

॥ Shri Hari ॥

The Essence of Spiritual Truths (Dharma ka Saar)



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

Swami Ramsukhdas

The Essence of “Dharma”

Shrooyataam dharmasarvasvam shrutvaa chaivaavadhaaryataam |
Aatmanah pratikoolaani pareshaan na samaacharet ||
(Padmapuraan, shrushti 19/357-358)

“Dharmasarvasva” meaning if the entire “Dharma” (spiritual and moral laws) can be said in a few words, then it is - **that which is unfavorable to us, do not do that to others.** In this is the essence of all scriptures. Just as you may have the inner sentiment that may each and every person be of aid to me, may they protect me, may they trust me, may they do that which is agreeable to me, and may no one else do that which is disagreeable to me, may no one cheat me, may no one cause any harm to me, may no one disrespect me; then the meaning of all this is that I must be of aid to others, must protect others, must trust others, must do that which is for other’s good, must not do that which is unfavorable to others, must not cheat anyone, must not cause any losses to anyone, etc. **In this manner, honor your own experiences, then you will become virtuous person.**

May no one cause me a loss - this is not up to us, but may I not cause any losses to anyone - this is entirely up to us. May all-in-all be of aid to me - this is not up to us, but from this point it is proven that may I become such that I can be of help to everyone. Whoever needs something from me, may I be of help to them. Whoever wants something from me, may I be the kind to assist and support them. May no one consider me evil - from this we must learn a lesson that I should not consider anyone to be evil or bad. Being so, is entirely in our hands. **That which is in our hands, we must do and that itself is the**

observance of our duty. Those who do so become virtuous and righteous “*dharmaatma*”. All like those who are “*dharmaatma*”. All have a need for such people. Think! Who do we not like? He who is selfish, who is only watching out for his self-interest, who is causing losses to others is not liked by anyone. But all want persons who do things for other’s welfare, with their body, mind, speech, wealth, knowledge, abilities, position, privileges, in whose heart there is the sentiment of being helpful to others and to give happiness to others. He who everyone likes, is a more happy person. The reason is that we alone are making an effort for our own happiness, then how can there be joy in that? But when others are putting forth effort for our happiness, then we will become more joyful and we will also benefit more. (to be continued)

How can everyone conform to our wishes? Or may we not be adverse or contrary to anyone. May we not do anything that is against anyone. Due to our selfishness and pride we disrespect others, we condemn them, we insult them and consider others to be bad, thinking that this man is bad, then we are not deserving of the respect and honor from others or being considered good by them. **As long as we consider any person to be bad, till then we are not deserving of - “may no one consider me to be a bad person”**. We become deserving only when we consider no one to be bad. Now we say that how to not consider anyone to be bad? They have caused us harm, they have destroyed our wealth, they have insulted us, they have criticized us! Then think deeply and seriously about this! The losses that have been incurred were inevitable. It is impossible that anyone can cause us to incur losses if it was not supposed to happen. In *Paramatma’s* (God’s) kingdom while He is present, how can anyone dare to make

us lose when it was not meant to happen? **The losses that incurred were inevitable.** The other party became a partner in the sinful act by becoming an instrument, a vehicle, therefore one must feel compassion for them. If they had not become a means, then too the losses would be incurred or we would be disrespected. They now shares in the sins with us, by causing us a loss, insulting and disrespecting us therefore it is them who are lead astray. For one who is led off course, it is our duty to lead him to the right path, and not to further condemn him and kick him! If someone falls in a ditch, than is it our duty to save him or to push him down? Therefore that poor soul must be saved that even though he has harmed, he should not continue to harm others. Whoever has such sentiments within, he is virtuous and righteous, a great soul “*mahatma*”, a very good gentleman.

There was a very good “Pandit” named Jayadev, the author of “Geet Govind”. A king used to have deeps faith and devotion in him and used to provide for all his amenities. That Brahman devata (Jayadev) was a renunciate, and though being a householder he had no desire for any material things from anyone. His wife too was a chaste “*pativrata stri*” wife, as his marriage was arranged by God himself, as he was not very keen on getting married. One day, the king gave him lots of treasures in the millions. When returning home passing through a forest with this treasure, some robbers came to know and they attacked Jayadev and looted all the treasures. The robbers thought that since this man is a spiritual guide of the King, if he informs the king, then they will get caught. Therefore they cut off both the limbs of Jayadev and threw him in a dried up well. Jayadeva remained in the well for two three days when he was discovered by the king

and his men who came to the forest. The men were about to throw a bucket in the well to retrieve water when they heard a voice “brothers be careful, I might get hurt. There is no water in this well, what are you doing?” The men recognized the voice of their spiritual master. They inquired and pulled him out of the well and saw his helpless state without the limbs. The king inquired how this happened, to which Jayadev only replied, that it was destined therefore it happened. They insisted on trying to find the culprits, but he said nothing at all except that he was undergoing the fruits of his past actions.

Hence forth the king arranged for his caretaking and seeing to his well-being. (to be continued)

One day those four thieves who had cut off Jayadev's hands were passing by dressed as ascetics. Jayadev was with the King when he saw the thieves and recognized that these were the same thieves. Jayadev said to the king! You have time and again asked me to take some money from you, therefore if you really wish to give, then give it to these thieves that are passing by, as they are my friends. Whether you give me or you give my friends, it is one and the same. The king was astonished that for years he had never heard the “panditji” (Jayadev) asking to take or give for anyone, but today he is saying so! The king called the thieves, the thieves seeing “panditji” with the hands cut off, recollected who he was and they became scared for their lives thinking now certainly they will receive some severe punishment! Instead the king spoke to them with

great reverence and honored them and gave them lots of treasures in gold, silver, jewels etc. They were escorted by the guards along with all the treasures to their dwelling. On the way there, out of curiosity the guards asked the thieves, what is your relationship with Jayadev that he wanted to give you all these treasures? It is so unlike his nature to ask for anything from the king. The thieves who were also great liars, said they saved Jayadev from death, and while trying to save him, his hands were cut off. Being indebted to us for his life, he arranged for gifting us these treasures. Even the Mother Earth could not tolerate such lies, therefore she split open and all four of these thieves were buried in the earth! The guards returned and shared this incident with the king and Jayadev. Jayadev began to cry profusely, and while his tears were falling his hand reappeared. Meantime, the King wondered that surely these men were extremely close to Jayadev. He said to Jayadev, that you lecture us not to grieve, not to worry, then why are you crying for the death of your four friends? Why are you grieving so much? Jayadev said that these four men had stolen my treasures and cut off my hands. The king was even more surprised, that how could he call such people his friends? Jayadev said, one person teaches through words, and another through his deeds. The one who teaches through his deeds, his actions is superior. The hands with which I took your treasures, should be cut, but this work was already done by the thieves, and they also took the wealth, therefore they have done me a favor, they have graced me and blessed me, by which my sins will be wiped out, therefore they are my friends. I cried because people consider me a saint, a good person, a righteous “pandit”, but because of me these men lost their lives! Therefore I was crying and calling out to the Lord, that though all consider me to be good, I am a great sinner, and

therefore to please forgive me! What else can I do besides praying? It is not in my hands. The King was totally overwhelmed and said that if you were sinful, how did you get your hands back? To this Jayadev said that **God never looks towards the faults, sins, bad conduct of his children! It is only out of his grace that he got back his hands.** The king said that these men caused you so much suffering, then why did you arrange to give them treasures? Jayadev said that these men were greedy and for wealth they may cut some other people's hands, therefore I thought that if you give them plenty of treasures, they may never have to cut off innocent people's hands. The king said why did you not tell me all this before? Jayadev said that if I had told you earlier, then you would punish them, and I did not wish that they be punished, because they have wiped out my sins by cutting off my hands. **I must have been deserving, as in God's kingdom, in His presence can anyone improperly punish anyone? No one can do so. This is their favor to me that by making me reap the fruits of my sins, they purified me.** (to be continued)

From this story it becomes clear that there is no one out there that can make you pleased (happy) and displeased (unhappy). To think that someone else makes you pleased and displeased is ignorance (foolishness) - **“sukhasya dukhasya na kopi daataa paro dadaateeti kubuddhireshaa”** (Adhyaatma 2/6/6). Pain is due to our past deeds **“praarabdh”**, but in that someone becomes the cause, the motive **“nimmit”** then we must have compassion for that poor person who for no reason becomes a sharer **“bhaagi”** in the sins! In Ramayana it is said that while passing through the forest, at night fall, Lord Ram stays at Nishaadraj Guha's place. Nishaadraj says - **“kaikayinandinee mandmati kathin kutilpanu kinh | jehi**

raghunandan jaanakihi such avasar dukhu dinh || (Manas 2/91). Then Lakshmanji said – “Kahu na koyi such dukh ker data nij krut karam bhog sabu bhraataa.” (Manas 2/92/2) Therefore someone else is - giving me pain, unhappiness “*dukh*”, insulting me, complaining about me - such thoughts are foolishness “*kubuddhi*”, “base thoughts”. In reality, the fault is not theirs, the fault is our sins, our past deeds. In the Lord’s kingdom, no one can displease us, give us pain, suffering, unhappiness (dukh) at all. The pain that we get is only the fruit of our sins. By undergoing the suffering, the sins will be destroyed and we will be purified. Therefore when someone is causing us to incur losses, when they are insulting, criticizing, complaining about us, it is destroying our sins - by such understanding one must look upon it as a favor that the other party is doing for us and thus we must become pleased.

If through any one we experience some displeasure then it is the fruit of our past deeds; but if we consider that person to be bad, an enemy, and we speak ill of him, condemn him, make him suffer, or have the sentiments of hurting him, then our inner faculties will become impure, and harm us! Therefore it is the nature of saints that if others cause harm to them, then too they only see to their good - “*uma sant kayi ihayi badhai, mand karat jo karyi bhalaayi ||*” (Manas 5/41/4). We have to make our nature saintly. If someone gives us unhappiness, then too have good feelings and sentiments for them. Have the feeling that “May they be happy”. Ill feelings towards others, which cause impurities of the mind is not humanity. Therefore with body, mind, and speech, see to everyone’s well-being, do not cause suffering to anyone. **He who does not cause displeasure to anyone with body, mind**

or speech, becomes so purified that even by seeing him
other's sins are destroyed.

Tana kara man kara vachan kar det na kaahu dukh |

Tulasi paatak harat hai, dekhat usko mukh ||

Narayana! Narayana !! Narayana !!!

*From "Saadhan, Sudha, Sindhu" in Hindi by Swami
Ramsukhdasji.*

नारायण ! नारायण ! नारायण !

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