

॥ Shri Hari ॥

Good Fortune through Proper Use (Sadupyog se Kalyaan)



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

Swami Ramsukhdas

Good Fortune through Proper Use

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Men have given great importance to things and persons, but really speaking, they are not that important. The importance is in their good use. They can be used correctly or they can be misused. If they are rightly utilized, then every place, time, thing, individual, situation etc., can lead to a man's welfare. Man is independent in proper use or improper use. No one is independent in making the situation favorable for his self.

Firstly men give great importance to things, but they pay no attention towards their proper use. Therefore, they become dependent. They get bound. What to do in front of them? How to do? Such fearsome circumstances come their way. To be saved from these, it is essential to learn, how to put these things to proper use? Situations come and go in front of man. They keep changing. No situation remains the same at all times; nor things remain the same; nor individual remain the same; nor the state and condition remains the same. They all keep changing. If these changing things are put to the best of best use, then it will be the kind that will lead to good fortune.

First and the foremost the point that has to be understood is that you and your situation, you and your things, you and your state, you and your associations, you and your space, you and your time - these two are separate. The point is that all those things that are born and later destroyed they are all a part of "Nature" (*prakruti*), and you are a part of God. You are the kind that remains perpetually forever. But, those things that are born of Nature, are the kind that continuously and always change. Never for a moment do they stay the same. Its unions and separation is taking place every moment and all the time, like the flow of the river which is constantly surging forward.

You are the one to remain - "**Nitya sarvagatah sthaanurachloyam sanatanah**" (**Gita 2/24**) You are eternal, constant, and these all (body, world) are changing. Why would the constant be influenced by the changing objects? The reason is - that which is constant establishes a relationship with the changing. The body and

you, (the one residing in the body) are two separate. You are not the body and the body is not yours. But the mistake is that you have created a sense of I-ness (*ahamtaa*) and Mine-ness (*mamta*) with the body. You have situated yourself in the body, so a sense of I-ness "*ahamtaa*" is born and by accepting that the body and various things are mine - a sense of mine-ness (*mamtaa*) is born. Due to sense of I-ness there is distinction, inequality (*bhed-bhaav*), and due to sense of mine-ness (*mamta*) there is conflict, friction (*sangharsh*). Both these lead to bondage.

Saints and great-souls say to renounce "me" and "mine". The renunciation of objects / things is happening on its own. At every moment all the things of this world are being set-free from us. This point has to be paid great attention to, to be known and understood. A thought comes to my mind to talk and listen about this daily, and contemplate on it. This scene itself is going to disappear. That seeing is enrolling into not-seeing. All-in-all, the entire world is moving towards death. The whole universe is going towards the final dissolution. The number of days that we have spent, that many days we are nearing death. One day, nothing will remain, and that day too, is nearing! As many bodies that are there, they are all-in-all every moment going towards death. There may be doubts about whether some other work gets completed or not, but there is no doubt about whether one will die or not. No one can say about the future as to what will happen, how will it happen, whether it will happen or not - in all of this there may be uncertainties, but there is no uncertainty or doubt about whether one will die or not. No one can say about the future as to what will happen, how it will happen, whether it will happen or not; however "dying is a certainty", this can be said absolutely and fearlessly without any doubt.

What is bondage? That which does not change, has accepted it oneness with the changing – this itself is bondage. If a man of discrimination is able see separately the changing and the change-less i.e. that the thing that is changing is not my true self, and that my real nature is changeless. If he experiences so, then today itself he, will be liberated. You must have proper knowledge of this point. It is not just to be learned. We can learn from books, after learning we can be called a scholar, but in reality, the one who has learned it not the scholar, it is the one who knows with certainty, he is a scholar. By studying it, the work will not get done. The one who only learns, he is like a parrot. If you teach a parrot he will he will

learn to recite “**Radhekrishna-Gopikrishna**” And whenever you ask him, he will repeat it. However, when some cat comes and attacks it, then it goes “Te-Te. O’ now at least repeat the name of the Lord at the last moment, which will lead to your benediction. But he simply does not understand what is that Lord’s Name?

Even if only learned, but the name of God comes then too it will lead to salvation as has been shared in tales in the *Puranas*.

“**Govindnamgrahansheshadharam viduh**” - for whatever reason if at the very last moment of one’s life, if God’s name comes then all sins will be destroyed. There was a prostitute who while teaching her parrot to say “**radhekrishna-gopikrishna**”, was suddenly bitten by a snake. She kept repeating “**radhekrishna-gopikrishna**”, and attained salvation. It has also come in the stories by saints. One day a hunter was roaming the forests with his bow and arrow to hunt some animals and birds. There was a cuckoo on a branch of a tree. On one side was the hunter targeting the cuckoo with his bow and arrow and on the other side was a hawk, diving to pounce on the cuckoo. During such troubled times, the cuckoo, called out to the Lord, Due to impressions from previous births, even animals and birds have such sentiments, which are not present even in human beings. One does not know when the past influences awaken in an individual. Suddenly a snake appeared from the tree and bit the hunter. The moment the snake bit, the hunter’s hand became unsteady and arrow was released which pierced the hawk. Both the hunter and the hawk died and the cuckoo was protected.

A hunter killed a deer in the forest and was carrying it and walking. On the way, being exhausted, hungry and very thirsty he sat under the shade of a tree. On that tree was a tamed parrot, who had escaped from his cage and landed here. A snake came out of the tree and bit the hunter. The parrot called out “Ram Ram”. The hunter heard the name of the Lord, so he too uttered - “Ram Ram” and immediately died. The messenger of the God of Death arrived to take him away to God’s abode (Vaikunth). Even Lord *Parashadon* said - it is because he was repeating the name of the Lord at the last breath that he will attain salvation. They both began to argue. To reaching a conclusive ruling, all the sins were weighed on one side of the scale and on the other side, the Divine Name was weighed, the

end outcome was that the Divine Name weighed heavily, and the hunter attained the immortal state (from *Karunasaagar* 67-70)

God's Name is Infinite. There is immense power in God's Name. One cannot measure the sins in comparison to the Divine Name. Just as, for burning a bushel of cotton, all you need is a single match stick, then do you need forty match sticks to burn one ton of cotton? Here there is no such equivalence. It is not that the more cotton there is, the more fire will be needed to burn it. Similarly, the more the sins, the more the Divine Name repetition, there is no such thing. **A building may have been in complete darkness, but on lighting a single candle, the darkness disappears.** The world and this life is momentary, perishable, going away, getting destroyed, but God, God's name, God's glories, God's radiance and influence will remain constantly and eternally. The one who is flowing has no power what so ever, in front of the one who remains.

The body, senses, etc are perishable, changing and the Self (*jivaatma*, embodied soul) is imperishable, unchanging, therefore let us have a proper understanding and knowledge of these two. It is a great mistake to take the support of the perishable and to regard it as one's own. On having money, my work will be completed; on having family I will be alright, I will be able to do so and so with this body; I have many remarkable capabilities; I am very educated, I have a very high post (position; I have much authority etc. These are all going to change and come to an end. If you leave the support of all these, and only take the support of God, then you will be greatly benefited.

First and the foremost the point that is most essential to know is about the two things – perishable and the imperishable. To know this is man's main work. God has started to speak about this from the very beginning in the Gita. From Gita 2/11 to Gita 2/30, the Lord has talked about real – unreal, eternal-temporary, body-indweller in the body, he has talked about the differences between the two. On clearly understanding the differences between the two, all the spiritual disciplines such as *karmayog*, *jnanayog* and *bhaktiyog* become easy. Without understanding the differences, the spiritual practice becomes difficult. If the differences are clearly understood, then you will rise above the changing9 there is no doubt about this, because as such we are above that which is changing. What is the difficulty in

experiencing what we already are? Eternal and temporary, real and unreal, imperishable and perishable – on clearly understanding the differences between them self-realization will take place and one will be freed from the cycle of birth and death. On association with the modes of nature, attachment, fondness, attraction themselves are the main cause of birth and death - “**kaaranam gunasangosya sadasdhyeonijanmasu**” (Gita 13/21).

Many brothers say that what to do, our mind does not remain fixed on God and with that nothing will happen. If the mind does not engage in worship and reverence of God, then what is the benefit of doing “*bhajan*”. You are reciting “Ram Ram” without engaging the mind, there is nothing – many others also take such conclusive decisions. Quickly giving your decision and opinions to others, your agreement and compliance, is not using the intellect. You ask them, have you done this and seen for yourself? There are many great herbal medical doctors for a cure, but nowadays every man wants to cure. Give so and so to him, he will become alright. Do not give so and so, by that he will not get cured - these kinds of advice are given even while on the move. Ask him whether he has read *Ayurveda*? Acting like a doctor? This is called indigestible intellect.

Goswami Tulasidasji Maharaj entire life was spent under the shelter of the Lord's Name (Ram Ram). First his name was “*Rambola*”, because the moment he was born, he uttered the words “Ram”/ The name *Tulasidas*, came much later on. He says -

Bhaayam kubaayam anakh aalashun |

Naam japat mangal disi dasahun || (Manas, Balakand 28/1)

Immediately on taking the Lord's Name auspiciousness happens in all the ten directions. Even if the Name is repeated with bad feelings, then too it will do only good. But people say that if the mind does not become engaged in divine name then so be it! Brothers and Sisters, pay attention and listen to what I am saying and think over it. First your mind will become engaged and then you will recite the Lord's name, this will never happen. As you repeat the name of the Lord, the mind

will become engaged. At the very minimum, begin to repeat the Lord's name. People don't themselves do anything and they say that – if the mind is not engaged then there is no gain in this. And saying so, they make others also give up their spiritual practices! You too are going to hell and also taking others with you. Gentlemen! What is the main dangerous thing?

The attachment that we have to perishable things, the dearness, the attraction, this is what is dangerous. It is the fondness for the perishable that will make you cry - **“priyastvaam rodayati.”**

Worldly attraction is a sign of ignorance. It is indication of foolishness - **“raago lingamabodhasya chittavyaayaambhoomishu”** The extent of pull towards the perishable, to that extent one is foolish. One lights a fire on the “kotar” of a tree, and then looks towards the heavens in anticipation, that when will the tree become green? When will it bare fruits and flowers, then this is foolishness no doubt. In the same way, there is attraction toward the world, and then you look expectantly for happiness and peace, but this will never happen!

What does man do? He continues to increase his attraction, but he desires peace. Let me have so much money, then I will be happy. Let me have that many possessions then I will be pleased. O' Brothers! Happiness does not come from having wealth and prosperity. This is your misunderstanding, if you doubt then test it for yourself and see. He who has the most amount of money, meet him and ask him, You do not have any kind of unhappiness in your life, do you ? There is no sort of lack of peace within you, is there? He will reveal his hidden truths, then you will be able to reconcile and clarify!

One house was filled with man rats. To kill them would not be proper. Best would be to trap them and release them in the forest, where they would be safe - thinks so, he purchased a mouse trap. He places a piece of bread inside, and kept it in a dark spot. Now the rats arrived and surrounded the trap were thinking that if somehow they could grab hold of the bread that was inside the trap then they will be blessed! Searching and searching they were able to find the entrance to the trap, the moment they stepped in the spring was released and few were trapped.

The ones outside felt the ones trapped inside were rejoicing, and they were stuck outside. In this way, more mice continued to get trapped. This trap was created by someone else, but the trap that we get trapped in, that is our own creation.

He who has less money, he sees that by whichever means – through cheating, lying, treachery, stealing etc, if he can accumulate money, then he will become happy. On having money, there will be much enjoyment, it will be a lot of joy. Those who are unmarried see the married people having a lot of fun, we are left behind. In whatever way, our marriage should take place. When they get married and asked – *Jai Ramjiki!* How are things? Then they say - Man we are trapped! Before when working in the big cities, there were no problems, I could live anywhere, now with children and family, it has become very difficult! Where to keep the children? How to keep them? Their education has to be arranged for, when they grow up their marriage has to be arranged. It is quite difficult. Similarly many say the rich are very happy, they enjoy lot of rest and relaxation, Stay with them and see for yourself. They do not get a restful sleep at night. They cannot eat food on time. Even though it may be two in the afternoon, they may have not had time to eat their “*roti*” (bread). At night it turns 11- 12 o clock. There have been many such examples. I am not saying those things just like that, I have seen these myself and sharing these. Things in the books are genuine, as the *Rishi-Munis* had experienced in their deep meditation and contemplative stages and only thereafter they have written.

This is about a gentleman in Calcutta who was a business man and a trader. He used to say that why do rich people not come for *satsang*? They have so much money that even if they sit around and eat, their wealth will not be exhausted. Then, why do the not come for *satsang*? He repeated said so. Now he too has a lot of money, and he too has stopped coming for *satsang*. Now he does not get time for *satsang*. I asked to him, before you used to comment on the rich men not making time for *satsang* but, now you yourself are not coming, why? He replied - How do I come? The business has grown significantly, and I don't get the time.

As the water increases in a lake, proportionately increases the slug. First it is less, then it becomes more. **As the money grows, so does the poverty grow.**

However, men never pay attention to this. He never thinks about this. An ordinary man is hungry for hundred or thousand rupees, but a man who has thousand, is hungry for lacs. A millionaire is hungry for several millions. As the wealth increases, the hunger for it also increases. An ordinary man is not hungry for millions. But no one looks towards that. They only see that they have acquired lots of money and are enjoying.

Brothers, pay attention! One does not need a lot of money. However much of money you have, utilize that itself in the best of best possible work. That will lead to many virtues. It is not a rule that the more the money that you acquire, that many more virtuous deeds you will incur. However much is your strength, however much you can spend, by spending that much you will be benefited. A rich man will spend a lot, then he will be benefited. An ordinary man will spend a little and will be benefited.

Yuddhishtir Maharaj perform a very big *Yagna* (sacrificial fire ceremony). He kept *Duryodhan* at the treasury. His enemy he kept in charge of the treasury, so that the more he loots, the greater will be the sacrificial ceremony. Nowadays, people keep very miserly people in charge of the treasury. A miserly person will be a disgrace. *Duryodhan* gave ten times the amount of money, by which there were praises from all directions. The Brahmins were praising! Saying *Yuddhishtir Maharaj* has perform an exceptional “*yagya*”. During that time a mongoose came there and said in human language that in this forest he saw a “*yagya*” performed by a Brahmin family, and this *yagya* is nothing in comparison to that one. He asked what did you see? *The mongoose* said - A pure *Brahmin*, his wife, son and daughter-in-law, these four were living in that forest. The *Brahmin's* nature was on of sacrifice. They make do with the bare necessities. After the fields are harvested, the *Brahmins* take possession of the grains that fall on the earth after the harvest. This family sustained their lives from picking up those grains.

One time the *Brahmin* did not get food from anywhere. One day, he found some barley, in a barley field. He picked it up and brought it home to the family. The mother and wife, ground it into flour and roasted it and prepared bread. All four family members were hungry for several days. They made five parts of that bread.

When the food is prepared, it is a sin to eat everything that is prepared. He who prepares a meal only for himself and eats it, is a sinner that devours sins - **“Bhunjate te tvadham paapaa ye pachantyaatmakaaranaat”** (Gita 3/13). *Manuji* has said - **“Kevalaaghi bhavati kewalaadi”** He who prepares food only for himself, is a devourer of sins. If food is prepared then it is a duty of a householder to be hospitable to his guests. God has given the responsibility of rearing and upbringing of all human beings - students (*brahmachaari*), hermits (*vaanaprastha*), and renunciate (*sannyasi*) to a householder (*grahastha*). Therefore **if anyone comes to the house, then give them something**. It is not that they have to be well-fed, simply give them something. There is a saying that respond with your hands, not with your speech.

The *Brahmin*, made an offering of the food to God, then he divided the bread into five bowls and went outside to look for a guest. After the food is prepared, one must wait in anticipation for a guest as long as it takes to milk a cow. If a guest does not arrive, then removing and keeping his portion aside, one can eat. If the guest arrives before beginning your meal, then first serve him and thereafter one must eat. At that very same time a Brahmin arrived. He was offered the portion of the food “bhikshaa” that was saved for the guest. He finished the portion and still appeared hungry. The householder *Brahmin* gave his portion. The guest Brahmin, devoured that as well. The wife said, that the guest appears to be still hungry, I can give my portion to him. The *Brahmin* explained to her, you are of the female race, that have a tendency to feel very hungry. You will be unable to bare the hunger. When we have respectfully invited the guest and given him a portion, our duty has been fulfilled. You do not be concerned. The wife said, you have remained hungry and I should eat ? Such a thing can never happen. On much insistence by the wife, her portion too was given to the guest. The guest devoured that as well, and still remained hungry. Now the son, requested that his portion also be given to the *Brahmin* guest. The father said, that at your young age, the fire element in the body is strong and hunger can be intense, therefore you should eat. The boy willingly gave his portion as well to the Brahmin guest, who ate it all. Now the daughter-in-law gave her portion, and thereafter the Brahmin felt satisfied with his meal. It is not an ordinary thing to give food to someone, while you remain hungry. It is very difficult. You have heard, and I have said, what is so difficult? One knows when something like this takes place. All four were pleased on giving up their share, thinking they have greatly benefited. The guest appeared in his real form as *Dharmaraj* and said that you all are very righteous. I was only

testing you all. I have lost, and you have won. You have gained victory over righteousness. You all will go to heaven. They all went with *Dharmaraj*. The mongoose said he saw all of this! Holy water was sprinkled over their food bowls, and when the mongoose came in contact with that water, wherever the water touched his skin, those parts of his body turned into gold. Therefore his partial body was golden. When the mongoose heard about *Yudhirstir's yagya*, he came there, and tried to roll myself in the *yagya* place, but nothing happened. Not a single hair of his had turned to gold. He therefore said - why are you engaging in false praises of this *yagya*?

Now think, after much charity and virtuous deeds, *Yudhishtirji's yagya* was not as good as the Brahmin's. It is not that on giving more donations, more merits will be accumulated. A woman thinks that if I have money, then I will do more charity, I will donate so much for special prayers, I will take special holy baths, I will do this and that. So many other divine desires come to mind! Sisters! Do that which is within you means. Just as, there is a tax on the goods. But if you don't have any goods, then what is there to pay for? Tax is applied only to what you have.

Satt saaru baantiye, "naapo" kahat naraam |

Nipat nakaaro na deejoye, und dekh gharaam ||

A poet named "Naap" once said that man gives charity according to his capacity. Feeling a lack of things in your house, do not outright say "No" to anyone. Rather give something or the other.

If you give as per your capacity, then it will be a great offering. The glories are of the proper utilization of things. It is not that when you have more money, then you will do more charity; visit holy places, perform austerities, fasts etc, organize grand lectures, but what to do, we do not have any money! Gentlemen! If you do not have money, then you are not obligated to do charity, visit holy places, observe fasts and perform sacrificial fires etc. You only expect from a small child what he is capable of doing. Does God not know as much as you and is He not as compassionate as you? Does God not know your power and strength? You only have to do as much as is within your control. Whatever abilities you have,

circumstances you have, you must utilize it properly, then your good fortune will not be any less. That *Brahmin's yagya* was not any less than that of *Yuddhistir*; although he did not even have much food at home, then too it was greater than *Yuddhistir's yagya*.

Therefore do not wish that if I had more money, then I would do more charity. Whatever is with you, utilize that in the best-of-best ways, then that is no small work, it will be of great significance. I have heard a story, which I have been told is from *Dakshinaatya Ramayan*. The great battle between Shri Ram and *Ravana* is going on in full force. At that time a squirrel carrying a piece of straw in both hands came to *Ramji* and said, I will kill *Ravana*! God was pleased with the squirrel, placed His hands on her, and by the touch of His fingers, it became a log of wood. What power does a squirrel have to kill *Ravana*? But she applied here total strength, whereby God became very pleased.

You apply complete and total strength for other's well-being and good fortune. God sees that even on having ordinary strength, you are making an effort towards other's welfare, then minimally God should see to your salvation and good fortune. If men of ordinary strength also apply their full strength working for the well-being of others, then good saints and great souls, are also greatly influenced.

There was a child carrying some heavy goods, he said in self-praise to his father "Wow! Look how much heavy stuff I have carried!" However, the father can easily carry the same goods, in one hand. The child applied his total strength to carry the weight, therefore you say "Wow!". Similarly Gentlemen ! **whatever things, situations, etc. you have received, utilize those very same things properly.** You wish that you acquire wealth, good situations and circumstances arise, your body becomes free of disease, then you will do what is for your eternal good, but what to do, we do not have the knowledge, the intellect, no abilities! In fact, no person has any expectations of you of knowledge, intellect and abilities. Even God also does not have any expectation. Whatever you have, that itself use properly, then God will see to your eternal good. Gentlemen! **Situations and circumstances are not the one to lead to your salvation, to your eternal good. What will lead to your eternal good, is the knack of properly utilizing those situations.** You think and understand this and make proper use

of the situations and circumstances then with that you will attain salvation, you will be greatly benefited.

A story that I had read in childhood comes to mind. This was from a book called "*Birbal Vinod*" where there is a conversation taking place between the king *Akbar* and *Birbal*. One time the King asked that what is a good weapon by which we can gain victory? *Birbal* the wise Brahmin, answered in straight-forward *Rajasthani* language - "*Osaan*" (that particular moment) ! The king thought that I will test. One day *Birbal* went with the king to the forest. The king's grace was on *Birbal*. *Birbal* used to cook his own meals and eat. He was once cooking his own "*roti*" (Indian bread) separately and eating it. The king sent a drunk elephant and left him on the loose. He wanted to test how *Birbal* would defend himself? *Birbal* saw the elephant coming. There was a female dog lying on the side. *Birbal* gave a piece of bread to the dog. As soon as the elephant came close, he lifted the dog by the leg and threw him in front of the elephant. The dog flew and hit the elephant's head. The elephant fled wondering what problems have come about! Now has anyone heard of such a weapon for scaring off the elephant? This is the opportune time to scare the elephant and make him go away. Whatever opportune moment comes about, that itself becomes the weapon. Similarly, the moment that arrives, that itself is offering (charitable) and an asset.

There is a saying among people that - "*chal-balki kheti bhali belaa-pulko daan* !" The moment it rains, immediately sow the seeds, then the work will get done. That which takes place at the very beginning (of the rains), will not take place later on. Similarly, there is great value in doing charity, upon meeting a good recipient. I have heard the following about *Draupadi*. *Draupadi* was a woman in her previous life. One winter day, she went to fill water from a river. A *Brahmin* demi-god, wearing a loin cloth was bathing in the river. At that time, the loin cloth, came loose and was carried away by the surge of the water. Outside many women were standing. Poor *Brahmin* was shivering with cold. *Draupadi*, tore a piece of her sari and threw it towards the *Brahmin*, but that too flowed away. She tore a couple more pieces of the sari and hurled them to the *Brahmin*, but they too were swept away by the flow of the water. Then she tore another piece and tied a stone to it and threw that, which the *Brahmin* caught hold off. With that sari piece, he made a loin cloth and wearing it, came out of the river. That lady did not think that how can

I tear off my *sari*. That one strip of *sari*, became so long! When *Draupadi* was being dis-robed, and her *sari* was being pulled, at that time God said -

Aaratvaan ateetko, deevee cheer ki leer | Mein na badhaayou Draupadi, Tu hi badhaayou cheer ||

Poor *Brahmin* was shivering in the river waters. To save his face from the shame of being without clothes, you tore your *sari* to give to him. “**dussasan ki bhoojaa yakit bhayi, basan roop bhaye syaam.**” In this manner there is great glory of he who gives charity at the right time, who puts things to proper use.

If you have less strength, if the situation and circumstances are not so good, then too you were not fearful, rather you thought that what should I do at such a time? Then some solution or the other will come about. Any person that will be much obliged through you, which will lead to your good fortune, your eternal good. Gentlemen! Glories are not of things, situations etc., but of their use. You can put to proper use favorable times and also unfavorable times. You can put to proper use fit body, as well as, an un fit body. Whether you possess a lot or have nothing at all - both those situations can be put to proper use. Therefore seeing your situation do not become afraid. If you put the circumstances to proper use, then God will be pleased.

Narayan ! Narayan !! Narayan !!!

From book in Hindi “Bhagwaan mein Apnaapan” by Swami Ramsukhdasji

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