

॥ Shri Hari ॥

Respect Your Understanding



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

Swami Ramsukhdas

Respect Your Understanding

There is one very fine point. Be kind and please pay attention to it. Whatever circumstances one has been placed in, if he regards them as the best and makes the most beneficial use of them, then his well-being “kalyaana” will take place. Whatever things you have are enough. Nothing more than that is necessary. There is no necessity of knowing more than the sum of education you have. No more strength is necessary than the strength already with you. Whatever power, intelligence, ability, circumstances, etc., you have received, with the proper utilization of that much only, God realization “will” be possible. This is the absolute Truth and is real.

There is no derth of knowledge with you, but you do not put it to right use. You do not attach importance to it – this is the deficiency. The situation that is before us now, will not remain the same forever. This knowledge in you is not less or incomplete, it is full to the brim. If you rightly utilize this knowledge, this knowledge will be sufficient for your good or upliftment. It is not an iota less than is necessary; **its right use is this that you do not get caught up in the mesh of circumstances, be neither pleased nor displeas with it.**

Questioner: This knowledge we do have, but the extent we want to know, that much knowledge we do not have.

Swamiji: Do you make the proper or right use of the knowledge that you have? The things which you deem perishable, do you or do you not desire to obtain those things?

Questioner: Yes we do have this desire.

Swamiji: Then where have you understood the term "perishable"? In reality, if you truly regard them as "perishable", then there would have been no desire in you to have them! What is the gain in attaining that which is 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 do us any good?

You are not perishable or mortal, but the body is perishable. The thing that has come as your belonging is subject to decay, but you yourself are not. The thing was not even there before and will not be there even hereafter. Rather even in the present it is ceaselessly and 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 that we will live (exist) Its answer is that you are afraid to do bad work and are pleased while doing good work; because of your feeling that by doing evil deeds you will beget pain and suffering, and by doing good, you will gain happiness in the future. This is proof that you have recognized your future existence.

If we do not regard your future existence, then who will go to heaven? Who will go to hell? You will be reborn? Who will be free or liberated? After "kalyaan" – self-realization, who will be full of bliss - you or the world? By implication, the purport is you will remain and the body and other things will not.

If you ponder carefully as to how the Indestructible can be made happy by things perishable? The meaning of "perishable" is that it has everything which suffers decay or destruction; nothing else than the perishable is with it.

"Ant tohi tajainge paamar tu ne tajai abahi te." Meaning, "O' Fool! These things will all ultimately leave you. Why don't you give them up right now?"

Trust not things that are perishable, but do make their best possible use. 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. Please pay a little heed to this – How will the things which are not with you at present, do you any good or make you happy when it becomes available to you in future? How will you prosper? That which is not there right now, will also not remain later on in the future. It will be separated from you; 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 for long, for that which is perishable is bound to perish.

The body etc. are perishable - you do know this, but you do not believe this. In other words, you do not give importance to your understanding or that which you know to be true. Had you given credence to your knowledge, you would not have placed your trust on perishable goods, would not have wished or hoped for them, would not have become unhappy on not getting them, would not have craved for their being with you forever, would not have cared or worried about their perishability. On non-availability of that very situation that you desire, you become unhappy and are pained – such unhappiness is born of sheer foolishness. It is nothing but foolishness. To want to hold on to those things and situations that are subject to constant decay, and later become dependant on their destruction; what else is this if not foolishness? If some trouble or pain befalls us, then we begin to think as to how it can be remedied or rooted out. But, if truly viewed, it is already in the process of ending or vanishing. Whether favourable or unfavourable, that situation will not remain. That which comes, is bound to go away. Says Valmiki -

Sarve kshayaantaa nichayaah patanaantaah samuchryaah

sanyogaa viprayogontaa marayaantam cha jeevitam
(Valmiki Ramayana 2/105/16)

All collectibles are perishables. The end of all worldly rise (success) is a fall. The end of all meetings (coming together) is parting ways (separating). The end of life is death.

How can that which has come to us to ultimately do away, provide abiding happiness to us? What is there to be unhappy by it's going away. Neither happiness remains, nor unhappiness remains. Only you (self) remain. If the permanent (Self), wants to become happy by the impermanent or ephemeral, is it not his foolishness?

Permanent happiness is only on realization of that God Who is indestructible and ever present. If you repose your contentment anywhere other than in God i.e. in respect, honour, praise, relaxation, money, family, prosperity etc., you will be cheated, i.e. you will meet only faithlessness and treachery.

I tell you that which is in your experience. Whether one be a wizard of wisdom or emptied thereof. I do not tell something that is of a particular "varna", stage in life, caste, community, race, of a certain organization or lineage, rather I tell you something that is the experience of all of mankind. **That which meets, 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? Even previously you had sought its support and as a result of its not holding true after separation there from, you had suffered pain and misery , and, yet you seek and carve for its support and feel unhappy again and again. If you are not pleased or displeased by things subject to birth and decay, then you will realize the unborn 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, Lord gives the following message –

**na tvevaaham 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 is 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? Sheer deception! Besides deception you received nothing else. Knowingly why do you suffer a deception?

Right from today consciousness should dawn and grow in to you, 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 your hypothesis. Why then incur pleasure or displeasure on this basis? Is this true or not? Tell me.

Listener: This is absolutely true! Holy sir!

Swamiji: If this is absolutely true, then why cause any delay? Accept this truth, today, nay, 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.

From book "Be Good" by Swami Ramsukhdasji

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