholding us. He used to slowly come, see and enquire thereafter, “Why were you standing there? What were you doing like that?” He had a great longing to instruct and educate the students, and prepare them accordingly. He told me time and again, “I wish that if there be any occasion for arbitrating a case, any scriptural problem of discovering the true import and meaning of the world, then our Sukhadeva should be the deciding Judge.” All should enquire from him and he should deliver the final verdict. _ I wish to see this”. He also told me that he could not make me as he intended to. Obviously, thus the ideal or good Gurus are of such caliber. Even parents share this nature. They wish that our disciple, our son should be a step ahead of us in courage, glories,, but they cannot make him so. A disciple or son can, if he intends to become brighter, there is no doubt about it. That is why it is said in the Gita -

**Uddharedaatmanaatmaanam naatmaanamavasaadayet
Aatmaiva hyaatmano bandhuraatmaiva ripuraatmanah
(Gita 6/5)**

Thus if you be right in your state, you will be the best one - not an iota of doubt is there. Do not expect that people should call you good. The fear that someone might call me bad is a ladder of fall. If you fear like this, you will never rise. How will he rise who decides on the basis of other people's certificates? This is not in your hand that all people should simultaneously hail you as good. People will point out in your even that vice which is not there in your life - **avaacyavaadaamscha bahoovadisanti tavaahitaah” (Gita 2/36)** i.e. many will speak unworthy utterances to your disadvantages, People are of this habit. They know in their heart for certain that this is not so, but still they would say that to tease you, to cause pain to you. Nowadays, those who contest elections to earn more votes for a win they definitely know that the person against whom they are contesting is a far better person than their own self, but still they would speak ill of him and denounce him to suggest their own candidacy as the best one. In summation – be good yourself without expecting people to call you good. Knowing that you are good, they would not call you so, rather they would say bad things about you. They do not have the courage to call you good. What a big blunder it is to expect that people should call you good! Give up the desire to be called good. Be Good.

From "BE GOOD" hindi in english by Swami Ramsukhdasji.

नारायण ! नारायण ! नारायण !