

O' Lord ! O' My Lord ! May I never forget You !

॥ Shri Hari ॥

Respect Your Experience



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

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Respect Your Experience

There is one very great point. Have mercy on me and please pay attention. Whatever circumstances one has been placed in, consider those circumstances and situations as best of all and utilize it well, then you will be benefited. Whatever things you have received, you don't need any more things than that. However much knowledge you have, you don't need to know any more than that. The amount of strength that you have, you don't need any more than that. Paramatma (God) can be realized simply by putting to proper use the strength, the intellect, the abilities, the circumstances etc. that you have. This is the absolute Truth and is the principle.

Your knowledge is not less, however, what you know you are not utilizing it well. You do not give it importance - that is your limitation. The circumstances that have been presented in front of you, will not remain like this forever. This knowledge is not something that you know only slightly, you know this completely and entirely. If you utilize this knowledge properly, then this knowledge that you have is adequate for your benefit. It is not even slightly deficient. The proper utilization of this knowledge is that, **do not get trapped in the circumstances that have presented themselves to you. Neither become elated or dejected in them.**

Questioner: We know this point, however the extent we desire to know, that much knowledge we do not have.

Swamiji: Whatever you have knowledge about, are you utilizing that knowledge properly? Those things that you know to be perishable, do you have desire to attain it or not?

Questioner: *Yes we do.*

Swamiji: Then where have you understood the term "perishable"? In reality, if you truly understood "perishable", then you would not desire to attain it. What is the gain in attaining the perishable? Just like a wealthy man has money. Without the money he would not be called wealthy, similarly this world has only perishables and perishing things. That which is perishable how can it benefit us, how can it be for our welfare?

You your "self" are not perishable, rather the body is perishable. That which you have received is going to perish, but you the "self" will not perish. Things were not there initially and will not be there later on. Rather even in the present it is continuously moving towards destruction. You were there initially and will remain even after. Your existence will remain at all times. A question was put forth to me, that in the present how to gain knowledge of our existence in the future? The answer to that is, that you are afraid to do bad things and you are pleased when you do good deeds; because you are of the sentiment that by doing evil deeds you will later on suffer, and by doing good deeds, you will gain happiness in the future. This is proof that you have accepted your existence in the future. If we do not accept our existence in the future, then who will go to heaven? Who will go to hell? You will be reincarnated? Who will be liberated? On attaining salvation, you will be blissful or will the world be joyful? The point is that you will remain, and the body and other things will not.

If you think carefully how can that which is eternal and imperishable attain happiness from perishable? By saying that something is perishable it means, it is nothing but destructible, besides being destructible and perishable, it has nothing.

"Ant tohi tajainge paamar tu ne tajai ab hi te."

That thing which is going to perish, utilize it but do not trust it. Do not depend on it as your support, having the notion that this thing will gratify me, that it will lead to my prosperity etc. Think deeply about this - By getting those things that are currently not with you, how will you be gratified? How will you prosper? That which is not there right now, will also not remain later on in the future. It will break away, therefore how will it make you happy? Who knows with certainty whether you get it or not? And even if you get it, then too it will not remain, because that which is perishable and destructible will perish.

The body etc. is perishable - this you know, but you do not believe it. In other words, you do not give importance to that which you know to be true. If you gave importance to what you know, then you would not depend on perishables. You would not have any expectation or hope from these perishables. You would not become happy on getting them or meeting them. You would not be saddened by not getting or meeting them. You would not desire for them to remain forever and forever. You would not worry about them perishing. On not attaining the situations that you desire, you become unhappy. Then this unhappiness is nothing but stupidity. It is only stupidity. To want to hold on to those things and situations that will not remain, and later being saddened by their departure - what else is all this besides stupidity? If some calamity comes to us, some sorrow comes to us, than we think how will this go away? But in reality, it is going away. Whether it is favorable situations or unfavorable ones, they will not remain. That which comes, is of the nature to go away.

Sarve kshayaantaa nichayaah patanaantaah samuchryaah
sanyogaa viprayogontaa marayaantam cha jeevitam (Valmiki
2/105/16)

The end of all hoarding is utter annihilation. The end of all worldly successes is a fall. The end of coming together is parting ways. The end of life is death.

That which is going to part, how can one gain happiness on meeting it? What is there to be unhappy by it's going away. Neither happiness remains, nor sorrow remains. Only the self remains. If the one that remains (Self), becomes one that which comes and goes, one that is happy and sad, then it is only it's own foolishness.

It is only on attaining That which never perishes, and That which is present right now, Paramatma, one will gain the kind of happiness that remains forever. Besides Paramatma if you become satisfied with anything else, whether it is respect, honor, fame, relaxation, money, family, prosperity etc., you will be cheated.

I am telling you that which is already in your experience. Whether there may be someone highly educated, or someone that has not read a single alphabet, I am telling only that which is in their experience. I am not telling you something that is of a particular "varna", of particular stage in life, of a particular caste, community, race, of a certain organization or lineage, rather I am telling you something that is the experience of all of mankind. That which has come together, will inevitably part - this is the law of life. Now tell me whose exclusive experience is this – of the Hindus, or of the Muslims, or of the Christians? It pertains to whom – to children, to young ones of age, or to the elders? Whose experience is this - women or men's? Of saint's, or sadhu's or householder's? Whose experience is this - tell me? This point belongs to all. Please give attention to this. If you do so, you will be blessed and fortunate. What does giving attention mean? Simply speaking, do not become happy or unhappy by lending importance to the thing or situation which is transitory.

Why do you seek the support of a thing that is going to separate from you? First you took it's support, then on experiencing the separation, you became unhappy, then too you take it's very support and time and again experience suffering! If you are not pleased or displeased by things subject to birth and

decay, then you will realize the unmanifested Supreme Truth of Life (Paramatma). To desire that which has an origin and later decays, that whose birth and death you know, and to feel happy having obtained it, "is" in reality the maze or bondage of life. Besides this you have no other dilemma. If you eradicate or root out this maze, you will attain Paramatmatattva (God). That Divine Essence (God) has no end or separableness. It ever remains AS-IS, because it is the Truth (Sat). The real never ceases to be - "naabhaavo vidhyate satah." (Gita 2/16).

If someone insults you, you become very unhappy, then is the insult abiding and everlasting? When someone honours you and you feel happy, then is that honour everlasting? You (Self) will remain. It is a matter of wonder, that the everlasting becomes happy and sad with the ever fleeting things. At the very beginning in the Gita, Bhagwaan gives the following message –

**na tveaaham jaatu naasam ne tvam neme janaadhipaah
na chaiva ne bhavishyaamah sarva vayamatah param
(Gita 2/12)**

Neither I, nor you, nor the kings were here before. Nor will they remain later on. What was meant by these words? It means, that right now the situation you are in, it will not remain later on. That thing or circumstance which ever changing, it will vanish into thin air, in course of time. Of what avail is it in then to be sad or unhappy? Why are you becoming happy on attaining it? If you received honour, then what avail is it? What did you gain by receiving honour? You Sheer deception. Besides deception you received nothing else. Knowingly why do you suffer a deception? From today consciousness should dawn and grow, that you will not be pleased when honoured and displeased when dishonoured. As neither honour, nor the dishonour are everlasting. What difference does it make to you in either case? Achievement of that which is ever changing or decaying is thus as good as no achievement at all. In reality, the perishable is constantly going away from you every moment. Neither happiness

will stay, nor unhappiness will stay. If you get these then what difference does it make? What you got was perishable only. If you get it, then too you did not get, and if you did not get it, then too you did not get it. In reality, there is always separation from that which is perishing, there is no union at all. Union is only something you have accepted. That which is always separating, will not stay with you at all, what is there to become happy or unhappy with it? Is this true or not? Tell me.

Listener: This is absolutely true!

Swamiji: If this is absolutely true, then why cause any delay? Accept this truth, at this very moment. There should not be any delay in this. It permits of no future, not even a minute or two! If you do not get pleased or displeased by the perishable, you will attain the Imperishable. If you do not, you may twist my ear.

नारायण ! नारायण ! नारायण !

From book in Hindi "**Acche Bano**" by Swami Ramsukhdasji

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