

|| Shri Hari ||

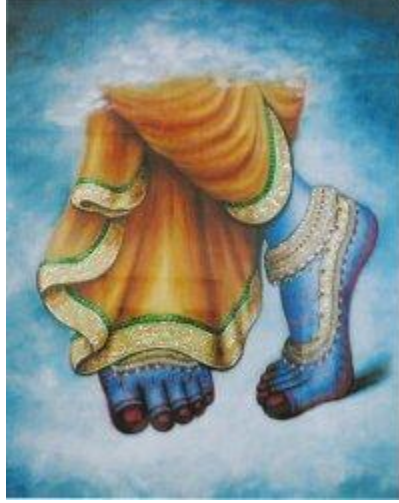
Be Good



Swami Ramsukhdas

|| Shri Hari ||

Be Good



tvameva mata cha pita tvameva
tvameva bandhuscha sakha tvameva |
tvameva vidyaa dravinam tvameva
tvameva sarvam mama devadeva ||

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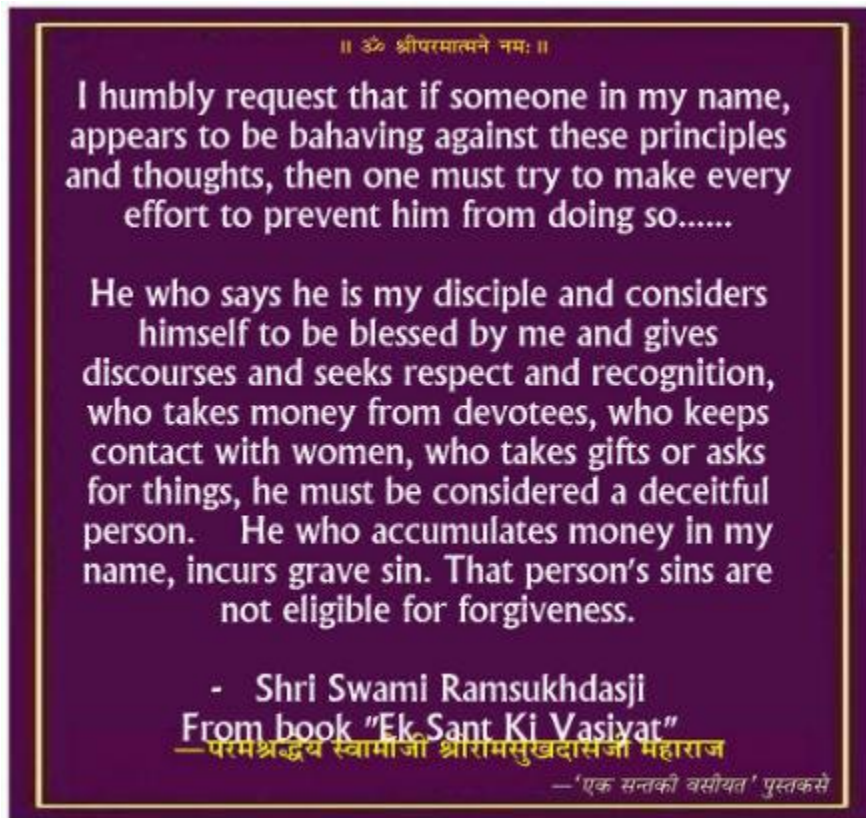
If man regards his things i.e. God, as his own, and the extraneous things i.e. the body-world as not his own, then he becomes at once liberated - there is not an iota of doubt about it. In the Gita, wherever the traits of a '*gunaateeta*' great man are mentioned, i.e. one has transcended the three-fold attributes of nature, there he is spoken of as a '**Samadukhahsukhah swasthah**' i.e., **one** who is established in the Self (stationed in his own being), and is equanimous in moments of sorrow and happiness (Gita 14/24). Such a man is a liberated soul. To expect anything from outside (meaning, others) is 'extreme' cowardice and a huge frailty of nature. This timidity or feebleness is a concoction, a made up thing; 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 other people will think of me or speak of me - is a fear which can cause great loss and meaninglessness in life. One should shed this fear, and be 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 ourselves to the spell of fear in view of other's opinions, it is always beneficial to adhere 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 thing in your becoming bold and fearless; and it is that if anybody speaks ill of you, then you look into your own self from your own view-point (meaning, critical eye), find out whether or not 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 trust yourself, live with a firm resolve and conviction, be yourself, the more speedily and steadily your fears will flee and vanish. Why at all should we fear when we have not committed any mistake ? Let us then be firm on our own path, and in our conduct, religious observance, behaviour and inner feelings. 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 when we do not trust ourselves that we do injurious and senseless things.

When we are sure in our own standing, when our intentions are good, when our actions are right, when our thoughts are noble, when our sentiments are sublime and intentions well-gearred, then we 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. Of what avail other people's good opinion about us can ever be, if intrinsically we are not good ourselves ? Think over this !



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

Swamiji : The main reasons for our inability to perceive our mistake is selfishness and pride. Selfishness and pride blur our vision with such a lid or layer that we do not see our own mistakes. Therefore, avoid selfishness and pride. By renouncing ego and selfishness, much light would be released and our mistake will become obvious.

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 (Satsang) 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 lying, that lie which is least concerned with my worldly gain or monetary possibilities, I should not utter such a lie. We lie quite meaninglessly, for example, 'O 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 and there is no harm in removing it. Then, other vices will become obvious and discernible. Do not worry ! If you cannot see your vices and do not also hold any, 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*, who 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 *Shankaracharya* create another *Shankaracharya* ? 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 hands to make yourself the best possible man, but it is outside your control to make others good.

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

Sarvato jayamicchet purtaadicchet paraabhaavam

Meaning : Let man desire to gain 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 have the desire that his disciple should excel him in the power of penance, glory and wisdom. Nonetheless, by simply 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.

Swami Ramsukhdasji

अच्छे-अच्छे काम में छोटी
अवस्था से लग जाना बहुत अच्छा
है, गायों की सेवा में लग जाना
बहुत ही लाभ की बात है। गायों
की सेवा से तत्वज्ञान हो जाय,
परमात्मा की प्राप्ति हो जाय,
प्रेम-भक्ति की प्राप्ति हो जाय
इतनी महिमा है।

At *Kheraapaa* there was a great mystic named *Sri Ramdasji Maharaj*. His disciple was *Sri Dayalji Maharaj*. Not merely of *Kheraapaa*, but *Sadhus* of other places also daily recite the '*Karuna Sagar*' of *Saint Sri Dayalji Maharaj*. Ponder a little over this please. How wonderful a thing it is; if you spot your own vices and keep eliminating them, you will 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 teachers or missionaries, well-known preachers and *Gurus* of pure heart, one chief sentiment they have had is that their disciples should be among the best, and better than themselves. We have seen such *Gurus*. Our *Guru* was *Sri Vidya Guruji Maharaj*. His solemn desire was to see that all of us be the best. We boys used to read in the night besides a lamp. Whenever we felt sleepy, he would look through the window and say, "Oh ! What are you

doing ?” We were under constant apprehension that *Maharaj* 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 an occasion for arbitrating a case, any scriptural problem of discovering the true import and meaning of the world, our *Sukhadev* should be the 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 -

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

Thus, if you be right in your state, you will be the best - there is not an iota of doubt about this. 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 hands that all people should simultaneously hail you as good. People will point out in you even that vice which is not there in your life -

avaacyavaadaamscha bahoonvadisyaniti tavaahitaah (Gita 2/36),

Meaning: Your enemies, disparaging your strength will speak many

unbecoming words.

Many will speak unworthily to your disadvantage. People are of this habit. They know in their heart for certain that this is not so, but still they will speak to tease you, to cause pain to you.

Nowadays, those who contest elections to get votes and win, definitely know that the person against whom they are contesting is far better than they themselves, yet they 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 !

नारायण ! नारायण ! नारायण !

From book in 'Be Good' in English by Swami Ramsukhdasji



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