

|| Shri Hari ||

Secret of Freedom

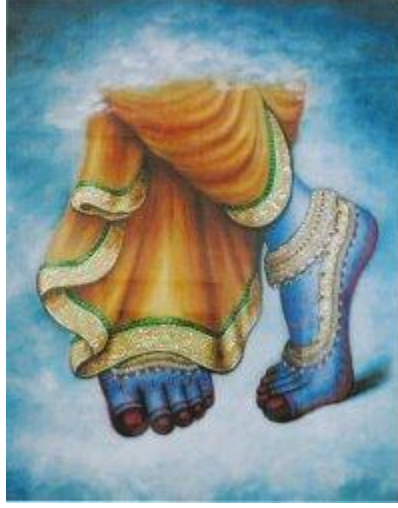


Swami Ramsukhdas

|| Shri Hari ||

Secret of Freedom

स्वाधीनताका रहस्य



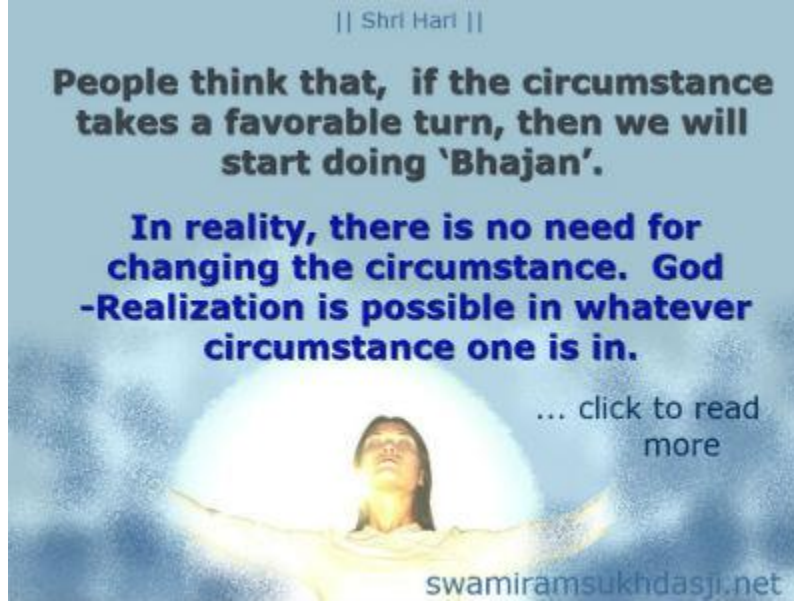
tvameva mata cha pita tvameva
tvameva bandhuscha sakha tvameva |
tvameva vidyaa dravinam tvameva
tvameva sarvam mama devadeva ||

Swami Ramsukhdas

|| Shri Hari ||

Secret of Freedom

स्वाधीनताका रहस्य



Human body is meant for God Realization only. From beginning to end, whatever circumstances come before man are nothing but 'saamagri' (materials) meant only for God Realization. God Realization is made possible, only by apt and good use of these thereof. It is inherent in human mind to surmise that if the circumstance improves a little, if the body regains its health and vitality, if want of wealth is substituted by opulence thereof, if the circumstance takes a favorable turn, then we will start doing 'Bhajan'. In reality, there is no need for changing the circumstance. God-Realization is possible in whatever circumstance one is in. In the achievement of worldly things there is indeed a necessity of different set of conditions, abilities and circumstances; but in the realization of God, whatever abilities you have, in whatever conditions or circumstances you are placed in, are enough.

God Realization can be possible by their right and full utilization. How wonderful it is ! There should only be your earnest desire, the only desire of realizing God. This desire should be so intense and strong that all desires other than that of God realization are totally destroyed. It is said of the Lord -

'na tvatsamo' styabhyadhikah kuto'nyah' (Gita 11/43)

There is none like You, what to say of being better or greater than You ?

Thus since God is the Supreme, desire for God-Realization should be the Supreme.

Let there be only one eager and intense desire for God Realization! Let me be alive, let me be healthy without any ailment, let me be rich, let me be able and wiser; let others hold me in high esteem, let others sing my glory, offer respect to me - not a single desire like these should ever haunt me. Even in absence of any ability, education, power, etc., God-Realization is very easy - I see all this very clearly. All the differences are from the worldly view-point only. Someone is able, someone unable; someone is wise and someone foolish; someone is very rich, and someone very poor; someone is clever and cunning while someone else is just very simple - thus there does exist a variety of differences from worldly point of view. But when renunciation of worldliness and realization of God are the only concern, then there cannot be such differences. Whatever be the state or circumstance of the worldly life, it has to be intentionally given up; one has to rise above it and no kinship whatsoever with it has to be entertained. What relation do we have with that which has to be given up, whether it is exceptionally good or it is exceptionally bad ?

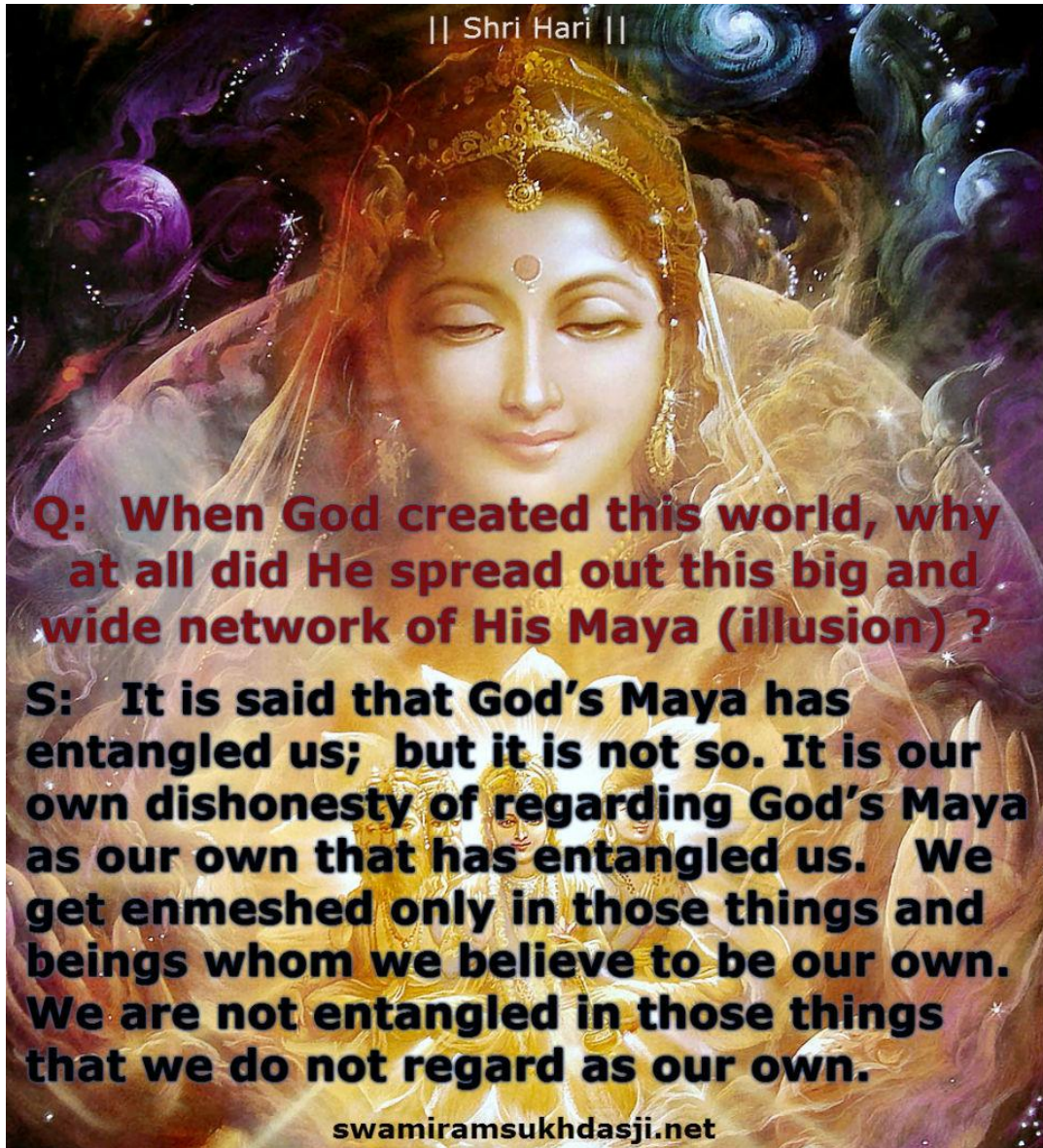
Someone is intelligent, someone is a dunce; someone is wealthy and someone is poor; someone is able and someone is not - these conditions or states belong to the realm of the world. If one has to turn one's back upon the world, then the sense of being wise and wealthy has also to be given up; likewise the sense of being foolish and pauper has also to be relinquished ! Reason being that God Realization cannot be had through worldliness; but it can only be through its renunciation. The worldly abilities etc., have a limitation, but renunciation knows no bounds or limits. Renunciation is limitless whereby illimitable and infinite God is attained. Thus the value and importance that one has in the heart for worldly things, has to be given up. No one can give up the world as such, and no liberation is ever possible thereby ! Were liberation thus possible, then all those who have died should have attained salvation; because they go away (from the world), having left behind their mortal coil, body, riches, family etc, and they do not thereafter write letters, send no messages or news - they renounce so much indeed ! But liberation (*Mukti*) - is not possible through such outer renunciation only ! Renunciation should be from within, from the innermost recesses of the heart ! The attachment, intense longing, lovingness and importance - these are the causes of bondage -

kaaranam gunasango'sya sadasadyonijanmasu (Gita 13/21)

When internally the relation has to be renounced, then whether a thing is extremely good or bad, it is scarce or in plenty - what difference does it make?

Questioner - When God created this world, why at all did He spread out this big and wide network of His Maya (illusion) ?

Swamiji - Look, it is said that God's Maya has entangled us; but it is not so. Really viewed, it is our own dishonesty of regarding God's Maya as our own that has entangled us. We get enmeshed only in those things and beings whom we believe to be our own. We are not entangled in those things etc, whom we do not regard as our own.



Listener - Sir, you had observed that God wills the good and

well-being of all ?

Swamiji - Yes, God does wish that, but He is not coercive; He does not force His wish upon anyone. Great ones do not compel people. And God is the Lord of the great ones, how and why shall He compel at all !

As I say, as I do, others also should likewise do - this tendency is among animals too. Good people do not have this attitude. When you insist upon the good people and persuade them, then alone they become great and accept Guru-ship. They do not have this tendency that 'I should be the Guru of all' This is no good at all. It is a thing of a very low order. Lord Shri Ram while instructing His subjects very candidly said that if I tell you to do anything which is improper, you should abandon fear and refuse to let me do that thing.

**Jaum aneeti kachu bhaasaum bhaai
tau mohi barajahu bhaya bisaraai
(Manasa, Uttara. 43/3)**

If I tell you anything that is against the Law, O' Brother ! Abandon fear and refuse to follow the improper !!

It implies therefore , 'not to do as I bid you to do', but to do as you yourself deem right and proper, God compels none, never !

If you need to undergo a surgical operation in a hospital, then you will have to give a written undertaking that if you die, it is at your own risk; only then you will be operated upon. If you want work to be done by anyone, then

you will have to give him total authority to do your work. It is in your hand to give authority; it is not in your hand to get authority. Thus God does not usurp anybody's right. The Lord drives the horses of Arjuna and obeys his commands. Arjuna orders Bhagavan Krishna to take his chariot and place it in between the two armies -

senayorubhayormadhye ratham sthaapaya me'cyuta (Gita 1/21).

The Lord quietly obeys and takes the chariot between the two armies -

'senayorubhayormadhye sthaapayitvaa rathottamam (Gita 1/24);

But He does not take him under His shelter rather tells him to seek refuge -

'maamekam sharanam vraja (Gita 18/66).

It is not God's job to make someone take His shelter.

God gives freedom to all. He is liberal who gives freedom to all, and does not exercise his right over any. He who exercises his right over others is a lowly man. But nowadays an opposite mentality has grown that if they exercise their right or authority over others, they are big and great men. They become great when others obey their biddings. In reality, you become a slave if others obey you; you won't be great ! He who obeys the command becomes the Master and he who is obeyed becomes a slave. He who does not want anyone to work as his slave or to work under his thumb and auspices, or has even no desire that someone should act at his behest - if someone obeys even his word, or acts in consonance with his inclination,

then too he will have to be a slave. A devotee who works and lives according to God's mandates, becomes the crest-jewel of the Lord. The Lord says -

bhagata mere mukuta mani

or

aham bhaktaparaadheenah (Srimad Bhagavata 9/4/63)

I am the slave of my devotees.

If a servant always works in accordance with the Master's biddings, then when occasion so demands, the master also has to honor the word of his servant. Thus if somebody makes another his slave, then he too will have to suffer subjection sometime - this is the Law.

The other person must obey my words, act according to what I say, follow my mind, become just as I want him to be - the name of this very thing is 'desire'. Desire is the name of getting things done as per one's disposition. A man of desires will never have 'peace' -

**tadvatkaama yam pravishanti sarve sa
shaantimaapnoti na kaamakaam (Gita 2/70).**

Renunciation of desire is at once followed by peace -

tyaagaacchaantiranantaram (Gita 12/12).

But today things are fast moving in opposite direction : people want peace but at the same time, they so desire and want that their wives, sons, parents, even they Guruji should do as they want them to do. Not merely this, even God should do as per their asking. Since we are God's devotees, God should act according to us. Even Sage *Naradaji* said thus -

karahu so begi dasa maim tora (Manasa, Baal. 132/4)

I am thy servant. Please speed up my work.

All want that others should obey them; who will then do as biddings? Someone tells that he should 'follow my command'; the other says that he should 'obey my orders'; then both are 'thagas' (cheats). There is no thuggery (cheating) between two 'Thagas';, The best and brave one is he who acts on other's saying . ' I should obey all, should act as he tells me' - these are the characteristic features of the good and the worthy ones. God is the best among all; how then will God say that one should do this, and in that manner ?

If there is a good thing, then why should we want it to be done by others? Does not the other one want to do a good thing? Let that thing be placed before others with the submission that if they wish they may do, if they don't then they may not. Even God has said :

sunaha karahu jo tumhahi sohaai (Manasa, Uttara 43/3)

He may or may not do - therein we have to remain equanimous -

sidhyasidhyoh samo bhootvaa (Gita 2/48).

It is our job to place the best things before others; it is not our concern to get things done by others. If we want the work to be done by another person, then we will have to be dependent on him. He may know it or not. It is a joyful thing if he does or does not do our work. Why is it a joyful? It is so because we will have to be under an obligation if he does our work and we will be freed from that if he declines to do as we bid. We will not be bound to him. The saints and seers, the great souls who are unconcerned and desireless recluses, spiritually free and great one - and God - Who never tell, never even wish - if somebody acts in accordance with their selfless words of wisdom, then they too have to be bound, to be dependent on others.
===

God and His dear devotees do not subject others to their biddings or

views. That does not imply that if others, follow their advice, they will not be dependent or be free from the subjection of others.

There is great joy or spiritual bliss in doing the work of devotees.

At Vrindavana one devotee did not have the *Darshana* of Lord *Bihariji*. People would say - 'Aye, *Bihariji* is standing right in front ! But he would reply - 'O' Brother, I do not see Him'. In this way, three days passed away but he did not have even the glimpse of *Bihariji*. That devotee thus thought - 'All people do see *Bihariji* and have His *Darshana*, but I do not see Him. I am then a great sinner, for the Lord does not want to see me '*Darshana*'. I must thus drown myself in the river *Yamuna* and thus end myself up.

Having thus surmised he walked towards the holy river *Yamuna* during night time. There alongside the river bank a leper was sleeping. God told him in a dream to catch hold of the feet of that man who would just arrive there. By his grace he would at once be free from his disease. That leper got up and sat down in an alert position. As soon as the devotee arrived, the leper caught hold of his feet and told him to cure him of his leprosy. But the devotee implored him - 'I am a great sinner, I do not have the vision of Shri *Bihariji* and painfully requested the leper to free his feet, But the leper did not release his feet. Ultimately, the leper said - 'Alright ! at least say' . 'let your disease go away !' But the devotee replied that he did not have the ability and power to say so. But when the leper insisted a lot, the devotee said - 'let the leper be cured of his disease' In an instant, after the devotee's utterance, the leper was totally cured. Thereafter the leper narrated his dream wherein God had asked him to catch hold of the devotee's feet. Having heard all that, the devotee pondered over the matter and decided not to die of drowning that day. He returned to the temple and he was graced by the Lord's divine vision ! In a light mood of blessedness, he enquired of *Thakurji* as to why He had not granted him His *Darshana* earlier. *Thakurji* replied - 'You had never requested anything from Me throughout your life. Therefore I had no guts to appear before you. Now when you had prayed to Me to free the leper from the disease, I have gathered the strength to show My face to you.' What does it all mean ? It means that **he who does not**

want anything from God, God becomes his slave.



Hanumanji did God's work and God felt indebted to him, He became his slave -

sunu suta tohi urina maim nahim (Manasa 32/4).

He who serves becomes great and he who is served becomes small. But God and His devotees do not feel shy in becoming small or low. They knowingly become small. Even in their becoming small, they really do not become small; and there is never the pride of being great in them !

From book 'Be Good' by Swami Ramsukhdasji, # 474, published by Gita Press, Gorakhpur, INDIA

To read in HINDI visit - <http://www.satcharcha.blogspot.com/>

Jan 2 - 4, 2016

A Note to the Reader

The special quality of the original is difficult to capture in a translation. Readers are earnestly requested, that if they have the knowledge of the Hindi language, to read the original works in Hindi.

WEBSITES:

ENGLISH: www.swamiramshukhdasji.net

HINDI: www.swamiramshukhdasji.org

FACEBOOK:

<https://www.facebook.com/swamiramshukhdasji>

HINDI BLOG:

www.satcharcha.blogspot.com

ENGLISH BLOG:

<http://www.bolharibol.blogspot.com/>

OTHER

<http://www.shriswamiramshukhdasjimaharaj.com/>

<http://www.sadhaksanjivani.com/>

GROUPS

<https://groups.yahoo.com/neo/groups/sadhaka/info>

https://groups.google.com/forum/#!forum/sadhak_insight

