

॥ Shri Hari ॥

Highest Spiritual Good While Relating with the World



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

Swami Ramsukhdas

Highest Spiritual Good While Relating with the World

Leaving aside selfishness and pride relate with everyone, having the feeling within that “how can all be benefited?” This is the art of living in a family. There is a method of doing every task, there is an art of doing it, there is certain knowledge that is required, there is a level of skill and craftsmanship, and there is a degree of talent and dexterity. In the same way there is an art of living in the family. If you are a son then in front of your parents become the best of best sons. If you are someone’s brother then become the greatest brother of all. If you are a husband to someone, then become the best of all husbands. If you are a father then become the greatest father to the sons and daughters. **Whoever you have a relationship with, your relationship with them should be exceptional.** If you behave in the best of best manners with them, then they too will behave well with you, then the family will remain well. You can say that if all members of the family think like this, then it will be O.K. What can one person do? The point is alright; however **you first begin behaving well.** By your good behavior, the family’s behavior will also become good and there will be great peace in the family.

From your side you continue to behave properly. It is said in the Ramayana that bring about another hero -

Uma sant kayi ihayi badaayi |
Mand karat jo karyi bhalaayi ||
(5/40/4)

If the family members behave badly with you, if they cause you pain, if they disgrace you, if they condemn you, if they insult you, then too, **you do not cause them harm, do not give them grief. Give them happiness, give them respect, give them praise.** Deep within have the sentiment that may they get rest and relaxation. If you do so, then the family will not be the cause of any suffering to you. All the members of the family will behave well with each other. **In this day and age, there is a tremendous need of this point.**

Karmanyavaadhikaaraste maa phaleshu kadaachan
(Gita 2/47)

From your side you fulfill your duty towards the family. There are two points - One is duty and the other is rights. **Man exercises his rights, but does not do his duty – this is the main disorder, due to which there is quarrels and arguments in family life. He wants to exert his rights and is slack in fulfilling his duties.** He is indifferent and negligent and does not do his duties. This causes problems. Therefore **do not exert rights, and let there not be the slightest bit of slackness in fulfilling your duties. Protect their rights completely.** Carry out the rights that others have on us. And at the same time do not exercise your authority over them that he is my son, why is he not listening to what we are saying? Why is my wife not listening to me? Within, do not hold on to this authority. If you want to say something then say it lovingly, with fondness, with respect and with feeling of my very own; but **let there be no insistence within, that the wife-son should do as I say.**

The degree to which your family listens to you and follows what you say, that much more you will be bound.

The extent to which they do not listen to you, that much you will be freed, you will be independent, and you will be benefited. The more that they will obey you, the more will be your burden and bondage. It appeals to men when others do things that that are desirable to them, however this is a sure cause for bondage. Even if poison is sweetened, it will still cause death. Similarly, though you may like things that are favorable to you, but understand that these are binding. Even if people are causing much trouble, then too, behave with them in the best of best possible ways. Even if all their lives they do things that are bad, then too, do not get upset. This is a great opportunity for you. Even though they are behaving terribly, then too you conduct yourself in the best possible manner.

There was a gentleman. He placed forth a challenge, saying that you do anything at all, I will not get angry. Test me and see for yourself. The other gentleman said, it is great that you do not get angry. But why should I spoil my nature, while attempting to make you angry? Therefore at all times have the feeling, that I must remain good natured.

Sway sway karmanyabhiratah sansidhim labhate narah |
(Gita 18/45)

Do your duty well. The outcome of that will be good for you. If you conduct yourself properly, by doing your duty well for your family, then both this world and beyond will be improved. Here too you will be benefited and there as well. In Gita it has been said –

“Naayam lokostyayasya kutonyah” (Gita 4/31)

He who does not do “yagya”, even this world will not be alright, then how can the beyond be alright? Here

the word “*yagya*” means fulfilling your duty. Those who do not fulfill their duty, they will not be happy in this world, nor beyond the world. He who wants to carry out selfishness, who pursues his own rest and relaxation, neither the world honors him, nor does he gain spiritually.

By giving up selfishness and pride, those who do good to others, they are considered good even in this world. Their spiritual life will also be pure, and in this world and beyond, both they will attain happiness.

Some people are of the notion that if we will make spiritual progress, then our relating with the world will not be O.K. and if we improve worldly relations, then our spiritual progress will be stalled. This notion is not correct. In Gita, these two go hand in hand. If you behave properly then both this life and beyond will improve. Your relationship will also be good and your spiritual life will also be good. Learn the art of spirituality in your relationships.

Just as there is a compassionate judge, then he will not be able to be practice justice entirely, and if he is entirely lawful, then he cannot be compassionate. If he becomes compassionate then he will have to be partial or lenient, then he cannot do justice and if he practices law properly then how can he be compassionate? However, God is such that, He is both compassionate, as well as, lawful. There is not obstacle in the two, because the way that God has made the law, that there is compassion instilled in it. Just as God says – “At the very last moment before death, whoever the man thinks off, accordingly is his future state.”

Yum yum vaapi smaranbhaavam tyajatyante
kalevaram |

Tam tamevaiti kaunteye sadaa tadbhaavabhaavitah
|| (Gita 8/6)

It is a law that thinking of whatever entity one leaves the body at the time of death, that and that alone one attains, being ever absorbed in its thought. According to the thoughts at the very last moment is your future state. “Ant mati so gati” This is the Lord’s principle. God says that he who remembers Me at the time of death, will attain Me. For attaining God, one must think about God at the time of death, then God will surely be attained. In this there is such compassion, that the cost at which a dog’s birth can be attained, for the same cost one can attain the Lord. Now tell me what is the loss? If you remember a dog while dying, then you will attain a dog’s birth and if you remember the Lord, then the Lord will be attained, then in this God has not done any partiality for us. – this is His justice. Anyone can follow the law and this particular law is filled with compassion as well. By thinking of which one can get 8.4 million forms of birth, by the very same thought power, one can attaining God, once and for all and thereafter there is no more birth and death. This law is also fair and it is filled with compassion. Similarly, even the spiritual life will improve with proper relationships,. When **the work related to your relations is executed well, spiritual life is not spoilt.** By lying, cheating, dishonesty, deceit, one’s spiritual life is also spoilt. People see benefit in this but there is no gain whatsoever.

If you are cheating someone, if you are hating someone, if you are being cunning and clever, if you are being crooked then as it is said - “Haandi kaathki chadhe na dooji baa.” i.e. A pot made of wood, if placed over fire ones, can it be placed a second time on fire? Similarly just

once if you go ahead and cheat, then there will be a conflict thereafter. The relationship will be spoilt. Therefore renounce your selfishness and have the feeling of seeing to other's well-being, then the relationship will be good. **And if the relationship is good then spiritual life will also be good.** By giving up selfishness and egoism, the work will be alright. This is a very beneficial point.

Bhagavad Gita teaches spirituality in your worldly dealings. **Read the Gita, study the Gita, contemplate on the verses, and make your life according to it.** Now see what joy there will be ! Such blissful feeling will naturally take place. Gita shows that **if the relationship is carried out properly, then spirituality is natural and self-evident.** What is ruined is only the relationship, nothing else. **Neither the embodied soul (jeevatma) is ruined, nor is Paramatma (God, Supreme Soul) is ruined, nor is salvation ruined. All that is ruined is the relationship. Therefore purify the relationship, all work will be accomplished.**

From "*Jeevan Upyogi Pravachan* " in Hindi by Swami Ramsukhdasji

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