

॥ Shri Hari ॥

Harm in Attaching Importance to the Perishable



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

Swami Ramsukhdas

Harm in Attaching Importance to the Perishable

What is our main mistake? We commit an error when we attach more importance to the kaleidoscopic and perishable world and body and assume it to be real, and we consider the conscious, unchangeable and imperishable soul to be peripheral and ancillary. We regard the body's honor and dishonor as our own. Thus by attaching importance to the body, the insentient and the unreal, we do all the work, slighting the sentient and the real. We are here to stay in this world, we are from here only - in this manner we assume ourselves to be the body and this world. Respect given to this body, becomes our respect, the criticism of this body, becomes our criticism – in this manner, giving importance to the inert, we moved on, and completely neglected the importance of the sentient, conscious element, as if it is non-existent ! In the predominant element, we developed the feeling of secondary. And that which is unimportant, we have assumed it to be most important. That which is natural and innate, we condemn it and that which is unnatural we revere it - **this is the basic error that gives birth to several other errors.** The saying goes -

Dhur bigade sudhare nahin, kotik karo upaaya |
Brahmaand lou bad gaye , Vaaman naam na jaaya ||

If something goes wrong at the root, it can't be reformed even though millions of methods are applied. Of all the manifestations of God, the tallest incarnation was "Trivikram", in which the Lord Vishnu disguised as a dwarf became so tall that He covered the entire universe with His three steps. Though this was God's tallest incarnation, but it was called the "dwarfish incarnation" because Lord came as a dwarf at the beginning. Similarly you have committed the basic error that you have attached importance to the insentient. This basic error will lead you to endless errors. If we wish to correct this error, then a very important and essential point is to not attach importance to the inert body that is impermanent and perishable.

It is your own experience that the body changes while you (self) remain the same. But you, instead of attaching importance to the self, attach importance to the body and identify the self with it. So you say that you have become big or small, healthy or sick, you have been honored or dishonored and so on. Where have you been honored? Where have you been dishonored? If my point was not taken, and your point was taken, then where is the problem? Is there any greatness in that at all? But what is at the root of this issue? Is there any existence of the thing that does not remain? Is there any significance in it? In essence, we have given importance to the inert, the perishable. We do not care anything about that which is natural and innate. Now whether you listen to divine talks, study spiritual subjects, do everything else, but you will not leave the mistake! My name should be glorified,

people should honor my appearance - such points are there within. Now however much you listen or share with others, it will all be useless, and pointless ! It is because of this error of identifying the self with the body and its name that even divine discourses don't have their due effect on you. The body and name both are changeable and perishable, But you have attached so much importance to them that you neglect the real which will never cease to exist, Your identification with the body and name will lead you to the cycle of birth and death as well as to hells. The reason is that you have followed the reverse path which will lead you to the reverse destination. So be alert.

Now realize this point that as such the name is not ours, the appearance is not the body. When we were in the mother's womb, we did not have a name, even when we were born, we did not have a name. After ten days, the name was given. Even that name if it is changed, then you will pick the new name. Both name and form are changing, they will perish. **You have grabbed hold of that which will perish** and you do not care about that which will remain! You yourself do not think about this, and when told, you do not pay attention to this, what a big mistake this is! Minimally you must give due attention to this that this point is such! Now we have become alert, now we have come to our senses; We will not make such a mistake hence forth. If you do not pay attention to this now, then the amount of suffering that will have to take place, will be for this reason only. Birth and death will also be due to this reason only.

Now that you have caught on something that is completely wrong, how can the end result be OK? The end result will be wrong only. Henceforth, become alert and do your work properly, or else brothers! it will be a very bad state of affairs!

There is a rule - that which you accept from your heart, you have neither curiosity, nor doubt about it. In those instances, this point does not even arise about questioning that thing. Therefore, if you want to believe something, then accept God's existence. And after acceptance, thereafter do not doubt, do not hesitate. Just as, when once married, then married for life, that is it! Now there is never ever any doubt in it, never any suspicion, never any curiosity about it. Just as when enlightened, no ignorance remains, similarly, on acceptance, it cannot be denied. The path of acceptance and the path of knowledge – these are two independent paths. We have to accept God (God's existence); and we have to know the self and the world.

Now, pay close attention to the three important points that I am about to make. All the things that we have, we neither possessed these things before, nor will we possess them later on, and at present too they are moving away from us. Our life period has been reduced since we came over here and death has approached nearer. The body is constantly decaying and separating from us. "Ant van time dehaah" The Lord declares, "Those bodies are perishable" (Gita 2/18). But we, instead of attaching importance to the imperishable are attaching

importance to the perishable. Just as one is rich “endowed with money” Similarly this body is endowed with perishable. However, by not giving it importance to, that which is everywhere, you are giving importance to the destructible - this is an error of judgment. If we rectify this error, then everything will improve, it will become OK.

The importance should be of the Self. The Self (soul) rather than the body attains salvation. By identifying the body you own, has lead you to bondage. This false identification itself is bondage. So follow the right path or know what is bondage and what is emancipation (salvation) and you will attain the goal of life. You accept the false and you do not know the true – this is the mistake that is made.

There were two ants. One living on the mountain of sugar-candy, while the other on the mountain of salt. The former invited the latter by praising the sweetness of sugar-candy. The latter asked whether it was sweeter than salt. The former replied that there was no sweetness in salt at all. The second ant went with the first ant and there it tasted sugar candy, but she did not find any difference in taste. The first ant was astonished to know this! Later, on scrutinizing further, she found out that the second ant had a pinch of salt in her mouth, now, how can any other taste be relished? The first ant, made the second remove the salt from its mouth and then asked her to taste the sugar. The sugar, it indeed tasted very sweet. The first ant once again asked, “How does it taste?” The second one said, “don’t disturb right now, let me enjoy

it.” Similarly you listen to divine discourse by holding the piece of salt that the body is real. Its honor or dishonor or comfort or discomfort is real. This is so because you identify the self with the body, you keep good company by assuming identity with the body. In fact, you have with great strength held on to this point, for fear that it may not slip away, hoping that this belief does not loosen its grip ! Which such meticulous care, you do “satsang (association with real, truth).” But in fact this is “kusang” (association with the unreal, the false). It is not satsang.

When you have a firm conviction (strong belief) in a thing, you have neither doubt nor curiosity about it. You neither doubt your name nor have any curiosity to know how and why the name is what it is? For how long it has been so and why was that name given? Once you get married, you don't doubt whether you have a wife and she does not doubt whether she has a husband. Why a husband? How is he the husband? For how long? For how many days he will remain? - Such thoughts never arise at all! Similarly when you identify yourself with the body, with a firm conviction, you regard its honor or dishonor, praise or blame etc., as your own (of the self) without doubt or questioning that how are these mine? Even on accepting artificial assumptions, our state becomes like this, then if we accept our natural state, the fact that “God is ours and we are God's ,” you will attain the supreme bliss. Even if you become alert now as well, then it is a very good thing, or else when will you become alert?

The thing that is born (made) and then perishes requires effort and time to acquire. But spiritual enlightenment is spontaneous and axiomatic and it needs no action or time. The body undergoes birth and death while the self remains the same. The Lord declares, "The multitude of beings, coming forth again and again merges" (Gita 8/19). It means that the body takes birth and dies while the soul (self) remains the same. So you should have a firm conviction that you (self) are different from the body. So how does it make any difference for you (self), if the body is honored or dishonored in the same way as honor or dishonor does not make any difference for a stone? You should accept the truth that God is yours. If you don't understand it, obey the scriptures and saints, that God IS and He is mine. Then He will shoulder the responsibility and lead you to God Realization. But if you do not obey His words, or accept the opposite, then you yourself will have to shoulder the responsibility, in other words you will have to suffer the consequences.

You or even the great scientists can't prove that "the body is I". How can you prove the wrong to be right? You have caught hold of the wrong thing by identifying yourself with your name, body, caste, order of life, stage of life and country etc., and you are not prepared to loosen your hold i.e. renounce it. Now there is no question of having any curiosity. But you doubt God's existence which is beyond doubt. If you have to doubt, doubt the world's existence or your judgment. You should be curious to know these two. You may be a believer or a non-believer but don't follow the reverse path to the right one. The

world or the body is perishable, because it neither existed nor will exist, so how can it exist at present? If you understand this fact in right perspective, everything will be OK.

नारायण ! नारायण ! नारायण

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